



A Meditation On the Mind

*The following is an excerpt from
the lecture given by Gurudev Shree
Chitrabhanu on March 17, 1981*

Mercury is a slippery, silvery liquid. If you control it, you can make many uses of it; but if you do not know how to control it, it will slip through your fingers.

The mind is like mercury—it is beautiful and luminescent, and it is very useful. It can bring the best results if you control it, but one must learn to bring the mind to calmness and one-pointedness.

Today's meditation will give insight into the tendencies and nature of the mind. Our whole practice is to discover its various qualities, and then to realize and express ourselves. This beautiful meditation leads to inner satisfaction.

Three aspects of seeing. When you sit and watch the mind, you find three aspects: the seer, the seeing, and the seen. Seeing is clear and precise as long as the seer sees without losing balance. However it is easy to lose balance because of the push and the pull. *Raga* is the long-


ing for something pleasant, and that pulls you. *Dvesha* is the running away from things that do not please you. It pushes you. When these two come, they do not allow you to see clearly. Your seeing is colored, and so the object you see is also colored.

Many people need glasses to see. They have eyes, but if you remove their glasses, they cannot see. Then when they are wearing the glasses, the glasses themselves alter their perception of objects.

This is our situation now. If we try to live without the idea of pleasantness and unpleasantness in objects, life appears very bland. We feel lost, and so we again pick up the glasses of our concepts; but then we see the concept and not the object. We see "This I like," and "This I don't like." And we run toward the things we like and away from the things we don't like.

The irony is that when you run away from things, they always come to you from another direction. And the things you long for always run faster than you can run. It is such a race. The forms, the situations, and

On the cover: Ceiling mandala, Delwara Temple, Mt. Abu. Photo by Vardhaman.



the objects change, but the like and dislike, the pleasantness and unpleasantness, are there.

The young woman in the forest.

A young woman and her boy friend went on a picnic in the woods. Suddenly the lady felt a pain in her chest, and her friend realized she was having a heart attack. When a man came by, the boy friend asked him to stay with his friend while he went to get a doctor. The man agreed and the boy friend left.

The stranger happened to be a thief. He began looking at all the lady's jewelry. He thought to himself, "If this girl dies before the boy returns, I will take the jewels and run away." His mind was occupied making this plan.

A wise man happened to be passing by as the boy returned. Just then the young woman died. Now these three looked at the same young girl, but their seeing was colored in three different ways. The young lover saw his beautiful loved one and felt the deep pain of departure and separation. He was crying. The thief saw only the diamond rings and gold jewelry. He had no attachment for this girl or her beauty. And the seer saw the decaying corpse from which life had departed. He reflected on the nature of disintegration, thinking, "Life is always integrating and disintegrating. Although this is a beautiful young form, every moment, in this form also, there is disintegration."

You do not need to hide from the world. You can see anything—lovely forms, beauty, worldliness, good,

bad. These are all just words. Just see the nature of the things, see them as they are. It is difficult, but when you watch in that way, there is no investment and you do not bind yourself.

If you are bound, you are bound to the pain, not the person. The person will go, but the pain will remain. Everything comes to go; nothing comes to stay. Our illusion is that others are going, but we are not.

When you sit in a train, you see trees and houses going by. In that way, we see the world going and we worry about people leaving us. But do you think you are immortal? Someday you will go, so why worry about others? You are on the train which is running.

The myth of protection. People want protection; but when we go into meditation, we realize that all is ultimately unprotected. Only one thing is protected—the soul. Nobody tries to protect the soul, but it is unprotectedly protected. And all that we try to protect can never be protected.

The desire to protect comes from the mind, from your fears and desires. When you know this secret, you no longer run about in the world seeking protection. This is an important realization.

Do not seek temporary remedies to suppress or avoid pain. Please go into the heart of it. From where does the feeling of failure come? Have you thought about it? Failure comes from wanting to become something other than what you are.

Really human life is a lavish op-



portunity to discover, realize, and express oneself. A newborn child does not feel it is a failure. It is happy. It has not tried to become anything. It is just living. But as we grow up, we make certain decisions and build images of what we want to be. We may want to be an actor or a dancer, a poet or a writer, a guru or a millionaire. But when we try to become something else, the “something” is not in our control. Someone else controls the result; the outcome depends on their favor, their opinion. This builds tension inside us as we seek outside approval.

