

GOD IS CONSTANTLY WITH US AND READY
TO TAKE US UP AT THE SLIGHTEST SIGN
ON OUR PART OF ACCEPTING HIM

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The topic of the seminar occurs in Lecture 12 in the series of talks given by Rev. Dr. KCV on the work of the Master Sriramchandraji Maharaj, 'Sahaj Marg Philosophy'.

We have once again gathered on this august and auspicious occasion of Sri Krishna Janmashtami to bask in the Sunshine of the grace of the Eternally Present Supreme Personality, our beloved Master Sriramchandraji of Shahjahanpur. We are also gratefully aware that we will be drenched to the core of our being by the sacred confluence of the currents, Ganga- Jumni, on the occasion.

A perusal of the lecture referred to will show that the topic resonates very well with the thought of the day, 'Lord Krishna had originally introduced Bhakti in Raja Yoga in a way the yogis know, because He knew the time was at hand when life will be uncertain'. We will have occasion to address this point, 'Bhakti in a way as yogis know' as we progress in the discussion. The Master, while discussing the system in the article Practical Pursuit, (SS p 37) points out in the same vein when He says, 'Under the system, though the spiritual training is imparted through transmission, still the most important and indispensable thing remains for the abhyasi to develop in himself. It is love and devotion to supplement the abhyas. This feature was introduced into Raja Yoga by Lord Krishna in order to speed up the progress of abhyasis'. The Lord has declared in the 9th Chapter of the Gita that He is revealing therein

the sovereign knowledge, the sovereign secret which is of supreme sanctity, directly realizable, in accordance with the Law, easy to practice and imperishable. That is nothing but the way of devotion. The Lord exhorts Arjuna in the concluding verse of the Chapter and through Arjuna all of us, to fix the mind on Him, be devoted to Him alone, worship Him, revere Him and gives the supreme assurance to such a devotee who has thus disciplined the mind to dwell on Him as the Ultimate goal and resting place that he shall certainly attain to Him.

Our Master states while dealing with the topic of devotion in Way to Realization (Role of abhyasi) (WU p 58-9) that the abhyas becomes 'a luscious all absorbing engagement' when the abhyasi has developed an all consuming devotion to his object of meditation.

The lecture from which the topic has been extracted covers mainly the nature of surrender, true love and devotion, the imperience of devotion which an aspirant of the natural path has at the knots associated in the pind pradesh, miracles and their obstructive role in the smooth progression towards the supreme goal and gurumatha and manmatha disciples.

It is a philosophical and yogic principle to state that God is both immanent and transcendent. He is, rather He must be, constantly with us being in us and certainly it is a philosophical impossibility to get away from Him. But the opaque layers we have accumulated through our actions in innumerable lives performed driven by the threefold attachment to property, progeny and spouse and subject to the five fold distortions of kama, krodha, moha, lobha and

ahankara have so settled on the inner core of Divinity preventing even an inkling of His divine presence within. The situation is further complicated by a sense of separate 'self' responsible for the 'I' and 'mine' feelings which alienate us from all other forms of Divine expression and the very Divine Source from which all have come into being, by which all this is interpenetrated and maintained and into which all that is expressed will be involved. Ignorance of our real nature and goal clarity are responsible for the miseries, afflictions and suffering of embodied existence. Man has to recognize first that he is in serious trouble, really helpless to come out of it based upon his own resourcefulness and come to believe in God as a beneficent supreme power which could be depended upon to deliver him out of his miserable state. Master has stated in one of His messages that soul is longing to feel its characteristic which has gone out of sight

namely the balanced character which prevailed before creation and the loss of this balanced state is responsible for the intricacies created in our lives paving the way for undergoing misery and sorrow. It is the hidden dictum of Nature that all should lead a peaceful and happy existence. But the intricacies and complexities which are the spoilers of Nature's intentions have resulted through our own actions issuing from the unbalanced state albeit done seeking only lasting peace and happiness. Man has resorted to prayer from time immemorial for the resolution of his difficulties and protection from danger to life, possessions and those dear to him.

Such a prayer was directed to a power higher than him, which he believed to possess the capacity and wisdom necessary for the fulfillment of his expectations.

