



Dr. Vishwanath Karad

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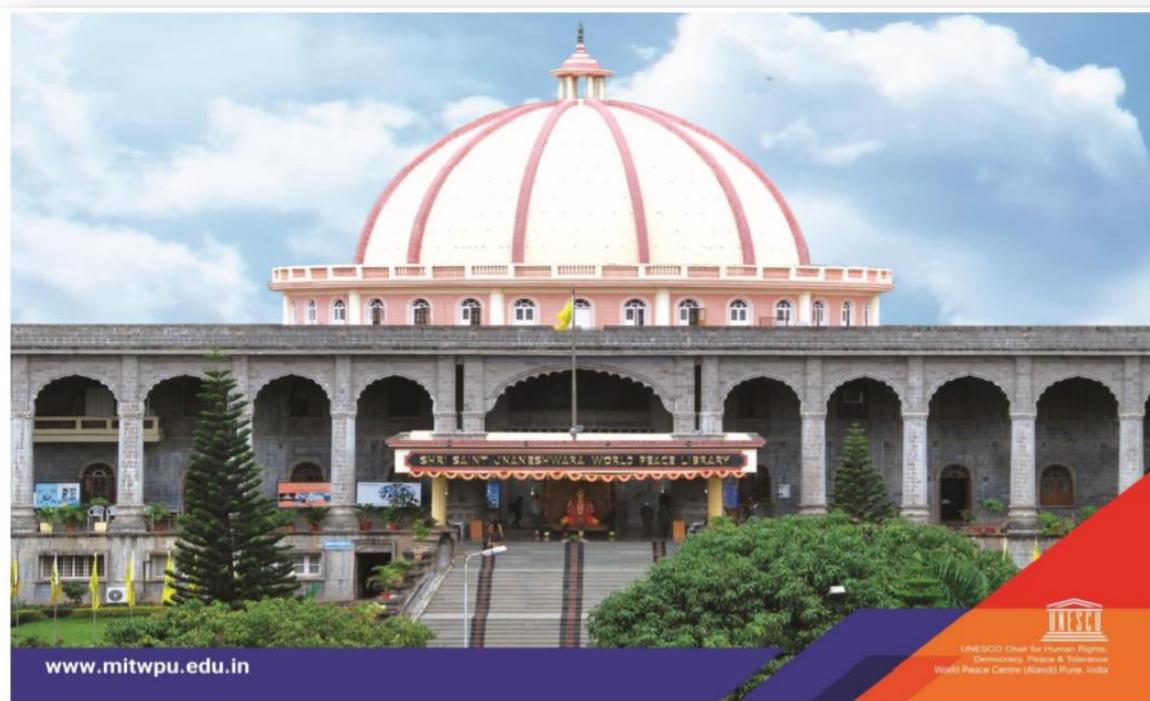
TECHNOLOGY, RESEARCH, SOCIAL INNOVATION & PARTNERSHIPS

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Study Material

Scientific Studies of Mind, Matter, Spirit and Consciousness



FACULTY OF PEACE STUDIES

From the founders...



Prof. Dr. Vishwanath D. Karad

"I believe that peace would be established in the society through value based 'UNIVERSAL EDUCATION SYSTEM' which, inspires to give back to the society."



Mr. Rahul V. Karad

"With the synergy of academia with technology, technology with research, research with industry, industry with economy, economy with social innovation and social innovation with Peace, we are committed to make MIT-WPU a world class space of intellectual excellence, where reason and rationality reigns, humanism rules, and learning becomes a great adventure. With this vision, the peace component in the curriculum and yoga practices have been quite thoughtfully added to the credit system."

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Scientific Studies of Mind, Matter, Spirit and Consciousness

Introduction

As humans we always aspire to be happy and successful. Humanity seems to have progressed in all areas and the Science and Technology has helped mankind to improve the standard of living. While there is so much progress seen on the materialistic level and there seems enough resources for all in the world, then why is there so much suffering? These and other questions like below are worth thinking and worth spending time and efforts to gain knowledge and techniques that can help answer them.

- How can I realize my full potential?
- How can I become more confident?
- How can I improve my relationships?
- How can I find the purpose of my life?
- How can I become successful, happy and contented?
- How can I get long lasting happiness? Not the short-lived happiness?
- How can I become more creative and innovative?
- How can I overcome my sufferings?
- How can I get peace and happiness?
- How can I become more loving and compassionate?
- How can I become healthier both physically and mentally?
- How can I remove my own negative habits and inculcate positive habits?
- How can I become more disciplined?
- Why is a human being suffering his/her own mind?
- How can I become emotionally intelligent?
- How can I overcome the fear, anxiety? Even the fear of death?
- Why do people get depressed?
- Why is human being so selfish and indifferent to the sufferings of other fellow being and nature as a whole?
- Why is Critical thinking, Collaboration, Communication and Creativity listed amongst the 21st Century most required skills list? Its ironical to know that we as humans who are supposed to be rational thinkers and inherent collaborators with great communication skills are lacking it?
- What is the purpose of my life?
- Why do I have this life?
- Why is our own mind an issue when it is supposed to be a great gift for a human?
- Are the truths of the Ancient Spiritual giants actually science?
- Is science actually trying to prove the truths documented in ancient Spiritual texts?
- What are the Spiritual laws that I should be aware of to help make my decisions in life?
- What is Consciousness, Spirit?
- Who am I?
- How can I understand Vasudaivam Kutumbakkam – one global family is true scientifically?



These and many related questions that we have in modern times are important to be answered to help us achieve our full potential and lead a happy and contented life. This also helps humanity to progress collectively in all areas in harmony of nature

This course mains to provide the requisite knowledge to help us answer these questions ourselves. Course also provides practical tools and techniques to help **elevate our consciousness** which benefits us to **realize our full potential and lead a healthy, happy, successful and contented life in harmony with Mother Nature.**

The course also has the power to change our personality to become more loving, peaceful, collaborative and creative if the knowledge is understood well and tools and techniques are practiced as prescribed.

Welcome Aboard the Course and best wishes to gain this critical knowledge that has the power to create a much better and Peaceful Loving World than it is now.

Evolution of Consciousness

Contents

1. Introduction & Conscious, Subconscious and Superconscious Mind
2. The Three Bodies
3. The Subtle body and its evolution
4. Meditation and Neuroscience
5. Expansion of Consciousness and its benefits

Introduction

What is our human existence all about? We have always strived for more than peace and calmness. Think of a gold medal Olympian, a Nobel Prize winning scientist, a master violinist, a world-renowned chef, or a small child learning to walk. When we strive to excel at anything in life, we are willing to undergo struggles and discomfort to attain our goals. Life on Earth is about evolution. Every life is an evolution in developing wisdom, skills and attitudes. Inventions and discoveries are about evolution. Evolution is growth, change and transformation, and anyone who has ever had any goal or purpose in life knows that this instinct to excel and to push past the boundaries into the unknown is part of being human. It is in our DNA.

Peoples of all ages and cultures have asked some very fundamental questions: Who are we? Where have we come from? What is the purpose of life? Where are we going after this life?

These questions form the base of enquiry in science, religion, psychology, philosophy, and the mystical traditions of the world. They have led to our theories of the creation of the universe, and our exploration of the building blocks of matter and life on earth. Without these questions, we would never have discovered the structure of the atom or the stars and planets of our galaxy and beyond.

The very fact that we ask these fundamental questions is because we are human. *Homo sapiens* means 'wise man', and the word 'man' comes from the original Sanskrit 'manas' meaning mind, one of the subtle bodies that we will discuss in this series. Even our taxonomic description of ourselves is concerned with the mind. **So, logic says that our purpose as human beings is all about the mind, and thus about consciousness.** Actually, our lives are led day in and day out trying to fulfil that higher purpose, even though most of the time we are unaware we are doing so. In this pursuit, we search to eclipse ourselves in love, we search for meaning, and we often search to escape the boundaries of everyday mundane existence, into an expanded state of consciousness, whether by healthy or unhealthy means.

Consciousness

The [Oxford Living Dictionary](#) defines consciousness as "*The state of being aware of and responsive to one's surroundings.*", "*A person's awareness or perception of something.*" and "*The fact of awareness by the mind of itself and the world*"

By the above definitions, we understand that Consciousness is all about awareness and it is our Mind which experiences different states of Consciousness.

Conscious, Subconscious and Superconscious Mind

Learning Outcome

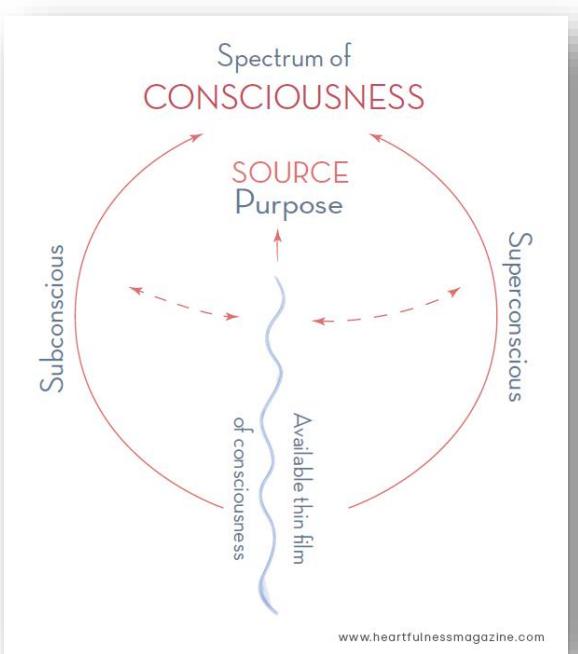
1. Spectrum of Consciousness
2. Yogic and scientific perspective
3. Why a spiritual practice?
4. Practical: Guided Relaxation

'Consciousness' is a popular word these days in the field of mind-body medicine, and also at the cutting edge of research in science and spirituality and the quantum field. The idea of a spectrum of consciousness is not new. Yogis and mystics have written about it since time immemorial, and more recently also western psychoanalysts and psychologists like Carl Jung and Ken Wilber. What do we learn from this literature?

It tells us there is a vast **spectrum of consciousness** in a human being, spanning the subconscious mind through consciousness and all the way to the superconscious realm, most of which we don't understand. The great Swami Vivekananda once said, "**Consciousness is a mere film between two oceans, the subconscious and the superconscious.**" He understood the infinite, limitless nature of this spectrum, because his own state had expanded across that spectrum. He could observe and describe exactly what he found.

This was also the case with Ram Chandra of Shahjahanpur, who researched and described the states of consciousness and super consciousness of the various chakras in the Heart Region, the Mind Region and the Central Region of a human being. In the light of these findings, science still lags a long way behind Yoga in describing the spectrum of consciousness. If you meditate with Yogic Transmission or pranahuti, you will experience more and more deeply and broadly this spectrum of consciousness, and go beyond experience into the realm of direct perception and knowledge. Gradually more and more of this vast field of consciousness will open up to you.

Swami Vivekananda once said: "What does consciousness matter? Why, it is nothing compared with the unfathomable depths of the subconscious and the heights of the superconscious! In this I could never be misled, for had I not seen Ramakrishna Paramahansa gather in ten minutes, from a man's subconscious mind, the whole of his past, and determine from that his future and his powers?"



Scientists say the same thing in another way. For example, in *The Biology of Belief*, Dr Bruce Lipton says: When it comes to sheer neurological processing abilities, the subconscious mind is more than a million times more powerful than the conscious mind. If the desires of the conscious mind conflict with the programs of the subconscious mind, which 'mind' do you think will win out? . . . the greatest problem that we face is that we think we are running our lives with the wishes, desires and aspirations created by our conscious mind. When we struggle or fail to obtain our goals, we are generally led to conclude that we are victims of outside forces preventing us from reaching our destination. However, neuroscience has now established that the **conscious mind runs the show, at best, only about 5 per cent of the time**. It turns out that the **programs acquired by the subconscious mind shape 95 per cent or more of our life experiences** (Szegedy-Maszak 2005).

Arthur Koestler published a book in 1964 called *The Act of Creation* on how superconscious inspiration manifests in human creativity. When we ponder over great scientific discoveries and yogic findings, **the source of such discovery and inspiration comes from the superconscious**, which is able to blossom when a person is in an overall relaxed state. Consider the great discovery of the Archimedes Principle, or the fundamental principle of gravitation by Sir Isaac Newton, or radioactivity by Madame Curie, or the discovery of the structure of the benzene molecule and the double helix structure of DNA. They did not appear as a result of rational deductive thought, but instead **emerged through dreams or when their discoverers were completely relaxed and not 'thinking'**. Spiritual findings and scientific findings share the same source. They are not opposed in their approach. But even without acknowledging the superconscious, Dr Lipton does point out just how much vaster the subconscious is than the conscious mind. With the support of Transmission, we are able to expand our consciousness in both directions, to explore these previously unknown territories of the subconscious and superconscious.

WHY A SPIRITUAL PRACTICE?

The purpose of any spiritual practice is to expand consciousness. The Heartfulness practices enable our available consciousness to expand and evolve from mundane consciousness to divine consciousness.

There are 4 core practices of Heartfulness. We will be explaining and also experiencing these practices during this series. Audio and video for the practices available at
<https://heartfulness.org/in/>

1. Relaxation
2. Meditation
3. Cleaning
4. Inner Connect

Anyone above 15 years of age can learn the core practices of Heartfulness. However, those below 15 years of age can listen to Relaxation at any time of the day.

One needs to contact a Heartfulness Trainer (<https://heartspots.heartfulness.org/>) and attend 3 sessions (1 session per day on 3 consecutive days) to learn above practices. This enables them to start the practice on their own with continued support on a regular basis (once a week / once in a fortnight) from a trainer.

One can also download the **Heartfulness Meditation App** :

Download from :<https://www.heartfulnessapp.org/>

to take sessions from a trainer remotely.

PRACTICAL I - RELAXATION

1 Core Practice: Relaxation

Why is it important to relax? There are many reasons including to unwind physically, to calm down when we are upset, to relax tired muscles at the end of the hectic day and to free our body and mind when we meditate. We need to be able to gently close our eyes and let our inner experiences unfold when we meditate. Arriving at effortlessness combined with a steady and comfortable posture prepares us to plunge into meditation.

That is why the first of the 4 core practices of Heartfulness is Relaxation. It lets us relax all our efforts. The Heartfulness Relaxation is derived from Patanjali's Yoga sutras, with some improvements. When we begin, we focus first on the omnipresent energy, especially the healing energy emanating from Mother Earth. Then we imbibe that healing energy as it moves upwards through our feet, allowing each organ to relax, each muscle to relax, each joint to relax. We proceed from the toes all the way up to the top of the head. And during this process, the Heartfulness trainer who gives the relaxation instructions will also connect himself or herself with the Source.

When you experience this, you are touched by both the healing energy ascending from Mother Earth and the energy descending from cosmic realms, doubly intensifying the

relaxation process. You imbibe those energies and when you then conduct similar relaxation, you are able to create that same impact of relaxation.

You can narrate the instructions for others or you can do them for yourself. The process is very simple and very gentle. If you are not able to remember all the steps, and somehow skip one, there is no need to worry.

The main idea is to relax yourself completely, to the extent of dissolving yourself and then bringing your attention ultimately to the heart, where you can intensely feel your own Centre. That is the goal of Relaxation.

You can practice Relaxation on your own every day, you can ask to be guided in the process by a trainer, or you can listen to an audio on www.heartfulness.org. Once you have learnt the steps, you can easily guide others in Relaxation.



Here are the steps for Relaxation:

- *Sit comfortably and close your eyes very softly and very gently.*
 - *Lets begin with the toes. Wiggle your toes. Now feel them relax.*
 - *Feel the healing energy of Mother Earth move up your feet and ankles. Then up to your knees relaxing your lower legs.*
 - *Now feel the healing energy move up your legs.. relaxing the. Relax your thighs.*
 - *Now, relax your hips...stomach...and waist*
 - *Relax your back. From the top to the bottom, the entire back is relaxed.*
 - *Relax your chest..and shoulders simply melting away.*
 - *Relax your upper arms. Relax each muscle in your forearms.. your hands..right up to your fingertips*
 - *Relax your neck muscles. Move your awareness up to your face. Relax your jaw..mouth..nose..eyes..earlobes..facial muscles..forehead..all the way to the top of your head.*
 - *Feel that your whole body is completely relaxed. Scan your entire system from top to toe, and if there is any part of your body that is still tense, painful or unwell, spend some more time immersing it in the healing energy of Mother Earth.*
 - *When you are ready, move your attention to your heart. Rest there for a little while. Feel immersed in the love and light in your heart.*
 - *Remain still and quiet, and slowly become absorbed in yourself.*
 - *Remain absorbed for as long as you want, until you feel ready to come out.*
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Note your Observation:

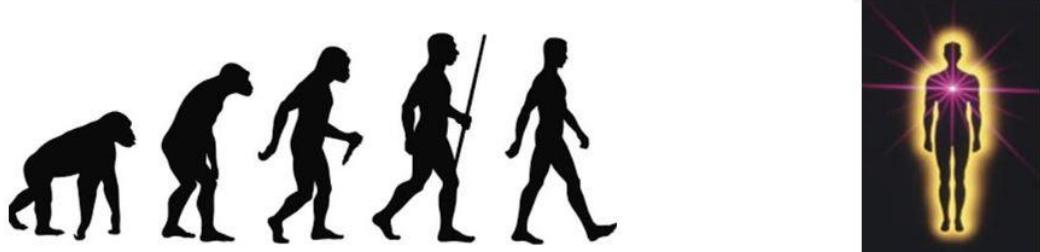
After relaxation, observe how you felt. You can write the same in your journal

The Three Bodies

Learning Outcome

1. What evolves?
2. 3 bodies in Mineral, plants, animals and humans
3. 3 Gunas in Humans and level of consciousness in each
4. What is Transmission?
5. Practical: Guided Meditation

What do we really understand by Evolution? Most people will say it is about change. But what evolves in human evolution?

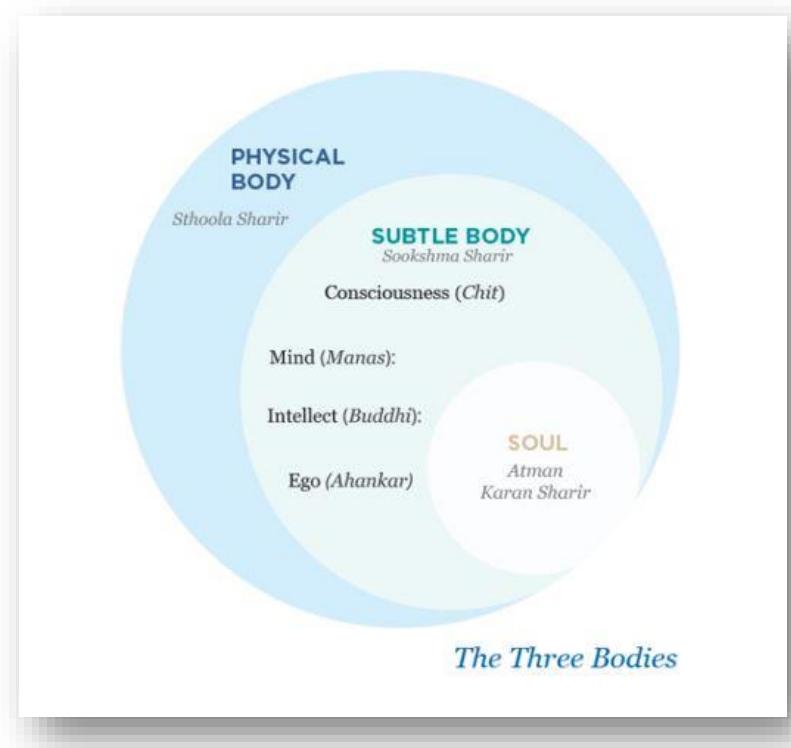


Physical body has evolved , and the soul is already pure and eternal in nature. Then what evolves ?

Let us understand this with the **concept of the 3 bodies that make up all life forms including human beings.**

We have a **physical body**, made of flesh and blood that is the most solid part of us. While it changes a little bit, according to how we live our lives, it doesn't change much. Physical evolution happens over longer periods than one lifetime, so we don't expect our physical body to evolve in this life. The physical body is associated with matter. We also have a **subtle body**, also known as the astral or mental body, that is associated with energy and vibration. This is what we call the heart and mind.

The third body we have is our **causal body**, the cause of our existence, which is also known as the soul. The causal body is associated with the absolute state of nothingness, the substratum of existence. This causal body is pure, unchanging and immutable, so it does not need to evolve.



(Image source : Heartfulness magazine)

With the physical and the causal bodies, we cannot expect to find evolutionary changes. When we want to change our thinking and our patterns of behaviour, during any process of self-development, be it psychological or spiritual, what evolves or transforms is the middle layer, the subtle body. Spiritual destiny has everything to do with the purification of the subtle body by removing the layers that surround it.

In the mineral kingdom, all three bodies are so closely tied together that it is difficult to separate them; they don't have much freedom. To the extent to which they can free themselves vibrationally, they have different qualities and we give them names like Gold, Lead, Osmium, etc.

In the plant kingdom, the three bodies are a little looser. Look at a tree. How do you know it has a subtle body that responds? Have you seen flowers that open up when the sun comes? How do they know? They respond so nicely, turning as the sun moves. There is also a plant called Lajvanti, and when you touch it the leaves fold in. When there is a breeze, or even a storm, the leaves and branches of trees dance, but the moment someone tries to cut the branch of a tree, it becomes agitated. You can feel it. In plants, the subtle body and the causal body are very tightly tied together, and the subtle body cannot express much. In animals, there is a still greater separation, and in human beings all the three bodies are labile or loosely connected.

The 3 bodies are common to all life – Mineral, Plants, Animals and Humans



Degree of movement of 3 bodies



Stream of Evolution

Among different human beings, there are also differences in separation. The three gunas in vedic philosophy – tamasic, rajasic and sattvik – are based on how loosely or how strongly the bodies are connected

In a sattvik person, the subtle body can move around, whereas a tamasic person is more stone-like. One person can think of something somewhere else, but another person with limited mental capacity may not grasp what is happening around them. Even if you tell them about it, their mind cannot reach there. Sometimes, when we communicate, certain concepts are not understood by the other person because of the subtle body's inability to grasp them.

So at the level of the subtle body, we can choose to evolve and go beyond the animal level of existence to the human level to the divine level, by expanding our field of consciousness.

3 Gunas or Qualities in Humans beings

These 3 qualities reflect how loosely or how strongly the bodies are connected to human beings

Tamasic



Rajasic



Sattvic

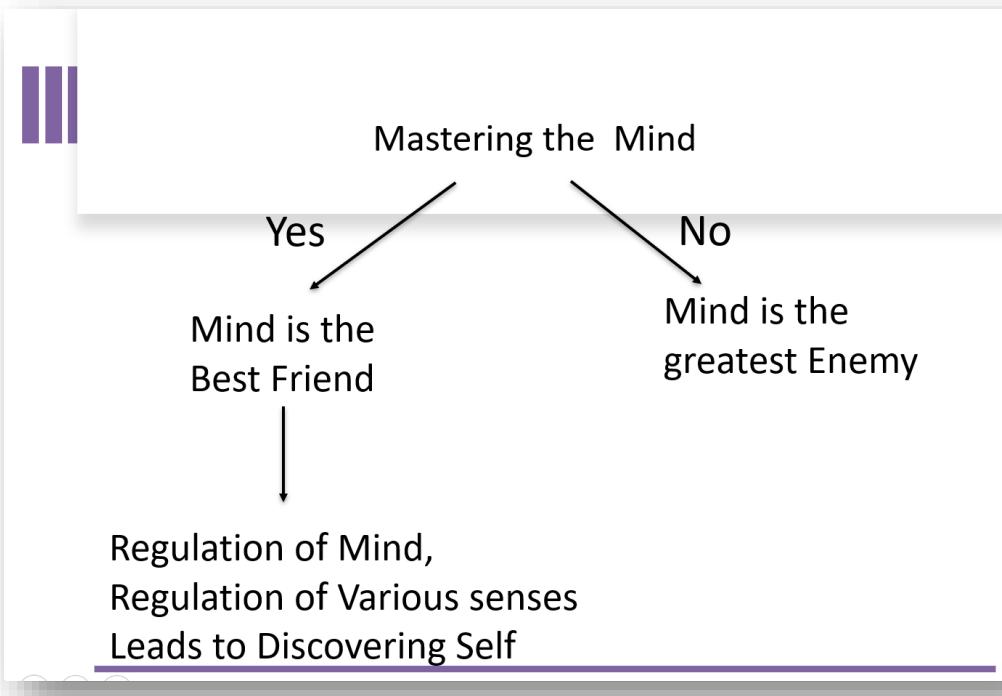
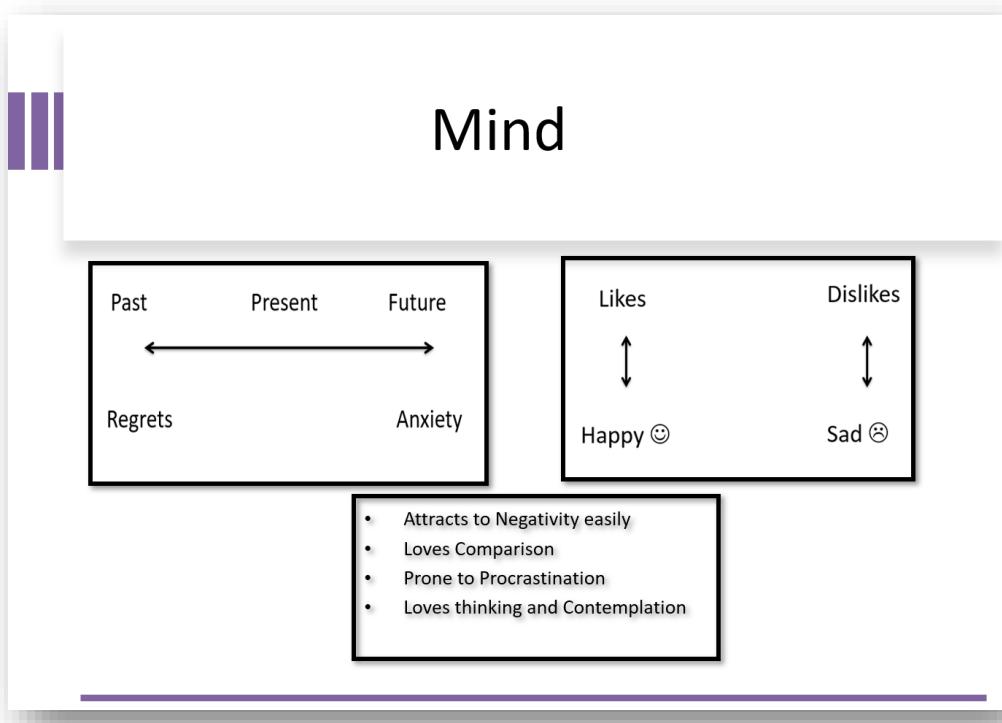


Degree of movement of 3 bodies



We can choose to evolve at the level of our subtle body by evolving our consciousness

PRACTICAL II – MEDITATION





Food for Thought

- I should not be the slave of my mind
- Instead I should Master my Mind

2 Core Practice: Meditation

Once we are able to relax, we can then meditate, which is the second of the Heartfulness practices. Meditation is often defined as thinking about one thing continuously, but we often get stuck with this definition and lose sight of the real purpose of meditation. **Meditation reveals the true nature of the object upon which we are meditating.** Such revelation comes not as a thought but as a feeling. Therefore, meditation is a process in which we shift from thinking to feeling; from thinking about the Divine to feeling the Divine Presence.

