

God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him.

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Dear Sir, brothers and sisters,

Pranams

1. We find the above observation of Revered Dr.K.C.Varadachari Garu in his complete works, Vol.I, page 225.

2. Further to the above, he explained that “the most important thing in this matter is, we are willing to seek God or Master. This is an act of “Will” not of any “inclination” alone. If we have decided that we want Master’s help

for our own higher evolution or to reach the Ultimate we will find that God is very near”.

3. That is to say that we need God in our life and the easiest way among many shown to us by our Revered Master is to love God treating Him as our mother. In this connection, it may not be out of place to place before you a parable of a mother and son.

4. The son was a soldier who died fighting on the field. When the news was conveyed to her, she was disconsolate with grief. Out of the agony of her pain, she cried “O! that I could see him for five minutes – just for five minutes!”

5. An angel appeared before her and said, “you will see him for five minutes. But tell

me how would you like to see him?” He was a man of thirty. “would you like to see as he laid down his life on the battle field? Or, would you like to see him as he left home to join the forces? Or, would you like to see him as on the evening he married, his face wreathed in smiles, more lovely than the stars in the sky above? Or, would you like to see him as a school boy, receiving the highest awards that a student could receive? Or, would you like to see him as a babe at your breast?”

6. Slowly the mother said “no, I would like to see him for five minutes as he was on the day he asked for my forgiveness for being naughty. He was so small and so unhappy and tears rolled down his cheeks without ceasing. And he flew into my arms with such force that he hurt me”.

7. To the mother the sweetest memory was of the moment when her son needed her. God is the Divine Mother. And nothing pleases Her/God more than to find that we need her/God.

8. The essence of mother is love and forgiveness of her child, no matter how great a sinner he may be. The relationship between mother and child is the most beautiful form of human love that the God has given us.

9. If a mortal mother could show her love to her naughty son, inspite of being wayward, how much more can we expect the God who is the Mother of all creation to feel overwhelming joy when we need Him!

10. It may be quite appropriate to mention that Revered Babuji Maharaj Wanted us to treat the Guru/God as a mother to establish a strong link of attraction which leads us to a state of devotion and surrender. The same is reproduced hereunder, as given out by Him in “Dawn of Reality” in the chapter “Surrender”.

11. “We submit to our Master thinking Him to be superhuman Being. We love Him with faith and reverence trying by all means to attract His attention and favour. For this purpose we connect our link with Him in the light of the worldly relationship only for the sake of facility. We think of Him as father, brother, Master or beloved. The process, if taken up right earnest, is greatly helpful to a disciple. The strong link of attraction thus established leads him to a state of devotion

and surrender. The conception of a Guru as a mother is, in my opinion, by far the most appropriate and advantageous to a disciple. A mother is the very embodiment of love and affection. Only a mother's heart can forbear with patience all the troubles and miseries caused to her son, thinking all the while of trying to provide for son's comfort and happiness. The same is the position of the real Master or Guru who is the spiritual mother of the disciple. As such the Guru is always on the lookout for the spiritual welfare of the child, the disciple. It is due to the affectionate attachment of the Guru with His disciple that the attention of the Great Father with whom His spiritual mother is closely connected, is directed towards him. A mother's affection is well known but people know very little of Guru's affection and still less of God's affection. The function of a mother and of a true Guru are closely

similar. The mother retains a child within her womb for a certain duration. The Guru, too, retains\_the spiritual child within His mental sphere for a certain duration. During this period, like the baby in the womb, sucks His energy and gets nourishment from the spiritual waves of Guru's thoughts. When the time matures he is born in the brighter world and thence his own spiritual life begins. If the disciple enters the mental sphere of the Guru, surrendering all his belongings to Him, it takes only seven months to deliver him into the brighter world. But the process is generally delayed for a considerable time because while in the Guru's mental sphere, the disciple retains, the consciousness of his own thoughts and feelings. Thus we find that the position of the Guru is much the same as that of a mother. The conception of the Guru as a spiritual mother promotes within us the

feelings of love, reverence and surrender which are the main factors of a spiritual life.”  
(Dawn of Reality, pages 94 – 96)

12. God wants of us no big showy things. If only we offer Him our little gifts of love, He will accept them with overwhelming joy.
13. God will not tell us that we should desire Him above all else, because He wants our love to be given to Him freely without prompting. He who created us yearns for our love. He wants us to give spontaneously without His asking. So long we are wayward children, pigmies crawling on this ball of earth and crying for His gifts alone, while we ignore Him, the Giver, we fall into many pits of misery.



