

This and that have gone now

Sri. K.C. Narayana

1. Master in his message on the Basanth Panchami in 1982 said “We are all brethren connected intellectually, morally and spiritually- the main goal of human life. This and that have gone now. There remains purity alone in all His work and environment which weaves the destiny of the persons with the Ultimate.” Later in August 1982 in Paris he made the statement that “Co-operation is the life of coming events also but if they are wavering they will be wasting power.” “We are united in the common cause keeping towards the proper order the good of man and humanity.” Earlier in 1981 he said “There is no question of separation. We are all coming closer and closer. This is a message to all.”
2. In all these statements the call of the Master to work in unison and co-operation is stressed. ‘This’ or iham and ‘That’ param that is this world

and the other world is one meaning we can read into this subject. Or we may take it to mean 'me' and 'not me' as the theme suggested, Or we may take the co-operation of the individual with the Divine may be considered as the purport. With all these aspects we can take the messages and try to live a life of co-operation.

3. The feeling of separateness that makes the concept of 'this' and 'that' relevant itself is a matter of concern for a sadhaka in spiritual life. I feel I'm seeing the world during meditation and during the day from my angle of awareness. Day in and day out, the divinely human incarnation (me) process takes me to a place that sees all humanity dancing on top of the world. I also helplessly perceive so much of what we all in meditation are saying and doing as moments in transition to deeper levels of understanding the raw realities of our existence and relationships.

This has been more so while working on others as a trainer.

4. It has never been all that comfortable to work on the aspirants. I remember Master telling me that one of the primary signs that we are really doing our work is a part of us wants to quit this service. That is what happens when we live and move in other persons karmic effects. Many a trainer has been telling this and more so when they were also involved in matters of some interpersonal conflicts. There are occasions when the trainers said that they were having an uncomfortable experience of having to frequently wake up while giving sitting and they wanted to leave the work.

5. In the work that we do as a trainer one of the signs of the genuineness is a part of us that frequently screams inwardly to get out of the situation. If this is considered as an evidence of lack of integration in our being we need to

examine further. We know that we are all amalgams of so many sheaths or parts of being. And many of the Kosas never wanted anything like what we call 'awakening' or 'realisation' to begin with. I do not mean to say that we are all schizophrenics nor the aspirants belong to that category.

6. During introduction we attend to the diversion of flow towards the true nature of ones' being that is we make him born again this time into the higher nature of ones' self. Whether or not he or she is awake in what we call the second birth, each person has a natural identity that is not only latently divine as well as human, but also has fragments of all kinds of sub-identities and frequencies of self-ness that does not move in a compatible frequency to the persona that we prefer to display to the rest of the world and to ourselves. This problem needs to be well

understood to work on others in spiritual life in a spirit of co-operation and fraternal bond.

7. So if any one feels the work as disturbing, please know that no one who has entered this field has felt it otherwise: scavenging is no good and pleasant job. Master said he never felt bad to do that even as he has written some where. For me this work has made me aware of two sides. The working on others showed me both my passionate dedication and my weary fed-up-ness. I accept both and I am comfortable to be aware of and acknowledge, accept, welcome, forgive, and honour that part of my self which wants to run away from the task. It's natural. It's real. I am reminded of some of my guru bhais who expressed their anguish to work on others when they were due to come for individual sitting saying 'how I wish he does not turn up'. I have had such feelings myself several times when I found that even while preparing to work the

nausea is experienced deep with in. How strongly we feel these impulses may vary, but they are always there, appearing in the natural rhythm of our lives.

8. Co-operation is the way of things to come as Master said. Co-operation in such circumstances as stated above is really demanding and challenging. The concept of Bodhayanti Parasparam that I have been talking about since inception of the ISRC, will have no meaning if the difference between 'this' and 'that' is maintained. I agree that during the decade and more the work done in ISRC was necessarily generated by the processes started by my humble self. For quite some time, I was the sole bearer of the principle of 'Bodhayanti Parasparam.' It was a heavy load to carry alone, especially since by its very nature it must belong to many to be both actual and true!