It is a journey from the complexity of the mind to the simplicity of the heart. It is for this reason that many methods of meditation involve the heart.

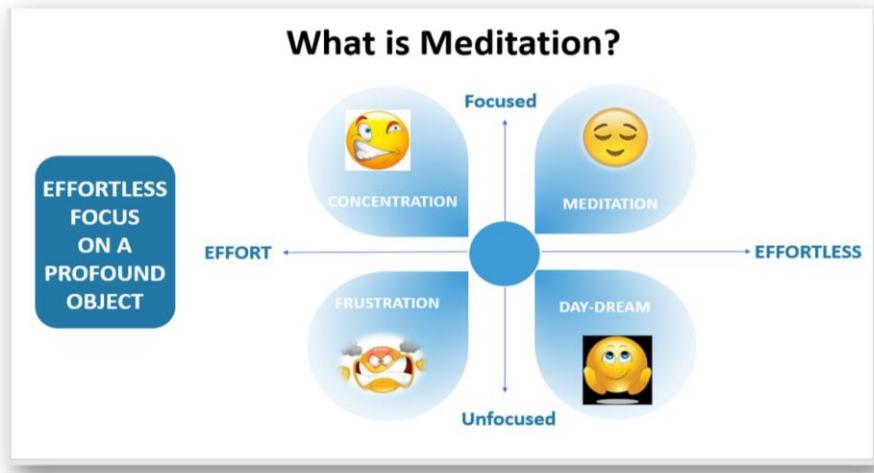
In fact, most of us already know how to meditate. For a small child the object of meditation could be a toy for a birthday or a group of ants in the garden; for an adult it could be wealth, power, success, a loving relationship, or a higher purpose. When we focus our attention upon one thing, it is meditation. So, it is the object of meditation that needs to be appropriate for the goal we want to attain, as the universal adage about meditation tells us: **we become the object of our meditation, as a result of the power of our own thought.**

Everything starts with a thought. In Heartfulness Meditation that thought is '**The source of divine light already present within my heart is drawing me inwards.**' But it does not end with that thought, which is just a doorway into a vast inner universe.

We are used to having so many thoughts whizzing around in our minds. We are certainly not used to thinking only about one thing, so when we start meditating, we are often disappointed by the number of thoughts that appear in our mind as we sit in silence. It is natural and, in fact, it is expected that different thoughts will arise. In Heartfulness meditation, we do not repress thoughts, feelings and emotions. Left inside they build up like the pressure inside a pressure cooker, or they lay dormant waiting for an opportunity to germinate. They are better out than in. We want them to leave, and as they leave, we often

become aware of their presence. When that happens, we learn to ignore them as the mind lets them go. So, the idea is not to fight with them, but simply remind ourselves that we are meditating.

But even Heartfulness Meditation will become like any other type of meditation without Transmission or pranahuti. Transmission is the active catalyst for transformation. So it is wise to approach Heartfulness as a scientist; first meditate without Transmission, then meditate with Transmission, and compare the two experiences.



The Heartfulness Way, Chapter 2 Demystifying Meditation

What is Transmission?

Transmission is the speciality of Heartfulness Meditation. It removes inner complexities or knots in the energy field so that the spiritual centres or chakras are cleaned or illuminated. Transmission is the original, cosmic energy or divine essence flowing from the Guide into the hearts of seekers, much like a mother's love flows naturally to her children for their growth and sustenance.

Meditation with Transmission helps us to transcend from one level to another level, to soar higher into super consciousness and dive deeper, cleaning the subconscious depths of the mind. That is its primary role.

To experience meditation with transmission, you will need to take a meditation session from a Heartfulness trainer. Once you complete 3 introductory sessions, you will be enabled to receive transmission when you meditate on your own.

Here are the steps of Heartfulness meditation. You may download Heartsapp to connect to a trainer or visit Heartspots. (link mentioned earlier)



-
- *Sit comfortably, close your eyes softly and gently, and relax*
 - *Turn your attention inwards and have the thought that the source of divine light already present in your heart is attracting you from within. Do this in a gentle and natural way.*
 - *There is no need to concentrate. If you find your awareness drifting to other thoughts, gently come back to the idea of light into your heart.*
 - *Let your awareness rest in your heart. Feel yourself melting into your heart. It is all right if you relax into a deeper state beyond awareness*
 - *Stay in meditation until you feel it completed.*
-

Let it be soft, as no force is needed during meditation. Meditate like this for fifteen to twenty minutes to begin with and then, over a few days, weeks or months slowly increase this period up to one hour.

After completing meditation, sit for five minutes so that you can observe and savour the condition you feel within. Each time it is a unique condition, a unique gift. Hold onto it and cultivate that state. Slowly get up from your position, carrying that condition with you, as it has become part of you.

Note your Observation:

It is useful to spend a few minutes scanning our system after meditation, to observe how we feel and what happened inside. Then we write the observations in a journal. For example – ‘Experienced nothing today’, or ‘My mind was too busy with thoughts to meditate properly’. Simply write whatever happens, as a scientist would, and you will also start to notice cycles in your interest in the practice, in your ability to observe within, in your sensitivity to describe different states, and in your moods. You will notice different types of experiences.

The Subtle Body – its functions and evolution

Learning Outcome

1. Functions of subtle body
2. Evolution of Chit, Manas, Buddhi and Ahankar
3. What are Impressions?
4. Practical : Guided Cleaning and Meditation

The subtle body is a vibrational field; the heart-mind field. Depending on how we manage this field, it can either be turbulent and complex, like a roaring ocean during a storm, or, at the other extreme, it can be like a still pond where even a feather landing on the surface creates ripples. This is where a spiritual practice has a vital role to play, as it gives us the techniques to regulate, purify and simplify this field, bringing clarity, stillness and peace. In yogic philosophy the heart is known as the field of action for the mind. This is a vast topic. Let's start to explore what this means.

There are four main functions of the subtle body within this vibrational field –

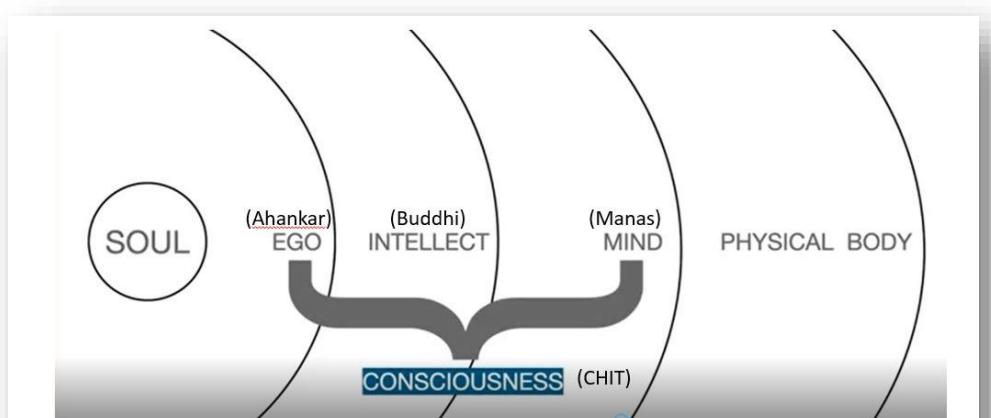
1. consciousness (chit),
2. thinking and feeling (manas),
3. intellect (buddhi) and
4. ego (ahankar).

They work in an interactive way together to make up what we know as the mind. Of these four, consciousness is our focus here. The other three have their existence in consciousness.

Consciousness is as good as a canvas to a painter, and within consciousness the play of the other three bodies is orchestrated daily. How do we actively allow our consciousness to expand and evolve? It is not enough just to wish it so. We need to understand how a spiritual practice contributes towards this evolution by creating the conditions for stilling the mind progressively at deeper and deeper levels, and opening up the inner universe. At a physical level, when I want to strengthen my body muscles, I have to exercise my body. Similarly, for the mind to evolve so that consciousness can expand, I must use what belongs to that subtle plane of existence.

First, it is important to understand that the evolution of consciousness has nothing to do with the acquisition of knowledge.

Second, consciousness in itself will not expand or evolve without the help of buddhi, manas and ahankar to free it. Intellect has to evolve to help expand consciousness and ego must evolve, contributing to the evolution of consciousness.



Of these four, it is consciousness or Chit which expands and evolves to weave our destiny, but this happens by the refinement of the other three.

Consciousness is like a canvas to a painter, and on that canvas the play of the other three bodies is orchestrated daily

(Image Source : Video Talks on Truth Eternal series by Kamlesh D Patel)

Meditation : What does meditation have to do with this? We meditate to regulate our minds. An unregulated mind is pulled by wishes and desires, fears and habits, in many different directions. The mind becomes weak as it scatters in many different channels. In contrast, a regulated mind brings focus, and promotes wellbeing. Unless and until we meditate properly, and unless and until we regulate our minds properly, our consciousness will not evolve. Manas, buddhi and ahankar are all refined and developed through meditation, especially manas as we learn to simplify our thinking process from many channels to one channel, then deepen it to feeling. Thus the habit of 'feeling' is slowly cultivated from 'thinking'.

Developing the meditative state further : Holding and nurturing the condition received in meditation throughout the day is a by- product of good meditation, and helps us regulate and deepen the mind to an even higher level. When we are in this state of constant awareness or remembrance of the inner state, we do not allow our canvas to be spoilt, so consciousness remains afresh. The canvas remains clean and is not destroyed by the multifarious impressions we form. Imagine the vibrational field of the heart and mind having a spectrum of consciousness spanning the subconscious, conscious and superconscious states. Swami Vivekananda once said, "Consciousness is a mere film between two oceans, the subconscious and the superconscious." Or you can imagine the subconscious as being like the ocean, consciousness like the surface of the land, and superconsciousness like the sky going out into the universe. As we evolve, our consciousness expands into both the subconscious and superconscious realms, traveling through the vast infinity of the human potential. Another way of saying this is that we go deeper and deeper into the vastness of the heart, from our starting point at the surface.

Buddhi and Prayer: In this process of diving deeper, the intellect, buddhi, becomes more and more heart-based. Intuition and inspiration develop, and buddhi becomes fine-tuned, like a sensitive antenna picking up the signals of the heart. Intellect evolves into a state of wisdom. Often we think of a wise person as someone who makes wise choices, but here we go further into a different dimension where choice is no longer required, as the heart's wisdom is pure and correct. There is a

big difference between an intellectual person and a wise person, and here the spiritual practice of prayer helps us to move from mere intellect to wisdom. Prayer takes us into the heart, connecting us to the Source, where we are able to let go of any mistakes we have made, deciding not to make the same mistakes again. Is this not wisdom? Whereas if we succumb to making foolish mistakes day after day, hour after hour, we are not becoming wiser. We become wiser when we wish to change from the bottom of our hearts and ask for help to do so. When we live with this attitude every moment, wisdom flourishes. Wisdom is to utilize all our faculties at their best. Wisdom is to have the maximum output with the minimum input. With minimum action we have the maximum result. Only with a meditative mind, only through meditative acts in our day-to-day life, can we expect to have such good results.

Ahankar : The third aspect of the subtle body is ego, ahankar. Ego plays a vital role in whether or not expansion or evolution of consciousness occurs. Ego is often seen as the bad guy by spiritual practitioners of all traditions, but ego is also essential for our evolution. It is the active function of the mind – the doing, thinking function – and we need it in every aspect of daily life, even to have the craving to evolve. It gives us our identity. It is the activating or initiating force. If it is used wisely, it serves us well, like any other resource, but it is often misused, and this is what we commonly refer to as being egotistical. When ego is used for selfish purpose, we become arrogant and self-important, whereas if we constantly refine the ego, consciousness develops very rapidly. What does it mean to refine the ego? The more humility we have, the less the egotistical proliferations. All great spiritual teachers have given so much importance to this aspect of character formation. They have valued this quality so highly that humility at any cost must be maintained, whether towards a child, a poor person or a stranger. The philosophy here is that there is nothing wrong in thinking yourself to be great, but always think the other person in front of you is greater.

Ego can be like a black hole. It can have the greatest gravitational pull upon our consciousness. It will not allow consciousness to expand. Just as the Earth's gravitational pull does not allow us to fall into infinite space, likewise our ego can hold consciousness to its core. An example of this is a very narcissistic person, who is undergoing a devolutionary process where consciousness contracts in on itself to its core, and can become like a stone. In contrast, by transcending the relationship with the ego by refining it, becoming more and more humble, consciousness can expand infinitely. Ego manifests in many ways. For example, in a music concert, when I am happily playing my flute as a performer, it gives so much joy and the audience reciprocates accordingly. But as an artist, I will not be happy unless I surpass my previous performances all the time. The manifested ego makes me perform well. But to think that no one can play the flute better than myself is not a welcome manifestation of ego. Ego can be our best friend in helping us outperform our own past records.

Manas : The fourth function of the subtle body is manas, which is the function of contemplation. During meditation, the first step is to bring the mind from many and varied thoughts to one thought, for example in Heartfulness it is the source of Divine Light in the heart. But it is not necessary that all throughout the meditation this thought should haunt us. The thought should leave at some point so that the object of thought can be felt in the heart. If all you do is think this one thought throughout the meditation, you will have a headache and consciousness will not expand. This initial thought is just the springboard, to take us deeper so that we dissolve in the feeling of the presence of the Divine Light. You have to feel that presence and while you are feeling that presence slowly you disappear, and even feeling is gone. The ego is gone; you are not even there to experience it. So as manas evolves through a meditation practice, feeling develops, and eventually we go beyond feeling to a state of being, then to a state of becoming, and finally unbecoming to merge into the Absolute state of existence.

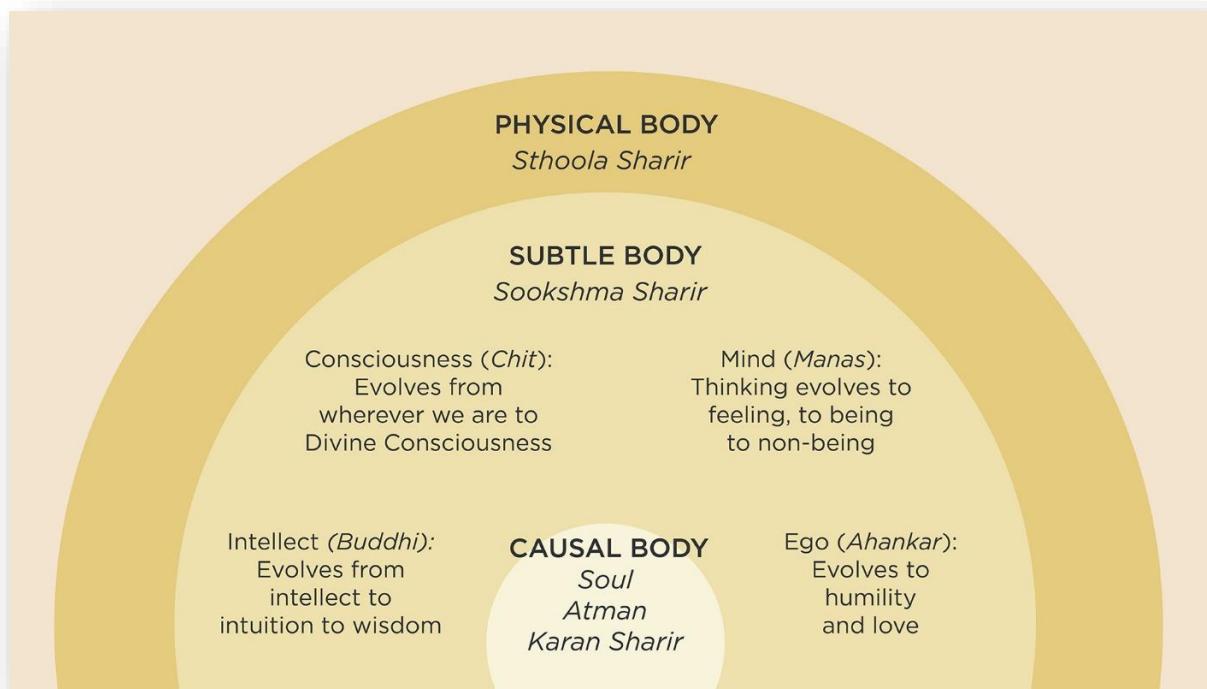
Chit : So buddhi, manas and ahankar evolve through spiritual practice, and with this the subtle body becomes lighter, purer and simpler, like the still pond with minimal ripples. With this, consciousness is able to expand and evolve. What do we then do with this expanded consciousness we receive? Let's say I have a particular state of mind, and I am aware that the condition is so good. After meditation, I go off to work. It is not enough just to hold that condition; I must be able to radiate that condition wilfully, consciously, and with the confidence that wherever I go it will spread its fragrance on its own. So after meditation think for a while that, "The condition which is within me is also outside me. Everything around me is absorbed in a similar state. When I look at people, or talk to them, or listen to them, or I am silent, let that condition spread everywhere." Let consciousness expand wherever it can go.

Purifying and Simplifying the Subtle Body through Cleaning : For this to happen, the heart-mind field has to be purified, otherwise it is like expecting to see the bottom of a lake through muddy, turbulent water. There is no clarity in a turbulent mind. The spiritual practice of cleaning past impressions is therefore also necessary for consciousness to evolve.

Students may watch a simple explanation of this chapter by Heartfulness Guide, Kamlesh D Patel on this link:

Expanding the Consciousness and dissolving the ego

<https://youtu.be/OS34XWxg9F8>



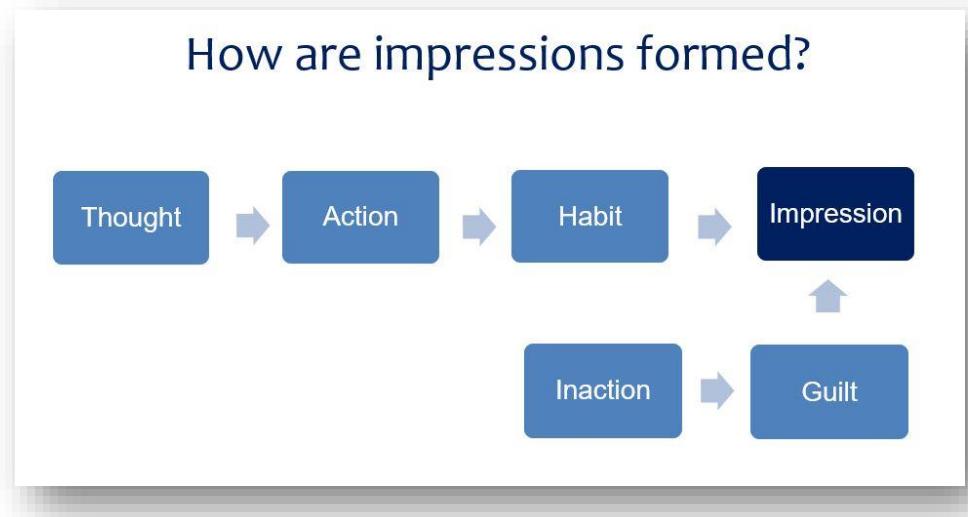
PRACTICAL III

Cleaning practice: Guided cleaning followed by meditation

3 Core Practice: Cleaning

One of the problems we all face while meditating is the distraction caused by our own thoughts and feelings. We need something to clear our field of consciousness, creating stillness in the mind. In Heartfulness we have a practice of mental detoxification called Cleaning. **It helps us to dive deeper into meditation, removing the impurities, complexities and emotional heaviness that accumulate during the day in our minds.** We feel lighter and more carefree. These complexities and impurities accumulate as a result of repeated patterns of feeling, emotion and thought which, in turn, lead to repetitive actions. These actions become habits that impress upon our minds, creating fixed patterns of behaviour that become more fixed with time, forming impressions in our subtle body.

But in addition to impressions formed by our thoughts and actions, we also form impressions by our inactions, creating more guilt. These are the things that we should do but don't, and they haunt us all our lives. For example, we may have hurt someone very dear to us without having ever said sorry. Impressions like that are difficult to remove.



We must tackle our problems at the deepest level- the subconscious level. That is where the root of our problems lie. However, subconscious means “beneath consciousness”. That means that the subconscious is largely inaccessible to conscious manipulation. We can change deliberate action- but subconscious action ? it is subliminal. It occurs beneath the scope of our awareness. When we are barely even aware of something , how can we possibly change it? This is the biggest hurdle that we face when trying to work upon ourselves.

One way to understand the interaction between the subconscious mind and our conscious thoughts is by comparing it to a garden. A conscious thought is like a seed, sown into the fertile ground of the subconscious. That seed then germinates in the subconscious. Eventually, it blossoms into our conscious awareness and becomes an enduring pattern of similar thoughts. Just as a single seed produces a tree from which thousands of new seeds are grown, a single thought can grow into a tendency of thinking, through which we produce thousands of new thought-seeds. You can see how our consciousness can turn into a complex jungle.

The thought-seeds that have already been planted in the subconscious are called as impressions. It is the thought's emotional content that gets planted- not the thought itself.

The cleaning method hits at the very root, it is not about understanding or consciously re-programming our habits of thinking and behaviour. Instead, it works directly upon the subconscious. It is like weeding a garden. Whenever we pull up weeds, we must be sure to pull them out by their roots. If their roots remain in the ground, the weeds will continue to sprout, over and over again. Similarly, whatever we have already planted in the subconscious will continue to sprout in the form of thoughts and emotions. Unless we deal with those roots, our attempts to transformation often leads to frustration.

How and when to do cleaning?

We do the practice of Heartfulness Cleaning **at the end of the working day**, ideally before sunset, refreshing ourselves and creating a vacuum within, purifying our system of its accumulated heaviness. It is to be done **for 15 to 20 minutes (never more than 30 minutes)**. Although it is simple, there are a number of steps to Cleaning, so in the beginning it is better to practise them in sequence, as follows:



-
- *Sit in a comfortable position with the intention to remove all the impressions accumulated during the day.*
 - *Close your eyes and feel relaxed.*
 - *Imagine all the complexities and impurities are leaving your entire system.*
 - *They are going out from your back, from the top of your head to your tailbone.*
 - *Feel they are leaving your system as smoke.*
 - *Remain alert during the entire process, like a witness to the clouds passing in the sky.*
 - *After 2 to 3 minutes, when you settle down with the above process, gently accelerate this process with confidence and determination, applying your will as needed.*
 - *If your attention drifts and events of the day begin to come to your mind, gently bring your focus back to the Cleaning.*
 - *As the impressions are leaving from your back, you will start to feel light in your heart.*
 - *Continue this process for up to ten to fifteen minutes.*
 - *When you feel inner lightness, you will naturally find it easy to connect with the Source. Feel a current of purity coming from the Source and entering your system from the front.*
 - *This current is flowing throughout your system, carrying away any remaining complexities and impurities.*
 - *You have now returned to a simpler, purer and more balanced state. Every cell of your body is emanating simplicity, lightness and purity*
-

Doing the cleaning practice daily, purifies our consciousness, and this then has ripple effect on our whole world view, bringing clarity, understanding and wisdom. A pure consciousness is easily able to discern and make wise choices.

