

SOLUTION TO THE PROBLEM OF LIFE - AN EXPOSITION

I invite your attention to the The solution to the Problem of Life, a message which was delivered in May 1970 (SDG - 98). He asserts, The soul is longing to feel its characteristic which has gone out of sight, and this insignificant being is seeking fellow pilgrims to march on the path of freedom. It is not a new thing that we are going to have that is our basic characteristic. But we tend to drift away from our natural state for various reasons and He says as a traveller in the path I would like to share with you and guide you. You can see the catholicity of His approach because He calls us fellow pilgrims in the march of freedom. He asserts the soul is longing to feel its characteristic which has gone out of sight, that is, every one of us is moving towards the Divine. This is one of the peculiar statements we are hearing from a Master because, our tradition has taught us that some people are in Nivritti Padha and some people are in Pravritti Padha, and those who take the Nivritti Padha are the people who take to Yoga and the Pravritti Padha are the people who get involved in manifestation. Even in Bhagavat Gita you will find a similar note. But Babuji Maharaj here does not agree with that and He says that every one of us is moving

towards our original condition and He says, I am prepared to assist you in getting back to your Existence. If I can indulge further in understanding this, I can say the restlessness that we are feeling about which He was referring to in the earlier message (Spiritual Way of Life - SDG 15) which is mainly because we want to get back to our home and we are restless here. The restlessness is not due to anything else other than our desire to get back which we find several fetters are holding upon here. We want to get rid of it and here He says, Yes you are naturally seeking to get back to your home land and I am here to assist you. I would appreciate you people contemplate on this and then you get your own messages of the Master in your heart.

My longing to get fellow travellers is only for the sake of rendering service to help their safe arrival at the Destination. The idea may look foreign to you at first sight. As I told you it is foreign to us because we have been told that there are two types of people, two types of jives - one on the Pravritti Padha and one on Nivritti Padha. A recurrent theme even Rev. Dr. K.C. Varadachari would insist upon because of his traditional background but Babuji Maharaj is breaking the tradition here and then He states and points out that everyone of us is destined to get back and because of that desire only we are restless.

The idea may look foreign to you at first sight, but if you pause a little to consider the problem (the destination) you will surely come to the conclusion that you are sailing towards your own home, wherefrom you have been snatched away by the irony of fate. When you use the phrase 'Irony of Fate' the idea of UNBALANCED character presents itself to our memory. This is one of the noblest of the thoughts that we should have, we had the balanced condition and we have become unbalanced by option. Some saints have even referred to this as sin. The first sin, not the western saints, I mean, the Indian saints. They said the only mistake I have done is to forget my real condition, my real condition of being a servant of the Divine, to feel that I am a part of the Divine, to serve the Divine in all respects. I forgot this and I committed the first sin. To feel that we are away from the Master even for a second is a sin by itself because it is not possible, it is falsehood. The Master is always with us. God is always residing in our heart. The Ananthatva and the Avyaktatva that is experienced by us in the heart is just a confirmation of the presence of the Divine with us all the time. It has been my stress that we should be ware of this friend who has come to us along with our birth and continue after we cease to exist in the physical form because irrespective of the planes of existence His company is had. If we confuse ourselves saying that we

are living only because of the physical body I think that we are unfortunately trying to confine life to 1/5th of its real size because 5 kosas (Sheaths) have been identified and if we want to confine ourselves to Annamaya Kosa that means we are doing injustice to ourselves.

So long as there was Balanced state, we had no form of our own. Even as the Ultimate has no form or God has no form we have no form of our own. The form that we are thinking that is ours by looking at the mirrors is not our form. Our true form is that of having no form. As a matter of fact the first two bondages that we get are the Nama and the Rupa as I have stressed earlier in many of my talks with you. By naming somebody as so and so you are putting a chain on him. In order to point out the defect in man by name our tradition has stated atleast give three names. When it came to God they were prepared to give a thousand names just to make it impossible for us to conceive about any form. We don't have any form. Our real condition is again the same thing as that of the Divine. It is formless. Not only God is formless we are also formless. The form that we are assuming is the form of our own choice.

We have simply to unfold ourselves and restore our own Balance which we had lost. How simple it looks when

we say that we have restored our BALANCE! I would appeal to every one of you to kindly think about whether we have restored our balance because we are in an Unbalanced state. We are restless. Unbalanced because of several attachments and bondages, several ideas about ourselves, our egos, our notions, our idiosyncrasies.

It is of course a very simple thing, but it becomes very difficult to follow, because with out unbalanced state we have created intricacies. Intricacies here mean essentially attachment. Attachment to anything other than the Divine is the intricacy we build on our soul. The cocoon of the silkworm is being built, have been built by us regularly. This example Babuji Maharaj mentions elsewhere and says we have formed or put ourselves into a cocoon. It becomes difficult to come out of it without breaking the cocoon.

