



# *Pilgrimage to mind*

*(English version of Manoyatra)*

Omnibeneficial Series - 76



Founder President: Pujyashri Narayanbhai G. Thakker

**SHRI SWAMINARAYAN DIVINE MISSION**

Naranpura, Ahmedabad - 380 013



## Emblem of Shri Swaminarayan Divine Mission



The Emblem depicts the lotus-feet of Lord Shri Swaminarayan. There are sixteen signs referred to in Samudrik Shashtra as the signs confirming the divine origin of God, the incarnate.

### NINE SIGNS IN THE RIGHT FOOT



**Swastika:** stands for the auspicious Figure of God.



**Astakona** (octagon): suggests that the divine compassion is constantly flowing in all the eight directions: North, South, East, West, South-East, North-East, South-West and North-West.



**Urdhvarekha:** indicates continuous progress of souls by the divine grace.



**Ankusha** (the spur): indicates that the Supreme Power, the cause of all causes controls everything and it also suggests that we must restrain the inner enemies.



**Dhwaj** (a flag): or **Ketu** stands for the spiritual victory of God, the absolute form of Truth.



**Vajra** (weapon of indra): stands for the prowess of God which destroys the weaknesses of the souls and frees them from the fear of time, actions and delusions.



**Padma** (the Lotus): symbolises the tenderness and compassion of God which helps the devotee attain detachment from the mundane life, the way a lotus remains unaffected by water.



**Jambu** (rose apple): symbolises the sap of divine joy that one receives from communion with God.

---



**Jav** (barley): confirms that God takes care of the crops and the needs of those devotees who are in communion with Him and who perform non-violent Yajnas by offering foodgrains such as barley, sesame seeds etc. to the Holy Fire.

---

### SEVEN SIGNS IN THE LEFT FOOT



**Meen** (fish): asks us to reach God, the source of the spiritual energy, the way a fish swimming against the current, reaches the source of a stream.

---



**Trikona** (triangle): symbolises liberation of the soul from the mental, physical and mundane problems and difficulties. It also stands for the need to free oneself from the trial of Ishwar, Maya and Brahman and to remain steadfast in Parbrahman the ultimate reality.

---



**Dhanush** (bow): defends the faith by protecting the devotees against evil influences.

---



**Gopad** (foot-mark of cow): suggests the beneficial qualities of cows as well as of the saints who are dear to God.

---



**Vyoma** (the sky): signifies the infinite and detached all-pervasiveness of God.

---



**Ardhchandra** (the crescent): shows that the way the moon increases slowly and gradually, one can attain perfection through patient meditation of God.

---



**Kalasha** (the pot at the top of a temple): stands for the supremacy and absoluteness of God.

---

Keeping the divine signs depicted in the emblem of the Misson before our eyes, we have been conducting spiritual activities for the welfare of mankind through our Gnan-Dhyan-Seva programmes. We bow down to the lotus-feet of Shri Hari and pray for His divine guidance and assistance in the fulfilment of our misson.

---

॥ सहजानंद मन लाई सदाई, सहजानंद मन लाई; ॥  
सहजानंद मनोहर मूरति, प्रीत करी उर लाई. ॥

॥ ब्रह्ममहोल वासी अपिनाशी, मनुष्य देह धरी आई; ॥  
जे जन आई रहे धन शरने, मुक्ति मुक्ति सब पाई. ॥

॥ काल कर्म को दुःख अति भारी, सो सब देवे छोराई; ॥  
सुभकारी धनश्याम भजनसे, भय भटकन भीट जाई. ॥

॥ अंतर प्रीत रीतसुं करी के, मूरति मन ठहराई; ॥  
काम क्रोध मद लोल सहजमें, अपघप्रसाद हठाई. ॥

---





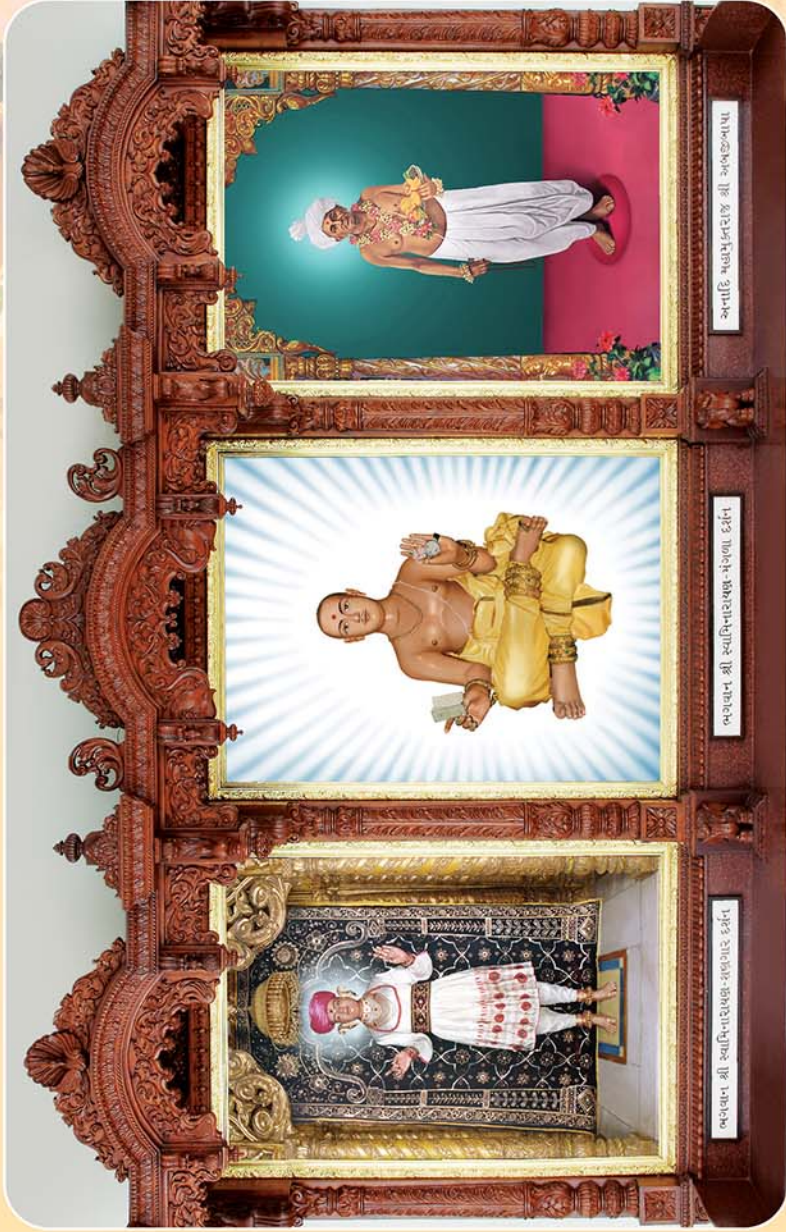
Supreme Lord Shri Swaminarayan

सुंदर श्री धनश्याम सदाई, शरणागत सुभकारी रे;  
ओही छणी अंतरमें धरी लें, देत गर्ल दुःख टारी रे.

अधम उधार पतित के पावन, लकत पत्सल लयहारी रे;  
असें हरि सुभकारी विसारत, सो नर होत भुवारी रे.

जेही जन आई रहे र्शन शरने, हो गये लवजन पारी रे;  
अवधप्रसाद शानकी छनीपें, वार वार बलिहारी रे.





જાણી શ્રી સ્વામિનારાયણ-મંદીર, દસંદ

જાણી શ્રી સ્વામિનારાયણ-મંદીર, દસંદ

જાણી શ્રી સ્વામિનારાયણ-મંદીર, દસંદ

Gnan-Dhyan-Upasna Hall- (Gents)

- || સહજાનંદ સુખદાઈ ભજ મન, સહજાનંદ સુખદાઈ. ||
- || શ્રી ઘનશ્યામ મનોહર મૂરતિ, ધ્યાન ઘરો ઉર લાઈ. ||
- || સુંદર જોલની સુંદર હસની, મુશકની બરની ન જાઈ. ||
- || શોભા ધામ સુખ સૂરત, સંત મુક્ત સંગત આઈ. ||
- || અવધપ્રસાદ નિરંતર એહી છબી, અંતરમેં ઠહરાઈ. ||





Gnan-Dhyan-Upasna Hall-(Ladies)

## ..... DEDICATION .....

We offer the flowers of faith and devotion  
in the form of this omnibeneficient series of books  
to the lotus feet of extremely merciful  
**Anadi Maha Muktaraj Param Pujya, Shri Abjibapa,**  
who was an accomplished interpreter  
of the ideal and divine philosophy  
of **Lord Swaminarayan,**  
the incarnate God, eternally immanent  
and divine in Personal form  
and the Master of infinite Muktas  
who have attained the ultimate state of liberation.  
**Param Pujya Bapashri** spread  
the supremacy of **Lord Swaminarayan**  
in all directions, made many devotees  
experience the highest state of Anadi Mukta,  
the state of an ideal perfection,  
and thus obliged the entire mankind  
by bringing light and divine joy of the  
**Supreme Lord Shri Swaminarayan**  
on the earth.

.....





Anadi Mahamuktaraj Shri Abajibapashri

## ..... OFFERINGS ! .....

We offer our thousandfold salutations  
in the lotus feet of the most compassionate  
**Sadguru Anadi Muktaraj Pujyashri Narayanbhai**  
who established the Omnibeneficial Institute  
**Shri Swaminarayan Divine Mission**  
to spread the flames of Brahmyagya in the form of  
spiritual evolvement who was the greatest supporter  
of pure Religion, Administration and  
Character who has offered his unique contribution  
for the spiritual, social and educational upliftment  
through presenting the suprememost  
philosophy of Shreeji Maharaj and  
Abjibapashri with scientific perspective.

.....



Founder President



Pujyashri Narayanbhai Gigabhai Thakker

## WE BELIEVE

Shri Swaminarayan Divine Mission intends to bring out a series of books that will not only benefit the entire mankind but also enrich the lives of the people by offering them what is best in Indian thoughts and culture.

In this age of reason, the span of higher education is expanding day by day. The basic aim of higher education is to establish highest moral standards and to inculcate ethical values in life. The highest value and the loftiest goal of life is to experience the supreme joy which comes through communion with God. We hope the readers will find this series very useful in the achievement of these ultimate goals.

In a time, when the span of higher education, science and technology is continuously expanding, we want to mould them in such a way that they do not merely remain the means of producing material wealth and physical comforts, but should be best utilized for the inner development and spiritual perfection of mankind. Moreover, let us not forget that the final stage and purpose of evolution is to develop our self steadily and finally get immersed in the divine happiness of Supreme Lord.

Man has been gifted with an innate ability to develop continually to attain the divine bliss. This shows that we can strive together and create such social, economic and political conditions as are conducive to an unhampered spiritual progress and sublimation of life. To accelerate this process, we shall have to prepare literature, that inspire and assist the seekers of the divine pleasure.

For the social betterment and spiritual enrichment of the human society Lord Shri Swaminarayan has established a universally acceptable, comprehensive philosophical system. It's a path of pure knowledge which elevates our soul and helps us attain oneness with the Supreme Lord. Vachanamritam and Shikshapatri, are two great classics, containing the essence of the ideal philosophy of Shri Swaminarayan. In a simple but lucid and convincing language, Lord Shri Swaminarayan has tried to



---

spread His message through these two great spiritual works. He also inspired His saints and seers, His liberated householder devotees and scholars to compose plenty of work expressing their own spiritual experiences, to contribute to the understanding of His percepts, which are beneficial to the whole of mankind.

These books contain the quintessence of the Indian view of life and they also teach the real art of living. Whether one belongs to the East or the West, each one of us will find this series useful as a spiritual guide leading us on the path of divinity, satisfying our longing for the touch of the Divine. Here, through this series, an attempt would be made to show how one can develop one's own self to attain oneness with the Lord Supreme. We are confident that the reading of this literature will help us overcome all conflicting deformities of modern life and usher in an era of peace, harmony and tranquillity.

We will incorporate in this series all positive and constructive ideas and religious tenets which are in consonance with our ideology and objectives.

In order to reach readers in different parts of India and abroad, we hope to publish this series, not only in Gujarati but also in Hindi, English and other languages.

We are hereby seeking everyone's active co-operation and assistance for the success of the Mission's activities. We pray for the divine grace of Lord Shri Swaminarayan to lead us and guide us in this great endeavour of ours.

V. S. 2043, Shri Hari Jayanti  
April 18, 1986  
Ahmedabad.

Humblest of Humble  
**Narayanbhai G. Thakker**  
Founder President  
Shri Swaminarayan Divine Mission

---





# ***Pilgrimage to mind***

(ENGLISH VERSION OF MANOYATRA)

Omnibeneficial Series

76



Founder President : Pujyashri Narayanbhai G. Thakker  
**Shri Swaminarayan Divine Mission**

Ahmedabad-380 013

**Shri Swaminarayan Divine Mission**  
**Omnibeneficial Series**  
**Publication Committee**

*Inspiration & Guidance*  
**Rev. Shri Narayanbhai G. Thakker**

© Shri Swaminarayan Divine Mission, Ahmedabad  
(Regd. No. E/4546/Ahmedabad : 1981)  
Income-tax Exemption u/s 80(G)5

**First Edition**  
Copies : 1000  
16 February, 2015  
V. S. 2071, Maha Vad-12

**Price : Rs. 20/-**

**Publisher**  
Shri Swaminarayan Divine Mission  
8, Sarvamangal Society, Pujiyashri Narayanbhai Marg  
Naranpura, Ahmedabad - 13 ☎ : 079-27682120

**Printed by**  
Mudran Sanskar;  
Mudresh Purohit, Surya Offset,  
Aambli Gam, Ahmedabad



---

## Preface

It is the greatest wonder of the world that we have to seek the help of our mind to understand the vagaries of mind! It is highly essential to utilize the medium of mind for gaining any type of achievements whether it is worldly or spiritual. To achieve this goal, you have to obey the only condition that you have to control your mind, not being controlled by your mind.

Once an aspirant came to the great master for attaining knowledge. The master said to him: 'First of all, I will test you whether you deserve for knowledge or not. I am giving you one assignment, if you will succeed to accomplish it I will surely accept you to be my disciple. First of all, please take this sealed box and handover it to my friend who is residing four kilometres far from here.'

The young man immediately started to complete his task, but after an hour's journey he had taken a halt under the shadow of tree. While relaxing, an mischievous idea came to his mind. Let's see, what is in the box? First of all, he tried to advise his mind: No, it is not good to interfere in any body's asset. But after a while, he lost his control over his curiosity to open the box and at last he opened the box. As soon as the box was opened, a little mouse jumped out of it and ran away in the forest. After happening this small phenomenon, the whole situation has been changed. Now the box was empty and not in the same condition as it was handed over. That young aspirant was put in the poor plight. Now what to do? He had no alternate except returning back to master. The master explained

---

## Pilgrimage to mind

---

him: 'The mouse trapped in the box is like an opportunity for you to be my disciple, but you lost it due to your feeble mind. It shows that you are lacking in self-control, so it is better for you to return to *Sansar* and try again to learn how to control the mind. First of all, be the master of your mind, then and only then, you can go for spiritual practice.'

Rev. Guruvarya Shri Narayanbhai Thakker always said: 'Do make your mind deep like infinite. Digest the informations whatever you heard and bury the secrets known in the basement of mind. That task of self-control will make you the master of mind.' Our master's this point of view is still found to be so relevant after so many years.

This book - 'Pilgrimage to Mind' English version of **Manoyatra** is going to be published on the auspicious occasion of **Pujya Shri Narayanbhai Thakker's BIRTHDAY ANNIVERSARY** on 16th February 2015. We hope it will help a lot to devotees at large to evolve on the path of ultimate salvation.

May Lord Swaminarayan, Bapashri, and Pujya Guruvarya Shri Narayanbhai bestow supreme bliss upon all the aspirants who have contributed in the publication of this valuable book.

16 February, 2015  
Samvat 2071,  
Maha Vad Baras

**Publication Committee**  
**Shri Swaminarayan Divine Mission**  
**Ahmedabad**





---

## Contents

<b>Sr.</b>		<b>Page</b>
Camp 1	: Awareness	1
Camp 2	: What is Mind?	5
Camp 3	: Origin of Mind	8
Camp 4	: Basis of Mind	14
Camp 5	: Types of Mind	18
Camp 6	: Nature of Mind	23
Camp 7	: Various states of Mind	26
Camp 8	: Universal Consciousness and Mind	29
Camp 9	: Inconceivable power of Mind	32
Camp 10	: Limitations of Mind	38
Camp 11	: Mind and Thought	41
Camp 12	: The control of Mind	45
Camp 13	: Mind and Brain	50
Camp 14	: Mind and Health	54
Camp 15	: Forget the worries for Better Health	59
Camp 16	: Sublimation of Mind	64
Camp 17	: Meditation	71
Camp 18	: Samadhi	78

---



---

# ***Pilgrimage to mind***

(ENGLISH VERSION OF MANOYATRA)

---





---

## Camp One : Awareness

'Gurudev, what is the first pre-condition in the pursuit of religion ?'

