

Significance of Raja Dhi Raja Yoga – Part 1

RRY – Raja Dhi Raja Yoga Author: Acarya Cidghanananda Avt.



The lessons of Raja Dhi Raja Yoga , if done perfectly, can lead a person to Savikalpa Samadhi. This Savikalpa Samadhi is Brahma-jinana. Each of the lessons of **Sahaja Marga** of Raja Dhi Raja Yoga as devised by Shrii Shrii Anandamurtiji contributes towards the same spiritual goal. However, at the heart of these lessons is the endeavour to cultivate Kevala'-Bhakti (devotion) or Shuddha'-Bhakti or Raga'tmika'-Bhakti.

Part One: The first lesson of Tantra Yoga is known as lishvara Pran'idhána. In lishvara Pran'idhána in the first phase, three things are very important: mantra diipanii, mantrágháta, and mantra caetanya. In this process the principle of one's conversion of subjectivity into objectivity is applied. Oneness with objectivity results in oneness with subjectivity. Mind is a most restless thinking entity and the existence of mind is due to the expression of "I"ness.

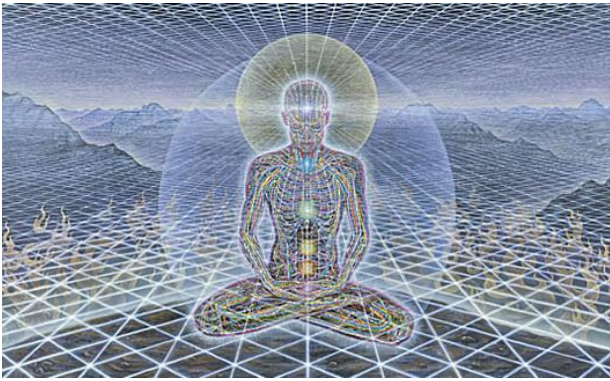
This "I"ness remains scattered all over. So first of all the withdrawal of the mind from the subjective physicality and then the expansion of the mind are taken into account. It is a must to withdraw the mind from the objective physicalities because a scattered mind has neither strength nor the capacity to achieve something. When the mind is withdrawn from the objective physicality it comes to the body, but still it remains scattered through all parts of the body. Hence it also has to be withdrawn from the body by concentrating it on a point. This giving of a point is a most essential factor because when the scattered mind gets concentrated on a point it gains in strength and power. Secondly this point must be in that part of the body which is dominated by the sentient force. It is simply because the static and mutative forces are the causes of restlessness, sleep and drowsiness and the domination of the sentient force is the cause of stillness and peace. Hence the mind is given a point in the sentient part of the body. This "I"ness which has been seated at a point is now to ideate on the highest entity for its conversion into its object. Hence the highest idea is given to it.

The withdrawal of mind from matter, from objective physicality is known as Bhúta Shuddhi, because Bhúta means: five factors, shuddhi means: purity. Here it means the withdrawal of the mind from the external vibrations of the five fundamental factors. Then the "I"ness is withdrawn right from the toes of the feet and given a suitable point, because this "I"ness remains all over the body. So it has to be concentrated and given a point. This giving of a suitable point is known as Asana Shuddhi.

This Asana Shuddhi means that the mind is seated at a pure seat. As a person makes a temple or a mosque neat and clean and pure for the sake of worship, so the mind in a natural way is seated at the purest place wherefrom it can ideate on the Lord. Here it must be borne in mind that the point which is given must touch the controlling nucleus of the three parts of the mind, the conscious, subconscious and unconscious part of the mind, because when this point is not taken into consideration, the control of the mind becomes an impossibility. This is simply because the nucleus controls, as the sun as the nucleus of the solar system controls it. So the controlling part of the three parts of the mind controls the three parts. Hence it has got to be taken into consideration.

