

Meditational Practices and Methods

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The Purpose:

Self-Realisation:

Life is God given. Every part of creation of God has a purpose. In some cases we know the purpose. In other cases some special personalities only know it. They will be kind enough to explain and impart their knowledge to others in a selfless manner. Their view is only for ParaHita and never for their own Hita. (Hita means welfare). What would they gain by that, is not what can be explained.

One should understand that every part of the entire Nature is for ParaHita. It is up to the individual to see how it is so. It is one's perception that makes him see the things in a particular fashion. As the perception of each individual differs, based on his background, experience, requirement, knowledge and attitude, different people interpret the same object in different fashions. If one sees

green pastures, he may feel it as a pleasant gift of the Nature. Children would like to play in it. Some would like to lie down and watch the skies getting into a mood of appreciating the Nature. When a cow sees the same green pasture it sees it as food. Some one who deals with fodder would look at the green pasture as money. Thus the eye of the beholder makes the interpretations differ. Those who work for others welfare are special personalities and only they are remembered and others are ignored or forgotten.

Though every individual may not get the knowledge of every thing that Nature gives us, it is sufficient if we can follow what great people say. It is perhaps not necessary that one should experience everything by himself in all cases. If some one who is an expert in the use of different drugs says some of them are poisonous should any one try and learn it by his experience? Of course if one does, it can be of use to others! This is what we learn of some one who tested the taste of Cyanide. It is wise to follow the do's and don'ts great people said. As we lack knowledge of the nature of different things created in Nature, we will be missing great opportunities to cure ourselves of some diseases. There are many commonly and wildy grown plants that cure some chronic diseases. We better trust those who have the knowledge and use them for curative purposes. Our experience in using such

things will help others in using them. The message thus spreads for the good of others. This is where again ParaHita comes into play.

It is true that the knowledge acquired by an individual may not be acceptable by another. He wouldn't have got a convincing scientific proof that it is worth a trial one makes. Some times how a particular method or principle works may not be explicable by the existing science. If the results are good one should not hesitate to experiment with himself and get convinced. For example, many of the Allopathic Doctors of his time did not believe what Hanimann, the father of Homoeopathy, proposed. Hanimann himself said that he couldn't explain how it works but it cures. The high potencies of drugs proposed by him, for curing chronic diseases and some acute diseases, do not show up any traces of the medicine even at molecular level. His philosophy is that they act at the thought level of the patient - the thought that was the cause for his disease!! The proof of the pudding lies in the eating.

With these few ideas in the background we shall accept the methods proposed by Pujya Babuji Maharaj of Shahjahanpur, Uttar Pradesh, India, to tread the path of Self Realisation or the Path to Perfection or the Path

Towards Infinity. Pujya Babuji Maharaj used the thought as the effective tool for curing the Bhavaroga (the disease of birth and death) of oneself. He made it the medicine to cure others also with the support from the Divine. He thus became the Divine Himself.

It is our honest and humble attempt that is required to get out of this birth and death cycle by Self Realisation. Only those who attain Self Realisation will come out of this Cycle. Nature is such a great University that has all the patience to teach every one continuously, until he gets the Self-Realisation and gets liberated. There is no dearth for admissions or number of attempts. If one is happy at the elementary level and would like to enjoy that level for years together, this University of Nature smilingly allows it. Change is the Nature's characteristic. It doesn't keep quiet unless a change occurs in every part of the creation. If one does not follow the rules of Nature, the Nature has very powerful but apparently slow ways of mending him surely and certainly. It allows the change to occur in a natural course and at a pace that is convenient for the individual.

These are some more points of importance in understanding our stand. Pujya Babuji Maharaj brought out very explicitly and emphatically that everyone should

use his own thought for his spiritual growth and to use it for others upliftment in their path to spirituality. This is the basis of the Pranahuti Aided Meditation proposed and is being popularised, by Pujya Babuji Maharaj.

The methods of Meditation are simple and easy to follow for those who are serious. It is the seriousness with which one approaches a problem that makes him feel comfortable with any apparent discomfort. Only those who are not really serious concentrate or complain about the physical discomforts. Those who have a real purpose will not mind the minor discomforts. If a person has to choose between death and bearing a physical discomfort for curing the disease, the choice would be obvious. If he is not sure of the cure, then the former is preferred.

Spirituality is a very serious subject. If one is not serious about it, it will be taught by the hard way. No one will be left or exempted from treading the path of Spirituality, whether one likes it or not. That is the greatness of Nature. If one is not disciplined, the very indiscipline will teach him discipline. He will then become so disciplined that he himself will promote discipline to others. We notice this with those who spoil their health with their indiscipline, later realise it, come back to a disciplined living, and try to regulate others as well.

