

'As you think, so you become'

-By Shilpi Gaur

Dear brothers and sisters,

My humble Pranams to you all!

By the grace of our beloved Master today we are discussing the concept -

'As you think, so you become' (from His article "The Subtlest Method" printed in SDG).

Master has clearly stated at various places that method of meditation should be the subtlest to realise the subtlest Being. Why the subtlest method is needed is also emphasized in many articles. To understand the essence hidden in this sentence we will go through few excerpts of Master's messages shedding light on it.

In SDG article titled 'Raj Yoga' Master stated-

"The routine practice followed in our Sanstha is meditation on the heart. The same practice has also been advised by Patanjali. The basic principle of this process has already been discussed in the 'Efficacy of Raj Yoga', which I do not mean to repeat here again. The process greatly helps us in throwing out the grossness of our being and in assuming a state of highest subtleness. We know that God is completely devoid of grossness, so the realisation of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Sahaj Marg. The system helps an *abhyasi* free himself from grossness that has settled around him in the form of coverings. (SDG-90, 91)"

Deducing from this, we understand that the **aim in Sahaj Marg** (Natural Path) is **Realization of God**- which means the attainment of a state of similar subtleness (as God) to the last possible degree. So from here the latter part of our seminar topic gains clarity. Thus, in our journey on the Natural Path the important question is:

1. What we want to become? (A a state of highest subtleness possible)

Once we are clear about our goal, what follows is the means aiding in reaching that goal.

Talking about the great rishi who discovered the method of Raj Yoga, who was born seventy two generations before Raja Dashrath, our Master clarifies that-

“He was swimming in the central region (as described in the book), being mostly attached to the Centre itself. His state was akin to that of the present Personality now working for the Change, as required by Nature. After pondering long over the subject, the great sage at last *discovered the method* which ultimately developed into what is known as *Raja Yoga*. When he was in close touch with the Centre he discovered the reality of the world with its cause or force in existence. He found out that the motion or stir of some power from beneath the Centre brought the present world into existence. That **stirring thought** is in other words called *upaadaan kaaran or Kshobh*. At last he arrived at the conclusion that it is the outcome of the power which is similar to, or identical with the thought power of man. Naturally he deduced that thought could bring out such results and that its power is unlimited. He then took work from the thought power which fell to our lot, and with it he started training. That is the basis of Raja Yoga or the king of yogas. The kingly thing in us is thought which ultimately develops, steering us to our goal. Sages after sages have improved and developed it as their practical experience increased. Thought ultimately takes the form of reality, and appears in naked form, so to say. This can all be verified by the persons having clairvoyant vision of a high merit. There may be different methods of teaching through this science but the governing principle remains the same. **With this power or force we establish a link with God.** Improvements have, at times, been made by great sages to develop it according to the needs of the time. Commentaries have been written on the subject, discussing elaborately the philosophy of yoga. But the underlying thought is the state of vision which a man must develop.” (BWS-25,26,27)

2. Like many other principles of Nature, Master said **the governing principle here is** - *The thought has the same power as the original stirring thought power thus pure thought has the power to bring about the desired results. Thus, the pure WILL has force such that it works.*

Coming back to the topic of the seminar, “As you think, so you become” we can analyze that if we put together the point 1 & 2 together, we see – **How for our goal, we apply this basic principle. Since we want to reach the subtlest possible state so we have to meditate on the subtlest thought i.e. Divine light without luminosity.**

In another article ‘Correct and Natural Path’ (SDG-112) Master has stated the same.

