

Speech delivered during Basanth Utsav on 1-Feb-06

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Sub: -Short introduction to Natural Path and Commandments 8,9 and 10 of Pujya Babuji.

Dear Sirs, brothers and sisters, Pranamams,

1. Let me venture and have the privilege to talk to you with all humility about Rev. Babuji's Natural Path and Commandments 8,9 and 10 from Pujya Babuji's Ten Commandments.
2. Before I proceed with the subject proper, I would like to share with you the grim situation prevailing in this world. The chaotic conditions prevailing in this universe due to natural calamities such as floods, earthquakes, tsunamis, hurricanes due to indiscriminate exploitation of Nature by man on one side and the untold miseries and terror perpetuated by the terrorists throughout the world on the other side is plaguing the earth. Everywhere there is anguish, fear, expectation and the question is "what is going to happen?"
3. What is the remedy that it does not become necessary to pass once more through one of these terrible, gigantic destructions which will plunge the entire civilization into darkness?
4. There is only one hope and solution to remedy the situation (ie) "if only man could consent to be spiritualized?" If so, there are fair chances of restoring balance all-round (i.e.) in Nature and as well in us to stop further deterioration.
5. It is opined that during such conditions when spirituality is tottering helplessly and solid materialism has usurped the position of spiritualism in human life and yogic transmission has become obsolete, a great soul / guide descends down to earth to cleanse the human spirit of its accumulated impurity and turn its look once again inward, so as to realize its deepest need. That is how a great soul in the form of Samartha guru Shri Ram Chandraji Maharaj of Fatehgarh descended down to earth. His life marks the advent of a new era in spirituality. As observed by Rev Babuji Maharaj, He was in fact the Nature's Prodigy and His work in spiritual field is beyond common conception. He had practically modified the system of Raja Yoga so as to suit the need of time and the capacity of the people in general. He made wonderful researches in this science and had made human approach up to the farthest limit possible and practicable for a man in the least possible time. Pranahuti or Yogic

transmission is the chief instrument, which was lost to humanity for a very long time, was revised by Him. Wonder of wonders achieved during His life time was to mould Rev Shri Ram Chandraji Maharaj of Shahjahanpur, U.P. as a Special Personality to continue His stupendous spiritual work to benefit the humanity at large (i.e.) to achieve the goal of life in one's life time itself, nay even in a much shorter time, if only the abhyasi is sincere in his abhyas and meticulously observes other spiritual aspects enancipated by Him. It is He who founded the Mission known as "Natural Path" duly introducing further aspects in spirituality backed by His researches, making the path much easier. Thus, He perfected the system further. How very fortunate we are who have been associated with Revered Babuji Maharaj and also those who joined the Mission thereafter when we understand the following. "The Teachers of mankind are few. A thousand years may pass by without the advent of such a one; but when the true teacher does appear, the distinguishing feature by which he is known is his life. His conduct is different from that of other men and his teaching is never derived from any man or book, but from his own life. The teacher first lives and then teaches others how they may live. The proof and witness of his teaching is in himself, his life. Out of millions of preachers, only one is ultimately accepted by mankind as the true teacher, and the one who is thus accepted and enacted is he who lives. All the others are disquisitionaries (a formal discussion of some subject or treatise) and commentator and as such they rapidly pass out of human ken (range of knowledge; understanding)." Now coming back, Rev Babuji's guidance continues to be available for thousand years to come even though He shed His mortal coil during April 1983 (i.e.) the great stream of spiritual energy let loose in and through Him will long remain, watering the arid lands of human ignorance and duly transmuting our quick impulsiveness and emotional restlessness into the peace of the Eternal. Further to illumine us from within to get inkling into the mystery at the bottom. From the ceaseless chain of mere events we get to the back of the veil and realize that our life is rooted in Eternity.

6. The unique features of the Natural Path System of sadhana is the awakening of the spiritual force that is within each individual by transmitting into his heart that ultimate Highest force for the transformation of the individual, duly erasing all the past samskaras in him. In one sense we are dead to the past and awakened to our Divine Nature. It is only the Natural Path which ensures our spiritual elevation (evolution) on top speed (i.e.) in worldly parlance_it is like travel by plane. It is only the Natural Path which will ensure the supreme aim of all beings (i.e.) the perpetual approach to the absolute perfection and Divine Happiness.

