

Drop to River to Ocean

The topic of the seminar is “In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop”. This sentence is taken from the chapter “Love Him who loves all” of the book “Showers of Divine Grace” published by ISRC. (Chapter “Spiritual Regeneration” of the Book “Messages Eternal” published by SRCM and is a speech delivered by Rev. Babuji Maharaj on His 81st Birthday celebrations on 30 April 1980). In this sentence, Pujya Babuji Maharaj uses a vivid metaphor for the stages of progress of an individual self into eventual union with the Greater Self (Master, God, Almighty) in the context of the article “Love Him who loves all” prescribes the actual method for the word “somehow” used in that metaphor.

My paper will approach this topic with the following sections

1. Context of this metaphor
2. Goal or objective of this metaphor
3. Ways and means to achieve the goal/objective
4. Evaluate current Status with respect to the objective
5. Course correction

Context of this metaphor

Humanity has always been hankering over peace/happiness but has been failing because of adoption of external ways. Rev. Babuji Maharaj exhorts humanity to adopt spiritual means to achieve the same, particularly through the long forgotten age-old system of yoga, which was prevalent in India, in which the teacher utilizes yogic transmission (Pranhuti) as the chief means to bring changes in the internal condition of the student, which was revived by His Guru Samartha Guru Rev. Sri Ramchandraj Maharaj of Fatehgarh UP India. Further, He explains “Spirituality is an inner feeling or consciousness of the Highest, which opens the way from ordinary life to Divinity and finally to its Real Essence”. In order to practice spirituality, “Human individuality is described as a mere drop in the ocean of the Almighty,” somehow has to be expanded from a drop into a river by deepening this divine connection and ultimately merge into the Ocean of Bliss of the Almighty. Finally in the article Rev. Babuji Maharaj answers the cryptic word “somehow” with the key “Love Him who loves all” which implies loving the Divine who already loves everyone, one automatically and naturally loves all beings through love to that single Being.

Goal or objective of this metaphor

There are many approaches to spirituality but Rev. Babuji Maharaj's system approach has always been to bring in transformation of human consciousness at large for the better so that the world will be a paradise for us to live with individual realization being a by-product. If we view through this lens, we can understand the "river" metaphor, we can understand that the system is not satisfied with rather narrow foundational metaphor of the pot and the space within it (*ghatakasha*) vs. the space outside (*mahakasha*) as a means to explain the relationship between the individual soul (Atman), the Supreme Consciousness (Brahman), and the illusion of separation created by the body-mind complex. It can be further understood that the river metaphor is more consistent with the teachings of Rev. Lalaji Maharaj who defines "Atman" as a thing that "thinks and moves" and Brahman as the thing that "thinks and grows" just like "a drop" has to break its boundary to coalesce with a larger "river" to grow in its consciousness.

The implication of the above is quite profound from the Goal of Life advocated in Sri Ramchandra's Rajayoga for an individual conscious entity and the means to realize the Goal of Life. An individual is not an isolated entity but is interdependent on other conscious entities (brothers and sisters) which is a necessary prerequisite knowledge an individual has to acquire for the subsequent knowledge of being dependent on the Divine to develop devotion and surrender to the Divine entity in order to fulfill the objective of realizing the Goal of Life. One can easily see that interdependency on the rest of humanity and dependency on Divine is built into the system through the methods like Universal Prayer and compliance of the Ten Commandments especially Commandments 5 to 9 for progress in the spiritual path.

Another necessary corollary ensuing from this is that we do not cut off knots in this system, we only loosen them so that practicants are enabled to lead a Grihastha life of cooperation and coexistence. Master has graciously provided us Point A and B meditation techniques for this purpose

Ways and Means

Rev. Babuji Maharaj has clearly provided the way for one to become a river from drop in the article itself which is "Love Him who loves All".

Before we go into the "Love Him who loves All" method, I would like to share my understanding of love mentioned here. There can be many definitions of love but I am picking this one from the internet

“Love is a selfless, deep, and unconditional connection involving sincere care, respect, and commitment to another's well-being, extending beyond fleeting emotions to consistent support, acceptance of flaws, mutual effort, and a willingness to be vulnerable and work through challenges together, fostering growth and understanding.”

Though the above definition is somewhat comprehensive and largely captures the spirit of the word intuitively, but I would like to define love from a sadhana perspective especially in the context of Pranahuti Aided Meditation as follows

“Love is the unconditional flow of consciousness of an entity with higher vibrational frequency into an entity with lower vibrational frequency to lift the qualities of the lower vibrational entity for its spiritual betterment so that eventually the lower vibrational can solve its problem of life itself”. I would like to get feedback from Rev. Elders and Brothers and Sisters in the audience and elsewhere. I think, as practicers of Pranahuti Aided Meditation, this definition of love is relatable to everyone, if not agreeable.

With this definition, if we reflect back on our current life from the day we were born to the present and potentially projecting into the future, we can certainly say most relations and their love towards us is quite conditional (it matters very little what is quality of rarefied states of those conditions) which includes mother's love as an example and potentially we can expand to other relations. The reason for such conditions is that there is nothing inherently bad in such conditions and they are an artifact of mere human limitations which if we are objective we can certainly understand. The one relation where we can understand such a love at least in the limited sense is available when we take sittings from our trainers who are enabled to share and shower such love by our Master Pujya Babuji Maharaj. So by this definition, I can unequivocally conclude that He is the one who we should love unconditionally to solve our problem of life and by loving Him we love all. I also think such love is made possible to us by the Masters of the Order, Revered Elders and Brothers and Sisters of our organization. This also implies that each one of us has the bounden duty to carry the torch to posterity with purity of content of His teachings and I am confident we will do it.