We always like to seek our way or to solve our problems of life through the difficult methods so commonly prevalent in our country. The methods that we have adopted are materialistic not spiritual. This is explained in the coming sentences. That is why disappointment and frustration result. Because people who have been trying to get at the Ultimate through the rituals, through tantras, mantras and yantras, through having holy baths in holy

rivers, trying to do pilgrimages are all resorting to the external means; totally materialistic and through that you are not going to reach. It is the assertion of the Master here that we are not going to reach and frustration results. I can recall the experience of a person who came to me long time back, who was with us for quite some time and for reasons best known to him and the intricacies he developed he is not with us. He lost his wife and when he came to me he was in a state of terrific confusion. He was telling me that an apparition of his wife always sits by his side and then he went to one of the Matadipathis who has advised that he may go through certain places. He spent about 4,000 to 5,000 rupees on that and couldn't get any relief. He was brought to me by another friend and said, can you do something about it? I told him, Yes Provided he is prepared to follow the method we can do something about it. It was a hard work for about 6 to 7 months and then he was out of that problem. But as Babuji Maharaj puts it among abhyasis people who get their work done do not come and people who do not get their work done also don't come. Why do people don't come for abhyas? The reason why they do not come again and again is because there are different types of disciples.

We want to extract essence from fatty substances; in other words, from things which are puffed up with

material knowledge, and not from bones where phosphorous is abundant to illumine the particles however soiled they may be. Our difficulty thus becomes greater in the struggle. This is one of the most important messages Babuji Maharaj is giving us. Fatty substances, He uses the word, our attachments to things are essentially because of this. This skin and its colour, the fat that is deposited over our bones are the things that attract us first towards another person. Similarly the forms that we give for God attract us. But then if we burn the fat it forms soot also, but if we go to the bones which is inside us, we get to the Real Nature of the Soul. Phosphorous is a self effacing thing and no traces of that element can be found later. Possibly this why phosphorous has been referred to here as spiritual. It makes sense to me, otherwise what is there to talk of bones. The talk of attachment, love etc that we have got for some person unfortunately fades out the moment the fat deposits are depleted and nobody likes to love bones. But if we don't know how to learn and love bones you will also not learn spirituality. This is one of the reasons of penances and austerities that was practiced earlier by our people. Babuji Maharaj never asked us to do that. But then He is asking us to understand that we going to get spirituality only through the bones, it is the bones that matter because He says phosphorous is abundant. Where phosphorous is abundant to illumine the particles

however soiled they may be. But if we know the nature of these bones and understand that what it is, then however soiled the fatty substance around us and however bad our skin is, we will still be in a position to appreciate the value of life. If at all there is something that is given to us at the time of our birth by the way of our karma this is one thing - the bones. It is the most important thing because it is what teaches us how to get back. The fatty things will never do. Now the fatty things are various rituals, various ceremonies, various ways of trying to enjoy ourselves in the name of God, of course. But what we get is a prasad. Our eyes are more on the prasad than anything else. But the prasad of grace that is coming to us from the Master is more appreciated by people like us than the Laddus or the vadas that may come. They are fatty things, a laddu is just fat, the vada is also a fat. But we get attached to them.

Adopt easy means for gaining the easy thing. Dogmas can do you no good. Why He is referring to dogmas is most of us are condemned to certain dogmas. This has been the practice of my family for so many generations therefore I shall continue. This has been the practice of the religion we adopted therefore we shall continue. This is the ritual that we do it as a routine way, we continue. I am not against continuing, please note it. But have the viveka to understand they are only the customs we can

follow, perhaps we should follow to see that our tradition is preserved. Beyond that if you try to see more there is just a waste of our time. Adhyatmika yatra will not be there whatever else we may have.

It is only the practical thing that can weave your destiny, under the guidance of one who has measured the Distance, and has discovered the original source. That the Master has measured the distance and has given the path towards the infinity says the methods here given are discovered for the first time namely, the meditations on points A & B which appears to be more a casualty with almost all the abhyasis because we know we are attached to the fat. It is the fat that attracts us from meditating on points A & B. If we understand, behind this form that there is a form of skeletons and after all we are dealing with it, I do not think the amorousness with which most of us get engaged most of the time would govern us. But such a Viveka does not arise unless we meditate on points A & B or adopt austerities and penances as advised by the Jains and later on by the Hindus. Let us understand this. There is a lapse on our part that we get attached to the fat and the materials is something which we should fully appreciate so that we know what to do further. Such people will not hesiste to do meditations on Point A & B, others naturally give excuses for not doing it. The reasons are obvious. The original source has been

discovered by our Master. There is convention "Endaro Mahanubhavulu" you would like to put this person among them. Please don't do it. Mahanubhavulu may be many but Yuga Purusha can only be one. There is enormous difference between these two. The Mahanubhavulu come and try to follow the Yuga Purushas because they are prepared to undergo whatever privations or deprivations that are necessary for sadhana. Weak souls would not like to do that, they are cowards and cowards have no place in spirituality even as vedic seers say "Iti Vuchanthi Dhirah". It is the Dhirah that are required not he people who fall at the first problem that they face in life and they start crying and confuse themselves that they are in a state of devotion and perhaps try to convince others also that they are terribly devoted. I do not know whether others are convinced or not but they seem to enjoy such a concept of telling and that these people suffer from self pity.

