

Why Spirituality In This Modern World?

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On June 12, 1974, a question was put to Revered Dadaji, Dr. Dinshah K. Mehta: "Where is the need for spirituality in this modern world with its modern values?" Other questions on similar lines were also asked. In reply, Revered Dadaji gave a Discourse, which is reproduced below.

Main Cause of Frustration

Your questions boil down to the thought that if the path for growing unto spiritual realization through liberation or *mukti* is so hard, why go after it? Why not let things happen as they will, in the life of an average human being?

In our earlier Discourses, we have spoken of the state of consciousness in the wakeful human mind in which the human beings concerned go after "everything but God". It has been observed that such people, be they atheists or otherwise, may not succeed in getting what they desire. This is more so if their destiny does not help them.

Centuries ago, Lord Buddha taught that desire is the one and only cause of human suffering. And, if there is no force of destiny, one may wreck one's head and yet one will not be able to fulfill one's desires. This is why many die as frustrated people.

Pursuit of Desires

In case of those who go after "everything but God" and have the force of destiny to help them, they will be able to fulfill their desires, maybe even beyond the extent they have dreamt of. Even then, although they get everything that they desire for, they find that something is lacking in their lives.

Even when one's desires are fully satisfied, there is no satisfaction deep down to make one feel happy. So, they think: "Though I have got this or that desire satisfied, it has not given me the happiness that I expected out of it". Then, they go after fulfilling some other desires.

This pursuit of desire after desire goes on until, presuming that their destiny is helpful, they come to a state of satisfying all the desires which they have gone after. And yet, deep down within them they still experience dissatisfaction. Such dissatisfaction can lead to frustration and even disease and death.

So, this thought of going after “everything but God” is not the right path. There have been kings who have had power over everything around them. Yet, they have not been able to achieve inner satisfaction. Historical as well as scriptural records prove this statement. A stage comes when even the powerful kings are frustrated in their life. Then, a thought comes to them, either from within or from outside, that there is some inner satisfaction which can be achieved by going after other than external desires, or by going after what is called God.

So, they try to turn towards that Light. Yet, they cannot give up their desires for things external. Then, they go after God also. This is the next state of mind of people who go after “everything plus God”. In this state, they get satisfaction by going to temples, churches and mosques; by performing rites and rituals; by attending *satsangs* and *bhajans*.

Yet, it is not the real satisfaction. The Real is only that which ever is and never changes. Therefore, for some time, they get satisfaction. Afterwards, they are again dissatisfied.

Then, some other thought arises in their mind. They think, or are made to think by external influences of the right type, that God is Omnipotent, the Source, and therefore, must have the first place in their life. So, they change the values in their mind.

Still, they are unable to give up their attachment to the things of life, which may be their home or householder’s life, vocation or profession, whether considered noble or otherwise. This is when they want to have the things of life plus God, but they give God the first place instead of the second place as in the earlier state of mind.

So, they come to the state of mind where they want “God plus everything”, because the thought has now come to them, either from within or from outside, that God takes the very first place. So, God is given the first place in their life and, for some time, they are able to get some satisfaction. In this state of mind, too, the dissatisfaction starts again after some time.

From Shadow unto The Light

Then comes the stage when they are ready to receive the thought, from within or from outside, that if God and things are separate, then God is not Omnipotent, not even Omnipresent; as that would mean that there are two, God and things; whereas God includes everything, all creations. When this thought appeals to such frustrated minds, they go after God only. They come to the state of mind, which we call “nothing but God”. Thereby, they turn towards the Light for the first time in their life.

All this time, the Light was behind them and they were going after things. Through things or outside things, they were in search of God.

When they understand that God is everything and turn towards the Light, the shadow shifts behind them. In the earlier states of mind, the shadow was in front of them; The Light was behind them. They were going after the shadows of their own self and of external things, which they could see with the Light behind them.

Desert Experience

When they turn towards the Light, they get blinded. In the beginning, they are not able to see. Afterwards, as they are able to stabilize their sight, they can see. Then, they find that the Light is so high, so far! In that Light, as they get adjusted to their state on the earth, they find that it is all desert, desert and desert. On the other side, they were able to see many things, but here, they see nothing. Only desert. This is because the Light is in front. It is higher, but in front.

Those that are really after God, have to plod on and on and on through that desert. Although this is a metaphorical way of saying, it is really a basic experience. In the spiritual scriptures, it is called the “desert experience of the soul”.

In this desert experience, life becomes hard. So hard, that many people turn back to their old way of life. Those who are strong enough, plod on and on.

Passing through that desert experience is not easy. Some even die in this experience. Physically, it is known that those who are caught in a desert frequently die. For example, they may have landed in a desert due to some accident in an aeroplane, they find nothing around them to guide them where to go. In such cases, many usually die in the desert. Footsteps have shown that they have gone round and round the aeroplane, in bigger and bigger circles, and have not been able to go away from the aeroplane. This is because the human mind, when it works without any beacon light or some sign to guide it, goes round and round in circles.

