

Love is the inner awakening to Reality.  
K.C.Narayana

1. Love is one of the few words that has been widely used, misused and abused in the world. From love towards the Divine to love of the Carnality is a broad spectrum that appears before us when we hear this word and many a time I have a loathsome feeling when such a sound touches my ears. I am no hater of genuine concern, sympathy, empathy, service, sacrifice, compassion: I pray for those beautiful and divine qualities to express through this medium of His existence more and more as the days advance and seek for that divine embrace when love will find its summit expression in my total annihilation.
2. I would rather pray like the seer of the Shvetashvatara Upanishad:

“May the Lord of Love, who projects himself  
Into this universe of myriad forms,  
From whom all beings come and to whom all  
Return, grant us the grace of wisdom.

He is fire and the sun, and the moon  
And the stars. He is the air and the sea,  
And the Creator, Prajapati.  
He is this boy, he is that girl, he is  
This man, he is that woman, and he is

This old man, too, tottering on his staff.  
His face is everywhere.”

3. From dust I came I know and to dust I return is what I eagerly await. When I say this it is neither despair nor dejection; it is love for Him which alone matters to me. What is not very fair is the advantage that is sought to be derived by an appeal to such emotion as ‘love’ and seeking services of others as a matter of right; it is that greed that I do not understand. We tend to love Master for our sake most of the time and rarely if at all, Master is love worthy on his own right in the lives of many.

4. Real Love is a relationship that can exist between persons of two or more. True it is that some persons love themselves so much that they are called Narcissists. But truly everyone loves himself more than others, is a fact of conscience. In such cases the personality is already split and is not integral with its true being. The first signs of Viveka lie in understanding this nature of loving ourselves and finding it loathsome, start learning to love others. This is the true and real awakening to the Reality that must precede all other awakenings. The narcissistic love has very strong foundation in the expression of all forms of life: I am referring to the preservation instinct as you might have understood already. But what is life? It is simply a matter of integrated expression

of several functions and organs of the being in the Organic world. A bit of understanding of the modern day science would reveal to us that the difference between organic and inorganic world is more a matter of practical convenience and we know every thing is an expression of the interplay of energy particles. Loving self therefore is at the superficial level only but even then it is a matter of loving a particular pattern of expression of several particles as we shall see later. This basic understanding of interdependency of life and its forms and for that matter all that exists is the first awakening we should have in order to love. To love then would mean “concern for the togetherness of being”.

5. Love for one changes and matures into love for two and the second object of love then for a human expression is the mother. Thus the concept of Matru Devo Bhava (know the mother as God) is born. This love matures into the concept of Pitru Devo Bhava (know the father as God). The love for these two persons increase by the day with the simple awareness that they are essentially also concerned about his being. Master states this when he wrote “It is nature of children that sometimes they feel more attached to the mother and sometimes to their father. Love, the basis of all is there.” I love myself, my parents love me and therefore I love my parents.” Inter relationship thus improves into inter

dependency another crucial and essential factor in the development of Viveka. Love then matures into loving everything and person related and connected in such a way as to promote harmony in the relationships thus conceived. Love that is thus generated is the wisdom that awakens the inner reality in us. The reality of the inseparable and integral unity of our being is an inner awakening that arises during meditation and Imperience.

6. However love or what Master would prefer to call motherly affection, is for the first time seen as advancement in spiritual life. Master says "That is the sign of aggravation of love. Now he has started learning love from the very base which moves on all other sides." Love then brings forth to our mind another of its great quality namely that of a sense of reward for maintaining such a relationship. Essentially then the love we develop is with an anticipation of reward, mutual though it might be. One such relationship is what we develop when we say we love the Master.

7. Love and attachment to Master has its own rewards. Surely love to Master accomplishes the great tasks of removal of certain spiritual diseases the most important of which are 1. Envy 2. Jealousy 3. Unhappiness and 4. Ill-will towards others. Spiritual Tradition sought to overcome them by 1. Development of maitri or universal

fraternity 2. Through development of kindness to all creatures and things in the universe 3.

