

“Physical and mental troubles do not tell upon spirituality.”

– Sri Ramchandra ji (Craving of the Soul, SDG)

Namaste to all gathered here,

Human beings constantly experience disturbances at two levels—physical and mental. Illness, fatigue, anxiety, and emotional turmoil seem to define much of human life.

Before I begin, I would like to ask you a few simple questions...

- Have you ever felt that your thoughts are not in your control?
- Have you experienced moments of anxiety, fear, or restlessness without any clear reason?
- Have you ever wondered—*“Why am I feeling like this?”*
- And most importantly...
Who is the one experiencing all this?

Let us go a little deeper...

- Do we experience our body in dream state or deep sleep? No
- Do we experience our mind in dream sleep? Yes but we r just witnessing.
- Do we experience our mind in deep sleep?

If the answer is no...

Then who are we?

Pause for a moment...

Answer is pure- Consciousness

And it is in this context that our beloved Master, Babuji Maharaj said that

“Physical and mental troubles do not tell upon spirituality.”

While reflecting deeply on this statement and the chapter *“Craving of the Soul,”* I began to understand its meaning through my own experience.

My Own Experience

As we continue practising the system, life naturally brings its ups and downs. Along with that, many inner changes also take place. A sense of moderation develops within us. With the support of the Master, we begin to experience moments of deep silence. At times — during meditation, satsangs, or bhandaras — we even feel a higher states of consciousness, almost a bodyless condition. In those moments, we recognize something deeper within us— beyond body and mind. That is our true Self.

However, I have also experienced that even after touching such higher states, I sometimes get lost again in the material world. Thoughts of fear, desire, and anxiety arise again, and it feels as though I have lost my spiritual condition.

and then a doubt arises within me:

“What has happened to me?”

“Why am I getting such thoughts?”

As I started looking inside, in that very moment, an important inquiry begins within me.

Instead of getting discouraged, I return to the system with sincerity and devotion, we naturally regain that same balance, calmness, and silence.

Through this journey, I have understood one very important truth:

Physical and mental troubles do not change our spiritual condition. They may create a temporary pause, like clouds covering the sky. But as soon as these clouds of thoughts and disturbances clear from the chitta, the same inner balance, calmness, and silence naturally reappear.

Let's understand

The Threefold Structure of Human Existence

As described in the teachings of Lalaji Maharaj and also in Vedanta, human existence can be understood in three layers:

1.The Physical Body (Sthool Sharira)-

It goes through experiences such as fatigue, disease, hunger, and physical pain. These troubles belong to the body—they are temporary and constantly changing.

2. The Mind (Sookshma Sharir or Subtle Body)— This is the subtle field of thoughts, emotions, and perceptions. It experiences anxiety, confusion, desires, and even depression. It is responsible for storing impressions (samskaras).

3. Karan Sharir (Causal Body) – This is the innermost, subtle body

- It holds the deepest impressions and karmic patterns from past lives, which drive our future tendencies.
- It is associated with deep, dreamless sleep (Sushupti Avastha).

The soul (Atman) is Pure consciousness—unchanging, silent, and ever-present.

Vedanta teaches that the Jiva (individual) mistakenly identifies with these three bodies, and the goal is to recognize oneself as the eternal, changeless Atman beyond all three.

The Analogy of Sunlight Through a Stained Glass

To understand this, consider the analogy of light passing through a window:

The Light (divine): The sunlight is pure, constant, and inherently unaffected by the condition of the glass.

The Stained Glass (Body and Mind): If the glass is covered in dust, cracks, or dark colors (physical pain, mental anxiety, or viksepa, avarana, vritties), the light appears to be filtered or distorted.

Just as we cannot see the light clearly until we clean the glass.

Similarly, we are unable to experience our true nature till we purify impressions accumulated on our mind.

In this regard, Pujya Lalaji Maharaj beautifully says:

"The condition of the heart should be like a clear mirror; when the dust of desires is removed, the divine light reflects naturally."

This indicates that our true nature is already pure; it is only hidden by layers of impressions and desires.

As we continue with sincere spiritual practice, this understanding slowly becomes an experience. A subtle transformation begins within us. We start noticing that what we earlier identified as "I" is actually not us.

We begin to observe that:

- Pain is occurring in the body
- Disturbance is arising in the mind

Yet, at the same time, we still get pulled back into identification with body and mind.

