Root causes for Individual Behaviour
CHAPTER IV

Root Causes for Individual behaviour

Individual (Jiva)
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- Consciousness
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Introduction to chapter on Individual

This chapter deals with various individual problematic traits, trying to identify the root causes, as well as positive traits. It also deals with various societal issues with a spiritual orientation as well as specific spiritual issues, which elevate human consciousness there by enhancing human excellence, which ultimately leads to the betterment of society and creation of higher consciousness organisations. After going through this chapter one can understand

1. Problematic traits and root causes in an individual (Falsehood, Ego, Selfishness, Hypocrisy, Duality).
2. Positive traits (Patience, Emotional Intelligence, Intuition).
3. Other Related Issues (Knowledge and Ignorance, Religion, Rituals)
4. Special issues (Maya, Master, Aura and Halo, Seven fold veil).
ROOT CAUSES FOR INDIVIDUAL PROBLEMATIC
BEHAVIOUR OR TRAITS OF JIVA

Falsehood

Truth cannot be known and realized as truth unless ignorance is known and realized as ignorance. Hence arises the importance of falsehood or principle of ignorance or Maya. It is necessary that falsehood should be understood in its reality as it is. To understand falsehood is to understand half of the truth of the universe. Therefore it is imperatively necessary for humanity to know what is false, to know it to be false, and to get rid of the false by knowing it to be false. Falsehood is an error in judging the nature of things broadly speaking there are two kinds of knowledge.

1. Purely Intellectual judgment about the facts of existence.
2. Judgments of valuation which imply the appreciation of the worth or importance of things.

Just as there are two kinds of judgment, there are two kinds of falsehood.

1. Mistakes in accepting facts those things that are not facts

**Mistakes in valuation can be committed in the following ways**

1. In taking as important that which is unimportant
2. In taking as unimportant that which is important
3. In giving to a thing an importance other than the importance it really has.

Mistakes in valuation are far more effective in misleading, perverting, and limiting life than mistakes in purely intellectual judgments about certain objective facts. Mistakes in valuation arise owing to the influence of subjective desires or wants. True values are intrinsic and because they are intrinsic, they are absolute and permanent and are not liable to change from time to time or from person to person.

False values are derived from desires or wants. They are dependent upon subjective factors and being dependent upon subjective factors, they are relative and impermanent. And are liable to change from time to time and from person to person.
False beliefs implement false values, and they in turn gather strength from the false values. Falsehood creates barriers and upholds false beliefs and illusions. It creates barriers to the realization of the truth by persistent attempts to sustain and justify erroneous beliefs. The intellect that plays into the hands of Maya creates obstacles to true understanding.

The false beliefs created by falsehood or Maya are so deep rooted and strong that they seem to be self-evident. They take on the garb of veritable truths and accepted without question.

For example, a person believes that he is his physical body. Ordinarily it never occurs to him that he is other than his body. He assumes identification with the physical body instinctively without requiring proof, and he holds the belief all the more strongly because it is independent of rational proof.

An individual's life is centered around the physical body and its desires to give up the belief that he is the physical body involves giving up all the desires pertaining to the physical body and the false values they imply.

For example, an individual believes that he is sitting in a chair, but in fact it is the body, which is sitting in a chair. In the same way a person believes he is thinking, but in fact it is the mind that is thinking. People believe it is the soul that is thinking and engaged in physical actions in actuality the soul is neither engaged in thinking nor in any other physical actions.

Countless are the falsehoods that a Maya -ridden person embraces in the stupor of ignorance. And from the very beginning falsehoods carry within themselves their own insufficiency and bankruptcy. The knowledge of falsehood as falsehood would never come unless it was in someway latent in falsehood itself from the very beginning.

The acceptance of falsehood is always a forced compromise. Even in the very depths of ignorance the soul gives some kind of challenge to falsehood.

It is the beginning of the search for the truth, which ultimately annihilates all falsehood and all ignorance. In the acceptance of falsehood there is an ever growing restlessness, a deep suspicion and a vague fear.

If a person depends for his happiness only upon possession of forms, he knows in his heart that he is building his castles on shifting sands, that this
surely is not the way to abiding happiness that the support he so desperately clings to may give way any day.

Hence he is deeply suspicious of his grounds the individual is restlessly aware of his own insecurity. He knows that something is wrong somewhere and that he is counting upon false hopes. Falsehood is treacherously unreliable. He simply cannot embrace it forever. Falsehood bears the hallmark of being incomplete and unsatisfactory, temporary and provisional.

**Falsehoods are of two types**

1. Those that arise due to irregular and loose thinking.
2. Those that arise due to vitiated thinking.

Falsehoods that arise due to irregular thinking are less harmful than that arise due to vitiated thinking. The difference between these two types of falsehoods can be brought out by a physiological analogy. Some disorders of the vital organs of the body are functional and some are structural. Functional diseases arise because of irregular function of the vital organ and needs only slight stimulation or correction in order to function properly. In structural disorders the disease comes into existence because of the development of some deformity in the structure or constitution of the vital organ. It has become damaged or rendered inefficient due to some tangible factor that has effected the very constitution of the organ. Both types of disorders can be corrected but it is far easier correcting functional disorders than the structural disorders.

If falsehoods arise due to some mistakes in application of the intellect all that is necessary is carefulness in the application of the intellect. But if falsehoods arise due to vitiation of the intellect it is necessary to purify the intellect. This requires the painful process of removing those desires and attachments that are responsible for vitiating the intellect.

Elimination of desires and attachments that vitiate thinking is not accomplished purely by sheer intellect. This requires right effort and right action. Not by armchair speculation but by doing of right things shall spiritual truths be discovered. Honest action is a preliminary to the elimination of falsehoods both spiritual and materialistic. The perception of truths requires not merely strenuous and furious thinking but clear thinking and true clarity of thought is the fruit of a pure and tranquil mind. Only when falsehood is
completely overcome there arises the supreme knowledge that god is the only truth.

Falsehood is not illusion it is the creator of illusion. Falsehood is not false it is that which gives false impressions. Falsehood is not unreal it is that which makes real appear unreal and unreal appear real. Falsehood is not duality it is that which causes duality.

In whatever manner the limited intellect tries to understand falsehood, it falls short of true understanding. It is possible to understand falsehood through intellect hence it is known as Maya. Maya is unfathomable and un-understandable like God. Thus it is said Maya is Gods shadow. There are two states in which false hood does not exist. In the original unconscious state of reality and in self conscious or super conscious state of God. But this highest form of self-knowledge is inaccessible to the intellect and it is incomprehensible except to those who have attained the heights of final realization.

EGO

The ego - as the center of conflict

In the pre human stage consciousness has experiences, but these experiences are not explicitly brought into relation with a central I. For example, a dog may get angry but it does not continue to feel ‘I am angry’. Even in this case we find that the dog learns through some experiences and thus bases the action of one experience on another. But this action is a result of a semi mechanical tension of connected imprints. It is different from the intelligent synthesis of experiences that the development of I consciousness is possible. The first step in submitting the working of isolated impressions to intelligent regulation consists in bringing them all into relation with the center of consciousness. Human consciousness is nothing more than a repository for the accumulated imprints of varied experiences if it did not also contain the principle of ego centered integration which expresses itself in the attempt to organize and understand experience. The process of understanding experience implies the capacity to hold different bits of experiences together as parts of unity and the capacity to evaluate them by their being brought into mutual relationships. The early attempts to secure such integration are made through the formation of the ego as its base and center.

The ego emerges as an explicit and unfailing accompaniment to all the happenings of mental life in order to fulfill a certain need. The part played by
ego in human life can be compared to the function of ballast in a ship. The ballast in a ship keeps it from oscillating too much. Without it the ship is likely to be too light and unsteady and is in danger of being overturned by the lawless winds and waves. Thus mental energy would be caught up endlessly in the multitudinous mazes of dual experience and would all be wasted and dissipated if there were no provisional nucleus. The ego takes stock of all acquired experience and binds together the active tendencies born of the relatively independent and loose instincts inherited from animal consciousness. The formation of ego serves the purpose of giving a certain amount of stability to conscious processes and also secures a working equilibrium, which makes for a planned and organized life.

The ego thus marks and fulfills a certain necessity in the further progress of consciousness. However, since the ego takes shelter in the false idea of being body, it is a source of much illusion, which vitiates experience. It is the essence of the ego that it should feel separate from the rest of life by contrasting itself with other forms of life. Thus, though inwardly trying to complete and integrate individual experience, the ego also creates an artificial division between external and internal life in the very attempt to feel and secure its own existence. This division in the totality of life cannot but have its reverberations in the inner individual life over which the ego presides as a guiding genius.

The minds of great and distinguish he persons as well as the minds of the common people are seen to harassed by conflicting desires and tendencies. Some times the conflict the mind is faced with is so acute that the person concerned yields to the pressures, and there is either a partial or total derangement of mind. There is really no vital difference between normal and the so-called abnormal individual. Both have to face the same problems. But one can more or less successfully solve his problems, and the other cannot solve them.

The ego attempts to solve its inner conflicts through false valuations and wrong choices. It is characteristic of the ego that it takes all that is important as unimportant. Thus, although power, fame, wealth, ability and other worldly attainments are really unimportant the ego takes delight in these possessions and clings to them as mine. On the other hand true spirituality is all-important to the soul but the ego looks upon it as unimportant.
The ego thus represents a deep and fundamental principle of ignorance, which is exhibited in always preferring the unimportant to the important. The mind rarely functions harmoniously because it is mostly guided and governed by forces in the subconscious. Few persons take the trouble to attain mastery over these hidden forces that direct the course of mental life. The elimination of conflict is possible only through conscious control over the forces in the subconscious. This control can be permanently attained only through the repeated exercise of true valuation in all the cases of conflict presented to the mind.

If the mind is to be freed from conflict it must always make the right choice. And must unfailingly prefer the truly important to the unimportant. The choice has to be both intelligent and firm in all cases of conflict. Important as well as unimportant. It is only through wisdom that the mind can be freed from the conflict.

Having once known what the right choice is, the next step is to stick to it firmly. Although choosing one particular course in preference to the other alternatives may quiet the competing tendencies in the mind, they still continue to act as obstacles in making the choice fully effective and operative. At times there is a danger of decision being subverted through the intensification of those competing forces in the subconscious to avoid defeat, the mind must stick tenaciously to the right values it has perceived.

An intelligent and firm choice, however, has to be exercised in all matters small or great. For the ordinary worries of life are not in any way less important than the serious problems with which the mind is confronted in times of crisis three quarters of our life is made up of ordinary things and though conflict concerning ordinary things may not cause much mental agony, it still leaves in the mind a sense of uneasiness that something is wrong. The conflicts that turn upon ordinary things are rarely even brought to the surface of consciousness. Instead they cast a shadow on one's general feeling about life as if from behind a screen. Such conflicts have to be brought to the surface of consciousness and frankly faced before they can be adequately solved.

The process of bringing conflict to the surface of consciousness should not degenerate however in to a process of imagining conflict where there is none. The sure sign of a real hidden conflict is the sense that the whole of ones heart is not in the thought and action that happens to be dominant at that moment. On such occasions an attempt should be made to analyse ones
mental state through deep introspection, for such analysis brings to light the hidden conflicts concerning the matter.

The most important requirement for the satisfactory resolution of conflict is motive power or inspiration, which can only come from a burning longing for some comprehensive ideal. Modern psychology has done much to reveal the sources of conflict, but it has yet to discover methods of awakening inspiration or supplying the mind with something that makes life worth living.

