Practices do not make you perfect; they make you proficient. But practices will eventually exhaust your mind. Your Perfection, your Light, your Consciousness within is self-existent.

There is a body and within the body is the Spirit. We should take care of the body but it is not our entirety. It is a cover. When you receive a parcel you open it and discard the outer cover, or sometimes preserve it for reuse. In the same way, our bodies are recycled in nature into the five elements. The difference is, whereas you see and use a parcel wrapping for a very short time, you live with your body for so many years that you form an attachment, which has been called false identification.
You live with your body for so many years that you form an attachment, which has been called false identification. Yoga practices such as meditation, chanting, repeating the holy Name, pilgrimage and selfless service form a new identification to nullify the previous identification.

her Gopaler Maa, or mother of Krishna—had built up her practice in such a way that it was a really good example of image worship. That day when she came back from bathing in the Ganges and returned to her room, she didn’t find her Gopal. She began weeping and wailing as though she had lost her own child. All were sympathetic but none knew where Gopal was except her Master and that one disciple. And so it went on and on and everyone was sad. For three days Gopaler Maa did not eat or bathe or sleep. Her true son was lost and she could not feel anything else. She was just weeping. On the third day her Master came to her and said, “Look, your Gopal is gone, okay?” Gopaler Maa began weeping. “No, I want my Gopal back. You are the only one who can bring him back.” Her Master told her, “Gopal has to go to so many others. He can’t be locked up here in your room only. He has so many homes to go. Why don’t you just release him?” Gopaler Maa said she could not, and really she couldn’t. Then her Master told her, “Look, he has gone nowhere.” Gopaler Maa said, “Well, he is not here.” Her Master said, “He just went into you. He is within you.” And she got it, somehow. She became silent and remained that way. She had a real vision of Gopal—she was Gopal. She never missed him again.

Identification with a practice can, no doubt, form its own trap. But whereas identification with anything that is part of base human nature cannot lead you out of its own swamp, identification with practices will eventually exhaust your mind. You follow certain rules and disciplines until those very rules thrust you out of the bondage of rules, then you transcend. Your Perfection, your Light, your Consciousness within is self-existent. That may sound as though we should not practice, but if we do not, we will remain identified with the lower elements of our human nature—greed, attachment, falsehood, jealousy, competition, et cetera. To lift up our consciousness in the form of the mind we have to have upward growing practices. Practices uplift you from mundane identifications. Give attention to your practices in a very solid manner. When you worship or chant in ecstasy you attain the climax of your practices. You become a free-flowing soul unto your Lord, transcending all formulas and techniques.

For example, you may have heard the term sahaja as in sahaja Samadhi (spiritual absorption) or sahaja satsang.
To lift up our consciousness in the form of the mind we have to have upward growing practices. When you worship or chant in ecstasy you attain the climax of your practices. You become a free-flowing soul unto your Lord, transcending all formulas and techniques.

provided you are honest, sincere and regular in this practice. The candle is simply an instrument. It is the flame that makes it shine. So it is with the sages, realized souls and perfected beings. Light shines through them because they are instruments through which it can shine. Within everyone there is Spirit and Light.

When you persist in practices they chisel your concentration, making you more one-pointed and serene day by day until you have a vision of the very object you are worshiping. Tremendous vistas and mysteries will be revealed to you. The sages of Atlantis and other civilizations saw the past, present and future through crystals. Nostradamus looked into a bowl of water and saw thousands of years into the future. Where do these mysteries come from? Deep concentration. You first begin by focusing on some Goal, then gradually your longing increases, your concentration and pathos deepen and you get to what we call divine madness. In the Vedas it is written that the soul or Spirit within is a flame like anguṣṭa maatrena, which means “the size of your upper thumb joint.” In meditation, when you concentrate your energy into that core of your being, you penetrate and thoughts and feelings, then the ego. One day you will see that you are throbbing into Spirit. It may take you years or even lifetimes to reach that core of Light within you.

Whatever you are doing, be aware and conscious. Normally they say: Work while you work, play while you play. I am saying: Live while you live. Do not do anything unconsciously or habitually; that is a dead life. When you are unconscious, your eyes may be open but your consciousness is blind. You might ask, “How can I see everything I do? I’ll be tired. I don’t have that much time.” On the contrary, you are tired because you do not pay attention to what you are doing. If you see clearly you will never do anything unconsciously. You will be spontaneous and creative. This unfoldment process is so beautiful, relaxing and joyful. While doing you are not doing. This is true selflessness.

Therefore, in meditation and practices put your whole heart and soul, mind and body on your chosen Ideal or Goal, as if only that exists, not you. If you are looking for perfection, you have to choose an ideal object, or a being such as your guru. Whichever way you are unconsciously or habitually; that is a dead life. When you practice, Spirit is within you, so go on penetrating: first the body, then the vital life force or prana, then your mind and thoughts and feelings, then the ego. You worship or chant in ecstasy you attain the climax of your practices. You become a free-flowing soul unto your Lord, transcending all formulas and techniques.

meditation. Sahaja means normal or natural, so natural that it is not a formula or technique by itself. But since we give a name to it, it becomes a technique. It is as good as saying that if I burn a candle from a candle, it is a technique, but actually it is not. When you burn a candle from a candle, the light simply shines. The mind is habituated to three-dimensional thinking. This makes us see everything in that form or pattern. Where your view is, your identification is. If you are seeing the parts of the candle, the wax, wick and flame, you are not getting to its core: light. So what will you meditate upon? The light, not the candle. The candle is simply a carrier. When you go deep into anything you come to the acme or climax, what is actually there? To start with, take anything and first see its outer form. Go deeper; you will see other components. What are those components for? Try to see the point. If churches and temples, priests and rabbis were not there, would God be worshiped? Or is it the other way around? If God were not there, churches and temples, priests and rabbis would have no meaning. If the Spirit were not in you, you would not exist. If light were not all pervading, a candle would not burn. Science does not say this; it says a candle burns because of oxygen. But oxygen is everywhere, so why it is not burning everywhere? Here is the crucial question: is the capacity for light only in the oxygen? Einstein would disagree.

