

“We must never be disappointed of the Divine Grace”

(Silence Speaks, Second Edition, pg 313)

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While dealing with several items of sadhana relating to the role to be played by an abhyasi, Babuji Maharaj observes thus. Comparing the unregulated activities of the mind and indriyas to the barking of dogs at a passing elephant, He instructs us to be busy with worship and devotion never getting disheartened with such temporary disturbances one is sure to encounter during sadhana.

2. While the topic relates to the Divine Grace, it is pertinent to deal with the same in some greater detail. Human being is the

crown of God's creation, as he alone is the proud inheritor of the finest Divine gift (viz; the mind), which is the patrimony of the entire progeny of mankind reserved specially for this species in creation. The reason for this most favoured treatment may not be far to seek as presumably, the creator wants the human race to reflect Him in all His glory by maintaining a state of moderation in all respects by human being with additional equipment, besides mind, having been his prized possessions namely, the sense organs and motor organs. Blessed are those who have them all, and that too completely functional with no deficiencies in working, assisting the human being to help him in playing his role as expected of him by the creator. Birth in a congenial atmosphere and surroundings with no worry and care for a good survival free from wants of daily needs, may be one of the contributory

factors for developing a proper orientation to God. Primarily, there should be a development of tendency in a person to draw lessons from the routine of life about the impermanency of the pleasures, a keen discerning observation of pains leading to a sort of detachment in life to the daily experiences. If a person of this nature, prone to be attached to religious practices may soon develop a quest for a more realistic and lasting means of solution to life.

3. All of us, who are practicing the system of Pranahuti aided Meditation undoubtedly are aware of the existence of a higher level of consciousness than that in which most persons of ordinary level exist. All the above endowments with which we are all gifted are due to the availability of Divine Grace. Whether, deservingly or otherwise, we are in

the system which itself is a sign of having the Divine Grace, as coming under the guidance of a competent Master is a sign there for. Our beloved Master Sri Rama Chandraji Maharaj Himself observes thus; “I consider it as Divine Grace, if one gets under the charge of a perfect Master. However, it depends upon your grace to set into action for your ownself. I shall, however, request you to watch and see whether His grace has already come into action or not. If without sufficient abhyas you try to draw His will towards yourself, it shall then be your own will that shall begin working in you, and there by you will promote in yourself nothing but leaps of fancies and crowding thoughts. This condition shall be presenting to your view only an effigy of spirituality. You say that when you experience a condition which promotes peace you conclude it to be effect of my working. What can I say to it? Just

watch and contemplate over it, linking your mind with the thought then alone may it be possible to understand”¹.

4. The precise context of Babuji’s observation quoted above, is the advice of Babuji to an abhyasi to create in himself, the things required for the actual experience of that which he means to seek (viz; Realization).

“ No doubt you believe in Divine Grace, but that kind of shallow belief cannot serve the purpose nor can it even be called as grace at all”². Babuji delicately hints at the action expected of from the abhyasi stating that it depends upon the abhyasis’s grace to set Master into action for the abhyasis’s own self. Babuji means thereby, that effort is needed on the part of the abhyasi to derive grace from the Master (viz; Divinity), as

otherwise, the abhyasi deludes himself with his fanciful thoughts leading him nowhere.

5. The purport of the above discussion brings home the point that it is not that easy to get Divine Grace, as a matter of asking or simply wishing for it can one easily have it. It has got to be worked out with great amount of effort, discipline, regularity and with love and devotion. Great amount of disciplined behaviour at each step is needed in abhyas.

