

“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)

My dear brothers and sisters,

Pranams to all of you who have gathered here to celebrate the birthday of Pujya Babuji Maharaj.

It is an occasion to remember him, revere him, and feel grateful for giving us this opportunity to walk on the path towards liberation.

What is remembrance? We have instances in modern surgical practice when a person's hand or finger is cut off, it is as if a member of the community is banished and when that part of the body is reunited with surgery, we can say it is remembered that is a banished member is accepted back into the community. Remembrance is nothing but connecting ourselves back to the Master of which we were an inseparable part.

Remembrance is a process and we continue with increasing passion till connection becomes real and permanent. That is what the third commandment talks, which says ‘rest not till oneness is achieved.’ So, we consider ourselves lucky to be in the presence of so many hearts who have love for the Master in their hearts. Remembrance and feeling the connection with the Master becomes easy on such holy occasions.

Coming to the topic of the seminar, Master is saying, “turning towards spiritual life is the beginning of life.” That means persons who are not seriously thinking about the meaning and purpose of life or not actually living a life.

What is the difference between a human being and a Robot with artificial intelligence? Humans have consciousness and will. Artificial intelligence is extremely intelligent, but has no consciousness and free will so in a sense persons who have not taken to a spiritual life are like zombies moving about in the world driven by programs.

Programs are Samskaras and samskaras which are nothing but memories that create vritties in the mind, vritties are the thoughts by which man performs actions in the world. Most of the actions involves fulfilment of desires. The action creates a Samskara, which in-turn activate desires, and the circle continues and man is trapped in Samsara or in nature or in this material world.

But everybody agrees, and that it is a statement of fact that this world is a **“Tantalus hell”** that we do not know anything about. This universe yet at the same time, we cannot say that we do not know. Thy standing between knowledge and ignorance, this mystic twilight, mingling of truth and falsehood, and where they meet. No one knows. We are walking in the midst of a dream, half sleeping, half waking passing all our lives in Haze. This is the fate of every one of us.

Saint Kabir has beautifully brought about this predicament of humans in a beautiful song in which he talks of four kinds of sleep,

- one sleep in the mother's womb,
- the second sleep in the lap of the mother,
- the third sleep in the embrace of the spouse,
- the fourth and final sleep in the cremation ground.

He never woke up to his real divine nature.

So, a person who is not aware of the presence of the Divine in one's heart, he is virtually dead. He has not started living life in a sense. Pretty much everybody is a zombie.

But fortunately, we are lucky to be born in the present times where a Real and authentic Master has transmitted the pure Divine impulse in our hearts thus awakening the sleeping soul inside us. Humanity will ever be grateful to the Master, for His service and His mission of bringing freedom to the masses.

The call of the Master is "O Bounded ones, now start to look for becoming free." (SDG 105)

Now that we have started real life and highest state is 'Life in Life'. Let us have some idea what that 'Life in Life' means. Most of us who have assembled here by Master's grace have glimpses of that sublime and joyous state at several places along the path.

1. It could mean a '**balanced existence**' where we are in harmony within ourselves and with the world. That is where the faculties like Buddhi, Chitt, Manas and Ahankar are functioning as they should in their original state.
2. For example, Patanjali described the condition of individual consciousness in a state of '**Asampragyata samadhi**', as calmly flowing (Prashanta vahita). It is a flow which has as if been devoid of the characteristic of flow. Even so the mind at the Nirodha level becomes as if devoid of the characteristics of mindness.
3. It also means '**Sahaj Samadhi**' as described in the book 'Efficacy of Rajyoga'.
4. It also means '**feeling the fragrance of the presence of the Master at every step**'.
5. It also means '**Dukha samyoga viyoga**' as described in the Bhagwad Gita, chapter six, shloka 23.
6. It also means '**Freedom from Freedom**'.

If you study the Master's literature, or try to imagine and feeling state of the mind of the Master in his various letters to the abhyasis, you get a glimpse of what it means when he uses the sentence 'Life in Life'.

Once you start practicing the natural path as a sincere disciple, which basically revolves around meditation, cleaning and prayer.

Meditation is the foundation of spirituality.

As per the Master, "Realization is a very simple thing. A simple thing can be achieved by simple means alone. If a needle falls on the ground, it can be picked up easily using our fingers, but if you apply crane for the purpose, it may well nigh be impossible." (SDG 86) Hence, he advises us the simple practice of meditation supported by Pranahuti.

In meditation, we fix our attention on the presence of Divine light in the heart where we feel the heartbeat. If we find our attention shifting, we gently bring back the attention to the heart. After regular practice, the attention remains stable on the heart, and after sometime after more practice, the process matures and the attention flows effortlessly towards the object of meditation. Effortless flow of attention towards the object of meditation is called Dhyana and by Dhyana, we come to know the presence of the Divine in the heart and later we enter into the object and later we develop identity with the object of meditation.

The point to note here is that, Dhyana or continuous, effortless flow of mind towards the object of meditation is proportional to the interest in the object of attention. Ease of attention and its strength is directly proportional to the interest in the object of meditation. This is otherwise called as Bhakti and Bhakti increases with remembrance.