Note your Observation:

How did you feel after doing the guided cleaning? Note the same in your journal

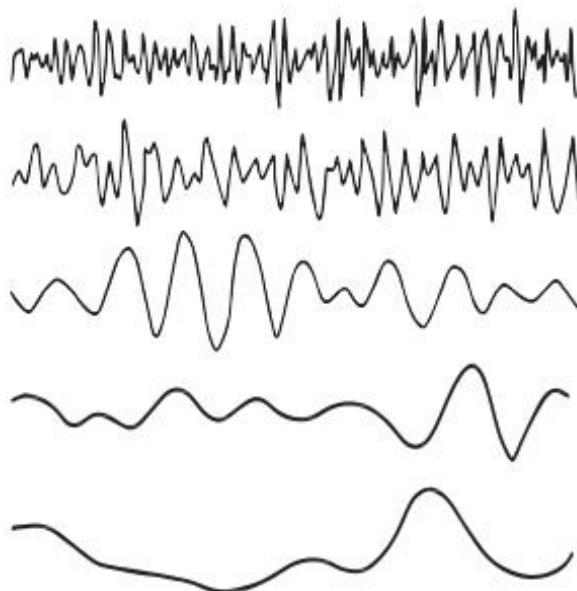
How did it feel after meditation? Did you feel any difference from the previous meditation sessions?

Meditation and Neuroscience

Learning Outcome

1. Brainwave frequencies associated with individual consciousness
2. Movement of consciousness in the various states
3. Turiya and Turiyatit condition
4. Creating a meditative state
5. Prayerful suggestion or Sankalpa
6. Practical: Inner Connect and Meditation

Scientists have been studying meditation empirically for the last 60 years, and the impact of meditation on neuroplasticity, brain health and overall well-being has been established. We have sufficient proof that meditation improves stress management, sleep management, decision-making, emotional intelligence and relationship-building. Meditation has been shown to improve individual well-being, and this in turn positively impacts communities and society in general. With the help of Transmission, Heartfulness accelerates this process of transformation by positively altering various brainwave frequencies associated with individual consciousness. **These states of consciousness are experienced every day by all of us, and can also be measured with an encephalogram (EEG), which is a test that detects electrical activity in the brain. Our brain cells communicate via electrical impulses and are active all the time, even when we are asleep. An EEG detects changes in brain activity. Brainwaves keep changing all the time based on how fast we are thinking. The faster the thinking, the more activity in the mind, and the higher the frequency of brainwaves.** For example, when children have never-ending questions, the frequency can be very high. Here is a common categorization of the different types of brainwaves:



Gamma Waves

31 - 120 cps

Hyper brain activity which is great for learning and active problem solving

Beta Waves

13 - 30 cps

Engaged in normal everyday activities and conversations

Alpha Waves

8 - 12 cps

Very relaxed. Deepening into meditation

Theta Waves

4 - 7 cps

Drowsy and drifting down into sleep and dreams

Delta Waves

0.5 - 3 cps

Deep sleep with no dreams, no thinking, no consciousness

1. The alert, wakeful states are characterized by brainwaves of higher frequencies: Gamma waves, 31-120 Hertz, occur with hyper brain activity such as learning and problem solving.
2. Beta waves, 13-30 Hertz, occur when we are active in conversation and other activities.
3. Alpha waves, 8-12 Hertz, occur when we are relaxed, contemplative, absorbed in a beautiful piece of music or when we are starting to meditate.
4. The dream state is characterized by Theta waves, 4-7 Hertz, and occurs when we are drowsy and drifting into sleep and dreams, as well as in deep subconscious states of meditation.
5. The deep sleep state is characterized by Delta waves, 0.5-3 Hertz and also in the deepest states of meditation.

In the waking states, consciousness moves outward in search of knowledge, whereas when the brainwave frequencies slow down, it indicates that we are turning inwards and moving into deeper states of consciousness. The consciousness of the dream state is between the waking and deep sleep state. It is related to the inner world, the inner realms of the mind. In the deep sleep state, consciousness gravitates towards its Source, the soul. In research studies, meditators experience Delta frequencies, normally found during deep sleep, the dream-like Theta frequencies, the relaxed Alpha states, and high-frequency Gamma brainwaves, in patterns not normally associated with wakeful states. In fact, for yogis who meditate regularly, Gamma oscillations are found to be much more common and significantly greater in amplitude than those who do not. **So the spectrum of brainwave frequencies expands in both directions as a result of meditation.**

Following states of consciousness are experienced by all of us, and can be measured with an EEG machine:

	State	Brainwave frequencies	Associated with	Movement of consciousness	
1.	Alert / Wakeful state	Gamma waves (31-120 Hz)	Learning and problem solving	Consciousness moves outward in search of knowledge	A
2.	Alert/ Wakeful state	Beta waves (13-30 Hz)	Active in conversation and other activities	Consciousness moves outward for doing activities	
3.	Relaxed state	Alpha waves (8-12 Hz)	<ul style="list-style-type: none"> - Relaxed, - contemplative, - absorbed in beautiful music - when we start to meditate 	Consciousness starts moving inward and deeper	
4.	Dream like state	Theta waves (4 -7 Hz)	Drowsy and drifting into sleep and dream	Consciousness in between waking and sleeping	U
5.	Deep sleep state / Sushupti	Delta waves (0.5 to 3 Hz)	Deep sleep state	Consciousness gravitates towards the soul	M

Turiya state – described by our Yogis encompasses the full range of the spectrum, even that of deep sleep or Sushupti, indicated by Delta waves, although the person meditating is simultaneously completely aware. Yogis and monks crave for this state with all their might, and sometimes meditate for thousands of hours, performing penances and practices in order to reach it.

With the help of Yogic transmission, it becomes quite easy to experience the Turiya state. Even if you have never ever meditated in your life, when you are exposed to Heartfulness meditation with transmission, your consciousness awakens at a different level so that you expand into the Turiya condition. While your body is fully relaxed, your mind perceives things. You are not sleeping, but you are in such a relaxed state that is as rejuvenating as deep sleep. That is the true Turiya condition. And then we learn how to take this condition out into daily life with eyes open. We transcend Turiya

into the **Turiyatit** state. The Turiya state is available only when we are in meditation, whereas the Turiyatit state emerges when we carry that deep meditative state within us all the time. It encompasses all the states: A, U, M and the soundless sound, we transcend:

From A, the external wakeful state,
to U, the inner dream like state,
to M, the deep sleep state of Sushupti,
to the soundless silence of Turiya state,
and, finally, to the Turiyatit condition.

So, while it is good to be actively meditating regularly, it is even better to be in a meditative state. We are actively meditating every morning and meditatively active all the time. We actually don't have to do much except close our eyes and be receptive.

Creating a meditative state:

In every meditation there is something unique that is bestowed upon us. This is how we receive spiritual nourishment or earn spiritual wealth. How do we preserve the new condition that has been gifted to us?

The first step is to become sensitive enough to know that we are being given spiritual nourishment, and then to make efforts to retain it, preserve it and let it grow. Heartfulness Guide, Daaji calls it **acquire, enliven, imbibe, become one with it**, and eventually reach a state of **union, or AEIOU**. We secure it, so it becomes one with us. We merge with it.

It requires only five minutes after meditation to observe ourselves within, to try to recognise and become one with our condition, savour it, enliven it and make it ours. Then it has a chance to grow. When we sharpen a knife, we do so to cut vegetables. When we sharpen our consciousness, it is to be used during the daytime. It helps to know how sharp our consciousness is. During morning meditation, we achieve a certain level of consciousness. When we hold on to it and carry on with our day to day activities, we retain a full grip over the morning condition with open eyes.

Take the example of freshly laid concrete; it is better not to walk on it until it has settled properly. If we walk on it then the concrete is spoilt forever. Like concrete, our inner condition also has to settle in our heart, and it needs attention. Observe how it settles inside you, feel how it drenches your system, and then, when you are confident that you can observe and hold on to it even with your open eyes, confidently get up and carry on with your day.

The condition you receive in meditation is much finer and subtler than concrete. Mere carelessness can make it disappear. So be tender and careful with it. Try to remain in that meditative state with your open eyes. Centre yourself in your heart, be perceptive and try to understand things with your heart. When you observe things around you, keep your attention in the heart. Let your inner radar open up. If you want to become very discerning this is the habit to cultivate.

A mind that is not balanced loses its radar, its direction. A pure mind finds its direction within because it is centred. A settled mind finds its own centre. So, meditation ultimately brings you to your centre and makes it palpable. You then have inner guidance all the time, and it speaks to you, especially about wrong things. About truth it may not speak at all, because truth is its nature.

Practical IV

Guided Inner Connect followed by meditation

4 Core Practice: Inner Connect

The fourth main practice of Heartfulness is a specific prayer that we offer twice per day.

We offer three simple statements that define our human condition. The words remind us of our spiritual goal, the obstacles we face on the journey, and what helps us to reach there. There is no stated expectation in this Prayer, but there is still the feeling of differential, that we are not yet 'up to that stage', that there is an infinite journey ahead of us, and that we must continually refine and remove our wishes if there is a hope to experience finer and finer states. While offering this Prayer, we honour the present moment in our journey as well as acknowledging that the journey must continue.

The Heartfulness Prayer is done at bedtime for five to ten minutes, to help us connect with our Source before sleep. It is also done for a few minutes before meditating in the morning as a way of re-setting that connection. By beginning and ending the day this way, a connection is established with the Source throughout the day and night. And, overtime, self-mastery develops through this inner connection.



Sit in a comfortable position, gently close your eyes and relax. With a feeling of humility and love, silently and slowly let these words resonate within the space in your heart. You can repeat them a couple of times, pausing in between.

O Master!

*Thou art the real goal of human life.
We are yet but slaves of wishes
putting bar to our advancement.
Thou art the only God and Power
to bring us up to that stage.*

*Meditate for 5 to 10 minutes over the true sense of the words and try to get lost in them.
Let the feeling behind the words come to you.
Allow yourself to melt into this prayerful feeling.*

Note your Observation:

How did it feel after Guided Prayer and meditation? Did you feel any difference from the previous meditation sessions?

What is the result of prayer?

Two vital things come together in the act of prayer, and when they combine, they can create the potential for lasting change and real growth. This is one of Nature's open secret.

On the one hand, prayer connects you with your highest Self through the heart, to dive so deep that you connect with the Source of everything. On the other hand, it uses the power of thought or suggestion to bring about change, and this we call *sankalpa* in Yoga.

Sankalpa works better than orders or instructions, because it is so potent. The English translation for *sankalpa* is usually 'suggestion', although it is not an adequate translation. A suggestion is a type of thought – one in which an idea is put forward for change, usually with some idea of improvement or vision. So a prayerful suggestion is a very subtle suggestion that resonates in a pure, open, loving heart connected to the Divine.

These two processes of connecting and *sankalpa* combine like elements in a chemical reaction to create a dynamic state of communion with our inner essence.

In prayer we are deep within the heart, so the thought or feeling we offer to our Higher Self is not just a thought, a theoretical or intellectual thing. It resonates across the canvas of our consciousness through our heart, into the cosmic field or quantum field. The effect is so potent. It is no longer from our own individual level. It becomes a key to unlock evolution, to bring about transformation.

Videos to watch:

Mysteries of the Heart

https://www.youtube.com/watch?v=Kyfm5_LLxow

Accessing the Intelligence of the Heart

<https://www.youtube.com/watch?v=xyx2mvDT7c4>

Rollin McCraty, Ph.D. Co-Author Heart Intelligence

<https://youtu.be/-za-mhnfJ0Q>

Links related to 4 Core Practices of Heartfulness

1. Guided Relaxation

<https://youtu.be/rmwqL34FCjA>

2. How to meditate for beginners

<https://www.youtube.com/watch?v=ultx3Ym2L40>

Guided meditation

<https://youtu.be/gDCIb-yjNdQ>

3. Method of Cleaning

<https://www.youtube.com/watch?v=NiorlbEuNCQ>

Guided Cleaning

<https://youtu.be/v40yh2YpDNq>

4. Connecting to source

<https://youtu.be/pVNB6yrriuc>

Website : <https://heartfulness.org/in/>

Register for free Masterclass : <https://heartfulness.org/in/masterclass/>

Heartspots : A heartspot is your nearby place where Heartfulness meditation and rejuvenation practices are offered to the public free of charge by a certified trainer.

<https://heartspots.heartfulness.org/>

Heartfulness Meditation App :

Download from : <https://www.heartfulnessapp.org/>

Expansion of Consciousness and its Benefits

Learning Outcome

1. What is the purpose of expansion/ evolution of Consciousness and why one should be interested in the same?
2. Benefits of the same
 - a. Importance of Meditation for expanding consciousness and benefits from meditation
 - b. Individual evolution to collective evolution
 - c. Direct perception
 - d. Utilizing human potential to the fullest
 - e. Inner transformation
3. Practical : Guided Relaxation and Meditation

We have been talking so much about the evolution of consciousness, but what is the purpose of all this? Why should we be so interested in this field of evolution of the mind? Why do we need to purify our consciousness and heart?

There is a growing wellness industry that has grown up around the search for peace, inner calm and better sleep. This in itself is a good indicator that we are not satisfied with the state of our minds. We are not happy.

During the last 50 years, there have been so many scientific and medical studies on the effects of relaxation and meditation on the physiology and psychology of human beings, citing meditation as reducing blood pressure, depression and anxiety, and positively affecting heart rate, oxygen consumption, immunity, sleep patterns, and the natural functioning of the brain.

Current medical research on meditation goes one step further, using the latest neuroimaging technology and genomic methodology to study **how the practices of Yoga and meditation affect genes and brain activity in chronically stressed people, and how these techniques can switch genes on and off that are linked to stress and immunity.**

Scientists are starting to realize what yogis have known for thousands of years: that meditation can bring about stillness and balance in the mind and the **physiology and psychology of the human being are altered remarkably.**

So it is not surprising that today meditation has become mainstream, and offered by corporates to their employees all around the world. Yoga and exercise classes everywhere finish with a few minutes of relaxation or meditation, and we find blogs and books on the bestseller lists about **meditation and happiness.**

In the last 150 years, we have been undergoing an even greater transformation in our understanding of this evolution. The meditation practices of Yoga used to focus on an individual's evolution to the highest pinnacle of human existence, whereas now the focus is on our collective evolution. This is the field of the heart, where consciousness expands across its full spectrum of existence. *When we sit in meditation and feel our consciousness expanding into unknown dimensions, observe our intellect evolve into intelligence and then into wisdom, our thinking transform into feeling, our ego subdue and become so humble and refined, and our skills improve, is it only for our own growth and transformation? No, the effect touches everyone and everything with which we are connected. We do not have to actively create this, as it happens without our conscious participation. That is how we*

change the outside environment. It happens automatically. Wherever the rose goes, the fragrance goes. Wherever I go, whatever I carry goes with me. We just have to let things happen without interfering in the process. This connection will automatically happen once we start purifying ourselves. We will then feel that what we create within ourselves merges with the collective feeling, and we will become part of the entire scheme of things. So our preparation has a great effect, a great echo into the future. The egregore that we prepare, the field that we prepare, will have its impact. Whatever the future has in store for us, we can accelerate the process by meditating regularly and well, wherever we are, together or alone. It is a wonderful time to be alive.

The purpose of life is to facilitate expansion of available consciousness to its fullest potential. This expansion eventually takes us to a state of lightness and joy, where the subtle body is pure, simple and refined, where there is no longer any separation between the heart and the mind – they are one, with the heart as the field of action for the mind and vice versa. **This integrated, holistic state of being is known as Yoga. All the practices of Yoga are designed to bring about this state of oneness, or unity with the Source of all existence.** In mystical or religious terms, this Source of all existence is given the name God or divinity. In science, it is called the absolute, ultimate reality or original state of existence. It is the Base on which everything exists, the substratum of the existence of the universe. Yoga unites the two fields of human thought, as Yoga deals with pure knowledge. Yogis of high caliber are able to do this based on their direct experience, and have described God in a scientific way. **This direct perception is possible because of the expansion of consciousness that comes from yogic practice.** For example, in physics, scientists speak of the space-time continuum, and yogis describe the same thing – the interplay of akasha and avakasha, the Sanskrit words meaning space and time.

The great yogi of the 20th century, Ram Chandra of Shahjahanpur had the ability to perceive such knowledge directly. It was because of his highly evolved consciousness. He could just as easily penetrate matter and describe in detail the internal structure of an atom without any study of physics. Likewise, the great mathematician Srinivasa Ramanujan was able to perceive pure mathematical functions in nature through direct perception, which were later proved by western empirical methods.

This capacity for direct perception can be developed by the three main yogic practices which were covered earlier.

1. The first is the removal of all of the complexities or impressions that we have accumulated by **Yogic Cleaning**, which is supported by Yogic Transmission. As a result, perception is purified. It is like looking through a still, clear pond to the substratum below instead of trying to see through murky turbulent water. There is clarity and discernment as a result of purifying the subtle body of all its complexities. The second process is the refinement of the functions of the subtle body – intellect, thinking and ego – so that consciousness can expand and evolve. Intellect matures to wisdom, thinking deepens to feeling and beyond, and ego lets go of its focus on ‘I’ to exist for the good of all.
 2. The second process is the refinement of the functions of the subtle body – intellect, thinking and ego – so that consciousness can expand and evolve. Intellect matures to wisdom, thinking deepens to feeling and beyond, and ego lets go of its focus on ‘I’ to exist for the good of all. These changes happen through **meditation with Yogic Transmission**.
- Mathematically: Expansion of consciousness is directly proportional to the refinement of

ego, intellect and mind. The heavier the burden of ego, the lesser the chance for consciousness to expand.

3. The third process is the **connection of consciousness with the Source through the heart**. This is a sign of expanding wisdom and is activated like a switch through the practice of prayer. Over time, by doing these three simple daily practices of meditation in the morning, cleaning in the evening, and prayer at bedtime, our inner capacities are awakened, including intuition from the subconscious and inspiration from the superconscious. We realize our true potential.

Mainstream science today recognizes how little of our human potential we utilize, but has not been able to give us the tools for increasing that capacity. It is the scientists of the inner universe, the great saints, yogis and mystics of the world, who have shown us how to do this. Isn't it interesting that these great beings have often described as unscientific! Actually the same has also been true in the world of the science of matter. **Galileo Galilei** is today considered to be the father of observational astronomy, the father of modern physics, the father of the scientific method, and even the father of science. Yet when he was alive he was put under house arrest for the last thirty years of his life for stating that the Earth was not the center of the universe. It is hard to believe today, but in the early 17th century he was proclaimed a heretic for his astronomical discoveries! Those who have been at the forefront of knowledge have often challenged the status quo. Thankfully, **science is now starting to validate what yogis of caliber have long known as a result of expanded consciousness. When we ponder over the great scientific discoveries and yogic findings, the source of such research is always found in the overall relaxed state of the individuals.** Let us recall the great discoveries of the Archimedes Principle, the fundamental principle of gravitation by Sir Isaac Newton, radioactivity by Madame Curie, the discovery of the structure of the benzene molecule and the double helix structure of DNA. **Spiritual findings and scientific findings share the same source.** They are not at all opposed or different in their approach. When we really go into them, so many spiritual practices will reveal their true scientific basis. It is only when we do not understand their significance that we become skeptics, which is unfortunate. It would be wonderful to peep into the scientific basis behind so many religious rituals which have found their place in the daily routines of many cultures. In earlier times, such expanded consciousness was only the domain of those yogis and mystics who renounced everyday life, but today it is available to all through the practice of Heartfulness. And it brings qualitative changes to our lives.

Our available consciousness expands from: selfishness to selflessness, mindful reactivity to heartful responsiveness, passion to compassion, anger to love, egotism to a higher identity, moment to moment to timelessness, contraction to expansion, restlessness to peace, imbalance to balance, darkness to light, heaviness to lightness, grossness to subtlety, complexity to simplicity, impurity to purity, desire to desirelessness, attachment to non-attachment, thinking to feeling, feeling to experience, experience to being, being to non-being, 'I, me and mine' to 'we, us and ours', intellectualizing to wisdom, everything that we have to everything that there is: LOVE, mundane consciousness to divine consciousness, freeing us even from freedom.

Benefits from Heartfulness Meditation according to Research Studies

TerraBlue XT has been studying the effects of Heartfulness practices on the Autonomic Nervous System of trained practitioners, as well as on newcomers to the practices, for the last few years, using the company's wearable medical detection device. Here are some of the findings:

"Heartfulness Meditation has a balancing effect on the Autonomic Nervous System (ANS). Our studies on experienced practitioners have shown that Heartfulness practices enable them to exert great control over their ANS, **leading to a better ability to manage stress and maintain homeostasis, that is, the state of balance, for greater lengths of time.** "The ANS is 'a component of the peripheral nervous system that regulates involuntary physiologic processes including heart rate, blood pressure, respiration, digestion, and sexual arousal. It contains three anatomically distinct divisions: sympathetic, parasympathetic and enteric.' "Activation of the Sympathetic Nervous System (SNS) leads to a state of overall elevated activity and attention, known as the 'fight or flight' response. The SNS is known to be the inducer of stress response in the human system. The Parasympathetic Nervous System (PNS), on the other hand, promotes the 'rest and digest' processes, helping restore the body to a state of calm. **"Heartfulness Meditation has been shown to increase the parasympathetic tone in practitioners and decrease sympathetic activation, leading to sustained levels of calmness."**

Our combined study of **Heart Rate Variability (HRV)** and **Electrodermal Activity (EDA)** provided useful insights about the physical and emotional states of individuals, especially in respect to their ANS. 1 Waxenbaum, J.A. & M. Varacallo, 2019. Anatomy, Autonomic Nervous System. Treasure Island, FL, USA & StatPearls [Internet]. <https://www.ncbi.nlm.nih.gov/books/NBK539845/>.

"Some of the results are given here:

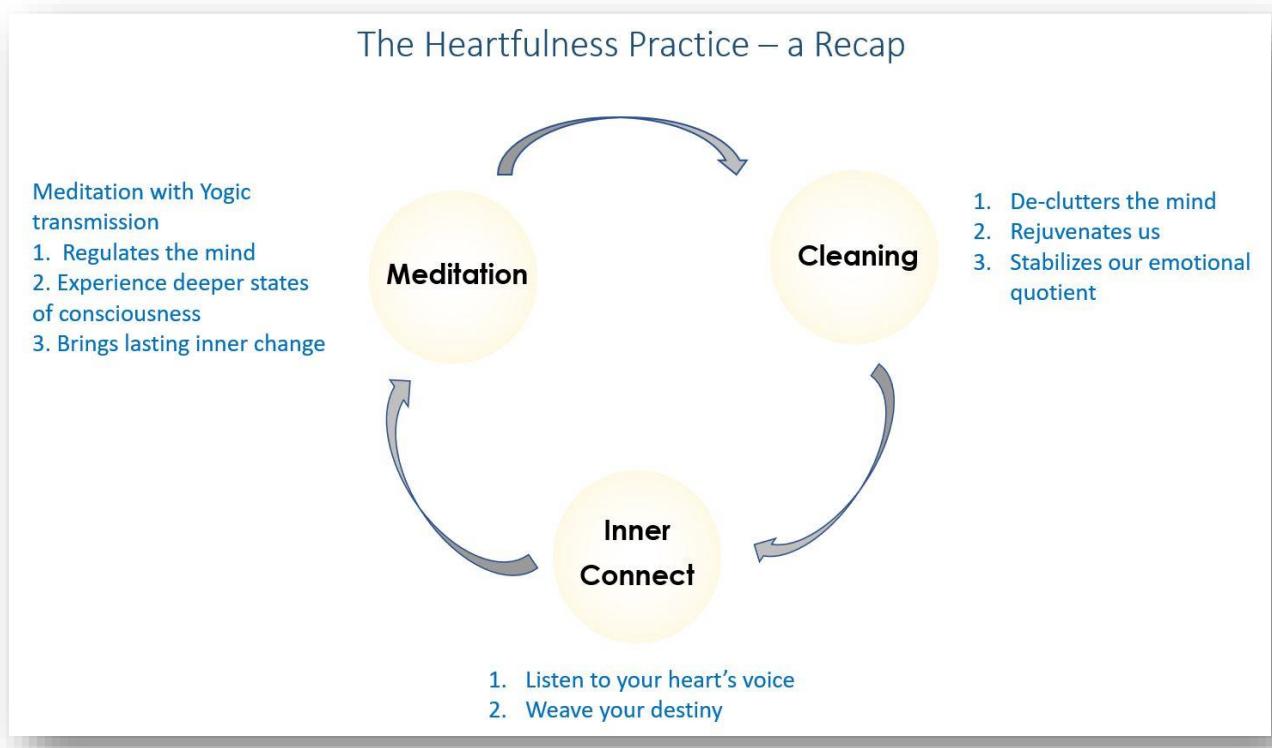
1. It takes between 2 to 5 minutes for an experienced practitioner to attain a state of calmness. We have seen newcomers also attain such states quickly, but they are not able to hold the states for longer durations, whereas the practitioners can.
2. A calming state of body and mind can be induced via meditative practices like Heartfulness Meditation. All participating trainers and meditators in one study showed increased heart rate variability and decreased mental excitability, as indicated by their decrease in skin conductance response (SCR), an important component of electrodermal activity (EDA). The SCR is proportionally related to the number of sweat glands that are activated, meaning in essence that the more emotionally aroused an individual is the more the SCR amount is increased. It can also be inferred that the SCR amplitude is a suitable proxy of sympathetic nervous system activity.
3. During deep meditation, experienced practitioners demonstrate a decrease in their sudomotor nerve activity (SMNA). SMNA is known to reflect sympathetic activity and to provide insight into postganglionic autonomous innervation. 2 Benedek, M. & C. Kaernbach, 2010. A Continuous Measure of Phasic Electrodermal Activity. *Journal of Neuroscience Methods*, Vol. 190, 1: 80-91. doi:10.1016/j.jneumeth.2010.04.028. 28
4. Heartfulness Meditation leads to increase in Total Power (TP) of the heart, a component of frequency domain of HRV. This indicates better physiological and emotional regulation and adaptation.
5. Transmission shows a positive impact even on newcomers. In one study, High Frequency (HF) Power of the heart in the newcomers' group showed most statistical significance during Transmission, compared to controls. This increase in HF indicates a shift in sympatho-vagal balance toward the parasympathetic side, implying a relaxed state of body and mind. It also led to lowering of the Low Frequency (LF) Power of the heart, indicating a decrease in stress response."

