

We can only know the unknown when we become unknown ourselves

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ID167.

- 1 While dealing with the easiest way for God realization, Babuji Maharaj observed thus . This observation is a part of His message to us delivered at Madurai on 30<sup>th</sup> April, 1977.
  
- 2 He means to say that to realize the unknown, we must forget our own selves. In essence, these two phases of knowing and unknowing cannot exist together. So our waking consciousness permits us either to know which process involves our sense organs and intellect and unknowing involves forgetting the known and exploring new avenues for knowing the

unknown. Both represent different stages of consciousness which we may experience in the waking state, knowing the unknown only when our implements of perception and intellect ceases to function at least temporarily. Majority of human beings are in this state of consciousness only. They limit their activity and thinking process only to the well being of their physical entity which is finite, having no idea what so ever of another higher aspect of existence, namely infiniteness. Their lack of knowledge or at least an outline of what infinity signifies, highlights their obvious incapacity to perceive it.

- 3 This unfortunate situation in which vast majority of human beings are living is not due to its origin all in a sudden. It has developed over a few lakhs of previous births, each individual accumulating grossness in each birth, having no clue for

its redemption. Charmed by the pleasing effect of the fleeting pleasures created by the environment, sense objects involves themselves in their enjoyment making the nerve centres developing poles thus making the centre strong with stratified layers of grossness impervious to the fine sense of higher consciousness, blocking at least a peep into such consciousness . This situation continued for eternity. Different religions, though founded by our ancients with the laudable object of God realization have developed curvatures with lashes of time, sufficiently corrupting them, turning their followers Dogmatic, their extreme behaviour, bordering on Bigotry. Such persons do not even hear other methods of finer nature leading to the correct path.

- 4 Natural path, with modified system of Raja yoga has been bestowed on

humanity, as a way of redemption from the complications encountered in sadhana to seek realization. The advent of sadguru Shri Ramachandraji Maharaj of Fategarh, our Grand Master and Adi Guru of our mission is a land mark in this field. His method is 'Sahaj Marg' system of sadhana (Natural path). This method was further refined by invention of several new features in actual path of sadhana by His worthy disciple, who founded a Mission after Him in His memory. He is Shri Ramachandraji Maharaj of Shahjahanpur, UP(India), our Guru Maharaj whom we all hold Him in high esteem, reverence and respect, calling Him as 'Babuji'.

- 5 Methods offered by Natural path for redemption from the tangle of this mess, have several aspects of practice, of which certain important items require special

mention. The Natural path insists duty as finiteness demands as the foremost, without any negligence, treating the dependents on self as trust property but with least attachment, practicing detachment more important than the former, thus avoiding 'raga', an impediment in the progress on the spiritual path. Equal importance is to be given to the spiritual development, as ordained by Master, by practicing the meditational methods. Any deficiency or correction needs immediate attention, for practicing moderation and balance on both sides just a bird in the sky stretches its wings on both sides to balance itself in space. If we stress only on finite, at the cost of infinite, it serves as an unsound base. Our sole aim should be to aim finite with the infinite as the ultimate goal in life proceeding along side with the other.

6 To achieve this balancing act, only dynamic method is required; only those methods which introduce the character of infinite from the beginning. Babuji stresses importance of this aspect. He observes :“I shall be very grateful to the readers, if they ponder a little over this sentence”(P:58 SDG). What Babuji Maharaj wants us in this connection, is to be aware of the importance of early introduction into the path, lest, the accumulated samskaras, may well increase in quantity with the lapse of time, as there is no way of getting rid of them since in any field of sadhana, the important and potent method of cleaning the system of impurities every evening regularly reducing their load substantially are unavailable. Fortunate are those, who got exposed to the system in their tender age. Still more fortunate are those, who remain practicing the system

continuously without trying it out as on 'trial and error' basis.

- 7 Life force or Divinity which is in a dormant state in the inner core of the heart is kindled and activated by the introduction of Divine force by the Master as a first step. This is the introduction of an abhyasi into the system. Immediate effect of such introduction is the lightness experienced by the abhyasi himself which is an adequate testimony of efficacy of the system. Meditation on the Divine light supposing its presence in the heart is prescribed. It serves to expedite the exploration of deeper layer of inner consciousness. Gradually the effect of introduction will be felt by the abhyasi in stages; first is the feeling of expansion of consciousness, making the body weightless, second feeling of Divine presence in all animate objects, third,

feeling the changing nature of this thing to lead to the feeling that everything is from God and feel the entire creation as His manifestation. Fourth stage involves Negation leading to a feeling of nothingness. This theoretical aspect takes enormous time and strenuous effort and practice to fructify and yield practical results which should only be the personal and individual experience. This struggle may continue for years or even decades.

