

**The present question before the world is how to lead a happy life. But the difficulty comes when we move forward backing towards the Sun.**

**----Atul Mishra**

In Commandment 8, Rev. Master says, “A happy disposition is a state which percolates its effect upon the lower layers and purifies them. This is a state which may aptly be taken as that next to the Divine. Fixing our thought on it means taking into account that which is our final goal. In other words, we begin from the point beyond which remains but that alone.” So, as profess by Rev. Master, happiness is not what we ordinarily understand it to be, it is a Divine state, and ONLY by fixing our thought on it, i.e. by seeking and keeping the company of the Divine, it could be realised. Moreover metaphorically embedded in the second sentence of the seminar topic, He puts forth a common mistake which makes easy task a difficult one. He says that if we go on adopting the means which are contrary to the goal in view, we will end up making things more complex for ourselves and will not have the desired result which is being happy here. If we are looking for the Sun (i.e. the source of light) where the light of the Sun is falling, we will not find it. We need to look for it in the direction from where the light is coming and not away from it. Similarly, happiness couldn't be “found” away from the source of it but only by being into it. In the subsequent sentences, he highlights the inadequacy of intellect in this direction, as it is knowledge based and thus limited in nature and suggests taking a broader view of the things and widening their horizons. He emphasises that this will help embrace the Reality or That alone. But if perchance we fall upon means which go on adding to our limitations and bondages, we shall remain away from it.

So now the question is how do we take up the broader view of the things and widen it?

The normal fallacy is to look for happiness in the world of flux by acquiring something. It could be objects of comfort, name, fame, power, money, intellect, etc. The psyche which works behind this tendency to acquire something to be happy is essentially a feeling of lack of something or incompleteness in oneself. When we get the object of our desire we become temporarily joyful (impression of happiness in the normal sense) as there comes a sense of fulfilment or disappearance of lack/wanting for a brief period. But soon it bids goodbye. The same object which brought us “happiness” no longer remains the source of happiness as a new “lack” or sense of unfulfillment in the form of a new desire props up. And this cycle goes on. Had it been that particular object we would have been happy always after having it. But we are not. It means it is not the

object but something else. In this context Rev. Masters also says in Voice Real "So riches, of course, are for certain things, you can purchase so many things, do anything, you can have a car, airplane, anything, it is for that. And suppose no riches and you have got the airplane, and car, and everything, that means you are happy So what is the real thing? Something behind yourself, that is you are something behind yourself, not as you look." So it is something other than the physical act of acquiring an object of desire from where the happiness sprouts. The actual source of happiness doesn't reveal itself that easily. Why do we fail to realize the actual thing behind the thing? In Commandment 2, He explains the difficulty in seeing it. Rev. Maser says, "An important point in this connection is that a thing when observed continuously begins to fade away from sight, and only its reflection remains, which to finally disappear. The reason is that matter possesses the capacity of seeing matter alone. The capacity to see beyond lies only in the finer power which is beyond it (matter/mind)." In the current message also he points out as He says that "intellectuality works in its own narrow sphere." The mind puts its limitation on anything it observes. It binds us in its own notions and dogmas. This blocks the grasping of the essence. Master says, "Grasping can only be done if you become all of Him."

So what is that which lies behind everything? He gives the clue in the same commandment, "Now generally the grosser form of a thing alone is open to view. By constant observation, its grosser form melts away after some time and only an imaginary form remains in its place. This too by constant endeavour disappears from sight. Finally, all things which had swelled up the original point will be lost sight of. This state can be achieved by the continued practice of doing everything with our thought resting all the while on the real point which forms the very basis of existence... It is in fact a state of consciousness. Though consciousness is present at every step, yet this one is higher and superior." So essentially it is the consciousness of a higher order leading to the Reality which lies behind everything conceivable and perceptible. This is the source of happiness experienced by an individual which is mistakenly taken as coming from the object of the desire. So staying in this consciousness of higher order which we may aptly say as "staying in the Consciousness of Master", we may expand our boundaries and cross the binds of Mind/Intellect. The boundaries of mind cannot be crossed by mind itself, one has to take help from higher centres.

