

Truly speaking, we give wrong suggestions to the mind

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This sentence is from the message 'Master who leads us for realization' (SDG, 30). Sri Ramchandraji Maharaj of Shahjahanpur emphasizes that remembrance of Him alone will work as food and tonic for spiritual elevation. In this connection he explains how thoughts arise and how we give wrong suggestions to mind.

He also states common response of people to this statement-'People can object to it'. This happens when we have not tasted the experience of remembrance i.e. we feel the thought of remembrance oozing out from the objects everywhere. Once we experience, the question arises-'is it true that we give wrong suggestions to the mind?'

We will be convinced of the above statement when we begin to feel that Divinity is remembering us, which is evident during times of stress. The extent of balance is proportionate to the remembrance. We have to play our part without paying undue stress on the outcome in our favour. Till then it is only dramatic play. It is better to allow it to mature to realistic play.

Suggestions are like seeds of thoughts. All seeds sown will not grow immediately into plants or weeds; some remain dormant for longer time. Similarly all suggestions need not have outcome to be perceived by us. Next generations may get a chance to view it. It is our responsibility to see favourable seeds grow and weedy seeds don't grow. Wrong suggestions make environment barren, if not rotten. We have to keep

the ground for seeds as fertile as possible. Pranahuti is like rejuvenator, preparing the ground necessary for it. Paying attention to thoughts is like watering the seeds. Unwanted seeds should be dehydrated. In Natural path, we are trained to ignore thoughts akin to dehydration and breed Divine thoughts i.e. good for all, so that we spread fertile crops of spirituality.

Master explains that thoughts come to awareness when they are not in tune with Divine and gain power when paid attention. As they exist in various layers of awareness, there is every possibility of being manifested in our behaviour reflexively even without our knowledge. In the initial stages, we are ignorant of the impact of wrong suggestions and hence not prepared to face the disturbances and we complain against others.

If we pay attention to our dealings with others, we will be aware of lacunae in our thinking and if it happens suddenly our ego is hurt. This is crucial time when we have to adopt right suggestions to accept such drawbacks and correction of the same at our capacity. If we resort to rebellious or denying attitude we are stuck at that level of maturity and chances of repeatedly being hurt are fairly high. Even though we consciously deny such shortcomings, we know in the deep core of heart that correction of our attitudes is mandatory, be it immediate or later. It is left to our option of being happy now or later.

This is akin to act of learning to swim in water. If we don't bear certain amount of discomfort in initial stages of learning and discontinue learning, even after a decade we face same amount of discomfort at the same stage at which we gave up.

When we meet with illness or likely hood of any loss, we exaggerate the negative aspect of it. We don't take measures perfectly to minimize the loss and sometimes add to the loss by our suggestions. Once the incident is over, we satisfy our belief by saying 'I predicted it much before the incident'. By resorting to such thinking we strengthen already existing pattern of thoughts. Habits are formed that become strong with similar incidents. Master says that 'we move in that sort of environment'. By analogy this can be understood as becoming furniture instead of remaining like raw material as far as possible.

Self-suggestions towards creativity are the best. When we are incapable of having so, it is worthy to accept suggestions from capable persons. Successful people can be seen as having positive thinking in their fields; still they find difficulties in other walks of life indicating that betterment of suggesting capacity is limitless. Awareness of necessity for such betterment is given by Pranahuti.

While mentioning about giving right suggestions to solve the problem of life, Master stresses 'It is the condition which comes by practice and proper moulding of one's self'. It is akin to practicing to remain in happy disposition all the time irrespective of the external circumstances. Once such conditions are imbibed, it is possible to maintain in natural manner. We should not ignore the internal happiness had in meditations or Pranahuti sessions. On the other hand, if we enjoy the happiness during meditations and behave unhappily, it indicates childishness or possessiveness. One has to accept that he is happy when he is happy and mould himself to express the same so that others get motivation to take up such disposition.

Definitely we are not in such a condition in which right suggestions will be given to the mind in perfect manner. Master assures that little inclination to reality is enough for progress. At least by intellect, we have to prepare ourselves to adhere to the practice under any circumstances as advised by Him. This will save us from deviating from practice.

It is not proper for us, to suggest that we should start giving suggestions only after attaining the stage of giving right suggestions. By practice, one learns gradually the lessons of perfection. If we have such inclination, we receive help from many who support at times of imperfect actions. Even though we come across such people, we might have denied them before taking up this path seriously, by suggestions like- 'this is not the age for such practice, I will get more capable guide, I don't require any guide in this pursuit, I am unlucky and can not be helped by others, I am sinner and hence I am unfit to this practice' and so on. Even after taking up this path, similar suggestions in finer manner will retard our betterment. Here help through Pranahuti is a MUST. Dedicating oneself to Divinity in all planes is not that automatic and does not happen by practice alone- it requires Divine grace.

At any stage of refinement of thinking, it is to be understood that remembrance of Divinity from our side will not be halted or should not be given up. By influence of environment, such ideas creep in distorting our understanding. It indicates that we have to develop better suggesting capacity so as to foment others.