

MOULDING IS THE PRECEPTORS BUSINESS

- 1.1. The theme of this seminar as we all know is taken from the article Methods of Training of our Great Master Sri Ramchandraji Maharaj of Shahjahanpur. This article was addressed to Preceptors/ prefects of Sri Ramchandra Mission in the year 1970 in a conference of Preceptors/Prefects at Tirupati. This talk forms part of the Audio CD of our Master which has 6 talks and a song sung by him released by ISRC. I may be permitted to use the term trainers, instead of using Preceptors/prefects every time hereafter in this paper.

- 1.2 All of us are aware of the tendency to think that every thing in this system of sadhana is done by the Master and the trainer as well as the aspirant, has precious little to do. This tendency of thinking was present even by 1969 and many trainers tried to disown their responsibility in the spiritual training that is being imparted in the system. It was the usual practice by then to say that the aspirant has nothing to do except to take the introductory sittings and attend the satsanghs (meditation sittings in groups) and annual/ biannual/quarterly gatherings organized by the institution. The individual sittings were optional. No effort was made to evaluate the progress made by the aspirant and it was being said that everything is left to the Master. And a very specious argument was given that to try to know ones' condition or stage of progress indirectly means that one has no faith in the Master. Thus a situation arose in the implementation of the system which promised through its books "Towards Infinity", "Reality at Dawn" and "Efficacy of Rajayoga" a practical and verifiable system of sadhana, where no responsibility for guidance and no assistance in evaluation were forthcoming. Master was always proud of his system and was confident that he trained many to become masters. In his catholic approach he used the term master for

the preceptors also in many of his writings, but these were conveniently made to be understood as referring the Great Master alone and the trainers slowly abdicated their responsibility for training and accountability to progress of the aspirants. The article, 'Method of Training' has to be read therefore keeping in view the main theme of the Master namely clarifying the points in training and the role of the aspirant, the trainer and the Master.

1.3 If we ponder over the word 'training' it becomes clear that there can be no training without moulding. But it is also true that Master used to talk about transformation. While we use the word moulding usually with reference to material objects we use the term transformation in the case of living beings. However moulding or transformation implies first of all change from the existing position or status. Therefore it is incumbent on the part of aspirants that they should be prepared to accept change in their ways of living and behaving as also bring in changes in their attitudes and priorities. It has been our experience that while almost all aspirants want to get 'Realized' very few of them ever think of being prepared to change. This refusal to change and sticking to their familiar ways of living has been the main cause of lack of desired level of progress achieved by them in spite many sessions of offering of Pranahuti.

1.4 Before we go into the practical aspects of imparting training, there is need for us to be clear about the system itself. Is our system based on a type of evolutionary philosophy or is it a devolutionary. Further it is also necessary to note that our Master asserted that we are returning to our Home Land. In this context it is also necessary that we should be clear about the concepts of Destination and Home Land. Master in his message dated May 1970 stated "... if we pause a little and consider the problem (the Destination) we will surely come

to the conclusion that you are sailing towards your own Home, wherefrom you have been snatched away by the irony of Fate.” Home Land and Destination clearly mean that the goal is something that we are aware of already. But our Master has stated that the spiritual journey is towards the Infinity. By definition, Infinity, has no end point and is ever moving forward. Again the concept of Nothingness as the goal, presents us a picture where we find it difficult to integrate the same with the concept of moulding.

- 1.5 ‘Human transformation is the goal of life’ and/or similar expressions have been made by the Master and Dr.K.C.V. That Dr.K.C.V. bears a background of Aurobindonian thinking is unquestioned. Many times he said that what Sri Aurobindo promised namely the descent of Supramental Consciousness into the human life, is what Sri Ramchandraji delivers and the influx effected in fact is from a much higher level. Thinkers who subscribe to the theory of evolution (it may be noted that evolution is not a fact that has been observed but is only a theory advanced by Darwin and others) naturally hold the theory of change or flux. To put it in brief the contention is, life is not about doing, it’s not even about being. Life is eternal becoming. It cannot exist without eternal becoming. Fundamentally, the whole story of evolution is a story of experimentation and change
- 1.6 However the philosophy of Raja Yoga is closely linked to the Sankhyan philosophy. Swami Vivekananda, while answering questions on Darwin’s theory of evolution said that the last word on evolution has been stated in the Sankhyan system. He agrees with the Sankhyan system that there is no evolution without an involution. This same theory was held by Sri Krishna in the Pancharatra agama stating that the souls are in Pravrtti or Nivirtti paths. We were once pure and simple consciousness patterns expressing the Divine and

we lost our balance and are now trying to restore the same, are the principle that should be fully grasped by us.