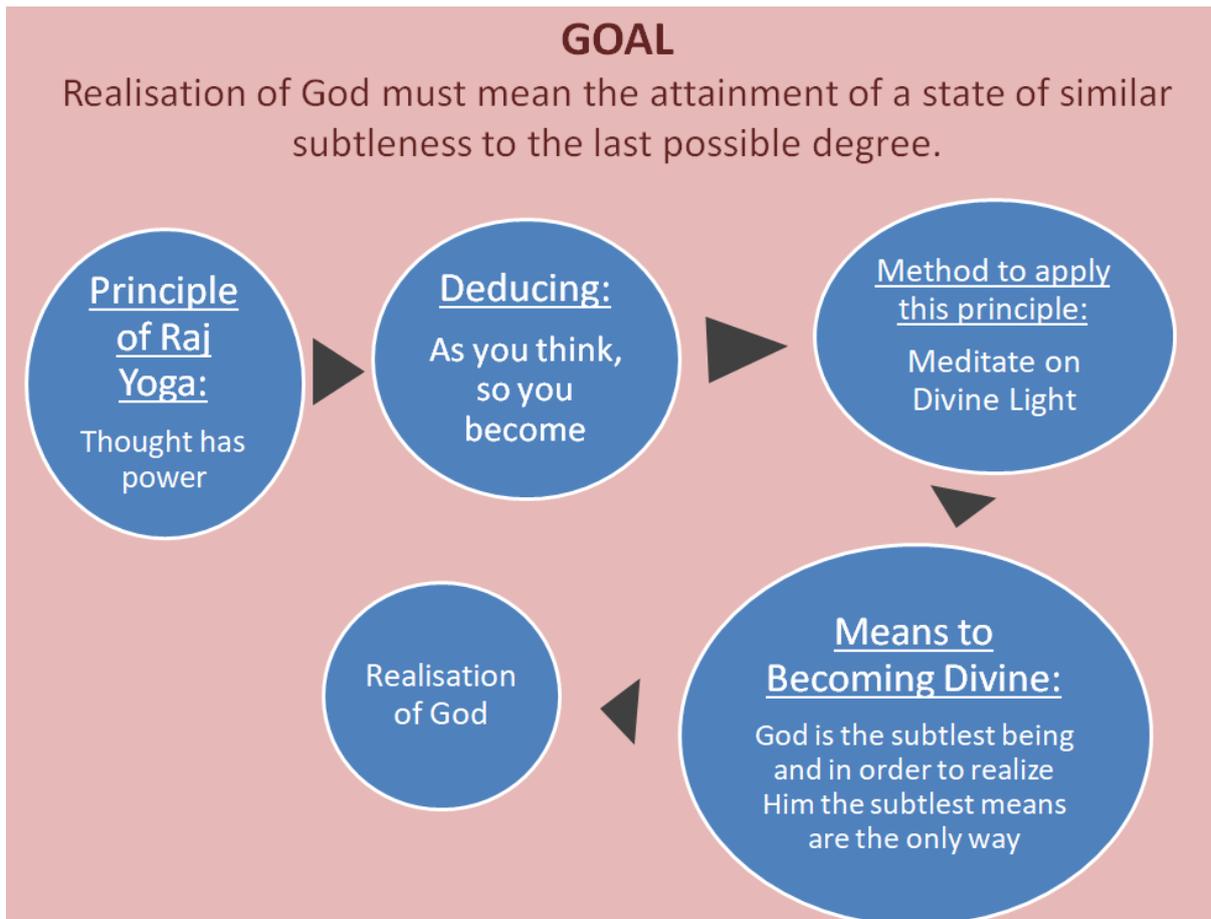
“God is the subtlest being and in order to realize Him the subtlest means are the only way.” In the same paragraph going further He said “It is an

established fact that meditation is a subtle method provided the object of meditation is not concrete. That is why under Sahaj Marg we advise to meditate supposing the presence of Divine Light in the heart. The *Upanishads* also corroborate this. This practice supported by the transmission of the Divine Effulgence becomes subtler and subtler until it becomes the subtlest. “(SDG-112)

At other place Master has expressed that “In order to discover proper methods for it we must take into account the cause which finally brought into being the entire creation. Definitely there was some power at work for the purpose. What was it? It was only the `Thought', pregnant with the idea of creation, as well as with that of preservation and dissolution in the background. The same thought descended down into man and became part and parcel of his being. If we can properly utilise this power within us the mystery is solved. The thought has the same force, but within man it is limited to the extent of the human level.” (SDG-97,98,99)

Master has beautifully explained regarding our meditation practice- “We have seen that one thought arising out of the Centre created so big a universe. We have got within us the same central force, though marred by our wrong doings. We utilize the same power which is automatic in us. We take work from the same force through meditation. This is how we proceed naturally and with Nature's force, so to say.

