Chapter Nine

The Teachings of
Some Modern Indian Yogis

Ramana Maharshi

According to Brunton’s description of the sadhana he (Brunton) practised under the Maharshi’s instructions, it is the Overself one has to seek within, but he describes the Overself in a way that is at once the Psychic Being, the Atman and the Ishwara. So it is a little difficult to know what is the exact reading.

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The methods described in the account [of Ramana Maharshi’s technique of self-realisation] are the well-established methods of Jnanayoga — (1) one-pointed concentration followed by thought-suspension, (2) the method of distinguishing or finding out the true self by separating it from mind, life, body (this I have seen described by him [Brunton] more at length in another book) and coming to the pure I behind; this also can disappear into the Impersonal Self. The usual result is a merging in the Atman or Brahman — which is what one would suppose is meant by the Overself, for it is that which is the real Overself. This Brahman or Atman is everywhere, all is in it, it is in all, but it is in all not as an individual being in each but is the same in all — as the Ether is in all. When the merging into the Overself is complete, there is no ego, no distinguishable I, or any formed separative person or personality. All is ekākāra — an indivisible and indistinguishable Oneness either free from all formations or carrying all formations in it without being affected — for one can realise it in either way. There is a realisation in which all

beings are moving in the one Self and this Self is there stable in all beings; there is another more complete and thoroughgoing in which not only is it so but all are vividly realised as the Self, the Brahman, the Divine. In the former, it is possible to dismiss all beings as creations of Maya, leaving the one Self alone as true — in the other it is easier to regard them as real manifestations of the Self, not as illusions. But one can also regard all beings as souls, independent realities in an eternal Nature dependent upon the One Divine. These are the characteristic realisations of the Overself familiar to the Vedanta. But on the other hand you say that this Overself is realised by the Maharshi as lodged in the heart-centre, and it is described by Brunton as something concealed which when it manifests appears as the real Thinker, source of all action, but now guiding thought and action in the Truth. Now the first description applies to the Purusha in the heart, described by the Gita as the Ishwara situated in the heart and by the Upanishads as the Purusha Antaratma; the second could apply also to the mental Purusha, manomayah prāṇaśarīrā netā of the Upanishads, the mental Being or Purusha who leads the life and the body. So your question is one which on the data I cannot easily answer. His Overself may be a combination of all these experiences, without any distinction being made or thought necessary between the various aspects. There are a thousand ways of approaching and realising the Divine and each way has its own experiences which have their own truth and stand really on a basis, one in essence but complex in aspects, common to all, but not expressed in the same way by all. There is not much use in discussing these variations; the important thing is to follow one’s own way well and thoroughly. In this Yoga, one can realise the psychic being as a portion of the Divine seated in the heart with the Divine supporting it there — this psychic being takes charge of the sadhana and turns the whole being to the Truth and the Divine, with results in the mind, the vital, the physical consciousness which I need not go into here, — that is a first transformation. We realise it next as the one Self, Brahman, Divine, first above the body, life, mind and not only within the heart supporting them — above
and free and unattached as the static Self but also extended in wideness through the world as the silent Self in all and dynamic too as the active Divine Being and Power, Ishwara-Shakti, containing the world and pervading it as well as transcending it, manifesting all cosmic aspects. But, what is most important for us, is that it manifests as a transcending Light, Knowledge, Power, Purity, Peace, Ananda of which we become aware above and which descends into the being and progressively replaces the ordinary consciousness by its own movements — that is the second transformation. We realise also the consciousness itself as moving upward, ascending through many planes physical, vital, mental, overmental to the supramental and Ananda planes. This is nothing new; it is stated in the Taittiriya Upanishad that there are five Purushas, the physical, the vital, the mental, the Truth Purusha (supramental) and the Bliss Purusha; it says that one has to draw the physical self up into the vital, the vital into the mental, the mental into the Truth Self, the Truth Self into the Bliss Self and so attain perfection. But in this Yoga we become aware not only of this taking up but of a pouring down of the powers of the higher Self, so that there comes in the possibility of a descent of the Supramental Self and nature to dominate and change our present nature and turn it from nature of Ignorance into nature of Truth-Knowledge (and through the supramental into nature of Ananda) — this is the third or supramental transformation. It does not always go in this order, for with many the spiritual descent begins first in an imperfect way before the psychic is in front and in charge, but the psychic development has to be attained before a perfect and unhampered spiritual descent can take place, and the last or supramental change is impossible so long as the two first have not become full and complete. That's the whole matter, put as briefly as possible.