The ego is an affirmation of separateness. The ego affirms its separateness through craving, hate, anger, fear or jealousy. When a person craves the company of others, he is keenly conscious of being separate from them and thus feels his own separate existence intensely. The feeling of separation from others is most acute where there is great and unrelieved craving. In hate and anger also the other person is so to speak thrown out of ones own being and regarded not only as a foreigner but also as definitely hostile to the thriving of ones own ego. Fear also is a subtle form of affirming separateness and exists where the consciousness of duality is unabated. Fear act as a thick curtain between I and you and it not only nourishes deep distrust of the other but also inevitably brings about a shrinking and withdrawal of consciousness. So as to exclude the being of another from the context of ones own life. Therefore not only other souls but also god should be loved and not feared. To fear god or his manifestations is to strengthen duality. To love god and his manifestations is to weaken it.

The feeling of separateness finds most poignant expression in jealousy. There is a deep and imperative need in the human soul to love and identify itself with other souls. This is not fulfilled in any instance where there is craving or hate or anger or fear. In jealousy, In addition to the non-fulfillment of this deep and imperative need for identification with otter persons there is a belief that other soul has successfully identified itself with the person whom one sought. This creates a standing and irreconcilable protest against both individuals for developing a relationship that one really wished to reserve for oneself. All exclusive feelings like craving, hate, fear, or jealousy bring about a narrowing down of life and contribute to the limitation and restriction of consciousness. They become directly instrumental in the affirmation of
separateness of the ego. They create gulf between self and the rest of life. The ego is affirmation of being separate from the other while love is the affirmation of being one with the other. Hence ego can be dissolved only through real love.

The ego is like an iceberg floating in the sea. About on seventh of the iceberg remains above the surface of the water and is visible to the onlooker but the major portion remains submerged and invisible. In the same way only a small portion of the real ego becomes manifest in consciousness in the form of an explicit I and the major portion of the real ego remains submerged in the dark and inarticulate sanctuaries of the subconscious mind. Although the entire ego is essentially heterogeneous in its constitution the explicit ego of consciousness is less heterogeneous than the implicit ego of subconscious mind.

The explicit ego operates as a formidable whole compared with the isolated subconscious tendencies that seek to emerge in consciousness. The organized ego of explicit consciousness thus becomes a regressive barrier that indefinitely prevents several constituents of the implicit ego from access to consciousness. All the problems of the ego can be tackled only through intelligent and conscious action. Therefore complete annihilation of the ego is possible only when all the constituents of the ego pass through the fire of intelligent consciousness.

The digging out of the buried roots of the ego from the deeper layers of subconscious and bringing them to the light of consciousness is one important part of the process of wiping out the ego. The other important part consists in the intelligent handling of desires after they gain entrance into the arena of consciousness. The process of dealing with the components of explicit consciousness is by no means clear and simple. For the explicit ego has a tendency to live through any one of the opposites of experience. If it is ousted from one opposite by the intensive operation of intelligent consciousness it has a tendency to move to the other extreme and live through it. Through repeated alteration between the opposites of experience, the ego eludes the attack of intelligent consciousness and seeks to perpetuate itself.

The ego is hydra headed and expresses itself in numberless ways. It lives upon any type of ignorance. Pride is the specific feeling through which egoism manifests. The ego must magnify its attainments in grotesque ways if it
is to live in them. Direct assertion of ego as self-display is very common in the society. If such direct assertion is prohibited by the rules of the conduct the ego has a tendency to seek the same result through the slander of others. To portray others as evil is to glorify oneself by suggesting a comparison. If the ego faces curtailment in one direction, it seeks compensating expansion in another. In fact in the more advanced stages of the path the ego does not seek to maintain itself through open methods but takes shelter in those very things that are pursued for the slimming down of the ego. These tactics of the ego are very much like guerilla warfare and are the most difficult to counter act. The ousting of ego from consciousness is necessarily an intricate process and cannot be achieved by exercising a constantly uniform approach. Since the nature of the ego is very complicated an equally complicated treatment is needed to get rid of it.

In most cases it is only when the aspirant is driven to realize the futility of all his efforts that he approaches a master by himself he can make no headway towards the goal that he dimly sights and seeks in clear perception of helplessness he surrenders to the master as his last and only resort. The self-surrender amounts to an open admission that the aspirant now has given up all hope of tackling the problems of the ego by himself and that he relies solely upon the master. This step however turns out to be more fruitful. When through the grace of the master the ignorance that constitutes the ego is dispelled there is the dawn of truth, which is the goal of all creation.

The ego subsists upon mundane possessions like power, fame, wealth, ability, attainments and accomplishments. It creates and recognizes the thane in order to feel what is distinctively mine. However in spite of all the worldly things that it claims as mine it constantly feels empty and incomplete. To make up for this deep restlessness in its own being the ego seeks to fortify itself through further acquisitions. It brings the array of its entire varied possessions into relief by comparison with others who might be inferior in any one of the items stamped as mine and often it uses these possessions for wanton and uncalled for self display even to the disadvantage of others. The ego is dissatisfied in spite of its mundane possessions. But instead of cultivating detachment from them it seeks to derive satisfaction from a more intense sense of possession in contradistinction to others. The ego as an affirmation of
separateness lives through the idea of mine. The ego wants to feel separate and unique and it seeks self-expression either in the role of someone who is decidedly better than others or in the role of someone who is decidedly inferior. As long as there is ego there is an implicit background of duality and as long as there is the background of duality the mental operations of comparison and contrast cannot be effectively stilled for long.

**Desires-selfishness**

The main reason for human worry is lust, anger and greed. One should be relieved from all these three to mitigate worry.

The reason for man getting bounded to lust, anger and greed is selfishness. If so how this selfishness gets manifested? The word selfishness is a combination of two words. (swa+artham) means that for my (self) sake. My is related to ego. It belongs to false ego. Me and mine are limited to sanskaras of the mind.

What is the reason for selfishness? It is the ignorance of man who does not know his real self or the root of his original self. Feeling that he is gross, subtle and mental body is ignorance. Man who is in the attachment of gross body is constantly engaged in acquiring material things. A person who is in attachment to mind thinks that whatever he imagines is truth and he gets limited to that and becomes ignorant. If so what exactly is the original self of man? In actuality he is above the gross, subtle and mental bodies and is an incarnation of consciousness. What is the reason for being in ignorance in spite of he being the incarnation of soul? Because the consciousness which was blossomed got covered (impressioned) by sanskaras there by depriving him of having the awareness of experience of truth. Gross, subtle, mental sanskaras are veiling (covering) the knowledge of the soul. The knowledge of the soul gets illumined the moment these sanskaras get vanished. Mahatmas call this as chit.

Our discriminative capacity is inspired and limited by sanskaras. Knowledge gets blossomed within the boundaries of sanskaras. Aspect of I and mine is this boundary. Certain desires take the form of action. Ignorance is caused precisely because actions are bounded by desires. A desire that got manifested in the mind has to be fulfilled through it getting nurtured by some
other desires. A *sanskara*, which has its existence in *chittah*, will be identified by the mind.

*Sanskara* cannot be transcended unless it is experienced or is hindered. *Sanskara* can be transcended when it is relinquished with discrimination. Selfishness grows to that extent as to the increase in the desires. These desires will subdue the blossoming of consciousness. We are performing each and every action with an illusion of *swadharma* and *vidyukta dharma*. But in actuality it is not so. We perform actions based on desires. We are not in a position of experiencing the soul precisely because of infinitely sprawling desires. If so with what selfishness is bounded? Because of the constant changes in desires. Life of ego is getting bounded by this. By fulfilling the desire instead of having satisfaction selfishness gets strengthened further. The satisfaction that obtains because of ephemeral things is only momentary precisely because it does not have even an iota of the shadow of reality. Human desires will have an infinite chain reaction. Limited ego is nurtured by lust, anger and greed. Infatuation belongs to excessive greed.

Infinite ego attained finiteness because of the reason it has got entrenched in the hedges of *sanskaras*. Three children of limited ego are lust, anger and greed. With the selfishness of nurturing these three-limited egos is moving with in the clutches of ignorance. Man is getting deceived only because of selfishness. Like this he is getting annihilated in the wheel of life. He is not trying to come out of it. Because of these three he is experiencing worry.

We will live till the desires remain. Its death if there are no desires and that death is eternal. When there are no desires, when awakened in God, when lived in God the real death occurs. After that there is no birth and death. So saadhaks should put efforts for an eternal death. When love arises in us selfishness gets annihilated. Where there is love there is no place for desires. In order to transcend the duality of good and bad one has to progress from selfishness to selflessness because of good actions selfishness gets destroyed by its own self. Real courage can be witnessed when one gets released from bad actions and performing good actions. When bad *sanskaras* are not there selfishness gets transformed into selflessness. We have to leave both good and bad. Leaving bad and accepting good is the first step. *Moksha* lies not in selfishness or selflessness.

It occurs when both are transcended. Sri Krishna *Paramaatma* conveyed us to relinquish all desires in mind, and then only one can become *sthita*
Prajna. Relinquishing desires does not mean attaining the state of stone to the utter neglect of ordained duties. One should perform swadharma with a feeling that all this creation is of Paramaatma. The experience of Paramaatma is obtained by those whose desires got annihilated. Experience of divinity is possible only to man. By being man one should live in God. This is the ultimate goal. (Discourses by Meher Baba, Meher Mownavani Publications, 2002, P160-172)

HYPOCRISY

Thus spake -
Meet me with open heart and I shall reveal myself to all in experience.

Meher baba

If God is not getting revealed to us the precise reason is that we are not meeting him with open heart. Why we are not in a position to meet a person with an open heart? Our heart does not get opened so long as it is having hypocrisy. This hypocrisy gets itself nurtured by selfishness, possessiveness, and jealousy.

Are we exhibiting our hypocrisy before God who is an embodiment of honesty? Whatever we encounter in creation, whether it is a thing, or an atom there is God. Through our thoughts, words and deeds we are exhibiting our hypocrisy by different ways in this creation before God who is an embodiment of honesty. Through whatever qualities we are advertising ourselves the same is getting reflected through all the things and individuals whom we encounter. God who is an incarnation of reality is not getting known to us. Baba is giving a nice hint in order to know God who is eternal and real and to identify Baba who is God. The rule is that we have to remove hypocrisy completely from the mode of our life. God will pardon anybody but not a hypocrite

That we should remember always. So we must try to remove or eradicate completely those ingredients of hypocrisy like selfishness, possessiveness, jealousy, from our antahkarana and by that not only we could see God but also experience ‘I am that’ God state. To achieve the goal we should remain self-conscious.
Dual experiences

Man is not in a position to experience comfort whatever the great effort he is putting in. He is in a position to receive the opposite of comfort that is the experience of sorrow. Even if he is experiencing comfort once, either it is mixed with worry or it is of momentary in nature. Why man is not in a comfortable position? What is the reason for this discomfort? Just because of the bindings he created for himself he is not in a position to obtain eternal happiness.

Man kind is lying continuously in the worldly attachments because by being influenced by sanskaras, by leading lives without awareness, by experiencing different and quite opposite dual experiences etc. They are experiencing difference because of the ego mind, which thrives on I and mine. From the view of the soul there is no difference. Soul is one and indivisible. But since it got attached to mind which is narrow and impure, it is experiencing comfort which is combined with worry, leading the life whole day with some sort of worry and fear. But in deep sleep state he is leaving his natural tendencies and spending some time in eternity though he does not experience the same.

In deep sleep he is forgetting his narrowness completely. Some seconds he is unconsciously in divine consciousness and getting awakened. While coming from deep sleep state to wakeful state consciously or unconsciously he is experiencing dream state. Even in dream state he is experiencing happiness sometimes and sorrow sometimes. After waking up he is recognizing whatever be the dream experience as illusion.

Even the state of wakefulness when compared to the real awakening state is like a dream. Where is the existence of such experiences, which are experienced in dream? Man when he aspires any experience he should be ready to receive the experience of opposite. Man should transcend from all dualities like good, bad, comfort, and worry. Then only eternal happiness can be obtained.

