

Pind Desh Tool User Guide

Contents

| | |
|--|----|
| Pind Desh Tool User Guide | 1 |
| Publishers Note | 3 |
| FOREWORD | 4 |
| <i>A tool for assistance in self evaluation of the spiritual progress in Pind-desh</i> | 6 |
| Purpose of this (self) evaluation: | 7 |
| How this evaluation will help the Abhyasis | 8 |
| Approach used for evaluation: | 9 |
| Limitations of the tool: | 11 |
| <i>Notes on Kosas - Supplement to Pind Desh Tool</i> | 12 |
| Introduction | 13 |
| Annamaya Kosa | 14 |
| Pranamaya Kosa | 25 |
| Manomaya Kosa | 35 |
| Vijnanamaya Kosa | 43 |
| Anandamaya Kosa | 52 |
| <i>Pind Desh Self Evaluation Tool</i> | 59 |

Publishers Note

“Imperience” in its continuing endeavour to provide quality material in respect of Pranahuti Aided Meditation is pleased to present to you the following book named “Pind Desh tool User guide”

The book is based on transcriptions done from the discussions containing elaborations by Rev. Sri. K.C.Narayana on the Pind Desh tool..

We extend our thanks to Bro. S.S. Reddy, Bro. K.C.Srihari, Sister Sudha Chintapalli for transcribing and editing the contents.

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We hope the aspirants take advantage of this book and derive maximum benefit from it.

IMPERIENCE

FOREWORD

Imperience, the centre for research and training in Pranahuti aided meditation has been providing self evaluation tools periodically. As part of this effort, the Pind Desh tool was developed in 2007. Sadhakas have been using this tool and found it to be valuable in evaluating themselves.

In a continuing effort to assist the sadhakas further, a user guide for this tool is presented here. The user guide has a section called 'Notes on Kosas – Supplement to Pind Desh tool'. The focus in this booklet has been to provide more assistance in this aspect. The Principles of Spiritual living (The commandments of the Master) section we feel has been dealt quite thoroughly in the book *Imperience Beckons*. The section regarding Knots of Pind Desh has been dealt similarly in the book *Path of Grace*.

Master in his article "Efficacy of Pranahuti" states clearly "When the yatra of all the centres of Pind Pradesh, microcosm is over, we reach Brahmanda Mandal. This is cosmic region, called macrocosm. All the powers of Nature are at work, and we try to absorb in them. It is a very big region, no doubt, but vaster are the regions coming after. Every point is the continent itself and the beauty of it is more felt, when we begin to traverse that part. Afterwards we enter into the Parabrahmanda Mandal, then Prapanna, where we feel the utmost devotion, and the greatness of God. After it comes Prabhu where we feel our share in the creation. Then comes Prapanna Prabhu where both things are there in rarefied form. Afterwards there are 64 points which are all *my discoveries*." It is obvious from the above statement that these 64 points have not been dealt with previously by anyone.

Rev. Sri. K.C.Narayana in the book *The Path of Grace* brought out the relation of these 64 points to the 5 kosas by giving a table with the basic characteristic of these 64 points classified according to Kosas. It is only due to the original research work of Rev. Sri.

K.C.Narayana based on his practical experiences (imperience) that we have been enlightened in this aspect regarding the kosas. It was a phenomenal effort by him that led to a work being published in 2004 called 'The Five Kosas Role in Sadhana Under Pranahuti Aided Meditation'. The same was printed as part of the book *The Path of Grace* in Appendix I. The material presented in that is an original contribution where intricacies of the Panca Kosas (the five sheaths) with specific reference to the practical aspects of sadhana are given. We can emphatically say that he is a preceptor who, as the Master said, has the "knowledge of centres and the energy they contain, and he exercises the divine power coming direct to him to set everything right".

In this work, the influence of the kosas on the knots of the pind desh has been taken into consideration rather than all the 64 points. The notes on the influence of these kosas have been compiled from the elaborations given by Rev. Sri. K.C.Narayana during the preparation of the Pind desh tool.

We find in these notes some interesting concepts such as omnipossessiveness of the Master which is something that is not talked about generally. There is nothing that one possesses. All so called 'achievements' in all planes of consciousness belong to Him and Him alone. We must attempt to mould ourselves so that every pore of our being is filled up with the Master and Master alone. Subtle differences such as 'being an enjoyer' and 'being involved in enjoyment' are explained in these notes for the sadhakas to evaluate themselves better. The difference between Individual self and I is also explained so as to give a better understanding. It is expected that aspirants will make use of this guide for better understanding and evaluating themselves

All glory to the Masters.

Imperience

A tool for assistance in self evaluation of the spiritual progress in Pind-desh

Purpose of this (self) evaluation:

Pujya Babuji Maharaj in His message "Path of Righteousness" states "...for making one-self deserving one must have his goal and his present position clearly in his view." He also stated (ISRC diary: Suggestions for diary writing) "Every aspirant should maintain a notebook, in which these guiding principles (Ten Commandments / Principles of Spiritual Living-ISRC) be taken down; and one should go through it off and on to remove one's shortcomings. There should be notes in the dairy as to what could not be fulfilled and wherein one's shortcoming still persists".

The above clearly states the importance of having the goal in view, knowing our present position and the need to overcome our shortcomings to progress spiritually.

How this evaluation will help the Abhyasis

- To help the abhyasi, not to brood over or give undue attention on his perceived problems and give only due attention to his shortcomings taking into the consideration of his overall development
- To have a clear priority and focus on which shortcoming we need to work through at the moment
- Once the shortcoming is identified, the abhyasi is to overcome it by
 - Discussing that with his trainer and taking help
 - Going through our literature and identifying the relevant topics to overcome this shortcoming

Approach used for evaluation:

Pujya Babuji Maharaj broadly classified the composition of man into three bodies viz., Gross/ Physical, Astral and Causal bodies. So, in order to know our present position and shortcomings in pind-desh, we may want to evaluate how far we have progressed in each of these three bodies.

Every abhyasi while traversing through the Path of Grace will reckon with knots /brackets /pauses /grandhis /chakras /lotuses /plexuses. These knots have certain unique features, some of which are conducive for quicker and smoother progress while some others retard/slow down the progress through the Knot. The above features, mentioned as Positive attributes and pitfalls in the knots, are clearly elucidated in Table 2 in the book *Path of Grace*.

Every knot is associated with one or more of the Principles of Spiritual Living given by Pujya Babuji Maharaj as elucidated in the chapter EVALUATION – HINTS given by Pujya K.C.Narayana in the book *Imperience Beckons*.

Each knot has one or more layers of opacity called Kosas. The kosas relate to the physical, vital, mental, aspirational and blissful aspects of the being. The Kosas influence the Knots as given in Appendix 1 – Kosas in the book "*Path of Grace*" and each Kosa has some parameters indicating freedom and some indicating bondage.

By self evaluating against the above parameters, in terms of how many and how much of the above attributes have been owned up or got over, we should reasonably be able to find the extent of progress in each knot/Kosa and hence in the pind-desh overall. The extent of bias in the evaluation is reduced by introducing a number of discrete parameters for evaluation and then rating against the same. So, taking all the commonly defined parameters referred above (knots, principles and kosas) and then evaluating against each of them would give reasonably correct picture of the present condition.

Some points to be noted before you start

- This assistance is meant for the self evaluation (of condition in the Natural Path)
- The parameters for evaluation have been taken from the books “*Imperience Beckons*” and “*Path of Grace*”. The aspirant is advised to go through these books thoroughly before undertaking self evaluation.
- To arrive at a reasonably correct picture, one needs to evaluate honestly.
- While filling in the self ratings, for each item of evaluation, the abhyasis are requested to think through all possible components of evaluation that may be relevant. For example, while attempting to evaluate against the item "I feel liberated while in the body", the abhyasi may want to think through the components like:
 - a) liberated from attachments of previous bad habits and bad company
 - b) liberated from the attachment to money
 - c) liberated from un-due attachment to spouse and kids
 - d) liberated from the tendencies of lower self
- The Abhyasis may go through their diaries, notes and reports after individual sittings by the trainer during the period of evaluation (half-yearly / yearly according to the convenience of the Abhyasi) and may identify the areas for improvement that have been noted down and fill the relevant columns of the tool. They may also indicate the areas of deficiencies in the column “Abhyasi’s Comments”.
- This self assessment tool provides an indicative index of progress for the abhyasi and should be complemented by an assessment provided by a qualified trainer to gain a holistic picture of progress.
- The list of parameters covered by the tool is not an exhaustive list but only indicative
- Self Rating 5 for a positive item for evaluation is just indicative and denotes reasonable amount of perfection, according to the person evaluating.

Limitations of the tool:

Spirituality is as wide as Universe and cannot be brought under certain parameters or statements. Out of practical experience of the aspirants in the path, certain conditions or states of consciousness have been identified to indicate the spiritual progress of the person. These parameters are not exhaustive ("..the thing never ends" – *Pujya Babuji Maharaj*) of all the spiritual conditions obtaining in the various states and stages of progress; therefore, the results of evaluation have to be taken as indications of the progress in the path and more especially the residual progress is to be noted to work with.

Notes on Kosas - Supplement to Pind Desh Tool

Introduction

It is with a view to assist practicants in evaluating themselves properly, using the Pind Desh tool, this supplement is attempted. The supplement is a result of discussions held during the preparation of the tool. It is hoped that the aspirants will make proper use of it for their self-evaluation using the tool.

Each kosa has an influence on all the 13 knots. These kosas contain in them the conditions of the 64 knots (points) beyond prapanna prabhu gati. In this work, only the first 5 points of each kosa is taken for explanation. It is to be noted that 1 to 1 relationship is not there between points in each kosas and the knots. For each point the liberating and binding factors were identified and included in the Pind Desh tool. Liberating is one end of the spectrum, Binding is another end of the spectrum. The binding is holding us back and liberating makes us move out of the point, but becomes the binding factor for the next one.