We need to dwell somewhat on our conception of God for the sake of developing the present discussion, as we need to be clear which is that God we are talking about as referred to in the topic and the discussion here is only an attempt at arriving at what it may be. As sadhakas on the Natural Path we find it perhaps easier to imperience Him directly in the core of our being than attempt to describe Him!

We know that God is beyond the grasp of the mind and intellect and is exceedingly difficult to conceive of. The Upanishads have declared He is (anirvachaniya), indescribable, mind and speech returning from there acknowledging their failure to comprehend and describe Him. In a sense He exhausts and exceeds all names and notions of man, the only rational creature in manifestation and who is His parallel as our Master reveals, possessing the power of

thought, is capable of fashioning. Master has also counseled us to get rid of all conceptions relating to God or Self, however much one may be enamoured of such conceptions or viewpoints, for final success in the project of Realization. He makes it abundantly clear in the message 'The subtlest method', 'Thought when purely Divine reaches the Source without fail. If corrupted with attribute and qualities, Realization also becomes corrupted and degraded.' (p 62 SDG)

We find him discussing the subject in Lecture 3 on Sahaj Marg Philosophy (CW V1 p 172-5) and I would like to place before you some relevant observations therefrom attempting to stick to the author's words as much as possible. After discussing various views such as those of saguna- the personal and nirguna- the impersonal the religious and philosophical

ones, Rev. KCV puts before us the most preferred one, namely, God as a Principle rather than the person. The devotee who is perforce in the sphere of duality, needs a personal God, some one in talking terms, knowing terms and loving terms, a person whom he can adore, worship and love.

If God were to be taken as a principle, can He be worshipped in that manner? Dr. KCV poses here the amusing question, 'do we worship the principle of gravitation'. God as first cause is also loved for it, being the First Cause. We worship persons in whom the laws are exhibited such as Satya in a Gandhi or dharma in Rama and so on. To exemplify a certain principle a man comes along and gets worshipped. So if God is the Supreme Person He exhibits the principles continuously incessantly and eternally. Both the person and

principle he exhibits are bound together. Taking up next the way we approach God, Rev. KCV says that religion is an aesthetic approach to Reality while philosophy is an intellectual approach. Now Dr.KCV makes an interesting departure when he says that God can be approached through the 'will' aspect of man which goes beyond both the above two approaches and that is why Master wanted in each one of us a will to go beyond the frontiers of philosophy and religion. Will in purer form breaks through these two barriers of intellect and aesthetic. The Master states, 'A perfect will made at the very first step and maintained all through shall never fail to achieve complete success.' (DR 37) Dr KCV states that a perfect will is needed, the will to go beyond the frontiers of philosophy and religion, reason and feeling. He further suggests that thought in its purer form is not an idea. It is just an aspiration a force or an urge, a concept which is basic for

our understanding the dynamics of the call of the devotee's heart. Rev. KCV refers to Master's concept of the Ultimate as 'energy' and says that concept goes beyond the intellectual and the aesthetic. That condition is what we are aiming at and it is the Ultimate Reality.

If God has to assist us and take us up as the topic says, the question arises as to how this is may brought about. We have to somehow call upon God whose assistance we seek and ensure that our call reaches Him. Does the sincere call of the seeker fall on deaf ears or there is a response? It is the experience of all sincere seekers that their earnest cry does surely elicit the gracious response of God. We will see the dynamics of this process through the eyes of the Master.

Enquirers after the Ultimate Reality have attempted to find out the 'Thing' behind everything or the First Cause and identified three basic entities whose fundamental nature and mutual relationships are to be understood viz.,

God, man and Nature. The Master tracing such an enquiry in His message Dynamic path of Rajayoga states, "When the thinking itself takes further evolution it leads us to what is behind everything. Our ancients when they peeped into it went direct to find the ultimate cause of the world, the relation between man and God, and static and dynamic values representing Nature. --- They even went beyond everything which has resulted in the discovery of some movements being the cause of all existence. When we go to this extent we find the Centre and its region giving knowledge of their existence. --- We see everything tending towards the Centre and the Centre itself

yawning towards the circumference. After our adventure we initiated the value of our existence and felt the cooperation of the highest power that is around us". (SDG p 55-6)

