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## **Mysore Gurupujas - 2013**

### **24<sup>th</sup> November, 2013 - Discourse 2**

We are into the final discourse of this Gurupujas. An aspirant who has the required orientation and is prepared to do necessary practices, he comes in touch with a Master. The Master gives that aspirant an introduction into the inner world and helps him stabilise there.

A true aspirant should properly discharge his activities in the outer world so that there are no consequences. There are no consequences when you stick to responsibility and not do anything else. Each one has certain obligations and he should fulfill them without any interest in the result. When one is interested in the result, the act does not happen properly and as a result there are consequences and we are bound again. Generally for the one who is inclined only towards the responsibilities and not towards the results, he will get good results but one should be cautious not to get into the glamour of good results that come naturally. If you work in this manner in the outer world, you will not create any consequences.

Then you get an opportunity to enter the inner world. One should also have strong aspiration to practice to and to spend time within. The inner world is more divine and splendorous than the outer world. Farming should happen continuously on the body (land) to get the crop. Gradually Subjective life becomes natural and you can conveniently enter the inner world. A divine body is formed within. This formation happens only when you are in the physical body. You cannot get the crop without land. This land is not somewhere on earth. The body is itself the land that you have to farm. Slowly a subtle body is formed within. With that, you can move and work in the subtle worlds.

For such a body, you should enter inside and practice. It is not formed on its own. You have to strive for it. For this practice, we need the help of a Master. The life period of this subtle body is more greater than the physical body. All the Grand Masters and Seers whom we speak of, move in such bodies and they live for thousands of years in those bodies.

To reach the subjective world, many procedures were given by many Masters. One practice is following our respiration and pulsation and then see the light within. Another way is you can visualise yourself entering the heart cave and visualise the heart cave is filled with golden light and you keep seeing that light. One thing required for this visualising is you should see yourself within, in a small size, the size of a thumb. This is very important instruction. We generally see ourselves only in mirror. But here you should see yourself within, entering the cave filled with golden light. You should invoke the Master or Lord form you like onto a stage in that cave and visualise his descend. After he descends, the brightness of the light in the cave increases. This is

all your imagination. When you are in this imagination, generally outside thoughts do not touch you.

Imagine that the size of the Master is 4 times your size and you are sitting at his feet. You can imagine touching his feet once, look into his eyes once and then close your eyes. You can even imagine that the light in the cave being transmitted into you. Remain in that state. That state is called Swaswaroopa Sandhanam (Sanskrit word).

You see that the light is coming from somewhere outside the cave. You may feel like tracing the source of the light. It is coming from another cave present in the Ajna. It is called 'the head light of beauty above'. Its source is Ajna. The light from outside enters into you through the door of Ajna and it reflects down at the heart centre.

Slowly in this process, the self within becomes very light in density by the effect of this light. As it gets more and more light, it makes an effort to travel upward with the help of Udana prana. As you reach Ajna, you again see your Master sitting on a royal throne.

So the golden body is formed in the heart cave and with that body you travel upto Ajna where the intensity of light is even more. That light keep transmitting into you and the light in you keeps increasing.

During this process, you are introduced to many Sciences of wisdom. Slowly you realise that light in Ajna is nothing but you. You attain complete freedom in such a state. You become a king, a ruler who can rule oneself and also others on their request. Your consciousness starts functioning from Ajna. Once you reach the heart centre and a golden body is formed, you become immortal.

If you consider yourself to be a true aspirant, you should enter the inner world and become immortal first. Then you find an upward path to Ajna. A mortal one is one who is stuck in his nature and cannot enter the inside world. Mostly people do not even know that they are different from their nature. Firstly this separate identity should be recognized. After this recognition, one should keep observing his nature and bring about a transformation in it. We are more interested in the others' nature but we should be more interested in our nature. A constant retrospection of one's nature is very important for an aspirant. We should keep criticising our thoughts, behavior, actions, movements, etc. We generally have a hypothesis that we are very good. It is not right. You should be the judge of your nature at all times. If this practice happens continuously, one can see one's nature separately and keep observing it and controlling it. If you can achieve such a state, it is a grand festival. It is the immortal one being able to see the mortal one separately. It is like the separation of the peanut from the outer cover.

You should question yourself. Are you able to observe your nature? What kind of thoughts are you getting? Are they beastly, human or divine? When you are able to ask and answer these questions, you are slowly separated from your nature.

Apart from the mortal one and the immortal one, there is the divine in each one of us which is the basis of the other 2. So we are all 3 in 1. We the immortal being and the mortal nature are separately, the divine within starts acting through the immortal one and divine acts happen through such a one in the objective world.

