“The understanding comes when the seed at the bottom is fried up” (Showers of Divine Grace, 2006 Edition, Pg 36)

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The above message is taken from the message “Simplified System of Spirituality” delivered by the Master at Bangalore on the eve of His 79th Birthday Celebrations. I share a few of my thoughts on this topic.

Master says in the same message that “Things come and go but what lies in between these two is our real condition. This changeless condition of ourselves is the end of all spiritual activities. Blankness is another expression for this condition. The whole system is vacuumized in the end, and man becomes a real man. It has been found difficult to define “man”, but when we add the word “real”, it defines the beauty a man should have to belong to.” (SDG Page 36)

Our goal is to become a real man. My understanding of this statement is that a real man is one who is just and balanced. As such, the goal should be to become just and balanced under all circumstances. We do get to experience this balance during our meditations. On the other hand, we tend to give attention to what are the thoughts coming at the time. This leads to a thread by itself and we either take interest in the thoughts coming at the time or try to reject it. Master has often said, “best way to get rid of them is to be unmindful towards them and treat them as you treat uninvited guests” (SDG Page 68). He says “Our method brings out these results if we practice it with interest” (SDG Page 37)

The methods of the system of SriRamchandraji Maharaj of Shahjahanpur have a definite purpose and bring about the promised result provided they are followed with *interest*. Goal clarity requires that we keep away from such incidents or company that takes us away from the remembrance of our beloved

Master. We should avoid going out during evenings as far as possible, because, by doing so, it will not be possible for us to follow three of the methods to be practiced, namely, purification, Universal prayer as well as bedtime prayer. The next day morning meditation also gets affected because we came home late the previous day. In the end, we feel guilty that we are not able to live up to the Master's expectations. Practicing with interest means that we should be serious in our efforts to better ourselves and avoid paths that lead us away from the Natural path.

The most common complaint of most abhyasis is that they get thoughts related to office and family. Master offers the solution to this problem by saying, "We are all family people, but we must be moderate in all our dealings. 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." (SDG Page 37). The

Manasarovar program conducted regularly helps us understand these attachments. Being with nature, we understand our nature of being dependent on the Divine and what prevents us from being so.

The concept of trusteeship also needs to be understood for the development of due attachment. We must surrender all our belongings both physical as well as spiritual, so that we have only the remembrance of the Master with us. We might get nervous to do this. As Master puts it “Nervousness, you should remove yourself. A warrior is never nervous on the field, because he has some aim before him” (SDG Page 38).

Once we learn to ignore the thoughts, the experience of meditations is more predominantly felt. The next thing that needs to be practiced is to maintain the feeling as far as possible during the day. It has been a practice of mine to read the article from which the thought of the day has been given in the diary. Trying

to be in that thought for as long as you can helps you understand your condition better. It also helps in keeping unnecessary thoughts from encroaching. Listening to Master's messages also prove helpful in this regard.

Master says, "In our sanstha, the reality is infused into the abhyasi at the first stroke. It serves as a seed for further growth which, under the watchful eye of the Master, goes on developing, unaffected by the scorching heat of adverse circumstances. But it remains for you to keep on watering it by your constant remembrance, which is the only instrument to ensure speedy progress in spirituality." (Satyapadham – Remembrance, Silence Speaks Page 291)

It is this seed that needs to nourished and watered. The nourishment to the existing seed that is a bundle of attachments to family and finance needs to be taken away gradually. The importance of Pranahuti

lies in this regard that it makes us realize our true nature that of being dependent on the Divine. Master says “To live in that state is human culture” (SDG Page 41) and that “To achieve such a state, hundreds of transmissions and prayers are prescribed” (SDG Page 41)

Finally, as Master says “This is the way we remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.” (SDG Page 36). This is when the understanding of our goal of life comes. The work is His, The doer is Him, The enjoyer is Him.

The Natural Path given by SriRamchandraji Maharaj requires courage to follow. The Commandments given by Him is the yardstick of measuring our progress towards our goal. This system is simple, but it is definitely not easy.

I end this topic with the following quote of the Master

“One thing which I especially lay stress upon is that the abhyasi must cultivate an intense craving amounting to restless, eagerness or 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 that the former is for those who have their eyes fixed upon the Divine, while the latter is meant for those who want to partake of the delight of intoxication, so to say. The latter is, however, not so very difficult to achieve while the attainment of the former is not of course a child's play.” (SDG Page 93)

In the service of the Master

Srihari