

Reality dawns upon him alone who goes back along with Nature, making himself subtler and subtler

Sri. M.Radha Krishna Murthy

This sentence is taken from the message delivered by our beloved Master Pujya Sri Ramachandraji Maharaj of Shahjahanpur, U.P, India at Raichur on 16-01-1970 on the occasion of Ashram building opening¹. Master used to deliver messages, with stress on methods of sadhana briefly on important occasions of Bhandaras and other festivities.

Though it appears simple, the topic in the message is highly loaded with significant means for a sadhaka to adopt in course of sadhana. The end to be achieved (viz; dawn of Reality), the means to be adopted (going back along with Nature) and the

method therefore (to become subtler and subtler, by implication, as of now we are gross with urgent need for load-shedding) are the ingredients of this message to us. Hence an in-depth discussion of the above aspects are presented in this paper.

First, if we go into the need for adopting the means of going back along with Nature, we need to know what Nature signifies. The discussion should center round the Commandment No. 4 given to us by Pujya Babuji for strict implementation. Pujya Babuji Maharaj commences the commentary on Commandment No. 4 with the sentence – “The topic implied in the commandment is a bit difficult to explain”(R-2), topic being “Be plain and simple to be identical with Nature”, the expectation is the state of simplicity to be achieved as it is the very essence of Nature. The essence of Pujya Babuji’s teaching in this commandment is to develop identity with nature. Nature is simple and plain. Simplicity is its very

essence. It is the reflection of that which existed in the Absolute in a latent state. Activity starts from the point, by disturbance caused by the effect of stir (kshobh), which is verily the very origin. The sphere of Maya follows from now and all created beings, bringing a reflection of real power with them, get engulfed in it forgetting their very origin. Though the dormant elements in man at the time of creation are bereft of manifestations, soon commence developing them displaying actions contrary to Divine trend but build its own creation forming a web of thoughts, aided and abetted by external atmosphere and environment bringing the position from bad to worse. The simplicity got enshrouded in it, as if in a cocoon leaving no chance of having a glimpse at it, almost making him forget its very existence. In his daily activities, man assumes gradually a form which reflects grossness at the very surface. The grossness on further growth results in evils like anger, lust, passion, envy etc. Since man's thought force, though comprised of all particles that were present at the time

of main stir took an inverted tendency in their working taking a different course and the faculties possessed by him began to be utilized in a reverse way. All actions undertaken by him were in contrast with those of Nature, hence Pujya Babuji observes that for dawn of Reality, one has to go back along with Nature, which is plain and simple. Thus paramount importance is attached to development of identity with Nature.

In Commandment No. 5, Pujya Babuji instructs us to be truthful, meaning thereby, that we should always reflect ourselves in our true colour, (as we are all particles of Divine embedded in the core of our hearts) which is not easy. He outlines, what truthfulness means. He says it is a state, but quickly states that it is not appropriate as it is a point at which all the powers are drawn in and dissolved at the time of pralaya when nothing but Absolute Reality remains in existence. Even Reality, as used by Him, He discounts to identify with the Ultimate as all feeling and perception end there. Then He chooses the word

'Power' and even this word is not favoured by Him, when He states: "If we call it as power, even then a material cloak is set round it. It is almost inexplicable. If we use the word Negation for it, even then a faint reflection of something remains in view. Now Existence is the only word left for conveying the sense. But if we fix our thought on it, even then the faint idea of something persists and thus the same consciousness of materiality is revived to some extent. If we banish both these views from our thought, even then some thing remains at the root. Nothing can thus, express it except the words 'It is as It is'. It can be imitated upon only by keeping one's self off from every concept. It depends upon practice so that one may bring himself up to it by means of proper action and right behaviour. The state of settledness is helpful in it but that too must end before one reaches the destination. Then alone can consciousness of reality be had, and when consciousness also ends we may then consider ourselves to have arrived at its primary stage"¹.

Dear Brothers and sisters, we have seen how the great Master Himself has strained a lot to explain what Reality is and finally says that we have arrived at its primary stage. We can very well, imagine what the final stage would be. Now we could identify only two ingredients in the topic of the seminar, while the last and the third actually involves a serious effort on our part to achieve the end result by the process of shedding our grossness and becoming subtler and subtler. The great Master, in his abundant compassion and concern to all of us suggests the means in Commandment No. 4 itself. He exhorts us to re-own the latent power which is the very Quintessence of Nature by breaking up the network interwoven by us taking up for the ideal the simplicity of nature, merging all senses, and getting rid of the previous impressions to attain the goal. This exercise, amounts to developing one's diversion to Him in the true sense or otherwise orientation towards Him. The only method suggested by Pujya Babuji is reduction of activities, shaking off all superfluities that have

entered into one's being for the purposes of shattering the individual network and thus assuming the purest state. It is possible, as Pujya Babuji suggests only by our association with one who has shattered his own network and has had enough swimming in the infinite.

Now, we come to discuss the all important aspect of the paper, namely the method for adoption to become subtler and subtler. Pujya Babuji, on several occasions while delivering messages is never tired to say that God is simple and means to achieve Him also should be simple. The instance of the futility in using a huge crane to lift a sewing needle slipping to the ground from our fingers makes anyone laugh at the very idea of such a silly attempt. Similarly, God being subtle and not within the scope of the grasp of our senses cannot be comprehended by absolutely gross means of rituals except making one grosser and dogmatic, if he makes serious efforts in that direction.

