

---

---

# **BODHAYANTI PARASPARAM**

---

---

VOLUME --- 10

INSTITUTE OF SRI RAMCHANDRA CONSCIOUSNESS  
5TH FLOOR, LAXMI PLAZA  
SECUNDERABAD – 500 026

Basant Panchami January 2016

Handling Charges: Rs. 100/-

SRI RAMCHANDRA PUBLISHERS

5<sup>th</sup> Floor, Laxmi Plaza,

Entrenchment Road,

East Marredpally,

Secunderabad – 500 026.

## **PUBLISHERS NOTE**

The following work is a compilation of the talks and articles of Revered Sri K. C. Narayana one of the most ardent and illustrious disciples of the great master. This is the tenth volume in the continuing series of articles and talks of Sri K. C. Narayana. The articles and talks in this volume have been delivered over a period of the last four years and show his continuous spiritual development and dynamic approach towards the subject. Sri K. C. Narayana has been helping the aspirants in the path of Pranahuti Aided Meditation over the past four decades.

He has been a source of inspiration to many aspirants as he enabled them to develop spiritual discipline and disciplined them himself.

Sri K. C. Narayana's presentation of the system has always been extremely practical with high emphasis on the usage of the system of Pranahuti Aided Meditation in daily life rather than on the philosophical or the vedantic interpretations. This quality of presentation is amply evident in all the talks and articles in this publication. There are quite a large number of practical hints which has been given for the benefit of the ardent aspirants of the system in this book and the author does not waste time dwelling on unimportant aspects of the system of Pranahuti Aided Meditation in this volume.

I do hope the readers find glimpses of his love and stern appeals in the articles and speeches now published in a cohesive form we hope will enable the aspirants to have a more clear perception of the Great Masters Rajayoga.

We would like to offer our thanks to Imperience and Bro. K. C. Srikrishna for having compiled the articles and having made it available for publication.

HYDERABAD  
February 2016

R. Radhakrishnan  
for Sri Ramchandra Publishers

# Contents

1. Spiritual Awakening.....	1
2. New Era .....	10
3. Duty .....	18
4. Curiosity .....	24
5. Destination .....	28
6. Exploring Consciousness .....	31
7. Living in Nothingness .....	40
8. Love Universal .....	46
9. Need for the Trainer .....	51
10. Pitfalls in the path.....	56
11. Bhakti in Sri Ramchandra's Raja Yoga ..	64
12. Sadhana or Spiritual Direction.....	71
Index.....	78



# **SPIRITUAL AWAKENING**

Dear associates in the path,

1. We are all happily aware these days of Basanth are the ones when the divine grace flows torrentially from the Centre. We have been and continue to be in an Ocean of Bliss since the start of this celebration. In fact ever since the Master has deigned to enter into our hearts and make it his temple we were living in the ocean of bliss consciously sometimes and some other times otherwise. We all entered into His fold by making a conscious decision before we started the spiritual journey. The world is in the throes of a new era. Materialism is slowly yielding to the paths of spiritual living. Though some may consider this a tall claim it is true and for a spiritual person the signs of awakening are clearly visible.
2. Spiritual awakening is becoming an increasingly common occurrence among “normal” everyday people. Once considered to be the privilege of sages and saints, many are now seeking, and finding, the goal of their lives. More and more are yearning to live an enlightened life. There are many amongst us who live in the higher planes of consciousness all the time praying to lift humanity from its rather beastly life. They may not be all that visible with long beards, torn clothes or silken ochre robes. But surely they are here and persons who can feel the vibrations

around can convince themselves of it. But I believe that there is more to the spiritual journey than just awakening.

3. Along the way to that ultimate goal, we have the chance, and the choice, to evolve both our souls and our human selves. Indeed, we must grow in addition to awakening if we want to know true wholeness and gain a holistic perspective of our existence. This is an integral approach to awakening that does not deny the inventiveness of our human minds, the desires of our human hearts, and the expression of our individual souls. Awakening and enlightenment should naturally lead us to live a life of equanimity, cooperation and co-existence. Exploitation of other beings on earth based on distinctions which are totally ill conceived shall end and we should feel the Beloved all through. Master sings that “All sing Ram Ram but I sing O Beloved, Beloved.”
  
4. It has been our sincere most desire to follow the path of the Master and evolve cracking the sheaths of egoism and opening up the realms of identity and finally reach the root of all existence. The call of the Master is too great and we all girded up our loins and like mighty courageous lions are following the regal footsteps of the Master. Though our base stations appear to be different by undertaking sadhana in the true spirit we can and we do become more conscious of the journey to Infinity we have entered upon.

## Spiritual Awakening

5. The call of the Master when he asked us to follow the ninth commandment namely 'mould your living so as to rouse a feeling of love and piety in others' when sincerely followed makes us feel that we need not wait for awakening to happen to transform us. In reality when we choose any thought, feeling, belief, habit, or deed that is just a little more noble, a little higher than the one we had before, we increase our consciousness just that much. An increased consciousness moves us that much further along the path. Ultimately, the spiritual journey is the journey of shifting from a life that is quite unconscious to a life lived in full consciousness. It is all about living more fully, more purposefully, and more joyfully along the way to awakening. This is the journey of moving from darkness to light, from suffering to acceptance, from judgment to allowing, from insignificance to significance, from disease to wholeness, and from separation to unity.
  
6. As we work through each step on the spiritual journey, we are really making a horizontal move along an imaginary Scale from left to right within that step, followed by a vertical move up to the next step and move in that from right to left. In fact in the game of life developed by Imperience there are two steps for each level of consciousness one for moving from left to right and the other for moving from right to left. As you are aware the two steps relate to one level of consciousness depicted more candidly in the book "Towards Infinity" of the Master.

Such ten steps are to be covered if one desires to move into universal consciousness. “The lessons of spiritual life are taught by the Lord very systematically. As my trainer and father put it “He loves us so much that every opportunity is provided for us to grow. When we ask for strength, He provides us difficulties to make us strong; when we ask for prosperity, He gives us the brain and brawn to work; when we ask for courage He causes danger to overcome; when we ask for love, He sends us troubled people to help; when ask for wisdom, He gives us problem to solve. The way of instruction of the Lord is difficult to understand but when we understand the joy of awareness of His love has no bounds.” Needless to say the aspirants may have to be honest and clear while attempting to fill the forms related to Pind desh questionnaire to evaluate themselves and their progress in the path.

7. We work through thoughts, feelings, beliefs, habits and actions in relation to any given step in order to lift them all to a higher level. As we achieve mastery within a step, we propel ourselves vertically to the next step. At any time, we may move so far from left to right within a given step that you slide right off the scale and into full consciousness, the awakened state. Others find themselves awakening spontaneously, with no conscious plan to do so. For most of us, however, we must work to move both horizontally and vertically in order to make our

way on the spiritual journey. However while moving left or right we find ourselves blocked with no light in sight. Dependence on the Master is the only course of action we have and the Master is ever ready to lead us on the path.

8. You must have by now feeling not comfortable hearing this as the situations in real sadhana are not all that simple and we are faced with messy situations often in our sadhana. Though I said the movement is linear or vertical many a time the path is a spiral one. We find ourselves skipping steps and certain times repeating the steps and relearn the lessons. Certain times we seem to be on two steps as we all observed in the case of Viveka and Vairagya and devotion and surrender. We fall back many a time in the path to reassure ourselves that we are on the right track. Sometimes we seem to move two steps forward to fall back by a step of three to relearn the lessons of spiritual life.
9. It is important to remember that all human souls are on the same journey to remember who we really are. When Master says all are moving in the path we find it rather odd since we have evaluated others by our yardsticks and call them as either believers or heretics either good or bad. Master says “The idea may look foreign to you at first sight, but if you pause a little to consider the problem (the Destination) you will surely come to the conclusion that you are sailing towards your own Home, wherefrom you

have been snatched away by the irony of Fate.” (SDG 118) In reality there is only one Spirit, and all egos are fictions or illusions. The Vedic statement “Ekam Sat Viprah bahuda vadanti” is true in every sense of the term. In the spiritual journey we have undertaken it is what we do and who we become along the way to realisation of oneness is what matters. Ironically whatever we become is illusory and the ever receding infinite keeps us restless in the path and the journey is on and on.

10. As move in the path and near our destination several godly attributes get conferred on us. The major divine attributes are all related to sadhana and they help us move in the path with greater strides joyfully. It is obvious that as we progress in the path we feel that we have a separate entity and that others do not feel all that comfortable with us and vice-versa. I do not intend to state things which you all know: Vairagya is an essential divine attribute and that alone keeps us going in the path accepting things good and bad as we progress. The next attribute which may appear as opposite of the first is a sense of belonging or trying to fit in and love and be loved. This is real viveka and here we learn the real meaning of our life.

11. With a mixture of these basic spiritual qualities we start feeling a sort of identity for ourselves and an awareness of selfhood starts getting expressed. We think we are the

centre and around us are many clusters of entities somehow related. Cooperation of inferior type starts where our advantages are also weighed while cooperating with others. The pseudo self-starts expressing its rebellious natures and tries to make changes in the circumstances and environment. Naturally this is met with relatively less success or many a time total failure. Then mutual dependence gets understood. Such a situation naturally compels us to change our belief systems and we start developing compassion towards other clusters of entities or beings around us. Communion among the entities starts while previously only communication was obtaining.

12. Then we arrive at the stage of confidence and strength and consequent authenticity of being devoted to the pursuit in the path. Love and devotion to the path and the goal gains importance over and above our own strength and courage. All this it may be easily understood is the off shoot of companionships and camaraderie which is had in satsanghs and other gatherings. Though we are all in search of the goal and however steadfast we are in the path we feel lost or face crisis or find ourselves in search of real guide. Dependence on the guide which was but nominal in the beginning throws out many sprouts and all demanding constant wetting and pruning. Surrender to Master really develops at this stage only and till this stage

whenever we used the word surrender it is simple loquaciousness only.

13. The real Master then connects us to the Lord and we yield to His will in every sense. Our life breaths then “Oh! Lord it is not my will but Thine alone will be done.” Prior to arriving at this condition it would be considered as a precarious abnegation. In the earlier stages surrender is ‘Thy will is fine so long as it is in my interests’ only. Once we have arrived at this stage there is not even an iota of doubt about the all-pervasive care of the divine in our life and being. Wounds of life in the physical, vital, intellectual and suprarational levels all get healed due to the tender care and loving concern of the Master to his Banda (slave).
14. Then we start sharing the divine work with the Master and this happens when our intuition levels open up and we start finding an inner purpose of our being. We start guiding others with confidence in the Master and a thoroughness that comes along with such faith. Infallibility of our will is one of the characteristics though such infallibility is only in the realm of service oriented activities. Several are the gifts from the Master at this stage mostly arriving as tools to serve others and bring change spiritual fabric. We start participating in creative functions of the Master which stage Master calls Prapanna Prabhu. Then happens transmutation where we start Mastering spiritual

## Spiritual Awakening

powers, laws & forces of the Source. Then there is no awareness of the petty self and it is the entire Master and His realm. That is the realm of Unity and we can say we are Awakened, Enlightened, in The Now. Here we are neither 'this' nor 'that'.

