

"We must never be disappointed of the Divine Grace"

(Silence Speaks, Second Edition, pg 313)

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Respected Brothers and Sisters,

My humble pranams to all.

The topic of the seminar is taken from the chapter, Role of Abhyasi from Silence Speaks, Page 313. I seek your permission to share a few thoughts on this topic.

**“We must never be disappointed of the Divine Grace. God is the supreme Master and His will must be carried out in every respect.”**

Disappointment from my understanding is a result of failed hopes or not meeting expectations. These expectations can be because of previously formed ideas, knowledge

through books, something that gives momentary happiness, that which satisfies our ego and so on. Expectations are more of a future thought and does not let one live in the present. I tried to share a few of my experiences or observations and on the role of abhyasi, with respect to different aspects of expectations that cause disappointment.

#### 1. Expectations on results of sadhana.

I would like to first share a few points on the practice. Master further in the message says, **“We should never be disheartened thinking that our Pooja cannot be carried on regularly on account of inner disturbances which I put down as the ‘barking of dogs’”**.<sup>1</sup>

It has been many times iterated that the inner disturbances are actually thoughts that come out to leave. They do not cause disturbance. We get disturbed. Sometimes I just feel it is the most helpless situation where I want to meditate but

the itching of mind goes on. Ignoring of thoughts requires a lot of determination and proper orientation before Pooja.

If the thoughts are stopped by force or given undue attention, they come back more frequently or with much force. In this context Master says, **“Therefore it is better to show them that their barking shall not be a disturbance to you.”**<sup>2</sup>

To show them is to show my priorities are different. My attention is only on Him and Him alone. To ignore any kind of thought requires faith and courage. We have to feel humble and completely yield. As Master says in the article “Travel Light” **“Firstly, as when travelling by train we book the heavy luggage with the guard of the train, so also in this journey we may give over the heavy luggage to the charge of the master and be relieved of its weight. That, in other words, conveys the idea of surrender. When we have**

**surrendered all our belongings to the master, we are free from the encumbering weight thereof.”<sup>3</sup>**

In the first place, we should learn not to entertain such thoughts. One should adopt correct methods to be disciplined. During Pranahuti sessions, I felt it was easier to ignore thoughts due to benevolent grace of our Master. At other times as well, one needs to co-operate with Him by adopting proper methods to mend some habits. This is where I felt our meditational practices esp. Point A and Point B meditation, remembrance of Master at other times (listening and contemplation) and bed-time prayer are useful.

**Master says “If we try to retain the effect gained by meditation for the most part of the day, and abide in the same state for as long as we can, we are in a way in constant remembrance of God and our progress is**

**easy and rapid. We must also cultivate habits which might be conducive to our efforts for shattering the network. For instance, the ears should attend to only noble talks; the eye should see only that which is pious and good; the heart should be inclined only towards that which is virtuous.”<sup>4</sup>**

To follow the last two statements of Master, apart from remembering Masters’ lives, I also remember and tried to use Socrates logic of ‘three truth test’ to discard anything that is unnecessary. With kind permission, I would like to share his story.

“In ancient Greece, Socrates was reputed to hold knowledge in high esteem.

One day an acquaintance met the great philosopher and said, “Do you know what I just heard about your friend?”  
“Hold on a minute,” Socrates replied. “Before telling me anything, I would like you to pass a

little test. It's called the Triple Filter Test." "The first filter is TRUTH. Have you made absolutely sure that what you are about to tell me is true?"

"No," the man said, "actually I just heard about it and..."

"All right," said Socrates. "So you don't really know if it's true or not. Now let's try the second filter, the filter of GOODNESS. Is what you are about to tell me about my friend something good?"

"No, on the contrary..."

"So," Socrates continued, "you want to tell me something bad about him, but you're not certain it's true. You may still pass the test though, because there's one filter left: the filter of USEFULNESS. Is what you want to tell me about my friend going to be useful to me?"

"No, not really."

“Well,” concluded Socrates, “if what you want to tell me is neither true nor good nor even useful, why tell it to me at all?””

This is just one example in moral discipline and there are quite many avenues where one needs to be careful to create habits that are conducive to sadhana.

