

## **Discourses on Efficacy of Sri Ramchandra's Rajayoga - Mind Region**

The region from the top of the head (Shikar) to the occipital region is called the Mind Region in the individual body. Thinking from the standpoint of the journey in the Heart Region the Mind Region is very vast. For most persons the gains experienced in the Heart Region are very great. But unless that region is crossed one does not go beyond to that state which is beyond Maya. The promise or aim of man is to go to that region from which there is no return to the regions of samsara, rebirth etc. There are many souls, even teachers, who do not wish to go beyond the Heart Region on the plea that they would like to see everybody cross over to the region beyond, before themselves crossing over. This, of course, is a selfless idea and a glorious idea of unselfishness. For most persons it is necessary to go beyond the Heart Region. Great teachers and avatars are those who have come down from the Central Region for the upliftment of all and specially for the proper restoration of Dharma or godly kingdom. Others who are imbued only with love of humanity and who have hardly the higher access to regions of the Centre can only show their attachment to humanity. However, it must be stated that those in the Heart Region can, owing to certain techniques have access to regions of the Mind Region

and gain powers and perform miracles and thus even feel that they have reached the regions of the Mind or Super-Mind of God.

The essence of the Heart Region is in the Mind Region and that is why there is this communication of the higher to the lower regions. The entire universe and its form all owe to the Big Mind of God, and by entering into this region one can develop one's capacity or power to experience the great region. This region can be considered to be the Region of Intuition, which is truly a state of feeling cognition rather cognitive as such as in the region of the heart. This is a region beyond the regions of air and light but from which they have descended. It is beyond even akasa or ethereal force and motion. As Sri Krishna stated it, Na tatra suryo bhati, na sasankah na ca pavakah; neither the Sun nor Moon nor even fire shine there. This is the powerhouse of God. Here we can see that it is the world of divine powers even as the ancient seers stated. The Vedic thinkers have mentioned the whole host of gods such as Agni, Vayu, Indra, Varuna, Bruhaspati, Prajapathi, Soma, Rudra and Surya. There are indeed One in so far as they are powers and functions of the One Supreme or the Centre. These are diverse centres of powers which are revealed in the Heart Region. The worship or upasana of these powers through yaga and yajna has led to cults of different kinds and sectarianisms. Most occultists or power dabblers

come into contact or relation or communication with these and exercised extraordinary miraculous powers but all these have, in the end, been productive of misery. In a profound sense Indian thought has asserted that these godly powers are functions which are filled by certain souls which have sought siddhis of these functions. These worlds, in a sense, are the worlds of such siddhas. But being limited by the fulfilment and exercise of these powers they are incapable of going above the region of the Brahmanda. It is seen that souls which aspire to these worlds or lokas of Indra or Varuna and others remain there and come down to the lower regions when the fruits of their yaga, (yaga or yajna Phala) have been spent out. Secondly, as the Mimamsakas have held the yaga (sacrifice) enforces the mechanical production of the effect and as such even these gods belong to a karma governed world.

Man who aspires after the Infinite alone passes beyond the vast storehouse of godly energies. He reaches the region of refined calmness and even the idea of creation is imperceptible. The Brahmanda is the entire universe in the vaster sense when we think of the cosmoses. This vast region is called the Para-Brahmanda. These regions obviously can be explored only by the Mind. It is when we cross this Brahmanda with the help of the Master that we gain power to go beyond it and enter into this vaster region. The Mind Region is the region of idea which is

the essence behind the expressions in the Heart Region. When we pass beyond the idea to Reality the idea itself fades away. It is stated by Shri Ram Chandraji that when the Mind Region is crossed we pass beyond all expressions in the sense we have been using it. This is a state which is inexpressible as it is. Shri Ram Chandraji in his Reality at Dawn has mentioned about this vast region as comprising eleven circles or rings of egoism. The subtle forms of egoism are to be understood as the powers that one utilises for the Divine Work. The getting rid of egoism is the most important aim however for ultimate success. Egoism can develop in a variety of ways and these are most subtle. Indeed, this can be explained simply as the way one is happy in thinking of himself as the most truthful, as most just, as most unselfish and so on. Even to feel oneself as devoted or a Bhakta or lover of God is to encourage the feeling of egoism. Subtle indeed is the way of egoism. This is possibly revealed when we think that we pass from our little body-consciousness to the Mind-consciousness wherein we feel the sense of universality. We know reason is said to be universal, whereas sensation is said to be personal or particular; similarly, the Mind is said to be universal and the body is said to be particular and personal. In a similar way there is a feeling of universality in Mind but it is a universality which is subtle egoism that is the essence of the lower gross

manifestation of it. Shri Ram Chandraji has clearly indicated the fact that freedom from egoism even of the subtlest kind is found, where the aura of divine consciousness is not in any sense modified by the ups and downs of fortune, as was the case with Saint Kabir.

The subtle rings of egoism show also the eleven siddhis that are exhibited by those who have reached these regions. They are not, however, the Ultimate state because they are yet limitations to the experience of the Ultimate, though they are verily exceedingly marvellous states.

