Discourses on the Philosophy of Sri Ramchandra's Rajayoga - Lecture -11

Master tries to explain the nature of Realisation. Realisation is something very different from 'liberation'. Liberation or Salvation is 'getting out of the bonds of rebirth'. Once you get rid of the bonds of rebirth, you are said to be liberated from the bonds. That is what we call 'Moksha'. But that is not the goal, though human miseries and struggle make us think it is important to get rid of the pain and getting a kind of tranquility from the operation of bondages. But 'realization' is something much further. It is 'discovering your own Oneness with God. The fact that you are liberated from the bonds does not de facto mean that you are 'realized'. There are probably many liberated people hardly any who has realized, ie., found his oneness with God, the Ultimate being. So, we could think of a large number of liberated souls but not people who have realized God. They may be in the process of realisation in the sense that, after having found freedom from bonds, they discovered that there is more and more to be attained than previously. So you will see that liberation is not realisation.

Secondly, what is realisation? Realisation has been defined by many people as 'the attainment of a state of

God with all his powers of creation, sustenation and destruction and so on and so forth. Actually, these cosmic processes are only with God, but not with anybody else. So, even the highest of the Souls in the realized condition will not be given these powers. It is the exclusive prerogative of the Divine Being alone. That is the distinction between God and the Souls will remain. But an individual Soul, which is going towards realisation will attain a condition which is far beyond all that we have heard from our spiritual savants. God is said to be Sat, Chit, Ananda. Now, this condition goes beyond Ananda. You may ask the question what does it really mean. We cannot express it. It means, Master states, that it is a condition of 'salt without saltishness'. Salt may not be a good word as the sweet. But there is a positive fact which he enunciates of this condition. This condition is the condition of Omnipotent Will. A person who has reached that State of Realisation can do whatever he wants. His will is invincible. Now that condition is what we will have when we realize. I do not know whether that is not a very high state. In fact, he says that, when a person ceases to be then there is realisation. Now this is a negative description. An individual reaches a state of isness, that is he does exist and then he comes to the condition of zero, absolute negation, where there is no change at all possible in his nature, even though he is swimming in Infinity. Now that

condition is said to be the state of realisation. Now, he compares this state with the Nirvikalpaka Samadhi of the Yogins. The Raja Yoga works actually use the words "Samprajnatha" and "Asamprajnatha" Samadhi. It does not use the word "Nirvikalpaka or Savikalpaka Samadhi". This language came from Advaitins. This Nirvikalpaka Samadhi, which has been preached by Advaita saints or teachers is a condition when we do not have a distinction between God and self. In fact, there is neither God nor self. There is neither object nor subject nor even the knowledge in between nor experience even. Now, that is said to be a very high attainment in that system. But that is not the goal of our system. Our system wants to develop the experience of God in a natural way or Sahaja Samadhi, not getting to That Condition when you are disengaged from your bodily consciousness or even the soul consciousness completely. On the contrary this is where we do work in this world and go on doing all works living in that contact with the Ultimate Reality all the time. Now, **Sahaja Samadhi means attachment with Reality all the time, without interruption even when we are doing any work; not only when we are in Dhyana as in the case of Nirvikalpaka Samadhi or even Savikalpaka Samadhi or Samprajnatha or Asamprajnatha Samadhi.** This Sahajavastha is sought to be established in everyone of our Abhyasis, so that he

will be doing his duties detached from the fruits of duties; but attached all the time to the Reality which pours itself down into him and supports him by its changeless condition. So, this kind of establishment in that Consciousness which you may call a kind of establishment in that Consciousness which you may call a kind of "Stitha Prajnatha" is normal to us and is something to be attained by everyone of us, which means that we are not trying to get out of this world.

The world is not something to be 'shunned'; what we would renounce of it is our attachment to it. That is, we think that we cannot exist without the object, without the body, without food or without the property given to us. Then, we are caught up in it. In other words let me tell how the thoughts flash to my consciousness. I was asking myself how we built up all these securities about us. Everybody wants to have a house and then he wants to have a bigger compound and still bigger compound and so on and erecting compounds to prevent people from jumping into our houses and entering into them. Our own body may be considered to be a series of securities built up around us, around ourselves. Now, after having built up our securities suppose we have been confined to the inner arena and never move out of it and perhaps misplace our keys also, so that we cannot get out of that, then we think we are prisoners within our own security. We know a fortress that is built by our people

to defend themselves from enemy, finally becomes a prison - house when it is surrounded by others. Now this is how we have built up our securities and attachments. So, the very things we thought were necessary for our existence are now discovered to be obstructions to our freedom. In fact, we are prisoners in our own house in our own bodies by our own attachments.