Annamaya Kosa

The Divine is all pervasive and enjoys

I feel consciousness is vast, unlimited and free (Liberating)

I am consciously aware of enjoyment (Binding)

The first point of annamaya kosa is “*The divine is all pervasive and enjoys*”. The Divine is all pervasive and enjoys is almost a literal translation of 'Isa Vasyam Idam Sarvam'. Vasya being expressed as one who owns over everyone. Vasu dhatu has got several meanings. Here it is not that which spreads, but which owns. The enjoyment concept has come because it is still connected to the annamaya kosa. Remove the annamaya kosa behind it, then the enjoyment will go. It is only the annamaya kosa which can enjoy. That is the reason taitreya upanishad talks about 'Annam Brahmeti Vyajanat' - Know that Anna is the brahman. Enjoyment will come here. Now, this is a feeling that we have got. Now 'Divine is all pervasive and enjoys' is the feeling that we have got. right? It is still connected with the Divine. It has not gone to nothingness and therefore it is a kosa. It is not nothing, It is something. Because it is something, it is a kosa. There is nothing wrong about it. There is no question of freeing ourselves out of it. We grow out of it. Freeing is different from growing. So the word that we have got here is the growth and not the free. Restricting feature there is to hold on to the Divine, but there is something more than the Divine. Divine is to be equated with Nature. All that is in expression here is only Nature. Divinity in the real sense of the word is beyond Nature. It neither possesses nor dispossesses. It is what it is. You should understand that everywhere it is the same thing. You know the nature - to be in tune with Nature. When you are in tune with Nature, the chances are that you will go up, but somebody has to push you up. Yatra in the 64 knots is not done just like that. At no point it is done just like that by any abhyasi but more so here. People get stuck up only here. Because these are all very fine aspects - layers. You have got a layer. That is why the corn example is given. The outer is easily peeled off, one after the other it goes. But when it comes to the last one which is there, it is imperceptible. How to peel it out? Even upanishads stumbled on that. Earlier sat-asat viveka (in knot 1 of pind desh) is what the problem was. That viveka is what you have got already. Here the viveka is everything is Divine. The question of your self does not arise. You are entering into the realms of Brahman. When we enter into Brahman the question of your body or even your mind

does not arise. The mind itself becomes the Brahmanda. Atman becomes the Brahman. It is not mind. It is not body, because in your own experience you should have seen neither the mind is there nor the body is there. Only just awareness is there and to be stabilised in that would mean the knot 1 over here. Knot 1 of the 64. Body is not the binding factor here. Body, mind and manas; everything - beyond the realms of individual antahkarana is the binding factor. What is the binding factor? It is your antahkarana that is the binding factor. You want it to be chit. You want it to be manas. You want it to be ahankara. You want it to be buddhi. All the four act in the Jiva. It is not a perspective. It is an awareness. In both the cases, it is an awareness. It is a consciousness of body, mind and manas - or if you want to put, just body and mind. Binding factor is the awareness of body and mind. That is the binding factor. That is the lower level. Even when we meditate there are occasions when you feel your body. There are occasions when you feel your mind. You are aware of the play of the mind. Many times you see the dance but you are not involved. That would be an extension there. In the first stage you run after the thoughts. Second stage you just watch it going. Third stage, we know something is moving and we are not interested. Even the desire to identify what is going on is not there. In some cases, we identify and we ignore. In some cases we identify and get involved. The binding factor would be 'consciousness of individual self as an enjoyer' or 'consciousness of individual self as being involved in enjoyment'.

The Divine is the owner and enjoys

I have awareness of Divinity as omni-possessive (Liberating)

I have the awareness of my own and others possession of things, capacities and endowments (Binding)

In pervasiveness, all that you are aware is that, God exists everywhere. Now, the next one is, God is the owner of everything. Pervasiveness only talks about His being everywhere. God is everywhere. Everybody has been saying and we also say that. But He is the owner. Owner concept means that you cannot own anything of your own. The second portion of that mantra would be 'Tena Tyaktena Bhunjeeta Ma Gridaha kasya sviddhanam'. kasya there should mean not anybody, but kaha would always mean God. Ka is a word which represents God. Kasya would mean God's. All the vedantins have misinterpreted it as kasya means somebody else's. Don't covet another man's property is what they said. It is not another man's. No other man owns anything. God alone owns. Don't try to take away what is His. Don't try to be possessive of anything. If that is understood, real vairagya automatically comes. Neither the father nor the mother, wife or the children, friends or foes, you cannot own anybody. All are owned by Him. They are His property. His Sviddhanam. If we say that so and so is mine, then you are in troubles. That means you have not understood. Omni-pervasiveness you may understand. Omni-possesiveness is a concept that is not generally discussed. God is omniscient, omnipervasive and omnipotent. But did they at any point of time use the word omni-possessive? No. But that is what the mantra says. kasya sviddhanam it says. Since we interpreted kaha to mean anybody and not God, this problem has occurred in Indian Philosophy. That's a misinterpretation of Vedas. But, this is what it is. He is the owner.

Divine is the owner and enjoyer. What is our freeing thing? Awareness of the divine itself is the freeing thing. Awareness of God as omnipossessive. There is nothing that is here that is yours, including the capacities of the person. Arjuna was told - it is not yours, it is what I gave. All the astras that Arjuna got were got only because of Lord Krishna. On his own he did not acquire anything. Lord Krishna said you go and acquire it and Arjuna got it. The moment he said you go and obtain it, he already got it. So,

omni-possessiveness is the nature of the Divine. He gives everything nobody else gave.

Binding factor may be taken as awareness of one's own and others' possession of things, capacities and endowments. Simply because Arjuna got confused, that the other people have got the weapons, he was flabbergasted. He did not know what to do. He never thought it is the Master on the other side also. Though he was given the darshan, there also he was finding fault with Krishna saying, that man is killing me, what are you doing still? Fighting with Bheeshma whose capacities he could never match. He started crying. He never understood the message that was already given. All these people have been killed by me. Don't bother, you fight. He did not have that faith. He thought that he had some possessions. He thought that the other man also has got some possessions and there is a fight going on between them. That is the binding factor here. That is a very high condition by itself. But it is a binding factor. Awareness of such things, that he is capable of that, I am capable of this. But I am no match for him. It may appear crude if you bring it to the Pind Desh. If you try to understand it at the Pind Desh, you will not understand anything of it. Fact is that we are endowed with different capacities. That is why we are asked to do our duty and then leave everything to the Divine. Divine already has got a plan for all these things. Nothing happens here without his will. So, under those circumstances how does it matter what weapons you have got. It is awareness of one's capacity or incapacity that makes him feel either fit or unfit. That is the binding factor. That leads to the problems of bondage. Either you become a slave or you try to gather your own people around you and start fighting. It is a bondage. These bondages are expressed in the pind desh as blemishes. These things are our plus points there.

Your own condition is that you are not even aware of anything. Only when you are in Pind Desh, you will be aware of this. When awareness is lost of your 'self', then only you are in Brahmand. So, the 64 knots or conditions are entirely different. But that is how you will feel in Pind Desh. It is what percolates from those knots (points). Of those 64, you have got the percolation. This is how it gets percolated.

The difference between being an enjoyer and being involved in enjoyment is - Individual self is different than I. 'I' has got something more. 'I' means ego. Ego means falsehood.

What is our real self? We say identity. The thing that comes between ego and identity is the individual self. The awareness of individual self is there because you are still in the body. Otherwise this point does not arise. If we use the concept of self, that means we are still moving in the realm of Pind Desh. Only when non-self comes, we say it is Brahmanda. Real truth is consciousness is vast, unlimited and free. That is the real condition. Individual self is consciously involved in enjoyment. If we reduce it further and say Individual self is conscious but that will continue till the end. Identity persists. Identity persists till Mahapralaya. In that case, we have to bring that concept here. We can't stop it there. We have to use some word. If we want to use another word other than 'involved' you have got to suggest what it is. Mind alone enjoys. For example - you are sleeping, you dream, you eat in the dream, you enjoy in the dream, you run in the dream, you are doing everything. But what is the body doing there? It is lying down. Unconscious literally. Body is not the enjoyer. The body is a big muff. Maybe we have to start a school. School for slow learning vedantins. It is not body. Body is not the issue. It is consciousness only. Consciousness is aware of its enjoyment.

The Divine Enjoys with All

I enjoy the Divine in a participative endeavor with other Divinely oriented beings (Liberating)

I am possessive of the Divine (Binding)

Describing God, they have said Bhunjhita and left it. Tena-tyaktena, that is, detaching yourself from any possessive nature that you have got, enjoy. What is it that we do? Unless I possess, I cannot enjoy. Ordinary man's conception is unless he possesses something, he cannot enjoy. That vada, that idli or that sambar - when we say that if everything is Divine's, can we enjoy - the divine says, yes we can. It says It is mine only, but you can enjoy. Tena Tyaktena - that is, because it is God's, you say that you cannot enjoy. He says, no, no, no you can enjoy. Tena Tyaktena Bhunjhita - but don't possess. You can enjoy. This life is meant for enjoyment, for happiness only. Both the Vedas and Babuji say the same thing. It is meant for happiness. But if you try to possess it, you are going to get into unhappiness. You may be feeling that service will give happiness. It is not a question of service. The perfection of that is happiness. The nature of happiness is not dependent upon service. Service can grant us happiness but nature of happiness is not dependent upon service. Here the body is also not there. The self is the enjoyer. We are trying to put service as participative enjoyment.

