

Talk on Basanth Panchami 2006

Dr. Madhava

My humble pranams to all brothers and sisters,

I feel joyous and happy to share a few thoughts on this auspicious occasion of the

Birthday of Rev Lalaji Maharaj who blessed humanity with the technique of Pranahuti and was instrumental in structuring Rev Babuji Maharaj whom we are understanding more and more and coming closer towards His consciousness.

These two and half days gives us an unique opportunity to feel his grace through pranahuti and also talk about His method and spend time happily and living up to the message he gave us today which is "We should utilize this occasion in getting into the Master and Master alone, which will act as food and tonic for spiritual elevation."

The more we practice his Method sincerely the more easier it becomes to live and move in His consciousness.

When I started meditation the calmness, the detensioning and the vibrations in the body left me wonderstruck but later on I came to understand that personal peace and happiness is not what Rev Master was talking about, He was talking about human transformation, that means our aspiration has to shift gears and move to a different level where aspiring about everybody's happiness should occupy our consciousness in place of personal spiritual growth. I quote below a passage from complete works of Dr KCV, vol 1 to drive home the point more forcefully.

"The need for another Darshana or system of spirituality can be justified only if we accept the goal of Divinization of Man. If this system is to be one more method of attaining "liberation" - then it is just one more. But the call of the Master is not to liberate a few souls, who come to his fold.

The cry of Nature to make Man live at peace with his fellow beings and other species has been there for over few millennia. But the concept of brotherhood and peaceful co-existence has been only voiced from all floors and rarely do we find it practiced.

Liberty, Equality and Fraternity are the three basic spiritual values aspiring to become secular. In the process we find the deep rooted "selfishness" in Man, the sworn enemy of all spiritual values using these three concepts for its own purposes, resulting in all round hypocrisy. While every leader, political or spiritual voices these values, they neither believe in them nor really want them to find any place in our life. The vocal transmission given to these values have sufficiently grossened them and solidified them - that we finally find these today as "idols" used to deceive the mankind. Poor souls are not aware that Nature has its own design to meet the situation!

The values of Liberty and Equality are more spiritual and perhaps need more time to find expression in mundane matters; life being what it is, variance and difference are in built. Except for the feature all came from the Primordial one, equality is hard to accept. Liberty or Freedom is bound by responsibilities. But Fraternity has no restraints. It can be expressed by one and all. It is possible to behave in a brotherly way with all. Yet we have failed God for so many years, with our properties, nations, races, sexes and other distinctions. NATURE DEMANDS THAT UNIVERSAL BROTHERHOOD BECOMES A FACT BEFORE IT TAKES UP THE WORK OF DIVINISATION OF MAN. (Capitals not in original). The thought of brotherhood, which was one of essential sharing in the tribal cultures to the concept of tolerance of others views in the modern world, is by itself an interesting study in the evolution of Man. But his destiny is far beyond; almost a journey to the Infinite. The Divine Will to find expression of its Glory in Nature has but found so far little success. Human being with its meal of "selfishness" has been obstructing the expression of Divinity in him and so of nature. NATURE IS JUST IMPATIENT AND THE DIVINE PERSONALITY (REV. BABUJI - editor) IS EQUALLY INTERESTED TO EXPEDITE THE

DIVINISATION OF MAN - THE HOPE OF GOD - WHO CREATED him IN HIS IMAGE - meaning thereby that he is granted the original thought - the kingly aspect in Man and Nature.

The New Darshana is for those who participate in the Divine Work of Divinizing Man - rather than those who seek individual transformation. The assurance of Master that He is taking care of every abhyasi and that every abhyasi should spread the message means that every one should actively participate in bringing about simplicity, purity and fraternal feeling in all, not worrying about his own realization. It is not therefore meant that one should not have the craving. It is a must, it is the promise and it is the beginning. But that is not the work of the Master nor is it His mission.

Those saints who seek individual salvation only are comparable to those who are selected to play a cricket match, seeing the strong opponent side (evils in life) walk back to the Manager praying to Him to allow them sit in the pavilion due to their inadequate capacities, or more appropriately to Uttara Kumara who having started for the battle with Kauravas seeing their might wanted to flee. The uniform worn by him (the abhyas of Ten Commandments etc.), the refuge he has in Brhannala (the veiled Master) notwithstanding he wanted to flee (so are those who seek liberation from life and who do not want to better the lot of man.). The Ten Commandments, the practice of meditation are but uniforms that the sadhaka has to wear. No doubt they are to be pure and perfectly ironed. But that is only a preparation. The individual elevation in consciousness is but a step in the greater task of Divinisation of Man. If every abhyasi really believes in the Master, he has the onerous responsibility of shedding through his actions and behaviour the Radiance of the Divine Personality deeply imbedded in him. He should be conscious of the fact that he is walking temple, in as much as Master is present in his heart.”