Even if you have never meditated in your life, when you are exposed to Heartfulness Meditation with Transmission, your consciousness expands so that your body becomes fully relaxed, while your

mind has heightened awareness and perception. You are not sleeping, but you are so relaxed that it is as rejuvenating as deep sleep. And then you learn to take this same condition out into daily life with eyes open. The day will arrive when you will carry that deep meditative state with you all the time.

Other research based studies:

- 1.N.K. Arya, et al., Effect of Heartfulness cleaning and meditation on **heart rate variability**, Indian Heart J (2018), <https://doi.org/10.1016/j.ihj.2018.05.004> Heartfulness meditation reduced cortisol, C-reactive protein, BP, HR, triglycerides and tumor necrosis factor-alpha.³¹
2. Thimmapuram, J., et al. 2017. **Effect of Heartfulness Meditation on Burnout, Emotional Wellness, and Telomere Length in Health Care Professionals**. Journal of Community Hospital Internal Medicine Perspectives, 7(1): 21-27
3. Amarnath, R., et al. 2017. **Improving immunity** through Heartfulness Meditation - A Literature Review. International Journal of Recent Scientific Research 8(7): 8874- 18879
4. Amarnath, R., et al. 2017. **Improving Sleep Quality** Through Heartfulness Meditation- Technical Aspects and Benefits. International Journal of Health Sciences & Research7(5); 368



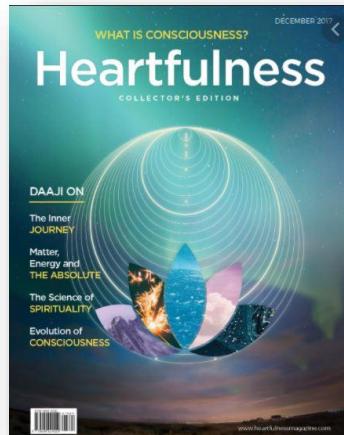
Practical V

Guided Relaxation and Meditation

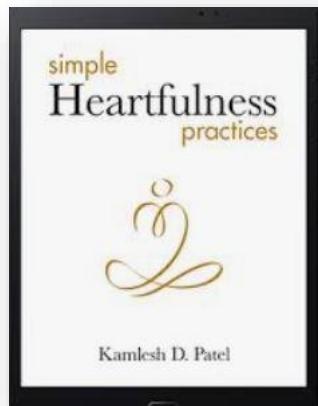
Note your Observation:

How did it feel after Meditation? Please note the same in your journal

References:



<https://www.heartfulnessmagazine.com/category/collectorsedition2017/>



|| Swami Vivekananda

"Consciousness is a mere film between two oceans, the subconscious and the superconscious."

He understood the **infinite, limitless nature of this spectrum**, because his own state had **expanded across that spectrum**. He could observe and describe exactly what he found.

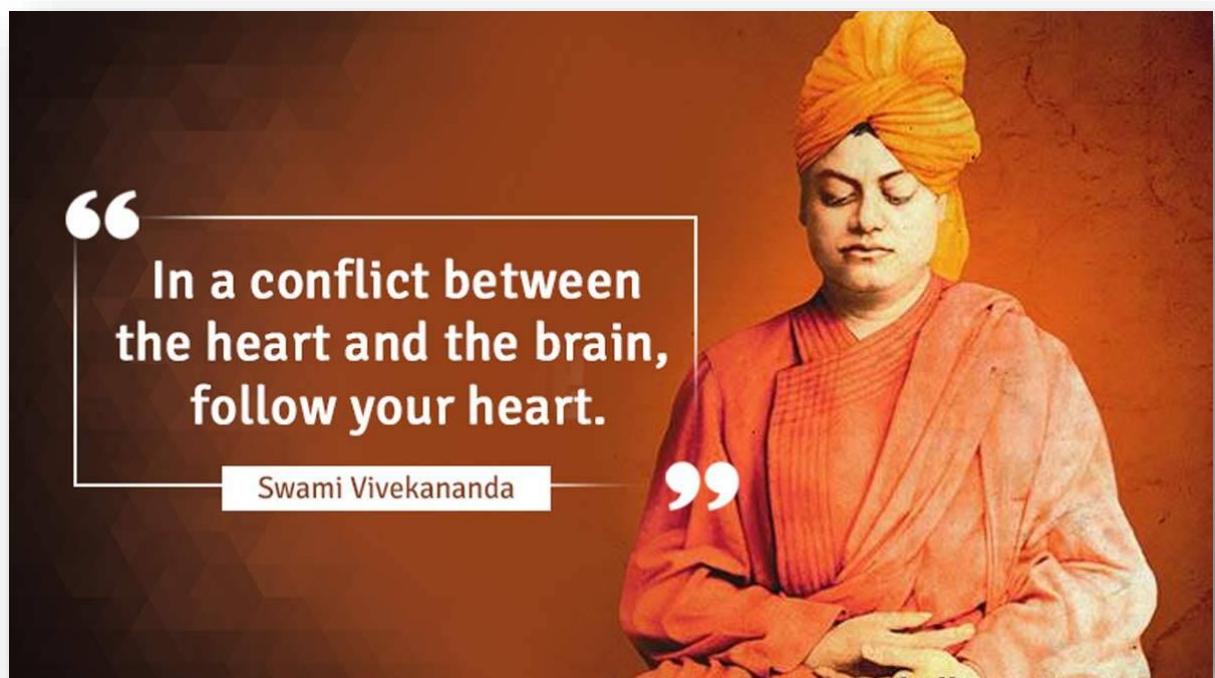


“

**In a conflict between
the heart and the brain,
follow your heart.**

Swami Vivekananda

”



The Seven Spiritual Laws of Success

*You are what your deep, driving desire is.
As your desire is, so is your will.
As your will is, so is your deed.
As your deed is, so is your destiny.*

This is shloka from **Brihadaranyaka Upanishad**. We think that the concepts like this which emphasizes the correlation of seed thought consistently held in our mind, which then eventually leading to the attainment of success in relation to that thought, is very new concept, to be found in the very recent modern self-help literature viz. Law of Attraction, Power of Subconscious Mind etc. However, as you can observe from the ancient wisdom of the Upanishadic sages, they already were not only aware about this essential truth in their own experience, but also instrumental in propagating it to the common masses.

So, the wise ones of the old had this wisdom, and they lead their lives according to that wisdom. Because, once you know the correct principles of human existence, it is incumbent upon you to live your according to them. That's essentially is the test of your integrity. Integrity simply means you walk the talk. You do what you preach.

These laws can also be called as "**Laws of Life**", and can be applied to bring success in multitude forms viz. good health and wellbeing, life of energy, joy and continuous happiness, meaningful relationships.

Let's go over and understand the Seven Spiritual Laws of Success.

#1 The Law of Pure potentiality

#2 The Law of Giving

#3 The Law of "Karma" OR Cause And Effect

#4 The Law of Least Effort

#5 The Law of Intention And Desire

#6 The Law of Detachment

#7 The Law of Dharma OR Purpose In Life

#1 The Law of Pure Potentiality

"Who Am I?"

Have you ever asked this question to yourself?

"Who You Are?"

Are you body, mind, intellect or the sum total of all this?

And even if you say that I am sum total of all this, does this enquiry end here? What happens when you go in deep sleep? Then you have no awareness of body, or mind or intellect. But does that mean '*you are not*' in deep sleep? When you wake up in the morning, who says 'I had a great sleep'. Is body saying this? No, for body was fast asleep. Is mind saying this? No, for in deep sleep, thoughts cease to exist. And mind exists only with thoughts.

It means, there is something in us deeper than body, mind, and intellect which is ever witnessing everything that has happened to us, is happening to us, and will happen to us seamlessly. This is our deepest essence, our essential state of being, which is 'pure consciousness'.

The first spiritual law of success is based on this fundamental understanding that we are, in our essential state, pure consciousness. And what is pure consciousness?

Pure consciousness is pure potentiality; the field of infinite possibilities and unbounded creativity. It is pure knowledge, infinite silence, perfect balance, invincibility, simplicity, plainness, perennial joy and supreme bliss. Once we truly understand that this is what we are in our deepest core, and that our spiritual essence is pure consciousness, in that very knowing we break free from our self-imposed limitations, and we get connected to our center, and having established in our center of being, we can manifest anything that we want in life with effortless ease.

The **Law of Pure Potentiality** is nothing but **The Law of Unity**, because underlying the infinite diversity of life is this same field of pure consciousness, pure un-manifest energy, waiting to be activated for the fulfilment of our deepest dreams and desires. This field of pure potentiality is called ones Individual Self, and collectively it is called the Universal Self. But it is the same field of energy. The more we experience our true nature, the closer we are to the field of pure potentiality.

When we experience that deep down essentially our true nature is that of the Self, or the Soul, or the Field of Un-manifest Energy, all the attributes of the Self becomes available to us. They are...

1. You become immune to criticism
2. You become unfearful of any challenge
3. You feel neither inferior nor superior to anyone
4. You draw support from people, situations and circumstances being in the state of grace.
5. You enjoy a great bonding with people.



How can we apply the Law of Pure Potentiality in our lives?

If we want to enjoy all the benefits of the field of pure potentiality, then we have to have access to it. For this access, one has to make following commitments.

1. Practicing Silence Daily

Make a commitment... *I will practice silence daily as it is convenient to me.*

Practicing silence means making a commitment to take a certain amount of time to **simply 'Be'**. It means periodically (on a daily basis) you withdraw from the activities of

- a) Speech
 - b) Watching Television
 - c) Listening to Music
 - d) Reading a book
-

"If you never give yourself the opportunity to experience silence, it creates turbulence in your internal dialogue".

1. Practicing Meditation Daily

Make a commitment...

I will spend some time practicing meditation each day.

It is through meditation only that we begin to experience that field of pure silence and pure awareness within us. This field of pure silence has 'Infinite Organizing Power' where everything is inseparably connected with everything else. Even a faintest impulse of intention, when introduced in this field of pure silence has the ability to manifest those intentions in reality. But, the first and foremost prerequisite for this manifestation is 'you have to experience stillness'. And this is possible only through following the daily practice of meditation.

2. Practicing Non-judgement Daily

Make a commitment...

Today I shall judge nothing that occurs.

If you carefully observe your thoughts, most of them are simply your constant judgements about the people, situations, circumstances and things. We are constantly judging, evaluating, analyzing, labeling, classifying; which creates a lot of turbulence in our internal dialogues. This is the state of affairs of almost all of the humanity, everyone has become compulsive thinker. And this constant stream of thoughts literally squeezes the 'gap' between thoughts.

Remember – The '**gap**' between two thoughts, the silent space between thoughts is our connection to this field of pure silence, which is pure potentiality having infinite organizing power. And when we are constantly thinking, we don't allow ourselves any opportunity to get connected to this field of pure silence, the field of true power.

Non-judgement will arrest this stream of thoughts, thereby **creating silence in our minds**. So throughout the day, whenever you catch yourself judging, remind the commitment you have made – ‘Today I shall judge nothing that occurs’. Following this practice will help quieten our minds over a period of time.

Through these three daily practices, silence, meditation and non-judgement, you will access the first law, the Law of Pure Potentiality. Once you begin this process with determination and commitment, you can add a fourth component to this practice...

The Law of Pure Potentiality

— How can we apply the Law of Pure Potentiality in our lives?

- 1. Practicing Silence Daily**
Make a commitment...
I will practice silence daily as it is convenient to me.
- 2. Practicing Meditation Daily**
Make a commitment...
I will spend some time practicing meditation each day.
- 3. Practicing Non-judgement Daily**
Make a commitment...
Today I shall judge nothing that occurs.
- 4. Regularly Spending Time in Direct Communion with Nature**

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3. Regularly Spending Time in Direct Communion with Nature

Spending time in nature enables you to sense the harmonious interaction of all the elements and forces of life, and gives you a sense of unity with all of life. Whether it be a stream, a forest, a mountain, a lake, or the seashore, that connection with nature’s intelligence will also help you access the field of pure potentiality.

We must learn to get in touch with the innermost essence of our being. This true essence is beyond the ego. It is fearless; it is free; it is immune to criticism; it does not fear any challenge. It is beneath no one, superior to no one, and full of magic, mystery and enchantment.

As you gain more and more access to your true nature, you will also spontaneously receive creative thoughts, because the field of pure potentiality is also the field of infinite creativity and pure knowledge.

The affluence of the universe – the lavish display and abundance of the universe – is an expression of the creative mind of nature. The more tuned in you are to the mind of nature, the more you have access to its infinite, unbounded creativity. But, first you have to go beyond the turbulence of your internal dialogue to connect with the abundant, affluent, infinite, creative mind. And then you can create the possibility of dynamic activity while at the same time carrying the stillness of the eternal, unbounded, creative mind.

This exquisite combination of silent, unbounded, infinite mind along with dynamic, bounded, individual mind is the perfect balance of stillness and movement simultaneously that can create whatever you want. This coexistence of opposites – stillness and dynamism at the same time – makes you independent of situations, circumstances, people and things.

Whenever you go in the midst of movement and activity, carry your stillness within you. Then the chaotic movement around you will never overshadow your access to the reservoir of creativity, the field of pure potentiality.

#2 The Law of Giving

This law could also be called the Law of Giving and Receiving, because your body and your mind and the universe are in constant and dynamic exchange. Nothing is static. It is like the flow of blood. Whenever blood stops flowing, it begins to clot, to coagulate, and to stagnate. That is why you must continue to give and receive in order to keep wealth and affluence – or anything you want in life – circulating in your life.

Similarly, every relationship is one of give and take. Giving engenders receiving, and receiving engenders giving. In reality, receiving is the same thing as giving, because giving and receiving are different aspects of the flow of energy in the universe. And when we stop the flow of either, we interfere with nature's intelligence.

The more you give, the more you will receive, because you will keep the abundance of the universe circulating in your life. In fact, anything that is of value in life only multiplies when it is given. That which doesn't multiply through giving is neither worth giving nor worth receiving.

It is the intention behind your giving and receiving that is the most important thing. The intention should always be to create happiness for the giver and receiver, because happiness is life supporting and life sustaining and therefore generates increase. The return is directly proportional to the giving when it is unconditional and from the heart.

Practicing the Law of Giving is actually very simple. **If you want joy, give joy to others; if you want love, give love to others; if you want attention and appreciation, give attention and appreciation to others. In fact, the easiest way to get what you want is to help others get what they want. If you want to be blessed with all the good things in life, learn to silently bless everyone with all the good things in life.**

The best way to put the Law of Giving into operation – to start the whole process of circulation – is to make a decision that anytime you come into contact with anyone, you will give them something, not necessarily in the form of material things always. **It could be a flower, a compliment, a prayer. In fact, the most powerful forms of giving are non-material. The gifts of caring, attention, affection, appreciation and love are some of the most precious gifts you can give, which cost nothing to you.** When you meet someone, you can silently send them a blessing, wishing them happiness, joy and laughter. This kind of silent giving is very powerful.

You can make a decision to give wherever you go, to whosoever you see. As long as you are giving, you will be receiving. The more you give, the more confidence you will gain in the miraculous effects of this law. And as you receive more, your ability to give more will also increase.

How can we apply the Law of Giving in our lives?

By sincerely making following commitments to ourselves...

I will give

I will gratefully receive

Keep Circulating

1. Wherever I go, and whoever I encounter, I **will bring them a gift**. The gift may be a compliment, a flower, or a prayer. "Today, I will give something to everyone I come in contact with, and so I will begin the process of circulating joy, wealth and affluence in my life and in the lives of others".
2. Today I **will gratefully receive all the gifts that life has to offer to me**. I will receive the gifts of nature – sunlight and the sound of birds singing, or spring showers or the first snow of winter. I will also be open to receiving from others, whether it be in the form of a material gift, money, a compliment, or a prayer.
3. I will make a commitment to **keep wealth circulating in my life by giving and receiving life's most precious gifts – the gifts of caring, affection, appreciation, and love**. Each time I meet someone, I will silently wish them happiness, joy, and laughter.

#3 The Law of "Karma" OR Cause And Effect

All of us has heard the age old saying – "**As you sow, so shall you reap**".

This means, if we want to create happiness in our lives, we must learn to sow the seeds of happiness first. Therefore, karma implies the action of conscious choice-making.

"Karma" is both action and the consequences of that action. It is cause and effect simultaneously, because every action generates a force of energy that returns to us in like kind.

Whether you agree to this or not, but it is true that everything that is happening to us in our lives at this moment is a result of the choices that we have made in the past. Unfortunately, a lot of us make choices unconsciously, and therefore we don't think they are choices – and yet, they are.

If I were to insult you, you would most likely make the choice of being offended. If I were to pay you a compliment, you would most likely make the choice of being pleased or flattered. But think about it – it's still a choice.

I could offend you and I could insult you, and you could make the choice of not being offended. I could pay you a compliment and you could make the choice of not letting that flatter you either. This

is because we are essentially infinite choice-makers. In every moment of our existence, we are in that field of all possibilities where we have access to an infinity of choices.

However, as a result of conditioning, most of us have repetitious and predictable responses to the stimuli in our environment. Our reactions seem to be automatically triggered by people and circumstances, and we forget that these are still choices that we are making in every moment of our existence. The only thing is simply we are making these choices unconsciously.

If you step back for a moment and witness the choices you are making as you make those choices, then in just this act of witnessing, you take the whole process from the unconscious realm into the conscious realm. This procedure of conscious choice making and witnessing is very empowering.

While making any choice, ask yourself these two questions.

1. What are the **consequences of this choice** that I am making?
2. Will this choice that I am **making now bring happiness** to me and to those around me?

And be calm and patient enough to receive the answers.

In your heart you will immediately know what the consequences are of the choice you are making.

For the second question, if the answer is ‘yes’, then go ahead with that choice. If the answer is ‘no’, if that choice brings distress either to you or to those around you, then don’t make that choice. It’s as simple as that.

Your body experiences two kinds of sensations – one is a sensation of comfort, the other is a sensation of discomfort. At the moment you consciously make a choice, pay attention to your body and ask, “If I make this choice, what happens?”

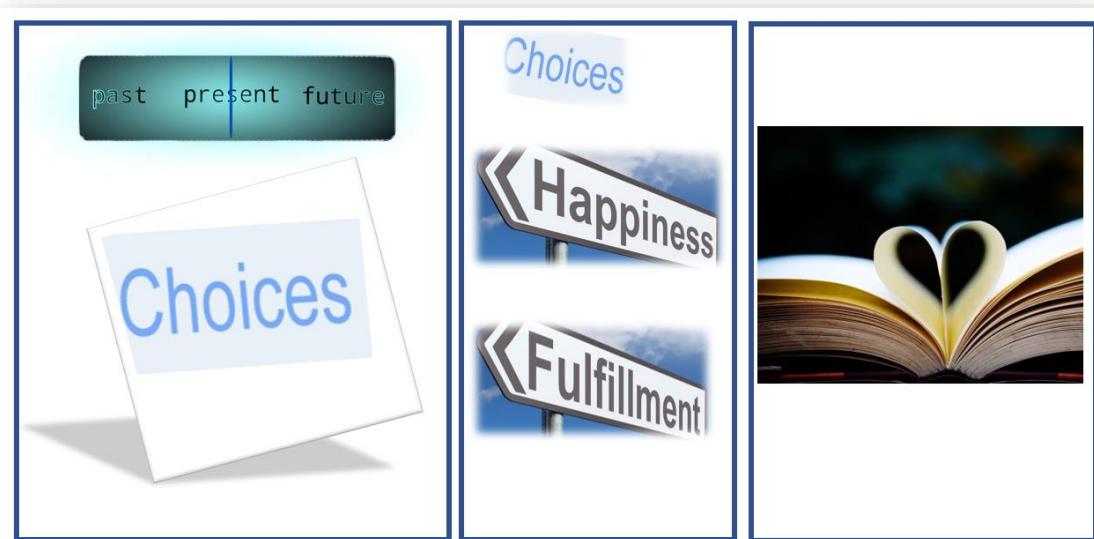
If your body sends a message of comfort, that’s the right choice. If your body sends a message of discomfort, then it’s not the appropriate choice.

The message of comfort and discomfort, for most of the people, is in the area of the heart. Consciously put your attention in the heart and ask your heart what to do. Then wait for a response – a physical response in the form of a sensation. It may be the faintest level of feeling – but it is there, in your body.

Only the heart knows the correct answer. Most people think the heart is mushy and sentimental. It is not the reality. **The heart is intuitive, holistic, contextual, and relational. It doesn’t have a win-lose orientation. It taps into the cosmic computer – the field of pure potentiality, pure knowledge, and infinite organizing power – and takes everything into account. At times it may not even seem rational, but the heart has a computing ability that is far more accurate and far more precise than anything within the limits of rational thoughts.**

You can use the Law of Karma to create affluence, and the flow of all good things to you, any time you want. But first, you must become consciously aware that your future is generated by the choices you are making in every moment of your life. The more you bring your choices into the level of your conscious awareness, the more you will make those choices which are spontaneously correct – both for you and those around you.

How can we apply the Law of “Karma” or Cause and Effect in our lives?



By sincerely making following commitments to ourselves...

1. Today I will witness the choices I make in each moment. And in mere witnessing of these choices, I will bring them to my conscious awareness. I will know that the best way to prepare for any moment in the future is to be fully conscious in the present.
2. Whenever I make a choice, I will ask myself two questions: "What are the consequences of this choice that I am making?" and "Will this choice bring fulfillment and happiness to me and also to those who are affected by this choice?"
3. I will then ask my heart for guidance and be guided by its message of comfort and discomfort. If the choice feels comfortable, I will plunge ahead with abandon. If the choice feels uncomfortable, I will pause and see the consequences of my action with my inner vision. This guidance will enable me to make spontaneously correct choices for myself and for all those around me.

4 The Law of Least Effort

*"A man of Tao knows without running (about),
sees without looking,
and accomplishes without doing".*

This profound statement comes from Taoist Master Lao Tzu. This essentially summarizes the 4th Spiritual Law of Success – The Law of Least Effort. This is the principle of least action, the principle of no resistance. This is how nature works – with effortless ease, carefreeness, harmony and love. And when we learn this lesson from nature, we easily fulfil our desires.

Observe carefully the nature at work, and you will find that least effort is expended.

Grass doesn't try to grow, it simply grows.

Fish don't try to swim, they just swim.

Flowers don't try to bloom, they bloom.

Birds don't try to fly, they fly.

The earth doesn't try to spin on its own axis; it is the intrinsic nature of the earth to spin with dizzying speed and to hurtle through space.

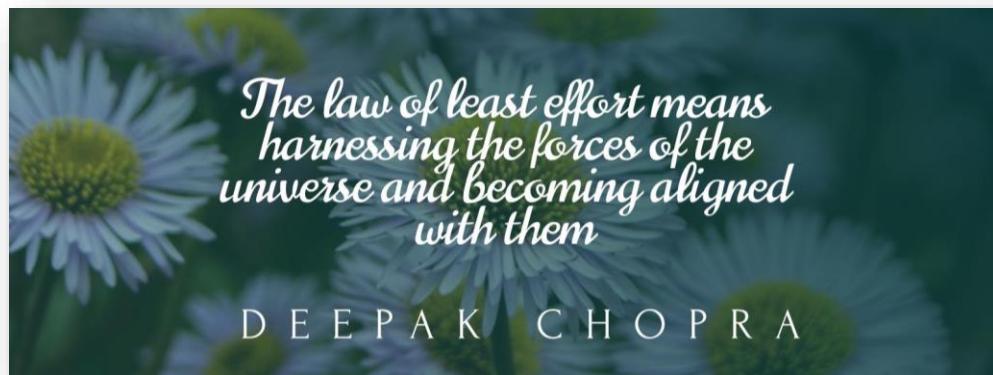
It is the nature of the babies to be in bliss.

It is the nature of the Sun to shine.

It is the nature of the stars to glitter and sparkle.

..... And,

It is the nature of all humans to make dreams manifest into physical form (reality), easily and effortlessly.



In ancient wisdom tradition of India ‘Vedic Science’, this principle is known as ‘The Principle of Economy of Effort’, OR the Principle of “Do Less & Accomplish More”. By and by, as one learns to live in complete harmony with nature, you come to the state where you do nothing and accomplish everything. This means there is just a faint idea (in mind in seed form), and then the manifestation of the idea comes about effortlessly. What is commonly called a ‘miracle’ is actually an expression of the Law of Least Effort. However, one can make full use of the Law of Least Effort only when one is established in the knowledge of his/her true Self, because, it is only then you are in complete harmony with nature.

Least effort is expended when your actions are motivated by love, because nature is held together by the energy of love. When you are established in your true Self, you are immune to criticism, you are unfearful of any challenge, and then you can harness the power of love, and use energy creatively for the experience of affluence and evolution.

How can we apply the Law of Least Effort in our lives?

By making a sincere commitment to follow the following three steps, you can put this principle of “Do Less & Accomplish More” into action.

Acceptance

Responsibility

Defenselessness

1. ACCEPTANCE

Acceptance simply means that you make a commitment...

"Today I will accept people, situations, circumstances and events as they occur".

That means, this moment; the moment you are experiencing right now is as it should be, and that there is no need what-so-ever to struggle against this moment.

When you struggle against this moment, you are actually struggling against the entire universe. Instead, you can and should make the decision that "Today I will not struggle against the whole universe by struggling against this moment". This also means that your acceptance of this moment is 'Total & Complete'. You accept things as they are, and not as you wish they were in this moment.

