

Control of Mind

India is the home of spirituality. As such, speculation has been active in all ages. This is the time when the dormant forces of man are taking a deeper trend on the spiritual plane. The world is also having its own share in building the entire structure of man on the basis of spirituality. The most encouraging feature of the day is that they are all seeking the way for peace. In spite of so much wealth in some parts of the world, peace is wanting. The external means are adopted in vain for earning peace. Unless we turn ourselves inwards, seeking peace, we can not have even a grain of it. Different methods are being adopted for securing peace; one adopts it according to one's own temperament.

The teachers of the day mostly leave the burden of controlling the mind on the taught which really makes it difficult problem for the abhyasi, with the result that he is unable to overcome the difficulties. In such cases the teachers feel that nothing remains to be done by them. In other words, the duty which devolves on the teacher is shifted on to the taught.

The Yoga Marga brings about the result very soon if one

has the real devotion side by side, because by the instrument of devotion one soon becomes attached to the Beloved. The thought of the Beloved is there, and this helps a man to go into deeper consciousness. If somehow we get the teacher who can foment us by his internal force acquired by being a Brahmanishtha then the difficulty is mostly over, and we soon begin to peep into the Real Being. There may be so many methods of yoga under different names and I present the remodelled method of yoga under the name of Natural Path.

The abhyasi is recommended to do the meditation on the heart supposing the Divine light within. The Master attends to the cleaning of the system by removing Mal (grossness), Vikshep (fickleness) and Avaran (coverings) and is a great help to the abhyasi throughout his spiritual career.

We have come down from the main source, and when we want to return there we will have to ascend, crossing the different chakras or plexuses. I am not dealing here with the technique of Natural Path, but with a few things necessary for those who have formed their tendency to rise above themselves. The training under Natural Path starts from Karan Sharir (causal body) where the impressions are in seedling form. We do not stop the

thoughts which come to the abhyasi but we try to clean every centre of the nerves and the mind lake (Chit Lake) itself. We clean the very bottom of the mind lake from where the waves start. If we somehow succeed in stopping its waves, the matter which gives them rise will remain as it is. It is possible that by the force of the will the thought waves may be stopped, but the matter which had given rise to those thought waves remains. And if it is not removed, the liberation is not possible. We should proceed in a natural way so that the poison at the root may be removed. Our associates also complain of the incursions of the thoughts, but they are happy at the same time since they find thoughts less disturbing.

We can attain liberation, as our scriptures say, only when we are free from the coil of past Sanskaras or impressions. The present sanskaras are so much controlled by themselves that no further Sanskaras are, allowed to be formed. It is of course a spiritual state. And we come to it easily in Natural Path when we go deep into the consciousness.

The thoughts, which the mind creates, help a great deal to bring the past impressions to Bhoga. Some people may be afraid that, if they adopt the yogic means and the trail of Sanskaras continues, they may be in greater

difficulties and may suffer from ailments, diseases and accidents. They may be right in their fears. But if such a thing is to happen the presence of the Master will, in that case, become useless. The abhyasi himself works in removing their intensity, and the force of the Master too helps the abhyasi in his efforts to fry them to a great extent. The method may look foreign to the readers, but it is the ancient method which lay buried so far. The effect of the Bhoga is not so serious as the abhyasi considers, in spite of the fact that so many impressions have pushed themselves for the Bhoga. The cleaning of the system itself means the removing of all these things. The cleaning of the system brings the desired result very soon, and we become lighter and "Sookshma" day by day to secure union with the lightest.