

## Sadhana– A Reunderstanding

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*SWA-ARADHANA* or worshipping the self is a discipline in Spirituality which is in vogue. Method and means may vary but the contemplation - “*Sadhana*” evolves from within and journey back to the self, because the self at the soul level is part of the Supreme. And in *Sadhana* the self at the body level seeks the soul within. The journey of “quest” from body to the soul does sound closer but in actuality it is several light years away yet we call it, soul is within.

For us, *Sadhana* must have pre-requisites called RAM NAAM, *Sattvik* nature, serving attitude and disciplined life pattern. Acting upon this the *Sadhana* must begin. But no *Sadhana* is possible without Guru Mantra. In our system, as prescribed by *Param Guru*, *Guru* gives RAM Mantra. Anybody can utter RAM but the utterance is divine when *Guru* pronounces with his eternal *Bhava*. It is like seed of *Vata Vriksha* that when it gets heat of the bird’s body. This element of heat is out of *TAAP* in *Guru* sphere which comes after several thousands of birth and rebirth and as resultant of *TAAP SADHANA!*

*Guru* does not become a *Guru* by mere socio-religio exercise. Millions of years of *Sadhana* allows him to get to this stage after coupling enormous process of births and re-births. THE SOUL GETS THE BODY ONLY TO GUIDE AND HEAL OTHERS SELFLESSLY, IS THE DESTINY OF GURU. *Guru*, at his own “*Pran*” state merges with the

celestial wish and then he gets immortal entity though living in the mortal form. While journeying through time the soul gets awakened and does have *tri-kaal drishti* to nurse and nurture souls of varied hues. Thus when Guru utters RAM, then it first cleanses the body with acoustic vibrations, then “*Avataran*” of Supreme entity happens to clean the mind (*Manas shuddhi*) and open up soul’s eye for few fractions of moment through which actually Guru wishes the person to unburden the luggage of past “doings” and set onto *Sadhana* mode.

*Swa-Aradhana* starts with throwing the baggage of past, and try to float in the “Bliss Ocean” which is provided by Guru during *diksha*. But, then bliss fades away as one comes back to the life of mortal nuances. Trying time begins and one is tested as if Ram is asking “Are you ready for Ram *Chetna* or you want *Maya*”. These thoughts germinate as one sets on for *Sadhana*.

*Sadhana* starts with “*Swa*” – the given mental constitution of the self. Then myself is loved and exploration starts. But many fumble with love of the “Entity” (body) and forget the eternal entity of the soul of the self.

### **Swa-Bhav (Self behaviour)**

*Swa-Adhya* begin with thesis and anti-thesis. Learning and unlearning begins simultaneously. Self has *Swabhav* or behavior. In *Sadhana* this behavior pattern is altered and corrected. *Sadhana* begins with two sets of feelings “disillusionment” and a feeling of “renunciation”. This cross fires with life pattern and one tends to get depressed. Here Swamiji Maharaj had clearly spelt out *Sadhana-Chetna* does not mean running away from duties in the pretence of “Renunciation”. One must do

duties of all kinds; but must not harm others and keep the Ram Naam as a matter of constant remembrance – which means “Being in touch always”.

Thus this is the first intervention Swamiji Maharaj ordains for *Sadhak*. Ramakrishna said “*Pankal Mach hoey theko*”. He meant though be in dirt but don’t allow to get the dirt touch your soul as *Pankal mach* (the fish of the dirty pond) whose skin always remains clear from any dirt.

Similarly, we know lotus grow amidst dirt yet it remains clean as nothing stays on its petals. The *Rajhans*, the Royal Swan though floats in water, yet its wings are not drenched with water.

Thus in *Sadhana* – the *Swabhav* or the behavior needs to accept the dirt or *Tamasik* aspect of life yet one must learn to keep distance from them. This psychical and objective stand point becomes our nature when we completely soak our mind, body and soul in Ram *Naam*. Thus we subtly realize that “Ram *Naam*” is auto-mending technique in our behavioural level and can pattern our mind behavior as well.

