

Freedom and Liberation

1. "Lord Krishna has made it clear in the *Gita* that worship of gods may lead you at the most to their sphere only, which is a limited one and far below **the point of liberation.**"[Reality at Dawn pg 7] Those who think that they can continue to have their own mode and method of worshipping deities and functionaries and also practice the system of sadhana as advocated by our Rev. Master would only be swerving away from the path, sure they may return to the path but who knows that may take ages and many lives.

2. What makes us go astray and seek to a) find solutions in deities and other modes of worship and b) find similarities between our method and the so called traditional methods of praise (stotra) and incantations (mantra)? It is only the problems of our life which we sometimes feel as miseries and our desire to get happiness through such methods. Master states that "I wish you to be ever happy, but happiness consists in the due discharge of one's duty. The Gita lays so much stress upon it. It is in fact the very life and soul of spirituality. One must be prepared to face boldly the difficulties and the worries that happen to come across one's way on the path of duty to all those one might be concerned with. This is but a petty sacrifice which is nothing in comparison to the sufferings of all our successive lives. The only thing I insist upon is the due discharge of duty towards the world and the Divine, and that is all and enough for the attainment of liberation within this life. [Silence Speaks pg 381]

3. The problem of life is not just seeking pleasure or even happiness during our life time, but to seek permanent happiness that is attainable only through freedom from our desires and wishes. Until we find this freedom even as Swami Vivekananda put it we do not know the joy of freedom itself. For this one needs to be freed or liberated from the bindings of the desire and wishes. What is the way and how do we accomplish it in a practical manner. Master says "....., if

one is to be brought to the stage of Liberation, "...method for it would be to divert his soul towards the Ultimate. The result shall be that he will go on developing till, by the last moment of his life, he will finally reach the destination and attain Liberation. I can proclaim by the beat of the drum that none except a worthy Master having at his command the power of transmission can ever bring forth such wonderful results, and that Raja Yoga alone is the path which promises sure success. But this can fall to the lot of those fortunate ones alone who are actuated by an earnest longing for Liberation and are really destined for it. The various successive steps of *yoga* laid down in Patanjali's system are all included in the one routine process ...and are covered by the *abhyasi* without undergoing each one separately. But since that is possible only through the help of *Pranahuti*, I wish more and more abhyasis to come up to it and be profited thereby. [Silence Speaks pg 423]"

4. "*Moksha* is commonly presumed to be the final point of most religious pursuits. But *moksha* may be represented in two ways as salvation and as liberation. Salvation refers to a state of temporary pause in the normal routine of birth and death. This temporary suspension of the normal routine may, in different cases, extend to different lengths of time according to one's attainment. During that period the soul enjoys freedom from rebirth. But after the expiry of that period it returns again into the world to assume a material form. But in the case of liberation, when once it has been achieved, there remains no possibility of the soul's return to the material form. Liberation is literally the end of the routine of births and rebirths."

5. "Liberation has today become very easy because of the presence of the Divine Personality. The conception of people does not generally go beyond the point of liberation which they take to be the final limit of human approach. But that is a wrong idea. As a matter of fact liberation is the lowest attainment on the Divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a

lot to be achieved. The Infinite Ocean lies still ahead. It is a limitless expanse. Have your eyes fixed upon *That* and only *That*, and go on and on to trace it out.” Master says that “I have a heart ever ready to help anyone who might be in need of help. I take the job not as a master but only as a humble servant of humanity. There are and have been masterly *gurus* who work and have worked as masters in their time, but I prefer to be a servant instead, and to work as a servant for the good of the people in general. Please do what you are told to do, and keep me informed of your day to day progress and also of the difficulties if any. I may assure you that you can achieve the goal very easily if you go on persistently with constant remembrance.”

6. Our Grand Master who throws fresh light on any subject that he touches says that “Attaining freedom from miseries is liberation. Liberation is both permanent and temporary. When the liberation is such that the bondage of sorrow is never felt it is permanent liberation. [Truth Eternal.pg135]“That which is the cause of bondage, when reversed, helps in attaining liberation. There are three causes of bondage: (1) Remembrance, (2) Meditation, (3) *Bhajan*. When the practice of these three is associated with external things, the result would be birth and bondage. And when they are practiced at heart internally keeping the goal constantly in view, it will result in freedom from external and surface bondage.

