



Brahma Vidya





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'Questions & Answers'





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Ego

Q.: Why is ego to be dissolved?

A.: Ego is to be dissolved for the fact that if there is an ego involving body consciousness then your mind which is exteriorized has a tendency to search happiness by going out. Because ego uses panch nyanendriyas and panch karmendriyas (five senses and sense organs) to get the knowledge. This knowledge is only about the external aspect, i.e., how you look, how you see, what is your position. Nothing wrong about it; but that being so with the senses. In order to see that you use your senses, God has given you some allurements, some happiness. If you see something beautiful you, you feel happy. You see a beautiful scene, you are happy. You see a beautiful girl you are happy. You hear a beautiful tune you are happy. Good food you taste you are happy. When you get happiness through the senses, then it is only on the bases of these senses that you develop your mind - preconceived notions of the mind. Whatever gives you happiness - is the presumption of whatever happens to the body through the senses. It is the only happiness. So you like to get it more and more. If you like beautiful women, you want more and more beautiful women, more beautiful men, more and more drinks, and anything more that gives happiness. You feel that the ultimate goal of life is to get happiness. You want more and more of everything. I should get more money. Even if your requirement is \$1000 you want ten million dollars. Like this it starts.

When you start moving like that, continuously your mind is moving outwards. That means, antennae of the mind is developed by preconceived notions due to ego, which is always tuned to the outside world. Once this tuning is there, you get tuned from your childhood till today to the outside world. So propensity of the mind is only through the outside world. So the antennae is sensitive now 100% of getting from the outside world; and the moment that happens, what about the fact that you are part of the totality. You are not in isolation in the universe. Man is not in isolation. Animate and inanimate objects are a must for your development. Without that interaction you become blunt. Therefore your psyche becomes imbalanced instrument. Once it becomes imbalanced; decay, disease, old age, senility, doubt, death starts. And therefore today you feel, if I marry this girl I will be happy or if I marry that boy I will be happy. Actually when you marry you are not that happy. Suppose you like beauty, other likes music or literature. If the girl possesses any of these virtues you will like her. As everybody's psyche is different, because beauty cannot be conceptualized as absolute. What you may call beauty, I may not. They are different conceptions. Initially when you look at a particular thing and when you get it. Suppose I look at her and I like her, the moment I like her, means what? When I look at her my body consciousness becomes less. It is the rarification of thoughts - so body consciousness becomes less, happiness from within starts pouring in, then your *kshipt manovritti* is not there and happiness starts pouring through you, spontaneity starts coming through you. These spontaneities is because it is only logical thinking. Exteriorized thinking you cut, you are away from it. You become imbalanced.

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So whatever you attempt in life to get happiness because everybody is working for happiness. Even a thief steals for happiness whether he gets it or not. And then you find doing all these things you are not happy. If another person buys a better car you are not happy. Then certain things happen again, you are in comparison. You have bought a car you are happy; but if another man buy a better car, again you are unhappy. You should not feel like that; but it happens because you go in comparison - it is because of ego.

If I give one *crore* of rupees to charity, everybody will say I am a charitable person. I feel very happy. If tomorrow someone else gives one *crore* of rupees, I feel I have become small, because people will say, he is good. Then only way is to say it is his black money. Something I start picking. This is a perversity developing in the mind. The perversity will bring in ill will, spite, hatred and fear. It is not only that, this is how we create a devil also out of us. You can become a man or a devil or you can just say - all right; I have money, they have money. If you keep your happiness along with the other persons happiness, then your unfoldment starts, because then you are not only living for yourself but your purpose is to live for others also. Just see, forget about human beings. If you look at any animal, it is far advanced and better than you in survival as they possess offence and defense system. They have strong teeth, nails and power; even monkeys run and climb a tree. Man does not have anything; he cannot run fast like a deer. This is total adversity to human beings.

But nature has a purpose. So to survive we group together. When ten people come together, then I don't think for myself but look after the group. This is how the theory grows to a city, a country, a nation, etc. This is how it starts. This has started for the reason that this particular species (humans) is made in such a way - that not only you have to look after yourself but also near and dear ones. Not only that; your conscious mind is peculiar thing, though you may do something without bothering about others but slowly you yourself will feel guilty that you ought not to have done it because ultimately for your survival unless you understand that you are part of totality, you cannot survive. If you cut lot of trees, deforestation starts, there is no rain, and there is a desert. So you start forestation, and bring back balance in nature. This you do by thinking process, so this is spiritual mind; so an unfoldment starts.

Now if there is ego you become selfish. There is hate and fear - your face becomes morbid. You are depressed. With tons of money you are not happy. So ultimately in mundane life whatever you do, it will never give you absolute pleasure. Absolute happiness is not possible. So the *rishis* carried research on themselves. They looked at Totality and they found that it is very vast; so whatever created this must be even vaster. So they described the first quality of God - *Ananta* (infinite). **God to be God must be infinite** and cannot come within limits of *panch nyanendriyas* (five senses).

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Secondly, they saw that everything that is created has a purpose. Nothing is good, nothing is bad, and everything has its own purpose. If a stone also has a divine purpose, what is your divine purpose? So they found in deep meditation, getting these transmissions- living life as part of totality to the extent what best you can do for the surrounding flora and fauna. Everything should be taken into consideration to the best you can unfold. So those persons started thinking *vishwatmak* (universal); the universe is my home. Those who reached that level, they became part of God. They became God.

Next - What is God? Infinite - omnipotent, omniscience, omnipresent. These phenomenons you realized because of an unfoldment of your mind otherwise animals like dog, lion etc. do not know this. This is an unfoldment. They found that evolution of human being would be - the unfoldment which will develop to such an extent that one-day man will realize that he is God. He is part of God's activity. The selfish, self-centered quality will go. At this stage there is no ego. The drop out of the ocean is not ocean, the moment it touches the ocean it is ocean. So this is the unfoldment everybody will undergo. So people who carry experiments will advance, e.g., like *Jesus Christ* at the final stage represented totality's creative intelligence that's why they are part of it. Unfortunately we see these people (*Christ, Rama Krishna*) by their outer forms, clearly that God within is important. Really speaking God is within everybody; we only have to realize it.

So now with your body consciousness, exteriorization of the mind, your mind is out, your transmission is lost and you are not that happy. Then you search for happiness. So as per the research five thousand years ago, they found that by closing the eyes, by relaxing yourself, by getting yourself lost in the breath, when you go inside - you go to *asmitta* (awareness). In fact if you forget human beings – all other animals have self-awareness. In human beings self-awareness has developed into 'ego'. Animals have only awareness- totality propels through them. They do not think, but behave as programmed by totality. In our case we have developed this artificial computer. This also God has done deliberately; because we have to realize ultimately that we are God because of that awareness (*asmitta*).

