

“That is only a beginning of the higher sort of spirituality. As a result of it, our senses become summarised to have their own share in the Being. This is my experience.”

- Dr. K. Madhava

My dear brothers and sisters,

I feel grateful for having this opportunity to talk to you about Revered Master's ideas and I pray to the master who is seated in the hearts of all the abhyasis, attending the seminar to accept my sincere Pranams.

In the beginning of the message itself he is giving us a clue that if we meditate properly and when we get absorbed in the thought of the all-pervasive divine luminosity, and this is strengthened by regular practice with the feeling of love and devotion our mind feels comfortable, happy, and natural in the feeling of his presence. Thoughts feelings and ideas which are generated by the interaction of the senses with the environment gradually drop off by themselves resulting in a state of the summarisation of the senses.

Now let us examine why the sense organs get attracted to the objects.

Definition of objects:

- A. Objects can be physical as well as psychological.
- B. Physical objects can give you pleasure, comfort or a sense of satisfaction or can cause pain, discomfort or dissatisfaction.
- C. Examples of psychological objects.

I have a perception about my caste, religion, my spiritual guru, political persons, or about my own perception about my competence as a doctor. If other people's perceptions and opinions are in harmony with my perceptions I'm happy if not I am unhappy.

When people think of detachment which is a necessary condition for balance and happiness they generally think of physical objects like money, house car etc but not the thought patterns comprising notions, judgements and perceptions.

At this point it is important to note that when we say that the senses are summarised it pertains to the state of mind where Vairagya is established, that means the consciousness is purged of all past samskaras and Manas, buddhi, ahamkara and chit assume their pure state.'

And how are some samskaras formed?

When we are hungry and eat food our hunger is appeased and it is natural. There is no impression formation in this normal and natural act.

When we overeat we develop indigestion and lot of discomfort. Man knows this phenomena very well but he still indulges in it, overeats leading to obesity and diabetes, smokes cigarettes leading to lung cancer, drinks intoxicating substances causing liver cirrhosis,etc. what is the cause of this?

The cause is thrishna, or asakthi, when thrishna or asakthi joins with our wishes it causes samskaras.

When a person develops anasakthi towards sensory objects he does not form impressions and if he practises systematically the purification process his senses get summarised. Thus a person who has developed in himself Viveka and Vairagya performs his duties in the world which are natural and they do not form impressions and he is in a state of perpetual peace and tranquility.

Viveka refers actually to the inner feeling of the mind which brings to our cognizance the real value of life in respect of the material forms. Man's concern with matter is indispensable. The grosser physical forms, in which the matter appears, or so deeply interrelated with the physical existence of man that they cannot be avoided under any circumstances so long as he possesses a physical body. His over attention to the physical form of self is in fact the root evil which causes all entanglements. It is on account of this alone that our attachment with material objects depends so much, that we lose consciousness of the transitory character of things we are connected with. The physical self being the foremost in one's view begins to appear to him as real and everything connected with it acquires a substantial value. Thus the unchanging eternal phase at the root of the entire material manifestation is almost lost sight of and practically ignored in all physical activities of the mind. It is this understanding of the instability of the physical existence of things which is really referred to by the word Viveka and which is to be awakened at the very preliminary step.

The sleeping condition of Viveka and Vairagya is present in all of us and is submerged or veiled by the grossness of the whirling thoughts in the hridaya granthi. Normally it requires tremendous willpower and strong determination to divert the mind away from the sensory objects towards the reality of the divine presence in the heart. Imagine yourself in a strong current of the over flooded river Godavari and caught in one of those whirls and unable to swim to the bank of the river, similarly mind is caught in the whirling knot of the heart.

A capable master using his willpower can awaken the Real condition of the knot, and the aspirant moves to a different plane of consciousness which is wonderful and beautiful.

