

The remembrance of everything should merge into the remembrance of one - the ultimate

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Dear Sirs, brothers and sisters,

1. We will find the above observation of Revered Babuji Maharaj in the Second Commandment of the commentary on Ten Commandments of Revered Babuji Maharaj.

2. Pujya Babuji Maharaj commented (detailed) in this commandment on the importance of prayer before Commencing the Pooja and also the attitude with which the prayer is to be offered.

3. He had stressed the need for the whole hearted (undivided) attention (i.e.) all our thoughts to be centered on the Divine/Master while offering the prayer so that it can touch the source (i.e.) connect us to the source, duly establishing our relationship with God/Master, our hearts

being filled with esteem, regard and devoted worship of God/Master.

4. Pujya Babuji Maharaj wrote the following reply to one of his spiritual brothers. “So long ideas are scattered, nothing can be achieved. The purpose of training is to withdraw thoughts from all sides and fix them in one direction, in such a way that all the power from that direction starts flowing in them. The position of the Guru is the highest for the disciple. He should not be concerned with thought of high and low. All the thoughts must be located in the Guru only”. (Auto vol. I Part II p.24). Hold to one and hold firmly shall be our endeavour.

5. Further Revered Babuji observed “Our thoughts are scattering the main current like the canals in the river making the river weak. The river cannot flow in torrents if so many canals have been dug out from it. The same is the case with us. Our ideas and thoughts always seem to have wings and so they have made the main stream weaker. During pooja (meditation) we draw in these things and

consolidate them in one flow. The thought will have the same force from which so many canals have been made. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards it draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things came to the main and supreme current which is now to flow towards the Almighty- the main goal and place of our destination”. (SS. p507)

6. From the above it can be seen that all the thoughts shall be centered on the Divine/Master so that living becomes sacred only by reaching the goal. The course alters, the route meanders. But yet, it has to reach the goal of life. It should never stop and stagnate. Life should flow freely and fully like a river. Only the life that achieves the goal is called a sacred life.

7. Spiritual life is a current. It must not be allowed to stagnate. The very moment we allow it to stagnate, our spiritual evolution comes to an end. This stagnation -

physical, intellectual and spiritual - is very dangerous in the case of spiritual aspirants. We have to avoid it at all costs.

8. We have to withdraw our mind from wherever it goes. We have to argue with it, as we would do with a loving friend, try again and again to fix it on the Divine. Our knowing the Divine to be present in every object should meditate on the Divine in the very object which may tempt it.

9. It is clear that thoughts and emotions are the two most important influences upon man's life.

10. A true abhyasi will turn every second into an opportunity to dwell in the Divine thoughts. Such Discrimination is one of the main characteristics that develop in a true abhyasi.

11. We have to live constantly in the presence of the Divine, live in the feeling that it is this presence that moves us and is doing everything we do. We have to offer all our

moments to it, not only every mental action, every thought and feeling but even the most ordinary and external action such as eating. When we eat, we must feel that it is the Divine who is eating thro' us. When we can thus gather all our moments into the one life, then we have in us unity instead of division. No longer one part of our nature given to the Divine while the rest remains in its ordinary ways, engrossed in ordinary things. When our entire life is taken up, an integral transformation is gradually realized in us.

12. We have to understand the necessity of not admitting into ourselves any thought which destroys aspiration or creation of truth of our beings. It reveals the considerable importance of not allowing what one does not want to be or does not want to do to formulate itself into thought within the being. Because to think these things is already a beginning of their realization. From every point of view it is bad to concentrate on what one doesn't want what one has to reject, what one refuses to be, for the very fact that the thought is there gives to things one wants to reject a sort of right of existence within oneself. This explains the

considerable importance of not letting destructive suggestions, thoughts of ill-will, hatred, since destruction enter; for merely to think of them is already to give them a power of realisation. We have to control ourselves like over boiling milk sprinkled with cold water.

13. We will all be crying for Him/Divinity/Master constantly. Let us not allow our minds to wander into the mire of discontent and worthless distraction. Let us not waste our lives like that. Let us be on fire for God within, be hungry for Him within every moment. Let us convert all our cravings into one massive flame of desire for the Divinity/Master. Then all our limitations will be consumed in that emancipating flame. If only we find worldly pleasures so tempting, how much more tempting must Divinity/Master be?

14. When we again and again keep on trying by meditation and by constant effort to remind ourselves that we are not mortal beings but immortal souls, then we may know for certain that we are gradually breaking apart the chains that

have long bound us to the consciousness of flesh and ceaseless change. Once we begin sloughing off these fetters, we have glimpses of ourselves as souls made in the image of God and the more we hold that Divine image within, the more we feel His love in our hearts, His wisdom in our minds and His joy in our souls.

15. The desire to get worldly things is quite artificial. This desire springs up and perishes but is never satisfied.

There can be affinity in the things belonging to the same category not to different ones. Therefore the body, a fragment of the world has a desire for the world while the soul, a fragment of Divinity has a desire for God. So we have to be content with our legitimate needs and be in the consciousness of the Divinity to transcend our desires.

There cannot be our union (i.e.) undue attachment with the world and there can't be our disunion from the Divinity. In this connection it may not be out of place to mention the life of 'bee' living in this earth. That is "as the bee injuring

not the flower its colour or scent flies away taking the nectar. So let the wise man likewise dwell upon this earth”.

16. Divinity is within our heart and we have to live in that. When this thought is infused and imbibed, may be thro’ repeated constant efforts, our thoughts which have a wandering tendency will gradually get settled and in course of time, get connected with the main source.

