

LOVE IS INNER AWAKENING TO REALITY

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1. Pujya Babuji Maharaj while delivering a message at Bangalore on 30th April 1978 stated that we have come out from Divine Energy and it has become our base. If we want to maintain ourselves, we have to revive it as it has gone out of sight. He further stated that Love is the way of inner awakening to the Reality. Sahaj Marg has come in the front with the basic Principle in View, (SD G32).
2. This basic Principle is the process in which the Master by the application of his internal powers awakens and accelerates the dormant forces in the abhyasi to action and diverts the flow of the Divine Current towards his heart. This is a Yogic attainment of high order called Transmission or Pranahuti.

3. Life is the awakening of the state of being, which should remain Permanently as long as we live, thoroughly in contact with the Being, smelling at each stage the fragrance of the Being (SDG 103-104). Our share of awakening starting from life has more in relation to Divinity in the beginning, but as life progressed functioning of material existence commenced. The environment exerted profound influence which made him unconsciously charmed by the fleeting worldly objects and pleasures. During this process, we set up in us, a community of thoughts, feeding it with impulses nurtured, in the nursery of the brain, misuse of which have been producing wrong effects, with the result, each centre lost its originality imbibing different effects. Continuing this process for years, at the termination of life, we assumed another form with the accumulated effects of grossness of our creation. We have been adding layers of grossness completely

masking the inner Reality, thus affording no chance of reviving our original connection with Reality. The grossness, so accumulated over a period of time, produced by the charge of the mind became the “Self”, marking itself as an individual force with its separate entity. If by chance, either by the effect of circumstances or by the company of Pious Persons, a passing air of Divinity is aroused, Religion comes in handy to welcome us into traditional modes of worship of deities, attending to religious discourses, reciting sacred spiritual texts thus deriving satisfaction that we are fulfilling our obligation to God, by these sacred duties, imposed by ourselves of our volition.

4. As religions have failed the common folk to provide practical means of attaining the ultimate, spirituality remained as a different field of activity altogether, presumably not amenable for adoption by common man.

5. If by Grace of Divine, one gets a chance of contemplating on the very purpose of existence, and develops an inclination to come out of the cycle of births and deaths, realizing the temporary nature of life, wisdom dawns on him, by comparing his present state, he comes to know that there is something Superior to what he has. Unending thoughts pestering him incessantly will soon make him realize that they are spoiling agents and some diversion has set in preventing him to remain at peace with in himself. This leads him towards the first step in renunciation (Vairagya); As a natural corollary, he develops the power of discrimination (Viveka) that fleeting objects seen by him are temporary only affording passing phase of happiness so long as they are enjoyed, causing misery when they are deprived.

6. With this mindset, a person begins his real quest for a guide, to get him out of this morass and lead him on a spiritual path.

7. Now, at this stage, the modified system of Rajayoga, as propounded by Pujya Babuji Maharaj, so generously bestowed on humanity out of compassion, comes as a practical means of realizing our true selves. As already mentioned in Para 1, the basic principle involved is assistance from Master as Pranahuti. Transformation of man is gradually brought about by the introduction to PAM, in stages:-
 - (i) Meditation on the heart thinking of the Divine light within and by so doing, we gradually begin to rise or to express it better, to dive deep into the inner consciousness, with the result that an Abhyasi begins to feel expansion. We have revived the thing which

had slipped from our view. Thus, seed of infinity has been sown.

- (ii) A man feels the presence of God in every animate object.
 - (iii) One feels every thing as from God and as his manifestation.
 - (iv) Experiencing the state of negation, which ultimately we are to have, we find uniformity in every atom and in all objects (SDG 50).
8. Today's topic relates to the discussion on the way (s) how love helps in awakening inner Reality. Both the words "Love" and "Reality" are weighty, rendering precise definition difficult.
9. Spiritually is a sort of feeling of consciousness of the Highest. It is the doorway to enter into Divinity Pure and simple i.e. the Highest Evenness all along. Spirituality ends in Divinity and Divinity ends in its Real Essence" (SDG 130).

“What Reality can possibly be is very difficult to describe in words. For the sake of understanding we may call it as the end of all spiritual stages, though it may be only the beginning of Reality” (SDG 68). Dealing with the Real Essence, Babuji States that even before the advent of Trinity, human beings were there. In Babuji’s words: “Now, what is there? Greatness! No! what is the Destination, where we have to reach? It may, preferably, be called insignificance. If we choose to designate as such, it is an insignificance, of which we know nothing! And greatness of a sort Viz. Similitude, where no knowledge of Similitude itself is to be found. And this, dear brethren, is the Real Essence”! (SDG 33).

10. While dealing with the topic “The Elusive Obvious” – Pujya Sri K.C. Narayana Garu, traces how, is Obvious seems to be elusive. He observes” During meditations what we feel is, is awareness itself and not the objects or the

perception within awareness. It is “BEING”. We should not mistake “BEING” for perception or thought because both perception and thought arise within “BEING”. One moment of ‘no thought’ reveals to us that “BEING” does not cease with the absence of thought and perception. Therefore, we should encourage ourselves and other to enter into silence without anticipating any illusory notion of what we consider as realized state and I consider that is the very essence of meditation.

