

Some thoughts on Chit Lake program

- Dr. S.V.Raghavan

The Chit Lake programs of our Imperience are becoming quite popular among our associates and many of them are coming eagerly forward to take part in it, the number of intending participants often exceeding the capacity planned for the programs. The program is aimed at putting the aspirant in close and intimate touch with mother nature herself so as to enable him to appreciate and be in tune with the spirit of the 4th commandment, 'Be plain and simple to be identical with Nature'. The aspirants on the Natural Path imperience silence, peace, calmness and absorbency in varying degrees of intensity at least for sometime during their meditations assisted by the divine influx of Pranahuti and this imperience of a deep quietitude wherein even the sense of a separate self vanishes yielding the sense of oneness transcending all boundaries impels them to get deeper and deeper into that state for longer and longer periods whenever they can get an opportunity for it. This imperience is accentuated when the aspirant is placed in a conducive

and natural environment as offered during such programs. Periodic sojourns into nature and conducting one's spiritual sadhana in the laps of nature so to speak recharges and rejuvenates his spiritual endeavour. His faith in the Natural Path is strengthened and he is able to learn many lessons through a progressively improving capacity to commune with nature. Though I could not myself participate yet in such a program in a full fledged manner, I do have some thoughts to share on the subject.

Recently I had an opportunity to spend a few hours in the midst of pristine nature when I had been to the village Narasinghapuram situated at the foot hills of the sacred Tirumala in connection with the sixtieth birthday celebrations of our respected Bro. Dr.Rajasekhara reddy. My accommodation was in a guest house right in the middle of a thirty acre plantation of teakwood and sandalwood trees. I had the occasion to spend a couple of hours in the early hours of the morning and in the night amidst the trees. The first feelings were one of awe being in the middle of the mini forest surrounded by the majestic mountains comprising the seven hills and the vast unending skies shimmering with the early dawn light. I felt small and insignificant indeed before the vastness and magnificence of nature and felt the extreme dependency of all of us human beings and all living things on a merciful and bountiful nature. Next there was

an over powering silence which seemed to commune directly with my inner being; in fact it was a confluence of the silence felt as 'within' me and the great silence of the beyond becoming one with a common rhythm of its own. The experiencing 'self' was missing but undoubtedly the awareness was there of that oneness. The tall trees in that atmosphere of stillness, there being no wind, appeared to be in prayerful communion with the vast unseen with their branches outstretched and upwards, the upright trunks suggesting the steady unruffled aspiration. Their roots going deep into mother earth giving them the nourishing sap suggested that I too shall be rooted deeply into the mother, the Guru, the Great Master, the nourishing sap corresponding to the grace coming to us all as Pranahuti from Him, standing firmly in unwavering faith and steady aspiration. The trees also suggested selfless giving, the shade, the fruits and in case of fruitless tress the trunk and branches for the use of the others, the birds building their homes and the humans also building their homes, using them as firewood and for making artifacts of daily use.

They ultimately go back to the earth when the felled branches and the fallen leaves are left to decay by natural means becoming one with the source. It is the natural cycle, birth, growth and decay but with one significant aspect to be noticed in nature being participation,

accommodation, tolerance and sharing which the conscious human beings have to emulate. The tree which may have to grow virtually in the shadow of another bends its trunk and branches away from the obstructing member of its species to seek its source of light and energy, the Sun. Of course it seems to have no complaints or ill will as if it were calmly accepting its fate as nature given, indicating the nature of vairagya, being resigned to His will, knot 1a. The resources the nutrients and water provided by the earth is shared by all of course each draws according to its capacity and need. Thus the lessons which were reiterated through this brief communion with nature are sharing, self-giving, tolerance, mutuality, interdependency and coexistence. We aspirants on the path know that these are the characteristics of knot 2, the atman point. Also the humility or insignificance felt before the vast powerful and sustaining presence is the aspect of knot 1.

