

EXPLORING THY SELF

By

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Dedicated
at the Lotus Feet of
Bhagawan Sri Sathya Sai
baba

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FOREWORD

Self, the cosmic consciousness residing within man is to be known by individual's efforts in this path. Grace will automatically be showered once the stage of evolution is reached. Self is one's guru and ultimate guide to universal consciousness. *Buddhi* is the only instrument in the hands of man to explore the possibility of knowing thy Self. *Buddhi* functions in between *Atman* and mind and finally the forces of mind are pulled down by the force of *Kundalini*. This *Kundalini*, which is Divine *Shakti* functions under the command of Shiva, the cosmic consciousness. Finally one merges or gets oneness with the cosmic consciousness and thus the individual is realized. For that individual, everything becomes his own part and he works selflessly i.e. without any sense of give and take. He becomes the *Purana Purush* and anything from completeness or from full will not reduce from completeness. The present *Kaliyuga*, where individuals are to play a significant role first in realizing themselves and then in establishing the principles of 'Self' in the society.

An attempt has been made in this book to explore the possibilities of experiencing thy self by undergoing various spiritual techniques. It is hoped that the book will be very useful for everybody and particularly for common man who is involved in so many day-to-day worldly affairs.

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'SELF'

Self is the basis of everything living or non-living. It constitutes the important part in man's life. Self forms the most significant aspect in keeping the whole human race as well as other beings in perfect harmony. It is only the Self which is the existent reality of the entire universe. Self pervades every where and for all the time in the entire cosmos. Self is bliss, constant and perfect in all respect. It is the only truth behind everything. Self is 'GOD' the 'Atman' or the 'Cosmic-consciousness'.

Self is the very basis of man. The only truth is Self and man is himself that 'truth'. The recognition of Self as one's only reality can bring a perfect harmony with its very nature. Man has failed to recognize this truth in himself. It is only due to ignorance of this fact, the whole human-race has been suffering. The non-acceptance of Self as one's reality is causing great confusion and lawlessness in the entire world. If peace is ever to exist in this world, this fact that is the 'Self', which one is and which is everything. Only this experience in man can bring peace, security and harmony among the entire human race.

You must strive very hard to achieve this goal in this life-time. As it is only in the experience of one's self, one can live in perfect harmony with GOD. For man himself recognizes that he himself is, the only existing reality of the entire universe and exists in every being. The realization of self as one's reality can only bring any fundamental change in man's basic thinking. The experience of self is most important. Unless one himself experiences that state of consciousness, it is very difficult for him to understand the glory of divinity. The personal experience in this path is must, as it is only this experience which can lead man to a state of realization. The practice on the path of realizing one-self is most significant. It is only the practice i.e., through the personal efforts, an individual can realize one's nature. The various techniques for realizing oneself has been discussed in detail in subsequent chapters of this book.

The present day to day problems of this *Kaliyuga* has confused man too much. Man has completely lost the spiritual path. The values laid down by the ancient Indian Saints & *Rishis* have been completely lost in the Indian Society. This is due to the non-recognition of the spiritual values. The very basis of Self have been lost. The only trouble is that man has stopped pursuing the spiritual values in a systematic order and this is leading to all chaos in the society. This has to be revived back by Indians, back on the Indian soil. It is only this country which represents face of divinity and the various *Avataras* have descended down on this soil from time to time for the revival of Dharma on this earth. These spiritual values will once again be developed back on the Indian soil to lead the whole world on the path of righteousness. The glory of self can only be realized if one pursues the path of self enquiry. The concept of 'Who am I' 'Where from have I come' and 'Where am I to go? These questions one should continue to ask within one self to find the solutions of life.

Self is the basic reality of everything. It is universal consciousness pervading everywhere for all the times. This is the basic truth of each and every being. The individual will have to realize this truth within one-self to seek permanent truth.

The basic confusion in man is because of non-acceptance of self as his reality. He always associates himself with the non-self things. The mind has created a lot of chaos for man. The self and the non-self-these two concepts each individual will have to experience within himself by constant contemplation on self. The experience of self and non-self is very significant. The mind has created the non-self and the *Jivatman* has associated with mind & considers it only real. The nervous system in the psyche becomes so strong that the individual consciousness again and again moves in those patterns of love, hunger, jealousy, anxiety, pain and pleasure. These various patterns start developing right from the childhood as well as of the past *Karmas*. These patterns form the most important part of the non-self. This is generally termed as ego. The individual consciousness roams in these psychic patterns and experiences the various types of pains and pleasures.

The *Jivatman* must seek liberation from these psychic patterns, then and then only one can seek permanent bliss. The *Jiva* will have to contemplate on GOD to have final association with Him and ultimately one merges and becomes the same as is GOD. The constant contemplation on 'Self' can only bring *Moksha* to the person. To attain oneness with the cosmic-consciousness various spiritual techniques had been developed by the age old ancient Saints & *Rishis* of India. These *Saints* developed these techniques out of a great struggle to find the solution to life, the cause of suffering and anxiety in man. The development of self-evolution can only bring any fundamental change in psychic patterns of man. It is only through the evolution of Self, one can seek permanent bliss. The evolution of Self requires an effort on this path. One's personal efforts in this direction can only bring any change in him.

The evolution of 'Consciousness' in the present day to day affairs in man is 'must'. This evolution of the consciousness can only bring harmony in the society. Indian Saints & *Rishis* have suggested spiritual paths to be followed by people to attain harmony within one self.

Before one experiences Self, the cause of conflict within the mind will have to be understood. Mind is the basis of all restlessness and confusion in man. The formation of the basic urges in the mind will have to be comprehended by the individual. The various psychic patterns in the mind will have to be experienced and finally these formations will have to be transcended to seek liberation from these psychic patterns. The various spiritual techniques have been developed to transcend the vagaries of this mind. Among them the most accepted techniques are meditation, *Japa* and *Namasmarana*.

Meditation is the most superior techniques and one completely merges in that reality and attains the final stage of consciousness. During the process of mediation, the various psychic patterns come to the surface and sometime cause great anxiety and confusion to the meditator. As the suppressed thoughts are always to come to the surface and using the process of meditation, the individual will have to become the witness to these various formations and start transcending these thoughts. Slowly and slowly, these formations will automatically loose hold over the psyche and will never affect that person. Even if these formations come, he will simply become a witness to the various passing shows. The technique of meditation is very

difficult and hence not acceptable to everybody. As during the process of meditation, the various suppressed psychic thoughts come to the surface and sometime cause great depressions and anxiety to the person and it becomes very difficult for any body to move on the path of meditation. Though this process has been described as the most superior one but ultimately the individual himself becomes as the GOD is. There is completely oneness with the cosmic consciousness. He himself declares as '*Aham Brahamasmi*' i.e. 'I am GOD'. These great sentences are automatically pronounced by the individual. He only speaks at his personal experiences and that is the voice of 'Self' or 'Atman' alone.

The other common spiritual techniques which are normally recommended for everybody are *Japa* is also very effective. During this process, one continuously contemplates on the *Mantra*. Ultimately the *Mantra* becomes so forceful that it starts affecting the various psychic patterns of mind. The compulsive psychic patterns which were disturbing the mind a lot, will have less influence now. As the process of *Japa* is so effective that if one continuously does it daily for half-an-hour in the morning and evening, one attains higher evolution of consciousness.

The other spiritual technique which is normally recommended as acceptable to everybody is '*Namasmarana*'. *Namasmarana* is simply reciting the name of 'GOD'. One can choose any form of 'GOD' which pleases him the most and can have it between the two eyes, at the tip of the nose and continuously recite that *nama*. This process of *Namasmarana* is very easy and everybody can do it without any difficulty. This is the instrument recommended in the present *Kaliyuga* to attain *Moksha*. The ancient *Rishis* & Saintsof India have stressed too much for the *Namasmarana*, as this is ultimately the juice of all the *Yogas*. During the process of *Namasmarana* one lives very close to 'GOD' and continuously contemplate on Him. He enjoys His company for all the times.

The various psychic patterns, the behavior of the mind through psych-analysis and other spiritual techniques, like meditation, *Kundaline*, *Japam* and *Namasmarana* have been discussed in detail in the foregoing chapters of this book. The experience of Self is 'I am Self'. 'I am pervading everywhere', 'I am the Truth'. This realization of 'I' as the 'cosmic consciousness' is experienced by those who realize 'Self' within. Continuous enquiry within oneself about the basic existence of life, can bring liberation to that person. The *Jivatman* roams in the external world according to its psychic formations and seeks temporary bliss. The *Jiva* forgets completely its real source of *Atman*. It does not realize that nature. It remains in the grip of so many mental sheaths. These sheaths contain pain, pleasure, anxiety, guilt etc. etc. The *Jivatman* considers these sheaths as its own and these psychic formations cause considerable amount of pain and pleasure.

