

Silence – Our Goal

(Babuji Birthday Celebrations Message on 27 April 2016)

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Dear fellow travellers on the path,

I am sure that most of you read the message of the Master every day. In today's message Babuji says, "One of the essential things necessary for the achievement of negation is the growth of intense craving amounting to restless impatience combined with sincere love and devotion".

The second half of this message is something that is obvious. I would like to comment only on the first side. One of the essential things necessary for the achievement of negation, 'Thou art the real goal of human life' and if you try to put together these two concepts of negation and Master, Master is negation, even as the tradition says that God is sunya and at the same time anantha, he is zero and infinite. If you want to become zero just as Master, you have to get rid of several things.

We are slaves of wishes putting bar to our advancement. Advancement towards negation, not towards the infinity as the other book of the Master says 'Towards Infinity'. Try to understand both these concepts simultaneously. If you try to look at it from two different angles, you may miss the point. Master is zero and Master

is infinite. How do I become zero is our question. In another occasion Babuji talks about zero and then he says you go on adding zeroes towards the left side and then it goes on indefinitely and finally you come to a state of negation. What is it that we have accumulated that is there on the other side, that is on the right side of 'one'? They are related to all mundane things, all materialistic things, all cravings, all desires, all passions, add everything in this world, put it in a basket and that is we, we are that. How do we get rid of it? By sadhana of course. As he says restlessness, 'restless impatience combined with sincere love and devotion'. Love and devotion to whom? At present love and devotion is towards the passions, to these desires, to these cravings. But instead if we can turn our neck the other side and then look at the Master, that is towards the zero, not the Babuji at Shahjahanpur. He is not the Master that we are referring to. It is zero that we are referring to, that is the Master, of everything. You put it on either side it gains enormous meaning. We are not able to get rid of these things on our own despite our best efforts. We do our sadhana and I think we try also to follow the Ten Commandments to the extent that we are capable of. When I say we are capable of, I am only trying to stress the point that we are not able to meet the expectations. Rise before dawn. Simple, very simple thing but then the sloth is such that we don't get up and late in the evening TV shows makes the things worse. If on the

contrary if we read the bhagavadvishaya, that is our Master's literature, mind becomes calm and you get a good sleep also and you get up early. It is a restless body that takes more sleep.

To talk about zero as a goal is definitely not very attractive. But then that is the goal and that is the reality. We seem to be saying that we are infinitely capable of expressing ourselves in several dimensions. We have gods with two heads, three heads, four heads, five heads, ten heads. There are ten expressions. But then how to come to a condition where you will not be expressing anything except that? That is not possible because the instruments that are given to us namely the panchendriyas are capable of tasks which are external, materialistic. They are not capable of internal things. The buddhi that we have got, I think yesterday's message (the kingly thing in us is thought which ultimately develops, steering us to our goal – BWS 26) if you read, then he says the thought is the one that is to lead us. Thought directed unwisely is what our cravings are. If you crave for the Master, if you become impatient to be in the condition of zero, you become silent and then you start learning the alphabets of the Divine knowledge. The wisdom of silence can never be known if you are going to be active with your newspapers, magazines, TV shows, cinemas etc., etc. The sweetness of silence is something that is to be experienced by people. As we have yesterday hinted during these

coming two days there will be more sessions on silence. Every occasion of silence is a time of meeting the Master. It will be the Master who would be talking to you in your heart. The whispers are very very clear for those who are shut to the external world. You can hear a music concert, you can appreciate a painting along with others but you can never experience God along with others. It's a purely anthahpura rahasya. The husband and the wife, the secret is among them, is something that the purohit can never understand and he has no business to try to understand also. Feel that intimacy of the Divine and that is devotion.

Constancy of remembering is possible only when you are silent to the external world. If you want to remember the Master, you have got to invariably forget everything else. They don't go together. All these festivals, particularly religious festivals are externals. Even our exercise of meeting and this gathering, unless you understand is a temple of the Master is really a waste of time. We are sitting in the temple of the Master now. Feel his presence. The sacredness of the sanctum sanctorum is something that you would feel in your heart. That is silence.

I can only ask you to come up to the expectations of the Master of having developed restless impatience towards the achievement of zero. That is the Master and that can never be replaced. That Master can never be replaced. The heart beat on which we are supposed to

meditate is the one that will be telling us the language. Our cravings are such that it will make us forget our goal. Unless we develop that restlessness to be with the Master or in silence, unless you are prepared to shut up yourselves you will not have that restlessness. You will be restless for acquisitions of several things. But this is not acquisition, it is a question of giving up, you must be restless to give up what you have. Restless to acquire is something different. Restlessness to give up what we have and to whom shall we give up? "Kasmai devaya havisha videma" to whom? To whom should I give? It is to that Master alone we have got to surrender. Let us spend the remaining two days in a very fruitful manner and acquire a closer intimacy to the Master which we are already having. But then there is no end to the tightness of embrace with the Divine.