

“One must become colourless while playing with colours.” – Rev. Babuji Maharaj.

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This sentence has been taken from Pujya Babuji Maharaj’s article on Holi. In this article, while referring to the festival of Holi, He points out that people are mostly attracted to the different colours of Holi and playing with them. He further elaborates that there are some people who play with colours with great enthusiasm and there are those who do not play but are only onlookers or bystanders. This does not mean that these onlookers or bystanders are not interested in playing with colours. Chances are they are equally interested in playing with colours.

He then further says that we should admire the colours not for their differences but for the colour itself which can manifest in so many different ways. Here, He makes a very important statement saying, “That as long as the eyes bear the power of distinction between black, yellow, blue colours etc. which is the real aspect of colour, it cannot be called to have discrimination (real knowledge) about colours. So long as there is **variety in inclination**, one does not give due respect to colour”.

It is here that he poses a question, “as to whether Holi comes to get the colours distinguished or to display

His craftsmanship?” He says that the answer to this question one has to figure for oneself.

Here Revered Master is using the example of the colours of Holi to drive the point that we should not get so involved in the colours in life that we forget their creator.

What is meant by the colours in life? Colours in our life mean the different creations of God. We all are different creations of God; all the living and non-living things in this world are His creations alone.

We should carefully examine the words, ‘variety of inclination’. What does ‘variety of inclination’ mean? It means we incline towards some things more than the others. So there is a variety of inclination within us. Revered Master states that as long as this variety of inclination is within us we are not giving due respect to the colour. How do we find this variety of inclination within us? We find it when we come across different people in our life; we also find it when we go through different situations in our life. If we examine why we have this ‘variety of inclination’ we find that we have a particular set of preferences regarding people, their working, different things, and different situations.

These are based on our baggage of samskaras. We as followers of Revered Babuji Maharaj have experienced that this particular set of preferences which lends different colours to our soul and gives us that ‘variety of inclination’ keeps us away from

reaching a state wherein we will be leading a balanced life.

Now the next question would be should we play with colours at all?

Revered Master says “Our ancestors had sought their ways of realization in the forests, away from the life of action, forsaking all ties of worldly connections with their fellow beings and others”. The reason behind this was that people used to think that it is impossible to think about God and keep Him in our hearts constantly while leading a grihastha life. In a grihastha life, a person has to take care of the needs of his near and dear ones. For e.g.: A man has to work to earn money for the welfare of his family. A woman has to love and care for the people in the family. While doing these duties, a person is pulled in different directions and if the person is not balanced in his/her dealings then such situations lead to an unsettled life. However Revered Master further states in the same message, “We under the Sahaj Marg system try to create such an atmosphere around us in our homes so that they serve the purpose of forests”. (SDG-118)

Therefore under the Natural Path system, it is very much possible to attach ourselves to God while in the grihastha life itself. The colours of the grihastha life are not a hindrance to our sadhana but if taken with the right attitude, they are actually helpful in our endeavour. Revered Master says, “To a man in

ordinary sphere of life, miseries are very helpful for his making". Referring to the domestic troubles and miseries of a worldly life, He quotes His master's saying, "Our home is the training ground of patience and endurance. To endure calmly the adversities of a household life is for us the greatest penance which is the noblest of all other forms of penances". Master further states in the same message, "Solitary life in a forest and aloofness from all worldly concerns may be, to some, the means of cultivating patience and forbearance but to us, the taunts and rebukes of our friends and relations is the greatest penance and the surest means of success. In fact, to put up coolly with miseries and troubles contributes much to our betterment; hence they are valuable assets to our progress" (Reality at Dawn – 29). Therefore, running away from colours or not playing with colours is not a wise option. Another reason to not run away from colours is that our samskaras that are nothing else but our strong likes and dislikes towards some situations or things or people, which we have accumulated over the past, need to come to fruition and only then we can be free from their load. The only way by which we can be free from their load is by going through circumstances bringing forth their fruition. When we run away from the colours in life or from the normal circumstances of a grihastha life, we do not give any chance for the samskaras to come to fruition. It is only by living a grihastha life that we can be relieved of the debts of our parents, brothers,

sisters, children, spouse, and other people who have come in contact with us.