### Swayam – The Entity of the Being

*Sadhana* starts by the self or *Swayam*. Now this *swayam* has a physical entity meaning body. In the thought of God, we often ignore our body and try to become a careless being. Here we do a mistake. We must realize that we are to do *Sadhana* through our body and thus this be upkept properly. Contemporaries of Swamiji Maharaj do say that he always kept proper care of body and skin so that he could heal many.

## Swa-Chetna – Consciousness of the Self

Towards *Sadhana Chetna*, while correcting the self one does come across huge “guilt luggage” that crosses consciously or subconsciously - in the mind. Deeds called sin can be washed off with repentance and tears. So be upto Ram and do a complete surrender, practice penance of tears or repentance that can create a space for forward march of “*Swayam*” or the self towards attaining *Sadhana*.

*Sadhana* centres around self and selflessness. It starts and ends with self. But this self if seen in plurality i.e. self and others are primeval disintegration from Supreme or *Param Atman* then all the entities are part of the bigger self. So self be it me or he/she, are the same self in plurality. But singular entity and their individual deeds create the gap. So we find apart from self others are also suffering. At this level if the very self thinks selflessly and wishes well to others and pray for others then the plural self bridges the gap and thus Swamiji Maharaj had asked us to pray for others, do our duties and live for others. This wishing for each other selflessly and keeping them as personal secret can hold the ground of being selfless in our life and living in our given time line.

*Sadhana* begins with *Chetna* or consciousness. The consciousness gets awakened through filling of Ram *Naam* in body and mind through constant remembrance. The eternal word when becomes involuntarily melody within then realization and unknown revelations dawn upon in our thought process. Here begins the journey of *Chetana* where Ram becomes self and self merges with *Naam Sagar* of Ram. Being conscious of things around us leads to consciousness of things which are even not seen yet perceived. Then after comes the awakened consciousness where one dwells

in time line of past, present and future of given time and space. Awakened consciousness leads to Ram consciousness which equates with eternal consciousness where timelessness and spacelessness become dormant factor. Then begin the journey of eternal *Maha-chaitanya* where one merges back to a wishless lilaless deep sleep of cosmos wherefrom everything once emerged to create the creation. This is the state of non-creation as now even the process of uncreation ceases to exist.

### Swa-Adhyaya (self study)

*Sadhana* gets going with self-study or *Swa-Adhyaya*. Swamiji Maharaj had clearly ordained that repeated *Swa-Adhyaya* of Gita, Ramayana allows emancipation within. He meant, again and again, afresh every time if we contemplate on the hidden wisdom with empty mind (without any pre-conceived notion) every time then we realize many unknown interpretation which at times Maharajji explains. We listen to the rendering of text just as spiritual exercise, then it may not help that much but if we internalize, stop and contemplate on a particular thought then the wisdom window gets opened which is the gift of *Swa-Adhyaya*. *Swa-Adhyaya* allows learning as we all know. But it provides more scope for unlearning and correcting our perceptions. What we know are “relativity of truth” what is expressed can be understood but what is not written or subtly written can only be realized by the self. Towards this *Swa-Adhyaya* allows opening the flood gates of eternal knowledge that allows a close connectivity with Ram *Chetana*, which assures our spiritual growth. *Swa-Adhyaya* can be through reading the text, realizing the words of Guru and also getting guidance from Param Guru who opens our “*Pran*” that allows “*Darshan*” which is called *Pran-Darshan* that assures a closer proximity with Supreme Ram no matter in this world whatever be

our dwellings, status or knowledge. Eternal wisdom can be cultured within when we introspect with a single thought and go deep into it in a contemplative manner.

### Swa-Dhaarana (Self perception)

In the process of *Sadhana – Swa Dhaarana* or perception of the self and about the self, which is the pivotal hinge whereupon *Sadhana* or spiritual cultivation continues.