Even now I vividly recall the experience of this in the early days of my Sadhana, within one week of being introduced into the natural path I was in Pondicherry to participate in the inter-medical hockey tournament, I was feeling the presence of divine everywhere which was a beautiful and wonderful feeling and I felt that whoever I came across were no strangers but friends and I was able to wish them and strike a conversation as if they were old friends, and they also behaved intimately with me. I felt that they were no strangers or enemies in this world. This was associated with a stress free and carefree attitude.

And within another two months the condition of knot-2 was awakened in me by the preceptor and I felt all the conditions described in chapter 2 of Bhagwat Gita. By that time, I never read the Bhagvad Gita in my life and when I first came across it after starting meditation I felt I have experienced many of those states describe there.

At that point of time in my life, I did not understand anything about the goal or the seriousness required in the spiritual pursuit, it was more of meeting the beloved master and all the elder preceptors and enjoy the love and affection they were showering on us.

Meditation at that time was more of enjoying the company of master and his companions and the fulfilment the heart felt at receiving their love and affection.

I will come to the topic of owning up of the conditions in the later part of my article. I At this point I would like to quote the most famous Sutra of Patanjali which will make us intellectually understand the futility of pursuing sensory pleasures, and running after sensory objects lead by the sense organs.

Pariñāma tāpa saṁskāra duḥkaiḥ guṇavṛtti virodhāt ca duḥkham eva sarvaḥm vivekinaḥ (II.15).

The happiness that we pursue should be unmixed, if it is genuine. It should not be contaminated by other features, as that would go to prove that there is some defect in the way in which happiness is being pursued.

It will be observed that every passing phase of pleasure or joy in life is accompanied by another character altogether which precedes it, comes with it, and also follows it – namely, a kind of sorrow. An immediate consequence that follows the experience of contacting a pleasure is a feeling of having lost it, because it has not continuously become a part of one's experience. There is no

such thing as a continuous, unbroken experience of happiness, because the happiness was caused by certain efforts and certain conditions. When the efforts cease or the conditions disperse, the effect also must vanish; therefore, there is the consequence of an unhappiness of having lost the happiness that was once there. This peculiar character of unhappiness following a temporary experience of happiness will continue in spite of our pursuing it again and again.

Moreover, the repetition of an enjoyment increases the thirst for it due to a memory which is retained on account of that pleasure. Memory of unhappiness becomes an urge, a goad to drive the mind onward once again towards continuing the same process which it followed earlier. The fact that there was no satiation in an earlier experience of a similar character should show that there was some defect in the procedure adopted. Nevertheless, the same procedure is adopted again, and there is no improvement whatsoever in the *modus operandi*. The result is, once again, a recurring feature: there is unhappiness; there is thirst. The quenching of a thirst does not end the matter – it creates further thirst – so the attempt at quenching the thirst is only a new effort that we are putting forth at creating a new thirst and a greater longing for the experience that passed away. How is it possible that a quenching of a thirst can create more thirst? The attempt is for one thing, and what happens is something else.

A desire, when it is fulfilled, should not create a greater desire. If that is the case, the very purpose of the fulfilment of the desire is defeated.

What is the intention of our efforts at fulfilling desires? It is so that they do not, once again, come and trouble us. The satisfaction should be there.

That is the purpose of the attempt of the mind to gain pleasure of any kind. But, the satisfaction does not come. What comes is a greater desire.

How is it possible that the flames of desire get fanned more and more rather than extinguished in a large measure, in spite of hard effort?

Whatever be the effort, whatever be the manner adopted, whatever be the kind of object one contacts – we may move earth and heaven – yet, the result is the same.

There is a *parinama*, or a consequence of unhappiness, that follows happiness. This is something very strange. How can unhappiness follow happiness? How is it possible that something contrary to the nature of the cause can follow as the effect? If the cause is happiness, how can the effect be unhappiness? But, the effect is unhappiness. This shows that the cause was not happiness. There was

something very mysterious about that experience which appeared as happiness. It was really unhappiness.

It was not happiness – otherwise, how could it produce unhappiness?

