

If we are the hands of a real master, all the things necessary for man to be called man gradually come out of themselves.

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My dear brothers and sisters,

My humble and sincere pranams to all of you.

I feel it an honor and a blessing to participate in this seminar on the occasion of basanth panchami celebrations of Pujya Lalaji Maharaj who has ushered in a new era in human civilization. The topic of the seminar “If we are in the hands of a real master, all the things necessary for man to be called man gradually come out of themselves” is from the message “Method of Training” of the book SDG.

Luckily we are blessed to have the opportunity of listening to his talk directly as it was successfully recorded in Tirupathi and thus enabling us to move more closely into His consciousness.

Thoughts come pouring out from a state of consciousness. that particular state of consciousness has particular feeling or a reality status to it. If we can contemplate, imagine and try to figure it out as to what is the nature or state of mind or consciousness of the author? What is the feeling state of the author? What is the author trying to convey to us? If we can discern and catch the concern and love and affection hidden in the consciousness of the author to see all of us happy? If we can put a question to ourselves am I grasping the sense what Master is trying to communicate then probably we will all come out of the seminar more enlightened.

Here I will not miss an opportunity to quote the Master an appeal he has made to the readers as to how to get at the essence of his Commentary on Ten Commandments.”I have attempted to articulate those spiritual secrets that are inexpressible. Since such matters are essentially experiential based on the study of nature they are transmitted only through vibrations. That is why it is not only difficult, but at times impossible to express in words the epiphany of such a transcendental experience just as words and meanings are far too inadequate to convey the sentiment of love, the readers should therefore try to get at the essence of what is said

overlooking the limitations of language, be the beneficiaries and do their best to let others benefit”

I want all of us to note his remark to do our best to let others benefit. This is the purpose of ISRC. We put in our best and sincere efforts to meditate; best and sincere at purification, at 9pm prayer, at bed time prayer, to hold training courses to spread the message of Master in its true content and spirit. When we do our puja in the morning we are participating in the Masters work of purifying the human consciousness as we that is the human fraternity is all united and all of us have a role in the happiness of human fraternity.

The topic of seminar has three important themes interwoven into it –

One is the objective which is man to be called a man.

Second is the role of real master i.e. the role of trainer or preceptor.

Thirdly the process of transformation.

First let us deliberate on the first theme that is the objective. our literature if we study carefully is replete with the mention of the objective and ISRC has very clearly defined the objective which is to become a real man, and who is a real man has also been clearly brought out as one who follows the ten commandments in letter and spirit. Or in other words real man is one who has imbibed the principles of Basics (commandment 1), dedication (2), ideal (3), identity(4), truthfulness(5), fraternity(6), gratitude(7), happiness(8), moulding(9), and prayer(10) and lives these principles naturally. Our aim is to continuously improve ourselves so that these principles become natural to us. We will be then leading a balanced life. This objective where the faculties, sense and motor organs and all the kosas are in harmony and come under the direction of the will is a stupendous achievement.

We all know personally the effects of network we have woven ourselves and Rev.Babuji Maharaj talks in the same article about how every nerve became a pole it self producing different climates and changes and how repeated actions made the poles stronger .

The buddhi, manas and ahankar receives commands from different centres and generally man is in a turmoil. From this stage to become a real man was virtually impossible in one life but in the new era this is made possible in part of a life by the wonderful method of pranahuti.

And this pranahuti is done by the trainer who is properly connected to the great Master. To quote the great Master ‘The preceptor has the knowledge of centers and the energy they contain, and he exercises the divine power coming direct to him to set everything right.’”

Rev. Master said I make masters not disciples. I did not understand anything in the beginning about it.

My Rev. Guide made me a trainer and I started working but I did not understand much in the beginning, he patiently guided me and still continues to guide all the trainers.

Though everything was clearly written in the trainers manual understanding was slow to evolve. I was also carrying notions from my previous exposure in SRCM which did not help matters much. To get rid of the notion of a medium took lot of time.

It seems in the present times man is addicted to irresponsibility, medium means irresponsibility and unaccountability. Trainer means responsibility and accountability. If as a trainer I cannot keep my mind accustomed to the presence of divine light in the heart for one hour how can I claim I will train others? If I can not treat all people as my brethren in reality how can I train others to develop this feeling?

Unless I become free from pride and prejudice and live harmoniously with a feeling of cooperation and coexistence, how can I train others?

Several such questions about viveka, vairagya and devotion came up and glaring inadequacies were felt by me. This awareness led me to practice more sincerely and pranahuti from my Rev. guide helped me very very much. Many deficiencies and defects seemed to have left me without my knowledge. Various seminars and talks by Rev. Sir helped me understand the importance of purity and I am striving towards the same. Because the trainer has to impart the divine impulse he has to keep the mind the instrument as pure as possible and this requires dedication.

