

Krishnaashtami 2008.

1. My humble salutations to all co travelers in the path. I am happy that all of us have joined to celebrate the Krishnaashtami today. During the meditation now, as ever, we were in the company of the Master. In the language of the Gita, we all were having intimate contact with the Eternal and are immensely absorbed in the thought of the Master. (***“sukhena brahmasamsparsham atyantam sukham asnute”***- BG.VI 28) I think we are all aware that we should not disturb such a sweet Silence unless we can better that. I do hope that a few sentences I share with you now do indeed such a service. The showers of Ganga -Jamuni drenched us to the core and we were all deeply absorbed in meditation and have felt the love of the Master deep in the core of our heart. For such a blessing we offer ourselves unreservedly to His service. It was never easy for us to come

out of the deep silence we usually imperience during the spiritual congregations but certain routines appear to be inevitable even while we serve the Lord silently.

2. For the sensitive aspirants the flow now as on all Krishnaashtami celebrations is tinged more with love as contrasted to the Pranahuti during our Masters' birthday celebrations where devotion predominates. In tradition it is held that Love belongs to the river Jamuna and Devotion to Ganga. The reason for this may be Lord Krishna had his play with the gopis on the banks of Jamuna and Lord Rama and his brothers particularly Bharat played their roles in the banks of Ganga. Though Pranahuti is a mixture of Ganga-Jamuna during Krishnaashtami we experience more of Jamuna or love. We know that Lord Krishna is the head of our organisation and it is but natural that He showers his grace on all of us dedicated to the Master and his mission.

3. Love has the possibility of our entering into the states of ecstasy and rapture while devotion leads to subduedness and humility. With the Advent of our Master we are fortunate in having a mix of the two great traditions of Love and Devotion. About this aspect of Pranahuti we have discussed in the booklet "Ganga Jamuni", which I would request all the aspirants to read more than once. The state of Avadhoot is a problem that arises in the path of Love. By deriving benefit from both the traditions we are saved from falling into a state of Avadhoot in this path. We all know that the state of Avadhoot is considered to be a high spiritual condition in other systems of yoga and spirituality: however Master in his infinite beneficence saves us from falling into that rut of being in a static state.
4. The very word Krishna makes spiritually inclined persons in the world feel happy. The word Krishna means one who grants unending greatest happiness and He is true to His name

as we all feel. The word also means black or blue. Some of the aspirants often write or tell that they have experienced the blue color and in this path it is generally construed that the aspirant having such a vision is blessed by Lord Krishna. Some say blue, some black, some violet and some brightness and many more just brilliant light is what they felt during meditations. Of these which is true? I am inclined to say 'all and none' because what we experience is intellectually mediated knowledge: the reality behind is beyond expression.

5. In a letter to Revered Dr.K.C.V. Master wrote that "I am reminded of Lord Krishna's prediction inter communed to me some time ago that the time has not yet come for the people to have full understanding of your existence though it shall definitely come but only when you have given up the material form." In another letter he wrote that there is no difference between him and Lord Krishna. It has been our experience that when

we think of Lord Krishna we immediately think of our Master and when think of the Master with love and devotion we also get reminded of Lord Krishna. They are one and at the same time two. We know such is also the case with reference to the Samarth guru Sri Ramchandraji Maharaj of Fategarh and our Master.

6. However there is a vital point to note here. Lord Krishna came to restore Dharma while our Grand Master came to connect us to the Centre through Prana. He brought some thing new and that is why he is called Samarth Guru. This connection to the Centre is no unique opportunity restricted to those who are in this institution or to the institutions going by the name of our Master only. Such an interpretation would be beneath the dignity of the Master whose Universal nature is unquestionable. It is universally available and it is only the devotion, love and dedication to the divine that is required. While one has the option to seek the Source or God directly it is common

wisdom to take assistance from those who know the path and can give connection to the Master who leads us to the Goal. In fact coming to the Master itself is the Goal: that is known to those who have derived benefit from such an association. To be one with the divine I need not say means to die to be a petty self – which is the real meaning of surrender.