The benefit of meditation. In meditation you learn to sit and relax. Then you learn to breathe calmly and pleasantly. You can feel your breathing anywhere—in the office, on the bus, on the street; but if you are not relaxed, you can sit on a mountain top and you will feel upheaval in your breath. Although the place plays a role, it is not everything. Inside you must be clear.

If you can reach that root from where the desire to become something sprouts, you will find the answer for your peace. People are always playing with the branches, enjoying the flowers and fruits. They do not go into the roots because they are deep underground, covered with mud and dirt. They are not as beautiful as the flowers, leaves, and fruits.

Meditation means to go deep. Have the courage to know, to discover that source; that knowing will free you someday.

Then the question will come, “If

we do not want to become something, if we have no model or plan, how will we grow?” The answer is that you can never be satisfied being like someone else, following that image. You grow from what you are. When you come to yourself, you grow from that self, because self is greater than anything.

All results in life grow out of your intention. Now, through meditation, your intention is to be with yourself. When you sit for meditation, follow your mind. When it wanders somewhere, ask it, “Where are you going?” See its tendency to go toward someone else, and say, “Why do you want to go there? Come here and sit with me.”

When there is harmony within, the seer sees the seen without being colored. When you see in that way, you are free. You go freely in the world. You see everything but your vision is not colored, so you are not bound. You are just window shopping. When your mind says, “Buy,” you say, “No.”

This is a deep experience which may not come immediately, but as you work it will come. Inner satisfaction does not come from either *raga* or *dvesha*, the pull or the push. It does not come from being “something.” It comes from being being. If you live on adjectives, when the adjectives fall, you fall. But if you live with the inherent, you will never fall and there is no fear of failure.

Now just see each thing as it is. See your body, your frame, your mind, your breath. Just feel and see what you are.



Pramoda



Over the past few years, Pramodabhen (bhen means sister) has been a popular teacher of vegetarian cooking, Sanskrit, and meditation. Her cooking classes gained wide notoriety in 1978 when she appeared on the front page of The New York Times in a feature article by well-known columnist Craig Claiborne. Her unique meditative approach to Sanskrit instruction takes the student beyond the form of language into the essence of the ancient teachings.

Pramoda was born in Calcutta and raised in Bombay. She received her formal education there, earning a B.A. with Honors in psychology. She belongs to a traditional joint family which numbers over 60 members, all of whom have been

disciples of Gurudev for many years. Pramodabhen was his student and secretary for several years before becoming his wife. Today she combines the roles of wife, mother, teacher, secretary, and student with an equanimity and sweetness of disposition that are an inspiration to all who have the privilege of knowing her.

Meditation on the Ancient Mantras
Wednesday, 6:30-7:30 pm, beginning September 16

This autumn Pramoda will resume classes in the ancient mantras and aphorisms. Each meeting will include the introduction of a stanza, discussion of the Sanskrit and its deeper meanings, and a time for silent meditation.

Programs with Gurudev



Tuesday Meditation Classes 7:30 pm
Beginning September 15

Discovering the Law of Life

The basis for these discourses is *Jnanasara*, "The Essence of Knowledge." This work was composed by Upadhyaya Shree Yashovijayji in the 17th century. It

was written when this great Master of meditation was in his 70's and so it reflects the culmination of a lifetime of meditative insight. Gurudev now brings the light of his life of meditation to these profound teachings, illuminating the deeper meanings of one stanza each week.

Thursday Night Open Talks 7:30 pm

Every Thursday evening Gurudev gives a talk about meditation and the art of living. Having observed and meditated upon life in a wide variety of cultures and conditions, his insights speak directly to the problems and frustrations of those making their spiritual way in a complicated materialistic society. These talks have been a well-spring of inspiration to thousands of seekers over the past few years.

Weekend Retreats at the Center

September 12 & 13
Oct. 31 & Nov. 1

Books by Gurudev

Ten Days Journey Into the Self
The Philosophy of Soul and Matter
The Miracle is You
Realize What You Are
The Psychology of Enlightenment
Twelve Facets of Reality

COMPLETE CLASS SCHEDULE

From September through December, 1981, classes at the Center will be held in three 5-week sessions.
1st Session: Sept. 8 - Oct. 11 2nd Session: Oct. 12 - Nov. 15 3rd Session: Nov. 16 - Dec. 20