So is this intense state of contemplation a mere mental exercise or there is a practical and correct way to imperience this state of Divinity. He says, "The process they should seek, which may be the subtlest for the Subtlest and that can be 'Yoga' alone. Our system which we call 'Natural Path', stands for it. There

are researches in the field also and my Master Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh (U.P.) India has remodeled the 'Yoga' in a way that somehow you may come into contact with the Divine speedily. The main feature of the system is that we get plenty of help from the Master. Simple meditation is prescribed, which helps all along in the spiritual pursuit." So as professed by Rev. Master, the union of an individual's thought with the Divine thought, by simple meditation prescribed in the system (in the heart) is the way forward. He explains elsewhere that the promise of Sir Aurobindo of bringing the Supramental on the earth for transforming or broadening the thinking of a man is not sufficient. It is only the Divine help in the form of Pranahuti which can bring the needed transformation.

Towards the same effect in Efficacy of Raja Yoga, he states "The main artery of Almighty with the idea of creation is working through it. (i.e. Heart)... Invisible motions descended from the main artery for the creation of the universe, and they spread like showers in the big vast circle. These revolving motions constituted the world no doubt, and we see the forms created by the Almighty through the invisible motions all round. This clearly proves that we are connected with the force of power which effected such wonderful results as we see in the world. Thus, though diversely related with each other, all things are finally connected with one and the same thing..." These revelations by Rev. Master clearly affirm the presence of divinity behind everything and our Master has given an extremely simple technique of connecting with it in our hearts. He further points out that, "We have limitations created by our own force of will(Mind/Intellect). That is why we find our inner circle of the heart separated from the things said above." This is what Master has pointed as, "The intellectuality works in its own narrow sphere."

The next few paragraphs which I am again quoting from efficacy of raja yoga only are meant to stir up serious contemplations in our hearts towards the pearls shared by Rev Master. They also provide a clue related to what Master says regarding broadening of intellect and embracing reality.

He says, "Consciousness is not our goal. It is only a toy for children to play with. We have to reach a point where consciousness assumes its true form (i.e., what it really ought to be). We have to make a search for the mother tincture from which medicines are actually prepared. We are searching for the potentiality which creates consciousness, and if that too is gone then we find ourselves on the verge of true Reality, pure and simple. This philosophy is too high to be described adequately in words.

Do you understand when I say we have to find out 'potentiality'? What is its origin or where does it come from? It comes from tam, the last resting place of a true yogi. It is not one of the three gunas but an expression of the condition at the stage as explained in the book Imperience Beckons. The liberated souls partake of it - the real thing just described - according to their rank and state. The impression held by certain philosophers that liberated souls do not possess the actual consciousness but only the potentiality for it is wrong and misleading. No doubt the liberated souls develop their power so much that they utilize both consciousness and potentiality any way they like, but really they are above both, and then only follow liberation. If you have got potentiality developed in you, it means you have got something which is far away from the idea of Nothingness.

Philosophers generally want to drag others along their own line of thought. But to me, it appears that it is not the proper way. It is really the practical experience only that can help one to realize himself. No other way or method, no book or scripture, can be of any avail in this respect. What a diversion from reality would it be to call the realization of Oneness or Nothingness as the realization of truth. Truth has its own definition. But where we have to arrive at, finally, is beyond everything.”

To conclude, true happiness just like Divinity is unknown. It is limitless. It cannot be captured by thought/mind which is limited in nature. It could be best understood as our innate nature. It can't be achieved or reached. It has to be realized or recognized. It can only be done by becoming one with the source of happiness i.e. feeling and living with the Presence of Divine/Master in our hearts. Only this can give a permanent sense of fulfilments and completeness in our hearts thereby realizing true happiness.

Pranams.

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