One very very important thing to understand here is that you can wish for things in the future to be different (from now), but in this moment you have to accept things as they are.

When you feel frustrated or upset by a person or a situation, remember that you are not reacting to the person or the situation, but to your own feelings about the person or the situation. These are your feelings, and your feelings are not someone else's fault. As you recognize and understand this completely, you are ready to take responsibility for how you feel and to change it.

This leads us to commit to the second step of the Law of Least effort....

2. RESPONSIBILITY

Look at the word Responsibility carefully...

*Responsibility = Response + Ability
= Ability to choose your response to a given situation or circumstances*

Responsibility means – having accepted this circumstance, this event, this problem; as it is; giving a creative response to the situation, without blaming anyone or anything for your situation, including yourself.

All problems contain the seeds of opportunity, and this awareness allows you to take the moment and transform it to a better situation or thing. Once you do this, every so-called upsetting situation will become an opportunity for the creation of something new and beautiful, and every so-called tormentor or tyrant will become your teacher. Reality is an interpretation. And if you choose to interpret reality in this way, you will have many teachers around you, and many opportunities to evolve.

Whatever relationships you have attracted in your life at this moment are precisely the ones you need in your life at this moment. There is a hidden meaning behind all events, and this hidden meaning is serving your own evolution.

This leads us to commit to the third step of the Law of Least effort...

3. DEFENSELESSNESS

It means that **your awareness is established in defenselessness, and you have relinquished the need to convince or persuade others of your point of view. And that you remain open to all points of view and not be rigidly attached to any one of them.**

If you observe people around you, you will see that they spend ninety-nine percent of their time defending their points of view. If you just relinquish the need to defend your point of view, you will in that relinquishment, gain access to enormous amounts of energy that have been previously wasted.

Completely desist from defending your point of view. When you have no point to defend, you do not allow the birth of an argument. If you do this consistently - if you stop fighting and resisting, you will fully experience the present, which is a gift.

*The past is history,
The future is a mystery,
This moment is a gift, that's why it is called 'the present'.*

If you **embrace the present and become one with it**, and merge with it, you will experience a fire, a glow, a sparkle of ecstasy throbbing in every living sentient being. As you begin to experience this exultation of spirit in everything that is alive, as you become intimate with it, joy will be born within you, and you will drop the terrible burdens and encumbrances of defensiveness, resentment, and hurtfulness. Only then will you become lighthearted, carefree, joyous, and free.

In this joyful, simple freedom, you will know without any doubt in your heart that what you want is available to you whenever you want it, because your want will be from the level of happiness, not from the level of anxiety or fear. You do not need to justify, simply declare your intent to yourself, and you will experience fulfillment, delight, joy, freedom, and autonomy in every moment of your life.

When you have the exquisite combination of Acceptance, Responsibility & Defenselessness, you will experience life flowing with effortless ease.

#5 The Law of Intention And Desire

Non-being has given birth to the Being.

Non-existence is the source of all existence that there is.

In the beginning there was desire, which was the first seed of mind.

The most penetrating and of practical utility amongst these seven laws is The Law of Intention and Desire. This law is based on the fact that energy and information exist everywhere in nature. What we call as quantum field is nothing other than energy and information. In fact, quantum field is just another label for the field of pure consciousness or pure potentiality. And the greatest of all the secrets of life – This Quantum Field is influenced by Intention and Desire. Let's learn this biggest Secret.

A flower, a rainbow, a tree, a blade of grass, a human body; when broken down to their essential components are nothing but energy and information. The whole universe, in its essential nature, is the movement of energy and information.

On the material level, both you and the tree are made up of the same recycled elements: mostly carbon, hydrogen, oxygen, nitrogen, and other elements in minute amounts. You could buy these elements in a hardware store for Rs 100/- or so. The difference, therefore, between you and the tree is not the carbon, or the hydrogen, or the oxygen. The real difference between you and a tree is the informational and energy content of your respective bodies.

In the scheme of nature, you and I are a privileged species. We have a nervous system that is capable of becoming aware of the energy and informational content of that localized field that gives rise to our physical body. We experience this field subjectively as our own thoughts, feelings, emotions, desires, memories, instincts, drives, and beliefs. This same field is experienced objectively as the physical body – and through the physical body, we experience this field as the world. But, it's all the same stuff. Our wise ancient seers put this in a brilliant way...

"I am that, you are that, all this is that, and that's all there is."

Your body is not separate from the body of the universe, because at quantum mechanical levels there are no well-defined edges. You are like a wiggle, a wave, a fluctuation, a convolution, a whirlpool, a localized field in the larger quantum field. The larger quantum field – the universe – is your extended body.

Now here is the Secret...

Not only is the human nervous system capable of becoming aware of the information and energy of its own quantum field, but because human consciousness is infinitely flexible through this wonderful nervous system, you are able to consciously change the informational content that give rise to your physical body. You can consciously change the energy and informational content of your own quantum mechanical body, and therefore influence the energy and informational content of your extended body – your environment – your world – and cause things to manifest in it.

This conscious change is brought about by the two qualities inherent in consciousness:

ATTENTION & INTENTION

Attention Energizes;

Intention Transforms.

Whatever you put your attention on will grow stronger in your life.

Whatever you take your attention away from will wither, disintegrate, and disappear.

Intention triggers transformation of energy and information to bring about the desired results.

The quality of intention on the object of attention will orchestrate an infinity of space-time events to bring about the outcome intended, provided one follows the other spiritual laws of success. This is because intention in the fertile ground of attention has infinite organizing power. Infinite organizing power means the power to organize an infinity of space-time events, all at the same time.

In the scheme of nature, everything correlates and connects with everything else. Nature is a symphony. And human body is a very good example of this symphony. Do you know that a single cell in the human body is doing about six trillion things per second, and it has to know what every other cell (there are trillions of cells in the human body) is doing at the same time. The human body can play music, kill germs, make a baby, recite poetry, and monitor the movement of stars all at the same time, because the field of infinite correlation is part of its information field.

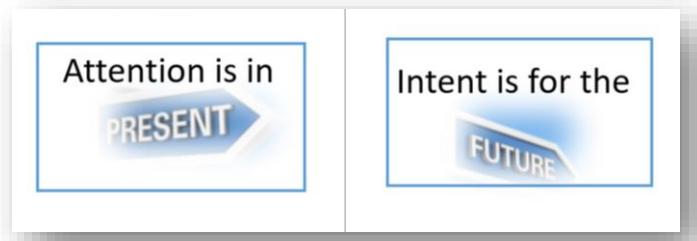
What is remarkable about the nervous system of the human species is that it can command this infinite organizing power through conscious intent. Intent in the human species is not fixed or locked into a rigid network of energy and information. It has infinity flexibility. In other words, as long as you do not violate the other laws of nature, through your intent you can literally command the laws of nature to fulfill your dreams and desires.

In scientific parlance we can say that you can put the cosmic computer with its infinite organizing power to work for you. You can go to that ultimate ground of creation and introduce an intention, and just by introducing the intention, you activate the field of infinite correlation.

Intention lays the groundwork for the effortless, spontaneous, frictionless flow of pure potentiality seeking expression from the unmanifest to the manifest. The only caution is that you use your intent for the benefit of mankind. This happens spontaneously when you are in alignment with the The Seven Spiritual Laws of success.

How to Utilize the Real Power of Intention?

The real power behind the desire is Intention. Intent alone is very very powerful. But what is Intent?



Intent is desire without attachment to the outcome. Desire alone is weak, because desire in most people is attention with attachment. Intent is desire with strict adherence to the Sixth Spiritual Law of Success – The Law of Detachment.

Intention combined with detachment leads to life-centered, present-moment awareness. And when action is performed in **present-moment awareness** it is most effective. The true secret formula is...

Your Intent is for the future, but your Attention is in the present.

As long as your attention is in the present, then your intent for the future will manifest, because the future is created in the present. You must accept the present as is. Accept the present and intend the future. The future is something you can always create through detached intention, while not struggling against the present.

The past, present, and future are all properties of consciousness.

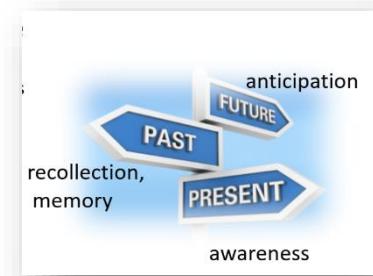
The past is recollection, memory;

The future is anticipation;

The present is awareness.

Therefore time is the movement of thought.

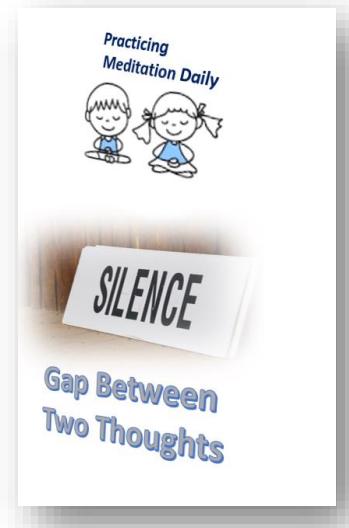
Both past and future are born in the imagination; only the present, which is awareness, is real and eternal. It is. It is the potentiality for space-time, matter and energy. It is an eternal field of all possibilities.



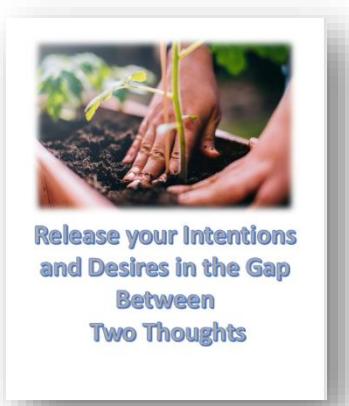
How can we apply the Law of Intention and Desire in our lives?

Learn to harness the power of intention, and you can create anything you desire. You can still get results through effort and through trying, but at a cost. The cost is stress, heart attacks, and the compromised function of your immune system. It is much better to execute the following five steps in the Law of Intention and Desire. When you follow these five steps for fulfilling your desires, intention generates its own power.

1. Learn to **practice meditation** on a daily basis. Any meditation which you have been practicing will do. Alternatively, you may simply **sit in silence** watching your breath for a few minutes, till congestion of thoughts in your mind begins to dissolve, and you become more and more silent with only sporadic thoughts appearing on the screen of your mind.
Now, **slip into the gap**. This means center yourself in that silent space between thoughts, to go into that silence space – that level of Being which is your essential state.



2. **Established in that state of Being, release your Intentions and Desires.** When you are actually in the gap, there's no thought, there is no intention, but as you come out of the gap – at that junction between the gap and a thought – you introduce the intention. If you have a series of goals, you can write them down, and have your intention focused on them before you go into the gap. If you want a successful career, for example, you go into the gap with that intention, and the intention will already be there as a faint flicker in your awareness. Releasing your intentions and desires in the gap means planting them in the fertile ground of pure potentiality and expecting them to bloom when the season is right.
3. **Remain established in the awareness of your true Self – your connection to the field of pure potentiality.** It also means not to look at yourself through the eyes of the world, or allow yourself to be influenced by the opinions and criticisms of others. A helpful way to maintain that state of self-referral is to keep your desires to yourself; do not share them with anyone else unless they share the exact same desires that you have and are closely bonded with you.



4. **Relinquish your attachment to the outcome.** This means giving up your rigid attachment to a specific result and living in the wisdom of uncertainty. It means enjoying every moment in the journey of your life, even if you don't know the outcome.
5. **Let the universe handle the details.** Your intentions and desires, when released in the gap, have infinite organizing power. Trust that infinite organizing power of intention to orchestrate all the details for you.

Trust that when things don't seem to go your way, there is a reason, and that the cosmic plan has designs for you much grander than even those that you have conceived.

#6 The Law of Detachment

"Like two golden birds perched on the selfsame tree, intimate friends – the ego and the Self dwell in the same body. The former eats the sweet and sour fruits of the tree of life, while the latter looks on in detachment".

The above verse from the Mundaka Upanishad is the essence of the sixth spiritual law of success – The Law of Detachment.

The Law of Detachment says that in order to acquire anything in the physical universe, you have to relinquish your attachment to it. This doesn't mean you give up the intention to create your desire. Neither you give up the intention, nor you give up the desire, you **give up your attachment to the result.**

The Law of Detachment



This is very powerful thing to do. The moment you relinquish your attachment to the result, combining one-pointed intention with detachment at the same time, you will have that which you

desire. Anything you want can be acquired through detachment, because detachment is based on the unquestioning belief in the power of your true Self.

On the other hand, attachment is based on fear and insecurity – and the need for security is based on not knowing the true Self. The source of wealth, of abundance, or of anything in the physical world is the Self; it is the consciousness that knows how to fulfill every need. Everything else is a symbol: cars, houses, bank notes, clothes, airplanes. Symbols are transitory, they come and go. Chasing symbols is like settling for the map instead of the territory. It creates anxiety; it ends up making you feel hollow and empty inside, because you exchange your Self for the symbols of your Self.

Attachment comes from poverty consciousness, because attachment is always to symbols. Detachment is synonymous with wealth consciousness, because with detachment there is freedom to create. Only from detached involvement can one have joy and laughter. Then the symbols of wealth are created spontaneously and effortlessly. Without detachment we are prisoners of helplessness, hopelessness, mundane needs, trivial concerns, quiet desperation, and seriousness – the distinctive features of everyday mediocre existence and poverty consciousness.

People are constantly seeking security, and you will find that seeking security is actually a very ephemeral thing. Even attachment to money is a sign of insecurity. Those who seek security chase it for a lifetime without ever finding it. It remains elusive and ephemeral, because security can never come from money alone. Attachment to money will always create insecurity no matter how much money you have in the bank. In fact, some of the people who have the most money are the most insecure.

The search for security is an illusion. In ancient wisdom traditions, the solution to this whole dilemma lies in the wisdom of insecurity, or the wisdom of uncertainty. This means that the search for security and certainty is actually an attachment to the known. And what's the known? The known is our past. The known is nothing other than the prison of past conditioning. There's no evolution in that – absolutely none at all. And when there is no evolution, there is stagnation, entropy, disorder, and decay.

Uncertainty, on the other hand, is the fertile ground of pure creativity and freedom. Uncertainty means stepping into the unknown in every moment of our existence. The unknown is the field of all possibilities, ever fresh, ever new, always open to the creation of new manifestations. Without uncertainty and the unknown, life is just the stale repetition of outworn memories. You become the victim of the past, and your tormentor today is your self left over from yesterday.

Relinquish your attachment to the known, step into the unknown, and you will step into the field of all possibilities. In your willingness to step into the unknown, you will have the wisdom of uncertainty factored in. This means that in every moment of your life, you will have excitement, adventure, mystery. You will experience the fun of life – the magic, the celebration, and the exultation of your own spirit.

Every day you can look for the excitement of what may occur in the field of all possibilities. When you experience uncertainty, you are on the right path – so don't give it up. You don't need to have a complete and rigid idea of what you will be doing next week or next year, because if you have a very clear idea of what's going to happen and you get rigidly attached to it, then you shut out a whole range of possibilities.

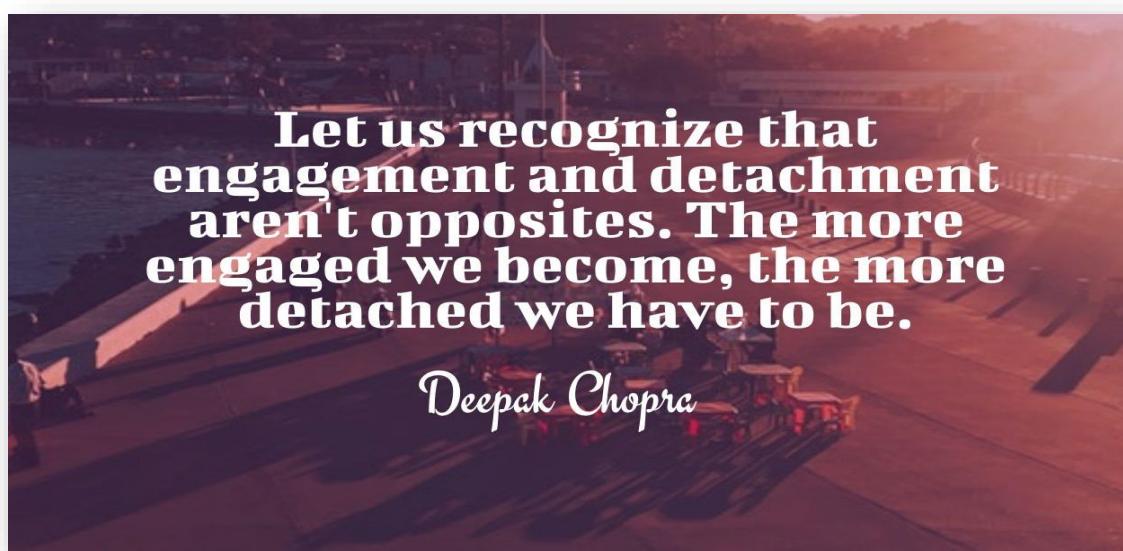
The Law of Detachment does not interfere with the Law of Intention and Desire – with goal-setting. You still have the intention of going in a certain direction, you still have a goal. However, between point A and point B there are infinite possibilities. With uncertainty factored in, you might change direction in any moment if you find a higher ideal, or if you find something more exciting. You are also less likely to force solutions on problems, which enables you to stay alert to opportunities.

The Law of Detachment accelerates the whole process of evolution. When you understand this law, you don't feel compelled to force solutions. When you force solutions on problems, you only create new problems. But when you put your attention on the uncertainty, and you witness the uncertainty while you expectantly wait for the solution to emerge out of the chaos and the confusion, then what emerges is something very fabulous and exciting.

This state of alertness – your preparedness in the present, in the field of uncertainty – meets with your goal and your intention and allows you to seize the opportunity. And what's the opportunity? **It's contained within every problem that you have in your life.** Every single problem that you have in your life is the seed of an opportunity for some greater benefit. Once you have that perception, you open up to a whole range of possibilities – and this keeps the mystery, the wonder, the excitement, the adventure alive.

You can look at every problem you have in your life as an opportunity for some greater benefit. You can stay alert to opportunities by being grounded in the wisdom of uncertainty. When your preparedness meets opportunity, the solution will spontaneously appear.

What comes out of that is often called 'good luck'. **Good luck is nothing but preparedness and opportunity coming together.** When the two are mixed together with an alert witnessing of the chaos, a solution emerges that will be of evolutionary benefit to you and to all those that you come into contact with. This is the perfect recipe for success, and it is based on the Law of Detachment.



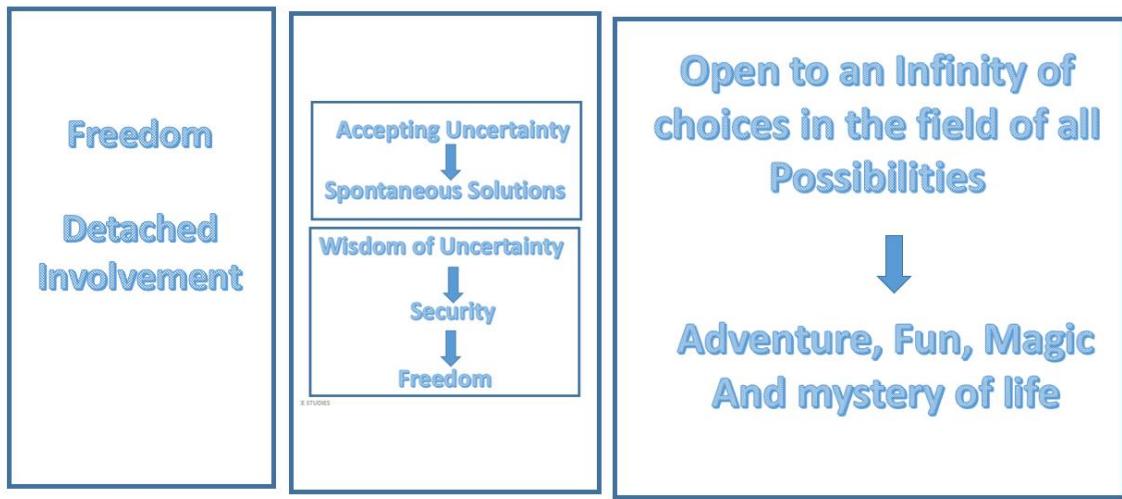
The only way to get anything in the physical universe is by letting go of it.
Dr Deepak Chopra

In order to get anything in the physical world, you have to detach from the outcome, and be in the process.

Deepak Chopra

How can I apply the Law of Detachment?

The Law of Detachment



By making a sincere commitment to follow the following three steps...

1. Today I will commit myself to **detachment**. I will allow myself and those around me the freedom to be as they are. I will not rigidly impose my idea of how things should be. I will not force solutions on problems, thereby creating new problems. I will participate in everything with detached involvement.
2. Today I **will factor in uncertainty** as an essential ingredient of my experience. In my willingness to accept uncertainty, solutions will spontaneously emerge out of the problem, out of the confusion, disorder, and chaos. The more uncertain things seem to be, the more

secure I will feel, because uncertainty is my path to freedom. Through the wisdom of uncertainty, I will find my security.

3. I will step into the field of all possibilities and anticipate the excitement that can occur when I remain open to an infinity of choices. When I step into the field of all possibilities, I will experience all the fun, adventure, magic, and mystery of life.

#7 The Law of “Dharma” OR Purpose in Life

Everyone has a purpose in life... a unique gift or special talent to give to others. And when we blend this unique talent with service to others, we experience the ecstasy and exultation of our own spirit, which is the ultimate goal of all goals.

Dharma is a Sanskrit word that means ‘**purpose in life**’. The Law of Dharma says that we have taken manifestation in physical form to fulfill a purpose. The field of pure potentiality is divinity in its essence, and the divine takes human form to fulfill a purpose.

According to this law, you have a unique talent and a unique way of expressing it. There is something that you can do better than anyone else in the whole world – and for every unique talent and unique expression of that talent, there are also unique needs. When these needs are matched with the creative expression of your talent, that is the spark that creates affluence.

There are three components to the Law of Dharma.

The first component says that each of us is here to discover our true Self, to find out on our own that our true Self is spiritual, that essentially we are spiritual beings that have taken manifestation in physical form. We are not human beings that have occasional spiritual experiences – it’s the other way around: We are spiritual beings that have occasional human experiences.

Each of us is here to discover our higher self or our spiritual self. That’s the first fulfillment of the Law of Dharma. We must find out for ourselves that inside us is a god or goddess in embryo that wants to be born so that we can express our divinity.

The second component of the Law of Dharma is to express our unique talents. The Law of Dharma says that every human being has a unique talent. You have a talent that is unique in its expression, so unique that there is no one else alive on this planet that has that talent, or that expression of that talent. This means that there is one thing you can do, and one way of doing it, that is better than anyone else on this entire planet. When you are doing that one thing, you lose track of time. When you are expressing that one unique talent that you possess – or more than one unique talent in many cases – the expression of that talent takes you into the timeless awareness.

The third component of the Law of Dharma is service to humanity – to serve your fellow human beings and to ask yourself the questions, “How can I help? How can I help all those that I come into contact with?”

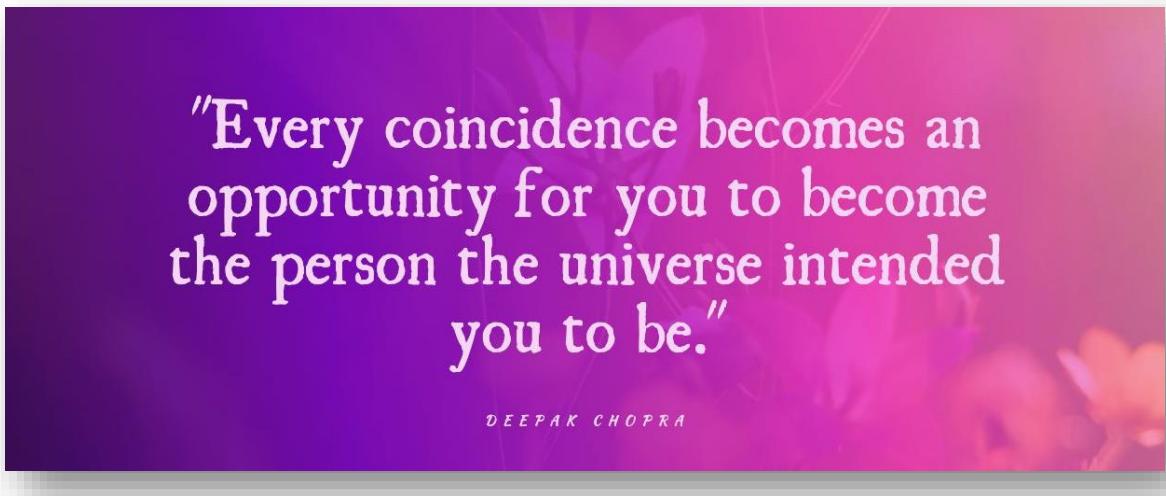
When you combine the ability to express your unique talent with service to humanity, coupled with your own personal experience of the field of pure potentiality, you create true success and unlimited abundance.

How can I apply the Law of “Dharma” OR Purpose in Life?

By making a sincere commitment to follow the following three steps...