The trainer is nothing but an abhyasi who gives his willingness to work for the master. Trainer tries more seriously to own up the conditions bestowed by the master because he has taken up the responsibility of guiding others, but it is equally applicable to all the abhyasis to seriously try to own up the conditions and become more pure so that we can live and breathe in the consciousness of the Master.

Though the general materialistic atmosphere puts up obstacles and hindrances at every step to retain the feeling of His presence, it is a challenge for all of us to lead a spiritual life where the fragrance of the presence of the Divine makes our life joyous and meaningful. Life without a challenge is boring and dull. All brethren who have gathered here on this auspicious occasion have taken up this challenge and we have the support of The Master and our success is certain.

In this connection I would like to bring to light some of the new discoveries in the field of neuroscience which have improved our understanding about consciousness.

Whenever we think a thought say for example the presence of divine light or the presence of divinity in all inanimate and animate things (all pervasiveness of the divine) there is a neurotransmitter or a peptide which causes this message to pass to several other nerve cells. One nerve cell communicates with another nerve cell through a junction called synapse. Electrical impulse causes a release of chemical messenger which crosses the synapse or junction and which in turn initiates the electrical impulse in the next nerve cell. Several different kinds of chemical messengers are involved and the connection between one nerve cell to another through the synapse is loose or flexible. But if the same thought is generated on several occasions the same chemical passes through the synapse several times causing the connection to become firm. When the connection between two nerves becomes firm the same thought which is subserved by a particular chemical transmitter passes through the network easily and effortlessly, and other thoughts find it difficult to gain access to the network.

If all the default mode networks (DMN) are permeated with a chemical sub serving the feeling of the presence of Master and we allow free run to this feeling by exposing ourselves to this input continuously then what is described by Rev Babuji Maharaj in his 1973 message during the birth centenary of Lalaji Maharaj becomes a reality. To quote “remembrance should be in a way that we feel the thought of remembrance oozing out from the objects everywhere”

You observe a vast spider web and the spider sitting in a corner. If an insect gets trapped in any part of the web the vibrations are felt throughout the web and the spider senses it, in a similar fashion if the network is touched ever so lightly awareness spreads rapidly.

Sight of an abhyasi, somebody mentioning the name of Babuji Maharaj, triggers the DMN and you feel His presence, you get hurt and feel the pain and consequently become remembered of the 5th commandment and the network becomes activated and feel His presence, and finally

every human being who is carrying the same divine essence is sensed by you the network gets activated and his presence is felt. Life becomes one continuous joyous adventure.

Thus it is not surprising that after attending bhandharas where continuous exposure to the Love of Master is had the brain networks are primed and one feels it is easy to practice meditation. But after a lapse of time satan reasserts itself and the networks are exposed to other inputs and hence more efforts are required to feel His Presence. Our challenge is to remain alert and not allow satan to creep in again. We have to keep trying and keep company of the Master always.

Today as I am writing this paper the saying of the Master which I have just read in the diary goes like this (10th samavarti/23rd jan) quote “ if we try to retain the effect gained by meditation for the most part of the day, and abide in the same state for as long as we can, we are in a way in constant remembrance of God and our progress is easy and rapid” (SS 307)

Now coming to the crux of the issue of the seminar topic how all the things necessary for man to be called man gradually come out of themselves. The simple answer is pranahuti ensures this natural transformation.

There is an important caveat here. Pranahuti will work and bring about this natural transformation only if we have a yielding attitude. Rev. Babuji Maharaj deals exhaustively about this point in the same article and says that “if there is anything difficult in the path of righteousness, it is surrender, if taken up directly”.

Every abhyasi has to try sincerely and seriously to learn to yield. Generally man's consciousness is permeated with pride, vanity, egotism and he feels he is an independent entity. Only during times of crisis he feels the necessity of help. He uses his faculties to manipulate things to fulfill his desires, when he is thwarted in his efforts to fulfill his desires he becomes angry, frustrated and sad.

He does not contemplate really, if at all he contemplates really on what the Great Master has said and meditates on the heart where it beats he would come to the understanding that he is dependent on the divine force which continuously provides stimulus to the heart for it to function. We really know that we are not independent at all and then yielding begins. Gradually with practice and support of transmission yielding gradually leads to surrender and finally unveiling of divine qualities with which we are born.

