

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

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The above is a part of the message referred by Rev, Babuji in His message titled “Love Him who loves all”. (SDG 155-159) delivered on the eve of His 81<sup>st</sup> birthday celebration at Delhi on 30.4.80. It reads “If we want to go into Non-self then we will have to annihilate to be in thought, and we will come to “not to be” in its real sense. It means the ‘Life without Life”- (i.e.) “we are and we are not as also, We are not and we are”.

The above is explained by Rev. Dr.K.C.Varadachari garu in his New Darsana thro’ pages 344 –345, vol I, complete works of Dr.K.C.Varadachari, which reads as follows.

“The potentiality of the effect in the cause is a dynamic potentiality, Similarly the Ultimate veiled (self veiled?) In the gross in a different sense than that in which the potentiality of the gross is veiled in the subtle. This means that the subtle manifests the gross or evolves itself in the effect or gross condition. Sri Ram Chandra states that this condition could be expressed in a different way. The outer contains the inner and as it is opened, the inner becomes the cover of the outer. God contains Nature and the individual souls. Just as the outer is Nature and the inner is the Ultimate spirit, even so, for each individual soul, the outer is Nature and the inner is its own Ultimate spirit in its individuated form. Therefore, what is true of the Ultimate and its manifestation is equally true of the individual souls. It is, therefore necessary for each individual to recover or re-cover or uncover the inner and thus make it the outer, and the outer the inner, if it cannot be abolished. Nature thus becomes veiled and the spirit gets unveiled or revealed and this is realization of the Ultimate spirit.

The individual soul has therefore to retrace its steps and with assiduity and energy persevere in the unveiling of the spirit within, either by making the outer, or by abolishing entirely the outer. The more natural way is just to invert the whole process by restoring the primacy of the spirit and assigning a subordinate status to Nature. This happens in two natural ways: first is the process, which automatically reverses the movement which tends to the maximum of unfolding or pravrtti, the process by which Nature which is concealed, or potential in spirit, is made the outer visible gross nature and consequently spirit appears to be almost completely absent in Nature in its grossest form. This of course, does not happen completely, for before this limit of absolute non-existence of spirit happens, the process gets automatically reversed. This principle is known to be present in all natural phenomena, Similarly it is perhaps to be assumed that the process of nivrtti, or reversal of nature, leads to the more and more subtle

states of spirit being manifested as grossness seems to be removed or turned inward or withdrawn, till the limit of absolute non-existence of gross Nature is attained. This is the zero or nihil or the absolute spirit. The philosophical problem would be whether the nivr̥tti also reverses itself automatically when it tends to the maximum. Obvious it is that this should be so. The two are inseparable”.

Rev. Babuji in the above message stressed mainly on two factors viz; “Service and Love” which as abhyasis of the Natural Path, we have to imbibe in us and do the needful for the spiritual uplift of our brethren who are yet groping in the mire of materiality but eager to find a way out of their miseries and sufferings.

Revered Babuji in the same message reiterated, “Good men are there and they do not care for spirituality much. If they get the fragrance, which comes in the wake of spiritual regeneration, they will

rise towards their transformation very soon. But we should give our due consideration and try to improve the lot of the unvirtuous also who may feel the thirst for the Real and develop yielding attitude to the Master”.(SDG-157,158)

Revered Babuji made Himself a role model for us to walk in His footsteps with regards to extending our services (spiritual) to our other brethren. To quote in His own words “I have developed a liking for service to others and so I always seek the better means for the service of those who are beaten by the whip of thoughts and actions which cause uneasiness and tension”.(SDG-157)

Rev.Babuji expected the same thing (service) from all of us as “Guru Dakshina” to emulate Him even in a small way which will alleviate the miseries and suffering of those who are still groping in darkness due to lack of spiritual awakening. He further reiterated that a day will come when spirituality will run after all of us if our preceptors are so willing to

have the idea for the betterment of the people in all respects. It is now for us, duty bound, to make the above observation of Revered Babuji to come true.

This to say that man's superiority really consists not in the power of possession (i.e.) restricting the achievement of Goal for his own self alone, but in the power of union (i.e.) to strive for the spiritual elevation of all. As observed by Revered Babuji, now is the opportune time since through all the diversities of the world, the one in us is threading its course towards the one in all. This is its nature and this is its joy for which the Master had already laid the foundation and it is for us to make it come true.

