

Commentary on talk given by Rev. Babuji Maharaj “Master who leads to realization” by Rev. Sri. K.C.Narayana (Year 1999)

He says there that “We should utilize this occasion in getting into the Master and Master alone.” On the auspicious occasion of the Basanth, it has been the experience of almost all the abhyasis, that we receive the showers of Grace almost torrentially and we get into a state of absorption all the time. However, it happens that purity is something that we are incapable of retaining for too long. And we drift towards the canteens and perhaps the langar (Cooking place). Or perhaps some other talk outside. It generally happens. His appeal is, use this occasion only to utilize the occasion, in getting into the Master and Master alone, you are asked to be mindful of all other things. You don't have to go out and search for your food. The same will be given here. I will take care of all those things. That's what Babuji says. You stay. And this is not only an approach for the people who gather in a particular place. But for the entire canopy, as once Babuji

was telling me, he said the Shower of Grace of the Grand Master is there on the entire world. Whoever is attentive to God, who is the Real Master, will get the benefit and direction to move towards Him. This is what he told me, which I would like to share. Here we should remember our Master. He says, remembrance should be in a way that we feel the thought of remembrance oozing out from the objects of everywhere, animate and inanimate. Every one of us, when we see something else, we should see only the Master in it. This is perhaps one of the profoundest messages that have been found in most traditions, most religions and spiritual systems and the base of the Isa Upanishad "Īśāvāsyamidam sarvaṃ yatkiñca jagatyāṃ jagat

(Context (Editor) - Isa Upanishad - Verse 1
("Īśāvāsyamidam sarvaṃ yatkiñca jagatyāṃ jagat |tena tyaktena bhuñjīthā mā gṛdhaḥ kasya sviddhanam || 1 ||

1. All this-whatsoever moves in this universe (and those that move not) is covered (indwelt or pervaded or enveloped or clothed) by the Lord. That renounced, enjoy.

Do not covet anybody's wealth (Or – Do not covet, for whose is wealth?).

Whatever is there in existence is only He and for those who might have heard from me, you will excuse the repetition. But for those who did not hear so far, there will be information. This is the only mantra that is available in all the four Vedas. There is no Upanishad other than this which is found in the Vedas. There is no other Upanishad. This is the only one. Which is both a mantra and an Upanishad. The mantra has taken care of in your Smashan(burial ground -Editor) and when you pass out, this is what there is on that day Agnena Supadaya

*(Context - (Editor) Isa Upanishad - Verse 18 - agne naya
supathā rāye asmānviśvāni deva vayunāni vidvān |
yuyodhyasmajjuhurāṇamenō bhūyiṣṭhām te nama uktim
vidhema || 18 ||*

18. O Agni, lead us by the good path to the enjoyment of the fruits of our deeds, knowing O God, all our deeds.

Remove the sin of deceit from within us. We offer thee many prostrations by word of mouth. (18).)

It serves both purposes. is both a Vedic mantra as well as a Vedanta mantra or Upanishad. The point is it's so very important to realize there is nothing other than divinity anywhere in this world and all sadhana is only to know that. Yesterday while talking about this subject I was telling you should know the difference between the kṣhetra and the kshetrajna. It is only the kshetrajna (*Context: Reference Bhagavad Gita chapter 13,verse 1,2*).. And the kṣhetra is there. Umpteen number of kshetras. They will be changing. They are all temporal. There is no field of action which is permanent. The power behind action is permanent. It is common.

You can extend this logic further and then see that the power is there behind the electric fan, it is the same as it was before this stove or the AC. It does not matter much. The power is the same. The expressions are different. The kshetra is different. The power is the same. And he says,

this is the only remembrance which mortals can have, so long, mortals means the transitoriness of our existence, of any existence for that matter. is what I was telling you earlier. As a Kshetra or several beings, animate, animate objects, everything, everything put together. This can do only this much, that is it, is the real remembrance which mortals can have. And why should we, why should we be like this? And He says, this is the play for our good. This play of whom? It is the play of God. It is the Lila of God, that He wants us to be here for some time. He would like to enjoy us for some time and get back. Enjoy means not all asking you to suffer for Him. He acts through you. He uses you.

That is the purpose of this. Every one of us has come here to express Him. Now once, you know that, once you remember the Master everywhere, in you and elsewhere. Now, what is the next stage that he talks about? My point is, we are not sure about this. What is the question of the next stage? The question now, the next paragraph starts with now (Editor - original article of Master).

Now means what? After you come into this stage only there is now. That is the wisdom that we should have. You have somehow come to the feet of the Master, stumbled upon Him, it does not matter much, by accident. Somehow we have come here. Having come, understand what it is. You have already felt his presence. But the deep absorption that you had, even for a few seconds perhaps, does not matter. You have already had. That should make you wise enough.

And when you look around you, that is the meaning of satsang. When you look around you, you will find so many people also looking to the same Master. If you look at each other exclusively without remembering the Master, there can be only comparison and conflict. If you look at the other person as a person devoted to the Master, there can only be love. You will get into the language of feeling there. Otherwise, you will be getting into the language of observation of each other, try to find fault with somebody, or perhaps go to somebody else. It does not matter much,

whatever you do. If this much of the wisdom has dawned to you, that we should look to the Master in us and everywhere around us, then what will happen?

So that stage, first stage, second stage, a new chapter opens in the web of life. That's our life. The effect of our deep devotion begins to resound in a way that we feel the ultimate is remembering us. So this habit of seeing good, in the sense of God, in others, Master in others, enables you to develop devotion and because you will now get devoted to the Master, as Babuji puts it in the Reality at Dawn, another place also, just like a telegraphic wire, if you feel devoted, automatically the other side takes up the phone. That's what he says. So the moment you feel devoted, God also starts looking at you. So long as you play independent of Him, He is not very much bothered to look up, that we feel the ultimate is remembering us.

It is the next stage? That is the justice of divinity. The point is that the divine cannot help remembering us if we remember him. If we are remembering everywhere,

divinity has no choice. It has to think about us. Not because it is something which is out of order to bless a devotee, but it is in order, it is justice.

When you have played your part fully well, that means when you have played the part of seeing the Master everywhere, in everything around you and you have started developing devotion towards the Master, as a consequence of that, when you have played this part well, the ultimate cannot fall short of, in playing his part. When you do your job, he does his job.

