

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

Sri Vidyadhar Joshi

Dear Brothers and Sisters,

With heart full of gratitude to Pujya Lalaji Maharaj, to whose credit is the revival of the method of Pranahuti, I share my little understanding on this seminar’s topic, “If we are in the hands of a real master, all the things necessary for a ‘man to be called man’ gradually come out of themselves.” The message is taken from the talk of the Master, titled “Method of Training” published in Showers of Divine Grace. The message impresses upon one, the problem of our life first and then the method of training which we understand happens through the process of Pranahuti. It categorically impresses on the indispensableness of this unique method of training with which we are all blessed with. In the message on Rajyoga, Pujya Babuji Maharaj says, “This age old system of Yogic Transmission has ever been the very basis of Raja Yoga but during the later period it had almost been lost to the Hindus who were the real originators of it. It is now due to the marvelous efforts of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, that this long forgotten system has been revived and brought to light. Under this process the master, by the application of his internal powers, awakens and accelerates the dormant forces in the abhyasi to action, and diverts the flow of the Divine Current towards his heart.”¹

Pujya Babuji Maharaj in the message “Clue to Reality”, says, “There are researches in the field also and my Master Samarth Guru Mahatma Shri Ramchandraji Maharaj of Fatehgarh (U.P.) India has remodeled the ‘Yoga’ in a way that somehow you may come into contact with the Divine speedily.”²

The word ‘somehow’ is intriguing. While explaining the process of Pranahuti, we give the example of it working as catalyst. We know by knowledge of school level chemistry that if a substance ‘A’ is ordinarily capable of reacting with a substance ‘B’, it sometimes is not capable of starting the reaction or takes an inordinately long time. Under certain conditions, however a catalyst ‘C’ can be introduced, that accelerates the reaction thus saving lot of time. Drawing an analogy from this, if we consider our self to be ‘A’ and Divine to be ‘B’, then the process of

Pranahuti, which acts like catalyst speeds our progress towards the Divine, which is not really separate from us, with the result that we start losing our perceived sense of self. Hitherto, we have been identifying so strongly with our isolated sense of being, that we deem any “Yoga” or “Union” itself as a theory. This is because of the loss of memory of our homeland. Pranahuti, though simplistically understood as a catalyst, is more than that. It is itself that, which we yearn for. In Bodhyanti Parasparam, Vol 1, Pujya Sri KC Narayana Garu has expressed, “On behalf of all of us He (Revered Lalaji Maharaj) prayed and then he obtained that permission of the Divine. He could enable, make the Divine yawn towards the circumference as Revered Babuji puts it. The centre is now yawning towards the circumference. That exactly is the basis of our Pranahuti. From where are we getting this Prana, Pranasya Prana as Dr. K.C.Varadachari puts it? Yes, it is the Pranasya Prana alone that we are having in Pranahuti. This ultimate Prana only is what we are experiencing. It is that centre only that is yawning towards us.”³

The outcome is that we gradually get trained to identify ourselves more and more with the Divine Master and live accordingly. A real master is capable of bringing such a transformation, wherein the ‘self’ keeps diminishing. We have access to Sri Ramchandra Consciousness and the method of training graciously bestowed on us, allows us to have repeated taste of this Consciousness felt as unalloyed Love, through a fellow brother, quite generously, as many times as we need, so that we may dissolve our petty sense of self and gradually learn to live in His Consciousness which is our homeland.

When we yield utterly to the method of Pujya Sri Ramchandraji Maharaj and also to His method of training which is had through a fellow brother capable of offering Pranahuti, then we can say that we have placed ourselves in the hands of a real master.

Thus there is a caveat that needs to be understood, lest a naïve understanding of the message of this seminar, will erroneously lead one to believe that having a master is all and enough. It will not. Yielding is a pre-requisite. In the same message, He says, “The abhyasi meditates on the heart as I have already said, but there must be yielding attitude towards the master”.⁴ I understand this, that when we take help from our trainer, we must be clear as to what we are seeking. We are choosing a higher life and live in His Consciousness. We are also aware that our weaknesses or defects and the baggage of our samskaras, do not allow ourselves to naturally live as per the commandments of the Master. We must be prepared to take help and repose full trust

in the trainer for the task of living in higher plane of consciousness and growing beyond. This is preliminary yielding. Needless to say, willingness to transform for the higher life is a must. Without this aspiration, even the trainer cannot do much. An aspiration to become a better man is enough to start with in Natural Path. Then the help of Pranahuti is fantastic. Our aspiration to move out of the animal consciousness for a higher life is aptly aided by the will of the trainer. Pujya Babuji Maharaj in the message, Efficacy of Rajyoga, states, “But something is essential for the abhyasi also. In the first place he must have full trust in the Master and must fully co-operate with him in every respect. If it is so he will positively go on developing day by day, and begin to feel himself changed and transformed. The state of waking consciousness of the lower type will get transformed, and his journey through higher and higher types of consciousness will be commenced.”⁵

