

MISERY, IT'S BEGINNING AND END - (Revered Babuji on the relevance of Gita)

- Pujya Babuji Maharaj

One who is born in this world is sure to taste miseries. One cannot escape from it. That is why we try to get rid of these things by going into penance; and Rishis (sages) have devoted themselves thoroughly towards it. There is no remedy for overcoming these miseries except devoting ourselves towards Godly thoughts of purest nature. Our thoughts are scattering the main current like the canals in the river making the river weak. The river cannot flow in torrents if so many canals have been dug out from it. The same is the case with us. Our ideas and thoughts always seem to have wings, and so they have made the main stream weaker. During puja we draw in these things and consolidate them in one flow. The thought will have the same force from which so many canals have been made. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards It draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things come to the main

and supreme current which is now to flow towards the Almighty - the main goal and place of our destination.

All that is born of attachment is misery. Pain and pleasure both contribute to miseries. "If a man were not born, he would not have been subject to these miserable states. The condition which causes birth is the force of the will which turns out into the tendency or predisposition to be born. The cause of this tendency is the mental clinging to, or grasping the object of, the world, and this clinging is due to our thirst or craving to enjoy objects, sights, and sounds, etc. The cause of our desire is our previous experience tinged with pleasant feelings. But sense experience cannot arise but for contact of sense organs with an object, and this contact again would not arise had there been no organs of cognition - the five senses and Manas. The six organs depend for their existence on the body-mind organism which constitutes the perceptible being of man. This organism could not develop in the mother's womb if it were dead or devoid of consciousness, but the consciousness which descends into the embryo in the mother's womb is only the effect of impressions (Sanskar) of our past existence. The impressions which we make for rebirth are due to Avidya. If perfectly realised, there would not arise in us any karma resulting in rebirth". Thus says Mahatma Buddha.

I perfectly agree with these ideas laid down by Gautama Buddha. If we go with the full force at our command towards our main goal, the world would itself become a second thought. Go on doing the process of meditation till it is matured. This is the last stage of meditation. When we become one with the real thing, the things following it grow so dark that we do not perceive them. In other words, we become blind in this respect and our vision for the real things improves and we bring it to such a standard that we are lost altogether. When this condition comes we feel that we are in the state of liberation. If this condition is matured then there is the end of all miseries - no pain, no sorrow, no enjoyment and no pleasure. The machinery of body now works without producing impressions upon us. In other words, the body becomes an automatic machine which runs by itself as duties demand. Here is the end of everything and there is no making of sanskaras. Here is the point where we surrender ourselves in toto automatically. This is the essence (Tattva) of the Bhagavad Gita. This is the condition which the angels crave for. It is reserved for the human being alone. Dear friend, do you not crave for it? I think everyone of us must endeavour to achieve this end. The thing is not as difficult as it seems to be, and to me it is as simple as anything. Absorbency in the pious thoughts achieves this goal.