

## Message 459

Paris 21 October 2022

### **Haste is mind: Hurry is worry**

Dear Friend,

From your queries, it seems that you are in higher kriyas but it is sad to say that you have not understood any of the basic kriyas of the first stage. Breathing in Nabhi kriya and Mahamudra are normal but you have talked about internalized breathing in them too. If kriyas of first stage are not done properly, how can one get the benefit of the kriyas? Amantrak and Samantrak are done after doing Nabhi kriya. When you haven't understood Nabhi kriya, how can you practice Amantrak and Samantrak?

You have said rightly that we cannot control our mind by the mind or the mind related practices. We can control our mind by controlling our breath. Breath gets controlled by Pranayam. All other kriyas are done with normal breathing. Your assumption that there must be internalized breathing pranayam in all the Kriyas is wrong.

Gross confusion is reflected in your questions and assumptions.

Thus, please read what is given below to clear your confusions. These are taught during the first initiation and are being repeated here as they have to be understood clearly before you proceed.

It is said again and again by the Guru that mind cannot be controlled directly by mind. But we know that there is direct relation between our breathing and movement of mind. When there is excitement and too much thoughts in the body, our breathing becomes fast and the vice versa (for example, when we are calm – as in deep dreamless sleep, our breathing slows down). So, we can control our mind indirectly by controlling our breathing through pranayam. Simultaneously, we also do other kriyas which help bringing stillness in mind naturally. So, all the kriyas are meant to work towards stilling the mind.

Now please consider these two statements which are very often said by the Guru – (1) Meditation is me-deletion, not me-dictation and (2) Kriyas are done so that meditation may happen.

Here, Guru is saying that there is no meditation or total freedom from mind, that is, the state of 'no-mind', when there is 'me' or 'I' doing something. This means, we cannot be available to the state of total freedom from mind, that is, the state of 'no-mind' with the support of mind and mind related practices. Because as long as mind is working or doing something, there is no freedom from 'me' or mind.

Kriyas are done with the help of mind to minimize the stranglehold of mind on the body and to make the body conducive for meditation to happen. Guru also says that body is gross mind and mind is subtle body. So kriyas can not be done without the help of mind. We use the mind as a ladder to reach the roof of no-mind. When we reach the roof, we leave the ladder behind. We can not hold on to the ladder as well as be on the roof at the same time. So there is no ladder of mind when we are in a state of 'no-mind'.

While sitting in Niravalamba Dhyana, we focus on Kutastha with passive attention or Sakshi bhava. While sitting in this posture, we do take help of mind but when one is in total attention, the breathing begins to slow down and meditation or the meditative state begins to happen as the mind stills. Hope this understanding will clear your doubts.

Please do not practice the kriyas without proper understanding. There is no syllabus to be completed. Be honest and patient. Haste is non-understanding. Hurry and worry will take you nowhere. Energy of Understanding may emerge in your body even in the first stage if Kriyas are done correctly along with Swadhyay-process.

**Jai Energy of Understanding**