

# **Sri Ram Chandra's Rajayoga sadhana and Sadhana Chatushtaya of the Vedantins**

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In the chapter entitled "Realisation" in "Reality at Dawn" revered Master talks about the Sadhana Chatushtaya of the Vedantins comprising the four fold angas, namely, Viveka, Vairagya, Shatsampatti, Mumukshutwa and how these are embodied in the Sri Ram Chandra's Raja Yoga Sadhana in a manner which ensures the end result, that is, realization. In this article an attempt is made to present anew the essential ideas involved and link them to the stages encountered by an abhyasi in our system during his march.

The Master categorically asserts that without Viveka and Vairagya one cannot declare himself to be a spiritual aspirant. If following a particular course of Sadhana does not help one to develop these attitudes so critical to his spiritual growth, then there is something wrong with the method. Hence it becomes very important to grasp properly the concepts behind the two terms, the way to

actualise these in one's life and be wary of the mistaken notions and wrong approaches so vehemently being preached from various platforms by the ochre-robed mahatmas.

All life and things of the world surrounding us are subject to constant flux and change. And it has become the collective and enduring wisdom of humanity to hold that what is transient cannot be real. There is behind this apparent facade of change something constant and unchanging. This could be called the ground or base which supports the changing entities which cannot exist without this support. This support is regarded intuitively as universal, eternal and all pervading rather it is the stage on which the drama orchestrated by Maya, the Godly Power of manifestation goes on between Mahapralaya to Mahapralaya. As the idea of divinity is invoked concerning this support the idea gets a noble colour. Discriminating Wisdom or Viveka in other words consists first in realising that there is Anitya (non permanent), the world of manifestation which is nourished and supported by the Nitya, the eternal divine. Further one's spiritual well being consists in attaching oneself to the Real eternal and disregarding the ephemeral, attachment to which results in either pleasure or pain. One learns through life experience that both pleasure or pain ultimately lead to pain. For actualising

one's spiritual destiny one should therefore cultivate love of Ultimate Reality this is the position of the spiritual aspirant in whom Viveka has dawned. The Master stresses, however, that Viveka develops in the real sense only when all the senses are thoroughly purified. This happens only when the mind gets properly regulated and the egoism assumes a purified state. For the above to happen a proper method is to be adopted under the guidance of a Master of calibre as it is very much beyond the capacities of the individual sadhaka who is already prey to the uncontrolled activities of the mind and ill disciplined senses.

The Vedantins prescribe a way of attaining to this end, namely, repeating to oneself that, 'Brahma is Satya Jagan Mithya'. The Master dismisses this method pointing out its artificial and externalised approach. Real Viveka is not brought about by parrot like repetition of the mahavakyas, which incidentally are states of consciousness resulting from a proper practice under the guidance of a capable Master.

Next we can look at Vairagya. Vairagya has acquired a negative connotation of renunciation, a denial of life, desertion of responsibilities and running away from one's family to the forest, thanks largely to the wrong

propaganda by the so called mahatmas belonging to this or the other monastic order. The ascetic orders are largely the result of the propagation of the Buddhistic and Jain ideas about renunciation and this is not really a part of the Sanathana dharma which accepts life as an off shoot of the divine, teaches a reverence to all life and promotes a way of life engendering harmony and universal welfare. The word Vairagya in course of time even acquired the colour of hatred due to the unfortunate association with the word 'Vaira' - enmity. Under the spell of this meaning one is advised by some poet saints to treat near and dear virtually as enemies, the world as a treacherous whirlpool full of poisonous snakes and alligators. The real connotation embraces the following concepts; non attachment, an attitude of indifference, withdrawal, not taking the weight of impression. Again the Master is quick to point out that we can no more practise Vairagya, than Viveka discussed earlier. The method given by him is to develop attachment to the One Reality, the one and only one God Absolute; detachment from all else, Vairagya, follows. The sense contained in the word Vairagya i.e. Vita Raga associated with the Gita phrase 'Vitaraga bhayadwesa sthitha dhir Muniruchyata', is what is appropriate. Forceful methods of dissociating oneself from the world and the near and dear will not achieve the purpose. The mind of the man who has run away to the forest will wander about beyond

control and he will be beset with worldly desires much more compared to the grihasta who has developed love for God and lives in the world discharging duly his responsibilities. Raja Janak is the most celebrated example of this. Kabir has also said, "God is miles away from, the Sanyasi but is within thirty paces of the grihasta who entertains him in his heart". Followers of the vedantic school many a time try to suppress the emotions, feelings and urges in the name of achieving the state of Vairagya often with disastrous results. The suppressed urges more often than not claim the alleged master as their pathetic victim who eventually turns into a despicable sinner ruining not only himself but all those professed disciples of his.