One day in the beautiful evening an aspirant asked to his master Rev. Guruvarya Narayanbhai Thakker.

The great master calmly replied: 'Of course, healthy body... शरीरम् खलु धर्मसाधनम् ।'

'And to keep the body healthy.... ?'

Before his question was completed, the mentor retorted :

'To keep the body healthy, it is essential to have a **healthy mind**. As is the mind, so is the body and as is the body so is the mind. **Actually body and mind are the either sides of the same coin.**'

After a pause for a few moments, Guruji said with brilliant smile: 'Now you obviously intend to ask, how can mind remain healthy? Isn't it ?'

The disciple nodded his head with smile in affirmation.

Being a little bit serious, Guruji spoke : 'As a matter of fact, to achieve that goal one has to know what is mind. This can be achieved only by keeping awake. Wakefulness means to live with awareness. The same is referred as **Sakshibhav** (sense of witness) in **Shrimad Bhagwad Gita**.

What **Bhagwan Swaminarayan** refers to as being oneself at the entrance of awareness mentioned in Vachanamrit is made in this context. By keeping yourself aware, learn to observe the mind. Never tag it with your likes or dislikes. Keep on observing the mind neutrally without intermingling yourself with the vagaries

---

## Pilgrimage to mind

---

of mind. If you keep on observing the ego-centrism of mind with awareness, then the mind will become your friend and will help you with ease in your spiritual practices.'

This - the most remarkable fact is to be taken to the bosom of our hearts. It is well understood by all the experiences that the body is in total control of mind in all respects.

The body usually does not get into serious illness unless and until it is confronted with external difficulties or badly affected by an accident or fall prey to circumstantial serious infection. Many a time, it is observed that persons with strong will power do not experience any contamination from outside. Feeble mind fetches all types of ailments.

The feebleness of mind destroys even the immunity of our body to a large extent. Mind has a special tendency to give reactions. In the morning, what do you do after leaving your bed? You usually stretch the body or just yawn.

It is nothing but merely the natural reaction of mind. While talking with someone, if fly sits on your nose; automatically your hand will remove it. This is also a mind's reaction. Sometimes when a person whom you dislike the most meets you on your way and starts talking in sugar coated manner, our mind immediately thinks in reaction on the basis of bitter experiences of the past as -This man is a great rogue. How cunningly he had cheated me ! Surely he must have some task to be fulfilled by me, that is why he speaks so sweetly. Thus our mind gives reactions of the present incidents on the basis of past experience.

Our life is thus full of mind's reactions. When mind stops reacting, whatever is evident is truth. Reactions

---



of mind do not permit us to realize the things in their real forms.

By dint of reactions, mind creates the transparent curtains of thoughts between every events or objects or persons, consequently we comprehend or understand any person or object or event in accordance with our prejudices or past experiences. As a result, we always remain deprived of the reality.

In **Ikshwanku** dynasty, there lived a king named **Janshruti**. Once he asked a question to his master Raikava: ' O Godly saint ! Why does a man reap the fruits of his deeds in form of sin or virtue even after dedicating his sole being to the Almighty? '

In reply, the master hit the king's head with a nearby stone. When the king being enraged ordered to arrest the master & punish him, the master said : 'O King, If you have dedicated everything belonging to you to God, you must realize that the hitting of stone has also happened by God's will. So please try to understand that when the body is dedicated to God, never mind whether the body being hit by stone or spears! But no, you forgot the truth and your mind reacted with rage. O King, you are still under the effect of mental reactions, so you are entitled to accrue the results of every sin and virtue. Even if every event owes its existence to circumstance, fortune or God, you become part and parcel in that outcome through your reactions.'

Finally, the master sermonizes the king Janshruti saying: ' O King, The supreme being by dint of whose power it exists sin-virtue, happiness-sorrow, creation-destruction, resides in you and in entire universe concomitantly. No need to add and subtract sin-virtue and happiness-misery to achieve Him. He already exists within you. The mind, surrounded by Him by virtue of

---

## Pilgrimage to mind

---

His power, which you call your own out of egoism, keeps you occupied through strange reactions between you and the Supreme being. Be liberated from mind's reactions and observe the life. Doing thus, O King, you will be able to realize the God despite living in mundane life.'

If you observe every activity of each sense with full awareness, mind's habit of giving reactions is lost. The mind needs a seat to rest peacefully. Whenever the mind gets engrossed in any object or person, it gets temporary peace, but the peace experienced in worldly objects or mundane person is very momentary.

Hence if you want to give eternal peace to the mind, it should be allowed to have a shelter at the feet of **Shri Hari** - the God Almighty.

The peace and the bliss experienced by getting engrossed in the divine Form of God would be everlasting and supernatural.



---

## Camp Two : What is Mind?

Brooding over deeply, it is realized that our physical body is nothing but the solidified form of our mind. The constructive form of mind means action and the volatile form of mind is called **Pran** - the vital force. **Swami Vivekanand** also substantiates this statement in '**Rajyog**' by saying : 'This body is merely the outer sheathing of the mind. Both are not different entities at all. Just like **Kalu fish** and its shell, mind is covered by the body. Both are like the either sides of the same coin. The internal substance of the Kalu fish acquires inert elements from out side and forms the shell, in the same manner the inner micro forces whom we call 'mind' take material matter from physical world and form the shell of this gross body.'

Mind gives momentum to air(Vayu) in our physical body by its own vital force, it also keeps the lungs active, opens and closes the eyelids, digests the food, circulates the blood, semen, sweat, pitta, kapha etc. are all watery exposures of mind only. When mind experiences fear, sweat is the resultant outcome. When mind feels ecstasy, the body produces enzymes. When mind experiences out burst of sexual emotions, body produces semen or ovum. At the emotion of anger, mind liberates **Kapha** and **pitta** in anxiety. Thus all the expositions of our body are related to our mind.

If you perceive consciously, it will be understood that behind every senses and emotional experience, there is the presence of mind. So says **Bhagwan Swaminarayan** in '**Vachnamritam**' - His text of this philosophy : The gross body has five fundamental

---



elements including the earth as constituents and the subtle body consists of the five senses of cognition, five senses of action, five vital forces & **Antahkarana** - in all nineteen. And when the subtle body remains associated with the gross body, all activities are carried on properly but not otherwise. The ears, the eyes etc. are the instruments of the senses in the gross body. When the subtle body having the senses associated with them, the objects of pleasure are grasped but such grasping is not performed by the instrument of the senses alone.' (**Sarangpur : 14**)

Many a times, we do not have enough perception of scene in front of our eye-sight despite our open eyes, because at the same time our mind is engrossed with another imagination or thought. Activeness of mind in the eyeballs is most essential to see with eyes. Whenever any scene, object or individual appears in front of us, the sensations of falling its reflections on the retina are carried to the centre of vision situated in brain by means of nerves. These sensations are then sent to mind. Mind represents them in the form of definite instincts before our intelligence. Intelligence bounces its reactions and the feeling of 'I' springs up. Then after, the mixture of actions and reactions is presented before the soul. When soul experiences this mixture in the form of vision, we call it as visual experience. As this entire incident occurs in moments and by the loss of sense of witness we experience oneness with our mind, we can not comprehend the vision originating from the reactive tendency of mind.

In our religious scriptures, soul invested with ignorance is recognized as '**Jiva**' - embodied Soul. Mind and Jiva are mutual friends. **Bhagwan Swaminarayan** compares this friendship with that of milk and water. When the mixture of milk and water is

---

boiled, water seeks the bottom of the vessel and saves the milk from sticking the utensil, similarly milk overflows the utensil and puts off the fire and saves the burning water. **(Gadhada-Last : 6 )**

Whatever matter does not appeal **Jiva**, it never results into resolution of mind.

**Shreeji Maharaj** thus establishes oneness of mind and Jiva and quotes in **Vachnamritam (Gadhada - M : 23 )** : **'Today when we have thought of the form of mind, mind can not be perceived different from Jiva. Mind in itself is the mere ray of Jiva but it is not different from Jiva in any aspects'** As soul is being expressed only through mind, Shreeji Maharaj has named it as the ray of Jiva and by means of that He has depicted the oneness of mind and Jiva. That is why, Upanishads opine that **'Worship the mind by considering it as supernatural element.'** Because mind without tendency is totally mingled with soul.

There is a splendid shloka in **Shvetashvatar Upanishad** : **'Twin beautiful birds are sitting on the same branch of the tree, one of them is enjoying a sweet fruit and the other instead of eating the fruit simply watches it.'** This is a fantastic metaphor. What are these birds? The bird that is eating the fruit is mind full of ego means you yourself, and the bird watching the eating is your natural soul position. One who recognizes the mind in this perspective becomes natural and he is the only person who can realize the God.



---

## Camp Three : Origin of Mind

**Bhagwan Ramchandra** has posed a heart-rendering question to His master **Maharshi Vasishtha** in the text of **Shri Yogvasishta Maharamayan ( 5 / 91 )**. Shri Ram asks: 'O Great Guru, What is the root cause for the creation of this physical body? and Lord, kindly explain also the very reason for the cause of the birth of this body organism.'

The great sage Vasistha says : 'Ram, **the seed of this material body i.e. the fundamental cause of its origin is mind**. Dear son, it is obvious for you to doubt this fact that how can mind be the generating cause of body? but it is futile to doubt, because it is our common experience that in the state of dream the body appears to be coming up from our mind.

O Ram, Just as pots, pans & pails etc. earthen objects are the wide range of earth itself, in the same fashion, whatever this greatly pompous world is seen is the incarnation of mind only. O son, now listen to the cause of mind.

As an outcome of the accumulated deeds of births together, the sheath of ignorant and strong obsessions for earthly objects cling to the soul which is called causal body. This causal body is full of lust, ignorance and illusion. That is why it is called **Maya/Prakruti**.

At the time of attaining body by Jiva, mind is born by the activation of vasana i.e. strong and deep-rooted desires and inclinations and vibration of Prana i.e. vital force. O Ram, firstly the vibration of Prana and secondly the strong obsession for earthly objects both are the root-causes of the origin of mind. Out of both, if one diminishes, another also follows the same. Mind

---

cannot be born only by the vibration of Prana or only by vasana (i.e.strong & deep-rooted desires).

Prana is set in motion through **vasana** and vasana is created and stimulated into activity by prana - spanda means vibration of Prana.

Like oil in sesame, vibration of Prana resides in Vasana and Vasana resides in the vibration of Prana. Just as seedling is the outcome of seed and seed is the outcome of seedling, the cycle of the generation of mind from the vibration of Prana and Vasana and vice a versa is going on.'

If we want to understand this whole phenomenon in nutshell, it can be said that the rising of Vasana puts the soul in the state of chaos and awakens the vibration of Prana, consequently the mind is born like the birth of child.

**That is why so says Mundak Upanishad :**

‘एतस्माज्जायते प्राणोः, मनः सर्वेन्द्रियानी च ।’ (2-1-3)

Means- Mind springs up along with Prana from the soul element and spreads up in the whole body organism. If we try to excavate the history of the origin of mind, its roots lead us to the history of the origin of the Universe, **Bhagwan Swaminarayan** has clearly mentioned in this regards in the (**Gadhada-M-I2**) text of Vachanamritam. According to it, when God the Almighty casts His inspiring glance at **Mul -Akshara** (second form of immutable cosmic power) for the creation of the universe, Mul Akshara motivates **Mul Purusha** (The Divine Progenitor) by making firm resolution for the creation of universe. So Mul Purusha joints into divine mating with Mul Prakriti in the form of Maha Maya. As a result, Prakriti (The creation) gives the birth to infinite forms of **Pradhana** (LowerPrakriti) and Purusha. Then after by each couple of pradhan-Purusha, **Mahat Tattva**

---



(Cosmic intelligence) and **Chitta** are created.

The whole cosmos exists in subtle form in Mahat Tattva. Mahat Tattva by itself is changeless, luminous, clear, pure consisting of Sattva Guna and quite. From Mahat Tattva, it is created Ahamkara having three traits. **From Satvik Ahamkara the mind and the senses are created.** From Rajas Ahamkara the ten Senses, Buddhi and Pran are created, and from Tamasa Ahamkara the fundamental elements and the five Tanmatras (quintessence) are created. Mind which is created from Satvik Ahamkara is the faculty where all desires including the desire for woman etc. originate.

The mind decides on the alternatives available and it controls all the senses. **Sankhya-Darshan** written by **Lord Kapil Muni** also substantiates the above-mentioned sequence of the origin of mind. **Sankhya-Darshan claims that all material object ranging from intellect to the piece of a stone are made up from the same material.** Whatever difference is found, it is only due to the fineness or solidness of their existence. Subtle state is the cause factor and physical state is its resultant factor.

Our **Yogshastra** is totally established on the basis of Sankhya-Darshan. We can comprehend the phenomenon of origin of mind properly by the co-ordination of **Sankhya** and **Yoga**. Our scriptures of yoga explain that Pran-shakti ( Vital energy ) nourishes our body by adopting five forms viz. **Pran, Vyan, Apan, Saman and Udan.** Saman, out of these fives, dwells in whole body by spreading in each and every cell and mind is activated only by the help of it. It makes us experience the outer world through our senses by moving in whole body.

There is a worth-contemplating metaphor in Upanishad. In our body - world, our stomach is assumed

---

as a form of an altar (**vedi**). It is offered **Aahuti** (offering of food-substance like ghee and rice usually to the fire of yagna-kund) to the Prana in the form of deity by offering the food as **Samidh** to the fire of stomach in the form of digestive power. So, according to Vedic ceremony, while eating five Prana are fed by uttering respectively like **Pranay Swaha, Vyanay Swaha, Apanay Swaha, Samanay Swaha and Udanay Swaha**.

It is written in **Chhandogya Upanishad** that Prana is satisfied by the food offered in this manner and when Prana is contented, our senses, Antahkarana and soul are also satisfied.

**The meaning of Prana which is mentioned here is very extensive. Prana is not merely a breathing at all, but the inherent energy that gives the motion to our respiration is called Prana. There is a very close relationship between Prana and mind.**

When prana moves, mind begins thinking and when mind makes resolution, broods over and thus becomes active, Prana expands. The excess treasure of Prana is inherent in brain and nerve centres. If we can control Prana, all the energies in the world can be controlled automatically. Whatever the power of vital force existing in the world is connected with the streams of our Prana through our breathing. If we can co-ordinate the resolution with our breathing process, the infinite vital force of the whole universe can be ours. **Prana is manifested in various forms like velocity, force of gravitation, power of electricity etc.** According to **Ashtangyoga**, mind is controlled by the inhibition of Prana through Pranayam, but **Bhagawan Swaminarayan** explains how the mind is controlled by meditation in Vachanamritam (**Gadhada-F-25**): 'By controlling the prans through pranayam, whereby the

---

## Pilgrimage to mind

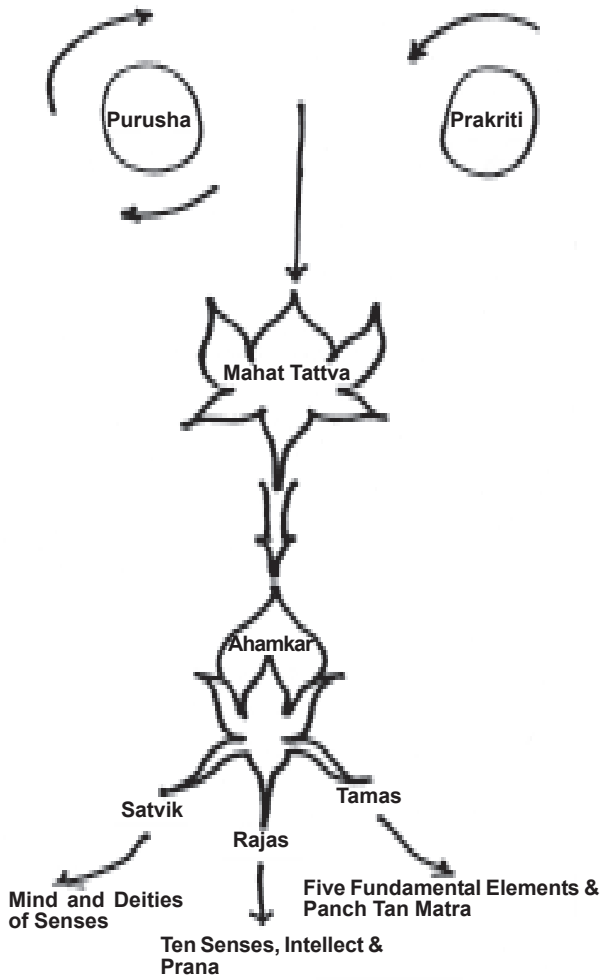
---

chitt is also controlled. And by controlling the chitt, whereby the prans are also controlled. When is controlled over the chitt achieved? It is achieved when one's vruttis are detached from everything else and focused only on God. However, these vruttis can be focused on God only when desires for everything else overcome and only a singular desire for the form of God remains. Thus prans are also controlled by getting control over chitt. Therefore a devotee whose chitt's vrutti becomes focused on the form of God masters astangyoga without even attempting to master it.'