The Master gives an explanation of the mystery of God in a scientific way as He puts it, 'God is the Centre wherefrom the energy starts. Energy becomes frozen if its utility is not there. So in order to maintain His existence, He sent out the power which resulted in creation.' (SDG p 26)

Thus God is the Central energy which reaches or 'yawns' out to the circumference embracing all creation and incessantly attracts everything to itself. This is somewhat similar to the force of gravitation which holds the physical cosmos together and which is an attractive force all the time irrespective of distance and the mass of the object. The only problem with the analogy is this physical force is proportional to the mass

and falls off as the inverse square of the separating distance. However there can be no diminution or variation in the Godly force under any circumstance as He is samavarthi behaving equally with respect to all. The difference felt is at our end only because of the grossness accumulated over our spiritual centres which attenuates greatly the effect, the grace, power and piety of the higher centres or realms of superconsciousness. The opacity is to such a great extent in the vast majority of cases that man does not feel the presence of God in him and many go to the extent of denying His existence altogether. All things observed could be explained through the play of material forces and effects; even mental and emotional phenomena are nothing but the result of the collective and coordinated dance of neurons in the brain. Some leading neuro-psychologists claim that man's brain is 'wired' for the God-experience.

The Master describes this fall and also the process by which the sincere seeker gets a real master in Method of Training (SDG 48), 'Now our life changed from spirituality to matter and this went on and we became worse. Somehow either by the effect of circumstances or by the company of pious persons, we got a passing air of Divinity and began to compare it with the present state and then we came to know that there is something superior to what we have. We now began to seek the method to revive our original condition. We searched for a proper man.

If the thought deeply touched the core of the centre which is found ultimately in all centres, in other words, if somehow we touched the spirituality, the basic substance of all the centres, it produced a kind of trembling and as

every action has some result, it had its own i.e., it would lead us to the proper man who is really spiritual.'

When one makes up his mind or will and cultivates a strong and sincere desire to reach the state of Realization, he will surely get the means for it. When the thought becomes stronger, the activity for Realization develops. The burning desire for Realization brings the goal nearer. (SDG p 64) This burning desire for attaining the goal or achieving oneness with God, the Ultimate is aspiration. We have seen earlier that aspiration is a force or an urge which enables us to move towards God or His condition. This upward movement elicits the response from the Highest which is felt as the descending grace. There is an enlightening discussion on the nature of aspiration in an article of the same title (BP V3 p 119-128) and I

would like to cite a few important aspects here. Aspiration is an earnest and strong desire or thirst for higher values belonging to the 'U' realm of consciousness whereas desires belong to the 'L' consciousness. Contrasted with desire which burns like a wild fire burning till it consumes us, aspiration is a glowing flame that secretly sacredly uplifts our consciousness and liberates us. Aspiration involves persistent effort which itself is its own reward, a source of joy and happiness whereas desires are tinged by expectation and un- fulfilled desires entail frustration and anger. The aspirant is an ardent seeker who has restless impatience to realize the Divine or his true nature. The real seeker consciously aspires from all levels of his being and dedicates through his physical, vital, and mental planes of his existence to the noblest cause, namely, securing indissoluble union with God, the Ultimate.

Such an aspirant becomes acutely conscious of the impurities, shortcomings and his being yet a slave of his desires though he has aspired to lift himself up from such a condition. Realizing that his efforts are hopelessly inadequate for the task, he prays to that supreme being Himself to help him out of the miserable state and realize the oneness with Him.

Rev. KCV opens his talk making a reference to prayer which should be of the nature of surrender to the supreme. Dr. KCV in his talk on the 2nd Commandment (CW V1 p 55-64) states that 'prayer finally is the expression of one's utter willingness and acceptance of the life of surrender to the ultimate as the goal and means of attainment. The prayer is an oral and mental act of self-offering to the highest being'.

We say God and His power as it is His power that is working out the subtle changes in us

transforming us so as to enable our knowing Him seeing Him and then entering into Him with our Real Being. Indeed God is God because He is the Power and the only power which could take us to His supreme abode; lesser powers can not do it. Desires centre around the ego and reinforce it and therefore they have to be seen as obstacles to ultimate realization of God who is ultimate.

