



Existence, upgrade available

Preceptor Workshop

Monroe Heartfulness Center

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Heartfulness
Through meditation, [transformation](#)





Let us understand one thing, that the real existence is hidden behind so many layers of coverings and each covering is made by so many samskaras. The purpose of Sahaj Marg is to remove these coverings by slowly removing the samskaras. The impressions arising out of the formation of samskaras settle at various plexuses.

Due to these coverings we somehow remain ignorant of our true identity and thus identify ourselves with non-real things. Why do we forget the true identity? So much has happened and even when someone reminds us of our true identity it still doesn't appeal to our heart. It is like knocking at the door constantly and the person is listening from inside but refuses to open the door! So we need something in the form of transmission which is the subtlest and can penetrate through the stubborn layers of grossness and help us open the doors of the heart and slowly bring us up to some form of awareness leading us to God realization.

I have felt in my life that no abhyasi shall remain static or imprisoned as long as he remains drowned with devotion and a firm resolve to reach the ultimate. One

Unless and until Sayujyata [state of oneness or laya avastha] happens, the inner being will go on mocking us for the lack of achieving oneness.

whose heart is burning for the Brahma Vidya [Divine Knowledge] and has a yielding attitude towards his Master, all the points, circles, regions await the arrival of such an individual.

Moment you have the idea or a glimpse of such a Loka [world], for e.g. you want to peep into the second point. When you have a condition where your heart is pining, the point opens up on its own. In fact, it's already open for such a person. Regions or lokas remain thirsty for such souls to enter their realm.

It is the job of the seeker to slowly develop inner craving so as to establish nearness or oneness with the condition. Meditating on the form of the Master is very helpful in accelerating the process of oneness with the inner state. Unless and until Sayujyata [state of oneness or laya avastha] happens, the inner being will go on mocking us for the lack of achieving oneness. This mocking manifests in various signals for e.g. restlessness, a feeling of something being amiss,



incompleteness [*apoornata*]. There is a lack of fulfilment until such a state of Sayujyata [oneness] is achieved. Saroopyata is akin to *Saguna Bhakti* and Sayujyata where we become one with the inner state is akin to *Nirguna Bhakti*. Both are necessary.

The spiritual journey in Sahaj Marg distinctly highlights four various steps repeated at each and every station, chakra. These 4 steps are Salokyata, Sameepyata, Saroopyata and Sayujyata. Identifying oneself with each knot or region or the ultimate can be felt in a natural way, natural spontaneity. When the identification of oneself through “I-ness” ceases the divine presence will be felt in every nook and corner of the body as well as in the manifested surrounding around us and beyond. Ego less heart depleted from this “I-ness” witnesses the omnipresence of the Lord.

Topics we will cover:

1. How to start yatra?
2. Instilling thoughtlessness
3. Conditions of Pind Pradesh

An analysis of these three fundamental words, atma, brahmam and para brahmam will help us understand the infinite offering of Sahaj Marg to us. Many saints including Saint Kabir have taught us what happens

when the limited atman dreams to become infinite like Brahman, the drop falling into the ocean and becoming the ocean.

Atman according to Revered Lalaji Maharaj is about “movement along with thinking/contemplation”. Brahman is all about “Expansion along with thinking/contemplation”. When we move from Pind Pradesh to Brahmand Mandal and with his grace when we get an entry into Para Brahmand it is wonderful to notice ceasing of movement, expansion, thinking, contemplation; here where utter stillness pervades. We have a lot to learn ourselves, not just learn but impress our hearts and minds in such a way that the spiritual services that we are trying to offer to seeking humanity finds immense satisfaction with our sincere and dedicated involvement. In this preceptors workshop I would like to tackle the issues which bother most abhyasis.



The first issue is Thoughts. How to help abhyasis to understand this critical aspect of arising of thoughts during meditation and how can we help them spiritually through individual sittings and also through offering of proper understanding of why they arise.

Secondly the aim of this session is to practically walk you through various conditions of points in the Pind Pradesh. Most of our work is related to this Pradesh and we must not under estimate the significance of this work. This is foundational work without which we cannot build the edifice of spirituality.

Finally, time permitting we will also take up the subject of how to start the yatra for an abhyasi.

