

Namaste Brothers and Sisters

The topic of our seminar is the saying of our beloved Master taken from the Commandment no.10, viz. "He thus assumes a state of absolute purity like that of the Divine currents which are absolutely free from Mala (impurities), Vikshepa (unreal projections) & Avarana(layers of grossness)."

It describes ideal/desired/expected outcome of proper spiritual living, especially on praying correctly by any abhyasi. The prayer given by our Master is not like any other ritualistic prayers, harati sung in front of a deity for some relief or disproportionate gain. It requires some prerequisites, like 1) realizing & annihilating the defects of our mind 2) contentment (feeling of) 3) establishing the Master-Slave relationship i.e. our sole dependence on Him & when our nothingness gets connected with infinity, the free flow of His grace in our vacuity is enabled. Our disposition in the company of God should be like a zero(es) which gets a value only when an integer is placed before it.

But why such a thing is generally & severally does not occur in us? Detailed enquiry reveals that we find impulsion of our mind to move always in the direction of objects outside is due to the desire that is present in the mind to grab something from outside & make good the particular lucanae that it feels in one's own self. We are not prepared to believe that whatever happens with us is just due & appropriate for the given point of time. Our Master says always have happy disposition but we especially the senior citizens breed insecurity feeling. Pramod Mahajan could not win elections for the BJP when the theme of its campaign was "feel good". We want to die rich but live poor, observes Jayant Vidwans, a famous economist who finds senior citizens buying MF SIPs for their grandchildren rather than spending on own genuine needs. That's attachment when we want to help a capable person.

Besides, our world activities generally are imperfect as those either lack dependence on God or God's direction. The activity we do invariably has "in order to" aspect attached to it or we try to bring in the futurity/objective of the deed far ahead in time as a fruit accruing to the work that we do at present. Someone has rightly called all these as Anti-atman activity. Such imperfection is the cause of wrong doings & wrong

thoughts. By consistently practicing the presence of God, & seeking His guidance & nearness, we can bring in discipline of our mind.

Our mind has 3 kinds of defects -superficial dirts, i.e. 1) Mala 2) Vikshepa which are unreal projections of desires for our enjoyment & 3) Avarana, the layers of grossness which overlay themselves on one & drags him down, & separate him from God. The first 2 are superficial defects whereas the 3rd one is deeper one & being the reason for the first 2, is real culprit. Tendency of mind to move in the direction of what's Atman not, the impulsion towards externality of objects is the dirt or Mala. The impossibility of fixing mind on anything continuously is distraction or Vikshep. The reason why such impulse has arisen at all is the Avarana. By & by removal of these is done by God Himself but surely not without our protracted self discipline by practicing nothingness. While prescribed meditation practices do grant us purity or deservancy for His grace, we also need to develop vairagya for obviating undue attachments with the things/persons of temporary nature that we encounter in our life, & thereby unnecessarily develop likes and dislikes as well which are devoid of the sameness.

Our Master has duly prescribed time for prayer as bedtime - the night sandhya- when ideally we are supposed to be free from all our commitments for the day & are in the state of contentment. If we inculcate moderation in every field, like partaking food, speech, & self restraint against superfluities in our living, we would be definitely granted contentment.

Now talking about Master- Slave relationship, when we don't know what is God, our Master who is next to God comes handy as our spiritual physician, ever willing to help us, & feeling His presence can easily get us into supplicant mode necessary for our repentance. But this needs be supplimented by the due mindset of Master-Slave relationship with Him- recognizing Him as Master in every/true sense to help us get the state of negation or get His attention. The nobleness of heart required here is similar to child shrikrishna who initially has been saying "mai nahi makhan khayao" but on realizing the profound trust & affection that is renderable from his loving mother, he truly opens up with amusing twist of words, saying "Maine hi makhan khayao".

Through this Commandment our beloved Master hints at/ implies us imbibing Constant Remembrance as an easiest & simplest way out from the whole mess that we create & for our successful spiritual journey. Constant Remembrance can be learnt from our mothers who may be in the kitchen but her crawling baby can not skip her attention. Just like success in our morning meditation depends on quality of cleaning in the previous evening, our prayers could be meaningful if we have been practicing constant remembrance.

Our Master Himself has designed/destined our journey to end in Divinity or Nature as it began from Divinity itself. But much depends on how we co-operate with Him. Though in the course of living no.of previous lives, we could not get any support but during this life our Master has extended His helping hand. Let us all grab it firmly.

Pranams & thank you for opportunity given

Shrikant Mahajan