

True Spirituality

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## Question::

*How should one, who is keen about spirituality, deal with his/her “self-will”?*

*(or)*

*When can ‘ego’ die? What is meant by “the death of ego-life”?*

*(or)*

*What happens when the “mind” stops, UNCONSCIOUSLY? What happens when it is stopped with CONSCIOUS EFFORTS?*

*(or)*

*What for is “super-mind”? How does it help one’s spiritual progress?*

*(or)*

*When can one attain “Super-consciousness?”*

*(or)*

*How come ‘Self’ and ‘Truth or Reality’ are related?*

*(or)*

*What is that ONE COMMON POINT that is important to all the “spiritual paths”?*

*(or)*

*What is True Spirituality? How is it related to God?*

*(or)*

*Does “spiritual advancement” mean— going to the other worlds?*

*(or)*

*What are “spiritual planes”? How are they connected to “consciousness”?*

*(or)*

*What is “Spiritual progress?” How is it connected to “consciousness”?*

*(or)*

*What does “utter submission to the orders of the Master” mean?*

*(or)*

*How come “ego’ is the field of play for “true spirituality”?*

*(or)*

*What is ‘ego-centered consciousness’ like?*

*(or)*

*Why is it said that “ego-centered-outlook” is disastrous? In what way? How come it need to be sacrificed/surrendered in order to know the Ultimate Truth?*

*(or)*

*What is “Truth-centered Outlook”?*

*(or)*

*Why is it that one’s perspective is important, and why it should be right, always?*

*What happens if one’s perspective is “wrong”?*

*(or)*

*When can one unravel the true meaning and purpose of things/forms around?*

*(or)*

*When is a ‘form’ or ‘thing’ is considered significant, and when not?*

*(or)*

*Why “ego-centered outlook” should be replaced by “Truth-centered outlook?”*

## **Answer:**

*(Extracted from **Meher Baba’s literature**, which is a copyright of Avatar Meher Baba Perpetual Public Charitable Trust(©AMBPPCT), Ahmednagar, Maharashtra, Bharat/India)*

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**One who is keen about true spirituality must lose all ‘self-will’. He has to accept the ‘Divine Will’ irrespective of whether it happens to be in line with his ‘cherished inclinations’ or against them.**

***This is a veritable death to the ‘ego-life’. It means that the ‘ego-mind’ MUST NOT DEMAND ANYTHING. It must become lifeless i.e., it must stop or cease to function.***

**When a man is under the influence of chloroform or when he faints or when he gets hysterical fits, then also his ‘mind’ stops, for all purposes.** However at this time, this does not happen with consciousness. It takes place in “under-consciousness.”

When the ‘mind’ is stopped by the administration of ‘drugs’ or by the influence of external physical things or forces, the state is like ‘deep sleep’– with its full oblivion or ignorance. ***But when the ‘mind’ stops through CONSCIOUS***

***EFFORTS with the 'spiritual help' available from another “Super-Mind”, it is different.***

***When stopping the mind takes place in ‘full consciousness,’ it gets transformed into “super-consciousness”– with its real knowledge of the one ‘Self’ or ‘Reality.’***

**The ‘Self of selves’ is the ONE Truth.**

- *It cannot be said to be one in the sense of half of two or one-third of three etc.,; i.e., as being a unit in a series.*
- *Nor can it be said to be two or many, as it does not admit of the ‘divisibility’ that runs through the world of duality.*
- *It cannot be described as personal; nor can it be described as impersonal.*

**It is limited by no attribute. Yet, it is this very Truth or Self of selves that manifests itself as the ‘universe’ through all its multifarious distinctions.**

*To realize Truth in this indescribable Beyond State is the ULTIMATE GOAL of all spiritual endeavour, irrespective of the particular ‘form’ it takes, according to ‘temperamental inclinations’ or exigencies of the situation.*

**Although the Paths are diverse, the “goal” for all is the same. *One important point is, and has to be, invariably common to all the Paths.***

***The aspirant must SINCERELY and FERVENTLY follow his ‘own conscience’ or the ‘inner light’ of his own Higher Self. Other DETAILS of the Path get determined by his “free choice” according to his own***

- *tendencies,*
- *attitude,*
- *aptitude, and*
- *surroundings.*

**The essence of the Path does not consist in leaving the “gross world” and going to other worlds. *Other-worldliness has nothing to do with “true spirituality”.* Going to other worlds is not at all a rare or a special occurrence. Every soul has to move about between the ‘gross world’ and the ‘subtle world’.**

**The ‘subtle world’ is like a WAITING ROOM for spending the interval between the incarnations on earth.** A few souls get into the ‘mental world’. But, if they get there during the interval between incarnations, they spend a much longer time there than the soul who spends his interval in the ‘subtle world’.

However, even those who get into the “mental world” HAVE TO COME BACK to the ‘gross world’. But, when they thus come, they bring with them the ‘powers’ of the mental world.

**The ‘soul’ dwells alternately in the ‘gross’ and the ‘subtle’ worlds and in rare cases, in the gross and the mental worlds. *There is NO SPECIAL SPIRITUAL ADVANCEMENT in merely going from the ‘gross world’ to the ‘subtle world’ or even to the ‘mental world’.*** It amounts to going back to the place from which the “soul” has descended on earth.

