

# Realization – Ways and means

- Pujya Sri Ramchandraji Maharaj

I have been longing so far to get a man who may be able to see things as they really are. The nature as it is befitting human body may be read by him. The sun as it shines may be known by him. The sunshine as we see may be marked by him as to whence it comes in its real sense. God and gods, when we speak, make the difference themselves. Comparison and contrast become the necessary instruments to know the reality which is displayed in the passage created by speaking these two words-God and gods. Now compare God with gods and define God yourself. If you see the capacity in gods in creating such a universe even then there remains a differentiation; and if you find this point in the negative in them, I think gods would not come under the definition of God. A man loving his master too much, selling himself to Him altogether, absorbing himself in Him in toto, will see the same thing all over. Similarly a man while getting absorbance in One and the Real thing will see Its manifestation throughout; because, when every rib of thought is mingled with the Real current, one will feel coming out with these things. Absorbing in Reality means that one should not feel anything in him. He loses the feeling of his body, mind, soul etc. This is the condition of Real God. Limitations, however, remain to some extent and that is due to the knot which is created by the force of the will to keep the things in their real forms. If these things are removed the world will not exist. Untied will

it be; but in the last run when Zero will feel the manifestation losing its feeling power. So the manifestation will remain all over but no limitation created by the chief knot. If one acquires that stage having ones body, he will witness he same scene. It is possible for the Yogi of the highest standard to see the same thing now if he comes in the naked form just as he ought to be. It is matter of galling insult to see the thing when they are not witnessed with the heart's-eye. One who sticks to the principle of ADWAITA in the beginning he sees unity in diversity in its crude state. Had it been the case of any of you, this sort of question would not have arisen. It is a voluminous subject but I have discussed it in outline. Before coming to the stage of Prime Minister of India if a man thinks himself and writes himself to be so, decide yourself as a Judicial Officer what section of the penal code will apply in his case.

A man is born today. He is developing day by day. His senses are coming to the standard of development gradually. Time is coming for him when he will ripen in wisdom and folly. Suppose now he has come to the point when he has to decide which way he has now to adopt. He comes across a man well versed in Indian philosophy-Dwaita, Adwaita and Vishistadwaita. He talks with him, who leaves an impression on him, that the world is the manifestation of God. He understands it, believes it, and comes to the point where he ought to have come after coming to its real stage. Now as he was impressed by the discussion, he will try to impress others by the same discussion. He will study the subject, speak extempore,

impressing upon the public the same thing which he had acquired with no labour and pain. What will be the practical result? Practically nil. He will only understand just as a man sees wheat for the first time and he calls it as such. If you ask him the taste he cannot describe. Generally we see the same thing everywhere.

There seem to be contradictions in the Vedas apparently. Six schools of philosophy is the result. Everybody according to his reach says something to the other. Manu says that only that part of Vedas which agrees with reason is the real Veda; and many of our philosophers have taken this view. Of all the scriptures in the world it is the Vedas alone which declare that the study of Vedas is secondary. The real study is that by which we realize the Unchangeable; and that is realized neither by reading nor by believing nor by reasoning but by superconscious perception. Even if it is gained in a thorough state, one still requires to go on and on in order to reach the shore of the ocean. Tasting the breeze for some time he will further push himself inside the infinite ocean gaining thereby and tasting thereby the real state of everlasting peace and happiness. No suffering whatever it might be will present its contrast. If you analyse suffering, you will find the crude form of happiness. You can call the same thing in its place as either suffering or happiness. What idea do you form when I say these two things? It shows clearly that they are only the forms or the shadows coloured by our own thoughts. Happiness and sorrow are purely subjective forms. If you become

colourless, you would not be colouring the surroundings. Let us take an example.

You would have heard the stories of ghosts. They may be imaginary. One may fear them and others may not. Why is it so? One who has made the impression deep in one's heart, that it is something which can harm one's self, will begin to harm himself through the ghosts. Similarly if we think Maya as a ghost, we will begin to harm ourselves in its light as long as we fear it. How wonderful! We steer our boat on the glossy surface of 'MAYA' which is stretching its both arms to take us in its lap and present us to our Master. Surely if there had been no work of Maya, we would not have been in this world at all. The thing which brought us in our form is not to be cursed but we should utilize it properly. When we see the ugly sight we become ugly. When we see the bright side we become brighter.

