



IMPROVING
THE HEALTH OF
THE INNER PEACE
QUOTIENT

28 September 2022,
Kanha Shanti Vanam



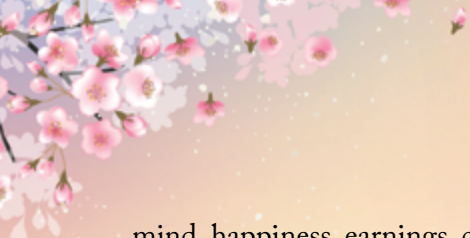
Q *Improving the health of* THE INNER PEACE QUOTIENT

Dear friends,

I have been reflecting further on the formula of our dear brother, Dr. Ichak Adizes, in which he describes so simply and elegantly the process of integration. It applies to individuals as much as it does to organizations:

$$\text{Success} = \mathbf{f} \left\{ \begin{array}{c} \text{External "Integration"} \\ \text{Internal "DISintegration"} \end{array} \right\}$$

Dr. Adizes explains that external integration is the way in which an organization or an individual is integrated with its environment. For an individual, success is reflected in things like peace of



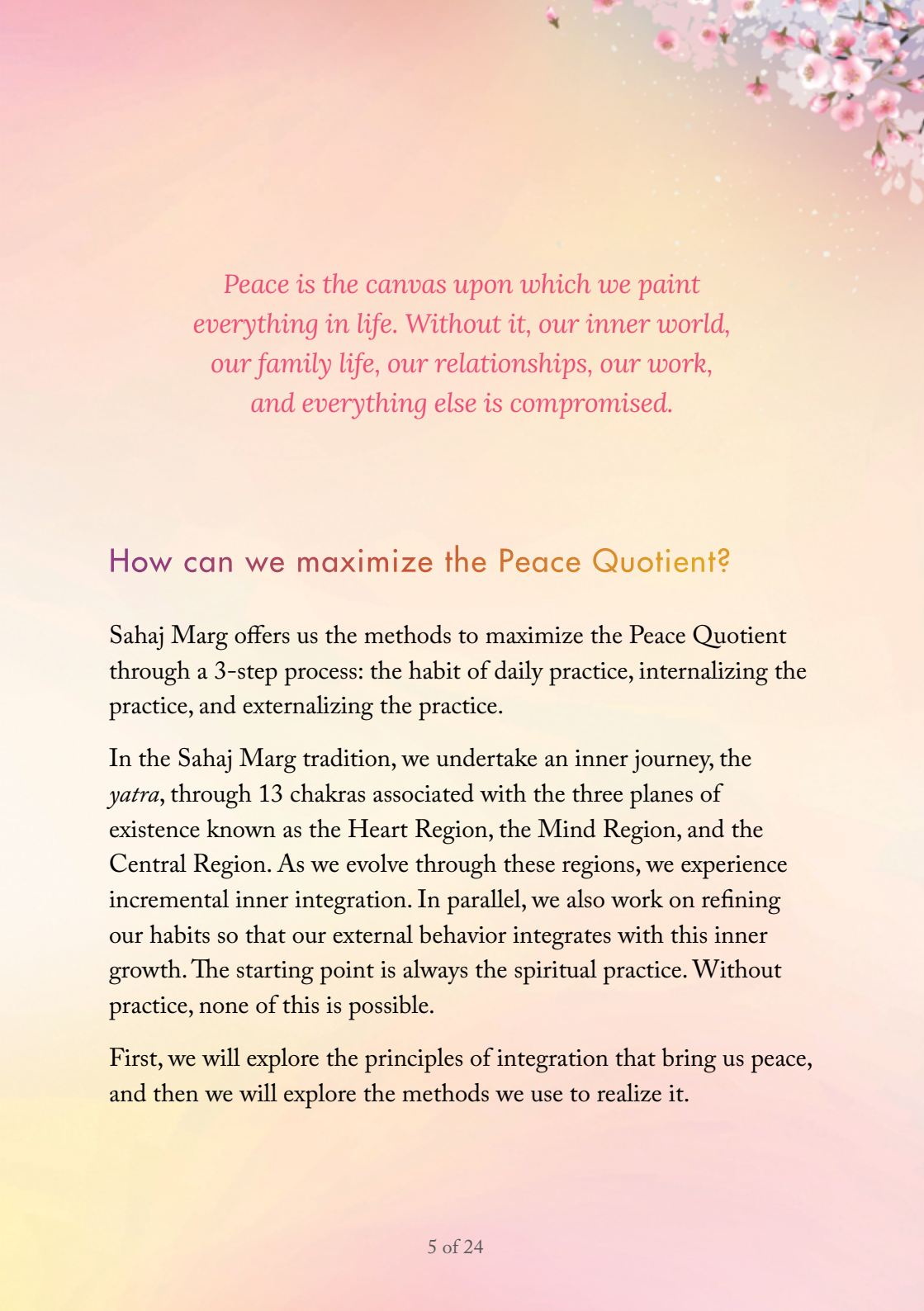
mind, happiness, earnings, career growth, integrity, etc. Internal disintegration is reflected in the internal fighting that occurs within an organization, and for an individual in inner turmoil, self-doubt, mistrust, and destructive tendencies.

