

“Accepting turning towards the spiritual life is the beginning of life, and the highest state of it is ‘Life in Life’ which lies hidden in life itself.”

- Pujya Babuji Maharaj (SDG 104, Tasteless Taste of Mergence)

Dear co-travellers on the path,

Humble pranams to everyone,

The sentence of the seminar is taken from the article “Tasteless Taste of Mergence” and Master says at the beginning of the paragraph, *“Life is meaning less in some person’s minds, and this is a suicidal idea.”*(SDG 104) To tell you my story, I was not finding the meaning to life, whatever I wanted – money, family, status etc. came to me very early in life and the query was,

“Is this life? – what next?”

“What is the purpose for which I have come?”

“What is the highest goal to be achieved?”

This is what I felt as, *“Life is not life we are living. There is something beyond and beyond.”* (SDG 103) This is when God gave me a jolt, I lost my job, money and status. The questions in my mind were,

“I can do anything, what should I do?”

“What is worth achieving?”

“What is the highest state?”

This is when I came across the flyer in the temple in USA and attended the training program on 12-Jan – Swami Vivekananda’s birthday. What attracted me about this system was the ‘Simplicity’ and the ‘The Highest Goal’ along with well laid out path.

This was the beginning of “Accepting and turning towards the Spiritual Life”. I started doing sadhana and experiencing peace and calmness, which motivated me to continue. However, it had very limited benefit in my humble opinion. The ‘spiritual life’ started after **‘Accepting the Master’** as the one who is helping in spiritual progress.

Master says, **“All of us are proceeding towards Divinity or the goal of life — some consciously and some unconsciously. They, who proceed consciously, are as if swimming in calm waters. Those who are proceeding unconsciously, are beating their hands and feet in the sand of the desert.”**

(SDG 103) As a beginner, there were questions in my mind,

“Am I doing my sadhana properly?”

“Am I progressing in the path?”

“Should I continue to practice the system?”

Here are some of the feelings that helps to know if we are swimming in calm waters,

1. Feeling lighter and lighter – lightness is increasing
2. Hatred, Jealousy, Enmity is reducing
3. Love for others is increasing
4. Mind is getting disciplined
5. Purity is increasing

Few things that indicate that we are swimming in the sand,

1. More disturbance in the Mind
2. Confusion
3. Fear
4. Complaining about the situation
5. Obsessed with self

Please note that in both the cases we are proceeding towards Divinity that is the assurance of the Master. Do you believe it?

What I have experienced is, as the purity increased, I became more aware of the impurities, disturbances, confusions, fear, obsessions etc. What is considered normal by most of the people around, did not seem natural for me anymore. So, the question was,

“How to swim in calm waters instead of beating hands and feet in sand?”

Pujya Sri K C Narayana has explained this beautifully in “Lion hearted men alone can dare approach Reality and man are made so by Natural Path” seminar.

“We must first become acutely and intensely aware of those thoughts of ours that may be holding some secret seed of self-defeat.” (BP Vol 7. 169)

*“Many of the aspirants feel that the advice given to ‘ignore the thoughts during meditation’ would mean that we should be unaware of the thoughts. If we are unaware of our thoughts and ideas precious little can be achieved to balance them. **Self-awareness or mindfulness is the ability to be consciously aware of one’s thoughts, feelings and actions. This skill is the key to our spiritual development.** From the moment we wake up until the moment we sleep, our thoughts move from one subject to another without pause. If we are hardly ever consciously aware of them, we will be functioning like a robot allowing our habits and tendencies to drive our thoughts, feelings and behaviour. If we are to clear our existing negative mental and emotional imprints, we must first be aware of them before we can even do anything about it. **That is why self-awareness is fundamental to spiritual progress.** The tools of evaluation so kindly given to us by Imperience actually aim to assist us in this process.*

The ability to let go of all our clinging and attachments, or as Master puts ‘ignoring them as uninvited guests’ is another skill that is equally important in our spiritual transformation. We collect and carry too much garbage with us in our lives. It is only by letting go of this unnecessary burden that cloud our Essence that we can eventually experience ‘the Essence’ in its natural and pure state. ***It is important to note that these two skills that a true aspirant develops, namely self-awareness and letting go may appear simple, yet they are the hardest skills to cultivate. That is because in our daily lives, we hardly ever sharpen these skills.***” (BP Vol 7. 178 – 180)

What has helped me to practice this is Master’s advice, ***“Mind thinks and heart gives signals for its correctness. The heart gives signals of different nature. To understand them is rather difficult without practice. He has advised many methods for developing the purity of Mind and moderation in life which are essential to develop the sensitivity required to understand the language of feeling or otherwise language of the heart.”***

First, we start applying them during the meditation and then during the day. Master in the article talks about the Freedom, so what is the freedom that we are aspiring for.

“Meditation has been defined as emptying of the content of consciousness. This is the meaning and the depth of meditation, the emptying of all the content- thought coming to an end.” (BP Vol.4 p19)

First thing is to have this freedom during meditation. Pujya Sri K C Narayana has explained in detail about different states of mind during the meditation.

“The stages of meditation can be examined as,

- 1. A state when the intentional consciousness is such that it is not able to choose any one of them and it is all confusion***
- 2. A state when the intentional consciousness is such that it is compelled to choose one or a few of the related thoughts, such as one, which itself is a perceived compulsion due to the various relationship with other beings that it has developed during life***
- 3. A state when the intentional consciousness is not coerced to choose any particular thought but feels free to make a choice from the various thoughts or thought patterns that are getting confronted by it and***
- 4. A state when the intentional consciousness is free not to choose from any of the thoughts.***

The 4th state mentioned is really one which is had when such thought leads to a condition when pure and simple Silence experienced and the consciousness is in a state of non-reflexion. As any other state such a one is also transitory and temporal, even as the very nature of consciousness is condemned to.” (BP Vol. 4 22-23)

In my experience, freedom of not to choose from any of the thoughts and the Silence – pure and simple consciousness, comes very early in the system because of the power of the transmission – Pranahuti. But many times we take it for granted and do not appreciate it.