(1) Remembrance means remembering again and again;

(2) Meditation means having the idea;

(3) *Bhajan* means contemplation or continuous meditation.

Reverse these according to the instructions of the Master. There should be resistance to outside impressions, and the inner veil should be removed. Then gradually the meaning of liberation will become clear and liberation will be attained. [Truth Eternal. pg 138]

7. The impressions and samskaras that we form we know are what we reap as results of karma. Master says “As for Prarabdha Karma, I think and see in my vision that they are in store for *bhoga*, as every action of body or mind produces

some effect. **We can attain liberation when we have cleared ourselves of all the past impressions. It is of course a tedious task. In Raja Yoga, they appear for bhoga in an almost fried up state due to abhyas and good guidance.** The process of *bhoga* is also carried on during sleep provided the Master — the essential need in spirituality — is worthy of the task to bring these things round for *bhoga* in the dream. We have only to unveil ourselves through devotional practices. [Silence Speaks pg 330]”

8. **Master asserts that “As long as all Samskaras are not thrown out, there cannot be Liberation [Silence Speaks pg 281]”**

9. He gives us enormous hope and courage in attaining liberation by making a categorical statement that **“Our system is meant exclusively for the attainment of Liberation and beyond,** hence, far away from baser ideals I impart the same to every one even from my first contact [Silence Speaks pg 216]”

10. Master makes it point to stress that Raja yoga is the only means for attaining liberation. Once an aspirant asked me whether the word “Raja yoga” was used by Lord Krishna in Bhagavad Gita and the answer for that can be only a “No” but such queries are quasi intellectual and trying to avoid the liberating force of the Master Lord Krishna who in so many ways said that what the doctrine expounds is the secret doctrine of the Rajas. Be that as it may. Master asserts that **“As for the attainment of liberation or complete freedom almost all the great sages of the past and the present agree on the point that Raja Yoga alone is the path that ensures success up to the final point of human approach, and everyone dedicated to complete freedom must sooner or later come up to it.”**

11. Grand Master **Rev. Lalaji Maharaj said that** “Liberation means becoming free. Freedom from bondage is called liberation. These two conditions are related to the mind. Mind alone experiences. Mind alone accepts and feels bondage and freedom. This knowing and feeling is knowledge. When the mind thinks itself ignorant, and is keen about knowledge and is interested in it and knows it, it is called knowledge. Likewise, when the mind becomes perturbed on taking a certain condition to be unpleasant, it is called bondage. And when it tries to free itself from that condition and attains freedom, it is liberation or *Mukti*. Just as knowledge and ignorance are the states of mind, so also are freedom and bondage. Both are illusory and mental acceptations [Truth Eternal .pg 72]

12. Master wrote to an abhyasi “You asked me about *Nirvikalpa Samadhi*. It is of course a yogic attainment, but it will not solve your problem. It can bring you to a state of salvation but liberation is something else,” (Silence Speaks pg 330). This state we know is one where there are no thoughts experienced by the aspirant during meditation.

13. Master clarifies further “Thoughts can be stopped just in a moment, but that will not be in our interest since **for the attainment of liberation it is but essential to throw out the buried thoughts after having completed their bhoga**” [Silence Speaks 110]. He also states that “We do not stop the thoughts which come to the *abhyasi* but we try to clean every centre of the nerves and the mind lake (Chit Lake) itself. We clean the very bottom of the mind lake from where the waves start. If we somehow succeed in stopping its waves, the matter which gives them rise will remain as it is. It is possible that by the force of the will the thought waves may be stopped, but the matter which had given rise to those thought waves remains. **And if it is not removed, the liberation is not possible** Our associates also complain of the incursions of the thoughts, but they are happy at the same time since they find thoughts less disturbing. **We can attain liberation, as our scriptures say, only when we are free from the coil of past Samskaras or impressions.** The present Samskaras are so much

controlled by themselves that no further Samskaras are allowed to be formed. It is of course a spiritual state. And we come to it easily in Sahaj Marg when we go deep into the Consciousness. “[Silence Speaks 112]

14. He strongly affirms “... that such a masterly type of spiritual training cannot be had anywhere but in our *sanstha* which runs under the kind grace of my great Divine Master. It is certain that the followers of such a highroad to Divinity have ever been few at all times and in all *yugas*. **Only those who are destined for liberation are attracted to it with eagerness and zeal.**” [Silence Speaks 175]

15. Master while exhorting us to develop humility said “As a matter of fact all of us are like beggars at the Master's door, having a begging bowl in hand which the Master readily fills. But when the bowl is already full with things other than spirituality, the question of getting anything from Him does not arise at all, for anything poured into it will flow out at once. The primary thing for us to do is therefore to make ourselves empty of all these so that it may be filled up with Master's grace.”

