

“Our duty is to grasp it firmly and stick to it at all cost. The renunciation develops automatically in our system.” (SDG page160 from Craving of the soul)

--By Bala Krovvidi

Pujya K. C. Narayana Garu, our brother who ignited the light of divinity in many of our hearts and reminded us of the purpose of our lives, referring to the second part of the quote, says it presents a trap that abhyasis should be wary of (in his lecture on the Master’s message on ‘Craving of the Soul’). Recalling his personal experience where he was waiting for renunciation to come automatically, but when it did not come, he had two options – blame the system or to reflect on what he needed to do.

Through the process of Pranahuti, our mental tendencies which are going to the lower portion of our heart, are enabled to move towards the upper portion. This diversion of the flow has the potential to change the beastly human (nara) into a human being (manava, manishi progressing to mahatma and kavi).

This diversion of flow is Master’s help (maha-prasada). Our duty is to use that impetus and develop and sustain a sense of disengagement from the agenda of the ego and its creation (its network). That is our part.

This diversion is nothing short of a living miracle made possible in Ramachandra’s modified Raja Yoga through the infusion of divine consciousness directly into our hearts, through the exercise of will of an adept in the system. Tradition prescribes many an austerity and penance, far beyond the capabilities and of an ordinary house holder, to achieve this transformation.

What is renunciation? How do we “grasp it firmly and stick to it”?

Idea of Vairagya in Ramchandra’s Raja Yoga is Anuraga towards the Divine juxtaposed to our worldly attachments which should pale in comparison. To Pujya KCN only attachment that is due is attachment to the Master, as it can never become undue under any circumstance, given our puny status.

“Due to the influx of the will of the divine as Pranahuti we become alive to the greater call and develop an attitude of renunciation which is the real Vairagya. This is not renunciation of the Ego's agenda due to failures or dejections but a conscious decision to efface the Ego and live for the Divine, by the Divine and in the Divine” Bodhayanti Parasparam Volume III - Page No.277.

This should be reinforced by the exercise of discriminative intelligence leading to the understanding of impermanence of world of perception/senses and the flux of nature contrasted against the eternal and unchanging (Divine Master), leads to disenchantment with the world and what it has to offer.

The admonishment of Sankara in Bhaja Govindam highlights the idea of impermanence of everything but the Master (Divine) and the consequences of not heeding the call of the Divine. If we fail to grasp the Master's help hand firmly due to lack of required discrimination or due to the influence of our samskaras, we might have to wait an unknown period of time for his helping hand to come our way again.

For us to acquire complete appreciation of idea of due attachment or renunciation, Rev KCN (in talk on 'Role of Abhyasi') refers us to the three views expressed in the works of the Master

1. Master's elucidation of what would be the state of Vairagya in 'Towards Infinity' and the Pujya Sir's commentary on the nature of conditions in Knot No.1 and Knot No.1b gives us a better understanding of meaning of due attachment or renunciation.

Pujya KC Narayana Garu says that the state of mind at the first knot at the time of laya is of a quite mind and balance unperturbed by adversity or joy. "This state of balancedness is developed to an extent that he has just and due attachment to everything as an expression of that consciousness that is the base of all".

The awareness of the presence of divinity everywhere "pervading everything like broad daylight" and "thoroughly inadequate nature of oneself" is necessary to get rid of one's bloated ego or sense of self. We are urged to attend to the yatra in this knot repeatedly which will result in a clear realization that there is nothing in this world that we can call our own and everything belongs to Him and Him alone. (As the Isah Upanishad proclaims, *īśā vāsyamidam sarvaṁ*). This leads to due attachment or renunciation.

2. Being a trustee in 'Ten Commandments'

If we are all brothers and sisters coming from the same source, why then is it justified for us to provide for our family from our earning and not cater

equally for our neighbours to meet there day today needs? Is this practicable in grihasta life? Master has introduced the idea of all that is given to us be treated as being His property, entrusted to us to keep safe, grow and prosper. This will generate a sense of due attachment or renunciation as we uphold our dharma of grihasta life.

3. Master is everything in 'Reality at Dawn'

Master describing vividly the practice of thinking everything that we are doing is being done by the Master Himself says, "when you get up in the morning think that the Master Himself has woken up, when you break your fast think that the Master Himself is breaking His fast, when you go to the office think that the Master Himself is going to the office, when you come back from the office, think that the Master Himself has returned."

Dedicating all our thoughts and actions to Him in this manner will remove the feeling of doership and we realise that the divine force in us is the only governing principle that animates every living thing and there is no agency for our ego in actions that are happening. With the dwindled ego, there is no place for undue attachment in our heart.

Constant remembrance of the state of consciousness to own up the condition, is another effective way to hold on to it at all cost. Being mindful of our thoughts, feelings and inner conditions (swadhyaya) is extremely important and will aid in recognizing the state of mind when it arises in our heart. Diary writing as an aid to increase this sensitivity has been advised by many an adept in our system. You get the taste of the divine and you develop a taste for it through mañana or constant remembrance.

What might the cost be for such a firm grasp?

The cost for such a firm grasp is attenuation of the agency of the ego and the price is liberation from the network it has created for itself, making it an easy choice, I keep telling my "Mudah Mati".

I want to end with a prayer...

"Divinity we may not have, possess, but intimations of the Divine we have. Deep in the core of our heart, we feel Him. Tell others, this is what you have; tell them that they can have. The ideal is not mine only, you can also go, you can also

touch, you can also be with it and He says so our efforts never go in vain. If drops continuously fall, river is the result.” (Rev. KCN – Talk on Basant 2002). May all the raindrops join and form streams and rivers and may Sri Ramachandra Consciousness become a torrent that floods the hearts of all humankind.

With the most humble pranams to all the masters of Ramachandra’s Raja Yoga, Varadachari Order.

Affectionately,

(Balu)