

“Accepting turning towards the spiritual life is the beginning of life and the highest state of it is ‘Life in Life’ which lies hidden in Life itself”

(taken from SDG Message title “Tasteless Taste of Mergence”

30th April 1979 - 80th Birthday celebrations of Master)

I would like to present my thoughts on the topic of the seminar by splitting the statement into 3 parts for better understanding.

The first part of the statement is ***‘Accepting turning towards spiritual life’***. This implies that the individual before turning towards spiritual life was living a life that was not spiritual. What was that life? What was the problem with that life which makes an individual turn towards spiritual life and accept it?

Master states in his message ‘Method of training’ as below: “ *Life is the awakening of the State of Being. When we brought in our share of the awakening state, every function of material existence commenced. In the beginning, it was more in relation to Divinity from which life started. With the progress of life, actions continued having their effect according to their nature. Action is a very strong thing because it is connected with life. So its misuse has produced wrong effects and each centre has lost its originality and has begun to imbibe different effects, with the result that the whole frame of the body becomes a human factory and begins to pour out what we have collected so far. When the span of life ended we took another form with the accumulated effects of grossness we had formed. Now our life changed from spirituality to matter and this went on and we became worse.*”

In the message ‘Master who leads to Realisation’ Master states as below: “ *The main difficulty we find is that all our actions are directed unwisely. Actions are results of thoughts and thoughts are our own actions. Truly speaking we give wrong suggestions to the mind. The environment creates the circumstances to have such ideas. We move in that sort of environment.*”

From the above we understand that our living a particular life commenced when our state of being got awakened by that Life. All functions of our human existence and the actions that we perform through it are connected with life. Since we have descended from purity, all mental and intellectual faculties were also reflecting that which existed in the Absolute. Therefore, **in the beginning we were living a spiritual life** and all actions were done in perfect consonance with divine will.

As life progressed, virtue and vice made their appearances and influenced our actions and relationships. Our mind started reacting. We started liking certain things and disliked others following the pleasure principle. Likes, dislikes, attachments and experiences created impressions in the subconscious mind and they in turn influenced our thoughts and actions, shaping our perceptions and behaviours. In course of time, we gathered layers and layers of impurities and grossness around the original purity and the reality was completely wrapped up within, like a silkworm in the cocoon. As a result, our mental and intellectual faculties became unbalanced and started giving wrong suggestions. Based on past experiences and impressions, we started developing a desire to experience them again. The mind began directing us to perform all actions for satisfaction of those desires. All our actions and counter-actions affected the energy centres and knots in the human frame and blocked the flow of energy and spiritual awakening. We have forgotten the source from which we have descended. For a majority of the people, leading a successful life would only mean to amass wealth, secure name and fame in the society, living a luxurious life enjoying worldly pleasures. They do not believe in the theory of Karma and rebirth. They feel those who are unable to exert themselves quote such things. Thus we have slowly **turned away from the Spiritual life and started living a Materialistic life.**

Let us now understand what is the **problem of living a materialistic life.** When all our actions are directed unwisely towards satisfaction of selfish desires with the ulterior motive of experiencing joy, comfort and pleasure, it

results in karmic bondage. Such actions get stored as karmic imprints in our causal body and this creates reactions and affects our future experiences. Under the universal principle of cause and effect we are bound to undergo the consequences of such actions. It may be both positive and negative. Since it is not possible to fulfill all desires and undergo all consequences of past karmas within the whole life, it becomes a cause of our rebirth to offer an opportunity to complete their Bhog. But unfortunately, instead of finishing them we add more than those we have exhausted. We are thus trapped in the cycle of Samsara - birth, life, death and rebirth. This is the problem of life.

When we **analyse the problem of life** we find our undisciplined and unbalanced mind as the cause for our thoughts and actions. Our mind and intellect thinks and decides solely relying on information supplied by senses which is constantly engaged in the perception of external objects. Right from childhood we learn by seeing and understanding things. Most of the people live with a concept of 'Seeing is believing'. They would like to see something before they can accept that it really exists or occurs. It is difficult for such people to understand spiritual concepts which are beyond physical realms. The reason for this is that people are aware and use only Outer vision. Most of them have lost the cognizance and presence of inner vision that can perceive deeper truths and meaning. They are unaware of intuitive understanding that can be cultivated through self-reflection or introspection that can provide deeper insight and spiritual awareness. Inner vision facilitates our cognitive process of focusing our attention towards the inner world, creating mental images and scenarios, visualising potential consequences of our actions and making informed decisions, and developing a deeper understanding of situations and potential outcomes. Unfortunately, the layers and layers of impurities and grossness formed by our own actions and counter-actions enveloped itself as veils of Ignorance around Atman, obscuring the true knowledge and understanding. This may be termed as **spiritual ignorance**.