If we place the detailed discussion about the originating of mind in nutshell, we can say that mind is the outcome of the combination of **Vasana** in the forms of accumulated deeds of births together and Prana - the vital bio-energy. It is made of very subtle etheric elements.

In this regard,our sages have said in a poetic style: **'Mind is born from the assimilation of Purusha and prakriti.'** Purusha means soul and Prakriti means Maya (Illusion), ignorance, innate desires. The body of mind is created from the very subtle extent of Prakriti and the energy of mind is originated from the very subtle extent of Purusha.





Origin of mind according to Sankhya Darshan  
compiled by Kapil Muni



---

## Camp Fourth : Basis of Mind

There is a nice story narrated in '**Chhandogya Upanishad.**' When **Shvetketu**, the son of the great rishi Uddalak attains the age of twelve, he is sent to the hermitage of the master for acquisition of knowledge. After a span of twelve years, he returns to his father. He has been well-versed in all texts including Vedas. Being an expert in Vedas, Shvetketu becomes proud. He becomes arrogant because of this vain pride. He comes to his father and says: 'O father, I am quite conversant with all the Vedas. I would recall whatever you ask for.' The learned Uddalak at once realizes that the son has not procured perfection in studies. He is imperfect, so he boasts of his so-called knowledge. I must clear up whatever a pinch of misunderstanding he has.

The great rishi said to him : ' My son, please avoid eating any food for fifteen days. If you feel thirsty, you can take water. Come to me after fifteen days. At that time, I will ask you about Vedas.'

Shvetketu has agreed to this. Shvetketu started fasting. One day...second day ... thus passed a week. Now he felt bodily weakness, His mind became dull and lethargic. Because of empty stomach, he could not even take sound sleep at night. His memory grew faint and feeble.

His thought process was going disappeared. The energy of his mind was decreasing day by day like the moon in the dark second half of the month.

On the sixteenth day, he approached his father and said: ' Sir, may I recite ?'

---

The great rishi looking into his son's eyes said: 'Dear son, Please quote the stanza from Rig, Yajur and Samveda.' Shvetketu began to awaken his memory and recall but alas, he could not do so. He made meticulous efforts but all were in vain. His pride melted like snow. His eyes were filled with the tears of repentance. He burst out weeping placing his head on the lap of his father and cried : ' O Lord, I can't remember anything. What happens to my knowledge? '

The eyes of the great rishi were filled with tears of joy. Uddalak explained to his son : ' O Saumya, without food, the energy of mind gets decreased upto nil due to fasting. O son, you must understand the fact that if a great fire is extinguished and out of its ashes even one of the spark is left off, it cannot burn big objects. In the same manner, your memory has been decreased upto negligible due to fasting. That is the reason why you cannot recall difficult things like the stanza of Vedas. Dear son, Now first of all, please take your food and then you will comprehend my advice.'

Shvetketu breaks his fast at the end of sixteen days. He becomes cheerful as soon as food reaches his stomach. After lunch, he responds to every question that his father asks him. Shvetketu is also astonished. Uddalak explains to him : ' Dear son, As I told you just now when great fire is put out and yet the remaining spark blazes the straw thrown on it and ultimately converts into big fire. In the same way, the energy of your mind got ablaze when the arrear of the sixteenth part was provided with the food. Consequently, you can memorize the stanza of Vedas. O Saumya, Mind is based on the food whatever we eat. अन्नमयं हि मनः'

Pausing a little, the great rishi said : 'After taking

---

## Pilgrimage to mind

---

meals, the food digested by the fire of stomach is divided into three parts. Out of that, the third crude separated part enters the intestine in the form of waste-material. The medium part goes forward converted by various secretions and finally turns into flesh. The first finest part moves upwards and by reaching the heart through the finest nerve called 'Hita' ultimately converts into mind.'

It is easily understood from this narration that mind is made up of food. That is why there is a proverb 'As is the food, so is the mind.' Brooding over this, it is perfectly understood that the subtle effect of the input (food) of our sense organs is definitely visible on our mind.

It is crucial whatever food we consume has been prepared by what kind of persons, from which quality of raw-material and with how much hygienically it is cooked. How many and what type of individuals have noticed that food visually has a great bearing on mind. That is why whatever we eat is first offered to God and then only that food should be utilized as His grace in the form of Prasad. Thus we can avoid the possible negative effects on our food. **Swami Vivekanand** writes in 'Rajyog': 'Certain rules are inevitable while taking food. We should take the food what turns our mind in its purest form. You can realize this fact when you visit zoo. In spite of being a huge animal, elephant is very calm and cool for being pure vegetarian. Whereas the tiger and lion, being non-vegetarian, are cruel and restless by nature.' However, two individuals take their meals together at the same time, the effect on both person's minds is quite different, because the circumstances and the sentimental condition at the time of meal play a great role. **Meerabai** gulped the poison

---

sent by **Rana** and considered it to be the God sent nectar. As a result, the poison turned out to be life-conserving nectar.

Once upon a time, **Lord Buddha** was resting under a tree in Lumbivan. A reputed merchant went to have his darshan (divine look). He asked a question: 'O Lord, what is truth ? ' **Lord Buddha replied cheerfully: 'Only your mind is Sat, Chit and Anand, if you can understand it properly.'** Lord Buddha stressed the latter portion of His statement - If you can understand it properly. If we can have proper perception of mind, the experience of our soul in the form of perennial rapture beyond mind becomes natural!





---

## **Camp Five : Types of Mind**

As such, the mind is only one, but it is experienced in two ways. One is conscious mind which is also called outer mind or extrovert mind, and the other is unconscious mind which is called inner mind or introvert mind too. Very small portion of our consciousness is manifested in our conscious mind. It is full of various types of desires. When controversy arises in these desires, our mind becomes disturbed and as a result, we experience fatigue in our body.

Through meditation, concentration is achieved first and then comes deep concentration. In concentrated state, the opposition of thoughts is demolished, hence a wastage of lots of energy is saved. Thus concentration protects lots of energy, whereas in complete concentration, energy gets up stored. That is why the energy is fully stored up in Samadhi.

The mind spread out in each and every cells of our physical body is our subconscious mind. It remains active all the while, reconstructs and protects our body. In stones, vegetation, insects, birds and human beings, the unconscious mind is equally pervaded and active. In animals, birds and vegetation, conscious mind is dormant, so unconscious mind gets full freedom, and that is why stone's age and structure remains as it is for a long time. In vegetation, as the proportion of conscious mind being less, its reconstruction and preservation process becomes very powerful. As a result, the banyan trees, Peepal tree and other trees exist for decades. Among birds and animals, insects and small creatures, diseases are much less compared to human beings. The cause thereof is that their

---

unconscious mind is stronger than the conscious mind, hence the reconstruction and preservation process of their body structure is natural and obvious.

World-renowned psychologist **Dr. Sigmund Freud** says : 'In our day-to-day life. many incidents are happening and it apparently seems that we are forgetting them, but in fact, nothing can be forgotten. Everything is being stored in our subconscious mind. This suppressed memory itself leads us. We call it intuition. When we live against our intuition or self-motivation, deformity occurs in our mind. This absurd condition is expressed in the form of rage/anger or criticism. But when such things happen again and again and that deformity can not show its ugly face, it damages our unconscious mind. Consequently, a sort of imbalance occurs in the unconscious mind which by passing of time takes the form of bodily diseases.

**Dr. Sigmund Freud** classified mind into three categories: ID, EGO and Super EGO. In ID, primitive type of instincts of our forefathers are stored. Whatever instinctive urges and activities were concentrated around food, sleep, fear and sexuality as life lived by primitive men are preserved in ID. On the innate urge of EGO, our entire attitude depends, whereas Super EGO is firmly founded by our **Sanskaras** and beliefs. On account of beliefs, quarrels and wars have been fought through centuries in this world between nations, communities, religions, castes and even among persons too.

A man is prepared to give up everything but he is not ready to leave his own beliefs because they are deep rooted in his super ego.

When awakened, these instincts remain unexpressed due to the bondage of Sankaras, but in sleep, they try to be expressed by dreams. As all the

---

instincts would like to be expressed at a time, they come out in deformed manner. Moreover ID, EGO and Super EGO are expressed together, so dreams are not co-ordinated. If we try to narrate our dreams seen during whole night, hardly five to six lines could be written. The reason is most of our dreams are futile and complicated.

Smaller or bigger diseases affecting our bodies are not casual, but they are causal. Frequent obstruction in the function of our subconscious mind is the root-cause of illness. There was a saintly gentleman named **Sri Sri Thakure Anukulchandra** in Bengal.

One early morning, a devotee named Durganath approached him and said : 'O Thakure, I have been suffering from severe dysentery for months together. In spite of taking regular doses of medicines, it is not cured at all. So please have mercy and do some favor to me. 'Sri Thakure replied: 'Oh, is that so? O.K. Now you will be absolutely alright within no time without any medicines by grace of God. Please take mid-day meals over here and then and only then you can go to your home.'

Sri Thakure got new coarse rice and dal of val(bean) cooked for him. Durganath was caught in two minds at lunch time. Sri Thakure at once made out his mental sentiments, so he told : 'My dear brother, don't be afraid of anything. So please, start eating and do eat untill you are satisfied. Durganath immediately started eating his favorite meal. When he was fully saturated, Thakure advised him to go to bed and take rest. After a long nap, when Durganath awoke, he was quite fine. When he could not find any symptoms of dysentery, he asked Sri Thakure : 'O Lord, how has this disease been cured in spite of taking adverse food-stuff? Sir, the cause-effect

relationship cannot be found at all in this case.'

Sri Thakure explained him : 'When you approached me, I had read your subconscious mind and came to know that before sometime you had an intense desire to eat your favorite dish of coarse rice and dal, but due to some unavoidable circumstances, you could not fulfill your craving. As that strong desire was suppressed in your subconscious mind, there was a deformity in the muscles of your intestine. This pain had been emerged from that mental reason, so however this food seems to be irrelevant, your disease and pain could be cured only by the fulfillment of your desire.'

Thus there is a great impact of our mind set on our health. That is the reason why the psychologists do not rely on medicines but resort to sympathy, warmth and compassion. They bring out the suppressed instinctive urges and cure the diseases.

Dr. Freud has opined for the method of catharsis. If a person suffers from pain, stress, anxiety etc, bring them out. At a solitary place, sit in a pleasant atmosphere. Note down thoughts springing up in your mind on the piece of paper and write the complaints against things that you dislike the most. Read that paper again and again and make addition to the list. One-day, after reading them frequently tear the paper. Doing this act repeatedly, mind will be fresh. As an alternative to this catharsis method of Dr. Freud, the best remedies are prayers and recitation. Negative sentiments are uprooted during prayers and mind is cleansed on account of reciting the name of God.

**By means of continuous recitation of God's name the instincts of faith towards God start playing in the subconscious as well as conscious mind. As a result of which, the instincts of attachment are repressed and gradually fed up. Of course, faith**

---

## Pilgrimage to mind

---

**plays a vital role in it. If recitation is practiced for a longer with utmost faith and patience, mind is certainly transformed into its natural pious form.** The goal which is targeted by recitation can also be achieved through meditation. Mind becomes thoughtless in meditation and thoughtless mind gradually cleans off lock, stock and barrel the internal whirling waves of instincts. Being clean and pure, mind becomes calm and cool. When mind is quiet, we can witness and visualize what our true form is ?





---

## Camp Six : Nature of Mind

It is our common experience that our mind does not maintain one position for ever. Sometimes good thoughts upsurge, sometimes bad ideas crop up. Sometimes mind becomes very active and agile, sometimes it becomes passive and dull. The reason for this is mind's three traits nature. Our mind is made up of three qualities. **Sattva Guna, Rajo Guna and Tamo Guna.**

Sattva Guna is the virtue of balancing element that is originating sancity, knowledge and joy. Rajo Guna is a dynamic element that gives rise to activity, desires and shrewdness.

Tamo Guna is the stagnant element that is the cause of laziness, gloominess and vague impressions. It fetches mind to the lowest surface. In that condition, no thought would occur. Rajo Guna makes the mind unstable by distorting it. While Sattva Guna takes our mind to the higher direction. In that condition, mind is calm, quiet and stable. All the waves of the lake of mind have subsided and its water has become clear. That state of mind is not the state of inactivity, but on the contrary, it is a state of active working of mind. To maintain peaceful condition of mind is the biggest display of energy. To become smart and shrewd is an extremely easy job. If you let the reign of the horse loose, it will take you wherever it intends to go, but the man who can hold the reign and control the running horse is the mighty. Calm-minded person is that who has control over his mind waves. Activeness is the exhibition of energy of lower category, while alertness is the display of higher energy. The constitution of

---

individual mind is decided on the extent of combination and operation of these three qualities. It is the only reason for the varieties of human nature and unsteadiness of his mind.

**Bhagwan Shri Swaminarayan** teaches in His extinct style, regarding the nature of mind in the text of **Vachnamritam (Gadhada-M-23)**:

'He is to be understood godly saint whose mind does not get hot inspite of seeing vulgar objects of pleasure and does not get cool looking at pleasing objects and thus his mind is remaining unaffected in both the situations, and it is not so easy to develop such state of mind. The nature of mind is such as a child who tries to catch a snake, fire and bare(naked) sword. If we stop him to do so, he would be restless and if we allow him, he would be extremely unhappy. Similarly, the mind gets away from the spiritual path if allowed to enjoy seductive objects and becomes miserable if it is denied such enjoyment. So whose mind is attached to God and not affected by objects of worldly pleasure is the only person who should be known as saint.'

**Swami Vivekanand** says in his '**Rajyog**' : The first sign of anybody's becoming religious is that he starts feeling cheerfulness. A pure virtuous person becomes joyful and finds happiness everywhere. When joy emerges from within, we must know that a man is on the way to progress in the pursuit of 'Yoga.' Mind usually becomes active on different levels of consciousness. On conscious level, mind's every activity is generally mingled with egoism, but on unconscious plane, ego is not existing. Mind can still work on one more plane higher than these two. On that plane, mind can go higher than its relative consciousness. Just as unconscious level is below the conscious one, there is

---

## Nature of Mind

---

also one plane above this relative conscious level.

It is called SuperConscious plane. There is no ego on this plane too. Yet there is a vast difference between unconscious and super conscious plane. Mind is on unconscious plane in the state of deep sleep(Susupti), whereas it is on super conscious plane in the state of Samadhi. Mind is calm and free from ego on both the planes, but in the state of deep sleep there is ignorance, darkness and gloominess. whereas the state of samadhi is full of knowledge, light and virtuous enjoyment. **Mind is in its purest form on super conscious Plane.**



---

## **Camp Seven : Various states of Mind**

Mind illuminates itself in five various states. You must have experienced that sometimes when mind becomes highly impatient (transient), it feels momentary feelings of joy and sorrow. This is mind's autism state (Kshipt Avastha). In this state, mind is shattered and scattered in all directions. The activity of mind makes us experience only the feelings of happiness and sorrow. This state is still better, otherwise the stupefaction state (Mudha) of mind is the root-cause of the terrorism spread through out the world at present. Insane state means inertia in which the attitude of mind is to harm the others. Spiritual aspirant when starts his meditation, his mind is in its restless state (Vyagra).

In this state of mind, it tries to concentrate. Such restless state is very natural for higher souls, whereas kshipta and mudha states indicate the mental conditions of ordinary souls. In the concentrated state of mind, mind tries to be steady in its focused position, and when the climax of concentration is attained, mind becomes amalgamated in Samadhi (ecstasy). This is mind's Super conscious condition.