The do's and don'ts to tread the path of spirituality are to be adhered to. Even the one who is not very certain of the result of an experiment he is conducting in chemistry, should take the necessary precautions as prescribed. Some times it may be too late if any of them is forgotten or ignored. While this is true with the gross objects like chemicals and acids how alert should one be in the case of subtler things? The care required is inversely proportional to the grossness or subtlety it has. If one is measuring in thousands of miles, accuracy required can be up to a mile. If one is measuring in yards even an inch may be important. The care needed increases as the grossness reduces! Man is gross. His behaviour is comparatively subtler. Compared to this, his thought that is responsible for his behaviour is subtler, though it is also gross. It is a comparison that makes one gross or subtle. If the thought is on a grosser object it is gross as well. One would not be very sensitive. Some approximations will be acceptable. If the thought is on a minute object, the thought has to be finer and subtler. Sensitivity should be much more. Only then he can feel the minutest changes. If one is driving on a wide road, the care he takes is much less and his sensitivity need not be high. He can make gross approximations. His thought can be gross. When he has to put his car on a narrow bridge his alertness increases. If he has to allow the car

to follow the path that exactly fits the car and no more, the thought has to be only on this and cannot have any other thought with it. All other thoughts vanish automatically. This thought alone gets sharpened. He would not have any thing else in mind. This can be a finer thought rid of all other thoughts. At this stage the thought is quite powerful.

A single thought is more powerful than when it is combined with other thoughts. This is contrary to the physical company that gives strength to an individual.

It is the sharpness of the thought - the single pointedness - that makes one achieve his goal. It is this sharpness that is expected of every Abhyasi in his daily life. All other things are automatically taken care.

Once the thought is on the Divine, it becomes subtler. Added to this, Pujya Babuji Maharaj wants the Abhyasi to have the thought that there is Divine light without luminosity in the heart and sit quietly. While sitting quiet, one would be awake and is aware of what all is happening around him. As and when his thought gets rid of all other distractions, it becomes subtler and he de-recognises the extraneous thoughts. This becomes

automatic and natural (SAHAJ).

One should not concentrate. Any concentration done consciously is a distraction. It leads to mental tensions and improper results. As one relaxes, the unwanted thoughts will recede. One would be left with the only thought - the thought of the Divine. Such a thought becomes the guide to get into the groove of Spirituality. This is what happens even in mundane things when one wants to learn some skills like bicycle riding, or car driving or swimming. So long as one is conscious of the skill he is trying to learn, he will fail. He learns it only when the subconscious takes over.

Consciously, one would fail and subconsciously one would succeed. To submit to the subconscious mind is the trick required to get success. Important thoughts come subconsciously. Conscious mind is helpful, like the computer memory, only to recall.

Our submission to the Divine will allow the real thought to come to us. The methods of meditation are only to enable the Abhyasi to be in the thought of the Divine, the subtler aspect of the Divine - without a form or a name! No grossness is required when one is in the thought of

the Divine light in the heart. The very thought of light makes the feeling lighter. This lightness (the weightlessness or feeling lighter as we feel when we hear a pleasant news, like a feeling of relievedness) is what will be enjoyed and remembered constantly in a very natural manner. If one enjoys the lightness even for a few minutes initially, in the day, he will remember it constantly. He will long to be in that state of enjoying it always.

Physical / social living and Spiritual living are always intermingled for the spiritual growth. Physical body is a must for spiritual growth. Its health and its proper functioning is essential like the road-worthiness of a car is important for traveling by it. If some one takes more care of the car than required he will be losing his time for travel, particularly when the journey is very long! Let us give the devil its due and allow it to serve us for the purpose for which it is meant.

Mind and body are amenable for training. Even when wild animals can be tamed with proper training, man should feel comfortable that he can be trained with lesser effort, if he doesn't resist!! Resistance and Logical thinking will arise only when there is enough time. If one is in a hurry to reach the railway station, to catch a train

waiting on the platform and is about to leave in a few minutes, he would not lose time in analysing why a particular road is blocked or bother about how a road accident occurred that caused the road block. It is the one who has lot of leisure that goes into such analysis and wastes his time. The first step is to get rid of the resistance. Working for a goal, removes the resistance. If the initial willingness is not there that is the best. If one has willingness to try then there cannot be resistance. What then prevails is lethargy because no one is going to check us or we don't get punished immediately for not doing the prescribed work. This is like the tendency of a student who is complacent in his studies as his examinations are after a few months. Spirituality doesn't provide for complacence. The availability of time or the duration of life is not guaranteed. A day spent is a day lost. Time is irreversible. Opportunities are not renewable commodities. One should thus be more cautious in spending his time in the thought of the Divine. Time spent on any other activity should only be supportive to this main job. If it is other wise spent it becomes a criminal waste. Keeping this view in mind if one follows the meditation methods suggested, he would reach the goal successfully with the constant support of the Master.

The methods are clear. Their efficacy is seen by the way

they are followed. The attitude with which one follows them gives the corresponding results.