Whenever we react to circumstances and wish to change circumstances, or become sad or angry and hurt we must understand that there is a deficiency in yielding. As you seriously look into yourselves you know whether you have yielded or not. Pranahuti itself ignites the aspiration to be in the company of divine and if practice is done systematically as taught in ISRC, yielding will develop and gradually the pace of transformation picks up.

The network set up by us is composed of forces which are grosser when compared with the subtle Divine force which is introduced into the heart. It is supremely capable of removing the grossness and enabling the consciousness to enjoy the peace, joy, harmony and balance of the Divine.

Here I will quote from the works of Rev. Dr. KCV vol. 1 pages 447 and 450 how this thing happens, quote

“For him, as I said, the easiest thing is to get the highest consciousness into you. I almost venture to think that that is the bringing of God to his home in the heart of man! And this is done in a simple way taking the old system of trying to bring the ultimate manas, the first thing that is brought out in creation in its nascent form, and introducing it into the heart of the little, blindfolded and severely ensheathed mind of man, and it can do the job well. And when that Supreme Mind, the mind of God - of course God Himself might have no mind, but He uses the mind in his creation, and that mind finds its affinity with the mind within us, of which it is a product-when that Supreme mind is introduced into the heart, this little mind joining with it enjoys a peculiar sense of release of tensions; a kind of unsheathing of the sheaths seems to happen; a penetrating beyond the walls that have been raised by you, so that it can flow out and flow within. So tensions are removed at once. And man has a gaze of the Infinite, which he pursues afterwards with tremendous devotion. The bringing of the Highest consciousness or mind into the heart of every individual is done by a special process which was, at one stage, common knowledge to all the great men, but which has since been forgotten. It had to be brought back. And now it had to be brought back under circumstances which are quite different from those ages; and for this purpose Babuji has devised or invented a method by which it could be introduced with the least amount of sophistication; the least amount of knowledge on your part; or even faith, as he puts it, or any duty or work that you have to do, in the sense of a ritual or rite. It is done simply, by merely sitting before the Master. And the process by which it is done by

him is called transmission. Once this transmission takes place, the mind within opens up towards this new frontier. Calmness settles on it. Harmony seems to develop between himself and his members. And afterwards he finds it developing in a larger sphere. Even natural events and oppositions yield to this new force introduced into the heart. This is the power of transmission which Shri Ram Chandraji-Babuji-has perfected, and has been using on all types and grades of people-intellectuals, non-intellectuals, learned men, ignorant men, the rich and the poor, without any difference whatsoever. And the results have been, from my own experience for the last twelve years uniformly of the same order-the de-tensioning of man.”

In the same talk He talks about how our mind gets disciplined quote” So, first let me be connected with God, with that Ultimate force, which is called by Babuji Pranahuti or transmission. The offering of the very breath of Brahman into you. It is manas that has become prana, as the Upanishad puts it, and it is by that you are all living. But the prana with which you are all living has become so enfeebled, so much so that you would like to give up this type of prana even. How to give new life to you? You have to get it from the source again. And he is certainly a god who can bring that source back into my heart! To re-enliven one, make one feel a new man with a new life, and a new possibility for mankind - that is the reason why this pranahuti principle of transmission is very important. If you have all the other things with you and not this they are like dead things with you. Instruments which have no meaning, methods which have no value; but if you have this all of them get built up, and you find everything makes for your harmonization and integration. This prana-ahuti-many of us think that this pranahuti is merely the offering of argya into the fire, the ghee into the fire. And in our eating we always feed the five pranas with some food and call it pranahuti. But what is it that you are offering into this fire of the heart, which has fire of a greater life and an immortal one? I believe God himself offers his very breath into us, that is, His mind which is resting in peace which is unfathomable, and which cannot be broken by any amount of confusion. That is what is fed into us. You may call it the sacrifice of the Purusha in the language of the ancient Veda. The Supreme consciousness is offered into you. And this we call the supreme thought, the supreme mind; and when that is introduced our Yoga starts. The others are preliminaries, and as Master has, I think, written somewhere, the real initiation comes long afterwards when the connection between you and the Ultimate is established.

