

Seminar on - Understanding “Life in life”

Reference : “Accepting turning towards spiritual life is the beginning of life, and the highest state of it is ‘Life in Life’” from Message Tasteless Taste of Mergence from Book Showers of Divine Grace.

(<https://www.sriramchandra.in/books/SDG/mobile/index.html#p=107>)

Dear brothers and sisters

My humble pranams

On the auspicious occasion of 126th Birthday celebration of the special personality revered Shri Ramchandraj Maharaj of Shahjahanpur, UP, India, I would like to share some of my thoughts related to part of message as “Life in life” as Master says in Tasteless taste of mergence message in the book Showers of Divine Grace.

Human life :

The prayer which Master has given to us starts with “O Master, Thou art the real goal of human life”. To be able to pray to the great Master and to set this goal, ideally, one needs to be at human level first as this is the primary goal for humans. If one is not at human level of consciousness then the conceptual understanding of Life in Life is beyond his level of comprehension due to level of grossness. Master says “Everywhere I find people are poor in spirituality”. That includes us as we falter in adhering to the simple path he laid for us. How do one become human first and set the goal as oneness with God? For that one has to understand first that he is deeply grosser at animal level of consciousness and we must have willingness to change and to be at least at a Human level of consciousness. That is to be a human first. Even though we are at a grosser level, mostly engrossed in animal consciousness, Master still loves us unconditionally and accepts us as his disciple. In many traditional spiritual systems and paths there used to be a rigorous eligibility test for entrants before accepting someone as a disciple. Therefore we must be grateful to the Master for giving us the opportunity unconditionally to seek HIM.

After fulfilling desires in life to a certain extent the stage comes when a person thinks about something beyond, the goals beyond the physical world to get happiness by not

acquiring objects but doing something beyond. This is where a person thinks that the happiness in physical/ grosser things is temporary and there are ups & downs while acquiring various levels of happiness repeatedly using intellectual and physical capacity. This could be referred to as Life without a real life. That means physical/ grosser life without having any understanding of the purpose of this human life which should have spirituality at the base.

In our system when Abhyasi is systematically introduced with the transmission of Pranahuti by a trainer which is backed by divine will, the beginning of the spiritual journey starts beyond his current state of consciousness. Master in the same message says “Transmission gives a new life to the sleeping condition of man and prepares for the highest approach reserved for human beings”

Abhyasi starts the sadhana with regular meditation practices, adherence to ten commandments as much as possible along with constant influence of Pranahuti by regularly attending sittings and satsangs. The physical grosser life runs in parallel as he starts the sadhana. With constant influx of Pranahuti alongwith self effort, though tiny, the development of discriminative intelligence and due attachment starts. He may or may not feel it but the capacity is developed due to help of the Master through Pranahuti. This helps to bring a certain amount of goal clarity namely complete oneness with God.

This gives him the opportunity to practice both these spiritual qualities in his daily life through ten commandments. He also refers to Masters literature regularly to relate and feel the imperiences he is going through and get a deeper understanding of the same. This is what the Master asserts as : “Acceptance of spiritual life is the beginning of life”. He also says in the same message that “We should start for that life which is to be entered into”. Though in the beginning this seems a little difficult to understand one should stick to the path.

As per my humble understanding, this is where the beginning of further understanding of conceptual meaning of “Life in Life” starts, where Abhyasi accepts the spiritual life holistically and is eager for extinction of self by developing the required restlessness. At the same time Master continuously helps purify him as much and as fast as possible and enables him to express HIM at every moment. Over a period of time Abhyasi’s interest towards worldly matters reduces due to development of due attachment. While

there is development of due attachment and several noble and divine qualities such as Viveka, Interdependence, Devotion, Surrender and Balanced existence starts to develop. There is a long way to go as Abhyasi needs to be ready to accept Master in toto, has to be ready to let things go and does not acquire new impressions with his own conduct. The Life in life as Master puts it, is the supreme state blessed as part of journey and has many aspects. In my humble capacity I can not cover all the attributes at this point. I would like to cover a few aspects (such as Parahita, Sacrifice, dependency, Surrender etc) only, from what an abhyasi may be observing in his own behaviour as part of journey. I would like to share a few stories to get a better view of such principles which are needed to be part of one's character.

