

DIVINISATION OF MAN

- Pujya K.C. Narayana

The concept of divinisation of man or transformation of man who goes beyond human levels is easy to understand. The jiva or the atman has to grow into the stature of brahman. That is the mind which has been thinking (mann) and moving (atah) has to grow to the stature of thinking (mann) and growing (bruh). If only we define divinity the understanding of the issue becomes clear. A proper understanding of the concept of Divinity can be had only when we understand that it is essentially a concern for others. Only when we see concern for others in a person, we say there is divinity in him. No idea of Divinity is possible without this basic content of concern for others. Remove the concern for the others and then see what remains of any concept of God. We won't find anything worthwhile. Perhaps we will find devil. If we remove this characteristic of concern for others, this characteristic from any persons or object which is called God, then see what is Godly in him or that. Then there is no God. Say for example we consider the God called 'Vishnu'. He is the personality who is supposed to be sustaining this universe. Similarly 'Brahma' is supposed to be the creator, and 'Shiva',

destroys to see the balance is maintained. That is his role to ensure 'Samatva'. 'Sama Varti' is another name for him. They are called Gods because they are doing the working to create, maintain or destroy matter (including men) to ensure balance or equilibrium. Remove these works and see what they are - they will be odd forms (with four hands and four heads etc.,) i.e. they are monsters of sorts. A Vishnu with four hands and thousand heads, without this function of sustaining the Universe is a monster. He is not God. What is Divinity. Divinity is nothing but the function of 'Para hita'. So, concern for 'Parahita' and 'para sukha' are the basic qualities of Devas or Gods.

Similarly 'Paramatmas' are those who are always concerned about 'Para hita' - good for others, and 'Para sukha' - happiness of others. When the atma grows to this level that is called 'Paramatma' that is the Ultimate stage to which the jiva or the atman can grow. That is the Ultimate meaning of life. This concept is nothing new. This is a great land. This great land has given us this formula to become divine. "'Swartha' has to be reduced. 'Para-artha' has to be increased" and that is the meaning of real life.

The real reason why in this country we recognise Sun, Moon, Cow, rivers etc., as divine is that they are directly

contributing to human welfare or without their existence is not possible (in the case of Sun and Moon) or very difficult. The usefulness of Nature and our mutual dependence is sought always to be recognised and duly appreciated. They are called as Gods or Goddesses for nothing nor is it primitive religion as many confuse themselves. The parahita and para-sukha they contribute should not be forgotten.

When we use the word 'Bless', another word which goes along with the concept of Divinity, we are essentially talking of this characteristic (namely parahita) of the Divinity. Cursing others cannot be the characteristic of God.

That can only be an 'Asuric pravriti', we never recognise such nature even as human. The concept of humanity recognised that it has both the deva and asura pravrttis. The Divine characteristics and the Devilish - 'Asuric'. This is what Srimat Bhagavadgita talks about in chapter 16. It tells us that we have got both these natures. Man has got both these characteristics. Improve the 'Daiveeka pravriti' and reduce the 'Aasurika Pravriti'. That is all Sadhana about. 'Asurik Pravriti' is again connected with our desire for self possessiveness. If we consider the basic character of any of the great asuras

and examine what exactly they were asking for? They are not bad people actually. From modern day concept I don't think they are bad. For example let us examine the case of Ravana, he was one of the greatest of the saints, he was able to get the blessings of Lord Shiva. His penance was such, his devotion to God was such we can not find fault with him in that respect. All that he wanted was he wanted certain things to be for himself, namely he wanted control over the Universe and he made all the planets to come to him and receive orders from him. Everything should serve him, and when somebody said that he is more eligible to have a beautiful woman, he wanted to prove that he is superior to him and wanted to prove the useless 'Maanava' that Sri Rama was. According to the rules of that day who ever is powerful is entitled for a claim on any land and women. All his actions are to be judged from this angle. That is all what it is. What is the great sin he has committed? The sin of possessiveness, that is the 'Asuric pravriti'. A person who is capable of such an amount of 'Tapas' to make even 'Maheswara' to yield to him, should have lived at a higher level. But he instead of living at the higher level he was capable of setting a bad example. His action made people in his kingdom become worse. This Ravana made the 'Asura' clan not the 'Asuras' made Ravana an asura. He was such a great person everybody thought they should follow him, and if Ravana could take one

Sita from Ayodhya why not we take somebody, was their conclusion and we do not see anything wrong in their conclusion.

This possessiveness or, trying to have everything to oneself, in the case of Ravana went to the extreme extent of claiming even 'Shiva' to himself, "why are you sitting with Parvathi, you better be with me". He said "Atma Linga, I'll take, let it come along with me." He was not prepared to spare God also. He wanted God also to be possessed. The same thing that Banasura did. Banasura said "You better come and serve me as a watchman. These are all very peculiar 'Asuric' characteristics. We want even God to do what we say. We want to possess God. We want to possess Masters. We do not want another person to say that our Master can also be the Master of others. The modern man also thus has this particular asuric character in every field including what he considers spiritual area. When he goes to Tirupati or Sabarimali to Ayyappa, that is what he does, he wants Him to be his servant. Why should Sri Venkateswara be worshipped? So that He will see to it that we are safe. It is a very peculiar way of looking at things, but that is what accepted by everybody and that is called 'Bhakti'. Misfortune is that 'Asuric' pravriti of men is now being classified as 'Bhakti'. He is there to do our job only. The modern man is no better than another 'Banasura'.

Whatever he does not want, he is too happy to give it to God. Hair is something which we don't mind losing since it will grow again. This we are eager to offer to God in exchange of some monetary benefit in business or elevation in job etc. We are willing to give, whatever we don't immediately need to God, and in turn he has to be our servant serving us and satisfying our wishes. This is very peculiar logic of the modern man. It has no religious distinctions and applied to all religions in some openly and in some in veiled manner.

Divinisation of man is not possible through the rituals of bhakti or devotion but only by a persistent effort to cleanse oneself of the gross dross that he has acquired through ages of asuric ambitions. This is possible by following the cleaning practices given to us by the Great Master and meditating regularly on the points A and B as given in His book "Efficacy of Rajayoga".

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Constant remembrance, in fact, is a natural development of meditational practice and it acquires efficiency when the abhyasi has become devoted to the object of

meditation or constant remembrance. It then ceases to be dry abhyas and becomes a luscious all-absorbing engagement. The fire of love and devotion alone burns down trivial trash, and wins the gold from the dross. The burning of love may, however, have three stages. The first is the suppressed smouldering giving out thick smoke. The second has occasional sparks in it; and the last one gives the bright burning flame, capable of reducing everything to ashes in a moment's time. The first two states are subject to their exposure to the combustible matter in the air. When the solidity which hampers combustion is removed by the effect of inner heating, the final action starts with full force. But then there is the electric fire as well, which bypasses the first two stages, and appears only in the final state, free from smoke and vapour. If you can light up such a fire within you, your progress shall be by leaps and bounds.

- Revered Babuji Maharaj