That is only a beginning of the Higher sort of spirituality. When he remembers you, that is the Higher sort of spirituality. When you remember him, that is the lowest sort of spirituality.

When you try to remember others, in others, the Master, it's a lower sort of spirituality. When he remembers you, it is a higher sort of spirituality. The act is not yours. Higher means higher than you, a power higher than you that has started. As a result of it, our senses become summarized

to have their own share in the being. What happens then? When he looks to you, He sees something, as a result of it, He sees something which requires some rectification, some correction, some moulding, and then He goes on attending to it. And what is it that keeps us away from looking at God? It's our senses. Our senses and our sensory perceptions. They detract us from looking at God all the time. Instead of seeing at the other person, I try to see something else in him. It is the senses which magnify certain things in others. Good and bad. And then detracts us from the single-pointed orientation to the Master, which is possible only by seeing the Master in others. Our senses actually give a big problem to us. This is our experience. have talked about it yesterday. Today also we will be talking in the same message later. Senses must, get summarized. What do you mean by that? You can't put everything one over the other and then mould it into an amalgam and say this is summarized. That is one way of understanding.

Summarized means they start behaving in the way in which they should. Beautifully explained by many poets. A feet that does not go to a temple is not worthwhile having. The hands that you have got if it is not going to worship God is not worthwhile having. An eye that which does not see God is not worthwhile having it, and ear which does not hear God's name is not worth having it. And if your tongue is something that talks other than God it is better to cut it off.

Beautifully sung. Many people have given this type of words in several literatures. Not only in Telugu, Tamil, you got, and Urdu, have everywhere. Everywhere in this world this type of words. They have all understood the need for summarizing the essence. To give the real meaning to it. Today it is they which are distracting us from looking at the divine.

I hope you understand the importance of this. Therefore you will understand later the importance of certain other sentences that will be coming here. When they are

summarized, they become a new force for our regeneration. Till that time, there is no regeneration from our side. Everyday we drift downward. Every day we fall a few inches down. If you don't know how to summarize it. And you can summarize it by only looking at God, all the time, making an effort every time to see good in others.

Every time this effort shall go on. Master cannot be imperfect anywhere. That leads us to the concept of if there is a mistake that you see in somebody, take the trouble of rectifying it. If there is some dirt on somebody's body, try to clean it. If there is something wrong with him, try to improve him. Not because he deserves improvement as an individual, but because he is an expression of the divine in imperfection there. That is the problem. If you try to see God, then you will naturally see to it that He is perfect. So every one of us will be using our will for the betterment of somebody all the time when you try to look at God. And that is the way of service. Now I change the other way. I said earlier the great saints, great seers have seen the way of utilizing their feet and hand towards a

particular worshipping form instead, We will be using those senses, those capacities for the betterment of several individuals around us

and they are the moving temples and they are the moving Gods around us. One of the aspirations of my revered father was if every individual can become a moving temple and every house is an ashram, this would be the best place in the world. The world will reach its original status of Divinity. You and I today are not moving temples. Not because Divinity is not there, but because we have tried to hide Him so deep in our hearts and we expose only chaff and rubbish to others. Instead, you get rid of this chaff and rubbish around you, express through your sense organs and other organs, and try to present Him. Then you will be moving in a temple, an adorable object, a beautiful object of creation. Now when all your senses are summarised, this becomes another instrument for our help. We have several instruments. The summarized sense organs, summarized senses become another instrument for you. When this thing is attained, we have formed a base for our further approaches towards the Master, towards our Goal,

towards the state of Balance, which we will be achieving mainly because of the higher sort of spirituality that has developed about which we have talked a few seconds before.

It begins to modify itself when the effect of Divinity starts to percolate. This is what I said, when the higher spirituality comes. It begins to modify itself. Your senses no more are attending to the animal or the human aspirations or needs and urges, but it responds to the Divine calls. You become an instrument in the hands of the Divine. The base becomes a sort of force and begins to reinforce the substance required for our elevation. When the base is formed within us, the charging with its contents is also there, affecting the entire fibre of our being. There is total transformation, human transformation happens. We become a Divine person. These contents are the ingredients of real life. The purpose why you have done so many sense organs, motor organs, so many capacities is to convert all that into the real life and not the animal life or

the human life, the real life, which can safely be called the "Life in Life"

"Life in Life". What exactly you mean by that? It is he who is the Life. And we as individuals are a small life there. This is a small portion. For some time it acts and gets out. The real Life is only God. It is the force, the elan vital, the energy, the source, whatever you want. Up to this he tells. And then immediately he talks about the main difficulty we find. The point is that He has given us the goal now. This is the goal that we have to reach. A goal where you will be in a position to say, all my sense organs are now summarized and I have become instruments of the Divine and I am living for the Divine, by the Divine and in the Divine. Yes, that is summarization. Next goal we have to achieve. He now clearly presents before us what is our goal. Not a life beyond, this earth, but "Life in Life" here. Most of the people who know a bit of science but others also. Life is fortunately and unfortunately restricted to this planet, so far as we know. This is the place where he has chosen to express himself in life. We are individual living

beings. And these living beings cannot claim to the word Life. We can say we live for some time. You can claim to become a Life when this living being becomes one in tune with the Divine life. That is “Life in Life” to which we want to go. So what is it that is standing in this?

Having given this goal, what is it? How is it possible? How is it possible? Next question that a Master has to answer is this. Having given the goal, how to achieve this? And it starts with that here. The main difficulty we find is, the main difficulty for what? For achieving this. That is implied. The goal has been given, you have to understand that.

