

Sri Ramchandra's Rajayoga: New Darsana : Part-2 :Psychology Transmission - 2

The method of initiation into the spiritual life has been stated in Sri Ramchandra's Rajayoga to be transmission of the spiritual energy in order to (1) give impetus to the seeking aspiration of the abhyasi and (2) to bring about a change in the very nature of the mind and its modifications. The ordinary concept of mind-control almost tries to put an end to the modifications, and this is done by damming its movements by will-force, or by abolishing it by force of the will, so as to arrive at a blank mental state. Both these are difficult because both would entail the abolition of the mind itself, which lives only by its modifications. An alternative suggestion has been proposed, to substitute good or desirable thoughts in the place of evil thoughts, or cultivate assiduously the contrary-point of view (prati-paksa bhavanam). Even this is shown only to create a tension of the mind; a mind divided against itself, and there takes place an artificial dialectic.

More useful, perhaps, is the method by which one gels beyond the mind itself to a condition where the dialectic will not create a continuous tension.

In fact, in our modern terminology, the yoga of mind-control cittavrtti-nirodha, is a cold-war condition, a tension of the opposites waiting for the tilting on one side or the other. But if awareness is to be defined only as the awareness of tension, then this is a condition, which has to be transcended. One aims at inner peace, and these methods do not help us at all. But nirodha after all may not mean checking the mental modifications but reversing the process-instead of going outward, it is helped to go inward and transcended its own duality and dialectic. This cannot be done by ones own efforts except under great crises or shocks. It can be done with the help of the transmission that reverses the movements of the mind. The force or current of superconsciousness introduced into the heart, which is the seat of citta, reverses the trend of movement of the citta towards the objects and imaginations of the universe around. In fact the citta or particularised manas moves in the orbit of objects and sensory data, and the emotional needs of the body and physiological needs too. Thus there is hardly any moment when the mind, as citta, is not in modification, taking the shape of the objects and things it desires. The transmission of the Guru at the heart reverses this outward movement and we find that, automatically, these modifications become more and more infrequent Instead of a sense agitation and activity there results calmness and non-activity, and even

contemplation or role of passive witness ceases after a while. Peace is the result. Mental modifications get removed and mind becomes still because, it has being reversed or taken back to its original Condition from which it took rise.

Transmission is felt as a series of vibrations-one's entire rhythm gets modified. One seems to be tuned, to something higher and more composing and harmonious. A new set of vibrations seem to be set up in the body which makes one feel happy, blissful and peaceful.

The ancients seem to have known this. But, as in many other similar matters, the change from one rhythm (chandas) to another sort of rhythm (chandas) has been forgotten. It is however mentioned in the Vedas. Transmission from different levels of the Guru are done in order to change the level of the abhyasis consciousness: they are also done in respect of different points (chakras) so as to bring about harmonious and natural ascent to higher levels. Thus one finds a new rhythm oneself after transmission, even from the very first day of admission into the samstha (organisation of the Mission).

This is to show that even thought is in the form of vibrations, and can be shown to be of this nature. Consciousness, too, is in the form of subtle vibrations. This is an ancient discovery of the tantrik and Vedic

seers. This can be fully seen in the works on Spanda (Spandakarika). This is also seen in the Ahir-budhnya samhita. It is true that this fact is of capital importance in the Modification of the citta, in fact, of any category, since according to the Sri Ramchandra's Rajayoga the whole creation has proceeded out of the first Impulse (Ksobha) which is considered to be of the nature of the First Mind or thought. This theory of course has to be accepted as a hypothesis, or rather as working system! (The yoga system as such holds that prakrti or nature is that which evolves from its subtlest undifferentiated condition to its grossest Physical and sensory condition. Nature is said to be an independent entity and distinguished from Purusa or consciousness-entity or soul. Further according to it, Nature comprises the three gunas (qualities) sattva, rajas and tamas. The aim of Yoga is to increase the sattva and diminish the other two. The diminishing, of tamas and rajas is what is sought to be attained through control of mental modifications. In Sri Ramchandra's Rajayoga the concept of Nature is accepted as the First Mind emerging from Kshobha some how from the Zero, and it is this First mind which has to be brought down to do the job of return to it from the grossest physical, with which it is, in a basic sense, one. The nature of the soul is that it is one with the Zero, and to that it returns helped by the First Mind's force. Its individuality or manyness remains till

its absorption in the Zero, which happens only when Kshobha is itself withdrawn. The rings are formed by the First Mind around these souls differentiate them from each other and with independent circles or rings determined by each in itself. This may be called the egoity, which is earlier than the other formations called buddhi (mind) and its other grosser forms, manas and citta. In fact the use of buddhi and manas interchangeably has lead to many serious misunderstandings in Indian psychology)

Transmission has been tried by many yogis. Some have given samadhi conditions. Some have produced awakening of the Kundalini sakti. These have helped these transmitters ton be considered as being of the highest order of Realized souls. But the truth was discovered by Sri Ramchandra when he found that the real transmission-which is a continuing act of transformation of the rhythm of being from the gross to the subtlest - is of a different order. The transmission must be of the Highest and from the Highest, or the Ultimate. Other kinds of transmission which people do get, and perhaps feel, lead up to a particular point, and then they do not lead one further. The point that one has arrived at becomes, for them, the Ultimate, and one is even blinded in respect of the states above it. Samadhi becomes an end in itself, even as the awakening of the Kundalini becomes an end in itself. Similarly, the state

of Vacuity of the mental processes becomes a goal, and one ceases to move forward.

