

Sacrifice

- Pujya Babuji Maharaj

1. Revered Grand Master and beloved Master used to say that “the troubles and miseries of grihastha life are the penances and sacrifices for spiritual attainment. Our Master explaining meditation on points A and B said “The abhyasis under our system of Sri Ramchandra’s Rajayoga practice on these points and find remarkable improvement. If the practice is systematically done on both these points, desires will soon begin to bid farewell”.

Practice and Efficacy of Rajayoga Page 2, Para 1

2. There may be difference of opinion over the question of births and deaths, among the followers of different creeds, but it is certain that mere theoretical knowledge of the scriptures will not solve the question. Practical experience in the spiritual field is necessary for the purpose. The question ends when one acquires 'Anubhava Shakti' (Intuitive Capacity) of the finest type and can himself realize the true state of life hereafter. The mystery is however, explained by the people in

various ways, but almost all agree on the point that the object of life is to achieve eternal bliss after death. For this they insist on a life of virtue, sacrifice and devotion which will bring to them the eternal joy of the paradise or salvation or peace.

Reality at Dawn Page 14, Para 1

3. The upper region marked as ‘U’ is the first point of the heart and the lower region denoted by ‘L’ is the second part of the heart. The upper one is the landing point of the great rishis. They come in this state after a good deal of penance and sacrifice. The thing is not open to everybody, although so near, but only to him who really deserves it.

Practice and Efficacy of Rajayoga Page 40, Para 3

4. While asking us to develop firm will to reach our goal of life the Master stated “If we go through the history of ancient sages we find that they had sacrificed all the comforts of life for the sake of attaining Reality. They led a life of austerity and penance, undergoing every kind of hardship and trouble for the sake of the object so dear to their heart. Intense longing for the goal made them blind

to everything else and they remained firm on the path not minding the difficulties and reverses that came across their way. Such an intense longing for the object and an iron will to achieve the goal is absolutely necessary to ensure complete success. I may assure you that you can win laurels in the spiritual field if only you turn your attention towards God and proceed with will, faith and confidence, no matter how adversely you may be placed in, surrounded by all the worries and miseries of a household life. Your busy life will then offer no hindrance in your way.

Reality at Dawn Page 36, Para 2

5. Master adds that we must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our action and work to be a part of Divine duty, entrusted to us by the Great Master whom we are to serve as best as we can. Service and sacrifice are the two main instruments with which we build the temple of spirituality, love of course being the fundamental basis. Any kind of service, if done selflessly, is helpful. Service to fellow beings is service to God in the real sense, if it is not done out of any selfish motive.

6. Universal love, then becomes predominant and we begin to love every being of the God's creation without any feeling of attachment with it. It leads us to devotion and sacrifice.

Reality at Dawn Page 36, Para 2

7. Explaining the function of the trainers he asserted that “I do not mean to advocate, in any way, the orthodox idea of gurudom. In our sanstha we take it in the sense of common brotherhood, in a spirit of service and sacrifice, helping each other as needed and required”.

Sahaj Marg Philosophy Page 8, Para 2

8. He further explains that “Under this process the Master, by the application of his internal powers, awakens and accelerates the dormant forces in the abhyasi to action, and diverts the flow of the Divine Current towards his heart. The only thing for the abhyasi to do is to connect himself with the power of the Master, whose mind and senses are all thoroughly disciplined and regulated. In that case the Master's power begins to flow

into the abhyasi's heart, regulating the tendencies of his mind also. But, this does not refer to the old orthodox view about Gurudom. In our Mission we take it in the form of common brotherhood with a spirit of service and sacrifice.”

Showers of Divine Grace Page 74, Para 2

9. Elaborating the spirit of work of the trainers Master states “We should do our duty to uplift the mankind not minding whether they are doing their duty towards us properly. I believe that it is the highest moral which we should achieve though with some troubles and sacrifices on our part. This is a part of saintliness. When we work, it is but natural that some hurdles are also there. Gradually they diminish”.