When we meditate, the central power we have remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. Only an abhyasi can feel it. This can only be known practically. You will soon find yourself swimming in everlasting peace and happiness. Everything ends here. There is no attachment with the world. The mind is disciplined. It is automatically regulated. Senses begin to come under control, and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear you feel the Nature's work within your bounds and limits, rather you begin to work yourself.” (Meditation)



Summarizing it we can understand that the topic of the seminar is one of the inherent principles of our sadhna, as it is the one applied in the background of our meditation to bring about desired results. Actually, it is the one applied to aid the process of transformation that Pranahuti Aided Meditation brings about.

If we expand this principle to comprehend and understand the broader vision and working of thought, we can say that thought force applied by a trainer, backed by Divine will brings about the desired result, in this case transformation of the abhyasi, if he too is willing for it. The other important aspects of our System of Natural Path utilize the same principle. Let us analyse it further.

1. *Pranahuti: uses the power of thought to bring about the desired transformation of an individual.*

We understand that “Pranahuti is effected through the power of will which is always effective. If a trainer in spirituality exerts his will to mould the mind of the trainee it will bring effective and excellent results.” (SS-230)

The Master's statement in His message, "Thoughts have life and they also work on the lives of others", is significant in this context (SDG p25). The main feature of Raja yoga itself by definition is the utilization of the power of thought, the kingly thing in man, for bringing about the required transformation in him and solving the problem of life.

Empowering a thought is the purity which is embedded as our true nature. Master in the same article says "*Thought when purely Divine, can reach the Source without fail.*" A purified mind produces good thoughts which help us further, in our pursuit. Thus we get benefited.

"There are numerous means and practices prescribed for Realisation, out of which we have to choose that which guarantees speedy success. Now what that may be let each person judge for himself. For a hint I quote below the judicious opinion of Swami Vivekananda on this point. "It is Raja Yoga alone that successfully leads a man up to the highest level of approach, and none but one having the capacity to apply his own internal powers through *Pranahuti* is fit for being a guide or master."(SS-134)

Master in the same article has said, "In Sahaj Marg System all the methods of "doing" are for the preceptors, and "becoming" is the job of the abhyasi." (SDG-53) Here process of Pranahuti utilizes the thought power to enable this 'doing' part and providing the fertile ground for suggestions given to bear fruit is the abhyasi's part of 'becoming'. To enable this transformation of becoming a Real man we have other two main practices *purification process* and *constant remembrance*; which also utilize the same principle.

2. *Purification: Briefly stating, we maintain a suggestion that we are getting cleaned and we get up with confidence that it is done.*

"The process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the subtlest Essence of Identity." (WU-51,52)