9. I do hope that my feelings are felt in the hearts of the aspirants and co travellers in the path. I have often told many persons that if I remain the sole holder of the vision, that is all it ever would be-a vision. A hope that may be possible, but not yet something actual, something real, the potent realm of relatedness between and among our selves. If I were to be the only one talking about Bodhayanti Parasparam it is an oxymoron and, really, a lie. But until others could walk, tread and crawl far enough with me to find they are swaying on the air-less, breathe-less, still- notstill atmosphere with their eyes clear and their hearts consistently radiant, I have promises to keep.

10. My request to those who were blessed with the conditions of the higher regions in spirituality during meditations to own up the same and live according to their status, that is to work with confidence and courage with the knowledge of the condescending Divine support and ignoring

our own petty lapses has been yielding results of sorts. It is over three decades since my swimming in the dry desert started and my efforts to bring a few to the shores of the ocean have but partially succeeded. I consider the main reason for this is they want 'this' to be totally eradicated and 'that' alone is to be seen. This is a fixation and a notion based on imaginary ideas of realisation. It should be understood that 'This' as well as 'That' are in their true nature not different. This is the law of life where positive and negative always maintain a balance. The Physical balance and the theme of yin-yang, Shakti-Siva, Sri-Narayana are all the ways in which this dual nature of reality was well explained.

11. During these years at ISRC I had to be the primary flag bearer for the process we are embracing together. It is odd that this is one way embrace. How odd it is to conceive the 'Divine

Love' for us and His embrace 'one-sided'. However things are not that bad. In many ways, things are changing and continue to do so. I think all this as necessary transition from being a leader-centered process to being a Suns'-centered one. We are all aware that the plea to all is not to just look at the Sun above but endeavour to be Suns on our own right, bringing name and fame to the great Sun that is born in the horizons of spirituality- the great Master Sri Ramchandraji Maharaj of Shahjahanpur. When Sons are of that great Sun become Suns what a splendid world we will have!

12. I have been a studying the development of various kinds of organizations and more particularly the spiritual and religious organisations. The cryptic statement of the famous philosopher Jiddu Krishnamurthy that all institutions have a natural tendency to get corrupted made me feel that is perhaps the truth:

the great religions of the world: Hinduism, Buddhism, Jainism, Judaism, Christianity and Islam and many more that I barely know and understand are all good if we study the scriptures and valid spiritually. But the institutions that propagate the same have invariably developed curvatures and turns and twists that made me feel that no institution having however much carefully drafted constitution will escape this fate. God is real but temples/ churches/ mosques and synagogues are not. If spirituality pure and simple has to be propagated we should first get rid of the golden shackles of holy and holier than thine institutions.

13. My Masters' organisation too I found to be suffering from the ills of any other organisation. The whole problem lies in a system of hierarchy; of some being more equal among equals if I may put it so. Leadership is the problem in spirituality. While all are children of God, some how there

appears on the scene a Son of God (and there are as many Sons of God as there are religions and cults- and surprisingly no Daughters) who keeps his unique place of importance. After all the progress humanity made there is still the sheep and lamb with its gregarious instinct in us and majority of the human beings seem to be happier to be sheep and lambs than Lions and Lionesses.

14. The founder of any system by virtue of his genuine eagerness to share and spread the understanding and the way found by him often makes a choice amongst his followers to be the best suited to continue the tradition. Once such a choice made that chosen disciple some how becomes more superior to others who are also well informed and enlightened. It is impossible to have more than one authority without sacrificing the efficiency of the system. The hierarchy is the out come and to destroy the ladder is the first

game that starts simultaneously. Mutuality and cooperation is the first casualty and togetherness is gone for ever. Lord Buddha's' parting words are" You should respect each other, follow my teachings, and refrain from disputes. You should not like water and oil repel each other, but should like milk and water mingle together. Study together, learn together practice my teachings together. Do not waste your mind and time in idleness and quarrelling. Enjoy the blossoms of Enlightenment in their season and harvest the fruit of the right path. The teaching which I have given you, I gained by following the path myself. You should follow these teachings and conform to their spirit on every occasion." Similar words from other founders of the various Paths to Divinity are there: yet the fact remains there is more conflict and ill will than co-operation and good will amongst the followers of any path. The malady is only in the positions according to

hierarchy. It stuck me that we should avoid that trap and move always in a spirit of co-operation.