17. Let me now dwell upon the prayer aspect on which Revered Babuji Maharaj commented upon in the commandment-2 which forms a part of the seminar subject.

18. In this connection let me reproduce the excerpts from Revered Babuji’s second commandment.

“The reason why prayer should be offered with a heart full of love and devotion is that one should create within himself a state of vacuity so that the Divine Grace may be diverted towards him”. (IB. p18)

Master desired that devotee should realize his own serfdom and Lord's Mastership, thereby establishing a permanent link of devotion.

“The feeling that he (devotee) as a true servant approaches the Great Master in the humble capacity of an insignificant beggar must be engrossed in his mind.

This may be known as complete annihilation of self. If one develops in this state, in my view he should be considered as an embodiment of prayer. (IB. p20)”

19. Likewise let me take the opportunity of quoting some excerpts from Revered brother K.C.Narayana Garu's Notes on Ten Commandments.

“Revered Babuji suggests the name of the Great King Bharata, brother of Lord Rama. Revered Babuji says that this example must be kept in view for maintaining the relationship, which is the true form of devotion. (IB. p85)

“Thro’ prayer we are seeking to get back to that perfect calmness and balance. This leads finally to the pointed attention on the Real. This is what we attain by prayer and that is the essence of prayer”. (IB. p88)

20. In his talks on Ten Commandments Revered Dr.K.C.Varadachari Garu expressed as follows (excerpt)

“Prayer finally is the expression of one’s utter willingness and acceptance of the life of surrender to the Ultimate as the goal and means of attainment. (Dr KCV Vol. I 58)

Our Master who is one with God is verily the knower of the paths of descent and ascent and therefore can individually lead every individual to the highest state whatever may be the crookedness that have developed in him, He is the God of the entire universe. (viswani deva)

All this is significantly brought out by the simple and direct prayer “Thou art the only God and power that brings us to that state (of thine).”(Dr,KCV Vol.I p61)

21. Prayer should flow spontaneously out of love filled heart. There should be yearning for God as a miser yearning for gold, as a lover for his beloved, and as a drowning person yearns for a breath of air. Feeling is needed, emotion is needed. For, more important than the words we utter, the vibration of love which they carry, what is needed a heart contrite and lowly, pure and holy, a loving heart eager to wait upon God.

22. Intense prayer spontaneously leads to deep meditation without much effort. Prayer helps us to develop intimacy with God. The more we get attached to God, less is our attachment to the world; thereby we make quick progress in spiritual life.

23. Prayer leads man to the path of spirituality after crossing the obstacles of materialism, Praying with

sincerity love, devotion and faith ultimately takes us to higher achievements in life.

24. Those who bear the troubles without any murmur and only pray for strength to face them belong to a mediocre class and who accept everything as God's wish and firmly believe that whatever happens is for their own good are true devotees.

25. A prayer makes sense only if it is lived. Unless they are lived, unless prayer and life become completely interwoven, prayer becomes a sort of polite madrigal which we offer to God/Master at moments when we are giving time to Him.

26. Very often we do not find sufficient intensity in our prayer, sufficient conviction, and sufficient faith because our despair is not deep enough.

27. It is said that thro' prayer one can tap the source of spiritual power and the most powerful form of energy one can generate. It is a force as real as terrestrial gravity.

Prayer like radium is a source of luminous, self-generating energy. When we pray we link ourselves with the inexhaustible motive force which spins the Universe. Even in asking, our human deficiencies are filled and we arise strengthened and repaired. Whenever we address God in fervent prayer we change both soul and body for the better.

28. Unless the prayer which we intend to offer to God is important and meaningful to us first, we will not be able to present it to God. If we are inattentive to the words we pronounce, if our heart does not respond to them or if life is not tuned in the same direction as our prayer, it will not reach out God wards.

29. When we ask for something in our prayers, we undertake by implication to do it with all our strength, all

our intelligence and all the enthusiasm we can put into our action and with 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 harmonised 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.

30. Even our mind creates problems for us. Success in work gives rise to egotism, which leads to arrogance and superiority complex. Failure makes us depressed and create inferiority complex. Guided by our own impure intellect we err and try to justify it with futile arguments. Sometimes we neglect our duties and responsibilities and try to escape from problems out of fear or weakness. To handle day to day affairs we need to train our mind,

emotions and feelings without which we cannot have a happy and peaceful life. This easily be achieved by developing a prayerful attitude thro' out the day (i.e.) constant remembrance of the Divine. Lord Krishna to Arjuna ” Remember me constantly and fight”. Let us seek Divine guidance, remember Him and pray to Him for right understanding.

31. Seeking help from a stranger is begging, seeking help from a known person is a request and seeking help from God is prayer. In begging we become the object of pity, in request we become the object of mercy, but in prayer we become the object of Divine Love. God loves those who pray to him with faith and devotion.

32. Let me conclude with the following recordings of Revered Bubuji Maharaj as extracted from auto part II Vol. III P.152.

“If liberation is lost this time, who can guarantee the prospect in future! Nobody knows what is going to happen

the next day. This time Nature incarnated for the liberation of souls; so you are all reaping double Benefit; I mean those of you who have faith in God's work and management”

33. In view of the above let us utilize this golden opportunity thrown open to us by the benevolence of Pujya Babuji Maharaj to the utmost.

Let us make haste!

34. May His blessings be showered on us in torrents for ever and ever to move onward, forward and Godward and the Natural path lead one and all from despair and bondage to real peace, freedom and to the Ultimate! Amen.