Through practice of forbearance and developing an attitude that every thing that happens is a gift from the Divine and accepting them same with gratitude and 4. The development of the happy state of contentment under all circumstances. By loving Master we accomplish them with the help of Pranahuti and our own efforts to some extent too. By loving Him who loves all we remove the brokenness in the thread of love that weaves our destiny as worthy and lovable children of God. We then feel love flowing equally to one and all and it becomes Universal. Master says "In that case father, mother, husband, wife and everybody will have the same share." I draw your special notice to the words "same share". That is why Master adds "Love is not bad, but its proper utilization we do not know."

8. In our sadhana we naturally tend to love Master for getting rid off our miseries and afflictions. But the reward we anticipate for such love can only be love in return. But we seek relief from the enjoyment of suffering or miseries which are consequent to our past actions. Master has many a time stated that he believes and experiences that none of the mortals is free from miseries. He makes it clear "that the miseries are our most faithful companions who never desert us in an hour of need. But it is really we who

make miseries, miserable, by the action of our thoughts and will. Joy and sorrow are the two ends of a thing or two poles of a magnet. As in the case of magnet poles unlike attract each other, so do joys attract sorrow and vice versa. When this is the case how can it be possible to ignore either? The only solution in my view is to divert our attention from them, stop giving them strength by the action of our thought and will, and let them wither away like the unwatered plants. This can be easily achieved if we dedicate everything to the Master and resign to His will. Our job is to remain firm and sincere to our duty and the result rests with God. To feel resentment for what He gives or what He does not give is against the principle of true love and devotion.”

How difficult to understand and live by that principle of true love is all sadhana about.

9. We seek love of others related and unrelated to us and we tend to seek the help of the Master here also. Master in his infinite grace has recommended to us the method of loving others through the prayer suggested to be offered at 9 p.m. So when we pray that all our brothers and sisters are developing true love and devotion we are to keep in mind the above thoughts and ***pray that everyone is really developing their will to accept everything in life as God given.*** But many of us when we pray “love and devotion is

developing in the hearts and minds of the aspirants” are very vague in our conception of the work we are doing and perhaps even think that all are developing an emotional bondage with the divine.

10. The prayer that we offer that all our brothers and sisters are developing true love and devotion towards the Master is the most important aspect of our sadhana from my point of view. That some persons do not see its real significance is mainly due to the fact they are not feeling themselves responsible for the Universal good. I have been stressing the fact that it is only the evolved persons who can pray like that for the sake of others. That is one of the prime indices of progress in the path of spirituality. In 1957, Master in his letter to U.N.O. which invited his opinion laid down the method as follows: “ Let us all brothers and sisters sit at a fixed hour individually at our respective places and meditate for about an hour thinking that all the people of the World are growing in peace loving and pious.” Master added that “This process suggested not with exclusively spiritual motives, is highly efficacious in bringing about the desired result and weaving the destiny of the miserable millions.” I however consider that if we are to grow into the realms of the Divine we owe it to Him and His creation to work for its beauty and grandeur.

11. The whole difficulty arises only when we start doubting whether our thoughts and feelings affect others. Undoubtedly any aspirant properly introduced into this system has a connection with the Brahmand and even higher levels of consciousness. However since our growth in the Universal consciousness or Brahmand is partial and most of the time peripheral we do not feel that we are all really connected and feel that we are separate individuals. In order to answer this point only Master has dilated on this subject in his commandment Six and clarified our commonness of the source. Still many for want of inner awakening to the Master and having His awareness only in the tongue and words, question whether there is really a universal energy that tie us and all existence together.

12. In recent times many an experiment is being conducted by researches in the field of Para psychology and telepathy in particular to prove the veracity of the claims that thought can and does affect others. An interesting feature of the recent developments is the concept of 'Web of Love '.It has been suggested by some researchers that the collective vibration of humans is now high enough to sustain this form of communication on a worldwide scale. The focused intent to transmit love and healing

energy it is being accepted more and more as possible and is being accomplished.