Self must be understood as mortal materialistic self and also the spiritual realization to perceive the spiritual goal beyond the body. A *sadhak* after *diksha* must analyze his/her mortal entities viz-a-viz the duties one has to discharge. This self-perception allows a fixed space for our mortal operations. One does not dangle from here to there with restlessness or with freckle mindedness. Now comes the question of *Swa-dhaarana* that is why we are so restless in our mortal callings. The reason is wish and our unending wishful thinking. Mortal beings are driven by variety of pleasures to appease our sense organs and that with time increases the appetite as wish becomes cravings. Then come pain and suffering which can be conscious or sub-conscious realization. This is the reason Maharajji asks us to douse the wish lamp of our life by not adding oil “wish” to the wish lamp called life. Finally we need to douse these mortal attachments to journey beyond the body. Maharajji thus prescribes that one must do duties dedicatedly yet must develop a sense of detachment. Again, craving for mortal pleasures must cease if we want to run our mind towards *Swa-Aradhana* in terms of *Sadhana*. The method is only to fill our body and mind with countless Ram Ram that will help us to

have self perception of *Swa-dharana* about our basic mortal desires and lust.

Now *Swa-Dhaarana* must move from body to soul to fathom the spiritual goal. This perception must be drawn from *Guru diksha* day, where we have promised to have a disciplined life with a touch of *Rama bhava*. The spiritual quest to get salvation from birth and rebirth is the ultimate goal. So we have a clear perception of having or begetting *Rama* consciousness where we merge back finally. This perception or *Swa-dhaarana* sets us in the motion to realize *Ram* within and *Ram* in everything that moves naturally. *Ram* is the dawn, *Ram* is the *Vasundhara*, *Ram* is the natural world, *Ram* is the relation, *Ram* is the Nature of any being, *Ram* is the behavior, *Pravriti* (pattern of nature), *Ram* is the *Moksha* and *Ram* is perception and *Ram* is the epitome of what is unperceivable as well.

These *Swa-dhaaranas* or perceptions takes us through all delusions and illusions and make us realize the *lila* of the world and the other world without any *lila* or *Maya*. *Ram* is the goal and *Ram* is the means before we set out to realize *Param* *Guru* through our eternal spiritual perception.

### **Swa-Aham (Self ego)**

In the process of *Sadhana* we find a pair of word- *Swa-Aham* or the self ego as most important factor. The identity of “I” and culturing “I” for spiritual salvation is the most complex phenomenon. I am the ordinary mortal who constantly fights a lone battle to keep the balance of all kinds of relations. There “I” tries to do justice; I performs duty; I maintains all social relations; I also punishes as finally I wants to survive.

When success embraces, I, then ego plays a greater role. There is a state of inflation or ballooning effect. It takes all kind of credit and showcases it under one's own belt. Ego wishes for more as one keeps on getting. Craving for worldly pleasure begets in dynamic term. In the world of spiritualism this ego becomes a stumbling block. I have seen moneyed people who do *sewa* with folded hands, do have under current of showcasing themselves and their power connectivity which they hold in the ecclesiastical order. This flattered ego never allows a real "*Sadhana*" and one moves in periphery and lives in pretentious world where they share how many time they meet guru; how many *malas* they could count so they think they are of higher spiritual order. The pretention for long times goes towards believing it as real; Ego feels he is achieving everything but in reality they are in deep illusion. This ego gets crashed as the graph of self pride slips down.

The injured ego unable to fathom anything and blames Ram. But we forget that sufferings we only earn through our deeds. It is the ego that feels, makes us feel that self is of great order of spirituality and creates a close proximity with Ram.

In reality we forget that in *Sadhana* the first thing is to kill the self-ego. I am nobody and I am incapable and incomplete actually empowers us spiritually.

*Swa-Aham* or self ego must be immersed before one sets in the road of spiritualism through *Sadhana*.

Surrendering the ego to the Supreme is a complex exercise but this can happen very easily when Supreme desires and when HE thinks we

deserve it. *Ram Bhava* when gets entrenched deeply in our mind, then we find slowly the mortal ego crumbles and realization of bigger entity of Rama consciousness peeps in our mindscape.

