

# Tasteless Taste of Mergence

(Talk on Basant 2002)

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Coming to the message of the day, “**O bounded ones! Now start to look for becoming free**”, we are trying to free ourselves through the assistance of this Pranahuti given by the Supreme Master who is helping us all through. This is extracted from one of our messages of the Master. He gave this on 30th of April 1979 at Ahmedabad. Fairly very clear and candid position that He has got there of telling our problem and of what solution He can give. I am sure you have all studied this very carefully and you will bear with me if I tell something which you already know. But when we talk about God or Masters and we talk about what they have said to us, repetition is something that firms up our conviction in the path and therefore I think this exercise is something that you would put up with. I am cent percent sure that you would like to be in the consciousness of the Master rather than try to hear these words. Please bear with me because this is an institution and we have got to do certain rituals.

He says, “**I eagerly wish all my sisters and brothers in the world may taste the tasteless taste of mergence.**” Mergence of our consciousness into His consciousness. Temporarily at least we forget it (our consciousness) during our meditations. He has in many of

his writings stated that this is a fact that comes to us because of this influx of the Pranasya Prana. When we taste this, He says then you understand the efficacy of the system. I am cent percent sure that we are all aware of the efficacy of the system. But He makes another interesting sentence, ‘**Life is not life we are living**’, there is an appeal here and in the next paragraph, He goes to say that “**We should not dwell in the thought that God does not exist**”. Please note that this message he was addressing to abhyasis who were there in Ahmedabad on that day, they were as good and as determined as we are. Perhaps some of us were there. At least I was there. If we did not have faith in God, perhaps we wouldn’t have gone there at all. Masters don’t use unnecessarily any sentence, any word. But He says, “We should not dwell in the thought that God does not exist”. The message as I understand it, that please note that there is something more than you, please note the necessity to bend your head to the Divine and if you read the sentence in the earlier paragraph, “**there is something beyond and beyond**”. Once we know that particular *Sat* is there, there you understand your *asat*. He is driving at the point of viveka there, the basic viveka we require is that there is a force beyond us and our interest cannot and should not supercede our interest to know Him. That knowledge that He is asking us to have is not something of a philosophical knowledge arising out of the books but something you have already tasted in the few

moments of mergence in the meditation which the Supreme has granted us. You have been given a taste of it, you are asked to develop a taste for that. There's an excellent sentence that comes to us immediately afterwards. **“All of us are proceeding towards Divinity or the goal of life.”** I do not know whether we have this much of confidence for ourselves to say this but He says it, not only here in several messages, He said it, “All of us are moving towards the base, everyone is moving towards the homeland.” What an assertion it is! It is true but is it true in our consciousness? It is a fact but is it a fact of our life? Each one of us has to put a question to ourselves and decide that yes, the Master says it, I too feel it. I have got a taste of this mergence and therefore this is more important than anything else. This is my goal. Surely I have a goal to construct a house, surely I have a goal to have a wife, surely I have got a goal to have a son, surely; but these goals are not the real goal of life. The real goal of life is to have that taste of mergence in Him, feel oneness with the life force, be dynamic, be happy under all circumstances. And immediately He says, **“Those who proceed consciously are as if swimming in calm waters and those who are proceeding unconsciously are beating their hands and feet in the sand of the desert.”** Our life here, without Him, is no swimming. We will be only hurting ourselves when we try to swim in the land, we will be only hurting ourselves and we are hurting

because we are attempting swimming in an area or plane where it is not possible. We are trying to be happy in a plane where we cannot be with all our attachments. **“People ask the meaning of life”** and He says, who are these people who say life is meaningless? It is those people who find their attachments meaningless, who find their aspirations in this mundane life meaningless, their ambitions meaningless because they were not getting fulfilled. It is those people who say it is meaningless. **“Life is meaningless in some people's' mind and this is suicidal idea”**. I am sure the harakiri was already done, you have killed yourself before you came to the conclusion that life is meaningless. Life is a precious gift of God for us to be happy here and make others happy here and such of those souls who find their life too burdensome, I think are forgetting the fundamental fact that they are divine expressions and their duty is to be happy. **“Life has its meaning because there comes a force with it and that reminds us of something which should be very precious to those who want to keep it with them.”** Because this force that we just now read, as I read out about Sriramchandra Consciousness, the Prana that is the thing, the ultimate thing we have got, everyone of us have got; it is the most precious thing that we have got in our heart. The divinity is deep within as the consciousness of the Supreme, the sanatana dharma is there, the sanatana is there. In spite of that we call it

