

Mind can be known by mind and Divinity can be known by Divinity

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With humble pranams to the Masters of the order and my co-travellers, I am presenting few thoughts which my little self can comprehend on the subject. The sole idea is to “Participate” as our spiritual guide Rev. K.C. Narayana garu is exhorting us. In this attempt, please forgive me for any incorrect understanding on the subject.

When I read this message “Clue to Reality” of our Rev. Master Babuji and thought over it, I felt that our Master was emphasizing the limitations of Mind and our necessity to go beyond it to embrace the Reality. He also says that intellectuality which is nothing but Mind’s activity has narrow sphere and we should go beyond and take a broader look at things. The prejudices, notions and reasoning are all activities of our Individual Mind. Also our illusions and try to

understand things based on what our little mind can comprehend, we are within within our boundaries of Mind. It is a fact that Reality is ‘Unknown’ and we know that this Unknown cannot be comprehended with our own narrow mind. The scriptures or books might give clues to Reality but we have to go beyond our understanding which is the product of our narrow sphere of Mind to merge with the Divinity.

Master stated elsewhere that our original Mind was pure. To that Mind we add our incorrect thinking as impurities and try to form our own World and in that process our borders of Mind are shrinking and shrinking. This process is continuing and we are adding more and more complexities by which we are becoming alien to the Divine and forming our own boundaries of thinking set by our mind. We need to go beyond these borders of Mind to merge with Divinity.

The Raja Yoga is the only process with which we can get back to the original state from which we deviated

because of our incorrect thinking of Mind. That too the meditation aided by Pranahuti was the expeditious way which will enable us to unwind our complexities and incorrect thinking to get back to our Original state of Divinity. The Pranahuti as we all know is the Godly effulgence which helps us to destroy our own Mind's creation and proceed towards the Divinity. As long as we are confined to our own dogmas and methods we will not be able get even the fragrance of Divinity. Master emphasizes and it is also our practical experience who are practising PAM, that only when we decide to shed aside our incorrect and limited understandings and yield to Master, we will be able to start to taste the Divinity and the continuous support of the Master through Pranahuti will enable us to speeden the process of our Merger into Reality.

The other factor which we are all aware is, the concept of Divine light without luminosity as the object we use during our meditation. It is also a well known fact that with matter we can never reach spirit, which

is the subtlest thing. By subtle alone we reach subtle, i.e Divinity. Rev.Babuji clarifies that the light is also a form of matter. Hence for reaching the Subtle, that is Divine we do not take light as it is. Since there is no other subtler object than light, our Master chose the Divine light without luminosity as the object, by which the entire material concept is removed and we experience boundariless consciousness which is beyond our individual mind.

Rev.Babuji in His commandments (Commandment 1) says that, when we ponder over God (Divinity), our imagination (individual mind) creates a circle round it. This is the knot which bars our approach to the answer of every question. Only when we can get over this knot and remove the limitation of thought, the subtlest thing (Divinity) can be revealed to us.

In Silence Speaks there is a sentence which says that “When individuality goes away from the individual mind, the mind alone remains which is one only, and

it can then be called the Godly Mind. From this what we understand is that individuality is the block that is separating our Individual mind to the Divinity. We are indebted to our Great Master for providing the commandments which will help us to annihilate our own creation that deviated our Mind from the Divinity and helps us to restore our Individual Mind to the original state to become one with Divine.

The apparatus of antahkarana which helps in formation of consciousness consists of Buddhi, Ahankar, Manas and Chit. All these apparatus work on the input given by the senses. The realm of super consciousness is beyond this and is in the realm of feeling. Unless the thoughts that derive support from these apparatus are controlled, there is no possibility of learning the language of feeling. When the chitta vrittis are controlled we begin to learn the language of feeling. These chitta vrittis are controlled by meditation on points A & B which are unique discoveries of our Great Master Rev. Babuji. This new

discovery enables us to feel the presence of Divinity which is beyond our Individual Mind or consciousness by attending to these simple meditational practices.

In conclusion, what I derived from this message is, we should go beyond our limited self orientedness which is our individuality to principles of sharing, service and sacrifice, which are divine qualities. When we are able to follow these principles, we will cross the borders of Individual mind and will be able to merge into Divine consciousness.

I sincerely thank for the opportunity given to me to present my little understanding.