

## Seminar 30th April, 2026

Dear Brothers and Sisters, humble pranams to you all on this auspicious occasion of Pujya Babuji Birthday Celebrations. The topic of the seminar **“Physical and mental troubles do not tell upon spirituality”** is taken from the message delivered by the Master and published in Showers of Divine Grace titled ‘Craving of the Soul’. With the Master's blessing, I humbly share my thoughts and understanding on the topic in the context in which it was stated by our Master.

In the topic of the seminar, **Physical and mental troubles** refer to pain and sufferings experienced by us at body and mind level. In the beginning of the message, from which topic has been given, the Master explaining the cause of our physical and mental troubles states **‘Man is generally charmed so much by the environment as he has made for himself unconsciously, that he seldom thinks of rising above it. But how is this to be made possible? When we ponder over it, we find we have set up in us a community of thoughts, feeding it with impulses, nurtured in the nursery of the brain, views from all corners resound the same note in their ears giving additional strength, and intensifying the effect of the environment further. This helplessness of man may be treated as his defence.’** This explains that Man is a product of both environment and thoughts. The condition of both our physical body and mind is determined based on what environment we move in and what thoughts we breed in. Master explains that we have set up in us a community of thoughts charmed by the environment we move in and get entangled in it. When we view the external world of objects with a dualistic perception that is formed out of the Independent Identity created by our ego, it creates a complexity of tangled network of thoughts. Further, due to the operation of twin currents of attraction and repulsion, our experiences, thoughts, actions and reactions leave impressions, emotional residues, ideas, and opinions forming layers of impurities on the subconscious mind. When we feed

our internal environment with similar thoughts and impulses repeatedly, the impressions become deep-rooted, converting them as our habits, behaviours, attitudes, prejudices etc., creating layers of grossness. Thus, our thoughts and actions, influenced by the environment, spoils the entire internal structure and keeps us bound to our own creation helplessly. We experience pain and sufferings in the form of physical and mental troubles due to the individual networks formed by our own thoughts and actions.

In the topic of the seminar, **Spirituality** refers to our individual spiritual pursuit or journey to free ourselves from bondage which is the ultimate cause of pain and suffering and also to realise the true essence of reality within. In our system, this includes our practice of mediation and purification methods given to us by our Master for regulating the tendencies of mind and shattering the individual network. When we adopt the ten commandments as a way of living by accepting all miseries and suffering with gratitude, it also helps us in all our dealing with the external environment. After delivering the statement given as the topic of seminar, Master states “**My Master unequivocally declares ‘Spirituality is My responsibility, as practice is your responsibility’**”. This reiterates that our spiritual pursuit or journey to reach the ultimate is not just an individual effort. If we do our practice regularly and sincerely, the Master too extends his support to us by diverting the Divine grace in the form of Pranahti to help, direct and guide us in the spiritual path and make the transformation possible.

Therefore, with the above understanding, when the Master states “**Physical and mental troubles do not tell upon spirituality**” it would mean that the pain and sufferings experienced at body and mind level will not have any impact on our spiritual pursuit or progress. However, if we read the statement of the topic together with the previous statement made by the Master in the message, we will understand the context and the conditions in which Physical and mental troubles will not impact our spiritual pursuit. Master states “**There cannot be any breakdown in spirituality, if faith and desire for the Ultimate is there.**”

Master asserts that, if an abhyasi develops faith and intense craving for the Ultimate, the spiritual journey and progress towards the Ultimate goal will be without any failure or breakdown. But, how does development of faith and intense craving help us to ensure that the physical and mental troubles do not cause breakdown in spirituality. To elucidate it further, I would like to quote a few explanations given by our Master in his writings and messages. Master explains about faith in 'Reality at Dawn' and states **“Faith is really the foundation of the entire structure of spirituality. Faith in reality, faith in the right course you have adopted for realization, faith in the worthy Master whom you have submitted to, this is the rock upon which you must build your edifice of spirituality if you really aim at success.”** He further goes to explain as to what happens if we develop such a faith. **“You will thereby be possessed of an internal force, strong enough to shatter all the forces of evil that might be surrounding you. It will help you to draw fresh divine impulse whenever you require it.”** Thus, we understand that when we develop faith as required, it becomes an anchor that builds inner stability to face and shatter all evil forces. Master explains about intense craving and longing in 'Commandment 3' and states **“Our intention to reach the goal promoted our efforts, and since the Ideal was the noblest, the interest for it went on increasing till it developed into a strong craving. Then we began to feel impatient for it. When we get into this habit, the tendencies of the mind are diverted towards it with full vigour. Thus we come to the conclusion that for the attainment of the objective we have to create in us intense longing or extreme impatience, which forces our passage on to it, just as the Latent Motion did at the time of creation.”** Thus, we understand that when we develop intense craving or longing it becomes an anchor of direction that pulls the soul towards its source. This explains that development of faith and intense craving towards Ultimate are pre-requisites to ensure that the physical and mental troubles do not tell upon spirituality. If faith and intense craving for the Ultimate are developed, they act as two internal anchors - while faith allows us to face and withstand both physical and mental troubles, our intense craving directs and pulls us towards the spiritual

goal and ensures that such troubles do not impact our spiritual practice and evolution.