There are many, many systems of meditation. One is to concentrate upon a flame in a windless place where it is serene and unwavering. You meditate on that light not only because of the flame but because through that gateway you enter the whole cosmos of Light. That is, when you penetrate, it is serene and unwavering. You meditate on that light not only because of the flame but because through that gateway you enter the whole cosmos of Light. That is, you seeeverything as it is, it does not stop there. It takes
If you see clearly you will never do anything unconsciously. You will be spontaneous and creative. This unfoldment process is so beautiful, relaxing and joyful. While doing you are not doing.

Practices are essential as long as the mind is flickering, wavering, shaky, restless, hopping around like sparrows, with thoughts out of control. Can you stop your thoughts? One thought? Because your mind is restless you have to give it the anchor of practices. Then gradually these practices, if you continue sincerely for years, will throw you beyond practices. This so-called technique of consciously seeing everything as it is, is beyond practices. Therefore, logically it should be the most difficult, but actually it is the easiest. The paradox is intellectual, not spiritual. It is the easiest, for the simple reason that it is direct. But if you are not able to do that, then you come to other practices, which are also good. It is your earnestness of seeking that opens the way.

What is the purpose of a candle? What is the purpose of a flower? What is the purpose of this whole flourishing creation? The candle’s purpose is to give light. The flower’s purpose is to bloom and give beauty and fragrance. There must be a purpose of human life. That purpose can be described in many ways. One of the ways is to shine, to give light to others. The problem happens when you focus on me: “give me, give me, give me.” That is our true selfishness. By thinking with a muddied, self-centered mind—“I want, I want it, I want it my way”—you are constricting and contracting your consciousness. The expansive way is inexhaustible: the more you give the more you have. Try to see the difference. I am sure that when Jesus said a camel could go through the eye of a needle before a worldly man could enter the gates of heaven, he meant that those who are simple and pure hearted will be led to heaven, not selfish ones. We can easily say that selfish ones cannot practice successfully. Some even start practicing to get and get. All the time: "give me, give me, give me; what about me?"

Then if you are not able to do that, then you come to other practices. If you see clearly you are not doing.

Practices are essential as long as the mind is restless you have to give it the anchor of practices. Then gradually these practices, if you continue sincerely for years, will throw you beyond practices. This so-called technique of consciously seeing everything as it is, is beyond practices. Therefore, logically it should be the most difficult, but actually it is the easiest. The paradox is intellectual, not spiritual. It is the easiest, for the simple reason that it is direct. But if you are not able to do that, then you come to other practices, which are also good. It is your earnestness of seeking that opens the way.

What is the purpose of a candle? What is the purpose of a flower? What is the purpose of this whole flourishing creation? The candle’s purpose is to give light. The flower’s purpose is to bloom and give beauty and fragrance. There must be a purpose of human life. That purpose can be described in many ways. One of the ways is to shine, to give light to others. The problem happens when you focus on me: “give me, give me, give me.” That is our true selfishness. By thinking with a muddied, self-centered mind—“I want, I want it, I want it my way”—you are constricting and contracting your consciousness. The expansive way is inexhaustible: the more you give the more you have. Try to see the difference. I am sure that when Jesus said a camel could go through the eye of a needle before a worldly man could enter the gates of heaven, he meant that those who are simple and pure hearted will be led to heaven, not selfish ones. We can easily say that selfish ones cannot practice successfully. Some even start practicing to get and get. All the time: “what about me?” Then if their concentration does not work, no wonder. There are certain ingredients needed in order for practices to yield results.

When you practice anything—meditation, worship, concentration—see that you lose yourself into it rather than doing it for selfish reasons. Do you know why Lucifer was banished from heaven? He was a minister of God. He knew so much. Many words could be said about him but one thing was prominent: he got very selfish. He became fixated on what he wanted, that God should do accordingly. Because of that he lost the whole heaven. One is the law of expansion; the other is of contraction. It depends on where you are going. Are you expanding or are you narrowing your consciousness? Virtues are all expansive; vices are all constricting. Apply this science. There is a joy in expansion; there are worries, clashes and stagnation in narrowing down. One leads to heaven, the other leads to hell. In expansion you get an inexhaustible supply of love, peace, help, joy, beauty, freedom; in contraction the supply goes on reducing until it comes to misery. Practitioners who are true seekers expand their hearts.

Sri Ramakrishna used to say that we are God’s children, we should not only pray to Him to give us our daily bread. Ask Him for something more. Ask Him for light, joy, love and freedom. Ask Him for Liberation. These are the divine bounties He is giving us. Jesus said, “Seek ye the divine first and everything else shall be added unto you.” He did not say, “Blessed are those who are greedy; for they shall get everything.” Try to see the thing in itself. You will know the truth. Your mind will be still. You will penetrate deeply and find the Spirit. Everything else will unfold automatically. Creativity, spontaneity, freedom, joy, peace and love will be at your feet. You will not hang over these things. They will be your bounties. 48%