

“Our duty is to grasp it firmly and stick to it at all cost. The renunciation develops automatically in our system.”

By Meghana Shah

My humble panamas to all brothers and sisters gathered here,

Seminar topic is taken from “**Craving of the Soul**” Message on the Eve of His 82nd birth day celebrations at Malaysia.

“A person is born to an agriculturist/cultivator, and adopts the way of life accordingly. He starts going to fields with plough and bullocks, and produces wheat and corn etc. laboriously. Just this way of life begins appearing as dear (interesting) to him, and he starts devoting time to the same. Apparently (by way of apparent ornamentation) he performed and kept on doing his duty until finally death over look him and he went out of life and world. One duty he certainly performed, but the other duty remained unperformed. If together with this worldly duty, he had devoted also to that duty, which constitutes the purpose of life, would it not have added charm (beauty) to mundane affair of life, and both things, worldliness and the spiritual life, had run side by side!” **(Fly With Both Wings—Path to Perfection – ch 4)**

According to Natural Path teachings, our life has two parts – the worldly life and the spiritual life. Pujya Lalaji Maharaj, rediscovered the science of transmission and insisted that it should be for the householder and not for the sanyasis. So, here you find for the first time a blending of the material and the spiritual life, which has been summarized in one sentence: “Like a bird flying with two wings.”

In India, generally ancient time belief that renunciation happens only if we leave our house and retire to forest. But vairagya created under such circumstances is like forcing ourselves, killing our desires, not doing our family duties etc. which is not lasting. It can easily disappear with a change in circumstances, because the seed of desire still lies buried deep within the heart and may sprout again as soon as it finds a congenial atmosphere.

Master’s says, “We under the Natural Path system try to create such an atmosphere around us in our homes so that they serve the purpose of forests. What we do is to attach ourselves more and more to God, and the result is that non-attachment follows automatically as a corollary. We thus come to the state

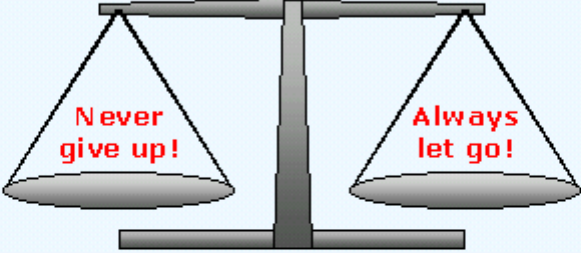
of Vairagya in a natural way without any effort on our part.” (SDG -Divine Pursuit)

There are some examples in ancient times, that persons have developed true vairagya while living household life. Raja Janaka, though he ruled a kingdom, was a perfectly dispassionate man. So were Raja Bhagiratha, and Raja Prahalada too.

I found that Patanjali yoga sutra 1.12 – 1.16 talks about Practice and vairagya, represented in the chart below. (Taken from SwamiJ.com)

Practice and Non-Attachment

Abhyasa and **Vairagya** are two of the most important foundation principles of Yoga. Abhyasa means practice and Vairagya means non-attachment. Balancing these two companions is a key to spiritual life, allowing one to pursue the subtler meditation practices.



Abhyasa involves cultivating a strong conviction, a persistent effort to consistently choose practices with actions, speech, and thoughts that lead in the direction of a stable tranquility (sthitau).

Vairagya involves learning to actively and systematically encounter, explore and let go of the many attachments, aversions, fears, and false identities that are clouding the true Self.

They work together: Practice leads you in the right direction, while non-attachment allows you to continue the inner journey without getting sidetracked into the pains and pleasures along the way.

(See Yoga Sutras 1.12-1.16)

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We are seeing here on one side “Never give up.”, means we have to do our duty given in the Natural path. Master told us that “Spirituality is my responsibility, Practice is yours”. Leave the result. As we practice, slowly it loosens up impressions, prejudices, and complexities and acquire some Viveka to see what is right. We see there is something more than engaging in just worldly activities. Something superior and we start moving towards the goal.

We should always let go our Mala, Vikshepa, complexities, prejudices, samskaras, and attachments by developing proper attitude towards sadhana

which contains devotion, sincerity, respect, reverence, positivity, discrimination, and surrender. It is like having a little flame of desire in the heart to reach the goal, and then slowly starting to experience benefits. That little flame starts to grow slowly and consistently into a burning desire to guide our life in the direction of spiritual realization.

Let's look at practically how that happens in our Natural path system.