Generally our mind is used to dwell in shattered and insane states. We feel dullness in insane state and activeness in that of shattered. By means of practicing yoga and devotion, mind can be made sublime and concentrated. The objective of religious codes and traditions is to get our mind concentrated. Such focused mind becoming active and dynamic in any field shines brilliantly. By dint of concentration of

mind, a student can prove his brilliance in his studies, a business man becomes prosperous in his trade, a musician or artist becomes proficient in his field. Without mind's concentration, to achieve success in any field is not only difficult but almost impossible.

By practice of concentration and its gradual progress, mind experiences the supreme bliss in the state Samadhi on super conscious plane.

By the control of mind, mind's concentration gradually develops. When some yogi or saint brings the scattered and insane state of mind into completely controlled state by his resolute will power, an ordinary soul can also enjoy the divine experience of ecstasy. When Lord Swaminarayan initiated the chapter of samadhi, from highest liberated souls to animals, birds and ordinary souls - everybody used to enjoy the divine experience of Samadhi equally. However, Bhat lady named Ladkibai initially frightened a great deal on hearing pranav-nad in the state of ecstasy, but finally she became blessed soul and beset in state of Samadhi having thorough knowledge by Shri Hari.

There is an incident happened in the life of Bengal's famous saint **Ramkrishna Paramhans**. He had mastered super conscious state, but also made other eligible souls experience the state of samadhi. Once his nephew Hridaynath Mukhopadhyay told him:

'Uncle, you usually make many people experience Samadhi, I also would like to feel the same.'

Parmahans denied to do so and said: 'Hridu, please understand, your mind is still not prepared for this experience, so please don't insist for it.'

But Hriday did not accept it and due to his wrong insistence finally Ramkrishna made him experience samadhi. But his mind could not tolerate the divine



## Pilgrimage to mind

---

experience of superconscious state and he went mad. Without eligibility of mental state, sometimes meditation or experience of samadhi (Superconscious state) proves to be harmful.

Describing the state of Samadhi, **Maharshi Patanjali** says in '**Yogsutra**': 'तदा द्रष्टुः स्वरूपेवस्थानम् ।'

As soon as the waves of the lake subside, we can see the bottom of the lake. Same is the case of mind. When mind becomes tranquil, we can see our true form. In that state, we remain stable in our own true form without getting mixed up with the attachments towards worldly objects.



---

## **Camp Eight : Universal Consciousness and Mind**

The roaring waves of the ocean are part and parcel of the existence of entire ocean, similarly the mind of every individuals of this universe is like big or small wave of the ocean of universal mind. Our mind is the integral part of this vast cosmic mind. Just as one wave is attached with another ripple of the ocean, in the same manner, every individual of the world is tagged with each other through his or her own mind. Sun is one but its reflections are innumerable, in the same manner we experience the reflection of cosmic mind as our own mind.

Mind remains unaffected everywhere. It abandons all the thoughts coming from outside but intellect stirs the mind by providing stimulus frequently. Our circumstances, problems, events, surrounding environment all spoil that reflection. Vimala Thakar more explicitly explains : 'We all are the integral parts of universal mind. We all have the same cosmic mind and we are joined with one another inseparably by the means of that mind. Despite being existence of same universal consciousness in all, the ego as equal to thirty three percent of the mere part of that consciousness present in us, creates depression by arising dual effect of me and mine. Under the cover of this egoism, all are one.'

If this ego fades away, the realization of God is not so far away. In all individuals the same God exists. We should consider others in the same category as we are. We must never behave in the manner which we

discard for ourselves. Such understanding and resultant good behaviour brings us far away from ego problems. Five codes of practice suggested by our religious scriptures and pious life-style after all lead us to the cosmic consciousness.

As soon as we make the conscious mind thoughtless by relaxing body and mind, we immediately come in contact with cosmic consciousness. Slightly below our conscious mind, a great ocean of cosmic consciousness uniting us with the universe is roaring. At night while sleeping, if our consciousness is nearer to that of universe, we can surely peep into the future by means of dreams. The same secret is also lying behind the phenomenon of mental telepathy. American psychologist named Harold Sherman has achieved a great fame by making a serious invention regarding **Extra sensory Perception**.

In America, on 16th May 1965, Sidney Gurber's plane having four passengers was lost. When he sent the last message to Washington, he was struggling against a catastrophe in the sky of Ventashi lake area. At last, when no news reached, Jenifer, the niece of Harold Sharman requested Sharman to help in investigation of her friend Sidney.

Sharman concentrated his attention on the signature of Sidney and made contact with cosmic consciousness and found out that Sidney's plane had struck against a mountain at the height of 4500 feet forty miles away from the lake Ventashi and had crashed, After four months, when this mishap passed in the inquiry, the bones of the deceased and remains of the crashed plane were found out from the very spot which Sharman had noted.

When Sharman's information proved to be true, America experienced havoc. Americans became more

---

curious to know about the inconceivable energy of mind. People raised many questions: Can our mind become one with the entire atmosphere of the world? Do all the incidents taking place in the world be leaving their permanent imprint in the atmosphere? In this subject, whatever modern research has been done, prove many mind fabricated stories of Puranas to be true.

Our this body means Pind and this universe that is Brahmand - both are unitary. 'या पिंडे सा ब्रह्मांडे ।' When our mind establishes oneness with cosmic consciousness, we can observe the whole universe as a ball in the hand, hear as well as know it simultaneously.

Then no part of the world remains unknown and no incident of the universe remains unaquainted. This achievement was very common for our saints and hermits.

Once a young saintly great fellow asked Swami Vrindavandasji : 'Swami, can you see through this wall?'

Swamiji very politely replied : **'By grace of God the Almighty, I can see not only through this wall but also through out the universe. What is happening, what has already happened and what incident is to take place - everything that I intend to see is apparent to me.'**

This is obvious for higher liberated souls. When an aspirant practices meditation, worship of God and recitation for the sake of pleasing God, so many miraculous powers obstruct his way as temptation before acquiring the goal of supreme bliss. Realization of God is only possible, when one proceeds further on the way to redemption neglecting the achievement of miraculous powers completely.



---

## **Camp Nine : Inconceivable power of Mind**

Mind is the centre of human's extra-ordinary energy. There is nothing in this world which can not be achieved by mind. Immense is the power of mind. Its spread is unlimited like the sky. In this earthly world, incidents likely to be impossible also have become possible and are becoming feasible by dint of mind. By the combination of subconscious mind and conscience, tremendous energy is originated. This extra-ordinary and miraculous combination of energy can bring a drastic change in any critical mental, physiological, social and economic circumstances.

In **Mahabharat**, there is a story. There was a hermit named Dirghtapa. He resolved to perform a yagna in a definite time period. He went in to a forest to gather the needed sticks of firewood, flowers and fruits for his yagna. Unknowingly, he fell into the deep waterless well. It was difficult to come out of that well at once. Before somebody would come to help him to come out of well, the predecided time of yagna approached.

So the saint performed the **yagna** mentally in the well itself and the deities approved his mentally performed yagna, as a result of which the sage attained the post of a deity. Any efforts done by the means of mind in comparison to that of done by the physical body gives fruits quickly and exactly. Hence **Lord Swaminarayan** has considered the worship of God mentally to be more important than external physical worship.

Every person should deeply meditate sitting alone in a solitary place for some time of the day regularly.

---



Watch the thoughts emerging in the mind without giving any reaction neutrally. By doing so regularly for longer duration, mind become our friend, not only that but also all the egoism and ignorance developed to our mind are removed and reasonless mirth and selfless love spring from the heart. When the consciousness beyond mind is touched through mind, it is experienced to be wide-spread everywhere in the universe.

So says Brahmaji to Maharshi Vasistha in the text of **Yogvasistha Maharamayana** :

'A human bodied soul gets the fruits according to the efforts done by his mental body. The efforts done by only physical body never fruitful. If mind ever broods over pious linking, all malicious experiments done towards him fail like arrows aimed at a hardrock. Mind can achieve within the moments whatever are aimed perfectly. O saint, Even though all the sentiments related to body may perish, the efforts done by mind bears fruits without any hurdles because effort is the alternate of only mind.'

Whatever is accepted by mind is always fructified and what is rejected never takes place. The English people ever consider the digit of 13 as unlucky, so all the related matters with 13 prove to be unfortunate for them. Whereas the 13th day of the month as per Hindu calendar is considered to be the most auspicious day which can never be questioned.

On Dhan Terash, we usually perform the auspicious worship of Goddess Laxmi. Whatever good or evil happenings take place in our life is the outcome of our mind, so it is needless to fill our mind with such imaginary beliefs or superstitions. We must strengthen our mind always by positive thinking. Our mind has a miraculous power of curing the diseases of our physical body. So says **Maharshi Aurobindo** : '**Give signals**

---

**to your energies. They will make you healthy by operating inside your body.'** It is our commonly shared experience that when someone becomes ill in the house, all the friends and relatives come to see him. All have a common consolation: Don't worry, you will be alright... By hearing such words frequently, the subconscious mind of a sick person gets the strong suggestions automatically for being cured. As a result he recovers soon. Sometimes adverse is the consequence. If any friend creates the fear of a dangerous disease in the mind of the patient, he would slip into a serious disease from a very simple problem. Really a man is survived only by his mind.

In America, a professor in a medical college was explaining the students by showing culture of Cholera : 'Pupils, this culture contains that much germs that if it is thrown into the water of a dam, ten lakhs of people drinking that water would die of this disease.' One mischievous student said to the professor : 'Sir, you have professed us in medical psychology that our mind keeps us alive, so please drink this culture. If your mind will be firm, you will not be affected.' Taking a pose for a moment, professor drank the culture, still he was hale and hearty. In next day news paper, while interview professor said:' It was a challenge to me. I strongly advocate that only the mind kills a man and it saves too. So I resolved firmly that even if I swallow this poisonous culture, I will be unaffected and the result is known to you-'Mind's inconceivable power is working in the foundation of prevailing healing treatments like Reiki and Pranic healing.

**Dr. Bruner** has done an extensive research in the subject of mind's power. He wants to say : Our mind is the physical form of our thinking power. It is made up of molecules named neutron. It does not bear any

---

positive or negative charge. It has no electrical susceptibility, yet it is more powerful than electricity. This neutron influences the atmosphere of huge energy every moment. Our every thought or word leaves its unerasable impressions on the surrounding atmosphere. Its speed is more than the speed of light. It revolves round the earth seven times in a moment. Dr. Bruner says that you may believe or not but I have proved on the basis of my experiments that the selfless prayer done by a pure mind makes a deep effect on the atomic and molecular composition of the object. So some saintly person's blessings in the form of **prasad** or water has the real out burst of energy, and it yields expected result. This is not superstition, but a scientific fact. Whenever a prayer is done on water or eatable object, the energy thrown out of mind in the form of prayer gets condensed on the atoms and molecules of that object. It provides stimulus to the subconscious mind of that person consuming that **prasad** and gets the desired result. **Dr. Baradak** has taken the photos of the motion of mind being affected by prayer on highly sensitive photographic plate by means of capturing invisible but most radiant waves. Along with our physical body, our sentimental body is also connected with us in the form of aura. That body is highly affected by our thoughts.

There is a roaring ocean of consciousness around us. The whole world is fully engaged with this consciousness. Scientists coin it as ether. Our thought waves encompass this ether and create their forms which are known as thought forms. Every thought generates various waves of respective colours from our brain. The speed and longevity of those thought forms depend upon the intensity of thoughts. The shapes of noble thoughts are of good colours and of definite shapes. Very strong devotional sentiment is

---

like a space-craft going up higher in the sky. The form of fearful anger is like dirty dark pink colour and of lightening shape. Love towards someone is of the shape of a bird having light pink colour. The selfless love towards all beings is compared to a light pink coloured sun. The waves of the thoughts send out only the forms of thoughts not the subject concerned. When a Hindu devotee is worshipping the God, the waves of his thoughts influence if any Muslim, his devotion towards Allah will increase and if a Christian would come under his influence, that would accelerate the irrepressible love towards Christ. Thus the provoker of thoughts would prove to be beneficial to the innumerable surrounding people.

This deep science of mind is known as Parapsychology. Since last seventy years., Dr. J. B. Rhine has done an extensive research in this subject. The main founders of Theosophical Society - Madam Blevetsky, Charles Leadbeater and Lady Annie Besant have trodden a great deal in this field. In Russia as well, much has been done in the subject of Parapsychology. In the international conference at Moscow, a lady named Mibilova performed astonishing experiments related to the power of mind. Because of her concentrated attitude of mind, all the things on the table flew and came in her hands, the steel spoon would bend without touching, the candle would be lighted automatically. Uri Galler has displayed such experiments on T. V. screen. Nothing is surprising about it. All this is the only outcome of the immense power of mind.

Let us examine a historic illustration what a man's mental resolution power can do. A yogi named Kumargiri happened to come to the court of the emperor - Chandragupt Maurya. He declared - ' I can make all of you have the divine darshan (glimpse) of God

---

whomsoever you devote.' With the permission of the king, the yogi created an imaginary world by his power of resolution and got the magnificent form of God seen by all. Except two persons in the court, everybody had that illusionary vision. The royal dancer Chitrlekha and the chief secretary Chanakya Kautilya could not experience that vision. When the king asked for explanation, the yogi confessed that the illusionary world was created by my resolution power of mind. The persons with firm mind have no impact of the mental projection of others. That is why Chitrlekha and Chanakya possessing rare personality had not experienced any impact of the yogi's performance and they could not fall victim to that false vision of God.



---

## Camp Ten : Limitations of Mind

Our whole life is a continuous yoga, but if there is uniformity and consistency in life, it becomes meaningful. Instead of living the life in its fullest form, we divide it in small segments. we put aside our ethical values in our professional life and try to acquire wealth. In our social life, we pretend to appear clean wearing the mask of a gentleman. Yet in our spiritual life, we strive for the realization of God. One part of our life takes our mind morally down and pushes towards degradation, whereas the second part sublimates our mind and leads to the path of welfare of ourselves. Due to such controversy, our mind does not experience any transformation till the life ends. So the mind remains unchanged.

Life should be spent as a composite whole. Just as mind is in business, it should be engrossed in day-to-day life and in religious life as well. It means that a man should be in Shuddha Sattva while dealing with business, routine life and worship of God. If we want to maintain harmony of mind in adverse circumstances too, we should act according to the voice of our conscience. The biggest limitation of mind is that it is the most obedient servant but very notorious master. As a result, the man, who becomes a slave of mind is totally destroyed by mind in thousands of ways. when the person resorts to his mind and is pushed towards demolition, his conscience scorns him several times but if the soul's voice is constantly ignored, it becomes dormant and inoperative. The person who does not have the ability to listen to the voice of conscience, he should immediately be conscious to seek the shelter of

---



awakened liberated soul and under his proper guidance he must wake up his dormant conscience.

If a person wishes to be free from the slavery of mind and intends to make it his own obedient servant, he must understand the limitations of the mind thoroughly. **Bhagwan Swaminarayan** has discussed this topic in detail in '**Vachnamritam**'. so says Shri Hari:

'Mind is the faculty where all desires including the desire for woman etc originate. The mind decides on the alternatives available and it controls all the senses.' (Gadhada-F-12)

'There would remain in the mind the desire for passion for eating, drinking, walking etc. All such thoughts should be known as the limitations of mind and it should be removed by the constant suggestions such as : I am the soul. I am distinct from that thought. I am happy.' (Kariyani-3) 'The nature of mind is sticky, so it sticks to good or evil elements about whom it thinks. Moreover, it lacks in the ability to differentiate and parse out. What is the best and what is the worst, so it sometimes clings to the most evil element or subject and only pursues it blindly.' (Gadhada-M-6)

Thus mind is always connected with egoism and desires and so all its activities are inspired definitely by ego and desires. Consequently if we may not consider mind as a cause of ignorance, we can surely coin it as a stimulus of errors. Mind's nature is to remain aloof of truth. So by the touch of imaginary, illusive so-called truth means false-hood, mind engages in the activities against nature and fetches more and more mistakes, inconsistency, heterogeny, ugliness and deformation.

If mind's this limitation and fault are to be converted into a virtue and are to be used into the attempts of achieving God, the senses should be kept under control

---

along with self thought and all the activities related to five senses viz. speech, touch, sight, taste and smell must be practised to the direction of God. With eyes vision of God's form, by nose the experience of smell only of flowers and neivedhya (food stuff offered to God), with ears listening to the God's account of sports and spiritual knowledge, with the help of tongue, enjoyment of divine prasad (graceful return) of the Almighty and pious touch of God's love by means of nine course devotion (**Navadha Bhakti**), thus keeping mind totally engaged into the form of God, just as a caterpillar concentrates on the female bee and turns itself into the female bee, in the same manner mind being steady in the form of God leads the soul to the ultimate realization of God. **Sura Khachar**, the king of Loya, was an unique follower of Bhagwan Swaminarayan. He had a keen inclination and attachment for enjoying various tasty food dishes. As a result, his sentimental mind was always surrendered to meals. for a devotee, such enticements are ominous.

