

“No doubt the world will be paradise but for that we have to work hard.” (P.159 of SDG)

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1. BABUJI hints at the method of working hard which is to have a strong grip always on Divinity. Generally, we tighten our grip on a thing which we have a fear of losing and keep a vigil always on it so that there is no chance of the thing held slipping from us. Since Babuji is not a tangible thing to be held physically thought comes into the field to our rescue to develop a strong bond with Him and keep us attentive to our link always with him which, in other words, is the process of Constant Remembrance. (SDG 159)
2. In the same message Babuji opined that there is very little difference between the civilization of East and West. While maintaining that spirituality is not the monopoly of Indians only, Babuji states that every country should have its share in spirituality .He further states that peace is the basis of spirituality and when once it is initiated reaches the whole world taking the world to what is after peace. When many people know what is before peace (may mean to include conditions of disorder, tumult, indiscipline and chaos) hardly a few know what is after peace. As He intends to spread spirituality in the world, peace assumes importance as it forms the basis of spirituality.

3. It is relevant in this connection to bring in the issue of achieving world peace for which UNO made an appeal to Rev. Babuji Maharaj in July 1957 to help them in the cause. Their thinking was to have a separate army well equipped to crush the power which attacks any country and uses the modern weapons.

Copying the entire letter of Babuji will stretch the length of the paper .It is very difficult to convey the message conveyed by Babuji by attempting a summary of his letter to U.N.O. A humble attempt, however, is made to copy down extracts from this letter, highlighting the need for disciplining the individual mind by creating a feeling of universal love which is the surest remedy of evils and can help to free us from the horrors of war.

“The idea of peace common in all minds, though shattered by the self of individual mind, is working on individualistic basis to gain one’s own end on account of narrow-mindedness of people. To dissipate the idea of individual self and to work harmoniously for common good is the demand of the time.”

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What we therefore require at present is only to improve the morals and to discipline the mind. We must learn how to create within the heart a feeling of universal love, which is the surest remedy of all evils and can help to free us from the horrors of war.

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To come up to the level of real happiness we must necessarily rise above ourselves which is essential

for the creation of atmosphere of Universal love. This is the primary factor in the solution of the problem.

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Unless the foundation of peace is made to rest on spiritual basis no better prospects can be expected .It is but definite and certain that sooner or later we will have to adopt spiritual principles if we want to maintain our existence. If the incursions and attacks can be averted by the material force, bloodshed cannot be avoided because even then we have to apply force causing there by blood shed on either side. Arrogance cannot be stopped by material force. It is only the spiritual force which can remove the causes of war from the minds of the people.

How to introduce these things among the masses who are yet unfamiliar with the accuracy of the mark is the next problem and is equally intricate. If my opinion were to be invited I would lay down the simplest possible method as given below.

Let us all brothers and sisters sit daily at a fixed hour individually at our respective places and meditate for about an hour thinking that all people of the world are growing peace loving and pious.

This process, suggested not with exclusively spiritual motives, is highly efficacious in bringing about the desired result and weaving the destiny of the miserable millions”.[Event Horizon pg 108-111]

Perhaps, this method has been made a reference by Babuji in his first message to us wherein He states: “One thing which I would like to introduce in our satsangh is that at 9.00pm sharp

every abhyasi where ever he might happen to be at the time, should stop his work and meditate for 15 minutes, thinking that all brothers and sisters are being filled up with love and devotion and that real faith is growing stronger in them .It shall be of immense value to them, which their practical experience only shall reveal.” (SDG 5)

4. More than four decades passed (1957 to 2005) a quick look at the scenario of current events in society presents a sordid picture of fast declining standards in public life endangering peace.
5. Attainment of peace is still elusive. Many nations represented in the world body (UNO) occupying a position in policy making limb (security council) with powers of veto have their own way in interfering with the affairs of other nations away from their country, imposing their decisions and carrying them out disturbing peace with none to restrain them, backed by their economic power and military might. They play a big role in (behind the screen activity) influencing even the issues of bilateral relation ships wherein issues have been rendered difficult of settlement hanging fire for over half a century. Nearer home, we are in no better position in bringing peace to our country with vociferous speeches on independence days that occupation of even an inch of our land will not be allowed to be usurped by others (even being fully aware of the fact that thousands of Sq. kms of land is already in the hands of the aggressor), indulging in discussions with the neighbour at various levels

(summit meetings on and off not excluded) yielding no result with the exception of the joint communiqué (stale and pith less) for consumption by public. Yet another adventure, in the effort to settle the issues and usher in peace is safe-guarding borders in vast areas of snow-clad terrains situated at great heights and on mountain peaks equipping security forces with specialized foot-ware, uniforms and ready-to-eat food, standing opposing 'enemy', whose soldiers were till the recent past shared our own land, lived as brothers only made as 'foreigners' by political compulsions. Both powers on either side of the borders act under compulsion to divert the available scanty resources for defense of each nation keeping (even being fully aware of the painful necessity) millions of population under abject poverty, struggling hard to find minimum needs for survival (food and clothing) leaving aside sanitation in dwellings, much less educational facilities .Is this not perpetration of avoidable human misery? How long efforts will continue to 'purchase' peace?