The main difficulty in achieving this is what I should add. We find is that all our actions are directed unwisely. Instead of them being used for our improvement, or for the improvement of general good, unwisely is being done. I don't think it requires any elaboration. Actions are results of thoughts. Why are they unwise? It is because of our thoughts. And thoughts are our actions. That appears very funny logic. It's not. You have a thought, you have an

action. That action demands a further thought. We cannot stop there. There's a continuous process of thought and action, thought and action, thought and action. And then they form impressions in you. And those impressions become so strong and you go to the extent of seeing the samskaras. They don't go away from you so that easily and truly speaking, we give wrong suggestions to the mind because the thoughts have been given wrong suggestions. The question is, people can object to it. How do we give such wrong suggestions? Well, I want myself to be better. Why should I give wrong suggestions? That is the objection. I want to be better. I want to do good only. Why should I give wrong suggestions? And he says, the environment creates the circumstances to have such ideas. We move in that sort of environment. There is a kind of helplessness about this whole thing . Today, we are victims of an environment about which I am never tired of talking. We are victims of an environment which dictates what are the things that you should know from your toothbrush onwards to what you should do. From the simplest drawer that you can have to have some decent

movement to the costliest of wear that you can think of. Which is good. It decides that also. It teaches you the price range from an underwear to a suit. Suit is something that you and I will not be in a position to appreciate is a fact. None of us, those of us who have been unfortunately gifted with this suit at the time of marriage, unfortunately, as I call it, because you cannot use it in your lifetime. It's an unfortunate consequence of the, what we call it, some sort of an influence of the Western mind, to which we have really yielded. Nobody asked us to yield. I am as much a victim as you are. But at least I had this much sense even on that day of marriage to refuse the suit. I said, don't bring that near me and I've completed my thirty six years of government service holding the post positions of the heads of the department also without ever wearing a suit I went only with this type of pant and also for the first case when as a tamilian coming from tirupati I did only with this type of dhoti, never went with the pant and the that never went with only this so I went to Visakhapatnam for the first time and I started moving around the city with this type of Addu-Pancha and they started looking at me, what type of

officer are you going like this? I said, what is wrong with my clothes? They are decent, they are fine and in that dirty place where the weather is so bad, you cannot find any other thing with comfort because the weather is very damp and you get sticky every alternative second there. Still we prefer who taught this. The conclusions are yours. I don't have to explain who taught this.

So we are all sitting like this, very comfortable here. And if in your house you can you deny for yourself certain amount of furniture? You will get into troubles. People will say, what type of man you are, you don't have a kurchi to sit on. And, it seems to be a matter of status to sit about six to seven inches or ten inches above the ground. Nobody feels that we should be in touch with the earth and then we should feel oneness with the earth and then sit like this. I can understand in a cold atmosphere, the environment when it is terribly cold. Here, it's absolutely comfortable to the Dari (carpet) here, but still, your status would warrant some sort of a chair, some sofa, some table. And so we did elevate our photos, You see this joke? It's uncomfortable for us to think that it can be down.

I always thought, look at it. You don't do it in the traditional worship, right? Do you? Still we do it here. I only say we are all victims of this. Who creates this problem? Who creates? All of us join together to create this. There's not a single person's enterprise. It's a joint enterprise. It happens, you compare, this person is having it and I will also have it and you created a demand. Somebody else will come and tell you that this is good for you. So the environment is terribly polluted. So long as it is only confined to this type of superfluities it is ok. But when it goes into other realms to the fields of pornography and crime, the atmosphere is terribly polluted. The only logic behind it is the marketing psychology. So the marketing psychologists who have done all this harm, the one brand of people whom I would unhesitatingly call sinners of the modern world are these, because Puńya is parahita (welfare of another; unselfish concern for the welfare of others; altruism), Pápa is parapida ("paining or troubling others"). Whenever parapidana is there, it is Pápa. They are one person, who have mercilessly attacked the minds of all of us, put it into enormous stress and strain every

day, I do not think there can be a worse heinous asuras than these, because this is a technique which is much worse than what has observed by our asuras of the past. That fellow became a victim of certain things, he did not allow us to do good things. He only spoiled our yagas, yajnas, whatever it is. That's all what he did. Beyond that he did not do anything. Here even ordinary men, yagas and yajnas were done by a certain amount of elevated people, all people don't do it. They have not come to individual houses to curse anybody, only people who were doing Vishwa Shanti they got affected. Don't do any Vishwa Shanti, we want only this type of order. If all of us get united and boundaries are abolished, there is no need for anybody to fight and the defence forces can be abolished, that we have not come to this stage, that is the problem. The animal thinking actually, dog thinking. No dog allows the other dog of the other state to come here. Similarly, no man likes other people to come here. The comparison is perfect. It's unpalatable, of course, that is true it is unpalatable. We have to think. Vishwa Shanti is a concept which is out of question. A world without borders

is out of question today. That is the goal to which you have to go. There is no alternative. So this is the environment. How to get out of it? This environmental problem was there from the beginning. That the problem exists. Why should it be so? It is not a problem. The problem exists. It is affected, Why you are not able to do it is because of the environment. So what is the solution? The rishis of yore used to recommend people to go into the forest or the hill where the environments are natural. Get out of this polluted atmosphere, be happy somewhere else, so that you can do your sadhana and all that. You get in touch with the divinity, control yourself, come back. The place recommended was to be far from human habitation. If one goes to a high peak of the mountain, he will only find a sort of echo and not any thought. This is the old solution. He mentions it. This is what has been done. He mentions it, simply mentions it. He doesn't say, asks, he does not ask. He says, this is what rishis of yore said? Not this rishi. Not this Master. says, used to say this.

Now he comes to the logic of what exactly is the nature of mind, immediately says purity starts from being and impurities are the result of wrong suggestions. The wrong suggestions, how they are come, etc. things, is explained earlier. The wrong suggestions, is due to the wrong thoughts, etc. things, due to the environment itself.

And now that particular wrong suggestion, source of the wrong suggestion, namely the wrong environment, is removed. He says wrong suggestions and improper utilizations of the environment, inner environment. Impurities arise from this. Purity starts from being. Being is a metaphysical equivalent of the word of God. B capital there. When all these are combined, a narrowness of views is effected. And this is one of the factors for creating a sort of confusion, sometimes automatically and sometimes forced by circumstances. I think I explained it. When all these things are accumulated, they bring different colors, different hues. It's a point poetic way of expressing it different colors, various shades of opinions you have got, prejudices, our way of looking at it, taking into

consideration several of his impurities and their effect on us.

And finally we say this is possible for somebody else or not for us. Purity itself is something that we cannot have. That is the worst of the colors. All these things, these colors, these hues, these opinions, these impurities, these prejudices, where does it affect? This affects the lower part of the mind which gives direction to the higher part of it. Now this is a sweeping statement he makes and he asks us to look into his Efficacy of Rajayoga here. In the, Efficacy of Rajyoga, divides the heart into two parts, the lower and the higher. And the higher is the landing place of rishis, I told you yesterday. And the lower one is the plane of existence, explained to you earlier. So the lower portion of the heart is what he is referring to and that is the place of mind, Manas. Your mind is to be read as Manas.

