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Suffering is the root and results are flowers which every associate should strive hard to have.

We suffer because of our undue attachment to people and things, because of our past actions and because of our own notions. These notions are not the result of our thinking but the result of some one else thinking which we have burrowed. We could have burrowed these notions from our family members or friends or the media.

We suffer through our thoughts. These thoughts bind us strongly. They do not give us a chance to think about anything else.

When we are suffering we feel unhappy. Our mind thinks about the problem continuously. We try to analyse the problem and find its root cause and also its solution. Because of this the quality of our meditations get affected. We know that we have to think about the master but the problem on hand takes higher priority. We feel miserable about our own self.

When the Master says that we must strive hard, I understand that we must do our sadhana with full faith, confidence and determination. Even though we are not happy but still we must do our sadhana. Even when we meditate with unhappy state of mind still we feel some calmness or absorption in our meditations. This gives us some comfort. We should never stop our sadhana. We must be determined

to stick to the master at all costs and at all times. This is how we strive hard.

Here the help of the master is **phenomenal**. We need to open up to our guide. But do we tell the problem immediately to our guide? I don't think so. Because first we try our best to tackle it. Our ego says we can overcome it on our own. When we are convinced that we cannot overcome it on our own only then we submit our problem to our guide and seek his help. But when we are suffering we need to let our guide know about it. When we explain our problem to our guide, he will know what is obstructing us. This would give a clear picture about our background to our guide. Then he helps us through pranahuti and since we have shared it with our guide we feel some lightness. So it helps us in both ways.

When we attend to our individual sittings and satsanghs we get the temporary relief initially. But does it give the solution immediately. No, it would take some time. The temporary relief what we have got from pranahuti is a great relief. Just because we have submitted our problem to the master it does not mean that we have the solution right then or the problem is solved. It would take some time for the effect of pranahuti to seep in and result in our transformation. Since we are talking about our natural change it cannot and will not come overnight. Without the help of the master I would say we would not be able to have this initial relief and our internal transformation. We get the permanent relief internally over a period of time with the help of pranahuti.

This whole process has made us more humble. Our humility increased, that means we are moving towards our goal. This has taught us patience. Our patience also increased. We have learned to be patient with our own self. We have learnt to forgive us. When we get the relief we will be really thankful to the master for giving the relief. The relief what we get is phenomenal. The relief what we get is because of the help of the master. When we understand this we become more closer to our master. Our trust and confidence in him increases. We try to yield more to him. This helps us more in our sadhana.

When we understand and accept that the misery is due to our own lapse then we become more humble. This humility helps us in accepting others mistakes.

Without sufferings there cannot be any progress in spirituality. Unless we undergo the suffering we do not develop patience and tolerance. Tolerance first with our own self and later with others. Without these qualities there is no spirituality.

Sometimes when we are deeply involved in our own suffering we forget the fact that the master is with us helping us continuously. We might think that we are lost but master never leaves us. He gives us an assurance that he is with us. The assurance comes to us through different ways. Some times it comes directly also. This gives us the confidence that the master is always with us. This helps us in

developing confidence in the master. So the suffering has helped us to move more closer to the master.

Each suffering will have a lesson to learn. If we do not learn the lesson the opportunity given by the master is lost. Of course master gives us opportunities again and again until we learn the lesson.