6. Pardon me for deviating from the topic of the seminar. The reference of letter of Rev. Babuji to UNO and the fate peace process is meeting at present in the world are points of direct reference to the subject.
7. The emphasis is on not changing the mind-set of 'powers-that-be' governing nations, but on an honest attempt at reformation of mental tendencies of citizens who constitute nations by a process easily understood and feasible of implementation by

every human being provided he is sane and of normal thinking.

8. Our Rev Babuji Maharaj exhorts all of us to work very hard to make this place of living in the world as a “Paradise” and He declares that there is no doubt of its being rendered so, but with a rider of very hard work from all of us, pinning hopes on all of us. Thus a duty is cast on all of us. He prescribes it elsewhere that it is our duty to do so.
9. Rev Babuji’s intention of starting branches in all other countries appears to be to express concern that all humanity world-over should be given access to the simple process that benefits the entire humanity, as He declares in several of his messages that He belongs to the whole world but not to this country alone. In his words “As a burning flame of His blessing splendour, I don’t belong to India alone, but to the whole world. So I want that all may taste the beauty hidden in love for the Ultimate” (SDG 35 & 126)
10. Rev Babuji in his message on Sensitivity and Experiences declares thus: “The finest Divine gift which is Patrimony of the entire progeny of mankind stands reserved just for human beings residing in the state of moderation in all respects.” He further adds, “However, proper form of orientation and effort for that is difficult to be one’s fortune. It is rightly stated “to be a Real man is hardly available even to human beings” (SDG 174)

11. A careful reading of Babuji's observation in this message (SDG 174) makes one attentive to His emphasis that though this Divine patrimony is the birthright of every member of mankind, it stands reserved for the human beings, residing in the state of moderation in all respects. All humans, though existing with physical features cannot with certainty be qualified as such when moderation is absent. To achieve this trait (moderation), primarily fortune backed by Divine Grace, is needed to get exposed to the environment conducive for the introduction and continuous practice of system as advised.
12. Introduction to the system is made in accordance with the improved system of Raja yoga introduced by Samartha Guru Mahatma Sri Ramchandraji Maharaj of Fatehgarh, UP (our beloved Rev Lalaji Maharaj). While explaining the principle involved in initiation, Babuji details the process with attributes which the best person possesses. In his words "One who can foment us by his own inner powers would be the best for a guide in spiritual pursuit. It is he and he alone who perceives our inner complexities, understands our real needs and knows how to conduct us along the path up to the final limit. Pranahuti or Yogic transmission is of course the chief instrument to work with. That is the only effective process to introduce immediate change to regularize the inner tendencies of our mind so as to effect our gradual transformation" (SDG 10)

13. Rev Babuji Maharaj was moulded by Adiguru of our system (Rev Lalaji Maharaj) in this system of natural path with the basic yogic principle of Pranahuti. Subsequent to the merger of Lalaji Maharaj in Him, the world has come under the charge of the special Divine personality (Rev Babuji) for spiritual training. Rev Babuji, in turn, besides continuing His guidance to humanity trained several masters in the line for continuing the Divine torch of spirituality, leaving the mortal coil on 19<sup>th</sup> April 1983. While dealing with the method of training Babuji says “Really speaking, in our system, the methods are for the preceptors (trainers) to introduce divinity into the abhyasi who is in a sleeping state. Remembrance on the part of abhyasi helps a lot. The job of the master is to remove the thick layers so that the divinity may begin to bloom” (SDG 54)