The individual can only seek liberation if he makes a backward journey. The backward journey means transcending all the psychic patterns. The process of transcending the various psychic patterns require self-psycho analysis. During the self-observation the individual should try to watch the various behaviors of the mind. Slowly and slowly he should transcend those psychic patterns by self auto-suggestions. Of course this process is very difficult, but is very effective if one puts continuous efforts on this path. These various psychic patterns will also be seen during the process of mediation. When these psychic patterns come, one must become witness to them and slowly and slowly these psychic patterns will loose hold over the psyche and more

and more freedom will be sought. A very sensitive stage of the psyche is reached where the *Kundalini* ultimately activates and starts an upward journey. During the upward rise of the *Kundalini* the *Jivatman* starts getting freed from the psychic patterns of the mind. Of course the individual undergoes an intense amount of pain which is beyond any description and it is very difficult for the other to understand about it unless he himself has undergone that process. *Kundalini* completely cleans the Self and one fully realizes its true nature. The experience of divinity plays a significant role in the path of spirituality. It is only through the divine experience one moves step by step and seeks *Moksha*. The process of experience is though slow, but individual's *karmas* also play very important role in one's evolution. The good *karmas* i.e. the *karmas* leading to liberation done in the past births help a lot in the evolution of the individual consciousness. But, slowly and slowly, if one treads on the spiritual path with ultimate aim in seeking the Self, one is sure to seek liberation.

The inner urge to seek liberation is must. It is only this urge which can bring any fundamental change in the individual. It is very difficult to develop this urge in this material-world as so many desires of the mind are fulfilled in the external world. It is only in the extreme sufferings of the individual, one tries to seek the meaning of life. Once the cracking in the nervous system develops in the individual, then the suffering starts. This suffering becomes so intense that it is very difficult to seek the solution in the other world. This suffering brings a great inner urge in that individual to seek happiness, stability i.e. all the qualities of his real nature which is the nature of *Atman*. This inner urge in that individual puts him into a great search to seek permanent bliss. That individual who undergoes tremendous amount of pain in psychic system strives hard through various spiritual techniques to seek *Moksha*. That is why this is considered as the most difficult path, otherwise the urge of *Atman* will never arise in that individual. This is the basic cause that the Society at large remains in the lower plane of evolution and does not know anything about GOD. It is only through the Saints and *Seers* of highest order of evolution who can explain the meaning of Self and its realization. The experiences of 'self' were developed out of great urge to find the solution to the problem of suffering. It is this suffering in man which could bring *Nirvana* to that individual. This suffering, with time, is felt both in the external and the internal world. The external world does very little help in the progress but it is only the internal-search in man which brings any experience of the Self. It was only this internal urge, the ancient Indian Saints, *Rishis* and *Seers* could visualize this very Self and preached the rest of the world about this truth.

They explained that the basis of every thing is this very 'Self', it is the cause of creation of the entire Cosmos. This very 'self', they explained is cosmic-consciousness or Shiva. In the Indian spiritual thought, the concept of Shiva is very great for Shiva represents the cosmic-consciousness or the *Atman*. This Shiva contains itself the Divine-*Shakti*. It is only under the command of Shiva, this divine *shakti* which is termed as the *kundalini* functions, and it does all types of creation and destruction.

The individual consciousness i.e. the *Jivatman* which is part of this Shiva, ultimately wants to merge in Shiva to realize its inner nature. It is only through this constant contemplation upon *Atman* or 'Self', one can finally merge in Shiva. The *Kundalini* pierces the psychic system and thus makes its passage and carries the *Jivatman* along with her and rests in the lap of Shiva. Hence, the individual realizes its true nature. Explanation of Self can only be grasped if one makes an inquiry within about the nature of Self. The inquiry about the Self can only solve the cause of sufferings. The very basic inquiry is must for each and every individual. This can

only bring *Nirvana* to that individual. As it is only through this inquiry, one reaches to the final truth one day. Self is very basis and how does the question of 'Self' arises? What is the need for self-realization? These questions automatically come in the mind of the common man who is involved in so many day to day affairs only when the individual undergoes extreme sufferings. It is only these sufferings of the mind, one strive to find the solution of sufferings. These sufferings ultimately lead to the final state of consciousness. The *Jiva* then tries to make an intense search for the cause of this suffering. Though very difficult to come out of the psychic patterns of the mind, yet the efforts on this path regarding the search for bliss should always be made by the individual. As bliss is the very permanent nature of the *Atman*, it is only for this bliss the *Jiva* acts in the external world and tries to find it out. But this bliss can never be sought out in the external world at all. The material creation can never lead to any permanent bliss for the *jivatman* the individual seeks the truth.

One should try to become witness to all the activities in the external world. This is the nature of *Atman*. It is only this impressing quality in *Atman* which brings all transcendence and finally gives *moksha*. The individual must realize that it is only within him/her the experience of its true nature of Self can be made and nowhere else. So continuously the individual should make this search within himself/herself to seek the Truth.

'THE MIND'

The basic struggle in the entire human race is out of the struggle in the mind. The *jivatman* remains bound with the vagaries of the mind. The mind is the cause of conflict as well as the cause of liberation for the individual. It is only through the mind the individual plans something for achieving certain spiritual goals in life with some ego, but ultimately the individual finds that the mind which it was moving has completely vanished.

The basic concepts of mind must be understood by the individual. The individual's psychic system must be experienced by that individual, then only he can foresee the various passing thoughts in the psyche. The psychic thoughts become so deep-rooted that is very difficult to find these formations within one-self. The psychic waves are so compressed with the huge pressure that it is very very difficult for *jivatman* to come out of the clutches of the mind. It is only by the slow process of self-psycho analysis, one can experience the various psychic patterns.

The psychic formations can be experienced and understood if one goes back to the actual place of formation of these patterns. The *Jivatman* which is a part of the *atman* itself of 'Self' as it is called or the 'cosmic-consciousness' and sometimes it is called 'Shiva', the fundamental reality of the entire Universe. This *jivatman* first comes out i.e. separates from the cosmic-consciousness. (The *Jivatman* is also represented by the individual consciousness). During its first separation from the cosmic consciousness, it must be understood here that this cosmic consciousness, is 'atman' or 'self'; pervading everywhere defined as 'Shiva', works in the Universe through its own source 'cosmic-energy' or 'Divine-force' or sometimes it is called 'kundalini' or 'Shiva-Shakti'. This entire creation is because of this shakti or the cosmic energy which functions under the will of cosmic-consciousness. It is very difficult to understand these various phenomena for the time being, unless there is a first hand experience of the cosmic-consciousness. It must be understood, as accepted at this stage, when the full evolution has not taken place that the entire Universe is held by the Divine force which works under the command of the Universal 'Eye' or 'Self' and this *Jivatman* i.e. the individual-consciousness is the part of this 'Self'. This individual consciousness has lost its very reality of the cosmic-consciousness and is trying to seek its source in the external world by moving in various psychic-patterns and feels them real, but nowhere in the entire world it seeks its reality. It is only when it transcends these psychic thoughts, it comes to know of its truth.

In its first separation from its source, when it comes in the body i.e. during the birth of the child that is called the first stage of self. The first contact as it comes out from the womb is contact with the physical body of the mother. This feeling of contact gives him a sense of security and a psychic wave or the pattern, a nerve comes into play and this repeated process of security makes a very strong-wave in the child. The contact with the breast of the mother gives the child a sense of smell of body as well as his hunger is fulfilled. The child is sometimes very much loved and some time if the mother leaves the child alone for some work or does not give him the proper feeding of the milk. This makes a sense of insecurity in the child. The feeling of displeasure from separation also becomes a psychic wave. The various sexual urges in the child develop at the childhood level. The child is very small, helpless and inactive physically to do any

thing. But these various psychic urges go into the child slowly and slowly and then start forming a bundle of nerves.

For example, the exclusive possession of mother is very deep-rooted in the child. This exclusive possession creates a sense of anger towards the father. The father also shares the love of the wife and the child wants to take it exclusively. This brings a revolt in the child and thus a struggle starts in the child right from the beginning. If the parents are not wise enough, the child may become a problem for them. The child may become either a great revolutionary or a fanatic. It all depends upon in what way the various psychic nerves have gone in the child.

Thus in the first stage of the child rearing the various psychic patterns take their hold and they start affecting the various actions of the child. These bundle of nerves or waves start wrapping upon the individual consciousness. The individual consciousness get hold of these nerves and again and again through the various urges, the individual consciousness enters into these nerves and thus the nervous patterns become so strong that it becomes very difficult for the *jivatman* to come out of it. Thus the *jivatman* struggles in the world to seek its final source of *atman* which is bliss, peace and stability. As the external world produces anxiety, instability and chaos, it can never give permanent peace to the *jivatman*. Thus formation of the mind takes place. This mind be understood as simply very strong waves of the various fixations with the individual consciousness during the rearing of the child. These fixations are very natural and who-so-ever comes in this world carries with these fixations. But ultimately to seek permanent stability one will have to go back to its original source.

