

SURRENDER

-Pujya Sri K.C. Narayana

On this most auspicious 125th birth day of Lalaji Maharaj who has bestowed on us Pranahuti and told us also with affection and love so many things that are required for sadhana, he also gifted us Babuji Maharaj, I would like to dwell on certain points here.

You would kindly be attentive to understand Lalaji Maharaj's sadhana was such that he could become a total null or void, but, he had all the time one aspiration, how to be of the best service to humanity. The time he was born was when the mutiny was happening. While the country got so much of advantage, political rebellion, freedom movement from the mutiny, personally it was a shattering experience for him because he lost all the 550 villages that were given to them by Emperor Akbar. He became almost a pauper, and whatever little he had, some other nawab thought it fit to fight in the court and that also he lost. Coming from a very very dignified noble family he underwent so much. But that did not deter him from pursuing his spiritual sadhana or leave the goal of becoming the most beloved for God by personally moulding himself in such a way, living the

least ostentatious life, with the least requirements, no show, no pomp, without cursing others for the fate that has fallen to him, which perhaps most of us would have done under those circumstances and also tried to give a gift in turn. Please view it from this angle and for more details please read Babuji's note in Truth Eternal.

Truth Eternal is a book published by Sri Ramchandra Mission where one will find a brief story of Lalaji Maharaj written by Babuji Maharaj himself. It is not my job to repeat what is already written by Babuji Maharaj, but I would like to tell one thing that he has structured himself in such a way and he has structured his disciple in such a way that he could merge in him. This is the first and the most unique feature that has ever happened in human history.

It has always been possible for several rivers to merge in an ocean several drops to get into a river and then consequently to the ocean. Never was it possible for an ocean to get into a drop and this great medha or the yagna that he has done offering himself forms the basis of revival of pranahuti. Pranahuti becomes possible to get from the source only then. So when we try to differentiate Lalaji Maharaj as different from Babuji Maharaj, we will be committing a spiritual mistake,

because the identity of Laiaji Maharaj is totally absorbed in Babuji Maharaj.

A bit of digression now Bhagavadgita says "Bahunam janmanamanthe jnanavan mam prapadyate, Vasudevan sarvamiti samahatma su dhurlabah". It is after many thousands of births people try to become a mumukshu. This is so because mumukshu is possible only when you are a human being and we are as on date a bit perhaps better than beasts in some cases and in most of the cases worst than the beasts. Jnanavan means a person who is a jnani - a person who follows satya, ahimsa, astheya, aparigraha and brahmacharya - then he becomes a jnanavan, he knows that there is something more that he has to seek. He lives according to certain values. A man who knows that there is a goal for us to reach is a jnanavan. People who think birth is an accident, people who think that there are no Goals for life and that we can do whatever we like to appease and please our sensuousness, our sensory excitements, these people are not having any clarity, they are not jnanis at all. They have not become humans first of all and a jnani is one who is a human - human is one who is a jnani. Under those circumstances also a mumukshu has to understand that Vasudeva Sarvamidi, that vasudeva is the whole thing - he is the means and he is the goal. Sarvam means both the means and the end, the Upaaya and the Upeya

both the things are Vasudeva.

Coming back to our system, in the process of sadhana of Dr K. C. Varadachari one finds in the letters, a reference to the vision of Lord Krishna has by him. He has had a vision of Lord Krishna and tries to put a question to him or seek something from him, and he disappears. The question was put to Babuji Maharaj as to why it has happened so. He answers I am ashamed to answer this question, but any way since you have put this question I will answer this 'You tried to see the difference between us'. The point to note is Vasudeva, Krishna himself said that I am going to use you only for my work. All the saints that are available in the universe so far have all merged themselves in Babuji Maharaj. This was possible because Lalaji Maharaj merged in Babuji Maharaj totally as a void. The phenomena of the Supreme Personality which was not there in existence prior to 1945 and will be there for another thousand years for us to guide and move us is something that is an unique expression of love by a Great Master to a Great Disciple that is unparalleled. And when all the saints and sages have merged in him and then said that you will be the means through which people will get our help, what has happened is that the old links that were there to reach God were all snapped off and we find Revered Babuji Maharaj standing there accepting all the streams of

people. He is not limited to a few of us who openly accept him. He is the way, he is the means, he is the goal for any sadhaka anywhere in any path. This point should be stressed most. Such a link was there between the Divine and the humanity through several other prophets of earlier times. They lose their significance today and he makes this statement very very clear in Babuji's first Message.

Since Vasudeva and Babuji himself are one and Lalaji and he are one, it would be a bit of blasphemy to differentiate between them I would request all the sadhakas to understand the oneness. Do not try to approach Lalaji Maharaj directly, you will not be in a position to do that. Do not try to attend to Vasudeva or Krishna directly because it has been said that Vasudeva Sarvamidham - it will not work. We have no chance because their merger in Babuji Maharaj is total and his offering to us, every one of us is experiencing every second of our life. Whatever may be ones level of aspiration he responds.

While I appeal to all people to think only in terms of liberation, in terms of moksha, in terms of realisation, even if you are seeking something other than that, the help of the Divine is there because he readily accepts our

prayer. Please note this. Wisdom would be to seek the best. As Babuji Maharaj puts it, if a king were to be there and we have access to him, would it be proper to go and ask for a few rupees, it is an insult to him. We have to ask the person according to the status of that person. We cannot go to God and ask for small favours, it doesn't make any sense. Ask only that which you can ask which is proper to ask, do not ask small things, so ask the best.