useless, life is useless, life is meaningless, burdensome, too wearisome. These are most uncharitable statements to the presence of Divinity. Immediately He says **“Accepting turning towards spiritual life is the beginning of life and the highest state of it is life in life which lies hidden in life itself”**. Babuji is noted for this type of expression because He cannot see life elsewhere than here but He sees life according to us far off in some heavens. The Divinity is somewhere else far off, so he is forced to come to this type of expression, ‘**Life in life**’. So the life in life here, we must know that the spiritual life for which we have come here, it has to express itself in the mundane world. There is a condition reserved for the human beings, in the prayer of the Master that we have got for us. We say, **O Master! Thou art the real goal of human life**. Any other people who would classify all bipeds as humans. All bipeds are not human. We have to become human and there is the goal of human life and there is a condition reserved for us, reserved for such human beings and that you get. **“Transmission gives a new life to the sleeping condition of man and prepares for the highest approach reserved for the human beings. The true meaning of realisation is death of death.”** All of our worries are because of this wonderful word death (mrityu) that comes. We are damn scared about it. The whole industry of insurance lives on that. Long long back I read a dictionary called the devil’s

dictionary. In that they said about insurance agent. Who is an insurance agent? There may be some here, please excuse me. Insurance agent is one who tries to sell an idea which he does not accept or believe. He knows pretty well that I will not die but he will threaten me that I will die and therefore I have to insure. That is, he sells something which he does not believe and cent percent sure that it is not the truth, a man who is capable of selling falsehood. Selling truth is what Masters do, selling falsehood is what insurance agents do. Let them do. My point is this death, the fear of death and death of death is realization, that is you cannot have the fear of death. Majority of us suffer from that because we grant for ourselves a permanence which we know is not true again because we have sold ourselves that falsehood. We have accepted it and then we are fighting it. Those of you who have read my telugu book on Aadhyatmik Lakshyasadhana, must have seen this sentence that is the fear of death (mrityu bhayam) is the first thing that we should get rid of in spirituality. If you suffer from that please note our progress in spirituality is still at the initial stages. Be prepared to invite like Nachiketa, the God of death. Let us invite him, let us go to him and then say that we are waiting for you, come on! Tell me what it is! Tell me the brahma vidya. Because it is that which tells you the brahma vidya, it is Yama who teaches the brahma vidya because we are confronted with this problem of life. We know that death

is there, come on tell me what it is. What is it that's going to be next? Those people who try to avoid it will anyway not succeed. Courageous people are those who face it and then ask what it is and they begin the journey of spirituality and this is what He says **“realization is the death of death or the end of end and if a man is absorbed in this condition,** (if the death of death has happened to you in your mind) **it means that the way is clear now.** That is you are starting your journey now, not before that, not before that.

**“The time has changed to such a great extent that so many persons in India do not know what transmission is.”** We are those fortunate people who know what transmission is and secondly we enjoy it also. Are we satisfied with the enjoyment? Or are we trying to learn lessons is again a question for us. **“It is my Master alone who gave light to the original source which was nearly dried.”** This Pranahuti which comes from the source, just now we had some occasion to talk about that, the origin of the source of the Sriramchandra Consciousness which we enjoy as transmission from the Master, Pranahuti, who gave light to this source? It is that great person whom we are remembering today and we are celebrating his birthday. It is He who gave us some vision of the Absolute, some awareness of the Absolute the awareness that our existence is not restricted to this type but there is something more. I don't have to worry about

the death, I have got a life which is eternal to be in the company of the Master, all the time to be with Him and expressing His greatness and share happiness with all and he says, **“O bounded ones! Now start to look for becoming free”**.

