

‘We are and we are not’ as also ‘we are not and we are’

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Rev Babuji Maharaj in his message on his birthday in the year 1980 said the above sentence.

He is clearly describing the state of consciousness which we all abhyasis have to reach certainly. This is a state of consciousness where the sense of self is completely and permanently eliminated from the consciousness which is simple, pure and divine by nature. In the end of the same paragraph He clearly brings out the concept (and there the whole habitation of desires get turned into desolate ruin, and the cup of the besmeared individuality is broken so as to be incapable of holding anything in it. SDG-156).

This state of mind is akin to sahaj Samadhi where “you no longer even feel the work being done. Rather you have no idea whatsoever of the work being done

either before or after the action has taken place, but it goes on automatically as need demands. It can better be understood by the following example. A man is sleeping; mosquitoes or ants bite him during sleep or he feels some itching sensation; his hand automatically goes to that part of the body and he rubs or scratches it according to his need, but he remains in the sleeping state. Now he has no idea of the action either before, during or after it, and when he wakes up he does not even remember anything about it. When this condition is attained, i.e., the sleeping state in the waking condition, and you go on with it, doing everything as circumstances demand, without any idea of the work or its doer, then the actions you do leave no impression whatsoever on you; and a little beyond, it is turned into identity.”(ERY-77,78)

Modern psychology is stumbling on the truth that happiness is possible only when you transcend the self. Many workers in the field have discovered that

people are happy in the process of doing the activity rather than after the gaining of the objective. They have studied sportspersons, artists, musicians, successful managers, who when they are passionately involved in their work and when it is challenging they become so involved that they are oblivious of their surroundings and generally what is happening around them, they forget to take food and go to sleep till the creative work is over, afterwards they are not bothered about the result. They find the satisfaction in getting involved to the point of forgetting the self and this is the flow. But when there is no challenge or passion or the task is too demanding this flow is missing and life does not give joy.

By repeatedly getting into the Flow they find joy and meaning in their lives. But these happy people who get into the flow and transcend self are in a minority and these moments are interspersed occasionally here and there in the canvas of life.

Blessed and fortunate are the practitioners of Natural Path for whom the sacred, profound and ennobling experience of the company of Divine is had repeatedly through the process of pranahuti.. Master's exhortation for all of us is to own up the condition and gradually move into the condition where the cry of the ego is inaudible.

Psychologists have not yet come across Master's discoveries in the field of psychology and the felicity with which He transports people into a consciousness devoid of ego , and if they know about this process of pranahuti they will be gaping in wonder.

All of us can assess ourselves very easily whether we are moving in the direction prescribed by the Master if we look closely into the feeling of Doership. Suppose I am doing surgery and subconsciously crave for recognition and praise and worry about the results that means feeling of doership is present. Suppose the attitude that it is the command of Master hence it is my duty to do the best performance I am

capable of doing ,or maintain the idea that Master Himself is doing the operation and we get into the spirit of this idea and loose consciousness of the idea itself then we are getting liberated from the doership feeling and moving in the correct direction.

To arrive at this condition is possible only if we practice systematically and meditate having our real goal before us. We should have a guide who is himself free from this doership feeling and living in the condition of sahaj Samadhi discussed above.

We have to choose our goal and afterwards offer no excuses for not practicing as per the instructions of the guide.

Most of us live in our own comfort zones and also live in an imaginary world and the ego dominates and denies space for the divinity to percolate in our consciousness. Only the guide has the insight into the intricacies and complexities of the ego which can

sometimes be only in the unconscious plane and the practicant totally unaware of its cancerous presence. Besides it puts up a stiff fight and refuses to be dislodged.

Growth into the consciousness which is bereft of sense of self is very painful and arduous and one has to be prepared to put with the reaction created on the way. we should be prepared to be out of our comfort zone and throw off everything except means of reaching the goal and work connected with the goal.

Many times when sir severely reprimanded me and got angry due to the various lapses due to several acts of omission and commission, many times thought arose what have I bargained for? But his prayers and blessings ensured my continuation on the path and now the ego is significantly weakened and is on its death bed.

I will quote another passage from silence speaks page no159 which highlights the poor attitude towards sadhana.

“One of the essential things necessary for the achievement of negation is the growth of intense craving amounting to restless impatience, combined with sincere love and devotion. When the feeling of love is there in the heart, restlessness must come in by itself. The difference in degree may not be of much account in this respect since it may grow more and more in course of time. *But what can be said of those who even get annoyed and irritated whenever a harsh or reprimanding word is used for them? That may be a clear indication of the fact that they do not like to free themselves from their egoistic feelings.* It is just possible that they might be under the impression that to put them on the right path, and to give them higher approaches, forms a part of my duty towards them. It may be so to some extent, but then at the same time they must also bear in mind that they are to make

themselves deserving for it. I feel concerned with everyone of you but only to the extent that it lies within the limits of my essential duties. I induce everyone to try for the nullification of self, but they do not care to take into view even its elementary steps, and I have to put up with it. I speak of it in very guarded words lest someone might get annoyed.”

We should be prepared to yield to The Master in all planes of existence.

It requires a sort of courage to leap into SriRamchandra’s Consciousness by being prepared to throw off all unnecessary attachments and self conceited ideas, then only it will become possible where we are and we are not as also we are not and we are.

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