

“We should attempt the finite for the Infinite.”

SDG Page 58 2005 Edition

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Rev. Master had mentioned the above sentence in the message ‘Dynamic Path of Rajyoga’ delivered at Bangalore on 23-12-1964.

All of us are aware that to take birth as a human being is a boon given by God because we are potentially divine (infinite) and this is an opportunity to realize and express it. But many human beings are leading their lives without any aim or goal i.e., like a jivi with some fulfilled and unfulfilled desires struggling most part of their life and finally leaving behind the body after some happiness and sorrow. Thus life continues to be in this manner. Everyone is quite aware of this fact. When we question as to what is so great about taking a birth as a human being? The answer was clearly explained by our Great Master Rev. Sri Ramchandra that the kingly thing in man is thought. It is necessary to identify this faculty mainly in man otherwise it is essentially same as in any other

animal and he is essentially endowed with the two well developed faculties of thinking (reasoning) and capacity to express the feelings. Everyone agrees that life is meant for happiness and that is the purpose of creation of God. But what is happiness and by what means to achieve it is a question that is making everyone to ponder over. Man using his intelligence and capacity is trying to explore various possibilities to bring in happiness in this world. But still there is lacuna and some unknown dissatisfaction in the hearts of all. The material comforts or reaching heights in a profession, family life or in society is still not giving happiness which is lasting. Happiness derived due to any kind of achievement in the material life is only temporary. So it is essential to know that we need to also have a Spiritual Goal to be happy.

In our day to day life, we find people being unhappy in spite of having all material acquisitions of comfort and also achieving name, fame and adequate progress in their professional careers because, all progress is in material/ worldly sphere, which is only limited or finite. So

if we try for finite with finite, then we cannot be happy, as we are infinite by nature being an aspect of Divine.

So in this connection we have to contemplate on the sentence of our Rev. Master that 'We should attempt the finite for the Infinite'. Attempt means a sincere effort to achieve what we want and just not try and leave it. He further says 'if we attempt for the finite alone we proceed with an unsound base. The idea should be to proceed from the finite to the Infinite. It should be the idea that we should also make the finite to be merged into the Infinite' . The human being who is superior to all other beings of God's creation is not finite or limited. He has the capacity to grow infinitely which Rev. Master is trying to explain in the above message. But Master says he (man) had lost the capacity of grasping the infinite because of the thick layers of grossness had settled so firmly over the centers as to make them quite impervious (pg.57 of SDG). Unless this grossness is removed it is not possible to understand / grasp our original nature. Rev Master says, " For this a dynamic method should be adopted. And what can those methods be? Only those which introduce from

the very beginning the character of the infinite. The Natural Path stands for it and makes it possible for us to do our duty the finiteness demands and to proceed along side towards the infinite. It reveals to us our duty as the foremost thing". (Pg. 58 – SDG)

In the message Rev Master is making us to understand that we should live a life of worldly as well as spiritually equally glittering flying like a bird with two wings by following a dynamic method that can make us live a life like this. Our beloved Master had given us the noblest of the thoughts i.e. to discharge our duties as a trustee of God. He says we do not own anything but we are given to our possession certain persons and property and we should take care of them as a duty entrusted by God. If this concept is understood clearly life becomes easier and happier to live.

By following the method of PAM we progress spiritually and this growth in consciousness gets reflected while discharging our duties. We become more and more subtle and the perception about life changes from limited

to unlimited or from narrow mindedness to a broader vision.

As a first step we develop Viveka or discriminative intelligence and Vairagya i.e. attachment to God. When Viveka is developed we understand the temporary existence of this body and there by we develop Vairagya i.e. attachment to God. This results in developing due attachment to persons or possessions and stop bothering about trivial matters.

As a second step we understand our nature of interdependency. We are totally and eternally dependent on God. In this worldly life also we cannot live independently however rich we are. It would be sheer arrogance for some to think that if we have money we can live independently. From morning to evening so many people help us in our daily activities who are all the expressions of divine in one form or the other.

Thirdly we develop devotion to Master and all the works are also done with an attitude of devotion to God from the state of excessive concern for self.

Fourthly we develop surrender to Master. By developing the attitude of surrender to God we develop the quality of humility which enables us to behave in a humble manner. Fifthly we start developing balance. Attitude of balance helps us to develop the qualities of moderation, contentment and happiness. Under all circumstances we feel balanced.

By sincere and regular sadhana supplemented by the influx of Pranahuti we develop the above qualities which gradually gets rarified. Then we start feeling the expansion of the consciousness from within during the sessions of meditation. This experience of expansion is infinite and unlimited. During then we are not aware of ourselves, our relations and relationships, emotions of love or hatred, differences etc., there are no boundaries. This is the experience of all practicants of the Natural Path.

Even the persons who partook the influx of Pranahuti for the first time during the guided meditations have mostly reported being unaware of time, place and self and felt absorbed. They also have reported the experience of

calmness and peace which are the qualities of divine. This is what we understand when Master mentions that a dynamic method should be such which can introduce from the very beginning the character of the infinite.

Rev. Babuji says we should fly with both the wings. The moment we think of flying there is a sigh of relief from bondages and we feel light, free and happy. This freedom is possible only when we can lead a life of material and spiritual with balance and moderation under the guidance of a capable Master. Our Master aims that every one should enjoy this freedom by attempting the finite for the infinite. Our life should not be limited to smaller goals. Our goal is to efface self and express Master by following 9th commandment for spreading His message. When our attention is always orientated towards this goal we do not worry about matters like promotions, awards or rewards in our professions, acquisitions of assets unnecessarily. We feel contented for what ever we are given by God.

His helping hand is ever available for our support to make such an attempt. But attempting is our part for which willingness and cooperation are pre-requisites.

When our consciousness grows the dimension of our prayer also changes. Prayer for individual self in the beginning gradually changes to prayer for all. We become more and more forgiving for the mistakes of others also. Every one of us should move towards the infinite, this becomes our prayer. This is due to repeated experiences of expansion in consciousness make us feel oneness with others.

We need body to serve our fellow brethren. It is possible to share and express love to others only when we are having body. That is why it is said that Sarira madhyam kalu dharma sadhanam. Our life becomes meaningful and purposeful only then. Without attempting towards the infinite whatever achievement we make on this earth fall off on one day or the other.

Rev. Master in His message Easiest Way mentions “My object of life is that not only every one of you present

here but all the humanity should become the Real life personified i.e. life in life as I often say. Many of you have not yet fully seen the grace of the beautiful flowers of the garden and not tasted their fragrance. I pray that you all may taste it to the full. This is a thing for which the kings of the ancient used to leave their thrones and go to forests for penances. But the Natural path provides a system in which while living a normal worldly life in the way that all our actions may become penances themselves. We try to achieve our highest Goal – The Ultimate. Here I can help to the best of my capability but then it is your own effort that will count the most. May you be bold enough to make these efforts sincerely and seriously. This is my prayer for all of you”. (Pg 69 SDG).

Pranams.