- 1.7 Swami Vivekananda stated “According to the philosophers of our country, every being is a perfect Soul, and the diversity of evolution and manifestation of nature is simply due to the difference in the degree of manifestation of the Soul. The moment the obstacles to the evolution and manifestation of nature are completely removed, the Soul manifests itself perfectly. Whatever may happen in the lower strata of natures’ evolution, in the higher strata at any rate, it is not true that it is only by constantly struggling against obstacles that one has to go beyond them. Rather it is observed that there, the obstacles give way and a greater manifestation of the Soul takes place through education and culture, through concentration and meditation, and above all through SACRIFICE.....The attempt to remove evil from the world by killing a thousand evil-doers only adds to the evil in the world. But if the people can be made to desist from evil-doing by means of SPIRITUAL INSTRUCTION, there is no more evil in the world.” He adds further that “In the animal kingdom we really see such laws as struggle for existence, survival of the fittest etc., evidently at work. Therefore Darwin’s theory seems true to a certain extent. But in the human kingdom, where there is the manifestation of rationality, we find just the reverse of those laws.....The highest evolution of man is effected through sacrifice alone. A man is great among his fellows in proportion as he can sacrifice for the sake of others, while in the lower strata of the animal kingdom, that animal is the strongest which can kill the greatest number of animals. Hence the struggle theory is not equally applicable to both the kingdoms.” *Man’s struggle is in the mental sphere. A man is greater in proportion as he can control his mind. When the mind’s activities are perfectly at rest, the Atman manifests itself.*

The struggle which we observe in the animal kingdom for the preservation of the gross body has its use in the human plane of existence for gaining mastery over the mind or for attaining the state of balance.'

- 1.8 Swami Vivekananda also stated that Sage Patanjali has not advocated the theory of evolution and held that all were once involved in the Origin and they are all returning the Source. He adds further "Patanjali holds that the transformation of one species into another is effected by the *"in-filling of nature."* *I would request you all to ponder over this 'in-filling' and the Pranahuti that imperienced by us and also think about the possibility of transformation of ourselves through such in-filling.*
- 1.9 Master stated "Life is the awakening of the state of Being. When we brought in our share of the awakening state, every function of the material existence commenced. In the beginning, it was more in relation with Divinity from which life started. With the progress of life, actions continued having their effect according to their nature." He says that because Actions are very strong since they are connected with life, their misuse produced wrong effects and the whole frame of the body became a human factory with every faculty forming its own centre and started pouring out what has been collected thus far. When the span of life of a particular being ended a form afresh was assumed with the accumulated grossness and this process continued for several lives. Thus he says we have formed poles according to our Actions and they became very strong. Finally all this led to a condition where we remain embraced by the commands we receive from different centers each for the faculties.
- 1.10 Somehow due to the company of pious persons or due to good environment we got an opportunity to think of our

original condition. Master says if we searched for a proper man to guide us in this pursuit and that thought touched the core of our being, it would produce a kind of trembling, and that would lead us to the proper man who is really spiritual. If there is any short fall in this we unfortunately land ourselves into the hands of gross persons and we do not attain the stage of entering our Home Land. Master says it is the responsibility of that person who promises to guide in the path, to destroy the poles we have formed due to unbalanced thinking. Thus if every thing is regulated the original state of our being comes to view and we begin to realize the awakeness of Divinity which first fell to our share. (See the origin of rings of splendor in Path of Grace.)