There are such men in India who can very easily guide you to the destination so near and dear to you. But the selection you have to make yourself. There is assertion on His part that there may be others who know the path. You can see His openness of mind here and He says but the selection you have to make yourself.

For Him to guide you in your search, I may say that where you find the idea of service with no selfish motive of the Guide, there rests the Real thing. One thing that I would like to stress most is when we try to see the selfless service, please note whether he is atleast seeking recognition in which case it cannot be considered as selfless service. The yardstick is tough but then tough things are achived by tougher means only.

One more thing to take into account specially, is to know and to be sure that who can foment you with his own internal power to make your task easy, is the only capable hand for Spiritual guidance. This is one of the reasons I have been telling that if you want to pass on the message of the Master, you have to own up the conditions that get blessed on you by the methods He has given. Yes, some people are more regular and some people are less regular. People who say that they get up early in the day by 2'o Clock or 3'o Clock and therefore they are doing better sadhana only remind me of the cocks. Cock o Doodle, it does it. Getting up early and taking a bath is of no consequence if it is not followed by internal condition of purity of body and mind as He puts it. Coming to the purity aspect of it everyone knows that these two are two essential things for prayer. So many external methods are adopted. Some people feel they are polluted and they would like to take a bath. Some people

say that I have taken a dip in Ganges. Purity is never achieved by such means. It is only by remembering Master or God that you can purify your body and mind. "Yat smareth pundarikaksham sa-bahyanthara suchihi". It is the tradition. It is tough to practice because externalities take over. If you read carefully the meditation of point B that has been stated by Master that this particular cleaning that we are doing here now is with an idea of purity of mind and body is achieved. And it is a matter of few seconds or few minutes. I had very amusing questions on this subject from various people. Some people even went to the extent of saying that I have been cleaning point B for past one week regularly. Such weak wills will never work. You must have the confidence that the Master is helping you. The pundarikaksha is helping you. It does not matter much what name we give to God, because all names are meaningless. But we should have the conviction that we have been purified. Now the question is are we cleansed totally. In which case nobody would ask us to meditate everyday on that. The mere fact that we have been asked to do meditation regularly must inform us of the limitations of such cleaning everyday. The efforts shall go on over a period of time, that will be achieved. And they are the conditions of Soucha, that comes. That is a condition you would not like to keep your body polluted under any circumstances. By either internal or external

means. We will not eat rubbish afterwards. We will take only sattvic food. Because as we think about the food that it is prasada from God as we are eating it then we know God does not give filth. That much of Viveka we should have. I have come across recently a person who evaluates himself at the highest level. But I know they have got medical certificates on false grounds. Honesty was a casualty there. Still they have the courage. Do not take spirituality casually, unless we want to or are determined to harm ourselves. With untruth we never reach truth. Falsehood has never been known to take us to reality. Here the question is fomenting. Unless we have got the capacity to foment the others, to say that I foment the other person with the condition to ridiculous. If you are using the hot water bag and if it does not contain hot water, it can never foment. But illusions are many and we have got the excuse that Master will do for himself and therefore you get into a mess. This is the problem. This applies to all, when we try to tell somebody else about this system and if we don't follow the system ourselves a condition which we don't have, the chances are, the other man is not likely to hear what we say. If we have the condition of allowing it, naturally the other man will hear it. Sincerity gets exposed.

To get such a man is a sure sign of successful solution to the problem of life. This is again another assurance from

His side. That your problem will be solved of life. It is not just this life which has got some problems of employment, some problems of families, some problems of marriage, some problems of debts, but life itself. It is not a matter of 'Bahunam janmanam anthe' it is a matter of this life itself, provided we follow what he says. Provided we get such a person. But if we try to insist on the physical presence of such personalities we are bound to fail. Because we cannot confine reality to one fifth of it.

For you all I pray that the seekers may get such a guide. AMEN! I am happy to see tht such a prayer has been answered atleast in our case. He has prayed and perhaps we have come because of that, the love of the Master brought us to Him rather than our own desire for it.

I think there remains little on my part to pray for your spiritual elevation when you get such a man as your guide. This is again another assurance from His side.

As is duty bound, I wish that you all see the light in the day. The light of the day is He. He doesn't express it openly. The hope of the day is He and His method. He has no form as I have put it in "Path of Grace". This is a

personality which has no personality. Which has no persona. All of us have got persona. Some masks on our head, on our face. We are not prepared to reveal our real selves to others. But atleast we should do it with reference to the Master. If we don't learn how to pray in all humility, I do not think we do more good to ourself than others who might not have know the Master. I appeal again please think about the messages from a different angle, and we will get different meanings. Every one of us is receiving a message in his heart provided he is prepared to hear the voice of God. The silence has been speaking more eloquently than speeches. But do we have our ears tuned to it, which is the Real Condition? The Real Conditon of the ear is to get it tuned to the Divine. The Real Condition of the eyes is to see Him alone. To speak of Him is the only thing that your tongue can do. To do service to Him through your hands and feet is all that you have got to do. That is the Real Condition. Owning the Real Condition means only this and anything other than that is a materialistic approach or mechanistic approach, which does not help us. With this few words I take leave of you for the present.