Since escaping from the colours in life is out of question, we have to change the way we play with them. What does it mean to become colourless? To become colourless while playing with the colours in life means to have equanimity in our dealings with everybody. In other words, have a balanced approach towards everything that we go through or towards every one that we come across. How to reach such a balanced state and remain in that state is what we need to find out. The sentence taken as the topic of the seminar is the goal towards which we have to work for. Without being colourless, it is impossible for a person to be happy and balanced.

The Natural Path system is the only system that offers us a practical path towards this goal and asks us to follow certain meditational practices and the Ten Commandments that guide us in our life towards this end. We are supported in our spiritual path by the influx of Pranahuti which is an extremely important aspect of the Natural Path system. We receive Pranahuti during sittings, satsangs and bhandaras.

Now from our personal experiences we can very well vouch for this fact that following the meditational practices in letter alone is not enough. The system should be followed in spirit as well. In addition to following these meditational practices and the

commandments, an abhyasi has certain duties to perform which will aid in his sadhana and make his path smoother. These duties are:

- Developing love and devotion towards the Master. Revered Master says that developing love and devotion is a very important duty of the abhyasi. In one message, Revered Master states, “But it is certain that in Natural Path, the fragrance of Pranahuti indwells, but still the factors that get left behind are Love and Devotion. Along with the act of Meditation, it is essential that these should also inhere therein”. He reiterates saying, “It is your responsibility to engender these factors in yourselves” (SDG – 106). Initially when we start we are just attempting to feel the love and devotion towards Master, however with sincere sadhana, these qualities start developing on their own. Here practicing the commandments sincerely will gradually help us feel love and devotion towards the Master.
- Inculcating self-discipline to do the meditational practices. Though the meditational practices given to us in the Natural Path do not require us to do any difficult practices, following the commandments requires a lot of self-discipline at the physical as well as mental level. Doing the meditational practices, at least in letter needs a lot of self-discipline at the physical level. Mental

discipline requires that we remain alert to our sadhana all the time in the sense that treat everything that happens in our life on a day to day basis as His will. In other words we should learn to accept our situation whatever it is. That way we will have the necessary forbearance and patience and tolerance to go through life. The reason for inculcating self-discipline is, when doing any task if we do it sincerely, dedicatedly, and with discipline the results will be seen appropriately, otherwise half-hearted attempts at doing anything will never yield results.

- Giving top priority to our sadhana. Our sadhana is not exclusive from our day-to-day life. It is not even a part of our life rather, it is our life. Once we understand this aspect, we will find solutions to all our problems in the system of Natural Path. We have to develop a habit of viewing everything through the lens of our sadhana alone. Ours is a very dynamic system and once we start to learn to mould ourselves with a view to following the Master thoroughly, we will be very efficiently and efficaciously guided in our life.
- Reducing the superfluities in our life, in other words simplifying our life. We are so much used to the complexities that we have generated in ourselves that this aspect of sadhana takes a little time to understand. The superfluities in our lives are there because we have felt the need for

their presence in our life at some point or the other. So now when we are asked to reduce superfluities, the thought is not very appealing because we are looking at sadhana from our current complex situation which has a reason for every current complexity. However when we yield to the Master, gradually we start realizing the superfluous thought patterns that we are holding on to and the superfluous actions and habits that we have developed. Letting them go can help us a lot in our sadhana.

- Choosing the higher path always and resisting the temptations of the lower path when in conflict. Conflicts are with situations or people. Our first reaction is to take charge of the situation and try to change it as it suits us and if this does not work, we sulk about the situation or complain about it to everybody. However any one of these options of dealing with the situation leads to misery because that situation repeats till some related lesson is learnt by us. The higher path from our imperiences suggests us to accept the situation as it is and not fight it or escape from it. By doing so we allow the higher mind to take control over the lower rather than the other way round. As a result of which we do not form further samskaras.
- Being kind to one self. It is but natural that we cannot be successful in following the system both

in letter and spirit perfectly from day one and consistently for a long time as we are not used to such kind of disciplined life. However wallowing in guilt about not being able to follow the commandments well is not going to help us out of the situation. The 10th commandment is given to help us in this aspect. However, initially since the efficacy of the system is not established in our hearts we think that by being harsh to oneself is the right way or by talking to ourselves we can improve. However this is a wrong way to tackle the problem. Because now we are focused not on the goal but our own selves. So the sooner we accept our problems and seek forgiveness for them in our bedtime prayer and are careful of not repeating them again, the sooner we will find changes within ourselves with respect to our sadhana.