So ego has come in between as transitory. And we have to pass through several births. One realizes in meditation that he is God, then he is out of it, and then he becomes God. Then a drop becomes ocean. So the ego, till you are in transit, is a must; but that is not a must when you go beyond this body mind intellect. When drop becomes ocean ego does not remain. Therefore those who want themselves to get lost and become part of God have to forget the ego, which is a false centre. You have created it because you have no centre; and every person wants a centre. It is the exhibition of other people's opinion about me, which I think is the other peoples opinion about me (not necessarily true). They may have contrary opinion, so I become unhappy. We are constantly moving between happiness and unhappiness, which is imagined;

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this has no significance. Actually you have create it, but this is also a must because through it you get educational value. One educational value is for your survival, the other educational value for the divine purpose for which we are there. And that divine purpose is, living for others. So when you live for others, the ego has to be modulated from that angle. Ramana Maharishi said, "When I go deep, I forget my body consciousness, my mind becomes part of totality, then intellect becomes part of totality. And then I have atman, along that - identity, and that identity also goes. There is a quantum jump and I become part of the universe, i.e., not a knowledge but an experience. At that stage there is no question of ego or identity, only awareness-existence-universal existence; but you cannot remain there all the time. When you come back all your preconceived notions come back; ego comes back. When you get that experience, realization, then your mode of behavior to the outside world is different".

Whatever I do, inside I don't feel that my panch nyanendriyas, my ego is doing it. I feel God is speaking through my mouth, hearing through my ears, seeing through my eyes. When this happens, it is Nirudh Awastha. It can remain for 24 hours. When you talk to him, he will answer but again he will be in touch with God inside - said Ramana Maharishi – 'Who am I? Once you know that'. It is an asked question it has to be answered but the answer is allowing God to talk through him. So that identity has no meaning. Ultimately you talk - you make lip movement and a machine is talking through you. So the talk is machine's. This is how, when you allow your body mind intellect to be taken over by God consciousness, God speaks through you In that case you are all together different.

So in one way ego is a must, even for a spiritual person it is a must. But if you want to get that realization that you are God, you have to knock it down - after knocking it down, ego will continue, but as an agent of God. So that reconciling theories, there are no two theories. Becomes one. These are very scientific things. Philosophical persons generally talk philosophy, now I am not talking philosophy.

Enlightenment And Self Realization

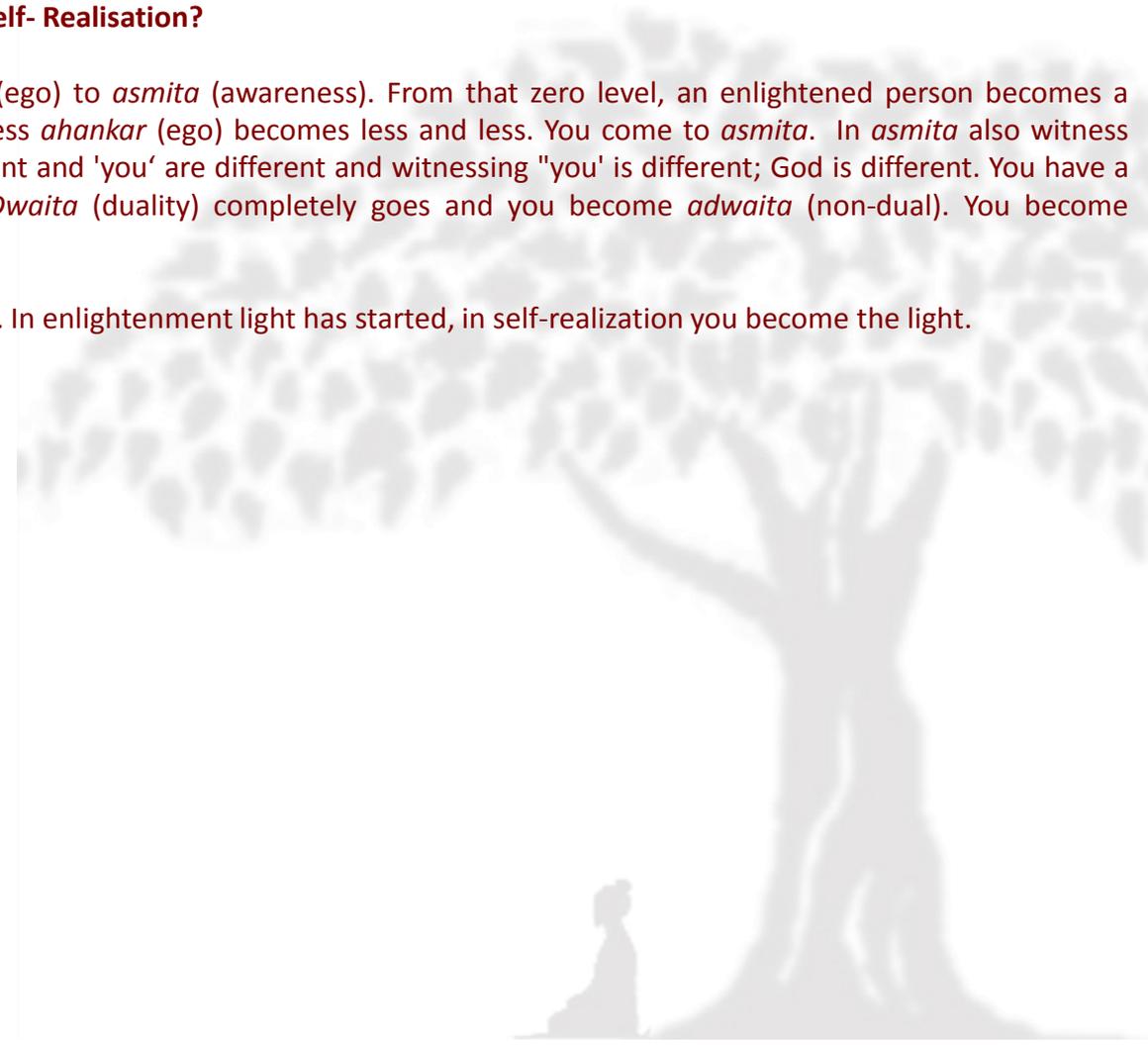
Q: What is the difference between enlightenment and Self- Realisation?

A: Enlightenment starts when you reach from *ahankar* (ego) to *asmita* (awareness). From that zero level, an enlightened person becomes a "**witness**" and starts observing everything. In that process *ahankar* (ego) becomes less and less. You come to *asmita*. In *asmita* also witness action is there. 'I' am witnessing 'you'. So 'I' am is different and 'you' are different and witnessing 'you' is different; God is different. You have a jump forward and therefore "I-you" distinction goes. *Dwaita* (duality) completely goes and you become *adwaita* (non-dual). You become absolute. You are a realized soul.

Enlightenment is the beginning and realization is the end. In enlightenment light has started, in self-realization you become the light.

To the question - "Who am I?" (koham, koham?)

The answer comes- "I am God" (soham, soham)



God Through Beauty

Q.: Last time you spoke about reaching God through truth. Can you elaborate on reaching God through Beauty?

A.: The three concepts of *Satyam* (truth), *Shivam* (God), *Sundaram* (beauty) are intimately connected. What is beauty ultimately? In the human being it is the facial expression, features of skin and hair. Some people may lack these qualities yet appear beautiful.

When we look at a beautiful man or woman or flower, our body consciousness goes down and we feel happy. Normally, we are full of turbulent thoughts, which keep us away from happiness. As these thoughts reduce, happiness increases. But this is a fleeting happiness as the following story illustrates.

A boy was studying for his exams in the midst of many worries such as his father's retirement, his mother having pawned her jewels to finance his education and his sister's impending marriage. Unable to concentrate, he went to relax in a nearby garden. There he happened to see a beautiful girl. Beauty is a mental concept, developed from childhood. Immediately he became happy and relaxed.

