

The Essence of Rajayoga

Message at Mysore on 20-12-1964

-Pujya Babuji Maharaj

Great men are not born accidentally. They are born when the world waits for them in eager expectation. Such is the phenomenon of nature. At the time when spirituality was tottering helplessly and the solid materialism had usurped the position of spiritualism in human life and Yogic transmission had become quite obsolete, the Great Soul of my Master descended down to earth in the form of Samartha Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, U.P. This spiritual genius was born on Basant Panchami day, 2nd February, 1873. His life marks the advent of a new era in spirituality. He was in fact the nature's prodigy and his work in the spiritual field is beyond common conception. He has practically modified the system of Raj Yoga so as to suit the need of the time and the capacity of the people in general. He has made wonderful researches in this science and has made human approach up to the farthest limit possible and practicable for a man in the least possible time. He was completely dynamic so much so that even people not following him got transformed by the action of the effect radiating from him all the while.

There have been great saints of highest calibre in India almost at all time and they have by their teachings and preachings tried to guide through to uplift the masses to a higher level of consciousness. But, of all these, one who can foment us by his own inner powers would be the best for a guide in the spiritual pursuit. It is he and he alone who perceives our inner complexities, understands our real needs and knows how to conduct us along the path up to the final limit. Pranahuti or Yogic transmission is of course the chief instrument he works with. That is the only effective process to introduce immediate change to regularise the inner tendencies of our mind so as to effect our gradual transformation. Under the present conditions when the poisonous effect has overshadowed the entire cosmos so as to attack every mind and keep it in a constant state of tumult and disorder, when the senses have all gone out of control, and when the individual mind is on the wings every moment, we stand in dire need of such a personality to take us along supporting us by His Superior Powers.

This is what we had in the Divine personality of the Great Master referred to above. He introduced an improved system of Raj Yoga which later came to be known as 'NATURAL PATH'. The system now followed

in the Mission presents an easy and natural path for the attainment of the Ultimate. The greatest impediment in the path is the unregulated action of the senses which have gone out of control. For this, the method of suppression or strangulation hitherto advised under older systems are not of much avail. Really it is not suppression or strangulation that solves our difficulties but the proper regulation of their actions. The Natural Path does not advise those cruder methods which are hardly practicable in the routine life of man. Under the Natural Path system of spiritual training the action of senses is regulated in a natural way so as to bring them to their original state, i.e. just as it was when we assumed the human form for the first time. Not only this but the lower vritties which are working independently are subjected to the control of higher centres of superconsciousness. Hence their perverse action is stopped and the higher centres, in their turn, come under the charge of the divine centres and in this way the whole system begins to get divinised.

Further the five Vikaras (impediments) known as Kama, Krodha, Lobha, Moha and Ahankara so commonly talked about in the religious books as serious obstruction in a man's path are also greatly misunderstood.

Of these the first two Kama and Krodha come to us from God while the next two, i.e. Lobha and Moha are our own creation. We cannot give up what comes to us from God but only modify them so as to bring them to proper regulation required for the Divine living. I may make it clear to you that if Kama is somehow destroyed in toto the intelligence will vanish altogether, because it is closely connected with the intelligence centre. If Krodha is destroyed a man will not be able to proceed either towards God or towards the world. Really it is only Krodha that excites actions which is thus a necessary requirement of an embodied soul. Similar is the case with Ahankar or egoism. Generally the word 'I' used for the self is identified with the body, though at the same time it points out the fact that the living force in him (soul or spirit as one may call it) is really at work behind the screen. If somehow one is relieved of the idea of body or the soul even, he gets closest to that, one craves for. None of these is in itself bad or harmful; it is only we ourselves who have, by our wrong use of them, turned them into impediments in our march towards the Divine. In their pure state they immensely help in every walk of life whether worldly or spiritual. It is not therefore for us to condemn or crush them but to purify them so as to regularise the action.

All these changes in a man's being are brought about

under the Natural Path system in a most natural way through the process of transmission (Pranahuti). In fact, under this system the regulation of the mind is the job of the master and not of the abhyasi himself. When the individual mind is brought to the state of the cosmic mind, the manas assumes its real form and begins to give proper guidance. Man is a bipolar-being. It has got its root, nearest to the Base and the other end towards the world. If somehow, the individual mind gets moulded towards the cosmic mind it begins to appear in its true colours. As a matter of fact the human mind is a reflection of the Kshobha which set into motion the forces of nature to bring into existence the creation. The action started in a clockwise motion; that is why we see everything round in Nature. The individual mind is thus a part of the Godly mind (Kshobha). If somehow we turn its downward trend towards the Base, it will become quite calm and peaceful. But so far as my personal experience goes, I find that it is only the help of one, of Dynamic personality that can turn it towards the Base. It is only the power and the will of such a personality that marks in this respect. As for the highest human approach, I may say that if by God's Grace one gets into the Central region after crossing all the rings of splendour, the very atoms of the body begin to turn into energy and then further, on to its Ultimate. It cannot however be achieved by mere abhyas and selfeffort. At

higher levels the conditions are such that even if one ascends a little by selfeffort, he quickly slips down because of the strong push from above. So, for our entry into higher regions, the Master's help is indispensable. This is in brief about Natural Path and what it presents to the world. Everyone is quite welcome to try and have a practical experience of it.