The Master declares that love of the Real Ultimate will bring about Vairagya in a natural manner when the practice is on right lines and the capable Master using the technique of pranahuti is able to divert the soul of the aspirant towards God with an application of his will. The power of transmission (Pranahuti), the unique feature of Sri Ram Chandra's Raja Yoga Sadhana, is used to strengthen the higher tendencies and weaken the lower tendencies. Over a period the aspirant is able to feel the presence of divinity in the garb of a profound calmness and peace in his heart and also pervading everywhere. This brings about the realization of the unchanging base

of rest which underlies all the unceasing activities of the mind, the silence beneath all clamour and noise, the tasteless below the myriad tastes, the formless behind all colourful displays of form and that which announces its presence without the need for any sensation even of touch. Thus almost in one stroke Viveka and Vairagya are made to blossom in one's heart in Sri Ram Chandra's Raja Yoga. The Master uses the context once again to reinforce that Viveka and Vairagya are not practices but the results of right practice under the guidance and active support of the Master of Calibre. It is to be noted that the subtle states of consciousness imbued with Viveka and Vairagya are achieved as a result of the Yatra in the knots 1a and 1b according to the great epochal work relating to the spiritual attainments on the path rendered by the Great Master in "Towards Infinity".

There are different shades and stages of Vairagya as gleaned from the works of the Great Master. The preliminary attainment of it is as per above description. The permanent and abiding settlement in its deeper aspect is achieved only by our forever living with and in God and our thought never straying even for a moment from the ideal. The ordinary persons get overwhelmed by feeling of Vairagya when they undergo bereavement or experience calamitous losses. But this is short lived as the seeds of the desire and enjoyment lie buried

underneath and sprout forth when they find a congenial atmosphere. The feeling of Vairagya in a real sense and with lasting results can only be developed only after thorough cleaning and due moderation. This is practically the summit of one's sadhana because the condition cannot be brought about unless all the Samskaric coverings are removed by a process of thorough purification of the heart and of bhog. The samskars or coverings have accumulated over the inner self through innumerable births and the bhog of these keep us entangled in our own creations and rarely our attention settles on the Real. This is the reason for the imperfect settlement in the stage of Vairagya. However, the merciful grace of the Master in our system allows the aspirants to move on to further higher stages allowing him to complete the bhog alongside his upward movements. Otherwise it is an impossibility to cover the entire course and attain to the state of complete freedom in a single lifetime.

The Master relates interestingly his own practice of a single pointed remembrance and devotion to his Master which in course of time resulted in his seeing the Master in all, friend or foe, animal or man, male or female, related or unrelated. This according to Him removes all relativism in relationships i.e. that of and towards one's father, mother, son, etc. and the relationships take on a

new meaning. Attachment based on selfish desire fulfilments is replaced by a sense of duty which gets, in the course of its perfect maturity, transformed as simple unassuming love in which the lover is not conscious of himself, the entity loved and the motive underlying it. The constant remembrance spoken of paves for development of real bhakti or love and devotion and this spurs further movement and unfoldment of superior states of consciousness.

We may now look at the Shat Sampattis, namely, Sham, Dam, Uparati, Titiksha, Shraddha and Samadhan and how these are related to the stages acquired by the sadhak travelling the Sri Ram Chandra's Raja Yoga way. Sham, is the state of tranquility or peace in which the mind is freed from its fickle ways and has found its real nature i.e. that of calmness and steadiness. The Master identifies two states of the mind, in the lower state that of the mind or organic mind and the higher state that of Brahmand mind. The lower is coloured by the tumult and craving of the senses whereas the higher one is imbued with calmness. The Master talks of the dipping of the lower mind into the Brahmand so that the lower gets habituated to the states of calmness and gets rid slowly of its tossing and tormented ways. When the mind is becalmed by the influx or introduction of the divine Prana, the senses get calmed too and the increasingly

calmed senses shed their positive effect on the mind. Thus the mind gets moulded and regulated. The regulated mind is able to perceive the reality- though in the beginning only glimpses of it can be felt. Even the lulling of the mind for a time during meditation helps in the reduction of conflicting ideas and brings about a feeling of closeness to God - Reality in the heart. The attraction to the Real gets established by virtue of practice and thus Viveka and attachment to the Real sets in. Dam or restraints on the sense enjoyments is brought about as well on the heels of Sham as its twin sister. Thus the two sampattis are acquired as the Yatra is done in sufficient measure in knots 1 and 2. The Atman, inner self, realises it as its duty to achieve mergence in the object of its attraction namely, the Godhead and for this purpose it gets fired up as if it were through love and devotion.

The third Sampatti is Uparati which is to be understood as self withdrawal. It is a state where a man is free from all desires pertaining to this or the other world. He is not charmed or attracted by anything in this world. His mind is all the time centred on the Real. This is allegorically referred to in the Gita by means of the tortoise example illustrating the condition wherein all the limbs/faculties are drawn in along with the mind and get absorbed in the self. This is a superior state to Vairagya which produces

aversion to worldly objects whereas in Uparati neither attraction nor repulsion is felt. This state develops fully when one's mind, indriyas and senses are thoroughly purified. This state is the result of the perfection of one's Yatra in knots 3 and 4 pertaining to devotion and dedicated surrender to the Master, the embodiment of the Real entertaining Him and only Him in one's thoughts. This naturally promotes the idea that nothing else is worthwhile paying any attention to.

