

DUTY OF AN ABHYASI

Pujya Babuji Maharaj

Janmasthanmi is on 26th August and it is the day, which we should spend in the remembrance of God. In the Mission it is necessary to keep fast on this day. Often those nearby come to our house on this day and those unable to come do the remembrance at their home. The door of this humble person is always open. Whoever may desire can take the service. Servant is only concerned with service and that he may keep on reminding of God. It is for those whom he is serving, to divert or not divert their thought force towards God. If they also do so, they will be everyday receiving new life and in that condition they will also be assured that they are being served correctly. If they don't, they never realise that their thought's current has not been diverted towards God. On the other hand they think that the servant is not doing the service properly. And these are only those people who only look to themselves and remain only towards themselves and do not divert themselves towards God. If we get diverted to God and get detached from ourselves, then there is nothing which is not coming towards us.

Now, come to another aspect. Servant will always be a

servant and Master always the Master and the one whom God may attract to HIMSELF, only reaches HIM. And His attention can be towards us only when we do not try to snatch His right. We may only be concerned with what is our Dharma and Duty and keep on performing that only and this should be followed in worldly affairs as well. We should not bother about whether the other is doing his duty towards us or not. Rather we should perform our duty towards him. If this thing develops in us for which we should pray, there won't be any complaint against anyone. We should complain only when we may not do our duty towards others. Lord Krishna has stated in Gita:

Sreyan Swadharma Vigunah

(Better one's own duty though destitute of merit)

It will be so good if we develop the habit to accept the taunt and anger of others as our own fault. Lot of satisfaction will be felt since in such condition you do not absorb his words and his things remain with him only which is his own punishment. Let someone give it a try and see how much relief it gives.

One important thing remains to be mentioned and that is

abhyasis often say that they don't feel anything. If they just observe by concentrating on the heart that many conditions are achieved which need words for their expression and we can have words only when we are well read and vocabulary has increased. There is some difference between word and words. Words should be appropriate with regard to the condition experienced. As for example in Persian there are ten words for garden, which I know. There is difference in each. The words should be according to the garden that we see. Secondly sensitivity manifests itself only, when our attention is directed to that only and simultaneously God may also be in thought. One thing is there which you may consider as my fault that I give such subtle transmission which should be given only after abhyas of a long time. My aim is that work be accomplished quickly. Regret is that it results in my being taken as incompetent.

When we traverse the Divine path our conditions surely change. If it is peace today, its subtle version will come tomorrow. Sometime it is subtle and at other times the subtleness is deeper. When there is materiality or nature's force in it, abhyasi is very happy and it also comes in his comprehension and he considers his condition to be good. When the condition is more subtle and is incomprehensible he thinks that their trainer is not helping, although one has to come to this condition only.

It is surprising that people are unhappy when fed with Sweets (halwa) and are happy with munching the gram. I have often said that in the training of Sahaj Marg I am constrained to give the real thing because there will be more restlessness in it. Since all the buried sanskars will have to be brought to the surface and in such condition, people will say that as compared to this they were better off without Puja.

Long and short of it is that the abhyasis are in search of the peace and not in search of God, therefore they keep complaining. Why is it so? Their ego and their selfishness to please themselves is before them and during this period they are away from God. How well it is said :

"When I was, Guru was not
Now Guru is, I am not
the love lane is too narrow,
to accommodate two."

I mention one more thing of importance. I say acquire merging in Brahm (Laya Avastha or Brahmieenta). But I

feel helpless. Abhyasis find time to think about many things relating to the Spiritual Science (Brahm Vidya). When time is given for such things it shows that current of thoughts is on that side and there is shortage in the force which should have been directed towards God and the power acquired through abhyas has been utilised for this thinking and understanding. Now the trainer is at fault in every way, but the abhyasi is not at fault in anyway. This is because he wants that the doctor/hakim should examine his own pulse take medicine himself and the benefit should be to the patient and brother this is right too. If the trainer is powerful, he may keep the abhyasi diverted to God. In this I have to say that when Lord Krishna advised Duryodhana, he said, "These are all good things but my heart does not accept". And in the end Lord Krishna had to get the massacre done. So how the nature of every one can be changed when his sanskars have surfaced for him to go through a bad time. Now if a power comes which can burn these sanskars, even then it will not do so till the God's command does not descend for this since the burning of sanskars is against the Law of Nature.

Now I take up Laya Avastha again as to what is real Laya Avastha or what is called Brahmleenta. You will laugh if I tell you the right thing. But the right must be expressed and experience will itself convince the non-

believers if God bestows on them this condition. The quality of the Laya Avastha is that nothing of self may remain. Whichever gathering he may attend, e.g. if he joins in a marriage or death, then his condition of sorrow or happiness should be the same as that of the family members and on his return he may resume his previous condition and this will not be saintliness that someone's child expires and we may remain happy as before. This will be called cruelty and saintliness is far removed from this.

Just closely examine and see. Then it will be realised to what extent I am correct. It is of course there that if some mistake is committed by someone, I accept in the form of servitude and that is my weakness alone. But just think with a cool head that is it not the duty of the abhyasi that he should make his character high. Our Master used to declare repeatedly that it is the foremost duty of the abhyasi to form his character and maintain morality and its responsibility is entirely on the abhyasi.

(Quoted from a letter to an abhyasi)

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Fickle - mindedness has become part and parcel of our life, because we have directed the individual mind towards that course. The case was not so when we came first into the world. The surroundings, environment, and our habits caused their own effect with the result that we got completely spoiled. But as a matter of fact we alone are responsible for all this. Therefore, it now rests upon us to bring it round again to the proper course. It is for this alone that we practise meditation to relieve the mind of its wandering tendency.

- Revered Babuji Maharaj