The reason for the advent of Avatars is not to fulfill the desires of mankind. Especially lovers of God should remember this. One should approach the feet of Avatars and Perfect Masters only with a deep zeal of getting released from the domain of ignorance. Any benefit will not be obtained there which mind relishes. Seeker who seeks the knowledge of the soul should remove the limited ego along with its roots compulsorily. Manifestation of sanskaras, which were gathered through incarnations, is the dual experiences
of human beings. Whether to love God or to experience unity with him one should compulsorily annihilate sanskaras.

One cannot transcend the boundaries of duality unless one annihilate sanskaras with awareness. Transcend, from the attachment of body, pran and transcend from the boundaries of mind. All bindings will be automatically gets annihilated if one has a strong determination and intense efforts. Any person cannot become mahatma or satpurush by birth. In whatever state a man is, there is an opportunity that he can acquire God related knowledge, and can experience infinite eternal bliss through experience of soul. First one should understand the divine related issues faithfully. The truth that was believed should become a part of life. There is no potency in the knowledge and intelligence that mankind feels they posses. There is value only when the knowledge related to reality gets reflected in life. What ever and however great the theory may be unless it is put to practice it becomes impotent. When truth is lived and then if one talks about it will have its value and importance. Practice leads to spiritual freedom and eternal happiness. (Messages from Silence, Satguru Sri Meher Chaitanyaji Maharaj, Meher Chaitanya Niketan Trust, 1976)

SOME POSITIVE INDIVIDUAL TRAITS
Patience

It is to postpone winning, not taking refuge under line of least resistance. Roman General Fabius says 'you do not rush headlong into the battlefield but take your time, pick your moment, and win skirmishes'. It allows one to follow others' arguments, prepare one's case effectively and even pre-empt wrong decisions. Timing is an important tool. The great Indian mind has glorified the role of patience of a leader vis-à-vis his follower in an extremely intellectual analysis in the Mundaka Upanishad. It pictures two birds of beautiful plumage, which are great friends, sitting in the same tree. While one of them eats the tasty fruits of the tree, the other watches silently. Till the former bird is immersed in its business of eating, it is grieving; but the moment it perceives the nobler one, its cast off. It becomes wise and stainless.

This esoteric verse highlights the highest form of leadership. The leader is very much within the same ambience and does not seek exclusiveness. He is fully aware of the follower, but does not preach sermons to him. Rather he allows him to learn by himself, and when maturity strikes him, the follower joins him wholeheartedly. Swami Vivekananda explains the process. The soul (the
follower) is pursuing gold, his senses and his vanities in the form of the sweet and bitter fruits of the tree. In the midst of the joys and sorrows, the soul discovers the golden moment, when the cloud party moves and he gets a glimpse of the other. He finds the light from the other playing on himself. He eventually finds the transformation complete "He then becomes fearless, perfectly satisfied, and calmly serene". This sort of relationship can be seen amongst the higher calibre of leader-follower pairs, but it is the ideal benchmark for studies in leadership. The leader empowers the follower to learn by trial and error, though he is closely following him. At the opportune moment, the follower learns the glory of the leader, not necessarily by his own experiments, but by the leader's reflected glory. One it is felt, the leader takes over and the follower becomes fearless and is totally relieved of his own endeavours and becomes a fully contended followers.

"Rising by bending low (i.e. by their humility), evidencing their own merits by extolling those of others, gaining their ends by projecting extensive schemes for (the God of) others, and censuring calumniators, whose tongues (lit mouths) are noisy with harsh syllables of accusation with their patience alone – virtuous men of such extraordinary behaviour and highly esteemed in the world – who will not adore them?" This is a typical description of the leadership style that is popular in India. The above poet elsewhere, compares the humble approach of great men to that of trees, which are bent by the load of fruits and clouds hanging low with the newly formed waters. The imagery here is very significant. Their humble attitude is meant for paropakara only. (1. Meetings, How to Manipulate them and make them more fun P36 2. Mundaka Upanishad III. I.1-3)

EMOTIONAL INTELLIGENCE

Hanuman's success as a servant-leader can be gainfully traced to the way he handled his emotions. Goleman's theory on emotional intelligence states the following. Its main domains are:

1) Knowing one's emotions: This is the quality of self-awareness knowing or realising a feeling as it happens. This constant monitoring is essential for self-understanding.

2) Managing Emotions: Controlling and harnessing feelings is an attribute that grows on self-awareness, and is an essential emotional skill.
3) **Motivating Oneself:** Emotional self-control is essential for all successes and accomplishments.

4) **Recognising emotions in others:** This quality of empathy has great potential pay offs and its absence implies enormous social costs.

5) **Handling Relationships:** This can be described as the ability of managing others' emotions. The competence of nurturing relationships underscores interpersonal effectiveness.

**ROLE OF INTUITION**

One of the qualities that distinguish a leader is the quality of intuition, which is often mistaken as 'luck'. Burke describes this at some length. He pronounces vehemently that intuition is a very important executive quality, though many executives do not believe on it or even acknowledge its very existence. They want objective data based decisions. But intuition includes objectivity and fully considers it. He concludes with these words ".... Decisions made on intuition are often sound ones".

By virtue of this advantage, an expert may decide in a flash on an issue. His subordinate studies all data, documents and details to arrive at it after a long time. This can be explained by the fact that the expert has sharpened his awareness over a long time, and can draw from his judgement. This experience has built-in the flexibility to isolate significant patterns in a flash. He can grasp the implications of the data quickly. In this process he has developed the courage to rely on his deciding powers. So he would not have had this intuition at the beginning. Intuitive people do not have any magical powers. It is a blend of various qualities like awareness etc., which bestow the power on them. They do not dispense with other analytical tools, but intuition is the sum total of all these qualities. "Timing" is a word that business persons by and large prefer to "luck", because it makes it sound as if you might have played at least a little role in the outcome

So a good leader shall make efforts in the proper way to achieve his ends with enthusiasm. *(The management of luck, P123)*
SOME IMPORTANT CONCEPTS IN SOCIETY OR JAGAT

Knowledge-Ignorance

It was told in *Esopanishad* that if you contemplate on *avidya* (ignorance) you acquire darkness and if you contemplate on *vidya* (knowledge) you acquire still more darkness. What is this knowledge? And what is this ignorance? What is meant by darkness? That which is influenced by desire, and, in order to fulfill them, if one contemplates on imagined angels (by creating statues in the form of Gods) by thinking their existence other than himself is ignorance. With an opinion that I do not have any desire, there is no work that I have to perform. If one takes up the path of yoga, engage himself in meditation which leads him to a state where in he enters in to *jada samaadhi* without awareness and this process is known as knowledge which may also amounts to ignorance.

By getting attracted to *upasana* and *puja* in order to fulfill his desires man is adapting to action or karma. This is said as ignorance. In *vishnupuraana* that which was told as ignorance is confusing as third aspect. If so what are the first two aspects that deceive human beings. They are

1. Aawarana sakthi
2. Vikshepa sakthi.

*Aawarana sakthi* makes a person deviate from that work which one has to perform as *swadharma* through which he can liberate and for which he is meant for (aimed at).

*Vikshepa sakthi* gives importance to those aspects which are not necessary and which are not required.

*Avidya* or ignorance means performing *pujas* that are not necessary with selfish motives and, influenced by desires and contemplating on angels instead of contemplating on inner self.

*Aawarana sakthi*, *Vikshepa sakthi* and ignorance all these belongs to illusions or *Maya*. As per Vedanta *Aawarana sakthi* makes a thing that which is present as if it is not. *Vikshepa sakthi* makes one get illusion by making that which does not have any existence as real and that which is unreal as real. In actuality what is present there, is only a thread. It makes one to feel that there is no thread. It makes one to get frightened by creating a false sight of a
superimposed snake, which is not there in the place of thread. Whatever you perform in order to remove your fear is all ignorance.

All these three leads man to ignorance. All these three causes darkness. Experiencing hell means that there is no knowledge.

A man is performing action bounded by the gross samskaras and such longings by experiencing ignorance. The ultimate goal of man is to perform karma without leaving karma. So Esopanishad is saying to perform that karma as nishkamya, get relieved from karma by living hundred years.

Sruhti is saying in order to cross the ocean of sansaara take shelter in the ship of knowledge. Is it sufficient even if you take shelter in a ship? One should drive the ship skillfully and tactfully without getting disturbed by waves. Then only one can reach the goal. So one should perform action with knowledge by acquiring divine knowledge. By doing action not for one self, without anticipating any result, if one performs the work of God for God, then action does not binds. You should not become a hypocrite, by saying everything as God for the sake of saying and indulge in all mean activities.

Antahkarana pravritthi (habit), which changes constantly in man, is the one, which dies again and again. The thing that is related to antahkarana is prone to death. Aagami sanskaras becomes sanchita and is ready to be experienced as prarabda in chittah. In order to experience prarabda chittah vritthi is changing constantly. It gets prone to death till chitta vritthi has its existence. If chitta vritthi dies one need not die again.

While performing karma, if one neglects the feeling of performing, and thinks he does the work of God for God, then even if some one is performing action they are not performing the same. By performing this way the vritthi in chittah is like a seed, which was roasted. Then there is no possibility for one to perform sanskaric and meanest actions.

Religion-goal

Mankind in general belongs to some religion or other and performs their religious theories and traditions with strict discipline and rules. But some times we observe conversions of religions. It is an ignorant mistake trying to bring others in to ones religion by saying liberation is possible only through that religion. In order to expend sanskaras, which were acquired through several incarnations, one is taking birth in a particular family, for particular parents, and in a particular religion. By following the theories given in one’s religion without
deviating one can reach the goal. By converting religious theories into political arguments, by adapting to ignorant attitudes that their respective Gods are supreme to others, they are moving away from the grace of that supreme parameshwar who is substratum to all religions.

Any religion proposes about the all-powerful, omniscient and about only one Paramaatma. When you have faith in the existence of God in whatever religion you are, to all the universe the same God becomes the substratum. We are limiting God to a particular religion and a particular tradition because by believing in the existence of God, by praying God, we are forgetting his natural qualities. Reality is without any limitations.

There is no possibility for narrowing the limitless truth in the name of a particular religion if understood properly truth is equal to all religions. By following the tradition of a religion, by living according to the truths proposed in that religion, by propagating the same to others is good. But showing hatred, scolding, on other religions and traditions, by discarding the theory of truth, having got influenced by superstitions, they are hindering the spiritual future by confining to a particular religion. One should transcend the limitation of satisfaction which arises on account of intellectual discussions on theories related to truth and by practicing them in daily life one gets realisation of truth or perfection. In order to convey about this perfection Vedantists used a particular word Mukthi or liberation. Mukthi means Moksha means liberation. From what one should be liberated? From the binding of ignorance. Then only perfect freedom can be obtained. Yugaavatar Meher Baba said that this Moksha is of four types.

1. Mukthi

This belongs to primary class. When man leaves his body he gets this type of moksha within 3 to 5 days. By praying God, by showing allegiance to God, by taking His name in the final seconds before leaving their body for them this type of moksha will be obtained. They get absolute happiness of merging in the infinite divine consciousness. But they do not have the awareness of infinite knowledge, power and bliss. They will not have the opportunity of utilising them. To this soul there is no experience of creation. It will not have the experience of the wheel of births and deaths. There is a lot of difference
between this experience and the experience one gets in sahaja samadhi or nirvikalpa samadhi while living in the body.