The fourth one of Titiksha is a state of fortitude. At this stage one is perfectly satisfied with what is allowed to him by God. He has no feeling of injury, insult, condemnation or appreciation. This condition is enjoyed when one successfully complete the Yatra of the 5th knot, which is incidentally the meeting point between the world of particularised consciousness, namely, the pind and the beginning of the Godly Realm, namely, the Brahmand. The fortitude is brought about by the feeling of the closeness in the Almighty's protective arms in whose embrace he feels ensconced. The contact with the Unlimited slowly but surely erases the constraining feeling of the limited particular and imbues, him with the strength of the flow of the Godly power which prepares him to face any eventuality with unswerving determination. As he is already well rooted in love and devotion and is experiencing the Grace of the Being to

whom he has opened his very all the suffering and miseries he has to undergo will seem to him as gift of his Beloved who can do only the very best for him. The transitoriness of the world of manifestation or Maya having been already well impressed on his mind he will treat all the changing circumstances now pleasurable or sorrowful as part of a passing phase with the inner assurance that eventually he will secure similar nakedness as his Master. After all the Viveka in him will assert that the bhoga of all the impressions has to be undergone, which is the only way to remove all the coverings before the inner core of the Absolute can shine forth.

The fifth Sampatti relates to Shraddha which is considered a very high attainment by the Master. In the initial stages of one's spiritual life, faith is built up from the conviction which develops in the aspirant out of reason and experience by association with the Master. The Master is the only medium through which the divine impulses can reach the aspirant. Gradually an inward attraction develops in him towards his Master and he starts accepting him submitting to his guidance. With the experience of the achievement gained the aspirant starts taking his Master as everything and as a superhuman being who is the only person to shape his destiny. Thus real faith is born. It takes long before it assumes the form

of shraddha when it becomes unshakable and constitutes the lively link between the mortal and the immortal with the Master himself connected to the Immortal. This link once formed can never be broken under any condition till the aspirant reaches upto the final limit. At this stage the aspirant can never be away from it even for a moment.

The state of initial acceptance of the Master as guiding one's destiny, submitting to his guidance, cultivating devotion for him, feeling the assurance that the Master has accepted the devotee are all the preliminary stages accomplished in the course of the Yatra of knots 3 and 4. The deeper travels in the corresponding subtler planes of consciousness takes place in the Brahmand. Journeys through the higher knots of 6, 7 and 8 leaves the person at the doorstep of the Almighty before whom he feels awe, humility and his own abject condition. In a state of helplessness he surrenders to the Lord recognising him to be the Summum Bonum of his existence. He is prepared to do anything the Lord will command him to. All he desires is to be admitted into his presence as one of his trust worthy slaves. All else is forgotten save the remembrance of the glory of the Lord and as its acme even consciousness of one's servanthood, His Lordship and the act of loving remembrance gets lost. This is the result of stabilisation in knot 9.

The last of the six sampattis is "Samadhan, which is a state of self-settledness to the will of the Master, without even the consciousness of it. At this stage the man is perfectly devoted to his Master without any thought besides". This is the fruit of firm faith. The devotee having negated himself in the Master gets filled up to that extent with the great power of the Master which naturally flows towards accomplishing of the Master's will, as the devotee has no will of his own. This is the result of perfect yielding, a total opening up of the devotee's heart, which is purged thoroughly of all other desires and impurities, to the great Master. The Master too being greatly pleased by the genuine offering of the devotee of his heart fills it up completely with the divine. The Master says manifestation of faith is being linked to the Master's courage. Thus there can be no doubt in the perfectly devoted abhyasi's heart of his ability to obey his Master's commands and accomplish the tasks assigned to him for which he is ever alert as well. The sense of egotistic pride in possessing the power or of accomplishment will not be there as at this stage the sense and significance of his separate existence can not prevail. The state of Samadhan is a great Yogic accomplishment and Lord Hanuman is a perfect example of this stage when he could carry out superhuman feats for his Master drowned as he was in his Master's

thoughts and with full conviction in His status as the supreme divine personality. This stage is the result of perfection in Knot 10.

The last in the fourfold sadhana is Mumukshu, the person in whom the craving for complete freedom is fully awakened and has matured to the state of restless impatience to achieve the dissolution in the Ultimate Real. Once the person reaches this stage nothing remains to be done except to develop close association with Absolute Reality or actual merger in the state of nonentity. However, this is the practical phase of realisation. Sri Ram Chandra's Raja Yoga by taking up simultaneously all the eightfold steps of Ashtanga Yoga and utilising the Divine Master's Yogic pranahuti makes possible for the earnest devotee to achieve the goal in a part of his lifetime.

Thus we have seen that the Master has evolved the system of Sri Ram Chandra's Raja Yoga by absorbing the best features of all traditional systems of Yoga Sadhana, dropping the artificial and the superfluities and introducing modifications to suit the present day condition of man. Sri Ram Chandra's Raja Yoga is not a replacement of the old, does not eliminate any of the angas of Sadhana which are critical to the success in the

attainment of realisation, it is only the efficacious way for achieving the goal of human life guided as it is by the eternally present Supreme Personality linked to the Absolute and is enlivened by the Yogic power of Pranahuti.