

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

Dear Brothers and Sisters, I humbly place before you my understanding of this sentence, which is taken from the message given by Pujya Babaji Maharaj on the eve of His 80th Birthday celebrations in Ahmedabad in the year 1979. It is published titled “Tasteless taste of Mergence” in Showers of Divine Grace. The message starts thus. **“Brothers and Sisters, 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. I eagerly wish that all my sisters and brothers in the world may taste the tasteless taste of mergence. Then you can understand the efficacy of the System in a better way. Life is not life we are living. There is something beyond and beyond. I hope all of us will see the better days, if we are devoted to Him and Him alone”.**

I feel it is necessary to understand this starting paragraph of the message before we dwell on the topic of the seminar. Master here refers to our work on the path of the Master Almighty for the benefit of His children of all ages and climes. This articulates clearly the idea that sadhana or spiritual growth in this system is not intended for personal benefit, rather it is meant for the benefit of others. It is selfless service to the Master radiating the fragrance of the indwelling Divine to others. How is it possible to render the service in the best possible manner? It is only when we live in consciousness of Sri Ramchandra, the service will be totally selfless and of a high order. What is the way to live in His consciousness? He answers that we will see better days if we are devoted to Him and Him alone. I understand that this plane of existence, dwelling in Master’s consciousness all the time, without break and interruption is the purpose of life. As He puts it in the next line.

“We should not dwell in thought that God does not exist. It is the place where we should stay, and that is the main goal of life.”

Obviously most people believe that they do dwell in the thought that God does exist. But then let's ponder why Master says this to an audience of abhyasis. Here my understanding is that thought refers to consciousness. Our consciousness must be stabilized in God. In that consciousness, it is His existence that is felt in everything and everywhere, self is turned towards God totally or in other words, the self is negated.

Now coming to the topic of the seminar, “When we inwardly develop, in and out become the same and purity begins to reign all over.” What is this inward development? What is “in” and what is “out”. I understand this inward development as dwelling in the thought that God exists, which is to say, living in the consciousness that it is God alone who pervades everywhere and in everything. Everything is His, everything is from Him and everything is Him. What then comes in the way of such living? It is our attachments, our bondages to anything other than

Him. We must liberate ourselves from all attachments as a first step to live and grow in His consciousness.

If we see the tone and tenor of the whole message, we see that it is a deep and clarion call to every individual to seek freedom or liberation. Our attachments are the root cause of our misery and unregulated mind. To live in the consciousness of the Master, we must give up attachments. That is easier said than done.

Message at Tinsukia, titled "Way to Perfection" Master says "**Through thinking of the Divine, devotion and love develop. I will certainly say, this development of attachment is your job, and your very important duty. If you do not do this, you do not carry out the duty imposed on every service minded abhyasi and the characteristic of a Fakir and of man consists in this, that your duty- discharge gets completed. Truth lies in this that we keep turning our vision inward; if you do this, your condition will stay there where from the "Substance" came to us, that is, we make a mark on the true "Treasure House". Now it is left to us just to develop the form of expansion. This form of expansion takes birth when, along with practising meditation on the Divine, the endeavour is maintained to keep our vision more and more turning inward. If the true craving for attainment of the Divine is developed in you, it takes no time to achieve success.**"

The message is an urge, an appeal to choose freedom or liberation as the goal of life. So I understand inward development as a call to live in His consciousness by liberating ourselves from the myriad bondages of the self. This leads to an inward disposition to see Him in everything and everywhere. The "in" is the thought, the consciousness we seek to stabilize in. The "out" are our actions which reflect the same consciousness. Actions done thus can be termed as true form of service as they are not motivated by selfishness.

In this sense there remains no difference between the spiritual and the mundane or material life. The life in this material world is to express the Divine. Master says, "**Accepting turning towards the spiritual life is the beginning of life, and the highest state of it is 'Life in Life' which lies hidden in life itself. We should start for that Life which is to be entered into. All our abhyas leads us to that Life.**"

Now let's look at the difficulties of living in Sri Ramchandra Consciousness from a practical standpoint. Materialism holds such sway on the minds of people that they think it to be the only reality. A pursuit in this plane is considered worthy by most. Pursuit of wealth, accumulation of property, running after fame of any kind and leading a life full of pleasures and desire fulfilment, easily finds acceptance in people's life almost unquestioningly. At the root is the pleasure principle that rules the roost.

Where some are successful in this pursuit, society reveres them. Where there is no success as a result of such a pursuit, people think of themselves as failures. Happiness remains elusive in the plane of material pleasures, yet it does not deter individuals and society at large to indulge and remain plunged in such pursuits, again and again. We must know that we live in such a society and it does affect our minds, especially children. How is it that we can live in this society and be unaffected? I find the answer in Master's Sentence, "**It is all absorbing**

attachment to Reality (bondage) alone that liberates one from every other bondage.” In the message, “Real Light”, SDG, He says, **“People think that remembering God is an unprofitable business although, I say, it is more profitable than the biggest factory in the world.”** This is a clue that inner peace is more important than all riches of the world. Let us not erroneously put disproportionate effort on material possessions but instead direct our energies in one and only one direction, which is to be devoted to Him alone in all our thoughts and actions.

Liberation will grant an inner peace which is unmatched by any material accomplishments. How is this reflected outside? Outside actions will be motivated by love for the Master, a sense of empathy, service and sharing, not by any selfish consideration. “Yogah karmasu kaushalam”, or Yoga in action is perfection. We must note that any selfish attempt is actually spoiling Nature. Purity is when we attach to the Master alone. Pujya K.C Narayana Sir says, “Attachment is almost a burglary because we have usurped nature”. Nature will want to take it back. Living in the wisdom that everything here is only a trust handed to us by God, Everything is He, Everything is Him, and we can lead a life of inner purpose, richness and happiness and share the same with others. Purity will then reign in our thoughts (in) and actions (out). I find this sloka from Srimad Bhagvad Gita in the Light of Natural Path, very apt to end my thoughts.

“Karmajam buddhiyuktaa hi phalam, tyaktwa maneeshinah;
Janmbandha vinirmuktaah, padam gachyanta namayam. (2-51)

Meaning: United to this discernment, the “Real man”, relinquishing fruits issuing from action, and liberated from the bondage of births, attains the blissful supreme abode.

Pranams,
In service of the Master,

Vidyadhar