13. All events originate in thought: if we study the world's metaphysical and spiritual teachings, whether they are from the East or the West, we see that one of the basic spiritual tenets or “natural laws” is that all events originate in thought. We know ‘as we sow so do we reap.’ Putting the same in another way we may say: “Thoughts are cause, outer events are effect”. In other words, it is not possible for an event to take place in the outer world without there first being a thought. Thought is the causative factor.

14. It may sound difficult to understand but the truth is that “We are the makers of War and Disharmony”: So events such as war, violence and disharmony, whether it is on a personal or a collective level, have their origin in thoughts of separation and apartness. We can call it the “us and them” thought. Thoughts like this, thoughts that we are separate individuals with no connection to each other are not in harmony with the Nature of Reality: that every person and every thing are in fact One. This is one of the most basic Vedic statements that is eternally true. When people have thoughts of separation, these thoughts lead to fear and hate which eventually manifest in the outer world as conflict, violence and war.

15. If we take as our starting point that, we all in reality are one, that we are all connected, then we must come to the conclusion that these negative thoughts cannot only be present in terrorists and war mongers. They must in fact also be present in all the people who are affected and influenced by them in the outer world. We must come to this conclusion, if we accept the premise that we are all one and that our thoughts are creating our reality. Thus we see that all of us are with our daily thoughts and words contributing to the collective consciousness and to the collective reality on Planet Earth. When I say this, of course I do not mean only the people who are involved directly in wars or terrorist acts. But all those who are “responsible”, the victims and their close relations, and all the many millions of people all over the world who right now feel deeply affected by these events have consciously harbored thoughts of separation, fear and disaster. Usually we are not aware of the fact that many of our most basic thoughts about the nature of life are thoughts of separation, fear and limitation. It in this context I have been pleading for a more responsible and holistic understanding of the Commandment 7 of our dear Master.

16. We can determine our destiny, if we can see that the cause of these events is our thoughts. We can also see that the solution, the cure, for

this problem, is also in our thoughts. If we want to experience a better world in the outer world, we first have to think about, affirm, see and believe in a better world in the inner core of our being. We have to remember and realize our interconnectedness, our unity. Here again, we must remember our premise: Thoughts are cause, outer events are effect. As long as our thoughts are of separation, limitation or fear, we will keep on experiencing an outer world of disharmony, poverty, death and destruction. If we want to experience a world of peace, harmony, oneness, love, prosperity and happiness, we have to change our focus and see and envision such a world. That is why it has been stressed by the Master, that individual realization has to precede universal peace. Also it has been the path of saints to always love others even if they intend harm to them. Master in his own style said “if you are in the habit of breeding thoughts breed good thoughts.”

17. We have to focus on the fact that in reality there is only Oneness. One God, One Power, who is the God of all human beings, whether this “He/She/It” is called Spirit, The Goddess, Jehovah, Allah, Brahman or the Force. We have to focus on the fact that in reality there is only One human being, One Soul, individualized in all 6 billion +, human beings on Earth, whether this human being is a man or woman, white or black,

Christian, Hindu or Muslim, American or Arab. And we have to see this One Power or Force working in and through all human beings on Earth in Perfect Harmony and Love.

18. The task of loving that One God or Power is made easier when we find a guide who is merged in Him and is available to us to develop love and devotion towards him. According to our Master by connecting ourselves with such a person with love and devotion and by practicing meditation in the right manner, we get transcended accordingly. This linking with the Master, ensures that the Divine current readily running through every fibre of our being kindling the feeling of true love and devotion in the heart. This is what Master says when he said “Love Him who loves all”.

19. It may appear that changing our thoughts and focusing on oneness and love is of little use if the thoughts of most other people are focused on separation and fear. But remember this: On the physical plane it might seem as if we are all separate individuals. But on the inner, invisible consciousness plane, we are all One. In reality there is only One Mind of God, which we are all one with and constantly using. What one human being thinks, sends invisible waves out into the world and affects the entire collective consciousness. Scientific research indicates that

if 1% of the Earth's population changes or raises its consciousness, it will create a critical mass that will lift the entire collective consciousness.

