

“Every one endeavours hard for it, but only he whom God ordains is successful.” (SDG, First Message, Page-5, 2006 Edition,)

1. It is only when we forget both clamour and silence in general and during meditation sessions in particular; we clearly and certainly understand the simultaneous realization of the absolute and the relative. The absolute is the chosen one, the Master while the relative are its successors. To perceive the absolute, special vision is required while the relative is an ordinary perception.

2. From time to time there appeared in this world one who has seen the truth, a fully awakened one, blessed by the truth, abounding in happiness, a teacher of wisdom and goodness, a Master. He, by himself, thoroughly knows and sees this universe, and knowing it, makes his knowledge known to others. He proclaims the truth, lovely in its origin, breezy in its progress and fresh even as Nature in its consummation. He makes known a new life in all its fullness. And that is the Natural Path that humanity is gifted with, now.

3. It is this occurrence of a Master that our Master was mentioning when he stated that

“Every one endeavours hard for it, but only he whom God ordains is successful.” There are many souls that are structured by the Masters and every great Master endeavour to bring forth one more who would be a cynosure in the eyes of Nature. Such a Master is really rewarded: that is the reason we find all the Masters of the previous eras congratulating our Grand Master for having structured one who has no compare in the past or the present and presumably the future.

4. Our Master is structured in such a way that there is nothing but Nothingness in him. I may even say He is Void of void; there is nothing lacking in him and yet he possesses nothing. One of the close devotees of our Master writing about the depth of the eyes of our Master into which he tried to peep into said it informs us that Infinity is close by.

5. It is identity or separateness that is the cause for our incapacity to express the divine fully even when the divinity is offering itself for our mergence. It is our identification with our thoughts and feelings that obscures freedom. It is the “sense of self” that motivates our creation and sustains our illusions and consequently invokes the suffering of disillusionment as a result. Identity is a sense of self that exists only in

the mind through effort and this identity (also called ego) enslaves, through thought itself, the individual who abdicates his/her freedom for ego fulfilment. The thinker and what the thoughts are about, transforms events and experiences into either a confirmation or a contradiction of this ego thus making it seem more real regardless of the event. Whatever image is painted through thought on the canvas of mind “about the self” is called the self. Thus it may be observed it is a vicious circle.

6. Our Master in this message reaffirms the ancient wisdom that “If the element of the truth seeker did not exist in everyone, there would be no turning away from craving, nor could there be a longing for nirvana, nor a seeking for it, nor a resolve to find it.” Lord Buddha is supposed to have said, all experience is viewed from ego as a point of reference, and as a result the world of thought and form becomes a maze of illusions serving an identity that seems more real regardless of the outcome of events. This is done by emotionally relating to the meaning that thought induces; it is not living but is arbitrarily relating to thoughts “about living.” How can there be any experience in any realm of nature including the so-called spiritual that exists to serve the ego (sense

of self)? Does nature exist to serve the ego? This question points to an obvious answer.

7. Identification with experience and circumstance is not proper since circumstances are always in flux. When we existed before an event, thought, or feeling, can any experience be our identity if it comes and goes within our nature that is unchanged? Experience actually comes and goes within us and not the other way around. It is a consequence of this sense of self which tries to avoid the pain of disillusionment that we seek of money, property, prestige, and endless entertaining distractions. This discontent will never cease unless it metamorphoses into love of truth behind the change and then such a discontentment can be called restlessness and this perseveres till the very end of seeking. In such a seeking there is neither identity nor ego that identifies with any experience.

8. It is such a one without any trace of Ego that was structured by the Grand Master—that was possible for Him only as He is the Advent specifically assigned the task of transforming humanity by Nature. The much awaited One of all the peoples of the world thus appeared on the scene having been structured by the Great Master Sri

Ramchandrajī Maharaj of Fategarh on 4th May 1944. All peoples and communities have been expecting a revelation, and it has arrived.

9. If we study the story of the "ascent of man" as recorded in the pages of history, it becomes evident that the leading factor in human progress is the Advent, from time to time, of men who pass beyond the accepted ideas of their day and become the discoverers and revealers of truths hitherto unknown among mankind. The Special Personality arrived on the scene to give relief to all the seekers irrespective of religion, country, race or sex or any other such silly distinction among human beings. The plain truth is that one man that has a higher Wisdom, a hitherto unknown spiritual Truth in him, is stronger, than all men that have it not; and stands among them with a quite ethereal, angelic power to transform the order and usher in a new Era.