* The Upanishads do not say that about the Atman\(^2\) — what they

\(^2\) That is, the Upanishads do not say that the Atman is situated in the core of the heart. — Ed.
say about the Atman is that it is in all and all is in it, it is everywhere and all this universe is the Atman. What they speak of as situated in the deeper inner heart is the Purusha in the heart or Antaratman. This is in fact what we call the psychic being, caitya puruṣa.

The heart spoken of by the Upanishads corresponds with the physical cardiac centre; it is the hr̥tpadma of the Tantriks. As a subtle centre, cakra, it is supposed to have its apex on the spine and to broaden out in front. Exactly where in this area one or another feels it does not matter much; to feel it there and be guided by it is the main thing. I cannot say what the Maharshi has realised— but what Brunton describes in his book as the Self is certainly this Purusha Antaratma but concerned more with mukti and a liberated action than with transformation of the nature. What the psychic realisation does bring is a psychic change of the nature purifying it and turning it altogether towards the Divine. After that or along with it comes the realisation of the cosmic Self. It is these two things that the old Yogas encompassed and through them they passed to Moksha, Nirvana or the departure into some kind of celestial transcendence. The Yoga practised here includes both liberation and transcendence, but it takes liberation or even a certain Nirvana, if that comes, as a first step and not as the last step of its siddhi. Whatever exit to or towards the Transcendent it achieves is an ascent accompanied by a descent of the power, light, consciousness that has been achieved and it is by such descents that is to be achieved the spiritual and supramental transformation here. This possibility does not seem to be admitted in the Maharshi’s thought,—he considers the Descent as superfluous and logically impossible. “The Divine is here, from where will He descend?” is his argument. But the Divine is everywhere, he is above as well as within, he has many habitats, many strings to his bow of Power, there are many levels of his dynamic Consciousness and each has its own light and force. He is not confined to his position in the heart or to the single cord of the psycho-spiritual

3 angusṭhamātrah puruṣo antarātma.
realisation. He has also his supramental station above the heart-
centre and mind-centres and can descend from there if He wants
to do so.

Swami Ramatirtha

I think Ramatirtha’s realisations were more mental than any-
thing else. He had opening of the higher mind and a realisation
there of the cosmic Self, but I find no evidence of a transformed
mind and vital; that transformation is not a result or object of the
Yoga of Knowledge. The realisation of the Yoga of Knowledge
is when one feels that one lives in the wideness of something
silent, featureless and universal (called the Self) and all else is
seen as only forms and names; the Self is real, nothing else. The
realisation of “myself in other forms” is a part of this or a step
towards it, but in the full realisation the “my” should drop so
that there is only the one Self or rather only the Brahman. For
the Self is merely a subjective aspect of the Brahman, just as
the Ishwara is its objective aspect. That is the Vedantic “Knowl-
edge”. Its result is peace, silence, liberation. As for the active
Prakriti, (mind, vital, body), the Yoga of Knowledge does not
make it its aim to transform them — that would be no use as
the idea is that if the liberation has come, it will all drop off at
death. The only change wanted is to get rid of the idea of ego
and realise as true only the supreme Self, the Brahman.

Swami Ramdas

I have not read Ramdas’s writings nor am I at all acquainted
with his personality or what may be the level of his experience.
The words you quote from him could be expressions either of
a simple faith or of a pantheistic experience; evidently, if they
are used or intended to establish the thesis that the Divine is
everywhere and is all and therefore all is good, being Divine,
they are very insufficient for that purpose. But as an experience,
it is a very common thing to have this feeling or realisation
in the Vedantic sadhana — in fact without it there would be
no Vedantic sadhana. I have had it myself on various levels of consciousness and in numerous forms and I have met scores of people who have had it very genuinely — not as an intellectual theory or perception, but as a spiritual reality which was too concrete for them to deny whatever paradoxes it may entail for the ordinary intelligence.