You see the cross-linked, it doesn't mention it, but if you are very careful in reading his messages, you understand the link, they bring different colors. This affects the lower part of the mind, which gives direction to the higher part of

it. Instead of the higher giving direction to the lower, the lower gives direction to the higher. Right? Already total indiscipline has come. Pollution, impurity, pollution in the atmosphere, impurity in my being, lower portion of the mind being affected, it starts giving directions, the misbehavior started. Right? Now your direction is not correct. So, mind itself becomes thorny, you are restless, you cannot be at peace. Mind itself, total mind, because the lower mind is disturbed, you start giving directions to the higher mind. Therefore, lack of clarity about the higher things, absolute confusion at the lower things. That summarizes our state of mind today. The lower things were terribly disturbed and the higher things you have no clarity and every conceivable ritual or rite suggested by people from the stage of quacks to saints is accepted to something, to be experimented upon. Because you don't know what it is.

We do not create congenial vibrations because we move contrary to Reality. If you have maintained your relationship with the Base, actually the ultimate goal about which He has already referred to, and if you know what

exactly was the purity, Purity starts from Being. Purity was there. and who's up there, and then impurities are the results, he has explained. And what exactly, we do not create congenial vibrations, because we will move contrary to Reality and you will slip down every day. If you are in tune with Reality and if you move along with Reality, you will think about purity. Now you have become a slave of impurity and its various colors, which are individual. Now if He goes to the further explain Before and lest we become disheartened about the whole affair. This is how a teacher teaches. He tells you positive points. Then he tells you what are your negative points. Then again he tells you the positive points. Then again the negative points. This is how a person teaches. A book will not be in a position to do that. That is the difference between the messages. That's why I say these are universal messages. Earlier I said it, now I say it. It's our Shower of Grace. can go on using any word you like. But the point is, actually it's an Upanishad. Every message is an Upanishad. He is teaching you. You have got to respond. Again he teaches you, again you'll respond. Upanishads can be recited by

anybody and perhaps repeated very well by tape recorders. The perfection of a vocal cord is not to be confused with the knowledge of the Upanishads. It is one of the confusions of the people. The sound over-takes. Before the world was born, a balanced state prevailed. Earlier, Purity starts from being. Now, same english, same thoughts, right? . But the balance was disturbed, we came into existence. I do not want to elaborate the subject metaphysically. He does not want to go into that. He has done it elsewhere. The thought for creation stirred up, near about the center and energy began to flow out. He makes a statement, this is an axiom of the system itself. If you question this sentence, there is no system of Sri Ramchandra's Raja Yoga.

The thought for creation stirred up near the Center and energy began to flow out. It is the thought that has come out. We have been told repeatedly by our scientists in physics and other subjects for quite some time. But nowadays I understand they are having a change in their thinking. I am not a good student of physics nor do I know

much about it and even a bad student of physics I cannot satisfy. They say, from matter, mind has come, through a process of evolution they talked about etc etc I don't think they were able to at any point of time say that we are able to create life but though nowadays I understand again they said they do have some examples of creation

Even if it is so, even if it is so, it will be one more Vishwamitra shristi only. There are people who interfere with the working of nature. There are some people who understand the principles of nature and try to be in, cohesiveness with it . They are considered the devas, devaganas, who fall in line with the Divine. The others are considered to be asuras because they do not fall in line with the Order. For example, the, Ravana Brahma was the grandson of one of the Prajapatis.

He was a Brahma jnani also. But what did he do, in order to say that he has got control over all the entire machinery? He was asked to be at his disposal, at his feet. You can picturize it in any way you like. Picturization is out of question. Point is, he wanted it to be at his feet, at

his command. That is, he was trying to dictate terms to nature.

When I should ask you to blow, you should blow. When I ask you to rain, you should rain. Otherwise you should not. That is, he refused to accept the principles of Nature Rta dharma, was questioned, and therefore he is an Asura. Every person cannot become an asura. Only very competent people can become one. Every alternative fellow can be Rakshasa. But very few can be real asuras. In spite of all the mistakes of the devas, you will find the God, the ultimate God, Purushottama, always defending them. You see, so many mistakes can be done. But the only reason they were never prepared to upset the Order is a set of competent people, who are even, have an intention all the time of trying to better the creative process. They would like to tamper with it. They would not like to adjust.

Thought is a suggestion. It comes to you. It expels it. And now in Reality he says, what exactly mean by Reality

here? In Reality. In Reality, I have got thoughts. Then what is this in Reality? When our observation is not confined to the sensory perception and you develop the inner feelings and you are capable of looking at the astral expressions of these thoughts, you see them in the form of fog or smoke. It is not left there only. This is what he repeats in the manual, when he says, the manual for the trainers, says, when you try to clean the other person, don't try to go into the content of the thought, but if you see something like a fog or a smoke, clean it. Don't go into it, because we are interested in removing the roots, not the expressions. A thought is an expression of something which is a seed form, in you as a fog. You see it as a fog. Those of you who are a bit sensitive in your own meditations must have seen these fog-like things or smoke-like things going out. That is one of the suggestions you are asked to even learn at the time of the cleaning processes. That you have not been able to do at the first instance is well understood, nor was it possible for anybody.

Because it's a Reality, he says in Reality. Not an imagination. This is an answer for your cleaning process, please note it. Because many people ask Sir am I to imagine, yes, that's what everybody uses, but that is a Reality. In the beginning stages you've got to see it as imagination, it becomes a Reality afterwards. Your experience, you know that it goes up. Some of the people who come to me always say, there is enormous amount of heat here, even in cold winter. Yes, it will be. Because that is the state of meditation. When you are meditating, your tapas is there. It burns. What is being burnt? Your samskaras. Of course. Any burning will create heat. There cannot be a cold burning. At least to the knowledge that I have got about present day physics, maybe they will say something. Let us be open. That is the way we experience. In Reality, has meant that's what he says.

In Reality, it sends out the contents which appear like a fog covering a certain surface. We call them thoughts. When we attend to the thoughts, their power develops, purely meditation purposes. You are asked to be developing

anāsakti in the various thoughts that come to you, be indifferent to them, treat them as uninvited guests. Why? If you give way to it, they become powerful. Who gives the power? The purity in you gives power to the impurity. There is an impurity and it gets power from the purity.