On the way, we cross several knots towards the destination, and at each knot various levels of realization happen.

First, we come closer (samipya), then entering the enlightened region (salokya), merging or uniting (sayujya) and acquiring the same shape (sarupya). On the way, we cross several knots towards the destination, and at each knot various levels of realization happen.

Sufi's use two words for the whole process fana (dissolution) and baqa (identity and living in the condition)

What revered Babuii has described about 'Life in Life' or the state of Realization as the 'End of the End' or 'Death of the Death' is the Truth. And this truth can be real realized by developing the vision through meditation.

A significant stage in the path is when our senses get summarized and the feeling of doership dissolves.

The following conditions described by the aspirants of Natural path may give the flavour of what 'Life in Life' feels like. It is basically a state of mind where the feeling of doer ship is gone.

Abhyasis put down in their diaries and correspondence,

- "Now probably I may say that I remain in a condition of sleep all the time";
- "What shall I say now? The difference between night and day seems to have withered away, both pass off as one and the same";
- "Now the condition is such that I have no idea of any work before starting it, not the idea of what work I have done after finishing it.... So far as body is concerned, I find, that the experience of bodily pleasure or pain only if I desire to experience it.";
- "My condition may be understood as continuously that during day or equally as the during night, I am unable to say as to what I remain doing. If I describe this condition

as one of a dream, that too will not characterize it exactly, if I call it a condition of attentiveness that also is not so, I am at a loss to know as to what condition is it. I do not know, even whether I have performed or not any act good or bad, right or wrong. Whatever happens by the way of my action, it is automatically performed. This applies to worship, surrender, absorption, remembrance, etc., as well". And further.

- "The condition of sleep is such that if there is pain somewhere I remain feeling the pain as well as sleeping."; "During sleep, I remain talking to you just as while waking. Probably I must be dreaming, but it does not seem that the talking is in a dream", etc., etc...

These conditions are not to be confused with either insomnia, Somnambulism, etc., or with absentmindedness and inattentiveness, etc., giving an allowance to the individual differences. It may be generally asserted that the experiences of such conditions have been connected to incremental effect with regard to manual and intellectual efficiency, mental health, and social adjustment. Sometimes an over ambitious aspirant may artificially develop fake conditions resembling the Real ones in external detail. A competent guide remains cautious of such a possibility. In order to guard against it the aspirant is not allowed to indulge in mental picturisation of the conditions, and is advised to wait patiently for the emergence of a condition in a Natural way. Under competent guide, an aspirant's chief concern remains to go on with the practices prescribed by the guide and to observe and report the conditions to the guide as and when they emerge.

'Life in Life' starts when one enters into the condition of Sahaj samadhi as described in the book 'Efficacy of Rajayoga'. It is this state of affairs that is attempted to be brought forth in the Gita, "that which is night for all the beings, the self-controlled one wakes up into it, that into which all beings are awake is night to the meditating seer."

Swami Vivekananda, therefore declares, "This is a most vital point to understand, that inspiration is as much in every man's nature as it was in that of the ancient prophets. These prophets were not unique; they were men as you or I. They were great Yogis. They had gained the super-consciousness, and you and I can get the same. They were not peculiar people. The very fact that one man ever reached that state, proves that it is possible for every man to do so." (Raja Yoga - Ch 7: Dhyana & Samadhi)

Behavioral characteristics of a person who is far advanced on the path leading to the goal and towards say 'Life in Life' will be as under.

Some of these are a sort of cynical freedom in social dealings, lack of emotional upheaval, either on the side of excitement or on that of depression, even though external expression of various emotions may occur as and when necessary, lack of particular attachments and attachments leading to a sort of an automatic performance of one's duty at a given occasion. A kind of inactive absent-minded state of absorption leading to a forgetfulness towards the ordinary business of life, even though it may remain being automatically performed like changing side or scratching an itching part of the body while remaining in deep sleep. Lack of attention to the maintenance of presentable appearance, and extraordinary detachment from the ordinary objects of pleasure and maintaining an ever happy, compassionate, countenance,

sometimes behaving like an ordinary lover, lunatic under an intense ordinary, inexplicable craving for the Realization of the Ultimate Goal of Human life, leading to the most unusual sacrifices and renunciations, inclined to seclusion and introversion, even though surrounded sometimes by host of admirers and devotees. Forgetful of the past, and unconcerned about the future and indifferent to the present, and yet performing the duty effectively and so on.

Quote of the Pujya Babuji Maharaj in a letter,

"I am prepared to serve as a household servant, to one who, in return of such service, may take from me, what I have got from my master, and thus help me to get slightly relieved of the burden of my profound indebtedness to my master. I will not like to go to heaven unnecessarily, and I will gladly go to hell if I get the opportunity of relieving the suffering of my fellow beings, thereby delivering the message of my master to them"

With this quote of the Master, I would like to end my paper with a sincere prayer to the Master to grant as the wisdom to follow Him sincerely.

Pranams to all of you,

Madhava.