

Respected brothers and sisters,

Namaste.

I made an earnest attempt in trying to understand the topic of the seminar. Please forgive me if there are any mistakes in the paper.

The topic of the seminar, **“Accepting turning towards the spiritual life is the beginning of life, and the highest state of it is ‘Life in Life’”** is taken from the message of Master, “Tasteless Taste of Mergence”, SDG.

Master in the very first paragraph starts with an earnest appeal, “Life is not the life we are living. There is something beyond and beyond. I hope all of us will see better days, if we are devoted to Him and Him alone”

“bahūnāṁ janmanām ante, jñānavān māṁ prapadyate, vāsudevaḥ sarvam iti, sa mahātmā su-durlabhaḥ”, says Lord Krishna in Srimad Bhagavadgita.

“It is after many thousands of births people try to become a mumukshu. This is so because mumukshu is possible only when you are a human being and we are as on date a bit perhaps better than beasts in some cases and in most of the cases worst than the beasts. Jnanavan means a person who is a jnani - a person who follows satya, ahimsa, astheya, aparigraha and brahmacharya - then he becomes a jnanavan, he knows that there is something more that he has to seek. He lives according to certain values. A man who knows that there is a goal for us to reach is a jnanavan. People who think birth is an accident, people who think that there are no Goals for life and that we can do whatever we like to appease and please our sensuousness, our sensory excitements, these people are not having any clarity, they are not jnanis at all. They have not become humans first of all and a jnani is one who is a human - human is one who is a jnani. “ (Pujya Sri K C Narayana garu, BP Vol I)

When we think about life, we realize that from the moment we are born, life is mostly shaped by what we are told, our experiences, and our relationships. But somewhere along the way, a deep craving arises — a search for greater meaning and purpose. That is when we begin to think of something higher.

The moment we seek something beyond, it marks the true beginning of life — an inner call for change, a longing for the unknown, and the courage to start on a new journey. This inner craving propels us in the right direction, towards the right guide. Meditation in the Natural Path offers a new method, where the subtle force is infused into our heart, enabling us to become pure and walk the path of the Divine. In this journey, the Master is both the means (*Upaya*) and the goal (*Upeya*).

The practice includes the meditational methods which teach us the language of feeling and awareness. As we continue, these are not limited to just the practices — they extend into every moment. When we begin to live in the constant thought of the Master, awareness becomes deeper, more meaningful, and life itself turns into a joyful journey.

In this context, I am reminded of a story of Lord Krishna and Narada. As they were traveling through a desert, to satisfy Narada's inquisitiveness, Lord Krishna expressed that he was thirsty and asked Narada to fetch some water. In search of water, Narada reached a village and came across a woman near a well. Caught in the web of worldly life, he forgot about the Lord who was waiting for him. Only after losing everything in the material world did Narada realize and feels deep anguish, remembering that the Lord was still waiting.

Similarly, the Master is ever waiting for a true devotee. It is for us to remain in His remembrance, even while sincerely carrying out our duties as householders.

When one takes the Commandments seriously — being true to one's nature, accepting miseries as blessings, and not giving in to feelings of revenge — it begins to break the outer shell of attachments. Forgiveness, surrender, and gratitude purify the heart, and aligning oneself with the Master allows the divine effulgence to bring forth.

With a pure heart, life naturally flows in simplicity, and we begin to live rooted in our higher self.

Simplicity is keeping, viewing, and accepting everything just as it is. As family people, we face situations every day that may not always be to our liking. Simplicity helps us return to balance, helping us maintain a good heart towards everyone. This transformation happens so naturally that only upon reflection do we realize how much change has taken place within us.

Desires gradually reduce, and one naturally feels disinclined towards anything that is not conducive to one's sadhana. New habits form, expectations reduce, and acceptance deepens. Accepting every situation as the Commandment of Master brings joy, and the heart blossoms with love — a love we feel to share and embrace with everyone around us.

It gives life a fulfilling meaning and paves the way to serve the Master at all times.

During Sittings and Satsangs, by the grace of the Master, we often imperience absorption — a loss of sense of space and time. Our thought settles on the Divine Master atleast for some time. It becomes our duty to extend this state beyond the morning meditation. Before beginning any work, if we allow the heart to rest in the thought of the Master and then start the task, we find that even during free moments, the thought of the Master naturally returns to our conscious mind. Thus, even while carrying out our worldly duties, we remain inwardly busy with the divine thought.

In my understanding, I feel that 'Life in Life' is living by God, in God, and for God, as Dr. K.C.V. beautifully puts it. Such a life does not ask us neglecting our duties; rather, the system of Sri Ramchandra's Raja Yoga naturally leads us towards it, provided there is a genuine yearning within.

How does one develop this yearning? It grows when the goal is kept constantly in view and purity begins to take root within us. Purity in thought, word, and deed must be consciously cultivated for this inner transformation to happen.

Pujya Sri K C Narayana garu in one of his articles says, “The extent of purification we have been able to achieve can be easily measured by the serious aspirant. Every moment of every day, we make a choice to listen to either our ego or our Master. The more we identify with our Master, the greater our spiritual power and the faster things manifest and we experience greater synchronicities. Ultimately, we merge with our higher self or Master.”

In my understanding, ‘life in life’ that Master says is, “Sahaj Samadhi. This is the finest type of concentration. In this state a man is busy with his work, his mind being absorbed in it, but in the innermost core of his heart he is still settled on the real thing. With his conscious mind he is busy with the external work while at the same time his subconscious mind is busy with Divine thoughts. He is all the while in a state of Samadhi although apparently he is busy with worldly work. This is the highest form of Samadhi and little remains to be done after a man has entered this state permanently.” BWS 275,276

Pranams

Padmaja Gudipati