15. While that is the problem of the position or rank in the hierarchy closely related to that is the power that arises from possession of property by the institutions. When there is no property, power and pomp slowly fades out. Even collective responsibility for property can lead to squabbles and conflicts. We have taken precaution to ensure that our Institution has no property of any kind.

16. We have seen the New Darshana coming forward holding new visions of the living Spirit of Being. A new path of Grace has been opened which optimally maintains and enhances the best of what was before. When the system was sought to be misrepresented and the old wine is again getting served in new bottles I pleaded for a co-operative and mutually assisting method of

propagating the great system of yoga of our Master. The myths of the superiority of the persons and the power of Pranahuti were sought by us to be exploded. To a large extent we succeeded in that. But the myth that there can be only one enlightened/ realised person needs to be shattered and that is possible only by dedicated efforts of many aspirants.

17. I am committed to not being that arrogant, unyielding, disempowering kind of person who founded the Institute along with others. I know that I am on the parapet wall of a deep well dancing my way through along with others who for some reason consider me as more than their equal. My running on the wall of the well which is circular is mainly to show that there is no one who can be considered as ahead of others. I am aware of the fact that I am bereft of certain of the peer qualities of mutuality that are potential, at least, for all other participants. I am some how

seen as the original progenitor of the whole process for every person who has come to live in this path. That leaves me terribly alone, outside the Home Land. Master is there- my friend leaves me not at any time. But the longing for human companionship is the basis of co-operation. Enlightened though we are, the journey is Infinite and new visions and wonders are there to be shared. 'This' though has gone 'That' is an never ending charm. However I am at peace with that.

18. I am very happy with the transitions that I observe happening, in that the Institute is now multi-centric and the development that is taking place is healthy for the near immortal status of the same. Now we do not make solitary decisions in many areas that ensure one form of consensus or another. Surely new demands for cooperation, are upon us. I am not at liberty to surrender my stewardship of the work in any way at all that does not prove itself appropriate. That is part of

the deal. But I want everyone to know I am very committed to getting out of the way: in reality to make way for others to perform as I do at the minimal and perform better ideally and thereby serve the Master till eternity. I know it is my wish and my question is why not?

19. Individuals are born, grow, decay and fall. The spirit of cooperation among individuals can be permanent. Individuality is transient but Mutuality can be eternal. 'This' as well as 'That' may perish but mutuality will not.

20. One of the illusions we have despite all the odds is the notion that self is permanent in some form or the other. I have had occasions to point out that the self is a conglomerate and not an entity and thereby tried to also convince that pure and simple consciousness alone is the truth. When trapped in a case it is called self/ atman and when out of that it becomes universal/

Brahman. This clarification by revered Lalaji Maharaj is very essential to be understood well and dispel from our minds odd notions about the nature of self and reality.

21. All of us have a notion that unity consciousness or Brahman when realized would bring us happiness. Really there is a kind of happiness in it or more appropriately Balancedness in it that be described as a fundamental wellness of Being. Those who had experiences of unity either in the presence of the Master or their intimate persons must have also felt how painful it was. Many a time I felt leaving the company of the Master and stroll out of his house not capable of bearing the pain of unity if I may call that so. And when I could or perhaps was made to endure that pain I found the horizons of the Great Awakening or realization.

22. I propose to question seriously the myth that all teachings of Vedanta and other systems which

suggest that realisation means experience of bliss and the end of all fear and suffering. We were told that we can and should remain identified with that Absolute Reality as a solution to the problem of Human life which in turn we were taught is a matter of wheel of birth and death, in the field of joy and suffering. Most of the people have not taken seriously the matter to find out what is wrong with this world and Nature. I present my point of view that this assumption is a philosophical necessity for certain systems.