Next I come to the Commandment part of the talk.

7. We must have heard any number of speakers talking to us about Pujya Babuji's Ten Commandments. Still I would like to reiterate them since

they form a vital part in the sadhana of Natural Path of Rev Shri Ram Chandraji Maharaj.

In this connection, I feel, that it may not be out place to mention the following words of Shri Ravindranath Tagore. "The meaning of the living words that come out of the experiences of great hearts can never be exhausted by any one system of logical interpretation. They have to be endlessly explained by the commentaries of individual lives and they gain an added mystery in each new revelation. These have been things of the spirit and therefore endowed with boundless vital growth"(Sadhana).

8. Rev Babuji Maharaj had expounded Moral / Ethical disciplines as the Ten Commandments with commentaries thereon of the Natural Path which are free from grossness, ambiguity and casuistry. The greatness of this work can well be understood as explained by Rev Babuji Himself. "It has been written from a very high state of super consciousness where Reality is revealed only through vibration. In it you will find originality right from the beginning till the end. This is my masterpiece. Read it again and again. You will find each word and each sentence commendable and when you begin to understand, I am sure you will be greatly pleased."
9. From the above, we can well understand that Rev Babuji attached greatest importance for ethical and moral purity since purity is the foundation for spiritual life. So it is imperative that we cultivate the flowers of Divine virtues in the garden of our hearts. It is from virtue, one rises to holiness, from holiness to Godliness and from Godliness to God consciousness. From impurity one rises to purity and from purity to sanctity and from sanctity into sublime spiritual experience.

Morality by itself is not spirituality, it only aids spirituality. Sense of morality is an index of the evolute stage of man whereas spirituality at best can be defined as a means to make us remember our original Home and also shows the way to get back.
10. With the above short and humble introduction to Rev Babuji's monumental, unparallel and inimitable work, I come back to the subject I propose to place before you.
11. Commandment No.8: It states, as you all know "Be Happy to eat in constant Divine thought whatever you get with due regard to honest and pious earnings".
12. I now lay down before you the principal features of this Commandment as explained by I.S.R.C.
 - (a) A happy disposition is a state which may aptly be taken as that next to the Divine.
 - (b) While taking food, we fix our thought upon the Ultimate (Balance) which we have finally to attain, in order to take in its effect too and increase our purity all the more.
 - (c) The impulse of thought created thereby combines with the food and helps to promote our physical and spiritual health.

(d) The thing got from Nature is pure because its basis is purity. The thing earned by man can also remain in a pure state when that is got through pure and pious means.

13. Let me venture to explain about this Commandment in a humble way covering all the salient features detailed above. As already mentioned the works of Rev Babuji are unique and monumental. He expressed them in a simple way pregnant with oceans of spiritual wealth.

Rev Babuji created a science to help humanity more into the unknown way towards the unknowable without falling, without going astray. It is difficult because He had to use words and words are very small and what He had expressed through them is so vast, it cannot be contained in them. He had tried to contain oceans in drops. But the miracle is that He had done it and they are before us. Nothing could be impossible to Him.

14. Pardon me for the deviation and now I come back to the subject.

15. Before I proceed further, I place before you in a concise form what Rev Babuji had to say about this Commandment.

“The philosophy involved in it starts from materiality and ends in the final state we all are to arrive at. A happy disposition is a state which may aptly be taken as that next to the Divine. Fixing our thought on it means taking into account that which is our final goal. In other words, we begin from the point beyond which remains but That only. Since we fix up our thought on the Divine, while taking our food, the effect taken by it enters our body and begins to spread all through our veins and arteries. In other words, we have utilized to our best purpose the thing which we take in from outside. The particles and atoms of the body begin to get purified. The impulse of thought created thereby combines with the food and helps to promote our physical health.

The thing got from Nature is very pure because its basis is purity. The thing earned by man can also remain in a pure state when that is got through pure and pious means. The influence thereof will affect the nearest layers and help to purify the human web. This is the reason why sages have laid so much stress upon honest and pious earnings”.

16. And now let me elaborate further. All the food in the world is Divine – made edible. Mother nature prepares the best for the human bodies. Divine has created these powerful and natural foods. Being natural, eating simple and common man's diet is good, avoiding packaged and canned foods which rob us of our natural vibrant health though they might taste good.