Once you know what is the freedom that you are asking for, the freedom from the fear of death, this death of death is what we want. That is the real freedom. **“Everyone likes freedom but few take care to acquire freedom from freedom.”** Now he is moving on... okay you go beyond, beyond your life you got the freedom from the fear of death, now the death of death has happened. Now that freedom also, he says, should be transcended. And that stage is possible by a total submission to the Master Supreme. **“It is all absorbing attachment (bondage) to Reality alone, which liberates one from every other bondage.”** To reality alone, not along with it every other attachment we have got. All other attachments here will take a lower precedence, perhaps no precedence at all. It doesn't mean that we are asking people in this system to renounce their house or their grihastha duties. When that one attachment to Divine is there, the attachment to all the other people here as children of God to whom we are attached (that is one of the commandments), then our attachment can be only with Him. If we think our attachment to our wife and children is an attachment we have personally in our own individual

capacity or individuated capacity, it is bound to lead us to misery. It will hold you back. It will tighten its bonds but if you know that our attachment to each other here is because of our attachment to the Divine, each one of us will start sharing and the obnoxious idea yesterday propagated of runa (debt), will not get into our head because everything is His, everything is He. There is nothing that is mine. Once you know that, everything is His, the question of personal attachments does not arise. We behave as trustees as Babuji asks us to, we should behave as trustees. None of this is ours to either lend or borrow. Everything is there to share. **“Liberation can make one free from the earthly bondages. When a person wants his evolution, nature helps him”**. Nature is another word, Babuji uses often for God in expression. He helps us because it is going to restore itself. You have usurped, you have usurped a part of nature and therefore it helps you. When you say no no it is yours, please take it, it takes, it helps you, you get liberated from that. *“Magridha kasya svidhanam”* ‘kasya’ means only God, it is not somebody else. Don’t try to attach somebody else’s. Somebody else’s is what Vedanta says, to His is what I understand from spirituality. Everything is his, everything is Divine, everything is nature we have usurped it, we thought it is ours and then we thought of a runa. We thought that we can give something to somebody else or we think we can borrow something from somebody else.

Whose property it is? Who owns this? It is the Nature, it is God, it is Master. You are only a trustee, you see the glorious message of the Master when He comes forward with a very simple sentence like, you should behave as trustees. We don't go further into it. Go behind it, then you know how meaningless are our attachments. **“Doctor gives bitter pills to the patient even when he loves the patient dearly”**. The lessons of our life we consider as bitter, but he says that is the only thing that can cure, you you better take it. **“God wants to see His creation quite befitting pious and clean”**. I have only one word as some sort of a meaning to the word *befitting*, I understand it as happy, to see His creation as quite happy, pious and clean, so it is the law of nature that He does everything necessary to open the door of evolution. It is the law of nature that we should go through these afflictions so that we understand our attachment is meaningless, our attachment is irresponsible, our attachment is almost a burglary. *“Magridha kasya svidhanam”*, again, you have no business to attach yourself *‘tena tyaktena bhunjitah’*. Give it back to Him and then enjoy, be happy here. In sharing lies happiness, in sacrifice, the word which does not find a meaning here, when you know that everything is His what have you to sacrifice? You have to sacrifice your attachment, you have to sacrifice your clinging nature to things, which are not yours. Sacrifice is not something that you have got to give but you have no business to cling to

