

## **TOPIC OF THE SEMINAR:**

***“Suffering is the root and results are flowers which every associate should strive hard to have.” (SDG-55)***

## **MISERIES**

There are miseries all around for the embodied one. Even then, we remain so much attached to the body, that this thing does not forsake us up to the end, and we even wish to be born again. It matters little that the wish is for being born in a prosperous home or in a royal family, since, as soon as the Name (Individualized Existence) has arisen, my brethren, misery would start, in howsoever subtle mould, it might be cast. (SDG-33)

1. Sufferings and miseries have their own place in life.

Every one has his share of it. Even sages of eminence had their own. Had there been no sufferings in the world, man's thought could never have gone up to the reverse side of it, i.e. the bliss. Thus man's affliction offers him inducement for finding out means of emancipation. In other words they serve as stimulants. We know that coal can be transformed into diamond. That means that a change in the set up gives things a new appearance. A thing becomes useful and pleasing when its set up is right, while lit becomes painful and ugly if it is wrong. The same is the case with afflictions. Our discriminative faculty is so much over shadowed by the hankerings of the mind that we have become quite blind to the real values of things concerned with in life. As a matter of fact every thing in life is for our ultimate good; only we have to learn their proper utilisation so as to turn them to our advantage. (SS-489, 490)

2. There was nothing wrong with the things that descended to us. The wrong got into them only by the effect of our mis-utilisation of those purest things,

which finally became transformed into afflictions. Now we stand in need of some cure for them. I may say again that it is sickness alone that revives the idea of health in the heart. Now let us see how the things known as miseries, which are opposed to the true character of Reality, grew strong and powerful. These being under our control get power from us, while the other being under God's control gets power from Him. The more we are attentive towards them (miseries), the stronger they grow by the effect of our thought. In course of time they become strong enough to over-shadow all our feelings and emotions. The only solution would be to turn towards God which is the greatest power. The Divine power will then begin to flow in, making afflictions totally ineffective. By and by the man begins to acquire the state, so highly spoken of in the Gita, at which he ceases to feel himself as the doer. Further advancement in that state means the stopping of the formation of *samskaras* which leads him to the state of *jivan moksha*. A simple thing can be achieved by simple means only. In fact afflictions, which are commonly taken as the reverse side of bliss, form the only thing that revives in our heart a Consciousness of the Real, and helps us to march along the path of peace and progress. (SS-492,493)

3. Another serious obstruction in our path is caused by our sufferings and miseries. Almost every one in the world complains of the miseries he is faced with and which he wants to do away with. But he neglects the right means. He thinks fulfilment of desires to be the only way of removing miseries. But that is not the solution. Miseries are commonly considered to be detestable, but there have been sages who voluntarily courted miseries, thinking them to be a boon and have often prayed to God for them. (DR-27)

4. Since we came into the world we have never been free from miseries, nor shall we ever be till we have secured our return to the homeland. Even *avatars* like Rama and Krishna had to undergo miseries so long as they were on this earth. In fact deliverance from pain and sorrow is the main pursuit of

life. Mahatma Gandhi is said to have once remarked, 'The way to freedom lies through jail!' If we take this world to be a prison-house, the above saying fits in quite appropriately in the spiritual sense also. In utter despair people often wish for an end to life. But in my opinion it shall be far better under such circumstances to pray to God to bestow a life which might be parallel to death. (SS-489)

They are mostly prepared to blame the Divinity as to why there are so many miseries and troubles in the world. They do not think what part they have played for the good of the world. They never think that they are spoiling the world themselves, and are creating complexities in the real flow of Nature. (SDG-125)

5. Our desires are the main cause of miseries. So the only solution of miseries is the curtailment of desires. Fewer the desires, lesser shall be our miseries. But to become desireless is another problem. Desires form a network which we are entangled in. The more we try to get rid of it, tighter become the fibres of the net. The only way to free ourselves from the entanglements is to divert our attention from them and fix our eyes on the very Real thing. If we cultivate a habit of remaining unmindful of them, they will soon begin to disappear from our view and consequently our miseries will be minimised. Reality alone will remain constantly before our eyes and everything else will lose its charm or significance.