Now, we proceed further, to understand the pre-requisites for developing faith and intense craving towards ultimate. Master while explaining faith in "Reality at Dawn" states **"The very first thing to be looked at, seriously, is that the path we select is the right one, leading directly to our goal. It is, therefore, quite essential to have in our mind a clear and definite conception of the final goal."** This explains that in order to develop faith we should first have a clear conception of the final goal and then select the right path that can lead us to the destination. Master explaining the need to develop intense craving in his message titled "Raja Yoga" in "Showers of Divine Grace" states **"One thing which I especially lay stress upon is that the Abhyasi must cultivate an intense craving amounting to restless eagerness and pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success. But I fear lest one might come up saying that he has stepped into the field of spirituality not for having pain or unrest but for achieving peace and tranquility, and he may be right from his point of view. But from my point of view I would say the former is for those who have their eyes fixed upon the Divine while the later is for those who want to partake of the delight of intoxication, so to say. The latter is, however, not so difficult to achieve while the attainment of the former is not of course a child's play"** This explains that development of intense craving amounting to restlessness is possible only for one who has fixed his thought on the Divine and realisation of the goal. Therefore, to be successful in spirituality, one should initially develop goal clarity and fix his thought on the ultimate goal of "complete oneness with God", before he can select the right path and Master to develop faith, and make effort to develop his interest into an intense craving for the Ultimate.

In the above message, where master explains the need for developing intense craving, He also explains that if the abhyasi joins the system only for partaking the delight of intoxication to experience peace and tranquility, he may not be interested in developing intense craving amounting to restlessness and impatience. This happens when the personal goal and intent with which the abhyasi joins the system does not align with the spiritual goal for which the system is designed and provided by our Master. Master explains in 'Reality at Dawn' under the topic 'Goal of Life' and states that **“There are perhaps only a few among the masses who have ever given any serious consideration to the problem of life. Generally they take a narrow view of it. The only problem before them is to secure a decent living well provided with the desired comforts. In other words, to them the object of life is only to achieve the greatest possible comfort and prominence in the world. If they are able to achieve it, they think their life will be a success, otherwise not.”**. We have understood earlier as to how the soul gets bound to this world due to the individual network created by its own thoughts and actions, by forgetting its true nature. The primary problem before us is to free ourselves from this bondage. Master explains that when the abhyasi without giving any serious consideration to the problem of life joins the spiritual practice only with the intent of securing “peace of mind” and “good health”, and continues to give high priority to worldly matters and considers securing a decent living and greatest possible comfort as their primary goal, then spirituality takes a back seat. If spiritual goal is not ones' primary interest, as stated by Master, it is difficult to develop faith in the system or intense craving for the Ultimate. Moreover, if abhyasi practices methods that are given, more as a ritual, only as and when time and health permits, it is possible that he may tend to temporarily suspend or skip the practice when physical and mental trouble arises till it gets resolved. When this continues for a prolonged period of time and he finds that his personal goals are completely unaligned with the spiritual goal of the system he may altogether discontinue or quit the spiritual practice. This explains to us that, when the personal goal of the abhyasi is unaligned with the spiritual goal and one fails to

develop faith and intense craving for the Ultimate, it can lead to breakdown in spirituality when physical and mental trouble arise.

We should understand that, the root cause for this tendency of the human mind to primarily focus only on worldly duties for achieving greatest comfort, and to leave aside the spiritual evolution is due to ignorance that individual Self is part of the Universal Self and also due to duality created by the Individual ego by identifying itself with body and mind and considers itself as a separate entity from others in this Universe. Master provides clarification on this point in "Silence Speaks" and states **"For our final success it is certain that both the phases of life, the worldly and the Divine, must go side by side, equally resplendent. We must fly with both wings out-stretched."** This explains that if anyone feels that they can be successful in life merely by focusing on worldly matters leaving spirituality, they are mistaken. This dual thinking caused by ego, tries to make us fly with only one wing and eventually crash leading to a "tangled" and frustrated life. We must fly with both wings by leading a worldly life and parallelly pursuing spirituality by developing faith and intense craving for the Ultimate.

Thus, when Spirituality becomes the foundation on which the body and mind experiences life, our spiritual practice remains independent and unaffected by the physical and mental troubles. Further, when we consider the illuminating witness and self within as the Master and owner of the body and mind and ourselves as a trustee, then we tend to consider all physical and mental troubles only as indicators or diagnostic signals provided by the Master for identifying the root cause of such problems and bring in necessary changes in our lifestyle, behaviours, habits and dealings to handle them from a spiritual perspective. This converts all physical and mental troubles as a fuel for growth and will not tell upon spirituality.

**Pranams**