“Our duty is to grasp it firmly and stick to it at all cost”

1. As we start our yatra from the first knot, we find that the major discriminative intelligence that has to develop is regarding the goal clarity. Every person who thinks about the nature of things and events knows that there is a higher power than us which seem to govern us. This awareness of the Source is the beginning and it is our duty to stick to them grasp that idea. (Path of Grace - pg 283)

Every individual has lot of impressions according their beliefs and prejudices. When a larger number of these impressions are accumulated over a period of time, they combine and become a habit. Everything that we are, is the result of habit. After we start practicing Meditation, we experience peace and calmness during sittings and satsangs and that gives us motivation to practice sadhana as Pujya Babuji Maharaj told us to do. Initially we are more attached to worldly activities, hence it is very important to stick to our sadhana (Morning Meditation, Point A, Point B, Cleaning, 9pm Prayer, Bedtime Prayer) with determination and strong will. Our thoughts, impressions, complexities gets weakened over the period of time. Master always told us, “If you move one step towards God, He moves 10 steps towards you.” Due to our discipline and regularity of practice, we observe change in our thought patterns as well as ourselves. Meditation practices becomes daily part of our life with so easily and we start feeling that there is something more to achieve in life than enjoyment and fulfilment of worldly desires. Our attention diverts towards the Goal. This is due to the continuous support from the Master. Continuing our practice is our duty that we have to grasp and stick to it as we understand the transitory nature of worldly things and develop faith in the Master.

“Pranahuti is unique in our system that though we tend to commit lapses and are irregular yet some force pulls us back to sadhana. Again and again like a mother calling the child who is wayward (stubborn) we are called back to practice. The experience during meditation is such that the tranquillity

however much not reckoned seriously by us it beckons us back to taste again. (Pranahuti book)”

In spite of so much help there are many people who have left the system, immediately or after sometime may be due to their lapses or old notions or ignorance. They may not be able to see the inward changes or may think that they are not able to accept the Master and our system.

Pujya Sir explained in [Meditation book](#), “The next thing for person to cultivate is that he should always look to the bright side of the picture and should not, at any rate, submit himself to the feeling that he cannot attain the goal.” Our Master is so humble and generous to help us and to lift us and ever ready to forgive us for our lapses and reasons for not doing it. Trainers in this system are also ever ready to help us in our progress and it is our duty to write in diary whatever we experience regularly and discuss with the trainer.

2. “Our present degenerated state is the reaction of thoughts, and by the help of thoughts alone will we be able to evolve our-selves. So if it is utilised in Divine pursuit it will ultimately bring us nearer to our goal. When the goal is before you, this means that you are getting the air of purity, which brings freshness to you and prepares you for further progress. Once the initial step is taken, the other steps follow automatically.” (SDG -Divine Pursuit)

We should divert our activities and thoughts in constant remembrance of Master, through service, reading Master’s book, contemplate over it, take part in activities that are divine. Following 10 commandments according to our understanding. While doing so we will be more attaching ourselves to divine. If we involve ourselves, into right thing those are divine automatically we start detaching ourselves from worldly activities that are not necessary (like going to cinema excessively, eating outside more often, going to parties etc.). So further impressions will not firm and our lower vritties get reduced. By attending Individual Sittings, this state of mind automatically comes without any force to ourselves to come out of desires and wants. So slowly our thought is set on better and nobler. It is the first step of renunciation happens and it is become our duty that what we experience, grasp it and stick to it.

3. Sometimes it may happen that we might fall down due to the surrounding and outside environment, we get more attached to worldly activities and get

engaged in it. So it is our duty to see inward from time to time it's effect on us when we are not in divine consciousness, understand what are our thoughts, our behaviour with others, fear, emotions, attachments etc. We have to realize that and need to comeback with more efficiency. So it is extremely important to owning up the condition which are given in bhandaras, satsangs and during individual sittings. We have to hold that condition, contemplate on it and try to remain in it. As we progress our understanding also changes and our perceptions looking towards world also changes.

4. Each one faces lots of changes in circumstances during their spiritual journey as well as in material life, be it family problems, death of dear one's or illness or up and downs in spiritual organization but we should never give up our sadhana(Practice) and continue to work towards spiritual Goal, having faith in the Master. Without letting it affect us. If we grasp what Master is trying tell us through his simple system then it is easy for us to stick to it while attaching ourself to divine only.

Let's try to understand thru' example of what is attraction, repulsion (a feeling of aversion) and non-attachment (nor attraction and nor repulsion felt)

Think of three people who stopped eating meat many years ago. One is still attracted towards meat eating, when he sees that food, the craving begins. When he resists acting on that desire, and then let go of the desire, this is the *detachment*. Just killing his desire is temporary. The second person develop negative attitude whenever he sees in front of meat, how it is not beneficial to eat and all that thoughts start coming and there is repulsion. The other person also used to eat meat, but when he sees that, there is literally no reaction; the desire has completely disappeared at all levels of his conscious and unconscious mind. No attraction and nor repulsion. This is the meaning of *non-attachment*. Similarly there are so many things like that and we too will find that from how many desires disappeared in us still and how many desires, emotions, attachments need to go away. This happened because clearing of impressions and samskaras through purification process, individual sittings, satsangs and bhandaras. Pujya Sir says in Craving of the Soul, "[Gift from the divine is the diversion](#)

of the flow. It is our duty, once that flow is diverted to stick on that. It is relay race, you have got to take relay on it and then move on.”