1.11 Thus we see clearly the Master is referring only to the process of return to the Home Land and we are not talking of evolution proper as understood by Scientists, Philosophers and Psychologists. But the process of return to the Home Land is the process of gradually annihilating the Ego and becoming Self less. Such a self less person, who has reached a state of Void/Nothingness, naturally is in tune with the power of manifestation and his participation in that process is natural and Divine. The gradual process of becoming that has led to the theory of evolutionism is sought to be explained in this system as a gradual peeling up of samskaras/ impressions collected by the individual expressions of the Life energy. In tune with the Hindu conception regarding rebirth, Master implicitly holds that the human individual has gone through many lives before he came to be expressed as human in the path of return to the Home Land. But the beauty of the system is that while returning to the Origin/Centre we arrive at a state of pure Divinity and we are exhorted to use this condition to help others find their return path to Home Land. The Commandment 9, has this implication is a point that we had many occasions to discuss.

- 2.1 Master in his message in May.1970 stated that “The soul, is longing to feel its characteristic which has gone out of sight, and this insignificant being is seeking fellow pilgrims to march on the path of freedom.” The point of great importance here is, Master is not restricting any one to try this system. According to Hindu tradition human beings can be classified according to the goals they entertain, as Kamarthi (seeker of desires), Artharthi (seeker of wealth), Dharmarthi (seeker of virtuous path) and Moksharthi (seeker after Freedom). That there are several types of people among human beings is unquestionable. Are all of them fit for spiritual training? Further we know that we cannot classify a person as purely Moksharthi or Kamarthi. The same person may at different times have different goals as also the person may have at the same time more than one of these goals. Spiritual training under the system advocated by our Master can be given to all. However Master classifies aspirants into five types, 1) Selfish 2) Fazli 3) Ahli 4)Devotee and 5) Murad.
- 2.2 The selfish persons among the seekers are interested in material benefits and are those who join the Satsang to achieve their selfish ends. They resort to flattery as the means to satisfy the Guru/God and leave the Master any way, either because their wishes were fulfilled or denied.
- 2.3 The Fazli disciples are those who come for meditation occasionally and are generally carried away by the pious environment and pleasant atmosphere. They have no goal clarity and are best called time passers. They may be regular to satsanghs or Annual congregations etc., but are those who do not practice the system as advocated by the Master.
- 2.4 The Ahli type of disciples are those with better samskaras and are willing to practice sincerely the system.

- 2.5 Master says some of them may graduate to the 4th level of disciples called Devotees. Some of these are such that they start from the beginning with the condition of Devotee and bear love and devotion to the Master. They know love and devotion to another person means obedience to him in every sense of the term. Persons of this type possess all the characteristics that is expected of an aspirant.
- 2.6 From among the Disciples few graduate to the level of Murad that is one who is the cynosure of the eyes of the Master. The Master never forgets them and he is the beloved of the Master.
- 3.1 While discussing the issue of ‘moulding’ we should be clear as to whom we are referring to. It should naturally refer to the keen seeker rather than casual visitor. The aspirant should be one who would yield naturally to the Trainer leaving aside all his personal notions about the path and the correctness or otherwise of the path he has been treading if any. His aim should be to acquire naturalness and for this the Master asserts surrender and cooperation are the twin sisters who help the aspirant in the path.
- 3.2 Master stated that the abhyasi proceeds in two ways and both are necessary, by the effect of transmission and his own efforts. The light which the trainer infuses travels to the different centers and a sort of vibration is felt by the abhyasi even at the higher points. The other thing which the Preceptor does, is to start Yatra to the different regions and centres.
- 3.3 The main point we have to be clear about in this context is whether all those who ostensibly seek the assistance through transmission can be given the same and also whether moulding of the seeker even with regard to goal clarity, determination to transform is also the task of the trainer. Unquestionably the

Original Prana or Pranasya Pranah is that which is transmitted. While the force is the same the level from which the Pranahuti is offered can vary is a point that was clearly elaborated in the first issue of the Journal Imperience. This it is easy to observe depends on the level of approach of the trainer himself. Therefore it becomes necessary that the trainer always abides by the Master, in Him and for Him. This is a responsibility that clearly vests with the individual trainers and they have to put in every effort in this direction.

