

Seminar on “When we inwardly develop, in and out become the same. In this way, purity begins to reign all over.” (SDG – 106)

This line is taken from the message of the Master, titled, Tasteless Taste of Mergence from Showers of Divine Grace Page 106.

Rev. Master in His first sentence of the message states that, ‘We are here again to take stock of our work on the path of the Master Almighty for the benefit of His children of all ages and climes’. This sentence at the outset presents the intent of Rev. Master in the sense that we are the workers of the system and our work is for the benefit of His children of all ages and climes. He further gives an inkling into what is that state which we need to understand so that we may know the efficacy of the system in a better way and help others. He says that ‘Life is not life we are living. There is something beyond and beyond’. He further indicates that we all can reach that life if we are devoted to Him and Him alone. This I believe is the first clue to developing inwardly as stated in the topic of the seminar. Being cognizant of the presence of the Divine in everything that you do definitely keeps you away from the feelings of being the doer, knower and the enjoyer of the fruits of your labour.

In the message Rev. Master goes on to help us understand the current position that many of us might be at and adopting ways and means to move ahead. He states that, ‘We should not dwell in the thought that God does not exist’. He talks further on about being aware of the presence of Master in our lives and how by the medium of the Master our path towards the goal of life becomes easier.

He addresses another notion that people hold, by saying that ‘Life is meaningless in some person’s minds and that is a suicidal idea’. He goes on further saying, ‘Life has its meaning because there comes a force with it, and that reminds us of something which should be very precious to those who want to keep it within them’. Our abhyas should help us lead such a life which is rightly called ‘Life in life’.

Rev. Master further talks about how transmission gives a new life to the sleeping condition of man and prepares for the highest approach reserved for human beings. He exhorts us to become free from all earthly bondages and we should also take care to acquire ‘freedom from freedom’. The second clue that Rev. Master gives is, ‘It is an all-absorbing attachment (bondage) to Reality alone, which liberates us from every other bondage’. This sentence offers us a solution out of the samsara, not by trying to detach from the various binds that we have but by having a strong attachment with the Divine.

Rev. Master then further on talks about how, ‘When a person wants his Evolution, Nature helps him. Doctor gives bitter pills to the patient, even when he loves the patient dearly. God wants to see His creation quite befitting, pious and clean.

This addresses the troubles and tribulations that we face in life and the attitude that we should have when dealing with them.

So, until now in the message, Rev. Master has stated what is expected of us, what are the means, and He has also expressed the goal in a way which each sadhaka can take it up, make it his own and work towards it.

Rev. Master further states that all our troubles are created by our indisciplined mind and if all the members of our family get spiritualized, environment of the house is changed. Thus, Master indicates that the basis of peace around us in the world is dependent on the inner peace of the individuals in a family. For that we need to develop inwardly, so that in and out will become the same (I.e., the state of mind within us and our behaviour with others will become the same or will be similar) with hardly any or no discord.

Since this is the state that we have to move towards, how to define this state in terms of tangible/understandable goals for us? To develop inwardly with the aim that in and out become one, we have to drop all the superfluities, all the diversions that have crept within us. We have to live by the divine values of simplicity, piety, fraternity, contentment, etc. I believe that Master's commandments and particularly, commandment 4 and commandment 9 can be taken as tangible/understandable goals towards which we can work.

Commandment 4 states, 'Be plain and simple to be identical with Nature'. In this commandment, Rev. Master states, 'One must go on reducing the activities, shaking off all the superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has to finally acquire'.

Rev. Master states in Commandment 9, 'Nature manifests herself in different colours, each object receiving its due share according to its capacity and worth. In other words, she is dealing with them in Her own particular way. This example must be kept in view and all our dealings must be moulded accordingly, with due regard to proper needs and fair right of everyone, and bring them in close conformity with those of Nature'.

Rev. Sir in his notes on commandment 4 states that it is our primary duty to express Divinity in us rather than show our own creation. Nature deals with each of its creation in a balanced way without any prejudice. That is what needs to be our behaviour too. Only when we start becoming simpler, remove all pretences and prejudices in our dealings with others, will we be working towards complying with commandment 4.

Commandment 9 states that, 'Mould your living so as to rouse a feeling of love and piety in others'.

Rev. Sir in his commentary on commandment 9 states that, 'By living in a manner that arouses love and piety to the Divine in others, we would be discharging our responsibility'. This is the same responsibility that Rev. Master has stated at the beginning of the message.

Rev. Sir further helps us by specifying how we should work towards complying this commandment. 'Moulding our speech, moderation being our approach, balanced existence being our approach, piety being our approach, devotion being our approach, love being our expression, it should be possible for us to make others think in terms of Divinity'. This way we would be enabled to fulfil the expectation that Rev. Master has from us.

The two clues that Rev. Master has given us in the message on how to do we proceed on the path towards our goal are iterated again here.

We have to be devoted to Him and Him alone, and;

It is all absorbing attachment (bondage) to Reality alone, which liberates us from every other bondage.

These are the two most powerful directives that hold tremendous potential to take us out of our current situation and put us on the steady course towards the goal of our life.

Rev. Master in His article on Constant Remembrance (Satyapadam 2019 24.1) details how best we can follow these directives. He states, 'We must remain in touch with the idea of God in all phases of our mental and physical activities'. He further states, 'If we think while doing a work, we are really serving one or the other of God's creatures and not our own purpose we are all along following the path of service although we are outwardly busy with our usual routine work. The remembrance of everything should merge into the remembrance of one of the ultimate resounding all through in every particle of his being. This may be known as complete annihilation of self'. He goes on to further state that 'His mind (person who has no other thought than that of the Master) will always be directed towards that which is the Master's command'.

We will be able to follow these injunctions of the Master only when we follow His commandments sincerely, doing the meditational practices regularly and attending satsangs and individual sittings. All the confusions and chaos, dilemmas and disturbances will bid goodbye, once we start following the Master in letter and spirit.

The topic of the seminar is the state in which we should reside and strive to reside in order to do our part in His creation. It is only when each of us starts moving towards this state that His creation will start to take the form that it was intended to be. Currently we have diverted from the expected by a wide margin. It is only by patient and diligent adherence to the Master's system, attaching oneself to the Master, dwelling in His thought all through the day that we will be able to gradually fulfil the expectations of the Divine.

Pranams,

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