Energy is allocated in predictable ways in any system. It is first directed to resolving internal disintegration, and then any leftover energy is allocated to external and internal integration. For example, when we are ill or disturbed, we have little energy for creative and innovative activities. When we reduce internal disintegration, energy is available for external integration and success. External integration is the output; we work on the input.

How does this relate to peace? In fact, we can replace the word “Success” in the formula with “Peace.” I would like to call this formula the “Peace Quotient,” because when the denominator of the Peace Quotient (internal disintegration) goes to zero, we can only imagine to what heights peace will soar! It will reach the original state of ultimate peace, which we know in yoga as samadhi!

Generally, the greater the Peace Quotient, the better chance we have of being happy and positive. Per contra, the smaller the Peace Quotient, the greater the inner complexity (internal disintegration), and the more disturbance there will be.

Peace is the canvas upon which we paint everything in life. Without it, our inner world, our family life, our relationships, our work, and everything else is compromised.



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How can we maximize the Peace Quotient?

Sahaj Marg offers us the methods to maximize the Peace Quotient through a 3-step process: the habit of daily practice, internalizing the practice, and externalizing the practice.

In the Sahaj Marg tradition, we undertake an inner journey, the *yatra*, through 13 chakras associated with the three planes of existence known as the Heart Region, the Mind Region, and the Central Region. As we evolve through these regions, we experience incremental inner integration. In parallel, we also work on refining our habits so that our external behavior integrates with this inner growth. The starting point is always the spiritual practice. Without practice, none of this is possible.

First, we will explore the principles of integration that bring us peace, and then we will explore the methods we use to realize it.

Principles

The principles of integration are age-old and universal – they are found in the Yoga Vasishtha, the Ashtavakra Gita, Patanjali's Yoga Sutras, the Bhagavad Gita, the Bible, the Quran, the Torah, and the 8-fold path of the Buddha – in fact, in all great spiritual traditions. They promote peace and unity through love.

