

# Seminar on 14 aug 2021

Friday, 13 August 2021

10:57 PM

My dear brothers and sisters,

I feel grateful and honoured to get an opportunity to present few thoughts about today's seminar topic.

The detailed description of the real state as explained by revered master gives us a clear idea of what it is.

Though the real state is realised only when we merge in the divine light. Though it is inexpressible, we can have an idea of how it is.

The following are some of the thoughts related to that real state.

- 1) Fortunate souls who interacted with the great master, felt an unconditional love towards his associates. It was not a thought out behaviour to please us but a natural and normal way of living. He was almost childlike in his innocence and had an almost total incapacity to think anything critical about fellow human beings. He felt all humanity as a part of his own self.
- 2) Reality can be thought of as a condition described in the third Sutra of Patanjali Yoga sutras. Tada dhrasta Swarupa avastha nam, where the awareness dwells in its own blissful nature.
- 3) When the mind returns to its original nature and truth of being an instrument of Atman. Mind is the servant of the Lord who is the master / Purusha/ atman/ God.
- 4) A state where all feelings and perceptions end there.

Master makes a statement" it depends upon practice so that one may bring himself up to it by means of proper action and right behaviour"

apart from the practises like meditation, purification, 9 PM prayer, bedtime prayer and point A and point B meditation, proper action and right behaviour involves cultivation of the habit of truthfulness.

Living truth means considerable spiritual growth in individual. It is very difficult and requires hard labour to achieve that state of mind. Our conscious mind or the physical mind knows very well the value of truth and the catastrophic consequences of following Asatya.

Satyameva Jayate is our national Moto as the Rishi of Mundka Upanishad stated.

Without this value spiritual progress is impossible.

But the subconscious mind which is full of samskaras, bad habits, pleasure seeking tendencies, pain avoiding tendencies, constantly seeking approval and praise rules our thinking and behaviour. The indisciplined mind generally successfully over rules our pious intentions of cultivating truthfulness.

Therefore firstly we should develop Viveka which as per revered Babuji Maharaj is as follows" The real form of Viveka is that when a man begins to realise his own defects and shortcomings and the bottom of his heart feels repentant for them."

Mere wishing that I be free from defects and shortcomings will not work. It is a war, a Mahabharata war inside our own inner self, between two aspects of mind, the lower mind and the higher mind. The battle is tiresome and success depends upon the support of the guru. When you get tired and exhausted and frustrated in the face of the mighty foe in the form of adidaivika,, adibhautika, and Adhyatmika forces, and when you give up all efforts to fight and surrender totally( Sarva Bhavena Bharata) then success dawns. You start enjoying the peace and bliss of the real state.

But God has blessed us with this gift of human life and instrument called mind which if properly used will definitely take us to our cherished goal.

Two of the suggestions given by revered master in his writings I sincerely tried to practise and it works in regulating the mind. Everything works in an interconnected way. If truth is established in the mind along with that ahimsa, Asteya,, aparigraha and Brahmacharya are also developed simultaneously in parallel.

For example in the second commandment he talks of the attitude of the sadhaka." The feeling that he as a true servant approaches the great master in the humble capacity of an insignificant beggar must be engrossed upon his mind."

we can bring our imaginative faculty into play and create a feeling in our mind of a humble, insignificant beggar approaching the great master. We should have a clear grasp of the feeling and have a firm conviction that it is already established.

Have a clear picture of the thought along with the feeling. Hold that picture firmly in the mind not allowing any distracting thoughts to interfere with that picture. Whenever you feel the picture is fading reinforce the picture with your thought power.

Sustained application of such thought through willpower causes continuous rewiring of your neural networks and the picture gets engrossed in the subconscious mind. Once it is imprinted there then the job is almost done the conscious mind will dance to this new tune effortlessly.

At other times I use the same type of mechanism in following another directive of the master." Think with firm conviction that god is pervading all animate and inanimate things and you are thinking of him."

I have just given two examples but in several ways we can cultivate truth fullness for example universal love, feeling of gairath,etc.

Mind you

cultivation involves use of willpower till a stage of sarupyata and sayujyata dawns when your nature becomes divine. Divinisation becomes established. then one becomes an instrument of master.

Pranams

Madhava.