23. There is nothing wrong in “this” that we should try hard to seek “that “. This dichotomy between matter and spirit and life and death or science and spirituality or mind and matter are all myths arising out of Cartesian confusion. No one can deny that life is an exercise in engaging ourselves ceaselessly in alternates between good and bad, pleasure and pain and many other pair of opposites. But what is wrong with that?

That is the way of life and how it should be. It has been so fundamentally and will always be. The dance of Nataraja is to be understood along with the dance of Shakti. The Narayana is inseparable from Sri. The awareness of the oneness of these two principles is key to the understanding of the spiritual basis of all existence.

24. Examining the notion of unity, we find that unity consciousness could only mean the realization of that which unifies all and everything. All our knowledge is sensate in origin. Meditation also if we observe carefully is tied up with the empirical sensory knowledge. That being so there is no logical necessity to postulate a self. As Dr.K.C.Varadachari puts it “The self is not known by any amount of sensory empirical, even when such an empirical becomes profoundly meditative and contemplative.” We should also note that “The sensory intuition of the jhana never went beyond the super sensory or more

subtle sensory but tied up to desire elements, central to persistence in the sensory empirical reality.” Once this limitation on man’s knowledge is understood it is clear that the transcendent or non-sensory intuitive realisation of the self becomes impossible. Nirvana (freedom from all Vana or movement of the ego-centralized desires) is surely experienced as a non-sensory empirical thing having non negative characteristics. This leads to the awareness of that all things are relative, and all non-things absolute.

25. If this Nirvana is to be equated with God realisation we have to answer how that realisation could be only what is good and glowing? How could unity not also include everything else, like everything bad and evil? This was the dilemma of Buddhists and Advaitins. By insisting that realisation means only perfect bliss, happiness and such other fairy tale

endings, a notion totally unwarranted, they found the only one way to resolve this problem is to declare the entire universe of opposites to be an illusion, a mirage born of the unenlightened state of consciousness. If we persevere to live in this belief bubble that is self-reinforcing, there is probably nothing that would enable any to come out of this illusion or maya. (Remember Lord Krishna warned that his maya is difficult to overcome.)

26. Instead if we accept this world as real we will find then unity consciousness is only that awareness which includes all happiness, all suffering, and all of what we call human and divine. This awareness then would be seam less, vast oneness that is balanced and integral to the core of our being. The Omnipresence of the Being is large enough that it envelops the entire existence- jada and ajada, it is all emptiness and

all fullness. It is this consciousness that can embrace pain as part of the Unity consciousness.

27. This pain is crucial to understand the original Sacrifice offered by the Purusha when it willed its manifestation. It is the same type of pain that is behind the Pranahuti. It is this pain of Unity that is the most important aspect of our being that is waiting to be realized. This is because our entire being, and indeed the entire universe revolves around this central point of sacrifice and derives all its power from the very ahuti that is done.

28. This restlessness for Unity is alive in us as the heat of aspiration which is painful to bear nor is it something that can be wished away. That is why Master says every one will one day reach the goal. When we understand that the world is Real and there is no need to deny it as maya and agree that the United consciousness includes pain, and if we as lions embrace that pain most courageously we will enter into that Unity

consciousness. We will then learn to stand in our own divine strength that fuels us into divine action at the heart of our existence. It is from such a heart we radiate and live the life of eternal compassion for all beings from the core of that pain of Unity.

29. It is here that the will gets strengthened and transformed as Divine and here we are truly alive. Working in consonance with the Divine then is both endlessly sad and boundlessly delicious and that is the true Bliss where the pair of opposites get abolished. Finally, we come to a state when we abide in the truth of our being serving the Master and along with the Master with a heart aching and paining until all beings yearn and enter into the pain of unity. It is then that 'this' and 'that' are gone. But before that each one of the aspirant has to enter into that state and participate with the Divine in the great task of divinization of humanity.