Showers of Divine Grace Page 127, Para 2

10. Appealing to humanity in general the Master stated “Even a little sacrifice today may count much in bringing forth the greatest results. The Divine current is already aflow. May all be up with at least as much of sacrifice as might enable them to get up to the shore of the Infinite Ocean where they might be able to breathe in the cool

refreshing air of the Divine.

Silence Speaks Page 118, Para 2

11. Revealing the Nature's secret he reasserted "Divine grace is flowing with full force. Such a time as it is today may not be repeated again during the course of thousands of years. Even a little sacrifice today may count much in bringing forth the greatest result. May all be up with at least as much of sacrifice as might enable them to get up to the shore of infinite ocean where they might be able to breathe in the cool refreshing air of the divine. It is your good fortune that along side, his primary function, the divine personality in existence today in this unhappy world, and working for the change from the end of the year 1944, is also devoting himself to your spiritual training".

Silence Speaks Page 131, Para 3

12. Answering those who take excuse under the pretext of being busy he asserted that "People often say that they are too busy with their private affairs to spare any time for puja and upasana, but that the busiest man has the greatest leisure is a common saying. To my mind a man

has more time at his disposal than he has work for. Service and sacrifice are the two instruments to build up the temple of spirituality. Love is of course the foundation”.

Silence Speaks Page 140, Para 2

13. As an example talking about himself he said “I had that pain-longing, craving or restlessness, as one may be pleased to call it, so dear to my heart that for it I could sacrifice even thousands of lives of mine. I wish to have the same pain created in me again, which no joy or bliss can ever match. It had no parallel and for it one might be induced to forego even the bliss of paradise”.

Silence Speaks Page 157, Para 2

14. Talking about the attitude of trainers he said “I do not hereby mean to advocate in any way the orthodox idea of gurudom which to my view is nothing but mental slavery. In our system we have it in the form of common brotherhood with a spirit of mutual love, service and sacrifice which are the very essentials of the pursuit. We strongly condemn the idea of personal service demanded by gurus on the grounds that thereby the followers shall

be developing pious samskaras in them. On the other hand we uphold the view that a teacher, acting in a spirit of service, should himself serve the disciple not only spiritually but also physically if the need arises”.

Silence Speaks Page 191, Para 1

15. Further he elaborates by stating that “ We may call him guide, guru, master or by whatever name we like, but he is after all a helper and a supporter, working in the spirit of service and sacrifice. His role is by far the most important, for it is he who, as a matter of fact, pulls the real seeker up and enlivens him with the light which is lying in him under layers of grossness”.

Silence Speaks Page 191, Para 2

16. To overcome defects in attitude and behaviour he appeals that “We must cultivate the habit of forbearance and tolerance, putting up coolly with taunts and rebukes of others, feeling ourselves to be at fault. This is not too great a sacrifice for the attainment of the great Goal. If my views seem to be appealing to you please try to follow them. This will bring you greater peace”.

Silence Speaks Page 233, Para 2

17. Talking about Sati and its uselessness he observed that “It may however be surprising to find that in spite of her meritorious love, devotion and sacrifice for her husband, a sati-lady has no access up to liberation. The only reason in my opinion is that she naturally takes him as husband and supporter, in the capacity of a human being. On the other hand if her husband had been away from the idea of his own being, which is most rarely the case, she would automatically have gone up above that baser conception. Thus, in a way, her husband may be held responsible for her non-attainment of liberation”

Silence Speaks Page 298, Para 3

18. Appealing to us to enter spiritual life he stated that “If you want to taste the real nectar of life, come forward into the field with undaunted courage, not minding the ups and downs of fortune. That is the thing needed for our life, not charity and alms. The real sacrifice is not to leave the job or office, and retire to the forest, but to lose your own self. That is what is needed in a true seeker”.

Silence Speaks Page 329, Para 2

19. Asking us to be courageous he appealed that “One must be prepared to face boldly the difficulties and the worries that happen to come across one's way on the path of duty to all those one might be concerned with. This is but a petty sacrifice which is nothing in comparison to the sufferings of all our successive lives. The only thing I insist upon is the due discharge of duty towards the world and the Divine, and that is all and enough for the attainment of liberation within this life”.