Total absence of sufferings and miseries in life is, however, impossible and unnatural. In fact they are rather meant for our betterment. They are just like bitter pills of medicine given to a patient to restore health. The misuse of even the best thing creates trouble. So is the case with miseries. Proper utility of everything at the proper time and in the proper way is sure to bring forth good results in the long run. Miseries are really our best guide which make our path smooth. To a man in ordinary sphere of life, miseries are very helpful for his making. (DR-28,29)

## **AFFLICTIONS**

1. Every one has his own afflictions. I too had mine, about which I had once written to my Master. His reply quoted below is worth writing in gold:

“It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him. For others, aloofness, solitude and dissociation might be the means for cultivating contentment, endurance and freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society, is the greatest form of penance and sacrifice.” (SS-493, 494)

He used to say that troubles and miseries of *grihastha* life are penances and sacrifices for spiritual attainments. (WU-4)

2. Usually worldly tangles are a cause of worry, but for the most part to those alone who attach undue importance to them. If a man turns his attention away from miseries and afflictions, their painful effect is considerably reduced. One must therefore make it his habit not to attach himself unduly to them. Then alone shall he be happy and contented under all circumstances. Just as a man possesses a variety of things for his use some of which might be distasteful and unpleasant, yet he keeps them all well arranged and safe at their proper places, so must be the case with man in respect of his belongings which include miseries and afflictions also. The human body is the soul's residence. All things whether pleasant or repulsive are there, all meant to serve our purpose at times. It is we who are to keep them in proper order so as to serve our purpose at need. It is in fact the disorderliness in their utilisation and arrangement that creates trouble, not the thing in itself. That is

the case with afflictions. They can be to our advantage if they are properly handled, and harmful to our cause if wrongly used. (SS-500,501)

1. On my part I am ever prepared to offer myself for any service, be it spiritual or even physical since I find most of the people not in need of my spiritual service. Let them, then, have at least physical service from me so that they might get some comfort and ease. I do not mind if I am put to some inconvenience on that account, for physical afflictions I have already many, so a little addition to it will not matter much. In all physical afflictions I feel a peculiar kind of happiness and joy which is not attainable even by the greatest kings.(SS-238-239)

2. I have developed a liking for service to others, and so, I always seek the better means for the service of those who are beaten by the whip of thoughts and actions, which cause uneasiness and tension. If poison is there, nectar is also there. When we stand facing the sun, we get light and when we stand with our backs towards the sun, we get darkness. That means, we produce both darkness and light by our own actions. When we feel ourselves to be doer, difficulty comes in the way. Of course thistles and thorns also bear beautiful flowers, which please the eye and fill the heart with joy. Even so, in case, God is the flower of His own tree, we enjoy God and not the tree to that extent. There are drains and gutters in the house. They are made use of and

not demolished. You try to improve them and try to modernise them but do not dilapidate them altogether. On the other hand, good men are there, and they may not care for spirituality much. If they get the fragrance, which comes in the wake of spiritual regeneration, they will rise towards their transformation very soon. But we should give our due consideration and try to improve the lot of the unvirtuous also, who may feel the thirst for the Real and develop yielding attitude to the Master. (SDG-131)

3. We should do our duty to uplift the mankind not minding whether they are doing their duty towards us properly. I believe that it is the highest moral which we should achieve though with some troubles and sacrifices on our part. This is a part of saintliness. When we work, it is but natural that some hurdles are also there. Gradually they diminish. There are good people everywhere hankering for HIM. If we do service, success will surely dawn. Blessed are those who have a glimpse of Divinity, even though it may be momentary. (SDG-128)

4. But where there is the rose, the thorn is also there. A seeker of roses is never afraid of thorns. Mahatma Gandhi is said to have once remarked that the way to salvation lies through jail. I too had once expressed a similar view in a letter to my Master, that the path of spirituality lies over stony ground and through thorny bushes. (SS-170)

5. "Suffering is the root and results are flowers which every associate should strive hard to have." (SDG-55)