

“Physical and Mental troubles do not tell upon Spirituality”

- Sri Ramchandra ji Maharaj (Craving of the Soul, SDG - 163)

Dear Brothers and Sisters,

Humble pranams to The One and all – parts of the One.

ये seminar topic तो बहुत simple हैं | किसी चीज के भीतर की परेशानियां मेरी आध्यात्मिकता में कैसे बाधक हो सकती हैं?

आपको क्या लगता है? - सही या गलत

This is very simple, how can trouble inside something cause trouble in my spiritual progress?

Do you agree? – Yes or No

कहना आसान है और हम इसे समझते भी हैं, फिर हम क्यों इसके अनुसरण में मुश्किलें आती हैं?

It's easy to say and we understand also, but why do we find it difficult?

चलिये उसके गहन में जाते हैं कि यह ताल्लुक कैसे बना? How did this association form?

जब हम बहुत छोटे थे, तब हमें पूछा जाता था कि, “धर्मेश कहां है?” और हम अपनी छाती या दिल पर हाथ रख के कहते थे कि “यहां” |

यह बात बार बार दोहराती गयी |

नतीजा ये हुआ कि ‘ मैं ’ अस्तित्व में आया | ‘ मैं ’ यानि यह शरीर |

As a result, ‘I’ & ‘Me’ came into existence. ‘I am this body’.

साथ में पुछने लगे, “तेरे हाथ कहां है?” “तेरी आंख कहां हैं?” “तुम्हारी जिहवा दिखाओ?” and so on.

आगे आगे “तेरे पापा कहां है?”, “तेरी गाड़ी कहां हैं?”, “तेरा खिलौना कहां हैं?” and so on.

नतीजा ये हुआ कि ‘ मैं ’ के साथ ‘ मेरा / मेरी ’ का भी अस्तित्व प्रारंभ हुआ |

As a result, along with ‘I’ & ‘Me’, ‘Mine’ came into existence.

आपने देखा होगा की जब हम छोटे बच्चों को चॉकलेट या खिलौना जैसी इस उसकी पसंदीदा चीज देते हैं और बाद में वापस मांगते हैं तो बच्चा कहता है कि यह अब मेरा है और वह देने से इनकार करता है | यहां पर हम देखते हैं कि मेरेपन (mine) / अधिकारत्व (possessiveness) का भाव पैदा हुआ और साथ में डर भी पैदा होता है | जब वह बच्चा चीज को मेरा / अपना मानने लगता है तब उसको खोने का डर रहता है इस तरह से मानसिक परेशानियां शुरू हो जाती हैं |

यह मेरेपन (mine) के भाव साथ डर (fear) विभिन्न क्षेत्रों में भी देख सकते हैं जैसे कि - पैसे, घर, गाड़ी, नौकरी, माता, पिता, भाई, बहन, बीवी, बच्चे, नाम (status), दर्जा (title) इत्यादि।

इस नजारिएं से देखेंगे तो मन हमेशा असुरक्षित (insecure) और गड़बड़ी (confusion) में रहता है । हमें मालूम है कि क्या सही है और यह असुरक्षितता खयाली (imaginary) है फिर भी हम क्यों उसे जकड़ के पकड़ रखते हैं?

एक और उदाहरण देखते हैं

आपने देखा होगा कि जब छोटे बच्चों को चोट लगती है या खरोच आती है, तुरंत मम्मी-पापा परेशान हो जाते हैं जैसे कि कुछ बड़ा हादसा हुआ है । उनकी परेशानी देखकर बच्चा भी रोने लगता है, क्योंकि उससे दूसरों का ध्यान आकर्षित होता है । जब हमारा सिर दुख रहा है या पेट में गड़बड़ है या बुखार है तब अचानक हम आकर्षण का केंद्र (centre of attraction) बन जाते हैं । लोगों की सहानुभूति व हमारे ऊपर ध्यान (attention) हमें अच्छा लगता है और वह पाने की बार-बार कोशिश करते हैं । आज के दौर में अब हम इसकी पराकाष्ठा देख रहे हैं । बहुत से लोग - छोटे बच्चे से लेकर बूढ़े 'content creator' बन गये हैं या बनने का शौक जागा है । छोटी-छोटी चीजों को 'like' मिलने के लिए कुछ भी करते और दिखाते रहते हैं ।

अब देखते हैं कि कैसे इससे मानसिक परेशानियां शुरू हो जाती हैं?

