

“We should attempt the finite for the Infinite.”

SDG Page 58 2005 Edition

--Sri M Radhakrishna Murti

1. Being finite beings, having a definite limit or fixed size, we should first know our duties and obligations before attempting to proceed along side towards the Infinite, which is boundless. Apparently, being limited, our endeavour should be to become boundless which is our real nature. Babuji in his message exhorts us to strive for this great adventure.

2. Babuji commences the message with an observation that man's persistent effort has been to unravel the mystery of nature and this effort widened the frontiers of knowledge. When we probe into something with a quest to know, faculty of our thinking comes into play and when we go beyond it, we find mystery behind the mystery. Further evolution in thinking leads us to what is behind everything.

Observation of very common and routine revelations of nature keeps a human being aghast with wonder making him pause a little and think. A few common events in daily routine may be helpful as illustration:

- a. A tiny seed of a Banyan tree, lesser in size than a mustard seed, even difficult to be felt by hand, on germination, in congenial atmosphere, grows up into huge tree with massive trunk, spreading branches to a few meters length, putting up rich green glabrous thick foliage affording shelter to thousands of birds and providing coolness in summer for passers by to rest for a while. What a great potentiality is embedded in this small seed. Is it not a mystery?
- b. A small peacock chick (baby bird), breaking its shell on coming into the universe, in course of time, becoming an adult fowl, displays its variegated and assorted colorful plumes during its playful

dance in meadows and forests providing a feast to the eyes of a beholder. How could this development occur. Is this not mysterious?

c. A domesticated cow giving out tender calf goes about cleaning it affectionately, only to help the tender creature to collect itself, stand on its tiny legs in a couple of hours, driven by instinct to find its way to the hind legs of its mother to reach the udder to have its first feed from its mother. What is the mystery involved in the instinctive response built in the calf?

d. A human, also a mammalian species, but is a biped, spending nine months of gestation period in its mother's womb when comes out into the universe, cries aloud (no one knows why?). The baby is utterly ignorant, rolls in filth until its mother attends to it with utmost care to change the linen, feeding it and looking to its comfort. Unlike an animal, the human baby takes a

longer period in its infancy in utter dependence on mother. Endowed with special features of speech, unique and powerful faculty of thinking, it begins putting them to use in due course. A fully-grown human, as we observe in this world, displays extraordinary talents (of course, not all, but a few specially gifted by God) becoming a Thinker, a Philosopher, an Artist, a Yogi, a brilliant academician, a Poet etc. Providing illustrations to us as to how the Divinity chooses to play itself through such human beings. Small quantity of grey matter in the tiny skull of an infant displays immense potentiality when it grows up, is a mystery. Like wise, viewed from an other angle, there are less endowed and differently abled, human species also taking birth (born blind, deaf, dumb, dysfunctional limbs) .Man wonders as to how this could happen but soon

reconciles to the fact that God's ways are always mysterious.

3. In the foregoing illustrations, Man's role is that of a spectator wondering at nature's manifestation. However, Man, being the epitome of the universe has a unique tendency of utilising his rare and precious faculty of thinking to unravel mysteries of nature from times immemorial. Not minding failures he most often is driven by his quest to master nature in restless endeavour finds satisfaction, resulting in vast advance in science and technology, the purpose behind the intention being provision of comfort and facilities to his species. Thus he always aims at the finite which is glittering. This fascination to draw comfort from fleeting worldly objects is common to all human beings. Thinking has not taken an evolution as to probe into what element of unseen force is behind all this manifestation. Babuji says that "one should proceed from the finite to the Infinite, ultimately

merging the finite into the Infinite”. The center in us lost the capacity to grasp the Infinite. Man generally sees the finite alone as one that he has to effectively deal with, doing his duty with utmost sincerity, providing means for survival and protection of his dependents. No doubt, this is also essential as Babuji says that duty of ours towards dependents is foremost, but should be carried out diligently owning trusteeship, exercising care to the extent needed, not getting involved too much, creating undue attachment which offers an obstruction for peeping into the Infinite. Since times immemorial, we have been already descending into this universe with thick layers of grossness, preventing the higher centers in the system to radiate their effect on lower centers, virtually making them impervious to sensitivity felt during our sadhana. That is why Babuji says that finite has unsound base. The unsound base of the finite has to be cleaned of grossness regularly in order to attain in Infinite.

