

SERVICE AND SAHAJ SEVA SAMSTHAN

- Dr. K. Madhava

It has been along time since I have started meditation and my pace of learning in this spiritual science seems to match the pace of slow learners for whom Sahaj Seva Samsthan is running Bodh School.I have been involved with Sahaj Seva Samsthan right from the beginning and my understanding of the word 'Service' is undergoing gradual changes and still is in the process of evolution. Spirituality is said to be simple, but complicated minds seemed to have lost the capacity of understanding Reality.The first basic point that took a long time for me to understand is the gap between the language we use and what we really mean. That means there is no harmony or coherence between thoughts, words and deeds. We talk of ideals but don't live up to the ideals.Firstly it may be that mind lulls you into a state of complacency or belief where talking of attitudes like Satya, Ahimsa, Karuna, Viveka, Ten Commandments is equivalent to full understanding about them. Many seem to be in this category (forgive me if I am judgmental or I may be wrong in my perception). These people are fooling themselves.Secondly some people have no

intention of living unto the ideals. One cannot do any thing about it.

Thirdly is the group to which belong the abhyasis who are painfully aware of the deficiencies which prevent them from living unto the ideals. These people earnestly try to overcome their deficiencies by doing their sadhana with love and devotion. Rev Master in his article Spiritual way of life in Showers of divine grace has mentioned "It is necessary to adopt means, which may promote the feeling of peace and calmness of mind of the individual man. What we have to do for the purpose is to introduce proper adjustments in the mental tendencies of the individual, which in effect is the proper moulding and regulation of the mind. This is possible when the individual mind develops up to the state of the universal mind". So the problem with majority of us is lack of development to the state of universal mind. Everybody who has tasted Pranahuti and who has felt the presence of the Divine in the deep core of the heart knows intuitively that we are extraordinarily lucky to be guided by an All Powerful Master. Otherwise how can a consciousness, which has become gross through the effects of various actions through various innumerable lives, perceive Divinity in our heart so effortlessly? But the main problem seems to be lack of willingness to own up the condition blessed by The Master.

What does owning up of a condition mean? A few

examples will make it clear what owning up a condition means. It really means the feeling or attitude which becomes part and parcel of our being and we are not even consciously aware of it, but when the situation arises the attitude or feeling comes to the fore front and the wisdom is used in that particular situation. The knowledge we gain during meditation has to be used in our real life situations otherwise it is as good as not having it, or in other words we have to live a life befitting to our status of spirituality. Suppose you are carrying a sword and when a robber tries to rob you and you don't use it to protect yourself, then having it becomes useless or meaningless. Similarly when a condition blessed by the Master does not make one tackle the problems successfully in real life situations, like living as per the maxims of the Master, the exercise of Spiritual training becomes a wasteful activity or not in tune with Sri Ramchandra's consciousness.

You go to a music teacher and he teaches a raga and you sing along with him. Now you only know about it in a superficial way but when asked to sing again you will not be able to sing it. You come home and practice the raga daily and gain some proficiency and when asked you will be able to sing well. But in your mind you are still aware that perfection has not yet come in singing it. You practice it again and again and a stage comes when you become completely confident and you will be able to

sing it without any practice whatsoever. And after savouring the mastery of it you are no more excited about it and it goes into your subconscious mind and you are not even conscious of it. This is the stage similar to owning up of the condition. Even in the middle of the night if you are called to perform you will be able to sing effortlessly. All these phases one passes through while acquiring any skill like performing an operation, or learning to drive a motorcar or learning a new programming language in computers. Similarly during spiritual training due to the grace of the Master one feels charged and feels enlivened due to a new awareness totally alien to the grosser consciousness one is accustomed to. Take for example, feelings of Viveka where everything concerned with matter is felt to be transient in nature and divinity is felt as a soothing and peaceful presence, which is permanent and eternal. But this awareness does not get translated into behavioral change. One continues to indulge in activities like developing relationships with property and friends which are transitory in nature and continue to live with attitudes like laziness, pleasure seeking, neglecting the sadhana etc, which is contrary to the imperience of the Viveka because owning up of the condition of Viveka is lacking.