The aspirants going through the Chit lake program are asked to maintain total silence throughout the program, not talking to any other person, not even reading books. Silence can be considered to be the experience of the gaps between two thoughts and in fact it may be said that is the Being which presents itself as 'silence' to us. We may see what the Master says regarding silence. He says the stage when both tension and de-tension are gone can

be called silence or the partial vacuum. There is no total vacuum of course, total vacuum being God alone but we want to have as much of it as possible. Silence is a part of a few grains of spirituality and not the reality itself. Silence is nearer to God. Master says further that Silence itself is the seat upon which silence stands. I would like to interpret this as meaning, the 'silence' with small 's' is our real individual self which is but an amsa or portion of the 'Silence' with the capital 'S' denoting the Big Self or the Source. The nature or essence of both is the same, they are of the same character and the bigger one is the 'seat' or support of the smaller. They are intimately connected as well. Indicating the existence of subtler and still subtler states of silence, the Master says that there are many worms outside but the eye cannot see them similarly there is silence in abstract form even though we may not be able to see it; it can be seen or felt by constant practice of PAM. Our prayer is very important in this regard by prayer we go from outside noise to outside silence and by cleaning from outside silence to inside silence, by prayer we come nearer to our goal because we come in contact with the Being (p 66-7 SDG). As the implications of the above sentence have been made quite clear in our literature, I am taking it as well understood.

When the aspirant is entirely alone by himself he will

confront the various vrittis or thought waves arising and subsiding in his chit lake. The constant stimulation of the senses in the so called civilization of the modern days through audio-video entertainments, plethora of news channels, glossy magazines, the ubiquitous internet and eating extravaganzas going by the name of seminars and workshops, has contributed largely to the restless state of the human mind and in turn the restless and unregulated state of the mind drives the senses in pursuit of their objects. It is truly a vicious cycle. It should be kept in mind that each one of us is carrying his chit lake with him all the time and he should be observing closely the activities in it.

The chit lake training program should be really considered as an opportunity to watch and monitor the nature and trends of the movements or the state of vibrations in the chit lake. The program creates as if it were an ideal laboratory condition by moving the aspirant to an environment away from the hustle, bustle and distractions of city life. This consideration prompts us to have a clear understanding of the chit lake proper and I felt a review of connected literature would be in order.

Chit lake or also otherwise called ‘manasarovar’ , has

been located at the point 'Z' near the top of the forehead (Fig.11, p 196 PG) and the Master says that if any one wants to search out the ocean in the human body, it is the Chit lake and Nature regulates the vibrations in it. Distinguishing it from the Ajna chakra, He says further that while the Ajna Chakra serves to distribute the power and energy for the consumption of the human organism, the thought force works in the Chit lake. There are different colours found in persons with different mentalities, grey being the medium colour found in an ordinary human being who has risen a little higher. Rev. KCV found by his observations of the great Master's Chit lake points or dots looking like bright rubies in it indicating its highly purified state as remarked by the Master Himself who also indicates a possible linkage of this condition of the Chit lake to the Tibetan Buddhist chant, 'Om Mani Padme Hum' (EH- p 266). The condition of the Chit lake is turbulent usually, so many unruly waves lashing its surface due to the fickle and unregulated nature of the mind of the ordinary person; it is also turbid as in a lake making it unclear. We find Rev. KCV reporting the observations of the Chit lake in a number of cases in his letters to the Master and we will go through them in order to have a better understanding of the nature of the Chit lake, how the condition varies depending on the spiritual state of the person concerned, how the observations themselves were made and what

conclusions were drawn from the exercise. In the case of two aspirants whose Chit lake he studied we find him reporting that he could not arrive at the clear condition even after he transmitted to the point for more than twenty minutes. He concludes that the descent of the inversion happens at that point to the lower plane of existence or the pind desh which is in latency there. This is in contrast to the earlier case of three abhyasis wherein he observes that the area appears to be wave-filled (justifying the name Chit lake supporting lake-like waves, here obviously thought waves) without any dots or specks though the whole thing was light and shade. In a subsequent observation of the same persons he finds the lake to have reddish lines but there was vibratory movement still and conjectures that the lines may be due to the points in rapid rotation, quite an appropriate one too as verified by observing the edge of the flame during the rapid rotation of a flaming torch, wherein we see only a continuous line due to persistence of vision. Now comes his observation of the Master's case where the Chit lake was in such a placid condition that the brilliant ruby like points appeared to be enumerable rather than innumerable. This was in reply to the Master's request to him for studying whether the dots were in hundreds, thousands or in millions! In another case he could not succeed in observing the condition of the lake though the attempt was made leading to the conclusion that the lake

needs to be cleaned before it can be observed (EH-p 258-9). This is because the abhyasis in general do not take care to see that their Chit is always kept pure by orienting it to the Divine/Master. We can see the meticulous and scientific manner in which Rev. KCV has made and recorded his observations.

