

Suffering is the root and results are flowers

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In His message at Madhuri, on the eve of His 78th Birthday celebrations Pujya Babuji Maharaj exhorts all his associates to strive hard to convert sufferings into flowers.

2. By drawing an analogy of a plant, Babuji compares the importance of sufferings in life with the root of a plant. A tiny seed sprouts a root first which is the Primary organ for drawing nourishment from the substratum for its very survival and the root also bears the burden of anchoring the plant in its subsequent phase of development, firmly to the base. The capacity of a plant for adaptation to varied conditions of environment is enormous as it survives in a Sandy desert, marshy mire, fresh water pond, salty ocean or the deep crevices of a hard rock not to speak of a fertile soil in cultivation. With equal ease, we can cite the adaptability of animals observed in their struggle for existence, with the given limitations and also opportunities provided by nature. Both plants and animals are in lower rungs in evolution. A human being in marked contrast to them (which are programmed and driven by instincts) possess a most sophisticated organ, the mind, which makes him as the crown of creation and ultimate is evolution. It is but natural, that having shared the first mind of God, he is supreme of all creation by becoming a rational animal, having the capacity to discriminate the real from the unreal.
3. Getting back to the analogy of the plant, the flower, the penultimate stage in his life with variegated hues, colours and fragrance ends in a fruit embedding seeds which perpetuate further generation. Even

humans do the same – propagation of their species. Then how are we unique even after possessing the most valuable additional equipment which nature has bestowed on us, if we cannot realise our own selves which Babuji exhorts all of us to do. Flowers, which their fragrance and attractive colours signify the higher stage of their growth adding beauty and all round pleasantness to nature. Babuji says in the message : “ Many of you have not yet fully seen the grace of the beautiful flowers of the garden and have not tasted their fragrance. I pray that you all may taste it to the full “. He means that tasting the fragrance is our achieving the highest goal – the ultimate for which kings left even their thrones and went to forest for penances. He promises help to the best of his capacity but stresses the utmost importance of the effort by the Abhyasi. He concludes the message wishing that all his associates be bold enough to make the efforts sincerely and seriously.

4. When we have decided to jump out of reality which is our home land, it can be said that our fall has commenced since then. We began forming Samskaras and creating our own net work. By the effect of our vicious thoughts and actions, we spoil our senses of discrimination and right cognition. The precious instrument gifted by nature has fallen into misuse by gathering vicious thoughts every second or even in a fraction of it resulting in complexities and diverse covering round the soul, which count much because of our wrong thinking resulting in our own creation weaving inextricable web, proving extremely difficult later for us to shatter this self created net work.
5. Babuji while dealing with evil nature of mind observes : “ I, no doubt agree with those who say that every evil has its origin in the mind and which alone, is therefore, responsible for it, though at the same time, I may remind them that it is the same mind that leads us to virtue and also helps us to realise our highest self”.

6. Suffering is the root cause of misery. While dealing with the miseries Babuji observes : “ The man who is born in this world is sure to taste miseries. One cannot escape these”. In another context Babuji states “ Total absence of sufferings and miseries in life, is however, impossible and unnatural. In fact they are meant for our betterment”. Our grand Master’s opinion about miseries in the words of Babuji is “ Rev. Lalaji Maharaj uses to say that troubles and miseries of Grihasta life are the penances and sacrifices for spiritual attainment “. Babuji is also of the opinion when he says : “ Our home is the training ground of patience and endurance. To endure calmly the adversities of a household life is for us the greatest penance, which is the noblest of all other forms of penances” . To develop a positive attitude in understanding that difficulties are inevitable accompaniments in our long journey in life, Babuji opines : “ Really speaking, the difficulties are the operations of nature for our good”. He further states that miseries are even valuable assets : “To put up coolly with miseries and troubles contributes much to our betterment hence they are valuable assets to our progress”.
7. Coming to the practical aspect of converting miseries into flowers, Babuji Maharaj in his message mentions the existence of “ Sahaj Marg System” offering an easy way to transcend the misery in life. We are fortunate enough to have inherited a very rich treasure in the form of his works containing various facets of the philosophy dealing with the system.
8. The scope of the present topic, however, relates, exclusively to the method of converting an animal man to a complete man radiating Divinity, with the help of clear guidelines to be followed by daily practice. He prescribed Ten Commandments conceived by him in a super conscious state. First and the foremost one is the effort needed to

