

In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop

Vidyadhar Joshi

Namaste,

I feel happy to share my little understanding on this profoundly deep sentence of the Master taken from His message “Love Him who loves all.” Master says, “***Spirituality ends in Divinity, and Divinity ends in its Real Essence. Man after liberation gains nearness to God; and enters into a sphere where even Silence is silent. Liberation in body is also a chapter in spirituality. Material science cannot explain further after matter is left out. Spirituality is a sort of feeling or consciousness of the Highest. It is the doorway to enter into Divinity pure and simple i.e. the Highest Evenness all along. In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.***”

Master has attempted here to give a definition to Spirituality and stated that it is a sort of feeling or consciousness of the Highest. We all are fully aware of our own self, but we cannot for sure say we are aware of Highest always. The very fact that any awareness or awakeness or feeling is coming from within the heart, indicates that the “thing” we are consciously feeling has to be within us. So if we get the consciousness of the Highest, then the Highest is within us. This awareness is the first realization that happens with the practice of Natural Path aided by Pranahuti. Hitherto, God is a subject which is outside of us, both intellectually and feeling wise. We tend to think of a super power, omniscient, all powerful being somewhere out there. The first doorway to enter Godly consciousness opens when we are made to transcend this, by a deep feeling within of calmness, poise, balance and unending bliss. The Highest, the Master is within me, hidden inside this petty blob of awareness which I call my “self”. Yet, when I am aware of the Master and fully in His consciousness, at that very moment, the ‘I’ is the Master and not this “self”. We experience this state but not continuously live in it. Conversely, being aware of my self alone, I am not the Master. This is what I understand, Master means, “***we***

are and we are not' as also 'we are not and we are". I put this in one way that we are the Master when we are not aware of our self is the truth just as we are the self when we are not aware of the Master.

From the awareness of self to the awareness of Master alone is the journey of a sadhaka. We have certainly tasted both these states. In the waking consciousness, the reality(of our state) is in between. I say that the self is aware of the Master within, the degree of awareness and its intensity varies and this is the journey or yatra of the sadhaka until awareness of Master alone will remain and the self is dissolved in toto.

Master uses the metaphor of drop, river and ocean. I understand that the strong awareness of self is when the drop is aware of itself. In this state, the drop deludes in his own creation as the only reality and revels in this illusion. Such is the state when a person is not seeking God and does not consider spirituality as a Goal worth pursuing. The physical reality which is meticulously cultivated and nurtured by the gross self is self hypnotizing. This is when we find the statement of Master from craving of the soul so relevant. ***"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 this is to be made possible? When we ponder over it, we find that 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 is the predicament of the drop to begin with. It is then that Master Himself comes to the rescue and we are given a taste of Pranahuti. The imperience of Pranahuti, sows the seeds of Vairagya in us. If we can correctly practice the system, the awareness comes with practice that there is something more in life. The material reality we have been pursuing is only part of the Reality. There is something beyond the material pursuit more worthy of pursuit. This awareness is when drop starts to sense the Ocean. I am using the word "sense" because it is only a vague feeling one gets about the grandeur of God or Master or Reality, which is also not fully comprehended. Gradually as we become sensitive to His Grace, we

feel the great wonderous of Love of the Master in our heart that is unalloyed and pure. The unconditional love leaves us in a state of awe and wonder. The drop is becoming aware of the Ocean. It is the duty of this drop who is partaking this nectar from the Master to exhort other drops to develop a taste of this authentic love of God which is readily available. This is the commencement of the idea of service or the drop becoming a river.

I make a slight digression here to reinforce one point. There are many who seek God realization as their goal and adopt various means and claim success as they deem they have achieved. That is why we hear many people hear the term 'realized soul' rather flippantly. However, the method one adopts and the Goal one perceives is also important. Feeling satisfied with merely doing our sadhana or for that matter any form of worship towards God as duty, is not enough. There is a sense of enjoyment in these pursuits where one's ego or self is not sublimated but sometimes even dangerously grows beyond bounds. Master writes in the message, Efficacy of Rajyaga,

***“There may be methods to suit the temperament of particular individuals, but which may basically be wrong, or in other ways inefficient, and may serve as a toy for a child to play with, only to offer him a temporary lull, but which may lead him further to temptations for more and more enjoyment of pleasures and happiness. But so long as he remains held up by the charm of it his progress gets frozen. He may well be compared to a frog in the well which thinks its own narrow sphere to be the whole universe. But if our present level inspires within us a consciousness of a higher type of happiness of infinite character, we may be awakened to the idea of going further into the sphere of limitlessness.*”**

It is Pranahuti that awakens us to go further in the sphere of limitlessness. The drop truly becomes aware of the Ocean of Bliss, the Master, the Reality. The craving starts and we seek nearness to Him all the time. It is the duty of the sadhaka to keep this craving alive and intense. That is what we call orientation towards the Master. While Pranahuti helps us to find our Base and make us aware of our lowliness, we must also consciously

maintain humility throughout the course of our journey, remembering Him as the doer, knower and enjoyer. In feeling His significance lies the key to our insignificance.