Story of a Beggar :

There was a kingdom once upon a time. King thought that he had established a large kingdom in the region, built a wealthy kingdom. He with his state of mind felt that he is spiritually elevated and had developed detachment of a higher level. He thought he should give away treasure to demonstrate detachment and in turn make people more happy. He declared that the citizens should visit the king's treasure and take anything from his treasure. Treasure is open to all. The only condition was one should pick up only one thing at a time and treasure will be open from 9AM to 5PM. There was a beggar in that kingdom who had nothing of his own so he thought he would also get something from treasure which would help him to be happy so he goes and stands in a line. When the distribution starts, everyone takes something or other and becomes happy. When his turn comes, it is 5PM so time gets over. He and the remaining ones are requested to come the next day. He thinks that there are a lot of needy people in town and the next day he will come and stand in line early in the morning so that he will get something. Next day he gets up early and stands in line before sunrise. When his turn came, there was another person requesting him humbly that he should be given a chance first. Looking at the need of the requestor, the beggar gives his turn to him and that person takes away things from treasure. When the beggars' turn came, time was up again at 5PM so he had to return empty handed again. This continues for 4-5 days and as soon as his turn comes, he gives it to the next in line needy person and after that time gets over and the beggar does not get anything. The king observes this everyday and then calls the beggar to check what's the matter. He asks the beggar why do you give your turn to the other person when you can avail and get what you need? Beggar does not respond immediately thinking his answer might insult the King. When the King

asks him again, the beggar answers 'O Lord, You have opened the treasure to give away things to others what you possess. I don't have anything else to give to others so I am giving what I have'. I am giving my 'TURN' to others as I have nothing else to give it to them.

This brings the question to my mind that do we really think of fulfilling our needs before giving anything to others. What is the level of attachment I have? How attached I am to my possessions, be it worldly objects or my own thoughts/ feelings? Am I prepared to sacrifice what I have in toto? Am I ready to feed the needy without me feeding my own needs? In this story The beggar is more spiritual than the king as without possessing anything he practiced the concept of 'Giving', he sacrificed for others and demonstrated sacrifice to the next level. This is the example of parahita and true detachment. Usually we fulfill all our wishes and then think of giving something to others. When we will be ready to submit everything to the Master without a question of what will happen to us? Then only we can say we don't have attachment. This is possible in our system only by developing due attachment and not by actively working on detachment. The real state of due attachment, parahita and sacrifice is when it is expressed unknowingly as a natural character and that's possible when abhaysi is at a supreme stage of Life in life.

Story of twins :

Once the twin fetuses in the prenatal phase start discussion with each other and share their thoughts. First, it is so awkward here in this tiny space. Once we take birth, there will be a huge and beautiful world outside. Second says that the world outside is very weird. Here we are getting food through our mother without much effort. She is taking care of us. There we have to do so many things to take care of ourselves. Isn't it weird to walk on two legs, use your hands to eat. First one says that there is a lot of fun as we can decide things ourselves and enjoy life the way we want. Second one says but there is so much risk involved as our decisions will have good and bad implications. Here our mother is taking all the risks and we are not getting affected. First one says we can't see our mother sitting inside where second one says but she is all around us why do you need to see her as we are feeling her day in day out.

The debate continues like this about how life is inside the womb compared to the external world and both have a point of view related to freedom, interdependency, action, love of mother etc.

Similarly in our natural path, when abhyasi follows the Natural Path and attracts the attention of the master, then master takes responsibility for the abhyasi. As Master puts it (in SDG) “Swimming is the part of the swimmer and to teach swimming is the Part of the Master” So in other words, Master assures us that once you adopt the spiritual way of living, and ready to take help through transmission, he shall take care of you. In short He will make sure you progress till destination as long as you adhere to the path. Just like a pregnant mother, taking care of the fetus in the womb till the baby is ready to get delivered in the physical world. Similarly abhyasi lives in the spiritual womb of the Great Master till he reaches the destination. Such a stage is the result of total dependency and surrender to the great Master.

