

# Real Craving of Man

- Sri K.C.Srihari

The real craving of man keeps him in constant restlessness, and he works only to gain his real goal

The above saying emphasizes the need to have a real craving so as to keep one in constant restlessness so that one works towards his real goal.

We are aware of what craving is. The cravings for sweets, craving for children, craving for money, are few examples highlighting the general tendency that we see commonly. This general tendency of man is best described by the Master in the ‘Craving of the soul’ as follows “Man is generally charmed so much by the environment as he has made for himself unconsciously, that he seldom thinks of rising above it. But how this is to be made possible? When we ponder over it, we find that we have set up in us a community of thoughts, feeding it with impulses, nurtured in the nursery of the brain, views from all corners resound the same note in their ears giving additional strength, and intensifying the effect of the environment further”. He goes on to say “when once we have realised that these are the spoiling agents, it means some diversion has come in. This may be taken as the first step towards vairagya or renunciation, and our thought is then set on something better and nobler. Our duty is to grasp it firmly and stick to it at all cost.”

This would be the first step in developing the real craving. Most of time the craving is to satisfy the senses and such a craving will not fulfill that of the soul that seeks something nobler and lasting. We must realize the temporary nature of events and their effect on us. The repeated influx of pranahuti is required so that the spoiling agents are brought to our notice. It is not enough that we take notice of it. We are expected to take such actions as to keep our thoughts on something better and nobler.

‘All cost’ in the above quote would require a strong determination on our part. A determination to avoid companies that are not spiritual, an aspect that was discussed during our recent Basant celebrations where we were exhorted saying that to the extent we think about things other than the Master, to that extent we stand to lose. Turbulent times in our lives are but tests given by the lord to test our determination. The lives of our masters are examples for us to follow in times of trials and tribulations. It is this determination that is required to develop the constant restlessness.

There are many aspirants in the system who develop a state of complacency as they are satisfied with the changes felt in themselves. That by itself is not a small

achievement, although compared to the ocean that we have to swim, it might just be a small oasis. Some aspirants are also seemingly determined to reach the goal. It is observed that when troubled times are there the intensity in their sadhana is more. The moment the circumstances change, their sadhana also lapses and they lose interest.

To work towards gaining the real goal, Master says “The abhyasi's part is to be perfectly obedient to the Master. I mean to say that he should comply with the directions given to him, having faith, or at least trust, in the Master, and confidence in himself.”

We are asked by the Master to work with love, patience and co-operation. It is to be noted that all of these are possible only when the higher mind is dominant at all times. If I may offer you a hint as to how take the right decision during times of crisis, ask yourself this question “what would Master do in this situation?” If we yield to the solution that comes to us rather than to our ego, we would have taken a step further towards our goal.

Master says it is when “The Supreme is convinced of the devotee’s earnestness of purpose” (commandment 3) that

Divine help comes taking us towards the real goal. When our attention is fixed upon spirituality and we aspire to find out by asking the question 'what He is in Himself'. Our real goal is not whether we have been put in universal consciousness or not, but a restlessness for that stage of oneness with Him. There is no end to this oneness.

The real goal of life or realization is to realize that we are masters. Only that we are not constantly aware of it. It is for this awareness only that our mind, deeper conscience, cognition and ego have to be purified by thorough cleaning.

The goal is not a thing that is something far off but is our true nature. To quote from Imperience Beckons - "The Goal, the imaginary goal of complete oneness with God during meditation is not the Goal advocated by Sri Ram Chandra. That is not what He is asking us to achieve, whatever we say of our state of mind during our meditation shall find expression outside and when can it be? When we are a total 'Zero', not when we become zero during meditation, which most of us become-most of us have achieved that stage. Most of us have achieved a stage of oneness with Him, in meditation we are finding ourselves calm, absolutely undisturbed, no thought, and

everything is fine in deep Samadhi. Still when others see us, they see us as X, Y, Z. They don't see Divinity in us. The reason for that is we have still hidden Him inside, the Divinity is still inside the cave.” Imperience Beckons (pg 98-99)

Becoming zero would require us to demolish our individuality even as explained by Rev. Sir in the seminar ‘Demolition of the past is a chapter in the Natural Path’ where the following stages were described in detail

- Limited Individuality
- Annihilation of the false
- Annihilation of the apparent
- The individuality
- Annihilation of all desires
- Annihilation of self (lover)
- Demolition of our individuality in the Master

One might think that the last step is the end. But the system is ‘Towards Infinity’ (perfection) and as such there is no end towards that perfection

When we say we have become one with the Master, it means only this – that our expression is reflecting the experiences that we get in our meditations. We start working for the Master as his body. Our state of mind during meditation expresses in us where we do not judge others. Our nature having become that of unconditional love, it becomes natural to pray for others.

Master wants everyone to move towards the center and is ever restless to take people there. When the Master is restless to have everyone move towards the centre and if we say that we are working for the Master and are one with him, we cannot help but be restless. Then we work only for His purpose. Excuses then will not be given as to any lapses in sadhana. When our union with the Master becomes complete, the restlessness of the Master becomes our restlessness and we work only for the goal that everyone must move towards Him.

Pranams