Pranam.

## **NEW ERA**

Dear co travellers on the Path,

My sincere pranams to the holy assembly and to each individual in the assembly.

1. I am mightily happy to join all of you on this happy occasion of the 140th birthday celebrations of our most revered Grand Master Lalaji Maharaj of Fatehgarh. We all know that with him the new era started and humanity is moving forward by leaps and bounds into the new Era not withstanding many an odds. We have all understood with the Imperience that is granted to us in the realms of Void that we experience as revered Silence, 'that it is necessary to condition our consciousness all through the world by a systematic, consistent and uniform method of substitution of universal ends in place of the narrow parochial and patriotic motives must be conceded if life should evolve to a better order and plane'. It is obvious that before the new order comes the old must be purged.
2. Many things hitherto unheard of and unknown are happening in the field of religion and many branches thereof parading as spirituality. Gurus of display and magic are getting exposed by the day and major religions are facing such challenges to their basic tenets and structures are signs of the increasing energy of New Era affecting us. The new Era is opening up renewed

individual spirituality in which we no longer seek interpretations of the Holy Scriptures and get guided by them and instead we connect directly with the universal spirituality.

3. This approach to scriptures was started by our revered Grand Master who gave his interpretation of the Vedas and scriptures based on his own Sruti and smrti. I am proud to be associated with ISRC which has gathered his research articles in this regard and published in a book form “Journey to Infinity”. But as the saying goes ‘first things first’. We are passing through the dying era which as all eras before it is bursting forth in a concentration of negative energy of absolute and unadulterated materialism and its disgusting aberrations of violence and exploitation. At present it appears ‘Insanity’ is ruling everywhere and in all the fields of education, labour, science and technology and medical attendance and even in researches in medicine. But this agonising period shall be passed through. The vision of our Master Babuji Maharaj is clearly getting revealed to all. Never before had we heard of floods in desert areas, nor tsunamis becoming common in places where we never witnessed such a phenomenon earlier.
4. We are passing the predicted terms of blood, pestilence, suffering, and violence—all the horrors to be rained down on humanity before the chosen stand beside God in the millennium of peace that reigns thereafter. Many interpret

this to mean the end of the world. But it is not the end of the world; it is the end of the past. The old order dies and the new born and we are witnessing the world as we know comes to an end and all humanity unites in peace to bring the Natural Path of Spirituality to all the Earth, to bring the spirit of Samavarti into our lives. This is the very spirit of the New Era, of compassion and caring for our fellows on Earth and yonder, of fraternity and unity and peace. But before it comes, the old must be purged. The only way it will be purged is through a washing away of the sins of the past and thinking of the past, to open the way for what is to be. And as many devout followers of Sri Ramchandraji of Shahjahanpur believe, those times are already upon us.

5. In this new Era, we break from the past to invent the future we desire in our society and in our person. The answers we find will be wholly new ones, totally original ones, but they require a thorough examination of what has been and what we wish to come. All answers come from the Sri Ramchandra Consciousness and they may not be to our liking. We have to integrate ourselves to the new Order and all our institutions as we know them must adapt to this new reality. I have a strong feeling that we are all blessed by the Master to have such a capacity and we shall be really the forerunners in the new world of spirituality where material interests are at the lowest bottom.

6. The time is not just for the integration of humanity, but for the integration of all its codes, canons, and concepts. We are not just reinventing ourselves, but all of our systems of society. The rules that bind, the laws that chain, the edicts that keep us in constant conflict with ourselves, all shall perish. The Master of this millennium has come in the form of our Master physically and yet unnoticed by other than those specially gifted to know spiritually. That is why he could say 'people come to see me rarely one sees me'. The Master is entirely spiritual Master enters to our being the moment we are introduced into this system of PAM and this was asserted by him several times. Those who doubt this never naturally feel him and the loss is theirs. We should know that it is the spirit of Master or consciousness of Sri Ramchandra that enters into our being and to our souls and we are awakened in the realm of spirituality. That is the Reality at Dawn.
7. It is the cosmic inner Sri Ramchandra that has come and it is time we all realise and live in the awareness that we are all children of God. Universal fraternity shall no more be an ideal but a reality that we all live by. Master has come and is living nearby in our heart to show us the way to unite with that divine universal spirit. It is the Sri Ramchandra consciousness that is reigning now and it has become a reality. We do unto others as per the directions from within and it is all the while compassion and love to others. In a poetic imagery I may say it is all

the world of little children who know no envy or greed or avarice or unkindness. He who loves all lives in our hearts and thereby loving is the language of the Era.

8. Now it is an act of love of our Master that will make us take a deep plunge into his consciousness and become empowered to express the message of the Master to all humanity. Our love for Masters' message is so very deep that every action of ours would be seen by all as messages beaming from the Master himself. It is neither the identity badges nor attendance in congregations that matter to qualify ourselves as messengers of the Master but actual acts of love, compassion, sacrifice, cooperation and service. From marking attendance in satsanghs or congregations we shall endeavour to become cynosures of attention of the Master whose watchful eyes never miss attending to the deserving ones. Repeating prayers and attending to purification process in a routine manner neither does good to the aspirant nor the cause of the Master. The old eras have made us accustomed to being slaves all the time petitioning for favours from Gods and deities of our choice and in fact we have changed the deities to whom we pray whenever we thought they failed us. From attending the Satsanghs and congregations or other such pious gathering where we have been accustomed to go to be seen we shall now focus our attention on the work given so that we get to be seen by Him. From the attitude of seeking more than what is given,

driven by greed we shall now start giving to Master all the love that we are capable of not minding whether we are going to be rewarded or not. From being ungrateful for what we have wishing it were more, we shall pass on into the Era. Not feeling burdened when we get up, we shall find every morning as an opportunity to express love and shed light into the hearts of our dear fraternity.

9. What is important now is to seek the true meaning of the message of the Masters. In religion and other forms of science of Divine, for two thousand years, the messages of the earlier Masters have been exploited, used by preachers, pastors and priests to build beautiful and impressive castles, to build treasure troves of riches while the poor starved. They served as salesmen of paradise and perdition to build palaces. But few put the message of the masters, the message of love, into practice. Often, it was just the opposite. Too many have been killed in the name of God. Religion by and large had been a dividing principle rather than an integrative one. Whenever a new Master came on the scene a big coterie got established and enshrined around him and the message of the Master had always been molested and distorted beyond recognition. More wars were waged in the name of God. Raja gurus and Matadhipathis, Inquisitors and pious prosecutors sent too many so- called heretics and witches to their deaths. Now we must renounce all the venom of the past, release the centuries of anger, and breathe the

peace and love of the New Era. We must stop being beggars seeking salvation or praying for prosperity and become grateful participants in the order of the universe, in harmony with the grand plan of the Master who is preparing the ground to make this earth a paradise.

10. But there will be many who will resist the truth of the new era. They may try at first by playing upon the sense of self-doubt that lies within each of us. Self-doubt exists only because we have allowed others to define our reality for so long that we no longer know what is real anymore. When we look inside and catch the first sight of what is real and it does not concur with what those around us have said and are saying at the moment, we discard it. We doubt ourselves because we have allowed others to tell us what truth is. But as we reach deeper into the New Era, we will reach deeper inside ourselves for the truth. And as we learn the truth, we will no longer need or want others to interpret it for us. This will cause friction with those who defend the institutions they feel comfortable with, the institutions they cling to like a security blanket in a world they really are not comfortable with at all. Those who cannot, or do not dare, to look inside themselves for the truth will be the ones who will resist the rest of us the most. They will be the ones who challenge the rest of us the most. They will be the ones who try to make the rest of us think that we are wrong because they want desperately to believe that they are right, and they know

that once their faith is shaken, they have nothing left to cling to. But be wary of anyone who demands that you have blind faith in what they are saying. If they will not allow scrutiny, it is possibly because their beliefs cannot stand up to scrutiny. And when those who hide within the institutions because they do not dare to look inside themselves feel that they are losing their grip on the rest of us, they will fight.

11. Be wary of such persons and keep your minds, eyes, ears and tongue glued on the Master and his great mission of transformation of humanity. That is our breath, that is our voice and that is our song. That is my prayer to all my associates.

Pranam.

## DUTY

Dear associates in the path,

1. I am very happy that we are all united again to celebrate the 141st birthday of our grand Master Pujya Lalaji Maharaj. I have been a seeker and I still am, but I stopped asking the books and the stars quite some time back. In fact when I came to the feet of our Lord Babuji these were given second place in my search. I started listening to the teaching of my soul. I understood much later that Sufism and Santmat and "Samarpan (let-go) and constant remembrance are the driving forces of his teachings. In the lineage of the Naqshbandiyya Sufi Order, the transmission of knowledge is carried out "heart to heart". It travels from the heart of the Master into the heart of the disciple through his love and his devotion for the Master and grows with the practice, provided the disciple transcends his ego.
2. Many of the aspirants who are acquainted with this think that Pranahuti and the heart to heart teachings of the Sufi are the same and they even state that our Master has simply adopted this feature without proper understanding of the procedures in this regard. Some use such languages that they know with utter disregard to the Truth in the matter.
3. It is a fact that Lalaji Maharaj met his Master, the great Sufi saint Hazarat Fazal Ahmad Khan Sahib Raipuri, in

## Duty

1891 and spent 16 years in his company. This saint gave him full powers to train others on October 11, 1896. However he began his teaching in 1911, after he had assimilated the best of various religions had founded a new method drawing liberally from Sufism and Hinduism. His method however also makes it possible to realize ones' true nature in God for all without giving up family life and in a short period of time. This becomes possible, thanks to the Master enshrined in their hearts and who accompanies them through the entire spiritual journey. His teachings we realise is also bringing a social and spiritual regeneration. He could raise his disciples up to the highest states (the central area) with his will. He is a pillar of Santmat (Sufism beyond the religion).

4. His teachings may be shortly stated in 7 points:

- 1) Engage your body and soul in the practice of listening to every heartbeat, super imposing there with the nomenclature of the Lord (AJAPA JAP).
- 2) Pure Keep your heart, away from the corrupting influence of undesirable things and undesirable company.
- 3) Always keep attuned to the Lord; your attention should never waver for a moment deviating there from.
- 4) Concentrate your attention on the heart and keep your heart centered in the Lord.
- 5) Endeavor to attain kin-ship and attachment to the Eternal truth, the Lord of Universe.

- 6) Gradually erase the identity and try to merge in, and attain oneness with God.
  - 7) Be ready always to make the Large sacrifice of life in the endeavor.
5. For qualifying ourselves for this type of training the most important qualification is having firm grip over the goal of life. Master stated that it is the primary duty of man is to realise his nature. How can this be a duty? Because it is God who has created this universe with His will. In fact it is the Will that is the basis of us and I remind all of you that it is because of that the process of Pranahuti was discovered by the Master. I may for fun add that “Accha” is the word that is the origin of Pranahuti as given to us by our Master.
6. Sacrifice is the root cause of all creation even as asserted by the Vedas. Sacrifice, service and cooperation are the ways of being happy and blissful. The nature of God is bliss and all that He seeks through creation is the happiness of all creatures. Elucidating further it is obvious that this is naturally linked to progress in spirituality of all of us and in fact the progress of humanity into the next stage of humanity. The goal of man is divinity. Rev. Babuji Maharaj stated that it is the primary duty of man to realise. That leads to the question what is duty? Everyone in his office or station in life has certain duties to discharge and he is considered to have successfully discharged the same when his performance is the satisfaction of the work

## Duty

required and his supervisors concerned. What does the Master mean by duty in this context? Certain times duty is referred as debt like pitr rna, rshi rna, deva rna etc., In what way are we indebted to move into the higher realms of spirituality?