Master has expressed the Goal differently in “Yearning to reach Ultimate” as follows. ***“Now, what is there? Greatness! No! What is the Destination, where we have to reach? It may, preferably, be called insignificance. If we chose to designate it as such, it is an insignificance, of which we know nothing! and Greatness of a sort - viz, Similitude, where no knowledge of Similitude itself is to be found. And this, dear brethren, is the Real Essence!***

If we consider ourselves great, we put up a wall to that Greatness, where we have to arrive. We create a bondage, so to say, that becomes an obstruction on the path. What's the harm! When we assume greatness, we start considering others as low (insignificant). Now that path, which we have to trudge, also gets closed; and we are wholly lost to all intents and purposes. Somebody takes it on his mind that he excels someone else in some particular way: that assumes various forms; and we strengthen egoism for nothing, without getting anything in return. We blow our own trumpet in our own thoughts, and lose a lot in the process.”

Putting this in context of the message of this seminar, I may say that drop becoming a river should still retain its humble position of an insignificant drop who in the course of its journey invited, inspired and lead several drops towards the Ocean of the Almighty. Master is the epitome of this perfection of humility when he says, ***“This insignificant being is seeking fellow pilgrims to march on the path of freedom. My longing to get fellow travellers is only for the sake of rendering service to help their safe arrival at the Destination.”***

Beloved Master, Pujya Babuji Maharaj is a perfect example of a drop, a river and an Ocean simultaneously. He exhorts us as a drop to join the journey, serves us as rivers do to humanity eternally and His consciousness is the Ocean we are seeking oneness with. Sri Ramchandra Consciousness is unalloyed and unconditional love and it is an ocean because we feel its vastness and omniscience and we are wonder struck by this Ocean. It just beckons us to become one with it. A

drop is made of water and so is the Ocean. In the human context, the metaphor of water can be taken to mean selfless love.

The question is, how does a drop which has tasted this love, become one with the ocean? Master says, somehow the drop should become a river. After having awareness of His love for us, we expand our consciousness to encompass the universe. This act unfolds and we aspire to see Master's benedictions on each being on this universe. A sincere universal prayer is the surest means to love the Master and the best way to serve Him. This act of service, yet again should be done in the capacity of a humble servant. Humility not maintained and ego not surrendered at the feet of the Master, can quickly turn into worst form of Gurudom, usurping the Master. This would mean the river thinking its an ocean. A river has the capacity to take several million drops along with it. Yet the river is insignificant in terms of the ocean. This we must never lose sight of. The establishment of universal consciousness can happen only with ego getting decimated, otherwise it is only an illusion of service.

He warns of such a fall. In the message, "Path to righteousness", He says, ***"It is very sad in the present state of society that they have given up the idea of service and taken to the idea of Masterhood instead. History tells us that we have grown from poverty to power, and from servant to Master. The idea of Master, is pregnant, really, with the idea of service but generally our saints forget it although the very idea of service has brought them to their present state. When the basic idea is forgotten, the structure falls off, and there remains neither servant nor Master."***

A drop becoming a river and then becoming aware of itself as the river, will never merge in the Ocean. We must know that in the plains of Africa, there are rivers that swell and grow big but ultimately diffuse and disappear in the land itself. This is akin to a person swelling his ego that he is a great servant of Master and eventually taking to masterhood.

Truth is that our devotion for Master and whichever way we become deserving to serve Him, is ever like the devotion expressed by the legendary squirrel serving Lord Rama to construct the bridge across the sea using its puny body. This example helps to stay humble. After all a

river never fills the ocean. It is vice-versa. It is the ocean that causes the drops to form a river that empties itself back in the ocean. Similarly, it is the Master who foments that love in us, making us to break our ego barriers to love others and exhorting other drops to join in the course. The act of becoming a river from a drop is a tough task. It is essentially shattering our ego and products of ego, namely: prejudice, hatred, envy and a host of negative emotions towards others. Master says, "**just remove the hatred and universal love is there**". He also gives the method with an analogy that if a liar wants to get rid of lying, he should start speaking truth. So must we love others to remove our own prejudices. Puja Sri KC Naryana, I recall once said, "Love Him who loves all" should be taken to mean, "Since He loves all, so should we love all". In such loving we find an expression of service to Master to see everyone also loving Him. This is the basis of our universal prayer and also commandment 9. **Mould your living so as to rouse a feeling of love and piety in others.**

Feeling of insignificance growing and changing to feeling humble servant of Master is how a drop will develop capacity to become a river. The universal prayer is an exhortation for other drops to realize their insignificance and develop real devotion as well. A river only serves and it has no consciousness of itself other than restlessness to merge in the Ocean losing its identity. That should be our cherished destiny.

Summary:

- Self is a drop
- A drop can be aware of itself and the Ocean
- Master is the Ocean, the source of unending bliss and unalloyed, unconditional love.
- Master or Reality, like an Ocean is beyond comprehension
- Feeling of insignificance of self and feeling significance of Master should be the underlying attitude always in sadhana, lest ego can grow rather getting sublimated.
- Drop becoming a river is in the sense of becoming an instrument in the hands of the Master to serve Him as much is our capacity. Similarly we should develop the capacity to inspire others with a force that attracts them to Reality

- Pujya Sri KC Narayana, in one of the talks said that even as we should make our hearts as temple of Master, we should becoming moving torrents of rivers to serve the fragrance of His love in other beings as well.
- A river serves as much as it can along the path it blesses and ultimately it loses its identity in the ocean.
- Similarly we should serve the Master's cause and ultimately lose our identity in Him.

A concluding thought for this message to ponder on. We have always seen the example of Pujya Babuji Maharaj, referring himself as merely a tool in the hands of His master. This is the perfection at human level as He writes in commandment 10. ***“Human perfection lies in realising the Master as Master in true sense, and oneself as His slave devoted entirely to His service.”***

Pranams.