Now, I shall give another example, firstly a man wants to have a security of wife, and in fact it is mutual let us say, after wards they beget children and a security of children and then more children, more security and then finally what do you find? In fact, we have what we call family misery, not family happiness. Our intentions were good, our achievements have been rather disappointing. The one way by which some people say we can get rid of this attachment is "remove all walls; throw away the body, throw away the family, renounce them, this is the only way by which we can get liberated". But I believe, if we only think why we constructed for a while, and that it is not a kind of madness or foolishness, then we find that these securities are necessary, but without attachment. They must be flexible. We must have the power to control the securities and we must be able to displace some securities with other types of securities. That is, all these organisms are built-in mechanisms. Then we need not get rid of the organism itself, if we are flexible in human nature. I think we have a freedom to adjust the

securities. So this freedom is what we can really see when we use our reason. So renunciation as it is told by monks or mendicants is I say a disastrous process when it is done against a society within which we have to grow. There is nothing wrong about us in that we are attached to them as if they are our real securities and real bondages. There is neither bondage nor security in them except that we find them obstructing our real freedom or when we find them not helping our freedom. Everything is done for the sake of freedom and not for the sake of bondage. But we also know transitoriness can bind us and little knowledge can do much more havoc. So, we are prisoners on our own accord and some times we like the prison, some times we hate the prison. Therefore, all bondages are due to ourselves and not due to God.

Now how to get rid of this kind of inflexible bondage, or securities? The only way for us as individuals is to get at God who gave us the capacity to defend ourselves, to find why we are, what we are. So our connection with God becomes very important. If we connect ourselves with God, then we will find the rationale of our securities and bondages, in which case, you are not attached to them and we can use them as freely as possible, without being bound by them. Freedom is a dynamic process of living in God, because God gives the sense of freedom. We construct everything out of Freedom. We barricade ourselves within our fortresses out of freedom and now

we find that old barricades are not useful. Things are changing. The world is changing, our patterns of life are changing. So, we have got to throw them away and build again if necessary, new securities which permit our freedom rather than deny it. Now if we understand from this point of view we can know that God did not create this world just to bind us. God created the world to give us security and we made it our prison. Now I think, only if we can look about why and what is the secret force with which the God created the world for our freedom, then, we will find that we are free in this world and not bound.

No institution is perverse enough to bind us for ever, but it can be a liberating instrument. Now this is the dynamics of spiritual life. We have got to connect ourselves with the Ultimate. And Master says it is more simple. But we think that just as it was difficult for us to create barriers around us, the realisation of God must be as ingenious as these things. Now it is true we have built our Gods in our own image, and it is a very funny thing when we study in mythology how we have created Gods to our own tastes and to our lives. But God is really simple. Now the easiest thing we can do is to connect ourselves with God. Do not look to all these outer things that we have created. Now through them shall we realize God, not through our barricades. What we have to get is God's mind within us and it can be got. Religions have

said, "the way to know God is torture". That is a terrible thing, as if He is our enemy. Our security is threatened by God. Therefore we shall have God to our taste. Really what Master says is the more simple thing is to get at God, because if you can look into yourself, He is the Force that made you construct all these things and so He is within you. Do we think the Creative Power of our being, namely our having a God with such ingenuity and such skill is not a power that is free from the thraldom? The very fact that we can get out of this body when we want and when we do not like the pattern of our body, is a proof of freedom of the Soul. Is that not the Divine? Therefore the Divine force is within us. It is that which builds our body. It is that which draws itself from that body and it can create another body according to its Will, with different type of securities. Now this Supreme consciousness is within us. Only what has happened is so long as we are living within this body, so long as we are concentrated in the running of this body in the supervision of the body, it has lost the capacity to dominate the body as an instrument of freedom. So, it is a victim of bondage, victim to the bondage, and to all its securities, social, religious and so on.