To continue the story, he did well in his exams, got a good job, married the girl, was given a company car and flat and was successful. Exteriorization of the mind makes you happy - for a time. Rishis say for lasting happiness, you have to go within. Unfortunately, he committed an error that caused the company loss of money and reputation. His boss asked him to leave the job in front of the whole office. Disturbed and depressed, he went home. His wife tried to console him. But her beauty, which had helped him earlier, had no effect now. It had become familiar and his shock was too great for it to matter.

In the earlier case, it was the phenomenon (of the unexpected) that had made him happy, not just her beauty. Anywhere, anytime that body Consciousness goes down, the mind becomes calm and the way we look at the world changes.

We experience real beauty when we find everyone and everything beautiful. We see the beauty in the person, but more importantly, we see the God within. Your outlook makes all the difference. Possessive feelings (such as those between husband and wife), or competitive or envious states kill love.

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When real love emerges, the concept of beauty goes towards satya (truth). You go rhythmically from within to without. There is no selfishness.

If you want to reach God you have to go beyond vasana (desire). Vasana is neither good nor bad, but at some point we will automatically shed ill will or hatred. We cannot force it; it must happen automatically. Just as a tree sheds dry leaves. This can only happen when the light of gyan (knowledge), the light of "Who am I?" comes in. The 'I' should not enter the picture for it destroys everything. For example, imagine you are walking along a street and see somebody fall down. The intention and speed with which you go to his help is influenced by factors such as, is he a friend, a close relation, an acquaintance, a colleague, a Brahma Vidya student and so on. In yuthan awasta (wandering mind), we act out of our ego. It is false but it is the centre of our being (ahankar).

If you wish to attain God or satya, you will see that God is everywhere. Whether the person is a beggar, dirty, or beautiful, should have no bearing on your behaviour. The need of the hour is that some person has fallen down, I can help, I have to help! Nothing more, nothing less. Thus you come into the present tense. Here, you get pradnya (insight) you get into totality's computer and your action unfolds like a lotus. Earlier you would have got emotional (if the person were a close friend or relative), or worried and not taken action. Action should be taken as per the need of the hour. This can only happen by witness action. We return to our topic of beauty.

There is beauty in every aspect of your life; there is nothing, which is not beautiful, because in every embodiment, even excreta or urine, the functioning aspect is God. So you look at the God within the excreta. It may be foul smelling and not edible, but it is beautiful to the plant for whom it is sustenance. We tend to see beauty only in the apparent aspect, which is fleeting. What you may find beautiful now you may not tomorrow.

Beauty can be the smile of an old man, a child, a dirty woman. It is everywhere. Thus you can see that Satyam, Shivam and Sundaram are all connected. You can reach God through beauty, but conversely, you reach beauty when you reach God, and the same with truth.

Karma and Its Fruits

Q: In Bhagwat Gita, Lord Krishna said, "You have only right of Action". Some people succeed without doing anything, whereas others don't succeed at all in spite of all the hard work. Some score a 6, a hat trick. Please throw some light on this.

A: Everybody does karma, you work, he also works. You don't get results, he gets. The Lord has stated in the Bhagwat Gita that "you have only the right to action. What the effect of it, is, I decide". Then He says, "How is it so".

Try to understand the first important aspect- whatever you do in day to day, mundane life, does not concern God. He is just the onlooker. Whatever you do, whatever the result, the doctrine of "prarabdha" - cause and effect prevails.

Now when God has said, "what is the fruit of it, I will decide that", that is, by the immutable, unchangeable laws of Nature. He does not interfere, because ultimately they are His laws. You may feel that you are acting but you are not getting any result, this is because you have a lopsided view of the matter, you are body conscious, and you are in time and space. When you see all these in retrospect, that becomes the best part of your life.

God does not enter the picture at all. You try to beat me, then I try to beat you, all these depend on the interaction of each psyche with those of others and the psyche is not developed just today. It is developed from the conception of your birth. Science has gone further and has traced the psyche to your mother's womb, your past births and these actions - in a 'Coex' form, are just like the unwinding of a disc. These are going on. Science is also saying that our experiences are our own projections.

God only watches, that is all. When you do things, it is our ego ahankar that is doing them. "I have done this. She is my wife", in mundane life this "I" always does. God only observes. But in spiritual life you are the observer. God does nothing. When you accept the fact that you are in this universe as part of totality, so to the best of your ability you should create harmony, ananda here.

Whatever you do will not necessarily make you happy; because then the ego comes in. Ego, is really speaking, your opinion of your self as expressed by other people. That is why it is a false centre. "I have done this for him. still he is behaving like that." Do not to be concerned by other people's behaviour, but behave as being part of Totality, wherever you go you are serving people and God is acting through you.

Karma and Its Fruits

Once you start doing this, the centre of your awareness, your thinking level, shifts from ahankar - ego, to asmita - awareness. When you are in awareness, Love force emerges, appearing through your feeling. Love force is a divine force by which the whole universe is being propelled. You start witnessing with love, and you completely dedicate your life. Do not think of God only in a temple, or masjid or church. He is everywhere. You are a part of Him. Wherever you go, whether harmony will happen or not, is not your responsibility or concern. Once you start behaving in this way, you are a representative of God.

Ultimately Nature is harmony, everything in Nature is harmonious. It is our conscious mind, which has made the difference. When a lion kills a lamb, it is not wrong, because he kills only to the extent his hunger needs, nothing more. Human being using the conscious mind and will stock up food for one year.

When you lead life as part of Totality, then whatever happens to you, you will not say that "I am doing it." A great saint and a realized soul also does everything that an ordinary man does till his last breath. The only difference is that an ordinary man will say- "I have done it" but a saint or a realized soul who considers himself as part of Totality, a part of God, will say- "It just happens".

And whatever happens, even the most difficult thing, you try your best to cope with it. You do your best, nothing more can be done, it is complete, you have got it done. Once it is complete you cannot do anything further. You should say- "God, I have done my best, now I leave the rest to you". You have left it to the unknown. Now it is the responsibility of God to finish it. And the unknown comes in. What is - "Unknown"? Whatever you know is mundane, day to day life, beyond that everything is controlled by God and. the Mastermind comes at the second stage- 'sukshma awastha'. It is not apparent.

If someone is talking to you, you hear him. This is the apparent stage. But if without talking you can hear him inside; if someone does something for you without your asking him, this happens at a subtle stage. Further than the subtle stage is when you interact with the universe, so much so, that you can even interact with a stone. For that level of interaction, you must be very sensitive. Ultimately the Universal mind is only one. Physics of 1999 has accepted the Magnetic Theory that everything from here to the stars is "field within field - within field". That is "Aham Brahma asmi".

Karma and Its Fruits

So when God says- "You do your action. I will judge it." He judges for the ordinary man as per the law, the immutable, the unchangeable law. But if you want to have that greater interaction, which is given to human beings, because you are the centre of the Universe, your circumference is everywhere, your ability increases, but you have to go beyond body, mind and intellect level, and think that you are a part of Totality. You have to go beyond your own happiness to other peoples'good. You have to think how you can make them happy. If you do that- you become the representative of God; otherwise you stay in "munmaani". When you are in "munmaani" you have expectations of results as you want them.

Once you enter spiritual life, you will start getting vibrations from within, and you begin to change. You wonder why in spite of meditating and leading a good life, bad things happen. Ignorance is the reason. If you eat wrong type of food, in spite of doing exercise you may need a Heart operation. Cause and effect are the roots of this. When death occurs you are disturbed, though death is really the continuity of life. In the next life you go ahead from whatever unfoldment you have reached in this life.