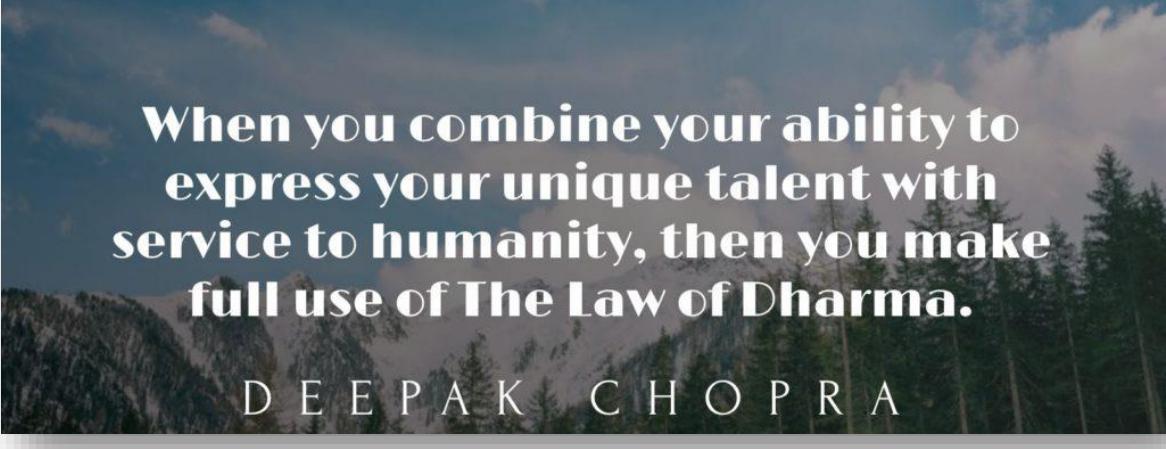
1. The first commitment is: **I am going to seek my higher self**, which is beyond my ego, through spiritual practice. I will awaken myself to the deep stillness within my heart.
2. The second commitment is: **I am going to discover my unique talents, and finding my unique talents**, I am going to enjoy myself, because the process of enjoyment occurs when I go into timeless awareness. That's when I am in a state of bliss.
3. The third commitment is: **I am going to ask myself daily, “How can I serve?” And “How can I help?”** The answers to these questions will allow me to help and serve my fellow human beings with love.

Discover your divinity, find your unique talent, serve humanity with it, and you will begin to experience your life as a miraculous expression of divinity – not just occasionally, but all the time. And you will know true joy and the true meaning of success.



“Every coincidence becomes an opportunity for you to become the person the universe intended you to be.”

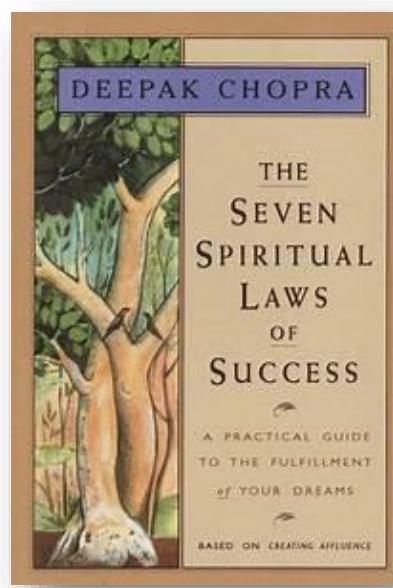
DEEPAK CHOPRA



When you combine your ability to express your unique talent with service to humanity, then you make full use of The Law of Dharma.

DEEPAK CHOPRA

References:



<https://www.chopra.com/articles/the-7-spiritual-laws-of-success>

Yogic Psychology

Today many people are plagued by depression, mental disturbance, anxiety and distress, as a result of our complex societies, urban lifestyles, breakdown of relationships, and unnatural way of living that is out of sync with the circadian rhythms that are hardwired in our physiology. Circadian rhythms determine our optimal sleep and feeding patterns. Even the metabolism of our cellular energy follows the rhythm of the circadian clock. If we don't follow natural rhythms, our cellular energy levels decline, as the mitochondrial network is impaired. As a result, lifestyles with irregular daily rhythms have been linked with various chronic health conditions, such as sleep disorders, obesity, diabetes, depression, bipolar disorder, and seasonal affective disorder. When we are swimming upstream against the current, when we choose a lifestyle that is out of sync with natural cycles, our system suffers.

Yoga offers us so much **help to find balance**. If we start at the very beginning of chapter 1 of the **Yoga Sutras, Sage Patanjali** starts by explaining what Yoga is:

1.1 Atha yoga anushasanam

**Now, after prior preparation,
comes the discipline of Yoga.**

1.2 Yogash chitta vritti nirodhah

**Yoga is the cessation of all the modifications
of the mind in the field of consciousness.**

What does Patanjali mean by prior preparation? Generally we enter the path of Yoga only when we are totally frustrated with our minds as they are. We reach a point where perhaps we have had some major failures in life, when someone says, "Do Yoga to regain your health," or when we are tired of being addicted to two things – the hopes and expectations we have for the future and the entanglements that bind us to our past. We no longer want to be slaves of the weight of the past.

This very human need to divest the burdens of the mind is the base of many forms of self-improvement, including western psychology. This instinct to free the mind and heart of burdens has been at the foundation of religion, philosophy, ethics, psychology, and also creative art forms like dance, music and painting.

And, actually, for those of you who still want to develop and hone your mental skills and knowledge, perhaps you need more preparation before coming to the path of Yoga. Why? Because Yoga is not a pastime. It is not a hobby or a fitness regime at the local Yoga Studio once or twice a week. True **Yoga is for those adventurous souls who are ready to embark on a journey beyond the mind to the spiritual center of being**. Along the way, **the mind and heart are purified, they are ennobled, and they become supreme**, and it is one of the amazing benefits that Yoga brings, but that is not its purpose.

Patanjali tells us that when we are really ready for Yoga, discipline is required, and what is discipline? **Discipline** means to be a **disciple**, and for that the most important pre-requisite is an attitude of willingness and openness to learn, to be a student, to accept that "I don't

know,” and I need help. It requires craving to know the truth, receptivity, humility and a sense of wonder. **A disciple remains a restless seeker, seeking to understand the mysteries of the Universe. Without this attitude of discipleship, there is no discipline of Yoga.**

This is one of the reasons why all the great sages and saints have praised **humility, insignificance and innocence**. Without these noble qualities, there is no discipline of Yoga, whereas with these qualities our consciousness is flexible and remains open. Like little children, **we return to purity, letting go of all the modifications of the mind.**

And what are these modifications of the mind? Patanjali’s descriptions and scientific codification of our mental processes are broader in nature than modern behavioral sciences and psychology, for one very important reason: because Yoga starts with the baseline of mental wellbeing, the balanced mental state, the original condition. There is no need for interpretation or analysis of this mental state, as it can be perceived by direct experience, scientifically, as a vibration-less state. It is the pure state of no-vibration that lies at the center of our existence, beyond consciousness. This pure state is Patanjali’s **definition of Yoga, the ultimate state of stillness we aspire to experience. It was the starting point of our whole existence, before creation, and it can be our end point.**

Patanjali then goes on to explore the reasons why modifications and related vibrations arise in our field of consciousness; anything that takes us away from that state of mental balance and stillness.

These mental modifications exist in all of us. While the details vary from one individual to another, the types of variations are part of the human condition. We can call them psychological deviations because they pull us away from that state of stillness at our spiritual center, the soul. The process of **refining and transcending these modifications** is what Yoga is all about, as we gradually elevate the mind and go beyond the mind.

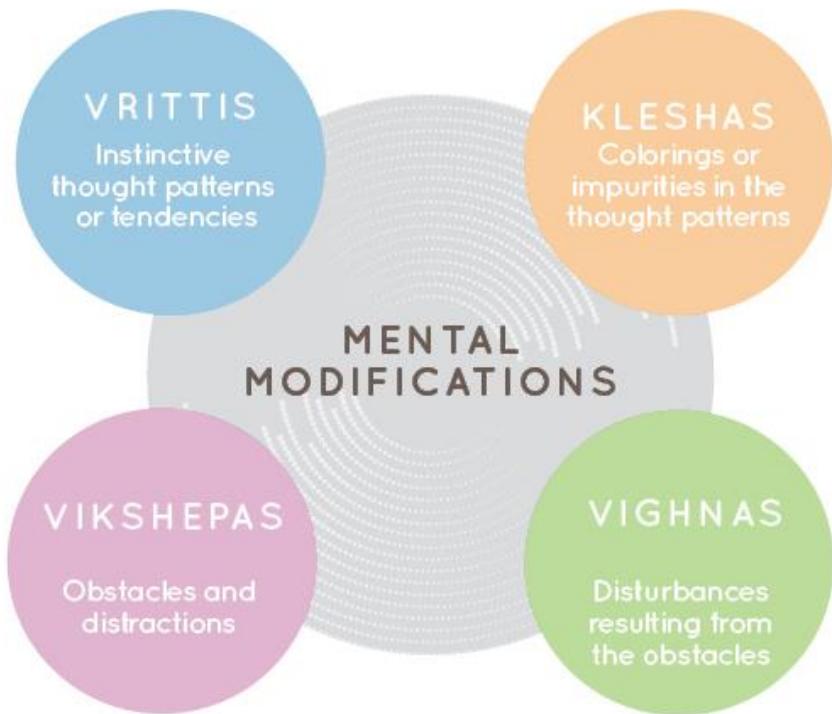
A **pure field of consciousness is still – well, almost still** – with just the baseline activity of existence, and the soul is happy when we regain that balanced state, as we do in deep sleep. In contrast, the interplay of senses, thoughts, feelings and tendencies draw us into the world of outer experience and activity, creating various energetic patterns in the field of consciousness. The soul is also happy with movement, provided there is purity and lightness, and constant fluidity between underlying stillness and activity in the field.

So in Yoga we do two things:

- Turn the attention inwards to stillness, and*
 - Refine the focus and type of outward activity so that our thoughts and activities are conducive to evolution, happiness and balance.*
-

Pramana – means of right or valid knowledge
Viparyaya – false or wrong knowledge
Vikalpa – fantasy, imagination
Nidra - sleep
Smriti - memory

Avidya – ignorance, veiling
Asmita – mine-ness, egotism
Raga – attachment, addiction
Dvesha – aversion, repulsion
Abhinivesha – clinging to life, fear of death



Vyadhi – disease, illness
Styana – mental laziness, dullness
Samsaya – doubt, indecision
Pramada – carelessness, negligence, haste
Alasya – laziness, sloth
Avirati – lack of abstaining, absence of non-attachment
Bhranti-Darshana – false perception
Alabdha-Bhumikarva – failing to attain stages on the journey
Anavasthitattva – inability to maintain the stage, instability

Dubkha – pain, mental and physical
Daurmanasya – despair, depression
Angam-Ejayatva – trembling of the body, nervousness
Svasa – inhalation (irregular)
Prasvasa – exhalation (irregular)

www.heartfulnessmagazine.com

We cannot stay in total stillness all the time or we would be dead, and **Yoga is also all about skill in action.**

This combination of stillness and activity brings peace and joy, which is the quality of the soul. When the **waves of the vrittis settle** and we are calm, as happens during meditation, we see our true nature, and then we can externalize this reality in all our activities.

The modifications start out as natural, normal functions of the human mind, the **vrittis**. They are the **whirlpools or vibrational patterns** that are created in the field of consciousness as a result of living,

feeling and thinking. Patanjali describes 5 of them: **Pramana (Means of right or valid Knowledge)**
Right thinking, wrong thinking, imagination, sleep and memory.

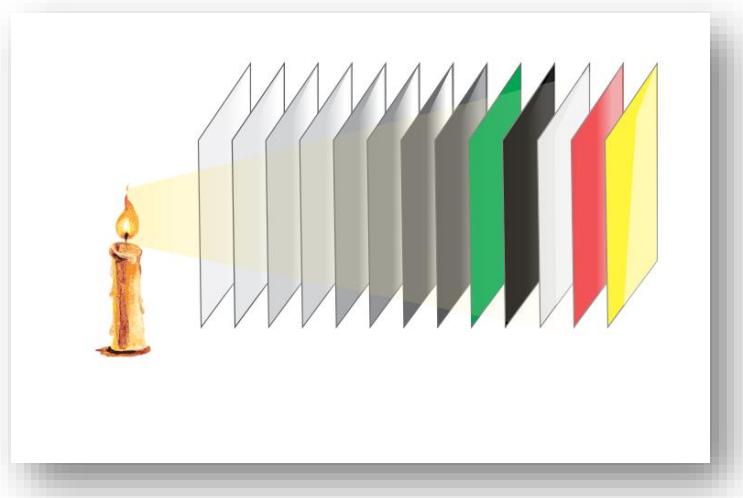
The first form of Right Thinking (*pramana*) is through direct perception – the absolute knowing that comes in an illuminated mind by awakening the faculty of superconsciousness through spiritual practice

The second form of *pramana* is through observation and the proof found through the scientific method. This form of *pramana* is not as pure and direct as direct perception, but it is still very valid. As explained by Swami Vivekananda, “In acquiring knowledge we make use of generalizations, and generalization is based upon observation. We first observe facts, then generalize, and then draw conclusions or principles.”

And the third form of *pramana* is through absorbing the teachings of enlightened beings – those who have the capacity of direct perception – and making this knowledge our very own through experience. It saves us time, like passing through a forest on a well-worn path rather than forging our own path. Hence we search for enlightened teachers, read books by them, read the great scriptures of the past and, finally, based on the heart’s signals, we conclude for ourselves.

False or wrong knowledge (VIPARYAYA)

Wrong knowledge or illusion is false understanding that results from perceiving things as other than they really are. There are so many scientific studies that show how **our perception is distorted by drugs and alcohol, by stress, fear, anger, prejudice and other strong emotions, and also by addictions**



What happens when we are stressed? We go into ‘**fight or flight response**’ mode. The stress hormones are active, the sympathetic nervous system is primed, and blood shifts to our limbs and to the back part of the brain, in order to heighten survival mode. We need to attack or defend. It is an automatic physiological response. All our energy is directed towards survival, and so the mind cannot be contemplative.

It is like putting lenses of colored glass in front of a candle flame – when one lens is placed in front of the flame, it clouds the image of the flame to some extent, but as we add more and more lenses of different colors, eventually we don’t see the flame at all.

Wrong knowledge or illusion is false understanding that results from perceiving things as other than **they really are**.

Imagination (Vikalpa)

The third *vritti*, **vikalpa**, means ‘imagination’ or ‘fantasy’. What is imagination? It is a very important mental faculty with which we form and create new ideas, images and concepts that cannot always be verified by *pramana*.

Vikalpa is, in a sense, the lowest form of imagination. It describes the apparently random fantasies that continuously surface in the mind like mental static. *Vikalpas* are those imaginary stories, thoughts and images that play out in the mind: for example, a fantasy that plays out during a daydream in class at school, or seeing a shadow in the dark and fearing it is a ghost. Most of the ongoing chitchat in your mind belongs to the category of *vikalpa*: “What will happen if I ...?” “What if she doesn’t like me?” etc. Such chitchat is composed of illusory beliefs and mental constructs. We pre-empt reality with our fantasies and expectations.

The other three forms of imagination have a higher, nobler purpose. *Kalpana* is intentional mental creation.

Kalpana helps us to aspire towards any goal or vision, and reminds us to work to achieve that goal.

Pratibha is the spontaneous visionary insight that comes from expanding consciousness into higher realms of superconsciousness, and

bhavana is the ability to call something into existence as a result of yogic contemplation and visioning.

In fact, **to imagine is one of the distinguishing human qualities**, representing new possibilities, allowing us to **create a vision for the future**. Through imagination we can be creative and embrace other perspectives, because the mind follows imagination. It is a very **powerful projective capacity of the human mind that leads to transformation and evolution**

Sleep (Nidra)

Today many people are plagued by depression, mental disturbance, anxiety and distress, as a result of our complex societies, urban lifestyles, breakdown of relationships, and unnatural way of living that is **out of sync with the circadian rhythms that are hardwired in our physiology**. Circadian rhythms determine our optimal sleep and feeding patterns. Even the metabolism of our cellular energy follows the rhythm of the circadian clock. If we don’t follow natural rhythms, our cellular energy levels decline, as the mitochondrial network is impaired. As a result, lifestyles with irregular daily rhythms have been linked with various chronic health conditions, such as sleep disorders, obesity, diabetes, depression, bipolar disorder, and seasonal affective disorder. When we are swimming upstream against the current, when we choose a lifestyle that is out of sync with natural cycles, our system suffers.

Memory (Smriti)

Profound practicality and survival value. Even single-celled organisms without brains and central nervous systems, like amoebae, are able to learn, exhibiting memory. Memory is a primitive function of consciousness, fundamental to our existence on Earth; we remember in order to survive. At the same time, **our memories can hold us back and weigh us down significantly**. There are two main reasons. The first reason is the **emotional association** we give to memory – the “charge” – as we **accumulate experiences**, because of the **likes and dislikes** we attach to them. For example, “I hate thunderstorms,” “I love picnics,” “All teenagers are rude.” We have **one or two experiences** and then we **generalize**. The second is the fact that we create **habits or behavioral tendencies** because

of those associations. While **habits** can be useful, they limit us. We lose neuroplasticity. We restrict ourselves by the cognates of the past. As a result, effectively, the **past interferes in the present**. Creating memory is the laying down of experience in the form of vibrational patterns in the field of consciousness. These are known as impressions or samskaras in Yoga. Remembering is the recalling of those stored memories. Both these processes are happening continuously

As a result of these patterns (Vrittis) in the subtle field of consciousness, our neural pathways develop cognates or patterns that are hardwired into the nervous system, and repeatedly over time they result in behavioral habits and tendencies. **What starts out as vibrational patterns in the subtle body's field of consciousness, goes on to affect the mind, our behavior, our nervous system, and eventually all our other physical functions.**

The next step in this process is when the *vruttis* develop colorings, altering our perception and leading to confused thinking and a 'colored' or distorted view of reality. We no longer refer back to the center of our being, our soul, as the guiding light, and instead start using the mental faculties on their own without the heart's superior guidance. We are now one dimension removed from the source of wisdom, and this is accompanied by a tendency to think things through, rather than feel what is right in any situation. These colorings or mental impurities are known as *kleshas*, and Patanjali also describes 5 of them: **ignorance as a result of veiling reality, mineness and egotism, attachment and addiction, aversion and repulsion, and clinging to life through fear of death.**

As these mental patterns become hardened over time, they eventually become obstacles to our overall wellbeing and distract us from succeeding in both worldly and spiritual pursuits. Patanjali describes 9 such obstacles, which are known as the *vikshepas*: illness and disease, mental laziness and dullness, dilemma and indecision, carelessness and haste, laziness and sloth, inability to abstain, false perception, failure to attain the next stage on the journey, and failure to maintain that stage. Few More are added to Patanjali's list of *vikshepas*, which are relevant in the modern context: guilt and shame, fear of missing out (FOMO), and digital distraction.

FOMO and Digital Distraction

FOMO is associated with all walks of life, ages and genders, and is a very real and common feeling in today's world, stemming from insecurity and a feeling of lack, and sometimes leading to physiological symptoms and behaviors. Many sufferers are simply overwhelmed by the amount of information needed to "keep up" with current activities and trends. **FOMO is also associated with a negative effect on overall mood and life satisfaction.** Where does this lack really come from? You may blame social media, but are they really the culprits? In fact, the fundamental sense of lack is an inner lack – a lack of inner contentment, of inner connection, a feeling of not belonging. **Someone who is connected with their own Source every day, every hour, every moment, is contented in their own being, irrespective of what others have or do. There is a sense of confidence and courage to live in the world without competition and comparison with others, without succumbing to peer pressure or media pressure. Finding that inner contentment is actually very simple – meditate, go within and experience the connection.**

FOMO has become inextricably linked with the digital era, and digital gadgets provide their own problems. First there is the amount of time people spend watching screens instead of communicating face-to-face with others, playing sports, reading books, going for walks, or simply being in nature. The classic is when you go to a restaurant and see four people sitting at a table for dinner, all on their individual smartphones instead of talking together. Second is the radiation associated with these gadgets. Electromagnetic technology is an integral part of our lives – Wi-Fi, the Internet, Bluetooth,

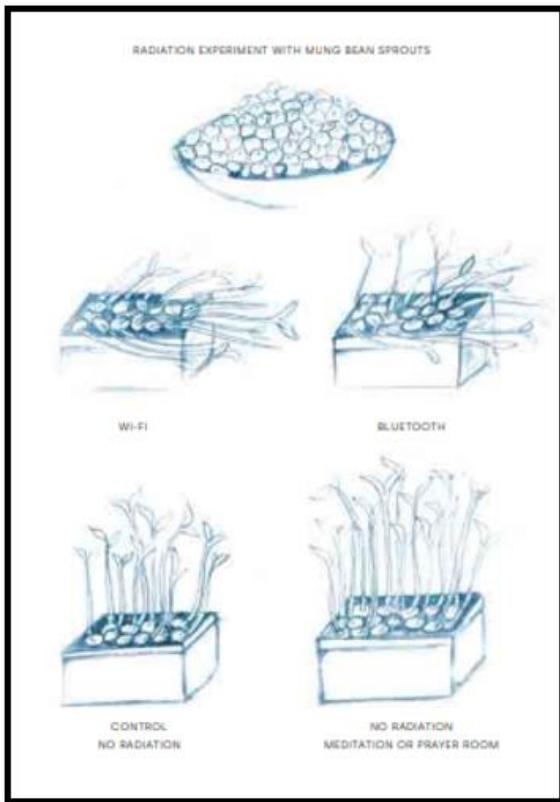
mobile phones, computers, tablets, microwave ovens, medical equipment, and all the other man-made sources of electromagnetic radiation in our environment. Today we know much more about their effects. In 2011, WHO's International Agency for Research on Cancer announced it was classifying electromagnetic fields from mobile phones and other sources as "possibly carcinogenic to humans" and advised everyone to adopt safety measures to reduce exposure. There is now a field of research known as bioelectromagnetics and authorities in many European countries recommend that people use hands-free to decrease radiation to the head, keep mobile phones away from the body, and do not use a mobile phone in a car without an external antenna. Our subtle body is our energetic body which has its own electromagnetic field created by the negative and positive polarity of charge. As a result, the subtle body is affected by other energy fields in the environment, for example, the build up of positive ions in the atmosphere before a thunderstorm creates restlessness, while the release of negative ions once the storm arrives brings relief.

In nature, everything is in a state of dynamic balance, with complementary energy flows switching like alternating current throughout the day. The same sort of alternating pattern is seen in the complementary sympathetic and parasympathetic currents associated with the Surya and Chandra Nadis in our bodies, where at times one predominates, then the current switches so that the other predominates. Then there are the main inflection points at sunrise and sunset, the stationary points, where the turn of the flow is more prominent, like the turning of the tide. We see these patterns of polarity at the macrocosmic and microcosmic levels, whether in the planetary movements or in particles at the atomic movement. When we add man-made EMFs to our environment, they interact with our natural EMFs. So the stronger the manmade EMF technologies in our environment, the more likely they are to affect us. Some people get headaches, rashes, nausea and nervous complaints. The effects happen first at the level of the subtle body, the energy field, and eventually filter down to the physical body. A few years back, a group of schoolgirls in Denmark did an experiment. They were experiencing difficulty concentrating in school, and when they slept with the phone next to their head they sometimes also experienced difficulty sleeping. They took 400 watercress seeds and placed them in twelve trays: six in a room without radiation, and six in the next room with two Wi-Fi routers. The seeds were given the same amount of water and the same conditions of light. After twelve days the cress seeds next to the router did not grow so well, and some of them mutated and died. The experiment drew international attention and scientists replicated it with controls, other experimental variables and using other plants.

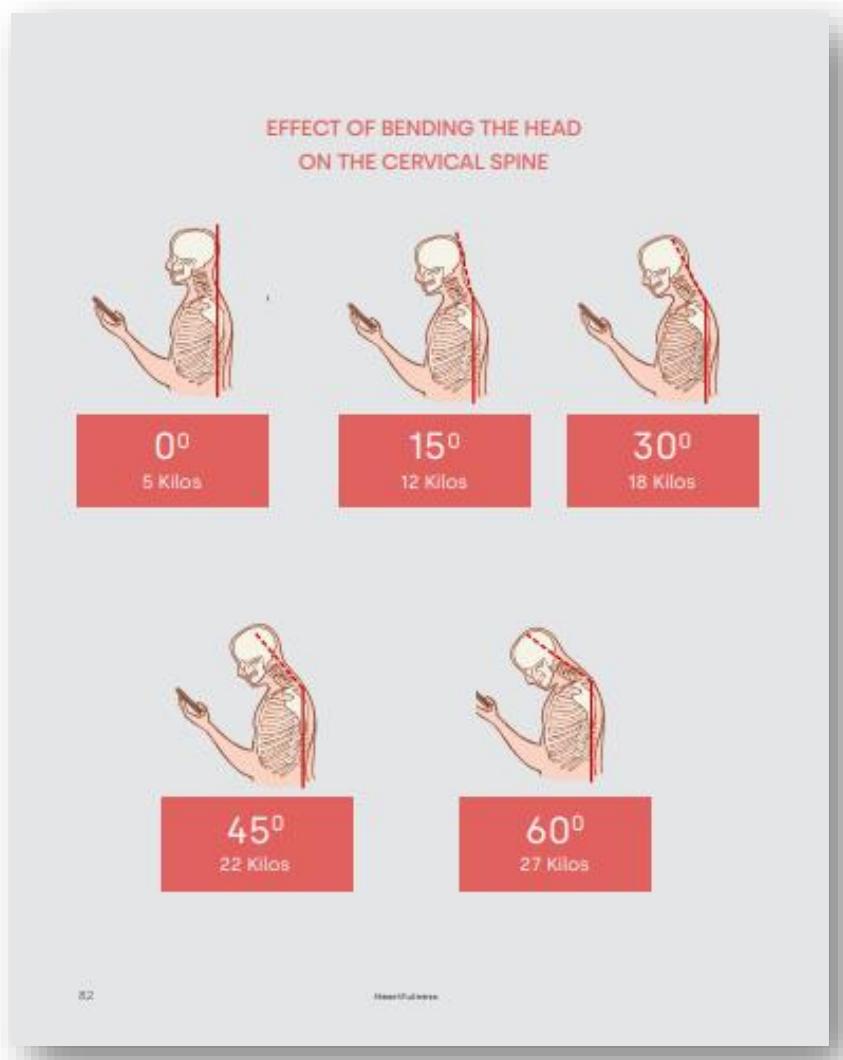
One of the Danish students said after finishing their experiment, "None of us sleep with the mobile next to the bed anymore. Either the phone is put far away, or it is put in another room. And the computer is always off." Here are a few simple things that will help to reduce this vikshepa:

1. Turn off Wi-Fi when it is not in use, and at night during sleep,
2. Use your mobile phone in the car only when necessary, and don't charge the phone in the car,
3. Keep your mobile phone in a bag, not in your pocket against your body,
4. Switch Bluetooth on only when needed,
5. Keep your phone away from your bed at night, and
6. Don't give small children phones to play with.

