

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. “

Dear Brothers and Sisters,

Namaste

I would like to start with the first part, “Accepting turning towards the spiritual life is the beginning of life”.

Master says that “We should start for that Life which is to be entered. All our abhyas leads us to that Life. Transmission gives a new life to the sleeping condition of man, and prepares for the highest approach reserved for human beings. Not only that; it transforms the whole being, shattering all the obstacles in the way of progress.”

When we plan to travel, we decide on our first destination. Similarly, we have some goal or purpose in mind when we join the system. This might be something basic, like seeking peace, calmness, or a way out of problems. Whatever the initial reason for Joining but we all get connected to the Pujya Babuji Maharaj. Transmission begins working on us from the very start. We start experiencing peace and calmness and slowly we begin to see changes in ourselves, which motivates us to do our sadhana regularly as prescribed. Thus, we see how transmission works on our sleeping condition, and this marks the start of our spiritual life.

The River as a Metaphor

The journey of the river beautifully mirrors our spiritual path. In the beginning, it is playful, full of curiosity, unaware of its destination. It gathers experiences and learns from its surroundings. Just like me—simple, smiling, unaware of any deeper goal, yet seeking something beyond. I joined this system after seeing a positive change in Dharmesh understood effectiveness of the system I started attending satsangs and sitting for a year. Experienced Master's presence thru' transmission and felt peace many times. Slowly, I began my own sadhana regularly.

The First Bend – Awakening

The River encounters rocks (challenges), meanders through valleys (experiences), and gathers tributaries (relationships, knowledge). A subtle shift occurs when the river begins to sense a deeper pull, a yearning for something beyond its immediate surroundings. This is akin to the initial turning towards spiritual life. The river starts to question the nature of the banks that confine it, the temporary pools it forms, and the debris it carries.

This questioning mirrors the development of Viveka (Discrimination), the understanding that the river's true nature is not the fleeting forms it takes but the water itself, flowing towards a greater whole.

We begin to question our thoughts and our attachments. I remember, in my early days, I was caught up in thoughts and brooding. When I wrote to Pujya Sir in my monthly report, he told that thoughts will be there and since it is we who think they are ours only. Whether they are self-related, others-related, or divine-related? Is the only point to note. After that by observing and noting the pattern of my thoughts, I gradually experienced a reduction and change in the nature of thoughts. Further Once, an incorrect email was unintentionally sent to Pujya Sir, and his reply pointed out my lack of Viveka. From that day forward, a significant change occurred within me. I slowly began to understand the deeper meaning of the commandments, looking more inwards and becoming more intuitive. Moderation happens continuously in one way or another. Life presents constant situations for learning and growing. The way we question ourselves for a deeper purpose demonstrates Viveka.

Navigating the Unknown: Trusting the Flow Shraddha (Faith),

As the river journeys further, it encounters obstacles – rocky terrains, dry patches, and diversions. To overcome these, the river must trust its inherent flow, the unseen force guiding it towards the ocean. This mirrors Shraddha (Faith), the unwavering belief in the spiritual path and the ultimate destination, even when the way ahead is unclear. The river doesn't try to become the rock or the dry patch; it trusts its essential nature to find a way.

In my initial years, I noticed that I had developed a little faith in Master. I used to share my problems with Master and felt lighter and at peace. Gradually, my faith deepened. I felt fearless in some situations because of it. I have observed many times that when I am absorbed in his thoughts, troubles are taken care of, and things happen in surprising ways. Due to continuous increasing faith, it's easier to keep goal in view, motivation to keep this as a priority all above and keep our self Free for Master's work. Also Happiness oozes out from within.

Pujya Sir mentioned in seminar paper,

Faith is not an attitude but a conviction and conduct based on a right and proper relationship with the Divine. It is not static and rigid belief system but is a dynamic growth of consciousness which matures in strength and depth as we nourish that relationship with the Divine. Many people think of "faith" as either a feeling or a collection of ideas that represent one's convictions. Although both of these concepts involve elements of Faith, it is essentially a firm persuasion of a way of life that lives and grants a perfume uniquely fresh and refreshing. Faith may sound like a form of belief, but belief is actually a fixation upon a version of the truth. When a belief becomes rigid, seeking and growth are not possible.