2. Videha Mukthi

The second one is videha mukthi the souls which attain videha mukthi will experience the unity with infinite consciousness of God while in body. But they cannot live more than three to four days with that experience. They have the experience of infinite knowledge, power and bliss. But they cannot utilise them with awareness. They cannot give such experience of soul to others. But in three or four days of their existence they make people to remember the existence of God. People who are near to him and who serves him will be benefited spiritually.

3. Jivan Mukthi

Jivan Mukthas attain soul realisation while living in body. They experience infinite knowledge, power and bliss with awareness. They will not be destined to one particular activity according to divine plan. So they will not be using their power for the benefit of mankind.

4. Parama Mukthi

Paramamuktas also get the experience of soul while in body. They will have the experience of infinite knowledge, power and bliss and also the awareness of body, pran and mind. In order to uplift humanity, they move in the midst of human beings as divine human personalities. They are known as qutubs or perfect masters. They aware always that they are God as well as they are having awareness of the gross world. They aware the nothingness of body, pran and mind as well as gross subtle and mental worlds. That means they have experience of reality and knowledge of false.

Though they appear to us having gross body they have universal body. They have experience of Paramaatma with indivisible unity. They experience the creation, which is multidudinal as themselves. They are ready to uplift other souls who are bounded. They are the people who help this world really.

Though moksha was told in four different ways, experience of the soul while in body is known as real spiritual perfection. While in body, one can have the experience of infinite divine consciousness only after transcending the attachment of body, pran and mind.
People who are in divine consciousness cannot have the awareness of body, pran and mind. They will have awareness that they are God. Meher Baba conveyed that even this experience is not perfect. The supreme experience of advaita which is known as parama mukthi is limited to only very few people in the past. Sadguru possesses such experience.

But through the spiritual philosophy which was graced by Baba to humanity, it became very clear that by practicing according to the philosophy, Tauhid or Ekam Sat experience which was limited for only a few in the past is available now for the experience of all saadhaks. The state of parama mukta can be experienced by everybody with awareness. That is the birth right of every creature which took incarnation as human being.

According to the new experience given by Baba, the experience, which a Sadguru possesses and the experience of a soul-realised person both are equal. There is no difference in experience. But perfect master’s duty is to uplift the souls, which were bounded, and shouldering the burden of the universe according to the divine plan. After the realisation of the soul there will be difference in the duties they undertake. The experience of Sahaja Samadhi or Nirvikalpa Samadhi is the experience of parama mukthi

Rituals-path of liberation

Though the aim of every human being is God realisation he is not in a position to attain it in a short period because of lack of necessary preparation. In order to attain his aim he is engaged himself in various rituals. Sufis call this as shariyat.

Man who is engaged in external rituals is increasing his ego by comparing himself with others. Because of rituals not only one does not get real understanding but also he gets bounded by them. He considers this as an easy way for searching God. In such a way a person who gets immersed in rituals for so many incarnating will understand the futility of rituals and search for the path, which leads to liberation by introspecting at a right moment. He will not be satisfied with the rituals that are with limitations. By subtle examination he understands that whatever external rituals he has followed till then are the products of ignorance and he leaves them and gets ready to undertake journey inwardly. He understands that he has developed ego along with ignorance. He starts searching for the person who can guide him the direction of the path.
Persons, who leave rituals without proper understanding, will feel egoistically that they are superior to the people who practice rituals. Not to practice rituals is not so important but to understand them properly is important. Rituals performed with proper understanding will create a sensation and form a definite opinion. Because of that an intense longing will be developed. The seeker whose intellect has got blossomed will leave the path of rituals and search for the path of liberation. He grasps that rituals will not help in the path of liberation and leaves them very naturally.

In the path of spirituality importance will be given for the method of practicing in life rather than theories. Soul is veiled by whatever truths it has learned in the past in order to grasp reality one should be prepared to leave all the distinctive opinions that were formed earlier wherever it is required. The rituals in different religions are covering God and bringing bad instead of good. Because of rituals apart from individual loss, social disturbances are also occurring. God is getting narrowed down. Since there is a fear in antahkarana unconsciously man is not in a position to perform that which he got convinced as reality. He is becoming a hurdle in his own progress.

In order to enter into the path of liberation from path of action there are two steps. The first step is to get liberated from those rituals with understanding which one is performing hitherto with blind conviction. The second step is arriving at a definite opinion after getting liberated from rituals, putting in to action that truth which one believes with out any doubt. Every seeker is eligible to attain God. He is heir to that divine post. But one should have necessary qualification for that hierarchy. In order to obtain that qualification one should possess' infinite tolerance and patience. Every action performed with understanding bequeaths tolerance and patience. These two qualities bring the most important qualification to the seeker — conviction.

The most important thing for a seeker is to have absolute conviction on his life. If there is lack of self-confidence life becomes unbearable. A person who does not have self-confidence will not get help from his relatives, society or even from God. Secondly one should have absolute conviction on the master who leads in the path of liberation. A person who has got conviction on his Master can face any ups and downs in his life victoriously. It is only mental aberration when one does not have conviction on his Master. The aim of life is attained for those who have conviction on their Master. Perfection will be obtained in life.
Maya-master

*Maya* is one of the words frequently used in speeches though not its meaning is known or even there is no knowledge of experience. What is this *Maya*? How does it get manifested? *Maya* gets manifested through lust, anger and greed. Lust means desire. Inspired by desires, deeply aspiring for their fulfillment, and if they do not get fulfilled then arises anger. Anger occurs on those individuals and circumstances that are responsible for the failure of desires.

Once the desire gets fulfilled a craving for the result obtained arises and it is known as greed. This way till desires are there we keep on influenced by anger and greed continuously. This is known as the domain of *Maya*. Spiritual life is possible only after relinquishing lust, anger and greed.

Desire will be not only in the gross form but also in the subtle and mental forms. It will not be considered as mental desire just if aspired through mind. The desires by being in subtle consciousness and mental consciousness are known respectively as such and such desires. It is not difficult to enter in to the life of spirit even for the people leading family life. By discharging responsibilities towards family members, by leading a pious life through chanting the divine name of God always, by accepting the sufferings happily, with a conviction that all this is the will of God, family people also can enter into spiritual path. *Saadhaks* who has the opportunity of having the direction on the path by the master are blessed when compared to the *saadhaks* who does not have the same.

However that Master should be spiritually perfect. To such Master saadhak should surrender. Surrendering to the Master is not that easy for the saadhak precisely because of the influence of the opposite and parallel forces of *Maya* and Master. By surrendering to the Master and obtaining his grace has become a compulsory requirement for getting rid of *Maya*. In case if it is not possible, the second alternative one has is to renounce everything and to lead a life of ascetic. If these two are not possible one has to continuously get revolved in the wheel of births and deaths. There are as many Masters as there are as many families. One should use discrimination before selecting a Master. What is the use of selecting an ordinary man who does not know any thing as your Master? That is like keeping a mad man on our chest with a knife in his hand.
One's Master should be spiritually superior to him. It is excellent if the Master is perfect. It is most desirable. Only Master is capable of releasing the bindings of Maya. From the vision of Master there is no existence to Maya. But he can release Maya-bounded jiva from the illusion of Maya. For this purpose one should have tremendous obedience towards ones Master.

There is no existence of Maya for the individual who has the experience of reality. Meher Baba says "I have come not to destroy Maya but to make you to experience its nothingness with awareness". In actuality Maya is never there. We should get released from the illusion of its existence. If you are frightened by seeing a thread assuming it as a snake, Master who knows the nothingness with what he will beat? And what he will kill? Master orders "to remove that" to those people who gathered round his lotus feet, and who has the capacity of real obedience. By following the orders with conviction disciple gets released from Maya. We are imagining and experiencing that which is not there, that illusion which is not there is getting destroyed in nothingness by Master.

Ordinary man-master

God realisation means reaching the ultimate gist of this infinite creation. The individual who attained God realisation transcends the limits of time. From the vision of reality for the worldly creature there will be ignorance of knowledge. But he possesses ignorance of ignorance in his experience. To him there won't be experience of creation, sustenance and dissolution.

The person who is not bounded by karma is the soul realized individual. Ordinary man is giving and accumulating karmas and bound by them. The Perfect Master who is a soul realized person though he is busy in performing karmas or actions they do not bound him. But ordinary man is getting bounded with whatever he performs because of his attitude of performing them as reality. Perfect Master releases the bounded individuals.

Perfect Master sees himself in everyone and feels except himself nothing exists or the feeling of ekameva dwitiyam. Ordinary individual because of his attachment with body he performs actions within the boundaries of duality. Perfect Master though He is gracing sanskaras and receiving them He is not bounded by them and makes the bounded individuals devoid of sanskaras and liberates them from bindings.

A person, who surrendered himself to the Perfect Master, will be the recipient of His grace and attains soul realization, which is of infinite power,
knowledge and bliss. Even the people who oppose the divine activity of Perfect Master will be the recipients of His grace and can progress spiritually. There is a fundamental difference between the activity of a Perfect Master and priests whose profession is praying God.

The activity of Perfect Master is beyond boundaries and universal whereas priests confine themselves to prayer to a form, name and undertake related activities Perfect Master who experience the divinity every second does not give any value or importance to these issues.

Persons, who have not acquired the grace of perfect knowledge, also perform ceremonies related to reality with selfishness. A person who is not knowledgeable how can he dispel ignorance? Religious leaders because of selfishness create hell and heaven, by frightening the weak, by deceiving others they acquire their selfishness. Some other soul cheaters imitate sadguru and deceive innocents. In certain circumstances the secret of these dramatists gets exposed. Perfect Master constantly experiences infinite power, knowledge and bliss, and brings divine truths in to the boundaries of human mind, not only by giving perfect understanding he also gives them the experience of bliss.

The most unfortunate thing is forgetting the aim and goal of life, by being a hypocrite dwelling in ignorance. In fact if one thinks that he does not know any thing there is a possibility that he can know that one ought to know. To that effect there will be some help from elsewhere. Even if one does not have an iota of experience, and if one knows that, if some one acts as if he is soul realised, karmas bound that hypocrite whose ultimate aim is selfishness,. brings destruction to oneself and others as well.

Perfect Master helps the seekers in thousand different ways by adopting different suitable methods in his activities. He is not be bound by religious traditions, theories, rules and regulations, transcends all the above and becomes the ruler. In order to help seekers, to inculcate devotion in others he takes the role of a devotee. Whatever Perfect Master does it will bring benefit to everybody. He utilises Maya as instrument in order to release Maya bound individuals. If he gets angry or behaves toughly it is also precisely because of this.

Soul, which was bounded by sanskaras, is in turn bounded by the illusory world. Mind keeps on thinking till it does not realise the truth. Man gets elevated after he is devoid of sankalpa and vikalpa. Perfect Master can able to
lift the individual to whom he decides to lift in a split second and makes him to experience all planes and makes him to transcend even seventh plane.

The Aura and the Halo

An Aura and a Halo are two different things and people are unable to distinguished between the two. No man can ever posses both aura and halo completely developed at one and the same time. Like their respective shadows, every man, woman, child and baby has an Aura, but only a very few individuals have a halo on the varying phases of its development. And fewer still posses a full Halo. An Aura is the reflection of the emotions of an individual mind, just as any physical thing posses its shadow on the physical plane. The Halo begins to appear when the Aura begins to disappear.

The difference between Auras—the mental reflection—and any physical shadow is tremendous. Shadows depend upon their physical forms, but an individual aura remains unaffected, even when the person drops his physical body. Every action significant or insignificant, intentional or unintentional, on the part of any person, creates relative impressions, which gets imprinted on the mind of the individual, just as sound is preserved on a gramophone record and images of light and shade are caught on photographic plates. As thought is the first direct medium of expression of an impression, a deep connection is established between thoughts and impressions of an individual.

