

As you think, so you become

-By Dr. Madhava

My dear brothers and sisters,

I feel happy and joyful to be amongst your company and share the warm feelings of love which you have for the great master Shri Ramchandraji Maharaj.

By thinking about him and his thoughts we enjoy his company which grants an exquisite peace which is indescribable.

The topic of today's seminar "*As you think, so you become*" is a very important element of our spiritual practice which helps us in becoming a real man.

The aim of any spiritual practice is to know the nature of reality, which means self-realisation, God realisation, freedom from misery, liberation, or a balanced state. When our mind becomes regulated or when it becomes free from Kinks and twists, or when the waves (vritties) in the mind lake becomes quiet, there will then be no veil over the intellect and the divine light will glow in full glory in that intellect, and man becomes a divine man.

Now let us probe further into the nature of experiences. Suppose I eat an apple, various taste buds with sub-serve to carry taste sensations like sweet, salt, sour are activated and converted into electrical impulses in the nerve, and through several relay stations called synapses nerve impulses reach the brain area meant to experience taste. In that region some sodium ions enter into the brain cell and some potassium ions come outside the brain cell and voila! You have a subjective experience of the taste of apple. How does such a chemical and electrical phenomena in the brain produces such a rich subjective phenomenal experience is one of the greatest wonder and a mystery. Huge research is going on in this field to crack this mystery and this is the last frontier which man is yet to understand.

Now let us think further. Let us take the example of clay pot. The pot is made out of the clay and it is not different from the clay. When you touch the pot it is only clay, so why don't you call it clay why do you call it a pot. I can as well say bring the clay instead of pot. Why we have two names for the same substance. Pot is a concept, a space time concept, a particular pattern of thought in your mind.

In the same way, University, government are concepts. They exist in the mind.

Whatever information the sense organs bring to the mind the phenomena which is experienced, have to necessarily go through the eye glasses of space and time. As per Emanuel Kant we can never know a thing as it is in itself. Everything is conditional and relative and our knowledge is not valid knowledge.

But in yoga we have a way to circumvent this problem of space and time and directly know the nature of an object and which knowledge is valid.

It is called Samadhi or communion.

When the knowledge of pot arises in the mind it is composed of three factors. One is the name it would have been called by any other name it would have been called a pen or a table or a blanket if the society has decided it so. Secondly we have an idea about the pot, Pot is meant to carry water, pot is a place where plants can be raised, pot can be decorated and painted and can be a decorative item in our drawing rooms, pot can conceal an IED device and can be used as an instrument of war against the enemy etc. Thirdly it has got its own individuality and it has a character of its own. It is a subject in its own way. We have imposed a name and an idea on it and enslaved it, and nobody likes to be enslaved.

There is a samadhi called nirvitarka samadhi where the mind contemplates on the pot without the name and the projected idea about it, then the pot becomes friendly with the mind and allows the mind to achieve communion with it. Then the object or in other words the elements like earth, water, fire, air and space which are the basic components of all objects are completely known to you. (Once you know them you own them also).

Obviously you don't desire things or objects which you own, and hence mind is peaceful when there are no desires.

Prakriti is composed of three substances, sattva, rajas and tamas, pot is composed of these three gunas in various proportions, so also our mind is composed of these three gunas, the only difference is the gunas in mind fluctuate extremely rapidly much faster than the fluctuations of the sub atomic particles. Pot may take several months or years to change or break down. But essentially the background force is the same. Communion can only happen amongst similar substances.

So if you want to have a knowledge of any object and if the object is outside us the knowledge can only be phenomenal or mediated knowledge, or not valid knowledge.

By reading books, by thinking, or listening to discourses, we can never get knowledge and our problem of life which is loaded with misery can never get solved.

Only by meditation when we enter into the object of meditation and achieve communion with it then only valid knowledge is had and which leads to liberation.

You can know Rev Babuji Maharaj only by becoming like him, no other way. That is why he often used to remark many people come to see me but hardly anybody sees him. If you study his literature and letters from this perspective you will understand better.

Having understood this fundamental well we can proceed with our practice more intelligently and scientifically.

The object of meditation has to be in tune with our spiritual goal otherwise we may not reach the destination successfully.

The object of our meditation is the presence of divine light in the heart. It is just a mere supposition and we rest our attention on it and our mind with practice starts merging into it. Our mind came out of the Kshobh and hence it is of the same substance as the divine light without luminosity. It is natural for anybody to go back to the homeland.

Just imagine Neil Armstrong and the astronauts who landed on the moon what would have been their thoughts, they must have been definitely thinking about finishing their allotted tasks and come back to the homeland. I don't think they entertained any thoughts of settling there permanently however romantic it may be.

Similarly meditation is undertaken by yogis who have observed that suffering and pains from adhidaivika, adhibautika and adhyatmika forces are irresistible and only by reaching homeland these forces become friends and you are at peace under all circumstances.

