

“They are mostly dogmatic instead of Godmatic”

(Event Horizon P. 439)

Sri. M. Radhakrishna Murti

1. Introduction :-

The topic for today’s seminar forms part of a letter from Pujya Babuji Maharaj to Rev. Dr. K.C.V. Garu, another great Master in our line.

In this letter, Babuji expresses that though his effort in transmitting every time for a decade to South India yielded good results, they are not as expected. He opines that it may be the abhyasis may be dogmatic; grosser types of worship is of more value to them, establishing a link with the devil, although they have a link with God. We have to think over the difficulties says, Babuji. He aims at rendering best services causing excellent results during His life time. In furtherance of this desire, He expresses His hope to succeed in making two Dozens of people like Dr. K.C.V. Garu by Himself

and Dr. K.C.V. Garu, to be appointed in different corners of India so that in twenty years of time, spirituality reigns throughout.

Babuji mentions several important points, in his letter, which should be taken with seriousness, hence, a humble attempt is made in the succeeding paras to deal with them.

2.DOGMAS UNHELPFUL IN SADHANA :-

Babuji advises sadhakas not to be dogmatic as such approach is not helpful in sadhana. In his words:"Adopt easy means for gaining the easy thing. Dogmas can do you no good. 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" (SDG 119)

"We should always take the broader view of things and widen it so that it may be able to cross its own boundary. When the boundary is crossed, you open yourself to be embraced to Reality. The

dogmas will do you no good. They will attach you to their own narrow sphere, which is not fit to be looked into. When you embrace the Reality, it echoes towards you also “.(SDG149).

3.GROSSER TYPES OF WORSHIP :-

While some religions start from the core of the Being and some out of the other aspect all of them try to touch the Divinity above all religions preparing masses to dive deep into Reality. Success results in a few adopting spirituality developing subtleness, while majority of the masses fall short of this finer achievement as their status of wisdom warrants slipping into grosser forms of worship. Perhaps, that might be the reason for idol worship, pujas, sthothras Bhajans and other forms of grosser means to achieve the subtlest. ‘Phala Strutis’ always forming part of sthothras offer alluring inducements which serve as inextricable adhesives to the grosser method of practice indulged in by him. The great and pious celestial song given by Bhagawan Krishna to the world – Bhagavad Gita is

also not free from this feature. The yogawara, Lord Krishna preaches several subtleties in 'Gita' clearly specifying what He is, Where He is, How is to realize Him, if felt it is not possible, how to make it a possibility by offering solution telling that even non attachment in the present life is not a bar for further progress. A brief look into the above aspects may be of help to appreciate the subtle method suggested by Lord for adoption by humanity.

a) Of the senses I am mind ;of beings, I am consciousness (Bhagavad Gita)B.G.10(22)

b) I am self seated in the heart of all creatures: BG10(20)

c) Fix your mind in me; let your Buddhi dwell in me. Beyond doubt, you live in Me alone thereafter. BG 12(8)

d) Being impetuous, strong obstinate, and fickle, the mind defies control as the wind BG 6(34);

e) It is possible to curb and control, though the mind is restless, by means of constant practice and non-attachment BG 6(35).

f) What is the way out for one who though having faith cannot control the wandering mind ? BG6(37)

g) Effort never goes waste ; In the next birth, he regains impressions of previous janma and continues sadhana BG6(44)

From the foregoing it can be seen that Lord preaches only subtle methods to reach Him and be with Him at all times : There is no place for grosser forms of worship. However, the actual position is otherwise. Having lost the capacity to distinguish grossness from subtlety, most people rigidly following the methods available in religious texts have recourse to tedious, time consuming and laborious processes utterly neglecting the subtle means of sadhana preached by Bahgwan Krishna, resulting in heavy accumulation of grossness, offering stiff resistance for Divine energy getting into their heart, even if by luck, they have come under the supreme personality for training.

4.GOD ALWAYS SIMPLE AND SUBTLE :

Babuji Maharaj always exhorts abhyasis to adopt subtle methods stating that God is always simple and subtle and methods for adoption should be the same. In various messages He conveys the same preaching. In His words :

“To realize the subtlest Being, we should adopt only subtle ways. On the contrary, if our ways are gross, we, in addition to our own grossness, begin to form the curvature and every vein of our body creates a pole to bring about changes in the system with grosser effects. Unless they are destroyed by the power of the Master, there is no way to Reality”
(SDG 28)

“The subtle state of being can only be felt when you become subtle yourself; feeling is there but it is difficult to put in words “.(SDG 36)

“God is simple and the method followed to achieve Him is also simple and straight *** **

*** ** There should be the subtlest method to realize the subtlest Being. There should be one method, one Master and one God. Of course, selection you have to do yourself.