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Let us explore a little further about what happens when the first sitting is given. The thought is made “God is present inside us” and secondly “He is ours”. This is infused from day one and

that his presence within goes on making us purer and simpler. In the first sitting itself the first samskara [upon the foundation of which other samskaras were formed and led us to the present state] is removed. The very first sitting sows the seed of liberation within the abhyasi.

Secondly we are given the taste of the higher spiritual condition plus we are enabled to receive transmission by simple prayerful orientation towards the Master. Finally, most important thing that is done is to enable us to do the cleaning on our own. Most of us, the preceptors do this job unknowingly. Imagine if we put our awareness into it we can solicit more cooperation from abhyasis.

I wish we all walk the seekers through the process of meditation, process of cleaning, how to offer prayer, how to attend to the points A and B. The pace of this can be adjusted depending upon your reading of the condition of the abhyasi.



Points in Pind Pradesh

First Knot

The very first knot is the “treasure of devotion [Bhakti]”. The connecting link between the Master and the serf is devotion. There is such an indescribable outburst of emotional feelings at this point as often drives people, who lack the support of a worthy guru of caliber, to a state of mad ecstasy[avadhuta] which keeps him entangled in it for ever, putting a permanent full stop to his onward advancement.

To the extent the heart becomes pure to that extent the intentions, thoughts and actions will receive purity. This purity in thoughts, actions, behavior in turn pleases all those who are connected to us and in a way it paves the way for brotherhood.

Our transmission fulfills one of the intentions of intensifying the feeling of brotherhood. Sahaj Marg will be richer to the extent we maintain brotherhood. Without this brotherhood there is no Sahaj Marg. Brotherhood is the life of Sahaj Marg, of Shri Ram Chandra Mission.

Future generations will recognize Sahaj Marg as one whose members remained united like true brothers. If Sahaj Marg Sadhana is for God realization and when we have known that without brotherhood, there is no Sahaj Marg sadhana then ipso facto it is conclusive that it is suicidal not to maintain brotherhood. One cannot have God realization without this pre-requisite brotherhood arising out of the first encounter with the first knot, the treasure chest of devotion.

At this point the condition of devotion is felt in all its purity. This condition of devotion at the first point is felt in each and every abhyasi. It's not that Beloved Babuji or just a handful of abhyasis felt it. So what are we to do with this? How to make this state mine?



In the first sitting God has invited us into his Loka. Made us a part of his land, so we are in Salokyata. Next step is Sameepyata by creating nearness to him by our mental presence [Constant Remembrance]. From here comes the phase of Saroopyata where we begin to gain identity with the state. Finally, meditating with devotion results in Sayujyata automatically IF the seeker ensure that the condition has been “Enlivened, Imbided and Secured”. At each knot the four states of Salokyata, Sameepyata, Saroopyata and Sayujyata exist.

Second Knot [Atma Chakra]

We move from one knot to another. This process of ‘journey’ is made possible by intense devotion and sincere craving arising out of heart.

This point is the ocean of devotion. The characteristic of second point: Intense PEACE. This knot is all about devotion and lightness due to which one feels immense peace. Here the lightness is due to its imbibing the element of sky [Akasha].

At this point there is no scope for disturbance arising out of thoughts. Peace arising out of lightness and development of lightness depends upon the extent to which simplicity develops though perfect purity is yet far off. Cleanliness and simplicity are characteristics of this state. Feeling of moderation is also experienced.

Third Knot [Fire Point]

At this point that Master becomes everything. The fire of love propels us into this point. When our intense craving brings us in direct contact with the real condition at the knot we find it to be related with the element of fire. The laya avastha can be in your experience where you completely merge into the experience. It can be with your condition where you become one with your condition and merge with it. The laya avastha can be in the Master where the devotee is completely merged.

God runs after such a devotee who is merged in the Master. For such a devotee all the points, all regions, all plexuses open up automatically. Individuals with



short-temper or those under emotional turbulence or those displaying irritability all the while, you will notice a peculiar state prevailing at this point. 'Heaviness' will be prominent.

Fourth Knot [Water Point]

This is the point of unparalleled courage. One is in a state of no compromise and the heart will only rest when it is satiated with the real thing. Worldly things do not touch you in this state. The inner thirst is now quenched only with the attainment of the real. There is such a soothing tranquility at this point as one would feel by the refreshing effect of a vast stretch of water before his view. Identity with that condition will bring the abhyasi to fuller realization of the state.

