

Seminar on “He thus Assumes a state of absolute purity like that of divine current which are absolutely free from Mala (impurities), Vikshepa (unreal projections) and Avarana (layers of grossness).” (IB p.58)

My humble pranams to all brothers and sisters gathered here.

When I read seminar sentence, first came to my mind is, “What is Absolute purity?” I felt, let’s dive deep to feel and understand by referring different books of Masters and Pujya Sir’s articles.

Let’s understand about first Sentence **“He thus assumes a state of absolute purity like that of divine current”**.

We all know and believe what Master has said, “Human perfection lies in realising the Master as Master in true sense.” Do we know what it really means? What is realization? Which is the goal to be achieved? Without understanding and feeling for that we will not push ourselves or progress fast. Till now this is a word for me, thanks for this seminar, I started searching and looking for true meaning of purity, came across just a glimpse of what is real purity means. I am very grateful to master for giving me the opportunity to rise above self.

There is a universal consciousness – The state of ‘*amalamu*’ or pure consciousness is that of the Divine. **“God, in His essence never gets polluted. We are expressions of God who got polluted, we have got into that mud and we have to clean ourselves and come to that state. So, we can become ‘*nirmala*’. God is not a person to be purified, He is pure being.** (Ecstasy and Agony in the Journey to Infinity – cell no 111 p.202)

Our Master is one who has attained the perfect oneness with the Divine, the purest of the pure, the eternal pure existence which all of us have to arrive at finally. If we are expressions of God, and got polluted over time, then question arises, “Where do we have to reach? How do we realise our true nature? Godly thing in us. What is that?”

Then, my journey started looking more inward and contemplating, later came feeling to search over three bodies, five kosas and three states.

Here’s what Pujya Lalaji Maharaj has said in article on Karma --

“Sthoola Deha or gross body is formed by the combination of gross elements. The following are gross elements: Ether - Aakasha; air - Vayu; fire - Agni; water - Jal; Earth, - Prithvi. This body is organized and systematized by the atoms of these gross elements.

Sookshma Deha or subtle body is formed by the combination of subtle elements. The following are the subtle elements: Sound or Sabda; touch or Sparsha; form or Roopa; taste or Rasa; Smell or Gandha. The subtle body is formed by the atoms of these subtle elements.

Karana Deha or causal body or soul is formed by the combination of causal elements. The causal elements viz., the causal atoms of the above elements in the seed form, are responsible for the formation of the causal body. All the three bodies are organized and systematized by the combination of atoms only. Therefore, the attributes, actions and habits or Svabhava are formed according to those atoms.” (‘Karma’ - Journey to Infinity p.111).

“The Sanskrit word Atman is formed of 'Ath' and 'Ma(na)n'. 'Ath' means movement and 'Ma(na)n' means thinking. That in which there is movement and thinking is Atman. The soul itself is the causal body which is in seed form, and which is a compound substance. The same thing expresses itself at the physical or gross body and mental or subtle body levels. When it wakes and enters the conscious level, movement sets in, in the sense organs and organs of perception by the movement of its flow; when it comes to the mental level (dream state) it remains thoughtful; and when it withdraws its flow (current) to the state of deep sleep it remains absorbed in its original form and enjoys bliss.

Jiva is soul, because that in which there is movement (Aath) and thinking (Man) is soul. This soul is Brahman. Brahman is developing and thinking creation. In Sanskrit Brahman is derived from 'bruha', to grow or to expand, and 'man' to think. That which moves and thinks is Atman; and that which grows and thinks is Brahman.” (‘Karma’ - Journey to Infinity p.112).

Now further if we look, these three bodies are linked to the five sheaths, known as kosas namely –

- 1) Annamaya kosa
- 2) Pranamaya kosa (vital energy),
- 3) Manomaya kosa (Mind kosa). Further in this it consists internal organs called
a. Manas b. Chit c. Buddhi d. Ahankara,

- 4) Vijnanamaya kosa (wisdom),
- 5) Anandamaya Kosa.

The kosas provide a framework for conceptualising ourselves, always starting from the most outer layer and travelling inward. They can guide us and be used as a road map for self-awareness and exploration.

“Of the real nature of himself as spirit (atman), he has only rarely become aware. The ancient rishis in their advanced evaluation had seen these formulations of nature such as Spirit (Atman). The realization of the spirit as essence of oneself is freedom from lower formulations of nature as physical (annam). Vital (pranam), mental (manas), intellect (buddhi). Each movement towards freedom or release (moksa). But the ultimate and final or absolute freedom, that is from which there is no further urge to freedom, is Brahman, Spirit vast and Complete (purnam)” (Preface from Kosas book)