Class Times	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Morning		11 am Intro. to Meditation 1st Session: Sarose 2nd Session: Lyssa Miller 3rd Session: Jaya				10 am Open Yoga Ajata 11:30 am Open Yoga Dipika
6 pm	Beginner Yoga Amita	Open Yoga Lisa Lawson	Advanced Yoga Purna	Beginner Yoga Gautam	5-7 pm T'ai Chi Jai Dev	
6 pm			Meditation on the Ancient Mantras Pramoda		Intro. to Meditation 1st & 3rd Sessions: Lakshmi 2nd Session: Sandra Weinberg	
6:30 pm						
7:30 pm	Intro. to Meditation 1st Session: John Miller 2nd & 3rd Sessions: Len Marks	Essence of Knowledge Gurudev	Intro. to Meditation 1st & 3rd Sessions: Rakesh 2nd Session: Beryl Bender	Open Talk Gurudev	7 pm Healing with Meditation Workshops Dr. Jain (Private and group counseling on alternate Fridays.)	
7:30 pm	Mostly Meditation JMIC Staff		What Next? 1st: Jaya 2nd: Rakesh 3rd: Abhay			



Description of Courses

You Can Meditate

An Introduction to Meditation

Gurudev Shree Chitrabhanu has instructed his students in a unique system of meditation which synthesizes diverse and creative meditative practices such as mantra, breathing, visualization, and positive thinking to bring relaxation, concentration, the experience of greater energy, and peace of mind. Hundreds of people have begun to enjoy these benefits by taking the Introduction to Meditation at the Center.

Introductory classes are taught by members of the JMIC staff who have studied and meditated with Gurudev for several years.

Class Schedule

Monday & Wednesday, 7:30 pm

Tuesday, 11 am

Friday, 6 pm

Classes are 1½ hours in length. Students should select the most convenient time and plan to attend one class each week.

Weekend Workshop, September 26-27. See page 9 for details.

Mostly Meditation

Mondays, 7:30 pm

An opportunity to share the experience of silent group meditation. Each meeting will begin with a guided meditation and conclude with

discussion of questions, observations, and insights.

What Next?

Wednesdays, 7:30 pm

Classes for those who have begun to meditate and would like to explore their experiences more deeply. New techniques will be practiced and time will be given to discussion and questions.

The Art of Healing Through Meditation

Workshops with Dr. Sharat Jain

Fridays, 7 pm

The cause of dis-ease is tension, frustration, and inner conflict. Our thoughts and feelings affect the body and its functions. We must heal ourselves by creating a positive, healthy atmosphere in our mind and emotions.

This principle lies at the heart of the teaching of meditation, and forms the basis of Dr. Jain's approach to healing. Each week he will introduce techniques and lead discussions to bring out the uniqueness of each participant and help him/her discover his/her own methods for overcoming illness and negativity in life.

Dr. Sharat Jain, Ph.D. in Clinical Psychology, conducts an active private practice in New Jersey. Workshops meetings will alternate with private and group counselling sessions. For more information, call 212-722-7474.



Weekend Workshops

Saturday: 10 am to 4 pm, including vegetarian lunch

Sunday: 10 am to 1 pm.

You Can Meditate

An Introduction to Meditation

September 26 & 27.

Abhay will teach the complete introductory meditation course in this intensive. See page 8 for details about the course. Abhay, B.A. and Ph.D. candidate, is the Co-Director of the Center and has taught meditation for several years.

The Psychology of Enlightenment

Meditation on the 7 Centers of Energy

October 18 & 19

Meditations on the chakras, or energy centers within the body, corresponding to the 7 levels of awareness through which we experience our inner life-force. Visualization, mantras, and other methods of meditation will be taught for each chakra.

Led by Robert Mitra, M.S.W., who has studied with Gurudev for several years and frequently gives lectures and workshops around the country on this subject.

Well-Being:

An Wholistic Approach to Health

November 14 & 15

Principles of upayoga, the yoga of awareness, will be explained and applied to the practice of hatha yoga and yoga therapy. Topics of instruc-

tion will include anatomy; physiological benefits of yoga postures; the importance of relaxation and breathing in health; diet and nutrition; methods of meditation for healing; and meditation and yoga as preventive medicine. Led by Divya (David Levy, M.S.W.), an experienced health practitioner and yoga and meditation teacher.

Handling Stress Creatively

December 5 & 6

Led by Dr. Sharat Jain, Ph.D. (see p. 8 for more information), this workshop will offer instruction and practice in stress reduction through these techniques: sharing of interpersonal relations, biofeedback, positive imagery, progressive relaxation, and guided meditation. Dr. Jain will highlight improving self-image and becoming more assertive, without being too aggressive or too timid.

