

God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him.

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1. This sentence given by Revered Dr KCV is an affirmation of the experience of aspirants on the path of spirituality in general and the aspirants of the Natural Path in particular.
2. God is constantly with us is an axiomatic truth. But for a sadhaka this truth needs to be realized in one's heart and in one sense this is the culmination of sadhana itself.
3. There are several schools of thought with regard to this Goal of realization. In the system of the Natural Path propounded by Mahatma Sri Ramchandraji Maharaj, the abhyasis self effort is complimented with the Support of Pranahuti, which is unique to the system of the Natural path

itself. Here we should understand that the support of Pranahuti is more of a complementary nature than being of a supplementary nature. The very sentence of the seminar signifies this aspect. The word complementary is meant here to state that both the aspects, Abhyasi's effort and Master's Grace which is effected through Pranahuti is a necessity for total consummation of the Goal whereas the word supplementary is meant here to state that the Support of Pranahuti only adds up to the effort which we all know that is partially true. It is not mere simple addition of two factors but a necessary confluence of the two so as to make it one.

4. The sentence of the seminar gives us the basic underlying thread of understanding of the system of the Natural path in particular which may be true for other paths as well about which I do not know. We all know about the descent of

our grand Master Pujya Lalaji Maharaj who made it possible for the very revival of the technique of Pranahuti process through which all people in this World irrespective of caste, creed, race or religion are able to have access to the very Divine Grace/effulgence which is transmitted to the heart of the seeker through the application of will. This very fortune is being felt by sadhakas as calmness, peace, happiness, balance etc.

5. The repeated influxes had during various occasions like individual sittings, satsangs and during celebrations of Masters' birthdays is indeed putting us firmly on the path. The experience infact is becoming our second nature when the seeker puts in effort to own up the experiences through assiduous sadhana. Thus if you ask the seekers of the Natural path as to what they have got from this system, I presume everyone would

unequivocally would say that they are able to feel the presence of the Divine in their hearts on a continuous and constant basis. This feeling of Divine is actually turning into a state of constant remembrance of the Master. In this state the heart's inclination towards worldly possessions and enjoyments tends to almost reduce to zero as one progresses farther on the path. The first part of the sentence that, "God is constantly with us .." is an experiential truth for the seekers in the Natural path.

6. For the sadhakas, the second part of the sentence is more important as they need to know what they have to do in order to realize or actualize the first part. In the second part of the sentence Revered Dr KCV uses a word "slightest" which is a significant word as it indicates the ease with which one can have access to God's Grace in our system which otherwise is a

very difficult task. Only Sadhakas like Revered Dr KCV could use such words to emphasize and also to reiterate the efficacy of the system vis a vis the effort put in by the abhyasi , as he knew through his life experience about his and others' sadhana both in this system and otherwise. He is only goading all of us to understand the minimum required effort from us to progress on the path.

7. Secondly he is asking us to accept the system or in other words yield to the Master of the day without wasting the precious time in the mimansa on the efficacy of the system with other systems, a exercise or a tendency that many of the aspirants have before plunging deep. He makes a very significant point when he says that, “surrender which develops into devotion” whereas we are told that devotion leads to surrender. I think this is a pun or quon which needs to be

understood. This cannot be resolved or understood logically.

8. In the condition of devotion, we as sadhakas are consciously aware that we are seeking the Master but we do not have cognizance of the fact that Master is also seeking us. The awareness of the Master is had from the perspective of the self. That is the reason we keep crying for Master's grace through our prayers and though we do feel the grace yet we cannot acknowledge with certainty that we have been accepted by the Master. The cries of separation which sometime are felt with such intensity that we start feeling helpless on our ability to do anything and that leads to a stage of feeling of dependancy on the Master. We yield more and more out of our own helplessness and in the process surrender starts from our side.
9. In this message, Revered Dr KCV asserts that it is the Master who completes

the surrender. It is a very significant understanding that comes to us after a lot of struggle. The perspective of the Master after having this understanding is significantly different than that we had earlier. Here we tend to dedicate every effort done by us to his grace. We internally feel that without the Master's grace, nothing be possible at all. To talk about the Master's grace without knowing much is really blasphemous and the self in us utter such words, I seek your kind pardon for the same mistake.

10. Surrender to the Master, as I understand does not happen at one instance, but it happens progressively, various incidents in life where we feel utterly helpless which make us yield to Him more and more. I feel a point comes when we seek only Him to realize the goal and not seek anything else then we get accepted by Him. We need to realize that the wanton desires that lie

hidden in the heart need to be renounced and cleansed wilfully before we start seeking his grace (acceptance) for spiritual upliftment.