You have to understand all mundane laws and immutable laws. You have to go hand in glove with the process of evolution, until you realize that you are, God. God is in you, in every body. In a bad person too God is present, but because his thinking is wrong, it is covering him completely. God is the creative force you can use for good purpose, the result will be good. Creativity is God, love is God, but the love force must be unattached.

Master Mind

Q: What is Master Mind?

A: This word is used frequently in Brahma Vidya discourses. The exact connotation lies in the word itself. Master and his Mind. Mind includes the whole universe. Everything around us is a part of it - a stone, a tree, etc. There is no distinction, no discrimination, it is a completely connected mind of which we are a part. It refers to the total universal process. One may ask how communication can take place between two inanimate objects. We ask this question because we understand communication only through vaikhari, i.e., body-conscious language. We are not aware of more subtle forms of communication. A Maharashtrian will not understand Kannada because the decoding is done in his own language only.

This body-conscious language makes us feel we are different from the rest of creation. Actually, we are not different. Let us take two inanimate objects. We may feel there is no life in them, but everything has a chemical quality; if you add water to lime, it starts to boil. God has created the chemical composition of water and lime in such a way that at their communication level they start boiling and give rise to a totally different substance. If lime is mixed with oil, there will be no such reaction.

Everything and anything inanimate (even stone) is created with a purpose by the universal mind and for the purpose it is supposed to act, it will communicate. So there is a communication level for everything, animate and inanimate. If we deny this, it is because we have a pre-conceived notion that to communicate there must be a mind.

The universe has been formed by the wish of Totality (Parabrahma) because Brahma wished to be in multitude to enjoy interaction (Leela), which is harmony. This by itself prepostulates that there is a Universal Mind. All things are created for His enjoyment, but this is not possible in stagnancy. Everything must move ahead. The evolutionary process is dynamic. A torrent force propels the whole universe.

Every species just unfolded. Micro-organism became unicellular, multi-cellular, reptiles, mammals till we came to the ape. This was for Totality's enjoyment. But this enjoyment is not through independent growth, not in isolated form. You grow along with everything else. So, if you do not grow with the rest, you will be thrown out in the struggle for existence, because you are not consistent with harmony. This is when decay, disease etc. start.

Master Mind

At this stage let us consider the mind. It has been conceived through several past births and the present one. Because of this you have a splintered personality that prevents you from seeing the original truth which is Phenomenal Existentiality (Mind). Everything is ONE. I am Brahma. And therefore in this illusion, in this Leela, you function as a body. Now when this phenomenal mind is embodied, it will die because it is impermanent. It is in time and space. Animate or inanimate, it is bound to change. It joins Totality to become Totality's mind. Then you are not different from me and I am not different from you.

To understand this state of mind while we are still alive, we have to unfold. We have to go beyond the phenomenal mind towards the universal mind till we realize God and become God. What is the way to dissolve this phenomenal mind? Let us look at it this way. We are human beings created by the evolutionary process for a particular divine purpose. The ultimate purpose of the Creator, Parabrahma, is to enjoy His creation - anandam in leela. Therefore, if we are fully aligned to nature or God, we must experience absolute bliss, bliss without body-consciousness. The claustrophobic limitations of your mind disappear.

Then you are God and only Creativity. There is nothing else. You become absolute, so there is no question of death. Death comes, and when you are in "time". Time is your destroyer. The moment you count time, you count age, you start going near death.

We have now to understand the phenomenon of Master Mind from day to day angle. How can we take advantage of it to move towards the purpose for which we are created? The tendency of the mind is to derive pleasure out of our senses. If we don't get this pleasure, we become unhappy. We swing from happiness to unhappiness. From the past into the future. This creates vasana (attachment). There is nothing wrong with vasana when approached in a detached way, but our sense of possession makes us think all the time of the phenomenal world. Where is the space for God consciousness to come in? Only when this state of mind collapses, which can happen in a state of relaxation can the completely sentimental mind become a little sensitive. In this process (bhavanatmak samvedanatmak) your journey from 'ahankar', which is a false ego created by you, starts going inward. Slowly, slowly you start going towards awareness - asmita.

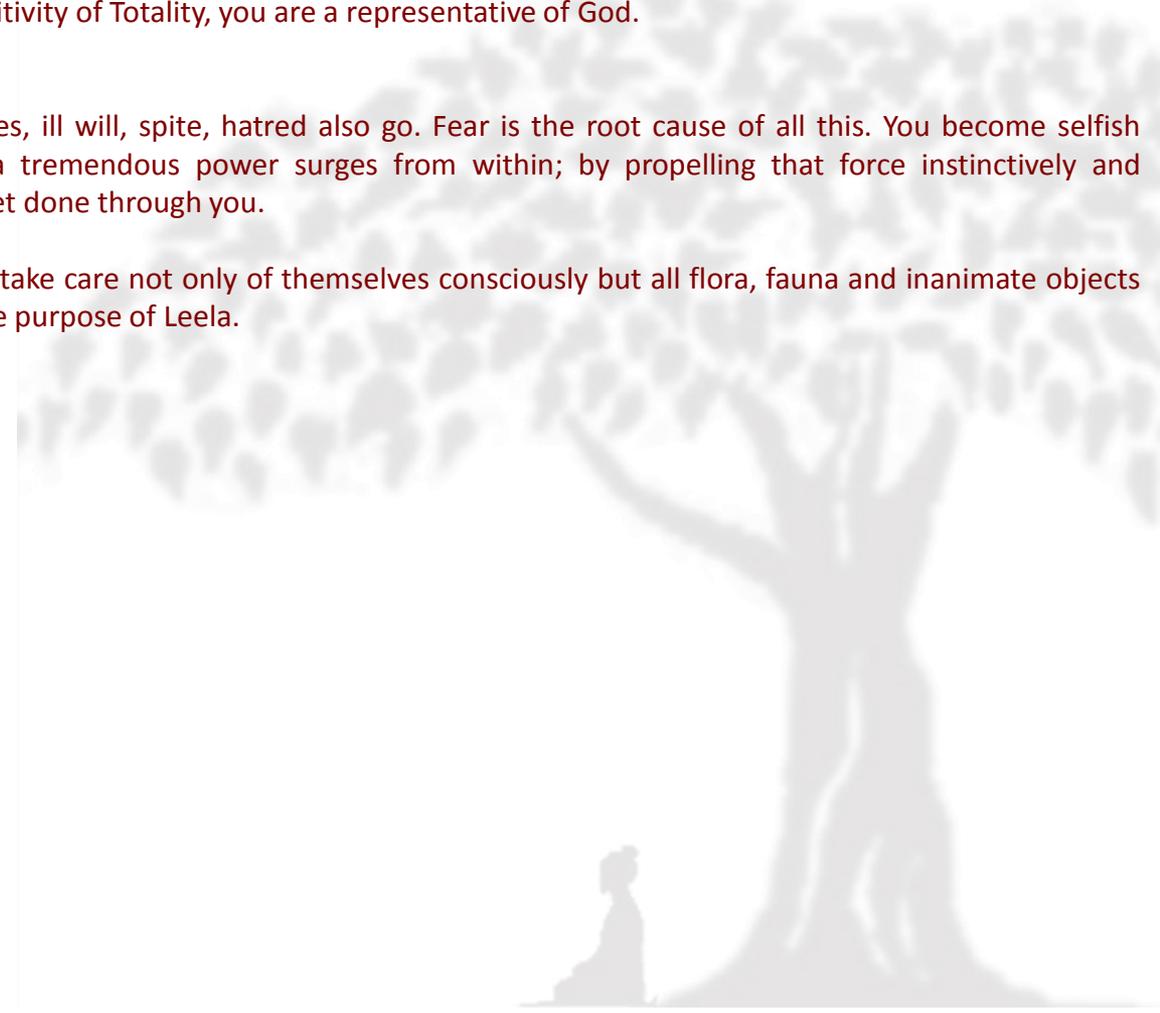
When you reach zero level, you do not go into the past or future but remain in the present tense all the time. At this stage whatever you see or do is the need of the hour. If a person has fallen, you do not stop to consider if he is enemy or friend, you help him because he is part of Totality and it is your duty to help him. So you work without prejudice. You act according to the need of the hour. You stay in the present tense. Your mind relaxes and you make space for signals from Totality, through various centres. Thus, you allow God to enter inside.

