

Discourses on the Philosophy of Sri Ramchandra's Rajayoga - Lecture -1

The book was compiled by our Master from almost all his books - "Reality at Dawn", "Efficacy of Raja Yoga", "and Commentary on the Ten Commandments of Sahaj Marg" and his most important work of practical discovery or invention "Towards the Infinity" or "Anant Ki Oar". In the Sri Ramchandra's Rajayoga Philosophy the first chapter is devoted to what he means by philosophy. We philosophers - I have been one of them - usually have described or defined philosophy as an obstinate attempt by our intellect to understand the "Reality". But I think obstinacy or intellectuality or both of them are the characteristics of our people. But I am afraid obstinacy has been given up and intellectuality has also been dropped from the status of philosophers. I do not know how. What is the instrument of understanding they are using in order to know the reality? And, as for consistency and deliberate rigorous scientific or methodological training, I believe very few are having it and some of them have developed perverse intellectual habits. So, that is the condition of our philosophy today. If you want the Sri Ramchandra's Rajayoga Philosophy, to be such an obstinate intellectuality, I may say, it does not fall into that category. In fact the Master states that

philosophy is wrongly stated to start with doubt.

But I am not sure that definition is really charitable to the man who founded the methodology of doubt.

The great rationalist Descartes was a great Mathematician. He wanted to have, as in Mathematics, certain fundamental or 'Certain' postulates in Philosophy also. Knowledge in mathematics is certain and self-evident, rather certainty was developed from self-evidence. Self-evidence cannot be doubted at all. He wanted to introduce that into philosophy. People began to accept principles or propositions from tradition or from scripture. But they have never questioned whether those principles stated by scriptures are certain at all. After all, we have doubts coming up about our own organs, as senses deceive. So, in order to avoid deception of the senses, we try to see or sense in a disciplined way as in science, trying to avoid mistakes of observation or non-observation or mal-observation so that our knowledge of things may be correct. But we know there can be deception. There is relativity. You see me from one direction and another may see me from another point of view. There may be different kinds of photos. The photos are different, though I am the same. So we find deception can be practised in a wide scale. Now in this world of deceptive realities, should we not have some certainty about our knowledge? The only certainty today

is the certainty of mathematics. Two plus two is four is a proven fact, and if you work out the theory of numbers, you will find it very wonderful. All mathematics is very certain. We have some assumptions also. Why cannot we have assumptions in philosophy as in mathematics? He went about trying to know which are doubts. Experiences are all doubts. Everything that we want to know about through our senses is doubt. If we go on enquiring very vigorously pulling away every matter that is doubtful, we come to a stage where we doubt everything.

Now what about the 'I' which is doubting? Is it in doubt? You may ask that. In our Indian Vedantic philosophy, they say all things are Maya, including the 'I'. There must be one certainty, namely, 'I' who doubts and must be a Reality. 'I' at least exists as a doubter. This certainty we must have. That is how it is called a methodological doubt and not a skeptical doubt. Philosophy starts in doubt. Does it mean that it begins with doubt and ends in doubt? Every science must have a starting point - the assumptions that we are making are in line. Master dismisses this methodological doubt which is very important. He says philosophy starts with wonder. I shall connect it with methodological doubt.

Now, a man who is certain is confronted with deception and another wonder is that a man goes about enjoying

his deception and creating illusions. What is this peculiarity of mind which abhors and goes about creating illusions. If one type of illusions goes out, it creates another type of illusions for itself and enjoys them. All our creative art is a kind of deception of ourselves, trying to make what is really ugly into the beautiful and in fact is an art of self-deception - So, so far as we are concerned, philosophy in the sense that it starts with wonder or starts with doubt and ends in doubt or that it finally ends in a kind of doubt is a wrong definition. **WHAT WHEN PHILOSOPHY REALLY IS? IT IS LOVE OF THE ULTIMATE REALITY.** Ultimate knowledge and love of Ultimate knowledge make the mind struggle towards Reality and taking away the mask of illusions and doubts. If we do not have that we are not likely to strive towards it. Hence, we are trying to remove wheels of ignorance that stand between us and Ultimate knowledge. All these wheels are knowledge in a sense but partial knowledge. They reveal half and hide the other half. So Ultimate knowledge which is complete Reality too, has to be loved. He who loves Ultimate Reality is a philosopher. Those, who possess verbal understanding of Reality as poets do, are not real lovers of Ultimate Reality. They are happy with small things like playing with cards. The Ultimate Reality is not what they are living for or dying for. But we know Ultimate Reality can be known by loving. So also as it was stated

by one author, in every science we start with an intention to know Ultimate Reality. But our aim is to know Reality directly without intermediary knowledge or instrument. The soul can know Reality without the help of human instruments - that is, instruments made by men. Your intellect is onething, your rationality is the second thing, your senses are the third thing. These three things we think help us to understand Reality. But in fact, as one man said, these instruments hide reality rather than knowing it. Our intellect blurs Reality. Our mind makes it cloudy and our senses misdirect. Thus our senses show reality in an inverted way, mind in a perverted way and I do not know whether I should say something about Buddhi also. These instruments, which are used by philosophers of the sense, philosophers of the reason or the mind and philosophers of the intellect, do not take you to the Ultimate Reality. HE IS A GOOD PHILOSOPHER WHO WANTS TO KNOW REALITY WITHOUT THE INTERMEDIARY OF THESE INSTRUMENTS OF KNOWLEDGE, INTELLECT, SENSES ETC.

