

Reality dawns upon him alone who goes back along with Nature making himself subtler and subtler

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My dear brothers and sisters,

My humble pranams to all of you,

On this auspicious occasion I feel happy and blessed to take part in this seminar titled “Reality dawns upon him only who goes back along with Nature making himself subtler and subtler”. This particular statement is taken from the article “Peep into Reality” from the book Showers of Divine Grace. This particular sentence if properly contemplated upon gives us the real clue to as how we have to proceed with our spiritual sadhana.

After studying the literature of the Masters and practicing meditation on divine light without luminosity (the subtlest possible object which a man can possibly conceive of) and tasting the imperience due to the influx of pranahuti, all of us assembled here have tasted Reality in its highest purity possible (inspite of the grossness of varying degrees we all carry). But in order to become a Real man or a walking Temple we have to get rid of the grossness to the last possible degree and unless it is washed off Reality does not Dawn. Because of the grossness we are not able to reflect the fragrance of his presence inside our hearts successfully and in its purity.

God is the source of all energy and everything has arisen from that source. The functioning of our body, the thoughts, feelings and our actions are all part and parcel of that force. But our mind instead of recognizing the truth of its being dependent on that Divine force and it being an instrument of that force

thinks itself as an independent force and associates the Divine force with its own karmas and begins to get engrossed in them, and as actions and reactions multiply, the grossness becomes denser and denser and we lose complete cognizance of our Divine nature.

This grossness itself becomes a powerful force which entraps us completely and we cannot escape from its miserable influence. Only the grace of God through the process of pranahuti can help us out of its powerful clutches. In fact without the grace of Master even the thought of getting liberated from the miseries due to this powerful maya does not arise.

I would like to quote the Rev. Master from Showers of Divine Grace's "Journey to Real Existence" (Jan 1970) in which he elaborates on how we acquire grossness in his masterly simple way which directly pierces our hearts and changes it forever. "When we

were born into this world for the first time we were pure, because the source from which we have descended or come down is purity. The time went on, and in our innumerable births we have gathered around us different types of grossness by our actions.

In this present existence too we are performing actions and the result is that these very actions slowly form layer after layer of grossness around the original purity, so that in course of time we become to resemble the silk-worm that has spun a cocoon around itself. When man reaches this stage of his earthly existence, his life is one of the artificiality and full of grossness, both in the level of action and in the results. The original purity has been reduced to a faint glimmer and that is often scarcely perceptible. All memory of his original source or home-land is now forgotten, and as action follows action the shell around him gets harder and harder and his memory of

the source gets fainter and fainter, until it is almost completely forgotten.

We have now come to the stage where we become disgusted with the present existence, but yet we have no memory of that pleasant and pure state which is our real existence. This is because we have become accustomed to this existence, whereas the other has been almost totally forgotten.

The only way out of this existence is to return to the source. To find the way back by unravelling the strands binding us may not be possible except with the help of a guide who has connected himself to the Source, and who can therefore loosen the knots binding us by the power of his Transmission of the highest consciousness.”<sup>1</sup>

At this point of time I would like to bring to your kind notice that going back along with Nature making

himself subtler and subtler is not possible by one's own effort alone. Without the effort of a competent Trainer who uses his own internal divine power it is difficult to overcome the obstructions and reach the homeland. It is really crucial. I quote below from the chapter GURU from the book Basic Writings of Sri Ramchandra