RAJA YOGA teaches us the method to be identically the master of the real life. If one makes up ones mind to taste the nectar of real life, no power whatever, (Maya or anything) can check him from his determination. We do not say that one may keep aloof from Maya, but that if one exercises oneself to be one with Him then the problem of life will be easily solved.

Generally the people entangle themselves in some kind of taste or the other. For the learned person mental pleasure becomes the chief aim and object. In spiritual phase these things depart, so that one may be able to appear before Him in the real form; that is the process for the beginners. If a man comes off having got rid of these

coverings, I guarantee he will feel the thing at the first stroke. The form which the Abhyasi takes, changes and comes to naught very soon. This is the thing required for the Abhyasi to attempt at first. When I had been to my master, I had been blinded of all these things at the first sight. I kept off the book as the useless thing; I was interested in him alone. The world was dark to me due to the interest which a man must have while entering this sort of life. Repeatedly coming to this world and enjoying worldly pleasures never end as long as you welcome them. If I ask anybody to prefer this kind of life, then he will question me like you that this is not the only thing to be pulled on in the drama of life. I also say that this is not the only thing to be gained. Material world and the spiritual one should go side by side equally glittering. We should soar with both the wings if we want to succeed. It is a vague idea of the people in general that God is to be searched in the midst of forests. My idea is that He should be searched in the midst of heart. I want persons like the Spartans who liked to come “with shield or on shield” and this thing requires courage; and one who has got it, is successful to know this sciene which is also an essential part of human life.

My experience in spiritual life, whatever befell to my lot, is matured. You may call it an ill-luck because I have not tasted the accuracy of many things existing in the world. Another proof of being called it to be so is that I have become quite dumb while putting myself at the feet of my master. All miseries of the world passed away at his holy sight and no trace of worldly life is left in the

mind, and I was seeing the ocean of bliss on all sides. That was all due to my faith and devotion to Him; of course his ability was a component factor. I was rather lost in myself under the influence of the Divine Current that was running into me from the Heart of my supreme guide.

All that I have said above effected greatly in knowing him and him (master) alone. You may ask me whether God was not near me? I would definitely say in its answer that was the only relationship between me and Him. It is but natural with the Abhyasi (Shastras say know the Guru as Brahman) to feel so because as Swami Vivekananda puts it, “When we try to think of God as He is in His absolute, perfection, we meet with miserable failure, as we are limited and bound by our present constitution to see God as man”. It is indeed a childish argument that it is blasphemy to regard man as God.

You start from dualism and reach Adwaita automatically. When you are lost in it there the reality dawns. This is, however, my Anubhav and experience. Go on and on still.

Dear Mr. It is the practical life that is worth having, reading and writing are of no avail. Love, faith, devotion and self-confidence win the race. The society of one free from all bondages amounts much. If you are bound to one pillar and your disciple to another, how can you release him? If you are really in quest of God then please seek always the adept in this science. Neophytes are dangerous.

Apart from the views which I have enumerated above. I would suggest the easiest course to you for making the subject clearer still. Please come to me for some time; and I assure you that you will yourself realize clearly what you want me to explain. It adds to my pleasure if somebody asks me such questions; but my experience tells me that answers to such queries are generally thrown out in the waste-paper basket. In such cases my time and labour are altogether wasted, which results in my disappointment.

- From a letter to an inquirer.

Somebody inquired of an aspirant of Yogic Sadhana about the system of Sadhana, and said, "I cannot have faith on any body unless I have seen some miracle performed by him."

Both were walking about in the market place; and by the side of the road, there was a juggler playing his tricks at the tune of his flute.

The aspirant pointed towards the juggler, and told the inquirer, "Then, there remains nothing for you to search about. There, go and prostrate at the feet of your Master! Amen!!"