

THE STATE OF SIMPLICITY IN SRI RAMCHANDRA'S RAJAYOGA

- Sri A. Jayaprakash

The Fourth Commandment of the Ten Commandments given by our Great Master, Sri Ramchandraji Maharaj is that 'Be simple and plain, to be identical with Nature.' We all know from our experience that to be simple is very difficult or felt impossible when we understand the true meaning of the word simplicity and if we do not understand its real meaning, we hold the view that it is quite easy to maintain it.

The general concept of a simple life or simplicity is that (1) live within the means or avoid ostentatious life style even if one can afford, and (2) show humbleness towards others or do not try to project one's intellectual knowledge and superiority. There is no doubt that these are certainly some characteristic features of the state of simplicity. It is also true that some members of the society show such characteristics and we tend to consider them as people having simplicity. However, the simplicity that Master implied in the commandment has an additional dimension.

Simplicity as a characteristic feature of life style and simplicity as a mental or spiritual condition are two different things. Only when the life style is the expression of the state of simplicity in the mind, the characteristic would be founded on reality. Otherwise, the opposite character of it, i.e. the complexity could still be ruling condition behind the facade of simplicity.

We understand in the process of spiritual sadhana which is made easy in Sri Ramchandra's Rajayoga that a condition of complexity is existing on account of the wishes and desires developed by us. As they come in conflict with the reality, confusions, indecisiveness, lack of direction and determination, etc. are produced inside our mind and altogether we say that there is the state of complexity which forces us to resort to pretensions in our conduct of life. As our system of Rajayoga teaches us, these desires and wishes are created from the attachments we developed through the means of senses towards various material aspects of the world. When material aspects started occupying the mind, the character of the material, i.e. the grossness has also got established in it. The grossness sets limitations to its free condition and as a result the darkness, a state where we grope for the light has come about and in such a state,

suspicion, doubt, anxiety and anguish are experienced and we see serpent in rope and vice-versa. This mental condition has produced the complexity.

The state of complexity therefore is a condition where the mind is robbed of its capacity to react spontaneously to the life situations. Interference of baser desires and intellectual assumptions totally marred this capability of the mind. Therefore, while facing a life situation, we feel a bizarre phenomenon of conflicts between various desires themselves as well as a conflict with the conscience. This condition does not enable the mind to function in its natural way and therefore we resort to pretensions and there is no simplicity in our character though such a behaviour is projected. There is heaviness or tension felt in mind as we put pressure to it to enact a pretension: Therefore, the fundamental basis of simplicity is the absence of conflicting drives for action applied in the mind.

It is thus necessary to establish that the drive for action in the mind is emanated from the natural single source of energy. Master has explained that our mind has its origin in the Divine Will applied for the Kshob, which is the basis of the whole creation and the original nature of our mind is Divine. Therefore, a Divine force must be

existing in our mind. As we have already seen, there is a force called conscience felt in the mind. It is also our experience that this conscience gives us signals or troubles us when we indulge in an unrighteous action. Unfortunately, we have through our consistent suppressive actions, falling to the dictates of our desires and wishes weakened its strength. Conscience, since it is not something posited by us in the mind and is existing originally there, must certainly be the natural force and that is why it is generally called as 'Voice of God'. We have to permit this Voice of God in us to regain the strength so that it functions as the single source of guidance for our actions. This should replace the desires, wishes, ego, etc. functioning as multiple drives creating conflict or the condition of complexity to attain the simplicity.

To achieve this, we will have to bring the consciousness that is flowing to various different channels to the subjugation of conscience, the presence of Divinity in us. That means the surrender of the sum-total of our creations, the individual personality or ego to the Divinity. By adhering to our Great Master, by doing the Sadhana and more importantly receiving the Divine support through Pranahuti, when we gradually strengthen our mind to stand by the conscience, we start realizing that 'O Master, Thou art the real goal of human life'. He

is the goal of our life as He exists in the originality and He enables us to realize our originality. By the Master's support when our heart and intellect work in harmony, when we have the conscience, the natural single source of guidance functioning and when we set the single goal of to be one with the Master, there is no dissipation of our mental energy as there are no conflicting situations and condition of complexity. The consciousness that emerged from the Divinity is moving towards the Divinity fulfilling the purpose of expressing the Divinity. There is no possibility for conditions like uncertainty, self-pity fear and pride to rule. There is absolute clarity. There is no room for feelings like suspicions, anxiety and anguish to exist. Humility, Love, happiness and contentment prevail. The inside feeling and outside expression become synonymous. Therefore, our actions become spontaneous, natural and simple.

The principles in the functioning of the Nature shows this simplicity. Everything in the nature is functioning for the purpose for which it is designed and to accomplish that purpose, it sacrifices everything else. Every organic or inorganic elements appear and disappear serving the purpose of the nature. There is a single direction and in the process it sacrifices its individual existence. If we are to copy or become identical to this fundamental principle of nature, we would sacrifice our small self, and

Abhinivesa, this clinging to the material existence to enjoy the pleasures associated with it. Instead set our mind to attain the single orientation towards the Master, to move in the direction of realisation of the goal of our life. The goal, according to our Great Master is very simple. The characteristic of this condition is the simplicity. The result is humility, harmony, love, compassion, and happiness. There is simplicity because we live as the Nature wants us to live and not for anything else.

We may recall in this context the experiences of Abhyasis with our Great Master narrated on various occasions. The main characteristical aspects that would strike us in the narration of such instances are the spontaneous flow of humility, love and compassion came from the Master while reacting to various situations and queries and the overwhelming simplicity.

* * *

"Thee obstacles on the path of realisation are that we try but there is no attempt; there are too many things we try at a time and we do not have confidence in ourselves".

-Revered Babuji Maharaj