The response of the Divine to the cry from the sincere seeker is to guide him to the feet of a worthy Master, 'the proper man who is really spiritual' as referred to above. Such a Master is in tune with God in the fullest sense and is securely connected to Him. His mind and faculties are thoroughly regulated and disciplined and in a state of thorough moderation and balance. Above all he is endowed with the capacity for yogic

transmission. Master has stated that God in His highest transcendent state does not have a mind. Hence we may wonder as to how He hears our prayer and responds to it. In the passage quoted earlier from the Master's message we find, 'If somehow (our thought) touched the spirituality, the basic substance of all the centres it produced a kind of trembling and as every action has some result it had its own.' God has no mind of His own in the ordinary sense as that would make Him also form samskars as Master states. But He uses the transformed and divinized minds of the Masters whose motto is to help the struggling seeker who has rightly resolved to realize his true nature and achieve oneness with God. We find our Master saying that He is always at the service of sincere seekers. When the seeker has played his part of praying to God in a supplicant mood surrendering himself to Him, God plays His part by bringing the Master to his

door as if it were. This is divine justice. Master assures all sincere seekers in the following words, “But Divine help happens to fall to the lot of human being of right sort of courage alone. As such adopt the purpose of life and path of its realization; and move on until the purpose be fulfilled holding on to the promise that whoever moves one step towards it the goal advances ten steps towards that one. The experience of all this is a matter of fact but only for the one who may have faith in that divine assurance and keeping steadfast to it may continue marching on.” (SDG p 174)

We find Rev. KCV advocating in unequivocal terms in all his writings, the need to surrender directly and at once to God Himself and no less for securing the connection to Him (yoga) and attaining finally His condition. He would say that if only the seeker would read the Bhagavad

Gita from back to the front all his troubles will be over. Surrender to the Lord first and He would show the path. Dr.KCV gives an important advice as to how one should approach God.

He says, 'We do not care whether God is and how and what He is. We want to know God only as a Master. If you approach God as God, or a Divine Being, He runs away from you, but if you approach Him as a Guru, then He runs after you.' (CW V1 p 484)

Discussing the various approaches adopted such as Karma, Bhakti, Jnana, Hatha yogas for securing connection with God in 'Sriramchandra's Rajayoga, a way of life', (CW V1 496-8), he says, 'We have been accustomed to very effortful individual paths – individual efforts, even when fully undertaken had to be performed for quite a long time and

perhaps for several generations and several lives. A man must take several lives before he becomes a gnani (bahunam janmanamante) enough to realize that if you can surrender to God directly (at once) and if you can fall at His feet, then God is to be had without all these human egoistic efforts.' Saranagati though thus discovered as the simplest path, was not followed up; it became just an instrument and not a yoga. Dr. KCV says further, 'if we can use that technique in our Raja yoga by which we can begin to have God's consciousness or mind to play into our heart, and if God consents to do that, consents to descend into our heart through His thought at first and by His being later on, then our problem is solved'.

Such a surrender has to be integral not merely verbal, 'I surrender'; all the parts of our being, physical (prostration), vital (giving up all desires

other than the supreme desire or aspiration to realize our oneness with Him), mental (be of His mind) and spiritual (the greatest and noblest value being a life in Him and through Him) are to be offered to Him in the spirit of utter dedication. Dr.KCV says again, 'This total or integral surrender (prapadana or prapatti) alone makes for the evolution of the individual and gives meaning and power to the practices of karma, bhakti and jnana.' (CW V1 p 320) Our Master has also emphasized (SDG p140) that the easiest and surest means to shatter off the layers of grossness and opacity (our tiny creation) one by one and assume the absolute state we had at the time of creation is to surrender to the Great Master in the true sense and become living dead ourselves.

Dr.KCV says when the seeker makes total surrender as said above, God/Master would

take him up and complete the surrender. That is, the seeker is enabled to surrender more and more willingly to the Master's treatment and training without any protest, without resistance and without egoistic assertions that he has done the surrender.