An Aura is therefore is the mental reflections of the aggregate impressions of thoughts and actions gathered by and stored in an individuals mind. As long as impressions are there an Aura is always there. As an envelope of subtle atmosphere comprised of seven colors, which remain more or less prominent according to the nature of individual impressions.

No two men are alike in all respects. And yet all have common physical features. Similarly the aggregate of individual impressions differ from one another both quantitatively and qualitatively, yet every Aura is comprised of seven colors, common to all. These seven colors of an individual aura represents the seven principle categories corresponding to the aggregate impressions of each individual.

Thus every individual aura is an image of a circle of seven colors. Proportions of each of these seven colors differ according to individual's predominant impressions. Like wise each Aura also differs in the color
formation on the borders between every two predominant colors in it. For example red would be the most prominent color in the aura of a man whose impressions are predominantly made up of lustful actions.

The Halo begins to develop and an aura begins to disappear only after an individual starts advancing on the path to god realisation. When the aura begins to get more and more faint, the halo commences to shine more and more getting brighter in proportion to the progress of the individual’s consciousness on the path. The halo becomes very bright only after an individual aura is on the point of disappearing. In the seventh plane of reality, the god realized one is entirely free from each and every impression. Because the very storehouse of impressions itself, the individual mind, is then annihilated and there remains neither aura nor Halo. The reality of God alone remains supreme. When God realized is able to return with his god consciousness simultaneously to all the planes of illusion as a Perfect Master. His halo is then most bright, infinitely brighter than all the suns of the universe put together. Following table gives details of aura and halo in different planes.

**TABLE: 1 THE AURA AND THE HALO**

<table>
<thead>
<tr>
<th>INDIVIDUAL</th>
<th>PLANE</th>
<th>NATURE</th>
<th>AURA OF 7 COLORS</th>
<th>HALO OF LIGHT</th>
<th>Spiritual benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>7</td>
<td>Nil</td>
<td>100%</td>
<td>Nil</td>
</tr>
<tr>
<td>Ordinary</td>
<td>Gross</td>
<td>False illusion</td>
<td>7</td>
<td>1</td>
<td>80%</td>
</tr>
<tr>
<td>Advanced</td>
<td>1st subtle</td>
<td>Beginning of real illusion</td>
<td>6</td>
<td>1</td>
<td>80%</td>
</tr>
<tr>
<td>Advanced</td>
<td>2nd subtle</td>
<td>real illusion</td>
<td>5</td>
<td>2</td>
<td>65%</td>
</tr>
<tr>
<td>Most advanced</td>
<td>3rd subtle</td>
<td>real illusion(high)</td>
<td>4</td>
<td>3</td>
<td>55%</td>
</tr>
<tr>
<td></td>
<td>4th</td>
<td>Dangerous</td>
<td>2(very bright red and blue)</td>
<td>5</td>
<td>50%</td>
</tr>
<tr>
<td></td>
<td>Junction of subtle &amp; mental</td>
<td>real illusion(higher)</td>
<td>3</td>
<td>4</td>
<td>30%</td>
</tr>
<tr>
<td>Illumined</td>
<td>5th mental</td>
<td>real illusion(highest)</td>
<td>2(blue &amp; pink)</td>
<td>5</td>
<td>15%</td>
</tr>
<tr>
<td>Most illuminated</td>
<td>6th mental</td>
<td>real illusion(highest)</td>
<td>2(blue &amp; pink)</td>
<td>5</td>
<td>15%</td>
</tr>
<tr>
<td>God – realized</td>
<td>7th reality</td>
<td>real</td>
<td>Nil</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>Perfect master</td>
<td>7th perfection (reality + one and all planes)</td>
<td>real</td>
<td>Nil</td>
<td>Nil</td>
<td>100%</td>
</tr>
</tbody>
</table>

*Source: Meher Baba, *Path of Love* - 2001*
Seven fold veil

When wisdom is gained ignorance is banished. But for ignorance to go, knowledge must be gained. Truth remains hidden from man until he actually arrives upon the path. This apparent anomaly is due to two different factors.

1. Mans ignorance of truth

2. Truth is beyond the faculty of reason, and far, far above the sphere of intellect. The fact remains that man has become God, and man can become God, for the simple reason that knowingly or unknowingly man is God. Only so long as man's ignorance lasts will there seem to be no end to the plural diversity of illusory things. When divine knowledge is gained he realizes that there is no end to the indivisible oneness of God. Under the illusion of cosmic duality Masters in terms of the intervenient 'veil' and 'curtain' invariably refer to the apparent separation between man and God.

In spiritual parlance 'veil' represents the heavy folds of ignorance that keep man hidden from his real identity. The lifting of it fold by fold corresponds to the stage-by-stage journey of a pilgrim. The veil is so subtle that even the highest and finest thought cannot pierce through it. This veil consists of seven folds of seven different deep colors. Each fold is tied with a separate knot thus there are seven knots to the seven folds. The seven colors represent seven root desires, corresponding to the seven fundamental impressions, i.e. lust, greed, anger etc. connected with seven openings of sensation in the face viz; mouth, right nostril, left nostril, right ear, left ear, right eye, left eye.

Knowledge man is body and man is mind but unknowingly as in deep sleep man is also beyond both. Similarly in reality God is macrocosm, God is microcosm God is also always beyond both. Analogically it is true that man is made in the image of God. The top of his head represents vidyan bhoomika, the highest spiritual state or the seat of Brahman. The fore head corresponds to the entrance to divinity. The centre of the forehead just above the two external eyes is the seat of inner or third eye. When the veil with all its seven folds is finally removed man is then able through the third eye to see God face to face and sees him more actually and naturally than what he is ordinarily able to see of his body and the world through the two external eyes. Where there is light darkness is no more. Where there is knowledge ignorance is absent. The folds,
the veil, and the valley of separation are all in the domain of ignorance. A Perfect Master who is the Sun of all knowledge can, in the twinkling of an eye impart God realisation to any one who chooses.

Chart 1: Consciousness within Triangle

Chart 1(a): A. Consciousness within Triangle

Source: imaginary diagrams
ISSUES LEADING TO ATTAIN PERFECTION OR QUALITIES OF ESWARA

Experience of love

Love is God. The whole of creation is created, sustained and dissolute only because of love. In order to give answer to the question of ‘Who am I?’ by God in the state of paratpar parabrahma the whole activity of creation is taking place. After attaining human form in evolution this love is taking the form of lust. This love is manifested only to fulfill the desires. Instead of attaining God through love, man is revolving in the wheel of birth and death, owing to fulfilling of his desires by adopting meanest methods in the name of love.

Saadhana, which liberates from all sufferings, is love. It always shines once the experience of love is obtained. That love enlightens life as never ending effulgence. The eternity, which is called by different names like liberation, soul realisation, unity with God etcetera depends upon divine love, which is graced as prasadam from God. All other efforts one take will help only to enter into the path of spirituality. Transcending planes of consciousness is possible only through divine love. Hatred is there where there is no love.

Difference is there where ever hatred is there. Unity of God is perceived where love shines. Baba clarified the issue very clearly to identify the necessity of converting human love into divine love. In love there is suffering. A person who is in love forgets himself and aspires for the comforts of others. He experiences the sufferings for the sake of others. But that suffering does not consists of any jealousy or hatred. Love means giving without any expectation of return. Person, who receives it, receives it as a boon with out any feeling of that he is indebted. Love alone is without any anticipation of expectation.

Here there is no place for comforts except for sacrifice. Everything is renounced by love. From where love is getting radiated there is nothing to be hide. This love keeps God in human hearts. Love is continuous sacrifice such as performing service to others by killing ones selfishness, by not resorting to cheating, by not stabbing from behind though telling sweet words before, by having infinite tolerance in spite of having severe sufferings, by trying to identify only goodness in others we can be the recipient of love. Love is equally pious as God. Even persons who are in the precincts of Himalayas and who are in deep penance also cannot progress even an inch (a single step) spiritually without this love. Love is highly valuable. Absolutely supreme, divine love is
like a fire. People who were burnt in this divine love are devoid of sanskaras, become purified and become perfect also. Because of this Baba has given so much of significance to love.

By leading the lives of jealousy and hatred even if you shout “Love God, Love God” you will not be eligible to receive the love of God. One cannot attain love by theorizing. The qualification of gracing love as a boon lies only with God. But to those people who are obedient to Master divine love will be graced through God. Those who abide by the will of God this divine love will be graced. The necessary obedience to abide by the will of God will be graced by the Perfect Master.

In spiritual path though one is progressing by attaining tremendous power far beyond human capacity, master protects them in not misutilising these powers in midway for their limited benefits. This obedience makes them eligible for the grace of the divine love. No one will be in a position to create divine love by themselves. This love is bestowed as a boon by the Perfect Master on those who can keep their hearts natural and pious.

**Divine love**

If you observe the philosophy of Meher Baba, which was presented to new humanity through His discourses, we encounter with the word divine love very often. Baba gave supreme priority to love. Self realization is possible only through divine love as per Baba Love gets manifested in four ways. 1.Divine love 2.Human love 3.Animal love and 4.Natural love. Love, which has got these four gradations, will be useful in order to understand God.

Natural love belongs to the lowest state. Because of this only planets are getting attracted to each other. All things, which are lifeless, contain natural love. In animal kingdom one can observe animal love. This love gets formed in order to quench the physical desires. Tiger which is hungry loves the deer. The thought process of tiger constantly will be how to eat the deer. This is the meanest form of love. Human love, which is higher than natural and animal love consists of these two, loves and they do get experienced. Baba classified human love into 4 different types: 1.Physical.2.Excessive greed 3.Selfish ness 4.Self less ness.

If we observe human race it is evident that man is becoming slave to physical love. Such human love is equal to animal love. Animal love which is the meanest form of love compared to human body is being experienced
through human race. A person who is hungry when he sees bread loves it. He keeps on loving the bread till he gets it. Here love is experienced based on hunger. A person desiring a lady is loving her till he quenches his lustful desires. A man is experiencing love in the form of excessive greed in order to take vengeance, in order to acquire money and fame. The thought of taking revenge is also considered as excessive greed. A person who decides to acquire money will not sleep till he acquires. Here love is transitory. It is limited only for acquiring money, which is meaningful. Persons who are experiencing the above mentioned gradations of love couldn't love God.

A person who is interested in fame spends excessively. Man experiences love even in the form of anger. Though anger is opposite of love he is getting satisfied by manifesting it. In reality unless divine love is acquired there won't be real satisfaction. The love that a father has on his son is selfish. He loves his son with a faith that he will give support to him in his old age. When the son is beyond control father keeps him away. Though the love of mother is supreme it is not selfless. She can able to love her own children but will not be in a position to love others children. When individual selfishness comes into picture she will not care the words of her own children. Self less love is possible only to the persons who are living with spiritual attitude. Others though they are living selflessly selfishness is embedded in that. Divine love is extremely powerful in the fire of divine love all hopes and desires together with sanskaras gets burnt out. God belongs to those who posses divine love. Divine love is beyond human intellect. Baba says divine love is impossible for cowards.

No one can attain divine love on their own. It is a boon given by the grace of God. Real obedience is graced and through that divine love will be conferred to those people who surrender themselves to perfect master. With the result knowledge of self-realisation will be gained. In the ultimate stage of devotion love gets manifested. Even karma, jnana, yoga paths does not allow you to reach the goal if there is no love. Yugaavatar Meher Baba has given such a supreme place to love. For divine love there are no rules and methodologies. God will confer divine love as a boon to those persons who receive real obedience by the grace of the perfect master. A lover who is tasting even a trace of that divine love will undergo intense longing like a fish out of water longs for drowning and getting united with that love. A person who
receives that divine grace will annihilate his narrow ego in the omniscient state of *Paramaatma* and gets the experience of unity with *Paramaatma*.