How to Love?

In this section, I would like to directly quote Rev. Babuji Maharaj from the [audio](#) of his discussion with Danish Abhyasis.

Babuji Himself asks a question “How to love?”. He then answers, “By remembrance. If you love anybody, you will remember and you begin to remember him, he will begin to remember you”. From this it is clear we have to remember Him in order to love Him. I would like to also quote the “Determination article” published in our patrika

“And How constant remembrance be cultivated?”

Through determination.

From the above two quotes, I would like to conclude that we have to follow the system with determination and implement all the commandments to the best of our ability and continue to improve on our limitations. That is the “ways and means” to practice “Love Him who loves All” which will help us to break our individuality and become part of the river of spirituality which will eventually merge in the Ocean of Bliss of Reality.

Evaluate Current State

Having determined the ways and means, it is important to take stock of our current situation by objectively evaluating our consciousness state using tools like self evaluation tools available in our website so that we can do course correction. Here in the spirit of Bodhyanti Parasparam, In addition to mentioned tools, I would like to share some important sentences from our literature which can be potentially used to evaluate ourselves with the Goal

- Heart is the field for the action of mind (*SS-505*)
We can use this sentence to evaluate our love for Master from the type of thoughts our mind entertains predominantly
- With no ‘O’ in the S-O-R (Stimulus - Observation - Response) model, the ego is the messenger. When the O (Observation) exists in the S-O-R model, the God-self is the messenger. (*BP5 - 275*)
It is effective tool to identity whether our heart lies with Master or individual self
- Until we know the essential thing we are intended to do, we must find a temporary field of action which will be the best possible manifestation of our present capacities and our good will. We should commit ourselves to such tasks knowing full well that they may be only stages in the direction of finding our real purpose of life. (*BP4- 285*)
This is another tool we can use to evaluate if we are engaged in Master’s work to express our love for Him
- The Divine Mind can only be that which has directed itself towards the Divine and that alone can know the Divinity. (*BP7 - 27*)
This is another tool we can use to evaluate where our mind is. Is it with our Master or not?

Course correction

Having evaluated ourselves with respect to the Goal, we have to take obvious course corrections. The standard methods are resolving to do our sadhana properly, implementing Ten Commandments, taking individual sittings, practising Sravana, Manana and Nidhidhyasana with respect to the literature, participating in Master's work etc.

In addition to these prescribed methods and practices, our Master, trainers and other abhyasi brethren would have given very specific methods/advice/suggestions specifically applicable to us and in my case, my trainer Radhakrishnan Sir has advised me in the past to write frequently something about our literature for my own purposes and growth. But it took a very long time for me to implement and I certainly see the benefit of it now but should have listened long back.

One more advice provided by Rev. Sir in the "Service is the concern of the self" article has been of immense help for me to course correct which I would like to share with our brethren here. I will quote that paragraph below:

"True faith in us is brought about within us by a whole series of efforts and inner attitudes. And one of the essential conditions if we want to achieve and maintain within ourselves these attitudes is to devote part of our time each day to impersonal action, every day we must do something useful to others. Until we know the essential thing we are intended to do, we must find a temporary field of action which will be the best possible manifestation of our present capacities and our good will. We should commit ourselves to such tasks knowing full well that they may be only stages in the direction of finding our real purpose of life. We thus gain a real understanding of our true nature and start losing the habit of referring everything to ourselves and learn more and more to give ourselves more completely and integrally with greater love to all existence and persons. We find thus our horizons widen and our duties become more numerous and clear. This is real service to the Master and our role as serf." (BP4 - 285)

But in the context of this topic, the most important and pertinent methods in my understanding are Point A meditation and Universal Prayer. It is only resorting to Universal Prayer with seriousness that can help us to break the individual network and weaken our ego boundaries and integrate into the river of spirituality.

However this process of course correction has not always been that easy and many times met with failures and dejections. During those times some of the quotes from our

literature inspired me to gather myself and overcome my limitations. So In the spirit of Bodhyanti Parasparam, I would like to share some of them

- We are all sailing towards our homeland (*SDG - 118*)
- That is no point for dejection; anyway, but Divine help happens to fall to the lot of human being of the right sort of courage alone. As such, adopt the purpose of life and path of its realisation; and move on and on until the purpose is fulfilled, holding on to the promise that whoever moves one step towards it, the goal advances ten steps towards that one. (*BP7 - 27*)
- Demolition of the past is a chapter in Sahaj Marg (*SDG-162*)

Conclusion

I would like to pray and conclude that let us all practice “Love Him who loves All” such that we attain the state “the cup of the besmeared Individuality is broken so as to be incapable of holding anything in it.” so that we join the river of spirituality enabling us to live a life of interdependence and dependency, love, devotion and surrender to Master and eventually merge in the Ocean of Bliss of Master, which Master explains as having Highest evenness all along. OM TAT SAT.