

# CHANGELESSNESS IS THE NATURE OF VIVEKA IN SRIRAMCHANDRA'S RAJYOGA

- Sri. Rajesh Raina

In common parlance, one would define Viveka or discriminative intelligence as one's ability to distinguish between what is congenial and what is disruptive, and then the ability to do things that are congenial towards the pursuit of the goal at hand and the ability to avoid the things that are disruptive towards those goals.

For the modern man, who is busy and deeply involved with material life there are several near term and long term goals. The near term goals are associated with achievement bordering on aggrandizement. The long term goals are mostly driven by fear of the changing nature of life. What will be threatened in future would be his body, his beliefs, his legacy, and his ability to adjust to the changes.

Now, all of us acknowledge that this sort of change is inevitable. This naturally leads one to the query of the

reference point, which would be changeless and will act as a vantage point giving perspective to the changing.

In Sri Ramchandra's Rajyoga, we start by meditation on the Divine Light present in the heart. The light that we suppose is without luminosity. By Master's grace and blessings and by constant influx of Pranahuti we begin to feel a state of lull during our meditations. The feeling of composure gained lasts long after the meditation is over.

This reinvigorates in us the feelings of that which is changeless and that which is only a witness to the changing. In these moments of pause or deeper absorption time loses its meaning and so do the mindless chatter of mind.

The nature of changelessness felt in the heart is such that it blossoms into us some basic and simple feelings. These feelings are felt as simple happiness, feeling of lightness, feeling of plainness and simplicity within. Even in here we are advised, to be mindful of the goal and not get attached to any feelings while we are passing through a subtler state of mind.

The lightness of these feelings and moments also brings

later to our view the heaviness of our chatter and the heaviness of our ego. In other words, when the Sun begins to shine, we see shadows getting created in all directions.

Many times, like the Sun rise and Sun set brings forth the longest shadows, the influxes of Pranahuti make us feel our current coordinates and the possibilities that lie ahead propelling our energies towards that which we now know as congenial.

At this stage one feels the presence of that vantage point and inside the heart has the reawakened feelings of changelessness whose characteristics if any are Divine and much lighter and subtle.

However in order for all the shadows to vanish and for us to be fully cognizant of that, total dependence on Master must emerge and it does, albeit slowly in some cases and faster in others.

The lighter and higher feelings in the heart orient one's self towards Master totally, in a sort of a magnetic attraction and the near term and long term material goals fade away from the view, being replaced by an all

encompassing surge towards one's true goal, which gets refined as one moves in the path of the Master.

Rev. Master has mentioned in one of his talks “Some people talk of love while others complain of fear. To them, I have to say that fear and love both have the same centre. If we drag ourselves towards the world, things of fear begin to display their character and when we are towards Divinity, Divinity plays in Divinity itself. So, both the things are remarkable because they belong to the same centre. But we should be wise enough to take the right things and reject the wrong one. This will be for our own good.”

Development of this wisdom in the inner core of our heart is the true blossoming of Viveka that one can aspire for. One needs to develop simplicity in the inner core of the being which is commandment number 4 of our Rev. Master. The simplicity leads to purity of mind and purity of mind leads to clarity in thought and action. Clarity removes conflict and that as well is blossoming of Viveka