

Reality dawns upon him alone who goes back along with Nature making himself subtler and subtler.

Sri. K. C. Narayana

1. The topic of the seminar is of seminal interest in the present day context of life. The topic chosen is from the article Peep into reality by the Master. It needs no special stress to state that there are problems and difficulties that need to be attended to expeditiously and all solutions are being tried without going into the root of the matter. People get lost because they think that there are thousands of problems in the world - inflation, drought, stress, children which drive them crazy. But in fact the world has only one problem- a disorder in the minds of people that stop us from seeing reality and from acting correctly. There is a dark veil that exists in our heads- it is as though we are all blind. We see with our eyes, hear with our ears and smell with our noses but we do not perceive with our minds. This functional disturbance of the mind

stops human beings from fulfilling the purpose of transformation of humanity for which we are created by the Master.

2. In the path of spirituality there are mainly three categories of persons:

- a. Those who seek to obtain a greater life-mastery.
- b. Those who pursue common goals of life and also seek something beyond the ordinary life to grow towards a higher and spiritual state of being.
- c. Those for whom the primary purpose and preoccupation of life.

Master essentially addresses the third category of persons while also exhorting the other two types of aspirants. Master states that “We must march on the path of realization like a brave soldier with full faith and confidence, not minding the difficulties or reverses.”¹

3. The core of the surrender to Master is a trust and confidence in Him. In this process one takes the attitude that he seeks the Divine and nothing else. All

else other than the Divine is to be treated as chaff and of no value. One has to give himself up entirely to Him and since he wants that he shall surely meet and realise Him. His attitude should be “I ask nothing but that and His actions in me, whether veiled or open is bringing me up to Him. Let Him do all in His own way and I shall believe Him and accept His will and I do not insist on my own time and way. I shall steadily wait for His presence and joy and go through all difficulties and delays relying on Him and His word and never give up. Everything is for Him and myself too. Whatever happens I shall keep to this aspiration and self-giving and go on in perfect reliance that it will be done.” The swaying in our condition is all too familiar to sincere practitioners in the path. There is absolute need to be vigilant all the time. Because when our condition is good, the lower movements of the mind have a tendency to subside and be quiet, hiding as it were, or they remain at a distance. But if we were to lose vigilance they slowly begin to rise and

draw near, most often unnoticed. And when we are off our guard surge up suddenly. This happens quite often and until our whole nature, physical, vital, mental and the subconscious plane too, get enlightened and conscious of the Divine always. Till this happens one must always remain watching in a sleepless vigilance.

4. We are all aware of the deep calm and Silence within that has been acquired during meditation and prayer. Sometimes we take an attitude of going on with the calm within and slowly changing what to be changed and postponing certain things for the future. Though this is not a wrong attitude as such this makes us somewhat lazy allowing things to play on the surface or what we call superficial level engaging in desires and wishes which should have been put under check. This shift in the attitude opens the way for the old tendencies of the lower mind to surge above in areas that we are not prepared to change. This facilitates the hostile forces within to take us off the guard and it

should be noted that these forces are more vigilant than the aspirant and seize every opportunity. It is here we need the assistance of Pranahuti more than at any other time- it is at this time the inner core of our being then finds its resonance.

5. There is a door to our inner spiritual wealth and that is our tiny heart on which we all meditate. There is great spiritual wealth waiting beyond this inner door that yields an inexhaustible reserve for our lives. This inner door is the entrance to for us to be "real man". We are all conscious that it is through this inner door we are being led to evolution to the higher human principles; but it is not merely by increasing our intelligence, which is primarily focused on the attainment of pleasure and comfort. We are spiritual entities born in animal vehicles and not animals incarnated with a spiritual force. The body and the intellect must be trained to work for the benefit of the spiritual entity and not the spiritual entity and the intellect for the exclusive benefit of the physical body.

6. We all know that the heart is our access point. It is the key that unlocks the doors to our inner dimensions. It is the connecting point for all wisdom to enter this world. When we gift our heart to the Master and see how the light shines through all that we touch. Compassion and tolerance reigns through all that exists. Then in this earthly realm, which is truly sacred, there is no more room for hatred and destruction. Such acts are simply the deadliest version of a temper tantrum, egos gone amuck because they cannot have their way. Wisdom informs that blowing things up is really only a countermeasure to feeling impotent.

7. That there exists darkness is a truth of the modern world. This darkness exists as a result of several factors, all of them related to being closed off from the wisdom of the heart. When our close proximity to the Master is fully established in our heart and head and there happens a fusion with the Lord all that remains is to be a soldier working for the Master in thought,

word and deed. Then we can let destructive events be our inspiration to opening our heart, showing our spiritual wealth and loving one another. We can defeat the darkness by simply being true to our real nature and Master. This wisdom must never be squandered or cast aside in favour of dark shadows that harbour nothing but hatred and the desire for revenge. The world has had enough of war and these self-destructive acts. There is no room left here for souls committed to the dark agenda. They are being recalled to Source and will be revamped to fit the new world that is now emerging, which only has room for Divine Wisdom.

