

MIND CAN BE KNOWN BY MIND
AND
DIVINITY CAN BE KNOWN BY DIVINITY

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My humble pranams to all my brothers and sisters. It is an opportunity to share a few thoughts on the topic of the seminar which I was blessed with.

Mind is the chief instrument which guides all our thoughts and actions. This is what we acquired from the Divine as a part of manifestation due to the original stir. It is bestowed with the capability and capacities of thinking. As it being a part of the whole it has with it enormous capacity for creation. The individual mind having acquired this capacity got engrossed into its own creation which manifests itself in the world. Any action is preceded by a thought and that by an idea. In the process of satisfying our urges and the undue attraction towards the worldly things we have come far away from Reality and losing our

balance by not being in consonance with the divine pursuit.

Mind is a very powerful instrument in human which creates wonders. Its capacities are exhibited in various forms and colours and results in deriving enormous satisfaction. This grants a sense of achievement and power too. Also complacency is experienced. Hearing to a good lecture, one acknowledges and associates it with the intellect of the individual. Good music appeals to a music lover likewise it may be the same in many of the cases. In day to day life we observe that a Doctor while treating a patient gives up in the end saying that it is God alone who can save the life of the patient. Therefore the intellectual aspect of the Mind comes to an end at one point of time.

Many times we safely conclude to say that we are happy when everything is in its place of our interest and feel miserable, unhappy, dejected,

loosing hope on life etc when it is otherwise. The idea or the purpose of the Divine in creating us gets defeated every time we feel not happy, it is all the play of the mind. It should not be misconstrued that we trying to restrict the normal functioning of the mind while dealing with the worldly things but the knowledge gained due to the unassuming thought process of mind which gives us the Viveka of the purpose of our existence and this understanding restores us back to our true nature. Our purpose of existence is to be a pure and happy expression of the Divine. Contentment gives us happiness. One who is always in touch with the Reality feels contented with what is given to him as a gift of God. But the complex thinking in man never allows him to be so or behave so to be in tune with his original nature. Simplicity and naturalness is lost. There is a boundary or limitation to an extent which mind has made by choice, as a result it has become incapable of perceiving anything subtle and natural. An activity may cease but its traces of memory remains which is painful most of the time and

imbalance is experienced resulting in losing our Viveka. Mind has its own limitations but once it becomes aware that it is capable and has unlimited capacities, it ends up in stagnation and ceases to lose the capacity to learn. When the mother is intellectually aware of its feeding the child, the purity in love which is a natural aspect is lost when she associates the act of feeding with certain amount of expectancy. To restore back to the state of purity or to strike a balance in our existence, we need to get back the naturalness and this is possible when the Divinity which is deep rooted in the core of our hearts gets awakened. This is the need of the hour. In this process knowledge imparted by our scriptures, good words of many great saints can only be a matter of intellectual input but cannot grant us the experience within oneself as Divinity is something internal and beyond rationality.

Mind is not all that which leads us to unhappiness. It is like a knife which a surgeon uses to

operate on the sick and gives them back the health while the same can be used by the imbalanced to wound others. Rationality is a very important developmental stage of mental evolution from where one becomes eligible to aspire for Reality which is beyond rational or supra rational.

It is for sure impossible for the common man in the present circumstances to even think in terms of Divinity, leave alone Reality or liberation etc due to the enormous pollution both internal and external. Therefore there is a dire need for purification, regulation and moulding of the mind where thoughts are stored or originate from. For this the coordination or harmony of manas and buddhi is essential. It is during such situation of impossibility that our Great Master Sri Ramchandraji Maharaj has benevolently graced the humanity with the system of Natural path which aims at regulating and channelising the energies of mind in striking a balance with the worldly as well as spiritual life helping us in restoring back to

our original nature i.e just and balanced condition through the blessing of Pranahuti. Practicing meditations on points A and B, the unique discoveries of the Master, which reduces the impulsive tendencies of mind are efforts required to be done by the practicant. Thus the twin operation of self effort combined with Master's Support enables one to practice the system and be oriented to the Goal.

The relationship with the Divine is what we inherit naturally by being a part of the whole. Therefore being Divine is a natural process for all of us. We should understand that Divinity is not something alien to us nor a separate entity. Divinity may be understood as something which is selfless, uncontaminated, pure, natural and spontaneous etc.

In the method of our meditation in the heart on Divine Light without luminosity we experience a state of calmness. It may last for a short period in the initial stages but this gradually increases and our mind gets

accustomed to a state of dharana. We feel absorbed and it is during these moments we share an intimate relationship with the Divine in the heart. The Divine in us which is a part of the whole resonates with the other. Functioning of the mind comes to a state of rest. We are blessed with the Divine knowledge. It is by feelings we experience. We also are given the glimpses of void condition which is nothing but the blessing that the Master got for us from the Divine and it is the firm belief of all sadhakas emanated from experiences gained by our sadhana and continuous support of Pranahuti extended during the individual sittings, satsangs and Bhandaras. This awareness dawns on us mainly because of the diversion of the thought flow and strengthening the link with the Divine.

Any activity which is associated and performed with mind is short lived. Though Will is the chief instrument of the mind but without the purity i.e Divinity or selflessness it may not yield the desired

result. Offering of Pranahuti i.e transmitting the Divine effulgence for the spiritual upliftment of the other is the process in which the Divinity is brought to the fore weakening the lower tendencies and removing the unwanted obstacles which deter us away from the Goal. Will gets strengthened only by assiduous sadhana and purity.

When there is purity in our thought and actions it brings lasting results. This is where our 9.00 P.M prayer is given which is dynamic, innovative and result oriented. Every abhyasi practicing the system of natural path feels it as a moral responsibility to strictly adhere to this prayer which is for the universal good. This prayer, when it is offered with true spirit and concern as a fraternal obligation kindles the spiritual aspiration in our brothers and sisters in the world at large. It may take time and may not give drastic results immediately but surely it will bring in a change in the internal and external environment by turning the hearts of all people towards the Divine naturally.

It has been an experience of fact for all of us that we experience a state of calmness in the company of people who seriously practice the system and adhere to the commandments scrupulously as a duty. By extending willingness to follow the system as advocated and by yielding to the Master one is able to perform his duties selflessly with due attachment in the thought of serving the Master. It is this purity which enables oneself to know the Divine in oneself and by moulding oneself according to the Commandments one expresses the divine. By this all the expressions of the Divine manifestation resonate and respond.

Mind is the propelling or driving force for the expression of the Divinity even like a pen and ink. Without ink the pen is useless while the ink cannot flow meaningfully without the pen. Therefore Mind (pen) is interdependent on Divinity (ink) and both are complimentary to one another.

Pranams