14. He does not ask us whether we have studied Sanskrit or Latin, Greek or Hebrew, but God asks whether we have studied the little word of four letters “L-O-V-E”.

15. We attain our goal in the measure which we are with Him in consciousness and loving cooperation. God respects man and would not coerce him since He has bestowed on him the “Free will”.

16. The Gopikas were so pure, so full of love, so simple, transparent, tender and true. Their tears called Lord Krishna to them.

17. We have to love Him with the love that never forgets His Law, love Him with the longing that is never vanquished by desire, love Him with the worship of tears and the offering of our all.

18. In all His dispensations, God is at work for our good. In prosperity, He tries our gratitude, in misfortune our submission, in darkness our faith, under temptation our steadfastness and all times our obedience and trust in Him.

19. Because of the infinite love and mercy of God, man can learn to realize, thro' the lessons of misery on earth, that inherent in him is the source of infinite bliss and all suffering is his labour of love to unveil his own infinite self.

20. Though God hears all our prayers, He does not respond always. Our situation is like that of a child who calls for his mother, but the mother doesn't think it necessary to come, she sends him a plaything to keep

him quiet. But, when the child refuses to be comforted by anything except the mother's presence, she comes. If we want God, we must be like the naughty baby who cries till mother comes.

21. So long as we depend on our own exertion, on our own individual, independent, and insignificant power, we live under the spell of Ego, which is worthless in value. So long as ego continues to function, operation of Divine Grace remains suspended. Grace demands complete dependence, full submission and total surrender.

22. It is said that God has bound Himself to man and in that consists the greatest glory of human existence. In the spell of the wonderful rythm of the finite He fetters himself at every step and thus gives His love

out in music, in His most perfect lyrics of beauty. Beauty is His wooing of our hearts; it can have no other purpose. It tells us everywhere that the display of power is not the ultimate meaning of creation; wherever there is a bit of colour, a note of song, a grace of form, there comes the call for love. There is a beauty in the world which never insults our freedom, never raises even its little finger to make us acknowledge its sovereignty. We can absolutely ignore it and suffer no penalty in consequence. It is a call to us, but not a command. It seeks for love in us and love can never be had by compulsion. Compulsion is not indeed the final appeal to man, but joy is. And joy is everywhere, it is in earth's green covering of grass in the blue serenity of the sky, in the reckless exuberance of spring, in the living flesh that animates our bodily frame, in the perfect poise of human figure, noble and

upright in living. Joy is there everywhere. It exists to show that the law can only be explained by love; they are like body and soul. Joy is the realization of the oneness, the oneness of our soul with the world and of the world-soul with the Supreme Lover, God.

23. Man aspires for spiritual experience.

This gives him the highest delight because it reveals to him the deepest harmony between him and his surroundings. It is our desires that limit the scope of our self-realisation, hinder our extension of consciousness and give rise to sin, which is inner most barrier that keeps us apart from the God, setting up disunion and the arrogance of exclusiveness. But sin is not one mere action but it is an attitude of life which takes for granted that our goal is finite, that our self is the ultimate truth and that we are not all

essentially one but exist each for his own separate individual existence which spells doom.

24. While we are with God, there is no place for despair. It comes to us only when in the place of God, we begin to place our trust in worldly enjoyments. In that case the fetter of distress and misery fails to break, on the contrary it becomes all the more strong. Therefore, whenever we find even the distant glimse of despair and failure staring at us, we should understand that our faith has changed its ground towards enjoyment, hence gathering it from there, join it to God again.