Fifth Knot [Air Point]

At this point an abhyasi often develops two conditions. Sometimes a feeling of sadness is felt and tears well up while he is passing from this state of knowledge to that of the real one. And sometimes the air here thrills him with experiences exciting laughter and weeping.



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Reference: Letter No.47 from Beloved Babuji to Sister Kasturi

Shahjahanpur

Date: 27.7.49

Dear Daughter Kasturi,

May God bless you!

Received your letter and noted the contents. If there is true faith no body remains far from the goal. There do come certain stations where the condition remains somewhat stationary. If this stay exists for a long time, the progress remains retarded for that much period but if it exists for a short time, it makes no difference. This stationary condition is very auspicious. This creates strength for moving onwards. There is one more reason for this "stay". This thing is developed on account of taking much, and then not even digesting or absorbing it. The Mahatmas have called this condition auspicious as well. It has been also said that the abhyasis have been having this condition for years together and this is called "Spiritual Constipation". But it is the Grace of our Guru Maharaj that such a type of constipation does not develop which may create hindrance. If the God so wishes, neither your condition was of constipation, nor it will ever be. But yours was an intervening condition that is felt after crossing one stage and before reaching the next incoming stage. Every abhyasi has to pass by this intervening phase.

I did not exercise my spiritual power to pull you from this; but you have come out yourself because of your own power and I wanted the same. I would have certainly exercised my "will power" if you had not come out of that condition. That progress is called the best which one achieves by one's own endeavor.

You should not feel disgusted in your heart, because you would have not strived to come out of that condition if you did not have that condition. As you have now strained and strived from head to feet to come out of that condition, you have consequently gained additional power to make further progress. You have written about the creeping sensation. Does it produce in the body any "thrill" or any other type of reaction only? Secondly, is it increasing or not? Convey my Pranams to mother and blessings to children.

Your well - wisher

Ram Chandra



Yatra- Spiritual Journey

In our Sahaj Marg system, the Spiritual Journey – Yatra is essential. [The Journey refers to the progress made by the abhyasi through the various centres as outlined in the book ‘Towards Infinity’ by Beloved Babuji]. The abhyasi thereby gains the knowledge related to each center and utilization of the effect of that center for the benefit of man, by making our inner condition or states dynamic. I believe every preceptor has the capacity to do this the right way. I am writing the methods, which I have either discovered or have come to my experience.

The first thing should be that the Will should be at our command and I assure all the preceptors of the Mission that they have got such a Will. But as a precaution for further development of Will I want to tell them that there should be no doubt about success in the work they have undertaken. Doubt is the sign that they have no faith in the Master and their ‘self’ is predominant. I mean to say that those who think that they are doing the work themselves remain apart from the real power of the Master. While doing the work the preceptor should think himself to be the Master or that it is the Master’s force that is working at that time. This creates confidence in oneself, which is also essential. If a preceptor thinks that the journey of a certain Chakra is over for example that of the Heart – it will be over immediately but ‘self’ should not be there as I said before. The idea should be that it is the work of the Master and He is doing it Himself. But, this must not be done in a hurry. It is generally seen that the journey – Yatra does not start by itself in the abhyasi, although the movement is there. Movements or vibrations are felt at times in other Chakras, which my Master used to call reflection – Pratibimba [प्रतिबिम्ब].

We should, of course, wait for a reasonable period of time so that the journey of the heart may commence. If the journey does not start, we should create a field of power at point P with the idea that the movement of the journey has started and the point P is helping it. We should also give movement in a clockwise



direction. If it is immediately moved in clockwise direction, the journey will at once be over and it must not be done.

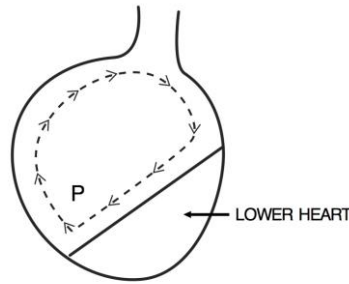


Figure 1 Heart

We should proceed very mildly, bit by bit. Suppose any preceptor wants to finish it in an hour or so, he should manage the touch so mildly that even the heart may not be able to feel it. He should slowly begin the movement. It would be ideal to seek permission which shall be given on behalf of the Great Master, as the case may be. After the journey of the heart plexus to the required extent is over, the abhyasi can be moved to *Atma Chakra*. The same process will complete the journey of that *Chakra*. The same process should be followed in other centers such as *Agni and Jal chakra*. But when a man moves to macrocosm – *Brahmanda Mandal* and still further – this process should not be followed. There we should take the nucleus of the region or the master-cell, which is always in the middle.