The Master says that the matter or the impressions in seedling form lying at the bottom of the mind lake is responsible for causing the waves in it. This is the causal body or karan sarir which gives rise to the thought waves creating the field for Bhoga of the past impressions. While it is possible to stop the waves by applying the will force, that will not be the proper solution as the matter lying at the bottom giving rise to the waves remains as it is. Liberation is possible only when we are freed from the coil of past samskars or impressions hence it is necessary to clean the very bottom of the lake, thus removing the poison at the very root proceeding in a natural way i.e. without forcibly stopping the waves. The Master has given an indirect and easy method of cleaning the Chit lake through the cleaning the right toe suggesting a direct association between the tip of the toe and the chit. Practical experience verifies the suggestion given by the Master. The vibrations of the chit lake become very low when it is thoroughly cleaned and the state of calmness or deep quiet is almost similar to the

void or sunya. This is also our experience while we watch the state of the mind after we have done the meditation on divine light without luminosity. We have tried to orient the chit or consciousness to the divine during the meditation after purifying its state through 'B' point meditation and the chit is somewhat nearer to its original state which is one of total attention to the Divine. The experience becomes more subtle and intense as the aspirant progresses in the path and secures access to brahmand and beyond by the grace of the Master.

Describing the formation of Chit lake, the Master says (SS- p 320) that the current which had descended for bringing the creation into being also entered into man's being went on changing because it had come down effecting actions. It formed a centre as very action normally does and this centre thus formed is known as Chit lake which is a place where everything remains inclined downwards with no tendency to rise upwards unless his own or the Master's power becomes instrumental in this respect. He further describes in detail how the current splits three ways, the middle portion proceeding a little downwards forming into a sort of knot where point 'A' is located. Of the other two portions one goes to the left entering the lower region of the heart and the other goes to the atman point.

This predominant downward tendency of the thought-current is responsible for the majority of the human beings being attracted towards manifestation and the sensory enjoyments offered by it. As the Upanishad puts it the Lord has made all the senses outward directed presumably for enabling the embodied soul to experience Prakriti through them and learn the lessons of transitoriness and unsatisfactory nature of all enjoyments so that it will search for the real source of sustenance of its being and lasting happiness. The Master says elsewhere that the force of creation has created outward tendencies in man and that is why he has created several worlds which has resulted in making him complex. The present imperfect state of mind is the result of his own doings, giving wrong suggestions to it. Aspirants practicing PAM are well aware of the role of Pranahuti in diverting the current flowing with greater intensity into the lower portion of the heart to the upper and thence to the atman and producing a salutary effect on their spiritual condition. In such cases where the diversion of the current to the atman has taken root with most of the current being directed to it, the Chit remains placid and calm basically with the fluctuations taking place over and above indicative of the nature of the bhoga corresponding to the spiritual centre the abhyasi may be traveling through.

This is because no one can remain absolutely thoughtless whatever may be his spiritual state; he can however be almost thoughtless especially when he rises above the cosmos as the Master puts it (SS p 121).

The Master advises against the practice of trying to negate the vrittis of the mind by taking up means directly related to it. This will result in a life long struggle with the vrittis which often causes an adverse effect on his brain; the right course instead would be to adhere more firmly to the ideal so that success shall be easier and surer. In addition the support of a capable Master who, by applying his powers diverts the tendencies of the mind upwards ensures that they get moulded and grow comparatively calm and peaceful. The Master also gives the pind mind a dip into the condition of the brahmand mind after effecting its proper cleaning accelerating the flight to higher regions. In course of time the lower mind gets thoroughly merged in the condition of the higher plane and becomes cognizant of its true nature giving up indulging in superfluities. Thus the negation of the vrittis comes into effect by itself. When vrittis have thus been reduced to nothing or negated, it is then a lower grade of brahmagati. When this is attained the veil gets torn off and we enter the inner sphere beyond it. Attention is then

diverted inwards and we proceed on towards it seeking the self (SS p 442-3).