20. One may question the assumptions above and also feel that this cannot be proved. But clear and close observations of events help us a lot in our understanding of the unity of consciousness. Some years ago, some scientists observed very interesting phenomena involving several small Japanese islands. The only inhabitants of these islands were monkeys. And the diet of these monkeys consisted of, among other things, sweet potatoes, which the monkeys dug out of the ground and ate. The scientists discovered that one of the monkeys on one of the islands had learned how to clean and scrub the potatoes before he ate them. It wasn't long before more and more of the monkeys on that island also learned how to clean and scrub their potatoes before they ate them. But what was really interesting was that a short while after about a 100 monkeys on this first island learned how to do this, the monkeys on all the neighboring islands also started cleaning and scrubbing their potatoes before eating them: without having any physical contact with the monkeys on the first island. It is now explained by Psychologists by saying that consciousness is a non-local phenomenon in space and time and because on this inner plane of consciousness, we are all

interconnected. This means that when one individual raises and changes his or her consciousness, the entire collective consciousness is raised and changed too, without any form of physical contact. This explains why the monkeys on the other islands suddenly learned how to wash and scrub their potatoes without any contact with the other monkeys. Because when the 100 monkeys on the first island changed and expanded their consciousness, it had an immediate effect on the entire collective monkey consciousness, without any physical contact between the monkeys.

21. It should be obvious that the same holds true for us, human beings. In other words, when one individual changes and raises his/her consciousness, it affects the rest of the collective consciousness without any form of physical contact. This means that you and I, whoever we are and wherever we are by changing our consciousness and focusing on unity, oneness and love can contribute to creating a critical mass that will lift the entire collective consciousness of mankind and thus create peace and harmony on Earth. This I need not stress is what Master was asking all of us to do. This is our call to humanity to live in the Sri Ramchandra Consciousness.

21. But the difficulty is, while all creation is One is agreed in argument, in actual practice this does

not find a place. It was the great philosopher Hegel who said “History is a process of spirit becoming flesh.” This is a great wisdom he shared with us. Scientists always talk about their highly questionable and yet in their opinion infallible theory of a random universe. For want of any other better theory, we all necessarily agree that everything here is a child of the Big Bang. To put it provocatively we are cousins to nova, the stars, the mountains and the rivers. We are cousins to the Tigers that try to annihilate us and the lorry truck that is ready to run over us! Neo-Darwinians say that evolution is based on random changes, on random mutations. If really ours is a random universe that just throws out mutations in totally random methods there should be more than a few hundred different life-forms. But we find only one: the DNA. This is something that surely beats reason.

22. The Big bang started (for want of any reason, let us say at random) and has worked out, over a period of 3.8 billion years our planet. In this planet around us whether alive or not, our cousins are every stone and creature, every mountain with melting lava or molten lava. Let us for a moment think about the time when the Big Bang occurred. Obviously it required some Energy. According to dictionaries Energy is “the ability to work” and that means the ability to move something. What is that some thing that was

moved then, when nothing was there? { ***It would be a matter of gratification for abhyasis to note that our Master has tried explain this as latent motion which is there along with the Centre or God: however I do not intend to dilate on this for the present***} Accepting that something we may call Energy was there it obviously lived in what is called Plank time. When a little bit of energy emerges from an atom, I understand that it does not emerge in just any form or size what so ever but it comes in a standard size similar to a mechanized brick stone made out of mud. The entire universe is made out of these plank units. Much later we are told the quarks got evolved and they are only in six different forms since their emergence millions of years ago. This we are told happened all at random- difficult to understand for mortal rationality for sure! We find thus super sameness and super simultaneity and the reasons for such an emergence is sought to be answered as random occurrence! Further I find it very interesting to note that none of these emergences were individual units. They were always in multiple and similar units. There is a beehive I see as a dreamer. It is in this context we need to appreciate the concepts of 'potentiality' and 'latent motion' which Master uses in his classical work Efficacy of Rajayoga.

