

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

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1. In the message on the eve of His 81<sup>st</sup> birthday, Babuji Maharaj exhorts all of us to search out who is behind the scene in this world of ours observing that ‘No doubt the world is in us and we are in the world.’
2. We are perfectly aware of our existence in this world with the given physical features unique to each one of us ( a form ) identifying ourselves with a name. To say that the world is in us, indicates that we are experiencing the features of external world by a force unknown to us, but very much in existence in us alone giving us that knowledge. Now, Babuji advises us to search out the force behind the scene. The world would not have existed, had it not been available for us to see, live in and enjoy. So it is certainly established that we are as also the

world exists along with us. We exist because of our being, which if spiritually dealt with represents 'To be' available everywhere representing 'Life'. Supposing we want to become 'Non self', we have to annihilate 'To be' at least in thought to arrive at 'Not to be' in the real sense. In practice, we all know that our entire sadhana is to be always 'To be' and not to try its annihilation. Thus physically and physiologically 'we are', but spiritually 'we are not' in the sense that we are most often and most of the time not with our 'Being', which we truly represent ourselves in higher plane of consciousness.

3. Coming next to solving our problem of becoming 'Being', the thought of one who is at 'One in Himself' brings us to this state where knowledge reveals itself as 'knowledgelessness'. To attain this state of knowledgelessness is the entire crux of our sadhana- who knows how much time and how

many births we may have to take unless we are showered with 'Grace' by a highly realized Master as ours showing us the way and offering guidance in our endeavour.

4. Majority of humans are in the 'not-to-be' state and even fortunate few under the guidance of realized Masters, soon revert back to their original state of worldliness after every spell of practice of 'Dhyana', which gives us a glimpse of our real state of what 'we are' and soon giving a slip to the condition of 'our change to higher consciousness experienced during that brief period bringing us back to our normal consciousness in which 'we are not' thus losing our original condition of what 'we are'. Babuji calls this condition of 'not to be' in the real sense as 'Life without Life'- connoting there by that 'we are and we are not as also we are not and we are'. Figuratively, Babuji describes the condition of 'knowledgelessness' as the turning of the whole habitation of desires into desolate

ruin and the breaking up of the cup of besmeared individuality rendering the cup incapable of holding anything in it- thus it can no longer be a habitat of individuality or the ego.

5. Having seen what is described as the condition of 'Life without Life', a humble attempt is made in the paper to describe what our Babuji Maharaj prescribes as 'Life in Life' during the period of our abhyas, as given in various precious messages by Him, as available in 'Showers of Divine Grace'.

6. 'Life in Life': Justice of Divinity is arousing a feeling that He is remembering us which is the effect of our deep devotion to Him. He can never fall short of playing His part provided we play our part well. This marks a beginning of higher sort of spirituality. The obvious result is summarization of our senses to have our share of being. Babuji says that it is His experience.

The summarized senses afford a base with new force for our regeneration. Charging of the contents of this base with Divine force affects the entire fibre of our being. The contents of the base, then has ingredients of real life, which Babuji calls as 'Life in Life' (SDG-29,30).

7. God affords opportunity to His creation to flower it self to its right standard, which lashes of time makes it to forget. Humans react to the definition of 'Life' differently: some feeling enjoyment as the purpose of life while others feel it as monotony. Babuji questions as to what is life and answers Himself that 'it is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being'.(SDG-36,125)

8. Life in family is a training in real life, worth having as it affords an opportunity in learning to love others. Babuji observes that removal of

brokenness ( indicating , perhaps, interruption or discontinuity or even hatred at times ) allows equal flow of love to one and all bringing in universal love.(SDG-37)

9. Babuji says that a great justice and favour from Divinity to humanity is reserving worry to it and life in family brings worry and nervousness etc because it is a part of wisdom (of God) that takes a man to higher sphere.(SDG-37)

10. Life is the awakening of the state of Being. Our share of awakening, in the beginning was more in relation to Divinity from which life started. As life progressed, functioning of material existence commenced throwing their effect on actions according to their nature. (SDG-47)

11. Babuji, while stating the object of His life as making humanity as the personification of the Real life (viz) 'Life in Life', exhorts us to fully

see the grace of the beautiful flowers of the garden and taste their fragrance in full conveying to us the message that fullness of meaningful life can be had in our system by living a normal worldly life, converting all our actions as penances themselves, thereby achieving the highest Goal- the Ultimate, for which He offers his help to the best of His capability, while reminding us that our effort counts the most.(SDG-69)

12. While concluding, let me appeal for a prayer by all our Brothers and Sisters to be sincere in our sadhana, loving our Babuji with utmost devotion having the aim of being with Him all the time, constantly remembering Him and praying for His Grace, culminating in its fulfillment of granting us a 'Life in Life'.

Pranamams to You all