



A Solution to **LIFE'S PROBLEMS**

Dear friends,

The main purpose of yoga is union with the Ultimate, and our challenge is to fully integrate ourselves with this goal.

Our dear brother, Dr. Ichak Adizes, who is a leading management expert, provides a simple ratio that demonstrates how integration with our purpose may be achieved. While the ratio is intended for organizations, it is equally applicable to us as abhyasis seeking a successful conclusion on the path of spirituality.

The ratio is as follows:

$$f \left\{ \frac{\text{External "Integration"}}{\text{Internal "DISintegration"}} \right\}$$

The denominator represents an organization's internal dis-integration, its friction and dissonance. The numerator expresses an organization's success in integrating with its real purpose or goal. Success is inversely proportional to the degree of internal dis-integration.

A simple example: a vehicle's engine generates 100 brake horsepower (bhp) to supply to the wheels, but how much of that power actually reaches the wheels? Not all of it. Some of it is consumed by friction and transmission losses. Only that power which remains after those losses is available to the wheels. If a vehicle is well-maintained, less power is lost, so more power reaches the wheels, thus better fulfilling the vehicle's purpose.

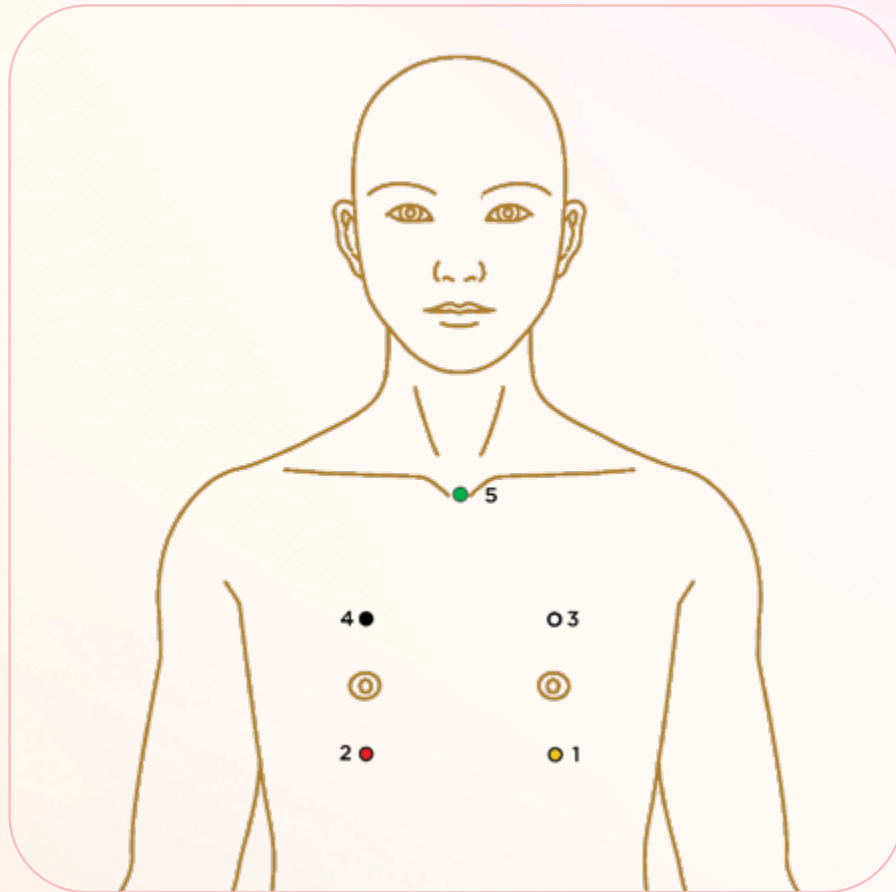
An organization's limited energy flows predictably. It is first consumed by its own internal dis-integration—its inner frictions and inefficiencies. The more energy that must be dedicated to internal demands, the less energy is available to devote to the organization's purpose.

The same holds true for us as spiritual aspirants. The more we are involved in our own inner complexity, or dis-integration, the less we can integrate with our real goal. Sahaj Marg offers a solution to this problem. In the Sahaj Marg tradition, we undertake a spiritual journey, an inner *yatra*, in which we move through thirteen chakras associated with three ascending planes of existence known as the Heart Region (*Pinda Pradesh*), the Mind Region, and the Central Region. As we evolve through these regions, we find incremental integration, whereas if we devolve, the result is incremental dis-integration.

