

Divinity is the play and Divine the way

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1. God willed for creation and the result is the manifestation, therefore the nature is very close to the Divine. May be that is the reason many times it is our feeling when we come across the various aspects of nature like beautiful woods, great mountains, different forms of living creatures, flowers and every such good things of nature etc reminds us of the creator the Almighty, There is a feeling of awe.
2. Our descent in manifestation has been steep and has gone a long way furthered by our network which is by choice. May be due to our excessive attraction to all and sundry. Every alternate thing seems to charm us.

We therefore are over playing our role in contrast to the will of the divine as a result there is no compatibility of our heart and mind. Most of the times we are governed by our mind and thereby resulting in frustration, restlessness and confusion making our life miserable instead of leading a happy life which is the basis of creation.

3. This tumult state of ours is due to the contamination brought in by us at various levels, which made us forget not only our origin but most importantly our link or connection with the divine which is natural and pure. We were asked to play a role in the drama but we started living in it and trying to own that.

4. When we observe Nature, we find there is balance in it. The birds, the cattle etc and

also the humans who are the most evolved species of God's creation get back to their destination after finishing their role in day's work. Similarly we observe the life is a process of birth, growth and decay. This is the knowledge we have about the life and we do not know what happened prior to this life form nor do we know what is going to happen after this life. Like birth/manifestation death / withdrawal is the law of Nature. But we attach permanency to our existence and are excessively engrossed in the process of satisfying our basic urges which are mostly material. God has not only become alien to Man but the interdependency has also become so. In this situation, it is impossible for a common man to think anything more than what is

concerned with his existential needs. Further, with the dilapidation of joint family structure, the nuclear family culture has added further to the disharmony amongst our own kith and kin. The situation as of now is in unregulated and imbalanced manner. It is cut throat competition and artificial living every where, thereby unhappiness. The thought flow towards such manifestation of ours has become the real and forceful.

5. We do not know how long our soul has been taking births but what is apparent is we feel stuck in the network of samskaras. In the process of going round and round over births and deaths for a long time we have exhausted our energy. Just as child who goes to play and forgets himself in that and only after getting tired of his play he gets

reminded of returning back home, we also have played enough to our choice and we are reminded of getting back to our homeland. But it is due to the enormous compassion of the Divine for us that we remember our homeland. However much we like any place where we go and get fascinated by that but still we feel restless after some period of time. A state of restfulness is felt on reaching home and this is the common experience of many of us. Our restlessness continues till that time.

6. God like a father of a naughty child ignores our follies and the misbehavior and sees always the brighter and positive aspect in his child and guides him on the path of righteousness. It is not by any accident that we get to a Master but due to the renderings

of pangful heart, which will never go unheard by the Divine. The Great Master puts this in a poetic beauty as, “Those, who are deserving, for them I repeat my pet sentence that the real cry of the pangful heart of a true seeker brings the Master to his door. SDG 122”

7. The twists and turns of our decent are many. To get across it in a perpendicular way which is shortest and also the most desirable way is quite important. The force or the energy which can not only support but able to further push us forward in a reverse direction against this is very much needed. This can be possible only by a capable Master who has effaced Himself totally and offered Himself to the transformation of Human Nature to Divinisation. We are

fortunate to the extent that we are born during the era of the advent of the Special Personality i.e Sri Ramchandraji Maharaj of Sahajahanpur who is ever willing to offer Himself as told by him that Center is yawning towards the circumference for such transformation with little willingness and cooperation.

8. It is during our introduction into the system of Pranahuti Aided Meditation this diversion or twist is given and the link with the Divine is strengthened. One time act of Pranahuti is not sufficient to rise against the pull of lower tendencies of mind. Divinity which is in dormant state is ignited and brought to the fore. Every time during the influx of Pranahuti i.e. the thought force or energy is offered the aspiration is made to increase.

Most of our thought energy which flows to 'L' on repeated diversion to 'U' by application of Will by the trainer and the regularity in following the meditational practices earnestly weakens the lower thought patterns or vrittis. Our liking to do sadhana transforms into craving. Priorities in our life change. Our perception and participation in various events of life like marriage, success, festivals, family traditions etc undergo significant changes. A sense of moderation is experienced. A gradual withdrawal of our senses happens which were previously astray come under control and moderation. A sense of contentment at various levels comes to us over a period of time. We understand or rather find some purpose of meaningfulness to our existence. We

observe a gradual shift in the life pattern. Certain amount of sincerity is experienced in all our actions.

9. The first line of the Prayer repeatedly reminds us of our Goal. The second line brings to our awareness the status of being a slave to our wishes, which is due to the effect of our samskaras and also the environment. The third line helps us in understanding our incapacity to overcome - a state of helplessness and seeking His help for rescue.

10. The discovery of points 'A' and 'B' by our Master has come to us as a blessing which enable us to develop due attachment and also help in understanding the commonness of our origin -

interdependency. This enables us to grow from the realms of self to selfless realms.

11. The knowledge or Viveka dawns on us due to regularity in our Sadhana and repeatedly partaking the influx of Pranahuti. Our excessive involvement, attachment and possessiveness to all and trivia reduce to a considerable extent. A feeling of due or mita comes to our experience. It is later accompanied with the feelings of Vairagya or withdrawal. Restraint is felt naturally.

12. The spells of absorption, void or nothingness that we experience during our regular meditations and more vividly during the times when Pranahuti is offered gives us an understanding of the impermanency or fleeting nature of everything other than Divine. In Meditation, many times there is a

feeling that you are there and also you are not there. Many times we also experience transcendence of time, place and body. This experience makes us stable on the path. Eagerness gets generated. It propels us and motivates us to participate in His work. We feel keen to share the efficacy of the system with others due to the benefit accrued to us in a fraternal way. A gradual improvement is observed in the levels of our contentment with respect to the material needs is felt naturally. Impulsiveness reduces and balance is experienced.

13. The practice of PAM leads to a state of mind where it is felt that the whole is a Divine manifestation at play. And restore back to that original state or a state of true

self / purity it can be nothing less than
Divine that can pave us the way.