Next sentence he says, if any of you breed the divine thoughts, the mind will grasp it and will not eject them, because it is the real nature of mind since it has come from the real Artery. Real Artery is the basic purpose of nature, one which has come out, Artery. Why is it ejected out? Because purity cannot accept impurity. It will throw it out and it is this throwing out that is what is making him miserable. Because you don't want to leave it, it goes. Because your mind throws it out, you are really not in comfort, if you are not in union with your own mind. If you are in union with your mind at least, minimum, these thoughts will not be disturbing. That is why he says, he gives a suggestion, if any one of you breed divine thoughts, okay, forget about your base. Divine thought, everything is connected with Divinity, Master, Master's

greatness. When I say Master, please also include God also, it always is God, that replies. In our system, when we talk about Guru or Master, we imply only that. Personally it is our experience to know, call Babuji Maharaj as our Master because he has been helping us. It is only trying to see Divinity in Him, not in, Divinity him . I think this clarification is required. Many people make/commit this mistake and he says if you do that, try to see him in Divinity, He calls it elsewhere somewhere in the book, that will likely to be released after few minutes. It depends upon how much I am going to talk about this problem. So, in that one of the places he says that it's blasphemous. If you put Divinity, saying that this particular concept of a Master is blasphemous, he says.

Context: Dawn of Reality - Guru chapter - “ It is thus quite evident that if a man comes out as a Guru or Master he has usurped the position really due to God and as such it is nothing but mere blasphemy.”

So if you breed divine thoughts, he says, the mind will grasp it and will not eject them. He does not say the next

sentence that you will not be disturbed, because it is left to you to understand. All great people tell in their own way, it is for us to read it in the proper manner.

People may ask why not be spoon fed, because it is not possible beyond this measure. This itself is enormous spoon feeding. Earlier, no person had explained it. He always did it. If you break your head, you can go. We know it's one mantra. You take the mantra and go.

If a man wants to work out the problems of his life easily, he should give right suggestions to the mind. Very obvious sentence. There's nothing more to explain on that. It is the condition which comes with practice and proper moulding of oneself. What is that condition which comes? The capacity to give the right suggestions come to you. Kindly understand, I am very sorry if people feel that I am trying to explain the way of reading because the way of reading Upanishad is as much understood as the way of reading of the Masters (Upanishads). You can write Vedanta. This is practical as to what I'm trying to tell you. He should give

the right suggestions. That's obvious sentence. If I got to have this, that's what I would say. But how to give this? When can I give this? only when it is the condition which comes by practice of proper moulding of one's self.

Mould yourself in such a way as to bring love and piety in others. It's a commandment number nine of Sri Ramachandra, for which the preceding eight commandments will prepare you.

If you do not follow that, this particular thing is not likely to happen to you at all. That is the importance of that. Why should I follow that? Only by following that I will be in a position to have the capacity to give right suggestions to my mind. Otherwise, no. So that is the implication of the sentence. Then he says, it is very easy to remain in one's own condition which is Divine. Very easy, when ? When you have moulded yourself like that. Your thoughts will only be that of the Divine.

You will be in a position to think good, do to others. You will be in a position to see Master in others. You will be in a position to say, yes, everything here is happy. When “Īśāvāsyamidaṃ sarvaṃ” is achieved as a state of feeling, not as a thought process for discussion in Advaita or Vishishtadvaita, but a state of feeling, suppose you can feel the Divine everywhere, you are to be happy, you cannot be unhappy. And that is the position in which a person can be happy. Not by jñāna you can have, but by anubhava you can have. Every alternative professor of philosophy knows, thoroughly about this. There is no doubt about this. Because they will be teaching also, for a long time.

It is the sure process of evolution, which we have discussed earlier..earlier paragraph , How you are going to evolve. Evolve means Divinity has to yearn towards you. That's what happens. A little inclination towards the attainment of Reality will start weaving the future..little inclination towards it ,he repeats it in the end. Same sentence what he says in the end will say ..Everybody talks about reality, but there is nobody who yearns.. There

are so many processes prevalent in India. Now he says, okay, it is understood that we should have this type of righteous thoughts, good thoughts, right suggestions I have to give, how to do? There are various processes. That is true.

But what is correctness? What is correctness? How do you say it's correct?

We have to go back to Reality at Dawn (Dawn of Reality) in which he states, this method is not good simply because it has been adopted by somebody elder to you in your house. A method is not good because somebody else, majority of the people are following.

It classifies so many methods. But that method is correct which gives you this promise. You decide for yourself. He immediately says, the process which may put you in the undisturbed state, that is the one. Undisturbed state again, the previous message, Prasād, or Madhava or some gentleman, has explained to you, it is not that undisturbed state that is coming, out of a static equilibrium, but the

balanced condition. Vibrations should become, should have become all Divine.

Lest we misconstrue His sentence, immediately he says, sir, undisturbed state. He says vibration. But when vibrations are there, it cannot be an undisturbed state. He is clarifying his position that he is not talking about a static thing. If you quote that sentence only, namely the process which may put you in the undisturbed state, it is likely to lead to all sorts of confusions.

It's almost like Ekam-Eva-adviteeyam. When you don't quote the mantra fully, it will cause enormous confusion for you.

“Context - Editor - In Hinduism, Ekam-Eva-adviteeyam (Chandogya Upanishad 6.2.1) refers to there is only one power that appeared /appears as all (diverse).

Ed: interpretation can vary based on philosophical lineage

He was trying to tell you, Ekam-Eva-adviteeyam does not mean that only one existence remaining is dual. It only means there is only one power which presents itself in all the... one electricity through all the gadgets. That's what they were trying to tell you. The interpretation given was only one existence with the exclusion of all others. In which case, unfortunately, it is a terribly monotonous manifestation. We will be seeing only one block everywhere. It does not move. It is a static equilibrium.

So what will you do? Vibration means automatically you come to a state of what we call a dynamic equilibrium if you want to talk about it. Vibration should be, all become Divine. How does it happen? How do you say that this is what happens? How do you feel that? When heaviness is gone, then only the thing behind the scene opens to the mind. And this is our experience. Almost all, if not all, who sat in meditation for some time, have always felt after the meditation is over, a certain amount of heaviness is removed, a certain amount of lightness. It is the experience of all. Therefore we know this is the system.