It should be the general principle of the preceptors that in the region of heart and *Brahmanda Mandal*, they should wait for sufficiently reasonable time and try to develop such powers in abhyasi so that he should carry on the journey himself and this may also be done in other *Chakras* i.e. developing the power of abhyasi in making the journey complete. My Master always proceeded in a natural way in spite of the fact that He had the power to do so to a greater degree than any saint the world has ever seen. But to me His orders are different – that I should prepare people in the quickest possible manner. Hence, I am doing it and allowing you all to speed up His work.



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Suppose a preceptor wants to save his labor and wants to finish the journey soon, he can have a Will that it may be finished in two hours or so and the same thing will happen.

When a man enters into the Central Region there is no journey at all but expansion, knowledge, vision of the Absolute and so on. These things come after crossing the seven rings of splendor. Further on, nothing can be said. There is no question of approach there. Here the activity ends: May God bless all with this condition.

Ram Chandra



Development of Vairagya

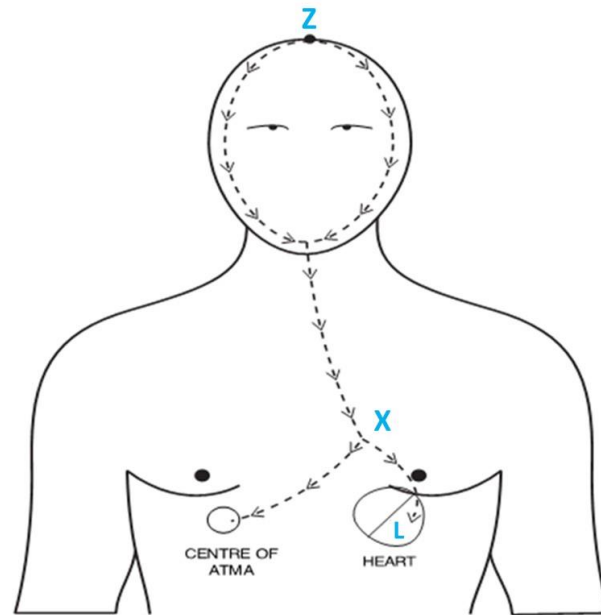


Figure 2 Vairagya

The purpose of this note is to explain the process of regulating and diverting the flow of thoughts that emanate from the Chit Lake in order to create Vairagya [detachment] in an abhyasi. It is essential to understand and trace the current [flow] of thoughts as outlined in the diagram above to really know the spiritual condition of an abhyasi.

The *Chit* Lake is denoted as Z. The flow of thought energy comes from the point Z and it diverts itself into two channels at point X. One channel enters into the lower region of the heart and the other into the center of Atma. Generally, the flow to the lower region of the heart is of greater force than that of the flow towards *Atma* Center. One can read the condition of the abhyasi by simply looking at the current flowing in the lower region of the heart marked L. In spiritually advanced, the stronger flow towards L gradually dwindles away and the flow becomes stronger towards *Atma* Center or *Chakra*. The preceptor, who transmits to the abhyasi, may also draw the flow running at the point L towards



X to make it flow into the *Atma Chakra*. This should be done very mildly and force should not be used. The result will be that the abhyasi will soon begin to develop detachment – *Vairagya* and he will find that he is very easily and smoothly proceeding on.

I have tried this method many times and have not failed even once in giving the full benefit of the process to the abhyasi. Its immediate effect is that an abhyasi becomes almost thoughtless. This is a natural process. Preceptors should not try to stop the thoughts of the abhyasi except when he finds that they are meddling with his [the preceptor's] work. I found in a few cases that the abhyasis minds were having great restlessness with the result that I found some wavering in my heart as well. In such cases I tried to remove the restlessness first by the process of cleaning. With this method, I was able to regulate the thoughts arising in the minds of abhyasis. All preceptors can do this. This method of diverting the thought energy towards *Atma Chakra* may be tried even for new abhyasis in the very first sitting.

If anybody wants to search out the ocean in the human body, it is the Chit Lake – the point marked as Z. The vibrations there are regulated by Nature. It has no concern with *Agya Chakra* [आग्य चक्र]. The *Agya Chakra* has a different purpose. It only distributes the power and energy for the consumption of the human organism while only the *Chit* Lake works on the thought forces. The chit lake appears in different colors in accordance with the level of development of a person. People who have made some progress have a medium grey color in their Chit-Lake and progressively turns into a Ruby color in case of a perfect human being.