**Instead of trying to go to some other worlds, the souls should go from the ‘gross world’ into the ‘planes of advancing consciousness’.** The subtle or the mental world is not to be regarded as situated at a considerable distance from the ‘gross world’. *It is possible to dwell in them consciously even during the stay in the “gross world”.* They are, as it were, worlds within worlds instead of being worlds separated from each other by “distance”.

**The ‘spiritual planes’ are connected with the subtle and mental worlds. *One has to start his journey in the ‘gross body’ and also realize the Highest Truth in the ‘gross body’.***

**The ‘planes’ correspond to the inner changes of the “states of consciousness”.** *It is possible to pass through these “planes”— in darkness (i.e., without knowing it) or with knowledge.*

**Ceaseless rounds between the ‘gross and the subtle’ OR between the ‘gross and mental’ worlds do not necessarily mean spiritual progress.** Nor is spiritual progress ensured by them.

***‘Spiritual progress’ is much more than mere change of surrounding environment. It is a radical transformation in the very ‘structure’ and ‘attitude’ of the functioning consciousness.***

- *If the spiritual pilgrim is being taken onwards WITH HIS EYES OPEN, he may— while crossing the inner planes get ‘experiences’ and ‘powers’ of the subtle worlds (even while remaining in the ‘gross body’), according to the ‘plane’ in which he is stationed. This is the state of many Yogis.*
- *But if he is taken BLINDFOLDED, he passes by them often without registering even their very existence, and certainly without getting involved in them.*

The ‘seven planes’ are **DIRECTLY CONNECTED** with the spiritually advancing ‘states of consciousness’ and **INDIRECTLY CONNECTED** with the ‘subtle’ and ‘mental’ worlds.

For actually crossing the ‘planes’, what is necessary is **TRUE SPIRITUALITY**.

*True spirituality requires the real love for God. A person cannot be said to love God if he cannot accept His Will without DISCONTENT or RESENTMENT.*

There was one real devotee of God. He was a multi-millionaire, enjoyed good health and reputation and had a happy family life. But as luck would have it, he came to be deprived of all his wealth.

His friends asked him, “What is your God doing? Why do you not ask him to help you?” The devotee replied: “God’s will be done”. He did not allow the peace of his mind to be disturbed.

He then lost his wife also. But he continues to remain resigned to the Will of God and remained happy. Others said: “He has a good reputation that keeps him happy”; and they become jealous, though he had lost so much at the hands of fate.

He then happened to catch a nasty disease, abominable germs entering his body all over and rendering it ugly, painful and loathsome to look at. His body began to stink so horribly that even his best friends and nearest relations who used to flatter and obey him, began to keep themselves at a distance. **But even then, he retained his equanimity, resenting nothing and accepting the ‘Will of God’ with undaunted fortitude and unyielding cheerfulness.** This was his real test.

*He passed through the ordeal of accepting the ‘Will of God’ without protests and retained his faith in Him under the severest and most trying*

**circumstances.** He was then hailed by others as being the 'lover of God', which he was.

**Utter submission to the orders of the Master means– renunciation of all argument or questioning.**

*Meeting what life brings in its wake with 'contentment' is the real test of the surrenderance, love and faith which a disciple has in His Master.*

*His love is true and unchanging because it does not ask anything. He faces all the 'good' and 'bad' vicissitudes of life with unchallengeable equanimity.*

**True spirituality requires the surrenderance of the ego-centered 'outlook' and 'attitude'.**

*The 'ego-centered consciousness' looks upon everything and the entire world as a possible field for its own 'enjoyment' and 'appropriation'. It tries to glean the meaning of everything that exists or comes within the ken of its experience from its own point of view.*

**A thing is good or bad according to how it affects that particular ego-centered being.** *If it does not, in any way, affect that being or 'I', it has no meaning at all.* This mode of gleaning meaning from life is disastrously false and misleading. The query is vitiated by 'wrong assumptions' from its very starting point.

**A wrong perspective must give wrong results.** *It is not correct to look upon the "one reality" as being intended solely for any one manifestation of itself.* It is saner to look upon each and every manifestation as being intended for the one Reality. **This means that the ego-centered point of view has to be fully surrendered to APPRECIATE and KNOW the Truth.**

**God does not merely exist for any one form. All 'forms' exist for the sake of God.** *God is in all forms; but the significance of 'His being' is not to be measured or understood in terms of any one form.*

The significance of all the forms taken collectively must be measured and understood in terms of God or Truth. They have no meaning in themselves apart from God. Nor can anything else reveal its true

‘purpose’ or ‘meaning’– if it is taken exclusively in relation to some particular form or forms.

**This is the key to unravelling the true meaning and purpose of everything. All ‘things’ and ‘forms’, individually as well as collectively, derive their existence as well as value from God. As soon as any ‘form’ is taken in its separateness from God, it loses its significance.** Far less can it endow other things (entering in relation with it) with any real significance or purpose.

*The ‘ego-centered outlook’ has to be replaced by the ‘Truth-centered’ outlook’. Only then is there a correct appraisal of anything in the world. Only then is there any true spirituality.*

– **Meher Baba**

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Source::

Sparks of the Truth, Pg:: 84-88

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