How do you know this is the system? That is how we know this is the system.

But having come to this knowledge, this is the happiness that we are getting or this heaviness that has been reduced. Still you want to waver, that means you are not very clear about your mind, your state is disturbed state, thanks to several environmental inputs which are affecting your lower portion of the mind, which are giving directions to the higher one. The problem is you are meditating. In your house somebody else is not meditating. They say let us go and do some other pooja. Problem starts, pollution starts.

You will be in a position to say firmly, no, provided you do not have any attachment to the person to whom you are talking. If there were to be some attachment, you'd be in a relationship or friendship or any other thing, there is some relationship that exists. And you want, you do not want to hurt him, then you yield to it and then you get into a polluted atmosphere and then start cleaning afterwards.

Right? By crying we always clean, empty yourself, certain amount of cleaning happens. The easiest way of emptying ourselves is to cry. All other things apart. Go on crying, there will be a certain amount of emptiness. If you feel low-ness, when do you cry? Only when you feel low-ness. When you feel low-ness, you become humble. When you become humble, God helps you. Only for which the mother's are there, but anyway have this feeling. Some effort will be there. You cannot see.

చెప్పుకుంటే బాధలు తీరుతాయి అని, కొంతవరకైనా వెళ్లి పోతాయి

("Context - Editor - If you say it, the suffering will end, at least to some extent it will go away.)

You can try and get some effect.

If any of the methods brings about the desired result, it is genuine, right and natural. He does not talk about this stuff. He simply says, any method gives you this, it is right and natural. Out of so many methods, you have to see one for yourself, which may bring out this state. It is your headache to make a choice.

If you are really trying for that and have got a real Master, the things become very easy and a good deal of time and effort is saved. Now he moves on to the subject of what is the master. Why do we require this?

He does not simply say you have got a method and then you can be satisfied. You've got a method, you've got determination to improve yourself. Now the question is, you must have a master.

And what is this master about? He discusses. The next issue that he takes up is, who is this master that you are talking about?

He takes one or two and then says that essentially many people say that some, that conscience is the best guru etc. things, He answers that, let us go for it. People can ask how to get such a master. As an answer to it, I can safely say, how can one get such a disciple who may

follow what is said above? Because you can seek a master only when you atleast determined to be disciplined.

We are not prepared to be disciplined and follow what the Master says and seek exemptions from several rules, then you are not a person who is following.

And he says, are asking for the Ultimate. You are asking how to get such a Master. The question is, are you ready to receive such a Master? Are you prepared? Are you prepared to follow?

That is, he is again telling you, make a determination that you want to go to reach the goal. Apply the yardstick, that inner calmness that you get, and the removal of heaviness as the criteria for your approach. We have already given a criteria. Determine yourself on these two things. And not accept it because it is an ancient method that has been taught from times immemorial. If times immemorial does serve the purpose, then we would not be born at all

You should appreciate here, the Master's approach is very frank, forthright in putting this question. Are you ready?

Every alternative person says he is ready. Earlier they said, all right, Brahmanidya, they said, they refused to teach him. They said, no, no deservancy for you. You cannot give him.

The best of the people, the disciples, never got straight forward admission into this fold of Brahmanidya. They are prepared to teach hundred things. They will tell you the Vedic ritual. They will do a hundred things. They will tell you the routine things. will tell you, not Brahmanidya. because there you have got to be so humble.

Incidentally, how many of you have read the message in the diary today? I take it, all, happen.

That is my wish. That is my prayer. The point is, today's message is that humility can achieve what arrogance

cannot. This is what Babuji says in the diary. Not by choice. Person chose to put 355, 356 pages.

What is the message behind it? You feel you are competent and therefore you think you should have a Master. You should have. He should automatically teach you everything. If he knows, is he is not obliged to teach sir? All these *wonderful* statements are there.

Both from inside and outside. And that is arrogance.

When you go to a person, you have got to be humble enough to ask what it is. Perhaps do not even ask. Keep quiet. I do not. How do you develop humility? The region of humility is too vast..to explain. It is not the occasion for me to talk of this. Maybe some other occasion we gather..we can share about this. But every one of us is tending towards this humility.

We have come to know that the First mind is of the same nature as our mind. We want to yield to that. We want to

mould ourselves accordingly. We are struggling to follow those commandments. We are not able to follow those commandments . So we would like to put it as some sort of a suggestion made by the Master for improvement rather than a commandment. As yesterday we were trying to explain it to you, because you can implement it, you call it a commandment. If you cannot implement it, you cannot call it a commandment.

Any in the principle of management, we entrust the work that the other man can do. Nobody entrusts the work of fitting to the carpenter. Nobody can ask a person simply because he knows how to wield a screwdriver to repair the computer. All these things do not happen. Only a competent man can be asked to do something. When the great Master says this is my commandment, you should follow that.

If it is something that you cannot follow, he could not have given that order at all. Now, either he is an incompetent commander, or we are incompetent fellows. We can make

our own distinction. How is it possible for me to implement all the processes? It is possible, I have explained to you. If you read the Ten Commandments, you will understand how it can be implemented. Nobody will achieve perfection overnight? Everyone of course should move towards perfection.

You advance and you see the meaning of the commandment, implement it again with more seriousness. Again you improve in your condition, again you modify this and finally you come to state. You say you'll do it, nobody says you'll do it at that moment only. It's something that you can follow. Over a period of time can achieve sadhana, Brahma vidya is something that is actually achieved over a period of time. Who is prepared to follow? This is the question. The person should have faith first of all.

How to get such disciples he is asking as a Master His question how to get such disciples if you have gone through his various articles in the other places you will see

he is crying I not able to get a single person of this stage what am I to do, I want to give everything that I have got to you, I don't find a person he cries he cries for a worthy disciple he gives a classification of disciples these are the types of disciples we have got and allows us to examine ourselves to which category we belong to. Honest evaluations would make us come to correct conclusions.

I must say, for entering into the vast ocean, swimmers and swimming both are needed. Now, he uses the word vast ocean here. This can be confused with the samsara sagara. Please note that is not what he is talking about, He was talking about the highest realms, because that is what he is talking about. He never talks, anything less than that. The highest approach that is possible for a human being is what he always refers to. For that particular ocean..that comes after all our stages of progress. He says for that I require both the swimmer and the person who swims.