Constant remembrance or *simran* of Ram Naam allows the alter ego to get awakened and we realize *Sadhana* is possible when HE will wish. Thus we realize a complete surrender to *param* Guru and having unquestioned trust in Guru can banish the stumbling block of “*Swa-Aham*” as we would surely realize to cruise ahead in spiritual world with “*Ramamayeness*” where ego of Ram only stays and where blissfulness floats. Only wish of Ram must prevail if we are contemplating for salvation of eternal kind.

### Swa-Abhimaan (Self esteem)

Self ego and self pride stalls the process of *Sadhana*. Yet self that does *Sadhana* cannot be just a piece of life force. Here comes the play of *Swa-abhimaan* or self esteem. The very self must not have pride or even attaching ego that can belittle all. Yet self is the core of our entity. This must be loved, nursed and cared. *Swa-abhimaan* or self with valued esteem can be a very active force. This self be like the pearl in shell, must be protected from all adversity. Self must be realized as a “God sent” blessings through which we do *Sadhana*. This self esteem gets activated when we realize that our body is the temple where our *ishta* or Ram stays in *Garba Griha*. When we realize this, then we try to keep the temple clean and pious. We also realize that our body is the space where sacredness dwells. With these feelings we also realize that our self esteem or *abhimaan* gets injured by other’s words, actions. To combat this one must assert so that none should dare to create any dent in our personality. This also

means that our peer group and relations must be those who never try to inflict any psychological injury consciously or with intention. Because for *Sadhana* one must have self belief and well protected self so that all our intentions are directed towards realizing spiritual goal. *Swa-abhimaan* allows self love and that self when is not just “mortal” wish driven self then getting on to the highway of spiritualism through disciplined *Sadhana* becomes practical.

### Swa-Adhaar( Base of the Self)

The process of *Sadhana* has a base or spiritual foundation. Every self has its own spiritual foundation of earlier births, which conscious mind has forgotten. However, deeds of the past do provide an avenue in the present birth. Our contemplation about divine, our God fearing attitudes, our values and the sense of functional morality are some of the indicators of our past Karma, which remains our “*Adhaar*” for *Sadhana* in this birth. However, the *swa-Adhaar* gets a solid foundation after the formal *Diksha* from Guru. Who through *Mantric* process does a cleansing and purify the self which becomes “*Adhaar*” for our *Sadhana*. Now once we are blessed with “*Ram Dhan*” our mind, body and action (both behavior and words) get purified by the blissfull power of Guru. Then Guru lays down a platform which is “*Niyam*” to culture spiritualism. Here we beget the “*Swa-Adhaar*” whereupon we rebuild our celestial temple of *dhyan* (meditation) and *dharana* (contemplation) to scale a new height in life.

*Sadhana* cannot be without materialistic deviations or problems. There are lures, diversions, which would pose hindrance in *Sadhana*. Now to combat this “*Swa Adhaar*” or the spiritual foundation plays a very important role. In *Sadhana satsang* we are taught to do *simran* or constant

remembrance of Ram Naam and also to keep the *Naam Jyot* alive throughout. The food restrictions, the *baithak* from Ram *Dhun* to meditation, from Swa *adhyaya* to *Maun* (silence) from discourse to lighter moment of jokes to enchanting *bhajans* lead to the path to show us a process of *Sadhana* which should be our *Adhaar* for spiritual contemplation

### Swa-Sadhan (Self is the means)

*Sadhana* requires means to achieve the spiritual goal. So assessing *Swa-Sadhan* or means of the self, help us to carry on the spiritual contemplation.

What are the “*Sadhan*” or means for *Sadhana* need to be understood. Mind – the thought process, *Mann* – the heart that echoes our emotions or *bhava* and body that holds our Karma, intention and intuitions. All these are holistic means to cultivate spiritualism.

These *sadhans* or means are pure till it get layers of dust over the years of living in this world. During *diksha* the first dusting takes place as pure being comes out truly. Then in the process of *Sadhana* one has to take care of the self so that dust gathering gets reduced in our Karmic life. The body at the Karmic level must have a total control of its sense organs and pleasure of life. Excess indulgence must be stopped and means is simple Ram Naam *simran* that has its auto correction system. Behaviour of our body and gesticulations go towards our Karma. One should keep in mind that through our body we must not hurt anyone. Gesticulation and making face or even ignoring some to belittle go towards our Karma through the body. Our body is the tangible means or vessel upon which *Sadhana* floats

and *Chaitanya Bhava* flowers. So the question is that whether our body is perfected towards the spiritual goal.