- Deal with our weaknesses and move towards effective sadhana. We are very shy of admitting our own weaknesses and we can ignore them for as long as possible unless we are forced to acknowledge them. Rather than waiting for situations to force us to face our own weaknesses, we should admit them as soon as we observe them within us. These weaknesses can be any number of things. Like Master points out in Jamila's story. The man liked Jamila's dance which he saw by the roadside and because of that weakness of his, his life went in a

downward spiral very fast. Now Master has very graciously given us a way out of such weaknesses of ours. He says whatever you do; think that I am doing it. The reason He has stated this is when we give this thought, if we are indulging in something not conducive to our sadhana, we will be filled with disgust or repulsion and will come out of that particular activity. We should not misuse it by saying that when I watch a movie, Master is watching the movie and continue to do so without any qualms. Revered Master has given us a way out from such kind of weak behaviour; He says “A person must cultivate habits, which will be conducive to his efforts for shattering the network. For instance, the ears should attend only to noble talks; the eyes should see only that which is pious and good; the heart should be inclined only towards that which is virtuous”. He further adds, “There may be many such other things, which will automatically come to his (person’s) knowledge if he is after it. Besides this, he must also put in his own sincere efforts to shatter the net” (IB – 37). Once we give it a sincere try of not feeding such weaknesses in our mind with further thought and get involved more and more in our sadhana, then gradually we would have removed our weakness and made our sadhana effective to that extent.

- Taking help of our fellow brother who is ready to help us on the path. Many a times we are faced

with situations that have us trapped and we find it hard to come out of them. These situations are usually a result of our own attitudes and notions. When faced with something where we are unable to find a way out, we should take the help of our guide. Initially there is a hindrance in taking such a help for the fear of being judged, but gradually this hindrance goes and helps facilitate a proper communication with our guide who is there to help us on our path.

- Last but not the least, be open to accept and try out different solutions to the problems faced in life. We are all used to some particular kind of thinking and working patterns for the different situations of our life. In the society today, we are all the time asked to defend our thinking and working patterns to others. However once we join the system, if we continue defending our thinking and working patterns, we will see little improvement within us. Rather if we have an open attitude and listen to what our guide tells us, contemplate on it, and implement it, it will benefit us a lot and we will be saving valuable time.

It takes some time to practice the system in its entirety with considerable sincerity and dedication. However, once we do it, viveka and vairagya start developing and we begin to understand what it is to be colourless. Love and devotion also start developing and we actually start to imperience small

phases of colourlessness i.e. we remain unaffected by the situations around us. Our internal state remains separate and undisturbed from our outer circumstances. These phases, we observe do not take us away from our goal but rather reinforce its remembrance.

Consequently, our interest gets generated in sadhana as the efficacy of the system gets established in our hearts and we begin to understand and implement what Revered Master states, “Whatever act you do, do it in the thought “It is the Divine’s command and therefore it is my duty to do so”, so that the state of remembrance should continue steadfast”. The necessity for doing this is when we remain unaffected by situations and events in our daily life and are balanced in our approach; we do not form further samskaras or in other words we are not attracting more colours towards us. In addition to this, at the same time, we are clearing off our past samskaras effectively.

To further explain how it is to be done, Master says, “We are all family people, but we must be moderate in all our dealings. We should live a life like the coot and ducks in water. When they are out of water, they are free from it. Similarly, we should love all without getting soiled with attachment. Really speaking, in this way we learn non-attachment attachment” (SDG – 30, 31). This way we learn trusteeship. Being a trustee means we do our due discharge of duty towards our

near and dear ones and do not indulge at the cost of our sadhana.

As we do this, gradually, Master starts becoming dearer to us and we start to feel the colourlessness. In the same message Revered Master says, “The destination can only be arrived at by him who has become crazy and mad after it”. He further states, “Whoever has made progress in this field, has adopted this very course”. He says, “All the labour (practices) and abhyas is aimed at this only”.

When the destination remains in our view all the time, its qualities will come in us gradually and all our current situations and states start moulding towards that goal. Gradually by following the Natural Path system diligently and sincerely with love and devotion, we learn to stay in that colourless state more and more. Once this happens, our life gets its real meaning and we begin to live life as a true creation of the Divine/God.