11. I feel courage when I read the sentence from Dr KCV where he says, “If we have decided that we want the Master’s help for our own higher evolution, or to reach the Ultimate, we will find that God is very near”. This is the first requirement to have the help of God constantly. But with my experience, I hold the view that the fire of devotion or aspiration is not always had with constant intensity. There are many ups and downs but it is there continuously. The ups and downs are due to effect of our samskaras but the continuity that is maintained is due to the love of the Master which we feel through the link that is established during the time of introduction. And this aspect is very beautifully explained by Dr KCV that the devotion as



experienced by the abhyasi is not like Thaila Dhara Aviccina vat but like a fire of aspiration which moves upwards and expands itself. I feel that when the samskaras are burnt then we may feel like above but for persons like me whose aspiration waxes and wanes due to samsakaras the continuity factor even as stated above like Thaila Dhara .. is due to the Master's aspiration or Love for my growth. The cognizance of this factor , I feel has lead to my deeper faith in the Master.

12. Master says, faith is infact the foundation on which we have to build the edifice of spirituality. I do not know whether faith leads to surrender or vice versa but the little wisdom of mine asks me to surrender as this is very much in my hands and conscious grasp. Faith, I feel is an inner awakening to the knowledge that Master is all and all is Master. But to come

to this stage, we need to overcome and manage many obstacles that we encounter in our sadhana like sloth, fickleness, grosser thoughts like comparison, contempt, fear etc.

13. In the condition of faith we start feeling fearlessness. Fearlessness or in other words courage (Dhiratva) comes to us due to the presence of Divine with us. We may either feel the presence of the Divine consciously or otherwise but the result of which is the courage. Courage felt here is not the mental conditioning to face situations but a firm unconscious inner conviction that Master knows and will take care of me. Here we are not seeking anything from the Master but seek Him to feel contented, happy and settled i.e, the answer to the inner restlessness.

14. The constant presence of the Divine felt through the line of masters enables us to become aware to our Divine Duty. When I

look into myself as from where I get inspiration to think of Master's work as naturally and as spontaneously considering my state of consciousness when I started sadhana, I now realize that the consciousness of the Master is giving this wisdom and the zeal to work. I feel that this system not only puts us firmly on the path of Divinity but inspires us to work for the Divinity and it is well known fact that this is the gateway to the transformation of humanity.

15. In this message Revered Dr KCV is urging us take the plunge even as Master stated in commandment-1 that "Religion helps one only to understand that there is something more in Nature for him to perceive. But for picking up the pearls one must oneself dive deep into the ocean.". After having started the practice and now if we have to answer to the query," the slightest sign on our part of accepting Him"

then I would like to put my understanding in this manner:

- a. Practice and adopt implicit obedience to the instructions of the system. Yielding is an important step in every stage of sadhana.
- b. Understand and adopt the relevant commandments when undergoing through afflictions and worries. Accepting things as they are (i.e which are difficult to deal) as the will of the Master, is the first step in this direction. When this happens then the aspiration gets delinked to the bhoga that we undergo and sadhana continues in an uninterrupted manner. Otherwise I am finding that every incident in life takes its toll on our practice. I now understand this as one of the serious obstacle that we put ourselves due to our ignorance.
- c. Align to the will of the Master through dedicated service to Him. Here we should understand that Master is working for the

Humanity and we are working for the Master. The statement of the Master like, “Service is the only concern of the serf” as stated in the second commandment is quite a significant state of consciousness that our Master is asking us to attain.

- d. Even in the best or worst of the conditions that we are bestowed with, never fall to the temptation of comparison. We need to maintain our purity of dedication through thorough cleansing of the human maladies like comparison, avarice, greed etc. I realize that to be in the condition of supplication one need to be purified of all these kind of blemishes. Can we not let go our petty differences with others and deficiencies in us for the attainment of this high ideal?
- e. Very importantly we need to prioritize our activities and try to reduce our activities to the bare minimum to fulfill the duty to our Master. Also by definition,

accepting the Master means accepting his Goal of human transformation.

16. To conclude I would say quoting Revered Dr KCV, “ The whole purpose of yoga is to unite us with Him and get us the same condition as God Himself – impersonal, unattached, stainless, bodiless and so on.. “ and he continues further to say that ,”God is also said to be incapable of any low attachment and His only purpose is to see that we are lifted upto that condition where we abide by nature out of yoga..” God accepts us when we also start having the same qualities like Him. In this message Revered Dr KCV is saying that the process of Divinisation starts as we start accepting to be like Him and begin our effort of purifying ourselves to that end. Meaning to say that God does not wait till we attain total purification as others want us to believe but He simultaneously starts filling us up as we

show little inclination for Him. And in the process the whole process starts accelerating at a pace which is far higher than the effort with which we started. And Dr KCV beautifully sums up saying that, “we start the process of surrender by saying “Om Krato smara, Krutham smara” and He (God) is one who actually completes it by acknowledging it”. Then only it becomes total or purna and that is the reason I have felt while contemplating on this topic that God’s Grace is complementary in nature i.e it is necessary to complete the activity.

17. On this auspicious occasion I would like to remind myself and all other co-travellers that Let us Yield to the Master and allow Him to complete the work as he desires to be which is necessary. Again remember that here word inclination of the seminar topic is not mere inclination but as an act of will.

Thanking for the opportunity given

Pranams