- 8 Self effort of abhyasi counts most for his progress for which perfect obedience to the Master is a must. Diligence and regularity in practice adopting methods as envisaged is an added responsibility for the practican. As combating nature's subtle forces flowing down to lower centres from higher ones, is well nigh impossible, abhyasi's dependence on Master is of paramount importance. Various cleaning

methods, (any one method as prescribed by the trainer) is also required. For realization, real craving and constant restlessness should be developed. Sense and mental enjoyment effectively bar the way for even a peep into life meant for realization. Babuji describes 'Life' as the awakening of the state of Being. This is accomplished at the time of initial introduction itself. Continuance of this awakened state of existence is rendered possible only with the removal of grossness which is nothing but accumulated samskaras . Exposure to the correct path and association with and instruction from highly evolved persons is helpful for this awakening. When once this awakening ushers in, living a 'Life in Life' is a cardinal and important part making a mark in progress on the spiritual path. In this regard Babuji Maharaj says :-

“Accepting turning towards the spiritual life is the beginning of life and the highest state of it is ‘Life in Life, which lies hidden in life itself, we should start for that life which should be entered into. All our abhyas leads us to that life.”(Pg104 SDG).

9 The topic of seminar engulfs the entire orbit of spiritual sadhana of a very high level for which advanced stages of experience alone may give some clue for adhering to both the aspects which Babuji Maharaj has mentioned. (Viz; knowing the ultimate and unknowing our selves). A brief attempt to touch only a very few important aspects involved may give a semblance of reasonable exposition of ingredients in the topic.

(a) Identifying the spoiling agents created by environment and keeping them in check

which helps in automatic development of vairagya in sadhana is a necessity.

(b) To reach the goal, devotion's role is all important, so also love, both helping to make conflicting ideas disappearing from mind during sadhana ; Devoted abhyas helps in 'I' consciousness disappearing. 'I' is considered as enemy in tradition. It is negative attachment, concentration on which makes it strong, acting as a formidable obstacle in sadhana (both in meditational practice and daily life). When devoted abhyas takes deep root, Reality may dawn removing this negative attachment. Love is the inner awakening to Reality, as in genuine love, we love not knowing for what purpose we are loving.

(c) Temporary lull in meditation helps to provide a clue that we are on the way to ultimate travelling in the correct direction. If

this condition is made permanent, Babuji says that God is quite near to us.

(d) Silence in sadhana is a clue for attaining a better state. Man's wisdom lies in making unfavourable material forces into spirituality. Fibre of one's being get spiritualised, when Reality begins to radiate. Craving of the soul for higher reaches can best be satisfied while we are in existence hence Babuji advises that as nobody knows the shore, the sadhana may have to be hastened to achieve the desired result. Especially, when Guru Maharaj takes the responsibility for progress provided you play your role effectively, Babuji exhorts all to give a fair trial to the system of sadhana.

(e) Babuji speaks of advanced stages in sadhana, stating that the idea of freedom even is an indication of bondage. At this

stage, it is only God's help that can take us to higher stages on the path. An abhyasi, in the stage of advancement is in a state of complete oblivion. Babuji says " In that sense I would therefore prefer to induce people to forget themselves instead of knowing themselves".(Pg101 SDG).

10 Concluding , it can be said that in two situations, Babuji advises us to forget ourselves – one, forgetting 'I' consciousness in sadhana, two, in very advanced stages of sadhana to forget ourselves, as in that stage, the consciousness of 'I' (knowing ourselves) has no meaning. All the rest of the items discussed in para 9 above represent our strenuous efforts to reach the goal.

11 Besides, many more items are not dealt with which are open to us for realization , a few equally important items are : 'Building

of Moral Character' is of supreme importance as insisted by Lalaji Maharaj and Babuji Maharaj . Forgetting ourselves paves the way for dawn of Divinity when we render selfless service treating all creation including human beings with compassion, maithri , and universal love for all. Commandment No.9 is the hallmark of our maturity. Following commandments of Master are as important as meditational practices themselves, which practices are already included in commandments 1, 2 and 3.

Pranams.