**Experience of action**

Lot of rituals came into existence with a belief that if good actions are performed in this life, Supreme life will be obtained in reincarnation so one has to do lot of *daana* and *dharma* in this incarnation. Soul by experiencing dualities in its progress gradually transcends them. A person who is rich in one incarnation has to experience as poverty in another. In case if he performs good actions as a rich man, when he is experiencing the life as poor man he experiences satisfaction and happiness even in his worries and sufferings of poorness. Poor man when he takes birth as a rich man in next incarnation experience the result of what he performed in previous incarnation. He exhibits the characteristics of past incarnation and experiences them. This is the theory of *karma*. People who lack experience have twisted and manifested it in a different way. Nothing else is there except the experience of *karma*.

In evolution one has to experience duality. Today’s king has to take birth as a slave in next incarnation. If by being king he performs good actions, even if he takes next birth as a slave he leads his life with satisfaction and happiness. In that satisfaction there is no deficiency for him. He forgets his poverty completely. But if he performs bad actions as king when he takes birth as a slave he experiences poverty when he performs good actions even by being a slave when he takes next birth as a king he lives happily and satisfactorily. If he performs bad actions as a slave, by being a king he leads the life of dissatisfaction, and suffers because of diseases and troubles.

This world is like a mirror to us. We should learn from that. We observe that because of mean actions in previous incarnations, we are experiencing bad karma. We can learn a lot from every individual and every circumstance. By seeing such incidents and circumstances, we start following moral values. Precisely because of that we should follow moral values, performing pious actions, leading the life of *dharma*.

When we say *akarma* one should not mistake it as no action or laziness. *Akarma* means passing the time on meditation with thoughts of divine without giving opportunity for any type of *vritthis*. *Vikarma* is embedded in this effortless action and is known as *vikarma*. A person who is suffering from insomnia does a lot of actions without awareness by moving effortlessly. In *vikarma* one
performs action effortlessly with awareness. In such circumstances the result of \textit{karma} will never touch the performer.

\textbf{Path of Devotion}

Out of number of practices, which lead to the ultimate goal of the humanity –God realization-\textit{bhakthi yoga} is one of the most important. Almost the whole humanity is concerned with \textit{Bhakthi yoga}, which, in simple words, means the art of worship. But it must be understood in all its true aspects, and not merely in a narrow and shallow sense, in which the term is commonly used and interpreted. The profound worship based on the high ideals of philosophy and spirituality; prompted by divine love, doubtless constitute true \textit{bhakthi yoga}.

Although \textit{Bhakthi yoga} cannot be divided in to separate watertight compartments, it may be said to have three principle stages. The first stage, which is elementary, concerns itself with ritualistic worship. The first stage of \textit{bhakthi yoga} is therefore general and almost everyone is concerned with it and can practice it.

The second stage, which is intermediate concerns itself with the constant remembrance of God. The worshipper through constant mental and physical repetitions on any one name of God, achieves the fixity of thought on God, with out the medium of any ceremony.

This kind of constant remembrance of God must not be confounded with meditation. In meditation one makes an attempt to achieve fixity of thought where as one who has reached the second stage of \textit{bhakthi yoga} already possesses the one sole and single thought for God. And therefore has no more need of organized thinking.

The third stage, which is advanced, concerns itself with divine love and longing of a high order. The one in this stage is called as a true lover of God. The aspirant in this stage of \textit{bhakthi} or love is almost incognizant of his very corporality. It is the act of worship from the heart and not thoughts and beliefs that counts. Unless there is the will to worship, no number of ceremonies and no amount of lip prayer will ever serve the true purpose of religion.

The first and fore most law in spirituality is to give from the start to the finish. Love for God, love for fellow beings, love for service and love of sacrifice, in short, love in any shape and form is the finest give and take in the world. Ultimately, it is love that will bring about the much desired universal leveling of human beings all over the world, without disturbing the inherent
diversities of details about mankind. Human love is for many in the one and
divine love is for one in the many.

The most practical way for the common man to express this language of
the heart, whilst attending daily-life duties is to speak lovingly, think lovingly and
act lovingly towards all mankind, irrespective of caste, creed and position taking
God to be present in each and everyone. The beginning of real love is
obedience. Consciousness getting free of all limitations is real death. You
should go against your very nature, against the very nature of your physical,
subtle and mental bodies.

If you stop thinking of your own happiness and start thinking of giving
happiness to others you indeed start playing the role of true lover of God.

REAL PRAYER
Thus spake -

The prayer God hears is the prayer of the heart. That raising of the
heart, that suffering of the heart is what God pays attention to. Certainly it is
foolish to rely upon the usual religious practices and rituals. What matters is
your heart. The prayer that arises from your heart. That is the prayer that
Meher Baba hears. That God hears.

MEHERBABA

People in general say that prayer of the mind is more valuable than
prayer by mouth. Meher Baba says that prayer of the heart has got tremendous
value. Ordinary human beings pray God according to their individual likings.
Man with sanskaras whatever he desires is initiated by impressions. By
experiencing the result of karma or action human soul gets liberated from
bindings. In order to avoid the experience of karma and its bindings the
ignorant jiva is praying God, to remove his karma, which is really meant for his
liberation. After hearing such prayers God who is the maker of law will he break
what he laid out by merely fulfilling the desires? It will never happen. God
definitely will provide what is required for us at appropriate time. But he will not
give whatever we want. Man who is bound by the rope of excessive
expectations will slip down to such an inferior extent that he doubts the very
existence of God.

The state wherein the mind and its vritthis got annihilated is known as
heart. Such heart, which is the abode of God, does not posses any live desires.
When prayer emanates from the heart, which is the seat of God it is definitely not be initiated by meaner desires but hails of Paramaatma who is all-benevolent, so in order to pray God heartily from today let we remain determined to get released from all desires. Let we surrender all our desires to God and get the real desire of realizing God.

Path of spirituality

Saadhana or practice means the necessary path to reach the goal. Saadhana is adopted by so many seekers using so many techniques. Even the starting point is different in initial stages at the end one has to come compulsorily to the road of reality. Entering in to the path of spirituality is entering in to the road of reality. If so what is the specialty of the techniques followed during Saadhana?

All those practices are required to lead you to the trunk road of spiritual path. The seeker who is following the path of action, in whatever he does with a feeling that he is doing it and doing for himself has limited ego. Precisely because of this he is getting bounded by his action without any desire and with an understanding that it is aimed for divine irrespective of its results if surrendered to God every such action is known as yoga.

Through that he is getting released from all the bindings. One should have love towards God while performing action and surrendering it to God. Prayer, meditation, sankeertana etc are known as devotional. When one is following the path of devotion one should know the qualities of God in order to get love on God. God is an embodiment of infinite power, infinite knowledge and infinite bliss, sat chit ananda swarupa and He alone is existence real and eternal. Such God has infinite knowledge, power and bliss. Perfect knowledge on such God is known as jnana yoga. If one has a feeling that he would reach goal only through this way and other paths are not necessary for him, then such thought process is ignorance. Real yoga is a combination and coordination of all the above-mentioned yogas. Only through that seeker reaches the goal.

All the seekers will be allowed to reach the door of spiritual path irrespective of following different paths. Practice of spirituality means inner practice pertaining to soul. This practice gives the experience of God with awareness. Practice takes you to the goal of liberation or moksha. Till you reach the path of spirituality there is some rule and method but spirituality is
different from different methods. In primary stages of saadhana there will be some specialty but once you enter in to the path of spirituality there is no rule or specialty. Why because in the path of spirituality you move by the grace of guru and by the divine love of God. There won't be any boundaries in the path of spirituality. One may practice as Hindu, Christian or Mohammed but once he enters in to the path he transcends form and religion. He can visualize the coordination of all paths and all traditions. Spiritual path is for both males and females. Till we enter into the path of spirituality there will be a specialty belonging to limited ego in the form of my and mine. In the initial stages the practice will be according to ones qualifications, satisfaction of the mind happiness and according to adulation by people around. Spiritual path is all-dimensional without involving individual tastes.

There is a difference between the practice in spirituality and practice in physical life. Whether we are doing prayer or yagna we are anticipating something from God. That is known as path of pravritthi. Path of spirituality is path of nivritthi. The nivritthi path is meant for jeeva brahma aikyanu sandhana (merging of jeeva and brahma) and for realization of the soul. It releases one from all falsehood and unreality. The goal you attain through spiritual path is entirely different from the goal you attain through material means. In path of spirituality and in the path of inner soul the goal is life. Goal of practice is our life. Every one who is calling himself as human should live as human.

Once one attains human body if he does not realise his aim and goal there is no difference between man and animal. If one has to lead the life according to the spiritual experiences gained through spiritual practice one has to live as God through human body. Spiritual perfection is all dimensional. One attains inner renunciation through spiritual practice and because of that whatever one does he does so with detachment.

The goal of spiritual seeker is not getting merged with God after realisation of soul one should lead the life of God by retaining the body. That is known as realisation or liberation of soul or moksha.

Spiritual Practice

Most of the people in the name of spiritual Saadhana are engaged fully in external saadhanas proposed by their respective religions and traditions. In primary stages for the purity of saadhaks antahkarana, mental tolerance materialistic saadhana is useful to certain extent. But saadhak in order to fulfill
his saadhana should leave all materialistic rituals and should undertake inner spiritual saadhana. Spiritual life need not be in a particular method or in a specific mode as if there is a mould, real life of saadhana is based on reality related spiritual understanding.

Such individual who has understanding will be enthusiastic in spiritual saadhana. There is a possibility and opportunity of several free methods of saadhana in spiritual field, which has several faces. Though the spiritual goal is one for all mankind based on the flow of individual sanskaras there is a suitable saadhana for different people in different ways. Whoever is following and whatever saadhana they are following for fulfillment of their saadhana inner saadhana is compulsory. There is always difference between materialistic saadhana and spiritual saadhana. Reason behind is there is a vast difference in their aims.

The result of the aim because of materialistic saadhana is limited to time. The result of the aim because of spiritual saadhana is transcending the limitations of time. So method of spiritual saadhana does not have a beginning, middle and end, eternal. Materialistic saadhana is limited for acquiring physical things. But spiritual saadhana is for the purpose of realisation of truth. Life’s spiritual goal is related to life only but not by ignoring it or transcending it. The aim of spiritual saadhana is to convert materialistic life to the life with an attitude of spirituality. Spiritual saadhana has got an aim of bringing extraordinary changes in life.

Through that divine truth gets reflected in eternal present. The life of an individual when get moulded according to divine plan then only Saadhana will have spiritual values. Saadhana gets fulfilled only when comprehensive values get reflected in life. So till saadhanas has a different boundary other than the aim of life that saadhana is incomplete and imperfect.

Saadhana of meditation is manifesting, by being none attached with real understanding, by practicing saadhana of meditation in different forms, by having the discriminative faculty through inner knowledge, etc. for this there could be the necessity of explanation of spiritual knowledge with illustrations coupled with experience. From the vision of reality though jivatma is sat chit ananda parabrahma swarupa because of its worldly attachments jivatma is not aware of that. Spiritual saadhana is destined to liberate compulsory from the ignorant bindings.
Occasionally external renunciation is also considered as *saadhana* it renunciates external things and leads to liberation of soul. Though external renunciation has its value it is not compulsory for spiritual perfection. What is necessary is to get relieved from the mind of worldly hopes and desires. When one attains this inner related renunciation of desires whether one renounces external things or not it does not count much. Since it is leaving attachment with *mayavic* worldly values and becoming desire less there is no value for external *pravritthi*. The very important issue to be observed in meditation is to leave the attachment to worldly related sensual desires inwardly.

