

Discourses on the Philosophy of Sri Ramchandra's Rajayoga - Lecture -6

The development of individual from the cosmic or absolute stage is by a series of individualities or individual forms being taken up from the Central force. In other words, we must presume that once the Centre has started to come into action at the time of creation, the several levels of organizations in space take place. Those which are very near the Centre are very pure and as we proceed a little more away from the Centre, we reach, what we call, the region of splendour and when we go still far we come across the region of Ego, and as we go more and more away from the Centre, we get the material world such as we perceive. These three regions Master describes as the regions called the Central Region, the region of Ego and the Region of Pinda Desha or individual human beings or creatures. So, every one of the individuals, who passes onward away from the Centre to the pinda Desha and still farther on, has all those things with it. Inside the inmost core, we have got the very nature of the Divine Force which we must call "the first Formation of the Individual". Later on, we have an ego covering over it and still later, we have got a physical cover. So there is one continuity between what we call 'thought' and 'matter'. Thought is at the back or is

the basis of matter, and if matter has become what we call life in its extreme form of its manifestation, it is only to be presumed that that original thought is very much covered up almost to be called dead. So, in matter, the Supreme Divine is also covered. Matter cannot exist without it, without possessing this as its core, as its nucleus. In that sense, we find that the individual soul called the Jeevatma, even in its grossest formation, contains within it, the Universal Being. And if you call the Jeevatma you call with it the Brahman, though it must be noted that it is covered up with this entire Universe. Covered up means two things. The Isavasya Upanishad might well be quoted in this connection. Isa Vasyam Idam Sarvam - two meanings may be given to the word Vasyam, Isa or God is enveloping the entire world. That is, He is in fact completely containing the world within Himself. It may also mean that Isa is that which is in everything, or covered up by everything. By a double usage, we will find that the Individual soul is really Brahman covered by everything. But as Brahman, it is He who is covering everything. In both the cases, Master considers, they are covered up and covering. In that sense, they are related to manifestation. God is bound to the world to preserve it by covering. The individual is bound by being covered by the Brahman. Suppose you realize that you are the coverer, but not being covered by and if you realize that you are within it,

you also find that you are the Master. In other words, it is the peculiar quality of the Brahman and the Jeevatma. Both of them have got motion and thought. In this sense, thought covers the whole universe and it is the motion that cover the thought. You may say that both of them are parallel. In that sense, they can be taken away from each other. And each has a function. Thought never loses its function of thought. Motion never loses its function of motion. But when thought converts itself into motion or motion is capable of being converted into thought, there is what is called a state of 'pause'. When one shifts into the other, there is just a twist and that is in different directions. Now, these twists can be considered to be 'knots' and there is no conversion of one kind of thought into another kind of thought and one kind of motion into another kind of motion or one kind of energy into another kind of energy. There is a formation of several knots so far as individuals are concerned and it is the business of each individual to loosen the knots, so that a passage from one kind to the other is possible. In other words, transformation is possible. Transformation of one kind of energy to another kind of energy, of one plane of thought to another plane of thought, is the most difficult thing to achieve unless it be with the help of the Universal Original Cosmic force. Master has stated that the Divine and the human are parallel. In one of his articles, he has revealed this concept of parallelism

between the Divine and human. The human is the individual. The Divine is trans-cosmic, beyond the cosmic. Now, it is possible to go to that condition and get the Divine, already working very fine in us, into action only when you are directly connected to the original condition. It is not enough to say that the previous state will connect us. You cannot say by merely going to the ego state, that matter is converted by ego, but in the process, the ego is caught almost more deeply in the matter. The present condition of science is, it wants to conquer matter, but it is more and more subordinated to matter. People think that they can convert life by religion and higher consciousness. All that has happened is that Religion is subservient to life. Instead of life being subservient to religion, religion is made subservient. Further though Gods are expected to be subservient to the Ultimate, the misfortune is that God Himself, the Supreme God becomes subservient to the lower Gods. Man wants to make use of God instead of being used by Him. And, these are all at different levels of materialism only. Every one of them starts with being a matter for moulding, but ends by moulding the ideas to its needs. That is why, all the great ideological platforms of either spirituality or politicality have come down to a level of simple and pure materialism. Instead of slogans creating a new force the force that created them has become ineffective, uninspiring. That is why the biggest

of slogans that was given to the world at each stage by each one of the prophets has become meaningless. That is why in our attempts to get back to the condition of Centre, which created the Universe itself in its supracosmic form; nothing can help us except that Centre itself. So, the ordinary words which our Vedantins have made, called the jeevatma and the Brahman or Paramatma, have no meaning at all to those people who use them. On the other hand, the Jeevatma is a thinking, moving being. It is not a static but a dynamic and so is the Brahman not a static but a dynamic entity. Both of them have come out from the Centre, which has been beyond the regions of our philosophies or spiritualities. **We have to go beyond the Jeeva and beyond the Brahman to a condition that is neither thought nor motion.** Those who say thought is motion are speaking nonsense. And those who maintain that motion has no thought are also speaking nonsense. They almost came together. They are like time and space, the two coordinates of existence. This is the picture which our Master gives. It is simple provided you rise up to the point of perception by experience or imperience with the help of the Divine cosmic.