Here we are talking about collective enjoyment. That is, you enjoy together. Not alone. The individual self trying to say that it is going to enjoy alone is the binding factor. When it says it is enjoying in the company of the people oriented to the Divine, what we call the Bhaagavadaapeksha, then it comes. It is not enjoying with all and sundry. It is enjoying with people who are oriented towards the Divine. That is the perfection. Both the things (Service and Sacrifice) will come under that. Service and Sacrifice are not the ultimate conditions. They are operating principles to be in tune with the Divine.

The self enjoys the Divine in a participative endeavour with other Divinely oriented beings. We are using the word beings instead of men. An example would be enjoying talking about the Divine with other beings. Literally it is a bodhayanti parasparam.

Binding Factor - The self is possessive of the divine. You should never go to a temple alone is one of the fundamental rules. Very few people know this. You are not supposed

to go alone to any temple. You must go along with others to a temple. Lot of people do not have ideas like this. We cannot educate them nor is it our job.

All this is Divine play

I exist for the sake of the Divine play and have no independent existence (Liberating)

The Divine depends upon me for the Divine play (Binding)

The divine depends upon the self for divine play. Without me God is not there. Rationally it may stand also. Suppose you remove all the manifestation, what will God do?

This condition that divine depends upon the self for divine play. The point is, sometimes this feeling comes - that Garuda thinks that without him, the Lord cannot do anything. Anjaneya also now and then supposed to have said that but for me, Rama could not have retrieved his wife. As far as I am aware, the second statement is not true. It is something that Bhagavatars have added. But the first one is true, there is an anecdote about it in the Bhagavatam itself. All of a sudden he feels, without me, he cannot go.

The Divine depends on me. Without me He cannot do anything. It is not the condition of second knot, it is of third knot. If at all this feeling comes, it comes only in third knot. That is an aberration. That is, you feel that if you don't go to the temple, no worship will be there. Temple worship never stopped but he thinks but for him nothing can happen. We also can think so. Without me no Master's work will happen. That is why I repeatedly say that we are nobody. If he is interested in getting it done, he will get it done.

All that exists is happiness

I exist for the happiness of the Divine (Liberating)

I exist for happiness (Binding)

All that exists is happiness, is the condition that we feel in the higher plane. In the lower plane, we think that certain things are meant for happiness. They are not happiness by themselves. They are meant for happiness of God. That may be 'maredu aaku' or tulasi dalamu. It might be a lotus or it may be a coconut. It may be an elephant or it may be a horse. These are all meant for happiness of others. They are not happiness by themselves. The perfection is that everything in this world is only Master. Animate as well as inanimate. Somehow we feel inanimate things are not having happiness. Now, I don't know how many of you know anything about Telugu poetry. Pushpa vilapam – when somebody plucks it and it is based on Buddhistic doctrine of ahimsa. But the flower which is not offered to the feet of the Divine will cry if it is not given there, is the Hindu concept. You cannot offer it unless you pluck it and give. Do you understand? The pushpa vilapam is not a Hindu concept, it is exclusively Buddhist. Now the happiness for that particular flower lies in going to the feet of the Master. So, our people have granted happiness to the non-sentient beings also. We do not think so. We think that non-sentient beings have no sensation. As a matter of fact, sentient beings also have no happiness, because we mercilessly kill. That means that we don't have any feelings. It can be an ant, it can be a bee, it can be a snake. We refuse to understand that we are interfering with its happiness. The question is, we said, all that exists is happiness. The self exists for the happiness of the Divine. It has no independent existence. Self means 'I' in this context.

If we remove happiness per se from the body, the whole thing becomes very clear. Body never enjoys anything nor suffers anything. It is incapable of both. This is a small truth which we don't accept because there is a peculiar identification of Dehatma Brama. We always identify with the body, as if it is our self.

Everything has got a purpose. The body has got a purpose. There is no doubt about it. It has to be offered totally to the Divine. But such an offering cannot be done by the

body. It can be done only by the self that owns the body. And the body, though in truth is really that of God, it is incapable of going to God without the consent of its master. It is some sort of a bonded labour. Zamindar is not prepared to leave the fellow. What to do? He is bonded labour. He has to be there only. Similarly the body is a bonded labour of the self. The misfortune is the self has become the bonded labour of the body. That is the modern world. It is not intelligence that is there. It is indulgence. Self exists for happiness is different from self exists for happiness of the divine.

In the language of SriRamanuja this may be stated as 'the soul realises that it is supported, sustained, governed and enjoyed by God for his own purposes'. There is nothing that you are doing here for yourself. You are given everything which may be stated as 'the soul realises that it is supported, sustained, governed and enjoyed'.

That is body. That is the definition of body. Body is that which is owned, sustained, governed and maintained by the Divine. This soul, which we are talking about, is a body of God. Though we are using the word Self, it is really the body that is doing it. Body not in the sense of modern science. That is not what we are saying. With this definition alone you should see.

Pranamaya Kosa

I enjoy with the Divine

I have the feeling of being alone with the Divine (Liberating)
I feel lonely (Binding)

It is not only just sharing with Bhaagatvatars that we are supposed to do. We must do it with God also. What we call Prasad, we must first share with God and then whatever is left we share with Bhaagatvatars. What we talked before was sharing with Bhagavataars. Here we talk about sharing with God. We are living in the company of the Divine. Do you understand? Now, Divinity does not come into the picture but for a real yogi. The condition, consciousness a Yogi has is that of blankness. This is exactly what has happened to Buddhism. When they were talking about Nirvana in Buddhism, they were not talking about God. What is Nirvana for them is Laya for us. We have got Laya with Brahman, we have laya with God whereas for them it is a dreary waste of Nirvana. When we ask what it is, they say it is soonyam. That is why they have been criticised as soonyavaadis, that they are talking about soonyavadam. Our system is not soonyavada. Soonyavada talks about Nothing. Nothingness is Babuji. Nothing is Buddha. Whenever we met a soonyavadi, our elders used to ask us to take a bath. They categorized them as untouchables and said if you meet such a person, you first go have a bath and then talk. We take a bath when we go for a funeral or meet untouchables. They gave the same status to them because he is soonyavadi. He is saying that there is no God, what is there to talk to him? It is not Hedonism. In a sense, ideas like aham brahmasmi also border on that. It is a binding factor. You are never the Brahman, but we think that we are the Brahman. That is our choice.

'I am alone with the Divine' means ekaantanishta. All our meditations are ekaantasevas. Anytime we don't meditate in a group and you meditate individually, it is an ekantanishta. That is, I am alone with the Divine. I don't want any third party. 'I am lonely' is a desperate condition. If you are going to be lonely with God, then God only should save us.

Lonely means there is no one else, only him. He will go into depression. Alone means to be in the company of somebody alone. Lonely means only me, simple imprisonment, as

if you are put all by yourself in a cell. People are damn afraid of the condition of being lonely.

People take it as punishment, but if a person can migrate from that lonely feeling to being alone with God, then he is an enjoyer. When we said Viswamitra has gone for tapas, he did not go with his people and army. He did not think that he might need water, juice etc. He went alone. He was sure of the company of the Divine. If that is not there, then even when we are asked to go to the hospital, we want someone to come with us. Even when they don't ask, some people go. There will be someone with them, someone in front, someone behind. There is nothing that they really do. If they are not there then this person dies. Even before seeing the doctor, he will die.

'I enjoy with the Divine' is a big condition.

I am the joint owner of all that is

I have an inseperable relationship with the Divine (Liberating)
I feel I am independent (Binding)

Interdependence is generally understood by majority of our people as interdependence with other beings in this world. That is only one aspect of it. The other aspect is, there is an inseperable relationship between the Divine and the soul. 'Apritaksiddha sambandhamu' is a word that is also used for this. That is, it is a condition that is precedent to all existence. Pritak is after existence. Apritak siddha sambandhamu, the bond between Divine and us is such that, neither it can sever us nor can we sever ourselves from Him. We have to understand that. It is not interdependence with the human. It is interdependence with the Divine. Since the Divine is being felt in all that is being expressed, we participate with all of them. But our interdependency is with the Divine. That is why again and again Master asks you to remember or Love Him who Loves all. This attachment is what we should remember; the second one is a corollary. This sentence makes you feel that you are going through interdependency of human beings to Him. That is 'Manava sevaye Madhava seva' about which Dr. KCV has written an article which should be read. He never allowed that to go beyond a particular limit. He criticises it tooth and nail in that article and said Manava seva is not Madhava seva – In this way when you are serving the mankind and therefore you serve the Divine. Instead you serve the Divine and through that process, you serve these people. That is the basis of the temple culture. You serve the Divine, you give the temple what you want and in turn the temple will give to all the people. You go and give your prasada, you are the ubaidar, that is you are the person who is giving the temple. The temple in turn gives to all. Your giving to the temple is not for the sake of the idol. That is not the thing. Our intention is if we give it to God, then God distributes it equally to everyone. So, interdependence, a point that somehow I have been missing, only now there is an occasion to speak about it. So, the interdependence is the inseperable relationship with the Divine. You put it that way. You cannot separate yourself from the Divine. Even if you want to go away from Him, you cannot go. That is why we have considered Virodhi bhava also as a Bhakti bhava. Even a person like Kamsa or Ravana is considered to be

a great bhakta for the only reason that they never forgot Him. That is an inseparable relationship. Either you love Him or hate Him. Invariably you are with Him. That is perfect condition.

Binding factor - 'Feeling oneself as independent'. I have covered this point under 'eeti baadhalu'. That everyone feels that they are independent and that only blood relations are relations. It is there. I don't know which article it is written, but I have written.