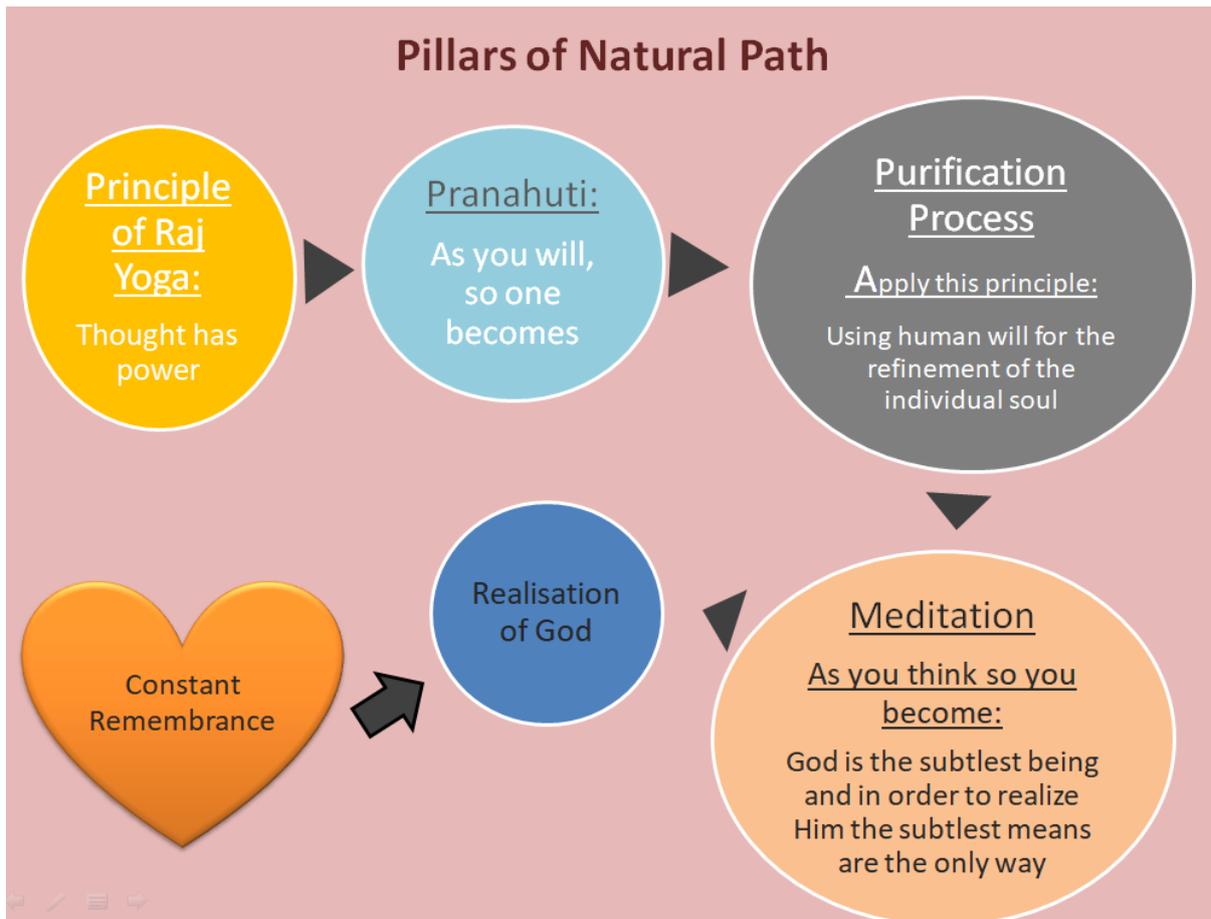
For this purpose {purification} we utilize our thought power in a proper way, under the guidance of a powerful Master who is capable of removing complexities and entanglements that hinder our progress and who transmits into us the force necessary for the upkeep of our spiritual life. (BWS-238)

3. *Constant remembrance: thinking about divine (naturally) aids in achieving the Goal we have.*

Let us highlights how thinking about divine becomes natural as we follow all the aspects of Natural Path a prescribed.

- Master says “Constant remembrance of God is, of course, a special feature in spirituality. The same I recommend to you to try, besides your usual practice. The method for cultivating constant remembrance is to think with firm conviction during your leisure hours, in office or at home, in the street or in the market, that God is pervading all over and everywhere and you are thinking of Him. Try to remain in the same thought as long as you can.” (SS-139)
- ‘Whatever act you do, do it in the thought “It is the Divine's command and therefore it is my duty to do so”, so that the state of remembrance should continue steadfast and one special benefit that accrues is that the creation of *samskars* (Impression) ceases. Retaining the remembrance of God at all times, engenders in us a deep attachment to the Divine and leads to the state in which love for Him develops and overflows. Gradually through this, devotion attains its full form. It is therefore very essential to adopt this procedure.’ (SDG-128)
- “A man can keep himself busy with divine thoughts every moment without offering any hindrance to his worldly activities. If one practices it so as to form this habit it becomes so easy and natural with him that he would not like to part with it even for a moment. I give you all a very helpful hint. Before taking up a certain work, think of Him for awhile in the sense that He himself is doing it. It is the simplest method and I should like you all to follow it in right earnest.” (SS-425)

If any of you want in-depth understanding of the same please read the topic of Remembrance from the SS-307.



One more aspect related to the topic of the seminar is-

Impact and importance of thoughts in the environment

(Raju's story by Rev Sri KCN from BP-vol-5 pg18)

First time: In his dream, the king saw a sneering jackal trying to jump on to his lap. While trying to ward it off, he woke up with an uneasy feeling....bird's explanation... 'The throne symbolizes the kingdom; the jackal symbolizes treachery and selfish cunning dominating the atmosphere. Ask the king to be cautious.'... Thinking what a pity I have to part with half the amount of the reward. He took a detour and avoided the bird.

