

DIVINE PURSUIT

(Message at Vijayawada on 25-05-1967)

- Pujya Babuji Maharaj

It is with a feeling of gratitude towards Dr. V. Parthasarathy for constructing a room for Satsangh, that I speak to you today. I hope it to be a real work of the highest order. The work he has been doing so far, will very easily develop.

Our ancestors had sought their ways of realisation in the forests, away from the life of action, forsaking all ties of worldly connections with their fellow beings and others. We under the Sahaj Marg system try to create such an atmosphere around us in our homes so that they serve the purpose of forests. What we do is to attach ourselves more and more to God, and the result is that non-attachment follows automatically as a corollary. We thus come to the state of Vairagya in a natural way without any effort on our part.

There should be a goal before us, and we should try to attain it in the most natural way. There are many methods of realisation, and each one claims its efficacy. But it is our duty, before entering into any system, to consider which is the best system, and it depends upon one's own judgement and the grace of God to get a real method to solve the mystery of one's life.

It is an admitted fact that thought-force of man is nearer to God.

Our present degenerated state is the reaction of thoughts, and by the help of thoughts alone will we be able to evolve our-selves. So if it is utilised in Divine pursuit it will ultimately bring us nearer to our goal. When the goal is before you, this means that you are getting the air of purity, which brings freshness to you and prepares you for further progress. Once the initial step is taken, the other steps follow automatically, if the man is restless for achievement of the goal. There must be one and only one goal so that one may not form different channels for the different goals. Lord Krishna has emphasized that one should do action but should not think of the result. Why did he advise Nishkam Karma? The reason is that if you think of the result you will jump into it, and the force which is to urge one to action towards the objective will be divided, and thus one will be making channels like the different canals in a river exhausting the force of the river. So there should be an all out attempt to gain one and only one object, and one must not think of the result. Because otherwise you will distribute your force in different channels and the force will be reduced greatly.

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. We also, as I have said elsewhere, check artificial vibrations which are formed, and try to have Divine vibrations. In this system our whole attention is directed towards subtleness, and hence we discard according to Yoga those things which add grossness to the system. Thus the thing goes on and the time comes when grossness bids farewell and subtleness also loses its charm. What comes after it, is nothing short of what we want and which we are seeking. I earnestly pray that all of you may attain that conditionless condition.

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