With these urges and fixations the child starts growing and tries to fulfill them. But out of suppression i.e. the ridicule of the society, the love with the mother is very natural and sucking of breast is also very natural. These very natural instincts in the child get suppressed into the lowest layers by the society and thus it becomes part of the mind. The society starts imposing various restrictions on the child and the very natural instincts are being suppressed and the child condemning those urges starts making a new image in the mind. He starts feeling just out of fear that 'these urges are not mine' and 'I have no relation with them'. But these urges are very much within him and they form the sub-conscious mind of the child. This sub-conscious mind has not yet vanished but is very much there in the child. These various urges take a hold of the negative urges i.e. 'my love desire is not real', the boy affirms himself. He tries suppressing this desire but this desire is very much in him. Likewise so many fixations which the boy has in his childhood and which are not acceptable to the society, just out of fear, the boy suppresses those desires and presents a new face in the society.

This is called the second stage of 'self'. During this stage, the individual makes so many new faces of its own. The various desires which are naturally bound to him, he starts suppressing them by saying that this desire is not mine. For example, the desire of love is very natural if he starts loving the opposite sex a sort of fear may develop in him for the young boy finds the society does not accept this desire and so will start rejecting the person. The violence is one very instinctual desire in the person. But the society does not accept the person who is violent. The individual will suppress this desire and will start saying that this desire is not mine. Thus in this way every time he will form a new face in the society according to the wishes of the society. But his natural instincts are very much in him suppressed i.e. deep-rooted in the psyche and sometimes when they come to the surface and the individual shuns to accept them,

they will cause great anxiety to the nervous system in that individual. This formation of ego takes place in the psyche. This ego, which is part of the mind itself, destructs the consciousness. The individual develops the ego relationship in the world i.e. the relation with the individual consciousness is only with the cosmic consciousness. But the false relationship i.e. the relations of the world which the individual starts making as his own just out of ignorance i.e. this is mine, this is my son or daughter, wife, my parents, my status etc. These relationships with the material things bring a false illusion to the individual. As long as the individual seeks happiness from these relationships he accepts them and the moment he seeks rejection from these associations, he feels dejected. This ego relationship is a part of the mind itself and this causes a great unhappiness and anxiety in the world.

The individual must realize the real "I" and the false "I". The real 'I' is the *Atman* itself and it represents the universal consciousness and the unreal 'I' is the ego. It is only with the real 'I', the unreal 'I' is bound. ; This unreal 'I' is mind itself and is wrapped round the real 'I'. It is only through the efforts of the individual to recognize both these 'Is' that the individual can seek liberation from the unreal 'I'. The process of realizing the unreal 'I' is through one's own psycho-analysis and through the process of meditation. It is only through these techniques that one can experience the unreal 'I' which is bound with the real 'I'. This unreal 'I' is the non-self and the real 'I' is the 'self', pervading everywhere for all the time. The process of realizing the 'Is' is though very tough and a great struggle one has to make to know it. Once the individual realizes that he is bound with these ego relationships, he will start disassociating from these formations. These formations or fixations are full of pain, associations and physical pleasures and they cause different relationships in the external world. These relationships will never give any permanent bliss to the individual. As they are never the part of the cosmic-consciousness, the whole human race is associated with this ego relationships and is thus associated with the unreal self of which it is never a part. It is only with wrong associations, the man is suffering in this world. The individual should try to transcend these relationships of the negative self, then and then only he can seek permanent bliss and peace in him.

The process to be employed is self-psycho-analysis and meditation. It is in these processes that one leads to *Jnana Marga* and ultimately realizes one's 'Self'. The other techniques to be adopted are *Japa* and *Namasmarana*. These two techniques relate to the *Bhakti Yoga*. In the *Bhakti Yoga*, there is complete one-to-one relationship with the God. One feels a direct commune with 'Him' and ultimately the mind is transcended and saturates to such a level that the individuality in that person completely vanishes. He completely surrenders to 'Him' at His will. All actions are shaped according to 'His' will. *Bhakti Yoga* is quite simple and every body can follow this path, to transcend the individual's mind and attain the cosmic state of consciousness. The formation of all the psychic nerves take their roots during the childhood as well as the past *karmas* which the individual carries. These psychic nerves are a sort of psychic waves which get accumulated into the psyche and thus make its formation into the psyche and then ultimately the formation of the psychic nerves takes place. It is this wave pattern which binds the consciousness to seek freedom or liberation from these psychic patterns.

These psychic patterns are responsible in the formation of the mind or the psyche. In order to seek liberation from these psychic patters, one will have to analyze his own psychic behaviour. The conscious as well as the unconscious plane will have to be recognized. The conscious plane works under unconscious plane. The individual is very much away from the unconscious plane and therefore it becomes difficult for him to accept the psychic sufferings.

The individual will have to go again and again into these psychic formations and accept them that these formation are within him and he is to seek freedom from them. The individual should continuously observe the behaviour. The various psychic behaviour patterns of the individual can be analyzed by the individual himself. The analysis of the behavioural patterns can only make him understand about the various fixations of the individual with the consciousness. The individual should slowly and slowly strive to learn to trace these psychic patterns. Once the individual recognizes these psychic tracks, he can disassociate from these formations by the process of auto-suggestions relating to the cosmic-consciousness. The individual can seek the help of a realized Saint or the help of a psycho-analysis and cosmic-consciousness. The process of self-observation can be developed through self-psycho-analysis. The various fixations of the mind can be known by the process of reasoning. These psychic nerves are sometimes very tough and it becomes very difficult for the individual to learn the nervous system of the psyche. The various psychic patterns get automatically dissolved by the process of meditation. During the dual process of self-psycho-analysis as well as that of meditation, the evolution of the consciousness takes place. The *Buddhi* helps in differentiating the self and the non-self. *Buddhi* is the instrument in the hands of man to activate the individual consciousness. *Buddhi* is the functionary element of the Atman only. The individual must strive very hard to differentiate between the real and unreal self. The real self relates to the *Satvic* qualities related to the evolution of the consciousness while the unreal self relates to the *Rajasic* as well as the *Thamasic* qualities related to the degradation of the consciousness. The individual must put the *Satvic* qualities into practice. The process of *Japa* and that of *Namasmarana* give a line of demarcation of the real as well as the unreal self. It is the function of the *Buddhi* element in man to separate these two selves and thus ultimately merge into the pure self. The real self once developed will strive for the maximum glory of the *atman* only and it will transcend all the negative activities.

The technique of meditation is very important. The process of meditation is so refined that all the associations of the mind with the consciousness will slowly and slowly come to the surface. During the process of meditation, these formations of the psyche, one will have to differentiate and through the *Buddhi* element in man can it be separated from the real-self. The process of meditation is though very tough, but one must have patience and regular practice of meditation to know the various psychic formations of the mind. These psychic-formations will automatically dissolve during the process of meditation and ultimately the individual consciousness will rest in supreme-consciousness.

The psychic-formations of the mind are very strong and it is very difficult for the individual to dissociate from the clutches of the mind. The individual consciousness remains bound to the urges of the mind. These urges of the mind are so strong that the *Jivatman* becomes the slave of the desires. It becomes a function of the mind.

The efforts of the individual to search its goal is must. It is only in the individual's efforts by the techniques of self-psycho-analysis as well as that of *Japa*, *Dhyana* & *Namasmarana*, the various fixations of the mind can be known and thus the individual can seek liberation from the bondage of the mind.

The cleaning of mind is very important, then only one can seek liberation. For the cleaning of the psychic formations of the mind, the various spiritual techniques and the process of auto-suggestions will have to be put into practice. These practices ultimately set a stage in the evolution of the consciousness that *Kundalini* will activate from the base of the spinal-chord, where it is residing in the sleeping stage. *Kundalini* is the functionary process of the cosmic-consciousness. *Kundalini* functions under the command of cosmic-consciousness. The cosmic-consciousness is represented by 'Shiva' and the *kundalini* is represented by 'Shakti' and the individual consciousness is represented by *Jivatman* or 'Jiva'. *Kundalini* is also sometimes represented as the Cosmic-Energy. The urge of *kundalini* is to get associated with Shiva once again, as *Shakti* is the part of Shiva only and it is the strong desire of *Shakti* to merge into Shiva. The in-between *Shakti* and Shiva is the huge-mind which the *Kundalini* has to clear. This process is very tough and the individual has to undergo a severe pain and sufferings because of the formation of the mind with which the *Jiva* was bound. This intense pain to the individual is beyond one's control and it is only 'Shiva' who protects *Jiva* during evolution of consciousness and ultimately *Kundalini* merges in Shiva along with the *Jiva*. The spiritual techniques like *Japa* and *Dhyana*, if an individual follows, will lead to the cleaning of the mind and will ultimately result in the full awareness of the cosmic consciousness. These spiritual techniques are very important for the self-realization. It is only in these techniques, the individual sits close to the Divine and slowly and slowly, the various psychic layers of the mind come to the surface and will automatically start dissolving. Though the process is very long and at the same time very painful, but there is no alternative to this. The individual will have to follow these spiritual techniques for the final evolution of the consciousness.

The individual must have an intense urge to realize that state of consciousness, then only he can seek liberation from the bondage of the mind. The formations of the mind are very strong and it is very difficult to liberate the *Jivatman* from the clutches of the mind. The individual should not have conflict with the mind. By the process of self observation, an individual can understand the various psychic formations of the mind and by the process of psych-spiritual auto-suggestions, the individual can transcend the various psychic behavioural patterns.