7. The Vedic revelation is that God has sacrificed Himself so that the Creation or expression of the Divine takes place. We are all the off shoots of the Original Stir and off springs of the Stir. We are products of the sacrifice. God in his original nature is all bliss and our original nature is consequently bliss. Thus it is evident and that we are born to share and sacrifice. Our father and mother die when we are born. Certain times it is real death in the physical sense of that term but it is invariably death in the vital, emotional and Etheric aspects of life. Their intention is their nature, their duties shall continue to express in their progeny. The Guru expects us to grasp the truth in all its aspects. The duty we inherit is to spread the blissful state of living with all those with whom we live and move. In other words we have a duty to be happy. This duty we can discharge only by the attitudes of sacrifice and sharing and cooperation. These characteristics we have to develop assiduously and the help of the parents is there in the initial stages. Education imparts this in a sense as we grow. To call all teachers as gurus may not be wrong but the real teacher or guru is the one who connects us with the original purpose of life. We seem to think that we

need gurus for various needs. We get lost because we think that there are thousands of problems in the world - inflation, drought, stress, children, this, that... it's enough to drive us crazy. In fact the world has only one problem- a disorder in the minds of people that stop us from seeing reality that stops us from acting correctly.

8. There is a dark veil that exists in people's heads- as though we are all blind. We see with our eyes, but not with our minds, and we cannot interpret what we see (Dr. Madhava was telling that our brain seems to grants us vision even when we are blind suggesting there is another neural path). This functional disturbance of the mind stops human beings from fulfilling the purpose for which they were created, and that is to evolve into spiritual realms where bliss is our true nature. Master asserts that ‘ the real spiritual training is that which makes our mind disciplined and regulated , restores moderation in senses and faculties and creates lightness of spirit ‘ To develop these characteristics individually is what has been going on in the name of sadhana. And it is possible some of us have imbibed these in our nature. But to develop these virtues by humanity as such we understand is a long way to go.
9. Humanity has been aiming at this goal is what we see in the efforts of all religions. But religion is materialistic and sticky particularly to rituals and procedures going by the name of tradition. Spirituality struggles to express the

## Duty

noble virtues in a social context without getting soiled. It is like brothers and sisters differ, quarrel and almost wage wars but fraternity and brotherliness persists. This is the primary lesson we get from history of mankind. This fate or trend is what we see in families, states, nations and the world at large. If as Master said we keep the Mission of the Master all differences die. To be united we require the original trait of the Divine namely sacrifice and to be separated all that we require is a fistful of earth. Matter divides and spirituality unites. If we remember the original duty entrusted to us by the divine namely to be blissful and happy all the time in all our dealings we can say we reached the goal of life. The noble life of our Grand Master attracts all of us to copy Him. May he enable us to be so.

Pranams

K.C.Narayana,

15th Feb.2013

## **CURIOSITY**

Dear brothers and sisters on the path,

1. My salutations to all of you who have enriched the quality of the meditation during this auspicious occasion. We all have a common goal and even as our beloved Master has instructed in the advice “It is very essential for everyone to fix his thought, at the very outset, upon the goal which he has to attain so that his thought and will may pave his way upto it.” (Reference: BWS 145) After having had a shower in His immense grace and enjoying the bliss, curiosity as to the source of emanation of this joy is also had by many aspirants. Those who remain silent are blessed doubly. The various types of joy felt by us have been dealt at length in the book ‘Path of Grace’. The joy experienced is not any speculative or metaphysical concepts but the joys emanating from the blissful states of mergence. Silence is always the background on which joys rest. The actual imperience is much deeper than these expressions of joy.
2. The actual silence is beyond expression. But when we ponder over the condition imperienced we find there is a type of awareness of omnipresence of the Master and our own ‘nothingness’ which grants joy. Another type of joy is due to the awareness of harmony of the self with the Master. The third type of expression of the state of Silence is the joy due to confidence and competence we have in

## Curiosity

the work of the Master. The fourth type of joy is due to the awareness of competence per-se of our own self. The fifth type of feeling of joy we have after having had absorbing and fulfilling meditation is just awareness and the next type of joy arises out of the feeling of awareness of the omnipotence of the Master. In the higher type of joy imperienced we find the joy is due to remembrance of the Master which we find oozing out in and outside our humble selves. What is the type of joy imperienced depends on the level of the aspirant and though all are part of the satsangh each feels the Master in his own manner. This of course is possible only when we are attentive to the transmission.

3. Curiosity surely is a willing, a proud, and an eager confession of ignorance. Many who fail to express their imperience are ignorant by choice. However our attempts to understand in languages of daily use the sublime are always failing. Our firm will to reach the goal and our trust in the Master who assured the divine help should overcome our doubts. It was categorically stated by the Master that “The pull from the Centre remains always as the one inextinguishable impulse to return to the Source.”
4. The one thing that is quite discernible from the meditation we have had just now is that we were immersed in a condition of Total Silence or Ignorance at least partially for some time. Silence we know is the language of communication with the Divine. It is always described as

something beyond the reach of our senses which are meant for helping us in external behaviour. Yet many aspirants try to express the inexpressible and feel desperate when their efforts fail.

5. If instead of attempting the impossible it is better to follow the method of trust in the Master and feel how nearer are we to Him which is our goal. After an hour of meditation where we were immersed in deep and inexpressible silence, we can as well contemplate on His traits rather than trying to find meaning to our experiences in the words of saints and philosophers. When we find similarity in the expressions we get into certain catch words like Advaitaanubhuti etc., I do get communications from co travellers in the path that they experienced void etc., trying to find solace that in such expressions they are nearer the goal.
6. The goal that we have chosen is nearest to our heart even as the Master expressed in many of his writings. The heart where we are to meditate gives indications of the Origin where activity and inactivity join. Master was wondering when he expressed in his book Efficacy of Raja yoga 'Lo'. The same wonder is what we should have if we feel our nearness to the origin. Yet our mind ignores the nearness and looks at various scriptures and authorities to find the origin which is our goal that is near most to us, without which we will cease to be.

7. When we examine ourselves to understand the meditation we now had we should naturally try to throw light on the transmission we have experienced. Remembrance of the grace of the Master felt is the most efficacious way of owning up what has been poured into us. Master advocates that our 'Remembrance' should be in a way that we feel the thought of remembrance oozing out from the objects everywhere. (Reference: SDG 29). Instead of wasting our efforts in understanding the 'omnipresence' of the Master through scriptures we can adopt this easy method of remembering Him in all that exists and feel happy that Master has blessed us with such understanding. Omnipresence is a matter of experience and not a philosophy.

I pray that we spend our time in the venue of the congregation not only because it is very hot outside due to severe summer but because we can feel the cool presence of the Master here in our hearts. Those who are capable of imperiencing at will the conditions of fourth and fifth knots as explained by the Master in His book 'Towards Infinity' and the commentary on it in the book ' Path of Grace' may do so and make the best use of the atmosphere prevailing here on this auspicious day.

My humble pranams.

## **DESTINATION**

My dear associates in the path,

1. I am very happy that we all gathered again on the occasion of the 114th birthday of our Master not only to celebrate the most auspicious aspect of our lives but to also evaluate our progress in the path. Rev. Babuji Maharaj put a question and answered himself in this sentence “What is the Destination, where we have to reach? It may, preferably, be called insignificance. If you chose to designate it as such, it is an insignificance, of which we know nothing! (Reference: SDG 39)”
2. The main problem is that we have very exalted notions about ourselves and our capacities in many fields make us also feel that we are invincible and go on inflating the ego. This pulls us in exactly the opposite direction to the goal of our life. Though we feel that we have fixed our goal to be ‘oneness with the Master’ the development of our ego structure does not enable us to reach the goal.
3. The books of the Masters, particularly those on the “Ten Commandments” are meant to help us progress. It is always stressed that we must be grateful to those who show us our faults and so we must be grateful to them for enabling us to a step towards humility one of the corner pillars of spiritual life. If a fault is shown we should feel that a great treasure is shown us and be grateful. Each time a fault is shown we discover in us a fault, an incapacity, lack

of understanding, or insufficiency which prevents our progress in the path. Once we realise our fault with our determination to reach the goal firmly established it should be easy for us get rid of the fault. This is mainly because we have the required disciple for doing the same as also we have the boon of Pranahuti of the trainer to help us in the path. We should understand that to discover a fault is an acquisition. It is as though a flood of light had come to replace the little speck of obscurity which has been driven out now.

4. Once while we were discussing the problem of 'refractoriness', my revered father said that " it is a very common human weakness, although it ought not exist in sadhakas whose progress largely depends on their recognizing what has to be changed in them. Not that recognition of the defect by itself is sufficient, but it is a necessary element in solving the problem. It is of course a matter of pride or vanity that considers the weakness as necessary for strength and standing. Not only they will not recognize it before others, but they hide their defects from themselves or obliged to look at it with one eye look away from it with the other. Or they weave a veil of words and excuses and justifications trying to make it something other than what it really is." It is thus necessary to observe and know the wrong movements in us, for they are the sources of our troubles and have to be persistently rejected if we are to be free.

5. But we should not be always thinking about our defects and lapses. We need to concentrate upon what we are to be and the ideal with the faith that since it is our goal before us it must and will come. To be observing faults and wrongs always, bring depression and discouragement to the faith we need to have always in ourselves and the Master. We need to turn our eyes more to the influx of Pranahuti that brings lightness and less to any immediate darkness. Faith, cheerfulness and confidence in the ultimate victory are the things that help; they make our progress easier and swifter.
6. Success is possible only when we are committed to be true to ourselves and are determined to change our past and be firm in the new found path of Satyapad. We have to be friends with ourselves; otherwise we would ourselves be inimical to our reaching the goal. This is what Lord Krishna stressed in his famous Bhagavad Gita in the sloka  
  
'Bandhur aatma aatmanastasya  
Ye naatmaiva atmana jitaha ;  
anatmanastu satrutve vartet aatmaiva satruvat:'  
B.G. Chap 6, sloka 6.
7. On this auspicious day I pray that we again pledge ourselves to work for our betterment and joyously participate in the transformation of humanity.

Pranams.