“But it is a matter of pity that I find all my warnings going unheeded; few seem to be trying to develop that amount of capability in themselves. The whole atmosphere is surcharged with the strongest Divine force. **Can liberation ever be so easy and cheap?** It is definitely the time when everyone should give his entire attention to it, setting aside all other things and feelings. I do not thereby mean to induce you to give up your worldly living, discarding everything including your responsibilities and obligations, but only to give yourself up to your Master in a spirit of surrender, availing of the time as best you can. The Master does a lot for you even without your knowledge, to inspire you with the true feelings required for your spiritual uplift. But then there must be a true response from your side too. You must promote within him the intensity of feeling which might compel him to push you on and on. That is, as a matter of fact, your part in the enterprise and for that you have to develop intense love and devotion.”[Silence Speaks pg 74]

16. Master states that “**At the stage of liberation one is relieved of all the five kosas or sheaths**, without which one's naked form could not have come into view. Complete freedom from these *kosas* is an essential feature of Realisation, and that is possible within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal.” [Silence Speaks 392]

17. Master said “If we go with the full force at our command towards our main goal, the world would itself become a second thought. Go on doing the process of meditation till it is matured. This is the last stage of meditation. When we become one with the real thing, the things following it grow so dark that we do not perceive them. In other words, we become blind in this respect and our vision for the real things improves and we bring it to such a standard that we are lost altogether. **When this condition comes we feel that we are in the state of liberation.** If this condition is matured then there is the end of all miseries — no pain, no sorrow, no enjoyment and no pleasure. The machinery of body now works without producing impressions upon us. In other words, the body becomes an automatic machine which runs by itself as duties demand. Here is the end of everything and there is no making of *samskaras*. Here is the point where we surrender ourselves in *toto* automatically. This is the essence (*Tattva*) of the Bhagavad Gita. This is the condition which the angels crave for. It is reserved for the human being alone.” [Silence Speaks pg 478]

18. Master wants us to turn totally towards God and treat all existence as his expression which we are duty bound to serve. He says “If we turn our interest towards God in the real sense, then all these things fade out in the end, and gradually the result will be that condition which Lord Krishna has described. What is that condition? Man begins to feel himself actionless and this condition, when it grows and reaches a high level, stops the formation of impressions or *samskaras*. And if one ever stepped into this condition and went on further, then

what remains? **One part of it will be what is called the state of liberation in one's lifetime called *jeevan-mokshagati*.** What a word which people are trying to prove in many ways!" [Silence Speaks 372]

19. Master dismisses the notion that liberation is too tough for the grhastha and asserts that "The popular belief that the **attainment of liberation is not only difficult but also impossible within the span of one life is a mistaken notion.** Who knows, this very life of ours might be the last one to bring us to the level of liberation. Indeed our Great Master has boldly asserted that one can, for sure, attain liberation in this very life, nay, even in a part of it, provided one is really earnest about it and has the fortune of having a proper guide. This he has practically demonstrated in many instances which only direct experience can prove." [Showers of Divine Grace pg 61]

20. For everything there is a price. One needs to understand that nothing is acquired by no effort. Master stresses this when he says that " Everybody likes freedom. **But few take care to acquire `freedom from freedom'. This higher stage is the result of total submission to Master Supreme. It is all absorbing attachment (bondage) to Reality alone, which liberates one from every other bondage. Liberation can make one free from all the earthly bondages.** When a person wants his Evolution, Nature helps him. Doctor gives bitter pills to the patient, even when he loves the patient dearly. God wants to see His creation quite befitting, pious and clean. So it is the Law of Nature that He does everything necessary to open the door of Evolution." [Showers of Divine Grace 88]

