

Physical and mental troubles do not tell upon spirituality.

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My dear brothers and sisters,

Pranams.

On this happy occasion of revered Babuji Maharaj's birthday celebrations I feel very happy and grateful to place my thoughts on the topic of the seminar before you.

Before this sentence, another very significant sentence appears which we should contemplate and try to understand properly and assimilate and absorb it in our mind stream . It says." there cannot be any breakdown in spirituality, if faith and desire for the ultimate is there."

In the context of the topic of the seminar, I understand the words spirituality to mean, continuous progressive movement towards destination. Once we reach the destination, we abide in the consciousness of God , Which is the aim of the master, mission and ours also. Then, as long as we live, we serve his creation as his instruments.

I would like to dwell on these two words, faith, and desire(for ultimate).

Faith in God implies cognizance of the ultimate, the origin, or the goal which one has finally to arrive at, and which one has to keep in view all through his life journey. (spiritual journey.) in the natural path it is represented as center or the zero point of existence otherwise called bhooma in Sahaj marg. It is the subtlest state of existence. All the other conceptions about God, like Saguna, Nirguna or Eshwar are lower than the zero or Bhooma. In our system, we meditate on the presence of divine light in the heart. By resting our attention on this suggestion of the presence of divine light in the heart, we are meditating on the Subtlest reality.

And the second word on which I would like to dwell is the word desire for the ultimate. Normally man's desire is directed towards material acquisitions of wealth, name and fame, which by nature or by law can never be met. It leads him and gets him entangled in the snare of Maya and suffers continuously. This desire which is directed towards materialism is to be diverted towards our spiritual goal, which is to achieve oneness with God.

Normally, this is a very difficult and arduous undertaking as Arjuna himself says to Lord Krishna that to control and regulate the mind he's like controlling the wind.

But if one gets a guru like Sri Ram Chandra, Ji, Maharaj, or one of his disciples who are living examples of one who is absorbed in Divine consciousness the journey can be attempted and safely completed.

What is done in the system is as follows. The guide through Pranahuti implants, the divine seed in the deepest layers of consciousness that is in the causal body. With continued practice of meditation, cleaning and bedtime prayer the tiniest divine seed starts expanding and starts affecting the astral plane of consciousness. The abhyasi notices subtle changes in tendencies, he becomes aware of higher states of or subtler states of consciousness. He feels peace, calmness, and lightness. with continued practice of meditation. The divine seed implanted by the master expands from astral plane to his conscious plane. He feels harmony between his conscious and astral planes and start sensing the nature of reality. As a result, his discernment that is Viveka between real and unreal, develops automatically and naturally , and he develops non-attachment towards temporary or changing material phenomenon.

All the while, the master removes the obstructions and keeps on giving divine impulse to propel his journey towards the goal.

In this context, if you contemplate the statement of the master which we have chosen for the seminar, everything becomes plain and simply clear. By achieving purity of the mind, and also gaining access to subtler planes of consciousness, the perceptions of the abhyasi undergoes remarkable changes all the challenges and hardships. He faces in life becomes steppingstones for further progress on the path. He starts treating miseries as divine blessings for his own good and feels thankful. He feels gratitude for the wrongs done by others. In short, he converts the whole of material force into spirituality.

With sufficient practice, and after traveling on the path for some distance, and he starts living in silence and his body consciousness becomes weak or is lost. He's consequently liberated from the famous second arrow, which Lord put the talks about if a physical disease comes it follows the natural law and ultimately results as per natural law he takes appropriate remedies as a duty for the upkeep of the body to discharge worldly and spiritual duties. We have the examples of Pooja, sir, who never shared his duties towards our spiritual welfare, in spite of his chronic ill health. There are so many more disciples of revered Master who discharge their duties in spite of physical and mental troubles.

Before concluding my paper, I would like to quote the master who gave this message on the eve of his birthday in the year 1974, which proves that physical and mental troubles do not tell upon spirituality.

" ill I was, and I am weak still. But when I think of the master, I become young with all percolating influence of the great. The disease is hated by all who suffer. But basically it is very purifying. When impure Samskaras come into bhog . The eyes of the creator are towards us. It serves as a cradle for rocking the baby and we get nourished. Even when the virtuous samskaras come for bhog , the eyes of God are towards us. It means you're benefited by the disease also which takes along with it the vicious samskaras. All is the play of his love. Do not feel surprised if I say love and hatred or the same. Love is only positive thinking, and hatred is negative thinking. It is very strange that people do not like to remember God who is so merciful and kind. All his actions are greatly beneficial to us. People think that remembering God is an unprofitable business, although I say it is more profitable than the biggest factory in the world. I feel happy when the word universal love comes from the mouth of any person. Generally the saints of the day preach universal love, but they do not find ways to tell you how it is acquired. Only remove the hatred , I say, and universal love is there .suppose a man is a liar and he wants to get rid of this habit he should start speaking truth because a sort of character will be formed with concentration at the bottom in a natural way. If you attempt to be attending on the lie to be removed, it would indirectly make it stronger and stronger because concentration is there by which they get power. so is the case with universal love it is there like a silk worm in the cocoon."

" I may just tell you an incident which happened during my recent illness. I was in the state of delirium. I transmitted with unique power and exactness to an abhyasi fully watching his condition and helped him to cross 58 points within a few minutes. I was transmitting to my other brothers of the mission also. I answered to a few questions of abhyasis too and I was told after my recovery that they were to their fullest satisfaction. It is not very difficult, clean your subconscious mind to grasp the sense of discipline and the thing is there. At the same time, mark the efficacy and infallibility of our system that the work of mission did not suffer at all." I will conclude my paper by quoting the concluding remarks of our Master from the same message.

" The work of the mission will save the humanity from its doom by carrying the teachings of master to every heart. Mankind today is groping in the darkness of materialism. Fear, greed and jealousy have gripped the man, and every sense of value is lost. Only the torch of spirituality can remove the upper single gloom and restore the real man. Let the light of the real shine in the heart of everyone so that we may rise up to the expectations of the divine."

Pranams

Madhava.