It is true that all the practicants are thinking about the divine light in the heart and meditating on it. It is important to understand the secret behind the success of the practice of meditation.

All of us have experienced what is the feeling of love in life. We cherish those moments very much when anybody has treated us with love and affection. This is a very beautiful and valuable feeling which we have to nurture if we want success and joy in life. Love does not bargain, it loves merely for its own sake.

When we think about the presence of the divine master in the heart that thinking should be backed by a feeling of love and ardour. The joy and excitement with which you await the arrival of your dear children, parents and intimate friends, with a similar pleasant wishful contact you should have with the object of meditation. Otherwise it is mechanical and it is a transaction where you expect wages for the labour done. This feeling of love and devotion is necessary as you think about the Master if you want to become that.

"Thought when purely Divine, can reach the source without fail. If corrupted with attributes and qualities, Realisation also becomes corrupted and degraded. Gross methods give grosser results."

As you think so you become has a caveat the thought has to become pure first.

Yogi can be compared to a farmer who tends to a plot of land and grows a beautiful garden in it. First of all he has to weed out all the weeds then only the seeds of beautiful flowers will be able to grow in it.

Similarly if there are weeds like fear, insecurity, greed, jealousy, envy, hatred and ill will and prejudices and several notions of pride and vanity, the delicate and soft and beautiful flower of Divinity cannot grow in that soil. Unless these impurities are removed the thought will not be purified and we cannot become that. Hence purification by the practicant and the trainer are one of the most important part of the spiritual practice of the Natural Path.

Spirituality is basically connected with renouncement. We cannot renounce reality, we can only renounce our false notions, our prejudices and our diseases like greed, hatred and fear. So whenever we approach a master for training we are to put a question to ourselves what part of our network we are prepared to renounce. Gradually we have to renounce all our attachments to our body, mind and intellect then only we can become one with the Master who is our real goal of human life. This is also called svadhyaya, where we study ourselves, our thoughts, feelings and emotions and note it down in our diary and seek the help of the trainer if we find it difficult to free ourselves from these bondages.

Initially, this is hard labour and as the practice becomes serious and consistent the path becomes easier to traverse.

“There should be one method, one Master and one God. Of course selection you will have to do yourself.”

The method is clearly given in the Natural Path and the chief aspects of it are meditation, purification, constant remembrance, 9 PM universal prayer, point A and point B meditation and bedtime prayer.

The third commandment which says, “Fix your goal which should be complete Oneness with God. Rest not till the ideal is achieved.” So the goal is one God only which can be called as Saguna Brahma or Ishwar.

Guru is the connecting link between the aspirant and God. He has to be one only. In our system revered Sri Ramchandrajaji Maharaj is our Guru and the Supreme Master, whose help is always available.

When He was in the physical frame and after He left the mortal coil His influence is continuously felt by all sincere seekers. I have met countless seekers who have been blessed by His presence when they were in search of help from the Master.

There are many trainers who work on His behalf as servants of humanity or as humblest associates.

In yoga, one pointed thinking or ekagravritti on the chosen object is essential. Then only samadhi in one reality is possible. If you keep changing gurus, the process of transformation of mind towards samadhi is interfered and success eludes one.

The process of parinama or transformation of mind towards union with the object of meditation happens in three phases.

First phase is called nirodha parinama where the outgoing vrittis are neutralised by the vrittis you form when you think of the Divine light in the heart. Mind enjoys a peaceful and tranquil state here and is always in a mood to enjoy meditation.

Second phase is called samadhi parinama. Here mind gives up attachments to various gods and gurus and either chooses only one, either the thought of Divine light, or the one guru who is treated as a personification of god by the individual aspirant. The peace and silence here is at a deeper level and is a superfine feeling.

Third phase of transformation is called ekagravritti parinama where the same thought comes up again and again and the mind identifies and gets attached to that vritti and you lose body and time consciousness and that is samadhi.

Hence having one guru is very important.

How to choose a guru Rev. Master has written in reality at dawn.

I close my article with a few quotes from a book "As a man thinketh" by James Allen. A book highly regarded by Rev Lalaji Maharaj.

*"So you will be what you will be;
let failure find its false content
in that poor word 'environment',
But spirit scorns it, and is free."
"It master's time, it conquers space;
it crows that boastful trickster, chance,
And bids the tyrant circumstance
UnCrown, and fill a servant's place."
"The human will, that force unseen,
The offspring of a deathless soul,
Can hew a way to any goal,
Though walls of Granite intervene."
"Be not impatient in delays
But wait as one who understands;
when spirit rises and commands
The gods are ready to obey,"*

"They themselves are makers of themselves."

by virtue of the thoughts, which they choose and encourage; that mind is the master weaver, both of the inner garment of character and the outer garment of circumstance, and that, as they may have hitherto woven in ignorance and pain they may now weave in enlightenment and happiness.

James Allen.

In the service of Master,
Madhava