1. जब कुछ लोगों को यह content / reel पसंद आते हैं और ज्यादा viral – popular होने के लिए हमें क्या करना चाहिए? यह इमेज कायम रखने के लिए हमें क्या करना चाहिए? अगर अगले content / reel नहीं अच्छे लगे तो क्या होगा ?
2. जब कुछ लोगों को यह content / reel पसंद नहीं आता या लोग उसकी आलोचना करते हैं तब उनका स्वाभिमान कम हो जाता है । उन्हें लगता है कि लोगों को मेरी कदर ही नहीं है, कोई मुझे समझता नहीं, कोई मुझे पसंद नहीं करता । यह एकलता / अकेलेपन के भाव की बिमारी को बढ़ावा देता है और हम इसकी अतिशयोक्ति आये दिन सुर्खियों में देखते हैं कि किसी content creator ने आत्महत्या की ।

जब हम इस सारी चीजों के मूल में क्या हैं? यह कहाँ से शुरू हुआ ?

“विचार मात्र से - Thought only”

ऐसे कई उदाहरण लेके हम समझ सकते हैं ।

लेकिन जब हम अपने भीतर झांक कर देखते हैं तो पाते हैं कि हम स्वयं मन के विचारों के content creator हैं और यही हमारे भीतर अहंकार और वास्तविक अस्तित्व के बीच में चलते रहता है ।

This is how I practically relate to the Master's sentence, *“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.”* He further adds, *“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.”* (Craving of the Soul, SDG – 160)

अगर ये सब विचार मात्र हैं तो सबसे महत्वपूर्ण प्रश्न यह है कि “मैं कौन हूँ?”

क्या ‘अहंकार’ व ‘पहचान’ ही वास्तविक अस्तित्व हैं या और कुछ?

If all these are only thoughts then the main question is “What is Self?”

Is it Identity and ego different from Real Self?

Pujya Sri K C Narayana says, “*Identity, or ego, is nothing more than thought - so it is as ephemeral as thought, and constantly changing. There is no way to ever make it secure.*” (Play Divine, Bodhayanti Parasparam vol. 4 – 203)

So now, do we see the root of the miseries / problems?

क्या अब हम दुःख की जड़ पहचान सकते हैं?

Further, Pujya Sri K C Narayana adds, “This is the reason why the question ‘what is the self’ must be answered - because that is the only way to cease identifying with experiences that come and go. **When we identify ourselves with that which we are not it leads to tremendous suffering.** Therefore, we need to find out our true nature. Then we are free to meet the reality of coming and going of events exactly as they are without asking them to be or do what circumstances cannot be or do.” (Play Divine, Bodhayanti Parasparam vol. 4 – 205)

We are identifying some thoughts as ‘I’ or ‘Me’ and some other as ‘Mine’. These thoughts are so momentary and changing so fast. We identify ourselves with it and try to hold onto it is like trying to catch water vapor.

What does this lead to – ‘Frustration’.

अब हमें यह रिश्ता ‘मैं’ और ‘विचार’ का तोड़ना है । लेकिन प्रश्न यह है कि क्या हमें असल वास्तविकता महसूस की है? जिससे हमें विश्वास हो जाए कि यह रिश्ता गलत है।

Let me ask you, during meditation,

1. Have you experienced calmness, silence?
2. Have you experienced non awareness of body?
3. Have you experienced non awareness of time?

During these imperience, जब यह महसूस करतें हैं तब

- Is there any worry, fear or disturbance? कोई चिंता, डर या अशांति है?
- Is there confusion? – क्या मन में गड़बड़ी है?
- Is there ‘I’ and ‘Mine’? – क्या ‘मैं’ या ‘मेरा’ है?

So, what are we imperiencing – Master – our Real nature.

What happens after coming out of the Meditation? The body awareness comes back, awareness of ‘I’ and ‘Mine’ come back. Along with it comes thoughts related to our worries, stress, fear, restlessness for sense satisfaction etc. We start strengthening these thoughts again – which are opposite of our imperience – Reality.