We may be God minded, but that does not mean we yield naturally to God. It is the master that makes us realize through his transmission that there is indeed a Superior Life Force to which we are always subservient. In the Silence, peace and calmness, that’s felt directly as a result of Pranahuti, we find it much easier to yield to that Supreme Life Force. When we yield to this imperience, we find ourselves awakening to the Divine within. He says in the beginning of the message, “Life is the awakening of the State of Being”. Pranahuti thus wakes us up from our deep slumber but it is up to us to remain awake and alert to His call within. It is here that a real master keeps helping us all the way.

Master states, in the same message, “In Sahaj Marg alone the method of training weaves all the requisites of spiritual fabric of the abhyasi, so the trainers have got a very heavy work to do”. We have had occasion to hear the hindi talk of the Master, “Seena ba Seena”, where he mentions that the task of cleaning the grossness is the most tedious work of the trainer. Thus the message of the seminar also has a connotation for the trainers to live at the level where they are able to clean the aspirants and foment. Master says this “doing” is the aspect of the trainers and “becoming” is the part of the aspirant. The “becoming” aspect of the aspirant is his aspiration, yielding and cooperation to follow the method.

What is the thing that comes out really? I understand it in this context as morality as the Master explains. Master’s definition of Morality is of a high order as stated: “And what is morality in the True Sense? It is that all the faculties may come in harmony for proper use. How does this

happen? When a man begins to be away from the "Self", it begins to develop. So all the methods given in any religion are only for this end, and the methods and procedure of Natural Path are very easy for it. With the overemphasis on "Self" morality decays. But it is the part to be played by the preceptors alone that the self be turned to Divinity.”

As we can see, this definition is not merely an injunction to live according to some ethics of right vs wrong but living a life where our faculties of being are used to express the Divine and this happens only when our sense of self gradually keeps diminishing.

A real master never pampers our sense of petty self, but by the process of flow diversion of our thought to the upper portion of the heart, and to the atma chakra, continuously foments us for that life which we ought to be living as a man. In the commentary in commandment 1, Master states, “Under Sahaj Marg, our system of spiritual training, the teacher at the very outset weakens the downward tendency of the abhyasi by the effect of his own power, so that it may get automatically diverted towards the Divine. **This is the philosophy of training and also the foundation.**”⁶

Quite ironically, it is the loss of self that actually starts to give us a sense of being, a feeling of wholesomeness and fullness that we don't feel with our ego but feel when we identify ourselves with our Goal, the Divine Master. A man who yearns to live in the higher plane always strives to perfect this sense of being through prayer.

O Master!

Thou art the real Goal of human life,

We are yet but slaves of wishes,

Putting bar to our advancement

Thou art the only God and Power,

To bring us up to that stage.

I understood this much better when I read the commentary on Prayer by Pujya Dr. KC Vardachari. I quote an extract from the commentary. “All of us know that we depend on other things and we ourselves are nothing, and by ourselves are nothing. So why are we restless?

Because we are trying to be and in trying to be, we are not being ourselves. I am not playing with words. I want you to see the full meaning of what I am saying. The sense of being is very important because none of us has the sense of being but only of not-being. So we want this, we want that, and we want the other! And if we get that, we think we are yet less than others because we measure the quantum of property we have; the quantum of power that we have; where is the sense of being? That is why we are restless. We have no sense of being but we are asking for being. And we are moving in the wrong directions. We ask for wealth, we run after power, run after certain desires thinking that by getting those desires we be. Of course, I leave it to you to find out the instances for yourselves. And then everything is chaos, and we are not having any sense of being in this world or everything is insecure, in a state where everything is going away, slipping out of our grasp, what we hold we lose. Now all this shows that we have no sense of being. And that is why we must get the sense of being. And we are struggling for it. And this the Master CAN give, because the ultimate reality is, in a sense, the being of which all these are non-being.”⁷

Thus we can also say that feeling the prayer given by the Master, is one of the things that comes out gradually under right training.

Pranams

References:

1. Showers of Divine Grace – 2006 Edition, page 88
2. Showers of Divine Grace – 2006 Edition, page 151
3. Bodhyanti Parasparam, Volume I, 2003 Edition, page 24
4. Showers of Divine Grace – 2006 Edition, page 49
5. Showers of Divine Grace – 2006 Edition, page 99
6. Basic Writings of Sri Ramchandra 2008 Edition page 132
7. Complete works of Dr KCV Volume 1