

PROGRESS ON THE PATH OF SPIRITUALITY

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From gross to subtle, subtle to subtler and so on is the progress on the path of spirituality. Our attention has to be diverted from the material towards the Immaterial Absolute, the base from which every thing we see in manifestation has emerged and by which everything is supported and nourished. The Master says that we parted from God when we took shelter in the human frame, a cage of the elements. Attachment to the outer makes our attention extrovert, moreover attachment to the diversity outside makes for many channels through which the thought current gets distributed and diluted in force or intensity. If we have to forge ahead in spirituality we have to get firmly attached to the God - centre or the base, the Ultimate state to which all have to arrive one day or the other. This makes for detachment in a natural way from the world of manifestation.

When the mind gets settled on the thought of the divine, it gets peace and bliss, thus giving further encouragement for the process to be continued. This

promotes Viveka in us as a contrast is provided through experience between the permanent immanent and the impermanent. It is found again in experience that whatever is of the world if meditated upon gives rise to agitation, anxiety and fear. On the contrary when the thought rests on the indwelling divine, it gets rest and calmness. The knowledge of the eternal, in howsoever a limited way it is seen in the beginning, promotes in us the desire to get in tune with it more and more, impelling us to seek the company of the great Master or trainer through whom He functions this has the salutary effect of benefiting from the latter's company, especially when he is of great caliber, the one who is completely devoid of selfishness, self-importance, the feeling that he is a guru. And in the case of a special personality like our Revered Babuji Maharaj, we get drowned in the automatic radiation of piety and godliness which takes a person to a state of near thoughtlessness, tranquility at least for the duration of our stay in his company. This creates faith in him to the extent that, he is capable of guiding us in the spiritual path and progressively we come to depend on him more and more not only for spiritual development but also for each and every thing. The idea becomes dominant that he is a superhuman being and we start losing ourselves gradually in Him. We become the lovers and He the beloved.

The Master has beautifully illustrated the state of this mad love which according to Him does wonders on the spiritual path. He gives us the instance of Laila and Majnu. As people know Laila is supposed to have been a rather ugly looking figure and she was beauty par excellence only in the eyes of Majnu. Laila deliberately shunned Majnu and Majnu covers himself with ashes and takes to begging. Every Thursday he used to join the queue in front of Lails's mansion. Laila used to give alms to every one but Majnu to whom she not only did not give anything by way of alms but used to break his begging bowl. Instead of getting upset Majnu would dance in mad ecstasy; people would ask him whether he has gone mad to dance every time the begging bowl was broken. Majnu would reply, it is nothing but the manifestation of her extreme love for me due to which she is giving this special treatment.

When love reaches this pinnacle, little else remains to be done. Now the beloved starts becoming restless for moving towards the lover and gets impatient to give him further and further approaches eventually granting him place in His own Self, nay, the Beloved becomes the lover and the lover the Beloved so that none can say that there are two.

Besides developing such a love for his spiritual guide, the practicant has to form a firm will that come what may, he will achieve the goal. The Master says an iron will is the only requirement for spiritual growth and once it is made half the distance is crossed. If a person firmly resolves that all his coverings are thrown off no power on earth can stand in his way.

Another important aspect of the sadhana is that the abhyasi must ever remain restlessly impatient to attain the goal. As the Master puts it this strikes at the very root.

Further one should never be doubtful of achieving the result. The Master having developed an unflinching will never had to face disappointment in His spiritual career.

Let us all firmly resolve that we will achieve that resplendent state of union with the Ultimate in this life itself and may He shower His unbounded blessings on all so that we achieve His heart so abundantly desires. Amen.