23. I am informed that all life rules are contained in addition, subtraction, multiplication and division from the beginning of the Bang. Thus from the beginning there are the positive and negative forces and their interplay is what all manifestation is about. ***{We may see the clarity that we gain when we understand the theory of parallelism and also the concepts of the Centre and Kshob of our Master}*** I also understand from this that relationships between 'things' is a fundamental truth and it is not difficult to see the basis of Daivi pravrtti and Asuri pravrtti in this. These rules dramatically present the case as to which quarks are going to be allowed to associate with what quarks and which quarks are going to say 'no' to which one. That is, quarks cannot exist by themselves. They gang up in groups of three. If two up-quarks merge with one down quark then it is called proton and if it is the other way round two down quarks and one up quark it is a neutron. All these protons, neutrons were getting together with those little things flicking around called electrons and the whole thing is high speed drama called the plasma. These things somehow organized and we are all informed randomly at that, to bring out this coherent universe. The first matter of any substance, matter made up of more than one atom getting together I understand did not appear until over 300,000 years after the Big-Bang. There are surprises and surely they are random

according to the scientists of the present day. But for me those galaxies, star-collapses and new forms of atoms, planets and atmosphere have occurred according to some basic rule and not according to any random method. The mere fact we are able to understand them means that there is some law which I think our ancients called Rtam. Since the Big-bang I understand it is 14 billion years and thus I know I have a history that long and tedious. I understand that I am a lump of quarks and also that you are one such. This of course is my simplistic understanding of physics and a bit of metaphysics.

24. But what is intriguing to me is that the great sage Kanada who found the way to realization through his theory of Atoms said all this through other methods than scientific instruments and modern gadgets. It is of course a pity his system was totally lost and the philosophies of Rahu (Advaita Vedanta) and Kabanda (Purva Mimamsa) swallowed the truths of other systems. It is my belief that the culture of cerebrotonics and viscerotonics really ruined the wisdom that is integral and one such early casualty is the philosophy of Kanada in the spiritual history of our Country. Scientists have noted that the sudden emergences after the celebrated Big Bang were never a single occurrence and are always in multiples, similar and simultaneous. *This being together is what is basic to all that*

*exists is a point worth noting.* We were never alone and we were always dependant and co-operative all the time. This is the basic fact that we tend to ignore when we talk of individual concerns and interests. There is and there can be only collective consciousness. Individuality is a great illusion nurtured, pampered and harnessed by the various civilizations and cultures. Philosophies which talked of independent realizations are really contortions of reality. We are integrally and inseparably united is the real truth. God or the ultimate energy is as much dependant on us as we the creatures who are essentially the expressions of the same energy are dependant on it. From Cosmic dust we come and to it, do we return is the basic truth. So far of the so many quarks which found expression it is only we the human beings who have consciousness and have the ability to understand this fundamental truth. Whether this consciousness will improve on itself by understanding its mutual dependence or annihilate itself is the issue before the human conscience. It is in that light we should see the call of the Master for loving the entire fraternity of human beings and all other existence in the prayer that he has suggested for Universal good. Master also asserted that "We are united in the common cause keeping towards proper order the good of man and humanity."

25. Masters suggestion of prayer at a fixed hour (9 pm prayer as we call it) is to lift our own consciousness and the whole collective consciousness. The conception of the Master we should have is that He is the one who is the force that loves all. Our mind should dwell on this first and we should have a firm grasp of the condition in our mind. The purpose of the prayer is that all the inhabitants of this planet love the great Master. This vision that we should develop implies that everyone is developing love and devotion to each other. This grand vision should be clearly maintained during the period of meditation suggested at this time.

26. A New Vision of unity, peace and love on Earth should emerge in our mind. The Vision which encompasses all people, all races, all nations, and all religions are all united in the Master and all are one with the Master. That is the Viswaroopa that we all should have of our Master. It is a song of harmony and bliss that emerges before our eyes. The vision of the Ocean of Bliss is real before our eyes and we are all merged in it losing our separateness and identity in Toto. That is the Blissful Blessing of Beauty. That is the true love and devotion advised by the Master in his commandment 9 that we should seek and possess. That is only one Law of Life and Love. That is only one Wonderful Wealth of Wisdom of all saints of the

world and advents and avatars. That is equally possible for us and we thus become Masters in our own right. The peace such a prayer grants cannot be compared with any other and this is the one Perfect and Profound Peace. Our planet and our mother land and the Gaia would all revel at such a marvel that we accomplish and verily the Heaven is on Earth then.