Of course it does not mean that all here is good or that in the estimation of values a brothel is as good as an Asram, but it does mean that all are part of one manifestation and that in the inner heart of the harlot as in the inner heart of the sage or saint there is the Divine. Again his experience is that there is one Force working in the world both in its good and in its evil — one Cosmic Force; it works both in the success (or failure) of the Asram and in the success (or failure) of the brothel. Things are done in this world by the use of the force, although the use made is according to the nature of the user, one uses it for the works of light, another for the works of Darkness, yet another for a mixture. I don’t think any Vedantin (except perhaps some modernised ones) would maintain that all is good here — the orthodox Vedantic idea is that all is here an inextricable mixture of good and evil, a play of the Ignorance and therefore a play of the dualities. The Christian missionaries, I suppose, hold that all that God does is morally good, so they are shocked by the Taoist priests aiding the work of the brothel by their rites. But do not the Christian priests invoke the aid of God for the destruction of men in battle and did not some of them sing Te Deums over a victory won by the massacre of men and the starvation of women and children? The Taoist who believes only in the Impersonal Tao is more consistent and the Vedantin who believes that the Supreme is beyond good and evil, but that the Cosmic Force the Supreme has put out here works through the dualities, therefore through both good and evil, joy and suffering, has a thesis which at least accounts for the double fact of the experience of the Supreme which is All Light, All Bliss and All Beauty and a world of mixed light and darkness, joy and suffering, what is fair and what is ugly. He says that the dualities come by a separative Ignorance and so long as you
accept this separative Ignorance, you cannot get rid of that, but it is possible to draw back from it in experience and to have the realisation of the Divine in all and the Divine everywhere and then you begin to realise the Light, Bliss and Beauty behind all and this is the one thing to do. Also you begin to realise the one Force and you can use it or let it use you for the growth of the Light in you and others — no longer for the satisfaction of the ego and for the works of the ignorance and darkness.

As to the dilemma about the cruelty of things, I do not know what answer Ramdas would give. One answer might be that the Divine within is felt through the psychic being and the nature of the psychic being is that of the divine light, harmony, love, but it is covered by the mental and separative vital ego from which strife, hate, cruelty naturally come. It is therefore natural to feel in the kindness the touch of the Divine, while the cruelty is felt as a disguise or perversion in Nature, although that would not prevent the man who has the realisation from feeling and meeting the Divine behind the disguise. I have known even instances in which the perception of the Divine in all accompanied by an intense experience of universal love or a wide experience of an inner harmony had an extraordinary effect in making all around kind and helpful, even the most coarse and hard and cruel. Perhaps it is some such experience which is at the base of Ramdas’s statement about the kindness. As for the Divine working, the experience of the Vedantic realisation is that behind the confused mixture of good and evil something is working that he realises as the Divine and in his own life he can look back and see what each step, happy or unhappy, meant for his progress and how it led towards the growth of his spirit. Naturally this comes fully as the realisation progresses; before that he had to walk by faith and may have often felt his faith fail and yielded to grief, doubt and despair for a time.

As for my writings, I don’t know if there is any that would clear up the difficulty. You would find mostly the statement of the Vedantic experience, for it is that through which I passed and, though now I have passed to something beyond, it seems to me the most thorough-going and radical preparation for whatever
is Beyond, though I do not say that it is indispensable to pass through it. But whatever the solution, it seems to me that the Vedantin is right in insisting that one must, to arrive at it, admit the two facts, the prevalence of evil and suffering here and the experience of that which is free from these things — and it is only by the progressive experience that one can get a solution — whether through reconciliation, a conquering descent or an escape. If we start from the basis taken as an axiom that the prevalence of suffering and evil in the present and in the hard, outward fact of things, disproves of itself all that has been experienced by sages and mystics of the other side, the realisable Divine, then no solution seems possible.