In the process of *Japa* and *Dhyana*, these various psychic formations of the mind will slowly and slowly loose hold over the individual consciousness. It is only in fixing *Dhyana* of the individual over the Divine, the various psychic nerves of the mind get dissolved. The individual has to undergo severe pain in whole of the psychic system during the process of *Japa* and *Dhyana* as well as in the self-observations and auto-suggestion. It is very difficult to break the old roots of the mind. One must have a great patience as well as an intense faith in God and continue on the path of *Japa* and *Dhyana* if one wants to seek a complete detachment from the ups and downs of the mind. The psychic suffering is so intense that sometime individual has to pass through great agony. The individual should try to become the witness of the various psychic formations of the mind and slowly should try to detach from the behavioural patterns. It is only in this technique an individual can seek liberation from the bondage of mind. One should for all the time fix *dhyana* in GOD and should pray for all the time for permanent Bliss.

'PSYCHO ANALYSIS' AS DEVELOPED BY FREUD
AND 'COSMO-PSYCHO-ANALYSIS'
AS DEVELOPED BY INDIAN SAINTS

Frued, an American psycho-analyst, developed his own thesis regarding the concept of mind. He could explain the various urges of the mind with regard to the various fixations of the child as developed in him right from the childhood out of the sexual inhibitions. Frued attached a great importance on Sex keeping all the background of his work in association with the fulfillment of the sexual urges in man.

Frued had no background of the cosmic-consciousness and the cosmic-energy. He was all the time busy in explaining the hidden urges in man but the Indian Saints had a clean idea regarding the formation of the mind. They could know each and every urge of the mind through the experience of 'Self' within themselves. The Indian Saints, through a keen urge to find the meaning of life did intense self enquiry and through the various spiritual techniques like meditation, *Japa* and *Namasmarana*, were able to explain the various sub-conscious layers of the mind and thus could win over the various urges of the mind. They transcended all the thought patterns of the mind and thus were able to liberate themselves from the cycles of rebirths.

The psychic patterns were analyzed by Frued in relation to the sexual urges in man. These sexual urges lay deep in the sub-conscious mind. It is very difficult for the individual to come out of these psychic patterns. Fruedian concepts of psycho-analysis brings to surface the sub-conscious formations of the mind which the individual suffers in his psychic behaviour. The process is through the psycho-suggestions and auto-suggestions. The various behaviour patterns are analyzed through dream analysis also.

The Fruedian theory stresses mostly on the sexual urges of the individual. It is true that the basic formations are due to the sexual complexes as well as the individual carrying the burden of his past karmas. Of course, sexual complexes do play a significant role in the total personality of man, but he Fruedian concepts never free the individual from these bondages. Frued simply brings the suppressive state of the psyche just to surface and floats the individual through free associations. It makes him so lustful and hungry that he completely forgets the difference between the right and wrong.

The Fruedian psycho-analysis touches mostly on the childhood formations and tries to bring it to the surface. These psychic formations lay deep in the sub-conscious plane. The various sub-conscious formations are brought to the conscious plane by the process of psycho-therapy.

Frued associates the various psychi conflicts with the sexual compulsives of the child and by the process of psycho-therapy through the sexual associations of the child, he tries to float the psyche with these formations. Frued brings an awareness of free sexual associations.

The very fault with the Freudian concepts is that Freud had no idea about cosmic-consciousness and the cosmic-energy. He simply attached his studies upon the sexual associations during the childhood formations. The various sexual complexes in the child had been discussed and some techniques of free associations have been developed. But this can never bring a permanent freedom to the individual. It is only in attaining the cosmic state of consciousness that one can seek liberation from the various ups and downs of the mind. The psychic freedom can only be sought if an individual transcends the various psychic layers of the mind. It is only in the transcendence of these thought patterns, a permanent bliss is attained. But Freud was always bringing a free sexual associations. This is again a compulsive desire of the mind. The free sexual associations completely distorts the distinction of right and wrong and associates with everybody and anybody. Again when these desires are not fulfilled, the mind becomes hungry of these desires.

The only technique developed for the complete liberation is the watching over of the various vagaries of the mind and slowly and slowly transcending these thought patterns and ultimately freeing the consciousness from these urges. The process of witnessing consciousness can be developed by utilizing the psycho-spiritual methods of self-auto-suggestions and *Japa* and *Dhyana*. It is only in these spiritual techniques slowly the various psychic patterns will automatically dissolve and only the consciousness i.e. the universal consciousness will prevail everywhere for that person. Indian Saints stressed a great importance in experiencing this cosmic-consciousness within the individual and thus were able to lead the person to the final state of consciousness. Therefore it is always in the interest of the individual to follow the process of self-observation by transcending the various thought patterns of the psyche.

The background of the Freudian concepts are based upon the sexual associations during the childhood formations. These formations become so compulsive for the child that it becomes the habit patterns of the man and he unconsciously behaves according to the formations of these psychic patterns. Since Freud had no background of cosmic-consciousness and so also he does not have the awareness of the individual consciousness. Freud understands only the certain levels of the formations of the mind and tries to correct them with the childhood formations.

Freud employed the theory of psycho-analysis i.e. analyzing the various psychic behavioural patterns of the mind and through the process of psycho-suggestions tries to bring an awareness in the patient of the various mental formations. The process Freud uses is the sexual associations of the childhood formations. He just floats the patient with these formations by making a suggestion of the free associations. Thus the patient gets an awareness of these formations as well as he learns the technique of associating with them freely. The positive association e.g. the desire to get love and enjoy sex is right, which is always suggested to the patient. Most of the formations of the child are associated with getting the love which has been denied to him and this brings a complex behaviour in the child. The various fixations of love with various objects which have been denied to the child during his childhood are brought to the conscious-awareness of the man by the process of free association. The technique of dream-analysis is also employed in the Freudian theory.

The details of the Freudian theories can be driven from the various writings of Freud. Freudian techniques lack the very basic character in freeing the individual from the various urges. His theories do not describe consciousness. There is no awareness of cosmic-consciousness. Freud gives

a psycho-therapy e.g. a suppressive state of anger with father will compel the individual from all types of associations with the authority. Through psycho-suggestions, this psychic formation which is lying deep in the unconscious state, the psycho-analyst brings a psychic awareness of this formation and through this psycho-suggestion e.g. during the childhood formation, the child is small, he is dependent and helpless and father can reject or ridicule the child. This psychic formation of denial, anger rough and tough about father goes into the child and it becomes a habit patterns for the child. Unconsciously the individual will behave according to this formation. He will have a negative attitude towards father as well as towards authority.

The psycho-analyst through psycho-suggestions brings an awareness of this formation in the individual and tries to bring him out from this association. In this formation, the psycho-analyst will suggest the individual that this formation was developed in the childhood and now the individual has grown up and he can face the situation. During childhood father could deny as well as reject many things. Now the psycho-analyst through psycho-suggestions tries to bring the sub-conscious awareness to the surface and prescribes a free association.

The basic fault with the Fruedian concepts is about the wrong understanding of the mind. There is no explanation about the consciousness. The psycho-analysts only studies the behaviour of the mind and relate the abnormal behaviour with the childhood fixations and then through psycho-suggestions brings them to the surface. Frued can never liberate the individual from the vagaries of the mind.

The Indian Saints were in a keen search to find the meaning of life, studying the behaviour of the mind and the associations of the individual consciousness. They could find that there is something which is permanent, stable, calm, quiet and ever existent reality. The existent reality is the permanent awareness which individual has to seek within himself by transcending all the psychic patterns. It is simply freed from the various layers of the mind by the process of spiritual techniques like *Japa*, *Dhyana* and *Namasmarana*. The individual consciousness can be freed from the various fixations of the mind and ultimately individual seeks the final liberation. Thus it is only in transcending the various psychic formations which are associated with the *Jiva*, the final liberation can be sought.

Indian Saints evolved the spiritual techniques to master the vagaries of the mind. The various fixations of the mind were transcended by the process of *Japa* and *Dhyana*. It is only in these spiritual techniques, the evolution of the individual consciousness takes place and finally the liberation is sought from births and deaths.

Even the *Satvic* qualities in action were developed by Indian Saints in their *Ashramas* which could lead in a positive way to the evolution of the individual consciousness. The one very important factor developed by Indian Saints i.e. the faith in God, that God exists everywhere in each and every being and is the only lasting reality. These teachings, they taught to the rest of the world. It is only in the faith of God that individual gets enough protection to move on the path of spirituality and ultimately attain the final state of consciousness.

The various scriptures developed by Indian Saints were much based upon the experiences of the individual regarding the existence of universal consciousness. These Indian Saints through

great penance were able to evolve out these scriptures and ultimately could help the huge number of people in attaining liberation.

The great Indian Saints' contribution to the spirituality was marvelous. This has completely faded out from this land of *Bharat Desha*. The glory of the Indian Saints regarding spirituality will have to be revived back on the soil as well as in the rest of the world.