Thus owning up of the condition is an important part of sadhana. Owning up becomes possible by practicing and fulfilling the following conditions like,- Introspecting and

finding for ourselves what our faults are and then making a calm and determined attempt to become free from them,

- Practice all the various practices advised by the Institute not ritually but with sincerity and earnestness.
- As the practice matures and as the mind remains in touch with the spiritual feeling, which is blessed as a condition for longer periods, its effect gradually sinks into the mind and gradually becomes a part of its nature.
- When once the condition of Viveka is owned up to as much a degree as possible, one's actions will cause further movement towards the goal. The actions become natural without causing any weight on the mind thus befitting the status of a viveki.

But it must be remembered that owning up of a condition is not all that easy .The mind at various levels puts up a stiff resistance and it is a really a battle and only real faith in the Master and one's determination to mould oneself ensures success.

Now because of blessings of the Master and the labor put in by the Guide or Trainer many of us are blessed with the condition of Universal Mind. But there is deficiency in the owning up of the condition.Now what are the practices or means of the owning up of the condition of Universal Mind? This leads us to a question "What is the state of mind of Universal consciousness?" This we can

learn by being in the company of Masters. The striking features which many of us have observed in such a mind is that their consciousness is totally oriented towards our spiritual welfare and is totally dedicated to action for our benefit irrespective of their personal problems or their state of health. In one word it is SERVICE.

That is their natural state and they cannot be but That (i.e. always doing Service or waiting for opportunity for rendering Service). Universal mind and service are the two sides of the same coin. One cannot exist without the other. Since growth in the consciousness of the universal mind is infinite, the nature, depth and dedication in service is possible of infinite refinement. So to own up the condition of the universal mind and achieve further movement Service is the only means left for the Abhyasi. Any abhyasi who does not embrace this means he has not understood anything about the spirituality, leave alone living in the consciousness of Sri Ramchandra's Consciousness. Now what are the main obstacles in rendering services?

Firstly, our attachments to comforts are the major obstacle. We have to constantly remind ourselves of the Master's saying about gird up our loins. Secondly, we are afraid that if we donate liberally or spend lot of time in the service of the institute or Samsthan, what will happen to children's financial security? What will my spouse and other members of the family say?

The first case indicates lack of faith in the Master and faith in our own capacity to provide the so-called security, comforts for our progeny. It is a myth, which we should get rid off as quickly as possible. One should not wait for another Tsunami or earthquake to be liberated from this illusion.

The second only shows that we give more importance to temporary relationships neglecting the eternal friend nestling in the bosom of our heart. We have to only look around and see that when the actual time of need arises our offspring and relatives desert us and live in far off America (to carry out their so called dharma of earning their daily bread).

The third most important obstacle is gifted to us by the so called philosophers, vedantists, advaitins and people of similar ilk, who claim that spirituality is a personal pursuit and one should be unconcerned with society. This is so well entrenched that we are not prepared to heed the call of the great Master who said that Service and Sacrifice are the twin pillars on which one erects the temple of spirituality, love being the foundation.

How does service help in the owning up of the condition?

All the great saints have said that realization means Know thyself. Whereas Rev.Babuji Maharaj has exhorted us to "forget thyself". When we do service with a sincere

heart with the thought that we are serving His children our consciousness is diverted away from self and during this time the Divine consciousness which has been infused into us by the Divine Master will effect our mind and mould it to become a proper tool of the Master.

If we do not do any service we remain conscious of our selves always and do not give any space for the Inner Divinity to bring about any transformation thus wasting all the effort of the Master.

Gradually and slowly sincere efforts will bring about our transformation and help us in owning up of our condition and fulfill the purpose of the Great Master.

Finally I say that if one is not prepared to serve and actually does not do it, he is disagreeing with the fundamental tenets of Sri Ramchandra's Consciousness.

Of course, it has to be remembered that Service from the vital plane where one craves for the name and fame does not fit into the spiritual scheme at all. It has to be selfless where Kartrutva Bhava has to go.

It has also to be remembered that all faculties, Buddhi, Manas, Ahankar and all levels of Mind like Annamaya, Pranamaya, Manomaya, Vignanamaya and Ananadamaya and all motor and sense organs have to be offered in His Service. In one sense you live for others.

One has to somewhere begin Service and go into deeper

and deeper levels of dedication in service to the Master and His children, to deserve to live in His consciousness.

Sahaj Seva Samsthan is the other side of the coin of ISRC and one cannot ignore it.

I close with a prayer for His blessings for better understanding and practice of His System for all of us.