One should be clear that the one-hour of meditation during the day gives him the strength to progress on the path of spirituality. He will spend the entire day in the thought of meditation, when he recalls the experience he had during meditation. He will feel the lightness throughout the day while he is busy with his daily work. Nothing would be tiring for him. He will feel that the Divine is guiding him throughout the day and thus he will continue to be in the thought of the Divine.

The Ten Commandments given by Pujya Babuji Maharaj for the Sahaj marg are a part and parcel of the meditation practices. One should not confine the meditation practices to the four main methods: -

1. Before dawn: Meditation on Point B, followed by Meditation on Divine light without luminosity, the heart
2. In the evening: Cleaning the Grossness and Impurities,
3. 9.00 P.M; Universal Prayer with meditation on Point A,
4. At Bed Time: Prayer.

It is necessary to understand that every minute of our life is for meditation on the Divine and that whatever we do is in the name of the Divine. Thus we cannot do anything for ourselves.

This becomes easy for us if we take the attitude of a sincere employee of a good employer. He will always think of the work to be completed as per the prescribed guidelines. He will have no personal interest while working with utmost interest to perform his job in an exemplary manner. He will not be worried or concerned with the final results. His job is to strictly adhere to the given rules and conditions of the job. His likes and dislikes about the policy decisions taken by the employer are of no significance to the organisation. It is safer to follow the required discipline rather than to grumble and still follow. When he has true love and devotion to the employer, he will have only liking for him come what may. .

If we can accept this in our mundane life, and live happily, we can certainly follow the discipline required to become one with the Divine. Doubts are the killers on the path of Spirituality. If we don't entertain them, the path is clear, safe and proven. Comparisons cause hatred.

There are no comparisons on the path of Spirituality. In fact, there is only help and selfless help available to the co-travelers.

Honest earnings become a part of life for those on the path of Spirituality. Sharing with others will become their second nature. They realise that they are subservient to the Divine and that the Divine equally loves every one. Divine is Samavarthi (just to all equally, and with no partiality to any one). Once these aspects are clear, treating all men and women in this world as one's own loving brothers and sisters becomes practical and simple.

The one who is in constant remembrance of the Divine will naturally know that the same Divine guides his fellow beings too. With such thinking, he would naturally be not revengeful. He will either take the attitude as to accept it as a Divine order or take it as an error of his colleague and Ignore or Forgive or Forget (the interesting IFF) as to not to buy some more impressions on his heart. Thus his labour in cleaning the dirt he would have otherwise accumulated, will be reduced.

The one who loves the Divine would behave certainly in a fashion that rouses a feeling of piety rather than pity in

others.

The strong inner feelings of an individual will get reflected in his external actions. It is popularly stated that the countenance is the mirror of the mind. One adjudges the inner man through a person's behaviour. Even though one tries to conceal his thoughts, they get reflected in his actions very clearly. Others can adjudge him from his doings rather than by his sayings. Similarly, what he does externally would form impressions on his inner self. If his behaviour with others is quiet, peaceful and Sattvik in nature, he would improve his Sattvik nature. Even if he, initially pretends Sattvik behaviour externally, he will gradually change his attitudes and will enjoy peace of mind. Thus if one behaves to rouse piety in others, he would become quite Sattvik in nature. Sattvik nature would help progress faster on the path of Spirituality. External world provides him feedback, often uncalled for. This would help him a great deal in making timely course corrections and to avoid any deviations from his Spiritual endeavours.

Regularity with consistent effort is the only stepping stone to success in any walk of life. This is very much required in following the Meditational Methods and Practices to tread the Path of Self Realisation.

The one who is sincerely striving for Self Realisation cannot sleep in peace unless he expresses his desperation to the Divine more explicitly in a sublime mood, at the Bed-Time.

Struggle for spirituality brings in a complete change in the individual, which will have a telling effect on his surroundings. Thus our earnest efforts for Self Realization will bestow Universal Peace and Universal Loving Brotherhood. Hence it is the Order of the day that every one should strive for Self Realisation, following these straight and simple methods of Meditation and external behavioral Practices proposed and propagated by Pujya Babuji Maharaj, the most beloved disciple of Pujya Lalaji Maharaj - the reviver of Pranahuti Aided Meditation.

Self Evaluation:

Constant evaluation and conscious efforts to adhere to these methods will help every serious Abhyasi a great deal. It would motivate every one to know that his learning curve is increasing gradually. Evaluating one's own regularity and seriousness with which he is following these methods and practices would help him.

One should be aware that a child would take time to learn to crawl, and then to walk. In the process it will fall many times but would never stop its attempts to learn walking. Let us all remember that each step missed will rejuvenate us to make the step correctly in the next attempt. Attempt can never be stopped until the goal is reached.

I wish all the co-Abhyasis every success in their attempts to reach their laudable Goal of Life - Oneness with God scrupulously following these methods and practices.

I earnestly request the readers to send me their opinions, corrections, and suggestions for improvement of this article to the email address nvkrao6@yahoo.com, or nvkrao6@hotmail.com. Thank you. ---Author.