The food that we eat must be firstly, piously and honestly earned. Unrighteously earned food is like poison to the very system. The spiritual experiences often go wrong by taking food not honestly earned. Further eating must be done in the consciousness of God,

the giver being God and in fact it is for God that one ultimately lives and eats to live.

Simple food, food that has not been got by ill means, food that is wholesome and satvik, food that will promote spiritual thoughts, moderate, sweet and pleasant rather pleasure provoking and passion and desire increasing is basic to the proper maintenance of our bodies. It will not accumulate darkness within and make all our organs obey the Supreme Consciousness and unknot the whole and link us up with the Divine.

The subtler and spiritual the food that one eats, the more perfect becomes his capacity to respond to the Divine Force that is always flowing into him. Indeed in a sense it is that which gives such power to spiritual man.

17. Next we come to Commandment No.9. It states, "Mould your living so as to rouse a feeling of love and piety in others".

18. Now I lay down before you the principal features of this Commandment as explained by I.S.R.C.

- (a) Nature is uniform (just) in its dealings. This dealing of Nature is to be copied and applied in our daily life.
- (b) Individual dealings must be moulded with due regard to proper needs and fair rights of everyone.
- (c) This is possible when we become Divine in expression (Real man)
- (d) Becoming a Real Man is possible by following all the Commandments.
- (e) Moulding our speech, moderation and balanced existence, piety and devotion being our approaches, love being our expression, it should be possible for us to make others think in terms of Divinity.
- (f) Allow only Divinity to express itself rather than allowing our creation to be expressed.

19. Before I proceed further, I place before you in a concise form what Rev Babuji had to say about this Commandment.

"We get power from our thought. It happens only when we create perfect harmony between things of our making and those of the Divine. The vyavahara – covers the entire sphere which falls next to the ultimate. There is uniformity in Divine dealings, only in a particular sense. For example, He gives light to all. He has created air for all to breathe in and so also many other things which foster the growth of life and sustain our very existence. This can be interpreted as the uniformity of all Nature's dealings. (A little deviation: It can as well be said that God does not offer different opportunities to different people).

When a thing made of clay comes before us we take a different view of it, and our liking is increased in comparison to the mass of clay which it is made up of. Similarly when a man approaches God after proper making of himself, He takes different view of Him. This goes to explain that we should effect such a

making of ourselves as may help us to become the cynosure of His eyes.

The example of Nature which deals in Her own particular way, must be kept in view and all our dealings must be moulded with due regard to proper needs and fair right of everyone and bring them in close conformity with those of Nature. This will add further force to its effectiveness and the people will be attracted towards you. It will create a feeling of love in their hearts and they will begin to behave with you in a manner which you duly deserve”.

20. Now let me elaborate further.

Really speaking he alone is lovable who has a loving heart, whose heart is full of noble ideas, sentiments and virtues like aversion to the pleasures of senses, self abnegation, harmlessness, love, tenderness, susceptibility to others' sufferings, humility, compassion, modesty, forbearance, the spirit of service, self control, even mindedness and serenity. The effulgence of these noble sentiments and virtues of the heart is reflected as a matter of course in the countenance the eyes, nay, in every limb of man possessing such a heart and that effulgence unfold these virtues in the heart of an onlooker according to the degree of intensity of his sentiments.

Lovable is he whose very sight suppresses and disperses our sinful thoughts and awakens and activates the angel in us and suppresses and knocks down the devil.

That comeliness alone is real which is accompanied by unimpeachability of character, sublimity or sentiments and purity of conduct.

Money, house and holdings do not constitute real wealth. The true wealth of man consists in an ideal life full of goodness and goodness alone. A truly rich man is he who is rich in the wealth of character. His conduct itself urges all to mould their lives after the pattern of his life.

Everyone is ever benefited as a matter of course by such men leading an ideal life which they transmit to others. A sweet tongue, humility, truthfulness, service, beneficence, forgiveness, self-denial, peace and joy, these are the inherent and intrinsic virtues of their lives.

Men leading such an ideal life are an ocean of peace, inexhaustible store of love and immeasurable fount of happiness. Even he who comes into contact with them attains peace and happiness and develops love.

If we follow in the footsteps of such ideal men, looking upon their life as our model of excellence we too will be able to do good to ourselves as well as to other numberless beings.