Master Mind

This God is not in time and space, he is not in temple or masjid. This God is Totality, Omnipotence, Omniscience and Omnipresence. Grace comes into your life and you adjust your mind to the sensitivity of Totality, you are a representative of God.

So, where is the question of fear? The moment fear goes, ill will, spite, hatred also go. Fear is the root cause of all this. You become selfish because of that. When fear goes you become bold, a tremendous power surges from within; by propelling that force instinctively and spontaneously, you do many good things or rather they get done through you.

Slowly and slowly human beings develop the capacity to take care not only of themselves consciously but all flora, fauna and inanimate objects to bring about total harmony. This is Ananda - which is the purpose of Leela.



Sachidananda Avastha And Samadhi

Q: Please enlighten us about Satchidananda Awastha, and Samadhi.

A: Spirituality is only the search for the truth. But since our windows, the five senses (indriyas) are limited, being in time and space, we shall never understand the truth by our indriyas. Once you forget your pancha nyanendriya experience, that is the mind, experience of several births, you come to decide by viveka or discrimination. And, then unfoldment, flowering, widening starts; and ultimately the 'witness action' comes. This witness action is also in dwaita or duality. Thoughts are not yours, though you feel so. Your feeling that body and God are different also goes. Once dwaita goes then you are absolute.

The 'Absolute' is Truth because it admits nothing else. Absolute is absolute, Now that is satchidananda. It is a blissful condition, for which Ananda is the correct word. Blissful condition is happiness without body consciousness. Absolute can only be realized or experienced.

God, is absolute truth and He is Ananda. Realization means that you have to reach this stage of becoming God, you have to forget your mind or 'I' consciousness. When mind along with the intellect, is smashed it leads to the 'Amanaska Yog'. One of the meanings of this is Niruddha Chittavritti; when unfoldment starts. That experience, is realization, that you are Absolute. Now, in "Absolute" you cannot remain for a long time. You may be there for 21 days, but then you come back. For that period not even a mosquito can touch you or else the Atman goes out. The Absolute is beyond description.

Samadhi and all that are words used Patanjala Yogasutra describes 'Bhav Samadhi'. You remain totally engrossed in bhava. Then the other samadhi is, it is not in absolute. Because, now, in 'bhava smadhi' you have started the "asmita" inside - going inside slowly, slowly. Once you go into the absolute.

“Koham? Koham? - Who I am?” becomes “Soham - I am God”.

When you come down from that condition, then you have to be in dwaita. You are duality. But there is Nirudha Awastha. That nirudha awastha is - the yogi is only looking in the abstract (shows the appearance). He will talk to you, but his one contact is always with totality. Nirudha awastha is a very high and advanced stage. Once you are connected with totality, you can get the truth here, in time and space. Absolute truth is only God - only realization. But when you are in duality, the next phase is, you get Pancha nyanandriyas changing position. You have to change. Good thoughts must come from all the sides. Really, we don't allow good thoughts to so come from all sides.

Sachidananda Avastha And Samadhi

"I don't believe this, I know". That 'I' is so great. You should allow good thought as to come from all the sides. Then you get a perspective vision, and then you are tuned to Totality's computer. You are in zero level (shunya awastha). Then you get the truth, but it changes with time and space. Allowing all good thoughts to come means, you remain humble and receptive all the time. Secondly your connection should be with totality, then you get the exact perspective- right truth - at a particular time. But you have to plunge into the evolutionary process. Because life is a flow, and you have to go along with it. But, we become stagnant and then it becomes a pond, instead of a river. Then putrefaction, stinking starts. Flow is life. That is why in life don't become stagnant. You have to flow.



Self Existent

Q: In meditation the affirmation is: "I am self-existent". What is that?

A: When you say you are going for enlightenment, you are going from 'Ahankar' to 'Asmita'. And you start witness action. When you are in 'Ahankar' then your mind is splintered, so are the experiences, being contaminated by your likes, dislikes and words. Day and night our mood changes and therefore, according to Rishis such conditions are feelings, and are really illusion. According to them Truth means to see the Existential Reality, to see everything.

You Don't see only tree or parrot, exclusively; you see everything. Ultimately you become part of the existential reality or totality. So you will see that in our Spiritual Breath, when you spread your divine love to the whole universe, you merge with each and every living substance in the world. And thereafter, the bouncing affect starts, that light embraces you, embossoms you, energises you, recuperates you. And the light of creative wisdom, coming from the divine love for each and every living being in this world, enters your body.

There is convergence. Then your body is the whole universe. Body does not remain mere body; in fact we call it body and mind. We are at present making a distinction between body and mind. A stage comes when you understand, they are two poles. The body's subtle part is mind, and mind's gross part is body. It goes to that extent. But you have to experience this. The gross part has to be discarded. Since it has taken birth it has to die, and the subtle part continues. Continuance is life, continuance is God. Love is subtler than thought. Highest ecstasy.

Bhakti yoga, You cannot understand it by reading or memory, but only by awareness, by knowledge or existentiality. It is only by the process of unfoldment that you get experience of existentiality. The backdrop of Pancha nyanendriyas (five senses) does not allow you to discern.

Meditation cannot be done. It is a state of being.

Soul And Spirit

Q: What is the difference between 'Soul' and 'Spirit'?

A: 'Spirit' according to me, is equated to soul, it is different from 'atman'. Because "Atman" is only 'Karan Chaitanya' and atman in conjunction with the mind is the 'intellect'. In the 'ego' it becomes spirit or soul. After death, the soul goes out from the top of the head to take up other births. In between there is the solar state (soul state) also.

'**Atman**' is only creative intelligence (karan chaitanya). This word 'spirit' is used in many different ways. Certain non-embodiments which meet you at astral level are also called spirits. Certain sadhu - sant (saints) come in spirit also. They are called spiritual forms. But really speaking, you should try to understand. 'atman'.

Soul - Soul contains all the three ,i.e., creative intelligence, intellect, ego and in which you see ego starts becoming less and less. Ultimately you reach enlightenment. From enlightenment you become light – and you are out of it.

Spiritual Anubhuti

Q: What does a spiritual anubhuti mean?

A: Anubhuti is derived from the word anubhav, which means experience. In the spiritual context, it refers to the experiences that confront a seeker. Anubhuti is individual experiences that varies from person to person because it is the interaction of God and the individual psyche.