The desert experience is very hard for most people. Generally, in that state, they get mad before they die. It is the beginning of the conflict between the things of life and the goal growing towards God. It is not easy to pass through the desert experience without a guide. And, generally, the guide is in the form of an *upaguru*, a spiritual teacher.

Greenery after the Desert

Those who are lucky to cross the desert and reach the other side of the desert, begin to see some greenery which encourages them. Many settle down in that greenery on the border of the desert after having toiled so hard.

Bottomless Sea Experience

But those who continue to go on and on, pass through the greenery and reach the banks of a bottomless sea. Water is, of course, there, but it is bottomless.

This starts another *mahabharat* (struggle) for them: to cross or not to cross? And, if they decide to cross, how do they cross? Even to cross on the surface there is a need for some conveyance. It is a very big sea. One cannot swim all the way. A form of conveyance is needed even for crossing on the surface, which again is much easier than crossing the same bottomless sea by diving down to its deepest depths and then coming out on the other shore. That, very, very, few souls like the Buddha can ever dare to do.

It is known that Buddha passed through all sorts of phases before becoming the Buddha. They are mentioned in the Jataka stories of the Buddha. But most dare not to do so. They will have to cross on the surface. Even to cross on the surface, a vehicle is needed; a guide is needed to help cross over the surface of the sea.

Greenery after the Sea

Here comes the need for another *upaguru*. If they get such a guide, in one way or another, they cross over. Then, they come to the other shore of the bottomless sea where also they find good greenery. But, The Light shines high. It is far, far away, beyond reach.

Valley Experience

Those that still continue to go further, plod on and on. They reach a huge mountain. In the scriptures, it is known as Mount Meru. It is the spiritual mountain. Below the mountain is a fine valley, full of greenery, full of fruits. Most people settle down there.

The Light is high up; It is higher than the top of the mountain. Those who continue, try to climb, but as they climb one step, they go down half the step. It is a hard, hard path.

Ledges on the Mountain

Those that plod on and on, come to some ledge where they can at least stand. They look down below on the valley, which they had never seen from the higher level. They see both, the good and the bad in the valley. The mountain top is still high. Most settle down on the ledge.

Mount Meru Experience

Those that plod on and on cross many such ledges. As they come closer to the top, the effort to climb becomes greater. This mountain, Mount Meru, is higher than the highest mountain of the world including Mount Everest.

By the time they reach the top of the “mountain”, they have shed everything that they had. Their one-pointed goal is God, which is the Light. But, they find that the Light is still high. They have given up everything, yet the goal is so high. At that stage, they feel so much frustration that they cry. They cannot stop crying. They say: “I have given up everything and yet the goal that is God is so high! And, there is only spaceless space in between”.

Face to Face with the Master

Then, in case of those who are really genuine, someone comes in their life in the form of a Being or the voice of a Being. He tests them with a simple test. From the conceptual human point of view, the test seems so simple. But, at that level, it is very hard. For instance, that silent voice may say: “You have given up everything; you say that you have given up all you have and all you are, body, mind and soul. But, have you known your soul?”

“No, I have not known my soul, but I know my goal that is high up in God”.

“Then, you must know your soul first. Why have you not known your soul?”

“But how to know my soul?”

“Have you given up your sins?”

Then the thought arises: “Sins? No, I have been carrying still the burden of sins in spite of purification of my desires, in spite of having given up everything”. Thus, the elimination of the sins begins.

Then, one comes to the stage when all that is linked with the earth-bound state of the soul, all that is impressed on the soul, of the past and the past, begins to get eliminated.

Crossing over to Spiritual Plane

Then, in a twinkling of an eye - even less than the twinkling of an eye - the spiritual Master, if he is a real *satguru* and not a humbug, just helps them to cross over into that spaceless space and through the spaceless space unto the goal. When they come to the plane of consciousness, which is called the fourth plane of consciousness or the first spiritual plane, they begin to experience God. Then, a state of consciousness arises when they say that they do not even want God of their own conception that they have been after. This conception could be some form of Krishna or Ram or Buddha or some other deity, which is their *Ishta*, their Entity. This is because here, they really experience God, which is so very different from their conception of God which was but a vehicle to help them towards the Goal. So, they come to the stage of: "not wanting even God".

Path of Liberation

Then, the path of liberation begins. From here, they can grow unto heavens, and through heavens unto the Heaven. And, through the Heaven unto the planes where there are High Beings and Archangels.

Antim Sunyata

Then, when they become worthy, they see the Source of all and that is God the Creator Principle. Beyond that is the Source of Sources, what the Buddha used to call the *Antim Sunyata*, the Absolute Nothing, the Absolute Zero. But that stage will come in its own time, as one becomes worthy. It is enough if one can liberate the soul unto the spiritual goal and then let it grow. That should be the first aim of everyone on this earth. Then, they can grow further as they deserve.

God Bless You.

Editor's note: The above Discourse was edited by Byram on June 17, 2019 and finalized on June 20, 2019 in Ambatpada, Village Waki, Dahanu Road, India. Some words were edited out, some were inserted, and some sentences were moved around, and others inserted so that the thoughts would flow better and the message becomes clearer.