The more a person is able to withdraw, the more able he is to link himself into the domain of divine bliss. People fail to withdraw or take time to withdraw. It is one of the vital reasons that one is not able to feel bliss in Sadhana. So this withdrawal from objective physicality and subjective physicality is known as Mantra diipanii. Mantra is a holy word, charged spiritually by a realized soul, and diipanii is a light or throws the light. So this withdrawal enables one to ideate and strengthen Mantrágháta and Mantra caetanya.

The awareness of the mantra and the repeated forcing of the Mantra uncurl the serpentine. Here it is to be born in mind that a Sád'haka must devote quite considerable time in withdrawal and in the shuddhis and then the other things are to be done. By doing more of the shuddhis the other higher things are much facilitated. Suppose a spiritualist practices meditation for half an hour. He should devote fifteen minutes minimum in the withdrawal. (The technique of withdrawal is practically taught by any Acarya of A'nanda Marga).



One more point is to be born in mind here. That is the withdrawal should be from the objects and well as from the ideas and varieties of thoughts and to achieve

this end the same technique is sufficient. After Bhúta shuddhi and Asana shuddhi comes Mantrágháta and Mantra caetanya. Mantrágháta is the repetition of the Mantra. This repetition is of three kinds: speaking loudly which is known as vácánika in Sam'skrta. Secondly there is whispering where the words are not clearly audible. This is known as upám'su in Sam'skrta. The last and best kind of repetition is the psychic repetition. This psychic repetition does not come in the category of japakriyá (repetition) but it is in the category of Dháran'á and Dhyána (conception and meditation). It is because by repeating psychically one tries to establish parallelism with the word and its meaning applied. That is one wants to get the ideation of this mantra.

This kind of psychic repetition at the cakra creates Mantrágháta. This kind of repetition is followed by Mantra caetanya which is full awareness of the meaning of the mantra. When Mantra caetanya is not taken into consideration, the Mantra cannot be so effective. So Mantra caetanya is indispensable. A parrot repeating this mantra can never get liberation because it will not have Mantra caetanya. This mantra caetanya of Is't'a Siddha Mantra is of vital importance. Hence it is rightly said in the Kularnava Tantra that a mantra without Caetanya is nothing but a general word that does not and cannot yield positive results. It is just like different words.

This Mantra caetanya has two aspects: first the Sadguru has charged it with power. Secondly it is taken with awareness of its meaning. Therefore Mantra diipanii, Mantrágháta and Mantra caetanya are collectively able to arouse Kulakun'd'alinii, the coiled serpentine. This coiled serpentine is nothing but jivabháva (fundamental negativity). Since this jivabháva is seated at the spines of all individuals it varies from person to person, because this jivabháva coming in contact with higher Bháva or Shivabháva partakes those qualities. But the jivabháva of others, where it has not come in contact with higher Bháva or Cosmic Bháva, is different.

Hence kun'dalinii of all the persons is not one and the same. This kun'dalinii remains seated at the base of the spine. This base is known as Kula and the person who arouses this kun'dalinii from Kula is known as Kulaguru. Kula generally means family. Here it does not mean family in that sense but it is the base of the spine and the Sadguru can arouse it. Hence the Sadguru is known as Kulaguru: the preceptor who is able to arouse kun'dalinii. Ishvara Pran'idhána does not only finish here. It includes within itself the ten commandments and ásanas. The following of the commandments help in the withdrawal of mind otherwise the mind suffers from guilty consciousness and the withdrawal may not take place. The ten commandments of Yama/Niyama are the base for spiritual progress and spiritual practice helps to raise this Kulakun'd'alinii which thereby strengthens the moral code. So moral code and spiritual practice are interdependent. Morality is the base of spirituality but it is not the end.

Ásanas (yoga postures) are also included in the first lesson. These yogic ásanas are not crude exercises. They are physico-psychic in character. Analyzing the different psychic tendencies of man, different ásanas have been given. Seeing the particular posture and benefit the particular name of an asana has been given.