We also find we have two minds - A lower mind that impulsively reacts to the internal stimuli within the body, like hunger and thirst, and reacts based on

external stimuli that come from the environment. This is often driven by emotions, desires and ego. We also have a higher mind that is associated with intuition, wisdom, spiritual growth and self-awareness and this is guided by values, principles, aspirations, and sense of purpose.

Due to spiritual ignorance, the higher mind fails to have proper understanding of our true nature and the right relationship of things. The lower mind, without any direction and guidance from the higher mind, dominates and controls our thoughts, actions and decisions and directs us to go behind the worldly objects for satisfaction of desires.

We can overcome spiritual ignorance

- Firstly, through Spiritual practices which involves meditation and purification process that helps us to cultivate inner awareness and connect oneself with their true nature
- Secondly, by Self Inquiry which involves self-reflection and self-introspection that questions one's belief and assumptions and uncovers the underlying patterns of ignorance
- Thirdly, through spiritual guidance from a Guru who can provide valuable insight in the path of self-realization.

All these things are possible only when one turns towards spiritual life. But when does a man get awakened to spiritual pursuit?

Master In his message "Method of Training" states, "*Somehow, either by the effect of circumstances or by the company of pious persons, we get a passing air of Divinity and begin to compare it with the present state, and then we come to know that there is something superior to what we have. We now begin to seek a method to revive our original condition.*"

From the above we understand that by the effect of circumstances or when one comes across pious persons who are into spiritual practice, or by divine grace one understands meaning and purpose of human life and gets

awakened. As sincere seekers in the spiritual path, we are aware that the veil of spiritual ignorance does not get removed overnight. It is a gradual process. We have to follow all the spiritual methods given to us by our Master and also contemplate on the teachings and guidance given to us by our Master in his writings and last but not the least we should also perform self Inquiry. Without self introspection and self-reflection we cannot remove false beliefs, notions and assumptions that act as hindrances for our progress and adopt only that are conducive for our practice.

Our life turns towards spiritual life, when our mind gets connected to Divine through spiritual initiation, and when our higher mind that is behind our inner vision gets illumined and our intelligence gets enlightened.

But mere turning towards spiritual life will not be sufficient. It also needs to be accepted in totality. Otherwise, the seeker tends to follow old practices in parallel, that diverts his attention towards worldly pleasures. He remains like a fence-sitter remaining undecided and uncommitted towards spiritual life. This continues as long as one does not develop proper understanding of one's own true nature and clarity in the goal and purpose of human life. There is always a possibility of such people reverting back to materialistic life.

Acceptance of turning towards spiritual life happens only when one develops faith in the system that he has chosen to practice, faith in the Master and his teachings, confidence in self. Then the craving in the higher mind develops into an aspiration to reach complete oneness with god.

Through constant practice, when our lower mind that is turned towards the external world is brought under the control and charge of higher mind, it regulates, guides and directs the lower mind and activities of lower mind is moderated to a great extent and craving and desire for external objects ceases. For this to happen, our aspiration in higher mind should develop into constant remembrance of Divine and latter into attachment with Divine. When deep attachment develops, it turns into love and devotion to God. When deep

devotion develops, it turns into a state of surrender. All our actions then would be driven by our aspiration of reaching the ultimate goal, and therefore would be performed as a sacrifice to the divine with complete dependency on Divine. This would lead us to liberation. Then the problem of life is solved.

Now we come to the second part of the topic, *why did the master state that **accepting and turning towards Spiritual life is the beginning of life?***

Master in the same message titled 'Tasteless taste of Mergence' states in the previous paragraph that *"All of us are proceeding towards Divinity or the goal of life- some are consciously and some unconsciously. They, who proceed consciously, are as if swimming in calm waters. Those who are proceeding unconsciously are beating their hands and feet in the sand of the desert."*

We understand from this that proceeding towards Divinity or the goal of life is not an individual affair. The entire universe is proceeding towards Divinity. The life substance in all individuated beings finds itself encased in this world of finitudeness while its actual nature is infinite. The entire universe wants to free itself from this bondage of finitudeness and move towards its original state of infinitudeness. All activities in this universe are done to reach this ultimate goal. This includes activities of Adhidaiva, Adhibhuta and Adhyatma worlds. It is for this reason it is stated that we cannot remain without performing action. The forces in the universe (Adhidaiva) drive us to act. We should know that mere action does not bind us. It is the desire behind the action that binds us. If we perform action in the spirit of sacrifice to Divine, it liberates us because the action then ends in Divinity itself without producing any result. Since the movement of the Universe towards the goal is with a force, it is governed by universal laws of Karma and Dharma. Due to this it becomes the duty of every human being, who is part of this universe, to exert and perform action towards the goal and cooperate with the Universe. Master states in commandment 3 too that 'Reaching absolute in the primary duty of man' Anyone acting in contravention to these principles with an aim to satisfy their petty selfish desires seeking pleasures, are in fact disturbing the harmony and not cooperating with the activities of the universe that is moving with the sole aim

of reaching the Ultimate, hence it reacts, by accumulating such karmas and delivering the consequences of such karmas in the form of sufferings, sorrows, miseries and pains. That is the reason why Lord Krishna stated, going towards worldly objects looks like nectar in the beginning but gives poison in the end. Going towards Ultimate looks like poison in the beginning but gives nectar in the end.