Radiation Experiment with Mung Bean Sprout



Source: www.heartfulnessmagazine.com



When the spine is straight, we conserve energy in another way. With the body and head upright, gravitation doesn't lead to more energy being dissipated than needed. Even when they are balanced lightly on top of our necks, our heads weigh around 5 kilograms. When the head is straight and balanced, it will feel almost weightless. But when our heads fall forward during meditation or at other times, 15 degrees of movement away from the balanced position adds 12 kilograms to the weight of the head, and 60 degrees of movement adds 27 kilograms of strain on the neck and shoulders. So it is important to stay upright, steady and balanced in a relaxed way during meditation.

Digital technologies have revolutionized our global network, but today many of us are dependent on them to the point of addiction. The radiation they emit is harmful to health because of its effect on our subtle bodies, our consciousness, and only time will tell the long-term effects of constant use. Today we look back at the ancient Romans and wonder why they were so foolish as to use lead utensils for cooking, resulting in lead poisoning. We look back at the 20th century and wonder why so many people smoked cigarettes. Will the people of the twenty-third century look back at us with the same disbelief in our rampant and unregulated use of digital technologies?

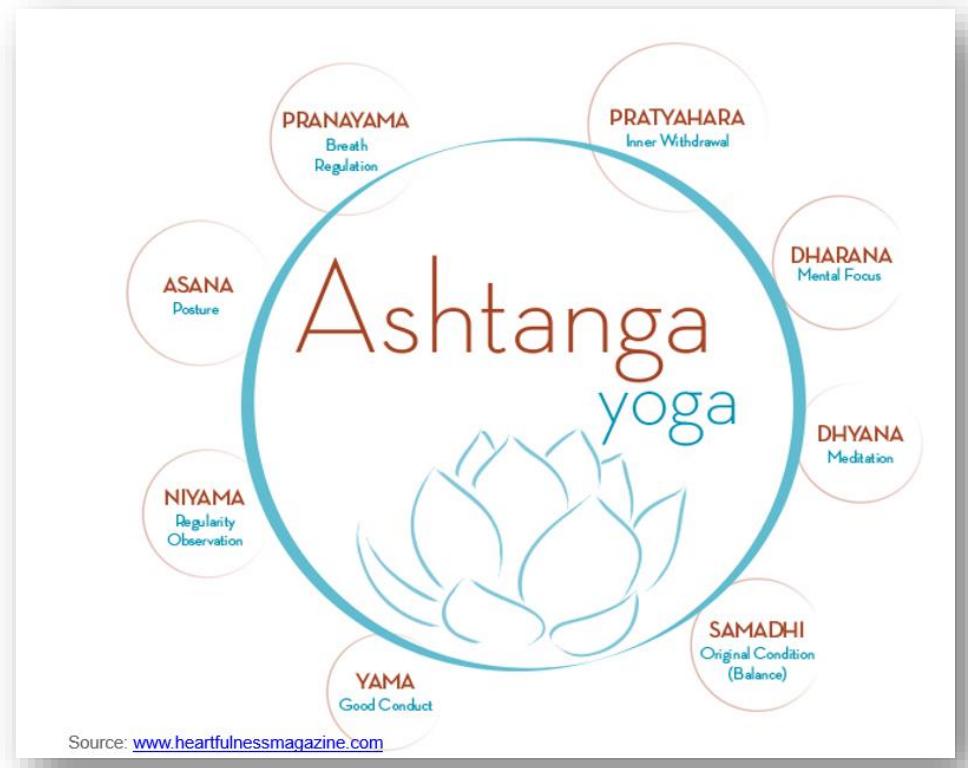
Vighnas:

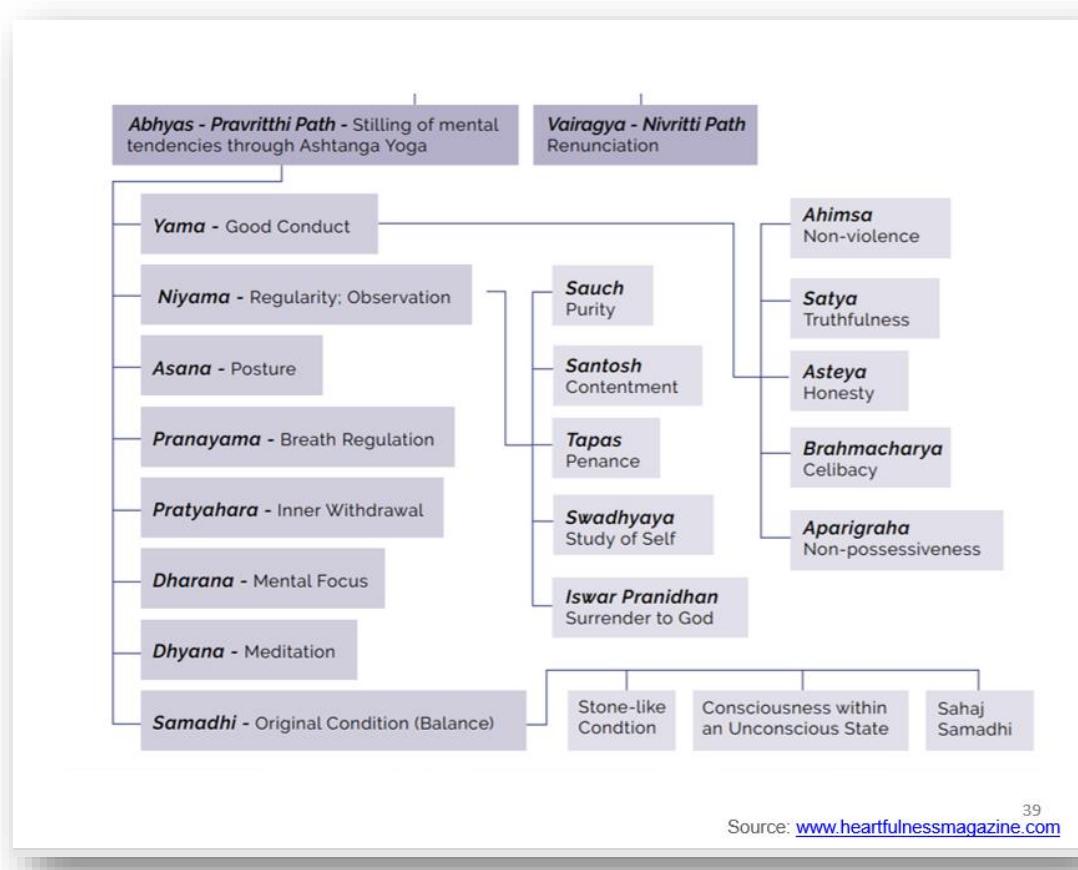
Accompanying these (*vikshepas*)obstacles are symptoms that are the expressions of the perturbed mental state we have created by moving so far away from our balanced center of still consciousness. These symptoms are the 5 *vighnas*: physical and mental pain, despair and depression, trembling and nervousness, and irregular breathing – both inhalation and exhalation.

Yoga

Yoga is actually the pure science of the inner being, and Patanjali was a scientist of the highest caliber. Unlike most spiritual teachers, he was not mystical. Instead his legacy is based on practical experience. His description of the mental modifications in the Yoga Sutras is really the first written codified treatise on psychology, and as such deserves its due recognition.

Patanjali is famous today for giving us **Ashtanga Yoga**, the eight limbs that define the path of Yoga, and these are beautifully expounded in chapters 2 and 3 of his Yoga Sutras. But Yoga offers so much more that is of great benefit to the world, and this is especially true in the field of psychology.





References :Source : <https://www.heartfulnessmagazine.com/yogic-psychology-introduction/>

For more information : <https://www.heartfulnessmagazine.com/issue/heartfulness-emagazine-december-2019-collectors-edition/>

Patanjali's Ashtanga Yoga

Yoga would mean the science that teaches the method of joining the human soul with God. The philosophy of Patanjali is essentially Dualistic. The Jivas or Purusas or human egos are separate individual entities and exist from eternity, so is also Prakriti, and so also Ishvara or God. It thus believes in three Eternal Co-existent principles, the God; the Man and the Matter. But man is found to be involved in matter, to have fallen from its pristine state of purity. The aim of Yoga is to free man from the meshes of matter.

But the subtlest form of matter is mind, also known as 'Chitta', which includes manas (mind), buddhi (intellect) and ahamkara (ego).

These three vehicles - the thought vehicle (Manas), the 'I' vehicle (Ahamkara), and the Pure-Reason-vehicle (Buddhi) - constitute Chitta or the subtlest form of Matter. To free man from the fetters of this Chitta is thus the problem of Yoga. Hence Patanjali calls Yoga as "Chiita-Vritti-Nirodha" i.e. cessation of the modifications of the Chitta through meditation.

According to Patanjali, **Yoga is not cessation of mind as such, but, the cessation of mind as a master. As a servant, mind can be of tremendous help. But when we allow mind to become master, it has its own downfalls.** Yoga advocates **control over the body, the mind, and the senses.** A sound mind needs a sound body. Sensual attachment and passions distract both the body as well as the mind. Hence, they must be conquered. To overcome them, Yoga gives us the Eightfold Path of Discipline – also known as **Astanga Yoga**.

The Eight Angas of Patanjali's Yoga are –

1. **Yama**
2. **Niyama**
3. **Asana**
4. **Pranayama**
5. **Pratyahara**
6. **Dharana**
7. **Dhyana**
8. **Samadhi**

Let's consider each one by one.

1. Yama – (External Disciplines)

Yamas are ethical rules and can be thought of as moral imperatives (the “don’ts) or abstentions. The five Yamas of Patanjali are –

1. **Satya (Truth)** – Abstention from falsehood
2. **Ahimsa (Non-violence)** – Abstention from injury through thought, word or deed
3. **Asteaya (Honesty)** – Abstention from stealing
4. **Brahmacharya (Chastity)** – Abstention from passions and lust. Moderation of Senses.
5. **Aparigraha (Non-possessiveness)** – Abstention from possessiveness

2. Niyama – (Internal Disciplines)

Niyama includes virtuous habits and observances (the ‘do’s). The five Niyamas of Patanjali are –

1. **Shaucha (purity of body and mind)** – cleanliness of body, mind and speech. Internal and external purification.
2. **Santosha (contentment and inner happiness)** – acceptance of others, acceptance of one’s circumstances as they are in order to get past or change them.
3. **Tapas (Penance or removal of mental impurities)** – persistence, perseverance, asceticism, self-discipline.
4. **Svadhyaya (study of the self)** – study of vedas, study of self, self-reflection, introspection of one’s thoughts, speech and actions.
5. **Ishvarapranidhana (surrender to God)** – contemplation of the Ishvara (God/Supreme Being), Brahman, True Self, Unchanging Reality

3. Asana – (Posture)

Asana means steady and comfortable posture. Patanjali says...

स्थिरसुखमासनम् !

The meditation posture should be steady and comfortable.

There are various kinds of postures which are a physical help to meditation. Asana is a posture that one can hold for a period of time, staying relaxed, steady, comfortable and motionless. Patanjali says that the most essential prerequisite of correct posture for sitting meditation is to keep chest, neck and head erect. One of the most ancient seated meditation posture is ‘Padmasana’ also known as Lotus posture. Any posture that causes pain or restlessness is not considered a yogic posture.

4. Pranayama – (Breath Control)

Pranayama means conscious control of breath and deals with regulation of inhalation, retention and exhalation of breath. It primarily consists of Inhalation, the full pause, exhalation, and the empty pause. This is done in several ways...

1. Inhaling and then suspending exhalation for a period
2. Exhaling and then suspending inhalation for a period
3. By slowing the inhalation and exhalation
4. By consciously changing the timing and length of the breath.

Pranayama is very much beneficial to health and is highly conducive to the concentration of the mind. The most common form of Pranayama is ‘Anulom – vilom’.

5. Pratyahara – (Withdrawal of Senses)

Pratyahara is control of the senses and consists in withdrawing the senses from their objects. Our senses have a natural tendency to go to outward objects. They must be checked and directed towards the internal goal. It is the process of introversion.

Pratyahara is not consciously closing one's eyes to the sensory world, it is consciously closing one's mind processes to the sensory world. It empowers one to stop being controlled by the external world, fetch one's attention to seek self-knowledge and experience the freedom innate in one's inner world.

These first five Angas are called external aids to Yoga (bahiranga sadhana), while the remaining three which follow are called internal aids (antaranga sadhana).

Dharana – (Concentration)

Dharana is fixing the mind on the object of meditation. The object of meditation can be anything, like...

- Tip of the nose
- The mid-point of the eyebrows
- The lotus of the heart
- The image of the deity
- A mantra
- One's breath
- A concept or idea in one's mind.

The only prerequisite for Dharana is that the mind must be steadfast like the unflickering flame of a lamp.

6. Dhyana – (Meditative Absorption)

Dhyana means meditation. It is the undisturbed flow of thought round the object of meditation. It is the steadfast contemplation without any break, uninterrupted flow of awareness.

Dhyana is contemplating, reflecting on whatever Dharana has focused on. If during Dharana one focuses on a personal deity, then Dhyana is its contemplation. If the concentration was on one object, Dhyana is non-judgemental, detached observation of that object. If the focus was on a concept or idea, then Dhyana is contemplating that subject or idea in all its aspects, forms and consequences.

Dhyana is integrally related to Dharana, one leads to other. Dharana is a state of mind, Dhyana the process of mind. Dhyana is distinct from Dharana in that the meditator becomes actively engaged with its focus.

7. Samadhi – (Union, Integration)

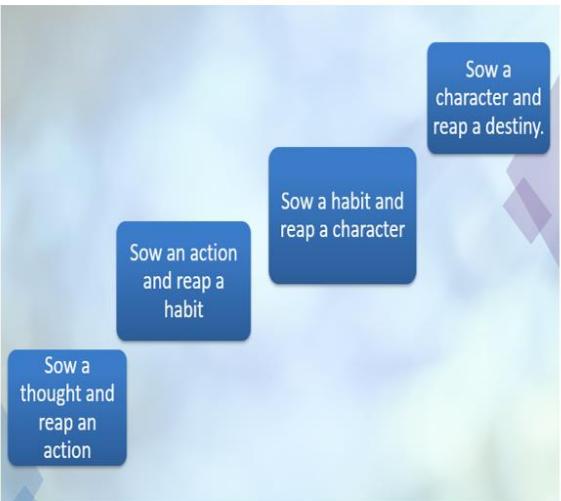
In Samadhi, the mind is completely absorbed in the object of meditation. In Dhyana, the act of meditation and the object of meditation remain distinct. But, in Samadhi, they become one. It is the highest means to realize the cessation of mental modifications which is the end. It is the state of ecstasy and exuberance wherein the connection with the external world is broken. This stage is the prerequisite before obtaining the ultimate freedom i.e. liberation from the bondages of birth and death.

According to Patanjali, Samadhi is of two kinds.

- 1. Samprajnata or Conscious**
- 2. Asamprajnata or Supra-conscious**

In Samprajnata Samadhi, though the meditator and the object of meditation are fused together, yet the consciousness of the object of meditation persists.

Asamprajnata Samadhi is that supra-conscious transcendental state where the meditator and the object of meditation are completely fused together and there is not even consciousness of the object of meditation. No new modifications of mind arise here, they are checked, though the latent impressions may continue.



March 8

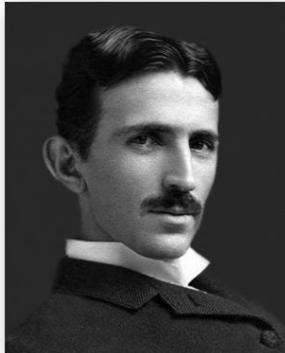


What we think, that our body becomes. Everything is manufactured by thought, and thus we are the manufacturers of our own lives. We alone are responsible for whatever we do.

February 25



Do not spend your energy in talking, but meditate in silence. Accumulate power in silence and become a dynamo of spirituality.



Nikola Tesla

**“If you want to find the secrets of the universe,
think in terms of energy, frequency and
vibration”**

Concept of Spirit/Soul/Self/Atman/Brahman/Ishvara/God in Different Eastern Philosophies of India

Philosophy means love for wisdom. Indian Philosophy has been intensely spiritual and has always emphasized the need of **practical realization of truth**. It stands for the direct, immediate and intuitive vision of Reality, the actual perception of truth. Indian Philosophy also includes the means which lead to this realization. ‘**See the Self**’ is the keynote of all schools of Indian Philosophy. And hence Indian Philosophy is also called as ‘Darshana’ means ‘vision’ and also the ‘instrument of vision’.

Before we begin to understand the Self/Soul/Atman/Brahman, we need to understand the foundational bedrock of Indian Philosophy – The Upanishads in brief.

The Vedas are the oldest extant literary monument of the Aryan mind. The origin of Indian Philosophy can easily be traced in the Vedas.

The Upanishads are the concluding portion as well as the cream of the Vedas, and are therefore called as ‘Vedanta’. Upanishads means the sitting down of the disciple near his teacher in a devoted manner to receive the knowledge of the Ultimate Reality which destroys all the doubts and ignorance of the disciple.

The number of Upanishads is said to be 108, however, 10 of them are regarded as the most authentic and important one on which Shankaracharya has commented – The Principal Upanishads. They are –

1. Isha
2. Kena
3. Katha
4. Prashna
5. Mundaka
6. Mandukya
7. Taittiriya
8. Aitareya
9. Chhandogya
10. Brihadaranyaka

About the Upanishads the **Great German philosopher Schopenhauer** said, “In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life and it will be the solace of my death. Such masterly works have always been ‘the ridicule of fools and the endless meditation of sages’.

The true self has been the main topic of investigation in the Upanishads. **Socrates of the ancient Greece also proclaimed about the supreme goal of human life ‘Know Thyself’.** Let us learn from the **Mandukya Upanishada** the development of the concept of the self from the waking or the bodily

self to the dreaming or the empirical self and then to the self in deep dreamless sleep to all the way to the highest one – The Absolute Self.

The body is not the self, though it exists for the self. The dream experiences are not the self, though they have a meaning only for the self. The self is not an abstract formal principle of deep sleep also. The self, therefore, cannot be identified with the body, senses, or the internal organ, nor can it be regarded as a mere by-product of matter.

Mandukya describes four states of consciousness –

-
1. *The self in the waking state*
 2. *The self in the dreaming state*
 3. *The self in the state of deep sleep*
 4. *The fourth state – Turiya*
-

Waking state (<u>Jagrat</u>),	The self enjoys gross objects. It has the consciousness of the external world.	the self is called ' <u>Vishva</u> '.
Dreaming state (<u>Swapna</u>),	The self enjoys subtle objects. It has the consciousness of the internal world and creates its own imaginary objects.	the self is called ' <u>Taijasa</u> '.
Deep sleep (<u>Sushupti</u>),	There is no object, neither gross nor subtle, and hence no subject either. The subject-object duality is hence transcended.	the self is called ' <u>Prajna</u> '.
Higher fourth state of the self is called ' <u>Turiya</u> '	It is a state of pure consciousness where one enjoys Positive Bliss (and not merely a shadow of supreme bliss as in ' <u>Prajna</u> ' owing to presence of ignorance and unconsciousness). This is the true self, the foundation of all existence and the presupposition of all knowledge. It can be realized directly and intuitively.	

In the waking state, the self enjoys gross objects. It has the consciousness of the external world.

In the dreaming state, the self enjoys subtle objects. It has the consciousness of the internal world and creates its own imaginary objects.

In the state of deep sleep, there is no object, neither gross nor subtle, and hence no subject either. The subject-object duality is hence transcended.

In the waking state (Jagrat), the self is called 'Vishva'.

In the dreaming state (swapna), the self is called 'Taijasa'.

In the deep sleep state (sushupti), the self is called 'Prajna'.

In the state of deep sleep, there is no pain, neither desires nor dreams. And so we have the shadow of the supreme bliss. However ignorance and unconsciousness persists in this state, and hence a higher positive state is necessary where all ignorance vanishes.

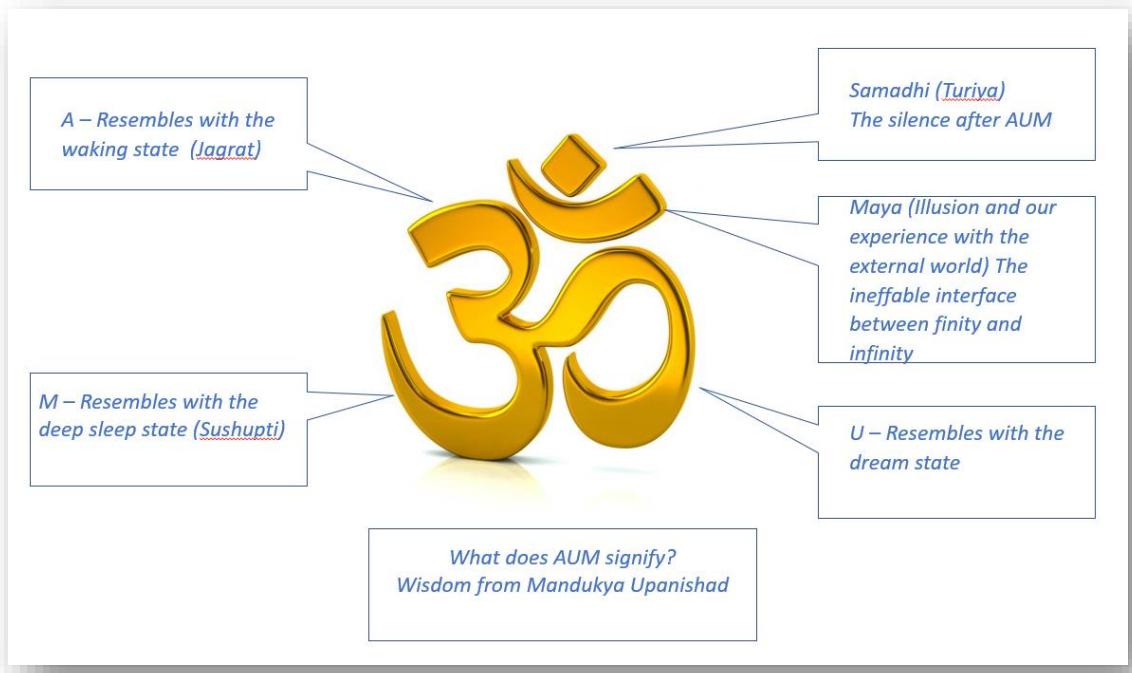
This higher fourth state of the self is called 'Turiya'. It is a state of pure consciousness where one enjoys Positive Bliss (and not merely a shadow of supreme bliss as in 'Prajna' owing to presence of ignorance and unconsciousness). This is the true self, the foundation of all existence and the presupposition of all knowledge. It can be realized directly and intuitively.

Aumkara has three matras – A, U, M

A – Resembles with the waking state

U – Resembles with the dream state

M – Resembles with the deep sleep state



By meditating on A, one secures pre-eminence and all his desires.

By meditating on U, one secures excess and equanimity.

By meditating on M, one secures omniscience and the idea about merging into the highest.

The Brahman, Ishvara/God and Jiva/Soul/Self of Shankaracharya's Advaita Vedanta –

Brahman/Atman –

According to Advaita, Brahman/Atman is the Ultimate Reality/Absolute Reality.

From the objective side, this ultimate reality is called Brahman.

This same reality from the subjective side is called Atman.

As such, these two terms are synonymous. The Absolute of the Shankara manifests itself as the subject as well as the object and transcend them both. The Individual self is, in fact, no longer individual, but universal. The microcosm and the macrocosm are blended together.

As described previously, **in the microcosm we find the three states of waking, dreaming and deep sleep, and 'the self' as the Fourth.**

The waking (<u>Jagrat</u>) corresponds to Virat	Body corresponds to Virat
The dreaming (<u>Swapna</u>) corresponds to Hiranyagarbha	Life and Mind corresponds to Hiranyagarbha
The deep sleep (<u>Sushupti</u>) corresponds to <u>Ishvara</u>	Self-consciousness corresponds to <u>Ishvara</u>
The Fourth (<u>Turiya</u>) corresponds to Brahman	Bliss corresponds to Brahman

In macrocosm –

The **waking (jagrata)** corresponds to **Virat**

The **dreaming (swapna)** corresponds to **Hiranyagarbha**

The **deep sleep (sushupti)** corresponds to **Ishvara**

The **Fourth (Turiya)** corresponds to **Brahman**

In macrocosm –

Body corresponds to **Virat**

Life and Mind corresponds to **Hiranyagarbha**

Self-consciousness corresponds to **Ishvara**

Bliss corresponds to **Brahman**

In Microcosm		In Macrocosm
Waking State (Jagrat)	Body	Virat
Dreaming State (Swapna)	Life and Mind	Hiranyagarbha
Deep Sleep State (Sushupti)	Self-consciousness	Ishvara
Fourth State (Turiva)	Bliss	Brahman

Distinction between God and the Absolute (Ishvara and Brahman) by Shankaracharya

According to Shankara, **Brahman which is the Ultimate Reality, is pure consciousness, pure existence and pure bliss**, which is devoid of all attributes (nirguna) and all categories of the intellect (nirvishesa). It is absolutely indeterminate and non-dual. It is indescribable, beyond speech and mind. However, the moment we try to bring this Brahman within the categories of the intellect or try to make this ultimate subject an object of our thought, we miss its essential nature. Then, it no more remains Unconditioned Consciousness, but becomes conditioned as it were. This conditioned Brahman is called as Ishvara or God. So, Ishvara is the personal aspect of the impersonal Brahman.