So Shreeji Maharaj gave him an oath that whatever was being served in the dish, should be eaten with interest considering it as the grace of God without any complaint.

Then Shri Hari told his wife to serve him sometimes tasty and sometimes tasteless food. Because of Lord's command, Durbar ate everything served without minding the taste. Within six months, Sura Khachar became negligent towards the taste.

Without overcoming all the limitations of mind and without going beyond mind, self-realization is impossible, and for this purpose, the only remedy is to lead the life naturally as a witness in the form of self-personification.



---

## Camp Eleven : Mind and Thought

Our logical discussion about mind may prolong for days or months, but still are we really acquainted with the mind ? Does mind ever manifest itself before us as it really exists ?

Regarding this, **Raman Maharshi** says : '**Ours or other's mind is not the subject of manifestation. In a sense, it is the subject of inference because we can know mind only through its activities. This activity especially means thoughts. If we drive away the thoughts, and then try to find out mind, we can not find any thing like mind. Thus thought is the expressed form of mind. If the thought is placed on the seat of knower, there must be a thinker too. This element of thinker is ego. Actually ego is the prime thought from which thoughts in the form of mind emerge.**'

According to **Sankhya Darshan**, in the process of evolution, it is indicated that the mind is originated from **Ahamkar and Ahamkar from Mahat Tattva**.

Mind which is assumed to be the basis of these thoughts is in its original form of consciousness or state of awareness. When ego's supremacy is established on it, it becomes active in the form of argument power, thinking capacity and energy of sense organ's yielding knowledge. Thus mind is bound in its limit by ego. Before that, it is one(unanimous)with unlimited consciousness. That is why, **Raman Maharshi** says : '**Mind is an unique energy hidden in self-conscious, because it creates all the instincts.**'

Now let us think from scientific view point for '**what**

---

**really thought is ?'** Thought is the oscillations arising in Chitta. When our Chitta acquires proper capabilities by means of memory power, oscillations of thoughts arise in our Chitta by the stimulation created by the outer environment. The thought is the echo of knowledge, memory, peculiarities and nature. Beyond thought, there is consciousness which can do something. The easiest way to approach the consciousness beyond thinking is to perceive the thoughts. For this purpose, you have to watch and observe every moment of your daily life. You are to keep your memory awake constantly. You have to accept the happening as it occurs by not reacting and showing likes or dislikes towards it. Thus observing carefully and constantly, you will be able to go beyond observation. In that natural state, you will enjoy the experience of not mere thought, but also the consciousness. The ocean of consciousness surrounding us is called Ether by the scientists. The ripples of our thoughts encompassing this consciousness create the form which is called thought form.

Sometimes, when the feeling of hatred or abuse towards a person disliked by us arises in our mind, the thought forms thereof reach that person in a moment. Those thought forms also create similar types of thoughts about us in the mind of that person.

Occasionally if that person is under the strong effect of thought or feeling from higher level, our thought forms will remain untouched and will rebound on us with double force. As a result, we suddenly feel physical weakness. So our Vedas preach us : 'Wish good of all. Never desire that others would have evil fruits. Those who wish good for all. always reap good fruits.' In this prayer, the underlying meaning

---

of one's own wellbeing is inherited. सर्वे सुखिनो सन्तु, सर्वे सन्तु निरामयाः ।

When we remember someone, he happens to come there. We spontaneously tell him : ' You have a long life to live, you just came over here when we were remembering you.'

In fact, his profound thought system and thought forms have inspired us to think about him.

The person whose consciousness is more lively, his thought forms are also very powerful and such individuals really lead a long life. The effect of the thought forms on our determination power is so strong and astonishing that it can be seen even today from the lifelike example in Swaminarayan Temple, situated on Bhupendra Road, Rajkot. Before about two hundred years, there was a thorny tree of berries at that place. Lord Swaminarayan came from Gadhpur to Rajkot to meet the governor of Bombay Lord Malcom. At that time, He was sitting with His disciples in the form of conference under that thorny tree of berries.

At the time of departure from Rajkot, the upper garment of the supreme saint Sadguru Gopalanand Swami was caught into the thorns. Swamiji smiled and said : 'O mad thorny tree, though Bhagwan Swaminarayan took His sacred seat under your shadow, could you not give up your thorny nature? Then after an astonishing incident that had taken place, was, all the thorns of that 'Berry Tree' toppled down. That berry tree is still-existing in the foreground of the Swaminarayan Temple in Rajkot.

The vibrations of our thoughts and speech never die. They always remain carved in the Ether- the universal element in space. After knowing the huge capacity of thought, we will never use it in a wrong way. Thought is like a knife with the help of which we

---

## Pilgrimage to mind

---

can do constructive work like cutting vegetables and prohibitive task like murder. This vast illusive network of thought forms is only created by us. How to use it is at our disposal. So one of the wel-known poet has written that -

**'Life is like a cup of drink, let it bedew your hands,  
To break or to save, this boat in your hands.'**





---

## Camp Twelve : The Control of Mind

Our mind is active and brisk like monkey. Monkey's mischief will be terribly increased if it is over drunk. Besides that if a scorpion bites it, its hyper active nature crosses all its limits. We satiate our monkey like mind with the wine of desires and cravings. In addition to this, a scorpion in the disguise of jealousy stings. To control our such mad mind which has reached the climax of hyper active smartness is extremely difficult.

In the text of **Shrimad Bhagwad Gita**, Arjun asks Lord Shri Krishna: ' O Krishna, Mind is shaky, pain giving, powerful and obstinate. So to get control over mind seems to me as difficult as to control wind.' (6/34) The question of Arjun is also the interim question for all of us. Day by day, new desires in bundles push a man's mind towards the skirts of hyper-activeness. The answer to this question given by Lord Shri Krishna is also enjoyable by laymen. Shri Krishna says: ' O Arjun, Mind is undoubtedly hyper active, shaky and very difficult to control, but by means of study and non-attachment (Vairagya), control of mind is feasible.' (6/35)

The answer of Lord Shri Krishna is optimistic. The control of mind is very difficult, but not impossible. When **Lord Nrusimha** manifested out of the pole and protected **Prahlad**, Prahladji said : 'O Lord, you have saved my life by protecting my body, but I do not believe it my protection in true sense, because this body is subject to perish at any-time. It is my earnest prayer that please protect me from internal enemies such as passion, anger, avarice, attachment, jealousy

---

etc. That will be my real protection, Prahladji's this prayer must be the eternal prayer of every aspirants. If our prayer has originated from the inner most of our hearts, God will definitely heed it. When the inner foes are won, our entry in the region of non-attachment becomes definite.

**Bhagwan Swaminarayan** has defined non-attachment in the text of Shikshapatri: ' Non-attachment to all objects of the senses except to God is **Vairagya** (renunciation)'. When we naturally accept the mortality of the world from the bosom of our hearts, our mind becomes dry towards all the subjects of the world except God, the treasure of all happiness. Turbulent topsy turvyness in our physical, mental, economic and social circumstances sometimes lead us to renunciation. **Vairagya is such a fire that purifies our mind. As much pure is the mind, easier to control it.** So control of mind depends upon its purity. We have learnt in prior camps that mind is made up of food, so the purity of our mind is also reliant on our diet. Here diet does not mean only the food stuff we eat but the intake of each and every senses too. Hence it is concluded that one of the prime remedies to control the mind is not to provide such intakes to senses which beget attachment, aversion or illusion in mind. The diet of beneficent attributes helps a man in reducing attachment, aversion and illusion. Man should command Rajas and Tamas qualities with the aid of Satva Guna. Then Satva is also commanded by pure Satva Guna.

Mind is to be brought from Satva to pure Satva and then from pure Satva to state beyond three Gunas i.e. **Gunatit Sthiti**.

**Bhagwan Shri Swaminarayan says in Vachnamritam (Gadhada-F-38):**

---

'I believe that the mind should be free from passions. A person may indulge in many physical activities but if his mind is pure, the worst would not happen to him. .... Just as Bharatji remembered his pet young deer at the time of death and so he was born as a deer. This happened despite the fact that Lord Rishabhdev was his father. So it is My principle that one should be mentally free from desires.

... And those who are house holders may deal in worldly affairs physically but like saints they should be free from desires. ... A king like Janak ruled as he had not truly renounced all and yet his mind was as noble as that of a Master Yogi. So mental renunciation alone is worthy to be practiced.'

So says Lord Shri Krishna in Shrimad Bhagwat :  
' Satsang destroys all the affinities of the world. Vrat, Yagna, Veda, Tirth and Yam-Niyam are not so able to convince Me as that by **Satsang**. Holy fellowship (Satsang) makes the control of mind easier.

Moreover, Bhagwan Shri Swaminarayan says in Vachnamritam( Kariyani-12): 'A person however passionate, angry, avaricious or lustful, he may be, all his mental perversions would end if he listens to such an explanation with affection. For example, a person may have teeth strong enough to chew raw grams. If he eats raw mangoes, he would not be able to chew even cooked rice. In the same way, a person may be very lustful but if he listens to such discourse with faith in God, he would not be able to enjoy the worldly pleasures. He may languish the body through observance of hard vows like Tapta Kruchcha Chandrayana etc. but even then his mind would not be as free as it would be through listening to the narrations about God. Listening and contemplation to the spiritual scriptures with faith

---

is a crucial instrument for the control of mind.

The scriptures on yoga insist that the persons pursuing control of mind must study **Yam and Niyam**. **Yam comprises five virtues : Ahimsa, satya, Asteya, Brahmacharya, and Aparigraha**. The devotees of Lord Swaminarayan call them panch Vartaman (five precepts). Once a devotee named Harji Thakker asked Lord Shri Swaminarayan:

'O God, how can Nishkam vartaman (Celibacy) be made more strong?' To achieve this, Shriji Maharaj pointed out three types of remedies. The first one is **'to get complete command over mind.'** Now showing how to command over mind, Shri Hari said : **'One should constantly ponder over that I am a soul, not merely this physical body. Secondly, to engage the mind in Navadha Bhakti ( Nine fold devotion of God ) viz. listening to the narrations of God etc. Not to let the mind be free from the pious activities even for a moment.** Just as a man who had command over a ghost, when he did not award any job to it, it would be ready to devour him. In the same manner, the mind is like a ghost, when it is not concentrated to the devotion of God, it would forge plans for irreligious activities. In that case, it can be said that the ghost has been prepared to devour the man. so mind should be kept engaged constantly in the worship of God viz. listening narrations of God and recitation of devotional songs etc. and such mind is called to be fully controlled. **(Gadhada-M-33)**

when our mind is shattered or disturbed, we breath speedily and irregularly. One of the remedies to pacify the mind is to regularize our breathing. The study of pranayam is extremely helpful for the control of mind. but those who do not observe celibacy or whose heart,

---

lungs and nervous system are weak should not practice Pranayam.

The most effective means of controlling mind is meditation upon the God, but for that purpose proper practice of discriminative power is required. In this regards, Lord Swaminarayan says : 'When **sattva Guna** prevails, one should meditate upon the form of God and when **Tamo Guna** prevails, there would be no proper thinking and mind would be quite dull. So meditation should not be practiced with such a mind. when **Rajo Guna** prevails, there would spring up many thoughts and desires, so meditation should not be practiced at that time.' (**Gadhada-F-32**)

Once an old aspirant approached our beloved Guruji A. Mu. P. Puj. Shri Narayanbhai and asked: 'Bhai, I earnestly desire to meditate, but my wavering mind never settle, so please guide me what to do in this regard.' Guruvarya told him with mild smile : ' you should try to be in constant touch with God's remembrance along with continuous recitation of Shri Hari all the while. Mind well that it is also a meditation itself.'

There would be hardly any easy and effective weapon except this to control the mind. If recitation is practiced for a longer, mind would throw away all the former instinctive urges and passions by attaining its original pure nature.



---

## Camp Thirteen : Mind and Brain

Once in the assembly of **Karan-Satsang**, when some friends were discussing spiritual matters, one fellow posed a question: ' If root-cause for the origin of this physical body is mind, one question arises that in embryonic state, when foetus develops in sequence; it is found that brain develops in the seventh or eighth month i.e. in latest stage. Why so?' Such question is raised to many people, because this question is based on such misunderstanding that mind and brain are synonymous means the same. In fact, mind and brain both are different entities. For worldly transaction, brain is an instrument of mind, nothing more than this. As soon as, the body dies, the brain ceases to exist but still mind remains active.

Compared to mind, brain is very slow instrument. Mind sends figures on physical plane and accordingly brain gets instructions to act. As mind traces images, brain works.

These images are coming out of the memory treasure of mind. **Samskaras** of infinite births are stored in that treasure. Whereas in the centre of physiological brain, the memory of this birth is preserved. It is said that at the time of death, on the basis of collected memories of whole life, the dying person can see the picturesque views of all the incidents. In a wink of an eye, it presents before the dying man whatever took place during his life.

Then after brain is perished, but before death that memory is engraved in sub-conscious mind. As long as *Jiva* lives in the physical body, the memory of

---



mind remains faint & feeble, because at that time, the senses being constantly active, send images all the time to brain due to reactions. After death, when brain demolishes, mind becomes highly active and all the memories of innumerable births embedded in mind become live and fresh.

According to modern medical science, there are ten lacs of various nerves in the upper surface of the brain. A man can perform tremendous activities due to the interaction of informations by these nerves. These activities include even common sense of removing fly from the tip of nose to complicated manufacturing process of super computer. Our brain is not less powerful than any extraordinary computer in any manner. This unique machine made by nature is matchless in the world. In the internal network of this machine, the microscopic details of the biological evolution of twenty lacs of years have been preserved.

Not only that, the seeds of the progress of 50 thousand years old civilization are preserved in it. In the brain of each person, the map of his individual evolutionary growth achieved during his life is prepared.

Brain is an organ made up of soft semi-solid material. Its weight is 1300 gms in average. In the deep part of brain, a section named **Hypocampus** just like the shape of second day moon is hidden. Some specific neurons have been assembled in this section.

With the help of these cells, a process like coordination of memory takes place. Moreover, in almond-like **amy-g-dala**, there is an amount of typical nerve cells which accumulates the feeling of fear. Brain's grey matter named **basal ganglia** helps us in memorizing our various habits and physical skills. In our daily life, we are exhibiting our different

---

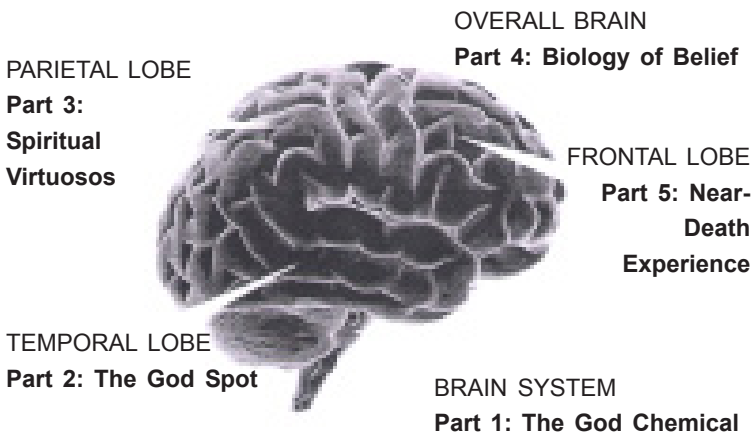
---

## Pilgrimage to mind

---

feeling in different circumstances and some times occasionally we analyse many matters in a moment. All these miracles are performed by this majestic brain, a marvellous creation of nature. Will man-made neural silicon chips be able to do such miracles any time?

Recent scientists have invented that as the I.Q. (Intelligence Quotient) is high, there are less activities in the brain. In neuro science, intelligence is considered as neural efficiency. Smart brain does not work in vain. It achieves more results with minimum utilization of energy. Thus intelligence is not exerts but efficiency. At present scientists can observe the mental processes on the monitor screen with the help of M.R.I. and P.T.I. scan. Del Gado, a physiologist had performed a novel experiment. He brought a strong and ferocious spanish bull on the ground with electrodes in its brain. This aggressive bull was rushing on the ground to crush the men standing there. But when the scientists switched off the centres responsible for aggression by electrodes, the bull stopped suddenly and stood calm and quiet.



As soon as the radio waves entered its amy-g-dala field, it became quiet.