6. Moulding oneself to be a deserving individual for Divine Grace, following of the basics in sadhana is a must. Master's guidance and support is invaluable. In this most refined, remodelled system of Raja Yoga sadhana, the Divine effluence is introduced into the abhyasis's heart by the Master through the rare and unique method of yogic Transmission(viz; Pranahuti). The

divine impulse thus introduced begins working which can gradually be felt by the practicante depending upon the sensitivity that he develops over a period of time, which is a slow process taking long periods of sustained, dedicated and assiduous sadhana by the abhyasi. Constant exposure to series of Pranahuti sessions during individual sittings and group satsangs will be of immense value in getting the system cleaned of the deep seated samskaras accumulated over long periods, acting as impediments in progress. Individual practice of cleaning by abhyasi with his self effort helps in removal of impurities collected on a daily basis. Meditation on points 'B' prior to morning Meditation helps cleaning of impurities.

7. As no definite time is fixed for prayer, it is always convenient to the sadhaka to invoke God's grace by keeping His company

through constant remembrance and being in His thought to the extent possible. Retention of good condition experienced during Meditation (individual or in weekly satsangs) as long as possible during the day also is helpful for quick progress.

8. Commandments are sacred Divine dictates that descended on puja Babuji Maharaj in his superfine state of consciousness. They are prescribed for strict implementation by all abhyasis of Natural path (PAM) for spiritual upliftment. There is no specific sequence or order in which they need to be followed. A brief discussion would be helpful to be aware of the importance of their implementation in deriving Divine Grace.

9. While commandments especially One, Two and three are for conditioning the body and mind for daily spiritual practices, rest of the commandments determine the extent of devotional attitude to be developed by the sadhaka with an eye on their constant practice to mould oneself in terms of commandment Nine to arouse love and piety in others. Daily encounter with trying conditions that present themselves for being experienced duly taking them as Divine blessings (commandment 5) and as heavenly gifts with gratitude not attributing them with revenge deemed as caused by others (commandment 7) require great amount and a high degree of patience, forbearance and fortitude, as is not normally expected of a person of average temperament. Maintaining simplicity and plainness to have greater identity with nature (commandment 4) is really a trying

one, since garb (mask) of duplicity is almost a natural phenomenon with most human beings though not with all. Precept is always an easy virtue than practice. All of us regularly practice Meditation on points 'A' before bed time which helps cleaning of atmosphere with the noble thought of universal brotherhood while practicing 9 'o' clock universal prayer treating all people as devoted brothers and sisters is also to serve the same purpose.(commandment 6). Happiness in eating is most welcome by all, but it should not be forgotten to live in Divine thought for adherence to the commandment 8. Honest and pious earnings being taken care of is a special virtue developed and practiced by most practicans of PAM. One can be confident enough to declare that Babuji's dictum in this regard is certainly received with utmost value to be practiced. Similarly, an honest trial by all abhyasis of

PAM for strict adherence of the first dictum of commandment 5 (viz; Be Truthful) is always on the top of the items of daily practice. All of our entire effort in sadhana is only for culmination in this brave adventure of representing ourselves as Reality wants us to present ourselves. Ofcourse, the narrower interpretation of speaking truth (for being truthful) is certainly a matter of routine for all abhyasis. Bed time prayer with all necessary ingredients in commandment 10 is unfailing, for speedy progress, resolving not to allow the repetition of wrongs committed (knowingly) or unknowingly. Repentance each day of the shortcomings should not be forgotten.

10. Intense restlessness to reach the goal should naturally be the main concern of every serious practican. In furtherance of

this feature, every practicant must always be on the lookout whether his efforts made are in the correct direction enabling his steady movement on the path of grace. Wading through Pind-desh is a really trying pursuit. Getting out of the inferior type of superconsciousness and to reach out to Brahmanda region would itself amount to a great achievement, which is rendered possible by practice in Pranahuti aided meditation. Developing 'Mahaviswasa' in the Master, His support and following the path with utmost devotion, surrendering everything to Him with full consciousness that He is aware of all of our needs and with a firm attitude that anything that is bound to happen is at his will, keeps our movement steady on the path of grace; granting grace at the appropriate time is His pleasure. We are always at His mercy and He is all in all for us.

Seeking His Blessings.

Pranams.

References:

1. Silence Speaks Second Edn. P.343-344.
2. Silence Speaks Second Edn. P.343.