

Being, In meditation

- Sri Rajesh Raina

Meditation is a state of being, rather than an act of doing. This is what I understood, when Rev. Babuji says “Sit as you are”, because subconsciously you are seeking God.

Meditation is a journey towards our inner center, which is the most natural process and the methods prescribed in the system move our awareness closer and closer to the inner reality. This is also referenced in the fourth commandment, which exhorts us to be plain and simple to align ourselves with our true nature.

We are breathing new consciousness, thanks to our great Master and his kindness wherein the concept of oneness is being contemplated.

This oneness also brings challenges in its wake. The oneness is challenged by our own little self, by our family, by our community and by our nationality and so on. The only way for us to overcome these challenges is by restoring the proper balance in our entire being.

For meeting this challenge squarely, we take guidance from our Rev. Master who is the epitome of perfect balance and harmony through his method and by following the method truly we aspire to reach the state of balance within us. If we fall short herein, it only indicates that our aspiration for that balance is not sharp enough.

The morning meditation is the first step in following the natural path prescribed by Rev. Master.

Our Chitta is busy with its Vrittis, or in other words we are entangled either in the external world or in our mind, thereby losing our ability for listening. Now we have to move from this realm of intentional thought to Divine reality and this is the automatic process that happens in true meditation. Creative mind gets molded into perceptive mind.

The conflict inside the mind is an age old problem, rather it is a fundamental human problem, but the solution in the form of meditation is also nearby. This one can perceive only in the light of Pranahuti.

When we start with meditation, two questions usually arise. How do we know that we are doing proper meditation? What actually happens during the process of mediation?

We can try to understand these using an example for each question.

Let us take the example of a Diya. When we light the Diya, the light in it slowly and calmly sucks all the ghee, while it continues to shine with a feeling of stillness around it. In meditation in the same way when with the Divine light present in the heart suggestion; we feel that all the thoughts are silently evaporating out leaving us feeling the Divine essence within.

What happens during meditation can be understood through the example of how we perceive the colors. An object is of a certain color because light falls on it and it reflects that color. If we peel the object, we change its structure and now a different color is reflected. Akin to this, in meditation thoughts that are strongly attracted or rejected by our psyche are felt the most. As the thoughts evaporate and our consciousness shifts, the intensity and nature of our thoughts change towards being more subtle.

Rev. Master in second commandment states that, the meditation should always be preceded by the prayer for the goal of spiritual elevation. A sincere prayer with heart full of love and devotion establishes the connection with the Divine source and makes it possible for our awareness to be centered on the Divine thought, which is essential for meditation.

In our system, we meditate on “Divine light present in the heart”. This has been prescribed by Rev. Babuji and has been explained in great detail. Heart is the place which receives the first life impulse and Rev. Babuji calls it the main artery of God. It is the centre of our feelings and emotions and the effect of the load shedding that happens during meditation is clearly felt in the heart.

We meditate on the essence of Divinity, by offering the suggestion of Divine light without luminosity to our underlying conscious and let it act naturally. Since mind is unable to grasp this idea and can not offer creative solutions, it becomes receptive and perceptive and begins to listen.

At the beginning, one might have different notions of the

Divine light or may entertain imaginary concepts regarding it, but as we stabilize in meditation only the essence of Divinity prevails and that is the beginning of true meditation. This process is expedited through Master's grace and Pranahuti and the flow diversion that is made possible in the system.

Since, meditation is a state of being, one accepts whatever happens during meditation with a sense of submission and yielding.

Senses begin to come under control and the individual mind begins to listen, rather than run wild. Outer silence from outer noise is thus achieved through recognizing the Being, In meditation.