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The 5 Cs and the 5 Ds of the Heart Region

The Heart Region consists of five chakras located in the chest and throat. Each of these five chakras is identified with the prominent presence of one of the *pancha bhutas*, the five essential elements of nature.



CHAKRA 1
Earth (*prithvi*)



CHAKRA 2
Space (*akasha*)



CHAKRA 3
Fire (*agni*)



CHAKRA 4
Water (*jal*)

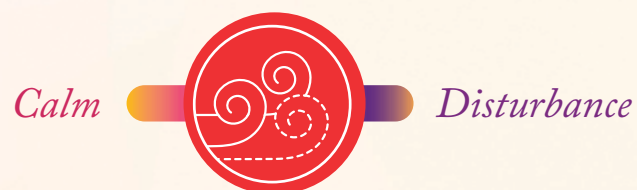


CHAKRA 5
Air (*vayu*)

Each chakra also has its own unique pair of opposing qualities arising from these pancha bhutas.



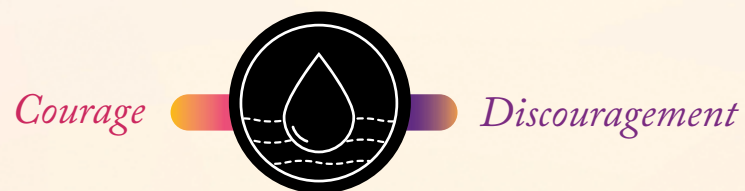
CHAKRA 1



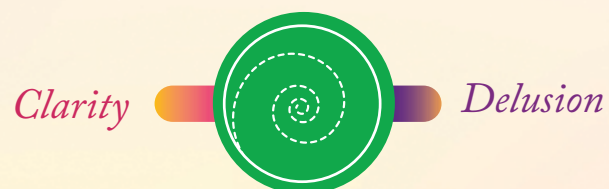
CHAKRA 2



CHAKRA 3



CHAKRA 4



CHAKRA 5

You may notice that the positive qualities all start with the letter C, and the negative qualities all begin with the letter D. We can refer to them as “the five Cs” and “the five Ds.” The five Cs and five Ds are often in a state of oscillation, swinging repeatedly from positive to negative and back again. Thus, we remain in a state of instability and dis-integration.

Our condition is often a mixture of Cs and Ds. There may be contentment at one level, even as we suffer disturbance at another level. In fact, our inner conditions can be rife with complication.

What determines the working of the chakras? When nothing interferes, the chakras tend naturally toward integration; only the state of dis-integration has multiple causes. Chief among these causes is the presence of samskaras.

Samskaras are impressions of past events that linger in the depths of our consciousness. An impression contains not only the existential memory of a past event, but its associated *emotion*. When something in the present moment resembles a past event imprinted in us as a samskara, that samskara releases the associated emotion that was present when the samskara was originally formed. This occurs at a subliminal level, whether we consciously remember the past event or not. We superimpose past emotions onto present situations, and the past emotions bias our thinking and cause us to misinterpret the present moment. Fundamentally, samskaras instigate us to like or dislike things happening in the present based on things that we have liked or disliked in the past.

Furthermore, samskaras can be *tamasic*, *rajasic*, or *sattvic*. *Tam*, *raj*, and *sat* are the three *gunas*, or attributes of nature. What are the *gunas*? Insentient nature, *prakriti*, vibrates at certain frequencies that carry consciousness and determine its expression. The three primary frequencies of nature are tam, raj, and sat. These three vibrations modify the

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expression of consciousness, causing it to become tamasic, rajasic, or sattvic. Pujya Lalaji Maharaj explains the impact of the gunas on consciousness:

“Tam is regarded as ignorance, laziness, idleness, grossness, confusion, and so on. All these convey the sense of the base or the support. Raj is said to be the middle, or the central state. Its nature is struggle, fickleness, thinking, and so on. It always denotes the middle plane. Sat means joy, agreeableness, height, subtleness, sanctity and greatness. This is the top. It is this connotation that is always accepted.”

Our proclivities and aversions toward the three gunas cause us to collect samskaras accordingly, leading to the development of tamasic, rajasic, and sattvic tendencies.

When a samskara becomes active, it produces some level of positive or negative emotion by the field crafted by the chakras of the heart. For instance, if a samskaric wish is fulfilled, the first chakra vibrates with contentment. However, if that wish remains unfulfilled, the same chakra would vibrate with discontentment. Conversely, contact with an object of aversion produces a certain level of discontentment.

