

“We should attempt the finite for the Infinite.”

SDG Page 58 2005 Edition

- Sri B. Narasimhulu

Dear Sirs, brothers and sisters,

Pranamams.

We find the above observation of Revered Babuji in His message “Dynamic path of Raja yoga” delivered at Bangalore on 23rd Dec. 1964.

While stressing, the need to lead a life of worldly and other worldly, giving equal importance to both, Revered Babuji categorically asserted that it is only the Natural Path following which, it makes it possible for us to do our duty the way the finiteness demands and to proceed along side towards the Infinite.

Revered Babuji Maharaj in His message “Raja Yoga and Natural Path” delivered at Vijayawada on 27th November 1968 expressed as follows: “If we want to advance in spirituality we should begin from infinity in finiteness. In this way, we establish relation with the Real Being. Our next step will be that we may begin to absorb ourselves in Infinity as the idea of finiteness will be washed away. Now the door is opened and we have come to the path. When finiteness is dissipated from the mind, the way lies clear. We proceed in the Infinite and to the Infinite with result that even the idea of infinity cannot popup. Now the Reality dawns. When we have jumped into the Reality the play ends and the scene begins. But this is not the end. Go on and on. Not only this, not only this – Neti Neti” (SDG 116)

Further elucidation is given in the book “Five Kosas, Role in Sadhana under Pranahuti Aided Meditation” (page 58) “When Viveka develops then the second intuitional quality, Vairagya, gets expressed.

Vairagya is the renunciation of and non-attachment to transitory physical objects. It does not mean running away from worldly objects like a hermit in a cave, but rather psychic non-attachment to objects. Vairagya or non-attachment can only be attained after Viveka has awakened. It is not really renunciation, as it is understood by many ascetics. It arises from an attraction to the Supreme rather than repulsion to the worldly affairs. It arises from seeing the finite world as the manifestation of the Infinite where in the love for the finite and the love for Infinite merge”.

Revered Dr.K.C.Varadachari in his New Darshana under the chapter “The Goal of Sri Ramchandra’s Rajayojna” explained about the parallelism between the Divine and human, finite and infinite as follows. (Complete works of Dr.K.C.Varadachari Vol.1 page 346).

“As pointed out by Sri Ramchandra, there is apparently a parallelism between the Divine and the Human, the spiritual and the material or the subtle and the gross; in creation material is manifested and in involution the spiritual is manifested. It is clear that one is covered by the other, and when any deep crisis or necessity arises in material conditions, then, in the void so created, the spiritual enters, for Nature abhors a vacuum. Divine intervention in human affairs occurs under such circumstances. The aspiration for spiritual peace is one such crisis and the hiatus created by material conditions is the opportunity for the Divine descent in each individual or in society itself, when such a gap develops in community or race and so on. This breaking of the Spirit, which overturns the material and makes it go under, whilst itself becoming more and more manifest, reveals the precise conditions which produce Avatars, conversions and so on. The reverse is perhaps also the case when the materialistic conditions seem to engulf the spiritual endeavors. Great Spiritual movements have, after

a brief brilliant spell of spiritual activity, been followed by most materialistic goals, which normally go by the name of spiritual institutions that preserve and construct materialistic foundations for them”.

Men see the sun with the sunlight itself and not by striking a light, so Divinity is seen through His own grace only and not through the limited powers of men. However in the Natural path, following which, Revered Babuji Maharaj makes it possible for the Divine Grace to flow into the heart of the abhyasi. Prayer and spiritual disciplines are not the causes about the revelations of the Divinity, for He is Self Revealing; they only takeaway the covering and obstructions.

The higher knowledge teaches that one Universal Soul permeates all beings, that the individual soul is a part of this Universal Soul and hence the individual or collective are not separate entities but one whole. Hence for a man of right knowledge love of fellow beings would come as naturally as

breathing to the lungs, because he feels that all beings and himself are one in the Universal Self. We know that all limbs interlinked through the body and any harm to one limb one would harm the other limbs also. Thus love, compassion and service to humanity flow as a natural character of a really spiritual man. He imbibes these values as he advances in leading a spiritual life.