# **EXPLORING CONSCIOUSNESS**

My dear associates in the path,

1. We have been participating in the birthday celebrations of our beloved Master, Sri Ramchandraji Maharaj of Shahjahanpur. We were sharing our understanding of the system in correct perspective.
2. One of the main contributions to the spiritual literature by the Great Master Sri Ramchandraji Maharaj of Shahjahanpur is the delineation of various spiritual centres and sub-centres in the human frame in his book 'Towards infinity'. In this book he deals with essentially the nature of 13 spiritual centres or knots an aspirant has to travel through in spiritual enlivenment. In the book 'Efficacy of Raja yoga' he mentions three regions of consciousness called the heart region, mind region and central region. The ISRC tried to correlate the realms covered in these books. But before we consider the realms and the terms used therein it is necessary to fully appreciate the need for such a study.
3. Despite many feeling the need for a spiritual quest, it remains that materialistic reductionism is the dominant creed of our time. By materialistic reductionism, we mean models where it is taken for granted that a human being can be equated with his or her physical body: thought processes are the product of the brain, emotions can be manipulated through medication, psychological features

are genetically determined. From this point of view, the triumphs of genetics could engender a wave of extreme materialistic reductionism, where even spiritual aspiration becomes gene-determined: soon we may read from the, newspapers that the gene for Samadhi is discovered!

4. The idea that consciousness may exist independently of the physical body is disputed from all sides, and is often ridiculed. It may be tolerated under the label of religious freedom, but virtually all branches of science are evolving in the opposite direction: explaining, or explaining away, our soul and Spirit. Indeed a few physicists have published best-selling books that present physics in spiritual terms. The fact is, when it comes to making decisions about new trends in the fields of scientific any research, industrial and economic development, authorities make their decisions according to hard scientific evidence. With the advent of genetic engineering, virtual reality, nanotechnology and artificial intelligence, humanity is on the edge of momentous metamorphosis. It is all happening very fast and if guided only by materialistic views, it could result in complete disaster. Soon, large-scale genetic manipulations will become as common as vaccinations.
5. As on date there is no researcher of repute examining the possibilities of whether any gene-therapy has any impact on the ability to tune into spiritual realms. Strange as it may sound I feel that someone must be working on a

vaccine to make us not get affected by the virus called 'spirituality'. We are not advocating a 'return to nature', or the discarding of technology. What we need is a holistic integration of science and spirituality, a science that investigates topics related to consciousness and subtle bodies, in particular instead of ignoring them. Since the energetic and spiritual effects of drugs or any form of technology are never tested or documented, anything could happen.

6. But even without a disaster scenario, if nothing were to counterbalance the formidable wave of materialism that is presently unfolding, we could well end up in a polarized world where genuine forms of spirituality become more and more marginalized. The problem is, nowadays something is considered scientific if it works on rats and if you can make statistics about it, all the more it is proved. This attitude can at best capture only the most superficial effects of spiritual experience, never its essence.
7. The emerging trend of global thinking and feeling which must necessarily be understood only in terms of types of human consciousness requires a scientific approach to study this phenomenon. An attempt at a systematic exploration of states of consciousness is sought to be made in ISRC. From the diaries of meditation and other reports including some discussions I had with about 150 persons regarding sadhana in PAM, I try to present the broad contours of spiritual awareness. The rather

unstructured study of the massive data relating to subtle bodies, states of consciousness, spiritual beings and non-physical levels of reality the study yielded information of immense worth to the sadhakas.

8. Further what had emerged along the years of existence of ISRC is a method, through which it has become possible to take groups of beginners who had never done any work on themselves, and take them step by step to experience the different states of consciousness starting from the preliminary guided meditations using Pranahuti. It may kindly be noted that the study is not the product of one individual trying to share the personal vision but is the product of collective wisdom as reported by the sadhakas in their reports based on guided meditation, individual (one on one) sittings had from a qualified trainer, group meditations or satsanghs and also the experiences during the celebration of the Masters' birthdays.
9. The study attempts to provide the key principles of categorizing several states of consciousness. The content of consciousness of any person relates to one or more of the five Kosas. However inapt the comparisons, the idea of the inner space in which the content of consciousness moves even as objects move in the outer landscape needs to be presented. Regular and repeated exposure to PAM may be compared to the manner in which we have learnt about the contours of a city. From the information we have gained from others in the path, at first we only

know a few locations and routes from one area to another. Then, as we navigate through the city again and again, the general map becomes ingrained and sinks into our system. Over a period of time discernment increases and we know the city thoroughly. Later while driving through a street we will immediately and effortlessly notice a new shop, or a building that has been renovated.

10. Similarly categorizing consciousness means establishing references in our field of consciousness and systematically exploring different levels and states of consciousness. These may at first appear like altered states, but through repeated sessions of PAM become utterly familiar. It becomes as if we had always known them, not just because they are now completely understood and categorized, but also because we realize that these states have always been with us in what used to be the subconscious and unconscious background of our Consciousness. In the process of purification this type of categorization helps in making the unconscious becomes conscious.
11. Though broadly we know these states of consciousness relate to the Kosas, when we want to categorize we require a methodology that is sufficiently pragmatic and scientific. But unlike other methods of scientific research where the scientist and his object are separate, in a study of states of consciousness the object and the subject are the same. The sadhaka is a scientist in spiritual realm and

his bodies – physical, astral and subtle – are the lab. Knowledge arrived at through spiritual states of consciousness is always self-knowledge obtained through a harmonious marriage of intuition and critical discriminative intellect. When we attempt at exploring the content of our consciousness we have difficulties arising from the use of words to denote such states of consciousness. This is because the words condition or dictate the world we live in. Dr. K.C.V stated that "The linguistic habits have become perverse. So, to start proper knowledge for expressing high spiritual knowledge we must develop a new kind of terminology." (Ref: Vol 1 - pg 163)

12. In a particular tribal society according to an anthropological experiment, there is no word called a 'Square'. We may note that in Nature 'Square' is not a dominant shape. The interesting fact which got revealed in a study was when the tribals were shown a video of a revolving window frame, the subjects of the study did not perceive a rectangular object rotating in space. They only saw lines that moved. Having no concept of square, they did not identify the shape. Of course, this is a general principle that without naming or giving a term or word to any structure or object we cannot express candidly. This is the reason for form and name going together- in fact these are the basic bondages in any existence. Similarly without a term to identify a structure in their subtle bodies

or a particular state of consciousness, people tend to miss the corresponding experience. Even when the structure is in their immediate field of perception, they do not discern it. On the other hand, as frequently observed in the reports of sadhakas of PAM we see that the moment they learn a word applicable to a state of consciousness they found no difficulty in identifying the state.

13. Thus we see the crucial importance of words for studying the states of consciousness. The Game of Life provided by Imperience, in fact maps the states of consciousness and many aspirants have gained much internal depth of understanding of the levels and states of consciousness from the lowest to the highest. Many consider that they are not sensitive enough to record their experience of different levels and states of consciousness. Describing experiences requires many concepts that are not part of the common repertoire of modern languages. This means that there is need for introducing new terms, to describe things for which there are presently no words in English. Every science has its jargon and it is so with spirituality too.
14. It is essential to clearly understand that words have power. If we do not have words, we cannot identify states of consciousness. And if our words are vague, so will be our experiences. It is the terminology that gives us the power to discern and express our feelings and thoughts and states of consciousness. The words aid us in having

a vision of the internal conditions of consciousness. Almost all the sadhakas often have a shy and uncertain attitude to their own experiences of consciousness. When they attempt to describe them, it is as if they were not too sure whether it all really happened or whether they dreamt it. Experiences they consider are not a part of the real world. Slowly the assiduous aspirants by a constant study of the books of the Master and the literature of ISRC learn to adopt the language fit to express spiritual states of consciousness. Usage of words like Ajapa, Anahata, Aksi, Kasbi, Pind desh, Brahmand consciousness, Prapanna condition etc. becomes easy with more and more of practice of meditation in this system.

15. It is to be noted that these terms throw out an opportunity for realizing the condition expressed by the word or words. They provide an opportunity to expand our universe and discover new modalities of being and enable us to mould out living compatible with the goal of life we have chosen. But just as there are terms that clarify, so there are terms that can create confusion. Words that cover too wide a range of experiential modalities, for example: the two adjacent knots 1.a. and 1.b. relating to Viveka and Vairagya. If we use the term knot 1 to mean both it is obvious it does not help us discerning the specific characteristics of each of them. There are words that unite and the words that divide. Pind desh and Brahmand are dividing words while Brahmanda and Parabrahmanda are

words that unite. These words are also used in Hindu religious texts but the meanings are entirely different. The aspirants should never confuse these terms with that of religion. In Indian yoga systems also we do not find the usage of these terms that common.

16. However we should consider the possibility of far-reaching consequences of a situation where spiritual groups would each become locked in a terminology of their own. If there is one thing that is supposed to unite human beings, not divide them, it is spiritual work. It does not however mean that we are supposed to agree with everyone. There are topics on which different systems hold different views, and where it is therefore impossible to use the same words. Still, this leaves scope for establishing wide common ground by ensuring a common terminology for all topics on which there is agreement. It is suggested that those who practice this system seriously may like to share thoughts to 'Imperience' and ISRC leads the circle of studies in this regard sooner. May Master grant us the courage and confidence to undertake this type of spiritual work.

Pranams.

## **LIVING IN NOTHINGNESS**

Dear associates in the path,

1. At the outset I offer my salutations to all the members of the fraternity. Our Master has stated that he enjoys the company of abhyasis and wanted to impress that He is everywhere. He exhorted that the congregation of abhyasis is his temple and we have to make our hearts his temple. Dedication to the cause of the Master and an iron will and determination to live in Him is his call. Naturally this means that we do not live for ourselves and the value we grant to our life lies in such a dedication. Our Master, the supreme personality is guiding us whenever we find ourselves in cross roads. He has asserted that spirituality is unaffected by the problems of the body or mind. His work is becoming more and more perceptible and we clearly understand the goal towards which we are inching forward. Those who are introduced into the system properly and practice regularly do feel Pranahti or the divine impulse. We are struggling to make the few minutes of ecstasy during sessions of Pranahti percolate in all phases and aspects of life. We seek to make it an integral part of our living. There is no art or science of living; life is a gift of the divine and by dedicating it totally to the divine cause demands many changes to be made in several aspects of living.

2. We are going through many adjustments and reconfigurations at this time, as we assimilate the energy of Pranahuti. The highly sensitive ones are feeling this in a very intense way. We have been residing in the void for quite some time now. How do you know if you are currently in the void and what are its attributes? It is an in between place that we maintain, as we are finishing up a lot of the emotional, mental, spiritual and physical work we perform. Void has positive and negative aspects. Void positively is what we imperience. Negatively we know we are in the void if we are unable to start many new projects or even finish up some of the things we have on hand. There are many delays and hold ups. It reminds me of a dream that I used to have and also many aspirants shared similar dreams with me, where we are running in place but cannot seem to get to our destination.
3. My personal experience makes me assert that void is not a negative space. It is neutral energy, unless we place a lot of expectations and demands on ourself and life. It can be very frustrating and anxiety producing. There seems to be a lot of limitation and emptiness. If we can kind of let go, go with the flow and let things unfurl in its own time and way, it would be really beneficial for our peace of mind and wellbeing. When we do get stressed, it is better to forgive ourself and know we are doing the best we can.
4. While passing through the stage of Vairagya we find that in many of our relationships we feel a disconnect with

others. Some connections, where we previously might have had a close bond at one time or another, feel really distant and remote. It does not necessarily mean that the relationship is over for good, however, it seems that it is really difficult to connect with people. I have found it is hard to make plans that do not get cancelled, postponed or delayed. Misunderstandings', not "getting" each other and just a plain desire not to be around other people for long periods of time has abounded. One of the many reasons it is hard to be around other people right now is because the veil is so thin, and as we are so empathic, we pick up and absorb the energy of others to the point that it feels downright draining to be in public or around others for long periods of time. It has been so intense that trips to the shopping malls, store or any public place causes me to feel really anxious that I rush through my shopping or really plan out what I need to get so I can get in and out quickly. It is over a decade now that I have been to a shop and manage to get my requirements through other members in the family. There is a major incongruence between the vibrational level of many foods and products being sold at the store. We organically know what is of value to our body and soul. For the highly sensitive person, buying, using or even being around things that are not purposeful or useful causes feelings of unease.