21. Now we come to Commandment No.10. It states “At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same”.

22. Following are the salient features of the above commandment as explained by I.S.R.C.

(a) Human perfection lies in realizing the Master as Master in true sense and oneself as His slave devoted entirely to His service.

- (b) A devotee is concerned nothing but Master's close attention towards him and his own nearness to Him.
- (c) When one has accepted Him as the Master he can lay before Him every wrong committed by him and anything that might be against the principle, in the capacity of one feeling guilty.
- (d) Thinking of Master as epitome of forgiveness enables to feel the presence of God.
- (e) Repentance is nothing but a jerk to the thought waves which creates to a certain extent a state of vacuum within.
- (f) Repentance for having committed the mistake of jumping out of the home-land, diverts the attention of Master towards oneself.
- (g) When the wrongs committed are presented with a feeling of supplicancy, the mistake no longer remains a mistake since it has been washed off completely.
- (h) The next phase of devotion now comes in which cautions him against the repetition of the wrong.
- (i) This takes the form of repeated prayers to the great Master for granting him a state of contentment to serve as a safeguard against repetition.
- (j) At bed time one is free from all engagements and is in a comparatively free state.
- (k) This freedom may also be interpreted as Nature's state of contentment.

23. Let me now place before you in a nutshell what Rev Babuji had to say about this commandment.

"Human perfection lies in realizing the Master as Master in true sense, oneself as His slave devoted entirely to His service. By doing so one creates in himself a state of negation which attracts His direct attention and establishes a link with Him. Now it becomes incumbent on to discharge his duties in like manner, keeping the link intact, so that the Master's greatness be engrossed upon his heart and he be in His direct view.

A devotee is concerned with nothing but Master's close attention towards him, and his own nearness to Him. When one has accepted Him as the Master, he can lay before Him every wrong committed unknowingly by him or anything that might be against the principle, in the capacity of one feeling guilty. In this way one impresses his own meekness upon the Master who also begins to think that the wrong committed by the devotee is really pardonable since the feeling of supplication is present in his heart, for which he has presented it to the Master.

The feeling of humility which as well may be expressed as a state of supplicancy, covers within it condition of innocence. One who attains it has in a way attained all, though apparently it may not be seen to be so. In that case the mistake no longer remains a mistake, since it has been washed off completely.

The Next phase of devotee now comes in, which cautions him against the repetition of wrong. It appears in the form of repeated prayers to the Great Master for granting him a state of contentment to serve as a safeguard against repetition. As we have entered the sphere in the capacity of a supplicant it becomes incumbent upon us to abide by the rules of duty, avoiding everything that is forbidden when one shortens the distance between oneself and the Master. Hence the method for that would be to maintain in our thought a constant feeling of His presence.

It is also considered to be better to do this at bed time, because one is then free from all engagements and the only point in one's view is that of rest and repose, in other words, one finds himself in a comparatively free state. This freedom may also be interpreted as Nature's state of contentment. Thus in a way we acquire conformity with at least one of the aspects of Nature. This is the reason why prayer at bed time is more effective and actions done accordingly are all well adjusted. We must therefore derive greatest benefit from time and take up work suited for the hour".

24. Rev Dr.K.C.Varadacharigaru in his talks on the Ten Commandments of Rev Babuji Maharaj observed as follows with regard to the 10th Commandment.

"The bedtime, as has been spoken of under the commandment 10 is the time of rest and contentment, of recuperation and remembrance and quiet recollection is possible. This is the best time prescribed by Nature for recollection and reviewing and linking oneself with the Master. This commandment is thus very important as it preaches the practice of constant remembrance of the Divine through day and night and always.

Engaged as we are with the world, our activities are imperfection. Imperfection is the cause of our wrong doings and impaction results from our not being full of negation of ourselves or being nothing in ourselves. Thus wrong thoughts, deeds and speech arise. To recognize them as such is necessary. Thus one reviews one's whole day's thoughts, talks and actions and begins to discover imperfect (way) manner of doing them. The keeping of diary is helpful not merely for the purpose of noting our spiritual experiences but also our doings done on our own initiative and without the practice of God's and Master's presence and direction. It is necessary to review these and note them so that the mere entry of it in our diary will automatically draw the attention of the Master and speed up the process of rectification and purification. Repentance is for the loss of practice of nothingness and of the presence of the Master".