21. There is a current belief among us that recitation of the name of the Lord Hari is all and enough to get liberation. This has led to many cults and religions. Master states that "Now **about reciting God's name over and over again advised by certain sages as the surest means of Liberation in the Kaliyuga,** I believe that unless we merge ourselves in the vibrations produced by reciting

God's name we can never be sure of getting the desired result.” [Silence Speaks pg 44] Please note the broad minded approach of the Master and understand that he is hinting at the almost practical impossibility of one merging in the vibrations of the name of the Lord. It is a matter of our experience that the same Name of God sung by some is more attractive to us than others. These Nam Kirtans set to music of sorts is more absorbing to the sensuous ears than the ones sung by devoted ones immersed in the thought of the Master. Frankly please introspect whether you ever liked the song of the Master “ deenana...” The sensuousness made you feel that is not attractive. If that is the case of the Master like Rev. Babuji Maharaj what to talk of others. Let us see the facts and choose the reality.

22. Master asserts that “Our method is so simple that for this very reason it sometimes becomes very difficult for people to realise its true significance. Difficulties arise when people do not take God just as He is, but fit Him into numerous artificialities created in their own minds to suit their own taste and likings, and thus put Him completely within the sheath of *maya*. They worship Him as such, with the result that they themselves get engrossed in *maya*, or in other words they become the worshippers of *maya* in gross form. Now if anyone comes up to explain it to them they run away from him thinking that he is trying to delude them. They appreciate more the Mahatmas who, being themselves dyed in various hues of *maya*, offer them colourful things which are suited to their taste. **The common mistake is that they do not care to pay attention to these most vital facts and they seek for liberation from those who have it not.** Really most of them do not have any aspiration for liberation at all. They adhere to gods and goddesses only to serve their worldly ends.”[Silence Speaks pg 57]

23. Please observe the humility of the Master when he says “**I earnestly pray that all of us, leaving our prejudices, may come to the path of righteousness which promises Liberation.**”[Showers of Divine Grace pg 123]

24. Master states that “Spirituality ends in Divinity, and Divinity ends in its Real Essence. **Man after liberation gains nearness to God**; and enters into a sphere where even Silence is silent. **Liberation in body is also a chapter in spirituality**. Material science cannot explain further after matter is left out. Spirituality is a sort of feeling or consciousness of the Highest. It is the doorway to enter into Divinity pure and simple i.e. the Highest Evenness all along.” [Showers of Divine Grace pg 130]

25. Master in his Auto biography noted that “People be (*are to be*) encouraged to acquire (real) faith; structure and develop themselves; engage in preaching and spreading (real sort of) the science of the Ultimate (Brahma-Vidya) all around (everywhere).Thousands of (past) lives have gone by: no more should now be allowed to slip away. **Liberation is not at all something difficult: it requires just (the right) attachment of thought!** [Path to Perfection 66]

SELECT VEDIC STATEMENTS AND EXTRACTS FROM BHAGAVAD GITA

(For contemplation keeping in view Rev.Babujis' system)

1. The rituals and the sacrifices described
In the Vedas deal with lower knowledge.
The sages ignored these rituals
And went in search of higher knowledge. ...

Such rituals are unsafe rafts for crossing
The sea of samsara, of birth and death.
Doomed to shipwreck are those who try to cross
The sea of samsara on these poor rafts.
Ignorant of their own ignorance, yet wise
In their own esteem, these deluded men
Proud of their vain learning go round and round
Like the blind led by the blind.

-Mundaka Upanishad

2. These two paths, the light and the dark, are said to be eternal, lending some to liberation and others to rebirth. Once you have known these two paths, Arjuna, you can never be deluded again. Attain this knowledge through perseverance in yoga. There is merit in studying the scriptures, in selfless service, austerity, and giving, but the practice of meditation carries you beyond all these to the supreme abode of the highest Lord.

-Bhagavad Gita 8:26-28

3. The wise see the Lord of Love in the year,
Which has two paths, the northern and the southern.

Those who observe outward forms of worship
And are content with personal pleasures
Travel after death by the southern path,
The path of the ancestors and of rayi,
To the lunar world, and are born again.

