

Yatra

- Pujya Dr. K.C. Varadachari

God and man are parallel in Creation, God is the inner unchanging, continuous line and Man or the line of humanity is the parallel to it but with a kind of changes, actions and reactions, rings or chakras and also grassening of the entire original force and these grossenings have been moulded in some particular formula. Though this is so, the line of Divinity is a support for the evolution of humanity or the manifestation.

In this connection our Master Shri Ram Chandra Ji refers to the concept of the Avatar. In the Original Centre that forms the vast Akash, which is the Original Divinity; there will happen individuation or identity particles, if you may put it that way, and these identity particles are in fact, what we are. And these identity particles are of different grades, in fact there is a First Jerk or Motion from the Centre which forms a unique point near the Centre. It is said near the Centre because from this distance it appears to be very near. Actually, it is very far from it. This is a unique point and is said to be the point of Supreme Personality, and all the others are points

which have been rejected in a sense. Sometimes when the Creation requires to be guided or ordered much better than what it has been and also perhaps when the line of Divinity requires a further impetus from the beginning 'to the very end and if it does require an impetus, then a sudden emergence from the Centre happens. It may happen from the Centre itself or it may happen from the line of humanity also because, what has to be benefited is the line of humanity. And Shri Ram Chandra Ji mentions that Sri Krishna came from Mahamaya, whereas Sri Rama was the Divinity introduced in the line of humanity. That is why Sri Rama has got more human characteristics and obviously Sri Krishna had very few human characteristics. Now, this distinction between the two Avatars shows that the Centre though far beyond manifestation, periodically when necessary enters into this by a particular kind of individuality or personality or force. He also says that the view that the Avatars have no personal identity and that Absolute is projecting itself into this level is not correct. Sri Krishna as well as Sri Rama are personalities which have just come out of the Centre as persons or as necessary cosmic or supercosmic personalities. They have continued identity as individual and that is why we are able even today to seek a vision of Sri Krishna and get it. Why I mention Sri Krishna is, Sri Krishna is the present Master of humanity and He is said to be the chief architect of the several systems of

spirituality. He has been in one sense, experimenting with a large number of people and whenever necessary, he will instruct and when they fail Him, He withdraws and starts another system. Sri Krishna is helping us, but Master Shri Rama Chandra Ji of Fatehgarh is dominantly concerned with us.

But the Centre may project special personalities only one at a time to control and guide humanity and also to help humanity recover its awareness of Divinity that is parallel, that is inherent in it. God is with us, with each one of us, as a straight parallel, of which we are a curved parallel or a modified parallel, and that is a grossening of the line of humanity. But the line of Divinity remains, untainted.

To recover this, a Divine personality comes to connect these two, in a sense parallel by means of Pranahuti.

That is, we have to realise that in every action that we do and in every kind of manifestation, there is a parallel behind, which can be connected and since, we have lost awareness Master has to introduce the Divine Original condition into the humanity so that the human becomes aware of the fact that it is Divine in itself.

Our individual being itself is taken up to the higher levels, He helps us go beyond the individual nature and develop an identity with the Divine. Then you find that you are becoming acquainted with the Divine, and the Divine becomes more and more dominant and untwines the knots in the human being. A free flow of the original energy in the human being is restored and it also restores your being continuously Divine. Perhaps it is this that you find in meditation, the Omnipresence of the Divinity. As the Omnipresence comes within each one of us complete development of the human personality in a human mind develops. That is the kind of transformation brought about by the Divine line. It begins to develop Yatra and the individual soul that is in gross condition goes to the level of the subtle. Yatra is passage from the lowest point to the Divine.

Master points out that there is an actual individuation of the Divine in the human mind and whatever you do, you find the parallelism between the mind and submind.

Some European or Jewish European authorities said that mind and matter are parallel, but they do not explain anything but a philosophical proverbial distinction between mind and matter. Mind is immaterial. Matter is

material. How can immaterial transact with material and material transact with immaterial?

Shri Ram Chandraji says it is not a conflict between mind and matter. Mind and matter are of the same order. The real parallelism is between the Divine or the line of Divinity, and the line of Humanity. They are parallel and therefore what is necessary is a third force for Realisation. But there is one thing in the human, Once an individual is Aware of the Divinity it goes away from its own body and towards Divinity.

This the Upanishads compare with two birds in the same tree - one in a higher branch and the other in the lower branch. The bird in the lower branch eats fruits and now and then looks at the higher one, and then gives up eating. Thus, precisely, when you become aware of the Divine in you, you will absorb in it. A natural kind of renunciation enters. Now the man finds that the Divine is awakening him.

Thus, there is parallelism between Divine and human. There is Avatar, Supreme Personality to directly connect or awaken the line of Divinity in each of us.

Once the Divine within you and the line of Divinity is realised the Yatra commences.

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"Mere consciousness of God cures many of the evils of the mind and removes difficulties from our path. We have thus to become conscious of God for the most part of the day during all our worldly activities. We must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities."

- Revered Babuji Maharaj