Now, if a great man come to us and arouse that Inner Force within us, ignite it into action of its supreme possibilities of freedom to know the Divine and also to get more and more power from that Divine thing, then, a

sense of freedom comes at once. Just as a man who is bound, if he gets a force, immediately expands and says 'here are the possibilities to me, I can break up my bonds', so also, if we can get the Divine Force into our system, do we think our own body will remain the body that it is? It will be quickened with new life, new force, new abilities and new possibilities. Now, this is a very great step. Master says, it is possible to get this connection most easily. All that is required is a direct contact with the heart from the Divine personality. Now, since we do not have personalities who can provide us securities more securities and more bondages, we are in difficulties. Our great learned savants are people who have developed the fine arts of creating more bondages and assuring us that those Mantras and Tantras and Yantras will help us. Now, that is not the way. Here is something which transcends all these techniques of art. It is an opening of a direct connection which seems to have a little weakened itself, not altogether. That is why Master says, "the introduction of the Divine Force of thought into a consciousness is the simplest thing that can happen and no kind of ritual or rite or any other technique of preparation are necessary. It may appear so to people who are brought up in the tradition of securities and a craftsmanship in them. But this is nothing. It is not something to be believed. But you know Reality is beyond rites. It is a thing practically to

be tested, in which case, you find that all that we require in this is an opening of a line of connection with God which is to be done by Pranahuti. It is only the man who has reached the Ultimate condition that can do this. He must be empowered by that Supreme Divine Reality to connect every individual who offers himself to this consciousness. It is perhaps necessary to have a little discontent over one's lot in order to ask for it. It may happen even without your knowledge. But then, there is this possibility at the present moment, that the Divine Personality is with us today.

As our ancestors said, "Again and again in history we get a Great Personality who takes to this job of connecting individual souls directly with Himself, so that humanity can progress towards the higher evolution to Spirituality". No doubt, so long as that Personality is in this work we do find that a large number rise up to that level. A few people only pass through, but a large number remain bound. It has been so in history. At the present moment, Shri Ram Chandraji says that the Divine Personality is now with us and it is because He is with us that this process can be applied to every individual who offers himself to it. This Pranahuthi is a real one and once it is established, the human individual grows to his real dimension of spirituality. He breaks the bonds and small securities, which he has built up, rather, they may not break but he crosses them, because what

has been built need not be destroyed unless it is useless for further security. It is just possible we do not want security at all. There was a time when everybody had to build fortresses around his own houses. Even now, some people do so, when they are afraid of robbers. But then, we know robbers know how to break through and we are in difficulties and so we build new fortresses. Nothing helps us. That is, we have the freedom of God within us and fearlessness. Why build up securities? We want a condition when we will not be threatened by anything and therefore we do not want any security against God. If God rules everything can be removed, if God does not rule but man rules, we want all security. We want to establish the kingdom of God in a way at least so far as we are concerned. Don't think I am thinking in terms of having a world looking after us individually. First, let us find out whether we are ruled by God or personal securities. I feel any person who has some taste of God's looking after us individually will appreciate that we are being protected once we are taken up by God. Now, every physical, economic, social element of institutions are there. The first thing that goes away from us is fear, fear of our neighbour, fear of future, fear of the past, all these go away, if individually we can get that experience. If a nation can undertake it as a whole, I don't know whether it can do it, I think we do not want any securities even at this step. When we get to that state or will-force,

that will again set at nought anything. That is the supreme promise of our particular system. So, realisation would be there when we have no fear, when we are detached from everything except the Ultimate, when our continuous living in God, for God, by God, which is a Reality is established. Then we find that all the securities that we have built into our body out of us or society are more instruments for little things, but for all practical purposes necessary. I may also say we will have yet to do our duty in this world, as Sri Krishna says: do your work without attachment to the fruits thereof. This is a great discovery which our Master has made and as an instrument of practical work, he has undertaken this Pranahuthi which anybody or rather everybody can adopt and find for himself whether he realizes true renunciation and true attachment to God. The true renunciation is a renunciation of attachment to the things we have built up in the past, to which we are now clinging either on the principle of family or an institution or colour or caste so on and so forth. All these institutions are transitory. They are not permanent. What is permanent is our relation with God, and what is also most dynamic is, we can create and recreate, destroy and rebuild our work according to the will of God, which means, then, our creations will be true, and may be helpful and beneficent to all. Today, we are not doing that way. We are attached to our fruits whether we call it

personal or social it does not matter. In either case, there is attachment, and again we have got all kinds of squabbles. These have no right to arise. In the words of Sri Krishna: "Firstly become of mind, take My mind, the Divine Mind in you" "Macchitta Sarva Durgani" The Divine Mind will be able to cross over every fortress or every barricade that we have erected for ourselves and become a Free Mind. Not a mind that thinks it is free while it is imprisoned in its own fortress.