Most probably we must also state that the Vasus, Rudras (Dhruvas) and Adityas who represent fathers, grand-fathers and great-grand-fathers of our pitrs and their spouses as seen in the tarpana-kanda (oblation offerings to the ancestors) also are said to be denizens of this region but yet not of the utterly liberated, from the world of maya or rings of maya. Shri Ram Chandraji has given the account of Vasus, and Dhruvas as men, who have been entrusted with the workings of the Nature in the various spheres and that they have developed spiritually.

He who goes beyond enters into the Region of the Ultimate.

Elaborating a little more about the levels of egoism we can state that egoism is a subjective factor whereas Maya is objective. So much so we can either consider that all

maya is due to egoism or we can consider egoism to be a subtler kind of maya. This is because maya is having its essence in egoism.

Shri Ram Chandraji speaks about three levels of egoism, the first is with reference to the body. We may call it, perhaps, body-egoism. Materialists hold that even mental processes are to be interpreted in terms of bodily processes. This is referred to the illusion of the soul as body (dehatma-brahma). The second level of egoism is that which refers to our statement that we do all activities or that mind it is that does all activities. This is the level of purposive psychology as contrasted with behaviouristic psychology of the first level of egoism. Whilst all activities can be shown to be directed or willed or imagined or driven by the mind, it is also clear the body plays an important role in thinking. The lower mind activities have a grosser kind of egoism than that which we observe when thinking proceeds not in relation to the directions of the body but for itself. This mental or higher mental activity is called disinterested activity because we are not directly trying to enjoy ourselves through the body and its processes. However, these activities which can be said to be evident in mathematics and other abstract sciences are effectively egoistic in so far as they are of the ego, for its satisfaction. Yet it is 'I' who think and will and feel and enjoy.

We may yet go ahead to another level of 'egoism' when

we give up the self-effort as motivating all activities, mental or physical. We can consider it is the Supreme Godhead or Guru who is working in and through us, eating, smelling, enjoying, directing, knowing etc. This has been mentioned by Lord Sri Krishna when he says that it is He, who as knower of the field, (ksetrajna), does all. So much so, some try to imagine that the Divine Force as God or Guru is doing all works in one's body. One is expected to become a mere spectator (saksi-bhuta). The doing of all things at this stage is the workings of the Divine (in the individual). This is the highest in the levels of egoism.

We have to go higher and experience the whole as neither that of the body-ego nor of the mind-ego nor even that of the Guru-ego but of that Ultimate. It is said to be the state of Nature in her Ultimate Being.

This state of Tam, to which one ascends beyond the region of egoism or mind is one, in; which, one is in the condition of negation, that is, when the ego is got rid of by its being identified with it in all its activities.

There is a question raised as to whether we can call these three kinds of egoism as tamasic, rajasic and satvika egoisms. We could, however, if this experience of egoism is governed by the individual himself, it happens that even satvika egoism expresses itself in the form that one is such and such, that the Divine or Guru is acting

through him and as such all honours etc., shown to the Guru and God should be shown to him also. This is the reason why several advanced souls even thinking that they are being identical with the Guru and God proceeded to act as if they are God and Guru. Though their activities may be by all means useful and helpful to all people and even religious, yet there is the subtlest egoism and therefore obstructive to their higher approaches. It leads to failure and fall, descent rather than ascent. It may also be stated that those who have really crossed the pindapradesh or the Heart Region rarely come down. We must presume from this that those who experience the divine Guru or God governing their every act are experiencing the lower form of that subtlest egoism alone in their lower regions of the heart.

The subtlest forms of egoism are indeed wonderful wherein one experiences the calmness and plainness and simplicity in fullest measure. The transcendence of this region leads to Inactivity or Nothingness-condition. The condition in this region is subtler than the subtle. When this is crossed even this fades away and one experiences Nothingness and absence of all activity except the invisible motion about the Centre spreading rings of splendour.

The Region of the Mind is also the region of Truth. All thinkers from the age of the Veda have claimed that there is nothing higher than truth: satyan nasti paro

dharmah. Truth (satya) is the highest which one has to know. Of course, they have spoken of Reality as satyasya satyam, truth of truth. Philosophers are those who seek truth. Indian thought has spoken of the Ultimate Reality as sat-cit-ananda, truth (existence), intelligence and delight. It has also held this to be the highest description of the Absolute or Brahman. But mystics have asked the question as to what existence and consciousness (intelligence) and delight are.

Existence (sat) is known only when one experiences being; and non-being is experienced as lack of that being. The relative being and non-being are thus conditioned by our subject-object experience. That which is beyond the relative beings and non-beings is incapable of being described as being or non-being. So, too, our consciousness is of the objective world and of our mental states. We are conscious only when we respond to situations or can. Our unconsciousness is a fact in sleep and it is stimulus that keeps us awake. All consciousness is described as an interruption of all spontaneous and even automatic activity of habits of behaviour. The Mind Region is thus a relative universe in which we experience existence or living. Most jivanmukta - descriptions are of this region as they are said to be living a disinterested life. A higher region of experience leads to a greater apprehension of the meaning of existence as beyond living and beyond

consciousness and therefore beyond truth.

Thus **the real experience of the Ultimate is a transcendence of the areas of truth and an experience of the foundations and causes of truth itself.** So, too, it is the universe of experience of the roots of consciousness itself. Such a region that transcends the Mind is the Region of the Superconsciousness or the First Mind of God.