7. The remembrance of the Master thanks to the effect of Pranahuti never allows us to enter the states of ecstasy or rapture but keeps the fire of devotion alive. Aspirants doing bhajan, kirtan or sangeetam enter into states of ecstasy or rapture and thus get into the gross absorption albeit of the divine. This is common to the various cults and streams of spirituality spread through out the world living in the thought of Lord Krishna. Where as sadhakas who are getting trained through Pranahuti do not enter into such states but do get into states of deep absorption where sense of self itself is lost not to speak of even an element

of enjoyment missing. This perhaps is the reason why many aspirants in the path are not all that happy about their condition though they all appreciate and acknowledge the same: and that is good, as it keeps the aspiration alive through the path of love, devotion and surrender. We find that the Pranahuti sessions we have increases our peace of mind in spite of suffering; we become braver and more enterprising; we understand more clearly the difference between what is everlasting and what is not; we learn how to distinguish between what is our duty and what is not. Our pride melts away and we become humble. Our worldly attachments diminish and, likewise, the evil within us diminishes from day to day. We find that the continuous and unbroken awareness of the indwelling presence of the Master and the inner light of consciousness is what we have in this supreme meditation which intimates us deep in the heart both devotion and love. I am afraid the point is very fine and I have

difficulty in communication here. While experiencing the effects of Pranahuti is relatively easy, explaining the subtle methods by which it works in transforming our behaviour attitudes and behaviour is not that easy. In Pranahuti we find love and devotion intertwined to such an extent it is difficult to point them out separately. However it may be said that the aspect of love in it is more than the aspect of devotion during Janmashtami celebrations. I may say it is showers without clouds.

8. It is obvious that love is a common characteristic of the disciple and the Master or devotee and God. But devotion is essentially the characteristic of the devotee. However this issue is different in the case of PAM. It may sound odd and heretic if I say that in this path, Master is also devoted to the cause of the upliftment of humanity. This aspect of devotedness of the Master is unique to this system and we do not find it in the case of other systems. To have made the Centre yawn

towards the circumference was the task performed by the Grand Master and that is the indication of devotion he had for humanity. Devotion has, it may be seen a purpose while Love is blind. Devotion I may even add is of the heart and mind while Love is that of heart and heart alone. We love Master not with any purpose but because we cannot help loving him. This desireless love is the prime characteristic we develop as we grow in this system.

9. The prediction about our Master referred to above I personally know is true. This is so with all those who are here who had personal acquaintance with the Master when he was in the physical form. We feel the Master more intensely in our hearts now than we used to when he was here physically with us. The truth of spirituality is thus expounded by him more now than before. In fact I may say we are now granted the Vision through which we now see him without seeing him: after all the purpose of seeing is to feel and

when we feel what necessity is there to see? We all understand this logic and are so much with him even as the gopis were with Lord Krishna. To see him with the mortal eyes is not possible and we need special capacity is what is stated often by the learned. But we have such a vision by his grace a vision that requires no physical organ or means. The aspirant has the Master in his heart and is intimate with him always. But that awareness or vision is clouded many times due to dirt and dross that we have collected. Our Grand Master asserted “Every individual is *satchidananda*. No one is devoid of *Sat* – existence, *Chit* – Knowledge and *Anand* – Bliss. It is due to ignorance that man has thought himself to be something other than what he really is. Here in the Satsang, it will be tried to remove his ignorance side by side with the practice of meditation which will enable him to experience *Sat-Chit-Anand*.” How true are his statements we know through our personal experience during

Satsangh and at other times when we receive
Pranahuti.

10. We are today having a seminar on the topic
“God is constantly with us and ready to take us
up at the slightest sign on our part of accepting
Him.” We have felt Him with us intimately during
meditation and now are feeling Him less
intensely as the mind which was turned upwards
now started seeing downward and forward. Yet it
is the same mind that seeks transformation. This
is but natural in the realm of Vyavahara. There
are many serious aspirants in the path who
would like to share their understanding of the
matter and I would be one with you waiting to
share their wisdom.

11. Pranam.