8. It is time for the Divine Master to shine again fully, in all brilliance, as the mainstay of this New Age. Co-operation, sacrifice of personal interest being the corner stones of such wisdom there is prosperity, universal brotherhood and world citizenship and creativity are there for the taking and we can each partake of our share as we rid ourselves of any

remaining dark impulses. It is time to say good bye to our darkest corners as we open to our heart and unleash our hidden potential. The Master has humanity as his main intention and we are the vehicles of His advancement into this realm. We have to become totally Master Centred to discharge the task expected of us as duty to the divine. The presence of the Master is felt every time we pray as an unbroken silence. It is a wisdom statement when someone said “The highest form of grace is silence.” A small story is worth mentioning in this context.

9. According to legend, while roaming in the desert a young man came across a spring of delicious crystal-clear water. The water was so sweet he filled his leather can so that he could bring some back to a tribal elder who had been his teacher. After a four-day journey he presented the water to the old man who took a deep drink, smiled warmly and thanked his student lavishly for the sweet water. The young man returned to his village with a happy heart. Afterward,

the teacher let another student taste the water. He spat it out, saying it was awful. It apparently had become stale because of the old leather container. The student challenged his teacher: "Master, the water was foul. Why did you pretend to like it?" The teacher replied, "You only tasted the water. I tasted the gift. The water was simply the container for an act of loving-kindness and nothing could be sweeter." The meaning of this story is "It is the thought that counts." It represents the awareness that goodness, even happiness, is a choice available to us in every moment. Even in hard times; even faced with that which we would never wish for ourselves, we have the capacity to experience the sweetness lying beneath the bitter.

10. Master states in this article that "Thoughts have life and they also work on the lives of others. But the tragedy is that we produce scorpions and snakes by our thoughts and tease others. Under the circumstances they do not serve the spiritual purpose

but wade deep in the mire of ungodliness. We should rise according to the needs of the times and employ ourselves better for the good of others though this service is subordinate to the spiritual progress.”

11. Master while discussing the issues relating to realisation asserts that “God is the Centre wherefrom the energy starts. Energy becomes frozen if its utility is not there. So in order to maintain His existence, He sent out power which resulted in creation. A number of people merely ask questions pertaining to Divinity. But how to attain it, is not generally found in the minds of such people. If we go on talking about the taste of mango it will not help us unless we eat it and know for ourselves its taste. I may say here that Reality is not the field for cowards. Lion-hearted men alone can dare approach Reality and men are made so, by Natural Path.”

12. Master while asserting that realisation is easy through the Natural path also cautions us to be vigilant and determined not to lose sight of the goal.

He states that “The divine experiences are the perceptions of the conditions relating to Divinity. When the Divinity begins to yawn in good measures towards us, our march becomes smooth. We experience different conditions on the path when we set our heart with devotion to attain the Ultimate. Reality dawns upon him alone who goes back along with Nature making himself subtler and subtler. Unless the grossness is completely off, we cannot even peep into Reality. For the impediments if any, we alone are responsible. Until and unless these things are removed we cannot expect the advent of Reality. To realise the Subtlest Being, we should adopt only subtle ways. On the contrary, if our ways are gross, we, in addition to our own grossness, begin to form the curvature and every vein of our body creates a pole to bring about changes in the system with grosser effects. Unless they are destroyed by the power of the Master there is no way open to Reality.”

13. As sadhakas we know it is not all that easy to get

rid off the grossness settled in the core of our being. It is the help that we get through Pranahuti that makes us confident of reaching our goal of life. We should naturally love to consider carefully, settle and move towards that which most strongly and rightfully attracts us holding our helm straight and not to drift with the wind. We should move in the Natural Path with the determination that no force on earth can resist our movement. This may mean many hurdles and they need to be overcome with stoic determination. Our prayers should always echo the feeling of our heart saying “rather than love, money, fame and prosperity grant me the Real Truth.” It is unfortunate in this period of time the children seem to inherit villas, automobiles, home-theatres, membership of clubs of sorts, farms and farm houses; for these are more easily acquired than got rid off. How much more fortunate it would be that these children are born in areas where it is natural to be in tune with Nature than in this modern cities and urban

conglomerates where they are being prepared to be the ‘ self-slave-drivers.’ To be a real man is not merely to have subtle thoughts nor founding Missions or usurping them but to love wisdom so as to live according to its dictates, a life of simplicity, independence, magnanimity and trust expressed through a life of service and sacrifice. While there is no denial that civilization has been improving with better roads, modes of communication and commutation and habitation we are not sure whether the quality of homo sapiens has improved proportionally or even incrementally.