He says that dynamic methods should be employed for this purpose. He further qualifies that those methods which introduce from the very beginning the character of the Infinite are to be adopted. In his words: "I shall be very grateful to the readers, if they ponder a little over this sentence" (SDG 58)

4. Babuji discusses this method of induction of characteristic of Infinite from the early stages of a human being in the message "Problem and its solution" (SDG 44). He opines that center for speaking is always in the brain of a child. It gets filip by the parents acquainting the new born with their speaking, initially, and the child in due course forms thinking capacity while bringing out the capacity to speak forming different channel and off shoots starting from the brain centre. Natural path brings about the naturalness. A grown up child has to mould himself to stop formation of channels (really a difficult job in which he certainly fails). By

drawing out actual impressions from the nucleus of brain cells, (which are the treasure houses for thinking) the offshoots from the channels are denied of their food for growth, thereby, the channels themselves get destroyed and ground leveled. Tendency to keep alive the existing thoughts and the habit of welcoming new thoughts also should be destroyed for Divinity to enter ushering in purity. Divinization of system in place of devilisation is the net result of this effort which alone can bring about a Personality with purity, which is possible only in the Natural path.

5. The Dynamic path of Rajayoga (as modified in the natural path) adopted by a strong dynamic hand is the teacher who has imbibed the real characteristic of purity in his higher centers who is capable of drawing power and piety from them and transmit their effect to the lower centers of an abhyasi by the yogic process of pranahuti, enabling the abhyasi to adopt the

same character. The crux is the removal of grossness and complexities ensuring free flow of Divine grace to the lower centres from the higher centres of the abhyasi. In natural path, Master does this method of cleaning through the process of transmission. Of course, the process of cleaning by the abhyasi himself daily is prescribed to get rid off daily accumulation of grossness, besides his getting the benefit of its removal due to exposure in regular satsangs and individual sittings when the trainer helps him. In the actual process of transformation resulting in constant sadhana in the natural path, the following stages of evolution have been described by Babuji Maharaj:

- a. Meditation on the Divine light in the heart gradually helps to rise or to better the expression of one's diving deep into inner consciousness. This feeling of expression is the first phase. It is an indication that the

seed of Infinity, (until now slipping from the attention of the abhyasi) has been sown.

b. Feeling the presence of God in every animate object is the second phase. In effect, the phase of seeing the Infinite in finite commences.

c. This feeling soon gives place to a new feeling that everything is from God and as His manifestation.

d. The last and fourth stage is negation and finding uniformity in all objects.

Implicit obedience of the abhyasi to Master's instructions in sadhana, keeping confidence in himself and faith and trust in Master are absolute prerequisites to achieve any progress in sadhana.

6. While trying to discover the spiritual path, the destination should always be kept in view. The unique power and force that keeps one steady on the path, giving a push on to further stages, affording guidance is none other than our own

mind. It is often considered as wicked and mean, being responsible for overactivity, indecisiveness and vacillation and requires to be annihilated or even destroyed (Manonasa). Marred and spoiled by our own vicious thinking and feeding with needless and fanciful thoughts none can be blamed except ourselves, having brought upon ourselves untold misery when it creates hallucinations, images and imaginations of the worst kind. It needs restraint by practicing constant reminder of its origin and purity. The Stir below the center is its origin and it has creation as the basis which as mortals we share it with God as first mind of God, beyond which there is but God alone. It is the most useful and best instrument granted to human beings alone by Divinity and meant for proper utility, when purified enabling a human being to become a "Real Man".