Modern science has proved that now it is not necessary to keep fierce and terrifying criminals behind the prison bars. At the time of perol, radio transmitters will be joined with their brain which will transmit live telecast of brain activities. Police control room will note down his specific mental condition. As soon as any anti-social thought will be presumed, that will be repressed with the help of transmitters. Thus many crimes will be prevented, but do we feel that by playing tricks with the brain, are not the scientists challenging the supremacy and secrecies of brain?

The most stupid man of the world pauses so many questions that even the wisest man can not reply. It is obvious that our brain and mind are not so skillful that they can explain their own capabilities in full and final.



---

## Camp Fourteen : Mind and Health

Health means state of being well and free from illness. In scripture of *Sanskrit*, the word 'Svasthya' is used in the meaning of health. *Sva* means Self (Soul) and *Svasthya* means to enjoy the existence of our own soul. Being a fraction of God, soul is free from ailment, lure, evil, greediness, anger and pain. So when the soul is attached with God, it attains higher state full of mirth, being free from all the physiological weaknesses and deformities caused by diseases. This state is called Health.

Health is the real asset and it is the supreme happiness. The beauty without health is short-lived and futile. Around completeness of health is the only natural state of human life. In the famous scripture '*Dhammapada*' of Buddhism, Lord Bhuddha has also considered healthy condition as a super advantage and said: अरोग्य परमा लाभाः।

"It is written in Ayurveda: धर्मार्थकाममोक्षणामारोग्यं मूलमुत्तमम्। "means the main and the best spiritual practice to attain fourfold goals viz. *Dharma*, *Artha*, *Kama* and *Moksha* is good health. Good health is the birth right of every human being. To ignore health is in fact the negligence towards one's own existence - ignorance of fulfillment of life.

There is a *sloka* in the scripture of *Mahabharat*:  
सत्त्वम् रजस्तम इति स्युः तेषां गुणानाम् साम्यम् स्वास्थ्यलक्षणम् तदाहुः।

*Satva*, *Rajas* and *Tamas* are the three qualities of mind. The harmonical equilibrium of these qualities is called health. Thus the real healthy condition is based on the harmony of both mind and body. When this balance is disturbed, the natural immunity power

---

bestowed upon the body weakens and consequently the body becomes bed-ridden.

Natural healthy condition is not possible without proper diet and movement, purity of thoughts, pious living, selfless sentiments like truth and love, to save the mind to be condemned by lust and lure etc. impurities of Rajo Guna. Today we ignore our mind and try in vain to keep our body fit by physical exercises in gymnasium. In the root of this act, there is an absence of proper understanding for health.

A doctor named William Harvey proclaimed before three hundred years that our physiological heart has a direct relation with our mind. Happiness or miseries, pain or tranquillity, hope or fear all these have the direct effect on our heart. Persons with angry temper, highly ambitious, hasty natured and the persons who are achieving their goals at any cost are easily victimized of the heart diseases. Those who aspire and expect good health and peace in their lives must remember one slogan: **'If you want to take rest, forget the rest.'** Crush the worries into fine powder & gulp it. **Alleksil Carel** says: **'The great matter is not to add years to your life but to add life into your years.'** To pass years in drudgery is not the fruitfulness of life, but life becomes fruitful only when we live every moment of life upto end with liveliness.

**Dr. Fredman and Dr. Rozen** conclude at the end of their research: 'A man's feeble nature, constant tension, irresponsible life-style, constant smoking and consuming wine are the factors responsible for diseases like Diabetes and Heart problems. On the contrary, light natured, contented and teetotallers never become an easy victim of these kingly diseases.' **Dr. Herbert Bension**, in his book 'The relaxation, response and the

---

mind body effect writes: 'Mental tension and depression badly affect the major organs of human body. Also in adverse situations arising in life, if positive attitudes like courage, hope and patience are adopted in place of fear and tension, good consequences can be seen regarding health.' Not only for heart problems but also for any serious diseases, mental power plays a vital role. In allopathy, so far it was taken for granted that most of the diseases were caused by germs but now-a-days for having illness and for its recovery too, mental reasons are considered to be crucial.

**Prof. Dr. Lagnard Fox** of the university of medical therapy of Rochester notes in his book '**Psycho-neuro Immunology**': 'When a person suffers from Cancer or Rheumatoid Arthrities, in the root-cause of these diseases, the patient's mental attitude is responsible. His resistance power is according to his mental tolerance. Because of concentration of mind, body and brain experience remarkable bio-chemical changes which in turn increase resistance power of the body immeasurably.'

We have coined different names of the diseases. In fact, certain diseases or certain problems need not be classified. When the harmony of body and mind is disrupted, problems or diseases begin. Hyper tension invites ulcers of the stomach. Paradoxical situation in thoughts is responsible for skin diseases. Negative attitude of mind gives rise to low blood pressure and extends upto diseases relating to heart. **Gallen, the forefather of Allopathy** once said that gloomy nature of women is the cause of breast cancer. Women enjoy a longer life span than males because their hormones are consisting more estrogen components and hence they are mentally more capable than males.

---



The doctors of the west now have begun to accept the basic facts of *Ayurveda* indirectly. *Ayurveda* considers two fundamental elements for better health out of which first comes appetite in the stomach. Appetite (*Jatharagni*) means the form of God *Vaishvanar*, manifestation of the supreme entity. In Gita, Lord Krishna said that in every creature He Himself exists in the form of *Vaishwanar agni* (fire of appetite). One who save and preserve it and does not allow it to be mild, can protect and maintain health. Second element is *Vayu*. *Vayu* is the only manifestation of life - cornerstone of life - *Prana* too. According to *Ayurveda*, mind is *Vayu* and *Vayu* is mind. Both are synonymous. All the mental activities are being carried on by *Vayu*. The God of life of every living creature and the adopter of body is *Vayu*. Thus the appetite and *Vayu* are the only two regulating abilities of our body. So the base of our health is only these two elements.

The great master of *Ayurveda*, *Vagbhatt* writes in '*Ashtang Hriday*' :

'The virtuous person whose mannerism, speech and mind follow an easiness of cow and those who acts as they speak or think, have their life-span, sense-organs, appetite and character unshakable.' According to the opinion of *Ayurveda*, for deformities do not occur in mind and body and both of them live in natural state, intelligent persons always resort to good combination (*Samyog*), giving up *Aayog* and *Mithya Yog*, and should not rely on the things absolutely opposite to their own nature. For instance, a person suffering from diseases caused by the imbalance of *Vat* element, should be shifted to a hot region or in climate comprising of high temperature. He should be saved from *Vatal* (provoking the element of *Vat*) diet and climate. Man should keep

---

## Pilgrimage to mind

---

his mind and sense-organs in healthy condition by planning his daily routine, seasonal activities and routine night duties as per his nature of body with thoughtful consideration for beneficial or harmful diet.

The person who maintains good health can get victory over his sense-organs and that same fellow gets the right of Supreme being by means of the control of mind and meditation.



---

## Camp Fifteen : Forget the Worries for Better Health

Have we ever thought that - why do we sneeze all of a sudden? Why do we have sudden hiccup? Why do we get yawning sometimes in the very morning? If we brood over this subject, we will realize that some unpleasant feeling or anxiety provoke and cause such mannerism. These mannerisms are apparently physiological but in real sense they are psychological. Our body is so sensitive towards mind that our thoughts, feelings, worries and stress have direct impact on our body.

**Dr. Hans Selye**, the nobel prize winner of Canada, had made an intensive research regarding the effects of mental tension on various organs of our body. In the nervous system of our brain, there are main two types of nerves: **Sympathetic and Parasympathetic** which play a prominent role in the condition of mental tension. Generally parasympathetic nerves control the activities of our inner organs but when tension increases, sympathetic nerves activate themselves and secrete the chemical compound named **Adrenalin**. This adrenalin provides our body the energy to resist the tension and overall health hazards. Now let us understand this phenomenon in detail.

When we face some physical or mental health hazards in life, the emotions of fears and anxieties are created in our mind. However, the mental efficiency to face the calamities is different from person to person. The persons having extreme sensitivity and soft heart are afraid of even in least difficult situations, whereas some people having stubborn hearts stand erect to

face heart-rendering circumstances. In this regard, only your point of view towards life and mental attitude play an important part. The difficulty may be small or big, but when it stirs up your mental horizons, what and how their reflected responses on the body is to be studied hereinafter in the terms of physiology.

The Cerebral Cortex of our brain perceives stimuli because of anxieties and despair. It passes on this information to another important part, the Hypothalamus. This, in turn, passes this message on to the Pituitary gland. As a result, the pituitary secretes the hormone named **ACTH (Adreno Cortyco Tropic Hormone)**. Just as pituitary, another significant gland is Adrenal gland.

There are two adrenal glands, also called suprarenals because they sit on top of the upper surface of the kidneys in the abdomen. As soon as a person faces a situation of mental or physical stress - hatred, fear or rage necessitating flight or fight - cerebral cortex senses that stress and sends impulses to the hypothalamus, which in turn passes them to the medulla of the adrenal. The latter, at once releases two hormones namely, adrenaline and noradrenaline, in the blood stream. These hormones at once make the liver release glucose, the source of energy. They constrict capillaries in the skin so that it looks pale and the blood contained in them is diverted to the muscles and the internal organs. As a result, heart rate increases. The arteries constrict and consequently the blood pressure rises. Clotting time of blood is lessened so that in case of injury, the wound stops bleeding soon. All these changes equip the body to the tremendous task to flight or fight - whichever it chooses to perform.

Hence in the case of accident, if the body gets

---

injured, by means of above programming of the brain, blood immediately gets clotted and protects the body, but if our mind is often entangled in the waves of despair, dismay or worries, the stimuli of brain secretes excessive adrenaline into the blood stream. On account of this, the heart throbbings increase and the high blood pressure results. Moreover, when the supply of adrenaline increases in blood, the stomach stops the work of digestion of food. So whatever food is consumed by worried person remains undigested in stomach and its absorption in blood stream causes **Rheumatoid Arthritis**. As the digestive system fails, ulcers on the walls of stomach may cause due to the acidic nature of secreted enzymes. All these hazards lead to maximum strain to our heart. So if you want your heart to be healthy, drive away despair. Keep your mind quiet and meditate regularly.

There is an important gland named **pineal** situated near pituitary in the brain. If mind rests in peace and sound sleep from 11 P.M. to 6 A.M. is taken without any tension, the pineal gland secretes the hormone **melatonin** which is very beneficial for enhancing the efficiency of all the organs of our body. Melatonin also plays an important role to prevent heart attacks.

**Dr. Phillip Goldin of the Stenford University** practises meditation regularly to his patients to be free from **SAD (Social Anxiety Disorder)**. There is left Prefrontal Cortex of the brain on the left side of our forehead where we can experience peace and bliss. In the brains of regular meditators, this part is sparkling more. Today in many diseases, meditation has been proved more effective even than the medicines. Meditation teaches us the art of living. But for this purpose, mental attitude is must, because our mental

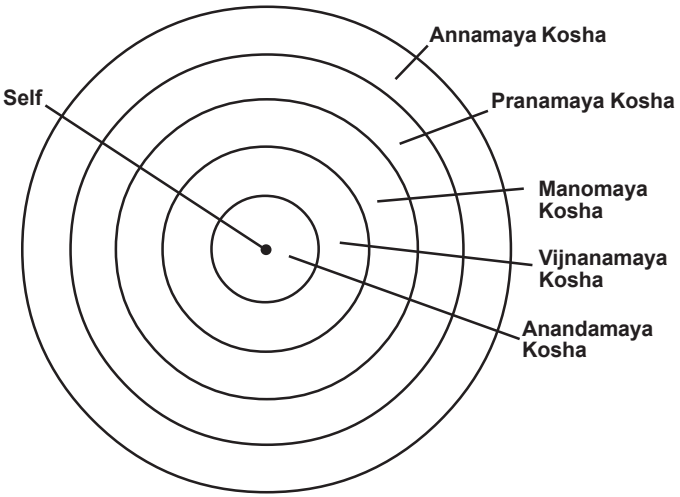
---

attitude provides us the ability to think independently.

Though it is also not practical to advise a worried man to start meditation practice straight way, because it is quite necessary to prepare the mind out of negative level of despair, worries and gloominess to the positive world of zeal, joy and love. **Dr. Willium Fry of the Stenford University says: 'Laughter is an exercise of running when you are still in the posture of standing.** Like other exercises, laughter has an everlasting effect. By means of laughter, blood pressure can be normalized & Cronic headache is also cured.

**Dr. Jefry Goldsten writes:** 'Due to laughter, not only man's life span increases, but also Beta Andorfins secretes from the brain which gives pain relieving effect. As a result, mental tension eases.' In the right part of our brain, there is a centre for laughter. If this part is stimulated by laughter, so many beneficial chemicals are produced by the brain. Due to which most of heart problems can be cured. Moreover, the body becomes well-equipped for meditation.





**The five sheaths of Consciousness**



---

## Camp Sixteen : Sublimation of Mind

In our holy scriptures, it is said that one who can overcome the seven sheaths viz. earth, water, fire, wind, space, *Ahmakar* and *Mahat Tattva*, wins the grace of God- the Supreme being by identifying himself with **Brahman**. Then how can these seven sheaths be overcome? To understand the answer to this question in its proper perspective, a vast background is to be prepared.

Our body is like a miniature edition of the whole universe. That is why it is said: या पिंडे सा ब्रह्मांडे । Bhagwan Swaminarayan says in **Vachanamritam**: 'The mechanism of the body is similar to that of the universe. It is microscopic in the body while it is macroscopic in the universe. The shape of the universe is the same as that of the body. There are nerves in the body just as rivers in the universe. There is water in the cavity of stomach just as oceans in the universe. The moon is positioned in the left lunar astral nerve (**Ida**) and the sun in the right solar astral nerve (**Pingala**), just as the moon and the sun are in the universe, similarly whatever is there in the body is also present in the universe.'  
**(Gadhada-F-65)**

**Ken Wilber** in his book *Quantum Questions* discusses in detail the five **koshas** or sheaths of the human personality which were first enunciated thousands of years ago in the **Taittiriya Upanishad**. According to the Upanishadic sages, just as the whole universe consisting of fourteen different lokas is enveloped by seven above-mentioned sheaths, our soul is also covered by **five Koshas (sheaths)** viz

(1) *Annamaya Kosha* (Physical body)

- (2) *Pranamaya Kosha* (Bio-plasmic body)
- (3) *Manomaya Kosha* (Mental body)
- (4) *Vijnanamaya Kosha* (Intellectual body)
- (5) *Anandamaya Kosha* (Spiritual body)

These sheaths are not souls themselves but they are just outer layers of the soul. *Jiva* (embodied soul) considers these *Koshas* as soul and treats accordingly due to ignorance.

*Annamaya Kosha* means our physical body, its base is *anna* (food) so it is called *Annamaya Kosha*. *Pranamaya Kosha* is just like the shape of physical body. It is also called Etheric double or Aura. Russian Dr. Kirlian has developed the technique for taking photographs of Aura. He has also made spectacles namely Aurospec to observe *Pranmaya Kosha*. We can visualize anybody's aura clearly by wearing these spectacles. *Pranamaya Kosha* is the supporting pillar of our sense organs. The person whose consciousness resides in his bio-plasmic body, has more interest in the pleasures pertaining to sense organs.

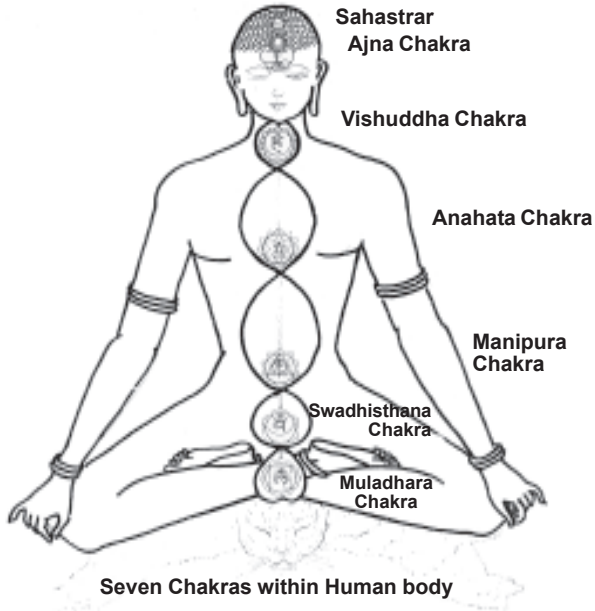
*Manomaya Kosha* is finer and more subtle than *Pranamaya Kosha*. Its main organ is mind. The person who resides in mental body prefers mental enjoyment to physical pleasures. The virtues like faith, truth and concentration are prominent in the intellectual body which is finer than mental body. *Manomaya* and *Vijnanamaya Kosha* both together make the total form of *Antahakarana*. The fifth *Anandmaya Kosha* is the state of pure *Sattva* - nearest to soul.