Anubhuti usually occurs when a person changes the direction of his life. He goes beyond the instinctive, conscious and intellectual stages to move into the spiritual stage. Usually this begins with an awareness of God 'Salokata'. You become aware of His presence in your life. You begin to yearn to reach God and understand God. When you meditate on God's name, this awareness strengthens and you move to the next stage, which is 'Samipata'.

Here, you feel His presence tangibly and you invoke his name in your activities. "With your grace I will take food, pass the exams, etc. After three-four months of constant recollection of His name, you will grow much closer to God. You will feel His presence everywhere and experience Him watching over you.

As you progress you will experience being the embodiment of God 'Swaroopata'. At the earlier levels it is all right to identify God with a particular form. But from now on try and identify God as formless. If you must have a form, identify with the consciousness of that form. At this stage you will feel that God is talking through you, God is eating the food and your own identity begins to dissolve. In time, your ego drops and you forget yourself.

Ramakrishna Paramahansa was a supreme example of Swaroopata. At one time, he did Hanuman Bhakti, with whom he so much identified that he actually grew a small tail.

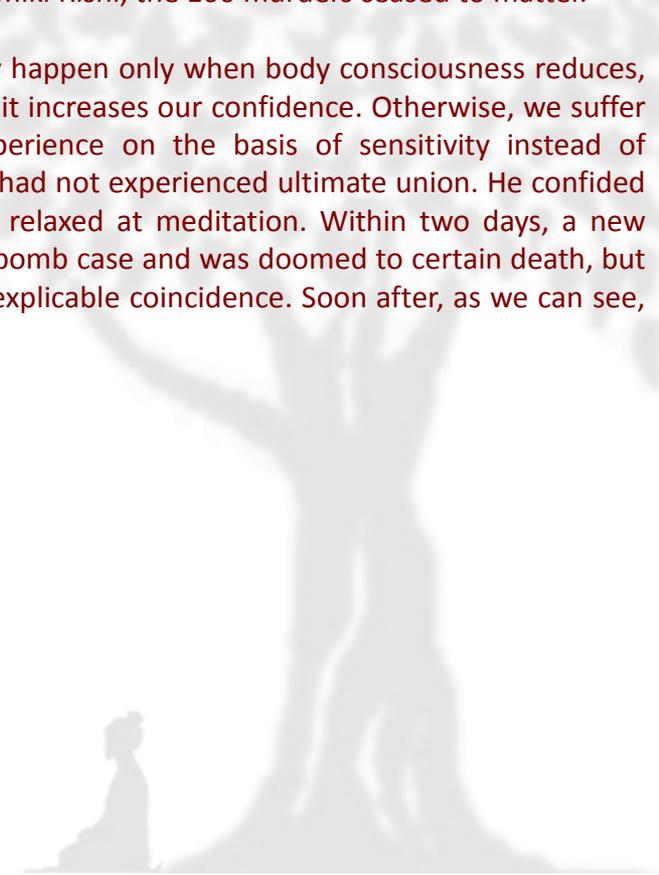
The last and final stage is 'Sayuja Mukti'. when you go to the origin of life and become part of Totality. This is a very high stage. You become non-existent and reach "Kuttasth awastha. As Totality, you will experience a transformation of your personality. Your eyes, voice, thinking, everything will change.

Spiritual Anubhuti

The moment you embark on spiritual life, your emotions become more spontaneous (anubhuti). Creativity spurts out of you. And vents that do not have rational explanation occur. For instance, a well known criminal and murderer came across a dead monkey which he buried with due ceremony, seeing him as embodiment of Hanuman. Soon after, he was arrested for murder. In jail, he received a premonition from the monkey that he would be acquitted, and sure enough, he was. What does a dead monkey have to do with acquittal? The truth is that things happen to move you closer to God. Valya Koli may have committed 100 murders, but when he became Valmiki Rishi, the 100 murders ceased to matter.

On their own Anubhuti don't happen. They have a connection with your past life as well. They happen only when body consciousness reduces, otherwise we will be unconscious of them. Belief in God helps reduce body consciousness, for it increases our confidence. Otherwise, we suffer from a habitual sense of self-distrust that saps, our will. Anubhuti occur when you experience on the basis of sensitivity instead of sentimentality. You have to forget yourself. Yogi Sri Aurbindo was a deep meditator but he still had not experienced ultimate union. He confided his frustration to a yogi called Mr. Lele in Baroda who advised him to surrender and to sit relaxed at meditation. Within two days, a new dimension had opened. Everything he saw was Krishna. Around that time he was arrested in a bomb case and was doomed to certain death, but was acquitted because the one witness to the alleged act was killed in jail. Again, it was an inexplicable coincidence. Soon after, as we can see, he was released from jail and he went to Pondicherry to open his ashram.

The word anubhuti, as we can see, is loaded with many implications.



Spiritual Milestones

Q.: What are the spiritual milestones by which a student may recognize his / her progress?

A.: In day-to-day life we use time to gauge our progress in achieving objectives. Our thinking takes place in time and space, therefore every aspirant has this question in the back of his mind. This approach creates comparisons. People compare their progress and also compare different gurus. This is valid because there is no other way to gauge where we stand vis-à-vis others.

However, this approach does not work in the spiritual field. Spiritual science is not concerned with doing. Meditation is not doing, it is a state of being. One person may attain enlightenment in a moment. Another may not in twenty lifetimes. Many of us move into spiritual science with certain goals. But these objectives actually come in the way of spiritual progress. If you want to reach God, you have immediately separated yourself from God. You have splintered your personality.

Many of us believe that we will reach God through learning. Learning is an important process but it is contained in time and space. It will never help you reach God. Spiritual unfoldment requires understanding. You have to personally experience and become part of it and go ahead of it. Understanding is important; knowledge is avidya (nee knowledge). What must be understood? The truth. But our conception of truth is usually-obtained through ahankar, the ego centre which divides truth into right or wrong.

Absolute truth goes beyond right and wrong. The ego centre will not give rise to understanding. It is only in forgetting body consciousness that you move towards sensitivity. Then the claustrophobic mind starts flowering and releasing. This release will take you to a new dimension. You will start feeling relaxed. Observe both your ahankar (ego) and relaxation. All you have to do is observe at the zero level. Never try to tight your ahankar or desire to be free of it, because then you become part of it. Only through observation can you gain understanding of what is happening within.

When you observe the ego, it starts to dilute. You relax and begin to flower. There will be a difference in the way you see, smile or talk. The love element appears. In contrast, going in comparison is poison. Never bother about it. Leave the process to totality. When you assess your progress and wonder how much longer it will take, you identify yourself with thought. Even advanced students get stuck in comparison.

Spiritual Milestones

Spirituality stops. Sensitivity goes. Progress indicates your gain. But it is only when you have released hold of all your attainments that real enlightenment comes. Suppose though, that you look within as an observer. You will see peace of mind. Your prejudices reduce. You can love without attachment. Slowly you move from ahankar (ego) to asmita (awareness).

Ahankar is self-awareness or consciousness. For instance, when alone at home we sing loudly in the bath, but stop when someone comes. Why? Because we are self-conscious. We want certificates from the world. We have to go from here to the real Self, the karyarath chaitanya (creativity at work) that is ego less and free of panch nyanendriya (five sense organs) effect.

Let others assess your progress. Your face will be different, you will be more transparent., and your vibes will be beautiful. People will like being in your presence, and demonic personalities will hate you. Understand the I that is the source of these vibes, and drop the other one.