7. For us, the finite beings, to merge in Infinite, which is a peep into reality, proper method is

required which is touching the inner core of our heart. The cause for bringing the entire creation is to be gone into to discover a proper method for visualising Reality. Definitely, a power should be behind at work for this purpose- it is only 'Thought'. It exists for the purpose of creation, preservation of creation and final dissolution. The same thought descended down into man to make his being. Proper utility of this thought in us solves the mystery of life. Though the thought has the same force (as that of Divine), is limited only to human level as we hold it and we didn't evolve to higher stages yet. On our way, in the effort to reach the goal, we traverse various regions and spheres for our existence. These are bondages serving as veils to cover up reality, the tearing off of which enables smooth and easy passage to Absolute Reality is only possible with the help of a worthy Master. Complications arise by the effect of our wrong thinking and practice which require regular cleaning as directed.

8. World religions have prescribed one way or other for realization of the immaterial absolute—the God. Higher ideas of life have been given but few followed. In some religions the practices are tedious and troublesome causing fatigue. With the lapses of time, and due to compulsion of necessities of life, the methods were changed and personified Gods become the objects of worship having been created by artists; the tendency of human beings being imagination of God in human form and with different names of their choice. Grosser forms of idol worship resulted in accumulation of grossness, giving a slip to the subtler methods advised by wise men of earlier periods. The real side of the divinity could not be visualized due to grosser methods of worship. They derived satisfaction in idol worship, treating it as the mark of peace and spiritual improvement, not realizing it to be grosser sense satisfaction, acting as a barrier for

peeping into life meant for realization. While dealing with this grosser type of peace, (supposed to be obtained by those worshipping idols), Babuji says that the nature of peace in advanced stages of sadhana changes in the end to non-peace-peace. We should make a beginning (to advance in spirituality) from Infinity in finiteness, stabilizing relationship with the real being. This may be taken as the second step in transformation of person in natural path (seeing God in all animate objects). Next step, as observed by Babuji is our absorption in Infinity as the idea of finiteness will be washed away (may be taken as 3rd step in which we see every thing as emanating from God). In the words of Babuji “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 and with the result that even the idea of Infinity cannot pop us. Now the reality dawns. Further on, when we

have jumped into reality, the play ends and scene begins. But this is not the end. Go on and on. Not only this, not only this- Neti, Neti” (SDG 116)

9. While dealing with the way of perfection Babuji observes that besides the following of practices prescribed in a rigid way, (as the foundation of Rajayoga), the practice should also reach down to its depths, in inhering love and devotion also without leaving them behind while the fragrance of pranahuti indwells in the natural path enabling a sadhaka to reach the goal quickly. The means consists in remembering the principle of God always. (Constant Remembrance) and acting with the thought that what ever he does is at the command of God to prevent creation of impressions (samskaras). Need for good behaviour and conduct in daily life requires no emphasis. Action as mentioned above blossoms peace while thought of divine devotion and love develop. Keep turning our

vision inward helps our stay at the conditions wherefrom the “substance” came to us. We should develop the form of expansion at this stage, which along with meditation, the endeavor is maintained to keep our vision more and more turning inward. True craving achieves success. Babuji puts the stage of happiness which craving and restlessness brings as for superior to peace and this sort of happiness is never obtained in peace. Babuji speaks about his restlessness in this important message (SDG 130) as under: “My restlessness lies in this, that you should continue to be restless to achieve the goal of attainment of the divine which alone can give me real peace .To the extent that you are restless in this manner to that extent peace will accrue to me. If you believe to remember this, that for all the service rendered by me to people, the return that comes to me is peace, then the only method for you is to remain

restless. Let us get so deeply in the thought of “This” that no thought arises at all of “That”.

10. Concluding, I sincerely pray on my behalf and on behalf of all dear brothers and sisters to Rev Babuji Maharaj to grant us adequate strength and devotion in faithfully discharging our duties in our finite form and achieve infinity by His immense Grace which he incessantly showers on all of us, though unasked.

Pranams to you all.