3.4 Our Master has explicitly stated 1) the various practices to be followed by the aspirant, 2) the role of the trainer and 3) the role of the Master.

3.5 The topic of the seminar is ‘moulding is the preceptors business.’ Therefore we shall confine ourselves to the role of the trainer, without forgetting that he is essentially an aspirant. The trainer assists the aspirant in reaching the goal through various methods given by the Master. In order to successfully accomplish the task he uses Pranahuti.

1. Pranahuti is the tool used by the trainer to foment with his own internal divine will power the various conditions in the aspirant and thus give him a satisfaction that he is in the hands of a competent person.
2. The internal spiritual condition of the trainer is such that persons sitting near him automatically feel a certain amount of calmness or peace. This also encourages the aspirant to pursue the path sincerely.
3. The self of the aspirant has to be turned to Divinity. This has to be done so that harmony is developed by him and his Self (Ego) is reduced.
4. The trainer has the knowledge of centers and the energy they contain, and he exercises his will to direct the Divine power coming to him towards the aspirant.

5. Various methods have been given to the Trainers so that they may introduce Divinity into the abhyasis who are dormant.
 6. The trainer has also to do Yatra in the case of aspirants who are not able to progress on their own even in initial stages. This is sought to be done through fomentation of the condition into the aspirants system.
- 4.1 By these efforts what is the moulding that is effected? Master states that 'So long as there was the Balanced state we had no form of our own. We have simply to unfold ourselves and restore our own Balance which we had lost.'
 - 4.2 We had observed earlier that there are different types of people. We also know that there are five sheaths covering human beings: these sheaths are well classified as the 5 kosas in our tradition. But there was no effort made to evaluate/classify human beings according to the kosas. The simple point is that all the kosas are there in every human being and therefore no such rigid classification is possible. However we know some are governed more by some kosas more than others. In any society there are bound to be individuals at different levels of growth and maturity, not only intellectually but also morally and spiritually. Master in his own way said that the end of philosophy is religion, and the end of religion is spirituality. We find very interesting researches done by Psychologists of the present day who are trying to restore Soul to the Science of Soul (Psychology=Psyche=Soul, Logy= Science) which it almost lost a Century ago.
 - 4.3 It is agreed in the circles of Transpersonal Psychology as well as Integral Psychology that there are streams of consciousness. They have been classified as mainly consisting of certain basic characteristics identified as typical

of each stream. That all existence has been understood as a stream of Consciousness, we all know is the basic tenet of the great Sage Nagarjuna. His philosophy of Alaya Vijnana is something that swept the scholars of his day and most of the present day philosophies of Consciousness use his terms and terminology which went to the West via the Eastern China and Japan. Broadly the streams are classified as 7 or 8 categories. But clearly some of them are contrived and are patterns into which an effort is made to somehow accommodate the entire human population. However they have done service in pointing out certain inherent contradictions in the content of consciousness. They are relevant for us in as much as we are trying to balance the contradictory forces in our consciousness pulling us at different directions, *through the wholesome influx of Pranahuti. Pranasya Pranah is the basic core of any type of consciousness and has therefore the inherent capacity to bridge the gulf between two or more streams of consciousness that are in collision path in us.*

- 4.4 It is however necessary to note that these streams of consciousness which perhaps can be better compared with strands in a rope never exist totally independent of the other. It should make an interesting study of research to find the origins of these strains or strands in the very make up of the content of consciousness which is itself a conglomerate of the physical, vital, lower mental, superior mental and the planes of equanimity. When we tend to classify human into types we invariably get into the problems particularly when we demand total separation of the types from each other. Even very great reformers and sages have tended to think in terms of pure Sattva (Suddha) and having failed to find it in the Universe have said that the matter of Sri Vaikuntam is that and the bodies of Eternal Beings is composed of that type of matter. However for the one who knows and feels in

the real sense Impurity is as much a myth as Purity. Thus if we keep in view that wholesome attitude it will be possible to find the following strains/strands/streams of consciousness in society in general and the individuals in particular. Their being present in the individual consciousness is the matter of concern for us.

