

EXTRACTS FROM THE RECORD

Dealing with Grace and the Relation of Disciple to Master

F.C.R. Does a man begin to crystallize at Stage 3 of the Ladder?

S. It is explained that there are four kinds of Grace coming from above. The first is the grace of the Self (Atman); the second is the grace of God; third is the grace of Knowledge; and the fourth is the Grace of a Teacher (Guru). All these combine to crystallize a person by the time he reaches the third stage, and the crystals begin to form at that time, which will give him enough energy of Sattva to prepare for the fourth stage – called ‘the Pull of the Way’ – after which he won’t come down.

(14 October 62)

R.A. Is one guided towards a Teacher or is it luck?

S. The establishment of a relation between Teacher and disciple is not directed by luck or fate, but is a process of cause and effect – namely that actions bear fruit. This relation is based on the Grace of the Teacher and the receptive faith of the disciple; and once established it stays until the liberation or unity of both.

When the rains come the pots which have their mouths upward towards the sky get filled with water, but they wouldn’t get a drop if they face the earth. In just that way Grace is raining down from the Absolute, True Knowledge and the Teacher. From the first two, the rain of Grace is eternal; but a Teacher appears in a certain age for a particular time and all those whose faith is kept alive get that grace from him.

R.A. Can we assure our friends in London that they are also connected with this relationship?

S. Yes, they can be assured.

(3 November 1967)

R.A. Is one entitled to ask for help or should one trust the Teacher to know one’s need and act when necessary?

S. The Master full of Grace knows the difficulties, picks up the message and comes to the rescue without being asked. The impatient disciple when he gets excited with his so-called difficulties jumps at the first opportunity to ask for help. Even then he gets the help no doubt. Best is not to ask, because whatever is necessary will always be provided.

(4 November 1967)

S. The most important factor which we have to tackle on the way of Self-development is the Manifest Nature (Buddhi and Ahankar) – just next the Unmanifest (Avyakta). That is why people are so much governed by their thoughts and attitudes and find it difficult to resort to any discipline that does not conform to it. That is how opposition builds up.

In that connection, one of the great poets, Tulsi Das, wrote this prayer:

Please by your Grace make my Nature Sattvic and completely harmonised.
Only then will I be able to worship You!

(23 January 1970)

Question from the leader of our New York group:

N.R. When giving Initiations I get a feeling of the flow of Grace coming from the Holy Tradition which is passed on in the Mantra through me to the initiate. The enumeration; Narayanam, Shaktim, Vyasa, etc. evokes the feeling of the force of the Tradition that carries the message each time. Could H.H. please explain the inner meaning of the ceremony and its words.

S. This Holy Tradition to which we all belong was started by Narayanam (Vishnu) and has been kept alive even today. Whenever we enact this ceremony to initiate anyone, we are somehow trying to connect this new individual to that Tradition, and once this connection is made, whenever the individual remembers the Tradition the connection is actualised in the sense that the flow of Grace takes place. As an analogy:

Suppose you have an electricity generating station which provides electricity to substations. These substations then are connected to individual users all around. Whenever you want to experience the flow of current you switch on.

In our context this 'switching on' is the 'remembering' mentioned during the ceremony as Smriti, which means 'to remember'. By remembering, the flow materialises... The whole meditation is simply remembering the Mantra... [and the whole of our organisation is to kindle or re-kindle the memory of the Meditation and the Holy Tradition when people forget.]

N.R. During the meditation I sometimes miss this feeling of connectedness with the Holy Tradition and this is disappointing. How could I bring this feeling to the meditation?

S. (continues the electrical analogy) Sometimes a fuse blows so the current cannot flow. This is caused by excess of Tamas and Rajas or some such thing. So to mend the fuse only correcting the meditation will be the key – [the engineer has to fit a new fuse and the current will flow] (H.H. and his people laugh as the analogy of the blown fuse develops!)

(27 January 1970)

R.A. The fullest bliss seems to come as a Grace rather than as the result of special or prolonged efforts. Is there anything one can think of, or pray for, or do which will attract this Grace?

S. Grace or effort, neither works singly by itself. There is no such thing as Grace received without effort; also there can't be fulfilment of the effort without Grace coming into play. When sincere efforts are being made and there is no self-pride involved in the effort or achievements resulting from the effort, then automatically the Grace starts flowing. ...

And suppose someone sat without making any effort and did not bring himself under discipline or related activities and simply waited for the Grace to flow into him, this would mean that Tamas had completely taken over. You can be sure that, in such circumstances, Grace never appears.

So to qualify oneself to receive Grace, one must make sincere efforts to create a situation where one feels one is only an instrument performing the activities... One needs a complete surrender, surrender of one's selfishness; and this feeling of surrender immediately starts to melt the heart... The aspirant can proceed with meditation without the intrusion of excess Rajas and Tamas.

This 'melting of the heart' is very much like what we do when we wish to seal a letter with

sealing wax and a seal. The sealing wax, which is very hard, has to be melted in the heat of a flame, and when liquid it will take the impress of the seal; within moments the soft wax hardens and the imprint is made firm and permanent. This is like an imprint in the essence (Sanskar) of these people. [Like 'crystallisation' mentioned in the first quote above.]

(Record, 30 January 1970)

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