

# Method of Offering Prayer

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Today I shall speak about the preliminaries to meditation. Master speaks about the necessity of sitting in a particular posture and one of controlling the several limbs and sitting in a convenient one. The ancients have prescribed 'padmasana' or 'siddhasana' as the most efficacious for meditation purposes. That is to say that we are sitting just as to control all the forces of the body and naturally in this, concentration or attention on the object before us or in the heart is easy. We are not going to have discussion as to how far Asana is helpful for physical welfare. That point is for those who believe that the control of the body is the control of the mind. We believe, on the other hand, that the control of mind is the control of the body. That is why modern vyayama or hatha yoga practices are inversions of truth.

Secondly, in many of the systems, Padmasana is practiced. And then, to sit in that posture we have to fold in our feet and keep our back straight. It is stated that if the back is straight, God's grace will flow from above from the Brahma randhra down to the system steadily and smoothly. Some others have held that the Kundalini

will be raised when the spine is erect as all the kundalini centres are placed on the spine. We do not believe in any of these things. We believe that it is natural to us and we do not believe that God's grace will flow down the spine or go up the spine. On the other hand whatever is helpful for meditation on the heart is correct.

Now meditation on the heart is very important as I have already stated, for it is the centre of circulation of blood and we know that most of our heart attacks are due to disturbances of the blood. There is a theory which was practiced or adumbrated in the west. A man's temperament depends upon the kind of blood that he has. Now if we understand this blood-relationship with our mind and also the ancient view that the seat of the mind is in the heart and not the head, then we have gone a long way to understand the technique of meditation on the heart. Once we sit in a particular place it is good, in fact we are adapted to a particular place, in a particular pose which is easy and not rigid. We do not try to compel the body because the reactions from the body later will be bad. We have to tune the body and not to keep it tight. That attitude is easy for effective meditation. Many of the abhyasis feel that meditation is a very arduous task. It will be arduous if you make it a strange thing for your system. But if you can take it in an easy way it will be good. Of course, I do not advise that we should lie down

and do meditation. Some people have asked me the question whether they can lie down and meditate. What can I say? I consider it is not etiquette leave alone its necessity for a lazy fellow. All that I say is let us observe etiquette in regard to the high powers that we are inviting. That is proper meditation. Then we sit not in anxiety, not in fear, but seeking the life blood which will flow into our system. Then we are bound to be considerate about the power that comes to us. We should not be sluggish, lazy and should not come to meditation as if we are going to sleep, though some times we feel sleepy during meditation. In such cases what happens is that we are in meditation which is akin to sleep. But that is not sleep at all. Because that is a state of Prajna, where mind comes to rest and sense organs have come to rest. Now, when we get that state of mind we have developed that highest power which is similar to the state of the Ultimate. That is all so far as posture is concerned.

Secondly, you have to develop prayer. Our prayer is very important. Our prayer as stated by Master has only 3 sentences. It is not long, putting forth all the grievances and asking for all favours. It is not even a prayer for calmness, because calmness is not our goal. Calmness is an incentive and a preparation for reaching the goal. A man who is anxious or in trouble can never reach the goal. He can commit only more mistakes just as every

student who goes to an examination knows that in his anxiety not to commit mistakes, actually commits more. So also in spirituality calmness is necessary but we cannot manufacture calmness by our effort. This is where we realize the human incapacity and that our will has a limitation and we want the help of God to give us that condition to connect us with Him. Now prayer is the request to God humbly and with an amount of humility that He should take up the work of Yoga or connection. And that is why in our prayer we call to God 'Thou art the real goal of Human Life'. We have fixed the goal. The goal is God or God's state. I fully emphasize 'God's state' is more important than God. For the attitude of becoming God has produced more asuras than Gods. A God's state will be attained by people who have actually arrived at His condition, a condition of absolute repose with God. That is why God's state is important than God. That is why we say, Thou art the real goal of human life. But there I would say only God's state. Because peace is considered to be the state of absolute perfection and we know that we cannot arrive at that condition unless our desires are removed. The desires which we have, the wishes which we obtain - are all opposed to our attaining, God because we are finite, limited and our aspirations are for small things and for Godly state. So we try our level best to get rid of these desires and wishes. We are slaves to them, because we obey our wishes and our wishes

never obey us. That is why we say 'we are slaves of our wishes' and we are not able to escape from their bondage. The worst bondage that man suffers is from his wishes which command him to run about in the world to try to make money and desire pleasure and become slaves of those wishes. There could be no greater bondage than the bondage of pleasures which have become habits. So we have to get rid of that and the more we try to get rid of them the more they become our masters. Even in the great sanyasins who are said to have renounced their desires and all that, corruptitious wishes entered telling them that there is mankind and that they have to serve man. I believe God alone has that skill. We can serve individuals and ourselves to certain extent. And that is why we find that some of the greatest saints fell victims to the great desire of becoming Saviours of Humanity. Avatar is one of those things which they aim at and we may say an avatar is good. But it is a responsibility which a finite thing cannot get. So wishes in every form have to be surrendered, and I do not know how to surpass them. The more I try to throw them out the more subtle they enter into me. These desires can only be removed by God. So I have to request to God in my prayer 'please remove all the obstacles in my progress'. Some say desires are to be cured of egoism. But actually the cure of desire is God.

In our system, Master has stated, there are 11 circles of egoism and no person seems to have got rid of them without the help of God. If the worlds of maya are there, greater maya is egoism and that is why we have to get rid of these wishes once and for all. By our saying that we are giving up those wishes we do not help ourselves. It requires the work from within and that work God alone can do.

So we come to the last line of the prayer. 'Master thou art the only God and Power to bring us upto that State'. That is why I said that 'Thou art the real goal of human life' means 'Your condition of being transcendent to every wish or desire that breeds egoism and breeds bondage'. That is why in the last line we put the idea that Master is the only God and power to bring us upto that state. So this prayer when it is humbly told, involves surrender to God saying 'I surrender to God'. I have used my knowledge and have become blind. That is why our knowledge is our knowledge, because it breeds egoism it breeds desire. Our knowledge today is subservient to desire and instrument to desire, even as our consciousness. Therefore, this must be abandoned and we cannot abandon it merely by saying 'I have abandoned it'. Sloth is not equal to consciousness. Our giving up action does not produce liberation, because the knowledge which we are getting through our

consciousness and through efforts of our own of the outer world or even of Gods is ego-centred. That is why we say that there is only that Supreme Being, the Transcendent Being, who is the origin of our existence who ought to be sought to bring us back to that condition which is fearless and desireless, and infinite. This prayer is absolutely necessary in our system.