

“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”

--- Meghana Shah

Namaste Dear Brothers and Sisters,

Let see first part ---

People do not know the real purpose of life? What do they want to achieve? What is it that they crave for? After getting that they will happy? Or just think what next??

Today for many people “real happiness” term is not clear. They really do not know what real happiness is.

Many people look externally for Happiness. Is it ‘real happiness’, or just pleasure seeking or enjoyment? Is it temporary? Or ever lasting? But problem is for many people happiness is --- a list of desires like goal related, money minded, imagination, just pleasure seeking satisfaction. Do all these lead to happiness? Just see deep within you?

1. Let us see, someone has decided to reach a certain goal in his or her career. Hard work after that and forgetting everything else, reached desired goal --- happy enjoyed that...now what next?? He really does not know what he will do next. He cannot sit peacefully. What is the meaning of this happiness? He cannot even stay happy after achieving goal.
2. People go after that pleasure seeking or satisfaction desires. That is all temporary, after you fulfil that desire what next? Arising of next desire and more desires. It is never ending process. And people will be stuck in this cycle. They will not be satisfied. They like to go enjoy but do not want any pain. They will complain and hold others responsible for their pains. But they only suffer in the process. We believe that by seeking pleasure and avoiding pain we will feel happy. And to an extent, that holds. Pleasure is a brief feeling that comes from something external while happiness is an internal state of mind. Pleasurable experiences can make us feel happy, but once the experience is over, the feeling is gone. Happiness is a feeling that is self-sustaining.

3. Happiness or unhappiness lies in imagination or thinking. To prove their point of view they give examples like the one following: A man has a two-storey house; on the right is a five storey building and on the left a thatched hut. When he sees right, he feels unhappy and when he sees left he feels happy. As such happiness does not lie in possession of sensory objects, but in imagination they advise people to look towards those, who have fewer possessions and be happy. If you look towards people having more wealth and possessions, you will always be unhappy. It is unkind to regard one happy by imagining that one is better than the poor and the unhappy. Further this attitude also satisfies the sense of pride of possessions that we inherently have. This can never be called happiness. (Bodhayanti Parasparam)

The ancient Greeks had two different words for happiness — hedonia and eudaimonia. To explain these terms in just a few words, hedonia is what we **take** from the world to be happy. We call it a pleasure. Eudaimonia is what we **give** to the world to give us happiness. We call it happiness. This is the self-sustaining, internal, state of mind. (from dalai Lama)

Happiness also has a sorrow. The reality of life is that we all experiences difficult emotions and circumstances. How much we struggle or give importance to sorrow, pain, fear it will create more suffering and fear.

So what to do?

One should keep attachment with God only who is the source of energy, who is complete And detachment form materialistic things. Always be in present and gratitude towards god for lovely life and have enough satisfaction.

Pujya Sir says, “Here lies, the great teaching our Master who grants us a first experience what happiness is and we imperience what bliss is. Happiness is a state of consciousness. Consciousness is the essential characteristic and attribute of the soul.” So Happiness is an internal state of mind and attitude to which we have to develop during life. If you

understand this, you will search for it and then you grasp it and last you will put it into actions.

We should adopt moderation in ourselves to certain extent that we remain in peace, balance in all situations. We lead a life with basic principles of life. We get it through by following Sri Ramchandra's 10 commandments at fullest.

Second Part:--

But the difficulty comes when we move forward backing towards the sun

Here Master is giving us message that we know where we have to go and we know what the right direction is, still move backward from the God. (God's nature is similar to that of the Sun. His love flows to all in equal measure. One who loves God also begins to love all and draws all towards the Divine.) Means we just entangled in Maya and due to this effect we just think and understand in own narrow sphere. And we cannot get out from there and think out of the wall.

So we have to peep in to our inner self and go through our diary and contemplate on it surely we will realize where we are stuck.

We have simply to unfold ourselves and restore our own Balance which we had lost. How simple it looks when we say that we have restored our BALANCE! I would appeal to every one of you to kindly think about whether we have restored our balance because we are in an unbalanced state. We are restless. Unbalanced because of several attachments and bondages, several ideas about ourselves, our egos, our notions, our idiosyncrasies.

1. It is of course a very simple thing, but it becomes very difficult to follow, because with unbalanced state we have created intricacies. Intricacies here mean essentially attachment. Attachment to anything other than the Divine is the intricacy we build on our soul. The cocoon of the silkworm is being built, have been built by us regularly. This example Babuji Maharaj mentions elsewhere and says we have formed or put ourselves into a cocoon. It becomes difficult to come out of it without breaking the cocoon.

2. For breaking the cocoon, We have to cultivate our mind, Through the cultivation of the mind,

We should learn to take the broader view of things and widen it so that it may be able to cross its own boundary.

Your mind is like a garden. You are the Gardener. Your mind garden was cultivated by you and your experiences. Depending on your attitude and course of life, your garden might look a little wild. Some flowers here, some weeds over there.

Observe What Is Growing

First, you need to get to know your garden. Sit down in the middle of your garden and watch what is growing. Are you growing love and devotion towards God? Is there a corner with weeds like anxiety, jealousy, and prejudice, disturbed mind?

Pull the Weeds

Cultivating your mind garden is tough, especially when it comes to cutting down overgrown weeds. Whenever you start noticing emotions, attachments and thoughts that are blocking your progress, understand that, work on it and take it out. You will feel pain at times and it will be uncomfortable, but if you can let go then there will be no more suffering from them.

Plant Flowers — Let In

After removing unwanted weeds, let's planting seed of inner strength, compassion and love, devotion, service towards the god. We have to keep watering frequently. That way we can able to grasp it.

3. As Master says in "Peep into Reality", **we should rise according to the needs of the times and employ ourselves better for the good of others though this service is subordinate to the spiritual progress.**

Pujya K.C.Narayana Sir states that **I wish that you all see the light in the day. The light of the day is He. He doesn't express it openly. The hope of the day is He and His method. He has no form as I have put it in "Path of Grace". This is a personality which has no personality. Which has no persona. All of us have got persona. Some masks on our head, on our face.**

We are not prepared to reveal our real selves to others. But atleast we should do it with reference to the Master. If we don't learn how to pray in all humility, I do not think we do more good to ourself than others who might not have known the Master.

The silence has been speaking more eloquently than speeches. But do we have our ears tuned to it, which is the Real Condition?

The Real Condition of the ear is to get it tuned to the Divine. The Real Condition of the eyes is to see Him alone.

To speak of Him is the only thing that your tongue can do. To do service to Him through your hands and feet is all that you have got to do.

That is the Real Condition.

Owning the Real Condition means only this and anything other than that is a materialistic approach or mechanistic approach, which does not help us.

I pray that all of us see the light of the day – the Master and with firm determination move on the path of Realization.

Pranams,