

Sahajmarg - A Dynamic Path

Message at Bangalore on 23.12.1964

- Pujya Babuji Maharaj

Man's persistent effort has been to unravel the mystery of Nature and it has widened the frontiers of knowledge. And so his probe into everything that he sees in Nature continues. When we seek anything, we find something for our thinking, and when we go beyond it we find mystery behind the mystery. When the thinking itself takes the further evolution, it leads us to what is behind everything. Our ancients, when they peeped into it, went direct to find the ultimate cause of the world, the relation between man and God, and static and dynamic values of things representing Nature. If we really peep into it we find the constructive and destructive powers in the form of atoms and cells. Power arcs are also there. Positive and negative cells are there giving full description of their existence. Our sages felt themselves pledged to utilise all these powers, appearing mysterious, in constructive work. They even went beyond everything, which has resulted in the discovery of some movements being the cause of all existence. When we go to this extent, we find the Centre and its region giving us the knowledge of their existence. Now we proceed on. What

is there above and below it? We see everything tending towards the Centre, and the Centre itself yawning towards the circumference. After our adventure, we initiated the value of our existence and felt the co-operation of the highest power that is around us. Now, this was the main current of our thinking which diverted our attention to the main theme that is being played. Gradually we could know the function of the movement in the human body. The way is made open to lead up to the Central region.

In my opinion we have solved the mystery, if somehow we are able to solve our problem of life. When we visualized ourselves, we found that man is an epitome of the universe. This added to our advancement, and we have begun to study our own centres, their motions and work, and the functions of the human mind and body. The power we have got in us can also be utilised for the destructive purpose, but owing to the sacred pledge of our ancients, we avoid it altogether, and we utilise the power for the transformation of man. If we really peep into the constructive side we get side by side the destructive things as well. And neutrals are also there, which is yet to be explored by the scientists. Since we have no concern with these things, we leave them. We come to the constructive side. When we peep into ourselves with this idea, we find the higher centres

focusing into our centres, but due to our wrong thinking and doings the effect is not coming in at all. The thick layer of grossness has settled so firmly over the centres as to make them quite impervious. There are so many centres in the human body whose working is both spiritual and worldly. Research is necessary to know all these things for the common good of mankind. It is said that it has been a subject for the weak who do not want to work further to direct their energy for the material uplift of mankind. Thus spirituality is attacked by many of us giving examples of the present day civilisations, and of those who have gone with unlimited pace of materialism, making themselves as limited, because they attempt for only the finite and afterwards they fall off. The idea should be to proceed from the finite to the infinite. It should be the idea that we should also make the finite to be merged into the Infinite. In other words the finiteness should be glittering first, then we can proceed towards the base. And what is finiteness? The centre in us has lost the capacity of grasping the Infinite. The Natural Path system stands for it, and makes it possible for us to do our duty the way the finiteness demands, and to proceed alongside towards the Infinite. It reveals to us our duty as the foremost thing. So we should correct both the things, that is, we should fly with both the wings. If we attempt for the finite alone we proceed with an unsound base. We should attempt the finite for the

Infinite. For this, dynamic methods should be adopted. And what can those methods be? Only those which introduce, from the very beginning, the character of the Infinite. I shall be very grateful to the readers if they ponder a little over this sentence.

This can be best introduced by those who have imbibed the real characteristic within their own centres; who know how to draw in the power and piety from the higher centres to the lower ones, and who can transmit the effect into the abhyasi so that they may adopt the same character. For this a strong dynamic hand is always necessary. As long as we do not remove grossness settled in our centres, the grace or effect of higher centres remains far apart due to the grossness and complexities we have made. Our Natural Path recommends the method for the cleaning of the centres, and the Master himself does it through the process of transmission. As long as the abhyasi is not getting the Grace direct, the teacher diverts the Grace which is coming directly upon himself to the abhyasi.

I have already mentioned about the forces of Nature and the power arcs. They are all utilised for the transformation of man in the way it is required. We proceed with meditation on the heart thinking of the

Divine Light within, and by so doing we gradually begin to rise or to express it better, to dive deep into the inner consciousness, with the result that an abhyasi begins to feel expansion, this being the first phase. That means we have sown the seed of Infinity, or in other words we have revived the thing which had slipped from our view.

Now the second phase opens to view. A man feels the presence of God in every animate object. The third thing we feel is the changing feature of this very thing. This thing is changed and one feels everything as from God, and as His manifestation. The fourth phase brings in the state of negation which ultimately we are to have. We find uniformity in every atom, and in all objects. Everybody passes through these lines if the method is correct and the guide is perfect. As we proceed on to the next region these things are rarefied, till we reach the Brahmanda Mandal. There too these things go on, but they are discernible in finer colours. If the teacher is not perfect there can be the danger of getting absorbed in the powers which are not concerned with spirituality. The work of the teacher goes on and on to the final limit. I have discussed about the work of the abhyasi and that of the Master, not touching the technique of the system which the Master adopts for the higher approach of mankind, the centres of the heart through which the guide works, and the method adopted to regulate the

mind and the senses. The abhyasi's part is to be perfectly obedient to the Master. I mean to say that he should comply with the directions given to him, having faith, or at least trust, in the Master, and confidence in himself. We have to search for such a good Master who has his approach to the final limit. It is very difficult to find such a Master, and in the words of the Upanishads it is equally difficult to find a disciple. But if burning desire is there for Realisation, the master will reach the seeker's door. Trust and distrust are two things, and both things are necessary. But what we generally do is that we trust where distrust is needed, and distrust where trust is needed.

In the end, I would emphasize that Realisation is not at all difficult for those who have the real craving for it. If craving is there he will come on the true path by which Realisation can be achieved in a short time. The real craving of man keeps him in constant restlessness, and he works only to gain his real goal. While so many of us worship God and offer prayer as a routine, it is only to please our senses. In this sphere mental enjoyment is there; sense enjoyment is there and they are caught up by so many enjoyments which forbid them from peeping further into the life meant for Realisation.