5. Many sensitive persons are experiencing severe allergic reactions. Let me preface that by saying most of us are

becoming or already are highly sensitive. We are chiselling through our armour and coming face to face with our most vulnerable, delicate selves. As we release the density of our unconscious ways, gain inner awareness, forgive, love, let go, make healthier choices, etc. we are becoming lighter. Most of the new children are born without these barriers of limitation. They cannot even conceive of the way we previously lived our lives. I understand from my doctors that the H1N1 virus is an example of the sensitivities we are now facing. Skin rashes, breakouts, asthma, colds, food and environmental allergies are at an all-time high. We cannot ignore the need for good care and the use of quality products. We are being guided to be gentle with ourselves.

6. Being in this void can feel lonely at times. It can invoke feelings of frustration, dissatisfaction, impatience and just plain pure boredom, sometimes, with spurts of upheaval. We can utilize this period by trusting that this will not last forever. We should just be at peace with where we are at, remain present in the moment. Appreciate and enjoy the quiet and slower pace. We are being rewired and realigned to adapt with ease into this new energy. Many opportunities are being aligned behind the scene. If we try to push it quicker than it is meant to be its like showing up a day too early for a party. We are all dressed up; all ready for a good time, knock on the door and become disappointed when no one is home to answer the door.

The host is out buying the finishing touches for the party. They are still in preparation mode while we think we missed the entire party, when in fact, we just happened to show up too soon! People, places, and things that are meant for us, will be coming into our lives shortly. We have seen and felt glimpses and glimmers of what is to come. The most crucial thing is to stay positive and not let the frustration get us down. We need to remind ourselves of what we are grateful and appreciative for. Take this time to catch up and focus on doing what we can accomplish. Practice the system of the Master and enjoy the peace and quiet while it lasts. We need not be hard on ourselves for not accomplishing all the things we set out to do. With the support of the Master behind us we will surely move on albeit slowly. Moving in nothingness is like moving in space that has no friction. Nothingness is what it is and we can mould ourselves but not change it.

7. When in Nothingness we may be spending a lot of time alone. We may crave time to ourselves or circumstances are propelling us to be alone. It is not necessarily a reflection on our relationship with others. We need to learn to be in our own energies. We need to attune to our own vibration and know our own thoughts and feelings. It is not just about staying away from negative people or who is of lower vibration. It is simply about being comfortable in our own skin and appreciating our own company! It's about allowing ourselves to be still and monitoring the amount

of external stimulation we receive. It is also about avoiding enmeshed relationships and co-dependent behaviors that cause us to lose ourselves in another (our children, parents, spouse, friends, etc. included) In order to follow our intuition and guidance we need to be tuned in. We cannot be tuned in if we are always on the go and busy.

8. Pranahuti the reinvented energy is here and it feels different. We cannot do things the way we did in the past because things do not work that way any longer. We are in a profound time of integration. We may wish for things to speed up (and slow down at the same time) but we cannot rush the process. It is what it is! Give yourself a big pat on the back for rolling with the changes that have occurred all year long. The new energies are about being sovereign within ourself. "To thy own self be true". We should stay true to our path opening ourself to a higher level of authenticity in our life and in how our world functions. We have to expose, and heal those areas that have been out of alignment. As we complete doing this we can put into action the creations that will benefit us.

We are blessed to have a Master who is guiding us in all aspects of life and all that is required of us is to love Him and His cause.

Pranams.

# **LOVE UNIVERSAL**

My dear co-travellers in the Natural path,

Pranam.

1. It is our privilege to meet on this most auspicious day of Basanth Panchami in the year 143 of Lalaji Era. We have all assembled here to place our hearts with love and devotion to the Lord. Truly we not only have built a temple in our hearts but have made our Master mightily pleased to present us before his Master. May the little lights we have join together to illumine the place and people of this world.
2. We all are aware of the Love Universal of our beloved Master Babuji Maharaj through Pranahuti. We should understand that Love is the healing factor for all of the challenges we face in life from painful feelings, experiences and circumstances. The opposite of love is fear, and fear results in suppression and eventually depression. We tend to hide things away, pretending they do not exist or never happened, thus not facing up to one's responsibilities. We simply are not being one's true self. Refusing to let go of the painful past may serve as a roadblock to love. But leaving behind our old self and taking a leap of faith in the Master would reveal what we are truly capable of becoming.

3. Love is what we were born with. Fear is what we have learned here from our environment physical, mental, vital and spiritual. The spiritual journey is the relinquishment – or unlearning of fear and the acceptance of love back into our hearts. Love is our ultimate reality and our purpose on earth. To be consciously aware of it, to experience love in ourselves and others, is the meaning of life. The prayer prescribed by the Master to be performed at 9 P.M. for development of love and devotion to Master among all the people in this world is of paramount importance for the spiritual seeker. Love is the connecting factor and without love we feel segregated and uncared for. Master as embodiment of love and peace is enshrined in our hearts. To be aware of His august presence in all our acts, feelings and thoughts is what constant remembrance about.
4. Master in his book Efficacy of Rajayoga makes profound statements about the upper and lower portions of the heart. It is clear to us that our self is between the body and mind. It is between the human animal and the spiritual being. It is between earth and heaven. The heart chakra is the meeting point between energies from the earth and energies from the higher regions. It is the ideal position to be in as we are assured of the company of the Divine there. Therefore being centered in the heart, being open to love flowing in and out, being Love itself is the Natural Path. That is what is meant by following the Middle Path.

This is also understood as the act of flying with both the wings. Thus one is open to both the wisdom of the body and of the Higher Self.

5. While offering of Pranahuti is a special act on the part of the trainers every abhyasi who is introduced into PAM radiates the divine love as he is in touch with the Master due to the introduction. They can stimulate their heart's energy by sending loving kindness to the next person they see or think of. We are essentially loving beings. If ones' heart is overflowing with love, it is continually being refilled with more love from the Source -the Master. If only we recognise and feel the warmth of the divine presence of the Master, then we can safely say we are realised persons with a great mission to serve the divine. Dr. K.C.V used to say that one who has realized the self in the heart has transcended the dualities and is never perplexed. The moment we remember our Master we feel the courage and confidence to meet any situation. This is because love is the antidote of fear. The thought of the Master injects in us love and light. Of course it is not the brilliant luminosity but it is always a soothing light inviting us into its embrace. Then we are naturally guided by our own inner truth or satya replacing all our confused motivations that govern us. Viveka thus is born. Our humility in all situations gets realised. When truth dawns tears flow and we should note that tears are liquid love.

6. Master once told me that tears flow because the heart is not capable of containing love and it is good also because the heart develops the capacity to hold on love over a period of time. As a rule we should not try to avoid flow of tears nor inhibit the tears of others. In the social context we may note that tears mean getting clear on our own feelings and recognizing our needs. We care. Our tears reflect the compassion we feel for others. Tears communicate that we share the suffering of love lost, the triumph of love gained and the relief of love regained. In truth, tears are divine. It is our imperience that when the third knot gets touched or awakened tears automatically flow. Once when I was granted a vision of the Omni presence of the Master tears were flowing for a few months as I could not easily digest so much love. Divine love cannot be measured.
7. Love has different channels of communication. It is always the heart that speaks when we love. Speaking from the heart requires Listening from our heart requires getting clear about another person's feelings and understanding their needs. What we communicate and do may not be authentic and may be misguided, but at heart we are doing our best. Love is unconditional acceptance. Acceptance doesn't mean to like or agree, acceptance means recognizing what exists without resistance and with compassion. It is easy to love those we like but to love those we do not like, not to be judgmental, that is the

attribute of an evolved soul. Believe in the importance of love, for it is the strength and beauty that brings music to our souls. Love cannot be divided or partitioned. There is nothing like fathers' love, mothers' love, friends love or companions love. There is one and only One love and that is the nature of the Master.

8. Love gets into the mode of bliss and that is why we address Master as the ocean of bliss. To be happy under all circumstances is the command of the Master and this can be easily accomplished if we remember the Master as the embodiment of love. When we are loving and devoted to Master everything takes the hue of auspiciousness and the world is a paradise. We are all in the path moving towards this Goal. I pray that all of us become infectious and pass on the love of Master to all beings.

Pranams.

## **NEED FOR THE TRAINER**

Dear associates in the path,

1. When we assemble to celebrate the birthday of our Master, it is obvious that Master is the centre of our attention. His method has enabled all of us to have him in our hearts and it is he who is perceived through us all. This is made possible by his method of training through Pranahuti. The method in its essence means that a qualified and authorised person who knows the contours of the path assists us in the spiritual path.
2. In traditional methods of training in yoga we observe that after the mantropadesa the aspirant is on his own to move in the path. But in fact self-effort does not lead us to higher levels and we end up performing ritualistic worship. Persons who are more unfortunate end up in delusions and illusions of varieties. It should be borne in mind that we should never enter our soul journey unescorted, not because we will lose our way. We need an escort because this journey changes how we perceive our world, how we understand ourself, how we view our own boundary when it comes to love, fear, forgiveness, compassion, and even the size and shape of our reality. We will require at some point a person with whom we can share what it feels like to have familiar illusions evaporate, replaced by sharper drives and instincts. Some days during meditations and in general everything presents as a crisis and on other days

we observe it all to be sheer joy and pure ecstasy. In our system our beloved Master asserts that 'the teacher takes out the hurdles in the progress of the seeker and side by side imparts the divine effulgence in him.' Thus with such a support we find in the path a spiritual Trainer is an escort on this profound journey into the fearless, mystical domain of our soul.

3. Our spiritual journey progresses from the initial stages of examining who we are through our experiences and personal history to exploring the spiritual possibilities of all that we can become in our lifetime. This is the stage generally called Viveka in yoga psychology. We, the content of all we are and all we can be, is the direction we go next on our spiritual path. This is the stage of Atma Jnana. One of the most beautiful ways to understand the essence of Spiritual training is that we enter into a dialogue with the intent of letting our spirit reveal to us the story we are living that is our life.
4. No one is born knowing who they are or what they are meant to do in every moment of their lives. What we are meant to do is search. We must each find our way and along the way, discover who we are, what we believe, what we value, what holds meaning for us and what does not, how to love and whom to love, and whom to love not. We are our own mystery. The journey is a never ending one-amazingly the path is the goal and the goal the path itself. Anant ki Or!