1. **Magical:** Persons whose thinking pattern accommodates this stream of consciousness think partially in animistic terms, magical spirits, belief in good and bad spirits which either bless or curse and in turn decide the events that occur. There is belief in the spirit of ancestors and an effort to work out lineage with persons who are gone for ever and a strong bond in the clan or tribe. In many persons we find this type of consciousness co-existing with more advanced features of consciousness, many times including rationality. In the case of persons who share this type of consciousness the Self is not fully developed and is dependant on magical and mystical means. If one set of rites and rituals or magical charms fail another is resorted immediately else their self collapses under the weight of lack of confidence in self. These magical are different for different cultures and societies
2. **Power Gods:** Persons whose thinking pattern accommodates this stream think in terms of settling the accounts and through power (muscle or otherwise) control and dictate others- their main motivating principle is power and glory. Terrorists and war maniacs belong to this category. This is a streak of the animal instinct that somehow persists in the human- perhaps civilizations built and destroyed based on the muscle power and animal characteristics contribute to our thinking in this pattern. The self development in these cases is dependant on perceived capacity to inflict pain on others and ones' own muscle or money etc., power. The Self is bonded by these

and any failing to the body or its prowess can inflict a stunning blow to the self.

3. The conformists: Persons who partake in this stream are very decided as to what is right and what is wrong and they know it fully. Violating the code of conduct or rules is abhorred and punished if possible, if not the culprit is severed of his connections with the family/village/or any other group to which he belongs. Any lapse in following the norms leads a sense of guilt and severe punishments are given and accepted. These persons who follow the norms, rules, regulations and restrictions that are imposed by an avowed authority that is usually a religious figure or book or tradition, generally pass off as saintly persons in society which appreciates their holding the rigid hierarchies. The consciousness here can be totally against freedom of spirit of others and conformism is the only principle recognized. This pattern in consciousness is common to find and in fact any society at any given point of time is ruled only by the influence of these persons. The self here is under severe bondage but it enjoys the credits that are showered on it by the society and many times is not even aware of its bondage. This is one of the toughest bonds that required to be broken in the path of freedom of spirit.
4. The explorers: Persons who partake in this stream are not convinced about the existing strict code of morals and rules governing life, they question everything of religion, every rite and routine. They claim to be having a scientific temper and want equality, fraternity and liberty to be the same for all the human population irrespective of the race, religion, gender and such other divisions. They do not accept any hierarchy in the relationship of the ruled and the ruler, between man and woman. Interestingly they raise a question why should God be male? They have no moral compunction

to utilize the resources available even if it were to be for exploitation through intelligent maneuvers. They have no difficulty to use the baser instincts in the advertisement and propaganda of their products and give all types of specious logic to defend themselves. These persons have sought to use the available knowledge gained by explorations in the nature of mind for their personal gain, or call it corporate advantage and gain. This is particularly so in the food and cosmetic and fashion industries. They choose all attractive means to debase the human thinking and all the time say they are upholding the freedom of the individual to choose. This type of consciousness is unfortunately seen in almost all the human beings of the present day and this is one of the toughest problems facing one who seeks to transform the content of consciousness of aspirants seeking to realize their true nature. The self in these cases is under delusion and is totally lacking direction in moral and spiritual plane. Imagine the extent to which the program of awareness of AIDs goes and unabashed marketing of condoms and other means to protect oneself and not even a single person is there to call the bluff and plead for a sane sex order. Note also the importance given in spiritual discipline for the practice of celibacy in grhastha ashrama.

5. The sensitive seekers: Persons who partake in this type of consciousness are committed to communication as a means for developing fraternal bonds. They agree that human beings must be freed from greed, avarice, jealousy and believe in developing humane relationships with a symbiotic approach to all problems. While the desire is there to attain harmony and understanding amongst all, they end up with seeking and trying all the time to find means through which they can succeed to communicate to others their point of view. They are heavily dependant on the rationality of human being and think that rationality can itself solve the problem though it is always frustrated in its attempts and the explorers and power

gods have their way. The simple fact that the explorers and the power gods constitute the majority of human population is enough to have their way at the least through the brute majority they command. The self in these cases is having a taste of the expansiveness and is ready to come out of the shackles.