Mayúrášana if done for example looks like a peacock. By doing this posture one can be able to digest even a snake like the peacock taking it and digesting it, but it should not be done like that.

This goes to show that this asana can give a lot of capacity of digestion and any heaviness of the body or in the stomach can be removed by the practice of this asana. Gomukhásana is a posture that looks like a cow. So it is known as cow posture. It brings about gentility that we generally find in a cow.

All ásanas have been researched by great seers and it is a very vital part of Hath'a Yoga. Generally the psychic exercise is not able to give purity of the body and mind quickly. So ásanas are given so that the glands and nerves are regulated and made balanced by its practice. Ásanas in themselves cannot give realization because they remain confined to physicality and to some extent of the psychic sphere, that is, ásanas purify annamaya kos'a. This annamaya kos'a or physical body becomes impure, that is, it becomes static and mutative. Hence purity is necessary. Ásanas regulate the secretion of the glands and because of the balance secretion from the glands mind is not overpowered by the Vrttis. Hence for controlling the Vrttis ásanas have a vital role. All the physical postures are some kind of ásanas or the other.

There are innumerable ásanas but some main ásanas are there which are about forty or fifty in number. It has been told earlier that the ásanas are no crude physical exercises hence there are some definite rules for yogic exercise. In the absence of following rules one can invite trouble and danger. Hence it is advised that ásanas should not be done reading from the books but should be learned from some expert. Moreover all ásanas are not suitable for all hence suitable ásanas have to be done, as for example a man suffering from high blood pressure should not do shoulder-stand or headstand and so on and so forth. Without ásanas also body and mind can be purified but it will take too long and the aspirant will lose patience and thereby leave the path. Together with the ásanas there is need of sentient food which has a definite affect in the formation of physical and psychic bodies.

Therefore the first lesson of Rájádirája Yoga, if done perfectly, can lead a person to Savikalpa Samadhi. This Savikalpa Samádhi is Brahmajñana. Here one knows what is and all one's eight fetters (As't'apásha), that is Ghrn'á (hatred), Shaṅká (doubt), Bhaya (fear), Lajjá (shame), Juggupsá (backbiting), Kula (vanity of lineage), Shiila (pride of culture), Mána (false sense of prestige), and six enemies (S'ad' ripu), Káma (physical longing), Krodha (anger), Lobha (greed), Moha (attachment to objects), Mada (vanity), Mátsarya (envy)- are controlled.

The culmination of the first lesson is the pinnacle of sentient force and under this sentient force all the static and mutative forces remain. They are not able to disturb the person. It is too difficult to give in writing their state of mind of this attainment. In one sentence only it can be said that the mind is completely stilled. It remains internally unaffected although externally it seems to be affected. The first lesson can lead a man to Savikalpa Samadhi but Sadguru for the good of the disciple keeps the doors of occult powers closed because by the exhibition of those powers the higher state of Nirvikalpa can be disturbed.

In the first lesson of Rájádirája Yoga the Is't'a Mantras have been given by Lord Kr's'n'a, Bhaerava, the son of Shiva and by Lord Shiva himself. Different Mantras are given to different people according to their sam'skáras. The matter is known to the acaryas which is prohibited to say in the book. So it is not given here.

Part Two: The Second Lesson is Guru Mantra The first lesson of Tantra Yoga teaches a person to realize who he or she actually is. But the second lesson teaches a person what the universe is. Really speaking, meditation begins with the sense of the second lesson and ends with the second lesson. One who is established in the second lesson is a Siddha. Therefore it is said: Gurumantre yaha pratisthitah saha siddhana. The first lesson is practiced for a few times in twenty-four hours. Generally twice for general people in the morning and evening. But all the time the psychic waves of a person remains in contact with physical waves and is away from spiritual practice. Hence Guru Mantra has been given to facilitate a person to remain in the idea of Brahma all the time. Second lesson repeatedly hammers the mind that all is Brahma. Generally people are guided by name and form and this name and form of different animate or inanimate objects are the cause of Maya or illusion. Where there is vision of many there is bondage. The vision of diversity and differences is the cause of anxiety. The vision of one harmonious indivisible is the cause of peace and bliss.