One of the sources of energy in universe is sun and another is moon. The sun and moon also represent in human body as *Pingala* and *Ida nadi*. **The word nadi means stream. The concept of nadis is based on the understanding that they are channels, any channel through which anything**

---

## Pilgrimage to mind

---



### **flows is a nadi.**

There are fourteen principal nadis. Of these, *Ida*, *Pingala* and *Sushumna* are considered the most important. All nadis are subordinate to *Sushumna*. *Prana* travels through *Sushumna* from the pelvic plexus to *Brahma Randhra*, which is situated in the interior of the cerebrospinal axis. The Hopi Indians who are believed to be the oldest tribe in North America, compare the axis of the earth to the human spine. In the spinal cord, where *Ida*, *Pingala* and *Sushumna* cross each others at seven places making knots. These knots are related to the seven energy vortexes radiating like multi-coloured suns along the axis of spine in our astral body. These whorls of spinning energy are known as *Chakras*.

The chakras or Energy-centres are points of connection at which energy flows from one vehicle or

---

body of a man to another. Anyone who possesses a slight degree of clairvoyance may easily see them in the etheric double, where they show themselves as saucer-like depressions or vortices in its surface. There are seven energy-centres (*Chakras*) as under:

- (1) *Muladhara Chakra* (Base Centre)
- (2) *Swadhisthana Chakra* (Spleen Centre)
- (3) *Manipura Chakra* (Navel Centre)
- (4) *Anahata Chakra* (Heart Centre)
- (5) *Vishuddha Chakra* (Throat Centre)
- (6) *Ajna Chakra* (Brow Centre)
- (7) *Sahasrara Chakra* (Crown Centre)

**Muladhara Chakra** is situated at the base of the spine. It represents the manifestation of the individual consciousness into human form. Meditation on the tip of the nose induces the beginnings of awareness, freedom from diseases, inspiration, vitality, understanding of inner purity and softness in the voice and in the inner melody. The energy at this centre is governed by whether you received unconditional love and affection as a child. If your this centre is strong, you are grounded and comfortable in your body and you feel the world like your home and can handling practical affairs with ease.

**Earth** is the main element on this centre.

Above the **base centre** and below the navel, *Swadhisthan Chakra* is situated. Its main element is **water**. This Chakra relates to the desires for anything - friends, love, God. The energy at this centre fires up those desires and gives you the enthusiasm to reach out to achieve your goals. It is also the centre of physical strength.

The third centre *Manipura Chakra* is situated at Solar plexus above the navel. Its main element is **fire**. All the digestive organs except large intestine are located here, so it governs the digestion. If its motion is obstructed, fire element increases in the body which

results into diarrhoea and enureses. It also relates to self-esteem and self-worth. This is the centre of gut-level intuition.

The fourth *Anahata Chakra* is situated at the centre of chest. Its main element is **wind**. The persons whose heart centre is passive are supposed to be cruel and merciless. This centre governs your ability to give and receive unconditional love and affection. When you experience loss, your heart centre will remain open. But if you protect yourself from pain by putting up wall, your heart energy will close down.

At the base of the neck in throat, fifth *Vishuddha Chakra* is situated. Its main element is **space**. This is the centre of communication, creativity and opening to spirituality. Speech and singing originates from here. Meditation on this centre gives calmness, serenity, purity, a melodious voice, command of speech, ability to compose poetry etc.

The sixth *Ajna Chakra* is situated between two eyebrows at the centre of the forehead. Its main element is **Ahamkara**. This is about your openness to metaphysical knowledge. It relates to your higher intuition from which all things are known. One who meditates on this centre eradicates all his sins or impurities and enters the seventh door.

The seventh centre *Sahasrar Chakra* is situated on the top of the head. This is a place where our *Chitta* dwells. Upto the sixth centre, the yogi may enter a trance in which activity and form still remains within the consciousness. In *Sahasrar Chakra*, the prana moves upwards and reaches the highest point.

According to the scriptures of yoga, there is a place named *Kand* near *Muladhara Chakra* where *Kundalini* dwells. It is compared with a serpent because while resting and sleeping it lies coiled like snake. *Kundalini* is an aspect of the eternal supreme consciousness which is

---

both with and without attributes. When the *Kundalini* is raised up to *Sahastrar Chakra*, due to the **sublimation of mind**, the illusion of individual self is dissolved and the phenomenon of **self-realization** takes place.

After a concise preface, now let us discuss the main issue. How to overcome the seven sheaths? Let us brood over it, first philosophical point of view. The *Tanmatra* of first sheath Earth is smell, so the layer of earth can be won if smell is conquered. But it is quite difficult task to control our instinct from the pleasant or foul smell. The main element of base centre is earth, so if base centre is awakened, the sheath of earth is automatically pierced. The finest form of water is Ras (fluid), so if we can succeed to control our inclinations towards the taste, the sheath of water can be pierced, but it is next to impossible. But if *Swadhisthan Chakra* is awakened by meditation, the attachment of taste is naturally controlled. The purest and finest form of fire is *Rup* (form) so if *Manipura Chakra* is active, the sheath of fire can be overcome in a moment. The fourth layer is of *Vayu* (wind) which can be pierced only by awakening of *Anahata Chakra*. As a result, our tendency retroverts from the subject of touch. In the same manner, the sheath of space can be won by piercing of *Vishuddha Chakra*. The aspirant attains *Gunatit* (Beyond *Gunas*) state, as soon as the *Ajna Chakra* is pierced by meditation on to it. And so as the sheath of three traits *Ahamkara* is demolished. The seventh and last sheath is that of Mahat Tattva. As a result of religiousness, devotion and meditation, when *Kundalini* is awakened and raised upto *Sahastrar*, *chitta* is conquered. The person, in whose mental horizon, no form exists except God the Almighty has won the sheath of *Mahat Tattva*. *Maya - Prakriti* means nature. **One who has been victorious over one's nature, has won the whole world.** It is quite difficult to pierce the seven sheaths by means of spiritual practice.

---

**Anadi Mahamuktraj Abaji Bapashri has shown a very easy and natural path to overcome all the seven sheaths of Maya. In the pursuit of AnadiMukta who has achieved oneness with the Almighty having same attributes as those of God perpetually free from worldly ties, even the down trodden Jiva can attain the ultimate Salvation by overcoming all the layers of Maya.**





---

## Camp Seventeen : Meditation

The word 'Meditation' literally means to think, to brood, to contemplate or to perceive. Meditation is not an activity which can be completed by allotting some time in life. In fact, to live an awakened life with full awareness is meditation. **Swami Vivekanand** writes in '**Rajyoga**' by giving a common definition of meditation : '**When mind is cultivated to cling to any internal or external spot, it is energized just to flow towards that spot as a ceaseless continuous stream. This condition is known as meditation. This state of meditation is the supreme condition of our existence.**'

According to *Patanjali's Yogsutras*, in eight fold *yoga*, after six steps of *yogic* practice for *yama* (restraint), *niyama* (culture), *asana* (posture), *pranayama* (control of psychic prana), *pratyahara* (withdrawal of senses), *dharana* (fixed attention), on seventh step comes meditation. When mind is cultivated during above six practices, it naturally settle in the seventh state of meditation with ease. Meditation is as natural and easy as that of sleep. The only difference between the two is that after sleep, mind comes to the waking state without achieving anything. Whereas in meditation, it fetches some rare experience. To go beyond mind, some processes are required as a prefacial ground of meditation. As long as thoughts, desires and bodily attachments exist, meditation is not accessible.

Regarding this, Bhagwan Swaminarayan says in *Vachanamritam* : 'When *Jiva*, the observer perceives the *Antahkarana* (the group of mind, intellect,

---

## Pilgrimage to mind

---

subconscious mind and ego), a devotee forgets his physical body and the objects of pleasure attached to it. The thought which becomes constant between the Antahkarana and the observer (self), with such a line of thinking, the nature of mind, intellect, subconscious mind and ego should be understood. Thenafter when one observes the thoughts in *Antahkarana*, a stage may come when the thoughts come to an end and then one should meditate upon the form of God. But as long as the thoughts and desires dominate, one should observe such thoughts and desires but should not meditate.' (**Sarangpur-12**)

Our consciousness generally manifests in the disguise of thoughts. It experiences as much oneness with each thought, whether it is of pleasure or of pain, that it feels the immediate experience of happiness or sorrow as per the quality of relevant thought. We have to make our consciousness free from the web of thoughts for going beyond the feelings of mirth or miseries. It is the only easy wayout for that is to perceive the thoughts without any attachment. If the thoughts are observed with awareness; our passions, cravings and desires are better understood. When we consciously observe our thoughts and instinctive urges, none of those tendencies or instincts are left to be so strong as to drag us with them. Only our awareness, just as light-house, brings our consciousness out of the ocean of thoughts and fetches it beyond mind to the entire peaceful calm state of no mind.

**Bhagwan Shri Swaminarayan** has distinctly explained in **Vachanamritam** the intricate subtle philosophy about how our mental emanation becomes steady in the form of God by means of meditation. According to the opinion of Lord Swaminarayan, inspite

---

of being formless, the emanation of our eyes is physical and primarily full of earth element. So as a result, when that emanation is kept steady in the form of God, it first appears to be yellow like a thin string. Just as a spider knits its cob-web between two pillars, our emanation becoming attached between *Antahkarana* and the form of God like a spider, the emanation full of earth element transforms into water element comprised white in colour. As meditation proceeds, this white emanation turns to red full of fire element. When that emanation becomes full of *Vayu* (wind) element, it seems blue and lastly when it becomes full of ether element, it appears black in colour. Thenafter when the emanation becomes *Nirgun* (beyond three Gunas) by dominating the importance of five elements, it seems to be very illuminating and turns into the form of God. **(V-8)**

Thus when the mental emanation becomes *Nirgun* by means of meditation, the soul visualizes the divine form of God. Then the existence of mind disappears. Just as a caterpillar turns itself into a bee by meditating upon bee, the soul attains the form of God by meditating upon God. But he does not become God Himself. In the continuation of this discussion, Bhagwan Swaminarayan talks in Vachanamritam Gadhada L-37 : ' In fact, Only God is like God; no one else can even compare to Him. Also, a devotee in the abode of God who has attained attributes similar to God also possesses a form similar to that of God. Nevertheless, that devotee is still a mukta, and God is, after all, Purushottam. Indeed, God is supreme amongst everyone. He is also their master. No one, however, can fathom the greatness of that God. He has a divine form, is nirgun, and is worthy of being meditated upon.

In fact, that form of God is such that a person who meditates upon Him becomes nirgun, himself.' Which form of God one should meditate upon is recommended by Bhagwan Swaminarayan in such manner : 'When that Purushottam Narayan takes the form of Purush for some task, that Purush is eclipsed by the divine light of Purushottam, and only Purushottam remains. In the same way, when Purushottam takes form of maya, maya is also eclipsed by the divine light of Purushottam, and only God remains in that form.... In this manner, in whomever that Purushottam bhagwan 'enters' for the purpose of fulfilling many types of tasks, He eclipses that entity by His own divine light and He Himself reigns supreme through that entity. Moreover, in whomever He resides, He suppresses their own light and manifests His own divine light - Just as when fire enters iron, it suppresses the quality of coldness and the black colour of the iron and exhibits its own quality. Also, when the sun rises, the light from all the stars, the moon, etc. merges into its own light, and only sun's light remains. In the same way, in whomever God 'enter', He overpowers their light and exhibits His own divine light to a greater degree. Then, after completing the task for which He had 'entered' that entity, He separates from it. Thereafter, the other entity remains as he was before.... In this way, the manifest form of Purushottam Narayan is the cause of all, He is forever divine and has a form. One should not perceive any type of imperfections in that form - it is like a murti made of Sakar. Furthermore, one should meditate on, worship, and offer bhakti only to the form that one has seen.' (Vachanamritam Panchala - 7)

In this speech of Shri Hari, the theory of Swaminarayan Sampraday which is called as

---

'Ekeshwarwad' - ' God is only one.' is clearly depicted. Among infinite crores of universes, God is unanimous and He Himself Manifested in His original form as Bhagwan Swaminarayan on this planet of Earth. Since infinite duration of time, whatever specific divine works have been performed were actually carried out only by dint of Bhagwan Swaminarayan Himself directly or by His manifestation through whomsoever mediums. Hence do meditate only upon the divine form of Bhagwan Swaminarayan- the supreme Almighty.

Once, an aspirant asked a question to Rev. Shri Narayanbhai : 'Guruji, How is the magnificent and divine lustrous form of Bhagwan Swaminarayan solely seated in His abode Akshardham ?'

The great master retorted with mild smile : 'That grand form beset in Akshardham is very very enchanting to the eyes. It is simply majestic. I have never come across such splendid and magnificent beauty not only on this earth but also throughout universe. Significance point of view, there is not even the slightest difference between the idol of Ghanshyam Maharaj situated in our temples and the form beset in Akshardham, but from the view point of swarup-saundarya and darshan-madhurya, there is a vast difference between them. The illumination of that form beset in Akshardham is incomparable, not like sun rays and not like moonlit. There is no colour on the earth with which that elegant lustre can be compared. That divine form has neither put on clothes nor is adorned with ornaments, still it is mind blowing pleasant and delightful. None of the scenery or form in this world seems as beautiful as this enchanting form of God. I am visualizing that form even at this moment too, yet I should admit frankly that it is beyond my capacity to narrate its beauty in words.'

---

Furthermore, the aspirant asked : **'It is said that innumerable Anadi Muktas are dwelling in the divine form of Bhagwan Swaminarayan in Akshardham by immersion with tremendous love for God. In that state of profound union just as the climax of devotion, do the Muktas exist their independent identity anymore ?'**

The master replied with pleasure : **' You have posed very thought-provoking question. Anadi Muktas have identified themselves with His divine form of God Almighty, that is why they are absolutely absorbed in the divine form of God enjoying His supreme bliss all the while. When Anadi Muktas enjoy His supreme bliss by personifying and merging themselves with God, the only difference between them exists that God is giver of mirth and Muktas are enjoyer.'**

There are infinite types of meditations, but only that meditations which leads to ultimate salvation should be practised by the aspirants. Regarding this, the real exponent of the divine form of God, **Abjibapashri says : ' Generally all the devotees meditate upon the form of Bhagwan Swaminarayan by visualizing Him in front of eyes with bodily awareness. That type of meditation is called mundane meditation. Whereas one who unites oneself with the light of ever divine shaped form of Bhagwan Swaminarayan and to meditate upon that form is called celestial meditation. By the fulfillment of this meditation, the aspirants attain the state of Param Ekantik Mukta. To meditate upon the divine form of Bhagwan Swaminarayan, by personifying and merging with same form is the best of celestial meditations.'**

Whenever the aspirants involve themselves in this

---

## Meditation

---

type of meditation, they have to face many hurdles. So when the meditation is practiced, the remembrance of Anadi Muktas should be mentally accompanied and their help should be begged. In meditation, if one concentrates upon Bhagwan Swaminarayan along with Anadi Muktas (the great master ), they definitely bestow their grace by fulfilling the spiritual practice and transforming the souls into the divine form of God. The spiritual status of Anadi Muktas is the extreme core of the sense of servitude, the climax of sense of freedom and highest state of the sense of devotion by love !





---

## Camp Eighteen : Samadhi

On the fourteenth day of Guru Ramanand Swami's demise, Lord Shri Swaminarayan assembled His devotees on the bank of river Bhadra in the village Faneni in Saurashtra. In that assembly, He initiated the chapter of Samadhi by granting Samadhi to a sage named Shitaldas for the first time in the history of Swaminarayan sect. Thereupon, a phenomenon of Samadhi became a part and parcel of the proximity of Bhagwan Swaminarayan. By *darshan*, graceful touch or will of Shreeji Maharaj, .... oh even by the stepping sound of His *Chakhadi*, the phenomenon of Samadhi began to happen.

Once Shreeji Maharaj had granted Samadhi to a devotee lady named Ladkibai Bhat. By seeing intense light in Samadhi, she began to scream. She shouted: 'I am burning.' Shreeji Maharaj explained her: 'Yourself is (soul) *Atma*, not the body. You are not this Ladkibai of the Bhat sub-caste. Rather, your self is the *Soul*, which is unpierceable and uncuttable so focus on your that form.' Then again she was placed into Samadhi and said: 'Go to the four petaled lotus at the site of Ganapati and behold your own self there.' That lady in Samadhi entered *Muladhar Chakra* and saw divine light and heard the divine sound there. When she entered the higher site of Brahma at Swadhisthan chakra, She heard louder sounds and saw brighter light. When she entered the still higher site of *Vishnu at Manipur Chakra*, she heard even louder sounds and saw even brighter light. In this manner, as she entered higher and higher stages, she heard increasingly louder sounds and saw increasingly brighter light. As a result of the intense

---

divine light seen in Samadhi, and the loud thunderous sounds that occur, even the most resolute Souls may become timid. But Ladhkibai by dint of self realization and God-realization became stable in Samadhi after this experience.