14. To live according to Nature and being simple is not all that simple and easy for the modern man who has almost lost his roots in Nature. One has to necessarily be very determined to live a life of higher values or better higher laws. The primary higher law is to be a vegetarian for after all non vegetarian food it is argued is chosen to do hard work. For simple living it is not necessary to slog 16 to 18 hours of the day and

earn wages to be squandered on unnecessary food, junk and non vegetarian and on buildings not required for personal occupation and membership of clubs that are never utilised etc., It is interesting to observe that the work required to afford meat, requires meat to be eaten a funny vicious circle that man irrationally chooses. In the evolutionary text as we are evolving towards more civility, less brutality, more consciousness, less meaningless sport, non vegetarian food cannot be a sane choice. Chastity which is a casualty in the modern times it should be noted with care and attention is the greatest virtue. To quote Henry Thoreau from his experiments at Walden *"what are called Genius, Heroism, Holiness and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established..."* "All sensuality is one, though it takes

many forms; all purity is one. It is the same whether a man eat, or drink, or cohabits, or sleeps sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with impunity." I think the issue has been presented with perfect balance. We as sadhakas in the Natural Path know the effective practices of meditation on points A and B. While working on ourselves it is our duty divine to share this wisdom.

15. Our Master desires that every man builds his body to be a temple. For this we should know that we are the sculptors and builders and painters and our material is our own flesh and blood and bones. Reality and Nature are always in balance and this would be clear if we note how the cycles of life - night and day, the seasons and ofcourse the moon. It seems that reality is in constant motion from one extreme to the next, never pausing, from total expression, differentiation, materialism and self in the

day and unity, spiritualism and God in the evenings and mid night. Man needs both to be healthy and whole. Man must express and interact and create, but he must also be nourished spiritually and emotionally and retreat to the hearth, only to be reborn again the next day. The ten commandments of the Master has to be closely read and understood to gain an access to the call of the Master to be in tune with Nature. Master states that “One should lead a simple and pious life absorbed in constant Divine Consciousness, discharging properly at the same time all his worldly responsibilities and duties.”² That is the way of humanity in the near future. It is not any prediction, but a reality that is taking shape in our mental sphere. Everyday whole continents are being opened up with in with new channels of thought: not of trade and commerce but service and sacrifice.

16. In our march to our Homeland as we advanced confidently with faith and devotion to the Master and in our endeavour to live a life as directed in the

Natural Path as opposed to the principles and methods of the market place practiced by the majority we are meeting with enormous success in the most uncommon hours. Many of the things that were familiar and dear have been put behind by us and we have been moving towards an invisible boundary. We are learning new universal and liberal laws and have started living with the higher order of beings. We are not any more in the vicious and anxious tendency to be developed and subject ourselves to many influences to be played upon; we know it is all dissipation. Real Humanity like darkness reveals the heavenly lights. As the Upanishadic seer said “The light of Brahman flashes in lightning; the light of Brahman flashes in our eyes. It is the power of Brahman that makes the mind to think, desire, and will. Therefore use this power to meditate on Brahman. He is the inmost Self of everyone; He alone is worthy of all our love. Meditate upon him in all. Those who meditate upon him are dear to all. (Kena

Upanishad) In our Natural Path as Dr. K.C.Varadachari puts it “It is the rehabilitation of man in his Divine nature that is the aim.”³ That being our destination it is clear that we should return to our original nature that is pure and simple.

17. Master in his commentary on the 4th commandment states “After dealing with the subject, my humble request to you, the reader, is that you should try to re-own the latent power which is the very quintessence of Nature by breaking up the network interwoven by yourself. Taking up for the ideal the simplicity of Nature, which is before everybody’s view, you should set to work for the attainment of the Goal in a way that all senses having merged in may become synonymous with that remains after the fading away of the previous impressions. Then alone can you think of yourself as diverted towards Him in the true sense.”

18. Whenever we talk of diversion of the lower mind to the upper we think it is all simple but from the

clarification of the Master in the above sentence it should be obvious it is not all that simple for us. Master immediately gives a solution to this problem by saying that “One must go on reducing the activities, shaking off all superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has finally to acquire. This is possible only when he associates himself with one who, having shattered his own network, has had enough swimming in the Infinite.” We have either by fortune or divine will got the company of the Master ensuring us that forever: now in the physical realm and later in the divine realm-we will be with Him and this gives us an opportunity to work for Him and His glory. Human transformation will not be any more a catch word but a reality made possible by our actions of undaunted courage and special will supported by the Eternally present Master- beloved Babuji Maharaj.

19. Om Tat Sat.

References:

1. Basic Writings of SriRamchandra, First Edition, April 2008, pg 209)
2. Silence Speaks, Second Edition, May 2007, pg 36)
3. Complete works of Dr. K. C. Varadachari Vol 1. Pg 577