

As you think, so you become.

- By *Rajesh Raina*

Dear brothers and sisters, Namaste. My humble Pranams to all.

The topic of the seminar is taken from the message of the Master – “The Subtlest Method” – SDG pg. 62.

In our spiritual journey, what we aspire, what we want to be, is to become subtle and subtler in our thinking so that we can be one with the pure thought – the kingly thing in man, and Babuji Maharaj provides a hint, that to achieve that we should use the subtlest method.

In the paragraph following the topic line of the seminar, Master states, “The density of the thought can only be removed if we take to the subtle method”.

On the next page, explaining the problem Master states, “The result is that a sort of block is formed. I find this in many hearts. This hides the reality and keeps it out of sight of the Abhyasi.”

In this paper, I try to approach this topic through three steps namely:

1. Develop some basic understanding of the “Pure thought”.
2. Why and how we develop blocks and grossness in our thinking.
3. The framework or model available to us in our system, that will help us to move towards the pure thought.

Develop some basic understanding of the “Pure thought”.

We generally tend to think that when there are no self-centric thoughts or other centric thoughts, the thought that then exists will be pure thought, pure potential that is not tainted by other ideas.

“The kingly thing in the man is thought and that is the Prana in human context, and this shall be used to reach the goal.” BP Vol1 pg. 117.

Master explains that Prana is the life force or life energy whose essential nature is consciousness and that in human context it is the “thought”. Pujya Dr. KCV defines Prana as being the sovereign principle in man. The pure thought thereby is the sovereign principle in man.

One of the sage Patanjali’s starting shloka in the portion on contemplation is “Yoga chitta vritti nirodhah” – the restraint of the modifications of the mind stuff is yoga. If you can control or regulate the mind in such a way that the

ripples in the mind do not rise, then you can experience yoga or union is what this shloka indicates.

This is akin to the state of pure thought or pure Prana, that Babuji Maharaj talks about and Master by his grace, enables us to experience this movement from grosser state of consciousness to more and more subtle state of consciousness. The loss of the weighty effect of thoughts and experience of lightness is a common experience in our system.

Moving further on, we know from "Towards Infinity", that the journey of the free flow of the consciousness in our system is through the 13 knots and with the unfoldment of each knot and the corresponding free flow we gain the wisdom and correspondingly our natural thinking gets refined.

Pujya Babuji Maharaj, while discussing movement and journey through knots explains that we go through four conditions at each of the knots.

"A peculiar state of awakening within the mind, a consciousness of Divine force pervading all over. A Divine state prevailing everywhere, and everything absorbed in its remembrance. Neither the feeling of Divine force, nor that of remembrance, but only a feeling of negation. Everything gone, no impression upon the heart, not even that of existence."

What remains then is closest to the pure thought. In my understanding of these steps, I feel that there is a transition of our consciousness from broader direction to single pointedness and further on to the root which we feel as no effect condition.

The topic of the seminar is "As we Think, so we become". If our orientation is strongly materialistic, our thinking becomes grosser and grosser and senses become solid like rock and lose wisdom. However, if our orientation becomes strongly spiritual and by the grace of the Master, we adopt his natural path fully then our thinking marches on the path towards freedom as described in the journey through the knots. Thus, we become more and more subtle as our thinking is affected naturally in due course.

Why and how we develop blocks and grossness in our thinking.

How does something become pure? Only when all the dross is gone. Why does this dross exist in the first place and how does this kind of automatic thinking develop in man?

I am sure many of us have come across this quote from Ralph Waldo Emerson.

“Sow a thought and you reap an action; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.”

In the message “Problem and its solution” – SDG pg. 44, Master explains very well the problem of thinking and how it can be overcome. Master talks about impressions forming very early on in life and taking the central place in our nervous system, making channels that continue to grow deeper and the consequent impressions effect our wrong making.

In this context, it may also be useful to mention one of the important shlokas of Gita.

“From wrath ensues bewilderment; from bewilderment confusion in accumulated knowledge(smriti); from failure of accumulated knowledge, crash of discernment; with discernment crashed, he perishes outright.”

The thoughts and ideas and impressions get sowed in our consciousness and erupt as desires in our mind.

Sometimes we may get disinterested in life, because of some disaster or loss of a close family member, but the withdrawal that happens during such time is temporary as the seeds of desire and impressions are fully present and as and when the situation turns back to normal, the offshoots begin to sprout again.

