

**“Lion hearted men alone can dare approach Reality and men are made so by Natural Path”**

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Dear Brothers and Sisters,

Namasthe.

This statement is taken from the message “Peep into Reality” delivered by Rev. Master at Raichur on 16<sup>th</sup> January 1970.

In this statement Master is telling us that brave hearted men alone can dare approach Reality. (It is not like one has to be born a lion to approach Reality and if one is not so, better luck next life.) It is in continuation of the same statement that the Great Master Rev. Babuji Maharaj comes forward and makes an extra ordinary statement that men are made so by Natural Path, giving all the persons seriously willing to approach Reality a chance irrespective of the qualities they are born with. Willingness to transform themselves being the main criteria.

One has to analyze and look within himself and figure out whether he is living life the way it is intended to be, for this he has to have an inclination about how life is to be lived in the first place. Situations in life help each one to analyze. It may be due to problems one faces or sees others face in life when the state of disinterestedness is felt at least for some time. When one starts to ponder about that state and starts to see something more than what was there before, an interest in Reality can arise. This may happen with the very first instance as in case of great saints whereas in others it may take a few more

incidents. It takes more than a mere thinking but accepting that there is more to life than what it currently is, which may be or may not be up to one's liking. It is now that one is trying to get out of a known territory and try out a new territory which one has never thought about in the past, not knowing whether one is right in disturbing the current state of balance, what ever that state be.

Once one is somewhat convinced that there is something more to life than what it is now, one starts to look around to get the right direction and help for his pursuit. Initially he does not even know what he is looking for, nor does he know whom to go to, what to ask for etc. He tries various options that may be available or he thinks will suit his purpose. It is an enduring task as more often than not one gets failure more easily than success. It is the brave that keep on trying not minding how many years it may take to get to the right path. Each failure makes one unhappy and question himself whether he did the right thing venturing into an unknown field. The weak hearted may give up after a few attempts but the brave go on taking each failure as a learning experience resolving firmly to know the Real.

Eventually getting on to the Natural Path, one is not sure whether he is on the right path or not, for faith is built brick by brick and does not develop in one day. There are of course some fortunate ones who come into the system of Natural Path through the help/guidance of somebody.

Joining the system of Natural Path is but a beginning, that it is a good beginning is well accepted. The first step in the Natural Path is to meditate. When one starts to meditate on the divine light in the heart,

there are thoughts that come up and one gets to know his internal self which he was not hitherto aware of or could easily cover up by involving in activities which do not require to see within. All the myths of one's good conduct or great behavior evaporate rather quickly and one comes to face his real self. In many cases it is not so palatable. The easiest solution would be to run away rather than face it. It requires enormous courage to face it and say to one's self that yes this is what I am, whether good or bad does not make any difference but I am here to get transformed and will get transformed. Once this will is made one gets inclined to purify himself using the purificatory process and also gets serious about doing meditation on point B along with going for individual sittings and satsanghs which is the help available in the system of Natural Path. There may be times when one gets tired of this struggle and feels that he can come back later in life. It is the influx of Pranahuti given during the introductory sittings and individual sittings / Satsanghs that help one in continuing or coming back at a later stage, the time period depends on the willingness of the person and of course his samskaras. It is the experience one gets in meditations and the contemplations one does on the experiences gained that help in developing courage to the extent that help in stabilizing in sadhana.

The understanding that he is now in a school where all lessons are to be learnt and there is no other way but to learn them fully dawns. Apart from the experiences gained and the contemplations on them, the circumstances in life teach various lessons that are required for further development. Spiritual development is to lose rather than to gain. To learn something Nature provides opportunities with the situations in life that help in development. As Rev. Dr. KCV has put it,

**“He loves us so much that every opportunity is provided for us to grow. When we ask for strength, He provides us difficulties to make us strong; when we ask for prosperity, He gives us the brain and brawn to work; when we ask for courage, He causes danger to overcome; when we ask for love, He sends us troubled people to help; when we ask for wisdom, He gives problems to solve. The way of instruction of the Lord is difficult to understand but when we understand the joy of awareness of His love has no bounds. The lesson of truth that we learn is very great and what a loving teacher we have!”(IB-109)**

Currently one has got used to the concept of quick fixes and has problems in understanding the help Nature has provided with. When one encounters reversals in life that he starts to think very seriously about the situations and the path chosen too, it is during these testing times that the understanding of the Commandments of the Great Master and the help from our brethren help us in getting over the situations.

To accept everybody as our own brethren is philosophically well recognized, but it is the experience of Oneness with all and the meditations on Point A that help one to stabilize in that condition. A serious contemplation on the help we have got from our brethren in learning the lessons of life help us in boldly face the situations preparing us for further growth.

It is now that one tends to get serious in letting go of things that are not conducive for his sadhana, he may face criticism at home or other places for the same. He takes it in his stride and becomes firm in

saying Yes when he has to say Yes and saying No to something he has to say NO and keeps silent where silence is required. Eventually he learns to be silent initially externally and later internally.

It is after a long process of transformation that one gets to understand that one has to become one with the purpose of the Divine. For which one has to get to the state of Zero or Nothingness. Not knowing what it is? how it is going to be? As many are used to see and feel things with their senses. IT is something beyond everything one knows of or can even think of, will it be to the liking of one? Did one really come for this? Are the questions one may face, it is with the Faith in Reality, Faith in the Path and Faith in the worthy guide one has chosen that one proceeds on. The faith in one's own ability has to be there for it is impossible at this stage to know fully all the three. It is only the glimpses of what one had help in moving on. One may not be able to measure the earth with a millimeter scale in one's life time what to say of measuring the cosmos.

One is made to understand that Love and Love alone should flow from one's self to others. One may be happy and more than willing to do the same, but every situation in life will test the commitment of the person in following it in letter and spirit. Irrespective of the reversals one faces in life, one has to go on doing his duty which tests the brave themselves. Unless one withstands this and is ready for the next lesson, one does not move on. It is the continuous feeling of love of the Master that gives the required strength to withstand and continue.

Then one understands that Transformation of Man is the purpose of one's life. The task being humungous the very thought itself may make the most courageous feel weak, if one feels that he can do it on his own it may at best be termed highly optimistic. It is the support of the Master and one's own commitment to live up to his and Masters expectations that propel one in doing this duty not minding the reversals. There is no end to this and one goes on to develop capacities so that not only does one serve while in the body for the benefit of others but also be of help later too.

It is at this stage that the roar (which is absolute silence) of the lion can be felt within the hearts by sincere seekers which in turn silences their disturbed tendencies of the mind.

Pranams.