Babuji Maharaj answers that:

“ Problems are so many with all humanity; and as such as one remains attentive to a problem, it becomes a stumbling block for him. “

Generally, we give too much attention to any problems and then get attached to that and it works as a block in spiritual progress.

So, let's understand cause of suffering and it's solution

According to Patanjali:

“Yogaḥ chitta-vritti-nirodhaḥ”

(Yoga is the cessation of the modifications of the mind.)

What are Vrittis?

- Vrittis are **waves or fluctuations in the mind-field (Chitta)**
- They include thoughts, emotions, memories, imagination
- The **mind (Chitta)** expresses itself through the brain
- Vrittis appear as:
 - Thought patterns
 - Emotional reactions
 - Mental disturbances

Thus:

- Anxiety = a vritti
- Fear = a vritti
- Overthinking = a series of vrittis

But importantly:

These vrittis are only movements within the mind.

But where do these vrittis come from?

Pujya Babuji Maharaj explains:

“Impressions are the seeds of our thoughts and actions.”

This means:

- Every vritti arises from a deeper layer called **impressions (samskaras)**
- These impressions are accumulated through past experiences

Pujya Sir explain that

“Samskaras are the impressions that condition our thinking, feeling, and behaviour.”

“Habits are nothing but deep-rooted samskaras formed by repeated emotional involvement.”

He further explains:

“What we repeatedly attend to, we become attached to; and what we are attached to, begins to govern us.”

Cycle of Bondage

EXPERIENCE

↓

Vritti (Thought / Emotion)

↓

Attachment (Liking / Disliking)

↓

Samskara (Impression)

↓

These impressions then re-emerge as new *vrittis*, becomes a Habit

↓

Reaction Pattern in Life

↓

Bondage

So, Purpose is to purify this samskaras and the unwinding of complexities created over time through our own thoughts, desires, and actions.

Purification — The Way Forward

To come out of all complexity, Pujya Sir explains the importance of purification in the chapter purity

Cleaning or purifying ourselves of negative energies through daily meditation and purificatory sessions can provide a direct link to the "ultimate reality," i.e., the pure consciousness residing within each of us. As our negative beliefs are purified through regular contact with the "light" of our divine nature, unhealthy emotions, such as fear, hate and anger, will naturally begin to diminish, and we will be free to transcend to higher states of consciousness

Rev. K.C. Narayana Sir emphasizes that undergoing the results of past actions (**Bhoga**) is necessary for spiritual purification.

When we:

- Accept troubles without complaining
- Observe without reacting

We adopt **Sakshi Bhav (witnessing state)**

Babuji Maharaj also indicates that suffering can act as a **cleaning process** when accepted correctly.

This neutral observation allows the physical or mental trouble to pass through us without leaving a mark on our spiritual condition. And that will help u in our spiritual progress rather than stopping it.

How to develop “The real Craving “

Pujya Babuji Maharaj states that,

“The real craving of man keeps him in constant restlessness, and he works only to gain his real goal”

For that we have to understand the Mind role and it’s projections

Let’s understand through One story taken from Yoga Vashistha’s teaching .

To illustrate how the mind "plays" with our perception of reality,

Sage Vasistha tells the story to Prince Rama to illustrate how the mind creates its own reality and how time is relative.

King Lavana was a virtuous and prosperous king of Madhura. When he was in his court, a travelling magician appeared, and wanted to show a magic trick to the king. He waived his peacock feather before the king's eyes.

Then a tall, sturdy man entered the courtroom with a beautiful white horse. He said it was a present to the great King by the magician. The man described the horse to be swift as the wind and powerful as the horse of the King of Heaven. The magician requested King Lavana to take a ride on the horse. The King seemed to be in a trance. His eyes fixed upon the beautiful horse. He came down from his throne and went straight up to the white horse.

Instantly, King Lavana lost consciousness. During the moment he was unconscious, he experienced an entire lifetime.

The Life of Suffering: The king found himself transformed into a wandering, ragged tribal man in a dry desert. He imagined he had lost his kingdom. He was starving, thirsty, and suffered through immense hardships, he met a woman from a lower-caste tribal community. He married her, had children, and spent **seventy years** living a life of extreme poverty, hunger, and back-breaking labor.

After undergoing many years of suffering, he became desperate and attempted to take his own life (jump into a fire/commit suicide).

