The understanding comes when the seed at the bottom is fried up.

Sri. K.C. Srikrishna

This sentence of the Master in the Message “Simplified system of spirituality” given at Bangalore on 30th April 1978 states that the understanding of the real nature of man comes after the seed at the bottom is fried up.

Master in this message states that “God has created the world so that every flower may grow in its right standard. But the vagaries of time have made it forget the purpose of God”.

Each and every human being has been created keeping in view a definite divine purpose but we have kept on adding different layers and started pursuing our own agendas. This has resulted in the original purpose being overshadowed and our running after trivial pursuits and materialistic enjoyments and pleasures. We have formed our own coverings at all levels of existence.

There are two divergent purposes for every human being. One the purpose for which he has been created by the Divine and Secondly the purpose which each and every person pursues. Only when the individual purpose is forgone does the original purpose or the purpose for which one has been created comes to the fore.

As Master states in the message “The changeless state is always there; but we are connected with the changeable, and either we take interest in it or reject it, and both of these are the links for bondage. We should rise above all these if we want to live life. Our method brings out these results if we practice it with interest.”

What is the primary purpose? As Master states “We have come out from Divine energy, and it has become our base. But it has gone out of sight which we have to revive, if we want to maintain ourselves”.

In order for us to revive the primary purpose one needs to remove all the coverings which we have

created for ourselves. One should try and get rid of all attachments and try to be moderate in all our dealings.

As Sri K.C. Narayana states “The primary consciousness being our true nature has to be awakened by fully roasting the seed of ignorance in the fire- Beej Dagdh. Thus alone one becomes a living dead or living liberated in this very life while still in the human body. In a nutshell it simply means getting rid of ego and notion of separate self/ soul”.

One in whom the duality is totally annihilated and only Prayer subsists is considered as liberated while living. One must also have the grace of the Guru and should be free of the idea of I and mine and should not be affected by doership.

In the prayer given by Revered Master it states that “O Master, Thou art the real goal of human life, We are yet but **slaves of wishes**.” The point to note here would be that we are slaves of wishes, not our wishes but wishes in general i.e wishes of our

parents, brothers, sisters, children, guru, friends, enemies and other persons with whom we have had contact either in this life or the previous. While influence of our wishes upon our beliefs, practices and behaviour is commonly understood the nature of this influence is very generally misconceived. We need to rise above from being slaves of these wishes so that we become a slave or bonded to the original purpose that is to return to the base. When all the wishes are gone the only wish that remains is to remain permanently in the state of prayer thinking of the Divine. This is the primary yearning one should have in order for us to live in accordance with the dictates of the Divine. Keeping this in mind Babuji Maharaj gave us his system which emphasises the need to be moderate in all our attachments and gives us the methods of Meditation, Individual Sittings, Purificatory process and the Night Prayer by which means a person can avoid adding up of further coverings on oneself.

Revered Babuji states “The purpose of Nature is that every soul must live a happy and restful life. If we go otherwise, we are spoiling His world. We should live a life like the coot and ducks in water. When they are out of water, they are free from it. Similarly, we should love all without getting soiled with attachment. Really speaking, in this way we learn non-attachment attachment”.

Revered Master further states that “My view of perfection is that humanity and divinity must go along side by side. Both lines are now in action, running side by side, parallel to each other. As a matter of fact humanity could never have worked so well unless it had proceeded along in conjunction with Divinity. It is for this reason that they say that God is within man and the same view is held by almost all religionists. Thus our ultimate purpose can be served only when we keep pace with divinity and link it with our line of humanity. All that we have to do now is to bring them into their original state or in other words to restore

them to a state of poise and tranquility, so as to keep up its link with divinity. The only way to accomplish it is by **introducing into them proper moderation** and we do the same in our system. This is the secret of nature which I have exposed herein, in order to bring people to a full understanding of the real meaning of complete divinisation of man" (Silence Speaks pg 391).

The system of Revered Master gives the different kinds of help required in order for us to fry up the seed at the bottom.

This is possible by assiduously following the methods set forward by Revered Babuji Maharaj.

By means of Prayer, we repeatedly try and remind ourselves that we are slaves of wishes so that we may slowly get rid to the same.

By means of the purificatory processes, we try and cleanse ourselves of the various coverings which

have covered so that the primary purpose comes to the fore.

By means of Individual sittings we take the help of the adept to infuse in us proper moderation and also to guide us towards the proper goal as stated by the Master. We should realise that the pranahuti infused in us, modifies and moderates the various behavioral patterns one has. It infuses and generates in us the heat required to fry up the seeds one has created for himself.

