

"Accepting turning towards spiritual life is the beginning of life and the highest state of it is life in life which lies hidden in life itself".

Dear Brother and Sisters,

My Humble Pranams.

The statement has been taken from Rev. Babuji's talk "Tasteless Taste of Mergence", Showers of Divine Grace.

I have broken down the sentence by The Master in 3 parts. It addresses the What, Where and How of the Spiritual Journey. I will list the 3 parts and then elaborate on each in subsequent sections.

1. How does the Spiritual Life begin- how does it start: Accepting turning towards spiritual life. So **"Acceptance"** is the very first step.

2. What is the end state or highest state: Life in Life - state of Turiya

3. Where can this end state be found: It is hidden in life itself.

So, Master has stated that the beginning of spirituality starts with Acceptance and culminates in the highest state of life in life. While the problem is stated, he also speaks in later sections how this state of "Life in Life" can be achieved.

I will now elaborate on the first point of "Accepting turning toward Spiritual Life"

"Acceptance" is about basic Viveka to know what is right for us and what is not. That we cannot forever be leading a purely materialistic life immersed in the charms of the world is Viveka of the absolute basic levels. As Master put it in the same article **"Life is not the life we are living. There is something beyond and beyond"**.

For all of us in this system, this Acceptance in some form was the first step. We could have landed in so many other systems that are out there in the world - but for our good fortune and possibly good karma, we got an opportunity in this system. The triggers for that initial thought could have been different for different people - for some it was possibly some sad event - for e.g passing away of near and dear ones which momentarily brings in conditions of transitory nature of existence, giving rise to feelings of vairagya waking them momentarily from the deep slumber of Maya. Some people are able to latch on to this short lived state of transitory nature of things and thus take the right direction.

For others it could have simply been apta vachna and the openness and willingness to listen to someone they consider close – because a person who is close by is saying – there must be some truth in it – so lets try it out – and so starts the journey – with that first acceptance. For many it may have been simply curiosity to see what it is.

Having joined the system of Natural Path, the Acceptance then is now of a different nature as compared to the initial thought of getting into some spiritual system per se as explained in the previous para. Now it's about we accepting to sit in Meditation – which is also the beginning and the first step in following the Natural Path. Over time we develop the Viveka to sit against all odds, against all pulls of the material world.

The summary here is "that" initial thought, that Viveka for acceptance has to arise somehow, then by good fortune we may be led to a path to a spiritual life in which there is the potential to reach the highest levels by adopting the right means.

2. What is the end state or highest state: Life in Life - state of Turiya

Rev. Master has widely used such phrases in his talks. Death of Death, End of End, Freedom from freedom. Such phrases are generally used to bring more clarity on the context it's being spoken about. One word indicates the finite and the other word indicates an end to that finiteness, thus opening limitless possibilities with no boundaries.

Such is the word used by Master "Life in Life". It can also be read as Goal in Life because the highest aspiration that anyone can have is to reach the Goals they have set for themselves. Once that Goal is reached, then the life can be called the Real life.

In our system it obviously means Goal of our Spiritual Life. The Prayer itself starts with the first sentence as "O Master, thou art the real Goal of Human Life"

I have taken the following excerpt from the book Goal of Life, Pg 10 to elucidate further on the point

"The first sentence of prayer in our system is "O Master! Thou art the real goal of human life". We are saying that the human life culminates in God. Here the shift from traditional and common thinking is clear. We are not talking of God who is far away from us but who is an integral part of the human life. God has been alienated from our day-to-day life by all religions and any God oriented activity as duty is considered as something additional to the mundane functions. This is the cause underlying the present day morass of cultural, social and spiritual afflictions. We should know that the sphere of God is not something far away from us, but includes everything and all aspects and activities of our life are connected with Him alone. Not that people have not understood God, it is a very simple thing which has been forgotten. The Gita says that "In whatever Form a man worships him, he gets him in that very Form". But the common difficulty is that people do not worship him in any Form, but instead worship only the form, whereby the reality at the root disappears altogether. This is really the greatest blunder. Against this background, the approach of Babuji Maharaj is that the consciousness of God is something we should be aware of all the time. We ought to know THAT which keeps us going all the time. Who is that God? The peace we have in our heart, calm that is within".

Rev. KCN Sir had written a poem on Life in Life. I am not aware of the context in which this was given by Rev. Sir, but I felt it brings out the futility of the mundane life in terms of running after elusive and ephemeral goals or even eternity. It brings out the impermanency of life's experiences and no matter what we do, we cannot keep it for eternity.

*The glorious even tide of things, Puts to despair the hopes of eternity;
The wisdom of the ages years after, Permanent that eludes all;
Beauty is evanescent; Though stones represent
Life is like lightning flash that Remembers the instant in a prolonged memory.
Fortune smiles on the instant by being Encased in marble poem and in the painting
Eternity is missed for it is more elusive than The instant that flies past never to return.*

This Poem explores the contrast between the transient nature of existence and the unattainable ideal of eternity. The poem acknowledges the fleeting nature of beauty, life, and even wisdom, while simultaneously yearning for something lasting and meaningful.

In a way, I felt that this poem emphasizes indirectly that the only Life that is worth striving for is the Life in Life that Master has aspired for all of us to achieve.

3. Where can this end state be found: It is hidden in life itself.

The life referred here by the Master is the mundane day to day life. In other words, The real Life is hidden in the mundane Life. Its not far off somewhere else, its to be found out right here. As Master has put in one of his talks "Turn your head and its there, but you must not come back". How do we find this hidden Real Life in Life itself.

The system that we follow via the methods prescribed, Master's support through Pranahuti and following the commandments are the surest means of finding the Real life. However while we get the taste of it, we still need to "Develop" a taste for it. There is a profound difference between "getting a taste" and "developing a taste". Develop a taste means that we understand and appreciate the subtler and the finer aspects of it which can only happen over a period of time if there is consistency in our approach, otherwise we will always "Get a Taste" of it but never "Develop a taste" for it - thus severely limiting our progress.

This is felt in our meditations too - during the meditation its relatively easy to be in thought of the Master - in other words we are getting a taste of nothing less than the Mergence itself (State of Turiya), but shortly after the meditation is over we are taken over by mundane thoughts. That crossover is the most challenging phase and if we are not able to generate any takeaway in this crossover phase, there is a risk of we losing whatever we gained and then we wait for when we will get the taste again.

Remembrance during and immediately after meditations, has to keep trickling into the subconscious and eventually develop into Constant Remembrance. Otherwise, this cycle of getting repeated experiences can continue endlessly. Also, if we do not think and apply the Masters commandments in day to day living, we would be stuck in this endless cycle. Therefore following the commandments in letter first is very important. Following it in spirit is automatic as incremental progress accumulates. This forms the bedrock for our spiritual journey tremendously improving our chances for finding the real life that lies hidden in life itself as Master has put.

In Conclusion: In many ways, the topic of this seminar invokes similar thoughts and feelings as that of the third commandment **“Fix up your Goal which should be complete oneness with God, Rest not till the ideal is achieved”**.

Fixing up the goal - This is the beginning of the process of reaching the Goal itself. Until we accept that that's the Goal, there is no chance of we ever reaching it.

Complete Oneness with God – Life in Life

Rest not till the ideal is achieved – The Real Life i.e the ideal or Goal is hidden in life itself and can be discovered by following the methods as prescribed in the system. Master's support by way of Pranahuti does not allow us to rest, continually pushing us ahead in our Spiritual Journey.

I am grateful for the opportunity given to present my thoughts on this topic.

Pranams ,
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