

Humble pranams at the holy feet of Masters of the order.

Dear brothers and sisters,

The topic of the present seminar: "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" is taken from the article: "Love him who loves all." Attempting to present understanding as below.

Master says that yoga is an integral part of India, and people have forgotten it. When He says "India is now India within," the same is also coming out. As per my understanding, He is saying that the original essence of the true yogic (The definition of yoga being union with divinity) nature that is universal consciousness is spreading now. So, to say same divinity is coming out of from each and every one, and it is spreading out is the essence which I could understand from the sentence of the Master.

Master is urging us to see the thing behind the things. That is, He is asking us to see divinity in each and every thing. Master says that "the reality has been **limited only for a selected few** by the earlier sages, though those sages have done a lot of good work". Here, Master in this paragraph once again **says that he wants to spread the divinity to each and every one.**

Master is urging us to search for the one who is there, embedded in the entire universe, that is to look for the Original thought or original share of Divinity in all. And He clearly says that **meditation** is the only means for that one. Master is clearly saying that we should not get carried away by looking at the luster of the Sun, but to search for the Sun. That means not just doing an external worship/Puja, but clearly meditating on the divinity, feeling it, and expressing it is the required thing.

In the next paragraph, Master says, "Life without life." As per my understanding, Master is referring to the **divinity which is all-pervasive and cannot be confined to a form**, which should be expressed by us putting our petty egos aside. He clearly says that when knowledge is revealed, it was only knowledge-lessness that is the understanding of Nothingness may be. This means we have to understand the insignificance of the humble self, that is how individuality is broken and universality is achieved. This para clearly says that we have to express divinity to the best possible extent, understanding our insignificant self.

In the next paragraph, Master says that spirituality ends in divinity, and divinity ends in its real essence. Man after liberation gains nearness to God. **He clearly assures that liberation while in body is also a chapter in spirituality.** Here we can try to view the message carried from earlier paragraph, that one should get rid of the feeling of self or

over emphasis on self and try to understand the universality which is existing. That universality is to be achieved through spiritual ways and means while being in physical body. Master also says that spirituality is the feeling of consciousness of highest and it is the way to reach divinity, which is evenness all along that means balance all throughout. We have to make an attempt to reach that highest consciousness states.

The next sentence in the paragraph is the Topic of seminar. When we compare ourselves to the reality, we are like a drop (Clear assurance that we all have that divinity in us) of the ocean of Almighty . This tells the vastness of the Almighty and the insignificance of this humble self, and also tells the distance to be covered in reaching there. Further He says that somehow we should try to become a river from the drop. The word to ponder is "somehow," and the second word to ponder is "becoming a river". In this context, we all know that all rivers merge into an ocean, so we should expand our consciousness to such an extent that the mergence is possible with Almighty. Here He is subtly pointing the fact that somehow we should try. So what is that somehow? Those are the meditation practices given by Master, constant remembrance, and our way of thinking, acting, behaving in consonance to the expectations of Master, and this way we have to express the presence of Master within us always trying to expand our consciousness.

Master goes on saying that he developed liking to serve others and seeking better means for serving those who are beaten by the whip of thoughts and actions. That means he is saying that he would like **to serve the common humanity in general, in whatever gross form they are existing in. 9'o clock prayer should come to our mind in this aspect.** We should pray for the well-being of all humanity as prescribed by Master. And He suggests that we should always stand facing the Sun. And when we stand facing our back to Sun, we get darkness. Here in this context, we have to understand that Master is the SUN, and we should always look in the direction of Master. Here it clarifies the goal, which is nothing but Master, and all our thoughts and actions should contribute to move towards that goal.

In the next few lines, Master says about doer ship and ego(thorns). He says that though all those things are also part of life , we should consider moving towards the God rather than getting attracted to the negative traits of life which we can call thorns. So the emphasis is on goal clarity here. In the next few sentences He says that though drains and gutters are there in the house, they should be used but not destroyed. Master hinting of moderation as per my understanding.

In the next paragraph, Master says that spirituality is the birthright of everybody. And, He goes on saying: "He makes Masters but not disciples. "If we ponder a bit more in depth on this one, He clearly says that He is creating people with high consciousness or raising the consciousness of people all throughout the globe. In one of the sentences in some other article, Master says that he belongs to the whole world, not just India. We have to

understand the universal presence of Master and try to raise our consciousness towards that Master as goal.

Here, we should recollect the concept of the critical tipping mass. If 1% of the entire population of Earth is spiritualized, the whole world becomes spiritual. We have to view this statement in a detailed way and try to understand our role in making that happen. What is our role here? Once again Doing our practices (cleaning , attending to 9 o'clock prayer) properly, and exhibiting Master in thought, action and deed to the best possible extent. Pujya Sir Sri K.C. Narayana Garu have very detailedly explained various levels of consciousness in the seminar "The world would become paradise, but we have to work very hard for it". The cooperation is expected from each and every one by raising their individual consciousness levels.

In the last paragraph, Master says that love makes every task easy and paves the way for the shower of Master's grace to smoothen the way the ultimate goal.

One of the definitions for love , as I recollect is the unconditional acceptance. So what we have to accept unconditionally? It is the divinity that is present in every being to be accepted by us unconditionally. We have to develop our consciousness to see that Divinity in all. Trying to understand the sentence, love him who loves all and thus everybody is automatically loved through you.

**Love Him** to be understand as unconditionally accepting the Great Master.

**Who Loves all and thus everybody is automatically loved through him** to be understand as 'Divinity treats all equally, loves each being equally and is present in equally in entire creation'.

To put together in each and every paragraph, Master clearly urges us to raise our consciousness and make an attempt to reach the Divinity for which His support is always there, and we are expected to do our sadhana with seriousness and expressing Master all the time and accepting the presence of Master in all around.

Humble pranams.

Ravi