By means of Universal prayer we try and aim to be part of the Universal Brotherhood and be one with Divinity.

Humanity is presently following the path of Hedonism and is being racked by consumption. It is presently at the stage wherein evil is ruling the roost and satan being the son of God is certainly proving more endearing and powerful in the present day. As Dr. K.C. Varadachari is reported to have stated to Sri

K.C. Narayana “One should be prepared to walk through rivers of blood in order to achieve his goal”.

Man has to give up and rise above the bestiality governing him so that he lives up the purpose defined for him by God.

One needs to have firm belief in Divinity because the present day scenario is such that it is quite easy to become atheistic.

As Sri K.C.N often says it is quite easy to remember God when we are happy and grateful for what he has given, but are you prepared to be happy, thankful and grateful for the miseries and sufferings which God provides on the path of spirituality. Miseries and sufferings are the surest means of getting rid of the ego and coverings that each person has and this is one of the ways the Master gives us lessons in moderation.

Service is another sure way of burning ourselves so that we can give light to others. By means of

selfless service of fellow brethren we try and minimise the individual ego one has got thereby frying up the basic coverings and going to the root/seed of the individual. One has to serve his fellow brethren selflessly without any motive and irrespective of the sacrifices involved in order to understand the insignificance of individual existence. This realisation helps in burning up of oneself and is akin to the Beej dagdh that is referred to in the message.

Revered Babuji states “The easiest and surest means to achieve this end is to surrender yourself to the Great Master in true sense and become a ‘Living Dead' yourself”.

The feeling of surrender should not be cultivated by forced and mechanical means. It must develop automatically without the least strain or pressure. Even if a semblance of remembrance of the knowledge of surrender is retained it is not a true form of surrender. To live in a state of consciousness that is termed as living dead one needs to live where the

Master put it as ‘the whole habitation of desires get turned into desolate ruin, and the cup of the besmeared individuality is broken up so as to be incapable of holding anything in it’. (SDG.156).

There should be a total annihilation of self. This is one thing most people fear. If we go further as to what is being annihilated, it is not the existence that dies, but it is the sense of separation that dissolves. This annihilation of self is the basis of Vairagya and that alone enables us to live as living dead. There is a peculiar notion amongst us that a person who is a living dead will not have any fear of death. I beg to differ. The concept of death is entirely different from the idea of living dead and has to be dealt with separately. Relationships cease and one is not touched by pleasure, pain, greed, attachment, pride etc but still the fear of death continues. Such persons live and yet do not. They do their duty but never get soiled by it.

The concept of effacing oneself so that he lives as a living dead can be best exemplified by the case of Pujya Dr. K.C. Varadachari and this is amply reflected in the letters of Pujya Babuji Maharaj to Dr. K.C.V wherein he states "The joy in being Nothing in me" is of course a thing of great merit and must be grasped in true sense by a real seeker. But my view goes further on over the ideas of 'joyless joy in being nothing as mine or mine as nothing'. Now what does my Varadachari say to it? Does the living dead (in your sense as being 'in the Master or dead to one self) convey anything else? The question whether I have captivated you or you have captivated me remains pending still. How is it to be solved? I leave it to your arbitration. But mind! Please do not be partial in your judgement. Dated 10th April, 1957" In the next letter Dated 20/23 April, 1957 he states "Since I went to Tirupati, I find that I have begun to live with you. There is certainly the inflow of spiritual energy nearly all the time because you remain mostly in pious thoughts of eternity. I have every hope from you that

you will turn to be a spiritual giant and the people will be benefited by you. All you desire about the merging of senses will ultimately come to pass and the joyless joy for which you are endeavouring will be the outcome of your spiritual activities. The condition of being a living dead has been started. The vacuity which you have felt is due to the fact that senses are now being affected to come in the state of suspension. It will not be a long time before you will feel the effect".

One should try and emulate the Great and Revered Dr. K.C. Varadachari in this regard and we should be in a position to state that we have reached the goal. The goal is a continuous march towards Infinity and there is no end point here. This is possible only in service to the divinity in humanity. One should try and make this world the kingdom of God. This should be our goal and this is possible only through plain and simple living. Life should be an endless process of learning and educing.

Master in this message emphasises the fact that without the support of the master it will be not be possible to determine our true nature. Revered Babuji further states in the same article that “Things come and go but what lies in between these two is our real condition”.

One should try and arrive at this real condition by taking the help of the master as also following the practical methods prescribed by him. I submit my thought humbly in this regard and hope my fellow brethren will forgive anything which is incongruent.

Thank you,

Pranams