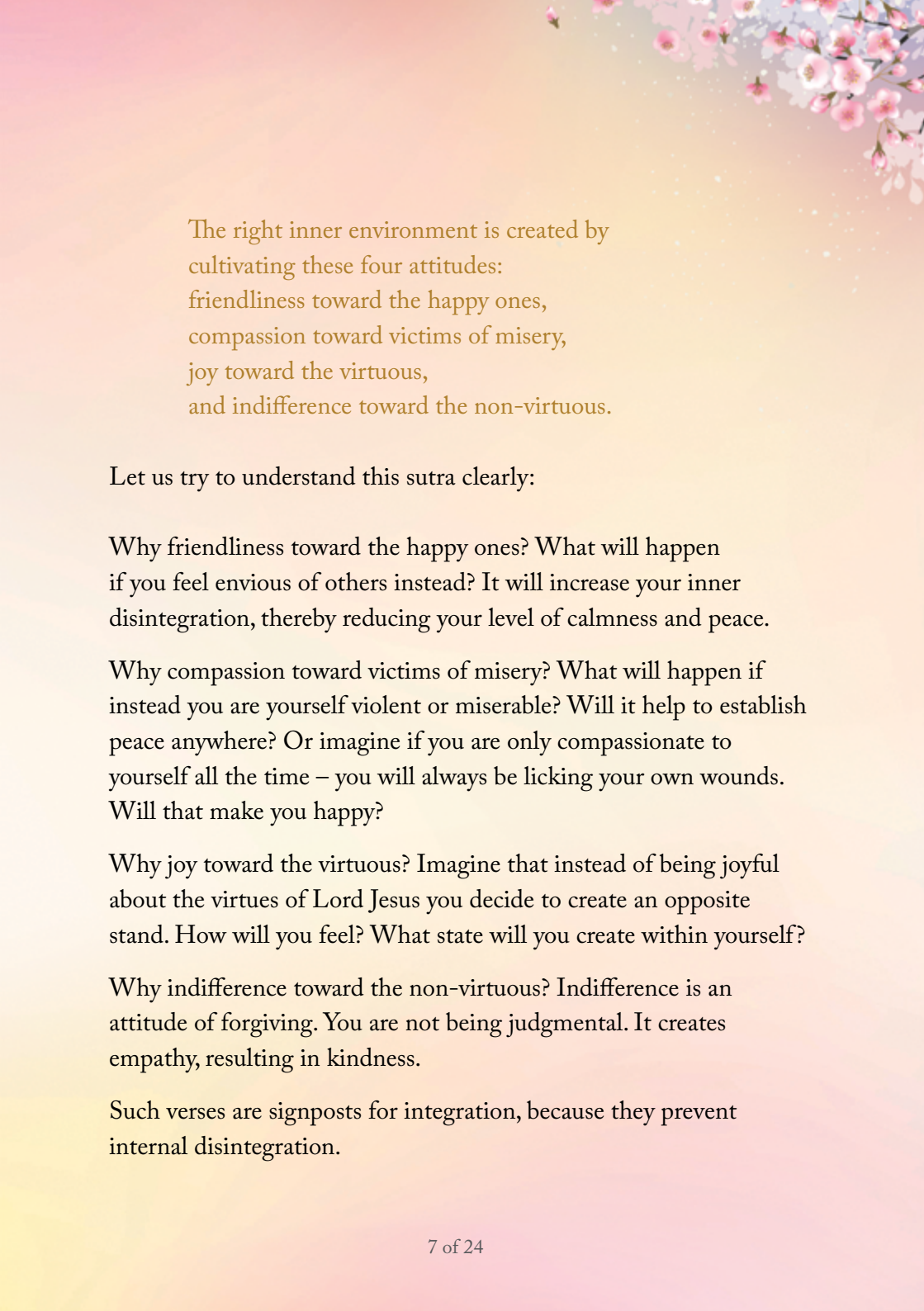
If you read the literature of any of these great traditions, you will find principles of integration. For example, in the Bhagavad Gita, chapter 2, verse 66, Lord Krishna says,

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २.६६ ॥
*na asti buddhiḥ ayuktasya na ca ayuktasya bhāvanā ।
na ca abhāvayataḥ śāntiḥ aśāntasya kutaḥ sukham ॥2.66 ॥*

There is no wisdom for a man without harmony,
and without harmony there is no contemplation.
Without contemplation there cannot be peace.
How can there be happiness without peace of mind?

And Patanjali's sutra 33 says,

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातः चित्तप्रसादनम् ॥ १.३३ ॥
*maitrī-karuṇā-muditā-upekṣāṅām sukha-duḥkha-puṇya-
apuṇya-viṣayāṅām bhāvanātaḥ citta-prasādanam ॥1.33 ॥*



The right inner environment is created by cultivating these four attitudes:
friendliness toward the happy ones,
compassion toward victims of misery,
joy toward the virtuous,
and indifference toward the non-virtuous.