Is there a way by which this can be achieved? and do you think that Reality which is known directly may be useful to you in this way? How many people like to have knowledge which is useful in the ordinary sense of the term. According to them, our knowledge is intended only to feed our body and protect our body. The body is

interested in protecting itself, all knowledge is interested in protecting the body. And, we are confronted with the fact that our body perishes. With all the effort that you can make with the knowledge, you are not able to protect it from accident or death or even from diseases. Why I say this is - one man said that he is trying to have immortality of his body. I was rather amused about the extraordinary old age, that I could clearly discern in this photograph. Old age and death are inevitable. So all this knowledge is absolutely of no use.

Is there a way by which you can directly know the Reality without the help of the human organs, that is, can you know the Reality through your soul in its purity?

All modern philosophers are said to be materialistic. They are not spiritualistic. They cannot give the solution to the question as to who you are that is getting deceived and made to suffer for what you are not really responsible. Now for that purpose there had been great people, no doubt, but none of them went beyond this knowledge of the human mind. They were giving training to control the senses; control your sense they said and learn logic and work out a debate. But they also recognized that all these are preparations for checking the mind or controlling the mind rather than knowing the Reality. The knowing of Reality is done by "Anubhava" that is not at all dependent upon what we know as

'Buddhi' or 'Manas'. It is not by these that we know the knowledge of the Reality in its full sense. This knowledge of the senses and intellect is quite alright in ordinary life. But there also it has created confusion. We have to be careful and vigilant in exercising our faculties. But can we get that higher knowledge? They said it is possible but they have also stated that you have to undergo training. Ultimately it is only a training, which has become a ritual practice like our habits and we do not have the experience of the Ultimate Reality.

Now, love for that Reality is absolutely necessary. That love, we can call it devotion or aspiration and we must be prepared to give up all for that end.

The person who first made it possible to have this experience of Reality in its naked form was Sri Ram Chandraji of Fatehgarh (U.P.). He was born on the 2nd of February, 1873 and lived till the 14th of August, 1931. Sri Ram Chandraji of Shahjahanpur met him in his 17th year and then, he himself says, he was prevented by his father from meeting him more often. He met him only ten or fifteen times during his father's lifetime. But this man was chosen by his Master for training, to be able to do Transmission of the Highest consciousness - that consciousness which makes us see that Reality without any intermediary senses.

That is why it is called ATEENDRIYA. It has nothing to

do with the Indriyas. The Mind itself is transcended [transmitted] in its experience. Our's is not a mental knowledge or sense organ knowledge. It is transcendent. You may say it Soul knowledge. Perhaps it is not knowledge at all. It goes beyond that. This is what that great man started. And Master stated to me that though there had been other disciples of Ramchandraji, none except himself was given permission to start the Mission, fourteen years after initiation. He wanted this man to grow to that full stature and so Sri Ram Chandraji says "What I know, everything is by the Grace of my Master and by his direct contact with me, and I am only his medium in this matter. So, many things which have been discovered are perhaps those which came to me and I am being taken to those levels. So these works have been produced by Sri Ram Chandraji in the height of his spiritual insight or experience far beyond the mental and intellectual methods. They come directly as a form of revelation to him. And, I have been observing that many a time. I can give you some instances.

The Master used to give a diagram to show me how the individual can be elevated. I used to make suggestions without waiting. That is one of my weaknesses. I do not wait. Master immediately used to retract into a room and after sometime say that I am also right.

I remember, I think in Shahjahanpur last time my friend

Sri Rajagopalachari came to me and said 'Master is very much disturbed. He does not want to talk to you because you may pass certain remarks and he would be forced to contact the Grand Master! I said that I should have my mouth closed. That is what he said when two or three people came. Master asked all of them to go out, closed the doors and discussed with me. I always feel that Master is completely in the Higher consciousness.