We come to this earth as to a school, we have to remember at all times that we have to have hardship to purge us of our faults, in much the same way that one is placed in a furnace and subjected to intense heat so that the dross or wastage rises to the surface where it can be skimmed off and discarded. We have to undergo stresses which drive us almost, but not quite to the breaking point, so that our spirituality may be tested and our faults be eradicated. We come to learn things and we learn much more quickly and more permanently by hardship than by kindness.

This world is in such a man-made mess that man's mind cannot solve the problems. We have to admit. We must all listen to a higher authority than man and so find our way out of this mess. I firmly believe that only Revered Babuji Maharaj and His Natural Path can only lead us on the right path.

Nothing can transcend right. Nothing can be more loving than that we should experience the consequences of ignorance and error, and so become perfected through suffering. In this Divine love, which never alters, never errs, never passes over a single day, we have a sure rock of redemption (salvation) for that which could shift and change could afford no foothold. Only in the unchangeable, the eternally true, is there permanent peace and safety. Resorting to this Divine principle, abandoning all evil and clinging to good, we come to a knowledge and realization of that basis of certainty on which we can firmly stand through life's changes.

We have to understand that with death constantly threatening each of us, the only reasonable business of man is to spend the years, months, days, hours and minutes allotted him – in unity and love. We have begun to understand that sickness and calamities far from dividing men, should on the contrary give opportunity for loving union with one another. This we have been witnessing during calamities, National or International.

In this age of restless activities man is a fanatical devotee of a feverish living that is definitely nowhere as far as the “all important business” of life is concerned. This may be called a soulless existence. In truth the actions of men are the best interpreters of their thoughts. Here comes the relevance of the Natural Path where in regulation of mind is given the highest priority for spiritual growth.

Perseverance in faith will be tested by trials and tribulations. We may feel far away from God

occasionally but perseverance in love and adoration of Him will keep Him close to us.

The immediacy of pleasure derived from the enjoyment of sense objects is the undoing of man. Even a grain of nominal pleasure makes one forget the pain of miseries suffered a million times and hence one is to be alert and watchful.

If we have to crave for pleasure, let us thirst for the ecstasy of being in the blessed company of the Divine/Master who is all love.

If we analyse any problem in the world, we reach the conclusion the root cause of it is we ourselves. If we had been self-effacing, less greedy and more considerate towards our own species as well as other species and nature, then there would have been no problem.

The more everyone becomes individualistic, the more there is fragmentation of not only in the family

but ultimately of even in the minds and the personalities of society.

The Goal of Life decides the quality and texture of life. Our ultimate goal is attainment of oneness with the whole universe or God realization. When this Goal is clear to the elders of the family, their behavior naturally reflects the cherished values and these are automatically imbibed by children. But if the Goal of Life is limited to earning only money and status then the selfish behaviour of the elders gets multiplied in geometric progression in their children.

What little he gains, a prudent and wise man invests the same and multiplies it. Likewise we have to digest the Grace generously bestowed on us by Revered Babuji Maharaj. We have to utilize the same for our best advantage and get profited by accelerating our spiritual progress.

When a man passes away, his life is usually summed up in one sentence – that he was a great

man, a good man or sarcastic person or a one difficult to deal with. What will that sentence be about us? Let us all lead a life as graciously shown to us by Revered Babuji Maharaj in His commandment 9 (i.e.) to mould our living so as to rouse a feeling love and piety in others.

The problems of life cannot remain unsolved, for right type of living is the solution to all problems. The Natural path of Revered Babuji Maharaj shows the way. It is the way and it is the solution.

From the above, we come to the conclusion that a balanced existence duly discharging our duties the way finiteness demands and proceed along side towards the Infinite.

Pranamams.