

Basanth 23rd January 2026

Humble salutations to Pujya Gurudev Sri Ramchandraji Maharaj and the divine presence of each one of you present here in person and elsewhere. A place becomes sacred where the true seekers join together having a common intention and interest. The fomentation felt during such times help us develop focus in directing our energies towards experiencing union of oneness with the Divine within leaving a profound effect.

Such gatherings always motivate and enable us to move from knowing to experiencing, from seeking to realizing and from separateness to oneness. Personally, every time it gives me a feeling of moving a step forward from 'I' to 'we' more and more.

The topic of the seminar...

"In comparison to Reality we are but a drop in the ocean of Almighty and some how we should try to become a river from the drop."

It is nothing but absolute kindness of the Master to help me in understanding the topic this way and I am happy to share it with you all. Whether it is a drop -> or a river -> or an ocean is an element of water which is common in all. While the difference is all about its range, they differ in boundaries having the same essence in all its forms of existence. It is a process of transformation in size and quality. To understand with respect to sadhana as an abhyasi it is all about the transformation of consciousness from individual self to Divine self.

It is a fact that we are all a part of the whole, part being the individual consciousness and that of whole as universal consciousness. It is purely due to our ignorance or avidya, we fail to understand and believe that we share the same in common as essence. Therefore, we feel conditioned, restricted separate and stagnant as we cling to our own boundaries. Most of the times our mind finds a reason and logic and gets distracted by something pleasing to our senses and liking. We are always glued to our thoughts, feelings, ideas, ideologies, beliefs, desires and more so fears. We are always driven by one or the other, fixing our limits.

A drop can become a river only by letting go of its isolation and equipping itself in that direction by finding ways and means in achieving that. It is an experience for all of us during the times of meditation, we experience getting into a state of expansion letting go of our limits or awareness of self. It is not only the transcendence of awareness of self. It is not only the transcendence of awareness of self but also that of time and space. When a drop stops feeling 'I am alone....', 'I am unique...', 'I am separate....' Only then it starts flowing. Every time when we do our meditation, feeling the presence of Divine in our heart, we learn to submit ourselves with an idea of seeking union with Him alone. This silences our mind, expansion or flow of consciousness is felt. The process of cleaning helps us in pushing our limits breaking of our individual network or rigidities. We experience a natural and smooth transition in fineness of our thoughts. In the process we go through various experiences.

A drop is stagnant and has every chance of getting evaporated. Individual effort may not be enough to progress on the path, while a flowing drop when it extends and expands its boundaries, it becomes a part of something large and stable.

A river is not powerful just by the mergence of many such drops but by letting go of its limited range it thus gains momentum. It also has a direction to flow towards, irrespective of the size. A change can always be possible only when there is openness and willingness in us to adopt to the change through inner enquiry and self-introspection.

A river does not fight the land rather it accepts the terrain and reaches its goal, as it adapts itself to a given condition and finds its own way to keep continue to flow. When we can somehow develop a habit of regularity in our sadhana we get to learn and understand from every aspect of it, whether it is prayer, cleaning, meditations on points 'A' and 'B' or bedtime prayer. In every practice we tend to submit ourselves to the Divine further understanding our dependency on Him, fully being aware of our lowness or helplessness. Repeated submission may eventually help us lead to develop unconditional surrender to the Master. However, surrender is not a sign of weakness but it is an intelligent way to keep flowing or moving forward.

When we have trust in the purpose of life, we can accept that nothing can be controlled by us; but rather try to understand every situation provided to us, irrespective of our liking or disliking. It helps us in becoming a better version of ourselves. We can convert all the opportunities to the best of our advantage and keep moving on the path to progress. We continue to flow and not get static and rigid.

Conscious repeated suggestions to the mind during our daily activities and in dealing with them personally helped me to overcome to my given capacity – stay stoic and be happy to accept as it is under all situations as they are.

- ❖ Nothing comes free of cost. Not only a serious effort but also self-introspection needs to be done only from our perspective with regards to sadhana rather than that of others, can help us to a great extent and not develop prejudice.
- ❖ You are wanted or your efforts are noticed by others – It is good.... And if you are not wanted or feel noticed – It is very good. This thinking helped me get over brooding and feel free from restrictive thinking. It may be very painful initially as all this time we have entertained ourselves by thinking that we are having a prominent place in this world and are something. When this gets shattered and while going through the process, it is painful every time we go through but by repeatedly giving the suggestion to the mind the intensity of pain eventually reduces and clarity from given situation and the way of dealing with it starts emerging.
- ❖ We may not be successful in everything we do at the first step but pursuing it with earnestness and trust makes it possible and we go through the process naturally.
 - Example: The span of silence or calmness we experience during meditation, the quality and fineness keep improving with time and practice. Of course, it is possible only when it is done with spirit rather than letter.

- ❖ We get to learn from every given situation, surroundings and relationships for us to evolve. The question is how open are we to mould ourselves rather than expecting others to change.
- ❖ Aligning our actions as per dharma, which is dynamic. Our nobility of heart cannot be guided by other behaviours. Life may throw many challenges and we may even go through much suffering, in the process of going through it and dealing with it. It is possible that we may fall many times yet it is rest assured that we rise, provided we have faith in the system, practice and above all unconditional support of the Master. Trust and truthful approach can lead us a long way in transforming ourself.
- ❖ Any small step that we take and try to imbibe which is in line with our goal or sadhana it is sure that Master's support accelerates the movement towards the goal. After some point of time sadhana becomes natural and effortless whatever may be the external factors we get in line with the spirit of sadhana rather than the letter.
- ❖ To live intentionally rather than being underly reactive.
 - When someone criticizes you either we snap back or feel upset all through the day. It feels like as if it is happening only to you. A strong person may retaliate back, argue while the weak get into a state of brooding. In either of the cases, we carry many emotions along with that like fear, anger, pressure, depressions or hurt. If we can practice a habit of taking a pause and choose to act it shall be more progressive. Many times, during unfavourable situations, we question – why for me rather than asking ourselves why not for me. This helps in reducing the complaining tendency towards everything in life.
- ❖ We should learn to get guided by our values rather than being impulsive or getting triggered that create disturbance in us. Our responses and direction towards the purpose of life and its process shall be more meaningful, rather than being pushed by situations or emotions that which are not only of our own but also that of others as it goes in the prayer.... We are yet but slaves of wishes putting bar to our advancement.
- ❖ Reactive living comes from the mind which gives justification for all our actions good or bad. Intentional living arises from discriminative intelligence – thinking before acting. Regards to sadhana – what is right and wrong? What is due and undue? What is anukula and pratikula and to what extent and why
- ❖ Primarily it is necessary for us to be clear that it is our journey that we have to sail through. All the external factors may help us to a certain extent to travel on the path unless we practice with sincerity and be serious knowing fully well about our goal and learn from our experience from within. It is not possible to be stable or firm on the path of our sadhana. Being grateful to all the experiences that Master bestows us with and gratitude towards all and everything, pushes us to think and move to transform making us to be less judgemental.

Let us all join to take the opportunity to cooperate with one another in the journey of transforming ourselves and become a better instrument in expressing the Master and fulfilling his mission and vision by becoming a river and keep flowing

It is my sincere prayer to the Masters of the order to be with us, guide us and help us in the process of transformation of consciousness by dissolving the sense of separateness, individuality and restrictive tendencies in us and thereby helping us realize our commonness, feeling oneness or union with Him. Flow towards Him with love and devotion by constantly being in satsang with Him alone who loves all.

Pranams.