

“We should attempt the finite for the Infinite.”

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--Sri V Krishna Yaji

The Chapter, ‘Dynamic path of Raja Yoga’, from which this sentence is quoted is loaded one. Necessity to ponder over the subject many a times is felt. Rev Master in a nutshell disclosed secrets of Origin and defects in thinking of humans and dynamic ways of rectification in meaningful manner. He also emphasized the importance of capable guide in this regard.

Development of thinking process in humans, as per Psychologists, takes place in various stages. Development of concrete thinking precedes that of abstract thinking. We are accustomed to understand by concrete examples. If we talk about any subject in very abstract manner, we are considered insane. That communication is very essential part of life, which in turn includes sensory means. Sensory means inevitably involve material tinge. Worldly means is expression for

both materiality and spirituality. It is up to us to communicate either materiality or spirituality.

We do not imagine being at the end point in a race / travel in the beginning itself. If we expect, it leads to uncontrolled anxiety or apprehension. This applies to this science also. As the Infinite is bigger than finite, it is inevitable to begin with smaller one before we proceed to bigger one. But still, the motivation will be maintained if the desired thing is kept in mind from the beginning itself. Otherwise we will be distracted by the intermediary results.

We cannot say alphabets are forgotten after we get post graduation or Ph D. The tailoring according to the need of situation is to be learnt. Here, only act of tailoring is significant. Neither who is tailoring nor what is tailored, are significant. This is effective approach towards negation of self.

In sittings and satsangs, we are exposed to the divine grace. If we deny the person who is selflessly offering

Pranahuti and consider him to have no role or insignificant role in the process, it will be understood as ungratefulness, if not ignorance. We have no capacity to appreciate the grace coming direct to us. We require a guide capable to divert the grace to us. Master reiterated the importance of dynamic methods, which infuse the Infinite in a person as well as requirement of capable guide for this act.

When we spend lot of energy to know something, which is not evident at first instance, we appreciate the value of that effort, the value being purely personal. Added to it, if we realize the necessity of co-operation from highest power, it gains momentum in seeking help from that power. This help is offered by Pranahuti, which augments the process of feeling necessity and seeking help.

Master, while elaborately revealing the thought process, hints that the exploration of the thing behind everything depends on the capacity of the persons who try so. He

also states that 'in his probe into everything that he sees in Nature continues.' That means the effort is endless.

'There are so many centres in the human body whose working is both spiritual and worldly'... 'The centre in us has lost the capacity of grasping the Infinite.' Master reveals the forces available since Origin of creation and their representations in human body in the form of centres and the potentiality of human being to utilize the same in any direction (construction, destruction or neutral) intentionally. Charm of worldly things makes man to forget the other, there by loosing happiness for which he runs after. Conversely if he totally pays attention to the spiritual practices alone ignoring the worldly, then also he loses happiness. Reason being, we are happy when others are happy. The balance between these two things is the difficult task being tried for ages. This system of PAM is designed so effectively to meet the same.

He also cautioned – 'We are failing in our sacred duty if we do not exert ourselves for the discharge of our

responsibilities pertaining either to this or to the next world.’(DR 99)

The expansion felt in early stages indicates that the seed of Infinity has been sown. It tempts the individual to continue practice and the seed germinates and grows gradually occupying major part of his thinking. Meanwhile the worldly things will be attended intentionally and sometimes reluctantly. Naturalness in attending the worldly duties reflects the extent to which the character of the Infinite is imbibed.

We have to express the state of dependency by following the commandments. While facing various situations, the balance we have and to be had must be borne in mind. If the commandments are not followed in rational manner, it gives scope for people to comment (who are vigilant, more so, on those following righteous path). Why peoples’ opinion is given importance at all? Because 9th commandment reads – ‘Mould your living so as to rouse a feeling of love and piety in others.’

It is true that we are hurt when insulted by others. At that time theory of cause and effect will be denied deliberately and every aspect of Infinite will be kept aside. But there is no way but to face such situations if we really desire the balance. We are strengthened only after subjected to stress and strain. Otherwise it is only theory. Reaching goal in life is a challenge for many in material pursuit. For us the goal is not exclusively of material nature but blended with spirit, in global interest kept in mind every second. The worldly things are taken into consideration for the only reason – Master advised to lead Grihasta life and He designed this system only for such type of life.

If we are deeply immersed in worldly goal in the interest of self then growth, whatever happens if at all, will be limited to self only, that too for limited time and / or frame. If we are enabled to incorporate the idea of interest of others in the same task, we will be deliberately avoiding certain things, which may be detrimental otherwise. We will definitely curtail our perceived benefits in the interest of others. We have to

learn to develop the global perspective in each activity in the worldly things. After some time our idea of benefit of limited group will be extended to benefit of unlimited group.

‘If we really peep into the constructive side we get side by side the destructive things as well.’ I understand Sahaj Seva Samsthan providing opportunity for implementation of Simplicity, Service and Sacrifice in balanced manner. If more attention is paid to grosser aspects in all these principles, we will be missing the spirit behind. Moderation and balance are built in these principles. Master requested to spend few hours for the practice and attend worldly duties for the rest of the day. By this we are trained to remain alive to our sense of duty constantly feeling HIS presence within and all about.

Pranams