If a samskaric wish remains unfulfilled for some duration, discontent grows. Eventually, the second chakra can also be compromised, its calmness transforming into disturbance. This disturbance can further evolve into displeasure at the third chakra and discouragement at the fourth chakra. The next step is that the thinking process becomes deluded, marking the disruption of the fifth chakra, leading to incorrect understanding.

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The positive Cs and negative Ds serve as feedback regarding our success in reaching a particular goal. If that goal is samskaric—a wish or aversion—we experience Cs or Ds based on the attainment or non-attainment of that wish or aversion. Really, samskaras are like computer viruses: they infect the chakra system and gain control over its operation. When samskaras are in control, we rely on samskaric fulfillment to experience C-states. Otherwise, we remain in D-states, misery.

Fulfillment, which is dependent on specific circumstances, is temporary and unreal. In real fulfillment, one naturally forgets all ideas of fulfillment and unfulfillment and abides instead in a state of lightness in which there is only minimal oscillation between Cs and Ds. It is, effectively, a state of balance, like the ever-narrowing arc of a pendulum which gradually comes to rest at the centermost point of its trajectory, moving neither to this side nor to that.

Dear Babuji described this state of balance with the phrase, “*this and that have gone now*,” meaning that one has transcended the swing of opposites, or *dvandvas*. When “this and that have gone,” the swing between opposites is so minute that the opposites become almost the same. The state is therefore called *avyakta*, the “undifferentiated state.” *Vyakta* means “expressed,” so *avyakta* means “un-expressed.” That the *dvandvas* or opposites remain unexpressed does not imply their dissolution. The *dvandvas* exist yet they remain unmanifested. This also means that they can potentially manifest—and they do. They surface at special moments, according to need. One reason for their manifestation is to guide us, by emitting Cs and Ds to encourage us, or alternately, to warn us.

The vibratory patterns on various chakras have special signatures, for instance, when we associate with our children or spouse or business colleagues. The comfort and extraordinary peace we find in being with our children is unique. Imagine for a moment that your son is

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sitting in your lap. Observe the inner vibratory pattern of your heart. Even when a child is throwing tantrums for a toy, or later is a rebellious teenager, the moment he comes and sits beside you, observe the vibratory pattern of your heart. No matter how troubled your relationship may be, sitting quietly with the other ends up creating a specific vibratory pattern on the second chakra, which is associated with the atma, soul. The reason, first of all, is that it was the soul of our dear one which focused on us and chose us as parents. Long before conception, there was some level of resonance.

At times this bond becomes strenuous, to the extent that we become clueless about the relationship, making us scream, “Why this brat!” Yet, the same bond is ultimately joyous, instilling peace. In either scenario, the vibrations on the second chakra speak volumes. When we feel vibrations at the atma chakra and find calmness, we can deduce that there is some level of atmic resonance. At that time, there will be lightness or a feeling of softness at this chakra. While feeling this peace, if we feel the vibrations on the third chakra, and the feeling is not heavy but is as if melting away, then we can further deduce with confidence that this relation is going to be soulful. Further confirmation is that the heart will feel free, burdenless, expansive, light, and joyous, which happens whenever something good for our evolution is going to happen. That is why we feel unparalleled joy sitting beside a great personality, like our Masters. Based on such signals, we can safely conclude that a relationship will flower and fructify. By contrast, if there is heaviness on the third chakra and some level of heaviness on the first chakra, know for sure that this relationship is not going to work out.

Before making life decisions, you may also feel as if the entire system is being crushed between two giant mountains. Whatever you are pursuing, please drop it when you have such a feeling of being pulverized. Further, if in a person’s presence, your calmness is disturbed and heaviness is felt on the second chakra, know that this relationship should be avoided.

Both Cs and Ds ought to be heeded. For example, a lack of courage emanating from the fourth chakra can be an important signal to avoid an act you may be considering. Imagine if you always had courage. You may ask: courage for what? Of what use is courage to do something immoral, for instance? Sometimes, the fifth chakra provides you no clarity. You can ask yourself, “For what do I plan on using this clarity?” What are your heart’s intentions? If you are going to do something wrong with that clarity, then thank God that you do not have it.

