

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

Dr. S.V.Raghavan

The topic of the seminar has been taken from the message delivered by Revered Master at Raichur on the inauguration of the *ashram* building constructed there. We may observe that the topical sentence expresses the gist of the entire philosophy behind the Natural Path.

The next observation of the Master relates to the effect of thoughts; in particular He comes down rather heavily, though in a barely disguised manner, upon the reprehensible behaviour of man in general of releasing thoughts characterized by intense negativity metaphorically likened by Him to scorpions and snakes. Examples of such thoughts would be thoughts soaked in self-centeredness, anger, aggression, hatred, lust,

violence, intense intolerance, narrow sectarianism, religious fanaticism, pride, prejudice, greed, appropriative and acquisitive tendencies. The Master is emphatic in His statement that such thoughts “do not serve the spiritual purpose but wade deep in the mire of ungodliness”. (R1)

In addition they are responsible for the grave disturbances caused to the cosmic order itself. The disturbed cosmos-(it may be noted that the word itself derives from the greek word *kosmos* meaning orderly beauty; cosmetics-the science of beautification if we may term it so, also derives from the same word; there is a widely held intuitive perception that there is beauty in order and vice versa)- has in turn a deleterious effect on the minds of men keeping them always restless and in tumultuous disorder (see ‘The goal and the path’, article by the Master on the interdependence between man’s thoughts and the cosmos (R2)). In the article, ‘The background of spirituality is the moral courage’ (R3) Bro. K. C. Narayana states, “It naturally becomes our duty to go beyond our petty selves and move into the cosmic realms of existence. We in the natural path know that there are certain ideals such as

excellence in thought and deed and dedication to universal good, towards which we should strive and which allow the full enfoldment of our humanity and hopefully of divinity.” The Master exhorts us to “rise according to the needs of the times and employ ourselves better for the good of others” (R1). However He states that such service is subordinate to the spiritual progress implying that the service referred to can not be effectively performed by the individual unless he has attained the requisite spiritual elevation and has in addition the Master’s mandate for such a task. Otherwise the intention for such service on his part would be reduced to just a pious wish.

The Master then turns His attention to the conception of God/Reality which has an important bearing on the topic of our discussion. When we say ‘Reality dawns upon him alone...’ it is necessary to understand the nature of Reality which Master is talking about. In the following description of Reality I will be using Master’s own words (R4) to the extent consistent with the flow of the narration and quote

when necessary. Reality is that from which we have emerged and we are bred to have union with it. It is of the essence of infinity, the limitless which we have brought with us and that remains the core and root of all that is brought into existence. Further it is so simple and plain that it is often beyond common conception for that very reason. Hence we must also become simple like that for realizing it. It is therefore absolutely essential that the means which we adopt for the purpose must also be equally simple and natural. Such a method shall be that which touches the inner core of the heart. The Master declares that the external means usually adopted for the purpose are really of no avail and do not lead the seeker to the real goal of human life.

The Master states that we may call Reality which is basically indescribable as the end of all spiritual stages for the sake of understanding, though it may just be the beginning of Reality.

Further that too disappears and its memory also receded to the background. Then we reach the plane where our swimming goes on endlessly. We may recall here Master's oft quoted statement in Reality at Dawn "the end of religion is the beginning of spirituality, the end of spirituality is the beginning of Reality, the end of Reality is the real Bliss. When that too is gone, we have reached the destination. That is the highest mark which is almost inexpressible in words." (R5) The Master tells us why we have lost contact with the Reality which forms our very core of existence in the words "having continuously lived in matter we have lost our own 'matter' i.e Reality" (R4).

Reality is beyond force, excitement or heat; it is similar to the state before heat came into existence. It is beyond feeling and understanding. In fact the very simplicity, purity and innocence of Reality have become a veil to it.

Discussing the further and farther approaches in one's march towards Infinity the Master states, "Reality may be

represented as a sphere which one has to pass through during the course of his march. After landing on the other side one has to march on still—how far this sphere extends is beyond imagination.” Again He states “We have now disembarked upon the dreary shore. The freshness of the water is gone. There is no pleasant breeze, nor are there ripples exciting emotion. There is no charm, no attraction, no enjoyment, nothing but a dreary waste, devoid of everything. That is also a source of *anandam* but of a different type. In order to differentiate it from the previous one I may call it *anandam* absolute.” (R4) He adds that the state is an unchanging one and real without any rise or pitch. One having reached up to it feels himself lost. Needless to say all the above conditions which can hardly be expressed in words have to be imperienced in one’s heart through His benevolent grace alone.

Talking about His own *sadhana*, the Master states that He experienced what He terms as Real Reality given in His work ‘Reality at Dawn’, after 22 years of continuous

abhyas “when the charm of life was lost and I was nowhere in myself. The true nature of zero or Centre which one must crave for if he is really earnest in achieving the Ultimate (the final point of approach) is neither unreal (n)or elusive. It however appears so only when we apply the wrong medium of senses to enclose it within the fold of human language for the sake of expression. That is the main difficulty in the path and philosophy is to a great extent responsible for it. To realize ‘Him as He be’ must therefore be the real pursuit of life.”