The more we utilize this freedom of not to choose and remain in Silence during the day we move towards “Freedom from Freedom” or “Life in Life” or “Death of Death” – all these 3 things Master has mentioned in the same article.

So, what is the state of Realisation - “Death of Death” or the highest state “Life in Life”?

The state of Realization mentioned in various scriptures and by Masters as per my limited understanding.

1. Mandukya Upanishad – [verse 7](#)

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न
प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यम-
व्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं
शान्तं शिवमद्वैतं चतुर्थं
मन्यन्ते स आत्मा स विज्ञेयः

nāntaḥ-prajñam, na bahiṣ prajñam, nobhayataḥ-prajñam, na prajñañā-ghanam, na prajñam, nāprajñam;
adṛṣṭam, avyavahārayam, agrāhyam, alakṣaṇam, acintyam, avyapadeśyam, ekātma-pratyaya-sāram, prapañcopaśamam, śāntam, śivam, advaitam, caturtham manyante, sa ātmā, sa vijñeyah. || 7 ||

That is known as the fourth state: neither inward turned nor outward-turned consciousness, nor the two together; not an indifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second: this is the Ātman, the Self; this is to be realised.

2. Isa Vasya Upanishad – [verse 5, 6](#)

Verse 5:

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥
tadejati tannaijati taddūre tadvantike |
tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ || 5 ||

It moves, it is motionless. It is distant, it is near. It is within all, it is without all this.

Verse 6:

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥
yastu sarvāṇi bhūtānyātmanyevānupaśyati |
sarvabhūteṣu cātmānaṁ tato na vijugupsate || 6 ||

Who sees everything in Self (his Atman) and Self (his Atman) in everything, by that he feels no revulsion.

3. Astavakra Gita – Chapter 15 – verse 6

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
विज्ञाय निरहङ्कारो निर्ममस्त्वं सुखी भव ॥१५-६॥
sarvabhūteṣu cātmānaṁ sarvabhūtāni cātmani .
vijñāya nirahāṅkāro nirmamastvaṁ sukhī bhava ||15-6 ||

Realizing the self in all beings and all beings in the self, free from egoism and free from sense of mine, and be happy.

4. Nirvana Shatakam – [Verse 6](#)

अहं निर्विकल्पो निराकाररूपो
विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।
न चासङ्गतं नैव मुक्तिर्न मेयः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥६॥
ahaṁ nirvikalpo nirākārarūpo
vibhutvācca sarvatra sarvendriyāṇām .
na cāsaṅgataṁ naiva muktirna meyaḥ
cidānandarūpaḥ śivo’ham śivo’ham ||6||

I am devoid of duality, my form is formlessness,

I am present everywhere as the underlying substratum of everything, and behind all sense organs,
I am neither attached, neither free nor limited,
I am the form of pure consciousness and bliss, I am the eternal Shiva.

5. Pujya Lalaji Maharaj – Atman becomes Brahman

- a. “The causal body or the soul is the instrument of joy. Nay! It is joy itself, and it cannot exist without bliss and happiness.” (J to I-89)
- b. “When the internal and the external become one, the veil of plurality will first drop off. One-ness comes in and that too will vanish gradually. What will remain then? You yourselves remain. The triad of knower, knowable and the known will disappear. It will be a strange condition which can be neither expressed, nor heard, nor thought of” (J to I-99 - Brahman)

6. Pujya Babuji Maharaj

- a. “It is a tasteless state, unchanging and constant. It can more appropriately be described as ‘संग-ए-बेनमक’ — a lump of salt stone from which saltishness has been taken away.” (SS 358)
- b. जिसको जितना होश है उतना ही वह बेहोश है | “One is unaware to the extent that he is aware.” (SDG-43)
- c. “That your existence, this material existence you will not feel. And at **the highest point is, that you may not feel the spiritual existence even. That is the highest.** And I am the first man to say that. No idea, no idea of body, no idea of soul. Then what is that? That is oneness. That you are connected with some higher source, that is oneness. You are not there in any way, but you are doing the work.” – [Voice Real](#)

These are few that I have come across and there are many more. The main point for me is that, it is something beyond the comprehension of the mind – intellect and one has to go beyond the mind to experience this.

All this has helped me to understand the greatness of our system. In our system, inner light is re-ignited at the time of introduction which is what I understand from Master’s sentence
“Transmission gives a new life to the sleeping condition of man, and prepares for the highest approach reserved for human beings.”

This is The System, where the connection to the base is presented to us by the Master due to His extreme Love for the humanity. This is the greatness of the Master and imagine how much our effort has been saved. Now our job is to keep strengthening our connection to the Master through our sadhana. Master is continuously supporting us by removing the obstacles on the path and preparing for the higher approaches.

We all have imperiences of the higher states during bhandaras, individual sittings, meditations and during the day. We need to live these imperiences to make our stay in the state firm and permanent. On this auspicious occasion of our beloved Master – Pujya Babuji Maharaj’s 126th birthday, let us resolve to utilize this opportunity and gird up our loins for the Realization of the Ultimate – beyond and beyond नेति नेति

ॐ तत्सत्

Dharmesh Shah