What I have understood is,

There is universal consciousness and at the time of creation we came out as individual soul that is atman and its nature is brahman it is a pure being. That we have to arrive. As individual soul gets polluted through their actions good and bad, through acquiring different mala, vikshepa and avarana over a period of time due to desire of enjoyment in life. We understood ego is the real self instead of awareness of our true nature. And we started living in pain and suffering resulting in miserable condition without awareness. As we are giving lot of importance to body and the thoughts arising in mind. Result of that, we cannot think of beyond that. But what we call physical body, is just a temporary residence used by an individual (Jiva). It is like a house taken on rent. The rent payment is in the form of Karma; both good Karma & bad Karma. As long as there is Karma waiting to fructify and till we realise that this is not our true self, the body is available. Therefore body is a temporary residence we use to transact with the world. Annamaya kosa reflects in this gross body. Whereas our subtle body consists of Pranamaya kosa, Manomaya kosa and Vijnanamaya kosa. Mind is so powerful that it is the container of thoughts and memories, which continues to exist after death, serving as the vehicle of transmigration. A human individual enters this world with a bundle of thoughts, samskaras, emotions in the form of his mind and he also exits with a bundle of thoughts, some old and some new. (Refer to ‘Characteristics of Jiva’ from the book ‘Hinduism’ by Dr. K.C.V.)

The components of Causal body are nothing but the Subtle and Gross body in potential form. Before creation the Subtle and Gross bodies exist as seed form in the Causal body and during creation they manifest. It is similar to a tree sprouting from within a seed, where it existed in potential or un-manifested form. It is beyond the mind and consciousness and can only be experienced through deep introspection. It is the receptacle of the individual soul, (atman), and its nature is sat chit ananda: truth, consciousness and bliss. Which is the nature of Anandamaya Kosa.

Let us see using metaphor of Sun. Sun is pure consciousness and giving light to everyone and pervading everywhere. But we as an individual block that light coming to us through walls, curtains etc. We have to clear that blockage in form of wall in our mind to get Divine light.

Importance of Training our mind

“We often focus erroneously on our body, material possessions and relationships when we should be focusing our energy on cultivating our mind. When we focus on our body, possessions and relationships, we distract ourselves from cultivating our mind. A neglected mind is like a garden that is unattended to. It grows weeds. When we focus on the material world, life can seem like a big struggle. The moment we decide to live a spiritual life, something magical happens. By changing a single belief, we can entirely transform our lives.” (‘Lion-hearted men alone ...’ – BP vol 7 p.183)

I came across two books before this seminar topic came,

1. “The Surrender Experiment” by Michael Singer
2. “The Power of Your Subconscious Mind” by Dr. Joseph Murphy.

That immensely helped me to understand how to control our mind and giving right suggestions to our subconscious mind. The subconscious mind does not distinguish between what is good and bad for us: it simply acts on our instructions and it is our energy signals which are as we mentioned earlier our thoughts and beliefs. So, if its negative or fearful thoughts, we entertain will get that type of energy flows in and so circumstances also occur accordingly. So, it is very necessary that we understand importance of it, we implement in our sadhana, practices given by our Master, it will have lot of effect. It will help in cleaning and keeping purer your mind. That will increase will power and understanding. our true nature our belief system gets strong. Thru our belief system strong we can align with our goal. Your subconscious mind works

according to the law of belief. You must know what belief is, why it works, and how it works.

Pujya Sri K C Narayana explains,

“He (Pujya Babuji Maharaj) was here revealing the power of the Mind. He was saying that we can achieve our objective if we instruct our mind and subconscious mind properly. Unfortunately, most of us don't know how to instruct the mind or subconscious mind. Therefore, we end up getting the mind and subconscious mind creating things we really don't want.

If we don't get our mind and subconscious mind to focus on what we want, we will surely end up getting what we do not want during meditation in particular and life in general. Most of us do not control our mind, nor do we instruct our subconscious mind because we do not control our thoughts; it would not be wrong if I say that most of us are not even aware of the thoughts, we have every day. One more important factor is we do not seem to choose our beliefs.” (‘Mind Power’ – BP vol 3 p.147)

Sharing my experience on this,

After that, my meditation got improved a lot. Looking more inward, experiencing and feeling inner self more and more. In the process, getting free from negative thought patterns, emotions and attachments, as I seriously feel that our thoughts which we generally **surrender to**, are NOT our Real Self. What I felt was most of us giving more attention to thoughts during the meditation and during the day too rather than experiences and feeling towards Master. As a result, we end up listening to the Mind than Divine. So, I stopped paying attention to them, during the day also and they are reducing. Then my belief system got stronger and will-power increased. Many things started revealing its true meaning. Faith in the Master and system is now more subtle and deeper. Started feeling nearness to the Master and now feel that Goal is not very far off to reach. When our belief system gets strong and we surrender to the Master in real terms, being true to our self, we move towards truthfulness. Then, slowly our mind starts to get purified. Started feeling that, like movie we are playing our role in grihastha life in this planet earth and director is the God. So, we have to play our duty according to our role without attaching ourself with the emotions, people, job, etc. as that is not real self, we have to become pure - brahman (Divine).