Dr. KCV makes an interesting point here when he asserts that true devotion develops in the surrendered seeker when he observes that not only his physical body is prostrated every day or every hour before the Master, but the vital body full of desires gets controlled followed by 'sama' and 'dama'. The mind ceases to wander and constant remembrance and spiritual faculties begin to develop. In other words, the seeker finds that he is more and more absorbed even without being conscious that he is in God or the Master. That is devotion and

when it develops the seeker recognizes that God's grace has begun to flow through him. Dr.KCV goes one step further and states that the moment one surrenders either mentally or physically or vitally God's grace starts flowing through him which shows that God is constantly with us and ready to take us up at the slightest sign of our accepting Him. Such a response from God/Nature appears to be automatic just as the echo to a voiced sound. Master states, 'When a person wants his evolution, Nature helps him—God wants to see His creation quite befitting, pious and clean. So it is the Law of Nature that He does everything necessary to open the door of Evolution.' (SDG 105)

We had remarked earlier that God is best taken to be a Principle and such a principle is manifested in the lives of truly great and noble men such as our Master. We know that He has

voided Himself entirely so that the Divine can express Itself without any obstruction or diminution through Him. The auspicious qualities such as Prema (all inclusive and unalloyed universal love), Karuna (complete compassion), Daya (mercy), Krupa (graciousness or blessing splendour), Kshama (patience and forgiveness), Samavarthi (behaving equally towards all), Samadarsi (equal vision), Saulabhya (easy of access) and Sausilya (coming down to our level making us feel at home) which we normally attribute to God are the ones which characterize Sriramchandra Consciousness. As the saying goes, brahma vid brahmaiva bhavati meaning the person who knows God (through the yogic process of mergence) becomes verily God. God is unknown to us and we get an idea or a glimpse of Him only through the Master who has totally extinguished Himself in God. Thus wherever the word God has been used in the

foregoing we should take it to mean a worthy spiritual Master of caliber who acts as a true representative of God sent by God in response to the helpless cry of a sincere seeker who has willed (not a mere inclination as Dr.KCV puts it) to achieve God through God.

Now a comment is in order regarding Rev. KCV's statement that devotion develops as a result of surrender. We are aware that in the journey on the natural path one goes through the state of devotion, knot 3 before he achieves the condition of surrender. Master has stated dependency and devotion lead to surrender.

However we need to note that the devotion developed in the pind Pradesh is of a far lower order compared to the state of devotion described by Dr.KCV. Our guide writing on Devotion states, 'Here we at a point in pinddesh where it is all emotional as it is related to the

elements of earth and water and it is the wood which is being fired, we have not come to the stage of phosphorous being burnt (which burns without leaving any residue)' (BP V3 p 75)

Devotion is not obviously confined to the third knot rather it is there from the top to the bottom. 'The realization that we are devotees of the Divine will continue till the end even when you reach the central region.-At various levels we express, at whatever level we are, as an integral part of the divine we express. As we gain more and more depth in consciousness still we continue to serve Him. Service to the Divine continues and devotedness to the Divine continues'. (BP V3 p 89)

Writing on the subject Master says that the fire of love and devotion alone burns down trivial trash and wins the gold from the dross. 'Real devotion has no tinge of affection in it and goes

hand in hand with enlightenment. In the initial stages the devotee may be conscious of his feeling towards the object of his love; but at higher stages the foam and fury is dimmed to the extent of an almost total loss of its awareness at the ultimate stage. The superfine level of devotion may be spoken as total self surrender, from which the awareness of surrender has entirely withdrawn by the grace of the Supreme Master Himself.’ (WU p59) The above statement of Master is in total conformity with what Rev. KCV has stated on the subject as mentioned in the preceding paragraphs. Our guide has said in his talk on Samadarsi on the occasion of Sri Krishna Janmashtami 2005, ‘It is neither flattery nor worship in crude form that can be considered as Bhakti. Bhakti in yoga is not different from surrender to Master and the message of the Lord in verse 66 of the Chapter 18 sums up the final stage of Bhakti that an aspirant should cultivate.’ (BP V5 p 40)

I would like to end this discussion with Rev. Master's saying, 'Human perfection lies in realizing the Master in true sense, and oneself as His slave devoted entirely to His service. By doing so one creates in Himself the state of Negation which attracts His direct attention and establishes a link with Him. Now it becomes incumbent upon one to discharge his duties in like manner, keeping the link intact so that the Master's greatness be embossed upon His heart and he may be in His direct view.' (IB p 57)

Pranam.