So swimming is a part of the swimmer and to teach swimming is a part of the master. How can we get such a master as can lead us to the extent of his approach if we follow him earnestly? Whoever it is. Any teacher, will be able to teach up to his stage and beyond that you will not be. Not the ocean that he talks about. He can teach. But really speaking such a master is required as may be able to foment us by his divine power.

This word fomenting, he has used more than once. What do you mean by this fomenting?

seems to be very, very easily understood with the concepts of కాపడం

(Context: Editor Kaāpadam, a therapeutic technique with a hot water sack)

that we have been taught by wise and doctors of different kinds to bring down a swelling situation. Foment. You Foment. Right? Foment with husk, Foment with water, Foment with something else. Several things are there, we can apply any one of them. We are accustomed to that

concept of Fomenting. What is this fomenting that he is talking about?

What is it we do in the process of fomenting?

A particular quality of the thing that is fomenting is imbibed by that which is fomented upon. Heat is passed on from this to that.

So we require a person who can take us through higher regions, through Fomenting. That is, I do not have that particular heat with me. That particular knowledge of the center with me. Therefore, I require a person who can give you that particular knowledge by Fomenting. That he has to pass on that knowledge. And that is the principle of Pranahuti as we have tried to explain.

Pranahuti is the process of fomenting. That means the other person must be capable of having that type of heat. The various conditions of the knot, unless they are owned upon by the trainers and the masters, they will not be in a position to foment it. It is easy to do a particular yātra from

one level to the other, but to owning of the condition of the yātra, of the centers, is a tough job. It requires enormous efforts.

Why should he do it? It is not at all necessary to train others to proceed further in the brahmāgyanā. it is not at all..

That is why there are many people here in this congregation who have advanced far ahead of many of the other trainers also. It's true. Not only now here, anywhere at any point of time on earth, there will be many more people who are more advanced than most of the people we have seen so far. But, they lack that capacity of fomenting. They cannot pass on that fomentation, that heat to others, because that is an act of will of God.

And that is the basis of Pranāhuti.

It is not because I have a condition that I can grant it to you, but because all conditions are available with God, it

will be possible for us, by effort, to pass on a condition to others.

That's why he says all the time it is the Master who works. It is a Master in his form and person who works, and not the physical personality who is ever before. Whoever is before him. Nobody can grant us higher approaches in spirituality. Brahmajnana is not something that can be just given by somebody other than God. Brahmajnana is invariably Brahmajnana. The Jnana of the Brahman.

Only when you become one with Him, when the Ātman grows to the level of a Brahman, he continues to be an Ātman, but he is capable of imparting the impulses of the Brahman to the other person, to the needy person.

That is the act of fomenting

I can only tell this much, again as a matter of repetition, that any message of the Master, any sentence that he has written, you can't skip over that sentence, go to the next.

What appears, what appears as very obvious is not all that obvious. He has got enormous input behind it. And you will be in a position to appreciate it only by this principle of sharing. Bodhyanti parasparam. Then only you will know. That is the principle of the Upanishads.

Nobody can teach you, you have to learn, but another person assists you in learning, you have to grow. The other person can foment. I mean, fomentation itself will not be able to solve the problem. That one must be at a stage where it's sufficiently ripe enough to move on.

Then only this will be. That is what some person also was trying to explain to you, what is the Master support and what is the Master.

There are stages in the cosmic regions which we have to cross and indeed we proceed to a certain length. Afterwards the power of the abhyasi fails to get into the subtle force. Now, what is this cosmic region that he is trying to tell you?

Yesterday we were talking about the nature of the Pind . I was trying to tell you that there is something like the Aṇḍa. We are all unfortunately confined to our Aṇḍa. We are not capable of going beyond this. The jiva, it demands everything. Enormous attention to the physical world. The Annamayya Kosa dictates terms to us.

Once you cross beyond this, you are already moving in the realm of the cosmic region. You have not entered the cosmic region per se, but you have started moving towards that. One or two stages is possible. In another speech he tells you, maybe one at the second stage is. Afterwards it is impossible. The point is, the curvatures are there.

It's a, it's a, there are movements through several curves. Unless you push, push is given, you don't go up. So from Atma Jnana itself to the level of Bhakti, which everybody thinks he has got, knows already. Any person who is capable of reciting a few stotras, stotra patas or certain

mantras, he thinks that he is devoted. He doesn't understand that he is only replacing the position of a tape recorder.

That much of wisdom does not dawn on you. How scrupulously, I repeat the same way my teacher has said is all that he says. That can be done better by a tape recorder or gadget. Because at the lowest level that's what it is. The verse yesterday I was trying to tell you, you used to know the dependency on God, not for our jiva purposes, but for purposes of the Divine.

All our prayers are only, not for this. So you are terribly connected with the physical. You pray for some relief. I must get rid of stomach ache. By the grace of Master, I don't have a stomach ache sir, Therefore I was able to hear your speech. Fine, I've heard those sentences several times. It neither flatters me. I only feel bad that these people are using this type of prayer.

We will not be in a position to move at all. The abhyasi is not capable of moving because of this particular event. We get stuck up until a push is given to the next step, and that is the Master's work.

I have come across many a person who argues with that in him, which is not in himself, With that in him. Kindly, remember the paragraph in Reality at Dawn. He says something, a gentleman has come to me and he was talking about Kabir or some other saint. For some time he was happy. Afterwards, the problem started, between the guru, that is that guru who was inside, and then started fighting. Got in the case of madness. And he says, I have taken an enormous time to rectify that madness. Reality at Dawn. See that paragraph.

Some also say they have made their conscience as Guru or Master. They use big words. I will be guided by my conscience. This is one of the phrases we all learned from the west. The most unconscious people in this world have

used and gave, us a word called conscience and also said that they will be guided by their conscience.

