

“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.”

Respected brothers and sisters,

Namaste. I seek your permission to share a few thoughts in my understanding of the topic in the spirit of bodhayanti parasaparam.

This topic is taken from the message **CLUE TO REALITY, delivered at Channapatna on 20-02-1972**. This message was given by Pujya Babuji Maharaj almost towards the end of His physical life and Master is appealing to the coming generation as to what is goal of life, how to lead life and the difficulties that are faced. I feel it can be aptly said this question is for all the coming generations.

The question “**how to lead a happy life?**” arises in our mind based on our goal in life. The object of human life (or) purusharthas are classified as Artha, Kama, Dharma and Moksha in that order.

1. Artharathi: They are people who are purely artharathi e.g, they want to become millionaires or billionaires or want only materialistic comforts. Their happiness lies only in that. Does it really lead to happiness or give happiness all the time? Pujya Lalaji Maharaj in the article, **Knowledge – Happiness (Journey to Infinity)** defines happiness as **“Happiness is experienced where it settles or dwells, and misery is experienced when it moves or is removed from there by force.”** For an artharathi, all the time and energy is spent on earning and later protecting it. As long as one’s desires are fulfilled in earnings there is happiness and once the thought shifts to protecting it, there would be fear and anxiety which is the opposite of happiness. People are also burdened of financial security. When we do not know what happens the next movement or the next day, where is the security? We are born with empty hands and leave with empty hands. One should realise at least during these pandemic times that financial security is like a pot of rice hanging from the ceiling as in the story of Brahmin from the Panchatantra story. As long as the thought is settled on the confidence, one experiences happiness but once it is lost, there would be restlessness and fear. Where is the happiness in this case? So we have to question ourselves, how much of artharathi are we?

Contentment, dependence on the Master, moderation in terms of leading a contented life (as we are all family people), earnings fulfilling Commandment 8 are what we feel with the backing of the Master during our sadhana.

2. Kamarathi : They are purely driven by pleasures, love, affection, desires etc. Desires and other excessive attachments cause stress and strain on our heart. One behaves like

beasts of burden in such situations and lose discrimination in the process. Master in Commandment 4 writes, **“Further, hearing of the nice acting of one Jamila, he was tempted to go to the theatre. He went there and witnessed the show several times. The coquettish movements of Jamila captured his heart and he was induced to attend the show again and again. Everything of Jamila began to attract his heart. This led to the commencement of love. Now he further to pine over the same thought, giving further strength to it by turning it into his habit. The network thus began to grow more intensified. The habit excited in him a tendency to look upon every similar thing as Jamila. Now he began to think of having money sufficient enough to satisfy his lusty desires, but the constant thought of Jamila offered him no time for earning money by lawful means. He at last began to think of stealing but at the same time feared prosecution and imprisonment. But the thought of Jamila had caught him so tightly that he at last resorted to stealing an unfair means. Now imagine what he originally was, and what he has finally been led to, by the effect of his thoughts which had entrapped him so tightly. Similar incidents added further to the intricacies of the net, giving greater strength to it by the effect of his thought, which fomented them all the more. The grossness went on increasing. Its resultant effects led to the development of further evils like passion, anger, lust, etc. In short, a complete conglomerate was formed. The retracing from it can now be effected only by the process of casting away all that he had taken in previously, and by removing perversion of thought by fixing it firmly in the right direction.”**

Earlier people used to go to cinema halls to seek pleasure. These days they are brought right into the house as entertainment in the name of Netflix, Prime Video and YouTube so much so that even food is had while watching these. These creep in to our meditation as well as at other times provoking us to continue the pattern.

Pujya Dr K C Varadachari said ours is a dinner civilization. **“Simple food, food that has not been got by ill means or cruelty, food that is wholesome and Sattvika, food that will promote spiritual thoughts, moderate and sweet or pleasant rather than pleasure provoking and passion-and-desire-increasing, is basic to the proper maintenance of our bodies. It will not accumulate darkness within, and will make all organs obey the supreme consciousness and unknot the whole and link us up with the Divine.”**

Kama and Krodha are given by God and have to be moderated by assiduous practice of Point A and B meditations.

3. Dharmarthi: They are driven by duties, principles, conduct, way of living etc. Excessive adherence to one's own principles makes them bound rather than giving freedom. It might lead to fanaticism and looking down upon one's own. One's desire for dharma might provoke for keerthi and binds one's thoughts in that direction only.

Pujya Sri K. C. Narayana garu mentions, **"Dana is what is given to the eligible persons or institutions for the welfare of the society at the appropriate time. Dharma is what is given to the needy. Both these acts should end not with a feeling of having done something with an explicit expression through acts and words that we have not been able to do much more"**

Commandments of the Master are the principles that one has to hold on to. Those are the guidelines for the right way of living.

4. Moksharthi : People seek liberation as goal of life. Master says liberation should be our minimum goal. Our goal should be oneness with the Master which gives true happiness. That is the first line of the prayer, **"O, Master! Thou art the real goal of human life."**

So what is happiness? Scriptures describe three forms of happiness. They are Adibhoutika, Adidavika and Adhyatmikata. 1) Adibhoutika – The happiness that is caused by the disposition of mind settling on the elements of Nature. This is the material happiness.

(2) Adidaivika – caused by fate or gods.

(3) Adhyatmikata – Spiritual happiness is nothing but steadiness, settling and peace.

(Reference: Journey to Infinity)

Master is the Sun who is guiding us on the path. When we look directly at the Sun, there are no shadows or is minimal. The grace of the Master is always there but when the attention is always on the shadows that's when the difficulties arise.