So in the meditation practice that is in vogue now the first step is to identify *sanskaras* and Ignore them in thought process itself without implementing into action. Meditation is personal and impersonal also. Impersonal meditation it should be related to the soul, which attained perfection. Precisely because of this reason in this meditation the subject is this Yuga’s Avatar Meher Baba. In personal meditation saadhak will develop the divine qualities of perfect people on whom he concentrates. Since he is completely surrendered to his beloved he is in apposition to qualify for receiving his grace. Grace of the master alone brings in him the perfection. By this and through this meditation he becomes equal to his Master who is an embodiment of divine qualities. Impersonal meditation relates to infinite *Paramaatma* who is nameless and form less. But first of all saadhak should get trained in personal meditation and with purity in heart he should be leading the life of honesty.

Through this meditation in order to acquire truth realisation he should progress from individual to collective and from good to God. In order to reach goal through impersonal meditation saadhak should not have any *vritthis* and he should be thought less. Annihilation of *sanskaras* is possible only through the grace of Perfect Master. Unless one develops feeling in highest boundaries *saadhana* will not be fulfilled. When his feelings are utilized for, real and eternal values with discrimination realisation will be obtained for *saadhana*. Infinite knowledge is dormant in everyone. One should be awakened to that knowledge. The spiritual progress can be viewed only in utilizing the theoretical knowledge related to real things with proper understanding.

By putting in to practice immediately with sincerity whatever the theoretical knowledge one knows the path of meditation will be fruitful. When implemented without any fear those feelings, which were emanated from the
Deepness of the heart, they will have highest value. In saadhana there is importance to practice and not to theory.

Divine grace is for the person who puts in efforts.

No body can become mahatma or yogi by birth. Avatar alone possesses divine qualities from birth. Without any difference in birth and status all human beings are equally qualified to acquire divine knowledge.

As a preliminary step one should understand divine truths fully. Such truth has to be practiced in life. We have to mould our lives according to the truths. Knowledge, which cannot be put into practice, is useless and impotent Prajna. The words, which were aimed in exhibiting intellect, are without any meaning. Knowledge and its related experience if its gets reflected in life then only it is fructified. Embodiment of reality should be our state. If so knowledge getting exhibited through practice is not that much easy. The sentence utilized to exhibit pomposity doesn't have any value. The knowledge that cannot be practiced becomes meaningless. Without limiting to giving speeches or resorting to mere utterances, if practiced then truth gets fructified and it would have tremendous value.

Effort is mother of fructification. People who don't practice spiritual saadhana say that practice is not useful. It appears to be an illusion because they are not in a position to live in truth. For the palace of life of truth effort is like a foundation. If you try persistently spiritual freedom can be attained. Whatever action performed with proper understanding results in bestowing happiness. Some times certain actions are performed without much effort. It is unarguable that with out putting efforts nothing is possible.

Some times owing to the influence of divine grace good results follow. For the divine grace to be conferred effort of man is a must and inevitable, Compulsory and necessary. An ignorant person who doesn't employ or take any effort will say that he is not getting the grace of the Lord who is impartial. A person who is putting or employing his efforts in the service of God concentratedly will alone get his help and grace. This is irreversible truth.
Don't worry

Wherever it is, always man will strive for his comfort. But always he gets defeated. He is bounded by uncomfortable worries and poisonous embracement of pains. Baba says, because of attachment with form and limited mind without understanding his real state man is encountering sufferings. If so what is meant by suffering. The thing, which you don’t like if it happens it, is suffering. Man’s experiences are based on the impressions he acquired during past incarnations. He lives based on his mind. All experiences he faces are related to the mind.

The suffering has not come to him from somewhere. Whether one experiences suffering or comfort it belongs to him only. Unmanifest sanskaras, which were gained through process of incarnations, initiates the senses and with the help of senses they get experienced. If so why should we consider these experiences as pleasure or pain? This birth is destined to experience the acquired impressions. This incarnation is because of impressions. Mind by getting attached to indriyas is experiencing. In this experience is there any unnaturality? If so instead of experiencing with detachment why it appears as if it is pleasure or pain? Why should the feeling of duality arise? Why this feeling has entered into the existence of man and into the purview of mind? There is only one big reason for this.

That is comparing oneself with others. All human beings are experiencing different states based on their sanskaras. By desiring that sanskaras, which is not with him, he is creating difficulty for himself and worry in whatever he is experiencing. Awareness that this life is for experiencing the impressions of the past is not there. When the mind is not grown fully in that state the impressions are not getting manifested in to the mind. If we bring different people belonging to that category together whether there would arise feeling of superiority or inferiority? Never. You are experiencing duality when the mind gets matured and when impressions are manifesting and when you start comparing with others. If one thinks that one is destined to experience the impressions then there is no comfort or worry.

The feeling of suffering will create suffering. In actuality in the experience of suffering there is no suffering at all. It manifests so naturally. So if without comparing others and with an understanding that I am experiencing my past impressions then where is the scope for trouble and worry. That is why Baba says ‘don’t worry be happy’.
Mitigation of sorrow

Every man is experiencing sorrow in his life. In fact life itself is a treasure of sorrow. Sorrow is experienced in all three states gross, subtle and mental. The reason for experience of this sorrow – It is related to the will of God which is unmanifested – Lahar oozing out through creation point OM. Whatever that is manifested through this creation– point is pertaining to the limitations of duality and combined with sorrow. Inexperience of reality there is no life. It appears as if it is and appears falsely. When life itself is false then where is this worry?

If you want to attain peace in life you should get liberated from the experience of sorrow. This false experience of sorrow brings down human being and also become a hindrance to his spiritual progress. A saadhak who is journeying in spiritual path in order to get liberated from sorrow will utilise the experience of sorrow skillfully and tactfully. It all depends on the attitude of the experience, which he undergoes. With an understanding that the experience of sorrow is for the mind impregnated with sanskaras and not for him he gets an opportunity for getting liberated. The experience of sorrow, which brings down human being, can also take him to the pinnacle of spirituality.

The reason for sorrow is lack of awareness of sat chit ananda, which is ones, own state. When sorrow is faced with courage, ignorance gets annihilated which is the cause of sorrow. In order to remove ignorance you need not bring sorrows. Whatever the experience of sorrow one faces one has to pray God in order to convert that experience to experience of reality. When sorrow is utilized for reality one gets eternal happiness. Sorrow is there till body is there. Body is acquired in order to experience sanchita karma as prarabda. So it is evident that the experience of sorrow one faces is not me all mahatmas got liberated through the experience of sorrow which an ordinary man cannot face.

Sorrow should be experienced only for the experience of reality. No one should avoid the experience of sorrow nor could avoid the experience. Instead of receiving it as a curse one should accept sorrow as a boon. If there is a change in the attitude of receiving the sorrow we can receive any amount of sorrow very easily. Experience of sorrow, which will be used for finding the reality only, can bring eternal vairagya and happiness.

Ignorance should be annihilated if sorrow should go. Mankind is facing sorrow because of lack of satisfaction and lack of adjustment with whatever
they have. Sorrow is happening because of a desire that one requires other than what they have. There are two fruits for the tree of life. There is no possibility of accepting only one and rejecting the other. If one is plucked the other also will fall in the hands. That is the experience of duality.

The root cause of dual experience is excessive greed and ego. This excessive greed is not today. In evolutionary stages it started as instinct in plant kingdom, and reached highest stage in human form. And through that ego got solidified. With a feeling that this life is eternal both these are nurtured. The annihilation of ignorance happens through the experience of sorrow. In the state of desirelessness there is no experience of sorrow.

When get liberated from desire even if you are in the embrace of lion there is no possibility of sorrow. Desirelessness means the realisation of truth. Killing and being killed both are the products of ignorance. In the experience that one is eternal where is the question of getting killed? When there is no hope and desire of protecting oneself even if one happens to be in the mouth of lion he will get perfect peace.

In the boundary of ordinary understanding life will have two faces. One is spiritual and the other is materialistic. Both are imperfect and incomplete till both are separate. Both these should get united inseparably .If there is no materialistic thing there is no possibility of spiritual experience. Materialistic life should be lived spiritually .The reason for mankind of the world not in a position to escape the experience of sorrow is precisely because of a gulf between theory and practice .The theory which is related to reality after understanding should compulsorily be put into practice.

If reality is practiced in daily life there is no way for the experience of sorrow. Advent of Baba is to combine theory with practice. By the method of saadhana given by this Yugaavatar Meher Baba it is easily possible that one can cross the gulf between theory and practice, and can reflect spirituality in daily life.

MIND MUST GO

Mind wants to know that which is beyond mind. To know that which is beyond mind, mind must go —vanish leaving no vestige of itself behind. The humour of it is the mind, which is finite, wants to retain itself and yet to know truth which is infinite. This the position of those who seek truth through intellect .Few grasp this fact and so most grope and grapple in vain

Meher baba
In order to keep its individuality mind keeps on striving continuously. In order to avoid its play perfect master makes His disciple to surrender everything of him including his mind. Saadhak should always remember that he has completely surrendered to the Master all together with his mind. Ordinarily every saadhak keeps on telling proudly those things which he imagines, but in reality what he does not know is, (that which he imagines as if he knows and as if he alone knows) the things which he speaks proudly does not exist but in his imagination. This causes enough spiritual damage not only to one self but also to all the people concerned with.

Three years back I have been to Madras airport on the internal work of Baba. There I. A. Plane was ready for departure. When I was standing near a door a western lady met me and enquired whether it leaves for Delhi. I did not know that she is a person traveling in that plane. I am not interested in telling her that I do not know and in order to keep my pride I replied immediately yes, it was ready to leave for Delhi. She looked at me seriously and asked was it so? I replied her immediately I thought it so. Then she told me that I was wrong and it was for Bombay. She handed over some papers cautioning that I should mind my business and moved fast towards the plane. I went there for Babas work and to meet her.

Have you observed what my mind with pride has done? It made me to forget my work so as to keep up its sustenance. So saadhaks should be very careful about mind and its characteristic movements. One should not become coward to say an issue that you do not know when you really do not know. One should have lot of courage to say like that to the utter neglect of the mind. Let’s hope that God will help us all to cultivate such a spiritual courage.

Mind survives by desires and thoughts and it is made up of impressions. This mind makes the real I think itself false. Mind makes you think of birth, death, happiness, misery etc as real things. But nothing can be more false than this. If the false ego has to experience its original state mind must go. This grip of mind has bound us so tight that the more we try to escape, the more we found ourselves bound, because mind has to be destroyed from its root. Thousands have thought of destroying mind –through the main paths of action, meditation, knowledge and love. Masters for the purpose of destroying the mind while still retaining consciousness have chalked these out. So masters have suggested the following ways to annihilate mind.
1. Act in such a way that the actions do not bind you and impressions are not created.

2. Whatever good or bad you do dedicate to God or your Master.

3. To do whatever you are asked to do by a Master who is free from impressions and whose mind is destroyed.

Such acts eventually helps in attaining Manonaash. When knowledge comes it comes in a flash. In a moment you know everything then you know that there was nothing to know. But for Manonaash there is always the need of Perfect Master. In Manonaash plurality goes and unity comes, ignorance goes knowledge comes, binding goes and freedom comes.

(One can wonder whether Masters have recommended annihilating or destroying mind. A rational mind feels, to control the mind, good; to silence the mind better, and to turn it into a good instrument and servant of the soul, perfect. When Master says annihilation of the mind He may not mean it in literal sense. When mind itself is nothing how can one annihilate it? How can it turn into a perfect instrument of the soul? For an ordinary intellectual will it known so easily? When Master says annihilation of the mind, it may mean when His grace flows on an individual saadhak the impressed consciousness gets loosened and it gets liberated from severe bindings. But seeker has to perform some duties in this world for which he took birth. So he will be bestowed with a faculty known as Prajna in the place of mind. This prajna gives him the experience of Brahman. When Prajna is bestowed the role of mind automatically ceases and that’s the meaning of annihilation of mind as per the experienced Masters.)