Thus, when Master states that some are proceeding consciously and some unconsciously towards the goal, we understand that he is referring to people who have accepted and turned towards spiritual life as proceeding consciously because they have started participating in the wholesome activity of the Universe and those who are proceeding unconsciously have not turned themselves towards spiritual life but are busy in activities that satisfy their selfish desires of possessing the worldly objects, causing disharmony and not cooperating with the activities of the Universe. And again, we have to understand that, as every being is part of the Universe, if not today, those proceeding unconsciously have to turn themselves towards spiritual life one day. The universal law creates such circumstances so as to bring this awakening in each and every being. Thus turning towards spiritual life is inevitable for everyone so as to return back to our homeland. This is the purpose of human life. It is for this reason accepting and turning towards spiritual life is stated as the beginning of real life because we have recognised the true essence of our Self, and started living a life which proceeds towards that Life which lies hidden in life itself.

In order to comply with universal principles of law of karma and dharma, Master has given us Ten commandments to be adopted as our way of living. This ensures that Abhyasi

- Firstly, fixes the goal of reaching ultimate as his primary duty, develop craving and restlessness to reach the goal
- Secondly, develops self-discipline, purity, honesty, truthfulness, humbleness, forbearance and tolerance, attachment towards the divine

with love, devotion and constant remembrance and leads a pious life and performs everything as a sacrifice to Divine.

- Thirdly, cooperates with the Universe and lives in harmony by dealing with everyone with a feeling of fraternity and compassion, forgives for any wrongs done by others, moulds oneself to rouse feeling of love and piety in others, deals with everyone by giving due regard to proper needs and fair right of everyone and to be in close conformity with Nature.

The prayer that is given to us by the Master, which is in plural form, also reiterates this point when we say ‘ *O Master, Thou art the real goal of Human life, We are yet but slaves of wishes, putting bar to our advancement. Thou art the only God and Power to bring us up to that stage*’. So it is the real goal of every human life to reach the Master. Our prayer is not just pointing at our own self. It covers the entire humanity. When we say ‘we are yet but slaves of wishes’ we are referring to activities of the lower mind which is always turned towards desire satisfaction and this puts a bar to our advancement towards the goal. So our prayer to the Master addressing it as ‘We’ and ‘Us’ reiterates that we are part of a whole and not separate and isolated beings offering this prayer. Thus turning towards spiritual life is the beginning of real life towards the goal.

In the same message “Tasteless Taste of Mergence’ Master states, “ *Liberation can make one free from all the earthly bondages. When a person wants his evolution, Nature helps him.*” So, when we cooperate with nature by turning towards spiritual life, nature too helps us in reaching the goal because it is a universal activity and goal.

Now we come to the last part of the topic where Master states **“The highest state of Spiritual Life is ‘Life in Life’ which lies hidden in life itself”**

In silence speaks, under the title ‘Life’ master gives explanations as under “ *Life means liveliness. It is to live with a heart. Life is only that which is*

connected with living. The living with which this life wants to remain connected is eternal and immortal. If we merge our life in that life it is then the real life, where there is neither bliss nor sorrow, neither pleasure nor pain. In essence, the real being which is shrouded over with worldliness, or the heart which is inclined towards only pleasantries, should be turned round. The heart to be His."

In the message 'Love-Universal' Master states " *Life is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being*"

From the above explanation given by the Master on 'Life' we understand that this ***highest state of 'Life in Life'*** mentioned by him, is that when our spiritual life is totally merged in that life which started from Divinity, it is then the real life. At this state there is neither bliss nor sorrow, neither pleasure nor pain. That is the highest state and our real goal of human life. Master states that all our Abhyas lead us to that Life. One can experience this state in deep meditation, momentarily, when one gets absorbed in Divine consciousness. The highest state is achieved only when one gets totally merged in Divine consciousness throughout losing his identity to the finest extent possible.

In the same message, Master states that, " *Everybody likes freedom (which means liberation or freedom from bondage). But few take care to acquire 'freedom from freedom'. This higher stage is the result of total submission to Master Supreme.*" In 'Efficacy of Raja yoga', Master explains that " *This higher stage is reached when consciousness of freedom is also gone*". That is the highest state of 'Life in Life' which lies hidden in Life.

Pranams