It is in the individual's urge to find the meaning of life, that could lead to the final state of liberations. Indians are really gifted people on this earth. As they could easily attain the final state of consciousness by making little efforts on the path of spirituality. Culture evolved by Indian Saints was purely based upon the principles of cosmic-consciousness.

It is in the interest of the individual to move on the path of spirituality to attain the final state of consciousness in this very birth only. Each of our actions of the external world lead us to the bondage as the external world is a sort of association which the mind binds to the individual consciousness. The mind roams the individual consciousness into the various fixations and thus the individual remains bound in the various psychic-patterns of the mind.

It is only in transcending the various thought-patterns of the psyche, the individual can seek a permanent bliss. He realizes the very bliss which he is and remains so, in every action of the external world. He simply becomes witness to all the passing shows over the consciousness.

ON VARIOUS TECHNIQUES IN EXPLORING THY SELF

Indian Saints have developed very sound techniques in exploring the Self. These Saints through intense urge to find the meaning of life were able to explore the various spiritual techniques in experiencing the very self within themselves. The urge to find the meaning of life led Indian Saints into great suffering and intense pain not only to their body but also to the total psychic pain which they had to undergo to find the Divine within themselves.

The huge spiritual literature which was evolved upto this time in India just out of the great urge of Indian to get commune with the Divine and ultimately merge in that Divine truth.

One must follow the various techniques which are suitable to that individual in exploring the self. As it is only in the pursuance of these techniques, the very self within can be explored and ultimately the individual can realize himself. In this chapter, the various techniques in exploring thyself will be discussed as well as some new techniques have been developed which are open to experimentation as well as a challenge to the modern world which can be adopted in the various day-to-day activities to get stability and peace in this world.

In the first instance, it must be known this self which was pure Divine, existing every where for all the time got mingled with the mind. During the first stage when this drop of self i.e. pure-self itself came into human body through the womb of the mother. It had its first contact with the body of the mother, here breast sucking, feeling of associations as well as the contacts with the external things. This self starts getting with its contacts with the external world and thus losing its own identity with the real-self. These are clusters of associations over the consciousness.

Thus in the first stage of association, the child gets all the fixations of love, anger, pride, possession, denial etc. etc.

The urge of the child becomes to get love from the external world by way of some physical action when these are not fulfilled, he starts putting a negative face in front of him by suppressing these needs of the child. This puts a negative picture over the mind whatever are these physical needs which are genuine, the child starts rejecting them because these are now denied to him.

Thus the real self got entangled with the physical needs of the world as well as these negative associations for which the physical needs had been denied to him. Unconsciously he starts working in the external world by suppressing all his real needs and fulfills them through other ways. The real self is completely forgotten and one gets muddled into the external world i.e. the world of *Maya* fulfilling the various urges of the mind. He gets into the world of suffering and tries to find the solution of his sufferings in the external world. But it is impossible to seek them outside. The various layers of mind over the self will have to be removed once again to realize the very truth i.e. the Self. That is why there is a great need in this world i.e. in society

in finding out the meaning of exploring thy-self. The individual will have to get on the various techniques and will have to apply them within himself to explore thy self.

The first and foremost thing in present affairs of society which is completely analytical as well as western oriented i.e. life based upon fulfilling the sexual urges is the observing of mind. It is very important to observe the various psychic layers of the self. Some of these techniques have already been discussed in the previous chapters. Some important highlights are being discussed here. The process of 'Self Observation' is very important in understanding the associations of 'Self' with the mind. How can individual behave is very important? What are the various psychic formations associated with that individual? One must make an inquiry into the various psychic formations. As it is only in the experience of these formations, one will come to know of the various associations of the mind over the consciousness. The fixations of the mind which got entangled could be observed by one's actions in the external world. For example, the psychic nerve of anger which is compulsive to an individual can again and again be observed. The cause of this formations can be made by going into the childhood associations with father or mother. By the process of self-suggestion i.e. I am not the part of this association, I am everlasting permanent truth residing everywhere in every being. This formation could get associated during childhood when I was small, dependent and helpless. Now I am grown-up, I can face the new formation and can face the situations. These types of auto-suggestions will help the individual in disassociating the various psychic formations.

Though there are tremendous such psychic formations over the consciousness and it is very difficult for an individual to seek freedom from these associations. Initially one can seek the help of a good psycho-analyst, who has the knowledge of self as well as the various psychic formations. The psycho analyst can help to a great extent in freeing the various suppressed psychic layers.

The very basic fault with the western psycho-analyst is that they don't have any knowledge of the Self. They don't have any experience of the cosmic-consciousness. They seek the basic cause of suffering of an individual to the suppressed sexual urges in the child. Only through the process of suggestions they try to bring to the surface these sexual formations and make the individual to freely associate with these formations with the result that the individual becomes the slave of these formations. He loses a complete sense of right or wrong and it becomes sometimes very difficult to follow the norms of the society. The urge to fulfill the sexual desire sometimes becomes so strong that it may burst one day and may lead to a complete mental break-down.

Psycho-analysis is not the solution to the sufferings of the individual. As it does not go into the details of the fixations and its freedom the process of cosmo-psycho-analysis has been developed by the Indian Saints to seek a complete solution to life. As the cosmo-psycho-analysis goes into the various associations of the mind over the consciousness and thus making it an individual consciousness. In this way the individual gets disassociated from its original source of pure-self and this roams in the external world of suffering, depression, anxiety, unhappiness etc. etc. He loses a complete harmony with that state of awareness.

In the process of cosmo-psycho-analysis as developed by the Indian Saints, the 'Self' is pricked again and again. The very individualized self is evolved by the process of self associations and

transcending the various layers of the mind. In this process again and again it is inquired that how the self got entangled with the mind? What were the causes of the associations of these formations? Though basically in the initial stages, it very much relates to the psycho-analysis. As in the initial stage the child gets all those fixations of the various associations of the mind, body etc. etc. The process of auto-self-suggestions is employed to free these various associations. In the auto-suggestions that 'I am Self', 'I am pure-bliss', 'I am actionless, calm, quite'. As it is only in the experience of the self, very secret of the self will be known to the individual.

The experience of the self can only be made within, as the various psychic formations are bound round over the consciousness and only in the transcendence of these formations the experience of the self can be made. The process of self-observation is very important. It is only in finding one's Dhyana into the self, the various psychic layers can be got rid of. Slowly and slowly by disassociating from these formations by self-psycho-suggestions one can come out of the intense sufferings.

Dream analysis is one of the techniques in knowing the state of the self. Dream theories were developed by Frued based upon the analysis on the various sexual inhibitions associated with the child. Frued could help in locating the various sexual urges by the process of dream theory. Since Frued had no idea of 'Self' and its experience, he could not evolve the individual.

It is only in the self, the various formations which got associated are sometimes revealed in the dreams. The root cause of these dreams are the fixations of the mind over the cosmic-consciousness. The associations over the consciousness are revealed in the dreams through the various images and pictures of the relations & friends etc etc. An experienced person in 'Self', who has fully realized it through the process of 'psycho-analytical-mediation' can be very useful in directing people in realizing 'Self' through these techniques. Details about psycho-analytical-meditation can be referred to the work done by Dr. Goel (B.S.) in this field.

Dr. Goes, probably, the only living realized soul has passed through these spiritual techniques through the psycho-analytical-meditation. It was the will as well as the planning of 'God' to put him on this path to reveal everything about 'Self'. His work compiled in three volumes on 'Psycho-Analytical-Meditation' is the answer to the intense human problems which man is searching in the external world. It is an open challenge to the Western culture and thought. It is an open book to everybody and all the religions of the world. The huge work done by Dr. Goel who himself had to pass through intense sufferings on the path in experiencing the various psychic-layers over the consciousness is of great significance to the entire community of the world. It is the answer to every human problem. Very soon Centres under Dr. Goel on psycho-analytical-meditation will be set up which will work as the pillars in setting up humanity to the level of Divinity.

These spiritual Centres will be of the nature of 'Research Institutes' in guiding and directing people on the path of exploring thy 'Self'. These Institutes will be completely freely from any biased religion. It will be an answer to all the religions. Huge number of people will come under the shelter of these Institutes. They will be fully secured in achieving their goal on the path of spirituality. India had been chosen as the first place in setting up these Institutes and soon these Centres will spread in the rest of the world.

There are various spiritual techniques in evolving the self. The various psychic problems have their roots in evolving the self. Once the self has risen, the problems of man will automatically vanish and he will remain in complete one with the cosmic-consciousness. Whatever may be his behaviour in the external world, it will least affect, his very nature of awareness about 'self'. He can do any external action and once again come back to that state of awareness. It becomes the part and parcel of his life. He lives in complete harmony with that state.

Meditation is the most effective technique in realizing the 'Self'. It is the process wherein the various fixations of the mind slowly come to the surface and are finally dissolved. It finally leads to the dissolution of all the psychic-formations. This is called transcendence state. Meditation techniques are though very difficult to follow but ultimately the results from the process of meditation are very effective and one ultimately experiences the final state of awareness. It leads finally to the *Gyana marga*, wherein all the doubts regarding the various human problems about the concepts of life are solved. Meditation is the only spiritual techniques which can explore the greatest of all the secrets of life. It is the one and the only technique which explains each and every psychic phenomenon of life. Meditation results in the highest state of *Samadhi* and thus ultimately it takes out from the various bondages of life and frees the individual from the process of life and death.