Dr. K. C. Varadhachari at Tirupati discovered this ruby color through his observations and he is entirely correct. Now, what is the part of the teacher here? He should try to regularize it in a way that its rise and fall may disappear and a state of moderation [साम्यावस्था] may prevail. If it is corrected then the energy, which it is distributing to the lower region of the heart will have a divine smell, and it will work well in the worldly affairs and charged with divinity.



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Before attempting the above method regarding *Chit* Lake, it should be cleaned as thoroughly as possible. Of course, cleaning will take some time and it is not easy to clean the point instantly. If the preceptor finds any difficulty, he may first clean the right toe of the foot and then take up *Chit* Lake in the second turn.

Difficulties are there but the will force of the preceptor clears all the thorns and thistles in the way of various centers. The front part of the nail relates directly to the *Chit Lake* and there is no harm if in cleaning the entire toe.

Ram Chandra



Special Techniques of Meditation on Point A and Cleaning of Point B

To achieve the correction of gross tendencies, Point A of the Heart Region is used for meditation and Point B is used for cleaning. It is highly effective in correcting self-indulging tendencies.

Locating Points A and B

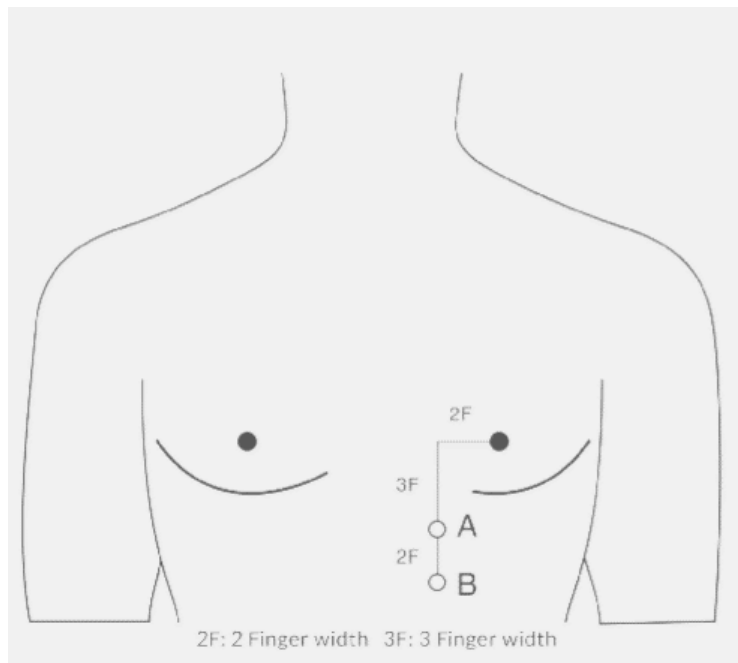


Figure 3 Location of Points A and B

Points A and B can be located by actual measurement. The heart lies in the left part of the body, near the lower part of the left lung. If we measure two fingers width straight to the right of the left nipple, and then proceed straight down, up to three fingers width, this is the position of Point A. Now proceed two fingers width straight down from Point A to find Point B – the measurement to be taken with your own fingers.

Meditation on Point A

To achieve the correction of gross tendencies, Point A of the Heart Region is used for meditation. It is highly effective for correcting self-indulging tendencies



as well as promoting a feeling of universal brotherhood and, in turn, creating unity amongst all.

Fix your attention on Point A, with the thought that all the women and men of the world are your sisters and brothers. Hold your thought on this while you meditate on Point A, believing this to be the reality. This is a really short but extremely effective practice. If practiced wholeheartedly you can see its effect immediately, and this effect will be permanent. This meditation is to be done before going to bed for not more than ten minutes.

Sisters are advised to follow the process with a slight modification. Instead, think that all divine gifts are available to you, and that all men and women of the world think they are brothers and sisters and your thought is one with theirs.

Cleaning on Point B

Fix your attention on Point B and imagine that all impurities and grossness are **going out from Point B from the front of the body**. Imagine that as this process is going on, the glow of the *atman*, the soul, begins to appear from behind. This process is to be done before beginning your morning meditation, but never for more than ten minutes.



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Notes