That is why The Institute is relentless in its propagation of the concept of 9 p.m. universal prayer. If the concept is properly understood and practiced with

sincerity then we can think that we are getting into Sriramchandra's consciousness.

When we pray that true love and devotion is developing amongst all brethren we should have a clear idea of what love means. I will quote another passage from bodhayanthi parasparam which will help us understand the understanding or philosophy we should have in our mind when ever we use the term Love for Master.

"Love and attachment to Master has its own rewards. Surely love to Master accomplishes the great tasks of removal of certain spiritual diseases the most important of which are 1. Envy 2. Jealousy 3. Unhappiness and 4. Ill-will towards others. Spiritual Tradition sought to overcome them by 1. Development of maitri or universal fraternity 2. through development of kindness to all creatures and things in the universe 3. practice of forbearance and developing an attitude that every thing that happens is a gift from the Divine and accepting them same with gratitude and 4. development of the happy state of contentment under all circumstances. By loving Master we accomplish them with His help of Pranahuti and our own efforts to some extent too. By loving Him who loves all we remove the brokenness in the thread of love that weaves our destiny as worthy and lovable children of God. We then feel love flowing equally to one and all and it becomes Universal. Master says "In that case father, mother, husband, wife and everybody will have the same share." I draw your special notice to the words "same share". That is why Master adds "Love is not bad, but its proper utilization we do not know."

In our sadhana we naturally tend to love Master for getting rid off our miseries and afflictions. But the reward we anticipate for such can only be love in return. But we seek relief from the enjoyment of suffering or miseries which are consequent to our past actions. Master has many a time stated that he believes and experiences that none of the mortals is free from miseries. He makes it clear "that the miseries are our most faithful companions who never desert us in an

hour of need. But it is really we who make miseries miserable, by the action of our thoughts and will. Joy and sorrow are the two ends of a thing or two poles of a magnet. As in the case of magnet poles unlike attract each other, so do joys attract sorrow and vice versa. When this is the case how can it be possible to ignore either? The only solution in my view is to divert our attention from them, stop giving them strength by the action of our thought and will, and let them wither away like the unwatered plants. This can be easily achieved if we dedicate everything to the Master and resign to His will. Our job is to remain firm and sincere to our duty and the result rests with God. To feel resentment for what He gives or what He does not give is against the principle of true love and devotion." How difficult to understand and live by that principle of true love is all sadhana about.

We seek love of others related and unrelated to us and we tend to seek the help of the Master here also. Master in his infinite grace has recommended to us the method of loving others through the prayer suggested to be offered at 9 p.m. So when we pray that all our brothers and sisters are developing true love and devotion we are to keep in mind the above thoughts and pray that **everyone is really developing their will to accept everything in life as God given**. But many of us when we pray "love and devotion is developing in the hearts and minds of the aspirants" are very vague in our conception of the work we are doing and perhaps even think that all are developing an emotional bondage with the divine."

The second important point I want to make is the importance of studying the literature of the Institute. If we have to live in His consciousness we at least have to know very clearly what he stood for , what are his views , what are his aspirations for his disciples, what he expected from us, and unless we know his main thoughts or principles thoroughly how can we claim we are his disciples and followers . First we have to know His thoughts thoroughly and later start making serious attempts to live in His consciousness.

Once a person came to my clinic saw the photo of Rev Babuji Maharaj and started waxing eloquently about his purported love towards Babuji Maharaj. I asked a simple question “since you claim to love the Master so much can you kindly enumerate the Ten commandments? He knows that there are some commandments but what they are what is the order of commandments or atleast the main ideas in each commandment also he did not know. That shows how much one cares for the main ideas of the Great master . He realized his empty talk and kept quiet.

Many times when I study The seminal work of the Great Master The Ten Commandments, when I try to study the meaning of the words and try to understand what the Master is trying to communicate and dwell on the idea and allow it to soak into my consciousness, almost invariably I enter into a Samadhi like condition and loose time and body consciousness. I request all abhyasis to try to ponder, contemplate the meaning of What Master is trying to convey and verify for themselves the influence of His Consciousness and what joy it causes.