Revered Babuji observed in "Dawn of Reality" that service and sacrifice are the two main instruments with which we build the temple of spirituality, love, of course being the fundamental base. (DR-87)

The above aspect of service (selfless) is brought out lucidly by Revered Dr.K.C.Varadachari grace in his article “Human Destiny is Sri Ramchandra’s New Darsana” (pages583-584 in complete works of Dr.K.C.Varadachari, Vol I)

It states as follows.

“The New Darsana is for those who participate in the Divine Work of Divinising Man-rather than those who seek individual transformation. The assurance of Master that He is taking care of every abhyasi and that every abhyasi should spread the message, means, that everyone should actively participate in bringing about simplicity, purity and fraternal feeling in all, not worrying about his own realization. It is not therefore meant that one should not have the craving. It is a must, it is the promise and it is the beginning. But that is not the work of the Master nor is it His mission.

Those saints who seek individual salvation are comparable to those who are selected to play a cricket match. Seeing the strong opponent side (evil in life) walk back to the manager praying to him to allow them to sit in the pavilion due to their inadequate capacity or more appropriately to Uttara Kumara who having started for the battle with Kauravas, seeing their might, wanted to flee. The uniform worn by him (the abhyas of Ten commandments etc.,) the refuge he has in Brhannala (the veiled Master) notwithstanding, he wanted to flee (so are those who seek liberation from life and who do not want to better the lot of man). The Ten Commandments, the practice of meditation are but uniforms that the sadhaka has to wear. No doubt they are to be pure and perfectly ironed. But that is only preparation. The individual elevation in consciousness is but a step in the greater task of Divinisation of Man. If every abhyasi really believes in the Master, he has the onerous responsibility of shedding thro' his actions and behaviour the



Radiance of the Divine Personality embedded in him. He should be conscious of the fact that he is the walking temple in as much as Master is present in his heart.”

The above, as I understand is an elaboration of commandment 9 of Shri Ramchandaraji. Further, the 9.P.M prayer specified by Master, if earnestly done, will also serve the above purpose.

Further, Revered Babuji, in His message delivered in Malaysia on 30.4.1981 under the caption “Craving of the Soul” reiterates the main purpose of the Mission wherein He stressed the need to spread spirituality and carry it to the masses. The extract of the same is reproduced below.

“The main purpose of our Mission is to install spirituality in place of the prevailing non-spirituality, thro’ the Natural Path, pronouncing Master’s message “Awake, O sleepers, it’s the hour of Dawn”. The

change of course, cannot come overnight. The aim of our Mission will, however, certainly be achieved, if its members work with love, patience and cooperation. I need such persons in our organization who may shine out like the sun. People, themselves, will be attracted when they know that our method is correct. One lion is better than one hundred sheep; but we should try as human beings to do spiritual good to others. Earnest labour on Master's way shall never go in vain".(SDG-164)

Next important aspect touched by Revered Babuji in His message "love Him who loves all" is development of love for the Master which will make every task easy and pave the way for the shower of Master's grace to smoothen the way to the Ultimate Goal. According to Revered Babuji "Love is the inner awakening to Reality". Further, if we love Him who loves all, we will be loving everybody automatically thro' Him which will encourage us to fulfill the "Ideal of

the Mission” (ie) rendering spiritual service to our brethren.

It is said that in love the sense of difference is obliterated and the human soul fulfils its purpose in perfection, transcending the limits of itself, reaching across the threshold of the Infinite. Therefore, love is the highest bliss that man can attain to, for thro' it alone He truly knows that he is more than himself and that he is at one with the all.

Love initiates true transformation. He alone who has received love (ie) Divine Love from Guru/Master can understand its true greatness. It is He, Guru/Master, who can give love to others. Love bolsters the self – image of the loved person. A person who has tasted pure love from Divinity/Master blossoms into a complete personality.

Revered Babuji's spiritual aid is His invincible love in its purest, holiest form nothing can stand up to it

and be unconquered. Others may use power, fear or temptation or all as instruments to bind their disciples to themselves. But Revered Babuji's sole weapon is His Divine Love for all mankind which demands nothing in return or if at all He asks for anything it is nothing but our hearts.

Master's love cleanses and purifies. Those whom it has penetrated, it transforms into itself.

Even though Revered Babuji shed His mortal coil, the great stream of spiritual energy spread thro' Him will remain watering the arid lands of human ignorance duly transmuting the quick impulsiveness and restlessness into the peace of the Eternal and ultimately leads us to the Goal of Human Life.

The human race has still far to travel before it can fully comprehend the grandeur of "Nothingness" explained by Revered Babuji who could make known

to us the Eternal Mystery in a simple and lucid form  
besides showering oceans of love on all alike.

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