

## **Seminar on Basant Panchami 23 January 2026.**

**In comparison to reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.**

My dear brothers and sisters,

My humble Pranams to all of you who have gathered here to celebrate the birthday of Pujya Lala ji Maharaj.

We feel Grateful to the master for enabling us to gather here to share the joy of his loving embrace, and for all the beautiful moments, the peace which prevails in our hearts.

This occasion will also enable us to enter into his consciousness and start becoming a river, and this is also entirely due to his benevolent blessings.

I would like to share my thoughts on the topic of the seminar today.

This message was given on his 81st birthday celebrations at Delhi on 30-4-1980.

In the first paragraph, he talks about how the development of yoga stopped in India because he says we forgot to extract phosphorus from the bones.

This should remind us about our own practice, we have to contemplate on our meditation practice. He gave us the method of thinking about the divine light in the heart. He further added that it is light without luminosity. He also gave an important tip that think that the divine is attracting you towards itself. That the meditation or Pooja should start with a prayer for spiritual elevation with a heart full of love and devotion.

Psychologically one can feel oneself as a servant whose body, mind, sense organs, motor organs, and all samskaras are the property of the Almighty master, and you approach him as an insignificant beggar. The important point we can practice is to continue to remain in a begging posture for one hour of our Pooja. The common problem I have faced is God starts pouring. His grace in the bowl and orientation towards him is interrupted and one loses awareness of his presence consciously. We have to be alert and vigilant and remain in a begging disposition and if absorption or Laya happens during the alertness, it is OK.

If we meditate on the subtle reality as described by him, good times are ahead for India. He also declares in the first paragraph that he wants to pass on spiritual knowledge to the majority. Hence, we are all very lucky to be born in this epoch.

In the second paragraph, he talks about searching for the master inside our heart, and he assures us that he is not hiding, and that he is easily available. Here please remember his famous crane analogy. He ends the paragraph praying earnestly that all may reach the goal, the cause of all our existence.

In the third paragraph, he talks about the breaking of the cup of besmeared individuality. This is liberation, where one transcends time.

In the practical terms, one should have a clear idea of the goal, which is not difficult to know for oneself. The feeling of doership, the feeling that one is unique in this universe

and separate from the world and its inhabitants is the main problem, this main problem, which is causing so much individual suffering, social, political, war amongst nations included is because of this feeling. Yoga tackles this problem head on. Our likes and dislikes Raga and dvesha are the problems, a flower, a dog or a cup of coffee will not ask you to appreciate them or dislike them. We Project our likes and dislikes onto them because of our pile of samskaras. that is why so much importance is there in our system regarding cleaning both by the Abhyasi and the trainer. we have to be diligent in our practice and cannot afford to drop our guard till the feeling of worship goes away. By this time the drop has become a river and nobody can stop a river from flowing into the ocean.

In the next paragraph, he talks about liberation when one gains nearness to God and we enter into a sphere where even silence becomes silent. Next comes the idea which is the topic of our seminar today.

Everybody who are assembled here must have definitely grasped what master wants to convey, but depending on the condition of the person different understandings happen in our minds. We enjoy in Bodayanti parasparam.

When I think about this idea, actually, river starts as a trickle of a drop and is joined by other drops which coalesce and gradually become a mighty river. we are a drop compared to the ocean.(Almighty)

Like our human body has some 66 trillion cells and if God is unity with innumerable cells, we are one cell of his body. How can one drop by itself become a river. I understood it like this that the consciousness can contract or expand which is an established fact. consciousness can contract and live in a small ant, or it can expand an inhabitant elephant or a huge whale in the ocean.

Our consciousness is contracted, mainly due to this feeling of leadership. Just like one cell of my body, imagining that it is independent from the rest of the cell. We are imprisoned by feelings of gender, race, caste, nation, class, religion, political, and spiritual notions, many of which are not known at all and many times considered as feathers in our caps.

When we honestly investigate our thoughts, emotions, and feelings, we come to know our inner nature, and after some practice of meditation, we become aware of our defects and shortcomings. Real Viveka dawns when he feels repentant for them from the bottom of his heart. When real Viveka arises in him, he implores the mercy of the master, and the grace of the master breaks the shackles of his imprisonments, and he starts expanding to become a river.

Two important impediments, which prevents from meditating wholeheartedly are desires and ill will.

Desires are vrittis in the mind Lake and are powerful forces. Mere presence of desire is suffering, and it tries to hijack all resources for its fulfillment. If you remain unmindful of them gradually, they die like unwatered plants. But if we practice point B meditation as advised with the great master remarkable progress is possible.

Second major hindrance is ill will. It is a form of hinsa and prevents yoga. If we practice point A meditation in the correct spirit, compassion and goodwill and universal love will sprout in our hearts.

Revered master is imploring us all to work hard to bring real peace to the suffering humanity. By wholeheartedly thinking about him and developing intimacy with him and following his methods diligently we live up to his expectations and participate in his mission of divinising human consciousness.

Let us all with a feeling of gratefulness and love, celebrate his birthday.

Thank you.

My Pranams

Madhava