

Sri Krishna Janmastami Celebrations 140 L.E. (2012) - Talk delivered by Pujya K.C.Narayana on 26th Varada 140 L.E. (10/08/2012)

1. Master concluding his article on “Masters’ support” states “My heart is offered as a playground for you all, never mind whether one uses it as a recreation ground for his amusement or as a dreary waste for him to wander madly in. Let him use it in any way he likes. It is free for everyone to settle in, a place where one might see his own reflection, while another sees that of the Beloved. Uniformity is the characteristic of Nature and everyone has his due share of it. God is known to be both Samavarti and sama-darshi. A real master too must have his heart full with the feelings of uniformity, otherwise he is not worthy of the job at all.”¹ Such a Master is what we have in Rev. Sriramchandraji Maharaj of Shahjahanpur, India. The goal of life is the Master who can be viewed personally as a mystic or impersonally as the yogi does.
2. The practice of meditation and other techniques prescribed in the system of PAM is also a time when spiritually-aware people feel a certain aloneness, even in the midst of co travellers in sadhana. It helps to know what can cause such a sense of loneliness, and why it affects spiritually-aware people more so than others. Our outer personality is designed to focus upon the five senses and upon the experience of the outside world which those senses deliver. Our purpose here on Earth is to experience being an individual, (having our own identity till the Maha pralaya occurs) and that is exactly why a sense of isolation can occur, especially during the time of contemplation. Because we are all connected within, we need to take a moment to go beyond the separated appearance of a room full of individuals and recall the inner connection that we share with the people around us. Recalling that inner connection is not hard. At night, in the deepest level of sleep, we reconnect with our soul family and thrill at the union we all share. Soul families consist of people who resonate to the same tone of

consciousness as each other. Each person has a signature tone of consciousness which represents who they are, we may choose to call that our identity.

3. The Satsanghs and periods of contemplation are a good time to remember that, no matter how different people appear to each other through their surface personalities, deep down we are all one. We should endeavour to feel the connection, feel the love that binds all of life in this universe together, and remember that, in the ultimate reality, we individually and collectively are all Infinite Being.
4. Master explaining the present day woes of mankind says that “World peace is the crying need of the day and those at the top are trying hard to bring it about. But the means adopted for the purpose do not so far seem to promise fruitful results. The efforts for the establishment of world peace do not seem to be very effective only for the reason that they are merely external, touching only the fringes of the problem. As a matter of fact world peace can never be possible unless we take into account the inner state of the individual mind. World peace is directly related with individual peace, for which the individual mind is to be brought up to the required level. If the individual mind is brought to a state of rest and peace, everything in the world will then appear to him in the same colour. It is, therefore, essential to find out means for developing within every individual a state of peace and contentment. Thus, all that we have to do for the attainment of world peace is to mould the mental tendencies of the people individually. That means the proper regulation of mind so as to introduce into it a state of moderation.”² Thus we see that Master asserts the need for samatva or balance as the solution to the root problem. Master asserts that “Since proper regulation of mind is essential for the attainment of inner peace, it is necessary from the very first step to look to the proper moulding of the tendencies of the mind which usually remain disturbed by the effect of sense-craving in man. This, in fact, must be the basic object of every Sadhana undertaken for

the purpose.”³ The real solution of the problem therefore lies not in controlling the mind by suppression, restraint or mortification, but in its gradual moulding which will relieve it of its misdirected trends.

5. Master clarifies that “Sadhana has two aspects, one the abhyas and the other the master's help. Abhyas is meant only for creating inner conditions which will be helpful to the abhyasi in attracting the flow of the Divine grace, and this involves one's self-effort. But self-effort alone is not sufficient. It must be supplemented by the master's support. As a matter of fact what we really stand in need of for our ultimate purpose is only Divine grace. But owing to one's inner complexities, it is almost beyond the capacity of a sadhaka to have it by himself. For that reason master's help is indispensable. In earlier stages Divine grace flows into the abhyasi only through the medium of the master. As such it is often interpreted as master's grace. Whether it comes through the master's medium or direct it is the same Divine grace in both the cases. So long as the abhyasi is incapable of having it direct, it rests on the master to bless him with it. When he has developed the capacity to draw it direct, the master's job is practically over, though even then he has to keep a watchful eye on him for the sake of safeguard. This is in fact the real function of a true master.”⁴
6. Now the master's support being an essential feature of Sadhana, it becomes incumbent upon the abhyasi to seek a worthy guide to lead him on, helping him by his power transmitted through the yogic process of Pranahuti. This is the only effective means for bringing about the desired result. Under Natural Path the Divine grace is directed towards the abhyasi through the process of Pranahuti. Master further clarifies that in the old system of abhyas one has to keep on struggling with the mind in order to stop its unceasing activities. The struggle continues all the time without any success in the real sense. Thus practically there is no meditation at all, and all the time is lost in mere struggling and suppressing mental