I enjoy with all other beings

There is awareness of the organismic interdependence of all existence on Divine (Liberating)

I feel the mutual independence of all that exists (Binding)

If we take telugu or sanskrit, it would mean 'sarira-sariri sambhandamu'. He is the Sariri and Sarira is us. There is no Sariri without Sarira and vice-versa. That is why they call Sri Ramanuja's philosophy as 'Saririka Mimamsa'. He says that is the relationship that is there. He is the owner. You will do only what he says. This is what has been told. This body will do only what He says. This is Sarira Sariri bhava. We should have a reverential attitude towards the body, that's what the tradition has said, the organismic aspect of it. The heart has to be pure that is why you have to take a bath. Is that it? Or that this is the temple of the God and therefore it has to be kept clean. See the difference in the bhava? It is conducive to my sadhana therefore I am being clean. That is one angle. This is the temple of God and therefore I am being clean is another angle, a more refined angle. Then, why do some people apply ash on their bodies and some saffron on their forehead? One says the body is perishable and it will go. They are the ones who smear ash on themselves. This body is the instrument of the Divine, it is owned by the Divine and therefore it is auspicious for me, saying this they apply sandal and saffron on the forehead. This is an attitudinal difference. There is a big gap between these two. One talks about the body and the concern for the body and another says that it perishes. The other says it is Divine and therefore I should protect it to the best of my capacities to the last day is the reverential attitude. This reverential attitude does not apply to the person who smears ash on his body, this is why they fight. They have taken extremely opposite subjects. We need not fight. I am only trying to tell you the background. If you understand this, then questions relating to the 1st commandment whether one should take a bath and sit, or if they can sit without taking a bath would not arise. 'Awareness that the whole existence is dependent in an organismic manner on God'. We had said before that it is interdependent existence on God. Now we are using the word dependent. There are two things when we say dependent. The body and soul relationship is only one thing. An organism is always total. So dependency concept will not come here. It is not a perfect condition of third knot. Total dependency on God is not

the perfect condition of third knot. Awareness that you are meant for the Divine service as His body is the perfect condition which leads you to next one of Saranagati.

Mutual independence of all that exists, though there is a spiritual cord running through all. It is not the gross condition of mutual independence. We know that all people are having the Divine but each one is a unique expression and therefore has nothing to do with others. Do you understand the difference in shade? Each one of us, we say that we are independent though we understand that there is commonness with the Divine. This is one of the vedantic versions nowadays. That is the lower side bondage. It doesn't permit you to move beyond Manava seva. Therefore we have to plead with those people. That is why we say, please know that everywhere, in everyone of you, the same Divine is working. Working together is our duty, responsibility etc things, where as the real position is that we don't have to work separately. It is the Divine which works the plan. If you take Lord Krishna's example of the beads and also the thread that runs through them, he says I am like the thread. Almost allowing you to think that the beads are independent of the thread. That example is given like that. In Bhakti yoga, it comes like that, but it is not that. They cannot go without this.

All His Will

I yield to the Divine in every sense of the term (Liberating)

I have an attitude of changing the outer circumstances either through will or Prayer (Binding)

All that is, is wonderful and beautiful

I am conscious of harmony, justness and balance in all matters resulting in a state of Quiescence (Liberating)

I have awareness of Balance and Harmony in all matters, yet I have an attitude of being a doer (Binding)

If you mould your nature as to become the cynosure of His eyes, then you will become a Satyabhama. My nature is blissful therefore He cannot avoid me. I am an embodiment of beauty, I am an embodiment of bliss. I have got a right. Or he feels attracted to us. Sarva Sadguna sampatti is the exclusive prerogative of God. But people who become like God also have got Sarva Sadguna sampatti with some errors here and there. You will never become equal to God. That would be the perfection. 'All that is wonderful and beautiful'. All that is there in this world is wonderful. Is it so? At present you see the difference, but for a person who moulds himself or structures himself has no time to look at others. All his job is to make himself perfect so that the Divine can look at him. He has no time to think about a good for nothing fellow in the street. His only job is to make himself perfect so that the Divine will not leave. If all that is, is Bliss and the nature of God is Bliss, thou art the ocean of Bliss and if that Bliss were to be only with you, you should be equal to Bliss and that is what I am trying for. Do you understand?

We have used both words wonder and beauty. Satyam, Sivam, Sundaram. Sundaram is the quality of the Divine. Sivam is auspiciousness. Satyam is truthfulness. 'Ascharyavat Paschyati' is ascharyam. It is a type of beauty of the Divine which is something that we don't have anywhere else. I am trying to express, in words, what is an experience. It is an awe. It is a condition of awe. All that is is wonderful and beautiful is the condition at the higher plane. At this plane, what you can be? Pranamaya kosa, what it would be? of the Pind Desh? You would be a possessor of auspicious qualities. You would strive to have all of them. So that, when somebody sees, it is a wonderful thing. He is a man who lived like that. While this first line relates to the 64 points that have been taken, relating to Pranamaya kosa at that point, at the Pind Desh level, what it would be? It would be Harmony and Balance in all your matters.

The actual condition of the negative factor where we tend to act is, we are aware of the nothingness, we are aware of the vastness, but we still think that we can do something. That is, we try to interfere with what is happening. We are trying to put our inputs into that and trying to better God. This is what exactly happens. We cannot say it is a low condition. They know that everything is Divinely ordained, it will happen according to that but still something makes them feel that they should do something, that is the weakness. You don't like to be a patient observer of events. You would like to be a participative fellow in the plan. We can say participative or interfere. The point is you have got to be, you have to have a passive attitude of total dependency on God where you are aware all the time of the justness, not just convinced of the justness. There is balance and harmony but here there is justness. There is balance, harmony and justness in all matters. Here, we may accept intellectually that it is always just, but you interfere. You give all sorts of logic that we cannot keep quiet, we have to protect it etc, that human effort also has to be there. It is only after the human effort has been done, that we talk this language. We do everything but not satisfied with the result, we still try to tinker it, better it. We are not prepared to take the judgement. It is like saying that we cannot implement the ruling of the Supreme court. That is the stage to which democracy has come. You have given some judgment. You should obey but you will not. Similarly in day to day life also, some judgment is given by God. Somebody says this is what is to be done and that is final. We still appeal. If we don't have appeals court, then we go to defiance court. We don't accept what you say.

Awareness - in the fifth knot definitely the awareness is all lost, but he tries to improve on that or he tries to see something there. Even when we say there is nothing, we try to see something there.

Manomaya Kosa

Divine is enjoyable and beautiful

I live with an attitude of working towards Harmony and Tolerance in life (Liberating)

I stick to my own point of view as correct to the extent of making it into a conflict (Binding)

'Divine is enjoyable and beautiful' is the point. That means it is a place, where you would like to rest. There is a tendency, suppose some place is enjoyable; some good scenery is there; you stop your car; you watch it for sometime and then you go. That type of tendency is what is enjoyable and beautiful. That way it is a point. It does not bind you nor does it liberate you.

If you observe the number 8, the upward circle appears to be the same as the lower circle. We are working with harmony. It is a situation where conflict is not accommodated. When two things are similar or the same, conflict is abolished. So in the mental plane, the main problem is, seeing the difference and fighting on differences.

We are all here; we are working with harmony; it is not with one aim with which we have come, but different points of ego coilers merge so one merges with the other. There are two things; a situation where conflict is not accommodated when two things are similar or the same conflict is abolished. So in the mental plane main problem is seeing the difference and fighting on differences. When you talk about harmony in mental plane we are talking about no conflict situation, no win-lose situation; both win, it is a win-win proposition. I am only trying to tell what harmony means, but if you put it as win-win you are coming to life situation where you are able to say that I don't fight with somebody, I don't become argumentative because I see what I say is what he is also telling, only thing it is in a different language. The same feeling is conveyed. All of us are trying to say the same thing each in their own way, so there is really no difference. When you come to the center and see the periphery there is only one point of view, but when you are in the periphery and try to locate the center you have got 360 different points of view. So it is the centre where we have to move. Perfect condition is that. When will manomaya kosa come to the position where it is able to reconcile with all points of view? It will not achieve that in manomaya kosa, it will achieve that only in anandamaya

kosa. Manomaya kosa seeks such truth whereas Infinite is one. Harmony is what it aims at but unfortunately it seeks truth. Communists want the same welfare, congress wants the same welfare, but they have got different points of view. Since they have taken their points of view as substantially different but had they kept the goal in between, the problem will not be there, and there will not be quarrels. This has effectively happened already in management, the fellow who is the owner of the firm and the labourer - they will have two different points of view, welfare of the industry which originally was given up for things of the nature of what happens to my returns, what happens to my wages etc. A stage has come now where there is no management philosophy, where there is no labourer philosophy. Both are same now. There is no opposition. Man has advanced sufficiently, it is not the last stream but we have moved far ahead of our position since 100 years back. It is living in an attitude of working towards harmony. We don't want to have sharp edges. We want to have round edges. We don't get into confrontation with somebody. We may have some sort of an impact with some other person, impact is not made it into a war.

Self importance, sticking to one's own point of view to the extent of making it into a conflict, sticking to one's own point of view as correct, is a condition and this you can overcome only when you live with an understanding that there can be different points of view and that is our nature. You are not at the center. If you know your position that you are not at the center, you will immediately tolerate the other man's point of view because he is as much right as you are and as much wrong as you are. Then tolerance will develop. We are giving an attitude of working towards harmony and tolerance in life.