The density of the thought can only be removed if we take to the subtle method. My experience in this field is that if you want Divinity, the method should be easy , smooth and natural(SDG62)

”God is the subtlest Being and in order to realise Him the subtlest means are the only way. This does not mean that for realising God one has to ignore the needs of physical body or empirical world. If perchance we fall upon means which go on adding grossness we shall definitely remain away from the vision of absolute Reality. It is an established fact that meditation is a subtle method provided the object of meditation is not concrete. That is why under Sahaj-Marg we advise to meditate supposing the presence of Divine Light in the heart. The Upanishads also corroborate this. This practice supported by the transmission of the Divine Effulgence becomes subtler and subtler until it becomes the subtlest “(SDG112)

“God is simple and extremely subtle. In order to realize this subtlest Being we must take up means

which are equally fine and subtle. The difficulty arises only when intricate methods are applied for the solution of this very simple problem. In other words, they apply huge cranes for picking up a small needle”.(SDG 140)

“God is the subtlest being. Somehow if we become subtle as He is, it means union. In the Sahaj marg system we try to grow subtle from the very beginning, and the teacher also tries for that. We only think of duty as worship which may bring us to a subtler state :.(SDG 144).

5. DIFFICULTIES ON THE PATH :-

Babuji advises to think over the difficulties on the path . Opinion of Babuji Maharaj in this context, is extracted below from his messages :

“Incorrect way of worship will lead to the incorrect result”(SDG34)

“I find great difficulties here. People follow what they want and do as they desire but expect the result to be as I want it and which is so dear to them and to me. The result is that a sort of block is

formed. I find this in many hearts. This hides the Reality and keeps it out of sight of abhyasi. If I am to be held responsible , I will request you to follow what I say. JAPA, People do it without even knowing how to do it. Similarly there are other modes of worships which they do in order to please themselves, but not to please God. I want to create naturalness in you, but you prefer mechanicalness. In this way, you see the mirror from its back “.(SDG63).

“Another difficulty that comes in the way is that people of this age have begun to fear yoga, because, whenever, there is a talk of yoga, their mind is diverted towards Hathyoga, deep breathing and so on which might have harmed so many. There are several persons who did not want to test the efficacy of our system – the remodelled system of Raja yoga because they are satisfied with what they do. Due to their habits they feel satisfaction in the worship they do out of their avowed method. They take it to be the spiritual improvement which is really not there. They take satisfaction as a mark

of peace. But satisfaction relates to the senses of grosser type while peace is close to the soul. If this worship is neglected for a day they feel restless”.(SDG 115).

“There are so many who worship God in their own way but aimlessly. So they remain revolving in the sphere they have started from. Generally the people adopt methods which they see others following. It is a sad tale of Hinduism that every so called saint gives one method or the other without having any experience of his own in the field of spirituality. The method should be correct and dynamic based on the experiences of Great saints or sacred scriptures. One should grasp in earnestly, not devoting oneself to the ways and means which do not carry one far “(SDG 147)

“They connect the grosser things with the religion and if even a lie is spoken a hundred times it becomes the truth. Similarly, the same thing and their adverse belief have become the part of the subject of religion. When we are out of light we fall in darkness. When we are out of wisdom we

become fools. When we are out of Reality we become satan. Now they have come down to the adverse state of Reality. They begin to imbibe that which is not in consonance with Reality “.(SDG 134)

6.SOLUTION:-

Babuji gives us the gist of ‘Sahaj Marg philosophy’ in brief, suggesting to dissolve the tiny creation of our making in the form of our material existence having taken the shape of layers and layers of grossness and opacity and by shattering them effectively so as to assume the absolute state as we had at the time of creation.(SDG140)

The means suggested by Babuji Maharaj is a formidable task requiring constant assiduous practice admitting no interruptions, self evaluation, abiding strictly to the means of sadhana as advised (without our own interpolations) besides a constant endeavour to develop sensitivity which is hardly available in the earlier stages of sadhana due to

egoism identified with physical and material desires standing in the way making an abhyasi incapable of recognizing the experiences of superior stages. Perfect balance is to be maintained duly observing moderation in all aspects of daily life to achieve progress in attaining superior stages in consciousness.

7.BABUJI'S DESIRE:

Babuji's desire to serve associates is mentioned in Introduction (Para 1) . His severe concern for our progress on the path is revealed in the following observation of His :-

“My heart is filled to the brim with love for my associates. Whatever service I am able to render to them, all that does not give me satisfaction My heart is ever intent and keen to ensure that the largest part of them should achieve at least my own spiritual condition in the shortest possible period of time. In order to expedite this and to ensure the message reaching the largest number quickly and in good measure, I appointed a large number of

preceptors (Trainers) to do the job of awakening the public so that their work can be done, and their character, conduct and behaviour can be remodeled and straitened out “.(SDG 177).

8.CONCLUSION:-

To share Babuji’s concern and anxiety for our progress and spiritual well being our institute – “**Imperience**” has been striving hard to do its best as its share in many ways out of which conducting training classes for new comers interested in our system each month equipping them with full support of training methods, materials and practical guidance is one way among many others.

Dear brothers and sisters, let all of us be proud of being associated with the institute.

Pranamams.