Hence in the most refined and advanced system of modified Raja yoga given for adoption is making effective use of Pranahuti, by introducing the Divine consciousness into the heart of the abhyasi for the first time in one stroke by an adept trained in the system. The dormant Divine impulse is kindled. Abhyas with seriousness of purpose regularly, making it a habit to be under the care of a trainer utilising his valuable suggestions in sadhana over a period of time, makes an abhyasi to become aware of the existence of a finer level of consciousness. This procedure is all preliminary for one to become more serious in sadhana.

Being aware of the reasons for grossness, the abhyasi diligently tries to get rid of the accumulations by his self effort in daily cleaning and exposure to the flow of Pranahuti from the trainer in individual sittings and satsanghs regularly. With more advancement, one should update himself with knowledge in literature in sadhana, putting what he learnt in practice. The abhyasi traverses the five circles of

Maya gradually starting from the grossest level of his existence. He reaches 'Ayaktagati' after these rings, bringing him to the next higher level of refinement where he sheds his ego in stages till he finally gets himself freed from ego. However, a thin layer of ego exists till the end to signify his difference as a human, different from Divinity. After crossing the rings of splendor, the abhyasi enters the realms of central region. This is the outline of his progress. To aid his journey to Infinity, the abhyasi is directed to follow the Ten Commandments. They aim at moulding an abhyasi to attain purity and achieve moderation in daily life with an eye on his attaining balanced way of living.

Next important work of Pujya Babuji relates to identification of three regions in a human being helpful for his evolution of consciousness towards refinement. This is "Efficacy of Rajayoga in light of Sahaj Marg". Human being, by himself is self centered, individuated, personalized entity, always limiting his activity to his existence in the mundane

world with a crude level of inferior consciousness. The means suggested by Pujya Babuji in various works is to provide the aspirant with means of upliftment to higher level of universality, imbibing the thinking of parahita and parasukha and well being of all creatures, besides Humans, and other species of living beings. The human frame is identified as heart region, mind region and central regions. In the heart region, (though it extends from toe to sikhara of human frame) where the heart is located are points 'A and 'B', which are most potent helping him on meditation, to get rid of grossness in thinking.

Pujya Babuji's most important work imparting practical hints to reach the ultimate is "Towards Infinity". It is not easily possible for an abhyasi to make with precision at what stage he is in practice.

The precious Book provides guidance on the path way to Reality. A brief discussion is most needed as the topic of today's seminar is about dawn

of Reality through the means of an abhyasi becoming subtler. The Quintessence of the work is precisely the practice involved in this rare human psychic exercise.

To start with Pujya Babuji discussed existence of 13 knots in human frame, which are points where the descending Divine current formed as knots due to natural inversions. They are five in the human chest region, five between fore-head and tip of the head, and rest three at the back of the head. The initial step of sadhana commences with Heart. Then in knot 1, the element 'Earth', being predominant, sharing other elements also in a lesser magnitude (water, fire, air, ether). It should be the serious endeavour of an Abhyasi to make full use of 'Pranahuti' in yatra in this knot several times to get out of the habitual characteristic features of sloth, stupor, laziness and other tamasic qualities. The earthly element does not allow the diversion of consciousness to the next higher level (denoted as 'U' in the heart region)

barring further progress. To make knot 1 refined, constant cleaning by self effort in daily practice, besides help of trainer through transmission of pranahuti is much needed. Journey in knot 1 (b) is equally important for knowing what 'viveka' and 'viragya' signify in their correct perspective. Diversion of Divine energy to knot 2 (ATMA CHAKRA) itself is a great achievement. Here dawns the feeling of one being 'I am Brahm', 'All is Brahm' and 'All from Brahm', a gradual shift in consciousness from self to universality and realizing "All in the universe is His' (ISAVASYSMIDAMSARVAM) and Quality of 'interdependence' on God. By now Devotion develops pushing abhyasi to 3rd knot where element 'Fire' dominates Yatra, after a satisfactory extent makes way for further progress to next knot – knot 4 'water' taking dominance. With the background and experience gained so far, the abhyasi realizes that there is no other go than to 'surrender' to the Lord. Yatra further leads one to knot No. 5 'Visuddha'- to attain Balanced way of existence. One may be

mistaken if yatra in various knots alone will bring to a state of Balancedness. It should be backed by diligent implementation of all commandments in daily life. The 'Visuddha' acts as a point of filtration and a test of evolution of consciousness from inferior super conscious to next higher stage. A thorough cleaning of all 5 knots in pind -desh besides points 'A and 'B in heart region only helps for getting into a higher level of consciousness as it is an indication of attaining subtlety. This requires finer refinement in Brahmand and Para-Brahmand region.

As an abhyasi progresses into higher regions of Brahmand crossing 6th and 7th knots he meets with another level of superconsciousness (D1). Similarly, D-2 level of superconsciousness comes after traversing 8th, 9th and 10th knots. At every higher stage these levels act as checks and balances in progress. While no yatra is prescribed in these higher realms only expansion of consciousness is imperienced. But crossing 64 points after D-2 level of superconsciousness which is a discovery of our

Master needs a thorough practice of commandments 1 to 8, meditation on points 'A and 'B' in pinda-desh and study of basic works of Master.

Assiduous practice as instructed holds the key for experiencing the dawn of Reality, for which grace of Master is inevitable.

Pranams.

References :-

1. Showers of Divine Grace (P-28)
2. Imperience Beckons (P- 33 to 38)
3. Ibid – 39&40.