Here I feel it is important to reference the kosas and the nature of impressions stored in the kosas. Pujya KCN Sir in the booklet on Kosas has written, “But due to the continued activity of the operative principles of Prakriti on Chitta there is the formation of five different Kosas or layers of consciousness. In order to understand the capabilities of different individuals it is necessary to appreciate the functioning of these Kosas”.

These Kosas are Anna-maya, Prana-maya, Mano-maya, Vijnana-maya, and Ananda-maya. I feel that our thinking, actions, and capabilities are affected by the state of our Kosas and in turn our thinking affects these Kosas. In our system of PAM, we develop naturally and by Master’s grace the purification of the Kosas happens and thereby our thinking and consequent actions undergo sea change.

When I study the thinking aspect further, I feel that our limited goals, which we sow into our consciousness are mostly driven by the fear of the changing nature of life. We proceed to safeguard our body, our beliefs, think about our legacy and try to strengthen our ability to adjust to the ever-changing

phenomena. We do this because we are still anchored in the transient plane and operating from the realm of changing and not the changeless.

Swami Vivekananda has also explained this in his Complete Works vol 4 pg. 228, that whatever we experience is a combination of external input and internal reaction. Though it is difficult to experience this separately in parts, we can change the internal reaction and experience the same phenomena differently.

In his message "Craving of the Soul", SDG – pg. 160, Master talks about the community of thoughts that we nurture, that intensify the effect of the environment. Here Master also states that when we recognize that these are the spoiling agents, it means that some diversion has come in.

The framework or model available to us in our system, that will help us to move towards the pure thought.

I feel truly blessed when I look at our system and find that in the teachings and methods of Pujya. Babuji Maharaj, we have a complete framework to overcome the problem of incorrect thinking driven by impressions and march on the path of freedom towards the Pure Thought.

Master gives us the confidence when he categorically states, "Now comes the turn of Divinity because the ground is prepared for its working" – SDG pg. 46.

We start by meditation on the heart, thinking of the Divine light present in the heart, which is the subtlest thought, that we can meditate upon.

In the message "Problem and its solution" Master asserts that through Pranahuti, these channels formed in our system can be dismantled and even the remaining wetness can be removed. Master further states that the welcoming attitude of the impressions should also be destroyed.

The Point A and Point B meditation, I feel is of great assistance for getting rid of the welcoming attitude of the impressions. Whatever you want to be, you meditate on point A. Whatever you want to get rid of, point B is of great help there. So, both these points are important to develop us into higher states of consciousness, to be in tune with the Master, which is our goal. These are the greatest inventions of our Master and we have to do the point A and B meditation with that confidence.

As the foundation (Buniyaad) of our system, we understand that the flow diversion from lower to upper is the most fundamental aspect of our system and is possible through the process of Pranahuti alone. As the diversion to upper happens, our thinking automatically starts to align with the principles

of Satya (Truth), Ahimsa (Non-injury), Asteya (Non-stealing), Aparigraha (Non-robbing), Brahmacharya (Moving in tune with Divine).

The Commandments provided in the system give us an ideal model of thinking and becoming. Here I reference few points related to commandments.

The commandment four (Be plain and simple to be identical with Nature) asks us to be plain and simple and become identical with our true nature. In one of the examples there in, Master explains how the desires take hold and start to corrupt our thinking and how that leads a person into a deeper and deeper morass of impressions. But Master also provides the solution in terms of flow diversion and getting attached to and taking help from another person, who is established in a higher plane to overcome the hold and grip of desires.

The commandments five (Be Truthful. Take miseries as divine blessings for your own good and be thankful), six (Know all people as thy brethren and treat them as such) and seven (Be not revengeful for the wrongs done by others. Take them with gratitude, as heavenly gifts) are models that help us move our thinking from many-ness towards the idea of oneness.

When there is sufficient free flow in the knots, we can adhere to the principles of these commandments. When we imperience the idea of oneness, we will really perform selfless work and work towards the greatest ideals of human race like universal fraternity and universal happiness.

The most important aspect of our system of practice is the prayer, which squarely deals with the problem of desire and serves as a connecting link to the Master.

O, Master!

Thou art the real goal of human life.

We are yet but slaves of wishes,

Putting bar to our advancement.

Thou art the only God and Power

To bring us up to that stage.

I would like to end the paper with couple of quotes form the Master's message "Love – Universal", SDG pg. 125-126

"What is life? It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being."

"The happiest man is he who is happy under all circumstances."

Pranams.