By the constant occupation of the mind with the Guru mantra the wave of diversity and differences goes away from the mind and one realizes the singular entity Brahma. Really speaking nothing exists, neither the world nor the objects of the world but because of Maya different objects with different colours and forms are seen differently. A person with knowledge sees that name and form are nothing but the causes of bondage and a trick played by the almighty to make the people deluded and not understand their true nature. When Maya is off from the mind the person sees that all is one and only one. One beginning-less, middle-less and endless entity can never be two or more than one. One who has faith in this is a liberated person. Therefore in Yoga Vashista it is rightly said: Náhambrahmeti drih Samkalpata badho vavati manah, Sarvambrahmeti drih Samkalpata mukto bhavati manah. By the strong faith and determination that I am not Brahma, the mind is bound up and by the strong faith and determination that all is Brahma, mind is liberated. King Janaka also said the same thing to Sukdeva that in this universe there is nothing other than Paramátmá.

The Gíta says that untruth (Asat) does never exist in the universe and the truth does never lack in this universe. Hence the ignorant persons think that there are other things than Brahma and thereby they get disturbed and then clash and cohesion follows. Brahma has three phases: Aks'ara Brahma, Ks'ara Brahma and Niraks'ara Brahma. The expressed universe is Ks'ara Brahma as it perishes. Aks'ara is imperishable and Niraks'ara controls all, Aks'ara and Ks'ara. Though everything is Brahma the object of concentration should be Niraks'ara who is capable to send a person in Aks'ara. Really speaking all is Aks'ara but people see body and mind which are Ks'ara but they do not see soul which is Niraks'ara. The soul is everywhere. All is soul and from the highest point of view also there is no question of Ks'ara, Aks'ara and Niraks'ara. It is because He controls, He is controlled and He is the controller is the cause of bliss. A Brahmajñani does not feel separation from Him at all. So He is always eternally like He as He is He alone. This truth can be uttered by a realized soul. Just like Bhúta Shuddhi and Asana Shuddhi of the first lesson, so the second lesson helps a person to withdraw the "I"ness and to remain unaffected by physical waves. Secondly when the idea of cosmos of infinity is taken on the object, attachment and hatred flee away from the mind because all attachment and hatred linger only when the idea is not the idea of the whole of infinity. Fear complex also vanishes away and thereby when this is established one goes into Dharma Megha Samadhi. Dharma Megha Samadhi is got when the mind is clouded with the Dharma or infinity. The external objects and internal feelings are then not so but are clouded by Dharma. They become also one indivisible cosmic consciousness. So the objects are also He. The ideas are also He. All, right from the soul to so-called matter are He.

At this moment a Sádhaika understands that there is nothing crude or material in this universe. For a realized man one exists and nothing more than one. Here I must say that in the practical behavior in the world a person should be careful and cautious because the realization of one is rare and almost all the people are under bondage, hence have fear complex, guilty consciences and different complexes which they have not been able to conquer by spiritual practice. Without attainment, complete fearlessness does not come. So one should try to attain rather than speak theoretically though theoretical speaking will also help because as one thinks so one becomes. Realized persons are like lions. They don't fear anything because that which creates fear is conquered. It is the stage in A'jñá cakra and above it. Those who are below A'jñá cakra will not have unflinching faith. Such persons who have got the Brahmajñana feel some effect of physicality but knows that he is not that and secondly because the effect is because of billions and millions of protozoic and metazoic minds in the whole body. He becomes the witness of these minds and remains separate. In Guru Mantra, the ideation is more important than the repetition of the Mantra. Here the mind is given the highest ideation and since that highest is the singular infinite entity a spiritualist dances in rapture when considers everything as God.