There was a mix-up of values and a confusion of mind, on account of which a peculiar passing phase of tension called unhappiness looked like happiness, for different reasons altogether.

In the *sutra* we are told that the consequence of happiness is unhappiness. Therefore, it should be concluded that the happiness was unhappiness only. There was no happiness. Also, there is an anxiety that follows the experience of pleasure – that having lost it, it should be pursued and attempted once again. There is an anguish in the heart on account of having been dispossessed of the enjoyment, and this anguish will continue for any length of time. The attempt at happiness is repeated.

Whatever be the number of times we attempt to contact the mind with objects for pleasure, so many times we will be unhappy.

Hence, this anguish of the heart cannot subside. There is anxiety even at the time of the enjoyment of a pleasure. It is very strange that even at the time of enjoying the pleasure, there is an anxiety that it is going to be lost and there is unhappiness. Further, the imagination that it will end in itself becomes an eviscerating factor, even at the current moment. This is the *tapa* that follows, the agony that is inherent in the very process of enjoyment of the pleasure. Earlier there was anguish because it was not there, and now when it comes, there is anguish that it is going to be lost.

And when it is actually lost – well, the heart burns with great sorrow.

Thus, in the beginning, in the middle and in the end it is all a kind of tension, though it looks as if a great satisfaction has come. This is the thing for which one is working.

A third difficulty is that this experience of pleasure produces an impression in the mind; it creates a groove. A *vasana* is produced, and these *vasanas*, these grooves formed in the mind, will remain there latent for all time to come. They are permanent copperplates produced in the mind, and we can manufacture any number of gramophone records so that there is an urge for repetition of these experiences, manifest or unmanifest. If the conditions are favourable, they will manifest immediately. If conditions are not favourable, they will keep quiet, and when conditions become favourable – even after years, even after births – they will again motivate the mind towards that enjoyment. Thus, the *samskaras* produced by a particular experience of pleasure are going to be sorrows in the future.

There is another danger about this: if the *samskaras* are very strong, if the impressions or grooves formed are very marked, then what will happen is that they may take effect even in future lives. And, when these impressions take effect in a future life and direct the mind towards the very same type of objects with which they are connected, as it happened in an earlier life at the originating time, the desire of the mind might have changed. So, when we come in contact with a particular condition on account of the motivation of these impressions, we do not want that experience any more. Then it comes as a pain, and we wonder why we experience pain. What has happened to us? Why is nature punishing us?

Nature is not punishing us; it is only giving what we asked for. But, unfortunately, time has elapsed to such an extent that we have completely forgotten that we wanted those things, and now when those things are given to us, they are not the wanted ones. The needs of the mind change according to the vehicle which it enlivens – the body-mind complex. The body which the mind enters in a new birth is constituted in a fashion which conforms to the type of desires which are going to be fulfilled in that particular life according to the *prarabdha karma*. So, naturally, it does not mean that the desires of this life will be the same as the desires of the next life. They will be changing in their form and shape.

The impressions formed by experiences in this life will produce effects of a similar character at a time when they come as pain rather than as pleasure. Thus, pains and pleasures are both things which we have asked for. They have not been thrust upon us by anybody. When our individual constitution is in harmony with those external conditions, objects, etc. which come in contact with us or with which we come in contact, we call that experience a pleasure. But if that relationship between ourselves and the external circumstances is disharmonious for any reason whatsoever, then that experience becomes unhappiness. Well, this is a very strange thing which the mind at the present moment cannot understand. It is sowing the seeds of its future sorrow now, by pursuing pleasures of sense which it thinks are desirable at present, but later on they will come like pricking thorns. This is the sorrow of *samskaras*.

Also, the *gunas* of *prakriti* are the cause of all experience:

guṇavṛtti virodhāt ca

duḥkham eva sarvaṃ vivekinaḥ (II.15).