It is also claimed that transmission can be likened to the descent of the Grace of God or the Supermind. Surely it looks very much like a descent into the heart, but the transmission is a deliberate conscious force offering of the Prana (Pranahuti) into the heart for uplifting the soul to the highest condition possible to the soul. There are some who hold that transmission can be likened to the solar force which makes one go to the solar orb (Subodh sect of Indonesia), but the level of the consciousness to which this transmission leads is very much lower than the Ultimate, though it may appear to have cosmic awareness.

As it was well understood, each level has its own happiness and the Ultimate happiness is beyond all these. The science of transmission of the spiritual consciousness has been known only to adepts, and has been kept a secret, which should not be divulged to any one who is not fit for transmitting. The medium of transmission has to be prepared carefully.

Sri Ram Chandra puts it clearly that one who has not crossed or ascended to region far beyond the level of the physical, psychically cannot be entrusted with this task. Only those who have reached a very high psychic level of subtlety, and have been prepared for it, could transmit

that highest consciousness.

Usually the disciplines (tapasya) undertaken by saints are for the Sake of reaching the level of spiritual awareness-an awareness of the astral condition of the individuals one comes across and who seek transmission. Virtues such as satya, ahimsa, aparigraha, asteya, brahmacharya, sauca, dana, daya etc. And also austerities such as observing vows and fasting, reveals the training that is being given to the sense and motor organs, and the mind itself, in order to prepare one for the receipt of Divine Grace or power.

In Sri Ramchandra's Rajayoga the entire purification of the human organism, both in its physical and its astral forms, is completed by the transmission itself. The transmission of the superconsciousness starts the whole process, and prepares the individual for his becoming a medium of that conscious-force.

The process of transformation is achieved by bringing the grosser under the control and rhythm of the higher and higher levels, but the whole process seems to be done by the Highest consciousness itself, and not by any subordinate or penultimate consciousness, as is usually supposed in the hierarchy of levels of consciousness. In any case it is the highest consciousness that works through the different centres of the lower levels so as to bring about the transformation. In transmission, the

Master's superconsciousness-force directed from the centre, or the central region, is introduced at the heart of the abhyasi or associate. This makes the heart yearn towards its own central region through all this is felt as peace, peacefulness, santi, or bliss. The introduction of the superconsciousness is a level for the personal ascent, and makes for upward movement, which takes place in the form of inverse circular movement at the cakras or points. All this is not, of course, fully felt at the beginning, but it is however responded through delight and seeking after the superconsciousness which is high above, within itself.

It is also true that the Master's superconsciousness not only is introduced at the heart, but may be introduced at several other points or cakras within the body, physical or astral, and at each one of the centres there occurs illuminations and peace of that centre. As was remarked by one of our abhyasis, there is no doubt that some of these feelings at the heart are, physiologically considered, reflexive, and not basically there. If we consider the whole organism as being connected in a harmonic way, it would follow that at each point there is both the direct impulse-giving experience and the reflexive experience or change due to some other organ (head for example) causing feelings at the heart. It is also seen sometimes that transmission reveals simultaneous experience at several points, both in the pinda and the

brahmanda.

All these only show that in Sri Ramchandra's Rajayoga every care is being taken by the Master to keep the physical body and heart in good, sensitive, condition capable of ultimately hearing and working for the Ultimate Consciousness itself. This is a unique phenomenon in the history of Yoga.

The nature of manas has been understood in the different abhyasas in different ways. For example, has been held to be an organ of synthesis or samkalpa of the sense and motor sensations. It has been, in more general sense, identified with the first impulse of the Supreme, and all the degradations or grossening conditions have been called manas. Thus buddhi ahamkara and manas have all been said to denote the separate functions of the original manas. In fact another term also has been introduced called citta, which may be an omnibus term comprising all the functions. But the aim of Yoga is said to be the nirodha, or control, of the mental modifications-citta-vrtti-nirodha. The Gita has indeed shown how very difficult it is to control this citta. In fact the entire life of sadhana was aimed at this controlling of the mind and arriving at the silent condition. The samadhi was said to be one such condition. The state of amanaska is the greatest achievement in Yoga. Manas being controlled, stilled, or transcended, one is free from the world of

samsara or bondage, and free from the struggle for freedom.

In Sri Ramchandra's Rajayoga the stilling of the manas is achieved directly by the introduction of the Prana of the Centre itself by the Master. This introduction at the heart of the abhyasi immediately brings about the calming of the mind in its grossest form, and slowly ascending it would bring about the state of amanaska without passing through the samadhi of the usual description that leads to the condition of suspension of all normal activities. This means that the psychic being, when supported by the Master's transmission or prana, does not need the manas and its formations for supporting the gross body at all. Usually the whole organism is considered to be a product of the mind but this reveals that it is not so. The Supracosmic Mind or Centre directly runs the entire organism and it lives and moves by that power of the Centre. One becomes mindless at the very beginning.