What should we do?

As Master says, *“Our duty is to grasp it firmly and stick to it at all cost.”* (Craving of the Soul, SDG – 160)

How do we do that?

The key thing is to come out of our old thought patterns and break the associations that have been formed. I was talking with an abhyasi who has been following the system for more than a decade. I asked, “During meditation, are thoughts coming or going?” He immediately answered, “They are coming”. This meant that in-spite of practicing meditation for many years beliefs have not been changed to align with our imperience.

Master says that thoughts are going out during meditation; by ignoring them they lose their power to disturb us.

Hence, reading Master’s work closely and tallying with our imperience helps to change our wrong notions, concepts and misinterpretations. These seminars also help us in looking at a topic from various angles, so as to align our understanding with the Master’s.

The key is still imperience – अंतरानुभव

Few practical tips,

1. *“Another external thing necessary for the beginner is that he should practice restraint in thought, word and deed, so as not to injure the feelings and prick the hearts of others. If he does not restrain himself, he spoils his own heart.”* (Conclusion, Practice and Efficacy of Raja yoga, BWS - 88)
2. *“When we are in the habit of breeding thoughts, we should breed good thoughts”* (Voice Real)
3. *“Owning up of the condition would always mean the spiritual condition that is had during the meditation with all the feelings and thoughts that are superior and belong to higher realms. Please try to note the thoughts of higher level that you have and then try to own them through manana (recalling) and nidhidhyasana (contemplation).”* (Three Truths – Trillion Doubts – 1 p -189)

Before the sentence *“Physical and mental troubles do not tell upon spirituality.”*, Master says, ***“There cannot be any breakdown in spirituality, if faith and desire for the Ultimate is there.”*** and immediately after the sentence *“Physical and mental troubles do not tell upon spirituality.”* he says, ***“My Master unequivocally declares: ‘Spirituality is my responsibility, as practice is your responsibility’.***

Contemplating over it here’s what I feel, Master’s job is to bestow/give us the higher spiritual states as well as He keeps purifying us – makes us ready for the higher states.

Obviously regularly doing all the meditational practices and following Ten Commandments. These things have been elaborated by the Master and emphasized by Pujya Sir at many places, so I don't want to repeat them.

Our job is to increase our faith in the Master with these repeated imperiences that we have and desire for the Ultimate. Along with it one key pre-requisite is to have the confidence that we can reach the Goal. For this let me quote few sentences from the masters of the order,

- *“The causal body or the soul is the instrument of joy. Nay! It is joy itself, and it cannot exist without bliss and happiness.”* - Pujya Lalaji Maharaj (Journey to Infinity - 89)
- *“You are the real happiness. Entire world is getting reflected by your image.”* – Pujya Lalaji Maharaj (Journey to Infinity - 55)
- *“What we have to gain is really a very simple thing within our easy reach.”* – Pujya Babuji Maharaj (Conclusion, Practice and Efficacy of Raja yoga, BWS - 89)
- *“The journey to the Infinite is not taxing, it is unendingly joyous.”* (Play Divine, Bodhayanti Parasparam vol. 4 – 208)

Finally I'll like to conclude quoting Pujya Sri K C Narayana's "Appeal to co-travellers on the Path" published in Satyapatham 2011

*“Eloquent Silence, Abiding Peace, Deep Calm, Unalloyed bliss, Tranquillity, Transcendent Enlightenment, Undistinguished Quiet, Shower of Grace, Intimate hug of the Divine, Sheer delight all this and many more are the words to express **our spiritual encounter with our Lord** that granted us total awareness for few seconds that swiftly entered into a state of Non awareness leaving only the feeling of having been held in a choking intimacy of the Master as Mothers bosom non-aware of existence and catapulted into the realm of Freedom total and final.*

*This freedom has to become True through the varied and various acts and activities, feelings and emotions, thoughts and ideas, theories and philosophies in which we engage according to varied statuses and stages of life. **This life has to breath the fragrance of the Garden Divine. That is all existence. That is our goal and not a dream. That can be achieved. Yes, we can and we shall.***

Pranams,

Dharmesh Shah