5. How our attachment will increase towards divine?

Developing proper attitude towards spirituality

1. In the Natural Path system we try to grow subtle from the very beginning, and the teacher also tries for that. We only think of duty as worship which may bring us to a subtler state. (SDG- divine **Pursuit**)

Attending our Meditation with utmost devotion and faith in the Master with the feeling of surrender. Attempt prayer like a beggar before Master in most supplicant mood. It will help us to progress faster. “This state of prayer somehow has to become devotion and in turn devotion has to move towards love. The actual process by which this happens is inexplicable. It is just like a seed. We know, it is capable of sprouting. It is sown and we water it constantly, and all of a sudden it sprouts. Similarly this devotion takes on the form of love for the Master. Then finally it merges in a state where we don't know whether we are in prayer or not. It is a state of consciousness continuously maintained, that is how we live it.” (I.B-commandment 2)

2. Lord Krishna, also gives message through Bhgavad Gita, “We have to do Nishkam Karma without worrying about result. And one has to do his worldly duties according to his birth while remembering God.”

The man attached to worldly affairs suffers a lot due to his ignorance, but gets little in return. On the other hand, a *karmayogi* (*those who think of duty as a worship*) receives infinite gains with little effort. Let's see small example. if a One is engaged in the care of the cows, as his daily work. He is doing that work with the idea of God by serving to society with providing plenty of milk and at the same time he will look to it as an opportunity to have a relationship of love with all the lower orders of beings through the service of the cows. He will certainly get his wages, but that is not his motivation. Real joy lies in the divine feelings informing the actions. Here is extraordinary power in the selfless and desireless karmayoga. It richly blesses both the individual and the society.

Story of Gora Kumbhar: He was a potter by trade and devotee of Vithal, realised, while shaping and baking earthen pots while always in remembrance of his lord, that his own life should also be properly moulded and baked in the fire of desireless action. He eventually attained

such an exalted status by virtue of his wisdom that he earned the authority to judge the degree of spiritual development of others.

In Mahabharata war, fighting used to stop at sunset and everybody would then go for performing religious rites etc. but Lord Krishna would rejoice in actions like releasing horses from the chariot, giving them water, gently rubbing them down and nursing their wounds. What a joy Lord found in such a service!

3. We also do our daily activities thinking that Master is doing. So doer ship in every activities will reduce and we can develop this attitude by thinking that everything is that of the Master and to think that the Master Himself is doing everything. He says, "when you get up in the morning think that the Master Himself has woken up, when you break your fast think that the Master Himself is breaking His fast, when you go to the office think that the Master Himself is going to the office, when you come back from the office, think that the Master Himself has returned. Thus we are trying to hand over everything back to the Master, everything that we do out of conscious awareness of the Divinity that is present in us. Thus the Master is in us and it is the Master who does all these things. In the beginning we think that we do everything. But if we know that it is the Divinity in us that is doing everything, then there is no problem. Once that level is reached by us the question of undue attachment does not arise. Why I am trying to link up three books here now is, because in "Ten Commandments" He talks about a trustee, in "Reality at Dawn" He talks about how a Master is everything and in "Towards Infinity" He says, what would be the state of Vairagya. If all these three views are put together, then we understand what He means by developing due attachment or maintaining non-attachment. This is one of the things that we have got to develop "(role of Abhyasi).
4. It's hard to understand real meaning of non-attachment. Sometimes, during our journey we will feel that everyone around us appears to be selfish – do not like to take part in any worldly activities, do not like to attend any functions and not to talk to anybody. "When we have been deeply pained by the treachery and faithlessness of the world, we feel disillusioned and averse to worldly things. Dissatisfaction and detachment also develop when we grieve the loss of a dear one, you start believing

this as a Vairagya. Non attachment to the world. This understanding also is disappear with a change in circumstances as it is just more of a glimpse than it is lasting.”

5. As we progress in sadhana and our consciousness grows slowly we understand that non-attachment is not running away from worldly activity or people around us, but attaching more and more to our Master and his work and teachings.
6. Even we should not attach too much to our spiritual organization so that it doesn't affect our sadhana. We have to develop non-attachment attitude towards company of our abhaysi brothers and sisters too.

So what I understood, non-attachment or undue-attachment towards everything, is a really beautiful state where we always remain happy and love everything (people around us, worldly activities, friends, family, neighbourhood, job, housework everything ...) what we do, see and what others say have least effect on us. Even when we are doing service also as a trusteeship we will be overjoyed. Still it is continuous process as we are more attached with our spouse, children but it is not difficult.

Concluding this paper with Master quotes, “Renunciation is a condition of inner state of mind where one's eyes are every moment fixed on the reality alone which is unchanging, eternal and free from attraction or repulsion” (SS p 98)

In our system, we all must have experienced this state during and after meditation, so our duty is to grasp it firmly and stick to it all costs.

Pranam,