CONSCIOUSNESS

Keneshitam patati preshitam manaha
Ke na pranaha prathamaha priti yuktaha
Keneshitam vachaa mee mam vadanti
Chakshu srotam ka vu yunakthi
- kenopanishad

With whose initiation the mind is thinking about a thing of its liking? With whose initiation the pran is performing five different functions? With whose initiation the words are manifesting? under whose command the five senses eyes, ears etcetera are working?
Kenopanishad starts with such sort of different questions on cause and effect. Sruthi maata is giving reply immediately. Which ever is the basis for all senses, that paramatma, is substratum to the functioning of ear-to-ear, mind-to-mind, pran to pran etc. Is Paramaatma responsible for our thoughts? Never. If so is srutimaata uttering lie? No. Senses like eye, nose, ear, mouth etcetra, which are responsible for our gross physical experiences are only instruments for real, senses and not senses by themselves. In spite of having eyes if a person is not in a position to see it would be said that his eye sense is destroyed.

Even if some one has all senses if they are not performing their duties then it can be said that their real senses would have been destroyed. This Upanishad is not limited to tell only this. There is one inner consciousness, which inspires the real senses. That consciousness is related to God, so Paramaatma is responsible for initiating the real senses and making them to perform their duties is what Upanishad says. But according to truth in Meher Babas philosophical analysis is the first urge in the dormant consciousness of the beyond state of God, The limited consciousness in order to acquire the experience of creation, and in order to progress the individual soul has acquired sanskaras through which senses are engaged in their respective functions. That jiva will never realize God whose senses are drawn towards outward attractions because of sanskaras. So Baba says

"He who has eyes but does not see
He who has ears but does not hear
He who has a tongue but does not speak
He can see God as he should be seen
He can hear God and can talk to God"

- Meher Baba

Let we not dwell in to cause and effect related discussions and try to know the tact of not seeing even if we have eyes, tact of not hearing even if we have ears, tact of not speaking even if we have mouth .Let that tact detach the mind from consciousness, by destroying vritthis of the mind, and let we attain them by recognising this fact through practice of meditation.

Not through worldly wisdom, but by diving deep to the innermost, is it possible to be united with God. Who is at once the lover and the beloved? For this union, one must summon the necessary courage to rise beyond the alluring
shadows of the illusory world of sense perception. Consciousness loaded with attachments gets pinned to the sense world of duality.

Mere withdrawal of the consciousness from the world of forms presents a vacuum of nothing. But when consciousness is illumined by the truth it reveals God as everything and it experiences one uninterrupted and endless continuity of limitless bliss, love, power and understanding. (Meher baba)

If we seek God really we should renounce all otherworldly necessities, even if they stand before us as absolute necessities. We need not renounce our habits and habitual attitudes if we think why the need of God now. We will reach the Goal somehow one day or other. But as per the caution given by Baba if we have to reach the goal putting our two legs on two different boats should not drown right now. Before God let we not give importance to this illusory materialistic attachments.

Let we release consciousness from the load of sanskaras through meditation, and let we illumine the consciousness, which was released, by attaching it with the reality. In that effulgent, illumined divine consciousness let we have darshan of our real self and let we reach the ultimate goal of life.

Satpratyayah kinnu vihayasantam,
Hrudvesha chintaraahitohrudakaakhyaha,
Kathamsmaraamastameyamekam
Tasya smruthistatradhrudaiva nishtah

- UlladuNaarpadu- Sri Ramana Maharshi

Since the real thing is in the heart wherein there are no other thoughts that real thing itself is known as the heart. The third important aspect that was conveyed in the sloka is— the heart without any thoughts. According to the opinion of Sri Ramana Maharshi heart means consciousness only and not the physical heart with arteries and veins. As per Meher Baba when there are no thoughts in the mind what remains is heart only. Till the consciousness is covered with gross sanskaras, subtle sanskaras, mental sanskaras it is known as gross consciousness, subtle consciousness and mental consciousness respectively. When the consciousness is devoid of sanskaras and is free then it is known as divine consciousness and as the abode of God. Such consciousness devoid of sanskaras is known as the real thing as per vedantists. So in order to get the experience of the knowledge of real thing we
should be devoid of thoughts. Let we not be in the meanest state of though the heads are devoid of hairs but our thoughts are not so. We should not pretend as sanskararaless where in actuality we possess. If we state our SANKARAS as they are at least we can be in a position to get rid of them with the help of some mahatmas. *Let we* bring out the bad *sanskaras*, which belongs to arishadvargas and burnt them in the fire of knowledge. As fourth important aspect of sloka that Sri Ramana Maharshi is conveying is that we should feel the heart as real thing (sadvastu), and meditate on it the way as it is in the heart.

Be the way as it is in the heart means that as if the divinity is in heart. Heart is always full with God but as long as it is attached to body, pran and mind, it is not known that it belongs to divinity. When and what way will it be known? When it is devoid of *sanskaras* and detached from three bodies it is known as divine incarnation by being the same way is known as meditation. By being means we should live like that. How we are living right now? In an illusion that this body is me, by giving importance to individuals who are mainly concerned with body, and their activities, and with an attitude that it as the ultimate. By living that way, doing *pujas, vratas, japas*, in the name of God we are cheating and deceiving ourselves we are going away from God. So sri Ramana Maharshi is saying the way God is not attached to any thing, the way he is a witness to everything, similarly we should never get infatuated and attached to any thing in life, but behave in this world the way a drop lays on a lotus leaf. This is meditation living is meditation. Let we be ware and recognize that by merely filling our mind with lot of desires, by closing our eyes doing *japam* like a crane is not meditation.

**NIRVANA CONSCIOUSNESS**

_Fana_ has two stages. The first stage of _Fana_ is the conscious experience of the absolute vacuum state and the second stage of _Fana_ or _Fana_ Fillah is the conscious experience of the I am God state. (Meher Baba)

The word _Fana_ belongs to Sufi Vedanta. _Fana_ means to enter within. One can understand this word within clearly well as a state, which does not have the experience of outside. The experience of this vacuum state will be after crossing sixth plane of consciousness. People compare this state with the deep sleep state of man, but there is hell a lot of difference between the state of _Fana_ and the state of deep sleep. Deep sleep state of ordinary human being
is of ignorance. There is no knowledge of vacuum state in deep sleep state. In deep sleep state there is no attachment to body, pran and mind. Even there is no experience of ones own existence and so it was compared to vacuum state. Experience of primary stage is vacuum in the supreme state of Fana in spirituality this experience of vacuum state is with awareness and Knowledgeable. Two sections of the people are experiencing this state of Fana. A saadhak who transcended sixth plane of consciousness, visualizing and experiencing the knowledge of God face-to-face and second one is Perfect Master. Both these people are in the real experience of Fana state. Saadhk who is in the knowledge of this experience is clearly aware that he is not the body; pran and mind even in his deep sleep state. When in wakeful state he has the same experience. In the experience of vacuum state there is no difference between wakeful state and deep sleep state. Meher Baba says that this as the experience of Maha Chaitanya or super consciousness.

Sadguru knows very clearly that He is always in the state of Fana Fillah, or though he appears to be in deep sleep state to others, knowing he is body less in spite of having a body, knowing he is without pran in spite of having respiration, knows he does not have mind in spite of being in a position of knowing everything. This intelligence is not limited for himself unlike saadhak and is in a position to know everything. Even he is in wakeful state he has the same experience. So to perfect master there is no dual experience of wakefulness and sleep state.

No past and future. Being in eternal present as knower of everything is his state. In order to give this truth sri Krishna Paramaatma in Bhagavat Geeta told "ya nisaa sarvabhutaanaam tasyam jaagarthisamyami" for all creatures when it is night for the knower of the soul in the wakeful stage it is day.

So let we all brothers in saadhana remember the comparison between deep sleep and Fana state was given only as illustration and not as real.

NIRVIKALPA CONSCIOUSNESS

After the goal is attained at the end of first journey but very rarely however God as man now in the God state can leave infinite bliss and come down to normal consciousness I am God state and begin to experience the state of BAQA - Meher Baba
According to Meher Babas spiritual philosophy this is a great turn to
soul. The goal of every creature is realisation of God. This sentence
emphasizes about such souls who after attaining the state of Aham Brahmasmi
or I am God state consciously undertake the next divine journey, which is a rare
event. Soul in its infinite and continuous journey through lakhs of incarnations
and after entering into spiritual path gradually gets released from the
attachments of the bindings like ego, mind, pran, body etcetera and attains the
state of Nirvana which is the divine vacuum state.

This is known as Fana in Sufi terminology. In the state of Nirvana or
Fana only absolute vacuum state prevails. Hence it does not posses the
experiences of limited ego, individual mind, limited pranic energy, limited body
hitherto experienced and at the same time it does not attain the states of real
divine ego of god, universal mind, infinite pran, or universal virat form et cetera.
Yet it shall have them without any shadow of falsehood, existence of reality or
their experiences and it is only consciousness with full awareness.

This is known as MahaChaitanya according to Baba. From the
experience of MahaChaitanya soul is getting the experiential knowledge of I am
God state. Human soul in this state has an experience that he is God but he
will not be in a position to define it or live it. Because in this state this soul does
not posses ego, mind, pran or body. So humanity is realizing through the grace
of Babas spiritual literature that though the soul has reached its goal through
realisation still it has not attained perfection. First divine journey is getting
completed with the experience of ahambrahmasmi in seventh plane of
consciousness.

The above conclusion or sentence was given by Baba in order to discuss
the state of baqa in second divine journey. For so many this state cannot be
viewed clearly or imagined. Based on my experience I will tell certain truths on
the state of baqa. Very, very few people can have the knowledge of this
experience.

It is fact appropriate if we say that this state is graced instead of
attained. Saadhak who is on spiritual path can get help and divine grace
irrespective of his state without the necessity of being in the presence of perfect
masters. Brahmbhooth who has attained the state of God realisation should
compulsorily be in the presence of the Master in order to get help for his
second divine journey. Perfect Master through His divine touch and by radiating
His divine vision bring brahmbhooth to the state of nirvana which is a lower
state though brahmibhoot is reluctant to come down from his state of sat chit ananda.

There is a lot of difference in the nirvana state before attaining brahmibhoot state and after attaining it. Except the existence of God rest is nothing but vacuum. The meaning when we say rest is that divine related satyalok and its experience, brahmalok which is related to God's creation, sustenance and destruction, experience of seeing vaikunt and kailash is the experience of brahmibhoot in his vacuum state. Based on his experience in vacuum state except God rest all creation, sustenance, destruction, or the states of brahmalok, vishnulok, kailash are all nothing based on his experience. From that state he will be brought down to the state of mind. In this state to the brahmibhoot who is without any impressions the Master by His touch will grace and impart yoga-yoga sanskaras.

These sanskaras does not bind. They do not have real existence. A thread, which was burnt out though, it retains its form it is useless similarly though yoga sanskaras are there for brahmibhoot their influence will not be on him. He is in the experience of universal mind through yoga sanskaras of mind. Yet he does not get identified with them. Because he has the knowledge of absolute vacuum state. Further even though he possesses yoga-yoga sanskaras of energy, though he has experience of divine pranic energy, he will not get identified with it nor use it.

Because of the experience of absolute vacuum state further even though he possess gross yoga-yoga sanskaras, having universal body, having experience of entire gross creation he will not get identified with it because of his experience of absolute divine vacuum state. In the experience of this absolute vacuum state the real existence of god will be there from the state of brahmibhoot coming down to three avasthas of mind, pran and gross states and its experience is the state of Baqa. Now we can understand the divine journey based on the divine truth revealed by Baba.
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