6. The holistic super conscious men: These are very few in the human population who through their relentless struggle in their inner selves seek to generate harmony and good will amongst all the human beings and enable them develop true love amongst all sentient beings and devotion to the Supreme Consciousness that rules the Universe. Apart from abiding by Truth and Reality in all its aspects these persons enjoy a tranquility of the most superior type which bridges the gulf and the possible perceived differences and lives and moves in the sphere of harmony, understanding, compassion, co-operation, co-existence of all beings, love and direct non interfered one ness which helps them share and make the words of sacrifice meaningless in as much as it is only a service to ones' own very Being. They experience the inner oneness of all and find there is no disharmony essentially in nature. Disharmony and dichotomy are the products of thinking patterns that do not seek the good of all but only of a few to the detriment of others interests. For these persons there is no individual self and therefore no individual interest. They cross the borders of Egoism and naturally their performance is always marked by a fragrance of natural perfection, unifying all others efforts and exhibits a coordination that is better expressed as cohesion. The self in these cases can be taken as expanded and the bonds of animal and human realms and regions are broken and they are free moving and having their being in the realm of pure consciousness.

5.1 It is therefore obvious for us that we should tend to strengthen this last strand more and more. It is in this context the Prayer at 9 P.M. gains importance. It is now positively proved that the thinking of groups of people located in different parts of the world does influence others and its influence is felt even in inanimate objects of experimentation. This one task of moulding our selves and thereby others appears to be of paramount importance.

5.2 The words of wisdom of our Master has been our guiding points for contemplation and meditation. It is relevant to recall a few of his statements in this context. “Spiritual training starts with inner cleaning or purification of Chakras which is the most essential factor in spiritual training.” “Pranahuti is the only effective process to introduce immediate change to regulate the inner tendencies of our mind so as to effect our gradual transformation.” “What Pranahuti does for the spiritual uplift of an Abhyasi and removal of complexities in a short time, independent efforts cannot achieve even in a full decade.” “The light which the preceptor infuses travels to the different centres and a sort of vibration is felt by the abhyasi even at the higher points.” “In (our) system all the methods of doing are for the preceptors and becoming is the job of the abhyasi.” “It is the power of Pranahuti alone that can curtail this duration of travel from one spiritual stage to another, and enable the course of thousands of years to be covered within the span of one life.” “Only a person capable of transmitting Divine Grace through the Yogic process of Pranahuti is fit to become a Master.” “Transmission gives a new life to the sleeping condition of man and prepares for the highest approach reserved for human beings.” “A man is not fit to impart spiritual training unless and until he has developed the capacity of fomenting his disciples with superior force which is all and all.”

5.3 These are but a few of the pearls that are collected at random. How can the trainers do this duty is what we have endeavored to explain in our trainers manual. But most important is the development of Special Will. Will is a word that has almost become the weakest in our vocabularies and every action of ours is sought to be explained by different models and theories of motivation. Our Master has stressed the importance of the development of Special will in his work “Towards Infinity.” For developing this Will it is obvious that it is to be used for

1. A good cause, with no selfishness/self interest
2. With noble intention,
3. With total faith in the Sovereign Principle of Justice,
4. And for a Balance that follows Justice.
5. Needless to say Faith in the Master is a must;
6. Faith in the nobility of attempt is a must along with
7. Faith in the deservancy of the effort on the part of the aspirant
8. Coupled with Compassion and Love
9. And an unfailing determination to succeed in the attempt
10. With a pious and unblemished character that alone accompanies any Divine effort.

5.4 It is obvious for developing these characteristics it is not enough to wish piously and hope that the Almighty will grant the capacity. It is the most essential tool without which any method in the manual or else where will not work While referring to the development of Sensitivity Master has stressed the importance of purity and in this context of development of Special Will it is all the more important.

5.5 It would be prudent to conclude this paper with the prayer

O Master Thou art the Ocean of Bliss

We are all seated in it

The waves of Thy Ocean are passing through us

Removing all the dirt and disease.