

The background of the entire page is a soft-focus illustration of pink flowers with green stems. The flowers are scattered across the frame, with some in sharp focus in the lower right and others blurred in the upper left. The overall aesthetic is gentle and natural.

Message given by

Daaji

on the occasion of the
97th birth anniversary of

Pujya Chariji Maharaj

July 24, 2024, Kanha Shanti Vanam



From Individual Harmony to Divine Harmony

*“We get power from our thoughts.
It happens only when we create perfect harmony
between things of our making and those of the Divine.”*
—Babuji Maharaj

Dear sisters and brothers,

James Allen said, “As a man thinketh in his heart, so is he.” Lord Buddha taught, “All that we are is the result of what we have thought.” We understand that thoughts have power, and we are affected by the power of our thoughts. Negative thinking can lead to misunderstandings and conflict in relationships. Assuming the worst about someone’s intentions can create unnecessary arguments. Having negative thoughts like, “I can’t do this,” or “I’ll fail,” hinders performance at work or school, leading to underachievement.



Moreover, negative thoughts diminish our enjoyment of everyday activities. Constant worry or preoccupation with adverse outcomes prevents us from fully engaging with aspired life pursuits. Persistent negativity leads to a general frustration with life, where even positive experiences are overshadowed by the negative outlook.

Negative thoughts even affect our immune responses negatively. Persistent negative thinking leads to or exacerbates conditions like depression and anxiety. Thoughts like “I’m not good enough,” or “Things will never get better,” create a cycle of despair and worry. Constant self-criticism and negative self-talk erode self-esteem, making individuals feel unworthy.

Positive thinking helps manage stress and reduce anxiety, promoting a calmer mindset. Such a mindset improves mood and builds mental resilience, preparing us to combat life’s daily challenges. Optimistic people often live longer and healthier lives due to better overall health and lower stress levels. Moreover, those who are endowed with a positive mindset remain hopeful. People who have lost hope have lost everything, and worse, can even become suicidal.

Our thoughts are shaped by many influences, including samskaras, upbringing, and the environment provided by the communities, families,

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and the media we consume. Epigenetics also plays a crucial role. For example, the development of our prefrontal cortex at the embryonic stage largely depends on the environment we are exposed to in utero. As we grow, our upbringing continues to shape our environment, further influencing our thoughts.

Matthew Killingsworth conducted an interesting experiment at Harvard University using modern technologies to measure the quality of peoples' focus. A mobile application contacted participants through their phones at random moments during their waking hours, presenting them with questions to report the real-time status of their thoughts, feelings, and actions during their daily activities. It also recorded their answers in a database.

The database currently contains nearly a quarter of a million samples from around 5,000 people from 83 different countries, who range in age from 18 to 88 and collectively represent every one of the 86 major occupational categories.

In his study “A wandering mind is an unhappy mind” (based on data taken from 2,250 individuals), he found out that:

- Mind wandering occurred 47% of the time,
- People were less happy when their mind was wandering than when it was not, and
- It is not unhappiness that makes us unfocused; lack of focus leads to unhappiness.



Creativity is a state of positive focus. Can a wavering, unregulated mind be creative? In its own way, the negative mind also focuses by settling repeatedly in multiple negative channels. This tendency robs the mind of its creativity. A wavering and unfocused mind cannot have any grip on happiness. That is why Lord Krishna made the grand declaration:

अशान्तस्य कुतः सुखम्

Where is happiness for one who is unsettled?

—Bhagavad Gita || 2.66 ||

We all have unique problems. Can there be one solution to all these prevalent issues? Seeking one solution to all existential problems is humanity's eternal quest. Let us visit the Mundaka Upanishad and try to understand the question posed. In verse 1.1.3, a householder approaches the teacher and asks:

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति

Sir, what is that through which, if it is known, everything else becomes known?

—Mundaka Upanishad || 1.1.3 ||

My submission is that this search can never end through mere knowledge. So, I would rephrase the question as, "Sir, what is that through which, if it is resolved, everything else is resolved?"

My answer to this question is as follows: Correct thinking and right understanding supported by an honest approach to life can turn a situation around. This outcome is established through the regular



contemplative Heartfulness practices of Meditation, Cleaning, and Prayer, which refine and redefine our lives.

First, through spiritual practices, we can create harmony within ourselves. Individual harmony, in turn, prompts harmony between our individual creations and the divine creation. Now, both these aspects of existence can resonate and mingle in a natural way.

A spiritual pilgrim embracing both dimensions, managing both aspects like a bird flying with both its wings and guided by its tail, can rise higher and higher, and is emboldened to soar high in the spiritual sky. Such a spiritual pilgrim will have just the right intentions and, hence, right thinking and correct understanding, and thus, will always have a positive outlook on life. Such an individual will be in tune with Nature. Moreover, the lifestyle of such a spiritual pilgrim will positively impact those who stay on the sidelines and do not embrace that which is vital to human existence. These sideliners soon realize the importance of integrating spiritual aspiration with worldly fulfillment. Thus, a sincere spiritual pilgrim can create feelings of piety in others by setting an example for the rest to witness.

