

DYNAMIC PRINCIPLE IN SADHANA

- Sri A. Jayaprakash

We all know that there is all around decline in real spirituality. Whatever that are termed as spirituality and practised generally do not bear any relevance to the Reality. Also this spirituality has become the exclusive domain of Ascetics or the monopoly of a particular caste, leading one to the illogical conclusion that all human beings cannot aspire to reach God even if they have this aspiration in them unless they do not belong to the above two categories. In addition to it, the process of spiritual Sadhana prevailing indeed demanded considerable amount of time and gigantic efforts from the Sadhaka. These factors and many other socio-political circumstances consistently pushed us to the total dominance of Materialism and the spirituality has been relegated to the background leaving it to some people for doing intellectual exercise.

The advent of our Great Masters, Lalaji Maharaj and Babuji Maharaj has been therefore a great and a revolutionary event in the history of Spiritual Sadhana.

With their enormous concern and love for the humanity, which is drifting towards the dark tunnels of Materialism, they brought to us the flow of Divinity itself through the process of Pranahuti to lift us by extending a powerful hand in our Sadhana. No restrictions whatsoever for the eligibility except the willingness to do the Sadhana was put by them for the spiritual practice. The sadhana devised also is simple and could be accommodated without difficulty for any ordinary human being.

There is every possibility that we tend to overlook the dynamic principle underlying in the Sadhana on account of these very reasons that we get powerful support and also the process is simple. This leads us to adopt them as a ritualistic exercise. The performance of the rituals lack dynamism as the act is not powered by the involvement of the heart or in other words the feeling for the meaning behind the action. They are therefore automatic mechanical action and not dynamic or natural action. Dynamism refers to the manifestation of natural power existing in everyone. This is the condition we generally refer in our life situations as lacking genuineness or sincerity. We are also aware that sincerity has no alternative so that it could be replaced to obtain the naturalness. When genuineness or sincerity becomes absent in the actions pertaining to the cardinal principle behind existence itself (the remembrance of Divinity) the

logical extension of it is the lack of dynamism or feeling in all other actions or aspects of life. The result is a life without dynamism or naturalness or a life robbed of its dynamic principle.

From this point of view we must look at the Sadhana and the dynamic principle underlying in it. We have to accept this fact that anything that we do if it lacks sincerity or feeling to support or empower it from behind, it is unnatural and anything unnatural is imperfect. Imperfection is constituted with defective elements and if we are aspiring to attain a condition of perfection, we must have the genuine feeling in us to get rid of the defects or the imperfections. The perfection is the natural way of conducting ourselves towards everyone and everything created by God and indeed towards God. It is certain in this context that the importance of Sadhana cannot be overemphasized.

In Sri Ramchandra's Rajayoga, the Yoga, or the integration of Abhyasi's heart to the Supreme Consciousness of the Master is already established in the outset, i.e. in the introductory sittings itself. This means that the possibility for the Abhyasi to reach that Supreme Consciousness is opened up. In other words, paving the way to reach the goal of human life. Opening up the

possibility or paving the way denotes the influx of Divinity to the heart so that the Divinity existing in dormant condition in the heart is made to wake-up. Here is the basis of the dynamic principle involved in the Sadhana. An Abhyasi is not exercising his wish and labouring to make him deserving to obtain this connection with the Supreme Consciousness. There are no pre-introductory preparations being practised. Therefore, it is clear that Sadhana is beginning and being carried on only on the strength and support of the Divine influx into the heart. When this connection is granted to us with the Grace of Master it naturally become incumbent on us to move on the path with Him. When we are sensitive to the fact that this dynamic principle is working in our heart and that alone is enabling us to do the Sadhana, we cannot afford to neglect or perform the Sadhana as a ritual.

The spiritual Sadhana is tend to become ritualistic when a channeiized Divine support is absent and the work is carried out by the Abhyasi entirely on his own will. But in Sri Ramchandra's Rajayoga, the Sadhana is a natural process of purification of the mind intended to bring into being the essential conditions inherent in the spiritual journey to the Infinite. The input to develop these conditions are already planted in the heart through Pranahuti, and when we co-operate with the Master by

doing Sadhana this dynamic principle works to actuarise it.

An Abhyasi is expected to be sensitive to this principle. In the initial stages, it is necessary to have the perseverance to attain some degree of cleanliness at heart so that one could feel effectively the Divine influx. Once the feelings like peace, calmness, lightness, etc. are experienced, the Abhyasi must maintain this consciousness and own-up the conditions associated with that level of consciousness by constant remembrance. His further Sadhana therefore is powered by the feeling he already experienced. That means the condition already obtained serve as the platform for further work. This is the dynamic principle behind the Sadhana. This naturally should create a feeling of gratitude towards the Master for the working of this process in an Abhyasi. The expression of this gratitude is the sensitivity to these feelings and conditions and responding by continuing the Sadhana so that he could realize further conditions lying ahead in the journey. Therefore, the dynamic process involves Divine influx from the Master, Sadhana, to be sensitive to the feelings, owning-up the conditions, which in turn enlarge the capacity to feel more of Divinity and pursue with the Sadhana, so on and on. This leaves no room for any casualness, complacency or ritualistic performance of Sadhana for anyone who is interested in

the spiritual realisation.

Sensitivity is a very important live-wire between Divinity felt at heart and the mind. The dynamism in the spirituality get expressed through sensitivity. Therefore, it is a fundamental responsibility of an Abhyasi to maintain it by-purging out all the impediments in its free expression by assiduously practising cleaning process and meditation on Points A & B. In short, all these depend on the orientation an individual has either towards spirituality, Master or towards overcoming the imperfections in oneself to persevere in initial Sadhana and then to carry on with this dynamic process till the goal is achieved. From this point of view, a real seeker of Reality would feel overwhelming gratitude towards our Great Master for giving us such a wonderful Sadhana system and for all the experiences granted by Him.

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It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sunshine of His Grace. That is the relationship between the Master and the devotee, which is to be maintained all through because

that was the only relationship that had finally brought us up to that highest level of superconsciousness. It is only here that the true character of our being is revealed. But if the idea of freedom lingers still, or he has a feeling of it in any way, he is not free from the shackles. When the Consciousness of freedom is also gone, one finds himself lost in the maze of wonder. The idea of Reality even is not there. He feels that he is not keeping pace with Infiniteness. The condition can better be described either as having been dissolved in toto, or that Infinity has been poured into us in toto. When everything is dissolved, one finds himself nowhere. Absorbency in Brahman commences, but we push on still to attain the last stage destined for a human being.

- Pujya Babuji Maharaj