

“We should attempt the finite for the Infinite.”

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Smt I.MADHAVI

Revered Sir, my dear brothers and sisters my hearty pranams to all of you. Today's topic of the seminar “We should attempt the finite for the Infinite” is taken out from the message of our Master Sri Ramchandraji Maharaj titled “Dynamic path of Rajyoga” from SDG pg.58

There is a unique relationship that is shared between man and God. It is the thought force that is common between the both which is acquired by us as natural inheritance. The purpose of our existence is to be a happy expression of Divine. Our duty is to hide more of our self and express Divine in us. But the individual self is projected in various colours in gratifying the ego resulting in the formation various layers around the Divinity in us. All our actions are governed and directed towards the process of satisfying not only our wishes but also the wishes of the ones related to us. We experience an imbalance due to the

un- regulated state of mind and as a result we either over-play or under-play our role.

The awareness of the presence and connectivity with the inner most self i.e. Divinity which is infinite, real, permanent within this finite self has become feeble and slipped from the view. Therefore any serious search of externalized ways of attempting to know the infinite are not bound to be successful as it is not natural and not in tune to the Real Nature.

Anything that is definable or possesses a specific form or structure is finite. Therefore anything material or comprehensible cannot stand long and is not ever lasting or permanent. In order to restore back our link in a strengthened way we should adopt only that method which is natural and subtle. Master asserts that we should attempt the finite for the infinite. For example it is through this finite form the infinite can be experienced Therefore due care has to be taken to protect it. It has to be preserved to do the Divine work. Its role is only that. If we pay more attention to our body i.e. finite, taking it as a base it is bound to fall off. Many a times the finite self takes a lead over the infinite self in us. Therefore there is a constant

need for us to take the support from some one who has undergone those conditions and can really help us in getting over them effortlessly.

Finite is something physical, static while the infinite is something dynamic. It grows and expands our consciousness. All our attachments are related to this aspect(i.e. finite). We own all those whom we consider to be related to us and are relevant to us. Thus confining the infinite self in us to a finite or a limited area in functioning and forgetting the commonness of our origin.

In PAM it is during the first sessions of introduction by the influx of Pranahuti we experience ourselves to be something to be more than this body, not bound by time etc. The grasp on Infinite which got dimmed is revived. Every time we partake Pranahuti a new understanding or knowledge is given. Because of this we gradually come out of the shackles of finite layers and enter into the realms of infinite. A gradual freedom from various binds is naturally experienced. It gives lot of settled -ness to the mind. Prayer attains a new meaning and understanding. A glimpse of calmness, and experiences of

expansion confirms and assures us the presence of the infinite in us and our nearness to It.

In this respect our beloved Master has graciously blessed the humanity with the methods which are specific in one way to be considered and result oriented. I understand it to be specific or finite or graspable in one respect as every method is focused and localized at one particular place. In other respect they are endless in themselves.

The object of meditation i.e. Divine Light Without Luminosity which is infinite is localized by supposing it to be present in the heart where it beats which becomes finite. On what we meditate we become that. So when we meditate on Divine light without luminosity we get close to that and tend to become that itself. The finiteness of our thinking thus transforms to infinite in nature. Love which is confined to the select few expands with no boundaries or discrimination. Service to fellow beings in bringing about transformation is felt as a fraternal obligation. Our prayer at 9 p.m. shall be done with sincerity for the spiritual development of all those brothers and sisters in the world at large without any bias.

The various qualities of Divine like sharing, Sacrificing individual interests for the betterment of others, Service etc., which are limitless attributes by themselves are possible only for a human being. They manifest through this finite form. Infinite is expressed through this finite form. It is by working in the world putting all our efforts in performing our duties with sincerity and dedication only this can be possible and expressed in a meaningful way. Commandments given by our beloved Master serve as a yardstick to judge oneself giving a scope for a gradual evolution of an individual.

Therefore the highest i.e. the thought energy in the form of Pranahuti is used for the transformation of a person. It is introduced at the first stroke of introduction into the system itself and continues to extend the help forever in one's sadhana.

Similarly the purification process, meditations on points A & B which are unique and key factors of one's progress on the spiritual path are specific to practice and yet yield results which are endless in nature. For example purity is something limitless and infinite in character.

The possibility for a select few of attaining highest spiritual states and growth of consciousness to Divine realms is made accessible to all the humanity by the showering Grace of our Masters of line of order thus enabling us to express the infinite through the finite.