I have suggested, in a way, that the very touch of the Master's life force into one is the beginning of a yoga that will not terminate till the final, complete yoga is had. We start with yoga, we culminate in identity, in union. Such a Sayujya is beyond any description. But we start with it. We grow more and more with it. All the sadhanas become natural to us. The so-called yama and niyama are naturally established in our system because they are basic elements and characters of the Ultimate consciousness which has come to dwell within us; which has come to operate on our very urge. Our organism is not something repellant, something karmically determined by blindness and darkness and ignorance. An omniscient, omnipotent force, such as the prana of the Divine, the supreme mind, the supreme thought, when it enters into our whole being, every one of the several parts of our body and mind get new force, new direction. They become truthful. They yearn for the infinite Brahman. They neither steal nor rob, nor cause injury. Their cleanliness is natural to them. Their devotion to Reality is perfect. And God almost dwells in them, because they have surrendered willingly, freely, to be moulded by the Divine light and the Divine force. But even that is not something which you are asked to do. It does it quietly, naturally. And may be it appears fantastic, it appears almost that I am speaking something in exaggerated language, but I may confess to this that slowly, imperceptibly, many of our abhyasis have changed for the better. And to them there is no effort to speak the truth; there is no effort to practice brahmacharya, or an effort even to love God; or effort for devotion. Knowledge comes naturally. Action comes naturally. We are established in the yoga of gnana and karma and bhakti in a natural way. And all the controls over the several portions of one's body also, I believe, if wanted, come naturally to us.”

I always felt that Nature was an open book for Rev Master and he knew completely with intricate details how the mind and brain works. Thousands of scientists in various universities are trying to study the mind brain problem. If at all they study Rev Babuji's works they will be richly rewarded and get real understanding to the perplexing mind brain problem. I feel it is the duty of ISRC to bring his works to scientific community so that necessary research can be carried out for the benefit of humanity.

Now I am quoting from his message “problem and its solution” so that we can seriously try to understand how the process of transformation works .

“When a child begins to wonder, really the process of thinking starts and he gets food for its expression by the parents. When the thoughts are accumulated and develop force, they become a working machinery for their play. This goes on for a certain time till he begins to speak. Now language for expression is there and the child himself brings out the language for his expression. The centre really speaking, is in the brain and it functions according to the suggestions already laid. Now different sorts of suggestions of the parents and sometime after, of his own, become the treasure house for different off-shoots. This centre, according to its fulfilment, makes different sorts of channels. In other words, it becomes like a spider's web, with its centre in the middle. By the magnitude of the power, the channels are not only formed but they become thicker and thicker. In other words, the child is caught in this web. The lack of harmony cannot be remedied unless the material force introduced into the system by the help of the suggestions be drawn out.

Psychology gives the picture of the things but there is no remedy for their correction. It is only the Natural Path which can bring about naturalness in it.

Now, what is the way of doing it? What should a grown-up child do for himself, and how should he be helped to bring about the natural state which is divine? The child should mould himself in such a way that the formation of channels may be stopped. The people will generally prescribe the remedy, to give him proper understanding for it. Of course, it counts. But when the people themselves are suffering from the same malady they cannot cure him, unless the very understanding given to him has got the purity of thought, in other words his words are charged with the power of doing what he wants.

That is, first of all, the teacher should destroy the old edifice, then erect a new edifice without bricks and mortar. This is the help that the grown-up child should be given under such surroundings. Now comes the work of Natural Path - as the preceptors do. The cells of the brain are the treasure house for each type of thinking and they have their nucleus in the middle. They draw the actual impressions formed in the centre, so that the channels or off-shoots working may not get the food for their growth. This is the natural effect when we touch the centre. After it, what have we to do? Channels are not there but some wetness is there because the water of thought has flown in for a certain length of time. For that, the remedy is the same. Instead of harmonising them, break up the channels and level the ground.

After this, something else happens. When these impressions enter the centre, they produce a sort of electricity to keep themselves up. Of course thought is there and the habit of welcoming such thoughts is also there, of which the child or the individual is the doer. Now, that welcoming attitude of the centre should also be destroyed. When it is done, all the walls of the palace get collapsed. Now comes the turn of Divinity because the ground is prepared for its working. When everything is destroyed, the people may think what will come after. Nothing but purity, which has been defined as Reality.

A new chapter opens now under Natural Path and that is divinization of the system to remove the devilization of it. We have to work this thing on every centre of the Being. People will laugh at me if I say that work continues in every atom of the body. In brief, I have given the process we adopt and Natural Path can alone claim to bring about such Personality.”

Rev. Master has described in a fresh and innovative way about what is self or ego. He says it is the gross state produced by the charge of the mind and he goes on to add that “self becomes the individual force with its separate entity”. Just as we fall down and get ourselves dirty we shake off the dirt, in the similar fashion we should seriously try to shake off the dirt or impurity called self or ego. If this much goal clarity is there and we yield to the Masterly force it does the job for you. We cooperate in this Endeavour by doing our role of practicing, meditation, purification, point A and point B meditation, 9 pm universal prayer, and bed time prayer and watch the transformation unfold.

I thank you all for this opportunity to share my views.

pranams