

Divinity is a play and Divine the way

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The entire creation manifested because of the play of the Divine. Why should there be creation at all? Babuji's explanation is that God is the centre wherefrom everything starts. Energy becomes frozen if its utility is not there. So, in order to maintain His existence, He sent out power which resulted in creation.

The individual souls of human beings that were existing in naked form as separate entities very near to the ultimate Reality enjoying the same conditions of the Reality (is) unblemished purity, bliss and balanced state, jumped out of

homeland into the creation, taking the human forms duly getting away from the Reality.

As time went on we, the humans, marched from subtler form to grosser and grosser form of existence with the additions of more and more coverings round the soul forming in due course of time samskaras which brought about their resultant effects. The effect of samskaras is the commencement of the feelings of comforts, miseries, joys and sorrows. The root of craving for sense enjoyments lies in the fact that man erroneously seeks to rid of the fire of want through flames of luxuries. The same state continues life after life, while life should be a joyful journey as intended by God, we are getting scorched by the naked dance of destitution, fear, sorrow and destruction. The

world goes on with its infinite complexities and diverse experiences. Each life is new and each life is to be lived differently. Yet underlying all life is the silence voice of God ever calling us thro' flowers, thro' scriptures and thro' our conscience-thro' all things that are beautiful and that make life worth living. Life has a purpose which decides its course. All of us are from the same source. It is up to us to find our way to the goal. Living becomes sacred only by reaching the goal. We thus get awakened to our real self and explore ways and means to get back to our original abode to be nearer to the Ultimate Reality. It may not be out of place to reiterate that the individual soul that has already had the taste of the origin, though' comes out, wants to get back. It means a journey towards the basic intrinsic worth, a quest for immortality.

Hence to unravel the mysteries behind the appearances and to grasp the fundamental truth, religions have been the outcome, with a view to achieve the eternal bliss of the paradise or some similar view which man aims at as his final approach. Even after thousands of years with the changed surroundings and even after radical transformation of life, the same old forms and principles are being adhered to. Now the outer form alone remains intact while the inner spirit is lost. We have really buried the true religion in the grave. Our faith in Reality has thus diminished to the point of extinction. Our blind faith in formalities keeps us in the dark regarding the Reality and unconsciously we develop within us a feeling of hatred against those who believe in other forms and rituals consequently there are

jealousies and quarrels among the followers of different religions. With all the ills/evils perpetuated by the present day religions, instead of paving way for realisation, has become a barrier devoid of universal love, the very fundamental basis of religion which is generally considered to be a link between Man and God. If we keep ourselves bound fast to a particular form or practice without a clear idea of its real significance and final approach, we are surely committing the greatest blunder. Babuji categorically asserted that God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms or rituals, nor is to be traced out from within the scriptures. Him we have to seek for in the innermost core of our heart. Babuji further stated “so long as we remain confined within the

bounds of religion the God of religion remains in view and we remain entangled within one or the other view. The highest spiritual attainment is only possible when we go beyond. In fact spirituality begins where religion ends. Religion is only a preliminary stage for preparing a man for his march on the path of freedom. Further religion only sheds light on the path and provide inducement for giving up savage ways to become human. When he has set his foot on the path, he is then beyond the limits of religion. End of religion is the beginning of spirituality and the end of Reality is the real bliss. When that is gone, we have reached the destination. This is highest mark which is almost inexpressible in words". Hence we have to conclude that the destination (i.e.) the final goal is beyond the

scope of religion under the present prevailing conditions.

What next is the question? Option left to us now is to tread the path of spirituality. How should, then, we go about to achieve the goal under spiritual practices? The main criteria for achieving the highest goal should, however, be broadly as mentioned hereunder.

1. Goal fixing 2. Ways and means (i.e.) method to be adopted and 3. Proper and competent Guide or Guru.

The cursory guide lines for the above, in a nutshell, may be taken as follows.

Our goal of life shall be final stage where we are nearest to the super active centre or zero, which is the primeval cause of the entire manifestation and to which everything will ultimately return after Mahapralaya.

The most helpful methods (ways and means) would only be those which are quite simple and natural and free from all grosser effects. For acquiring that which is the subtlest beyond all possible limits, we must naturally be attracted towards means which tend to make us the lightest and subtlest. Further the method shall be such that it can be adopted, in particular, by householders also who are vested with duties and responsibilities and who will not be in a position to allot more than a few hours in a day for sadhana.

Next comes the utmost important factor to achieve the goal is the selection proper guide/guru. One who can foment us by His inner powers by transmission of Pranahuti, would be the best as guide in the spiritual pursuit. Further he shall be capable of perceiving our inner complexities, understands our real needs and takes us along the path up to the final limit since the need of guide/guru grows greater and greater as we go on advancing and securing higher stages.