27. One more practical point that needs to be remembered: all our actions and dealings during the day should necessarily be based on this assumption. Such an exercise makes it possible to not only comply with all the Commandments of the Master but in fact helps us to own up the conditions that we gain during meditations and in fact that is Imperience.

28. We are living in a world where we are constantly shown, by the media, man's inhumanity toward each other through violence, terrorism, and war. Never has there been a time when the glow of the Master enshrined in our hearts as divine light is more needed than now. During this powerful time in history we, as a group of conscious and conscientious beings, actually can shift the awareness of the planet. The spiritual work under the guidance of our Master that we are doing has prepared us perfectly for this precise moment. Our voices, actions and intentions will inspire and heal so

many. No longer can we sit by and just watch helplessly our Governments and such authorities making conscious yet paradoxically unconscionable choices. We must combine our spiritual practices with uplifting words and positive action.

29. If we can do this, I believe with my whole being that we are on the brink of something truly amazing. The vision I hold is that we are a moment away from creating a world safe for our children, their children, and all generations to follow. Some of you may think how we can as individuals change what is happening in our governments and our world. My answer is, it is simply by living as a conscious and committed disciple of Sri Ramchandra and there by becoming spiritual activist, and by being that spark to help others raise their awareness and find peace. By committing to creating peace within us and our family, and encouraging others to stay steadfastly by all human beings who value humanity, and by helping others discover their light, we set in motion the intention of positive transformation.

30. If one by one each of us take personal responsibility for raising the awareness of humanity we begin to shift the global consciousness towards more and more benevolence and love. There is a powerful

phenomenon in group behavior called reaching a critical mass about which I referred to earlier in this article. What this means is that one person begins initiating a behavior, others observe it and begin imitating the action. Then one by one all others join in until enough people are behaving in the same way and the entire crowd follows: this is the critical mass. Earlier I cited the monkey behaviour now let us turn to a human example.

31. This is what we observe in our Cricket Stadiums when some one starts supporting say Tendulkar, shouts “ SIX “ , “ Tendulkar SIX” and the shouts getting carried through the crowd in no time and the entire stadium reverberates with that slogan or appeal that the first person started. The paradox is that person who initiated the process of shouting cannot stop it once it has gained the critical mass. This is a very important feature of human behaviour that we should use to the best of our advantage in the spread of the message of the Master. And that is the reason he stressed the need to offer prayer at 9 p.m. sharp by all who are united with him.

32. The healing light of the Master within each of us is very badly needed by our world at this juncture when violence and all that is base in us are dancing in frenzy. It can be ignited by each of us at any moment, in the same way that a spectator in the Cricket stadium starts to chant

the glory of a player/ team of his liking. Realization is always a matter of a split second affair and who knows it happens in millions because of our prayers. We can all take courage and strength from the immortal words of Mahatma Gandhi: "Be that change you wish to see in the world." We never know whether we might just be the spark that changes our collective consciousness to peace and integrity.

33. I would like to state a few more obvious facts with an intention that we all follow the call of the Master to Love Him who loves all. We are aware that we live in unprecedented times: Never before has the entire human family been entrusted with the task of working together to imagine and then consciously build a sustainable, just, and compassionate future. New approaches to leadership are being called forth to meet the unique demands and opportunities of this moment in history.

34. The new generation of adults through the world can be classified as "upshifters" who have gone even further and are pioneering a new way of life that is more sustainable, satisfying and soulful. They are making a whole pattern shift in their lives that grows out of an ecological awareness and the sense that they are here as more than just consumers to be entertained: they

strongly feel that they are soulful beings who want to grow.