“Guru is the connecting link between God and man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the Path. During our spiritual march we have to pass through various points, known as Chakras (figuratively called lotuses). They are the centres of concentrated energy of the Real Power of Divine force inherited by man. They are located in different places within the human frame. The intervening space between the two points is characterised as a network interwoven by numerous intricate fibres. As we proceed along we have to pass

through these entanglements of the intervening layers. We have to stay there for a considerable time to complete the Bhog. Bhog does not only mean undergoing the effect of our past actions but it really means passing through the process of unfolding the intricacies of the point which we have already arrived at. Our stay at these points for the purpose of Bhog is often very long and in most cases it is almost impossible to get out of it by mere self -effort. It may, however, be possible at a few preliminary stages but subsequently it becomes quite impracticable. It has been observed that most of the sages of the past who had tried it by self-effort only, remained lingering for whole life on the very first or the second stage and could not cross it. The fact is that at somewhat advanced stages we have to face what may be expressed as the slippery condition of the place. There we may sometimes go up a little but soon slip down again. The same thing happens again and again with the result that higher ascent becomes arduous and well-nigh impracticable. Under the

circumstances it is only a forceful push by the worthy Master that can bring us out of the whirlpool. If the Master is not lacking in power and capacity, he will by his own force, push the disciple up out of the entanglement and place him on the next higher stage. It is, therefore, essential that the guide we select must be one of the highest calibre and worthy of the task of tearing off the intricacies at a glance with the aid of the extraordinary power at his command. It can only be one who has himself attained perfection or complete negation of self. Hence we must connect ourselves with such a great power by feelings of love and attraction. It does not matter much what conception of him we entertain in our mind. We may call him our friend, Master, servant or whatever we might be pleased to choose. But he remains after all our guide or Guru, as he is commonly called.”<sup>2</sup>

Infact pranahuti gives a taste of our homeland and repeated influxes allow us to develop a taste and

fondness for that Reality. The lure of the sense objects and their pleasures are too enticing to resist and the inner psyche lurches inevitably towards misery and darkness.

Since the Reality is so subtle and since the mind is so much accustomed to pleasures and desires due to gross sensory inputs the question arises how the gross mind can be made to become conscious of the divine presence. The answer is by resorting to spiritual practices which promote subtlety.

By developing detachment with the worldly things and developing attachment with the Divine we are on our way to the goal. Our mind has to be purged of all desires related to this world. We have to really contemplate long and seriously on the prayer and truly develop an aspiration to become free from being slaves of wishes. One must get the basic fundamental fact firmly established in our mind which is that any attachment to anything other than the Divine is a

grossness and we must seriously try to turn that force towards the Divine. We must constantly keep in awareness the Master's statement that systematic practice of meditation on points A and B will help an abhyasi get rid of desires.

By practicing the Ten Commandments sincerely we become purer and purer and the possibilities of reaching finer levels of subtlety are infinite. Similarly treating every word of Rev Master with humility and reverence and worship helps us to live in his consciousness and develop subtleness. As we progress we tend to become silent more and more and perceive the sacred presence of Rev. Master everywhere. The presence was there always but our gross mind failed to detect the subtle presence of the Master. By becoming conscious of the subtle nature of Divine and that it is beyond the senses we learn a new way of perception opening within us causing delight and joy. I am quoting from the article Hita

means and methods from the works of Rev. Dr. K.C.Varadachari Vol. 1 which will help us to understand in a better way

“The means adopted for attaining the subtlest state should be subtle. Gross or physical means are of absolutely no help. In fact they become hindrances. Therefore one should know the subtlest means. The psychic condition has to be rendered subtle by means of thought about subtlety. The form to be contemplated upon must be the subtlest form. The usual tendency is to take up a gross form embellished by ornaments and dresses pleasing to the eye. The highest Reality cannot, obviously, be represented by any physical form, though such a form may be given to some in intuition or revelation.”<sup>3</sup>

Thus by practicing correctly all the practices like meditation, purificatory process, meditation on points A and B, 9pm universal prayer and bed time prayer

and sincerely practicing the ten commandments, along with taking assistance from our guide, we make ourselves subtler and subtler and fulfill our destiny of becoming a real man and become part of the mission of Master's task of human transformation.

Pranams

References:

1. Showers of Divine Grace, 4<sup>th</sup> Edition, October 2006, pg 23
2. Basic Writings of Sri Ramchandra, First Edition, April 2008, pg 213-215
3. Completed works of Dr. K. C. Varadachari Vol. 1 – pg 212-213