modifications. In order to overcome this very great difficulty, under the Natural Path we simply connect ourselves with the power of the master whose mind has become thoroughly disciplined and regulated. His power then begins to flow into the individual, regulating his mental tendencies. Pranahuti is therefore of primary value in giving the abhyasi surest success. Our tiring labour for ages and lives can be saved only when, by God's grace, we are able to get a master capable of helping us through Pranahuti. The question is whether getting such a guru or master is due to selective process of God or is it available to all who are earnest about getting such a help. If God is Samavarti He should naturally help all. Does it happen so? This leads to the problem of how to get a guide or should we leave it destiny. Lord Krishna in Gita said that only those chosen by Him reaches Him. He also said that one in a thousand and more persons only one reaches Him. And that is His choice!

7. Master however states that the choice of the Path is crucial and that once he selects a proper person to guide him in the path his task is practically over. The onus of responsibility lies with the aspirant. "The selection of the proper guide or guru is the next point to be taken into consideration. The guru's job being the most significant and invaluable factor of spiritual life, it is absolutely necessary that due precaution be taken to select the right type of man for the guide. The slightest error in this matter may often prove highly disastrous. God alone is in fact the real guide or guru, and we all get light from Him alone. But only he who has cleaned his heart to that extent feels it coming there from, while a common man engrossed deeply in material complexities feels it not. He therefore stands in need of one of his fellow-beings of high calibre to help him in that direction. His role is by far the most important, for it is he who, as a matter of fact, pulls the real seeker up and enlivens him with the light which is lying in him under layers of grossness. The light thus awakened begins first to cast its reflection upon outer coverings and removes grossness and impurities there

from. By and by it goes on developing, affecting the deeper layers also. The light can, however, be awakened by independent efforts as well, but that requires persistent labour for many years together. For this reason association with a worthy guide is of immense value to the abhyasi, since the master too, is duty bound, and keeps on removing obstructions and impediments on the path.”⁵

8. “Every saint or yogi has his own expansion up to a limit, great or small. But when the seeker's thought is firmly fixed upon Divinity, Divine force thus enlivened in him brings about the greatest expansion. At lower levels the expansion is less. In our sanstha every abhyasi has his own limit of expansion which is in accordance with capacity developed by him. For establishing a direct connection with the Divine it is therefore absolutely essential for an abhyasi to connect himself with the greatest personality of the type in existence at the time. A master of the highest calibre is indispensable for another reason also. In our spiritual march we proceed from point to point, crossing from one point to another after covering the intervening spaces known as buffers. These intervening spaces are to be crossed in order to gain access to the next point. But while crossing them it is necessary to take a thorough tour through the entire space in order to complete its experience - bhoga. When we start going through bhog Master asserts the eyes of God are turned towards us. That is why we can seek solace when we go through negative samskaras. No further ascent can in any way be possible without it. Now if one tries to attempt it by mere self-effort he gets hopelessly involved in its intricacies and remains held up indefinitely within it. There may however be exceptions, but they are very very rare and that too only when one is specially gifted with an extraordinary calibre and is favoured with the Divine grace. Now the power that can take us safely along through all those intricacies can definitely be of one who has established an irrevocable connection with the Divine source. Is it not thus necessary to have him for the purpose? Definitely, yes.

Whether you call him your master or your servant, he is after all your teacher and guide or, in the popular sense, a guru, and no matter in whatever capacity you might take him.

The buffers or the intervening spaces between points are innumerable. They are all to be passed through during the course of our journey. With the help of a worthy master of calibre the process of bhoga is considerably reduced and the abhyasi's stay at these places is much shortened, saving thereby a lot of time and energy. It may however seem somewhat strange and unnatural as to how bhoga gets ineffective in the presence of the guru's support. The fact is that the condition of the place where the abhyasi is staying entraps him completely, forming a sort of network round him. Unless that is shattered the higher ascent is out of question. By mere self-effort one might at times advance a little, but only to slip down again. Practical observation goes to show that most of the sages so far have not been able to cross these buffers except perhaps only a few of the early ones. They remained lingering indefinitely in the one or the other without finding a way out. The simple reason for that could possibly have been lack of proper capability and calibre on the part of their guru to clear it for them by his own superior power. Those depending upon their self-effort alone remain held up at the very first or the second stage. How the necessity for bhoga does not arise when having the Master's support is not very difficult to understand. Really bhoga refers not only to the undergoing of the effects of past doings but also to the undoing of the effect of the net-work one has got entangled in. Only when that is torn off is the abhyasi able to go up to the next point, and that is possible only with the help of the Master.

