

“If we are in the hands of a real master all the things necessary for ‘man to be called man’ gradually come out of themselves”

Dr. S.V.Raghavan

It is but appropriate that we are taking up the above topic for our deliberations in the seminar on this auspicious occasion especially in the backdrop of the initiation of the new calendar formulated for the Revered Lalaji Era commencing the 14th January 2011, with the month of Samavarthi. In many ways the topic can be considered as an aphorism for which the entire system underlying the Natural Path would justifiably form a commentary! The statement enshrines the very principle of Rajayoga in which the power of pure superfine thought of a thoroughly divinized Master is used for the spiritual transformation and upliftment of another fellow human being in the spirit of service, sacrifice and fraternal duty.

The statement under consideration is taken from the message of the Master, ‘Method of Training’¹. This year’s diary opens with the thought of Master, namely, “The main purpose of training is that a man should begin to imbibe within him as much of godly attributes as possible.”² Going further into the article of the same reference, we find the Master declaring that if the said objective is not achieved the system of training is defective and consequently of no avail. “Proper making of a man must be the natural result of the right type of training. Proper making comprises the right moulding of the mind with due moderation in the exercise of all our senses and faculties.”²

The statement, “if we are in the hands of a real Master, all the things necessary for man to be called man gradually come out of themselves”, clearly speaks about the possible evolutionary and thereby noble transformation of man from his present deteriorated state to a state wherein he has realized his real nature and lives according to his full divine potential. That is when we can call ‘man’ truly ‘man’ or in other words as the Real Man, the ‘man’ behind ‘man’.

The present state of man in general however is far from the state of Real Man, his life being mostly governed by the basic drives and urges in common with those of the animals namely hunger, thirst, mating and sleep, the higher faculties in him such as thinking, discriminative intelligence and refined sensibilities being ignored or even put down deliberately. He has become

quite materialistic in outlook and his behaviour is vitiated by self-centredness, competition, aggression, greed, jealousy, pride, prejudice and intolerance. Passion and violence have poisoned the atmosphere. His mind remains always disturbed and restless as he is full of unfulfilled desires and his senses are unruly. Continuously faced with problems on various fronts health, economic and relational, he has no peace of mind not to talk of happiness. This lack of individual peace and harmony has had its own impact on world peace, order and harmony and polluted the cosmos. As our Master says it is only through turning towards and accepting a spiritual way of living governed by the Ten Commandments laid down by Him in the Natural Path that man can attain to peace and harmony inner and outer. This also paves the way for his growing into the status of the Real Man. Our own experience on the path validates the above premise.

The topical statement signifies transformation as can be readily seen and according to it one can actualize such a transformation by placing himself entirely in the hands of a real Master. Considering first the question of transformation or change, we have to look at the means or instrument through which it can be brought about. All of us practicing the Natural Path are well aware that spiritual transformation is brought about speedily and effectively through the transmission of the highest superfine consciousness of the nature of Original Thought or Stir into the heart of the aspirant through appropriate suggestions backed up by the will of the person (trainer) qualified and competent for such a task. In fact it is the unique feature of the Natural Path. All of us have good clarity as to the nature and efficacy of Pranahuti conceptually through the vast literature available on it and much more vividly by means of our imperiences during its repeated influx into our hearts in the course of sadhana.

Turning now our attention to the term 'real Master', we find in the various writings of the Master the description of the real Master in his perfected state given from various perspectives. Master says ³ that such a person permanently abides in a state characterized by perfect tranquility, moderation and complete harmony with nature. In this state of mind all senses and faculties are so to say in a sleeping (dormant) condition. Their working becomes automatic bearing no impression on the mind. Here even consciousness of the perfect peace enjoyed in an earlier stage, a fairly high one at that, fails. The condition is rather peculiar, being neither bliss nor otherwise. Words fail to express the real condition. Master states further that such is the condition we have to finally arrive at and for which he and he alone can be real Guru who is permanently abiding in the above condition and has the power and capacity to transmit by his

will force the spiritual states into the heart of the abhyasi and remove complexities there from. None below this level is fit to impart spiritual training to others. We are aware that our beloved Master is such a real Master who succeeded in making Himself zero so that divinity can express itself fully through Him for the carrying out of its purpose which is chiefly the divinization of man. It may be noted that that such personalities with no persona or mask appear quite rarely and that too only when Nature has a demand for the same.