anything first of all. Give that attitude up, give up that attitude of holding on. Sacrifice that first, sacrifice the attitude... you can sacrifice the things later on. Yes, how to sacrifice and immediately He says, a bad workman quarrels with his tools. Do you think you have not been given the capacity, the antahkarana, the tools that we have got to give up? How can I give it up Sir? My mind does not how can I give it up Sir? My manas does not agree. How can I give it up Sir this is my chitta. How can I give up these urges Sir? This what I have got. It's a complaint on the tools that He has given. These tools are not ours, this antahkarna is what He gave. You have a buddhi, you have a chitta, you have an ahankar, you have a manas, all these things are to be utilized so that you live happily here detaching yourself from everything else. God wants us to be happy, pious and clean. When are you unclean? When you attach yourself to something else, you are unclean. What is dirt except something that sticks on to your body? sticks on to a surface? You attach and then you are in dirt so if you want to be clean, detach! Yesterday somebody asked, how purity of mind and body be strictly adhered to? I said don't attach. Raga and dvesha, you get rid of. What exactly are we talking there? what is raga and dvesha - positive attachment and negative attachment and He says **my Master**, the great personality of Lalaji maharaj whom we are remembering today, **in great agony due to the abscess of liver, said on seeing tears**

**in the eyes of His disciple that though He could cure His disease in no time, He did not want to meddle in God's ways".** And why should this disciple have tears in his eyes? We also have when we think about the pain of the grand Master. We also have, but that is due to our attachment - attachment to? Not to Him but to His body. When we think about attaching ourselves to the Master, we are thinking of attaching ourselves to the body of the Master, a physical plane to which we want to give extraordinary importance, the life that is here. We have not understood the value of death itself when we are trying to attach ourselves to the physical plane. The lessons of death are not understood. Nachiketa is forgotten. Please understand what exactly is He driving at? Why should He say this sentence here? **"Really we are living in the world which has been spoiled by us and it can be called a prison"**. Yes, we are prisoners of our own bondages, our own attachment. Nobody else has made this a prison, we have made it ourselves. We have created the bondages for ourselves we have chained ourselves on all sides and then go on crying that something else is holding. My friend, he was telling something interesting. You hold the thing and say please leave me. You are crying. You are holding it, you are holding to those things and you are crying, please leave me. How will it leave? It is not holding you, you are holding it and He says **"If suffering is there, nectar also is there. Choose the nectar not the suffering. Pangs and**

**troubles created by an undisciplined mind can be relieved only by making the mind well disciplined and this is possible when you adhere to the principles of the system.”** And principles is a separate message you will find in the second one, Fundamental Principles of Rajayoga, page 68 and that relates to parallelism.

We should like to live a life of being parallel to the Divine all the time knowing that we are vibrating according to the frequency of the Divine. Master's will and our will should vibrate at the same plane. We should be in a position to accept the Divine will that is what Lalaji maharaj was saying in the earlier paragraph. Babuji quoted him saying, *I know how I can get rid of this problem but I will not do it because I would like to be in tune with the Divine will. Master's will, whatever is that Master's will.* That Master's will is something that is painful to me even then it is Master's will, I shall be in tune with it. Parallelism means that to be in tune with the Divine will. That is the goal of whole sadhana and He says **“if somehow the members of the family are spiritualized;** this is one appeal that I have got for all abhyasis Yesterday I had some difficulty in answering one of my brother, He was saying that why don't we take the women folk even when their husbands don't become members. Why should we not accept? And I said there will be a discord and concord will not be there and our purpose is to bring happiness and not unhappiness and so

I don't accept it. But if somehow the people in the family, all of us can become members of, I don't say the institute, members of a spiritual life, dedicated to express the Divine here. If all of us can join together, the world will be better and that is what He says **“if somehow the members of the family are spiritualized the environment of the house is changed”**. The reason for that is all our difficulties here in the mundane life are due to this only; the difficulties with the spouse, the difficulties with the children the difficulties with brothers and the difficulties with the people who live as our assistants at home - to call them as servants is not proper they are assistants in our daily course. This is a problem we have got. If all of us can be spiritual in our approach and work for each other in a spirit of fraternity, in a spirit of trusteeship, the world will be definitely more harmonious, more happy. **“When we inwardly develop, in and out become the same. In this way, purity begins to reign all over”** and He adds an interesting sentence there, **thus we help Nature also**. The purity is the very way of expression of nature and if you maintain purity at home, you will be helping Nature also, he says, don't spoil it.