Letting Go of the Banks: Vairagya (Dispassion)

The river flows through fertile lands, where it nourishes life and forms temporary attachments to the banks that hold it. However, it gradually learns that clinging too tightly to these banks restricts its flow and delays its union with the ocean. This represents Vairagya (Dispassion), the detachment from worldly attachments and the understanding that true fulfilment lies not in what the river flows beside, but in its ultimate merging with its source. The river learns to flow through, without being possessed by the landscapes it traverses.

Everyone has attachments, and these cause suffering. However, we gradually realize this as we experience our share of bhoga. We create these attachments through our own unfulfilled wishes and through going after the senses. When we understand and feel the transitory nature of these attachments and turn our attention towards Divine, discussing our problems with a trainer, Remain in his thoughts and think that all actions Master is doing while performing duty we can overcome them.

It's hard to understand real meaning of non-attachment. Sometimes, during our journey we will feel that everyone around us appears to be selfish – do not like to take part in any worldly activities, do not like to attend any functions and not to talk to anybody. “When we have been deeply pained by the treachery and faithlessness of the world, we feel disillusioned and averse to worldly things. Dissatisfaction and detachment also develop when we grieve the loss of a dear one, you start believing this as a Vairagya. Non attachment to the world. This understanding also is disappear with a change in circumstances as it is just more of a glimpse than it is lasting.” As we progress in sadhana and our consciousness grows slowly we understand that non-attachment is not running away from worldly activity or people around us, but attaching more and more to our Master and his work and teachings. I've struggled too, but by seeing them as part of the Divine's part and fulfilling duties as a trustee, I started loosening the grip of attachment. The journey is ongoing, and while I still slip, I quickly turn again to the Master.

The Deep Call – Mumukshutva (Yearning for Liberation)

A deep, resonant yearning begins to echo within the river's flow – the unmistakable call of the ocean. This intense longing to return to its source, to merge with the infinite. The river's journey becomes more focused, its purpose clearer, driven by this profound inner pull.

There comes a moment when the yearning becomes intense—a deep call we feel. I felt it too sometimes. Feeling deep from inside to free from all bondages and longing for freedom and praying to Master for deeply for that. And so inspite of lots of pull from outside pull, lots of diversions in life, this urging to get free make me move towards path with unwavering faith and determination.

Surrendering to the Current

Approaching the ocean, the river surrenders. I've learned that when Devotion in the person develop then true service happens as it comes from the heart, not from the ego.

In my initial years, when the thought of doing service arose, I wrote to Pujya Sir about it. He told, "Master knows how to take work, when times comes he will take. You just do your sadhana properly." He advised me to focus on my sadhana, which I did. Looking back, I realize the significance of that advice. There was a feeling in my heart that taking part in good activities and also, the ego ("I") was present. Gradually, as time passed, a feeling of serving to Master developed within my heart, like a seed ripening into fruit. When the genuine feeling of service developed, I prayed and cried, and the work came automatically. Through service only we deeply learn to surrender to his will every time and spend much time in his remembrance, cultivate patience, reduce ego, and undergo significant change and learning.

The Union –Prema(Love)s

Finally, the river flows into the ocean, its individual form dissolving into the vast expanse. It realizes that it was never truly separate from the ocean, its source. This merging is an act of profound love, a return to the origin, a realization of oneness. This represents Prema (Love). The river, once a separate entity, now understands it is an inseparable part of the boundless ocean.

I initially saw love as "just attraction or a 'filmy' kind of feeling," a limited, worldly perspective.

Through experience, I came to understand love as a "strong emotion" involving deep attachment, intense thoughts, and a sense of interdependence. even these deep attachments are still a form of "attachment," which, in the spiritual context, implies a bond that can hinder complete liberation.

Then I realize that the only true love is divine love, that is, love for God or Master."

The ultimate state is "pure divine love," where the divine is seen and felt "everywhere, in every object," signifying a universal, all-encompassing love that mirrors the river's merging with the ocean.

Just like the river, each of us embarks on a journey by looking inward and honestly assessing our progress in cultivating Viveka, Shraddha, Vairagya, Sharanaagati, and Prema.

Developing these qualities and getting refined is the beginning of spiritual life in actual sense as u now aware and develop the craving to reach the ultimate goal .

Now that awareness leads us to the highest state of the consciousness that is the Turia state.