But if we are forced to ask something that is lesser we can be assured that the help will be there according to one's karma. Because every help that comes to us is only a karma that is brought to fruition in advance. Anyway it would have come, it would have come after some time we get it now. All boons are only that. No one is capable of granting a boon other than what you have worked for. Only the result of your action can be brought in advance. This is another spiritual truth. Everybody knows, a serious sadhaka always knows this. Anyway it would have come, as we did not have the patience God is prepared to please us so that we turn towards him.

To differentiate between the two great personalities of Lalaji Maharaj and Babuji Maharaj is not proper, is the point that I am trying to stress. There is no difference between these two and more so the person who is

working for us, the Personality who is working through us, for us all the time keeping company with us is Babuji Maharaj who is inseparable with Lalaji Maharaj.

This leads us to an interesting position in surrender. We pray, we surrender to God. Fine, everybody says it, verbally we say it. There are certain difficulties we encounter in the surrender for various reasons. I would like to digress on that a bit. When we seek help from the Divine and there is a Master in between, to whom are we making the prayer. If we distinguish between God and the Master it is wrong. Vivekananda, Lalaji Maharaj as well as Babuji Maharaj have stated it, every person has said that we cannot differentiate between them and we should know that 'saakshaat guru brahma'.

The problem one encounters here is to choose between the Brahma and the Guru. Who is the Guru here 'Krishnam Vande Jagadgurum'- I have been very fond of this particular expression with the full awareness that there is no difference between Krishna and Babuji Maharaj. But this leads us to what we call as Ashreyana Virodhatva - whom are we seeking is a big complicated question in the minds of all of us. To whom shall we ask - God or Master. This duality goes on persisting in us. Ashreyana virodhatva is a very troublesome concept. We

must understand the base and the expression are inseparably one. The Siva and Sakthi are one. God in expression is Guru. Guru in his base is Brahma. They are inseparable. This is the greatest truth that Hinduism has given us. They talked always about Adi Dampathis. We are not permitted to differentiate between 'Siva' and 'Parvathi' - they are 'Ardhanariswara'. We are not permitted to differentiate between 'Sritatva' and 'Narayana' because they are 'Srimannarayana'. If you talk only about Narayana, you are committing a mistake of not including 'Sri' and therefore it is blasphemous. This is what is called Ashreyana Virodhatva. To whom am I seeking? "Tasmai Devaha Havisha Videma" as the Upanishad says, to which God should I offer my prayer. There is only one God. The God that answers to you is the Guru. The God that is at the base is Brahma with whom he has got connection.

Several people talk about several Gods and therefore we have got several paths, several means. Having come to the path and having chosen the path in which we would like to tread, if we think about something else and that happens mainly because of the shravana that we do. We hear something else and Shravana is done, this is what is known as Shravana Virodhatva.

We start thinking about other Gods and other means. So our surrender to that extent suffers. You may have heard only good things, but have this much of clarity that one has no business to change based on Shravana. Because the first is based on Anubhava and the second one is that of Shravana. Now this leads us to one more peculiar concept of Anubhava virodhatva.

It is a very peculiar problem of surrender where one accepts a Master, one enjoys the benefits of his blessings as we are all, we have got the personal experience of Pranahuti, but Pranahuti is given to us so that we may go and tell somebody else that it is possible. Instead, if we own it up ourselves and say all the time it is meant only for our enjoyment and not meant for anybody else, then that is Anubhava Virodhatva. This is the most common mistake that is done thanks to Vedanta, where they talk about only individual dissolution with the Ultimate and are not bothered about others and this particular angle is what Buddha protested and then he went to the extreme extent of saying that "I will not enter the portals of liberation or realisation unless all the people in this world are prepared to enter - let the last man go and afterwards I will enter", as against the usual thinking, traditional thinking where we say that we have nothing to do with our wife's and children, let them come in their own way. We don't want to share. We must share, try to convince

him, make them understand that this is the help that we have been getting, please have it.

Finally we have something connected with Praapthi Virodhatva. Praapthi Virodhatva is one when we confuse ourselves thinking that we have reached a particular stage and we do not require the Master's help anymore. We try to say goodbye to the Master. "He has led me up to this stage and now I am on my own". There is no question of being on our own. We are extremely interdependent. God wants us to know that we are all united and united we shall be. In Praapthi Virodhatva one will find in the case of the Master an excellent example of a person who was able to go beyond that. Every stream of divinity got merged in him. His own Master merged him and at that time the question was put to him praising him saying that you are now the Lord, what do you have to say, he said whatever I have got is because of my Master. The humility he maintained at that level, when everything was bestowed to him and when his Master himself said to him that I have merged myself entirely with Babuji Maharaj, still he retained humility. He does not say that my Master has merged in me, where is he if you reflect on this point, you will understand the problems of the Mission. It is the Praapthi Virodhatva that is in trouble. It is the Praapthi I have achieved, no more do I require my Master, after all, he is in me, he has

merged in me. Praapthi Virodhatva is a formidable block in the path to surrender.

I think I have tried to express certain problems of surrender to you and also told you the inseparableness between Lalaji Maharaj and Babuji Maharaj.