Divine is all for me

***I live according to my True nature of Bliss and dependency on Master (Liberating)
I have non-awareness of Blissful condition arising due to awareness of our True Nature even though dependency is realized. (Binding)***

If we want to be perfect in manomaya kosa, “Divine is all for me” means we have to live according to our true nature, not truth speaking that is the 5th commandment. Be truthful is a commandment, living according to our true nature of bliss and dependency on Master or God. Though dependency is realized, we are not aware of our blissful condition, for the blissful condition arises because of our true dependency or true nature. Once we have become true to our nature, we cannot help being blissful. Our true nature is ananda that arises because of dependency on God. It is similar to a child or a baby dependent on the mother, it is blissful condition arising out of dependency on the mother. Similar is our condition that we have to express.

Non-awareness is what makes you really troubled. Bliss at the gross level means contentment. What we require is contentment but discontentment is there, though we understand dependency. This is a common story that every son will tell about his father, he knows that he is dependent upon his father but he is not happy with the relationship. He should be happy automatically, once he knows that he is dependent. He does not feel that his father will take care of him. He will be anticipating something else. That is his problem. Let us look from the sadhana point of view. We have to struggle ourselves. It is not that we do not have confidence but contentment is lacking.

Divine is my all

***I have single pointed orientation to the Master in all aspects of life (Liberating)
I entertain alternative sources of dependency on other agencies than the Master (Binding)***

When we say Divine is my all, we mean single pointed orientation to the Master in all aspects of life. The binding factor - 'entertaining alternative sources of dependency on other agencies than that of Master', in this you will accommodate almost all the feeling of the people, umpteen number of Gods and Goddess, and places of worship.

Single pointed orientation is there for them also. One goes to one temple, another goes to a guru. Upon asking as to who his Guru is, they will cite one guru for one thing and another for another thing meaning that, they apply materialistic logic to the spiritual plane. Materialistic logic means I go to an electrician for an electrical job, a fitter for a fitting job. Here you have got several people to teach you in materialistic plane whereas in spiritual plane there can only be one guide who takes care of all.

My will merge with His

I work for Universal good (Liberating)

I work for personal good (Binding)

My will merge with His – this is a state of mind where we are totally oriented to the divine, so whatever we do, we do with the awareness that it is He who is doing it, and this is what exactly is expected of every trainer that it is the Master in His form and person who works. It is your mind alone that has to work but it will work in such a way that it is in total mergence with that of the Master. That is not deep absorption, here it is not absorption in the work; we do it working with the awareness of the divine will. Even this is not correct. When we become null, our mind becomes null, then we have got no separate agenda. When you don't have separate agenda then you have only divine agenda. Any abhyasi coming to us is not coming for our sake, he is seeking Divine, so if you don't have anything to do with him, He will do. If you start thinking that he is my relative or known to me etc. and build up agenda then, he will not get. Bandhupreethi (attachment to relatives), asrithavasthalyam (whoever takes refuge in us or ask our help we try to be more kind to him, specially kind to him) are two things that affect us. If you have these two, your will is affected. Your will interferes with divine will. When does it become His Will? 'My Will merges with His' means that when you don't have any other Will except His Will. When you think that transformation of man is the only job that I have got in my mind, your will and His Will will be same. If suppose we think this fellow has to go from this knot to that knot, that is your agenda. What is His agenda, He alone knows how He is going to utilize the expression of His. We have to become His tools instead we become the Masters and then we try to work on somebody. All the time we are trying to tell the practical aspect of it, working with the awareness of the divine will. One may say that he does not know what the divine will is? That the divine will is for the transformation of the man, is the minimum thing that you should be aware of. I don't think that God has got any will regarding marriage in your house, it is of no consequence to Him whether anybody gets married or gets divorced. I don't think He is bothered. His job is transformation of man, his job is trying to see that human beings live at really human level and if possible come on to divine level. That is His agenda. Our agenda is marriages in our houses. So if we bring such cases and say 'divine will',

it will not work. His will merges: so my will merges with His will, what exactly is this in pind desh?. Pind desh is operating plane. Our actions should tend towards that. Whatever action it is, working towards universal good in contrast to personal good. That is divine will. Universal good will occur if we go by Divine will, not the personal good. Then you can say that your will has merged with the divine will.

Coherence is the truth

I live with the principles of Service, Sacrifice, Contentment and Cooperation(Liberating)

I rationalise lapses in reasoning and lapse in moral principles(Binding)

Coherence is where everything is present together. Coherence means you work for some end, I work for some end, and there is friction. Obviously self interests are conflicting. So we round up the corners, then what happens is I sacrifice something you sacrifice something. Concept of coherence come only when there is service and sacrifice. Without sacrifice, coherence cannot come. For example when we try to use the two fishes there (ref - game of life), there is a coherence there though they move in opposite directions, there it is not synchronicity, there it is a coherence. We may feel independent, but we are terribly interdependent. One fish is dependent upon other fish though there seem to be no link between them. That is what we call coherence. We have used in the game of life for showing adhvaitha anubhuthi. What is the opposite of jealousy in Sanskrit? It is anasuya. We cooperate everywhere but still you can be jealous. Cooperation does not mean two people giving equally. We have ashtalakshmis or the 8 wives of Lord Krishna. They are always cooperative. But one is always jealous of the other. There can be cooperation in one plane and jealousy in another. Opposite of jealousy is contentment, love. Actually Krishna uses the word anasuyaathmika budhihi.

Vijnanamaya Kosa

Divine Enjoys All

I have unbroken feeling of love (Liberating)

I feel the brokenness of love with feelings of me and mine and we & ours (Binding)

Let us consider Love for uniformity's sake. You break the boundary; break the brokenness, that should come, feeling unbroken love, unbroken expression of love or feeling of love. Binding factor is separateness. With the coming of unbrokenness, you cannot mention further. If you mention further, that is binding meaning you are fixing boundaries. When you fix a boundary, if 'me' is a problem, 'our' is another boundary. Generally we have feelings of ahankara (me) and mamakara (mine). 'Mama' means we, ours. The borders of ahankara and mamakara need to be broken. Once they are broken, we can say that we are moving freely in vijnanamaya kosa, because we know there is no barrier. There is no barrier for love, that is why one of the ancient wisdom says 'if you love one you will love all', and that one need not be God. Any one, if you can love him or her totally, you will automatically love all. Love being defined as a non possessive love. Possessive love will definitely give us a boundary of its own. He asks us to love, to a few others he says you know how to love. It can only be love for all, you cannot love individuals. Unbroken feeling of love means brokenness will not be there, meaning the feelings of I and mine, me and mine are not there; brokenness of love is with feelings of me and mine, we and ours. These are basic bondages of vijnanamaya kosa, unless he knows how to love people.

Divine owns and owned by all

I have no distinction among abhyasis (Liberating)

I am prejudiced due to either being advanced or otherwise in sadhana (Binding)

Initially we had said 'Isavasyamidham sarvam'. Now the divine is owned by all. Divine belongs to all, we are all His. That He knows and we know, but then again Divine for all means, He is a person who will yield to all. You may be yielding to me and I may be yielding to you and so far as He is concerned you can own Him fully and I can also own Him fully. In our country, both thief and gentleman are same in that, they go to the temple and pray. Both of them are given what they deserve. There is no distinction among abhyasis. Suppose we add the word by Master, it means that we are capable of thinking that He can distinguish. He has incapacity to distinguish, God is incapable of distinguishing amongst us; we may distinguish among ourselves but God is incapable of that. His very nature of being an embodiment of love, does not allow Him to distinguish any person, similar to the mother's feeling irrespective of the nature of child;-cripple, handicapped, wise, stupid, she loves all equally. The brothers may not love each other equally. The mother has no such distinction. Binding factor is prejudice. Prejudice is poison to spiritual life. This has been used by Master somewhere. Prejudice here is not the same thing as the prejudice in the 1st knot. There, we have written about caste prejudice, it is not that prejudice we are talking about. Prejudice not in the depth of trying to say that fellow is low or high, that is not the point you are trying to distinguish. Suppose a person who is advanced in spirituality, there is another person who is not advanced he may suffer from jealousy or envy whatever it is, but the person who is advanced can be prejudiced against him by saying that he is unnecessarily coming and sitting in front, why not he sit in back? We may not express that feeling but that feeling will be there, all sorts of people are coming and wasting his time. A newly introduced person want to go, we say 'what will you do by going there? Go and sit somewhere else'. That prejudice should not be there. This is not same thing as caste prejudice that comes at 1st knot. That subject is different. Prejudice because of one up man ship. One up man ship only. I maintain purity therefore I am prejudiced against impure people, here it is not the question of impurity. The question is you are prejudiced thinking that I

am more advanced, he is less advanced. This prejudice is common. All of you can examine for yourself and see how much of it you have and how much you don't have. One should come out of it. That is natural to that condition. It is the fact because you know that you are higher; you know that fellow is lower, but are you capable of trying to say that it is not you that matters, but it is His love that matters. Don't look at it from your angle, look at it from His angle. If you go to the extreme instance we say that 'He came and sat in front of me and my sitting was not alright'. I couldn't attend to the work properly, that fellow was a nuisance. As if he is a great trainer commenting like this. Another thing I am telling you – one person sat in front of another (as in a satsang). The problem for this person is that all the grossness has come to him. Why should another person's grossness come to him? When Master is overseeing everything, how he will allow such thing to happen? His arrogance and prejudice have reached such a level that he refuses to recognize that there is a master on the other side sitting. The one giving the sitting knows what is happening. These are all the problems in vijnanamaya kosa. These things won't come from other places because over intelligence, over confidence develop and become prejudiced.

