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# Sahaj Marg Study Group

## ***What Should we ask of God***

Set 3, Handout 4 (From Principles of Sahaj Marg set 1. Pages 103-106).

It is a somewhat unique and rare privilege to be invited to speak within the sacred precincts of a temple. This is perhaps the first such occasion afforded to us.

It has been a delight to hear the lovely bhajans the devotees have been singing for the past one hour. One bhajan was very impressive, and particularly the phrase, *pachtaayegaa pachtaayegaa ye janam nahin paayegaa!* ("You will regret it, you will regret it; you will not get this life!") On the face of it, it seems to have no meaning. What does it mean by saying that we will not get this life? Have we not already got it? Then where is the need for this warning that we will regret it? What is it that we will not get, and not getting which will be a cause for regret?

We are here in this human existence which is said to be the highest existence. What I think the phrase means is, if we do not use this life properly, then we will deeply regret it because we may not get this human life again. This, I think, is what the phrase really means. This bhajan highlights and emphasizes the fact, albeit indirectly, that the human life is one very difficult to get. Having got it, we should ensure that we do not waste it in flippant pursuits. We should mould our lives in such a way that we don't have to regret any thought or action of ours later.

Now, what is the correct way to lead this life? Obviously we must try to reach our goal in this life itself. And that goal is the goal of realization. What we have to achieve is God realization. My Master, seated here before you, says it can be realized in even part of a lifetime if one's efforts are properly directed, and if one can secure the services of a realized guru to help him. A life devoted to this pursuit is the only one that can be said to have been used correctly, and in such a life there will be no question of regrets later. My Master says that, contrary to so many things that have been said about realization, it is really an easy thing. And the simplest possible method is meditation on one's heart, imagining the Divine light to be present in it.

A second bhajan sung by the devotees contained a very important statement, which we should all try to ponder over and understand correctly. That part of the bhajan to which I am referring says, *yogi hrdyaana gamyam*. One of the meanings of this, as indicated extensively in our ancient literature is, "I am seated in the heart of the yogi and my presence can be experienced by meditation," or, "I enter into the heart of one who does yogic sadhana." According to my Master, what it means is that by the practice of *dhyana* one is able to bring the Almighty Lord into his own heart and enshrine Him there. Thus, by right yoga one becomes a yogi. In this sense, only one who has the Lord in his heart can be rightly called a yogi. Now, since the seat of the Lord is in the heart, my Master says that the Lord should be sought for in one's own heart. The Bhagavad Gita

also confirms this. “*Hrdi sannivishtah*,” says Lord Krishna—“I am seated in the heart of all as the inner controller.” And, of course, that famous Vedic hymn, the *Purusha Sukta*, which has the unique distinction of finding a place in all the Vedas, puts it very clearly without any ambiguity. It describes the heart very elaborately, and goes on to locate the *paramatman* therein very very precisely, in beautiful language.

Now, we all seek God. At least we all think that we do! But even those of us who do seek Him, seek Him for very divergent reasons. We are all praying for so many things, to achieve so many aims. Which is the right one? What should a devotee really ask of God? I seek your permission to recite a short story from the Mahabharata which, I think, answers this question beautifully and categorically.

The great war between the Pandavas and the Kauravas was due to begin. Arjuna, having pondered deeply, decided to go to Lord Krishna and ask him for his help. He went to the Lord’s residence and found him asleep. He stood respectfully at his lotus feet, with folded hands and head bowed in reverence. Duryodhana, of the Kauravas, had the same idea of asking for Shri Krishna’s help. He too came and, finding the Lord asleep, sat proudly and arrogantly in a chair placed at the head of the Lord’s bed.

In due course the Lord woke up. Arjuna, being at his feet, was the first person he naturally saw. As he turned to get up, the Lord’s eyes fell upon Duryodhana. To him to whom everything is known, the purpose of their visit too was known. However, he smiled lovingly at both of them, greeted them, and asked them what he could do for them. Arjuna and Duryodhana both answered that they had come to him to request his assistance in the ensuing war. The Lord smiled again. He said that they had placed him in a difficult predicament by asking for the same thing. He said he could not deny either of them. He could solve this problem in only one way. He would offer himself, alone, without armies to one of them, and to the other he would offer all his armed forces completely. Shri Krishna smiled again and added that since his eyes had fallen on Arjuna first, Arjuna should have first choice in the matter.

Duryodhana was anxious and jittery, afraid that Arjuna might choose Shri Krishna’s armies. Arjuna was, however, no fool. He promptly prayed to Shri Krishna that he should go over, alone, to the side of the Pandavas, assigning his armies to Duryodhana and the Kauravas. Duryodhana heaved a sigh of relief when he heard this. He smiled sardonically and requested Shri Krishna for all his forces. The Lord smilingly agreed to their requests.

I don’t have to continue this story further. You all know who emerged victorious, and to whom fell defeat. What is the moral behind this story? **We should ask for Him, not ask for things He can give us.** If the Lord gives us everything in the universe but withholds Himself from us, we gain nothing. But if we seek Him for

Himself alone, we get not merely Him but all that is His, too! This is the lesson, perhaps the greatest lesson, that the Mahabharata contains.

Within the brief period of ten minutes allotted to me, I have tried to tell you what the correct approach should be, and how to approach Him through meditation. Those of you who wish to know more about my Master and his system, called Sahaj Marg, may please contact Shri Reddy. I am grateful to the Sanatana Dharma Sabha for affording us this opportunity of being with you all today. Thank you!