There is another very compelling reason why the sincere abhyasi should keep his chit lake in a calm and balanced state. Giving His reasons for the tumultuous condition of the mind of present day man and adverse effect it is having and has had on the cosmos, the Master says, ‘ We do not understand what effect our activities in the world produce upon the atmosphere of the Godly region. When joined with the inner feelings of the heart our activities create impressions in the cosmos and they affect the human mind. They grow more and more powerful by the action of the cosmic energy; and the hearts of people, when hit by them, take in their effect and begin to produce thoughts and more thoughts. In this way we have been spoiling the cosmos from our very birth. This is the reason why we are never without thought even for a moment. But those who arise above the cosmos can no doubt become almost thoughtless. When a man goes on with his usual duty of whatever nature it may be in the sense of duty having no weight or impression of it upon his heart he spoils neither himself nor the cosmos. That is why Lord Krishna has insisted so much upon the true recognition of duty’ (SS p 121). Diligent practice of PAM and the following of the Ten Commandments supported by Pranahuti do ensure that the aspirant is able

to lead a life of sthitha prajna which not only benefits him but all the fellow beings and more importantly he does not spoil the cosmos. It is a principle of good coexistence that we do not harm the environment at least if we can not better it. As a matter of fact nature gains by the presence of such noble souls who have reached the state of sthitha prajna and also gone beyond because of the positive nourishment of the atmosphere through ennobling and altruistic thoughts which arise in them spontaneously and which they back with a positive selfless will that is in tune with the Divine Will.

We mentioned the 4th Commandment in the beginning; the Master traces therein the degradation in man's condition from what he originally was and what he has been finally led to by the effect of his thoughts which had enwrapped him so tightly.

Similar incidents added further intricacies of the net giving greater strength to it by the effect of his thought, which fomented them all the more. The progressively increasing grossness led to the development of further evils like passion, anger, lust etc., forming in short a conglomerate.

The antidote is that man must go on reducing the activities, shaking off all superfluities that have entered his being for the purpose of shattering his individual network, which has made friends into enemies and brothers into aliens and emerge into the purest state which originally belonged to him. This task being totally beyond the capacities of an ordinary man, he needs to associate himself with one of his fellow beings who has shattered his own network and has journeyed far into the Infinite Ocean of Bliss. Such a thing is possible fortunately for the followers of PAM. Being in tune with nature really means we imbibe the qualities of samavarthi and sacrifice as exemplified by the Sun which gives off energy for the arising, sustenance and growth of all life by itself burning away continuously and bestows its bounties without distinction on all beings animate or inanimate, sentient or insentient.

This really calls for the state of uparati, when the mind is all the time centered in one thing that is real and not charmed by anything in this world. Even the hereafter or paradise has no meaning for him. At this stage the indriyas are completely purified. This naturally leads to the state of thithiksha or fortitude. At this stage a man is perfectly satisfied with what is allotted to him by God and has no feeling of injury, insult, condemnation or appreciation, the state of sthitha prajna (BP V1 3rd

edition, p 207-8). Readers would recall that following all the Ten Commandments in letter and spirit would put an aspirant in this state.

Most of the tumult in the mental vrittis arise due to passions, unfulfilled desires, frustration and anger resulting therefrom, sense of fear and expectations of loss of or danger to property and so called near and dear. All these in turn arise from the sense of separate ego which is the kingpin of all attachments and relationships and which tries by hook or crook to maintain such relationships and protect them from threats to their sustenance, the relationships themselves having been formed only through lack of viveka and consequent undue attachments. When we imperience repeatedly the condition of 'nothingness' in PAM and truly intuit its significance we recognize the myth of the separate ego and are in a position to transcend its stifling grip gradually, because tenuous indeed is its grip carefully nurtured by us in ignorance over such a multitude of births. This realization goes a long way in shattering our individual networks and assuming our original condition of being one with nature, which indeed is the laudable objective of the Chit Lake program.