

Meditation is the foundation of spirituality

- Pujya Babuji Maharaj

I have discussed sufficiently as far as my anubhava or reading of Nature allowed me. I may now add a few lines for the seekers, to reveal to them the secret of success. Meditation is the foundation of spirituality. If you meditate having your real goal before you, you are sure to arrive at the destination. There are ways and ways converging towards the real goal and they are discussed in various scriptures sufficiently. There are external forces too, helping us to the destination if properly guided.

The Eastern thinkers have taken special regard of the question of food. It should be cooked neatly and cleanly in a proper manner. That is the hygienic point. But if it is sattvik and is cooked in constant remembrance of God, its effect will be surprising. And if it is taken meditation all the while on God it will cure all kinds of spiritual diseases and remove things which hinder our progress. I have not to say much about it as it has already been dealt with sufficiently in our books.

But neglecting altogether the really essential hygienic and spiritual basis of food, we must not be whimsical, thinking that it is defiled if merely touched by one other than of a particular sect, even though he be more innocent, pious and spiritually elevated. Hindus have experienced sufficiently and ought now to realize that the present day policy of food is neither social nor spiritual. In support of my views I quote below the words of Swami Vivekanandaji who is an authority on spiritual subjects, "The extravagant meaningless fanaticism which has driven religion entirely to kitchens as may be noticed in many of our sects, without any hope of noble truth of that religion ever coming out to the sunlight of spirituality, is a peculiar sort of pure and simple materialism. It is neither gnana, nor karma nor bhakti. It is a special kind of lunacy and those who pin their souls to it are more likely to go to the lunatic asylum than to brahma-loka".

Another external thing necessary for the beginner is that he should practice restraint in thought, work and deed so as not to injure the feelings and prick the hearts of others. If he does not restrain himself he spoils his own heart. The reaction affects him unnoticed.

The next thing for him to cultivate is that he should always look to the bright side of the picture and should not, at any rate, submit himself to the feeling that he cannot attain the goal. Iron will is essential for the purpose. He should not be led to the feeling of despondency which is great obstacle on the path.

The cause of despondency in the spiritual field seems to be that people generally think it to be the most difficult and intricate thing. What we have to gain is really a very simple thing within our easy reach. The difficult methods, so far applied for attaining this simple thing, have really made it complicated and intricate. An example will make the proposition clear. Suppose a needle falls on the ground and you want to pick it up. It will be very easy to do so with the help of your fingers. If however a crane (a machine used for lifting heavy weights) or some other complicated machinery is used for picking up the needle, it will be difficult to do so, and it is quite possible you may fail in your attempt. Exactly the same thing happens when you think of difficult and complicated methods for attaining the Reality which is very simple. People are really trying to pick up the needle with the help of a crane in the spiritual field. It is merely misconception which, if wiped off, will remove despondency altogether.

The process we start with , and which we lay stress upon, is meditation upon the heart under the guidance of the force of one's master who has attained perfection, and has within him the capacity of transmission. Such a master keeps away things barring our spiritual growth. Spiritual waves from the master continue to flow into our hearts making us calmer and calmer day by day.

If we are deep-rooted in meditation, we connect our link with the innermost thing desired. Devotion of course increases the capacity and smoothens the way. If we make our heart the target of masterly force we begin to expand inside, with the result that in the long run we find ourselves stretching throughout the Godly empire. I am speaking this about those who have so fixed themselves in the heart of the central region. What such a man can do by his will-force, others cannot do by force of arms. The materialistic view may not accept it because the world is shorter before its advocates. People may think it to be a 'dog barking' subject as they have not developed this sort of vision.

Such a personality, as described previously, is neither friend nor foe to anybody. He is all along balanced in his ways and never loses equilibrium. If perchance he does

so even for a moment, atmospheric disorder and gloominess will be the result. If it continues for some time the shadowy hearts of the people will collapse. Activities, at this stage, are all gone and actions become automatic. But if activities remain as they are, the solution of life is not arrived at.

During our march to freedom we come across various chakras having different forms and colours. They are all in the region of heart. Above it the condition is different from what you have already experienced. Chakras are all gone. The structure falls off as soon as you proceed onwards. By meditation under the guidance of a capable master the thing becomes easily accessible. Iron will and constant impatience and restlessness for gaining the object bring easy success.

Lord Krishna had originally introduced bhakti in raja yoga in a way the yogis know, because he knew the time was at hand when life would be uncertain. There is a vast difference between theory and practice. If I be telling you the same subject all day and night, it will not be beneficial to you at all except that your mental taste may develop, and that too momentarily. Come with faith and confidence in the spiritual field and be prepared for the practice, throwing off self-conceited ideas. I do not want

you to dwell in an imagination that if you repeatedly read the scriptures you will become the master of spirituality. By so doing you can become a philosopher or learned man, but you cannot be yogi without actual practice with love and devotion. It is very difficult to put a practical thing in words, just as you cannot describe the taste of wheat although you have eaten it many a time.

May the day dawn when people will stand to realize the accuracy of what has been said above.