5. Every single experience in life, indeed every moment, is filled with some way to learn yet one more thing about ourselves, to see who we are and come to understand who we are and all that we are is from the darkness of our struggles to the fullness of our gifts. It is through sharing our inner self with another person whose personal calling in life is to serve in the trusted position of a Spiritual trainer. A Spiritual teacher knows what it means to be a sacred witness to another person's life story and to ask the right questions that inspire self-reflection. And a Spiritual trainer knows how to assist you in illuminating the dark night passages that visit everyone's life somewhere along the line.
6. In the system of Rev. Babuji the work gets done through Pranahuti when maximum work is done with minimum words. When proper yielding is there it does not take more than a few minutes for the heart to gain a firm, irrevocable and strong connection with the Master. The introduction in the path is essentially to create an atmosphere of trust and intimacy with the trainer in which we can participate in a quality of silent sharing and stoic spiritual exploration that result in our orienting our spiritual direction and understanding. Our challenges then take a shape not so overwhelming and fearsome and our problems and difficulties are not beyond our inner resources. This is the real Viveka that we discern. Or we may find the beginning threads to a quality of faith and prayer we have been

seeking for years. That is real devotion that develops. All this is blessings.

7. The spiritual path is not only a winding path where the path ahead is but dimly perceived, it is also a steep path. Further the roads ahead are bumpy and give occasions to fall and falter. The spiritual path is also compared with a stream- a stream of consciousness and the more we try to forge ahead the more we get pushed down. We seek finer states of consciousness and we find ourselves fallen into a deep pit of forgotten stages of consciousness. We think we have crawled above into the stage of utter dependency or Prapatti and we start slipping into the stage of devotion while we are unable to perceive the difference between these states. Traditional lore and revered saints and musicians of the past and present aid us greatly in this confusion. We need, not only a push from below but a pull from above too. To the sensitive aspirant the anguish is far too great and the urgency to come out of the stage categorical imperative. Master states that 'the subtle force is very strong and if an abhyasi tries to go further by his own effort, he is at pushed down because he cannot get at the subtle force.' The trainer alone who knows the path and is always dwelling in the consciousness of Master and is who is not in any way different from the Master is the we refuge.
8. While the need for a trainer is obvious it is a necessary to select the trainer or guide carefully. Master classifies the

## Need for the Trainer

trainers or gurus into five broad categories: Guru Sifli, Guru Kitabi, Guru Azli, Guru Fazli and Guru Azli Fazli. Therefore in our selection of a trainer or guide or guru we have to be very cautious and highly careful lest we are fooled to the core. We have had occasions to discuss in depth about the gurus and I do not wish to stand in between you and the Master whose precious presence is a matter of our pious and undisturbed attention.

Pranam.

## **PITFALLS IN THE PATH**

My dear associates in the path,

1. On this auspicious occasion of the birthday of our dear Master Sri Ramchandraji Maharaj of Shahjahanpur, India it is but prudent to evaluate our spiritual practice and spiritual progress. We have had occasions to share our experiences. To evaluate our meditational states it is necessary to identify the conditions and states we expect to gain access to. Enough has been written and spoken earlier on many occasions about the stages of progress and we also developed tools to assess our progress in the path based on the Teri Commandments of the path and the spiritual conditions that get delineated as per the book Towards Infinity.
2. The aspirants in the path have different reasons and expectations as the outcome of their practice. From the statements of aspirants joining our training programs we can list out some of their expectations. Many who have mainly the benefit of stress reduction as an outcome of spiritual practice err in the beginning. Let us clarify why we are meditating. Meditation is being sold in the West as a stress-reduction technique. It can help reduce stress, but its original purpose is to help us realise our true state. Meditation is not sleep aid. Several meditation practices like mindfulness practiced on a daily basis is said to offer stress relief. But we all are practicing the Natural Path of

our Master in which we insist on goal clarity and do not compromise with lesser benefits. We should realise the path chosen by us fixes before us the ultimate as the goal of life. Conditions like peace, bliss and balance are not our goal. We may and we do get relaxed many a time and it is wiser to be advised on that.

3. There is a tendency among the aspirants that we are to seek bliss. The words and conditions associated with the Sat Chit Ananda unfortunately confuse many. The Sanskrit word for "meditation" is bhavana, which means "mental cultivation" or "mental development." The word "mental" in this case does not refer just to thinking and reason, but to a wide spectrum of mind-body functions – sensation, awareness, emotions, attitudes, predilections. One way to think of bhavana is that it's a kind of training. You are training mind to understand and experience in a different way. Contrary to popular notions of Raja Yoga meditation, however, the point is not to go to some happy place away from our problems while we meditate. A regular meditation practice may enable us to confront the root causes of our problems and let them go, but this is the opposite of escapism. However Master always advised, us not to push ourself to conjure up visions or the unaccountable sensory experiences, which most of the time are just our neurons misfiring. As they don't mean anything in spirituality we are advised to not attach to them. There are however occasions when we do have

Satori. But it is also necessary to realise there is something like a premature Satori which happens when we push ourselves into a deep meditative state before we are properly prepared for it. This is a bit like attempting to compete in a marathon without training for it. The results will be frustrating at best and dangerous at worse.

4. There is a tendency to find out whether the meditation was good. We are the best judge about it and to ask another that question is not very relevant. Please do not judge whether your meditation was good or bad. Do not judge your meditational practice. When I say judge not I am only saying do not evaluate. If we started to practice the system and are meditating regularly and start fretting and fuming that it is not yielding the results expected, know that such an expectation is itself the detrimental cause of this exasperation. It is our attitude of expectancy that is the problem. Do not try to compare an earlier meditational session with another one. That may lead to the undesirable condition of ungratefulness. More experienced and advanced sadhakas may sometimes judge themselves during chit lake camps. We may find ourselves slogging through meditation periods sleepy or uncomfortable, or unable to focus because we keep thinking about our jobs or marriages or passports and visas. And when the period ends we are frustrated and unhappy with ourselves, because we think we are not meditating properly. This judging is a problem in two

ways. One, if we continue to think negatively it will spill over into the next meditation period and the one after that. Second, the truth is that sometimes the sessions when our knees ache and our mind will not be still are great training. It is like our workout on the exercise cycle- when we struggle, we are getting stronger. And sometimes a really "awful" meditation period will be followed by an amazing one. Meditation is waiting on Master; please do not judge.

5. Many systems of yoga are very strict about the body postures during meditation. Some schools of Rajayoga however offer a choice of the positions of legs during meditation and may even allow the aspirant to meditate in a chair. But that does not mean teachers who insist on a particular body position and who correct you if you slouch are fixated at the anal level.
6. There are two primary reasons why some schools make a big fuss about meditation body posture. One reason is that schools in which the practice involves sitting still for long stretches of time have learned there are safe and not-so-safe ways to do that. Especially if you are in less-than-peak physical condition sitting still can be remarkably painful. And if we are not doing it right we could damage joints, squeeze organs or cut off circulation in limbs. Many generations of practitioners figured out exactly how to position themselves to avoid serious pain or injury, and this experience has given us the "approved" meditation

positions. That posture which is comfortable for us to meditation is advised with a condition that the body is erect or a bit bent forward in the system of our Master. We have all found this comfortable. However there are some who bend so much that their heads get into their stomach so much so the heart is out of view for the aspirant.

7. The other reason is that body position really does affect meditation experience. In our system meditation is not something we do only in our head; it engages the entire body and mind and more essentially in the heart. Experienced meditators nearly always come to appreciate that exactly how the spine is aligned and they automatically correct their posture. They change their posture and certain times their gesture according to the knot in which they are travelling. When we switch our attention towards certain centres not out of our volition but because of the need at that point of time there is change in the posture and the condition of being rigid about posture would be rather irrelevant.
8. We are advised to meditate on the divine light in the heart and we start searching for that light inside. Though the heart is inside physically the psychological heart covers the entire body and as one advances in sadhana the divine light is perceived not only inside our whole system but the system itself expands to cover the universe. The true state of realisation is not within or without; it is

everywhere. Masters' blessing grants this wisdom as we practice as advised.

9. We may compare practice to a stringed musical instrument. If the strings are too tight they will break; if they are too loose they will not play notes. Sometimes aspirants begin practice with huge enthusiasm and set impossible meditation schedules and goals for themselves. And they burn out, and quit. This is like the tight string that breaks. And others do not commit to practice and only meditate occasionally; this is being too loose. Rev. Babuji prescribed a schedule of meditation practice into a life already stuffed with job, family and other obligations of a house holder and set a moderate meditation pace. There is no valid reason to change this and try to improve over the advice of the Master.
10. There are many books that provide good instructions as to how to meditate. Even so, I strongly recommend seeking the guidance of someone recognized as a trainer in Rev. Babuji's system of raja yoga. It is not enough that we are introduced into the system; it is necessary that we try to maintain one-on-one relationship with him. Only when he suggests that we may go to another experienced adept shall we do so and we should avoid hopping from one trainer to another for reasons we are ourselves not clear about. It is possible that we may judge the trainer and feel it is better to go on our own. If you are committed to the do-it-yourself, still I would suggest that meet the

trainer once or twice an year and discuss with him during the annual congregations. You will see for yourself how having someone who knows you and who can give you one-on-one advice when you need it can make a huge difference. Practice with humility however.

11. The most important aspect of meditation practice is to loosening our bonds through Viveka and Vairagya. Attachment of any type is attachment only and is a bond. The only attachment we can have is the attachment to our goal. Our determination to implement or attachment to the Ten Commandments of our Master when diligently followed makes us realise that we are not insulated beings. We realise slowly but surely that we are not something enclosed within this skin and everything beyond the skin is the other. For this reason, it is stressed by the Masters that if we practice only to benefit ourselves it will probably not work. Although we all may begin practice seeking remedy for ourselves, if our practice is sincere we will become more sensitive to the suffering of others and wish to benefit them, also. Otherwise, our meditation practice can amount to brood in the cage of our egos, reinforcing the self-and-other dichotomy instead of dissolving it.
12. Thus it is for this reason the experience of meditating in satsangh is hugely beneficial. One of the potential perils of a solo practice is that practice can become an intensely personal thing that is ours and ours alone and which may

be compromised if shared with others. This is a common phase many of us go through, actually. One of the fruits of I, practice is a natural turning away from self-clinging as the border between self and other dissolves. Sharing practice with others facilitates this. On the other hand, if we remain stuck in "I can do this by myself" mode, we are going through the punishment awarded by Nature. If we find ourself self-defensive at the idea of meditating with others or consulting with a trainer, consider this a warning sign that there's an unhealthy amount of ego-attachment in our practice that is attracting punishment. Disinclination to meditate alone or in group is an indication of the punishment of Nature.

13. These are some of the pitfalls or problems in sadhana that I thought I can share with all. There may be many more. With the blessings of our Master we can overcome them and reach our goal sooner.

Pranams.