These *gunas* are called *sattva*, *rajas* and *tamas*. It is the *rajas* that is present in the mind which creates desire. The purpose or function of *rajas* is distraction, externalisation, or driving the mind towards objects; so as long as *rajas*

functions, there must be unhappiness. The reason is that when the mind is urged against its own self and towards the objects of sense, it is in a state of tension. Therefore, there is unhappiness until the moment of the enjoyment of pleasure, which is all caused by *rajas*. The cessation of this function of *rajas* at the time of the contact one has with an object is the cause of pleasure. *Sattva* is the cause of pleasure; *rajas* is the cause of pain.

The temporary manifestation of *sattva* at the time of the cessation of the activity of *rajas*, on account of the contact of the senses with objects, is what we call pleasure. But, in as much as the *gunas* of *prakriti* oppose each other and react upon one another, there is no stability of the three *gunas*.

They always rotate like a wheel that is moving, and we cannot say that we can be in any given particular experience of one quality or property of *prakriti*. One may predominate at this point in time; at another time, another may be predominant, and according to the predominance of the intensity of the manifestation of a particular property of *prakriti*, there is a particular corresponding experience. Therefore, on account of the movement of the *gunas*, it is not possible that we can choose only one quality. On account of the opposition among the *gunas*, or the rotation of the wheel of the *gunas* of *prakriti*, it is not possible to have permanent happiness. For all these reasons, it is all *duḥkham eva sarvaṃ vivekinaḥ*. This is the meaning of this *sutra*:

pariṇāma tāpa saṃskāra duḥkaiḥ guṇavṛtti virodhāt ca
duḥkham eva sarvaḥṃ vivekinaḥ (II.15).

(The above paragraph is a commentary by Swami Krishnanand of Sivananda Ashram on this particular *sutra* which I put here for better understanding.)

Every human being on this planet lives with the motivation to have happiness. All his actions and thoughts are only to find happiness. But he really does not understand what is happiness. But in his interaction with his environment he comes across pleasurable experiences which he concludes it as happiness, but they are pleasurable sensations pertaining to the body and mind. He concludes pleasures as happiness and firms up his mind that enjoying pleasures must be the goal of life. But pleasures require money and all his efforts are in amassing money. But he does not know that pleasure and pain are permanently residing in our minds, sometimes pleasure comes to the forefront and sometimes pain comes to the forefront. It is our common experience that when we are enjoying some pleasure at the same time we have a fear that we will lose that pleasure. It is also our experience that when we experience pain like losing some business or ill-health there is a corresponding rise of the feeling of hope that we will overcome it.

Only when the mind transcends pleasure and pain, likes and dislikes will there be a balance in the mind which is of the nature of bliss, and which we try to obtain by practising meditation on the all pervasive divine light without luminosity in the heart.

Yogi as well as the common man both are after happiness, Yogi is searching in the right direction whereas the common man who is devoid of Viveka is searching in the wrong direction. He thinks the reflection in the mirror as the reality. Because God or the Brahman is also reflected in the objects we are attracted by them and run after them. But the common man is chasing a mirage. Now the statement of the famous saint Yajnavalkya makes sense. We love our wife; we love our child not because of them but because of our self in them.

Yogi pursues reality which is the presence of the divine master in the heart whereas the common man pursues happiness in the reflection of God, that is why he fails in this game of life and takes repeated births and undergoes unlimited suffering.

Now how does this summarisation of senses happen, When a person begins meditation his mind is dominated by worldly issues, problems of earning livelihood, problems of taking care of family and children, problems of society, problems of competition which he faces in life to make a decent living, and also the problems posed by aadhidaivika, aadhibouthika, and adhyathmika forces.

When he practises meditation by thinking about the presence of divine light in the heart and when his attention rests on that thought, A spark of divinity flashes into his mind and he experiences a sense of peace. Gradually as he continues to practise meditation with faith and sincerity the sparks of divinity become more frequent and for longer duration and the mind gets to enjoy the peace and Tranquility as a result of the divine grace entering his heart. As he continues his meditation the mind which is a part of the original kshob starts enjoying the peace more and more and correspondingly the value of pleasure Obtained by the contact of the sense organs with the objects becomes less and less. As the practice continues he enters into the master and starts dwelling there and it becomes natural for him to stay in his own divinity. Now his mind breeds only divine thoughts which are generally soothing and brings him happiness and tranquillity. In that state occasional sparks from the worldly environment drags his attention away from his natural divine state and he attends to them and goes back to his divine state. At this stage we can say his senses are summarised.