It will not be out of contest if I quote the Great Master Himself on what he has to say about the Principles of Natural living.” “The Urdu book (Commentary On Ten Commandments) of Sahaj Marg , which I have sent ,has been written from a very high state of super conscious state ,where the reality is revealed only through vibrations. And in it you will find originality right from the beginning till the end. this is my master piece .read it again and again .you will find each word and each sentence commendable and when you begin to understand, I am sure you will be greatly pleased .show it to others also and let your friends also read it .if you want more copies, they can be sent from here .forget about the cost .this is yours only .and you alone have written it. To get the benefit from the book is as good as paying its cost to the author .it is a virtue to make (correct) oneself and to make (guide) others.”

Recently I had an occasion to go to Vishakapatnam and I had one Sunday free for myself and I spend 5 to 6 hours studying articles from Bodhayanthi

Parasparam very slowly , contemplating and pondering at the same time and I found myself liberated and free and was living in the dynamic presence of Master and living in the present.

What I want to stress is that books of the Institute like Bodhayanti parasparam are being read only once (which is really unfortunate), they have to read as often as possible which will help us to move into His consciousness. We will be able to practice with more genuine interest and become better at telling the system to other seekers.

The other important point I would like to make is about individual sittings and evaluation. No training is worth its salt if there is no evaluation built into it. It is the most commonest or the fundamental teaching of any management school to talk about goal , objectives to be reached along the way, and evaluation to assess whether objectives are being met or not. If no evaluation is there in the performance of any task we may loose the way and end up in failure and miss the goal. Evaluation helps us in taking timely corrective action so that our progress towards the goal is maintained quickly reach it. So basically we should have a clear concept about our goal which in the institute is living the life where the ten commandments become the part and parcel of our psyche. Or to put it in another sense the goal involves eradicating the sense of self completely from the consciousness. Once the concept about the goal is clear introspection helps us in evaluating what our strengths and weakness are or in otherwords impurities we have in our psyche. Impurities are nothing but our undue attachments which prevents our living in His Consciousness. As we start practicing sincerely meditations on point A and pointB and sincerely put into practice all the other practices we find our undue attachments leaving us. If and when we observe within ourselves that we are finding difficulty in getting rid of impurities we have to go to a trainer and explain our problems to him . He with the power of pranahuti assists us in removing those impurities and take us along the path.

Thus individual sitting gives us an unique opporchunity for personal counseling. My personal experience in this regard is whenever I had any problem be it personal , physical, social, interpersonal, family or work related or even philosophical issues or what ever the problem maybe the guide was ever ready solve and help and pray . This is one of the most beautiful aspects of life which I cherish the most. I request very sincerely all the people who have gathered here to take individual sittings from trainers and get benefited and become part of this grand and noble experiment of lifting ourselves and our associates into universal consciousness.

The institute has come out with various assessment tools in this regard and is now coming forward with a comprehensive case record which streamlines the recording of training and documents the evaluation of progress. All of us have to participate wholeheartedly in documenting our efforts so that we can present to the world that at last a truly scientific method of spiritual training has arrived which is universally applicable and which guarantees success in reaching the goal of leading a happy life .

And finally we have to practically experience the whole thing in our hearts. Learning is in the heart and not in the brain and for that we have to be truthful. Our path is satyapathmarg where truth is the guiding light. We have to practice truth in thought word and deed. We have to be courageous to traverse the path of truth about which dr.keshav has spoken so elaborately yesterday. When we are introducing ourselves to somebody as disciples of Rev Babuji Maharaj we have to be cautious because it implies that we are practicing the ten commandments,you may have various degrees of success in the attainment of psychological states as the progress is continous and infinite, but if we are not practicing and yet claim ourselves as disciples we are swerving away from the path of truth. Without practicing truth, assessment and training become impossible and being truthful has to get reflected in all facets of our life.

And finally as I come to the end of my talk I would like to dwell a little on service and sahaj sewa samsthan. I would request all to study the article service is the only concern of the serf.

As president of sahaj seva samsthan I would like to thank all the brothers and sisters who have come forward so generously to implement our new school project . we also have the general hospital project coming up in the near future. Service to Master becomes possible only when we are convinced in the deep core of our heart the invaluable gift of silence and bliss which he is showering on us so readily and for which we are so undeserving. When we reflect on the experience of void and transcend our miseries and struggles we realize the enormity of help we are getting and start feeling grateful. And then begins service , it is also an evaluation tool, whatever contribution you have made whether it is monetarily or making your skills available , you will have a feeling that you have not done enough. Joy of service keeps on expanding. But the way is paved with thistles and thorns and is not all that easy . commitment to master's cause , and santushti helps us do more and more service. In this connection I bring to your notice that there are many brothers who regularly contribute a certain percentage of their earnings for samsthan's activities. I appeal to all brethren to participate more actively in activities of the samsthan