(R4)

Elsewhere the Master states “the final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation, nothingness or zero” (R6) The state of complete negation is characterized by the total obliteration of individuality, that is, the sense of a separate self. It is only divinity and divinity alone which gets expressed by such a person who has become an absolute non-entity, a person

with no persona or mask. As Master has expressed it such a condition is bestowed upon the seeker in the rarest of rare circumstances, as it is the finest of divine gifts reserved just for the human being residing in the state of moderation in all respects. It is when man becomes fully and truly a Real Man. The Master extols the unique excellence of such a divine gift which is patrimony of the entire progeny of mankind in the words “to be Real Man is hardly available even to human beings.” (R7) We find the Master adding a note of firm encouragement to the seeker following the above observation that this should not deter the seeker from seriously attempting to deserve such a divine gift. Having the right sort of courage he should “move on and on till the purpose be fulfilled holding on to the promise that whoever moves one step towards it the goal moves ten steps towards that one.” (R7)

Having dealt with the nature of Reality in some detail, we may look at that which prevents us from having even a peep into it not to mention its realization. We know the

answer; it is the grossness of various hues, types and densities which we have assiduously accumulated through our misdirected thoughts and actions driven by our own volition having been influenced by the charm and glitter of manifestation spread out before us at the time of creation. This could happen because we forgot our real nature and became oblivious of the company of the divine which we were enjoying. The Master says “We have set up a tiny creation of our own, in the form of our individual material existence, having layers after layers of grossness and opacity. What is now to be done is to shatter off those layers of grossness one by one and assume the absolute state we had at the time of creation. We are, so to say, to dissolve this tiny creation of our making or to unfold ourselves.” (R8)

Elsewhere describing the system of the natural path, He says “God is the subtlest being. Somehow if we become subtle as He is it means union. In the Natural Path we try to grow subtle from the very beginning and the teacher

also tries for it.—We discard according to yoga those things which add grossness to the system. Thus the thing goes on and the time comes when grossness bids farewell and subtleness also loses its charm. What comes after it is nothing short of what we want and which we are seeking.”

(R9)

When does one peep into something for having a more intimate acquaintance and further an actual experience of the same? Obviously he has to find it attractive. For the common run of people the description by the Master of the Ultimate Reality (*Tam*) based upon His direct experience, an experience never had by even the most advanced of all the saints and sages of the past, would not be appealing at all. As the Master remarks in the same article, though the trend of the general public is no doubt towards God, the tragedy is that they begin to think Him to be just as they are and proceed in a grosser way to attain the subtlest being. Who would indeed be prepared to love and strive assiduously with unflagging zeal to attain to that

state described as a dreary waste, devoid of all charm and bereft of the *anandam* of the sentimental and sensuous kind people are running after? Who would like to lose himself in toto and be supremely happy and content to be back in such a homeland “from where nothing comes to him by way of knowledge even about himself”, a “destination which may be preferably called insignificance, an insignificance of which he knows nothing” (R10) and a state for which the exchange of one’s head would be a cheap bargain? We can now understand why the Master states regarding the attainment of Reality as in, “I may say here that Reality is not the field for cowards. Lion hearted men alone can dare approach Reality and men are made so, by *Sahaj Marg.*” (R1) As Master states we have to learn to like and love the Ultimate “who is neither *saguna* nor *nirguna* but beyond both. He is what He is. What should be done to solve this mystery? The only possible solution can be to fix our eyes upon the Absolute, be it *saguna*, *nirguna* or neither, and develop love for it.”(R11) Such a love when it arises in the heart is the true awakening of Reality. It is the duty of the aspirant to

nurture and grow this love which turns into pure devotion characterized by an all consuming passion devouring all obstacles in the path even like a wild forest conflagration decimating everything in its path into ashes. It should transform into an intense restlessness amounting to a pinching impatience as the Master would call it so that we can not only peep into Reality but also realize our true and essential nature.

The Master emphasizes again and again the inevitable need to remove the impediments in the path which are the layers and layers of grossness and opacity we have formed by our own actions and thoughts during the descent from the origin.

The only way to realize and have union with Reality is to make ourselves subtler and subtler by adopting ways which eschew grossness totally and are absolutely in tune with nature. Adopting gross ways would result in “our forming the curvature and with every vein of our body creating a pole to bring about changes in the system with

grosser effects. Unless they are destroyed by the power of the Master there is no way open to the Reality.”(R1)

It is well known to the followers of the Natural Path that the regular and assiduous implementation of the purification practice supported by *pranahuti* sessions with their trainers (individually and in *satsangs*) and strict adherence to the Ten Commandments of the Master goes a long way towards the progressive elimination of grossness from their system bringing them closer and ever closer to the cherished destination.

Pranam.

References: R1 (Showers of Divine Grace, 4th Edition, October 2006, pp 25-8); R2 (Silence Speaks Second Edition, May 2007, pg 127); R3 (BP V8 103-5); R4 (Sruti 137-149); R5 (BWS 179); R6 (BWS 192); R7 (SDG 174); R8 (SDG 140); R9 (SDG 144); R10 (SDG 39-40); R11 (SDG 78).

