

Dhyan & Ekagrata – Part II

Some get immersed in themselves, they get lost while listening to music. This music basically takes them from **satya** towards **chitta**. Sometimes the music takes an individual from **chitta to satya**! We will learn what the difference between the two is next. The music basically takes them to a state of **nirvikalp Samadhi**. Although it (music) is an object of the senses it still takes them away from sensual pleasures. The way you handover something to another person, here the senses handover the self from sensual pleasures to **nirvikalp** state. It is not just music that can do this, it could be dance, any visual, any name-form, any object.

What does going from **chitta** to **satya** mean? When one understands completely and clearly the true essence of something then he goes from **chitta** to **satya**. But when things are not understood in the true sense then it is the opposite. Guruji explained, “Earlier, I used to walk a lot through fields and forests. If I saw someone wearing red/ orange/ saffron coloured clothes I would wonder what a woman was doing in the forest. Since, till then the information I had was that it is women who generally wear such colours. Therefore, a person wearing red/ orange would imply a woman. Then I got acquainted with sages/ saints and started to interact with them more. If I had seen someone wearing red/orange clothes at that point of time then I would have thought, ‘a sage is in the forest as he wants to be in isolation’. It has often happened while travelling; I would see saffron and think a sage is meditating. Then someone would say, ‘No Guruji it is a woman. And I would still say, offer salutations to the sage’. There would be no thought of woman. Earlier, even if it were a saint wearing saffron robes the thought would be that it is a woman since only a woman were seen wearing such colours. Then the same thing (saffron clothes) reminded of a sage. The colour became synonymous with saints/ sages.

Another example, people from different places come to the ashram. If the on-going discussion is about Benares then won't it remind you of Anil (one of Guruji's oldest disciples from Benares)? Benares is an object, it is the name of a place, but the object reminds us of someone we are close to. If someone talks about Haridwar then we are reminded of Bade Guruji (Guruji's Guru). And when we didn't know Him, Haridwar stood for something different- let's say '*har ki paudi*'. For someone whose focus is taking a dip in the holy Ganges, for him Haridwar will surely stand for *har ki paudi*. Similarly, if someone talks about Kurukshetra you will get reminded of this place, the ashram.”

In these cases, one is pushed from **satya** towards **chitta** towards an object. One feels happy because of some worldly object. The object makes the **chitta** focus outwardly towards worldly objects.

Whereas **Chitta to Satya**, is when the focus becomes inwards. In this case an object causes the focus to come towards the self. Getting into a state of meditation (**dhyan**) when reminded of someone is an example for such a case.

This is irrespective of what the object is. It could be with respect to any of the senses. It could be listening to something, seeing something... it could be anything and it has the potential to take one to a state of Samadhi. There is a path called, **Vaam-Marg**, a path in tantra. In this path alcohol and woman are required for spiritual practices. The seeker learns to get disattached from these objects. Some require music. Turn on the tune of 'Omkaar' or play 'Jay Ram Jay Jay Ram', 'Nandlal Jay Gopal', or music of the beloved and their connections with the external world start to break/ loosen. The person starts to get focused inwards, starts to get into a state of meditation. To get focused on the self, he needs help or push from an external source. He has no strength to get internally focused without an external object. Initially, the object renders help to get to a state where one gets disattached from the object. Therefore the object is a help. It could be food, clothes, or object of any senses. No object is bad. Every object based pleasure is part of the True happiness. When we experience an object (eating our favourite dish, seeing something we like etc) we get **ekagra** (focussed) in that object for some moments. The happiness or pleasure we experience is due to this

ekagra but we connect it to the object (food, sight etc) directly. When this secret is revealed, then to a seeker/ meditator, the object will no longer seem forbidden. If he goes to an object he is aware that the pleasure/ happiness he is experiencing is because of his **ekagrata** (focus) which takes him closer to the self. The food doesn't have the happiness potion; it is the happiness inside him, happiness of the self, which he experiences when he eats food. The object ceases to be a hindrance if this is understood. If not, then he will drown himself in that object. He will become greedy, as according to him food (object) has the happiness potion. The secret that the experience of happiness is due to the experience of the self needs to be revealed and understood. For example, someone listens to a particular song or a musical tune and says, 'I get into a state of meditation or trance listening to it'. Someone else says, 'today the food was amazing, I thoroughly enjoyed it' and so on and so forth.

No object is wrong, if it is understood that, 'the happiness is due to my Self and I am wrongly holding the object responsible. While eating a particular curry I became **ekagra**, due to the state of **ekagra** I experienced pleasure, and it is felt that the curry had great taste. I feel like eating a lot of it, feel like eating it again. And eating it multiple times made it my favourite/ my liking.' For example, consider a person who likes 'Patti' (tea leaves boiled in milk alone). If one drinks this sitting in Guruji's presence then due to the **sang** (association with Guruji) he gets **ekagra**. What is **Ekagrata**? To forget the world, to forget the body. The **patti** was made and let's say you and Guruji drink it. Due to the **sang** you will get **ekagra** and it will seem to you that the **patti** was very tasty. After this experience, you will no longer like tea when the leaves are boiled in water. The **chitta** latches on to the experience. The fact is that the pleasure was experienced due to sitting close to Guruji and experiencing a state of calm. If this is revealed then it no longer matters whether the tea is boiled in water or milk. The likings all of us have, the happiness that we experience through objects is because while performing an action with respect to that object(s) we get **ekagra**. Repeatedly performing that action seems pleasurable. A yogi knows that that the happiness he has experienced has nothing to do with the object in his actions, it is the result of his **ekagrata**, it is due to him (self). Therefore a yogi doesn't experience happiness in those objects. Actually he doesn't experience happiness through any object. It is not that he doesn't experience happiness!! He experiences a much greater happiness but it is independent of objects. It is not that only when he is connected to a particular object he feels happy.