There is only Divine

I feel unity with the Supreme (Liberating)

I entertain more than one as important in sadhana (Binding)

There is only one divine, there is no attraction or repulsion there. It is unity with the supreme. There is only one divine, it is an advanced condition compared to single pointed orientation, that is, orientation we are being with Him. In single pointed orientation, there is an eye, we are given the bow and arrow and are asked to aim at only the eye. Now what we get here in single pointed orientation is not unity. Unity with the supreme is the only condition we can have, you cannot have more than one. This morning also somebody wrote in their report. My reply was that it is true that we are connected and our link is through Dr. K.C. Varadachari but he is not the goal, he is definitely not the goal; he has enabled us to have access to our Master and therefore we are grateful to him. He has lived a pious life and in tune with the Master and therefore it is for us to follow his principles but he is not the goal. The goal is the Supreme Personality Master only. Under no circumstances there can be any compromise on this however great the other man is, he is not equal to the Supreme Personality. Do you understand? This is the only point where the ISRC differed from SRCM. To think about anything other than the Supreme with which we seek oneness is wrong. You cannot have oneness with two, you can have oneness only with one. That is why the word unity has been used. Unity with the Supreme. Supreme can be only one, there cannot be two supremes. Suppose you have a trainer, you feel terribly loyal to that person, but he shows somebody else as the goal. There is no reason for you to become disloyal to this person, but your commitment to the goal is only that. That is the goal for us. That is the only reason, Master says if necessary you go beyond me, because goal is God. He kept ultimate as the condition. If you are capable of going beyond me please go because our single pointed orientation is to that. As far as I am concerned, I won't think about such things. I accept the Master as Supreme personality, who is governing the spiritual fate of all the people in the world. This is what is the condition, so keep yourself attached to Him. My own father, he was my preceptor, he got ability. I got everything only because of him, but what did he teach? He taught me Him. He did not

teach himself; he taught me to seek Him, go to Him. Similar is your position, you have got to seek Him only. Somebody else may help you, several people will help us in the path, single pointed orientation is to be present having in view that Unity is supreme. No two-ness, entertaining more than one as important in sadhana - this is where most of the people will get into troubles. They say that they have got a trainer or they have got a friend, a person who taught him or they may come to a person who was trainer to his trainer. We build up these attachments. These attachments should not be built up. There can be only attachment and that is with the divine. Under no circumstances any compromise on this. No human being is going to replace that position. Supreme means supreme. That is the Goal. Should we not be grateful to these people who helped? We can be. Gratefulness has got its own limits. In the name of gratefulness we cannot forget supreme. He is the means and He is the Goal. That being the case, he is the only important one. How can there be any other person who is important? Thou art the real goal of human life – we cannot change the goal, Thou art the only God and power to bring me up to that stage – We cannot change the means. Neither the way can be changed nor can the destination be changed, what way others are important? Nobody is important. As a matter of fact any attachment to any other person than the Supreme is definitely a drawback. It will not allow you to move forward. They might have helped us million times. That is of no use. At best they have done their duty that is the only certificate we can give for them.

His Will alone is

I have awareness that "what ever happens is His will" (Liberating)

I imagine 'Divine will' entertaining doership (Binding)

It is not the surrender to the will of anybody, it is only one will and that is divine will, all others are illusions. We don't have anything of our own. All the time we think we have got a will, but we don't have any will. The only will is that of the Divine. Since we are expressions of the divine, we also carry with us that will and that is Babuji's logic. Babuji's logic is that since you have come from the centre, the human mind also has got this. That is the only will and no separate will is there. The only will given is that be happy and then make the Divine feel happy. That is what Master said. After coming here, by comparison and contrast amongst ourselves, we started fighting amongst ourselves and then thought that we have got independent wills and then thought also that our will is different from that of the divine will. There is only one will that is there. Vijnana means that there is only Divine will. There is no other will. When you are doing a good thing and apply your will towards it, that is the will of the Divine. Your participation is only nominal. That is what Master has said. His will is already there. All these peoples' chapters are closed. Don't worry, you do whatever you want, things will happen only like this. There is only one will. The awareness that is present in that condition is that 'His will alone is there', and there is no other thing than that is there. For the total cosmos, His will alone is. At the Pind desh, whatever that is happening is according to His will. Awareness that "whatever happens here is His will" is the condition at the vijnanamaya kosa.

Binding - Imagining the divine will entertaining doership i.e. we think this is what divine wants and I will do. He accepts that there is divine will, but he doesn't understand that he cannot have doership. Doership is the evil here actually. To put it crudely, there will be final rites for a person. The eldest son is there. The next son also goes around him. So entertaining an idea that 'I am doing his will, I am also a doer'. Whatever he does, I will also do. This karma has to be done by only one person and not by four. Tarpanas can be done by any number of people. But final rites has to done only by the eldest.

Imagining divine will entertaining doership is a very practical point. Let us take the example of Sri Aurobindo, Babuji says this man has unnecessarily interfered with north eastern border and therefore he has been punished. Another incident he writes similar to this is regarding Sri Ramana Maharshi. That is they think that they know the divine will and they would try to see that it happens immediately. Divine will, will as it has got several times clarified, has got spatio-temporal nature, and the divine will takes place according to the time that He has fixed. Now, for example, if we take Reality at Dawn book, and see his vision and start working on his vision and then say this will happen now, we will be the same type. Some may say "We know the divine will because it has already been written. That is his divine will therefore we will work for that". These kind of ideas keep coming to some people. We try to be more loyal than the king.

Divine is Omnipervasive

I know that I do not know anything (Liberating)

We all have had the experience of 'Divine is Omni pervasive' at this point. Everyone goes through this experience almost everyday. By that time we have already got other experiences also. One feeling that we can perhaps share - we are neither the doer, nor the enjoyer, nor the knower. After that we get the experience that Divine is omni pervasive. Awareness of all – what is the knowledge we get at the Pind desh? That we are not. All of higher realms is what He is. We are restricting ourselves only to Pind Desh. We are talking about as to what extent our jnana is. We are not talking about what He does; we are talking about our perception of what he does here. When we cross stages of pind desh, brahmand, para brahmand, prapanna prabhu, this is the jnana we get. Here we do not have any negative. This much we know. When we come to this stage, you are blank, you are totally blank. Only when you contemplate, you will come to know this. We will know that we are not anything. Everything is His. Here we do not have any negative. The previous negative "imagining divine will entertaining doership", even this you will not get. We are neither the doer nor the knower nor the enjoyer - this feeling also does not come. It is blankness only that you will get. We know that we do not know anything, we can say that. If you want to say instead of that, the statement from Babuji is there. We know that we do not know anything. It is not allowing you to have when actually you have got full knowledge of everything. Every knowledge is there, all knowledge is there, but you feel that you do not know anything. When you are in this kosa what happens is, you get into a state of dream. We know that we do not know anything means 'know' is there, knower is there. Still knower is there, doer is not present, doer has gone before. Knower is present here. We cannot say that it is not there. We know that we do not know – when the final condition comes, the person says 'I donot know whether I know or do not know' – that is the condition of ignorance. He will not tell anything, he is totally ignorant here. He will definitely say I don't know.

Anandamaya Kosa

Joy pure and simple

I feel happy due to awareness of omnipresence of Divine (Liberating)

I am restless to know the nature of happiness (Binding)

The Liberating factor is Happiness due to awareness of omni presence of the divine. The binding factor is restless to know the nature of happiness. We are happy, we want to know why we are happy - that is the binding factor. We get full freedom when we are aware that it is due to the omni presence of the Master. That is when you are happy. At the next stage the answer as to why you are happy comes here. The question is "*I am restless to know the nature of happiness*". Binding factor is the question.

Divine dynamism

***I feel Happiness/Bliss due to awareness of harmony of self with the Divine
(Liberating)***

I am restless to know the nature of harmony experienced (Binding)

Dynamic 'is'ness

I feel Happiness due to awareness of the nature of the self as love. (Liberating)

I feel Restlessness to know the cause of welling up of love in the heart. (Binding)

Another word for being is 'is'ness. Being is strong, being implicates concept of God etc. It is not present in 'is'ness. What is known generally by 'That is what it is' is what we call 'is'ness.

Power of unexpressed thought

I feel Happiness due to a vague recollection of competence of self (Liberating).

I am restless to remember the competence of self to surrender (Binding)

The word 'vague' does not represent the recollection of competence. We have recollection of competence. We are not aware of the self-per se because we are lost in nothingness but some capacity you are aware of. Why do we get this feeling? If you do not have that, you cannot go to the state of ajnana. If we do not have the feeling of competence that we can move further, then we will not move further. That is why you get the inherent feeling. It is due to pranahuti, we move on to higher plane. The other thing is Babuji pushes us out of 6th knot itself into 7th knot. These are all adding factors to our sadhana but what actually happens is that you become aware that, you are still competent to move further. If this is not there then, this is the end for us and we keep coming back. If you don't get competence here you will not go up. Self awareness will not be there. Happiness of course will be there. It is due to recollection of the competence of the self, you should know that, but it is not vague recollection; it is a recollection of competence of self itself is vague. The self is ending there. Once you cross it, you become jeevanamuktha. He is dying, but still has not completely died at this state. That is where beej dhagdh happens. Only when this happens he will go higher up. Unexpressed thought alone is powerful. Many of us have got thoughts most mundane to the most spiritual. Once it is not expressed and it is in your mind you know what is the dynamic force with which it blasts all around till you give a direction to it and give a channel to it to express. Till that time you are in torture. Expressed thought does not have that much of power because it is already channelized. Several bylanes and other channels have been cut off, there is no power, only it goes in one stream. Unexpressed thought has got enormous power, wars will be reduced, tensions will be reduced. Here restlessness, restlessness is the common thing here. Restless to go up, restless to push down. The flow is pushing us down; it is restless in its activity. We are restless in trying to go up, my father wrote, very few fishes know how to swim against the stream. That is the procedure that happens here, trying to go up the stream, literally up the stream. Till now we have written as zig zag path. Even otherwise it was difficult. Anahata to Visuddha itself is a tough job that has been made somewhat easy but from

here to the sahasrara, there is no alternative except Master and he said I will exercise my power in each case. You have got to trust Him. Restlessness to remember the competence of the self by which we mean so long as you are going to be restless in trying to remember that you will fail. You have to surrender then only you go up. It is almost like an example we fall flat, that is the position here, You have to yield, there is no alternative, just fall flat. Continue the position of what you had in the 4th knot. Continue to have the position, remember that and recollect that you are only this - that you are dependent upon Him. Then he pushes you out. On your own you want to go up – you will fall. Restlessness to remember the competence of self. One may ask that the reason why the negative is kept is because of 'competence of self to surrender'. We have to have the awareness that we are capable of surrendering, since, by that time you have already achieved several things, several sidhis have come to you. You may not be aware of the sidhis but your internal psyche knows that. Even this will not be there.

