

Rajayoga based on Transmission (Message on 6.5.1969)

- Pujya Babuji Maharaj

The world today, is in a state of unrest and disorder. Everybody seems to be crying for peace. But all efforts for bringing about peace appear to end in failure. The reason is that all efforts are merely external, touching only the outer surface. In fact, the problem is far from being related to the world in general; really it is the problem of the individual first and of society afterwards. As such it needs to be tackled in that order. World peace is closely related with the peace of the individual for which one has to take into account the inner state of one's mind. If man's mind is brought to the state of peace and order, everything in the outside world will get into order in the same colour. But it is sad that the world has lost its real basis, and for its reestablishment, it is necessary to adopt means which may promote the feeling of peace and calmness of mind of the individual man. What we have to do for the purpose is to introduce proper adjustments in the mental tendencies of the individual, which in effect is the proper moulding and regulation of the mind. This is possible when the individual mind develops up to the state of the universal mind. Just Imagine! There will then

be no problem! As it is, individual minds which themselves lack peace and tranquility are trying to establish peace in the world. Isn't it ridiculous? The only way open to mankind is to take to the spiritual way of life, which is unfortunately absent today, leading to all this chaos.

Numerous means and practices have been and are advised for the purpose, but the most important feature is found lacking almost everywhere. The proper moulding of the tendencies of the mind is the primary factor of any system of Sadhana (Practice). The regulation of mind must therefore be the very basis of all spiritual practice. The mind, which in its primordial state was absolutely pure and regulated has now been spoiled and polluted by our wrong ways and doings. It is now to be set right so as to resume its primordial state.

Almost all systems of Sadhana have two aspects - one self-practice or abhyas and the other the Master's help and support. In order to develop the required condition, self-effort (abhyas) alone is not all or even enough. It must be supplemented by Divine Grace which is the one essential for the purpose.

The inflow of Divine Grace is possible through the medium of the master alone. Thus the real thing to be invoked by an Abhyasi is Divine Grace coming to him through the master. Self-effort (Abhyas) is just the means for making one's self deserving of Grace.

I do not hereby mean to advocate the orthodox idea of Gurudom in any way. Only a person capable of transmitting Divine Grace through the Yogic process of Pranahuti is fit to become a master. The selection of such a worthy master is certainly a problem. I may here indicate an easy method of judging a worthy Guru (Master). When you happen to come in contact with one, try to understand whether or not his association promotes in you a feeling of peace and calmness, and the restless tendencies of your mind seem to be silenced for the time being at least, without causing any weighty effect upon it. If it is so you must thereby conclude that he can be a fit person to help you in the solution of your life-problem.

In Natural Path, Divine Grace is directed towards the Abhyasi through the process of Pranahuti (Transmission). As a matter of fact, what Pranahuti does for the spiritual uplift of an Abhyasi and removal of complexities in a short time, independent efforts cannot

achieve even in a full decade. Serious difficulties arise when meditation is practised independently in accordance with the old methods prescribed in books. Under the old system, one has to keep on struggling with the mind in order to suppress its unceasing activities. This continues all the time and there is practically no meditation at all and all the time given to meditation is lost in struggling against and trying to suppress thoughts and tendencies.

In order to overcome this greatest difficulty, under the Natural Path, one has simply to connect one-self with the power of the master whose mind, senses and faculties are all thoroughly disciplined and regulated. This power then begins to flow in regulating the tendencies of the Abhyasi's mind also. The Master's help is, therefore, of prime value for sure success.

Usually, people initially aim at the cessation of the activities of the mind. This can best be achieved by linking ourselves with the great power which is beyond the range of senses or in other words, one who has transcended its limits. By connecting ourselves with such a person with love and devotion and by practicing meditation in the right manner, we begin to get transformed accordingly. In short, we have to break down

one by one the bondages which serve to keep us down under limitations and tensions.

May Grace descend and bring Peace and Order to the World and to Humanity!