

COLLECTION OF BABUJI'S SAYINGS

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A man's problems comprise chiefly of things of his making. Just as God, through Divine will brought into effect this vast creation, so did the man bring into effect his own tiny creation by his own will. The result was that his Real self got completely enwrapped within the thick covering of grossness. Now the agencies working for it are mainly *Manas* (Psyche), *Chit* (Consciousness), *Buddhi* (Intellect) and *Ahankar* these things collectively form a sort of network, round the 'Real Self'. That is the true picture of our tiny creation. The only solution is to bring this creation of a state of dissolution (Pralaya). When this covering is shattered off and the Real Self emerges out of it, the real life of spirit (Atman) begins. That is what spirituality must be taken to mean. That is what I wanted to denote by the sentence "Give up all thy belongings!" But if a man goes on developing the activities of agencies mentioned above, he continues adding to his material existence in the form of his tiny creation. Thus instead of dissolving, he makes it all the more solid. The only method is to give up or surrender everything to the Supreme Master. This will end the working of the agencies and the formation of samskaras will cease altogether. If this is achieved, you can yourself imagine how far you have advanced towards Realisation.

Weakness and shortcomings, there are no doubt in everyone but I found no reason why one should take the pessimistic view of them. We should never be disheartened. Dejections and disappointments are the worst poison for a spiritual life. WILL, FAITH and CONFIDENCE are the essential factors of spirituality. The dispel clouds of dejections and disappointment which surround our mind.

Faith and love are sure medicines for all kinds of diseases of the mind and its weaknesses. It is the brave who conquer battles of life as well as attain bliss.

Everyone is faced with adversities alike. The only difference is that some take them joyfully as a gift from the Lord, while others grudge them, lament over them, and create a feeling of resentment against them. This adds to our miseries and brings us to a state of distraction. The best and perhaps the only solution is to try to mould ourselves so as to fit in with the circumstances and the environments. Adversity will then lose its pinching effect. That is the true implication of our 7th commandment of Sahaj Marg, to which I draw your special attention. The inspiring example of saint Mirabai of Mewar offers a lively picture of DEVOTION and SURROUNDER. She joyfully took the poison merely on being told that it was sent for here by Lord Krishna. The poison when it reached her body lost all its harmful effect and turned into the very nectar. Such is the effect of Devotion and Surrender. However under exceptional circumstances causing uncontrollable disturbances, one may resort to prayer for the restoration of the peace of mind. Our desires are to a great extent the cause of miseries. So, we pray to God to bestow upon us the state of desirelessness, or freedom from wishes. It is almost certain that unless it is achieved we can never acquire a balanced state of mind. Desirelessness means we stop further formation of samskaras. What remains then is only to undergo the effect of the previous samskaras which when exhausted lead us to the level of liberation. Thus under the system of spiritual training prescribed by my Master, the purging of mind and the cleaning of samskaras are the essentials.

I (Babuji) may as well say that worries and sufferings arise only when there is conflict between our will and the God's will. Such a conflict, if it does exist, is a sufficient proof of the want of true Devotion.

I (Babuji) believe and experience that none of the mortals is free from miseries. In fact they are our most faithful companions who never desert us in an hour of need. But it is really we who make miseries miserable, by the action of our thoughts and will. Joy and sorrow are the two ends of a thing or the two each other, so does joy attract sorrow and vice versa. When this is the case how can it be possible to ignore either. The only solution in my view is to divert our attention from them, stop giving them strength by the action of our thought and will, and let them wither away like the unwatered plants. This can easily be achieved if we dedicate everything to the Master and resign to His will. Our job is to remain firm and sincere to our duty and the result rests with God. To feel resentment for what He gives or what He does not give against the principle of true love and devotion.

The world is full of sorrow and misery. To undergo them is like undergoing an operation by the Highest for setting us in proper order. That means an affectionate motherly treatment. A man may have reached the highest summit in spirituality but that does not imply that he has gone beyond physical afflictions, unpleasant to his senses. The power of endurance, no doubt, also develops with it. These things do not touch the deeper layers of water. One of the commandments of our Mission directs us to be thankful to God for all miseries and troubles. There are reasons for it. When we are in a thankful mood we touch the inner core of the being, coming in closer contact with it. As a result every nerve of our body gets charged with that pious influence effecting all the uniform state all over. In this way man cleverly turns hell in heaven for himself.

I am writing to you, a case where grossness was due to his laziness. After 15 years I could now know the cause of it. You know the man. He is Mr..... I tried my level best whenever I met him and removed his grossness with great difficulty, but it again relapsed. So, this time after my illness at Raichur when I reached Hyderabad I could

read out the cause of it. I told him that your laziness is the cause of all this grossness and I have prescribed walking and manual labour and also that his wife will not do the marketing anymore and he will do all his housework except cooking. He has started the work and now grossness is being removed automatically. During Utsava when Shri Mahendrakar met me I sent words to Mr. Kumaraswamy through him that if he does not follow the instructions given by me, he would decidedly suffer from Cancer, and I found its causes under formation. This is my strange experience that laziness is surrender to the self. In other words, a lazy man surrenders to the self which is suicidal for spiritual growth.

Work and work should be our principle because one cannot say when life will go.

There is no question of yatras (journey) when a man enters the Central Region. What I feel, is that there is potency in every ring but of a peculiar type. This is pure force resulted by His existence. As far as I think nobody can cross these rings out of his own efforts so the guide here is always necessary.