25. Further Rev Brother K.C.Narayana garu has put the gist of the commandment 10 in a nutshell as follows:

“To practice this, one has to know his humble status before the Divine. Humility is a virtue that develops only when one becomes conscious of the limitations of existence and the infinitesimal proposition of existence over which he deludes himself as having control”.

26. Further it can be said that repentance brings about a change of heart. When the heart changes, man becomes new. He longs to dedicate his life to God. He becomes innocent as a child. The ideal thing is not to commit a sin. But having committed it, repentance is infinitely better than not asking for forgiveness. God, in His mercy, can transform sin into strength. Now coming to the prayer aspect the following depicts our casual manner and the hollowness we attach to the prayers we make.

If the words we use are not made real by the way we live, they will still be meaningless and lead nowhere, because they will be like a bow that we cannot shoot for lack of string. It is absolutely pointless to ask God for something which we ourselves are prepared to do. If we say “O God! Make me free from this or that temptation” while at the same time seeking every possible way of falling to just such a temptation, hoping that God is in control, that He will get us out of it, then we do not stand any chance. God gives strength but we must use it.

When we ask for something in our prayers, we undertake by implication to do it with all our strength, all our intelligence, all the enthusiasm we can put into our action and will, all the courage and energy we have. In addition, we do it with all the power which God will give us. If we do not do this, we are wasting our time praying. Our mind must be formed, moulded to the words, filled and harmonized with them. Our heart must accept them with complete conviction and express them with all the strength of which we are capable and our will must take over them and transform them into action. Therefore, prayer and action should become two expressions of the same situation vis-à-vis God and ourselves and everything around us. Short of that we are wasting our time.

Words of prayer have the quality of always being words of commitment. We cannot simply say words of prayer without implying “If I say that, then that is what I am going to do when the occasion lends itself”.

Prayer does not imply dictation or enforcement of our will upon God, but submission to His will, laying down our sorrows and ills before Him.

Hitherto we had to readily be prepared to pay a high price for spiritual freedom. Now with the advent of Rev Shri Ram Chandrajī's Natural Path system of sadhana where Master's help is assured till we reach the goal of human life, it has come as a boon to the householders while carrying out their duties and responsibilities as householders which do not interfere with their

routine worldly duties. On the other hand they grow more efficient in their work, the earlier drudgery getting reduced.

Rev Babuji Maharaj in all His compassion for the suffering humanity founded a method and Mission (presently known as the Institute of Shri Ram Chandra Consciousness) for the spiritual emancipation of all.

Now that we have a Master, method and Mission we must make the best use of the opportunity thrown open to us with no worldly commitment, but assured of achieving the goal. But so perverse are we that we postpone our efforts and continue to derive intellectual enjoyment from some fine ideas without bothering to realize the Truth ourselves. We go on dreaming our miserable, contemptible, petty little dreams of love, greed and self gratification, clinging onto them until they are torn away from our clutches.

After several years we ask ourselves “what have I achieved? What have I got out of this life?” We should all live in such a way that we get something concrete from our spiritual life. We should get at least some glimpses of Divine Light within us. No one who practices spiritual discipline sincerely and methodically, leading a pure life and prays to God intensely will be disappointed. World is the training ground and we should make best use of the short span of time given to us.

If we perceive our fortune in having attained a human birth but do nothing about it, we are like a miser who knowing the value of his gold, counts it but does not use it. If we pride ourselves on having the qualities of leisure and practice, we are wasting our wealth (ie) life.

If we do not have the time now, what makes us think we will have it later. Life is extremely short, we grossly underestimate how quickly time passes and thus do not know how soon our opportunity for practice will be ruined. We need to be taught that an opportunity to practice is infinitely valuable, for unless we learn to recognize this situation, for the jewel that it is (life) we may neglect to use it.

Our sincerity will make us steadfast, our steadfastness will bring us to the goal. Our sincerity will also make us resolute and our resolutions will make us overcome all obstacles. All our illusions will have to be burnt and turned into illuminations of joy, all our desires should ripen into fruits of love.

Brothers and sisters human life itself is a gracious gift of great value. Not a day therefore, not an hour not a minute thereof should be wasted on things unworthy of that gracious gift. That there is a Divinity that shapes our ends is the supreme truth.

May the Natural Path lead one and all from despair and bondage to real peace, freedom and to the Ultimate! Amen.