14. While dealing with the subject of “Surrender”, Babuji explains the gist of philosophy of our system of natural path He says “We have set up a tiny creation of our own in the form of our individual material existence having layers after layers of grossness and opacity. What is now to be done is to shatter off those layers of opacity one by one and assume the absolute state as we had at the time of creation” (SDG 140). To shatter off these thick layers of opacity dynamic methods should be adopted, which can only be those that introduce from the very beginning the character of the infinite. Normal human tendency is to develop undue attachment to material objects which are of a



transient nature (not realizing their true nature) making themselves as limited attempting only for the finite. As the finiteness is glittering with all the worldly charms attracting, the center in us has lost the capacity of grasping the infinite. To correct the position, the natural path enjoins upon everyone to do our duty in the way finiteness demands. This entails us to assume trusteeship to take care of needs of dependants in family life. Alongside, we should also be mindful of the infinite and be alive to the need of forming part of it finally. Thus, we should attempt the finite for the infinite, as bird sours with both its wings outstretched in its flight. (SDG58)

15. As a measure of assurance of the efficacy of the system Babuji clearly mentions 'I feel bold enough to say that besides Natural Path, there is no other sadhana or worship which can bring forth such top level results in such a short time as in a part of a man's life. That is what Natural path stands for' (SDG 102)

16. A brief mention only was made in para 9 above of the necessary steps needed for reaping the fortune to become a real man. A brief discussion of the same appears appropriate in this context, as the moulding of an individual prescribed in commandment 9 is dependent on this accomplishment. Moderation would mean balancing and maintenance of equanimity under all circumstances a human being faces in his daily routine essentially involves regulation of mind.

Commandments 6 and 4 ordain the development of universal love and keeping as close to nature as possible respectively. Commandment 5 teaches moderation to face vicissitudes in life treating them as blessings from God, granted to facilitate reduction of past samskaras by enjoying them (Bhogaphala) besides being truthful in presenting one's own nature to Himself and to the external world. While Commandment 7 though very difficult of implementation is almost similar to Commandment 5 but with additional dictum of not to develop vengeance or an attitude of revenge for wrongs done by others, adding further samskaras but being grateful to those whom we suppose to be the originators of wrongs to us. A clear perception would help us realize them as only miseries directed by Divine for us as gifts apparently through those whom we consider them as the source of such misery. Babuji commands us to accept them as heavenly gifts. Proper comprehension and experience of all that happens beyond and above the reach of heart and mind (intellect)- Obviously, beyond the reach of the senses is only possible through the heart and mind oriented to soul and God. Precisely for the purpose, Babuji says that cleaning and training of the heart and mind is necessary (in this intricate science of spirituality), besides effort without which no result can be expected. It is mostly the duty of the abhyasi though Babuji's invisible helping hand is always available. Preliminaries and basics as prescribed in commandments 1,2 and 3 are a must in practice, while Bed-time Prayer (Commandment 10) helps in

practice of 'Surrender'. It may be wrong to say that one practices surrender as any idea of such an action would bring the 'I' consciousness to the fore rendering it difficult to surrender.

17. In this message under study, Babuji says: "I say that I do not make disciples but Masters" (SDG 158) Since His direction in this message for us is to work very hard to convert a paradise of our environment, this directive has to be taken as a command for implementation in right earnest. He says "I want capable men and women to help me in this task ahead. I have full confidence in myself with the Master's hand at my back and it has always worked. The same thing I want from all of you." (SDG 159)

18. Concluding, it would be proper to take upon us this onerous duty cast on us and expected from us with all sincerity to disseminate the procedures and methods available in the system. Every abhyasi, serious practitioner experiencing peace is a standing example of his practical attainment which he experiences in every spell of meditation. Our 'Imperience' institute is rendering valuable services to spread the message of Rev. Babuji Maharaj in all its purity and content in various ways, by creating vast literature, explaining the system, conducting training classes, making available the services of dedicated trained personnel under the able guidance of our spiritual guide Pujya Sri K C Narayana garu to run meditation centers in twin cities, besides several branches spread over the

state and abroad, conducting bimonthly seminars and workshops on all subjects relating to Pranahuti Aided Meditation, a practical exercise to update the knowledge of trainers and practicants and sharing thoughts involving intricacies and subtleties surfacing in the practice of the system. Dedicated trainers and abhyasis are always willingly devoting their precious time though engaged in their profession (doctors, chartered accountants, engineers and administrators) as a mark of great devotion to the cause of the institute, which represents Rev Babuji Maharaj besides personnel making their valuable time and services available on a whole time basis.

19. Dear brothers and sisters, we are really blessed for being associated with such a pious organization as its members which is a sign of our being in the correct path, always progressing under the watchful eye of eternally present Rev Babuji Maharaj.

20. Let us all pray for His Grace to be showered on all humanity in general and strength to all abhyasis in particular to preach what we are fortunate enough to practise.

Pranamams to you all.