“This thought (Prana) constructs concepts of self and the Universe in imagination. In imagination, one can direct energy in a myriad of ways, inducing feelings that have little or nothing to do with what is Real. When this system of thought creates an experience, particularly one that is inducing strong emotion and using fragments of

truth, one gets lost. That is how that which is Obvious seems to be elusive.

When one is disillusioned, one loses what is, by definition, unreal. In Reality, one has not lost anything. This can inspire a person to give up this endless chasing of rainbows and become sincerely interested in freedom”.

(Satya Pathamu – Janmastami Sanchika 22 & 23).

11. Let us consider what love means and how it helps in our pursuit of Reality.
12. Babuji, while advising moderation in all our dealing with our family and others states that non-attachment, attachment should be developed, citing example of Coot and ducks in water. Family life is a school for training reality. “You have to remove only the brokenness and you feel the love flowing equally to one and all,

and it becomes universal". If we extend this circle of love to include all our brothers and sisters in our common prayer to the Divine at 9 PM every day invoking the feeling that all of us are developing true love and devotion towards Divinity, it has great significance in taking all of us on the path to universal love.

13. Babuji states that both love and fear have the same centre. If we drag ourselves towards the world, things of fear begin to display their character and when we are towards Divinity, Divinity plays in Divinity itself. We should be wise enough to take the right thing (positive thinking) and reject the wrong one (negative thinking).
14. Real love develops in purer mind, having its nature Divine. We can only know the unknown when we become ourselves unknown. Making this state permanent, (stabilizing ourselves) we should rise above, becoming real life personified.

15. Babuji mentions many ways for development of Divine love, for which many bhavas (attitudes) are resorted to, such as Father, Mother, Friend or Master, but easier attitude would be taking him as beloved, who in due course becomes the lover. But motherly affection is very deep and is a sign of aggravation of love. If we adopt the Divine as our mother, our advancement shall be faster.

16. Vicious Samskaras come to bhog during illness and are removed by God. The eyes of the creator are on us. Similarly, even when virtuous “Samskaras” come to Bhog, He equally keeps an eye on us. All is the play of his love. Love is only positive thinking and hatred is negative thinking. All His merciful and kind actions are for our benefit for which we should, besides being grateful, be in constant remembrance of him.

17. Though in PAM, the Pranahuti indwells, love and devotion are the factors that get left behind. Babuji stresses the essentiality of retaining these factors, since He Observes, by doing this, the sadhak may be able to reach his goal soon. The means is to maintain the remembrance of the principle that is ISHWAR (God). He maintains that every duty deemed as Divine's command should continue His remembrance steadfast and one special benefit accruing out of this endeavour is the creation of samsakras (impressions) getting ceased. Besides, retaining the remembrance of God at all times, engender in us a deep attachment to the Divine and leads to the state in which love for Him develops and overflows. Gradually through this, devotion attains its full form. He says that, it is, therefore very essential to adopt this procedure.(SDG 107)
18. Importance of love and devotion is further stressed by Babuji for attainment of "Substance"

and turning our vision inward, the means for which is the need for a good behaviour and conduct. His emphasis is on observation of rules in our daily life and of behaviour towards all which should be very good and straight forward. The result would be reigning of a state of Peace blossoming inside us, besides derivation of pleasure and happiness. Through thinking of the Divine, devotion and love develop. In His words": I will certainly say, this development of attachment is your job, and your very important duty. If you do not do this, you do not carryout the duty imposed an every service minded Abhyasi and the characteristic of a Fakir and of man consists in this, that your duty – discharge gets completed. Truth lies in this that we keep turning our vision inward, if you do this, your condition will stay there, where from the "Substance" came to us, that is, we make a mark on the true "Treasure House". Now it is left to us just to develop the form of expansion. This form of

expansion takes birth when, along with practicing meditation on the Divine, the endeavour is maintained to keep our vision more and more turning in ward". (SDG 107).

19. Dealing with the experiences after meditation, Babuji explains that Love or attachments of heart, whether mundane or Divine, in proportion to its intensity reduces the experience (Sensitivity) and expression of physical penury and still beyond and above a certain limit, attachment of heart and mind obstructs the most profound physical experience altogether. This experience is stated to belong to a higher category. An anecdote of a scientist engrossed in his research work, missing his lunch is cited as an example (SDG 141).

20. Though not directly connected to the day's topic, it may be relevant to mention Babuji's observation in the chapter "Sensitivity and Experiences" in SDG; as our entire effort

(Sadhana) is only to become eligible for His grace

21. Since much remains beyond and above the reach and grasp of heart and mind (intellect), for the possibility of proper comprehension and experience, with the heart and mind oriented to soul and God, special emphasis is laid on the cleaning and training of heart and mind in this science. Babuji explains how difficult it is to gain reality even to human beings. In His words “The Finest Divine Gift, which is Patrimony of the entire progeny of man kind, stands reserved just for the human being residing in the state of moderation in all respects. However, proper form of orientation and effort for that is difficult to be ones fortune. It is rightly stated ‘To be Real Man is hardly available even to human beings’ (SDG 144).

22. Dear brothers and sisters, Let us strive hard to deserve His Grace thereby attain the Reality.

Pranamams to all