The moment you say "I am dropping the ego", you have introduced the ego. You have to drop the dropper. Only then will God appear. The moment you are nobody. God appears.

The Nine Positives

Q: What are the qualities of the Nine Positives?

A: The incidental qualities of God are within the Nine Positives.

1. I AM WHOLE

I am WHOLE, nothing can be added to me, nothing can be taken away. I am WHOLE. Because of Body Consciousness, splintered personality, compulsive thinking and exteriorization of mind; at any point of time you always feel and obviously to that you are lacking in something.

If you see Nature and God, you will observe that God is WHOLE. Really speaking if you touch the awareness inside, the divine force given by the God within, irrespective of the religion and creed, you will conclude like all the Saints that you are Whole.

When research was done - "Koham, Koham" (Who am I?) Rishis heard "Soham, Soham" - (I am God). So what is important in your life is your Wholeness.

If you start a business, there are so many questions, doubts, negative thinking because you lack faith in yourself. Wholeness is within you. If you eject your thoughts through that wholeness it is bound to fructify! Those feelings of Wholeness - see if you are apprehensive of doing anything, see your approach, or how you act, how you speak and your confidence – 'Atma-Vishvas' (self-confidence). The way you talk makes the difference. A successful man talks in a way, which can convince other people. An unsuccessful person may have better knowledge but he is not capable of putting it into practice. Atma Vishvas is very important and the best way to define Atma Vishvas is "I AM WHOLE." Now if you are Whole, the whole universe is Whole of which you are a part. Where is the question of any fear or apprehension? Where is the question of things not happening? I AM WHOLE. This is further explained- "nothing is lacking in you and nothing can be added to you." If anything is whole, the question of anything lacking does not arise.

An example would be a bucket full of water- you can add nothing further to it because it is already full. Similarly, if you are WHOLE, nothing can be added, you are WHOLE.

The Nine Positives

Now, when you say this affirmation, you have to say it with a strong feeling to be effective. Over a period of time, when you go on repeating it and it enters your subconscious mind, it will make all the difference, even to your physical appearance, speech, walk and eventually your performance.

2. I AM PERFECT

If you are WHOLE, you are bound to be PERFECT. Imperfection comes when something is lacking in you. But if you are Whole you are bound to be Perfect. Whole in Sanskrit, is called 'Poorna'. I am Whole - I am Poorna, I am Perfect- I am 'Paripoorna'.

So, you are perfect and if you are a representative of God, there is also a certain liability on you in the sense that whatever work you undertake to do, you must do it very cleanly. How much money one is given is not the question. Once the work is accepted it should be done cleanly and in a happy state of mind. This way it makes you happy, and also the person for whom you have done the work is happy.

Always look at nature; it is perfect in every respect, the sun's movements, your body function, flora and fauna.

3. I AM STRONG

Now if you are WHOLE and you are PERFECT, you are bound to be STRONG. Here we must understand the difference between STRONG and POWERFUL.

Strength is that which is given under certain circumstances and at certain times, one puts one's maximum strength to the fullest extent. When I am lifting a weight of 200 lbs., that is my strength. It is the optimum I can do in a given set of circumstances. I am STRONG. When you say this repeatedly over a period of time, you will find a tremendous strength developing in you – when you walk, when you work, when you exercise. The moment you say you feel weak – your metabolism starts changing immediately. So always affirm- I AM STRONG.

Create a picture of strength, like Hanuman, elephant, etc.

The Nine Positives

4. I AM POWERFUL

Every cell in my body is like a Power Plant working for me. I am Powerful. What is Power? Power is that for whatever you do you have the power supply to the extent of your need- you get it. Otherwise you feel tired, exhausted, frustrated. That is why you should say I AM POWERFUL. The body has six trillion cells working for you with three trillion reactions per second and when you allow the potential of these cells to work for you, you are at your best.

Now these affirmations- I am WHOLE, I am PERFECT, I am STRONG, I am POWERFUL are connected to the Infinite Potential within you. You have trillions of cells, trillions of reactions per second. From the point of wisdom every cell has DNA, which though is microscopic, its information and knowledge would fill thousands of volumes because it is connected to Totality's wisdom. Such is the infinity inside each cell.

Create an example of anything you consider powerful.

5. I AM LOVING

Love that we understand in ordinary parlance is from the preconceived notions that we have developed from the time since we were born till this moment. Parents, siblings and friend's love are one kind of love. Added to this is the influence from the books we read and the movies we see. Love is also connected to sex. Unfortunately this has become perceived by popular thought, that it is impossible for men and women to have a loving relationship without a sexual aspect.

We must learn to understand what real LOVE is. Love is such a great thing that if the question is asked how God can be felt in the mundane life, the answer will be, through LOVE and nothing else. Not in the temple, masjid or church but only through Love. And how can we experience the presence of God? You can only see Him as 'Light'.

Be receptive to God; ask Him to transmit to you the feeling, the pouring of emotion.

The Nine Positives

6. I AM HARMONIOUS

If you are whole, you are perfect, you are strong, you are powerful, you are loving then naturally you will be harmonious and that's why it is stated that I am harmonious and in harmony with all external internal immutable laws of nature. As you know ultimately God wanted to enjoy Himself, consciousness wanted to enjoy Himself and therefore He created whole universe as His Leela that is a concept in Hinduism from that point of view the embodiments are created in this world in such way that there will be harmony and there will be blissful condition. Human being is created as a part of evolution. But the difficulty with human being is God really made him in His eyes in His world he has forgotten that. The reason is God has given him awareness that awareness because of panch dyanendriya alluring satisfaction he feel getting satisfaction is aim of his life and satisfaction comes from his bodyconsciousness. The moment body become 'I' he becomes conscious as 'I' physical action at body level, mind level is always body consciousness

The difficulty is body consciousness is consciousness developed out of panch dyanendriya and panach karmendriya which is limited. Being limited they cannot ultimately conceive or understand consciousness is omniscience, omnipresence and omnipotence. Therefore whole of his life he is after pleasure and really speaking he does everything to get pleasure and every time after getting the pleasure he feel something is remaining he goes for others. That is why human being he will achieve blissful he not in solitude he Our sheers felt that really speaking that human being acts, human being thinks, human being uses his intellect consistent with harmony for which he has created immutable unchangeable changeless laws of nature whatever he want Wherever he goes he will try to form master mind . Ultimately his work is done perfectly. Disturbed mind bring disharmony, disturbed mind bring disease. Quite and quite mind there is creative ness around you disease goes out. This is the meaning of word harmony as contemplated by Brahma Vidya.

7. I AM RICH

Tell yourself that you can help any person who comes to you - because you are an agent of God. God is providing you the opportunity to serve others.