Another significant means for *Sadhana* is our *Chintan* or thought process. Our mind content needs to be dressed well so that no aberration can peep out. Negations or harmful thoughts need to be stemmed. For this *Ram Mantra* is *Maha-aushadhi* that can control the mind for sure. When we smile in nature and derive joy out of nature then mind gets purified. Again, when we wish good for others and heal all then mind manifests towards greater results. That is why Swamiji Maharaj prescribed for us “Pray for others well being”. And greater fruits are accrued when we keep these well wishing prayers as our personal secrets. Mind that loves, thought that cares and thinking that nurses are the sublime nature of *buddhi* which holds the secret of *chetna* that *Sadhana* provides.

Our *Mann*, heart or *bhava* allows us to gauge our soul content. Filling it with *Ram Naam* allows excavating the past good deeds in this life. This wisdom when we unearth within then mortal thought process becomes easy, pious and controllable. Thus filling our body, mind and *chitta* with *bhavamaya* *Ram* makes our *Sadhana* a *chetanashil* or awakened spiritual journey.

### Swa-Samaskar

Ethos, attitude, sublimity, morality, values go towards *Samaskars* of the self that propels *sadhana* to a dynamic level. These are mainly derivatives of Karma. Good deeds of past bring peace to the self that is experienced in the “Now”. This peace and unarmful attitude brings *Sadhana* to the desired path. *Samaskar* of previous birth, then in the pattern of norms of living the begotten from parents go towards what we

are. Then comes the major shift by means of *Guru-Samaskar*; Guru, with his eternal power bestows many *Sattvik* elements through his own hidden transmission system which allows *chetana-shuddhi* or purification of thoughts or awareness of mind. *Samaskars* begotten through Guru *tattwa* are not restricted to his *pravachans* or spiritual modes and measures but also the element of “*buddhi*” or intellect of awared kind that perfectly perceives Guru’s wish and *Param* Guru’s perspective in an internal process of realization of the eternal kind. These celestial realizations are gifts of Guru *Samaskars*.

*Sadhana* is a journey from truth to the higher truth unless the absolute truth is realized in *Chetana-Sadhana*. *Samaskars* are its wing which allows the flight of *Vihangam*. Eternity of *Samaskar* is never distinguished as bad and good *Samaskars*. Rather it moves in a graded manner from one layers of truth to the other layer of truth. Yet these remain the realized *Samaskars*. *Gurutattwa* and his *Samaskars* do not have any anti-thesis but these are demarcations of truth which may be relative truth but never untrue.

*Samaskars* of *Sadhana* is the purest form of truth. For this *Gurutattwa* is most essential ingredients that allows higher spiritual *Samaskar* to flower. Those *Samaskars* are blessings and bliss that negates none, and questions nothing. These *Samaskars* quench the thirst or appetite of spiritualism and help us to achieve these which *Param* Guru has ordained through Guru *Samaskars* which for *Sadhak* becomes *Swa-Samaskars*.

## Swā-Swikar (self acceptance of guilt)

An apology before *Sadhana* is the mandatory for a *Sadhak*. Humankind amasses lot of negative deeds through Karma. Sometimes we are aware of these and sometime we are not. Karma is the natural interplay of light and shades. On darkness light plays upon to illuminate. So our good karma or well intentioned deeds allow the journey from Darkness to light. But if our life has an apology, regret and repentance then we can travel light. Constantly crying and regretting before Ram allows a sure upliftment, *Swikar* or acceptance of guilt works wonder in our journey of purification.

Realizing one's own fault allows us a chance to mend. When we accept our fault we scale the mound of guilt and if we choose to deny then we become part of the guilt mound. During *Sadhana* in the session of “*Jyot*” we realize the presence of Ram which is the time to repent and merge with Ram as all say “*Jyot se Jyot Jala lo*”.