The Play of “He and I” of the Mind Region

Whereas the Heart Region contains five dualities (a duality for each of the five chakras), the Mind Region contains only one: He and I, meaning the Lord and myself. **The more I am present, the less He is present, and the less I am present, the more He prevails.** The lesson of the Mind Region is to efface yourself and ensure that only He reigns in your life.

In a letter to one of his associates, Babuji wrote, “Even a minute lost without His remembrance should be repented.” This recalls the Jewish concept of sin, or *bata*, which implies going astray, or moving away from the Source. It is like putting your cell phone on airplane mode: the signal is ever-present, but you have blocked yourself from receiving it. In the same way, what we may call the divine signal is always available to us. We need only to remain receptive to it. Repenting for moments of lost remembrance does not mean falling into despair or guilt, or remaining disappointed. Repentance is to confidently resolve to return to the Source. It is love that paves our way.

In the physical plane, love manifests through the senses as kama, sensuality. Identifying ourselves with tam, the material attribute of creation, we seek fulfillment at that level, which is tamasic. Bodily pleasures can never satisfy the heart. Indeed, after the fulfillment

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of kama, the heart's lack of contentment causes a greater gap between two individuals, due to which regret sets in.

In the mental plane, love manifests as *prema*, emotional love. Identifying ourselves with the rajasic and highly mutable plane of mind and emotion, we seek fulfillment at that level. However, rajasic fulfillment is always elusive due to its inherent instability. Due to the instability produced by raj, the *premi* remains uncertain, constantly reassessing the relationship, brooding over past events and future possibilities. Fulfillment in the realm of *prema* is never secure and always involves some level of back-and-forth.

In the spiritual plane, love can ascend toward bhakti, the supreme attachment to the Divine, on the condition that it rises beyond any attachment to divine attributes or qualities, meaning *satoguna*. Lord Krishna has said that bhakti is beyond all gunas. We cannot approach God in the true sense while remaining intoxicated with attributes.

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We can only encounter the formless (*nirakar*) and attribute-less (*nirguna*) if we drop the attachment to form and attribute. If, for example, we approach God with a desire for sattvic attributes, including peace or even *brahmavidya* (divine knowledge), our relationship with the Ultimate is thereby tainted. Due to the presence of that single wish, the relationship becomes transactional. If we follow the advice of Sage Ashtavakra and consider wishes as poison, we will realize that even a single drop of poison can adulterate the sacred relationship and jeopardize the ripening of bhakti.

Bhakti influences the mental womb of the guru, and if bhakti remains steady through love-filled, reverential, grateful encounters, a new entity—the Spiritual Entity—is born

into the Brighter World. It is your own entity. You cannot adopt anyone else's, just as you cannot copy anyone else's bhakti.

Everyone can and ought to evolve to have such a Divine Entity—your own Divinity. The prerequisite for Master to retain an abhyasi in his mental womb is for the abhyasi to love for the sake of love, to adore for the sake of adoration, and to revere for the sake of reverence—not for the sake of a *return* on love, adoration, and reverence. There can be no personal desire or aspiration, nor any hope or demand of any kind pending fulfilment.



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A bhakta leads a life of *saranagati*, a state of care-free surrender in which they choose to remain happily vulnerable. In *saranagati*, love is present, but the idea of love is absent; reverence is present, but the idea that “I revere” is absent; gratitude is present, but the idea that “I am grateful” has dissolved. Even the idea of *saranagati* is absent, since the brutal ego is perfectly subdued. For the tree to be born, the seed must disappear. For the Spiritual Entity to be born, the “I” must disappear. Then, we can approach the state of Babuji Maharaj—subtle, not imposing anything on anyone, but things simply happening around him.

The state of internal dis-integration that we sometimes find within ourselves is due to the complexity arising from the interaction of innumerable *samskaras* which cloud our perspective, the three *gunas* which color our nature, and the five dualities present in the *Pinda Pradesh*. There is an answer to this complexity. It is the simple duality of “He and I.” By dissolving the lower nature, His nature comes to the surface and the duality of “He and I” finally becomes the singularity of “He.”

As Pujya Lalaji Maharaj wrote: “God has hidden himself inside your hearts and exposed you. Hide yourselves and expose God! This is the real *sadhana*.”

With love and respect,
Kamlesh



On the occasion of the 95th birth anniversary of
PUJYA SHRI CHARJI MAHARAJ
July 23, 24, and 25, 2022

heartfulness
advancing in love