10. It is true that all down the ages, whenever the spiritual life of men has become degenerate and their morals corrupt, that most wonderful and mysterious of men, makes His appearance. Alone against the world, without a single human being capable of teaching, of guiding, of fully understanding Him, or of sharing His

responsibility, He arises, like a seer among blind men and as a sage to proclaim His message of righteousness and truth.

11. Amongst such men some stand out like the star on the morning sky. It is true every few centuries a great Divine messenger appears on the scene like a spiritual Sun, to illumine the darkened minds of men and awakens their dormant souls. Whatever our views as to the relative greatness of these great messengers we must admit that they have been the most potent factors in the education of mankind. These unique persons declare that the words they utter are not from themselves, but are a revelation through them, a Divine message of which they are the bearers. Their recorded utterances abound, too, in hints and promises of a great world teacher who will appear to carry on their work and bring it to fruition, One who will establish a reign of peace and justice upon earth, and bring into one family all races, religions, nations, and tribes.

12. Surely such an advent must be the greatest event in human history. Such an Advent has to do things which the earlier advents could not do. With the greatest reverence and regard to all the earlier advents it may be stated there was always a residual grossness due to what may be

called identity or individuality about which we referred in earlier paragraphs. One who is an amala or pure by birth and a nirmala or one who is purified purity was the requirement of the time. Grand Master was able to locate the pure being of our Master very early in Masters' life and purified that purity which attracted the attention of all the earlier advents and messengers of God who were waiting for a deserving successor to pour down all their spiritual treasure.

13. The "Sun of the Natural Path" thus has arisen. If we study the Emblem of the Institute we may say as yet only a few on the mountaintops have caught sight of the Glorious One, but already its rays are illumining heaven and earth, and ere long it will rise above the mountains and shine with full strength on the plains and valleys too, giving life and guidance to all.

14. When it rains it is not only the big rivers that receive the waters but many rivulets and springs too. Similarly when there are showers of divine grace raining torrentially faiths and beliefs of all types get the succour. The old principles of materialism and self-interest, the old sectarian and patriotic prejudices and animosities, are perishing, discredited, amidst the ruins they have wrought, and in all lands we see signs of a

new spirit of faith, of brotherhood, of internationalism, that is bursting the old bonds and overrunning the old boundaries. Revolutionary changes of unprecedented magnitude are occurring in every department of human life. Surely there are plenty of clouds vast and threatening, but the light is breaking through, and is illumining the path of progress and revealing the obstacles and pitfalls that obstruct the onward way.

15. It is our firm conviction that it is due to the arrival of the Advent on 4th May 1944, the Second World War ended and real change in human consciousness started emerging. True many saints, sages and mystics have appeared on the scene since late 19th century but every one of them had an already drafted plan and scheme of things that are going to occur leaving no scope for the divine consciousness to work its way through. Rev. Babuji Maharaj, we firmly assert is the Light-bringer of the spiritual world, as the sun is the light-bringer of the natural world. Just as the material sun shines over the earth and causes the growth and development of material organisms, so also the Sun of Truth shines upon the world of our hearts and souls, and educates our thoughts, morals and characters. And just as the rays of the natural Sun have an influence which penetrates into the darkest and

shadiest corners of the world, giving warmth and life even to creatures that have never seen the Sun itself, so does the showers of grace of the Master influences the lives of all, and inspires receptive minds even in places and among peoples where the name of our Master is unheard.

16. Master has asserted that he is the Special Personality entrusted with the task of bringing in change and his powers are superior to that of Lord Krishna who wielded only the Sudarshana chakra while he is operating with Kalchakra. He is the person who is entrusted with the task of transformation through the channel of a wondrous Pranahuti that would transcend all previous outpourings, in which all previous forms of religion would become merged, as rivers merge in the ocean.

17. For one who is in search after truth, the oneness of mankind, unity of religions, of races, of nations, of East and West, the reconciliation of religion and science, the eradication of prejudices and superstitions, the equality of men and women, the establishment of justice and righteousness, the sane diffusion of knowledge, Master Ramchandraj Maharaj has given a practical solution through offering of the Supreme Divine Impulse otherwise called Pranahuti.

Pranahuti is not only to be received; it is to be lived and shared with all.

18. Such is the one who is ordained by God for the good of mankind; cynics would say 'let us hope so': I would rather like a Cynic (A member of a group of ancient Greek philosophers who advocated the doctrine that virtue is the only good and that the essence of virtue is self-control) say in tune with the tone and tenor of the Master that "It shall be so". I am blissfully aware that all those who practice His Path join me in this confidence.

Pranam.