Apart from difficulties in Sadhana, sometimes one might have the following kind of expectations.

- a. I have done or am doing my sadhana well. This is what I should get during meditation.
- b. Expectations that are beyond the boundary of duty.
- c. I always felt calm. Why am I not feeling calm and peaceful? Why am I not feeling anything? Why am I not feeling like him/her?
- d. This is not what like it used to be before.

e. Good, I have progressed this much. When will I progress as I expect?

If the above thoughts are related to self, sometimes we are bogged down by thoughts on others. From what I understood about living with our true nature – one aspect is not to have any expectations from thy brethren.

For all the above kind of thoughts, praying before going to bed definitely helps. Diary writing plays an important part in all. When we are aware of sudden change in thoughts due to surroundings or actions, looking back in the diary will pull us out from disheartening, disappointment etc.

There is a reason behind all that happens. Master is the supreme teacher who knows how to guide us in this process of learning. He is Just and He knows what is best. The above thoughts put a limitation on His work. There is no other happiness that exceeds than accepting that, 'He knows the best. This is how it should be.'

## 2. Hoping God will give to one's recognition

We look for new opportunities to boost our ego, to be praised, recognized by others spiritually or otherwise. Due to comparisons, prejudices, one judges the evolution of the other and in turn expects to rise above the others. Knowingly or unknowingly one creates an ambition and is sidelined from the goal. When circumstances arise that conflict the ambition, sadhana takes a back seat.

I would like to quote a few words from Pujya Dr. K. C. Varadachari's talk on Difficulties in Yoga. He speaks about the difficulties experienced by those who seek spiritual importance or recognition. He said, **“Humility is the essence of spiritual evolution, and any ambition should be recognized as a hindrance to the Ultimate realization, because these are known by seers to be obstacles and**

**perversions of the real aspiration. This is the first difficulty.”<sup>6</sup>**

People bargain with God, “Please give me a job, I will give you this. Please give me a visa to US, I will do this” etc. This creates a wrong dependency on God and for situations to match with our expectations.

Master in the earlier part of the message exhorts, **“When we have got the right path we must stick to it firmly and not be away from it at any cost. All sorts of grosser means and mechanical practices should be given up.”<sup>5</sup>**

**Pujya Babuji Maharaj on classification of disciples says, “Sages have classified the disciples under two main heads, the Manamata and the Gurumata. The former are those who approach the Guru with some particular worldly end in view such as relief from worldly misery, desire for wealth, etc. They submit to him only so long as they are**

hopeful in the achievement of their desires. When they meet disappointment in this respect they are off. For such disciples the question of obedience or submission even does not arise, what to say of surrender. Gurumata disciples are those who obey the commands of the Master in all matters and try to submit to his will in all possible ways.”<sup>7</sup>

3. Resisting the situations that are different from expectations.

Situations come and go. To adapt to the situation as easily as possible, letting go all previous notions is a wonderful learning. This keeps one happy, calm where as resisting causes fear, disillusionment, anger etc. Following of Commandment 5 helps in these situations.

If we ponder carefully of the situation, we observe that each one gives us some sort of wisdom. It is

due to Grace of our Master and by assiduous sadhana on part of the abhyasi. So the question of disappointment of His Grace should never arise and feeling of Contentment should be assiduously practiced.

In some occasions I am reminded of Pujya Dr.K.C.Varadachari's life events. I feel speechless by his letters to Master and Pujya Sri. K.C.Narayana garu. He said, **“Know all as the gifts of a most benevolent guru - God. Nothing can happen without His will, and His will is just and good.”**

Finally I feel it is not etiquette to be disappointed of His Grace as one should always make oneself eligible for His Grace. We should make ourselves void of expectations and conform to His will.

Pranams.

References:

1,5 : Silence Speaks Pg 313

2 : Silence Speaks, Pg 314

3 : Silence Speaks, Pg 281

4: Silence Speaks, Pg 307

6: Complete works of Dr. K. C. Varadachari  
(Volume one) Pg. 335

7: Basic Writings of Sri Ramchandra – Pg. No  
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