

“We must never be disappointed of the Divine Grace”

(Silence Speaks, Second Edition, pg 313)

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My dear brothers and sisters,

My humble pranams to all of you.

The topic of today’s seminar is “we must never be disappointed of the divine grace”

If we put a question to ourselves whether we are following the above advice or not we find that majority of the times the advice is more followed in the breach.

Any dissatisfaction over any situation or with any person indicates our state of mind of being disappointed. Any complaint against anything however trivial it may be shows that we are disappointed.

Our psyche presumes that God should somehow support our viewpoint or bring about circumstances or situations which are convenient to us. Even a small wish is not fulfilled we get into the blaming game. Even after starting doing meditation serious efforts to consider getting liberated from being a slave of wishes is not seriously entertained.

In short we have created a world of our own, a network, and we want events or situations to unfold as per that network.

Few examples- a)one wants that his salary be raised as he feels he deserves it and he feels disappointed if his wish is not fulfilled,

b) One is laid with fever or a minor illness and is disappointed with the pain and discomfort and also that it is not getting cured quickly, he is also disappointed that the doctor is not doing the job properly,

c) If the career plans of one's children do not go as per plans one is disappointed,

d) If the marriage plans of one's children and subsequent events do not go as per one's wishes one is disappointed,

e) If a certain political party wins an election one is disappointed,

f) If a particular dish in a function is not as per one's wish one is disappointed,

g) If an A/C or fan does not work in summer one is disappointed.

In fact the list can go on endlessly.

What is the basic cause of this disappointment?

The basic cause is the ego or the sense of separate self.

But once one takes to the natural path and has a clear conception of the goal which is to achieve negation of the self, and one has diverted one's attention towards it, the vibratory pattern of thoughts in our consciousness undergoes very rapid changes. With one's resolve and the

catalytic influence of pranahuti the remembrance of the presence of Divine Master starts dominating in our consciousness and the world will look like as if one is in a dream.

When the feeling of His presence is dominating in one's consciousness and one gives a very high value to that vibration, mundane problems and disturbances loose their capacity to make a mark on our consciousness.

Here I would like to quote Rev Babuji Maharaj from the book SDG article "sensitivity and experiences"

"Then there are other examples which may be spoken of as states of higher category. Love or attachment of heart, whether mundane or Divine, in proportion to its intensity reduces the experience (sensitivity) and expression of physical penury: and still beyond and above a

certain limit, attachment of heart and mind obstructs the most profound physical experience altogether. An anecdote about a prominent scientist is well known, that he was so absorbed in his work that his dog ate his lunch and when in the evening his servant on enquiry told him that he had eaten his lunch and empty plates were taken away for washing by the servant, he (the scientist) was satisfied just that in a state of self-oblivion he had forgotten having eaten his lunch. Whether some body treats it as a state of high level or low level, this story is certainly true at the level of human experience.’<sup>1</sup>

In the same article he further states

“It may be asked as to what constitutes the standard of personal benefits finally after all! A hungry person considers food as personal benefit: but the scientist forgets his hunger in his fondness for his work. It may be remarked here

that intellectual benefit has precedence over physical benefit. There is yet another anecdote about this very scientist that his dog upturned the lamp on his table, and the labour of his about 20 last years of life got reduced to ashes in no time. It is stated that the scientist just patted the dog and said only 'you do not know what great harm you have dealt to me'. It is also stated that Lord Christ, in this very strain, prayed for his killers: 'O God, pardon them for they do not know what great sin they have committed'. Here even intellectual and emotional benefit also weighed lighter as compared to spiritual benefit.”<sup>2</sup>

The most important point I am trying to make is that after a pranahuti session we are blessed with the presence of Divine Master in our consciousness, it may in the form of silence, or a feeling of joy, or a feeling of vibration or a thought

related to Master, or it may be an inexplicable feeling of wonder or reverence.

If we treat that state of mind as the most valuable one rather than our ego and its prejudices or its possessions, then we will be marching rapidly towards our goal.

We must nurture that divine impulse in us by sincere meditation, purification process, points A & B meditation, 9 pm universal prayer, and bed time prayer.

We must everyday try to review our performance of following the Ten Commandments, and if we keep practicing thus, negation of self becomes a certainty and then we will be able to follow the dictum of Rev Master that “God is the supreme Master and His will must be carried out in every respect”

Pranams

References

1. Showers of Divine Grace – P 170
2. Showers of Divine Grace – P 171