The mediation technique is like this:- Though there is no need to follow any ritual in the meditation, but some sort of cleanliness one has to observe. One should see that the place where one is sitting for meditating, must be very clean at the same time the surrounding is quite airy. It is preferable to select a wooden seat, if it is not available, one can do it over a floor. A non-conducting material e.g. blanket or any thick cloth can be used.

One has to sit crossed legged over this seat. If it is found difficult to do it, one can choose a '*Siddha's Asana*'. It is like this: one of the legs should touch the testicles, one hand should be placed over another and the tongue should touch the upper part of the mouth. One should feel quite relaxed and easy.

Close the eyes, then feel that there is a huge globe like the earth and suggest or say yourself mentally that 'I am sitting alone on this Globe and that I don't belong to anybody and nobody belongs to me, then take the breath inside with the word 'So' and feel that the breath is going through the back bone and coming right upto the lower tip of the backbone. Imagine that the backbone is just in the centre of the body and not in the back then say 'Ham' with the breath coming out of the spinal chord and feel that light and happiness waves are coming out and concentrate between the two eyes, imagine a flame is burning or any 'God's' image can be visualized.

Repeat the *mantra* again and again with fixing the attention between the two eyes. One can follow this *mantra* to realize 'Self'. Daily half-an-hour in the morning and half-an-hour in the evening one can do meditation. It is always advisable to seek this *mantra* from a realized *Guru* who is well versed in the techniques of meditation. As meditation is the most difficult technique, the importance of an external *Guru* is very important. Experiences of meditation can only be directed through him. If at all no *Guru* is available, one can directly meditate upon 'light' or God in any form. Slowly, directly the communications will start coming from 'Him'. One should not

feel disgusted over not experiencing the Divinity immediately. The only thing in mediation is the regular practice. One should continuously sit in time and fix one's *Dhyana* over the *Mantra*. Then only one can expect any useful results.

Mind is the basic conflict in the meditation. The formation of the various fixations of the mind one has to experience within one self and then these formations are to be transcended. In the initial stages of meditation, it may be very difficult to sit and do the meditation, as the mind is very strong and it is very difficult to pull down the various fixations. It is always must be kept in mind that the *mantra* one should always recite. Slowly these fixations of the mind will automatically loose hold of and the pure consciousness i.e. 'Self' will start emerging out. Though the journey is very painful and difficult, one should sit with full patience and fully surrendering one's *Guru* or 'God' even in the most extreme hour of time. One should develop the practice of sitting in the meditation posture right in time preferably the place chosen must always be same. This will result in fixing the mind more quickly. Actually initially it is the mind which one has to tune slowly and slowly and ultimately this mind by itself will start dissolving. It is the mind which is completely transcended and only the pure consciousness prevails everywhere. One experiences that state of awareness everywhere in every being.

During the process of meditation, it will normally be observed that one's *dhyana* is always shifting from *mantra* to the various fixations of the mind. The mind is so quick and naughty that it will never allow you to sit in the meditation posture for long and would like you to get up and move about. During the process of meditation these formations of the mind will come to the surface. One should not just suppress these formations. But slowly you are to recognize these formations and ultimately leave them. The psychic formations which are bound round over the consciousness will start coming over the surface. This will cause a great anxiety, suffering as well as tensions in the mind. As the mind has accepted all these formations as real and is moving in the world with those formations. It is only considering them as the existent things. But these are not real and are not the part of the consciousness and ultimately they will vanish. These psychic formations are the very root cause of sufferings of the entire human race and ultimately they will loose their hold over the consciousness. The individual consciousness, which is bound with those fixations of the mind is in extreme stress and strain during the process of meditation and otherwise also in the normal day-to-day activities of the mind, man is confused with these psychic formations. He cannot find the outlets to seek freedom in the external world and hence remains the cause of suffering in the entire life. The only solution to his suffering is coming back to the goal i.e. realizing that state of awareness. This individual consciousness which is called *Jivatman* in the Hindu system of thought is the only real existing entity for the individual and everything else is false i.e. the rest is the part of mind only. It is just an illusion to the mind which is false or unreal. It just appears to the individual that only the external things with which he has made associations right from the childhood are real. But he lives in the world of great confusion and finds it difficult to adjust in the world. Due to some psychic trouble he comes under the grip of great suffering. This causes him a great suffering and he becomes for himself as well as for the society. The only solution to the psychic problems of his life is realizing his true nature i.e. 'Self' which he is. The process of meditation is the only solution to him. All the psychic case must immediately take up this mantra and start meditating upon. It regularly if they want to find the solution of their sufferings. No psychiatrist or psychoanalyst can help him. No pill or external agency can help him. It is only in the internal journey, which the individual makes, can free him from the bondage of mind. The process of meditation one should do in a very relaxed mood calmly and quietly. The various experiences in the

meditation will automatically be known once the individual is on this path. The only requirement in the meditation technique is that the repetition of the mantra correctly is very important and one should always fix the *dhyana* between the two eyes.

The various psychic layers which are very deep-rooted will slowly start losing their hold over the consciousness. Once the *Dhyana* is fixed between the two eyes. These psychic layers cause great anxiety and confusion to the individual because his very existence upon which he had completely formulated his life comes to a great danger and ultimately this false existence has to vanish one day.

The distinction between the real and unreal 'I' will start emerging during the meditation. What is real and what is unreal 'I'? This must be very much clear to the individual. The real 'I' is 'Self' pure consciousness is the very nature of the individual. This ultimately one has to realize within oneself and the unreal 'I' which the individual is considering himself as real will be coming to the surface during the process of meditation. This unreal 'I' constitutes the very mind which is bound round over the consciousness which is called the *Jivatman*. Actually one has to become a witness to these psychic formations. As you are different from these associations which you consider them as your own, by the process of auto-suggestion e.g. 'I' don't belong to them, I am truth, permanent and bliss and these are untruth, impermanent and unhappiness, one can slowly leave these formations. The process of meditation ultimately leads the individual to a witness to the various psychic formations over the 'Self'. These formations will itself start dissolving and will lose their hold over the consciousness.

It must be clearly borne in mind that these fixations with which the individual had made associations initially will cause him great sufferings and intense pain. But one should very courageously face them. The intense pain one should accept as the gift from God to reach Him. Ultimately it is this intense pain and suffering which takes out the individual from Hell and thus ultimately lead him to Heaven. One should sit quietly in a relaxed mood with face cheerful during meditation and repeat the *Mantra*, continuously, only this will take him out from this suffering. One should always pray to God to take him out from this suffering. As it is only He who puts the individual on this path and only by His Grace, the individual comes out. The grace of God is very important in realizing the Self.

Realizing the self is the only solution to one's basic problems of life as this is the only goal which can take the individual out from all the problems. The very reality, he is that has to be realized within himself. The solution to this life is residing within himself. The only thing is that he has to explore it within himself through the various spiritual techniques. No one except God can come to the rescue of the individual. Only through the efforts of the individual on this path as well as the grace of God can take the individual out.

During the process of meditation, the various psychic formations which have deep roots right from the childhood as well as of the past births will start losing their hold over the consciousness. These deep layers of the psyche form the unconscious as well as the conscious part of the mind. It is very difficult to recognize this unconscious mind. Actually unconscious mind is the store-house of all our activities in the external world. All our actions of the external world are directed from this store-house. This store-house of the unconscious mind is very much at a distance from the awareness of the mind. Basically this causes the suffering and pain

to the individual. The process of meditation does help in exploring this unconscious world. Slowly and slowly this comes to the surface and one starts recognizing this unconscious world.

An important concept developed by Indian Saints in spiritualism is the '*Buddhi*'. This functions in between the mind and the consciousness. It is this *Buddhi* which helps in distinguishing the right from wrong. It is the reflection of the consciousness. It is the *Buddhi* which gives the awareness of the real and the non-real self. Ultimately this *Buddhi* itself merges into the consciousness and thus only the pure consciousness prevails everywhere. During the process of meditation, this *Buddhi* becomes the witness and thus stand in between the right and wrong. It is the function of *Buddhi* to get a hold over the mind slowly through meditation as well as by self-observations and auto-suggestions. Thus the mind will loose its hold and full bliss will be experienced everywhere. It is again and again stressed in all these writings that the individual's efforts in this path can only help him in exploring the Self. The grace may not come at the crucial moment but one should not loose heart. One should do meditation continuously without expecting anything. Everything will automatically start emerging out from within.

