

We must never be disappointed of the Divine  
Grace

(Silence Speaks, Second Edition, pg 313)

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Dear Brothers and Sisters,

The above sentence from the book Silence Speaks is taken from the chapter Role of Abhyasi under the section Constant Remembrance. The section talks about how one has to be determined and steadfast in the pursuit of our goal not minding the disturbances and be grateful for the grace of the Divine that comes to us.

Master continues in the next sentence of the section by saying “God is the supreme

Master and His will must be carried out in every respect. We should think ourselves to be bankrupt and remain ever busy with worship and devotion, not minding the interruptions and disturbances that happen to come in our way.”

In the message “Master who leads to Realisation” he says “Truly speaking, we give wrong suggestions to the mind. People can object to it. How do we give such suggestions? The environment creates the circumstances to have such ideas. We move in that sort of environment. The rishis of yore used to recommend people to go into the forest or the hills, where the environments are natural. The place recommended was to be far from human habitation. If one goes to a high peak of a mountain, he will only find a sort of echo and

not any thought. Purity starts from being and impurities are the result of the wrong suggestions and improper utilization of the inner environment.”<sup>1</sup>

It is very clear that our inner environment has to be purified for the Divine Grace to be had.

Master in this context says “The only way for that would be to raise ourselves up to the level where they may also begin to take the effect of our inner state of mind. That means spiritual elevation up to the level at which even animals may begin to take in the effect. This is the actual purpose served in the long run by the practice of meditation.”<sup>2</sup>

The impure mind cannot appreciate the grace of the Divine. It has to be made pure by repeated cleaning through self effort and Pranahuti. Imperience says that Pranahuti has played a more significant role in purging these impurities than the self effort. The self

effort is only to make ourselves deserving of the Divine Grace. In this context Master says “The abhyasi has only to prepare himself to receive it (Divine Grace), or in other words to make himself capable and deserving of it. In this way all that which previously required ages of persistent labour and hardship can now be achieved very easily in a much shorter time with little labour. But it is all practical and cannot in any way be put in words. Only practical experience can reveal its merits.”<sup>3</sup>. The Japa and Tapa that are needed to be done as shown in the game of life can be overcome by sincere service to the Master.

Master later compares these interruptions and disturbances to the barking of the dogs. Master says had we trained our senses, thoughts would not have bothered us in the

first place. This also happens naturally along with our meditational practices and the assistance of the trainer

Giving the steps that we can take towards this end, Master says “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. When we find ourselves growing lighter and lighter day by day we must conclude that we are proceeding right towards that which is the lightest and the subtlest.”<sup>4</sup>

All of us gathered here on this most auspicious day enjoying the grace of the Master are sure that this is right path. The lightness that we feel growing each day is also undeniable. It has been observed that many seem to think that this lightness is something that is not significant. As one

proceeds in this lightness, we understand how much gross one was in his worship and methods.

We say that peace and calm are the first things one feels. One needs to realize that these are not easy things to get. It is due to the influx of the Prana-huti that this is possible and a certain amount of gratitude needs to be shown in this regard.

A most common excuse is the 'I'm not worthy of such a great system'. Ducking under this carpet one goes on giving reasons for not doing sadhana. Be it physical or mental trouble. Master says in this context "Physical or mental troubles do not tell upon spirituality."<sup>5</sup>

Why is it that we are not happy with what is given? It is because we impose conditions on the Divine. We want a certain feeling (of which we have no idea) and expect that

feeling or condition (of which we have no idea again) to be given to us by Divine. If we change our attitude during meditations to be 'whatever is given is good for me' and accept it as a Prasad the self is reduced and certain amount of humility develops. It has also been clarified in the book Three truths and trillion doubts that "Higher conditions and your deservancy cannot and should not be ideas entertained during individual sittings or for that matter during any meditation. We should place ourselves in the hands of the Master and accept whatever condition is bestowed. Expectancy can be very detrimental to progress"<sup>6</sup>

The story of the two sages comes to mind where the first sage is upset that he has to wait 3 more lives and the second one is jubilant hearing that he has to wait till all the

leaves fall of the tree. The optimism and positive outlook of the second sage are what are required.

The devotion here is not the petitioning that goes on in its name. Neither is it the self pity where one goes on lamenting about their problems. The law of cause and effect is forgotten and we seek relief from problems. The attitude that one needs to develop in this context can best be said by remembering the words of Rev. Dr. K.C.Varadachari .

"The lessons in life are taught by the Lord very systematically. As my trainer and father put it "He loves us so much that every opportunity is provided for us to grow. When we ask for strength, He provides us difficulties to make us strong; when we ask for prosperity, He gives us the brain and brawn to work; when we ask for courage, He

causes danger to overcome; when we ask for love, He sends us troubled people to help; when we ask for wisdom, He gives problems to solve. The way of instruction of the Lord is difficult to understand but when we understand the joy of awareness of His love has no bounds. The lesson of truth that we learn is very great and what a loving teacher we have! "<sup>7</sup>

Divinity gives what is appropriate for us and not what we like. The doctor gives the medicine to the patient as he deems fit for him. The commandments in this context teach this to us very thoroughly. We are required to mould ourselves to external circumstances and not the other way around. Loving Him who loves All is a wonderful message that should always ring in our ears whenever we face demanding situations. Solutions are found at higher planes and one needs to accept them irrespective of their

personal preferences (ego). By divine Grace we gain tolerance, fortitude, forbearance, patience and forgiveness to effectively adhere to the commandments

It is by Divine Grace that we are all in the Satyapad Marg. There are so many other systems that we could have been part of, still we came to this system. It can be attributed only to the Divine Grace. Only we have to realize it as such. If we realize the progress made by leaps and bounds in this system for the very minimal effort we put in, there can be no complaining of the Divine Grace we receive constantly. Comparing with the monks and their so called achievements and expecting the same here is another reason why people are disappointed of the Divine Grace.

Master asks that “We should think ourselves to be bankrupt and remain ever busy with worship and devotion”. As long as we are full of ourselves, nothing can be taken in. The more we empty ourselves, the more the Grace of Divine keeps pouring in. To think that we are bankrupt can only come by repentance. Repentance for the wrongs committed, repentance for doing actions without acknowledging the presence of Divine in us, and repentance for coming away from our homeland to start with. Repentance done thus brings about a state of vacuum that gets filled with joy of contentment due to Grace of the Divine. We are equally aware of the Grace of the Divine and painfully aware of the flaws in us.

Master has compared himself to be an owl that removes all the belongings and takes over the place. We must be ready to give up our belongings if we want to taste the Grace

of the Divine to the fullest.

“Rivers flow to the ocean but rivers flow to the ocean only when there is the rainfall of Grace or from having their source in some perennial source”<sup>8</sup>

Even as the gopikas whose belongings were taken by the Lord, let us all give our belongings to our Lord, the eternally present special personality SriRamchandraji Maharaj and enjoy the showers of Divine Grace pouring on us incessantly during these celebrations

Pranams

References

1. Showers of Divine Grace – pp 30-31

2. Silence Speaks – p 314
3. Silence Speaks – p 34
4. Silence Speaks – p 312
5. Showers of Divine Grace – p 163
6. Three Truths – Trillion Doubts – p 58
7. Imperience Beckons – pp 109-110
8. Completed works of Dr. K.C.Varadachari  
Vol. 5 – p 222