35. Let us ask ourselves what does awakening look like as it moves into the world from our meditation rooms? Our entire future may depend on how we answer this question, on how effectively we are able to bring a spiritual perspective to bear on the urgent global challenges faced by our awakening at this decisive juncture in our evolutionary journey. It means that we need to develop simplicity in the memory of that Infinite Void which we confront in our periods of contemplation and meditation. Masters call to “Be plain and simple’ reverberates in our mind.

36. However we understand that to live voluntary simplicity means choosing our path through life consciously. It is not so much about living with less as it is living with purpose and balance. Simplicity lies at the intersection of spirituality and sustainability. If we note carefully we find that a quiet revolution in living has been underway for the past few decades in which considerable number of persons who owe their strength and confidence to the Master as also others who are indirectly influenced by the ever flowing grace of the great Master have made significant changes toward simpler ways of living. This shows the shift toward more sustainable and compassionate

ways of living. Simplicity is not about a life of poverty and sacrifice but about a life of purpose and satisfaction. This is important because a sustainable future for the Earth will require much more than a surface change to a different style of life; it requires a deep change to a new way of life. This is what we find in the call of our Master for maintaining moderation in all our dealings. He writes “We are all family people, but we must be moderate in all our dealings and money is also essential for us everywhere. So it becomes our duty to have it for our maintenance and good living.”

37. We have also noted that social systems which include monasteries churches mutts and ashrams and host of other secular and non secular institutions tend to decline in performance as they become bigger, more complex and increasingly incomprehensible. They also become less amenable to democratic control, and more vulnerable to disruption at key points. There is evidence that we may be pressing against the limits of our ability to manage large bureaucracies in their current configurations. Spiritual persons always preferred small to big and lived a philosophy of enough is enough. This applies to individuals and can easily be applied to institutions. But for that a great spiritual quality is the base: contentment. “Enough is Enough” is a

great sentence of the Swami Vivekananda that has to be remembered always.

38. To love is to share and sharing means a certain extent of sacrifice. As the importance of the individual was stressed savings and not sharing has become the social habit. Savings and Insurance the twin concepts of the modern world which safely make us forget any Providence or God who protects us or their very existence redundant have simultaneously made us forget what it is to love. Love and compassion are divine potentialities lying in the core of heart of the human beings and it would be bordering on suicidal stupidity to ignore our right to be divine.

39. A study was made recently regarding creative role of philanthropy in responding to our rapidly changing world. I am not able to get a copy of the report. But that does not matter. The core question was whether it was possible to identify “transformational initiatives” that recognize the world-system is moving through a time of profound change, creating a unique window of opportunity for seeding initiatives that support the turn toward a more sustainable, just and compassionate future. Do we have the means and are well prepared to make the sacrifices to look into the problems of war and strife, conflict and exploitation? We seem to be desperately seeking an answer to this. The problem has to be

attended to because the impact of humanity is now global, that is the scale at which we are challenged to become reflective if we are to make a choice about our common future. Post Hiroshima analysis of the disastrous actions does serve no purpose than a study of history of Nations.

40. At present the vehicle of collective attention at a civilizational scale is the mass media, particularly the broadcast television. If civilizations are to realize their potential for reflective consciousness and become self-guiding in their evolution, then it is vital for the public to mobilize the public's awareness on behalf of public interest. But to our misfortune we find that every forbidden topic imaginable has been covered on the television. The television is profoundly biased toward high consumption ways of life that the earth cannot sustain. Sanity has to have its say on this topic and a boycott of the Gandhian style on the Television may be not be out of place if the media is not robbed and raped by the consumer market.

41. Although human societies have confronted major hurdles throughout history the challenges of our era are unique. Never before has the entire human family has been required to work together to imagine and consciously build a sustainable future. This is the need of the day and the

solution of the Master to this problem is what we have in the prayer he has suggested for all of us. We can make this world better than what it is: we have the love for Master as our anchor: the confidence in the infallibility of the Master is there to keep us on our march towards the global peace. It is this love for the Master I consider as the full and perfect inner awakening to Reality.