The various disturbances start occurring during the meditation processes. As during this process one starts becoming an observer to the various things and starts recognizing them. But these formations are so tough that it is very difficult to come out of them in the beginning. These psychic formations cause a great turmoil and upheavals to the individual and he remains in great confusion and stress and strain. A self-suggestion must be given by the individual at this stage that 'this pain and suffering is the gift from God and only this will take me out of pain'. But sometimes no suggestion works and one has to undergo these pains within oneself. One should develop this quality within oneself that the various formations which are deep-rooted into the consciousness and are now coming to the surface, one has to become just a witness to these associations and then only this formation will be transcended. It is only in the transcendence of these psychic formations of the mind, the individual can seek final liberation from the process of births and deaths. Otherwise this cycle will continue. As long as the individual consciousness is bound with these formations, it is very difficult to seek the liberation.

In the long process of meditation for normally five to seven years period of time as is generally experienced by so many individuals, the psyche becomes very humble and very sensitive. A stage is set in the individual wherein a further psychic evolution of the consciousness takes place.

It is now the *Kundalini* which starts functioning. *Kundalini* concepts had been developed by the ancient Indian Saints. It is the aspect of cosmic-consciousness, sometimes called *Shakti*, *Devi*, *Durga*, Mother Goddess etc. So many names have been assigned to this Divine power in the Indian mythology. The cosmic-consciousness has been assigned the name 'Shiva' and its counterpart *Kundalini* has been given the name *Shakti*. So it is the Shiva and *Shakti* which is playing the role in the entire cosmos. It is the *Jivatman* which is suffering in this world and it has to seek liberation. The *kundalini* functions under the Divine command of Shiva. *Shakti* is the visible reality of God. It is what we see in the external world and Shiva is the invisible behind all the visible reality. This is the very secret of all lives, which had been developed by India. It is

only the Shiva which is the cosmic-consciousness and is real and *Shakti* is the part of *Maya* itself. Though it is God itself, but it must not be confused with cosmic-consciousness.

The very function of *kundalini* is ultimately to merge in the cosmic-consciousness i.e. Shiva. *Shakti* once recognizes her husband Shiva, immediately starts rising up, cleaning all the psychic associations with the individual consciousness. It ultimately merges in Shiva along with the *Jivatman* and thus the individual is freed from all the psychic trouble and one is fully liberated. This *kundalini* which is the aspect of the cosmic-consciousness is present in the individual at the lowest tip of the backbone. This place is named the *Muladhara Chakra* in the Hindu mythology. In the normal person i.e. the ordinary persons, this *kundalini shakti* is at sleeping stage i.e. the individual is completely ignorant about its fundamental reality. He has no experience about the Divinity. This *kundalini* which is residing at this place has to recognize her husband Shiva residing in the *Brahma-randra* i.e. The topmost point of the backbone. This is also sometimes called the *Sahasrar* i.e. the thousand petal bloomed flower. This *kundalini* finally rises up and thus carries the individual consciousness along with her and ultimately merges in the cosmic-consciousness i.e. the Shiva.

This *Kundalini* is normally present in the *Muladhara Chakra* in the yellowish fluid state. During the continuous process of meditation, a very sensitive stage of the psyche is attained, the individual becomes very humble. Most of the psychic formations become very delicate. It is the very slow process and one has to be very patient and continuously sit for meditation to attain this very stage of the psyche. Ultimately, the *kundalini* radiations from the lowest tip of the backbone will start rising up. As soon as the *Kundalini* will start rising up, one starts experiencing the various spiritual happening within himself. He will have the various Divine communications through dreams or otherwise. He will have *Darshan* of the *Guru* or God or the flame between the two eyes i.e. the Sixth Centre called the *Ajnana Chakra* in the Hindu system of thought. This is generally called the opening of the third eye i.e. the eye of the 'Shiva' i.e. the Cosmic-consciousness has opened. This leads to the awakening of the *Kundalini*. The process of the rise of *kundalini* normally takes place after intense meditation for quite several years. But also past *Karmas* do help in the rise of *Kundalini*. It all depends upon how far the individual has progressed in the path of evolution in this birth as well as in the past births. The individual's efforts in this path are very significant. The grace of God does come well in time at the right moment. It is only the Shiva, the cosmic-consciousness who decides the activation of the *Kundalini*. Therefore a continuous prayer of Shiva and *Shakti* does help in the process of the rise of *kundalini*.

The rise of *Kundalini* leads to the cleaning of the individual consciousness i.e. the *Jivatman*. Once the *Shakti* sees the Shiva, the cosmic-consciousness, the *Kundalini* gets activated. If it is controlled by the *Guru* or God, the individual is always protected otherwise in the non-controlled case the person becomes a chronic mental case beyond cure. No psychiatric or Mental Hospital can provide him any relief. In that case the psyche becomes completely distorted. The various psychic nerves completely go beyond control.

In the beginning of the rise of *kundalini*, the individual experiences a complete blissful state, he remains in the ecstasy for so many days. He starts experiencing his very nature within himself after the rise of the *kundalini*. It is only in the rise of this *kundalini*, one can have the experience of the fundamental reality. This concept of *kundalini* had recently been developed by

a great Kundalini Yogi Pandit Gopi Krishna who by his continuous efforts could evolve this concept of kundalini once again in the Indian system of thought. Gopi Krishna, hailing from Srinagar, India could evolve this concept of *Kundalini*. As the process of *kundalini* was working within him for quite a long time, Gopi Krishna had to pass through a severe intense psychic sufferings. He had described the details of his experiences on *Kundalini* in his various writings which one can refer to as a guide in his evolution.

Gopi Krishna tried to establish that the *kundalini* is actively working in the various physio-bio and psycho relations in man. He had established various *Kundalini* Research Foundations all over the world to make the intellectual community realize the great importance of the awakening of the *Kundalini*. Once again man will have to put the *Kundalini* concept into practice to live in harmony with the Divine.

It is only when the *kundalini* gets activated, the individual will start realizing about God. It is only the *Kundalini* which starts the cleaning processes. As the various psychic layers are bound round over the consciousness and the individual consciousness starts experiencing the new phenomenon within himself. He feels that he is something different from the body and a psychic system is working within himself. It is only in the cleaning of the mind, he will seek liberation from the bondage. *Kundalini* does the major operation of the cleaning of the mind. The various associations of the mind which are bound round over the consciousness will start emerging upto the surface and the *kundalini* will start breaking all these formations and ultimately this negative psyche slowly and slowly gets dissolved and thus one becomes a witness to these various passing psychic phenomenon and he just becomes detached from all the actions i.e. he becomes beyond the bondage of *Karmas*. During the process of the rise of *kundalini*, the individual experiences various phenomenas passing through his psyche. One is in great turmoil after the *kundalini* gets activated. The activation of the *kundalini* puts the individual in intense sufferings. The very mind upon which the whole action of the individual is based will start breaking slowly and the *kundalini* does this operation of breaking. This upward rise of the *kundalini* brings the breakage of the mind and the individual experiences a new state of awareness. The false image of the individual will automatically start falling.

It is very difficult to recognize at the critical stage, the new developments passing through the individual. This brings intense sufferings to the individual. The individual is in great depressions of the psyche. He feels that he is going to loose the body the next moment and the depressions of suicide quite often comes in the individual. He feels that his relationship with the rest of the world has been completely snapped i.e. his is completely cut off from the rest of the world. He looses a complete balance over himself and it is very difficult for him to adjust to the new situations. It is only the will of Shiva, the cosmic-consciousness under whom the *kundalini* does all the functions. The *kundalini* completely shakes all the associations of the mind to the consciousness which had made it an individualized self, i.e. the *Jivatman*. One has to be very alert in all these new developments. The various experiences to an individual during the upward rise of the *kundalini* are almost same to all but in some cases the experiences may differ. It is how the formations of the psyche took place and then accordingly its break will have those experiences. During the process of the *Kundalini*, once has to be very alert in observing the various passing shows. The breaks in the associations do cause an intense amount of pain. One is completely helpless, one will have to bear the pain. It is only after this intense sufferings, one experiences great bliss. One settles down permanently in peace.

It is very difficult to accept in the beginning the new developments. It is only the Divine which gives the strength from within to accept the new formations. It is not easy to explain all the experiences in the writings. It is the individual who knows what is happening to his psyche, the one who is passing through the *kundalini* process. It is very difficult to communicate these experiences to others. Sometimes it gives a very wrong picture of that individual who is passing through all these developments. People do not understand what is happening to that individual and sometimes talk ill about that person. But it is only the *Guru* or God who is controlling from within and protects him from everything. The individual himself starts realizing that it is only the God or *Guru* who is operating. Everything comes from there only and nowhere else. It is always advisable to seek His Blessings and Grace all the times at this time of great crisis.

The other spiritual techniques which individuals can follow to realize the Divine within are *Japa* and *Namasmarana*. These are very simple techniques and everybody with little efforts can put himself on this path. The *Japa* and *Namasmarana* immediately brings a communion with the Divine. These are the Indian techniques developed by Indian Saints and *Rishis* to explore the Self within. These mental chanting of the Mantras are so effective that they form the wave patterns over the psyche and automatically the cleaning process will take place.

The *Japa* is the repetition of the Mantra mentally and slow chanting by the individual. The *Japa* of '*Om Namah Shivaye*', one can continuously recite for half-an-hour in the morning and half-an-hour in the evening. One can imagine that Lord Shiva is sitting at a point between the two eyes and with breath inside, one can recite 'Om' and with the breath outside, recite *Nama-Shivaye* concentrating between the two eyes and bowing before 'Lord Shiva'. This *Mantra* one can recite continuously.