As soon as he "died" in the fire, King Lavana snapped out of his trance. To his shock, he was still sitting on his throne. His ministers informed him that he had only been silent for a **few moments**.

The magician had disappeared, but the experience felt so real that the King later travelled to the actual geography he saw in his vision. To his amazement, he found the very people and places he had "dreamed" of, proving that the mind's power can bridge the gap between imagination and perceived reality.

This story explain four major concepts:

1. **The Power of the Mind:** The mind is the architect of our reality. Just as the King lived 70 years in a few seconds, our entire life is a mental construct.
2. **The Reality of Suffering:** Even though the suffering was illusory, it was entirely real to the king while he was experiencing it. This shows that we suffer because we believe in the reality of the mind's projections.
3. **Relativity of Time:** Time is not absolute; it is a movement of the mind.
4. **The World as "Maya":** The "real" world is like the magician's trick—it appears solid and permanent, but it is ultimately a fleeting illusion.

Like king, As we understand transitory nature of mind. the question arises in our mind that,

“Who am I? “or “What is real”?

When the soul begins to crave the Divine, a deep inner restlessness arises, driving the seeker toward that state of pure consciousness which remains balanced under all circumstances.

Pujya Babuji said,

“Restlessness is the driving power that enables us to manifest our goal.”

For a Sadhak who has once experienced divinity, this restlessness becomes a motivating force. It continually inspires the seeker to progress further on the path. Therefore, it becomes essential to guide the mind through right suggestions, so that this inner urge is directed toward spiritual growth.

“If a man wants to work out the problems of his life easily, he should give right suggestions to the mind. “Babuji maharaj

Some examples of suggestions and attitudes:

- Gradually come out of the sense of doership. Instead of thinking “*I am doing,*” develop the feeling that the Master is doing everything, and we are simply witnessing.

- By maintaining constant remembrance of our Guru, those divine qualities gradually begin to manifest in us.
- Cultivate sincerity in prayer, along with ever-increasing humility, seeking forgiveness for our mistakes with a heartfelt attitude.
- Live in accordance with the Ten Commandments, allowing them to guide and refine our daily conduct.
- Make a conscious effort to remain present and aware in day-to-day life.
- Always keep ourselves ready for service to humanity as part of the Master's mission.

Gradually, the mind becomes refined.

Surrender

As Rev. K.C. Narayana explains,

“Such a tapping into our divine self is, of course, always good. But we need to improve our access to the divine self—more and more. With the love of our Master backing us all the time we can access ever-increasing amounts of love, energy and wisdom more quickly and easily than ever before.

From *Bodhayanti Parasparam Vol 10*:

" More and more are yearning [craving] to live an enlightened life."

This "yearning" is the spiritual engine that continues to run even if the "vehicle" (the body) is damaged or the "navigation system" (the mind) is foggy."

As surrender deepens, our condition begins to reflect the truth expressed in the words of the saint Kabir:

जल में कुम्भ कुम्भ में जल है बाहर भीतर पानी ।
फूटा कुम्भ जल जलहि समाना यह तथ कह्यौ गयानी ॥

Translation: The pot is in the water, and there is water inside the pot; there is water both outside and inside. When the pot breaks, the water merges with the water—only the wise understand this truth.

This teaches us that the sense of separation is only because of the “pot,” which represents the ego or individuality. In reality, the same consciousness exists within us and all around us.

When this understanding deepens, the distinction between inner and outer begins to dissolve. We experience a state where everything is seen as one continuous, pure consciousness.

In such a state, remembrance becomes natural and effortless, as puja babuji guides

"Remembrance should be in a way that we feel the thought of remembrance oozing out from the objects everywhere."

Concluding- taken from journey to infinity-bodance and freedom

Desire gave birth to greed in mind

It held the mind steadfast

Gradually the greed became strong

And that was the root-cause to bind.

In that firmness the mind was bound

With the thread of T-ness

It acted as the warp and woof

And the web was knit all-around.

Thus increased the desire for bondage

It became a mine of worry and vice

Just as the gait of snake and mouse

It remained quite unwise.

It does not give up greed nor its association

And wants to be by its side

Where there is greed, there it resides,

A strange and wonderful juxtaposition!

This is the bondage of the rope of Time,

Hardly one can see,

When the Lord bestow His grace Supreme

Then disappears mental worry.

Pranam,

Meghana Shah