Ideally speaking only a person established in the realm of God such as the Master would be able to utilize godly effulgence as yogic energy as envisaged in the process of Pranahuti. However the Master with a keen intent to ensure that the largest number of persons should achieve His own condition expeditiously and His message reaches the people in the shortest possible period of time decided to prepare spiritual trainers who are adequately equipped spiritually for the task. Another noble objective of His is that the public be so awakened that their work can be done and their character, conduct and behaviour can be remodeled and straightened out⁴. We cannot help but being deeply moved by the unbounded love and great concern He bears for humanity and the restless urgency He feels in His heart for the spiritual upliftment of fellow beings up to the highest approach.

It was considered by Him in this context that a person who has at least transcended the realm of physical existence as being fit to offer Pranahuti provided he is trained. The Great Master also enabled the trainers to have access up to His level in an indirect way and prepared them to work their way through to the actual condition of reality.⁵ For best results the trainer is exhorted to endeavour for securing laya avastha with the Master to the greatest extent possible and be oriented completely to the aspirant with genuine concern for his spiritual evolution working all the time in the spirit of karma yoga. The institution of trainers as in our system has no parallel in any other spiritual tradition ancient or modern. The tradition started by the Master is being successfully continued in the Dr. KCV Order in the ISRC for rendering invaluable spiritual assistance to all seekers.

We may now examine the aspect 'necessary changes gradually come out of themselves'. The implication is that the transformation process is not immediate and sudden, all that is necessary is already within man and the trainer's job is just to bring them into the open or in other words make the latent patent in a natural manner.

In this context we may review how man has come down to his present condition. Master has stated ⁶ that our existence in the present form is neither sudden nor accidental but the result of a slow process of evolution. His account in the beginning of the article Method of Training ¹ in this regard stated in brief is that every function of the material existence commenced when we brought in our share of the awakening (life) and in the beginning this was more in relation with Divinity from which life started. With the progress of life actions continued having their effect according to their nature leading to the loss of our balanced character. The misuse of action which is a strong thing being connected with life has produced wrong effects and each centre has lost its originality and has begun to imbibe different effects. With each birth we took the effects of grossness accumulated such that we have become actions themselves, that is, without any discriminative intelligence (viveka). We have formed the poles according to our actions and repeated actions made the centres (of the nerves) strong.

The outcome is that we remain embraced by the commands we receive from different centres for each faculty. Our life changed from spirituality to matter and we became worse as the process continued.

Aspirants on the Path are well aware that the Master has mainly identified twenty three circles (may be viewed as the principal coverings) split into the three regions, the Heart, the Mind (Godly) and the Central through which the seeking soul has to traverse for attaining the supreme object of life. He has also given another view point, namely, that of the knots, granthis or plexuses localized in the frontal side of the human body establishing certain correspondences between the two view points; the major knots are thirteen spanning the three principal regions mentioned above with innumerable minor ones strewn in between constituting what are termed as buffer zones by Him. In the practical work undertaken for spiritual transformation it is the knots that we are concerned with. We will not go into any details concerning the characteristics of various knots and the journey through them covering the three regions as they are available in the Path of Grace ⁷ and we have all had our own imperiences in that regard during the course of sadhana. However some observations relating to the present discussion on the subject are in order.

Master has stated that the process of manifestation started with the kshob or Stir- Primal Thought which stirred up a churning movement in the sphere of latent motion. The flow of this thought

energy in creative descent went through twists and turns, the twists forming the various knots beginning from the occipital prominence (13th) to the heart (1st). The knots could be regarded as brackets in which there is a whirling flow of the descending thought energy comparable to the flow of oil. At the start of the spiritual journey in almost all cases the flow inside the knots is constricted at both ends of the bracket keeping the sadhaka enwrapped as if it were in the knot preventing him from moving forward to the next knot. It is the work of the trainer in the system to smoothen and balance the flow in the concerned knots and loosen them through the process of Pranahuti so that a free flow of the energy back to the Base is possible facilitating thereby the seeker's progress up to the destination.

