

# Raja Yoga

Message 1963

I may today present before you some of the important features of our system known as the Natural Path of Realisation. The system runs along simplest and most natural lines which are easily adjustable to the ordinary routine of a worldly life. It admits none of the methods of rigid austerity, penance, or physical mortification undertaken with a view to effect the strangulation of the mind and the Indriyas. The ideology of Natural Path is so plain that often for this very reason it is not so well understood by people who are under the impression that Realisation is the most difficult job which requires persistent labour for lives and ages. It may however be difficult to those who proceed on, loaded with their own confused conceptions of Reality, and adopt complicated means for their achievement. As a matter of fact Reality, which one aspires for, is so simple that its very simplicity has become a veil to it. A simple thing can be achieved by simple means alone. Therefore, for the realisation of the simple, it is only the simplest means that can ensure success.

It is quite easy to pick up a needle from the ground by means of your fingers, but if you apply a crane for the

purpose, it may well nigh be impossible. Exactly the same is the case with Realisation. The confusing methods and complicated means advised for the Realisation of the simplest do not therefore serve the purpose. Rather, they keep one entangled in his self-created complexities all the life. As a matter of fact Realisation is neither a game of contest with the nerves and muscles, nor a physical pursuit involving austerity, penance or mortification. It is only the transformation of the inner being to its real nature. That is what Natural Path takes into account, ignoring all misplaced superfluities connected with it. The practices advised under the system are not merely formal and mechanical, related with the closing of eyes for meditation. They have a definite object, a purpose and an end. There are two aspects of it, the one being the abhyas, and the second the Master's support through Pranahuti or Yogic Transmission which accelerates the abhyasi's progress by removing complexities and obstructions on his path. Under the old ways of practice, it was the abhyasi who had to struggle hard for removing his impediments and obstructions while the Guru's job ended with prescribing for him certain mechanical practices for the purpose. It is, however, not so in Natural Path where much of the responsibility in this respect rests upon the master who removes impediments and clears off complexities from the abhyasi's mind by applying his own power through

## Yogic Transmission or Pranahuti.

This age old system of Yogic Transmission has ever been the very basis of Raja Yoga but during the later period it had almost been lost to the Hindus who were the real originators of it. It is now due to the marvellous efforts of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, that this long forgotten system has been revived and brought to light. Under this process the master, by the application of his internal powers, awakens and accelerates the dormant forces in the abhyasi to action, and diverts the flow of the Divine Current towards his heart. The only thing for the abhyasi to do is to connect himself with the power of the master, whose mind and senses are all thoroughly disciplined and regulated. In that case the Master's power begins to flow into the abhyasi's heart, regulating the tendencies of his mind also. But, this does not refer to the old orthodox view about Gurudom. In our system we take it in the form of common brotherhood with a spirit of service and sacrifice. But then there is one difficulty. People are generally prone to be impressed by one who displays to them charming miracles. Though this capacity does develop automatically by the effect of practice, it can by no means be held as the criterion of Yoga siddhi. Besides, a true Raja yogi would never feel inclined towards it for the purpose of display. Miracles are

however of two kinds, one of Divine Nature and the other of the material nature. The purpose of the former is always Godly, whereas that of the latter is worldly. The former type of miracles are awakened in him who proceeds by subtleness, and they solve the problem of life that confronts us. On the other hand those proceeding along with grossness develop miracles of the latter type which overburden the heart. If, however, one gets absorbed in the conditions of this lower attainment he, as a whole, becomes a knot, so to say, with a whirlpool inside for himself to be drowned in. If that power is utilised on others they will also be dragged into the same whirlpool. In our Sanstha almost every one possesses this capacity, but the watchful eye of the master keeps it under control lest he might go astray on that account. He is not even aware of it, but it comes to pass through his medium when genuine need for it arises. For our spiritual help and support we therefore need as our master not one who displays wonderful miracles, or exhibits extraordinary feats of Asana or Pranayama, or delivers learned discourses on the philosophy of Maya, Jiva and Brahman, but one who can solve the practical difficulties, remove impediments from the path and help us along by his own inner power. If fortunately you happen to find one whose association promotes in you the feeling of peace and calmness, and the restlessness of mind seems to be silenced by his effect, you must

understand that he has transcended the limit of senses and that he can be a fit person to help you in the solution of your problem of life by the exercise of his inner powers. By connecting yourself with him with love and devotion you also begin to transform accordingly.

The routine practice followed in our Sanstha is meditation on the heart. The same practice has also been advised by Patanjali. The basic principle of this process has already been discussed in the 'Efficacy of Raj Yoga', which I do not mean to repeat here again. The process greatly helps us in throwing out the grossness of our being and in assuming a state of highest subtleness. We know that God is completely devoid of grossness, so the realisation of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Natural Path . The system helps an abhyasi free himself from grossness that has settled round him in the form of coverings.

The technique though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on the heart, supposing the presence of Divine Light there. But the abhyasi is directed not to try to see the light in any form or shape. If he does so the

light, if perchance it appears to his view, will not be the real one but a projection of his mind. An abhyasi is, however, advised to take it in the form of mere supposition. In that case it will be the subtlest, and we shall thereby be meditating upon the subtlest. Every saint has used the word Light for it and I too cannot avoid it, since that is the only expression best suited for the purpose. But that creates some complications, because when we talk of light the idea of luminosity becomes predominant, and we begin to take it as glittering. The real light carries with it no such sense and may be represented as 'light without luminosity'. It refers to the very real substance or, more appropriately, the substance which is associated with neither light nor darkness but is beyond both.

Under our system of practice too, an abhyasi no doubt does see the light sometimes, but that is only in the beginning when matter comes into contact with energy. In other words it is a clue to show that energy has begun to work. Moreover light not being our goal, the vision of luminosity within or without is not an indication of the attainment of Realisation.

Under this system the dormant energies of the Centre and sub-centres are awakened so as to enable them to

function properly. When the higher centres are awakened they begin to shed their effect upon the lower centres, and when they come into contact with the Divine, the lower ones get merged in them. The higher centres thus take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effects settled on them. That alone is the proper, and the most natural course, which can bring about the highest results.

One thing which I especially lay stress upon is that the abhyasi must cultivate an intense craving amounting to restless, eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success. But I fear lest one might come up saying that he has stepped into the field of spirituality not for having pain or unrest but for achieving peace and tranquility, and he may be right from his point of view. But from my point of view I would say that the former is for those who have their eyes fixed upon the Divine, while the latter is meant for those who want to partake of the delight of intoxication, so to say. The latter is, however, not so very difficult to achieve while the attainment of the former is not of course a child's play. Many a man must have had a taste of the condition of peace. Let us now taste the former for a spark of which one might be ready to forego a thousand

states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world. The actual state of the real peace is beyond comprehension. It admits of no contradictions. It is literally neither peace nor restlessness, neither union nor separation, neither bliss nor its opposite. It is after all that for which we had developed pain. May you all have a taste of the pain. It is not, however, difficult to cultivate. A firm will and an undivided attention towards it are all that are required for the purpose. Then what you seek for will be found quite close to you. Nay! You might yourself be that which you seek for. For that, there must be a burning heart, which might burn down the weeds and bushes on the path.