Divine Potentiality

I feel ignorance is Bliss (Liberating)

We cannot say what the opposite of ignorance is. Ignorance is bliss meaning I am ignorant but I am blissful.

We had said before in the preceding step that unexpressed thoughts lead to divine potentiality, but that is in the higher plane. Here it is not complete ignorance, we may call it ignorance. To express it better, Ignorance is bliss – means I am ignorant but I am blissful.

Pind Desh Self Evaluation Tool

About the Tool:

The pind desh tool assists a discerning Abhyasi on the Path of Grace to evaluate their spiritual condition and understand their real standing in sadhana or how much of the condition is internalized.

Note: This tool while being primarily meant only for the practicants of the system of Pranahuti Aided Meditation does not prohibit other interested seekers in search of a tool to ascertain their level of progress with respect to the Kosas as well their development in their day to day life.

These people are welcome to take the self evaluation and it would be appreciated if they could send us their valuable feedback at imperience@sriramchandra.org

Assistance for self evaluation of the progress in Pind-desh

Help

- 1) This tool is an assistance for self evaluation of the progress in Pind-desh. This tool is developed by [Imperiance](#)- Centre for Research and Training in Sri Ramchandra's Rajayoga
- 2) There may be some error in the results as this is a subjective self evaluation. One needs to evaluate honestly.
- 3) The Abhyasis may go through their diaries, notes and reports after individual sittings by the trainer during the period of evaluation(Quarterly /half-yearly according to the convenience of the Abhyasi) and may identify the areas for improvement that have been noted down and fill this sheet from that data.
- 4) This self assessment tool provides an indicative index of progress for the abhyasi and should be complemented by an assessment provided by a qualified trainer to gain a holistic picture of progress.
- 5) Please use the PindDesh Toolbar for easy navigation
- 6) We recommend to use the Save Button in the PindDesh Toolbar for saving your file

Navigational Menu

If you have read the help and want to go to the self evaluation form,
Please click below

[Please Click here for the Data Entry Sheet](#)

If you have filled in your evaluations, please click the link below

[Please Click here for the Progress Assessment](#)

Parameter: Principles

| Item for evaluation | Self Rating |
|---|-------------|
| Rise before dawn. Offer your prayer and puja at a fixed hour preferably before sunrise, sitting in one and the same pose. Have a separate place and seat for worship. Purity of mind and body should be specially adhered to. (Commandment -1) | 3 |
| Begin your puja with a prayer for spiritual elevation with a heart full of love and devotion (Commandment - 2) | 1 |
| Fix up your goal which should be complete oneness with God. Rest not till the ideal is achieved (Commandment - 3) | 1 |
| Be plain and simple to be identical with Nature (Commandment - 4) | 1 |
| Be truthful. Take miseries as Divine Blessings for your own good and be thankful (Commandment - 5) | 1 |
| Know all people as thy brethren and treat them as such (Commandment - 6) | 1 |
| others. Take them with gratitude as heavenly gifts (Commandment - 7) | 1 |
| Be happy to eat in constant Divine thought whatever you get, with due regard to honest and pious earnings (Commandment - 8) | 1 |
| Mould your living so as to rouse a feeling of love and piety in others (Commandment - 9) | 1 |
| At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow the repetition of the same (Commandment - 10) | 1 |

Parameter: Knots

| Knot-1 - Positives | Self Rating |
|---|-------------|
| I am determined to reach the Goal | 1 |
| I am Regular and sincere in my practice | 1 |
| I have fixed my priorities properly in life | 1 |
| There is reduction of Impulsive tendencies of the senses in me | 1 |
| I am disciplined | 1 |
| I practice Austerity and Penance | 1 |
| I am Contented due to non attachment | 1 |
| I have analytical capacity | 1 |
| I am Truthful | 1 |
| I practice Ahimsa / Non Injury | 1 |
| I live in the company of Divine | 1 |
| I have the awareness of being a trustee of the Divine. | 1 |
| I abide by the Divine will | 1 |
| I am courageous and stoic in my attitude towards situations in life | 1 |
| I have the awareness of transitory nature of existence(Sat-asat Viveka) | 1 |
| Knot-1 - Pitfalls | Self Rating |
| I have Inertia / Laziness/ Sloth | 5 |
| There is a tendency of hoarding / miserliness in me | 5 |
| I have undue attachment | 5 |
| I have excessive sensuousness | 5 |
| I have loss of discrimination | 5 |
| I am greedy | 5 |
| I tend to forget my duties towards the Divine | 5 |
| I do not keep up my word (Asatya) | 5 |
| I tend to abuse | 5 |
| I practice un-touchability | 5 |
| I condone tyranny and help tyrants | 5 |
| I fawn over people for personal benefit | 5 |
| I am brutish | 5 |
| I am lustful | 5 |
| I feel depressed | 5 |
| I am disdainful of the poor | 5 |
| I Procrastinate | 5 |

| Knot-2 - Positives | Self Rating |
|---|--------------------|
| I feel the inseperable relationship with the Divine | 1 |
| I am aware of my interdependency with the Divine | 1 |
| I have the awareness of common origin / Fraternity in me | 1 |
| relationship between self and Divinity (Atman and Brahman) | 1 |
| I am compassionate | 1 |
| I have confidence in Master | 1 |
| I am empathetic | 1 |
| I have plainness | 1 |
| I do selfless service | 1 |
| I share | 1 |
| I cooperate with all the living and non-living | 1 |
| I am contented due to my faith in the Master | 1 |
| I accept everything as a gift of Divine | 1 |
| I have developed the quality of Vairagya / | 1 |
| I have a peaceful / tranquil / serene state of | 1 |
| Knot-2 - Pitfalls | Self Rating |
| I have infatuation | 5 |
| I have jealousy | 5 |
| I cheat / deceive | 5 |
| I steal | 5 |
| I have anger | 5 |
| I have disproportionate attachment to my ideas and ideologies | 5 |
| I am a gourmet (connoisseur of food). | 5 |
| I have hatred | 5 |
| I have doubt (scepticism) | 5 |
| I have envy | 5 |
| I am an imposter | 5 |
| I feel happy when disasters fall upon enemies, even on others | 5 |
| I have prejudice | 5 |
| I meddle with affairs that do not concern me | 5 |
| I am dishonorable in relations with women | 5 |
| I take pleasure in belittling others | 5 |
| I pretend to be friends with my enemy | 5 |
| I set traps for others | 5 |
| I desire not to suffer because of my mistakes | 5 |

| Knot-3 - Positives | Self Rating |
|--|--------------------|
| I have love and devotion for Divinity | 1 |
| I think and feel Master as all of myself | 1 |
| I have constant remembrance | 1 |
| I have Reverence towards Master | 1 |
| I am dependent on Divinity | 1 |
| I have a purified mind | 1 |
| I have the willingness to forgive | 1 |
| I have non lust | 1 |
| I have piety | 1 |
| I have forbearance / fortitude | 1 |
| I have concord | 1 |
| I have aspiration | 1 |
| I feel meekness | 1 |
| I have faith in the Master | 1 |
| I have steadfastness | 1 |
| Service to Master is my duty | 1 |
| Knot-3 - Pitfalls | Self Rating |
| I have fickleness | 5 |
| I am boastful | 5 |
| I am indecisive | 5 |
| I have religious fanaticism | 5 |
| I indulge in scandal | 5 |
| I torture myself due to pangs of love towards Divine | 5 |
| I have disproportionate self esteem | 5 |
| I cling to false doctrines | 5 |
| I cling to rituals | 5 |
| I have perceptual discrepancy of scent (nose) | 5 |
| I deny the giver of gifts or belittle the gifts | 5 |
| I am ambitious | 5 |
| I am self centered in conversation | 5 |

| Knot-4 - Positives | Self Rating |
|---|--------------------|
| I have totally and unconditionally surrendered to the Master | 1 |
| I have dedicated totally my being to the Master | 1 |
| I adopt a lowly attitude | 1 |
| I am utterly devoted | 1 |
| I have intoxicated love towards co-traveler | 1 |
| I have a steady state of mind | 1 |
| I have offered myself to the Divine (Self-offering) | 1 |
| I am frank and plain | 1 |
| I feel helplessness inspite of competence | 1 |
| I have composure | 1 |
| I am soaring with both the wings | 1 |
| I do not identify myself with any person or thing other than the Divine | 1 |
| I have reverence | 1 |
| I have closeness with the Master | 1 |
| I have intense feelings of devotion | 1 |
| I have coolness | 1 |
| I feel luminous | 1 |
| I feel the reassurance of the Master | 1 |
| Knot-4 - Pitfalls | Self Rating |
| I have arrogance | 5 |
| I gossip | 5 |
| I indulge in idle talk | 5 |
| I am self-righteous | 5 |
| I have fickleness | 5 |
| I have discrepancy of perception of ears | 5 |
| I lose hope in desperation on the mercy of the Master | 5 |