25. Confused by adversity, we dishonour God's supreme grace. With implicit faith we must believe that in the form of difficulties, it

is God Himself, the remover of distress, will show us the way to protect ourselves from misfortune.

26. Like a medicine tasting exceptionally bitter or like a long-drawn-out surgical operation, many difficulties appear at sight to be extremely terrible, but just as the medicine or operation removes the disease, even so their after effect is beneficial. Regarding the circumstances, bitter as medicine, we sometimes begin to express our displeasure to God. But this is nothing but an error on our part. We should understand that the chastisement of a mother also is inspired by the deepest love.

27. We should have implicit faith in God and that whatever God ordains is full of Good. Evil is impossible to take place under the

dispensation of God who is the embodiment of Blessedness.

28. Man's progress in the path of Eternal life is thro' a series of renunciations. That we cannot possess absolutely the Infinite Being is not a mere intellectual proposition. It is said that it has to be experienced and this experience is termed as Bliss. The bird while taking its flight in the sky, experiences at the beat of its wings that the sky is boundless, that its wings can never carry it beyond. Therein lies its joy. In the cage the sky is limited; it may be quite enough for all the purposes of the bird's life, only it is not more than is necessary. The bird cannot rejoice within the limits of the necessary. It must feel that what it has is immeasurably more than it can ever want or comprehend and only then it can feel glad.



29. Thus our soul must soar in the Infinite and it must feel every moment that in the sense of not being able to come to the end of its attainment is its supreme joy, its final freedom.

30. Regarding union of soul with God, let us consider the following.

31. The sun with its rays strikes a window; but if that window is stained or unclean, the sun cannot shine thro' it nor transform it perfectly into itself, as it would have done, had it been clean and unsullied. This depends not on the sun but on the window; so that if the latter were perfectly clean, the rays of the sun would so shine thro' it, and so transform it as to make it seem identical with the rays, and to give forth the light

thereof, though in truth the window, while it appears one with the rays of the sun, preserves still its own separate and distinct identity. In this case we might say that the window is a ray or light, by participation.

32. Thus the soul resembles the window, the Divine Light of the presence of God in the order of Nature, perpetually strikes upon it or rather dwells within it. The soul then by resigning itself, in removing from itself every spot and stain of the creature, which is to keep the will perfectly united with the will of God- for to love Him is to labour to detach ourselves from and divest ourselves of everything which is not God-for God's sake, so that soul seems to be God Himself.

33. It becomes more evident that the fitting disposition for the union is not that the soul

should understand or imagine anything on the subject of the nature of God but only that pureness and love which is perfect resignation and complete detachment from all things for God alone. Hence there can't be perfect transformation without perfect purity.

34. Herein comes the relevance of the cleaning, meditation, constant remembrance and observing of the Ten Commandments of the Natural Path graciously given to us by Revered babuji Maharaj.

35. Our roots must go deep down into the universal if we could attain greatness of personality. It is the end of ourselves to seek, that union. It must bend its head low in love and meekness and take its stand where great and small all meet. It has to

gain by its loss and rise by its surrender. His games would be horror to the child if he could not come back to his mother. Pride of personality will be curse to us if we cannot give up in love. We must know that it is only the revelation of the Infinite which is endlessly new and eternally beautiful in us and gives only meaning to our self.

36. Let me conclude with the following message of Revered Babuji Maharaj. It sounds as a caution and encouragement to achieve our goal.

37. Revered Babuji Maharaj stated in Silence Speaks that “Nature with Her hands outstretched is eager today to take you in her lap. Divine Grace is flowing with full force. Such a time may not be repeated again for thousands of years. Those who miss it now,

may not have it again for ages, until the time of the advent of the next Divine Personality into the World". (P 107, Silence Speaks, 2007 Ed)

38. In view of the above clarion call of Revered Babuji Maharaj, the present Special (Divine) Personality, let us gird up our loins and make haste to avail the present Golden opportunity thrown open to us graciously to achieve the goal of human life.

39. May Revered Babuji Maharaj bless us all in our endeavour!

Amen!

Thanking you,  
Pranams.