Spiritual life can take hold of our material existence embellishing all our mundane activities. At that point, we begin to appreciate how the tiny materialistic life exists within the eternal and infinite divine life. The true meaning of Pujya Babuji's statement "life in life" is now realized.

If a mere human can notice the life of such a spiritual pilgrim, how can God miss it? In the words of Babuji, "When a man approaches God after



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proper making of himself, He [God] takes a different view of him [the devotee]. This goes to explain that we should affect such a making of ourselves as may help us to become the cynosure of His eyes.” All along, the devotee has played the role of lover, while God has been the beloved. Yet now the roles reverse: God becomes the lover, and the devotee becomes the beloved.

“Proceed towards unknown,” said Babuji during his 1981 tour of South Africa. In the spiritual journey, the pilgrim never sees the dimensions that lie ahead but only those already transcended. It is like looking at the stars at night: The light from the stars takes many years to reach us, so when we observe the stars, we see them as they appeared long ago. Similarly, what is experienced or perceived always lags behind the perceiver’s current position—a point that requires further elaboration to grasp fully.

Knowledge requires the presence of a subject who knows, sees, or experiences, and an object that is known, seen, or experienced. Moreover, the subject is always subtler than the object. For example:

1. The sense organs can perceive grosser sense objects, but the sense objects do not perceive the subtler sense organs.
2. The mind perceives the grosser sense organs, but the sense organs cannot perceive the subtler mind.



3. The intellect perceives the grosser mind, but the mind cannot perceive the subtler intellect.
4. Consciousness perceives the grosser intellect, but the intellect cannot perceive the subtler consciousness.

The knower is always subtler than the known; the known is always grosser than the knower.

(It is interesting to note that the fact of the knower being subtler than the known parallels the struggle faced by researchers when attempting to measure particle activity: Unless the instrument used to measure particle activity is subtler than the particle under observation, the act of measurement interferes with the particle's behavior, making the particle challenging to observe.)

Given that the knower is always subtler than the known, we can understand the following: If one can grasp Brahman, the witness must be beyond Brahman, that is, *Para-Brahman*, as many Heartfulness practitioners have experienced. And what if one can perceive all levels of existence except for the Center itself? In that case, it means one has become established in the Center.

All we see is already behind us. We must forever move toward the unknown—that which cannot be seen. What sort of attitude can facilitate this positive trajectory?

The conception of God as *nirguna*, “without attributes,” is understood to be higher than that of God as *saguna*, “with attributes.” One can



only know something by its attributes. If something has no attributes, it cannot be known or experienced. What we generally understand as divine experiences are, in fact, experiences of divine *attributes*. These are the qualities and conditions we encounter at the various stages of our spiritual journey, namely, contentment, peace, love, courage, clarity, and so forth. An abhyasi's life is replete with such experiences of divine qualities and attributes. These must be considered as reflections of Divinity within us since Divinity on its own is devoid of attributes and can never serve as an object of knowledge or experience.

If our aim is the highest, what should our approach be to such experiences? Should we welcome these lesser manifestations of the Divine or view all such experiences with a renunciate attitude of *neti neti* [not this, not this], fixing our view on the highest instead?

Generally, we fail when trying to fix Ultimate Reality as our goal. Since it is unknowable, we can neither grasp it nor chart our course by it. We describe it with familiar terms such as “Center,” “oneness with God,” and “realization,” but though we understand these words, we do not know what they stand for. The function of these words is like that of x in a mathematical equation.

A goal must be definite and definable, or it cannot serve us. While the indefinite Absolute certainly is our destination, it fails us when we take it as a personal goal. The strength of the *bhakti-marga*, the path of love and devotion, is the presence of a definite object and goal—the Beloved to whom the lover can offer their love, the Deity to whom the devotee can offer their devotion.



A traditional criticism of the bhakti-marga is that its adherents tend to remain firmly entrenched in the realm of form, attribute, and ritual, and are disinterested in rising beyond them. However, if the bhakta's object of devotion is a Master of caliber—one who is both saguna and nirguna—the path of bhakti can then serve as a bridge, leading us from the knowable to the unknowable. It is a saguna approach leading to a nirguna outcome.

During our journey, we uncover numerous divine attributes within us that significantly influence our spiritual condition. However, nothing impacts our spiritual condition as profoundly as bhakti. The most useful way to approach experiences of divine attributes is in a manner that strengthens our bond with the Master, who serves as the bridge to the Ultimate. By identifying these experiences with the Master and treating them as gifts, we strengthen the bonds of love with which he takes us towards Infinity. Similarly, if we approach life's bitter experiences with the same love and gratitude toward the giver, the enigma of life can be thoroughly solved.

With love and respect,

Kamlesh



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heartfulness
advancing in love