The other technique is the '*Namasmarana*'. One can choose any name of God like Rama, Krishna, Allah, Sai Ram etc etc and imagine that form of God between the two eyes and continuously recite that *Nama*. The *Namasmarana* is the most effective technique in realizing the 'Self'. By continuous repetition of that *Nama*, one deeply merges in that *Nama*. One completely forgets the identity of the ego-I-ness. *Namasmarana* is the channel between the *Jivatman* and the *Atman*. If one sincerely follows the *Namasmarana* with complete faith and surrenders to that *Nama*, the results on the spiritual path will be quick. These spiritual techniques of *Japa* and *Namasmarana* forms a positive part in the psyche and the continuous recitation will form a wave over the mind. It is this wave which will channel the liberation of the individual.

The *Japa* and *Namasmarana* are the only techniques which if an individual follows sincerely can achieve Godhood straightway. The ordinary folk can follow these processes to realize the 'Self' within. It is only by the continuous practice of these spiritual techniques, the 'Self' can be experienced. Both the *Japa* and *Namasmarana* when recited continuously will bring the individual consciousness i.e. the *Jivatman* close to the cosmic-consciousness i.e. the *Atman* or the God. This continuous recitation will disassociate the individual consciousness from the various psychic associations slowly and slowly. In this way the mind which is bound over the consciousness will itself start dissolving and one will experience the cosmic bliss within. In these spiritual techniques, the individual may not have all the experiences because most of the associations will by itself dissolve. These psychic layers over the consciousness, which was

causing confusion and chaos to an individual will by itself loose their hold over the consciousness. The individual will feel fully protected and will develop an intense faith over God and by the continuous repetition of this *Japa* and *Namasmarana*, the individual will experience the ultimate stage of evolution and thus he will be fully realized.

Automatically that spiritual language will start emerging from the mouth of that individual and he will feel complete bliss within himself as well as everywhere else.

CREATING A WORLD ORDER UPON COSMIC-PRINCIPLES

A world spiritual order based upon the principles of cosmic-consciousness will have to be evolved in the entire nook and corner of the world. The principles of Divine-consciousness i.e. of love, bliss, stability which were developed in the ancient Indian culture by Indian Saints and *Yogis* will have to be set up once again back in India. As it is only in this country where the foundations of spiritual thought were laid down and Indians have lost completely this spiritual thought. They have lost the glory and beauty of 'Self' i.e. the Divine which resides in them. This very self will have to be revived back in this country.

This land is greatly blessed wherein the *Avatara* Himself descends down to protect the *Dharma* back, to lead people back on the path of love and put them on the path of *Sanatana Dharma*. It is very easy to revive back the Indian culture i.e. the Vedic and *Upanishad*-Science back over this land. This will have to be established over this land once again as the unrighteous activities have developed too much that there is a great urgent need for the Indians to rise once again and attain this standard of spirituality and finally lead the rest of the world. This land of *Bharata* where great Saints and *Yogis* took birth from time to time and lead people on the path of righteousness. It is only in the evolution of the consciousness, the individual can experience the very Self which resides within him. This will have to be experienced within only and nowhere else. These *atmic* principles which is the very core of human life will have to be revived back over India.

A huge number of people will be put on this path of spirituality who will lead the rest of the world in establishing the principles of love and Divine awareness among the people. The people to be picked up will be from the entire regions of India.

SRI SATYA-SAI BABA, an incarnated 'GOD' over this earth has taken birth in the village of 'Puttapparthi' in the Anantapur Distt of Andhra Pradesh of India. SRI SATYA-SAI BABA is both the Divine Mother and Father. This incarnated 'GOD' over this earth is to establish the principles of Divinity back in human beings and thus the *Dharma* will be established once again in this land as well as over the rest of the world. SRI SATYA-SAI BABA is leading a large number of people on the path of spirituality.

SRI SATYA-SAI BABA is preparing a huge number of students by establishing colleges over India. A sense of spiritual awareness is being established among these students. These students are very disciplined and are very much different from the students of other colleges. These students will lead India as well as the rest of the world on the path of righteousness.

The whole of political order of the entire world will shake and soon it will come straight under the command of these people who believe in the principles of Divinity i.e. of love, universal consciousness, and the reality of every being. These people will then establish these principles in the entire world.

Once again the ancient Indian culture will be established back and people will start realizing their mistakes and will ultimately lead on to the path of spirituality. A huge number of people will seek liberation and ultimately the righteousness which is the main aim of SRI SATYA-SAI BABA will be established back. SRI SATYA-SAI BABA will only leave this body when the righteousness is fully established as He has declared in His various discourses.

The descendance of Avatar is for some great purpose. This great purpose is bringing people once again on the path of spirituality. Otherwise God exists for all the times and at all the places. It is only the Universal cosmic-consciousness which exists and everything else which is visible by the two eyes is simply an illusion to the mind only. Once the individual transcends this mind, he will experience this cosmic-consciousness everywhere in every being.

When the wickedness, lawlessness comes to the extreme point and it becomes even difficult for the *Yogis* to lead the people, then the God, in the form of human being has to descend down over the earth to re-establish the principles of Love, Righteousness in every being. The form of God is spiritual only and non else and there are peculiarities in *Avatara*. Of course He moves among people and talks in their languages. But *Avatara* is full Divine, with all the miraculous powers and some times people mistake *Avatara* just like ordinary being. It is just to put once again Man on the path of righteousness, the *Avatara* has to take birth in the human form.

In this respect, Indian is greatly blessed. It is only this country where *Avatara* had been descending from time to time. This had been the land of great Yogis and Saints. They have nurtured this country with hard work in establishing the Divine principles. It is out of this mercy and love towards the people and land of this country that *Avatara* do descend again and again. *Avatara* in Sri Rama and Sri Krishna during the Treat and *Dwapara Yugas* were of great importance for this land. The present *Avatara* in SRI SATYA-SAI is to re-establish the four-fold principles of Satya, Dharma, Shanti and Prema. The principles of Divine love and awareness of once reality as the Atman existing everywhere in each and every being will have to be experienced fby the individual to attain that state of consciousness. Simple techniques of *Namasmaranam*, *Japa* and that of *Dhyana* will have to be followed by the individual to experience that state. The process of self-observation and self-auto-suggestions are very important to have that state of awareness.

If peace is ever to be attained by the individual as well as in the society, it will only be achieved through the transcendence of all the thought patterns of the psyche and living the awareness of 'I', the cosmic-consciousness. The spiritual techniques one can follow to attain that transcendence.

The process of self-psycho-suggestions as well as that of spiritual techniques can be put into practice to attain that state of awareness.

A society upon the principles of *Atman* will have to be evolved by the individuals who are well experienced in the *Atman*. Only these people can lead the people (mass) in general on the path of righteousness. The important key to be explored is the political system. It is very delicate and must be handled very carefully to lead the various races of the world. The thought of *Atman* as the one's own reality can bring one-ness among human beings of the world.

'GLOSSARY'

Ashramas	:	A place to seek liberation. Under a realized person the aspirants on the spiritual path seek liberation at this place
Atman	:	Cosmic Consciousness
Avatara	:	A Divine person with all powers who descends on the earth in human being
Bhaktiyoga	:	A system of attaining Divine-hood through devotion of Love towards God
Brahmarandra	:	A place of Divine in the human body at the top of Head represented by a thousand petal bloomed Lotus flower
Buddhi	:	An element of discriminatory power in human body which distinguishes right or wrong
Dwapar Yuga	:	One of the four periods of life cycle in which Lord Krishna took birth
Dharma	:	A way of righteous life
Dhyana	:	Contemplating over Divine (Meditation)
Guru	:	A realized person who guides others for seeking liberation
Hindu	:	A believer in the ancient dharma (Sanatana Dharma)
Japa	:	Recitation of name of God
Jivatman Jiva	:	Individual consciousness (one not fully realized)
Karmas	:	One's actions in this birth as well as in the past births
Kaliyuga	:	One of the four periods of life cycle. Present Yuga is called Kaliyuga
Kundalini	:	A divine force which resides at the base of the spinal cord, the consort of Divine Shiva, also called the cosmic energy
Mantra	:	A Divine sound for liberation
Maya Muladhara	:	An illusion, the material world
Chakra	:	A place at the base of the spinal cord where kundalini resides
Namasmarana	:	Repetition of name of God
Nirvana	:	Liberation from life and death
Purana Purush	:	A complete person who is fully realized in Divine
Rishis & Saints	:	One who has attained Divine hood. Ancient Indian names of Divine persons
Rajasic	:	Aggressive actions
Satwic	:	The Positive actions
Shiva	:	The Cosmic-consciousness (Divine)
Shakti	:	The Cosmic energy
SO HAM	:	That I Am
Thamasic	:	Negative action leading to dullness
Treta Yuga	:	One of the four periods of life cycle when Lord Rama took birth
Yogis	:	Realized persons