Symposium on Reverence For Life

Friday, Oct. 2 - Sunday, Oct. 4

This symposium, to be held at the Center, is sponsored by the Temple of Understanding. Its purpose is to examine the principle of reverence for life as a common element in the major spiritual traditions and as an important priority in the conduct of world affairs.

Gurudev Shree Chitrabhanu will be joined by international leaders from scientific, diplomatic, and spiritual communities for lectures, meditation, and discussion.

Yoga and T'ai Chi

Hatha yoga classes at the Center are taught by JMIC staff members who have developed their own practice to a high degree and have taken special training with Gurudev and other advanced instructors.

Emphasis in classes is given to gently expanding one's physical capacity by learning to relax and become more in tune with the dynamics of body movement.

Yoga Schedule & Instructors (All Classes are 1 Hour in Length)

Monday 6 pm

Beginner Yoga with *Amita*

Tuesday 6 pm

Open Yoga with *Lisa Lawson*

Wednesday 6 pm

Advanced Yoga with *Purna*

Thursday 6 pm

Beginner Yoga with *Gautam*

Friday 5-7 pm

T'ai Chi with *Jai Dev*

Saturday 10 am

Open Yoga with *Ajata*

Saturday 11:30 am

Open Yoga with *Dipika*

T'ai Chi with Jai Dev

Fridays, 5-7 pm

T'ai Chi is a gentle, flowing movement which, like yoga, helps to release tension and open the body's energy centers.

Jai Dev (George Young) has studied T'ai Chi in the U.S., Canada, and China for many years.

Ahimsa: My Reverence for Life

by Richard F. Marchewitz

All manifestations of life have just as much right to their existence as I do mine. It matters not that they be plant, animal, insect, or any other life form. Therefore, who am I to judge that they die?

I know that within me there is a desire to maintain my own life. I also know that in order for me to continue my life in this plane of existence, it is necessary for me to be responsible for the death of some life form. I know of no other way to survive except to ingest some form of organic substance. But I do have a choice as to what that substance is, and therefore a choice as to the responsibility of what life form is killed by or for me.

I try not to be, but I realize that I am, selfish with my emotions. I love all manifestations of life. But I show favoritism to the life forms I know to be able to interact with me, call it emotional interaction or not, as you will. Therefore, I "choose" to live on conscious life that has no in-

telligence that I can conceive of, namely vegetation.

I realize that all of life is beautiful, for I experience it as thus, and any unnecessary loss of life saddens me greatly.

Please do not misunderstand me; I have killed intelligent, sentient creatures before. Yes, I have even desired to do so. I have killed pigs, quail, squirrels, and a dog. But each time I have killed I felt a great sadness inside, and a knowing that I had committed a great crime against myself.

I "know" that it is wrong for me to kill the higher forms of life. I know this to be truth from the very essence of my being. It must be so, or how could I feel such sorrow at the death of a bird I killed in the wild, that I felt great tears of grief well up inside my heart? Or the physical shock I felt when I shot a hog in the forehead, and saw a man cut its jugular vein so that its blood would drain? Or the depth of my pain when I "saw" the innocent beauty of a squirrel I had shot? Such a gentle and playful creature that never sought to do me any harm.

I am very aware of how wrong it is for me to kill, and if in my awareness I eat the flesh of these life forms, I am just as responsible for their deaths as if I myself had killed them. This is a responsibility I "choose" not to have. This is why I will not eat the flesh of an animal.

Today without thinking, I squashed an insect that had landed on my face. I forgot, but at the end of every forget I remember. Even an

action such as that which you might deem trivial, was wrong for me. What did that tiny life form do to deserve to die? What hardship had it caused me? None. Its death was a waste of life.

Some say that I am crazy, and may be I am. But if I am crazy, it is because I "choose" to be so. I feel more comfortable that way. For I have found more peace in my reverence for life than I had ever before experienced, and if I offend you I cannot apologize. To thine own self be true. Thus I do, when I remember to.

Editor's Note: Mr. Marchewitz is presently confined in a prison in North Carolina. Recently he wrote in a letter, "As for who or what influenced me in my deep respect for life, I guess the greatest influence came from the life forms I perceive, and the pain I have experienced within my heart and spirit when I have seen the beauty and innocence within the life forms I have destroyed senselessly. I have studied much, and the fruit of my studies is a clarification of what I have seen within."