If only an object had the strength to take one to **ekagrata** then it means that without that object it is impossible to get **ekagra**. For example, if a person gets **ekagra** while listening to music then the above assumption means that without music he cannot get **ekagra**. What is the use of such **ekagrata**? He should understand that without music also the state of **ekagrata** can continue/ last. Of course, initially the situation will require the music to be turned on to get to a state of **ekagrata** and only as long as the music is on the state of **ekagrata** will last. Then slowly he will not even realise that the music has been turned off and the state of **ekagrata** will continue. Gradually he will need lesser and lesser help of music to get **ekagra**. And then finally he will not need music at all for **ekagrata**. This is how the final state will be –beyond objects, beyond feelings. Even **Japa** is an object. Whether one is turning beads, chanting name/ mantra, doing pranayama, concentrating on the breath – it doesn't matter, they are all objects. When one is chanting, it is an object of speech. '**Naad**' is an object of the ears. Here, instead of turning on music outside the person can hear a divine music inside himself, they listen to **Antarnaad** (internal divine music). They get lost listening to it, they get drowned in themselves.

Some get so lost in the speed of breath that they are unable to come out of it. Some get lost in **Japa** and are unable to come out of it. Even if they are silent the mantra still goes on. Taking the help of all these object one can go to a state where one gets disattached from objects.

Whether one goes from **satya** to **chitta** or from **chitta** to **satya**, in both cases the experience is of happiness. If one goes towards materialistic objects then one experiences happiness and if one goes towards disattachment from objects then one experiences an even greater happiness. Therefore objects are not bad. Once the whole subject is understood, how can they be bad? They are part of nature! Right now we know our body. We know our senses. We know the objects of senses. The senses are naturally attracted towards objects, we know this too. This travel is from **satya** to **chitta**. We know we exist but we don't know who we actually are. Right now we just know that we exist. This is limited knowledge, not complete knowledge.

In the journey from **Satya** to **chitta** we experience joy and pleasure by experiencing the self through senses and their objects. The more we indulge in objects the more pleasure we experience. But this pleasurable experience lasts for a small interval of time. However, it gives us a taste of happiness and creates a desire to experience more happiness. So we start to pursue actions for happiness, but only fleeting happiness comes to hand. Some people researched and found out that the happiness is due to the self and not due to fulfilment of objects of senses. This led to knowledge of happiness that is independent of objects. This is the journey from **chitta** to **satya**. This is permanent happiness; the object-senses based happiness is temporary. The worldly happiness is momentary whereas the happiness brought by the journey towards **satya** is ever lasting. Once this secret was revealed then people started to persevere to undertake this journey. They became happier. Knowledge of this secret brought calmness. They no longer felt the need to leap towards objects and senses and get lost in them. They no longer remained slaves to objects. If it was required they went to objects, performed actions associated with them and when not required they stayed away from objects. For example if someone learns to meditate without the aid of objects such as music then whether there is music or not it no longer matters.

Guruji explained, "When you are listening to me (Guruji), your buddhi (intellect) is taking you towards **Satya**. Your 'me' and 'I' and getting erased. You are listening with your ears and your **buddhi** is constantly getting inputs driving you towards **Satya**, away from object-senses based happiness. These inputs cause breaking of bonds with the gross, subtle and causal realms of the body and therefore you feel relaxed, calm. Hence, the importance of **sang** (association with a Guru). By listening to a Guru, by his voice/ talk you get inputs (knowledge) with which your ignorance can end, the attachments (with objects) can break, your ego can fall. It is as though a curfew has been imposed. There is no contact with materialistic objects. The curfew gets imposed from every direction, from every corner. By sitting close to a Guru, by seeing, by listening, by every action performed in association with the Guru the curfew, banning of object-senses based pleasures, gets imposed. Hence the importance of **sang**. Whether you just listen or dance the result is the same. Meera, sang and danced her way to **Nirvikalp Samadhi**. Buddha's Samadhi is equivalent to Meera's dance. By sitting calm he reached that state and by dancing she reached that state. By not performing any bodily actions he reached the state. Meera's body kept performing actions (singing and dancing) and her mind became quiet - she got immersed in her self. Similarly someone can, through sensory object of ears, listen to music and reach the state of samadhi. Meera's dancing involved movement of legs and hands (senses of action- **karmendriya**). Moving her legs-hands she reached a state where she was calm and got fully submerged in her self. The state of calmness didn't exist from the start itself. Initially she danced remembering Krishna then the body continued to dance and her mind became (**sthir**) steady in Krishna. Every action has a calm state and an active state. Reaching a state of calm is possible through any action. When a subject is well understood, actions which can harm us, those same actions become beneficial. The same action can nourish or destroy us. The objects of senses erase us and they nourish us. It is due to them (directly or indirectly) that we go towards **dhyana-samadhi**. Consider the action of smell. When there is fragrant smell someone can get totally lost in it. Then the smell gets left behind but he continues to remain lost in his self. This same thing can be understood from the perspective of any object, be it an object of action-senses (**karmendriya**) or object of knowledge-senses (**Gnyanendriya**). Any object of senses

can take us beyond objects. We are currently amidst worldly objects. Hence, if we have to go beyond the objects then we will have to start from objects. They act as supports.

Some people didn't have to take the support from objects. They directly entered a state where they were beyond attachments/ entanglements from objects. Some saw objects, understood the true essence and that's it, the entanglement ended.

In short any object of the senses can take one beyond the objects, can take one to a state of Samadhi.

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