Pujya Babuji Maharaj explains,

“Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition

leads to the beginning of the state of negation. When we surrender ourselves to the great Master we begin to attract a constant flow of the highest Divine force from Him. In this state a man thinks or does only that which is his Master's will. He feels nothing in the world to be his belonging but everything as a sacred trust from the Master and he does everything, thinking it to be his Master's bidding. His will becomes completely subservient to the will of the Master." ('Self-Surrender' - Reality at Dawn, BWS p.246)

Prayer - We have to offer prayer in more supplicant mood and having develop devotion at the core.

Pujya Sri K C Narayana explains,

"You are confronted with your total incapacity, helplessness and incompetence. The 'I' in man, the ego, does not so easily accept this proposition. That is why most of us in our Samstha also repeat the prayer but do not meditate on its meaning. If we really meditate on the meaning, tears shall roll down. We will feel how hopelessly bad, incapable, and miserably incompetent we are in this great task of trying to be one with Nature. We are incapable of even to be worthy disciples of the great Master. The problem is that we are pitted against ourselves in this grand task. It is easy to confront some enemy, to conquer Nature, perhaps. But when pitted against your own self, you are aware of your utter humility, incapacity. "Kripanatva". It sinks deep in our heart. Then and then alone, the descent of the Divine starts. We empty ourselves from the heart and God enters there. Give room for God. Let there be vacuum first, feel constantly your helpless situation." ('Prayer & Meditation' – BP vol 1 p.58)

"Living in the presence of Divinity embedded deep in our hearts let us pray that every one of us lives up to the expectation of the Divine and make our lives meaningful.

We may conclude by saying let us learn to pray that we pray and continue in prayer so that prayer may continue." (IB p 139)

Let's now look for second line of seminar topic –

Three Obstacles on the Spiritual Path - that frequently afflict the Antahkarana hindering our spiritual development.

- **Mala** is Impurities, physical as well as mental
- **Vikshepa** is known as a projection in Hindu philosophy. It refers to that aspect of an illusion where the non-real is superimposed on the real

- **Avarana** is the curtain of ‘not knowing’ (ignorance) that clouds our consciousness.

Let’s look at example: A coin lies on the bottom of a bowl filled with water. If the water is dirty (Mala), also turbulent (Vikshepa) and, on top of that, is covered by a cloth (Avarana) we cannot see the coin at the bottom of the vessel. If we only remove the cloth our vision will still be obstructed by the waves. And even if the waves subside, we are still unable to discern the coin because the water is polluted and cloudy. Then what to do? All three obstacles must be removed. Firstly we must take the cloth away, then filter and purify the water, and lastly quieten the waves. Then the coin can be seen clearly and raised to the surface.

Mala-impurity

When a mirror has a lot of dust on it you cannot see your face. You have to clean the mirror. Now let’s consider the mirror is our Citta - consciousness. When you close your eyes and meditate you see dust settled in Citta in the form of thoughts impurities. You can't see anything that means that your inner mirror is still not clean.

Vikshepa and Avarana

“The mind not only prevents the awareness of our own self but also drags the consciousness out to the objects to which it is attracted. In Sanskrit these two processes are called *avarana* and *vikshepa*.

***Avarana* becomes Vikshepa. Avarana is layers of grossness that are covering and we are ignorant to a real and Vikshepa is distraction of the mind towards an object. Perception is one kind of Vikshepa. All this is because primarily there is no awareness of its true nature. Avarana is the cause, and Vikshepa is the effect.”**

Let’s understood by the following story:

A young lion was abandoned by its mother in the wilderness and taken in by a herd of goats. It got goat’s milk to drink and lived with them in the same stall. So naturally it thought it was also a goat. It bleated like them and also ate grass like them. One day a wild lion came that wanted to have a goat for breakfast. All the goats, including the young lion that truly believed itself to be a goat, took to their heels. The lion was very surprised that here was an animal of the same species as himself that behaved like a goat and so decided to take a closer look. He caught the little lion and it began to bleat pitifully: “Don’t do me any harm. I am just a poor, weak goat.” The big lion replied: “Why do you speak such nonsense! You are not a goat but a lion like me.” But the little lion did not believe a word of

this and continued wailing incessantly. Finally, the big lion snatched the little one by the scruff of the neck and carried it to a watering hole and said: "Look at your reflection and tell me whether you look like me or like a goat." Here the little lion finally realised his mistake and from that time on behaved like a proper lion and no longer like a goat.

This story tell us that staying with goat, lion started think like that of goat, eat like goat do everything that of goat, so this is projection before him. And because of that he has covering of ignorance of real self- his true nature that is Avarana. This parable shows that often we not only don't recognise the false self-image we have of our true nature but even deny it.

In the end I would like to say that

Our Master always try to show us reflection of Him in our heart. But we are so ignorant that we are not able to see it. We should be grateful to the Master and let us utilise this occasion to see, feel and experience Him in our hearts. Let us dive deep into the Ocean of Spirituality so as to accomplish our true goal that is Divine (Absolute purity).

Pranams,

Meghana Shah