## **BHAKTI IN SRI RAMCHANDRA'S** **RAJA YOGA**

We have all assembled here again to share our feelings. The quarterly Journal we release carries the dictum 'మచోచో తోతమదోగత పోరాణాః బోధయంతాః పరస్పరం'. There we left it. The second portion of it is 'కథయన్తోతశోచో మం నోతోం తుష్నో నోతచ రామనోతచ'. This is what Lord Krishna has stated in his very long dialogue with Arjuna. The main point for us is Matchitta Matgata Pranah. That is the people who are totally oriented to me, and who live in my consciousness. Matchitta - in my consciousness people who live, Matgatapranah – who seek me, they all join together to share their experiences. This is what we have been doing in all our congregations.

What is the essential thing that we share? Krishna was known to give immense joy and happiness to whomsoever he met. But the Ananda that he was trying to give the early part of his life was all childish pranks, trying to enjoy along with people of Gokulam who are the blessed people He showed his greatness to them and at the same time shadowed it with his very very silly methods. The ananda was of the physical type, was of the emotional type. Krishna distributed very freely to them because that is what they wanted.

There is oneness between Krishna and Sri Ramchandraji Maharaj of Shahjahanpur in the sense that Ramchandra also gives immense happiness. That is what we experienced for

the past one hour. But this is not emotional, this is not physical. It is something is related to our spirit ananda, atmananada is what we get, where as in the life of Krishna he was distributing for all those gopikas and gopis the happiness that will come from play which perhaps includes also His rasalila. When we critically examine, this is one aspect of abheda between these two great personalities and Ramchandrajai is continuing the same job as that of Lord Krishna by not only distributing happiness at the higher levels of consciousness, perhaps having failed in the lower levels.

We are all enjoying the hospitality of Gauranga because this Hall belongs to him. He is a great Krishna lover, and the path of Love is what he has distributed but we all know that he and his disciples spread the message at the materialistic, at the emotional levels. The samadhi that they gain is of the lower order. Truly samadhi they were, even now, many of them get into it but that is of different order but the ananda that we get is beyond the senses. The ananda that Krishna gave was one of senses. This is the essential difference. That is the reason why many people move towards the culture of the ananda of the Krishna type. There is nothing wrong about it, there are several stages of progress. Each person finds his way of happiness. Happiness is what God wants, to live happily is what Babuji wants.

In today's message you will find Babuji saying "Lord Krishna had originally introduced bhakti in Raja Yoga in a way the yogis know, because he knew the time was at hand when life

would be uncertain”. This is very profound message. A life span is not likely to go beyond perhaps a 100, though many doctors may differ from me and then say for eternity we will see that you live perhaps with an ailing body in a nursing home being attended to by all sorts of attendents, who will be either cursingly or blessingly attend to us. There is something like vardhakya, there is some thing like getting old, you should accept that, that is the natural path. Don't deny the old age, accept it as a blessing of the divine which helps you to think about the divine. That apart 'Life would be uncertain' therefore what? So yoga should be completed before that. So don't struggle to move on waiting for the day of yoga. I will give you now instantly that is what Sri Ramchandra says.

Here in the first part of it 'Lord Krishna had originally introduced bhakti in Raja Yoga' what is the bhakti that we are talking about in the Rajayoga ? It is not the bhajan, it is not the kirtan, it is not the dance and drama, it is not the songs. That is the bhakti that others know and that is the bhakti which grants sensory and sensual enjoyments. The bhakti that yogis know is that of constant remembrance. Constant remembrance is not a part of asthanga Yoga. Krishna brought it, remember me. That is why he says Matchitta Matgata Pranah - remember me. That is yoga, that is bhakti. Bhakti is not a few slokas being recited in the morning, afternoon and night. Incidentally bhakti is also not a ritualistic practices as many of our abhyasis do. I get up in the morning Sir, I sit in evening sir, I go to bed with His feeling. That is not bhakti,

that is ritualistic. If you keep a constant remembrance of the Master in your heart that is bhakti. That is what Krishna wanted, Matchitta Matgata pranah - that is the bhakti he was talking about. That is what yogis know, to live in the consciousness of God. What is the consciousness of God? not play, not dance. Reformation and transformation of man to the higher level that is what he wants. That is what God wants. There are several ways of putting it, we can view it from the scientific angle also but the whole struggle has been some how or other we must move on. Move on to the higher plane of consciousness when we start thinking about the good of others and not exclusively our concern. If you take the excellent work done by Imperience trying to bring in sayings of Dr.K.C. Varadachari and how he understood Babuji Maharaj, the saying of Varadachari reads "The usual method of Raja Yoga that is being practiced without the help of the Divine connecting you with the Ultimate is of no avail. There is no yoga otherwise". There is no Yoga without that connection. There is no yoga without this link that is being established and that is what Ramchandrajai gives. Yoga is not sitting in a asan, trying to do pranayama, yama niyama etc. All sorts of practices trying to somehow or other control the body physically and mentally, but not trying to take the assistance of the Divine. Remember Him, the remaining things follow. I am sick fellow, I know many of you are also sick, but what is that makes you sit like this and think about the Master. It is the connecting link that has been established between you and the Divine. That is what Pranahuti does.

Feel the link, live the link, pass on the link. This how I would like to put Rajayoga of Ramchandrajii.

You are going to spend most of the time in silence. Silence is tough topic, hours together to sit may not be alright. So we thought of you giving some material which you may contemplate about apart from the books of Babuji Maharaj which are available. There was a good man A.S.P Iyyer. He wrote enormously about religious books, literature. On Bhagavadgita also he wrote, his version of interpretation whatever it is, copies of this was given last year or earlier to that. They are expensive, Bhavan's publishes them. While going through that many of the abhyasis found there are good stories which they do not know otherwise. They culled it out, put together and then made a reading material of that. So, leisure time you can go through those stories, at home I am talking about. That is what their intention was. I try to change it as in the congregation also people talk and they talk all sorts of things, instead of that they may be reading some of them are only half a paragraph or one paragraph stories still worth while. That is being distributed after some time. Patrika is also there, apart from that Bhagavad Gita itself is there. In the Gauranga tradition there is a journal that comes. I was going through that and I found interesting statement that there is only one sastra and that is the Gita sastra and there is only one God and that is the Devakiputra like this the poem goes. That is they are asking us get oriented to Krishna in all aspects. I ask, I plead that there is no difference between

Krishna and Ramchandrajji and since Ramchandrajji is continuing the work of Lord Krishna in the higher plane, because transformation is what is wanted. Krishna tried to transform people by his miracles by His extraordinary counsels and when people did not care to hear he simply destroyed them. There is no other way he could think of bringing a transformation. Many of us resort to this also in our own lives. When our children don't obey what we say, we try to beat them but I think beating has never resulted in any transformation. I think in this respect Krishna also has failed. He tried to destroy but then we are all back here. There are more Kamsas today, there are more Duryodhanas today, there are more Dussasanas today. I think Dussasana parvam is what is going on now. If we look at it from a different angle from the stories of Bombay and Delhi, we find a Dussasana parvam, a separate parva is there now. This cannot be mended just like this. That is what we would feel but what Babuji would feel is, let us bring a transformation in such people, try to pray for them. He has made it compulsory for us to do the 9 pm prayer and he pleaded with all. How it is being practiced, I really don't say anything about it because it is a matter of your conscience. I have nothing to talk about that but then, if you feel that Matchitta is there with Ramchandrajji, if you are in tune with His consciousness, you cannot help doing the 9 p.m. prayer. If you don't do that that means you are not in connection with Him. There is some loose links some where, but that is the time as Dr. Kuppuswamy was telling me 'that is the time of the news

Narayana, what am I to do?' I said throw away the radio. There is no other way. I leave the remaining day for you to contemplate the way in which you like to do, but these are the feelings I thought I can share with you.

Thank you.

# **SADHANA OR SPIRITUAL DIRECTION**

My dear associates in the Path,

1. The other day we were talking about the blissful condition of universal love. Of the many needs we have as human beings, the one that brings us the most inner tranquillity is sharing who we are, how we feel, what we are thinking, and what we are discovering about ourselves. We all need a sacred witness in life, a person who can listen without judgment while knowing the right questions to ask that continually illuminate our path. We need this quality of deep sharing with another person because through such dialogue, we witness our own maturity through the years, we grapple with our own wounds, we cleanse ourselves of wrong-doings, we dig more carefully into the hidden resources in our nature, we muse over feelings that take us by surprise, we walk with a companion through labyrinths of dark confusion, we confront great questions about the meaning and purpose of our life and we examine what it is we believe to be true about the Sacred. This quality of dialogue is what takes place in Spiritual Direction. The role of the trainer and that of the seeker is an austere enterprise.
2. There have been masters and gurus and guides from times immemorial. But the system of our beloved master provides trainers who know the path and are ready to

throw light on the path and direct us in the right course. The need for a road map of spiritual journey is of paramount importance. The continuity of the system is assured and seekers have guides if only there is keen search for one. Guides are there and guidance is there but it is the individual who should move in the path. When the yielding is there on the part of trainer and trained, through Spiritual Direction, we enter into this quality of dialogue with the intent of letting the spirit within us "reveal" the story we are living that is our life. We experience our lives physically. We think about and rationalize the dynamics of our lives mentally. We process everything emotionally and psychologically. But it is the spirit within us that holds the key to the significant questions of life. Spiritual Direction is the art of assisting a person in articulating a truth that is already bubbling up within longing to be realized. Thanks to the nature of love the spirit within us always moves us toward reconciliation, healing, wisdom, courage, and love. Spiritual direction is almost never through vocal words and manual signals though such an utilisation cannot be ruled out totally.

3. We may wonder what exactly is spirit? How do we know what our spirit really is? The reality is that we know more than we realize. Our spirit is that part of us that is ever-consistent, ever-present to us, even in the voice of inner conflict and stress. This is because our spirit is a truth vessel: its very nature is Truth that is always shining in the

inner most core of our heart. It is continually guiding us back to center through the worst storms and the darkest of nights. First and foremost is the determination to know our inner self and then grow out of it to embrace the universal self. Spiritual Direction is the choice to establish a connection with our inner thread (antaryami) to the Divine (para) and to then seek counsel from an adept in the path, through conversation, prayer and reflection on how to absorb that inner truth going forward in our life. Guidance from the Master flows continually in our life, as every decision is understood to be a profound act of creation. How we make each decision and why we make the choices we do in life matters to others and to the quality of life we are living. Nothing about our life or the life of another person is insignificant.

4. Spiritual Direction or sadhana is a way of keeping our finger on our own pulse, our own moral conscience, our own integrity, and our own calling in this lifetime. This is not an easy world to live in. It is one filled with chaos and vague rules. We are the ones in charge of ourselves for the most part. But regardless of how chaotic or technical or sophisticated a world we live in, we cannot change our basic nature. We thrive on truth and we disintegrate when we live a life of betrayal, especially to our own being. The journey in satyapadam is not an easy trek. The need for a fellow being to continually guide through the path is absolutely essential.