For perfect *Sadhana* one must have an “awared mind” that must be discrete. Self analysis helps us to dig out our past wrong deeds which works as speed breakers. The baggage of the guilt can be lessened when we secretly cry and repent about our wrong deeds. Ram is the most merciful and he ordains the rightfulness in this world. Once he allows one to be in his lap, then as Maa he is your blind supporter and takes care of you no matter how sinner you happen to have been!

Deeds are Maya so the sins. A sinner in this world can get worst of suffering but once our apologies are accepted then all sins get wiped off.

He is so merciful. During meditation, if one keeps a scope of telling all to the Guru about one's deeds then Guru pardons the soul and higher realization is achieved in the very session of meditation. Such merciful is Guru. But all these can take place when we can innocently confess about our faults and then go ahead. In the cremation ground it is written, "Do one good act a day". I have given a thought and I say "stop two wrong acts or doings a day to make life beautiful. As we must know what is wrong and also know to accept our faults then salvation is assured.

### Swa Astha (self belief)

Believing self is the utmost requirement for a *Sadhak*. Trust, *shraddha* are the basics where upon *Sadhana* travels. Believing that I have to do *sadhana* for spiritual salvation must not have an iota of doubt about means, purpose and self capabilities. Because its our being that fuels the will power which makes any impossible as a possible.

While talking about self belief in terms of *Sadhana* we need to enjoin the concept of absolute *Shraddha* towards *Param* Guru, Swamiji Maharaj and Gurudev Maharajji. Whatever they have said or say are absolute truth and understanding them in its true spirit is *sadhana* itself. The celestial word Ram is no two lettered Hindi word, nor is it a character of epic in limited sense rather it is an ocean. This Ram *Mahasamudra* can be measured only who have the absolute belief in the Self and in Ram.

"I am in Him" and "He is in me" must be a functional belief which must be relished every moment we live in the world. This eternal bridge between self and HE hangs on reality of belief system and here no mask or pretention works.

*Sadhana* does have quests for higher truth but non-truth cannot exist in spiritual contemplation. Wisdom we does seek and means are many. We must trust what *Pravachan Piyush* has said in its every word. We must have completd *Shraddha* for every line of *Amritvani* which do have super logics sometime even away from our mundane world perception. Having complete trust into celestial or super logic helps us to build our mind brick-blocks that erects the mind temple where Rama *Mahasagar* ashore.

Self belief that Ram is absolute and there is no alternate or options for *Sadhana* allows us to mend our life pattern, correct our thought process and bring necessary changes in our attitude, nature behavior and karmic actions. All these happen involuntarily when we know nothing but Ram and Ram only. Thus complete surrender to Ram is possible when we have total *astha* in the self. Because trust bridges mortal and immortal world and mistrust breaks mortal and immortal world and mistrust breaks even a relation between our body and mind at micro level.

### **Swa-bhava (emotive nature of the self)**

Self emotions when dressed with *Sattvik bhava* then our thinking, body language, behavior and action undergo a sea change. *Swa-bhav* or self emotion at the expression level is *Swabhav* or nature of self ventilated through words and actions.

Being in *Ram-bhava* (in the emotive web of Ram) one looses the mortal G-force of mundane cravings. Being nearer to God, being in Him, then merging in Him with total devotion allows the flowering of *Chetana* (self awakening) that facilitates a galloping traverse in *Sadhana*.

In ecclesiastical society, people pretend to be very high devotee and yet indulge in nefarious activities. Thus *Swa-bhav* becomes a false pretention only. One may be respected and get away with this behavior socially but would not assure any linkage celestially and even the so-called bliss becomes a fabricated *maya* for them.

We tend to forget that “*Sadhana*” is a personal secret. *Swa-bhava* or self emotion or nature as Gods own emotion then that be kept a secret.

Being in love with Ram needs to be a personal *lila* and not a matter of public discourse. This allows *sadhana* to stake its eternal engine.

*Bhava* called Ram or *bhava* of Ram or *Ram-bhava* as perceived notion dangle upon our own inner nature and outer attitude. Being with HIM and keeping HIM as witness all the time for all our actions we get inter-twined with eternal Ram *bhava* then it unleashes the celestial nature of Ram through our micro entity called self.