Then whom will he accept? Whom he will get away and whom he will embrace when all are one? It is said in a Bangla verse: Sáp baneya káto re bandá Djhá baneja Jharo Khub kamal ganove bandá Khum kamal jáno That is, "You come in the form of a snake and bite and You alone cure the poison by becoming snake



charmer- You know the great trick, the great trick." By the Grace of Guru and practicing sadhana one can realize this state.

Third lesson is Tattva Dháran'á (conception) Tattva Dháran'á is a conception on different factors of the body with their centres at different plexii or cakras. The whole physical body is made out of five fundamental factors: ether, air, luminous, liquid, and solid. These five factors remain all over the body but the different factors are controlled from different centres of the body. Múládhára cakra which is at the base of the spine controls the solid factor. Svádis'thána, which is six fingers above it, controls the liquid factor. The luminous factor is controlled by Manipur which is at the navel. Anáhata cakra controls the aerial factor and Vishuddha controls the ethereal factor. It is essential for the preservation and well-being of the body to keep all these factors in a balanced way and also to keep control over them. By doing third lesson man develops this quality of control and keeping balance in these factors. Secondly the "I"ness remains stuck up with these cakras. Hence a sort of concentration which applies a little mental force on different cakras is needed. Simple thought or withdrawal of the mind does not serve the purpose and the mind is not withdrawn actually. So very scientifically this process of conception has been given so that this sort of withdrawal might be stronger and control over the five factors might come. This third lesson is known as Dháran'á. Dháran'á is dynamic in character, with changing objects and based on the five factors.

Here a long concentration is not done. It is simply because Dháran'á is included only within the five factors. It in itself is not able to liberate the mind because liberation is beyond the five factors and even above mind. But Dháran'á helps the mind to withdraw itself from the five fundamental factors. Hence concentration or lishvara Pran'idhána is helped a lot. One has to continue with the first lesson or with the sixth lesson because the first lesson is the goal in itself of one very high stage. The last lesson is the goal for the highest stage. The third lesson also enables one to get detachment because by control of the five fundamental factors man gets detached because all the objects with which one gets attached are nothing but made out of the five fundamental factors. Hence the control of the five fundamental factors gives control over all the objects which are made out of the five fundamental factors. Next it gives thereby a lot of mental force to bear the pains and sufferings created in the world by the five fundamental factors. It gives tremendous mental force which ultimately brings about many occult powers. These powers come automatically by practice and the effect of the conception is felt on the body in a positive way. General physical pains and sufferings coming out of physical objects are controlled.

There is a special posture known as viirásana (brave pose). This brave posture is very scientifically given because in other postures one is not able to focus the mind with that much strength and power as one is able to do in this posture. Therefore this special posture has been selected because it is able to bring about most positive results by its scientific pose. I told earlier that third lesson gives some occult power but in no condition a Sád'haka should be conscious of it nor should he attach any importance to it. If it is done so, there is immediate downfall because first it gives rise to ego and secondly this ego deviates a person from Brahmabháva which knows no complex either superiority or inferiority. Those who go ahead fast on the path of God become quiet, egoless and most benevolent. Here benevolence does not mean attachment. It has been said that many spiritualists were punished for using occult powers and ultimately they got deviated from their goal which is Mukti and Moks'a. The acoustic roots of the different fundamental factors are also applied with a particular description of the true nature of the fundamental factors and their results.

All this helps in the withdrawal and control over the five fundamental factors. Some people feel some pain in the head in the beginning of doing this lesson. It has two reasons: first the body is not able to tolerate the force and secondly the body is impure but by following the instructions from the beginning and continually doing it one is able to conquer it. One more important play which the Sadguru plays is that even if power comes He does not make the spiritual aspirant conscious of it and by doing so he helps in saving the disciple from falling down.

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