The above state is spiritually a high state and was considered as a realisation of the object of life in the tradition. But revered Babuji Maharaj considers this as a step towards higher states of spirituality.

Patanjali defined yoga as Chitta vritti nirodha,

Any thought, sensation and feeling are a result of vrittis in the mind lake. Vrittis are classified as painful and non painful.

Painful vrittis are, avidya, Asmita, raga, dvesha and abhinivesha. Yogi with practices like tapas, svadhyaya and ishvara pranidhana, weakens the network of samskaras, and by meditation burns the weakened samskaras and starts enjoying more and more of ekagravritti and samadhi states of mind.

Non painful vrittis like seeing a tree, a mountain, or other objects with which you are not connected by emotions also have to go, and they go when you start developing Laya Avastha in the master, and when you develop laya avastha we feel the thought of remembrance oozing out from the objects everywhere. Duality weakens and objects are felt as part of oneself and the job of sense organs ends. (In the words of the Master they are dismissed from service)

Yoga talks of asampragnatha samadhi when chitta vritti nirodha happens. A man in that state cannot function in the world.

Rev Babuji maharaj talks of sahaj samadhi.

His definition of yoga is "Nirodha means to straighten or to rectify the kinks and curves of the mind."

Now what are the features of a person in whom the senses are summarised.

- 1) he will be established in the universal consciousness.
- 2) His mind will be regulated and vairagya will be established.
- 3) He will be silent mostly. Silent not as a practice or Tapas to control his sense organs or motor organs but because there is no content in his mind except for the pleasant tranquility flowing in his mind lake which causes him to be happy and contented always and also causing happiness to those around him naturally.
- 4) He will be free from self referential talk.
- 5) He will have universal love.

Now coming to the practical aspects.

Here are useful quotes of the Master.

“Real love develops in purer mind, having its Nature Divine. We can only know the unknown when we become unknown ourselves. Sometimes, these things come and go but we should grasp them and make them permanent with us.”
(Easiest Way SDG p69)

“Man is generally charmed so much by the environment as he has made for himself unconsciously, that he seldom thinks of rising above it. But how this is to be made possible? When we ponder over it, we find that we have set up in us a community of thoughts, feeding it with impulses, nurtured in the nursery of the brain, views from all corners resound the same note in their ears giving additional strength, and intensifying the effect of the environment further. This helplessness of man may be treated as his defence. But I would say, when once we have realised that these are the spoiling agents, it means some diversion has come in. This may be taken as the first step towards vairagya or renunciation, and our thought is then set on something better and nobler. Our duty is to grasp it firmly and stick to it at all cost. The renunciation develops automatically in our system.” (Craving of the Soul, SDG p160)

After our meditation we should sit quietly and brood about the condition and write it down in our diary. Then whenever you are free for about 10 to 15 times in a day try to recollect the condition and try to dwell in that mental state, thereby the condition gets absorbed into the consciousness and becomes part of our consciousness then we can move ahead in our journey.

Naturally, we have to cut off all unnecessary activities which are not related with our goal. *“One must go on reducing the activities, shaking off all superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has finally to acquire.”*
(Commandment 4, BWS p141)

We have to have a clear understanding of the goal which is causing pralaya of our world which we have created and then only our efforts in sadhana will be decisive.

Pujya Sir always insisted on owning up of the conditions then only transformation of our mind happens. Once our being is transformed we can be free and happy under all circumstances and that is real freedom. Otherwise our freedom is conditional.

I conclude my paper with the prayers to the great master for his blessings that this summarisation of the senses become an actual experience amongst all abhyasis.

Pranams

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