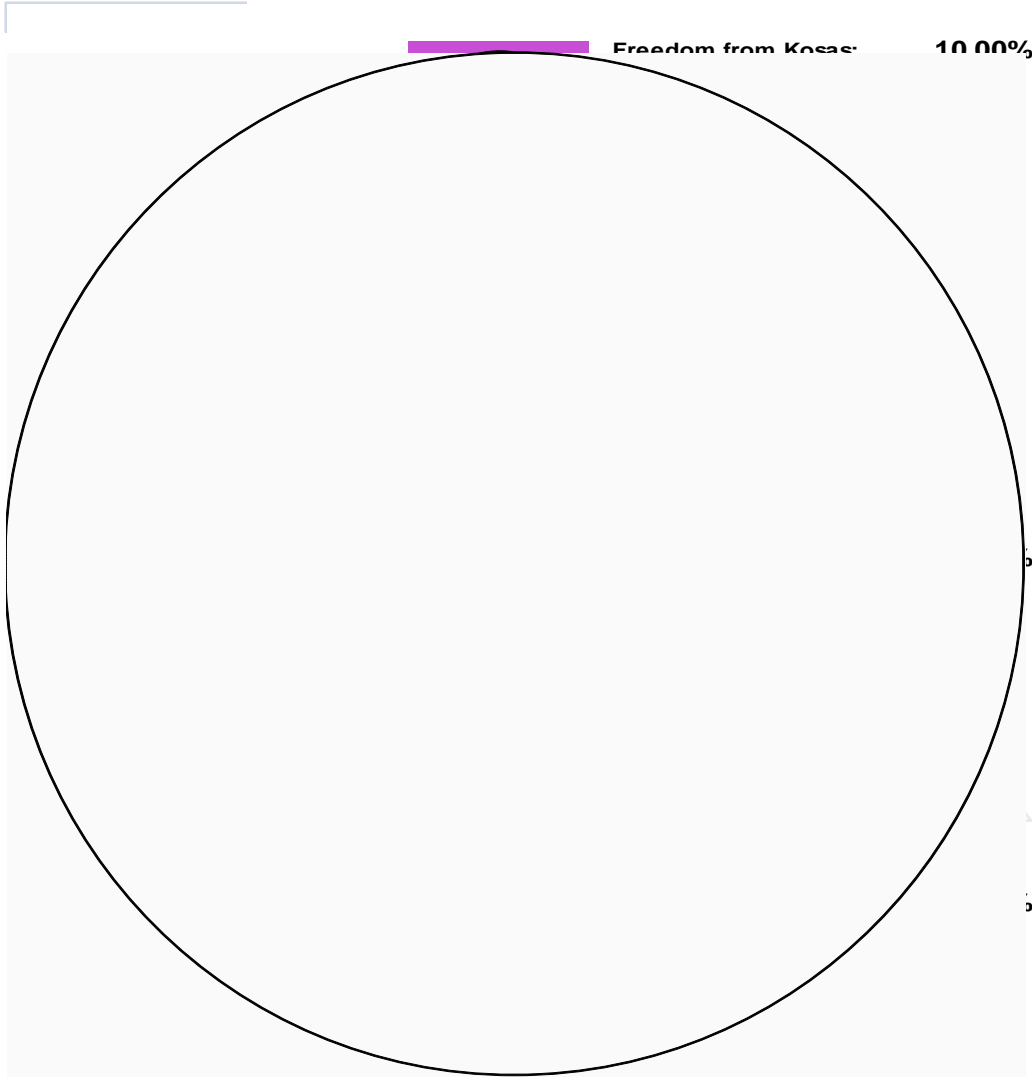
| Knot-5 - Positives | Self Rating |
|---|--------------------|
| I have the qualities of Openness / Expansion | 1 |
| I have Mercy | 1 |
| I have awareness of Balance | 1 |
| I feel, I am in a realm of Pure Consciousness | 1 |
| I feel the transition from beauty(harmony) to happiness | 1 |
| I feel naked before the Divine | 1 |
| I feel liberated while in body | 1 |
| I have non dual experience | 1 |
| I am aware of Universal Consciousness | 1 |
| I feel eternal Bliss | 1 |
| I am forgetful of myself | 1 |
| I have continuous remembrance of the Master | 1 |
| I do not have prejudices | 1 |
| I am crossing the barriers of being | 1 |
| I have intuitive capacity | 1 |
| Knot-5 - Pitfalls | Self Rating |
| I am under the delusion that goal has been reached | 5 |
| I have arrogance due to spiritual powers | 5 |
| I have aversion | 5 |
| I have desire for form and colour | 5 |
| I have perceptual errors of the eye | 5 |
| I have a right to be protected by the Master | 5 |
| | |

Parameter: Kosas

| Annamaya - Liberating | Self Rating |
|---|--------------------|
| I feel consciousness is vast, unlimited and free | 1 |
| I have awareness of Divinity as omni-possessive | 1 |
| I enjoy the Divine in a participative endeavor with other Divinely oriented beings | 1 |
| I exist for the sake of the Divine play and have no independent existence | 1 |
| I exist for the happiness of the Divine | 1 |
| Annamaya - Binding | Self Rating |
| I am consciously aware of enjoyment | 5 |
| I have the awareness of my own and others possession of things, capacities and endowments | 5 |
| I am possessive of the Divine | 5 |
| The Divine depends upon me for the Divine play | 5 |
| I exist for happiness | 5 |
| Pranamaya - Liberating | Self Rating |
| I have the feeling of being alone with the Divine | 1 |
| I have an inseparable relationship with the | 1 |
| There is awareness of the organismic interdependence of all existence on Divine | 1 |
| I yield to the Divine in every sense of the term | 1 |
| I am conscious of harmony, justness and balance in all matters resulting in a state of Quiescence | 1 |
| Pranamaya - Binding | Self Rating |
| I feel lonely | 5 |
| I feel I am independent | 5 |
| I feel the mutual independence of all that exists | 5 |
| I have an attitude of changing the outer circumstances either through will or Prayer | 5 |
| I have awareness of Balance and Harmony in all matters, yet I have an attitude of being a doer | 5 |

| Manomaya - Liberating | Self Rating |
|--|--------------------|
| I live with an attitude of working towards Harmony and Tolerance in life | 1 |
| I live according to my True nature of Bliss and dependency on Master | 1 |
| I have single pointed orientation to the Master in all aspects of life | 1 |
| I work for Universal good | 1 |
| I live with the principles of Service, Sacrifice, contentment and cooperation | 1 |
| Manomaya - Binding | Self Rating |
| I stick to my own point of view as correct to the extent of making it into a conflict | 5 |
| I have non-awareness of Blissful condition arising due to awareness of our True Nature even though dependency is realized. | 5 |
| I entertain alternative sources of dependency on other agencies than the Master | 5 |
| I work for personal good | 5 |
| I rationalise lapses in reasoning and lapse in moral principles | 5 |
| Vijnanamaya - Liberating | Self Rating |
| I have unbroken feeling of love | 1 |
| I have no distinction among abhyasis | 1 |
| I feel unity with the Supreme | 1 |
| I have awareness that "what ever happens is His will" | 1 |
| I know that I do not know anything | 1 |
| Vijnanamaya - Binding | Self Rating |
| I feel the brokenness of love with feelings of me and mine and we & ours | 5 |
| I am prejudiced due to either being advanced or otherwise in sadhana | 5 |
| I entertain more than one as important in sadhana | 5 |
| I imagine 'Divine will' entertaining doership | 5 |

| Anandamaya - Liberating | Self Rating |
|--|--------------------|
| I feel happy due to awareness of omnipresence of Divine | 1 |
| I feel Happiness/Bliss due to awareness of harmony of self with the Divine | 1 |
| I feel Happiness due to awareness of the nature of self as love | 1 |
| I feel Happiness due to a vague recollection of competence of self | 1 |
| I feel ignorance is Bliss | 1 |
| Anandamaya - Binding | Self Rating |
| I am restless to know the nature of happiness | 5 |
| I am restless to know the nature of harmony experienced | 5 |
| I am restless to know the cause of welling up of love in the heart | 5 |
| I am restless to remember the competence of self to surrender | 5 |
| | |



| Knot | Progress in the knot | Inertia in the knot |
|--------|----------------------|---------------------|
| Knot-1 | 20.00% | 80.00% |
| Knot-2 | 15.00% | 85.00% |
| Knot-3 | 15.00% | 85.00% |
| Knot-4 | 15.00% | 85.00% |
| Knot-5 | 15.00% | 85.00% |

| Summary of progress in Pind-desh | | Residual progress |
|--|---------------|-------------------|
| Overall progress of Knots | 16.50% | 83.50% |
| Overall release from Kosas | 10.00% | 90.00% |
| Overall Compliance to Principles of Spiritual Living | 24.00% | 76.00% |
| Cumulative Average of progress in Pind-desh | 16.83% | 83.17% |

| | | | | Rating Scales for the parameters | |
|-----------------------------------|--------------|---------------------------------|----------|---|--|
| | | | | For Principles / Positives / Liberating 5-Best, 4-VeryGood, 3-Good, 2-Fair, 1-Honest Attempts | For Pitfalls / Binding 0-No pitfall, 1-Best, 2-VeryGood, 3-Good, 4-Fair, 5-Honest Attempts |
| Abhyasi Name | srihari | Abhyasi Id | 47 | | |
| Trainer Name | k.c.narayana | Trainer Id | 1 | | |
| Evaluation Period(From Dt) | Jan-2009 | Evaluation Period(To Dt) | Oct-2009 | | |