Brahma Vidya

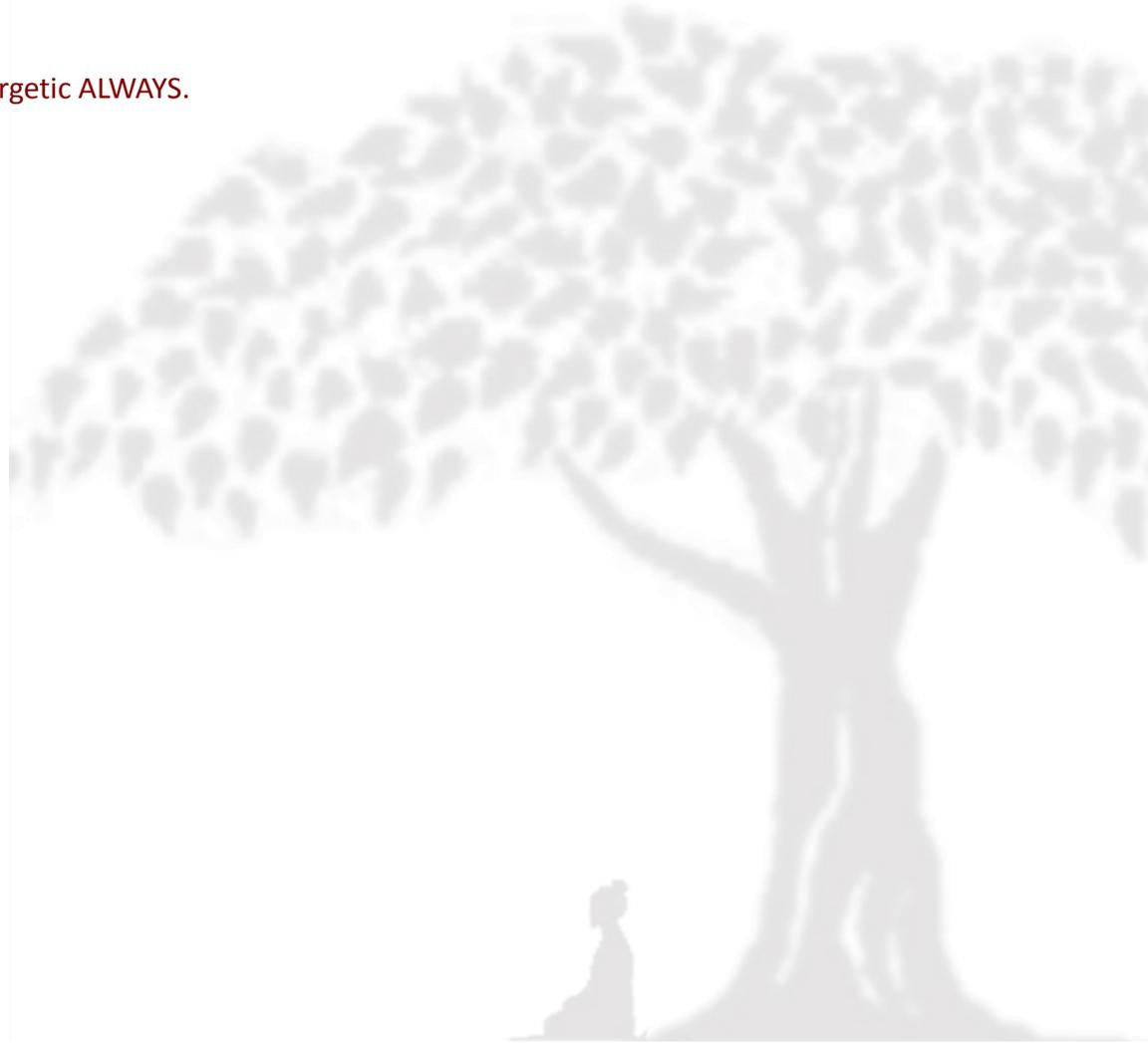
The Nine Positives

8. I AM YOUNG

Keep a vision of yourself as being young, vigorous and energetic ALWAYS.

9. I AM HAPPY

Think of something beautiful - a flower, an experience.



Unconditional Love

Q: Could you elaborate on the concept of unconditional love that you talk about so often?

A: First of all, the two words are complimentary. Love means no conditions. Conditional love isn't love! To understand why this is so, let us explore the concept of love and why we are unable to experience it on a day-to-day basis.

True love needs nothing. When you love truly, you transcend notions of sex, status, caste or community. Of these, sex is perhaps the hardest to overcome. Most of us are conscious of the gender of the other person and this conditions our response. It splinters our personality because we are unable to respond to the inner beauty, which is present in all persons.

Love happens. "I" cannot love because "I" cannot exist. Only in the absence of the self can I be completely yours. As long as the "I" exists, love is sentimentality. Love happens when the God within me vibrates with the God within you.

When I'm meditating or when I am at my best, I love you. At those times I'm completely yours. I pray to God to take me over and to make everyone happy. I can never ask for my happiness alone because my happiness comes from yours. To find out if I really love you, think of me in the midst of any difficulty. The answer will come to you. It must happen, otherwise there is something wrong with my love.

The object of life is to seek truth, to understand it and become part of it. The ultimate truth is God. But because it is not possible to see God, we can only access him through truth. At the final stage you become totality. At this stage, there is no relativity. Terms like better, worse, man, woman, cease to apply. It is inherent in human nature to yearn for the truth. Unfortunately, most understand truth to mean right and wrong. Moral or immoral. This can never be truth because it is in duality and is therefore splintered. The two must come together. Nothing in the universe is absolutely right or wrong. Only when the distinctions merge do they become absolute.

To seek the truth we must have a methodology. Most of us try to understand life through the senses. But for our senses to lead us to the truth, they must be one-pointed. This is rarely the case. Look within yourself and you will find that you never experience life as it is-it is always mingled with past experiences. You are not attempting to see truth as it is but as you wish it. People see God as Allah, Paramatma, Jesus Christ. They are not seeing God as He is but as they wish to see Him. Only in shunya awastha can we see things as they are.

Unconditional Love

Why is shunya awastha difficult? This is because whatever we see or experience through the senses, becomes equated with either sukha or dukkha. If you are going for an exam and a black cat crosses your path you immediately conclude that you will not do well. The sukha-dukkha duality gives rise to desires, vasana(attachment), where we want certain things to happen and other things not to happen. Desire can never lead us to the absolute truth because desire is stuck in sensory experiences. When we see a Mercedes, we are fired with the desire for it and want to possess it. But we never think whether it will bring us happiness. We have lost the habit of understanding things as they are. Can you reach the absolute truth in this way?

If we know who or what we are, there is no problem. But we are inhibited from knowing our true selves because of the presence of the ego. The ego is a false centre. No one wants the truth because the ego comes in the way. This is why in normal life, there is no possibility of reaching the truth.

To understand truth, do nothing. Be an observer. Watch detachedly, with asmita. There should only be an awareness. Awareness brings down the ego. You begin to relax. This makes you humane. In turn your body - mind system becomes sensitive, not sentimental. Soon you will be so relaxed that you will forget the body. At that stage the mind opens up and starts stretching. As you go higher, your consciousness widens. At this stage, comes the love force. But your intellect (vivek) is still there.

Only when that goes is there an explosion in the mind and the seeds of prarabdha are burnt. Then all conditioning ceases. You act as per the need of the hour. purely on instinct. Totality's computer feeds you and you act accordingly, and forget it as soon as it is over. You see things through a vastness, and become universal in outlook and this is - pradnya jagrutti.

At this stage an outburst of love starts flowing. You become part of totality's consciousness and all that you see is God.

Freed of attachments you experience real love. So strong is this force that if you really wish to, you can mend a broken leg with it. Then sharing starts. We should love each other so much that we should forget ourselves. Without consideration for myself I should ask, "What best can be done for you? What is the need of the hour? Whatever it is, I must do it. No, not even that "I". It is done. Forget that it is "I" who does it. Then comes the grace.