But those who seek the Self through meditation,
Self-discipline, wisdom, and faith in God
Travel after death by the northern path,
The path of prana, to the solar world,
Supreme refuge, beyond the reach of fear
And free from the cycle of birth and death.
Prashna Upanishad

4. Life after life I cast those who are malicious, hateful, cruel, and degraded into the wombs of those with similar demonic natures.
Birth after birth they find themselves with demonic tendencies.
Degraded in this way, Arjuna, they fail to reach me and fall lower still.
There are three gates to this self-destructive hell: lust, anger, and greed.
Renounce these three. Those who escape from these three gates of darkness, Arjuna, seek what is best and attain life's supreme goal.
Others disregard the teachings of the scriptures. Driven by selfish desire, they miss the goal of life, miss even happiness and success.
-Bhagavad Gita 16:19-23

5. The very purpose of our life is happiness,
the very motion of our lives is toward happiness.
Even as a tortoise draws in its limbs, the wise can draw in their senses at will.
Aspirants abstain from sense pleasures, but they

still crave for them. These cravings all disappear when they see the highest goal. Even of those who tread the path, the stormy senses can sweep off the mind. They live in wisdom who subdue their senses and keep their minds ever absorbed in me.

-Bhagavad Gita 2:58-61

6. It is true that the mind is restless and difficult to control. But it can be conquered, Arjuna, through regular practice and detachment. Those who lack self-control will find it difficult to progress in meditation; but those who are self-controlled, striving earnestly through the right means, will attain the goal.

-Bhagavad Gita 6:35-36

7. Make your mind one-pointed in meditation, and your heart will be purified...With all fears dissolved in the peace of the Self and all desires dedicated to Brahman, controlling the mind and fixing it on me (God), sit in meditation with me as your only goal. With senses and mind constantly controlled through meditation, united with the Self within, an aspirant attains nirvana, the state of abiding joy and peace in me.

-Bhagavad Gita 6:12-15

8. Still your mind in me, still your intellect in me, and without doubt you will be united with me forever. If you cannot still your mind in me, learn to do so through the regular practice of meditation. If you lack the will for such self-discipline, engage yourself in my work, for selfless service can lead you at least to complete fulfillment. If you are unable to do even this, surrender yourself to me, disciplining yourself and renouncing the results of all your actions.

-Bhagavad Gita 12:8-11

9. Make every act an offering to me (God); regard me as your only protector. Relying on interior discipline, meditate on me always. Remembering me, you shall overcome all difficulties through my grace. But if you will not heed me in your self-will, nothing will avail you.

-Bhagavad Gita 18:57-58

10. It is true that the mind is restless and difficult to control. But it can be conquered, Arjuna, through regular practice and detachment. Those who lack self-control will find it difficult to progress in meditation; but those who are self-controlled, striving earnestly through the right means, will attain the goal.

-Bhagavad Gita 6:35-36

11. He who shirks action does not attain freedom; no one can gain perfection by abstaining from work. Indeed, there is no one who rests for even an instant; every creature is driven to action by his own nature.

-Bhagavad Gita 3:4-5

12 The impermanent has no reality; reality lies in the eternal. Those who have seen the boundary between these two have attained the end of all knowledge. Realize that which pervades the universe and is indestructible; no power can affect this unchanging, imperishable reality. The body is mortal, but he who dwells in the body is immortal and immeasurable.

-Bhagavad Gita 2: 16-18

13. There are ignorant people who speak flowery words and take delight in the letter of the law, saying there is nothing else. Their hearts are full of selfish desires, Arjuna. Their idea of heaven is their own enjoyment, and the aim of all their activities is pleasure and power. The fruit of their actions is continual rebirth. Those whose minds are swept away by the pursuit of pleasure and power are incapable of following the supreme goal and will not attain samadhi.

-Bhagavad Gita 2:42-44

14. After many births the wise seek refuge in me, seeing me everywhere and in everything. Such great souls are very rare. There are others whose discrimination is misled by many desires. Following their own nature, they worship lower gods, practicing various rites.

-Bhagavad Gita 7:19-20

15. It is not those who lack energy or refrain from action, but those who work without expectation of reward who attain the goal of meditation. Theirs is true renunciation. Therefore, Arjuna, you should understand that renunciation and the performance of selfless service are the same. Those who cannot renounce attachment to the results of their work are far from the path.

-Bhagavad Gita 6:1-2