

**“A few are so born who confuse dhal for boiled rice and they take great pleasure in this confusion.”**

-- Sri Vidyadhar Joshi

Dear brothers and sisters on the path,  
Namaste.

I would like to share some of my understanding on this peculiar statement of our beloved Master, pujya Sri Ramchandraj Maharaj. What is the purpose He made such a statement that bears a mark of helplessness?

The article, “They have lost the ocean” from where this sentence has been taken, is quite simple and rather candid in its content. The revelation as I understand is on the dire need of co-operation in sadhana. There needs to be an accountability of self effort in one's pursuit even as we have the fullest support of the Master. If one is entrusted with the task of training others, the responsibility is all the more. Letting go, of our notions, ideas and

opinions of God, Divinity, Reality etc. and most importantly willingness to let go our egoism is eventually our choice and does not happen automatically no matter how much help we receive. There is a famous saying that a horse can be taken to the water but cannot be made to drink. That is the choice of the horse. Similarly, we have a choice of either sticking on to our ideas and notions or letting them go to embrace the Reality that comes to us by way of imperience rather than intellectual deliberation. The outcome otherwise is not of getting merely stuck with what we have assumed of ourselves but getting spiraled more in self-centeredness beyond the point of mending. Worst still, one may not even be aware of this digression and enjoy the self centered delusion causing much damage to oneself besides not being of much use to others whom he is entrusted to help.

Co-operation in this context would mean willing to let go, yielding to the Master, his Method, following His system with earnestness of purpose so that we continually move more and more in realms of selflessness and serve others selflessly. In absence

of co-operation, our case risks becoming one such where even Master claims helplessness. The inability to surrender totally for serving the Divine puts a full stop to our cooperation.

In cases where he has perhaps found this, His helplessness and despair is evident in the way He proclaims thus - “ **A few are so born who confuse dhal for boiled rice and they take great pleasure in this confusion.**” One may think very highly of his state(dhal) but may not even be in the presumed state(boiled rice). It may not even be close. For e.g, one may think that he is devoted based on one's notion of devotion and not real devotion. Yet he may claim or think he is truly devoted. The problem is not this confusion, but the certainty one has granted to oneself to not even feel this confusion. Curvatures are easy to develop in such confused minds as one's attention then turns towards protecting such false pretenses on account of selfishness and ego that alone is in attention. He states further that it is nearly impossible to bring back on the path those who have gone away from

their dharma, their duty. Even Master can be helpless and be despaired should be something very very serious for us to ponder.

The message particularly applies more to trainers who are given the onerous responsibility to help others in the path.

If spirituality is understood as becoming more and more selfless, then selfishness is the opposite of it. Ego, by definition is self centered and is thus capable of arresting our progress at any point if the willingness to let go is not there. The whole world around us is of egos and individuality and we have been taught directly and indirectly over the years how to protect it and nurture it. Add to this the bind of intellect or Manomaya kosha. We have a tendency to intellectualize which by itself may not be wrong but certainly causes a hindrance when we grant it a certainty of our own, a finality of our own. This one claims as his knowledge. One nurtures and protect this because possession of this presumed knowledge defines him. It is like a castle one has built in which he is comfortable and would

not like to break it. One thinks highly of himself and the world around will also have enough people to make him feel so. This is a trap we need to be beware of. If one believes more in this presumed knowledge which is nothing but ego, chances are he will use means to bolster his egoistic position than applying his will for the spiritual benefit of others. Not even being open to mend and living in confusion over this self-presumed state, is when Master becomes helpless and categorically makes such a statement.

There is a warning for us to understand our positions and be accountable and responsible for our own sadhana and also spreading His message and method in its purity. Otherwise we will come in the category of those who have lost the ocean.

We must have earnestness of purpose and willingness to give up at every step our presumptions co-operating with Master fully.

The imperience of silence, surely guides us correctly but such a guidance would be there for those who are willing to be guided thoroughly.

On this happy occasion of Imperience day, I would like to cite to the openness of Revered Dr KC Vardachari who's willingness to give up his past when he got in touch with Master and His method, is most exemplary. He states

**“Thus I found myself made to abjure the old theoretical ways of approach. I had to remake myself in a new way. I had to take stock of my whole past. All sectarian and caste conceptions had to be rethought. Philosophies help bind people to set notions. Thus I was to meet the challenge of the New.**

It happened that I should meet Shri Ram Chandraji. Firstly his views were clearly different from my whole past.

i) The conception of the Ultimate as Zero was quite against my philosophic inclination. Having failed with the positive concept it is time to experiment with this – Is it likely to be true? The zero has to be understood as the Beginning or Origin of all possibilities being nothing of what it becomes. “

This great seer never usurped the position his

knowledge could have granted him. We all can strive to follow his example which is co-operation at its best.

Thank you for allowing me to share my thoughts.

Pranams  
sincerely  
Vidyadhar Joshi