9. The purpose for which I have taken up this point is to clear the wrong impression held by certain people that it is possible for one to conduct one's spiritual training by oneself. That may be possible only to a certain limited extent, and that too when one is gifted with special capabilities. Beyond that it is quite

impossible and impracticable. The only solution can therefore be to seek the help of one of the fellow beings who is really capable.

The selection of a worthy guru is no doubt a very difficult job. On the basis of my personal experience I may give you an easy method of judging the worth. When you happen to come into contact with one, try to understand whether his association promotes in you a feeling of peace and calmness, and whether the restless tendencies of mind get silenced at least for the time being, without causing any weighty effect upon the mind. If it is so you must conclude that he can be a fit person to lead you on the path.”⁶

10. Master takes up the question about why different persons grow differently and answers: “Now if one person gets absorbed in God and another in His material manifestation, what will each of them attain? The one, the Reality and the other the imitation. Can God be blamed for that? Certainly not. The Divine flow is the same in both the cases, but each of them partakes of it in accordance with his capacity and merit. I feel myself one with all my associates, being attached to the same common master, God, without the slightest idea of being high or low, great or small. As a matter of fact one in the human form though considered to be big or great in respect of humanity, may be really the smallest. In fact his very smallness may itself constitute his greatness, though in his personal capacity he may be no more than a zero. The zero has its own importance, since when added to a number it raises its value ten times. This is what devotion may finally bring us up to.”⁷

11. Lord Sri Krishna in Gita (chapter 5, verse 18) said that the wise men have 'equal vision'. This is a very important concept or teaching in the Bhagavad Gita, and this needs clear-cut understanding. Our master used to point out 'Sama-darshi' - man of equal vision - is different from 'Samavarti' - man who

behaves alike to all. We are asked to see the same self in all the more particularly in human fraternity. But that should not lead us to the absurd position of trying to feed the goat with meat, and the tiger with grass. The learned jnanis to remove the possibility of such misconception bring to our notice that the lord used another expression here - 'samabuddhi'. This same-mindedness is an entirely inner state that is very difficult to bring down to the level of external exhibition. The yogi is aware of his unruffled state of mind when he meets people: it is not necessary that others should judge him so. It is always the Imperience that matters. The yogi knows the difference between a newspaper and a currency note, but the sight of the currency note does not produce in him the excitement that it does in a worldly man. The only sign by which we shall know how he feels is the total absence of greed he exhibits, and his unwillingness to hoard wealth: that is anasuyatmika buddhi. The yogi has trained his buddhi or intelligence to be aware of the indwelling presence in all. But as long as he lives in the physical body, in this material world, he has a double-consciousness: he sees the gold and the clod of earth, but is aware that they both are part of god's nature. His intelligence is aware of god's omnipresence, though the mind and senses still receive the varied impressions in the world.

12. His actions and reactions are strictly in accordance with god's will, unconditioned by personal likes and dislikes, love or hatred. He is naturally not attached to anything, neither rejecting it nor clinging to it. He enjoys it while it is there. He knows that everything is pervaded by god, and his will be done. His individual 'me' always knows itself as part of the great 'He'.
13. It is said that Samarth Ramdas entered a garden of sugarcane along with his disciples. One of his disciples ate a sugarcane without asking the owner. The owner came and gave a good slap on Ramdas's cheeks. The cheeks were swollen. Ramdas did not speak a word. He left the garden quietly. He

knew this was Gods' will. Sivaji asked Ramdas: "Guru Maharaj, what is this? I see much swelling on thy face. Kindly tell me the cause. Ramdas refused to tell. Sivaji began to insist several times. Ramdas narrated the story to him and asked Sivaji to give some land free to the owner of the sugarcane-garden and not to punish him in any way. Sivaji obeyed the commands of Ramdas. Saint Ramdas we see was not only a man of equal vision (Samadrishti) but a man who treated everybody alike (Samavarti) and considered that everything was of God. This is the most exalted state that every abhyasi in PAM can conceive and achieve through Masters' blessings. For sincere and conscientious seekers God/Master is always Samavarti and Sama-darshi.

Pranam.

References

1. Silence Speaks pg 200-201
2. Silence Speaks pg 180-181
3. Silence Speaks pg 183-184
4. Silence Speaks pg 187-188
5. Silence Speaks pg 190-191
6. Silence Speaks pg 193-197
7. Silence Speaks pg 200