Story of sant Gora Kumbhar

This is the story of Sant Gora Kumbhar from Dharashiv district of Maharashtra also lovingly called as Goroba, who was a potter by profession and a devotee of Lord Vitthal and Rakhumai. He used to be in the thought of Pandurang or Vithoba or Lord Vitthal all the time while singing Bhajans and constant prayers.

He was leading a grihastha life while dedicating all his actions to Lord Vitthal. He had a small baby boy. Once his wife wanted to fetch the water so she requested her husband to look after their only son for some time who was playing in the courtyard and then she left. Goroba was doing his daily work of mixing the mud with his feet to later prepare earthen pots out of it. He used to sing Bhajans all the time. That time also he was completely merged in the thought of Lord Vitthal and though he listened to what his wife said he forgot it and continued his work while singing Bhajan in remembrance of Lord Vithoba.

His son while playing around came nearer to him and fell into the mud which Goroba was mixing with his feet. The young boy accidentally got crushed under the feet of Goroba unknowingly. He was so much merged in the thought of the Lord while singing the bhajans of Pandurang that he didn't even hear the cries of his son.

On returning back, his wife started searching for her son. As she was unable to find him, she went to Goroba to inquire about their son. Goroba was not even aware that his wife was asking something. There, her eyes fell on the churned

mud, which had become red with blood. She realised that her child had been crushed under the mud. She started wailing in grief blaming Gora and Lord Vithoba.

Unaware of what he did, Goroba realised the mistake and felt sad about it; however he was still of the view that this was Lord Vithoba's wish.

Thereafter the story continues as he cuts his hands and Lord Vithoba and Rakhumai personally serve at his home to earn the money by making and selling earthen pots.

Keeping the sad part of the story aside (about the death of son and ignorance by Goroba for not being alert about safety of his son), I think Goroba was in the state of complete layavastha with non awareness of surroundings and in constant remembrance where every action was merged in His remembrance. He also accepted the result as his Master's order.

Life in life is the state where abhyasi is in state constant remembrance of Master without any feeling of doership dedicating every thought and action of life to the Master like Gora Kumbhar

In the Natural path along with meditation practices while receiving Pranahuti regularly abhyasis may review adherence to the Ten commandments. This would help abhyasi progress towards higher states :

1. Follow the nature's cycle of discipline for otherwise lethargic body and timeliness sincerely and regularly. Adherence to purity in all aspects everyday, day in day out.
2. Realise the insignificance of self in your heart and feel the greatness of Master and do the prayer repeatedly.
3. Feel the existence of Master in every atom and develop restlessness in getting into thought of Master. As we think and do this, we get goal clarity of oneness with god
4. Imitate the plainness and simplicity of nature's dealings in our expression.
5. Feel the total dependency on Master by accepting everything as is. With constant remembrance feel the gratitude to Master for every misery we are going through..
6. When oneness of source of all is affirmed, treat everyone equally so then the feeling of separatedness ends.
7. With everything coming from the Master is internally felt, the feeling of revenge does not arise.

8. When Master is felt in every object including food, happiness is the result after consuming it with increasing importance of honest and pious earnings
9. Moulding all the time to change our attitudes and habits to help yourself express Master and only Master.
10. With all the efforts being taken to adhere to the Natural Path we still make mistakes and repeated humble prayers is the only tool to correct and fine tune yourself.

At the supreme state of “Life in life”, the adherence to ten commandments is at subconscious level as abhyasi is in the state of layavastha in constant remembrance of the Master.

Summary

“Life in Life” in short is, while leading the worldly life performing our duties to the best of our ability as a trustee without the feeling of doership and where the base for everything becomes spiritual with all actions dedicated 100% to the great Master with total and unconditional surrender.

Pranams

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