Now again essence of a sentence where you find encouragement coming from the Master, **“Everywhere I find the people poor in spirituality, all of us should try to make up this deficiency. In spite of our labor the**

**flower is still in the bud. It is not that we are lacking in our efforts but people are not cooperating as they should**". Note: as they should. People are not cooperating as they may or as they might, is not the word, as they should. That is one day or the other they have to fall in line, so it is for us to plead with them rather than to succumb to them. It is for us to convince them rather than get convinced by them about the values of spiritual life. It may appear to be friction in the beginning but in the long run you will be in harmony. No child likes to learn, it has to be taught. Elders may be in the same state as a child so far as their mind is concerned, you have to persuade. If somehow the members of the family become spiritual, you are going to have happiness that is what the earlier paragraph states, - somehow. Resistances are there, resistance to Masters are there, some people may say there is no existence of God itself as is said in the beginning, there is no God, there is no Master, there is no path, there is no way. Some people say so. You have to convince them, make them understand instead of saying that my wife does not permit me to meditate and lifts me up and throws me out of the house, you try to throw her out; then she understands what it is. Your mother does the same thing with you because she is damn afraid that the runa will not be completed, agreed. But then better runa can be paid by us right? Understand the value of spiritual life, don't confuse it with what may be considered as a cult or

as a form of religion. Religion and cults are not spirituality, we are not opposed to it. Let me repeat we are not opposed to it but we do not succumb to it. We tell them this is what you are. Have the courage, have the confidence. That comes to you by the awareness of that mergence. The taste of the Divine that you have got, from that you have got to tell. If you don't have that taste, naturally you will not tell. Be grateful to the Great Master who gives you the taste of mergence everyday, the intimations of the Divine as I call it. Divinity we may not have, possess, but intimations of the Divine we have. Deep in the core of our heart, we feel Him. Tell others, this is what you have; tell them that they can have. The ideal is not mine only, you can also go, you can also touch, you can also be with it and he says so **our efforts never go in vain. If drops continuously fall, river is the result.** Tenacity, persistence, perseverance in telling others to understand the value of this particular experience that we have got, an awareness that we have got, not with a fanatic approach of trying to say that somebody is wrong but try to convince him of your rightness. He will automatically see what is wrong about him, you don't have to say, he is wrong; you say you are right, go on telling you are right, this is what it is, tell them this is how I behave; they will definitely come to you. You shout at them, saying that you are wrong; he is bound to say that you have no patience, you have no tolerance, you have no titiksha, you have no

uparati. He will say all that and he says **we should have a good heart for all human beings then the power will run to them automatically**. If your genuine concern is there for the transformation of another person, it will automatically work. That there are other methods for it as we talk about Point A, is a separate subject. A good heart. Good heart is, he should become Divine not for my sake for his own sake, for his own sake. If that is the will you have got for him, it will work. Most of us commit the mistake that he should become one so that I will be happy with him. The happiness that is expected will automatically come if he becomes good. Don't put the result before, *karmanye vadhikaraste maa phaleshu kadachana*. At no point of time you have the business to expect a result. Anticipated result while performing an action is bound to fail. Is bound to fail, because you have got an ulterior motive behind it - a motive other than his good. Your good is more important than his good. You want a company which is peaceful to you at home therefore you are asking him to be alright, to follow it. Instead of that if you tell the message to the other person that you be good on your own and you exercise you mind for that, automatically that will come. Because God always supports good action, the support of the Master is there behind every good action. **“I think this is the first step of spiritual regeneration, the edifice of spirituality is to be erected on this foundation”**, that is the goodness

for other person. **“Our duty is to educate the minds of the people so that they may take the right step. I have got such a broad heart given by the Master that I want to cover all humanity and the helping hand of my Master is at back”** and so is it with us and therefore we should continue and that is the purpose of the Institute. We are struggling, our efforts will not go waste, everyone of us is struggling, everyone of us is trying to express the greatness of the Master in our heart. We want every person to be good, every person to feel free, not bonded and so the message ends, **“O bounded ones! Now start to look for becoming free”**.

Thank you.

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