From the above it is to be clearly understood that all the three aspects mentioned above are essential for achieving the goal and any one omitted will not see us thro' to the final goal. Further any wrong step in fixing the goal,

adopting the correct method and selection of proper and capable guide/guru will only bind us further to the cycle of births and deaths.

Having understood the criteria for achieving the goal we are now to explore the source who can provide us all the three combined to solve the problem of life.

By the Grace of the Divine which is yawning towards humanity brought down by the efforts of Shri Samartha Guru Lalaji, Shri Babuji had been groomed as “The special Personality” for the emancipation of the suffering humanity.

Shri Babuji Maharaj in his infinite compassion for the suffering humanity founded the Sahaj Marg, a modified system of Raja Yoga Sadhana for the

spiritual elevation of the humanity as a whole and householders in particular. While discussing the various types of systems, he asserted that it is the Sahaj Marg System where in Pranahuti. Aided meditation is made available, is the only system which will during the present times ensure the highest approach in the spiritual ladder. While assuring his assistance all thro' he specified certain duties and responsibilities on the part of the abhayasis, discharging which, will ensure speedy progress in the path. They are mainly as follows:

(1). Goal Clarity: Unless it is clearly and firmly established in our minds, we may not be able to achieve the same. On the other hand we may be carried away by lesser goals. According to Babuji the final point of human approach (ie)

Goal is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation, Nothingness or Zero.

(2). Method (i.e.) ways and means: As discussed earlier, it is only PAM backed my Master's support all thro' even after his physical veiling will see us through to the goal unlike in other systems, which fall far short of achieving the goal. From our part, Babuji exhorted our full cooperation adhering to the sadhana specified by Him, to ensure our speedy progress and achieve the goal even during this lifetime itself, duly following the system earnestly. Some of the important features are only enumerated below, the details of which can be had from the various books written by Him, letters written to abhyasis

clarifying their doubts, various articles of His and from His autobiographical volumes. The features: (1) Morning meditation (2) Evening cleaning process (3) Bed time prayer (4) Meditation on points A&B (purely His discoveries) (5) Universal prayer at 9 p.m. (6) Following Ten commandments (7) Constant remembrance (8) Maintaining spiritual diary (9) Development of special will (10) Confidence in ourselves to achieve the goal (11) Cooperation (12) Love and Devotion to Master (13) Development of sensitivity (14) Unfailing faith in the Master (15) Surrendering to the will of Master and (16) Craving and restlessness to achieve the goal.

(3) Selection of Guide/Guru: Babuji in no uncertain terms spelled out the qualities and spiritual attainments of the Guide/Guru who will

instill in us that strength and courage to enable us not just to see what is right for us to achieve the goal but to put that right into action. Babuji opines that a guru must be a selfless man, true servant of humanity at large, teaching people out of pure love, without any ulterior selfish motive of name, fame or money. He must have his access up to the farthest possible limit and must have the power of Yogic transmission. Such a man we have to seek for as our guide if we want complete success.

Further he must be completely merged in Divine Love so that its effect may automatically be radiating from his very being to cover all those sitting by Him. It is He who can foment us with His own internal Divine power (i.e.) transmission of Pranahuti, to make our task easy. As it is

extremely difficult for a man of ordinary talents to draw inspiration from God direct, we seek the help of one of our fellow beings, call him guide/guru, who has established His connection with the Ultimate since He is the connecting link between God and Man. It is thro' Him only we can reach God. He is the only power that can extricate us from the intricacies of the path. And many more have been spelled out by Babuji which we come to know when we go thro' his works, in particular, Reality at Dawn.

Some of our brethren who have been fortunate enough of having had personnel contact with Babuji and to have experienced various spiritual conditions on their march towards the goal will admit without any reservation that the qualities and achievements of guide/guru as enumerated

by Babuji Maharaj were inherent in Him but only His humility prevented Him in owning those attributes to Himself. His humility knows no bounds since time and again he asserted that every achievement of His has been bestowed on Him as a gift from His guru, Shri Lalaji Sahab.

It is a most satisfying and enlightening experience to listen to Babuji whose intellect is clear and sparkling. To observe the rhythm of words, the natural sequence of thoughts, the reasoning power, the authority and yet the simplicity of language displayed by such an intellect is a joy. The experience is thrilling and refreshing. He is the Divine Incarnate.

Let me conclude as follows:

Babuji was all praise for His Master. Lalaji Sahab and He was not tired of telling, "where can

we get a Master like Lalaji.” It may not be out of place and exaggeration if we assert “where can we get a Master like Shri Babuji,” who is Divine in personality. He is the way for whole of humanity in general and abhyasis of PAM in particular for assisting us to achieve the Ultimate goal during one life time itself provided we make ourselves deserving.

May Babuji Continue to Shower his benign blessings on all of us. Amen.