1. When the disposition of the mind is on the material things, the happiness is short lived. The difficulties come either as happiness or sorrow as both are short lived. As we have seen above, money, pleasures, fame everything falls under adibhoutika. When I look back into my past I observe it as the mix of happiness and sorrow (as how we perceive), nothing permanent. I feel happiness and sorrow are two sides of the same coin.
2. **"We have really buried true religion in the grave, only, we clap hands in the name of religion and do nothing else. The real spirit is lost and only formalities remain in its place. Outward forms and rituals are only things that remain open to view, which are followed with extreme orthodoxy and tenacity without even the least touch of reality. Our faith in reality has thus diminished to the point of extinction. It**

is rather twisted into forms and rituals alone. Gradually it degenerates into bigotry or prejudice which has unfortunately become the permanent feature of the present day religion". (Reality at Dawn). This is what Master refers to in the next subsequent sentences in the message when He says that dogmas will do you no good and they will attach you to their own narrow sphere.

Just as one blames god/gods for every unwanted thing happening in life, they blame people with different beliefs or ideas. Prejudices are built which causes disharmony.

Pujya Sir said "Master held that sufferings, are caused by undue attachment and being attached to one side of a duality and expect that to win always is as silly as being attached to throwing a ball in the air and expect it never to come down. It will not happen. In fact, operating in this divine way, in which we see things more of a game, works much better. Our Masters have adopted it, and had equal passion for life as any of us and for sure they had better results" (Mind can be known by mind and Divinity can be known by Divinity)

Master further down in the article emphatically talks about the Natural Path where simple methods are prescribed for an individual transformation and how the world will become a paradise again.

This is totally a new system which gives freedom. We have to accept the system, methods and its teachings as is and not interlink with the previous systems we have followed.

"The place to find God is within oneself and more particularly in the heart and not in externals like belief, dogma or dictates of the organisation. Our faith and understanding of the Master's works is that we can experience and imperience the eternal Master within. It is not by a set of correct beliefs or creeds but by sadhana we realise our oneness with God. It is not the dogmatic belief in the Master but our personal relationship with Him is the way" (They are mostly dogmatic instead of godmatic – Pujya Sir)

We are family people and sometimes end up doing things we are least inclined. I would like to share an anecdote of Babuji Maharaj regarding the same. **"There was absolutely no touch of rigidity at all in His worldly life, instead there was only ease and naturality. Once at the call of His old and orthodox mother, he went to the wedding of his children's dolls. His mother asked him to put a mark of tika on male doll's forehead. He did and resumed his smoking of hukka after coming back. An abhyasi-brother asked him, 'Babuji even you are caught in such difficult situations. When we are compelled to go to temple with friends or family, finding**

no escape, we too presuming you to be present in idol, offer worship.’ He at once said, ‘please do not establish me in an idol. My Lalaji sahib has brought me free, so please let me remain free. Secondly when I have to perform such an act for the sake of my mother then my eyes are not aware what my hands have done because my sight has merged with that of Sri Lalaji Sahib”

I would like to recall an incident that happened when I newly joined the system. I just had an idea of the methods. During a discussion with one of my relatives, it was mentioned that a relative of hers showed a photo of Babuji and asked her to pray for anything that she wants. I was hurt definitely knowing that we cannot bring Him down to a photo/statue and seek materialistic comforts. One should always be alert of such bindings.

“We are yet but slaves of wishes, putting bar to our advancement” - the next two lines of prayer tell us where we are standing.

3. If we think that this path is difficult, the very thought would not even let us fight the sloth in the first place lest practicing the meditational methods. As a mark of humility if we think that we cannot reach the goal or we cannot seek oneness with the Master we would be defying Master’s statement and also the negative thought will work its way through our practices. If the goal of life is not clear, the meditation sessions are also similar. Mind does not allow us to settle on one thing that we have to meditate on.

“There will be difficulties for progress in yoga sadhana. Despair, hopelessness will be felt. Patience, dedication and complete faith in attaining the goal should be there. Here comes Master’s support and assistance” (Adhyatmika Lakshyasadhana – Pujya Sir)

Determination to do sadhana and following meditational methods completely depends on one’s viveka. **“Whoever moves one step towards it (Goal), the goal advances ten steps towards that one.” (SDG – Sensitivity and Experiences)**

We might easily fall prey especially when we are sick or going through misery. A couple of years back I was going through intense pain due to Trigeminal Neuralgia. My uncle out of his concern for me, called and told me that his guru has a cure for this and wanted to take me along. I immediately remembered Pujya Sir’s words to look for the shadows and situations that test our faith in Master. I politely refused and remembered about the Commandment. Such situations keep repeating until the lessons are learnt.

Pujya Sir in the article **Path of Pain** mentions, **“I know that every time I have experienced something like bliss, there was at least the fear or apprehension of losing it somewhere on the periphery of that experience. I have learnt to pay a lot of attention to the shadows in such situations I was in and always yielded to the**

Master in the most submissive manner. It is not because of any masochistic tendency to torture myself, but because such shadows represents the earth, that's the ground. No one can ever manage his own shadow and there lies the need to surrender. We find that Pain is not only the way out, but the way in and down. That is the reason thinkers like Plato have asked us not to look up the screen to which the light is getting projected where we see our own shadows but to turn back to the Sun from whom the light is emanating. Such a Sun is what we have in our Master and we should turn towards him and not the shadows."

The words further down in the article, "the main feature of the system is that we get plenty of help from the Master" makes us recall the support, assurance, love one feels during an earnest prayer. We have to completely yield to Master and only look at the Sun and not the shadows. The last two lines of the prayer, "**Thou are the only God and power, to bring us up to that stage**" will teach us how to lead a happy life. True happiness is when we remember the good task that has been done and work for its continuity as Master mentioned in the previous lines of the message.

Pranams