So for divine acts to happen through a one, we should first enter the inner world as discussed in the morning discourse. We have also instructions given in Bhagawadgita and in Patanjali Yoga Sutras to enable us enter the subjective world and also to release oneself from the objective world. It is not complete disconnect but only the release that is required to enter within.

So entering within and forming the divine body within is the path of Yoga. To be in the path, this should be your priority at all times. If you have aspiration for the subjective world, you receive help in the objective world as well, through a Master. That is why; it is instructed that this practice should be done in the presence of a true Master. You remain in his presence by remembering him continuously. Remember the Master is always with you at all times. You must have complete trust in your Master.

Recently in Bhagavatam we read a statement "Expansion happens through trust in the Master / divine and not through knowledge." It may happen to some extent through knowledge but not as much as it happens when you have trust in divine. One who has trust naturally is very lucky. One cannot inculcate trust. It should develop within you naturally in some way or the other. That is why Master CVV said "I am the one to inculcate the trust in you." He promised so. Until we have such a trust developed in us, we should depend on knowledge. Trust develops when we receive some great unexpected help from unexpected source at the time of great crisis. Then you have both trust and knowledge to move in the path.

So in this path, we should just not limit ourselves to goodwill activities and mechanical prayer. We should aspire to reach the world within and the creation of a subtle body. All the Grand Masters are working towards that direction in helping us reaching such a state. That is what Master DK wrote in many of his books. That is what Master CVV promised. He promised that he would create a subtle body in us when we have the required aspiration and orientation. He then accepts us as his vehicles and works through us.

We have all the required apparatus for the creation of this subtle body. The only thing that is required is our proper orientation. We should orient towards the Master through prayer. Prayer is of highest importance in the path of Master CVV. Goodwill activities just aid you in transformation of your nature. They too should be done without feeling that we are doing it. Otherwise there is the danger of getting into pride. But only service cannot take you forward in the path. Worship should be associated with service for the expansion to happen.

I will give you an example. Opposite to the house I stay, Radhamadhavam, there is a big Hospital in which many nurses are serving a lot. Once a brother asked Master EK "Master! Whether such people who serve their whole life progress in the path of Spirituality?" Master EK said "Unless you have the aspiration and orientation for spiritual ascent, there is no upliftment." Such ones who serve a lot selflessly get to lead a comfortable objective life in their future

incarnations, as a fruit for their selfless service. It is the fruit of good karma. So remember that only service will not help you progress in the path.

Another thing that is required is study of Scriptures. Service and study form the base of the triangle whose vertex is prayer/meditation. Prayer/meditation is of utmost priority. It helps you to serve better. That is why all Spiritual organizations are Service organizations but not vice-versa. The quality of service happening through Spiritual organisation is much greater in degree compared to the service happening through Service Organisations. Service happens naturally when you are in the path of Spirituality. One who just studies and does not either serve or pray just speaks and is of no use.

So this triangle of prayer/meditation, service and study is very important. Through prayer/meditation, the other 2 happen naturally. That is why Master CVV gave highest important to prayer. Lord Krishna said the same thing in Bhagawadgita. Prayer/meditation ensures that everything else falls in line.

We have 2 farm lands, one objective and one subjective. If you take care of only one land and neglect the other, the other would be occupied by someone. There are Rakshasas who do so when you do not take care of the subjective farm. Inside world is our native place. We get peace, happiness and stability there.

So in this Gurupujas we discussed about the subjective world, entering it and leading a subjective life. We can even imagine meeting many Grand Masters, devas and Seers within. It is all a part of leading a Subjective life. You can travel to many holy places as a part of your subjective life. Just keep thinking and imagining in this manner. This will ensure all objective thoughts are distanced when you sit with closed eyes. Otherwise you can just keep visualising a divine form within. In any case, the objective thoughts should cease somehow. Imagination is very much required in the path. Master Morya says "Without imagination, you cannot progress." From guess to imagination, from imagination to visualization and from visualisation to reality is the path. When you chant Rudra sukta or do water ritual, you can visualise a Jyothir Linga (Linga of light) within. Similarly you can visualise the form of Vishnu while chanting Vishnu Sahasranama.

So slowly a small subtle body of golden light is formed within. Master CVV promised that he would do this for us. We can ask him to help us in such a formation. We can confess anything and everything to a Master within. We cannot tell everything outside but we can tell inside. He is the best friend if you consider him so. You feel comforted when you confess before him. He listens to all your problems and depending on your orientation responds to you. That is why Master EK said "Master CVV is everything for us." You can tell him everything from the lowest to the highest.

So Prayer is the most important thing for us in this path. Let us do prayer regularly and progress in the path.

-Swasthi