Our body is made of *Panchabhuta* or five elements so our nature reflects the same. But when self believes grasp Rama *tattwa* then an eternal chemistry is created. This can be opened and decoded with one eternal key that is Ram. So *sadhana* needs Ram *Bhava* and *Swa-bhava* or self nature then that manifests as an eternal lotus.

### Swa-Aradhana (worshipping the self)

*Sadhana* done by the self is *swa-aradhana*. This philosophy of self worship is not self iconizing or self praising.

Ram is in me and I am in Ram remain the core of core of Ram-Dhyan-Sadhana, *Sadhana* of the self is all about creating the self-body, mind and soul as *Ramalaya* or the abode and temple of Ram.

This temple is to create with RAMA-BHAVA which is the broad architect, building, *Shikha Gopuran* and *Garbha Griha*. It is Ram which is mortar, cement and paint. Rama is the marble flour, Rama is the icon and finally Rama is the *Sadhak*. This is in short Ram is all about!

Perceiving iconless Ram through eternal light and sound of Ram and then finding it within the eternal Rama-consciousness is all about *Sadhana* and attaining salvation thereof.

*Guru-tattva* is the first and last element of this *Sadhana* process. Making self as a temple of Ram and installing the iconless icon of Ram within our mortal body is the greatest challenge.

*Sadhana* of the self is the journey from outer to inner; from inner to the cosmic inner called *Vaikuntha*.

Our body is a *maya*, full of wishes, desires, and cravings. Through *Guru Samaskar* one needs to douse the fire called wish for the *Sadhana* of Ramamayness.

Wish lamp and duties of mortal kind need to be understood clearly. Swamiji Maharaj had clearly stated in the name of spiritualism one should not run away from mortal callings or discharging one's duties. But alongside he advises *Ram Chintan* and *Ram simran* must continue

constantly so that our mind does not get defocused from our *Eshta* no matter whatever be our callings.

When Ram Naam besmeared our mind and body then a *Sattavik* glow emerges and that only destroys all our cravings. Because craving in its course hampers the Karma pattern and personality gets injured as mind enjoys or “*Manas*” entertains the worldly pleasures. This in course changes our nature and attitude and brings the *Tamasik* element to the fore. To avoid these sequential pitfalls *Param* Guru ordered “*Ram Bhaj Ram*”. BECAUSE LURE AND WISH, DESIRE AND LUST MUST GET A HALT TO MAKE THE SELF A TEMPLE OF RAM.

*Ram Naam* if filled in our body and mind then every heart beat sings Ram Ram and ever outer acoustics like the sound of automobile would sound similar. This is the beginning of the journey towards inner consciousness. Once the body and mind is constantly filled with *Ram Naam* then we become “*Ram Dham*” ourselves meaning installation of Arupa Ram within. This leads to removal of our ailments which visits us as a resultant of our karma.

Thus we find *Ram Naam* makes the body ailment free. Thereafter *Ram Bhava* propels inward and touches upon the time line of memory to retrieve the *Sattvik Bhava* through our sub-conscious mind layers. Then suddenly we retrieve information from within which we have not experienced in this life. This information content emerges from super sub-consciousness mind state which is partially soul content that travels beyond time and place. It is like some loose electric connection sometime gets connected and sometimes not. This internal information guide comes within as divine voice that comes as auto-initiative without our wish.

Then Ram *Bhava* entrenches deeper and connects within. Being in touch with divine is perceived and practiced by Guru Stature only.

The *Sadhana* continues harder inside and our outer meaning mortal life and dwellings becomes fragmented as disillusionment dawns.

The journey of *Swa-Aradhana* travels through varied hues, wisdom rains from cosmic sky, five elements or *Panchabhuta* have a thinner impacts as mind or *manas* travels to and fro of huge time line and varied spaces before it swings into a timeless illumination where Rama consciousness thrives and unites the world of creation, uncreation to the state of non-creation. This is the goal of *Swa-Aradhana* through *Sadhana*.  
Ram Ram.