5. Our sadhana is essentially oriented to the problem of our existence. The problem of "Who am I" has been the oldest philosophical enquiry in human history. It is no accident that many of us feel more and more deeply compelled to discover and fulfil our purpose. This is so because the time is at hand for humanity as a whole to awaken and remember exactly why we are here. This is where our evolution has been guiding us all along. This is the nature of the New Era ushered by our beloved Lalaji Maharaj of Fatehgarh.
6. The question of what our purpose in life is can be hard to answer until we embrace the fact that our purpose is actually evolving, right along the Natural Path. This evolution can be summed up by examining three aspects of sadhana, namely our outer purpose, inner purpose and ultimate purpose. Our outer purpose is due to Ego or our doing, the inner purpose is our soul or our becoming Brahman from the present Atman and our ultimate purpose is being Brahman always.
7. The outer purpose is the traditional view of life which focuses on what we do – usually our career and the roles we play, rather than addressing who we are meant to become, we focus at this stage on what we are meant to accomplish. This has long been the level humanity has been at, and it is reflective of our sense of separation and full identification with the ego. It is the mentality of "survive and thrive". The problem with this limited view of purpose

is that it has led us to search for fulfilment and happiness outside of ourselves. No matter what we achieve, it is never enough as we are, though not consciously but still long for the next stage of our evolution, which is to know and fulfil our purpose at the inner level. Since the dawn of the New Era something is occurring which makes us feel that we are moving away from doing and instinctively feel that we were meant to become something. This is the shift from outer purpose to inner purpose which sensitive persons consciously feel while others seek the same unconsciously. Though our exploration of inner purpose was initially focused on developing and healing ourselves, we are now exploring inner purpose at its true level of evolving our souls.

8. We may define our soul as that part of us that remains constant as a non-physical "personality" across many lifetimes. Awakening to our inner purpose is about fulfilling the soul's intentions for this lifetime. These intentions comprise mastering and sharing our lessons and gifts with the world. Here we work to heal our limiting beliefs and to increase our inner power in order to answer the question, "Why am I here at this time, and what am I here to contribute to humanity?" The achievement of this inner purpose is very important at this time in human history, for each soul is here now to clear away all karma once and for all and prepare itself for a great event: humanity's spiritual awakening. This event is our ultimate purpose.

The importance of following the Natural becomes clear and we get motivated to attend to our inner cleansing and universal prayer.

9. Unlike outer and inner purposes, which are unique to each individual, ultimate purpose is shared by all human beings. As we progress in the time line the breath (prana) of Spirit draws ever nearer to the Earth, and our souls feel it. This is our imperience of Pranahuti. Many are awakening as they draw in this Prana, and soon a tipping point will be reached when all humanity will wake up and function as a single, unified consciousness. It is a glorious thing where we find the chapter of separation and life of the Ego ends.
10. When we begin to awaken spiritually, we remember who we really are, which is not something separate from Spirit. We are each like a cell within a great body, and each cell has its function. The sharing of our gifts is our "cellular function" at this time in our collective evolution. In this context, the gifts of our inner purpose take on a much higher meaning: They are how we serve the world at dawn of this wondrous New Era. As we fully transition to ultimate purpose, we open our consciousness even further. No longer do we need to become anything. We realize "we are That." Being is enough. Master puts it cryptly when he said 'This and that have gone now.' And again in another message said "There is no question of separation. We are coming closer and closer." He emphases this by adding

that "This is a message to all." Our gift to the world now becomes our embodiment of the consciousness of Spirit itself. This is the goal.

11. There much more meaning to our evolution. Thus our lives become ever more joyful, abundant, and significant. The greater effect, however, is this: the only way to truly change our world, to end suffering, violence, environmental destruction, and the horrible imbalance of life quality on this planet, is to shift our own consciousness. We matter. Each and every one of us. There are a few vows we should take in the journey. All the vows are covered in the Prayer given to us by the Master. We know Beings are numberless and we vow to save them. The aspirants may meditate on the prayer at 9 P.M. The desires are inexhaustible and we should vow to end them. Pray regularly as advised by the Master and we shall fulfil our aspiration. The Natural Path has many gates of understanding and we should enter all of them if necessary. This is the Path given by our Master.
12. When we each fulfil our evolving purpose, person by person, one by one, we accomplish both the healing of our humanity and of our planet. We also evolve Spirit itself, and that is the true reason for our being and our sadhana.

## INDEX

- abhyasi, 53, 59  
absolute, 16  
Ajapa, 43  
Anahata, 43  
ananda, 69, 70  
antaryami, 78  
Arjuna, 69  
Atman, 79  
attachment, 24, 67, 68  
Azli Fazli, 60  
Babuji, 16, 23, 25, 33, 51,  
58, 66, 70, 72, 73  
Being, 48, 81  
belief, 8, 12  
Beloved, 7  
Bhagavadgita, 73  
bhakti, 70, 71  
bliss, vi, 25, 26, 27, 29, 55,  
62  
Brahman, 79  
Brahmand, 43  
Brahmanda, 43  
brain, 9, 27, 36  
categories, 60  
center, 78  
central region, 36  
centre, 12, 56  
chit, 63  
cleanse, 76  
commandment, 8  
concentration, 16  
confidence, 12, 13, 30, 35,  
44, 53  
conscience, 74, 78  
consciousness, 8, 9, 15, 18,  
19, 36, 37, 38, 39, 40,  
42, 59, 69, 70, 72, 74,  
81, 82  
constant remembrance, 23,  
52  
courage, 9, 12, 44, 53, 77  
creation, 25, 78  
darkness, 8, 35, 58  
death, 26  
dedication, 45  
destination, 11, 46  
destruction, 82  
devotion, 10, 12, 23, 59  
Divine, 20, 26, 28, 31, 52,  
54, 72, 78  
divine effulgence, 57  
divine grace, vi  
divine help, 30  
divine love, 53  
divine work, 13  
divinity, 25  
dreams, 46  
ecstasy, 45, 57  
effect, 82  
ego, 23, 33, 68, 79

## Index

- energy, 15, 16, 46, 47, 48,  
50, 53  
enlightenment, 7  
evolution, 79, 80, 81, 82  
existence, 7, 39, 41, 79  
faith, 13, 22, 35, 51, 58  
freedom, 37  
Gita, 35, 73  
goal, vi, 12, 25, 27, 29, 30,  
31, 33, 34, 35, 43, 45,  
57, 62, 67, 68, 82  
goal clarity, 62  
God, 16, 18, 20, 24, 25, 26,  
70, 72, 73  
grace, 29, 32  
Grand Master, 15, 16, 28  
Great Master, iv, 36  
greed, 19, 20  
heart, 18, 23, 24, 31, 36, 52,  
53, 54, 58, 65, 72, 78  
heart region, 36  
higher planes of  
consciousness, vi  
holistic, 7, 38  
humanity, vi, 15, 16, 18, 19,  
22, 25, 27, 35, 37, 79,  
80, 81, 82  
humility, 33, 53, 67  
ignorance, 30  
imperience, 29, 30, 46, 54,  
81  
infinite, 11  
Infinity, 7, 8, 16, 32, 61  
integration, 18, 38, 50  
intellect, 41  
intuition, 13, 41, 50  
Jnana, 57  
journey, 7, 8, 10, 56, 57, 78,  
82  
judge, 63, 66  
karma, 80  
knots, 32, 36, 43  
knowledge, 23, 41  
Lalaji, 15, 23, 51, 79  
life, iii, vi, 7, 8, 10, 11, 13,  
15, 24, 25, 26, 28, 33,  
43, 45, 46, 50, 51, 52,  
57, 58, 62, 66, 69, 70,  
76, 77, 78, 79, 81, 82  
Lord Krishna, 35, 69, 70,  
71, 74  
love, iv, 8, 9, 11, 18, 19, 20,  
23, 48, 50, 51, 52, 53,  
54, 55, 56, 57, 76, 77  
love and devotion, 51, 52  
Master, vi, 7, 8, 10, 12, 13,  
16, 17, 18, 19, 20, 22,  
23, 25, 26, 27, 28, 29,  
30, 31, 32, 33, 35, 36,  
43, 44, 45, 49, 50, 51,  
52, 53, 54, 55, 56, 57,  
58, 59, 61, 62, 64, 65,  
66, 67, 68, 72, 78, 81, 82  
materialism, 16, 38  
matter, 19, 23, 32, 34, 60,  
74, 80, 82

- meditation, 29, 30, 31, 32,  
38, 39, 43, 61, 62, 63,  
64, 65, 66, 67  
Middle Path, 52  
mind, 27, 31, 36, 45, 46,  
52, 56, 62, 64, 65  
mind region, 36  
miracles, 74  
moderation, 27  
mystery, 57  
nature, 24, 25, 26, 27, 36,  
38, 55, 76, 77, 78, 79  
needs, 27, 39, 54, 76  
niyama, 72  
Nothingness, v, 45, 49  
Origin, 31  
pain, 64  
para, 78  
Parabrahmanda, 43  
peace, 16, 21, 46, 48, 52, 62  
perception, iv, 42  
personality, 45, 80  
philosophy, 32  
physical body, 36, 37  
piety, 8  
power, 42, 80  
Prana, 81  
Pranahuti, iii, 23, 25, 34, 35,  
39, 45, 46, 50, 51, 53,  
56, 58, 72, 81  
Prapanna, 13, 43  
Prapatti, 59  
prayer, 22, 52, 58, 74, 78,  
81, 82  
purification, 19, 40  
quality, iii, 29, 48, 58, 76,  
77, 78, 82  
Raja yoga, 31, 36  
realisation, 11, 65  
reality, 8, 11, 17, 18, 21, 27,  
37, 39, 56, 77  
religion, 15, 20, 24, 27, 44  
remembrance, 30, 32, 71  
sacrifice, 19, 25, 26, 28  
sadhana, 7, 10, 11, 27, 38,  
65, 68, 78, 79, 82  
salvation, 21  
samadhi, 70  
Sat, 11, 62  
Self, 21, 53  
service, 13, 19, 25  
sheaths, 7  
sleep, 61  
soul, 23, 24, 37, 47, 55, 56,  
79, 80  
space, 39, 41, 46, 49  
spirit, 7, 17, 18, 27, 57, 70,  
77  
spiritual, iii, vi, 7, 8, 10, 11,  
13, 18, 24, 27, 33, 36,  
37, 38, 40, 43, 44, 46,  
52, 56, 57, 58, 59, 61,  
77, 80  
spiritual experience, 38  
spiritual journey, vi, 7, 8, 10,  
11, 24, 52, 57, 77  
spirituality, 15, 17, 18, 25,  
28, 38, 42, 45, 62

## Index

- summer, 32  
surrender, 10, 13  
the self, 29, 53, 67  
time, iii, vi, 9, 10, 12, 18, 19,  
23, 24, 28, 31, 32, 33,  
36, 40, 46, 47, 48, 49,  
50, 54, 62, 64, 65, 69,  
70, 73, 79, 80, 81  
transformation, 22, 35, 72,  
74  
transmission, 23, 30, 32  
trust, 30, 31, 58  
truth, 21, 24, 26, 53, 54, 64,  
77, 78  
ultimate, 7, 35, 52, 62, 79,  
80, 81  
ultimate goal, 7  
ultimate reality, 52  
unity, 8, 17  
universal consciousness, 9  
Vairagya, 10, 11, 43, 46, 67  
Vedas, 16, 25  
Viveka, 10, 43, 53, 57, 58,  
67  
wisdom, 9, 39, 53, 66, 77  
worship, 56  
yama, 72  
yoga, 44, 56, 57, 64, 66, 71