The Mandukya Upanishad provides a comprehensive analysis of the four states of consciousness, offering a direct path to understanding the nature of the Atman and Brahman. Let's see that:

The Four States of Consciousness :

1 Waking State – Jagrat:

This corresponds to our ordinary waking consciousness, where we experience the external world through our senses. It is characterized by gross perception, outward-directed awareness, and the experience of objects.

2. Dreaming State – Swapna:

This is the state of dreaming, where we experience a subjective world created by the mind. It is characterized by subtle perception, inward-directed awareness, and the experience of mental impressions. This State is where consciousness turns inward, and experiences the subtle world of thoughts and impressions.

3. Deep Sleep State – Sushupti:

This is the state of dreamless sleep, where there is a temporary cessation of mental activity. This is the state where consciousness is condensed, and experiences a state of blissful ignorance.

4 Turiya (The Fourth State):

Swami Sivananda's quote,

“TURIYA or the fourth state is that state in which the individual soul rests in his own Sat-Chit-Ananda Svarupa or the highest Brahmic consciousness during Nirvikalpa Samadhi. There are three states, Jagrat, Svapna and Sushupti, for a Jiva who is whirling in the mire of Samsara. Turiya is that state which transcends all these three states. Hence the Turiya or the fourth. Turiya is Atman or Brahmanà. “

Apath to self-realization by illuminating the nature of consciousness and guiding us towards the experience of Turiya, the state of pure awareness.

Let's understand about the highest state of it is 'Life in Life' concept thru' story written in the Yoga Vashistha. This story also told by Dr. Madhava Sir when he visited pune last year.

The Story of Lila and the Power of Sankalpa

Telling in short , just essence of the story.

Lila was a queen, deeply devoted to her wise husband, King Padma. When Padma passed away, Lila was overcome with grief. Shocked to the core, weeping queen went inside her room and burst forth agnoidy deeply praying to goddess of learning Saraswati. After many days hearing her sincere Prayers she appeared and became her spiritual guide, sought to console her and reveal the true nature of reality. She used her yogic powers to allow Lila to witness the past lives of Padma.

Devi Sarswati explained to Lila that the world we perceive is a creation of the mind, a projection of consciousness. She introduced the concept of "Sankalpa," the power of intention which shapes our experiences.

"Lila," Devi Saraswati said, "just as a painter creates a scene on canvas, the mind creates the world we see. Padma's life, your life, all lives are but expressions of Sankalpa. The mind, driven by its desires and impressions, projects a reality that appears solid and real, but is ultimately a play of consciousness."

Through her grace, Lila was able to enter into Padma's past lives. She witnessed him as different beings, in different realms, experiencing diverse realities. She saw how each experience was shaped by Padma's own Sankalpa, his own mental projections.

In one life, Padma was a sage, living in a forest, immersed in meditation. In another, he was a warrior, engaged in fierce battles. In yet another, he was a celestial being.

Devi Saraswati told her that just as Padma's different lives were contained within his consciousness, all of existence is contained within the ultimate consciousness, Brahman. It is to live with the understanding that the pain you feel for Padma's loss, and the joy you felt in his presence, are all temporary expressions of consciousness. They rise and fall like waves, but the ocean of consciousness remains unchanged.

Lila, through this experience, understood the illusory nature of her grief and the true nature of reality. She realized that Padma was not lost but simply transformed, his consciousness continuing its journey through different expressions. She also understood that she was not just Lila, the queen, but the infinite consciousness, the witness of all.

She began to live "Life in Life," recognizing the divine essence within herself and all beings. She lived in the world, but she was no longer bound by its illusions. She saw the world as a play of consciousness, a dance of Brahman, and she lived in the awareness of the unchanging reality within.

Through the teachings of Yoga Vasistha, we learn to see the world as a play of consciousness and to live in the awareness of the unchanging reality within.

To conclude a paper I would like to include one doha from Saint Kabir.

घट घट में वो साईं रमता, कटुक बचन मत बोल कोई । प्रेम प्रीति से पहचानो, जब घट देखे सोई ॥

Meaning:

That Lord (Sai) dwells in every heart; speak no harsh words to anyone. Recognize Him through love and affection; when you see the heart, see Him there.

In conclusion, the concept of 'Life in Life,' as explained by Pujya Babuji Maharaj speaks to the realization of the eternal, underlying consciousness that permeates all existence. This profound truth, urging us to look beyond the transient and recognize the divine within.

Pranams,