Now, if any one of you can develop that LOVE of REALITY then, whatever you speak will be the Truth. The credit that we give to the Vedas must have been got by that close or intimate 'living in REALITY'. THAT IS WHAT THEY HAVE SAID 'ATMADRSHTI'. They are seeing with the Atman alone when the Atman merges in it. That identity between the knower and the knowledge being established, it is a knowledge by identity. I may not call it knowledge at all That is why our people do not call it 'Jnana'. They call it 'Anubhava' or 'Sakshathkara'.

Now, Master says he does not know how people think that it is only possible for those who go into the forest to realize God. He says it is not necessary at all. Why? Those are necessary for the sake of the sense organs. Why do you have to go to the forest or close the doors or live in a cave? It is because you are afraid of your sense organs. You are afraid, in fact of yourself. That is why you have to run away from everything and anything.

That which creates fear cannot produce the Reality. Knowledge is not born out of fear. Fear produces only ignorance. And the cause of our ignorance is fear. So, a fearless method of understanding Reality, a direct method of perceiving the Reality without any intermediary is opened up by this Sri Ramchandra's Rajayoga Philosophy.

Let me summarize what I have said.

Firstly philosophy must be UNDERSTOOD AS A LOVE OF ULTIMATE REALITY a love that is not willing to be mediated by any bodily instruments such as mind, intellect etc. Philosophic knowledge is Supramental knowledge And it is knowledge by identity with the Ultimate Reality. Now, this can only be known by developing that capacity of awakening the self which is capable of knowing the Reality without the help of the sense organs or the body. And once it develops that direct knowledge, it also knows to direct the body which it is holding. Our sense organs are coming into being only for protecting the body, surviving, and for self protection, self preservation and self perpetuation. The whole body and mind have been yoked to develop these capacities but not to know itself. Self protection is alright. But, WHAT IS THE SELF THAT IT IS PROTECTING? THE BODY? Is the Self equal to the body?

Now we have a new definition. We are starting a new kind of terminology. In fact, in the very first chapter, Master says; 'I am trying to develop a new kind of language of Sri Ramchandra's Rajayoga. Words are to mean differently from what they have been used by people. Anybody who knows science tells that each science has its own technical meaning. When we use technical terms of one science as equivalent to technical terms of another science an interchange, we create confusion in knowledge. So, our people insist upon a new understanding of our terminology. Sri Ramchandra's Rajayoga is developing its own terminology. It is more clearly to show us the original meaning of the words as they come and not in several tongues, each one of them claiming to be autonomous. I can speak about that at a later stage. **The linguistic habits have become perverse. So, to start proper knowledge for expressing high spiritual knowledge we must develop a new kind of terminology.** Many of them are obscure. We want to make it clear. The Sri Ramchandra's Rajayoga is for ordinary men to become extraordinary. We are not taking extraordinary men and bringing them down to make them ordinary men. Whoever comes to us, we feel, has some hope of becoming a Lover of the Ultimate knowledge. Unless you aspire for Real philosophy, you cannot make any progress. So Sri Ramchandra's Rajayoga philosophy is a philosophy of

the Ultimate Reality and that Ultimate reality is Supra-mental and Supra-sensual and this can be done by this Methodology. The Methodology which has been discovered by Sri Ram Chandraji of Fatehgarh is perfected and enlarged so that it can be given to all persons without any distinction of caste, religion or sect or sex PROVIDED (that provision is absolute) HE LOVES THE ULTIMATE REALITY. We are not interested in being satisfied with anything less than the best and we have the real feeling that everybody ultimately wants the FINAL and not anything less than that.

So this book starts with that Reality, namely, Philosophy that goes beyond the intellectual philosophies of doubt and wonder. But it is more akin to wonder. We start with the 'feeling' that there MUST be an Ultimate Reality. If there is no Ultimate Reality, we cannot have LOVE for it. The human heart desires the Ultimate, so there must be an Ultimate. And this desire is something that is of heart. It is the Ultimate that calls. When a man calls for Ultimate, it means that the Ultimate is really calling and if the Ultimate were not there, there would not be the call. So desire is the fundamental conception. The Ultimate which calls you, is near whether we are conscious or not. We may call it instinctive pull up unconsciously. But, we realize that it is a supra-conscious state. It is this experience that the Master takes

and gives to the Heart and makes it alive so that all people who aspire can reach it within this life itself. It is not so difficult. When you think that it is difficult, it seems to be so to you. It is only when you think that certain things are interfering with you, then you feel the difficulty. But if you feel the 'call' you would not feel the difficulty, why? Because God is calling you. The Ultimate is calling you. So that is the real source of strength, which we have in this system, a source of strength that we have to see what the Real Ultimate is. We realize the Ultimate personally. The Master is in fact the Ultimate Consciousness itself in human form, and taking up this work of making everyone who comes to him and give him the strength and ability to Love the Ultimate. It is one thing to Love and not reach and another to Love and reach or attain it. This has been made possible by our living Master, Sri Ram Chandraji of Shahjahanpur.