Second time: King saw a bloody dagger circling his head... bird explained that the dagger represented violence that the atmosphere was seeped in and the king should be on his guard... he met the bird the next day he threw a stone at it, wanting to kill it. However, the bird escaped...

Third time: king had dreamt of a delicate dove resting on his lap.... bird told that the dove symbolized peace and the king could now rest in peace ...This time Raju hurried to the banyan tree, and offered to the bird the entire amount in total surrender seeking pardon.

Then the bird astonishingly said 'What is your conduct in this matter? On the first occasion, there was treachery in the atmosphere; the second time, there was violence in the atmosphere, and now there is peace and trust in the atmosphere. Please know that no one really acts according to his personal will.'

We have emphasised enough today that thought has power. They have a capacity to influence us all depending upon their intensity and subtleness. Thoughts we leave in the environment surely affect others in that environment. Most of us can recollect how our feelings & thoughts are when we enter a place of worship, a natural forest, a quiet mountain area versus a crowded food court in a mall. Remember the reason we do our meditation at a fixed place is also to take advantage of the fact that a place can get charged by the nature of thoughts that exist in that environment. Thoughts surely have an impact of their own (depending upon the nature of thought and its intensity).

Hence, like any other power we got to use it judiciously. Thought is a very powerful tool. We need to carefully use it, directing it in the direction for constructive purpose of ours, since any misdirection can lead to uncalled for consequences. Similarly, for our sadhana some things we adopt to help us in sadhana i.e. ankoolasya sankalpam and some we drop or do not adopt i.e. pratikoolasya varjanam. So adopting this principle in life let us always remember how to think and how not to promote certain thoughts like-

- Never think the goal is far lest it becomes so.
- Never think it's not possible for you lest it becomes so.
- Never think ill of others.
- Don't focus on others shortcomings...thinking he/she is like this or that since giving power to that thought is not advisable.
- Repeating thoughts promoting guilt or self bashing erodes positivity and motivation thereby increasing negativity in mind.
- Brooding is harmful for the same reason.

"Thoughts have life and they also work on the lives of others. But the tragedy is that we produce scorpions and snakes by our thoughts and tease others.

Under the circumstances they do not serve the spiritual purpose but wade deep in the mire of ungodliness. We should rise according to the needs of the times and employ ourselves better for the good of others though this service is subordinate to the spiritual progress.” SDG-25

Master is implying our thought should stay positive for our own good & greater impact-

- The next thing for him to cultivate is that he should always look to the bright side of the picture and should not, at any rate, submit himself to the feeling that he cannot attain the goal. *Iron will is essential for the purpose.* (BWS-99)
- Though it is undoubtedly a folly to think one self too wise, it is a greater folly to think one self too foolish or weak. (SS-287)
- Think what you want to become: Divine i.e. thinking & living as per our true nature. So think about divine- practice constant remembrance.
- Give self suggestions in a constructive tone - Think that I can change this habit of mine instead of I am unable to change, I can change my particular behavior or I can be more tolerant of others immaturity or ills etc.
- Complaining and finding faults - Most of us get caught up in the web of actions and thoughts created by other humans around us. But as true sadhakas thinking and focusing on negatives of others leads to a negative frame of mind which is never helpful for moving ahead in the spiritual direction. So as soon as we realize we are focusing on others' short comings or ill behavior let us bring back our attention to how master would like us to think now and try and do that as our divine duty. This can help us think positively under the situation we have at hand. Watch your thoughts. Only a strong will here can steer us from negative frame of mind to a positive one.

Master puts the same in one sentence- “Much praise has been sung of a naked sword although its function is to cut. Now, it requires the brain to use it, so that it may strike the enemy and not the friend or self.” (SS-244)

With this we summarise the paper, committing ourselves to utilizing the power of thought to carve out a life that Master so wants for us - full of piety, unalloyed Love, humility and other divine attributes ensuring nearness to the Lord! So as an abhyasi it should be well imprinted in our hearts that thoughts are powerful since-

As you think, so you become!

Pranam!