discipline the body habituated to have its own way all along, by attempting to form a habit of getting ready for prayer at a particular time (a fixed hour), one place, one seat, one pose with external bodily purity and pure mind purged out of impurities through purificatory process before hand. Besides this basic commandment, we are instructed to begin Puja with complete dedication for spiritual elevation, with goal clarity of God realization, not resting till its achievement. Feeling the presence of God, recapitulating events events of the day, begging forgiveness for wrongs committed, making a resolve for non-repetition should end the day before retiring to bed.

9. Following commandments 1 and 10 at prescribed time of the day with the mind dedicated to the ideal (commandments 2 and 3) is a daily practice. Up course, commandment 8 is also for practice 2 and 3 times a day, as we have to eat to live happily. With the quantum of discipline brought about by all commandments honest and pious earnings alone will form the basis for our sustenance.
10. Maintaining identically with nature by being plain and simple (commandment 4) and treating all people as a common divine progeny (commandment 6) depends on the practice to develop proper attitude which largely goes towards fulfillment of commandment 9 prescribing moulding of living to rouse a feeling of love and piety in others. It cannot be forgotten here, that commandments 5 and 7 are no less important in this endeavour of moulding the living, since, primarily, they play, a rather, dominant part.
11. Commandment 5 addresses our primary concern of living with happiness though surrounded by miseries. It prescribes that miseries are divine blessings alone for our good for which we should be thankful. Besides, Truthfulness is primary, which is presenting our own

self in its true colours, not exclusively speaking truth. Babuji explains this as a state, which in true sense is REALITY.

12. Commandment 7 adds another dimension to this feature of treating miseries in life. A distinction is made in misery caused when you are wronged by others. Natural corollary (as we are still human beings in the process of moulding ourselves) is development of revenge towards those who wronged us. If we develop the attitude that our past Samskaras alone are coming to Bhogum as miseries, we refrain from the revengeful action, as it will only add one more to our already accumulated Samskaras. While dealing with this commandment Babuji observes : “ The external help comes in the form of suffering caused by wrongs done by others against which the people generally poison their thought on account of their ignorance “. In the same commandment, Babuji further says : “ Anything that comes to us for our ultimate good may it be from any medium, fills our heart with delight and promotes in us a sense of gratitude”.
13. Babuji states in the message that when associates request Him to remove difficulties and tension, He counseled them that both comfort and discomfort, tension and de-tension exist side by side and remembrance of one will be there when its opposite exists. Silence is beyond both these conditions. Silence is nearer to God. It is in the abstract form and cannot be seen. It can be seen by constant practice which “ Sahaj Marg System “ provides.
14. The practice prescribed in the system is prayer and cleaning, the former helping to subside the outer noise which the latter leading to inner silence. Continuous observance of non-luminous light in the heart region, without forcing the thought and also ignoring the fleeting

thoughts helps calming down the extraneous movement of thoughts resulting in silence. Though individual effort counts much in the process of silencing the thought, the help of Master is supreme in the form of continuous influx of Divine effulgence introduced by Master through high Yogic attainment called “Pranahuti” which kindles the dormant divine element already existing in the heart region. Repeated sessions of Meditation and cleaning will help development of sensitivity, while continuing to live and abiding in reality results in constant remembrance, which Master says is highly beneficial to obtain quick results.

15. Babuji says finally, that object of His life is that all humanity should become the Real Life Personified i.e. “Life in Life”. May all, dear brothers and sisters, live up to Babuji’s expectations and realise our own selves.