

We can only know the unknown when we become unknown ourselves

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Dear Brothers and Sisters

The above seminar topic is taken from the message “Easiest way” delivered by the Master at Madurai on the eve of his 78<sup>th</sup> Birthday celebrations. I share a few of my thoughts on the topic.

From the time of birth, as we grow, we are exposed to various inputs from family, society and acquaintances. These inputs become our main repository that helps us react to situations.

The process of how these inputs are stored is described in detail in the appendix I of the book Path of Grace as follows

‘Manas is the mental screen where all information is witnessed. Information from the senses, the memory bank, and inner guidance are all experienced on this screen of perception. Manas is also the recording instrument for the mind. Everything received is recorded as prints and stored in the memory bank. These prints will continue to appear based on the need and attachment to them.’

‘Chitta serves in the mind as the memory bank. Chitta is both passive and active. As the passive side, it receives and stores all impressions. The active aspect of chitta offers information to the mental screen of manas. When manas is not receiving input or it is reduced, the screen is available to

receive additional information from chitta, such as past experiences, images, and imagination. The subconscious projects these memories onto the mental screen.'

'Buddhi is the discriminating faculty, the intellect, comprised of three stages. The highest stage is pure intuitive discrimination. Right knowledge spontaneously appears. It is the inner voice that cuts through all maya or ignorance.

The second stage of buddhi discerns the course of action. Through reasoning and reviewing the issues involved, an answer is presented.

The third and lowest level of buddhi simply responds to the impressions on the screen of manas. It is a basic type of unconscious or instinctual action or reaction, such as when one touches a hot object and immediately retracts the hand. The functions of the mind

work together so quickly that they appear as one. Manas receives the information, chitta supplies memories, and buddhi discriminates. For example, an object is perceived by the senses and projected onto the screen of manas. Buddhi determines the object. The ahankar identifies with the object. Different memories or impressions from chitta come to surface that relate to this present experience. The information is looked upon by buddhi to determine the best course of action.'

When we meditate, this Manas-chitta-buddhi function is in effect and tries to fit the object of meditation into its known information bank.

Now, the process of meditation given by Pujya SriRamchandraj Maharaj to meditate on divine light without luminosity is one of

the most significant aspects of the system. Describing God, Master says 'He is what He is. What should then be done to solve this mystery? The only possible solution can be to fix our eyes on the Absolute, be it *saguna*, *nirguna* or neither, and develop love for it.' (SDG Page 78).

The method of meditation given by the Master is one that comes closest to this concept. We are asked to meditate on the light without luminosity ignoring any prints in our mind that might come up. When this is done, they eventually dissolve and a state of absorbency is achieved.

As one proceeds in the Natural Path, one tries to fit the concept of meditating on Divine light into the 'known' repository related to God. These differ based on the background

of different people. Relating to this Master says 'Now there remains only the problem of Realisation. Generally people take it to mean a mental vision of the physical form of Vishnu with four hands holding a conch, a discus, a mace and a lotus respectively. But in my opinion such a type of *darshana* is only the result of the grosser mentality of the worshipper, for the reason that his own subtler self appears to him in that form, because he had taken up that very form for meditation.' (SDG Page78)

Under the influence of Pranahuti, these kinds of blocks are removed and we understand our limitations of mind. We cross the chromatic regions and reach achromatic regions where only a faint awareness of self is felt. As the meditation on the Divine light becomes more natural to us, one

experiences moments of silence combined with unawareness. If one tries to 'know' what is happening at that time, we become away from that silence. We are supposed to contemplate on our condition after meditation rather than try to figure out what is going on during meditation.

To know something means becoming one with it or having union with it. That is yoga. The feeling that there is a separation makes us understand that the unknown cannot be known by preserving the awareness of self separate from it.

We realise that all knowledge which we think as such really does not serve much in this quest and surrender ourselves to the Master. Before this happens, a great deal of humility is developed and the ego that was carefully

nurtured is reduced to its true state. In the words of the Master 'When knowledge revealed itself, it was only knowledgelessness'. (Jaanaa tho ye jaanaa kee na jaana kuch bhi).'

We come to understand then the last statement of the prayer 'Thou art the only God and Power to bring me upto that stage'. The stage can be only imperienced when all experience by way of knowledge is discarded and one surrenders to the Master in the true sense. As Master says 'The easiest and surest means to achieve this end is to surrender yourself to the Great Master in true sense and become a 'Living Dead' yourself. This feeling of surrender if cultivated by forced and mechanical means seldom proves to be genuine. It must develop automatically within you without the



least strain or pressure upon the mind. Even if the knowledge of the fact is retained then it is not the true form of surrender. What remains to be done, when you have surrendered yourself in true sense, is, I believe, nothing. In this state you will be in close touch with Reality all the time and the current of Divine Effulgence will continue its flow to you without a break.' (SDG Page 140)

It is not possible to know (imperience) the unknown without the grace of the unknown. All our sadhana is only to make ourselves deserving for that.

Pranams