Incidentally, that is what is being used today by the marketing people who say, okay sir, whatever we give you is something wrong, but don't you have that much of discrimination or will not your conscience guide you to decide as to what you want? My job is to present alternatives, rubbish to the wise, and it is your job to choose the wise. That's not your marketing process. Every third fellow gives his logic to us, not knowing what he's talking. When you have patience, to talk about it. Because I have patience now to talk to you, because you are prepared to think about it, you are prepared to examine their proposition. I will never waste my time with the marketing man. Because he is already condemned to his thought. He is not prepared to liberate himself from the situation. No, effort is required on my part. When he is not prepared, he is happy with his bondage, I should be much more happier than that. When human beings choose to become animals, what is it we can do? Nothing. We have

to see and do. Reconcile myself with the philosophy that this is your dharma and this is my dharma. Forget about it. What is the alternative, because you can tell people who are prepared to listen.

When listening capacity itself is lost in the noise of advertisement, what is it that you can do?

This conscience is what they say they hear. But he says immediately, he explains, takes the trouble of telling what is conscience. But I am sure they have not made conscience as their Guru, but their own ego. That's just a statement. He comes forward with the next definition. The conscience as described in the śāstras is made of four things. Manas, the mind. Cit, (deeper conscience). As a student of philosophy I had enormous difficulty in understanding that Cit normally is consciousness.

[Context - Editor - Original article - The conscience, as described in the Shastras, is made of four things - Manas (mind), Chit (deeper conscience), Budhi (cognition) and Ahamkara (ego)]

Chitta generally is classified as consciousness. It is not classified as conscience. I have not come across another book where they have used the word conscience for Chit. This is the first time I am seeing in this book. Other books, fairly I am well read, including Samkhya Karika, does not say that. It says only consciousness. I don't know from where, but maybe it is yogic tradition. What we know is not a yogic tradition. That is Vedanta tradition. Vedanta is something different.

Vedanta at best is gossip, at best is some words of it. That's about it.

Buddhi, cognition, yesterday I was talking to you about this cognition, Buddhi is external oriented and ahamkara. When all these things are combined, when they come to a state of balance, when they are summarized, then you can say your conscience is going to change. Otherwise each one of them will be dragging you in different directions.

If all these become perfectly purified, that is balanced, conscience will give you only correct signals. Conscience can be your Guru when you make the effort of trying to purify all the four.

When you can summarize these instruments as has been stated earlier, for purposes of the Divine, know the real value of their existence, the way it has been given to you, then it will work. It will work, it will give you the right suggestions. This is a statement again of what he has made in Reality at Dawn (Dawn of Reality). He says, the conscience can be a Guru when it comes to a perfectly realized person, conscience can. It is the thing. Nothing else works except that he says.

Nothing else is performing the job of suggestion except consciousness. You read that Reality at Dawn (Dawn of Reality). It's corresponding feature. After the purification of these things, there comes the higher powers. And at the same time, purity has now begun all around. When you have purified all these things, when you are obedient to

the will of the Master, when you are practicing the system properly, then you can say, after purification of these things, that is these four. It seems to be a simple sentence.

Should be one of the longest processes we are going through. Because what we are struggling with our sadhana is Manas, Buddhi, Chit, Ahamkara. How these are influencing us through the several koshas and with the various problems that we have got of Lobha, Moha and Ahamkara, is, I' ness and Kama and Krodha, with the gifts of God, yesterday we had considerable, considerable, we talked about. Your mind is not in a state of balance, receiving all sorts of impure thoughts. And purity was missing. That was disturbed. Yesterday we had a long discussion about it. When all these things are combined , we come to a state, when your mind is not going to feel the presence of any thought except that of the Divine, that is purification. You have come to that stage. Higher powers come to you.

The question is, the concept of power invariably brings in along with it the concept of arrogance or utilization of the same. That thought itself will be alien in an atmosphere where absolute purity of all the four are there. If your mind, your Ahamkar, if your ego and chit are in a purified state, The possibility of power corrupting you does not arise. Such a power will be used only for the benefit of others. As we have seen in case of Babuji Maharaj and a few other great souls who have come across, they live and move only for the work of God. They don't have any personal act to gripe for any of their actions.

Their conscience was not dictated in terms which were contrary to the purposes of the Divine. They were Divinities in expression. They were Divinities in expression. That is the reason why we say that our Master is Divine. He's totally Divine, only for this particular thing. There is nothing that is there. No Ahmakar, no confusion of the mind. Nothing influences him. He goes with the merits. What is the merit? What is the merit? Yesterday I told you, only one merit is there. That we came from the

Base and therefore we have got a right to get back to the Base.

We are of the same nature as the Center, and therefore we get back to the Center, and a person of the caliber that is described here, the purification, will do only at that job and nothing else. He will work for our elevation day in and day out. Not minding the inconvenience to which he may put himself to, or he may put you to, but all the time work, by the total dedication for the Divine work. What is the work of the Divine? To see that we are happy, that the manifestation is beautiful. There is no other purpose of this manifestation except happiness. He will work incessantly for that.

As we have seen in case of our Babuji Maharaj, when he was there, and when he is getting us today as the eternal Master, we are seeing it day in and day out, the amount of grace that pours into us. Why should he do so much for us? What is it I have done? He is going against his own statement earlier which says that if you play the part

yourself, the Divinity will play its part, it says. But then, it appears as a contradiction. It is not.

Because he is a Master. Divinity really is willing to yawn through at the Center, but it is our Master that brings that message to us. It is that job that the eternal Master is doing for us. And he continues to do it for one more millenia, according to his own statement. And at the same time, purity has now begun all around. Once you have come to the stage, purity has begun. Because he sees only that, he is repeating the first sentence. *Īśāvāsyamidaṃ sarvaṃ* is what he sees.

Such a person in whom the purification of all these things has happened, what is his state of mind? Is his only purity around? I hope people will excuse me if I add a little more in the context that incorrect way of worship will lead to the incorrect result. If you don't understand this and do your worship otherwise, you will not get this desired, you will get something else. Efforts will never go waste. Every

action will have its own result. Something you will get. One more attachment you will get.

Maybe an icon, maybe a yantra, maybe a tantra, maybe a Japa, maybe a place, maybe a seat, maybe a pose, whatever it is. Several things to do to get attached. All of them will do, the real sadhana of seeking the ultimate, but incorrect ways will give you this.

We all desire for realization, but have no yearning for it. I pray that we all return to our original condition and see the difference between the earthly and heavenly life. The earthly life that we are leading is one of the animals. The heavenly life is what is possible when you come to a stage of sharing, service, sacrifice and happiness

This is the message. Thank you.