After this much prefacial ground, now let us think about what really this Samadhi is? In the context of mind, we shall understand this subject. Generally human mind operates on two levels. The first stage is conscious level, in which all the activities are inspired by I-consciousness (ego). e.g. waking state. Second stage is unconscious level in which all that is being performed without I - ness. e.g. During sleep, all the activities of the body are performed without I-consciousness. There is one more level higher than these two levels, on which mind actively performs without I-consciousness. This is called superconscious level or Samadhi.

**The state in which consciousness is in concentration and is illuminated by the divine light - without any desire - that superconscious state is Samadhi.** Samadhi is the state of consciousness in which there are no objects, no passions, no aversions, but there is supreme happiness and supreme power. According to Lord Swaminarayan, Samadhi can be achieved by two ways. One is controlling the *prana* through *pranayam*, whereby the *chitta* is also controlled. The other is by controlling *chitta*, whereby the *prana* is also controlled. When is control over the *Chitta* achieved? It is achieved when one's *vruttis* (mental tendencies) are detached from everything else and focused only on God. However, these *vruttis* can be focused on God only when desires for everything else are overcome and only a singular desire for the form

---

of God remains. (**Vachnamritam, G-F-26**)

When a person enters into deep sleep, he shirks from the conscious level to the lower unconscious level. In that condition, he not only breathes but also does other bodily movements like changing sides etc. While doing so, he has no I-consciousness that I am doing this act. When he wakes up from the sleep, he remains the same individual as before. When an individual enters into Samadhi, he may be insane, subtle, fool, ignorant or sinner, but from Samadhi he comes out with a new get up of wise, pious and compassionate man. Why does it so happen? Lord Swaminarayan has given its explanation in **Vachanamritam of Gadhada-M-20**.

As long as *Jiva* is in the body, it is only the *drastta* (witness) of the senses and *antahkarana*, when that *Jiva* experiences Samadhi, it abandons its role as the *drastta* of the indriyas and *antahkarana*, and like Brahma - who transcends maya - that *Jiva* becomes *Chaitanya*, and its rapport with the form of God being maintained, *Jiva* attains likeness to that *Brahma* through Samadhi, then that *Jiva* can also be said to be *Brahmarup*. As a result, its *gnan* (knowledge) also increases. Devotees whose strength of the *indriyas* is coupled with austerities, *nivrutti dharma and vairagya*, attains yogic powers like that of *Narad, Sanakadik and Shukji*. One who has attained yogic powers can travel to God's abodes such as *Swetdweep, Badarikashram*, etc. in his very body, and can also travel to all places in this realm and beyond. But for those who follow the path of *Pravriti*, only their *gnan* increases - like king Janak.

According to *Astangyoga*, there are two types of Samadhi. (1) *Samprajnata* Samadhi (2) *Asamprajnata* Samadhi. In *Samprajnata* Samadhi, all the powers to

---

control the nature are obtained. Whereas, Asamprajnata Samadhi is fructified by constant study of ending all the mental activities. Bhagwan Shri Swaminarayan indicates two types of samadhi in Vachanamritam.

(1) *Savikalp* Samadhi

(2) *Nirvikalp* Samadhi

If a person who has engrossed in the form of God does not have any impure desires, but does have some pure desires - for example, 'I wish to become like Narad, Sanakadik and Shukji, or I wish to go to the hermitage of Nar-Narayan and stay with the munis there to perform austerities.' or 'I wish to go to *Shwetedweep* and become like a *mukta* of Shwetedweep by performing austerities.' - then such a person is said to be in Savikalp Samadhi. On the other hand, one who does not entertain such desires and having attained the attributes of *Aksharbrahma*, remains engrossed only in the form of God, is said to be in Nirvikalp samadhi.

**(Gadhada-F-40)**

Regardless of whether a person has controlled his *prana* or not, if he has firm conviction of the manifested form of God - without any form of doubts whatsoever - then he has attained **Nirvikalp samadhi. (Vadtal - 1)**

Once in Vadtal, Bhagubhai Patidar of Bhadran approached Shreeji Maharaj, and asked: 'Maharaj, how does Samadhi actually occur?'

Shreeji Maharaj replied: 'So many types of rocks are there on the earth. A magnetic rock also appears similar to all of the other rocks, yet there is a natural magical property in it - when a ship sails pass a mountain of magnetic rock, then all of the iron nails of the ship are drawn towards the magnetic rock due to its magnetic property. Similarly, when God is incarnated on earth as a human, He appears similar to all other

people, but due to His magnetic personality, when any person has His *darshan* with love and faith, his senses are automatically drawn towards Him and his mind instantly enters Samadhi. **(Vadtal-13)**

Once entering into Samadhi, it is not easy to come out easily from the form of *Brahma* to physical body. Only in three cases, *Jiva* returns to body coming out of Samadhi.

- (1) Inclinations to worldly pleasures are so strong that they provoke *Jiva* out of Samadhi.
- (2) Highly powerful *Muktas* can enter and exit by themselves from Samadhi according to their will.
- (3) Such *Muktas* grant Samadhi to other persons and also make them return to body from Samadhi.

### **(Gadhada-F-73)**

Lust does not uprooted even in Samadhi. Ratna Bhakta of village Bhadara had mastered Samadhi, yet the seeds of lust were not burnt from his heart. When **Sadguru Gopalanand Swami** had taught him the technique of *Pratilom Dhyam* (ultimate kind of meditation), Ratna Bhakt started meditating upon the form of Lord Swaminarayan with *lom-pratilom vruti* and by merging his soul with the light of Aksharbrahma and achieving oneness with it. As a result, the lust mingled with his *Jiva* had been burnt out.

Thus it is proved that *Pratilom* meditation is superior to Samadhi. That is why Abaji Bapashri said that Samadhi is a *Sakam Marg*. One who visualizes the form of Shreeji Maharaj constantly is a true achiever and such sublime position of achievement is the only *Akhand* Samadhi!



---

## Glossary

### Camp - One

Gita : A part of an ancient scripture - *Mahabharat* in which *Lord Shri Krishna* preached *Arjuna*, one of *Pandavas*.

Shakshi-bhav : Sense of witness.

### Camp - Two

Jiva : An embodied soul.

Vachanamritam : Scriptural text compiled by five senior *paramhansas* containing the sermons of *Lord Swaminarayan* given at various places, the most sacred scripture of *Swaminarayan* religion

### Camp - Three

Vasna : Strong and deep rooted worldly desires.

Prana : Vital force of bio-energy

Maya : One of the five eternal entities, the power of God responsible for creating attachment towards the body and its relations, literal meaning - illusion.

---

Prakriti	: <i>Nature, Maya</i>
Purusha	: This term is variously used to mean soul, lower <i>Brahma</i> , <i>Brahma</i> or <i>Parabrahma</i> . But Bhagwan Swaminarayan explains <i>Purusha</i> as separate from <i>Prakriti</i> , indivisible, eternal, infinite, unaffected by the factor of time, self-luminous, omniscient, possessing divine body, cause of cosmic evolution, knower of <i>Maya</i> and her evolutes. <i>Purusha</i> is different from <i>Akshar</i> and <i>Akshar</i> is different from <i>Purushottam</i> .
Pradhan Purusha	: First produced - described as lower nature of lower <i>Brahma</i>
Mahat Tattva	: Cosmic intelligence, universal mind. It is luminous, unaffected by qualities and full of pure <i>sattva</i> .
Sattvik Ahamkar	: The ego of beneficent attributes.
Rajas Ahamkar	: The ego of earthly positions.
Tamas Ahamkar	: The ego of maleficent instincts.
Sankhya Darshan	: The scripture compiled by <i>Lord Kapil Muni</i> . Fundamental belief of <i>Sankhya</i> doctrine is all that evolves from <i>Maya</i> is perishable and vain. Cultivating thoughts of <i>Sankhya</i> , the devotee gradually becomes detached from worldly, <i>mayik</i> objects allowing him/her to become further

---



---

engrossed in God.

**Ashtang-yoga** : System of Yoga comprising eight progressive steps leading ultimately to yoga, i.e. union with God. The eight steps are namely : *yam* (restraint), *niyam* (observance), *asan* (posture), *pranayam* (mastering the prans), *pratyahar* (withdrawal of mental tendencies from five senses), *dharana* (concentration), *dhyana* (meditation) and *samadhi* (trance).

## **Camp Four**

**Chhandogya  
Upanishad**

: One of the most important of the principal *Upanishads*, belonging to *Sam Veda*. Teachings centre around the origin and significance of the divine resonance 'AUM', the *atma*, contemplation and life after death.

**Vedas**

: The verb 'vid' means to know. The literal meaning of *Veda* is knowledge. *Vedas*-the most sacred and authoritative set of Hindu Scriptures, collated into four parts : The *Rig Veda*, *Sam Veda*, *Yajur Veda* and *Atharva Veda*, collectively known as *Vedas*. Each part comprises of four portions : *Samhita* (hymns), *Brahman* (manual of rites and rituals), *Aranyak* (forest

---

treatises) and *Upanishad*  
(enlightened teachings).

### **Camp Five**

Samadhi : Trance, state of realization

### **Camp Six**

Gunās

(Sattva, Rajō etc.) : Principle quality of *Maya - Prakriti*. There are three in total : *Sattva Guna* (goodness i.e. awareness), *Rajo Guna* (passion i.e. desires) and *Tamo Guna* (darkness i.e. unawareness). All beings are affected by the influence of one or a combination of these three *gunas* of *Maya* until they become *Gunatit*.

Susupti : Deep sleep, a state of *Tamo Guna*

### **Camp Seven**

Pranav-nad : The three - syllable-'A', 'U', and 'M' - sound known as *AUM*, A transformed form of the divine, transcendental vibration emanated at the moment of first creation, and from which All other sounds & ultimately the sacred Vedas come forth.

---

## Camp Eight

**Puranas** : Set of 18 scriptures recording ancient Hindu narratives incorporating ethical and spiritual teachings, most popular of which is the *Shrimad Bhagwat Puran*. The other 17 Purans are namely : the *Brahma Puran, Padma Puran, Vishnu Puran, Vayu Puran, Narad Puran, Markandeya Puran, Agneya Puran, Bhavishya Puran, Brahma-Vaivart Puran, Ling Puran, Varah Puran, Skand Puran, Vaman Puran, Kurma Puran, Matsya Puran, Garud Puran and Brahmand Puran*.

**Pind** : Body.

**Brahmand** : Cosmos, Universe.

## Camp Nine

**Yagna** : 'Sacrificial worship.' Ceremonial ritual performed as a form of worship to seek the good favour and receive the blessings of the deities. Oblations - ghee, grains, wood, spices etc. - are offered into a sacred pit of fire in accordance with strict scriptural inductions amid the chanting of definite *mantras*

**Prasad** : Sanctified food, blessed and consecrated by having been offered to God.

---

## Camp Ten

Shuddha Sattva : Status of mind free from all *gunas*,  
*Gunatit sthiti*

Naivedya : Food stuff offered to God.

## Camp Eleven

Chitta : Mind / Consciousness, One of the four aspects of the *Antahkaran*, characterised by its functions of contemplating or pondering and especially focusing. Mental impressions and experiences are recorded and recalled from it. By nature, the entire *jagat* inherently resides in a subtle form with it, and it is itself unchanging, luminous, pure, full of pure *sattvagun* and passive (Gadh F-12 and Gadh M-6)

## Camp Twelve

Mumukshu : Aspirant, Devotee who is earnestly desiring for salvation.

Vairagya : Detachment, An aversion or strong, persistent dislike. Generally for the world and its *Mayik* pleasures.

Gunatit sthiti : Transcending the *gunas*. That which transcends the three *gunas* of *Maya* - *sattvaguna*, *rajoguna* & *tamoguna* etc., i.e. that which has no trace or



influence of *Maya* whatsoever.  
(Gadhada-M-43)

**Satsang** : The practice of spiritually associating with *Satpurush*, fellow *satsangis*, one's own *atma* and the sacred scriptures of the Satsang fellowship.

**Tapta-kruhcha Chandrayana** : Form of stern austerity entailing for 12 continuous days, generally performed as a form of atonement of a grave sin.

### **Camp Thirteen**

**Karan-satsang** : The fellowship of the devotees of Bhagwan Swaminarayan inspired by the ultimate knowledge of Anadi Muktraaj Abjibapashri which leads to ultimate salvation.

### **Camp Fourteen**

**Vayu** : One of the five gross elements from which the *sthul* body of *Virat Purush* i.e. the physical world is formed. By nature, it causes trees to shake, gathers leaves and other objects, carries the *panchvishays* to their respective *indriyas*. (Gadhada-F-12)

**Vatal** : The place, climate or diet which is provoking the element of *Vat* or *Vayu* in our body.



---

## Camp Sixteen

Tiatriya Upanishad: One of the *Upanishads*, *Upanishads* are the final portion of *Vedas*, Collection of experiences of the ancient seers.

## Camp Seventeen

Antahkarana : Inner faculty, the complete mind which comprises of four aspects, each characterised by its individual functions: called the man when generating thoughts and desires; the *buddhi* when consolidating thoughts, making decisions and resolutions, forming convictions or discriminating; the *chitt* when repeatedly contemplating or focusing; and the *ahamkar* when forming a sense of being. Normally used in the singular since all four are aspects of the one *antahkaran*, but also often referred to as being four different *antahkarans*.

Nirgun : Devoid of attributes, Divine

Purushottam : Supreme being, God. According to Bhagwan Swaminarayan, God is one and unparalleled, omnipotent and the all-doer, Omniscient, omnipresent, the reservoir of all forms of bliss, Devoid of any attributes of *Maya* (i.e. divine),

---

replete with all Forms of redemptive attributes, always manifesting on Earth, and always with a human form Also called *Parabrahama* or *Paramatma*. Bhagwan Swaminarayan is Himself *Purushottam Narayan*.

Akshardham : The divine abode of *Purn Purushottam* Bhagwan Swaminarayan.

### **Camp Eighteen**

Darshan : Seeing, the sight or beholding of the deity or holy person with reverence of devotion.

Drastta : Witness, soul

Nirvikalp Samadhi : The highest state of realisation where only the undisturbed bliss of god is experienced.

---

---

## ***What does Shri Swaminarayan Divine Mission stand for?***



*With a view of translating the omnibeneficient divine message of Lord Shri Swaminarayan into action for the spiritual and worldly happiness of mankind:*

- (a) We try to provide financial assistance to the needy without any discrimination and uphold the ideal of seva-sadavrat, selfless service.*
  - (b) We are planning to establish and run health-centres and hospitals. We are offering assistance to institutions providing medical help to the people.*
  - (c) We construct, develop and maintain temples and spiritual centres, commemorating great spiritual leaders with a view to bringing peace, happiness and divine joy to people.*
  - (d) We encourage creative activities aimed at educating people through literature and art.*
  - (e) To satisfy the spiritual thirst of the devotees we want to establish and manage libraries, research centres and museums or assist individuals and institutions involved in such activities.*
  - (f) We strive to achieve harmony and amity in our society by publishing books that enhance our cultural and spiritual life and take mankind*
-



---

*on the path of progress and perfection and thus elevate man to the spiritual heights.*

*Therefore, we want*

- (1) to undertake and organise activities aimed at strengthening and improving the moral standards which form the basis of our social life.*
- (2) to launch programmes for the spread of universal brotherhood, social unity, fellow-feeling, amity, compassion that will end all discords and establish permanent peace; for without peace there cannot be progress.*
- (3) to organise conferences to bring all the religions and warring groups on a common platform and strive for harmony among them for the social and spiritual welfare of mankind.*

*The Mission, through constructive programmes and spiritual activities, aims at total development of human society in order to make it worthy of receiving the divine bliss through communion with God.*

---







“ All the diseases of physical body are cured by the worldly medicines, whereas all the ailments of body, mind and soul are cured by divine medicine like the Divine Murti of Shreeji Maharaj. ”

- Pujyashri Narayanbhai

Website: [www.shriswaminarayandivinemission.org](http://www.shriswaminarayandivinemission.org)

Email: [info@shriswaminarayandivinemission.com](mailto:info@shriswaminarayandivinemission.com)