Though the abhyasi may succeed in performing the yatra on his own in the initial stages, he would be utterly helpless in his onward journey without the active assistance of a capable trainer who has travelled through the knots and imbibed the characteristics therein. This applies particularly in the higher regions where the downward current is quite powerful as it gets increasingly subtle pushing the abhyasi down with its force. The seeker has imperiences which are unique to each knot and this is made possible as he attains mergence or laya in the knot during the course of his yatra. ⁷

What are the changes we are talking about? Master states ⁸ that the changes are felt when the yatra is started and as to the nature of these changes He refers us to His work Towards Infinity (Path of Grace). He adds that there are only four conditions which are felt in each centre and these conditions become rarified as we proceed further in the region and continue till we reach the final stage of Being. The changes occur in the abhyasi's attitudes, beliefs and behaviour according to the conditions he has owned up. The changes are mainly in the nature, universality and subtlety of consciousness. We may say very briefly that we move on from the 'L' consciousness to the altruistic (D consciousness) and further go on to attain discriminative intelligence, trusteeship attitude, swaswarupa jnana or interdependency, devotion surrender and balance through the yatra in the pind. The macrocosm is a replica of the microcosm and the imperiences in it are subtler and finer replicas of those had in the pind. It is all expansion here as we are in the realms of the infinite. The consciousness undergoes further refinement moving through parahita without even awareness of the services rendered (D1) to viswahita with the aspirant moving in the viswaroopa of God (D2) ⁷. The further developments which occur as the journey continues through the realms of the Divine are not our immediate concern here. In this

context we should not forget the effect of the five layers of being, annamaya, pranamaya, manomaya, vijnanamaya and anandamaya with their binding and liberating factors on the proper unfolding of the knots. ^{7,9} The final transformation is possible only when the binds in the kosas are removed and the liberating factors come into play.

Our rev. guide brings a new perspective on this age old problem of human transformation. As space is a constraint I would limit myself to a couple of observations in the author's words as much as possible. He says that it is not proper to consider the higher and lower nature as opposed to each other and that there is hardly any possibility of bringing about harmony between the two. Most religions and philosophies have tried to repress the lower nature adopting precisely the manner of the lower nature. The process of Pranahuti on the other hand has the "natural ability to mould the lower nature properly in terms of its own nature which is the highest and thus confers on the human organism inclusive of the senses and the mind a peace and calm...Once the human organism is made responsive to this inner deep and fundamental Real Being by the introduction or ingression of the Ultimate then they become responsive slowly but surely to the Reality which has been experienced uniformly as the peace that passeth understanding. The Ultimate Being does not refute matter but makes it the vehicle of its own supreme functions which are of the highest nature."¹¹

The abhyasi has also a significant role to play in transformation. He must really seek it and be prepared for making necessary changes in his attitudes, beliefs and behavior. He must have goal clarity, faith and confidence in himself that it is possible; he must will it himself and rest not till the object is achieved. Most importantly he must surrender totally and unconditionally to the capable Master and cooperate with him fully.

Lastly we may look at Master's sayings regarding the making of man. He states that transmission given "without proper moulding is of no avail; rather it is detrimental and even dangerous. The making of man involves the purging the mind of all darkness, physical and mental grossness and the unbalancing condition of senses and indriyas. Thus it is not an easy job. It is a long and tedious process which requires continuous strenuous combined efforts on the part of both the teacher and taught."¹²

I would like to end this paper with the inspiring words of Rev. Dr. KCV "The Ten Commandments, the practice of meditation are but uniforms that the sadhaka has to wear. No

doubt they are to be pure and perfectly ironed. But that is only a preparation. The individual elevation in consciousness is but a step in the greater task of the divinization of man. If every abhyasi really believes in the Master, he has the onerous responsibility of shedding through his actions and behavior the Radiance of the Divine Personality deeply embedded in him. He should be conscious of the fact that he is walking temple in as much as Master is present in his heart.”¹³

Pranams.

References

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