Ishvara is also known as the Apara Brahma or lower Brahman as contrasted with the Unconditioned Brahman, which is called Para Brahma or Higher Brahman.

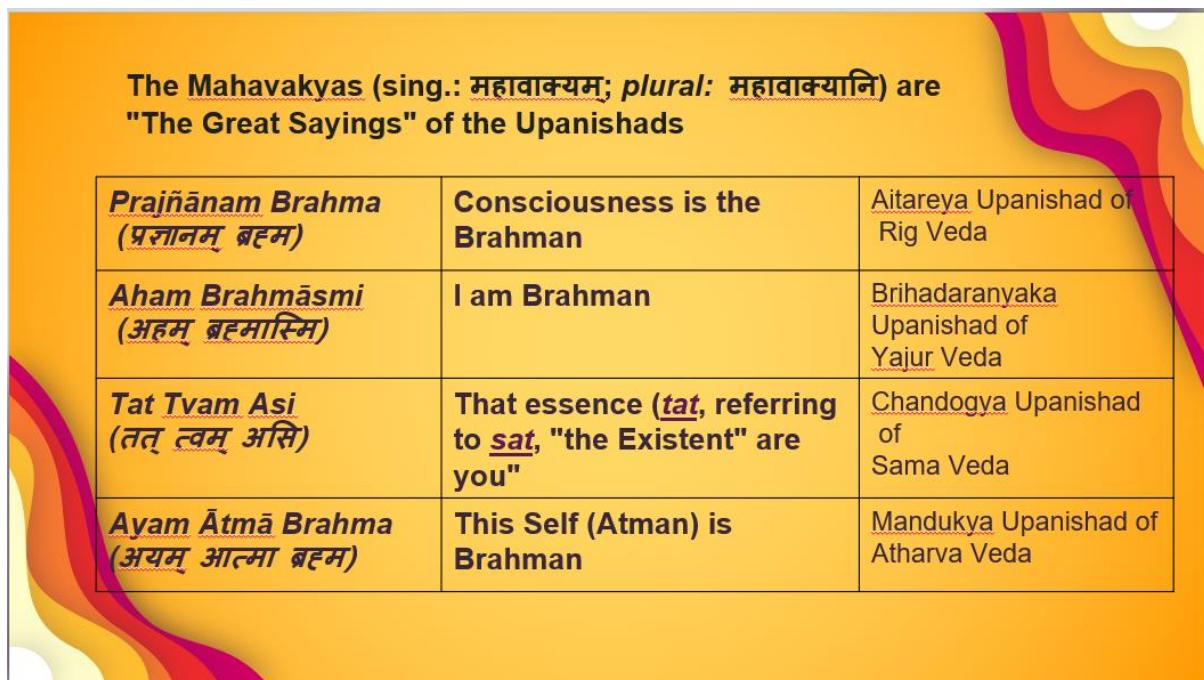
Ishvara or God is the Sat-Chit-Ananda, the Existence-Consciousness-Bliss. He is the Perfect Personality (Lord Rama, Krishna etc.). He is immanent in the whole universe which He controls from within. He is the Creator, Sustainer and Destroyer of this universe. He is the source of everything. He is the object of devotion. He is the inspirer of moral life.

Distinction between Jiva and Ishvara (Self/Soul and God) by Shankaracharya

Jiva or the individual Self is a subject-object complex. Its subject element is Pure Consciousness and is called the 'Saksin' (i.e. detached witnessing or awareness). Its object element is the internal organ called the 'antahkarana' which is composed of all the five elements (prithvi, jal, agni, vayu and akasha). In perception, when a sense-organ comes into contact with an object, the internal organ assumes the 'form' of that object. It is the 'vritti' or the mode of the internal organ. This vritti inspired by the 'saksin' takes the form of the empirical knowledge.

Jiva is the agent and the enjoyer, acquires merit and demerit, experiences pleasure and pain, while the Ishvara is not at all touched by all this. Its best description is found in The Mundaka Upanishad, which declares that 'one bird (jiva) eats the sweet fruit, while the other (Ishvara) merely looks on (in detachment)'.

But ultimately there is no difference at all between Jiva and Brahman. Only so long as the jiva does not discard ignorance leading to duality and does not realize its own true nature, it remains the individual Self. Slumbering in ignorance, when jiva is awakened by the Right Knowledge, the ignorance vanishes and the jive realizes that it's neither the body, nor the senses, nor the mind, but is the non-dual universal Self – **Tat Tvam Asi i.e. Thou Art That**. Realizing its own true nature, the 'sakshi' is realized as the Brahman, which it always is.



The Mahavakyas (sing.: महावाक्यम्; plural: महावाक्यानि) are "The Great Sayings" of the Upanishads

Prajñānam Brahma (प्रज्ञानम् ब्रह्म)	Consciousness is the Brahman	Aitareya Upanishad of Rig Veda
Aham Brahmaśmi (अहम् ब्रह्मास्मि)	I am Brahman	Brihadaranyaka Upanishad of Yajur Veda
Tat Tvam Asi (तत् त्वम् असि)	That essence (<i>tat</i>, referring to <i>sat</i>, "the Existential" are you"	Chandogya Upanishad of Sama Veda
Ayam Ātmā Brahma (अयम् आत्मा ब्रह्म)	This Self (Atman) is Brahman	Mandukya Upanishad of Atharva Veda



Philosopher Saint
Shree Dnyaneshwara

ॐ नमोजी आद्या । वेद प्रतिपाद्या ॥ जय जय
स्वसंवेद्या ॥ आत्मस्तुपा ॥

Philosopher Saint Shri Dnyaneshwara says that **he wants to clearly know and understand the "Ultimate Truth" – "The Ultimate Reality" – "The Ultimate State Of Matter"** as enunciated in the Vedas.

He further states that the "**Ultimate Truth**" is nothing but **pure intelligence / consciousness, the Knowledge Divine, the true nature of the Soul – Atman.**

6

Swami Vivekanda

Everything that we perceive around us is struggling towards freedom, from the atom to the man, from the insentient, lifeless particle of matter to the highest existence on earth, the human soul. The whole universe is in fact the result of this struggle for freedom

The Vedas teach that the soul is divine, only held in the bondage of matter; perfection will be reached when this bond will burst, and the word they use for it is, therefore Mukti – freedom, freedom from the bonds of imperfection, freedom from death and misery

- Swami Vivekanda

March towards Freedom

Definition of Freedom

Freedom, generally, is having the ability to act or change without constraint. Something is "free" if it can change easily and is not constrained in its present state. In philosophy and religion, it is associated with having free will and being without undue or unjust constraints, or enslavement, and is an idea closely related to the concept of liberty. A person has the freedom to do things that will not, in theory or in practice, be prevented by other forces. Outside of the human realm, freedom generally does not have this political or psychological dimension. A rusty lock might be oiled so that the key has the freedom to turn, undergrowth may be hacked away to give a newly planted sapling freedom to grow, or a mathematician may study an equation having many degrees of freedom. In physics or engineering, the mathematical concept may also be applied to a body or system constrained by a set of equations, whose degrees of freedom describe the number of independent motions that are allowed to it.

Freedom encourages growth -

There is always a tendency for new values and new ideals to arise in human life. No ready formulas and systems can satisfy the needs and visions of great thinkers and of all peoples and periods.

Freedom is necessary because authority is not creative. Freedom gives full scope to developing the personality and creates conditions for its growth. No uniformity or conformity or comprehension of all aspects of life will be helpful. The present centralization of all authority, its bureaucracy and party dictatorship, its complexity and standardization, leave little scope for independent thought and development, for initiative and choice.

Can we be aware of a call for national freedom and for human freedom, when we are so rigid, inflexible, fanatic and exclusive in our political, religious, cultural and socio-economic outlook? Not having succeeded in disposing our rules and systems on all countries and continents, some of us still harbour feelings of superiority and hatred, coercion and dominance against our neighbours.

Therefore first let us "be men", and then lay down the contents, qualities and interrelations of human freedoms. We must respect humanity and personality, tolerate our differences and others' ways of internal and external group behaviour, and combine to serve one another in calamities and in great undertakings.

To talk of human rights in India is no doubt very necessary and desirable, but hardly possible in view of the socio-cultural and religio-political complexes which are so predominant today. There are no human beings in the world of today, but only religious men, racial men, caste men or group men. Our intelligentsia and masses are mad after racial privileges, religion, bigotry and social exclusiveness. In short, we are engaged in a silent war of extermination of opposite groups. Our classes and communities think in terms of conquest and subjugation, not of common association and citizenship. There is at present a continuous war of groups and communities, of rulers and the ruled, in our body politic and body social, from which all conception of humanity and tolerance, all notion of humility and respect, have disappeared. Bigotry, intolerance and exclusiveness sit enthroned in their stead.

The world is mad today. It runs after destruction and despotism, world conquest and world order, world loot and world dispossession. The enormous hatred generated against human life and

achievements has left no sense of humanity or human love in the world politics of today. But shall we renounce "being men" first and always? What we want is freedom from want and war, from fear and frustration in life. We also want freedom from an all-absorbing conception of the state, the community and the church coercing individuals to particular and ordered ways of life. Along with this, we desire freedom of thought and expression of movement and association, of education and of expansion in the mental and moral spheres. In any defined and ordered plan for living, we must have the right of non-violent resistance and autonomy, in order to develop our ideas of the good human life.

Seeking higher spiritual values -

For this purpose, we shall have to give up some of the superstitions of material science and limited reason, which make man too much this-worldly, and introduce higher spiritual aims and values for mankind. Then on that basis, we shall have to organize our social life in all its aspects. We want not only the material conditions of a happy life but also the spiritual virtues of a good life. Man's freedom is being destroyed by the demands of economic technocracy, political bureaucracy and religious idiosyncrasy.

Great thinkers like **Manu and Buddha** have laid emphasis on what should be *assurances* necessary for man and what should be the virtues possessed by man. They have propounded a code, as it were, of *ten essential human freedoms* and *controls* or virtues necessary for a good life. They are not only basic, but more comprehensive in their scope than those mentioned by any other modern thinkers. They emphasize *five freedoms* or social *assurances* and five individual *possessions* or virtues.

The five social freedoms are

1. **freedom from violence (*Ahimsa*)**
2. **freedom from want (*Asteya*)**
3. **freedom from exploitation (*Aparigraha*)**
4. **freedom from violation or dishonour (*Avyabhichara*)**
5. **freedom from early death and disease (*Armitatva and Arogya*).**

The five individual possessions or virtues are

1. **absence of intolerance (*Akrodha*)**
2. **compassion or fellow feeling (*Bhutadaya, Adroha*)**
3. **knowledge (*Jnana, Vidya*)**
4. **freedom of thought and conscience (*Satya, Sunrta*)**
5. **freedom from fear and frustration or despair (*Pravrtti, Abhaya, Dhrti*).**

As per **Brihadaranyaka Upanishad** -

The true nature of the Self is to be free from fear, free from desire and free from evil.

As lovers in deep embrace forget everything and only feel peace all around, when a person embraces his true Self he feels peace all around. In that state of peace there is neither father nor mother, and there are no gods. He can neither, see, hear, taste, smell, know or feel. Yet he can see – for sight and he are one; he can hear – because sound and he are one; he can taste – for taste and he are one; he can smell – for he and smell are one; he knows – for he and knowledge are one; he can touch – for he and touch are one.

The Self is eternal and immortal, man's highest goal and deepest bliss. Most creatures can only experience a small part of this bliss, so human beings are very lucky indeed.

When a person is about to die, the lower self groans, like a heavily laden cart. Then the Higher Self takes charge and prepares for the final journey. The dying person becomes weak and seemingly unconscious. His powers and senses unite with his subtle body. Then by the light of the Self, life departs from the body. But the Self remains conscious and with consciousness the dying man goes on his journey. The deeds of his life and their results go with him.

Just as a caterpillar when it reaches the end of a blade of grass moves on to another blade and moves his body from the first, so the Self, having reached the end of this body, enters a new one. Or as a goldsmith takes an old vase, melts it down and reshapes it into a new one, so the Self after death eventually comes back in a new vessel, perhaps a human body, perhaps a celestial being.

We act according to our desires. After death we go to the next world bearing the subtle impressions of our prior deeds. We return with the same desires, and thus continue birth after birth. However, when we have conquered desire, we do not return and are allowed to become one with the Supreme Reality. The path from desire to liberation is long and hard. It is only by treading this path that we can realize the Supreme Reality. Those who tread this path have no desire for children, wealth or power; evil is burned away and we are freed from desire, sorrow and doubt.

MOKSHA

Moksha is the end of suffering. Take that in for a second. **The end of suffering.**

So that means what, exactly? Attaining moksha means being released from the cycle of death and rebirth that is *samsara*. It is the end of life as we know it in a human form on this particular plane. It is freedom from ignorance, which is what ties us to our material existence.

Other words that come up in an attempt to define moksha are *emancipation*, *liberation*, and *release*. It is also closely related to the concept of nirvana—the state of cosmic bliss one enters after gaining enlightenment.

While the particulars of Nirvana (a Buddhist concept) and Moksha (a Hindu concept) are different, their essences are the same. Hindus describe moksha as the experience of oneness with **Brahman**, the Supreme Self. Buddhists explain nirvana as being Self-less. Both are the result of right living and ego eradication. For Hindus, *dharma*, is a means to moksha.

Atman And Brahman -

The Upanishads propose that the true nature of our being is *atman*, an intangible and indefinable Self. We are not our bodies or our minds but a greater, cosmic force that is at the core of all creatures. We can touch atman through meditation and other practices that take us outside of our purely physical existence.

Brahman is what makes the universe. It is the creator and sustainer of all life and phenomena; it does not change, yet it causes all change. It is supreme and absolute.

A core tenet of the Upanishads is that atman and Brahman are made of the same substance.

This passage paints a picture:

*As the same fire assumes different shapes
When it consumes objects differing in shape,
So does the one Self take the shape
Of every creature in whom he is present.
(Katha Upanishad II.2.9)*

Moksha, then, is when atman returns to Brahman, the source from which it came; in being reabsorbed it is liberation from the illusion that we are all separate. This epiphany frees us from ego and the endless cycle of life, death and suffering that is samsara. When one achieves moksha one is embraced and subsumed again into Brahman, the wide-reaching arms of Absolute Existence.

So how do we get there? According to the Upanishads meditation and dharma are key. By meditating on our Ultimate Selves, atman, and stripping away our identifiers (gender, age, race, income level, etc) we can see through the veils that separate us from the rest of existence. This is when we can “see” Brahman, the ocean that contains all of us as drops of water.

If all of this is too out there to sink into—reincarnation, cosmic divinity, dissolution of self through knowledge of Self—think of atman as your Higher Self, the version of you whose actions, values and beliefs you admire. If moksha is too weird or inconceivable a goal, think of connecting to your higher self as you move through this earthly plane. We are rarely in our highest selves all the time, but when we are, the feeling is right and aligned. Those experiences of connectedness are liberating and freeing in their own powerful way.

*Beyond caste, creed, family or lineage,
That which is without name and form, beyond merit and demerit,
That which is beyond space, time and sense-objects,
You are that, God himself; Meditate this within yourself. ||Verse 254||
— Vivekachudamani, 8th Century AD*

*By reflection, reasoning and instructions of teachers, the truth is known,
Not by ablutions, not by making donations, nor by performing hundreds of breath control
exercises. || Verse 13 ||*
— Vivekachudamani, 8th Century AD

*After the dissolution of avidya (ignorance),
comes removal of communion with material world,
this is the path to Kaivalyam.*
— Yoga Sutra (Sadhana Pada), 2:24-25

Mokṣa in this life -

Among the Samkhya, Yoga and Vedanta schools of Hinduism, liberation and freedom reached within one's life is referred to as **jivanmukti**, and the individual who has experienced this state is called jivanmukta (self-realized person). Dozens of Upanishads, including those from middle Upanishadic period, mention or describe the state of liberation, jivanmukti. Some contrast jivanmukti with videhamukti (moksha from samsara after death). Jivanmukti is a state that transforms the nature, attributes and behaviors of an individual, claim these ancient texts of Hindu philosophy. For example, according to Naradaparivrajaka Upanishad, the liberated individual shows attributes such as:

- he is not bothered by disrespect and endures cruel words, treats others with respect regardless of how others treat him;
- when confronted by an angry person he does not return anger, instead replies with soft and kind words;
- even if tortured, he speaks and trusts the truth;
- he does not crave for blessings or expect praise from others;
- he never injures or harms any life or being (ahimsa), he is intent in the welfare of all beings;
- he is as comfortable being alone as in the presence of others;
- he is as comfortable with a bowl, at the foot of a tree in tattered robe without help, as when he is in a mithuna (union of mendicants), grama (village) and nagara (city);
- he doesn't care about or wear śikha (tuft of hair on the back of head for religious reasons), nor the holy thread across his body. To him, knowledge is śikha, knowledge is the holy thread, knowledge alone is supreme. Outer appearances and rituals do not matter to him, only knowledge matters;
- for him there is no invocation nor dismissal of deities, no mantra nor non-mantra, no prostrations nor worship of gods, goddess or ancestors, nothing other than knowledge of Self;
- he is humble, high-spirited, of clear and steady mind, straightforward, compassionate, patient, indifferent, courageous, speaks firmly and with sweet words.

When a Jivanmukta dies he achieves Paramukti and becomes a Paramukta. Jivanmukta experience enlightenment and liberation while alive and also after death i.e., after becoming paramukta, while Videhmukta experiences enlightenment and liberation only after death.

The Taitterya Upanishad is seized of this problem and guides the spiritual aspirant gradually to ascend from one level to another by classifying the human being as having gross, subtle and subtler levels of existence called kośas or coverings (Taiit.II.1-5). The lowest of the levels is the sheath of matter (annamayakośa), higher than that is the prāṇamayakośa (life sheath), next is the manomayakośa (mind sheath), succeeded by the vijñānamayakośa (intelligence sheath) leading to ānandamayakośa (sheath of bliss). Spelt out in such clarity, the aspirant is enthused to reach the higher levels of existence. He is familiar with matter, life, mind and intelligence and is assured that it is possible to reach beyond to a state of ānanda and then to self realization. This can be described as progressive self enlargement that the Upaniṣadic sages present before us.

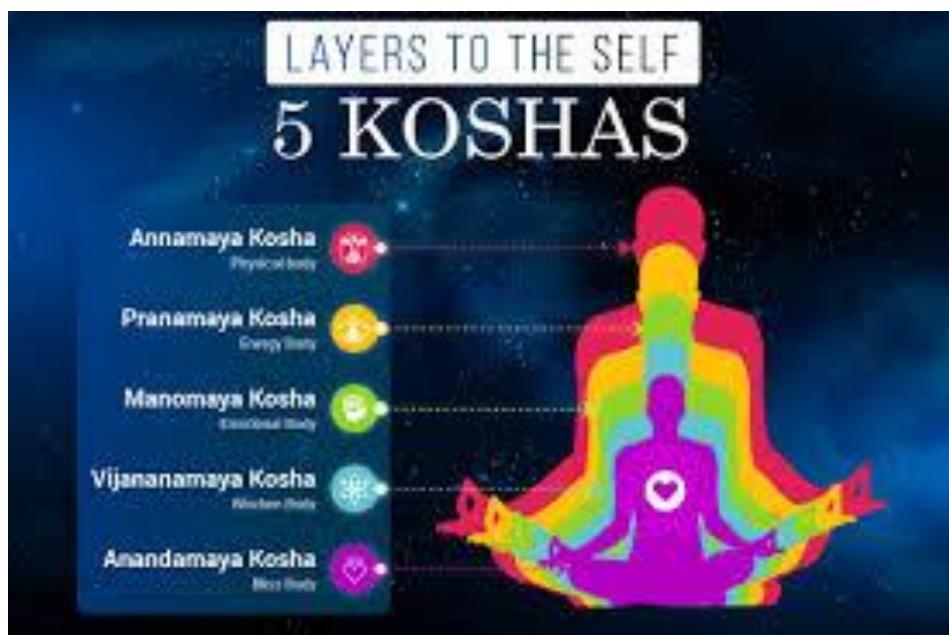
A kosha (also kosa; Sanskrit कोश), usually rendered "sheath", is a covering of the Atman, or Self according to Vedantic philosophy. There are five koshas, and they are often visualised as the layers of an onion in the subtle body.

The five sheaths summarised with the term Panchakosha are described in the Taittiriya Upanishad (2.1-5). From gross to fine they are:

- **Annamaya kosha**, "food" sheath (**Anna**)
- **Pranamaya kosha**, "energy" sheath (**Prana**)
- **Manomaya kosha** "mind" sheath (**Manas**)
- **Vijñānamaya kosha**, "discernment" sheath (**Vijnana**)
- **Anandamaya kosha**, "bliss" sheath (**Ananda**)

According to Vedanta the wise person, being aware of the subtle influences of the five elements within each kosha, ever discerns the Self amidst appearances.

The five sheaths



A visualisation of the five koshas, but they are not to be thought of as concentric sheaths but as interpenetrating at different levels of subtlety, from the grossest to the subtlest.

Annamaya kosha -

This is the sheath of the physical self, the grossest of the five koshas, named from the fact that it is nourished by food. Living through this layer humans identify themselves with a mass of skin, flesh, fat, bones, and filth, while the human of discrimination knows oneself, the only reality that there is, as distinct from the body. The physical body is formed of the essence of food. Birth and death are the attributes of the Annamaya kosha.

Pranamaya kosha -

Pranamaya means composed of prana, the vital principle, the force that vitalizes and holds together the body and the mind. It pervades the whole organism, its one physical manifestation is the breath. As long as this vital principle exists in the organisms, life continues. Coupled with the five organs of action it forms the vital sheath. In the Vivekachudamani it is a modification of vayu or air, it enters into and comes out of the body.

Manomaya kosha -

Manomaya means composed of manas or mind. The mind, along with the five sensory organs, is said to constitute the manomaya kosa. The manomaya kosa, or "mind-sheath" is said more truly to approximate to personhood than annamaya kosa and pranamaya kosha. It is the cause of diversity, of I and mine. Adi Shankara likens it to clouds that are brought in by the wind and again driven away by the same agency. Similarly, man's bondage is caused by the mind, and liberation, too, is caused by that alone.

Vijñānamaya kosha -

Vijñānamaya means composed of vijñāna, or intellect, the faculty which discriminates, determines or wills. Chattampi Swamikal defines vijñānamaya as the combination of intellect and the five sense organs. It is the sheath composed of more intellection, associated with the organs of perception. Sankara holds that the buddhi, with its modifications and the organs of knowledge, form the cause of man's transmigration. This knowledge sheath, which seems to be followed by a reflection of the power of the cit, is a modification of prakrti. It is endowed with the function of knowledge and identifies itself with the body, organs etc.

This knowledge sheath cannot be the supreme self for the following reasons;

It is subject to change.

It is insentient.

It is a limited thing.

It is not constantly present.

Anandamaya kosha -

Anandamaya means composed of ananda, or bliss; it is the subtlest of the five koshas. In the Upanishads the sheath is known also as the causal body. In deep sleep, when the mind and senses cease functioning, it still stands between the finite world and the self. Anandamaya, or that which is composed of supreme bliss, is regarded as the innermost of all. The bliss sheath normally has its fullest play during deep sleep: while in the dreaming and wakeful states, it has only a partial manifestation. The blissful sheath (anandamaya kosha) is a reflection of the Atman which is truth, beauty, bliss absolute.

The following entry is for the utility of Hindu aspirants who are familiar with Panchakosha:

Just as each of the five elements (earth, water, fire, air, and ether) appear in corresponding subtlety among each of the five senses so too the intellect cognizes ever subtler causes and effects at play through each of the five sheaths.

For example, the annamayakosha, the coarsest sheath, is based in the earth element, which is guarded by Ganesha, while the very subtlest sheath Anandamaya is based in the quanta/ether element, and is guarded by a black disc of utter darkness over the sun, which can be removed only by Ganesha. Awareness of that reflection of atman/self within the most subtle sheath, Anandamayakosha, however, is but the foundation for discerning that which the elements, energies, senses, and kosha serve.



The Yogi teaches that the mind itself has a higher state of existence, beyond reason, a superconscious state, and when the mind gets to that higher state, then this knowledge, beyond reasoning, comes to man. Metaphysical and transcendental knowledge comes to that man

-Excerpt from Chapter 7 of Raja Yoga by **Swami Vivekananda**

Each soul is potentially divine

A portrait of Swami Vivekananda in profile, wearing an orange turban and robe, set against a dark background. To his right is a white text box containing a quote.

All power is within you;
you can do anything
and everything.

• Swami Vivekananda
Vol-3 Pg. 284

Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy – by one or more or all of these-and be free.