Silence Speaks Page 383, Para 2

20. Admonishing those who complain about their lacking sensitivity he said that “I believe everyone has this capacity, because intelligence is sure to develop as one proceeds on with his abhyas. The fact is that they apply their developed understanding to other things but not to this one. Usually it is diverted towards worldly things rather than towards the Divine, with the result that they go on getting more firmly attached to the world. As a matter of fact they do not want to make any sacrifice, nor have they any real craving for Reality. All that they pose to be doing is merely for the sake of recreation or

perhaps for satisfying their curiosity”.

Silence Speaks Page 383, Para 2

21. Giving an autobiographical note he stated that “I say verily that I have suffered so much burning during the period of my abhyas that there have been all burns in my breast. But those have become flower-beds and fire-flowers. I have crossed the field of spirituality by selling away peace, i.e., I have made the sacrifice of peace to attain it. And God knows how many barzaks (the intermediate places) there are where one has to go on stopping in order to proceed further”.

Silence Speaks Page 449, Para 1

22. Explaining the value of Grhasta life he stated that “It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is

meted out to him. For others, aloofness, solitude and dissociation might be the means for cultivating contentment, endurance and freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society, is the greatest form of penance and sacrifice.”

Silence Speaks Page 465, Para 2

23. Talking about difficulties that arise due to practice of Raja Yoga he admonished that “This is the view of the ignorant and weak minded persons alone which must never be accepted on practical grounds. Besides, as for myself I would say that if even the whole life is to be sacrificed for its sake, it is not much because thereby we shall be saved from hundreds of rebirths entailed with all miseries and sorrows”.

Sparkles and Flashes Page 4, Para 2

24. He further explained that true determination arises only when “when you gird up your loins to sacrifice your rest and pleasures and say good bye to lethargy”.

Sparkles and Flashes Page 62, Para 9

It is, however necessary to plumb the depths or ascend the heights of the Reality as it is in itself so that it might be made to function with that same force and energy and consciousness in the lower levels without dissolving them into nothingness - a fact well known to the earlier yogis who attempted nisrapancikarana dissolution of the fivefold unification or aggregation that gave rise to the world.

The Bhagavad Gita has a passage, which reveals that the night of the Yogi is daytime for the common man and the waking state of the yogi is the sleepy state of the ordinary man. This gives the clue that one has to understand by the waking state not the state of the senses, motor and sensory and the lower mind operating through them, but the state of the inner self-the purusa. The purusaic consciousness or the Dhi is the waking state of the Purusa, whereas it is the state of sleep of the prakrti, contrariwise, the waking state of the prakrti is the sleep state of the Purusa- the prajna.

All these reveal that technical terminology has been rather loosely applied by expositors, without a firm grasp of the experience that is boded by the states and levels.

Therefore, Sri Ramchandraji supplies a firm interpretation of the prakrtic evolution on the one hand as explained by the Kala-dasa points and the purusaic evolution, which is explained as the frontal heart cerebral movement of the consciousness.

Samadhi as transcendental meditation is a double-edged experience. On the one hand samadhi provides the break away from the prakrtic embodied consciousness into the purusaic-that involves suspension of all bodily activities. This samadhi has been known to be reserved for those who have totally discarded attraction for the body and given up any attempt to use it for any purposes. Of course the actual practice has been rather opposed to this total renunciation. Therefore, samadhi as the radical withdrawal of the consciousness from the body is not fully accepted as the way to realisation, though a few yet cling to it as the only truth.

Samadhi as the state of purusa - consciousness really realizing itself within the prakrti, which is, as it were, but

its ksohb, and externalized, is what the sahaja method seeks to attain. This does not mean the severance of the link between the purusa and the prakrti, which are usually set against each other. The realisation of the highest consciousness - the purusaic within the prakrti or the body is naturally brought about by the transmission of the Ultimate thought arising from the Ultimate purusa or Self or God, samadhi is not a state of trance - loss of bodily consciousness as such. It is a deepest state of absorption in the Ultimate from which one derives all power and consciousness and bliss and existence for then one goes beyond all these too.

The correlations made by Sri Ramchandra are invaluable and form a corrective to the speculative conjectures of the tantrikas and the mantrikas.