Let us try to understand this sutra clearly:

Why friendliness toward the happy ones? What will happen if you feel envious of others instead? It will increase your inner disintegration, thereby reducing your level of calmness and peace.

Why compassion toward victims of misery? What will happen if instead you are yourself violent or miserable? Will it help to establish peace anywhere? Or imagine if you are only compassionate to yourself all the time – you will always be licking your own wounds. Will that make you happy?

Why joy toward the virtuous? Imagine that instead of being joyful about the virtues of Lord Jesus you decide to create an opposite stand. How will you feel? What state will you create within yourself?

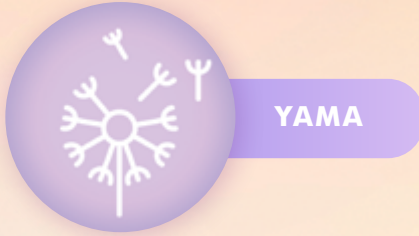
Why indifference toward the non-virtuous? Indifference is an attitude of forgiving. You are not being judgmental. It creates empathy, resulting in kindness.

Such verses are signposts for integration, because they prevent internal disintegration.

8 Pillars for Peace

Patanjali famously presented a simple framework for integration, which is known as Ashtanga Yoga – the 8 pillars of yoga, culminating in the still state of absolute peace. Those 8 pillars are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi.





First is **yama**, the removal of habits and personality traits that lead to disintegration. In other words, yama reduces the denominator of the Peace Quotient. There are 5 categories of yama:

Ahimsa	the removal of violent, aggressive, and forceful or power-related tendencies, so that love remains.
Satya	the removal of all the coverings of distortion so that truth remains.
Asteya	the removal of dishonesty and stealing from others so that honesty remains.
Brahmacharya	the removal of imbalances and excesses so that moderation remains.
Aparigraha	the removal of possessiveness so that generosity remains.



NIYAMA

But it is not enough to only remove the causes of disintegration. In Nature we see tremendous order, and the higher the goal the greater the order required. This brings us to the second pillar of peace,

niyama, the cultivation of positive habits that support integration. Niyama brings the fragrance of purity, simplicity, compassion, and universal love. It fills our hearts with noble qualities, and refines us toward progressively more integrated states, both inner and outer. Niyama is in tune with Nature, it is regenerative, and it is exactly what humanity and our planet need right now.

There are also 5 categories of niyama, and they are:

Shaucha	the cultivation of purity of body and mind.
Santosh	the cultivation of contentment and inner happiness.
Tapas	the cultivation of shining simplicity through the removal of impurities.
Swadhyaya	the cultivation of self-awareness and an attitude of continuous improvement through self-study.
Ishwar pranidhan	the cultivation of surrender to God.



ASANA

Patanjali's third pillar of peace is **asana**, balanced posture. The purpose of asana is to cultivate a steady and comfortable posture, so that we can relax our efforts and allow consciousness to expand

and merge with the Ultimate. Asana strengthens the *pranamaya kosha* (our energy system). Once again, the aim is integration, this time including the physical body through posture.


Think about the way you sit in front of an elder, for example. Do you slouch and stretch your legs out in front of you, or is there respect and appropriateness in your posture? Does the way you sit promote integration? It is an indication of your relationship.



PRANAYAMA

Patanjali's fourth pillar of peace is **pranayama**, the management of the natural cycles and flow of energy in the human system, through breathing practices and expansion of our vital energy.

Pranayama brings physical well-being by integrating our energy field. It nourishes our pranamaya kosha.



These first 4 pillars refine our thoughts, actions, posture, and energy, and cultivate external qualities like health, hygiene, fitness, ethical intelligence, and nobility of character. In many yoga traditions, they are practiced first, to prepare a person for the deep dive of the inner work. In Sahaj Marg, however, we start with the 4 inner pillars of pratyahara, dharana, dhyana, and samadhi. In fact, we focus on the seventh step of dhyana, as explained by Pujya Babuji in *Reality at Dawn*:

Under the Sahaj Marg system of training we start from dhyana, the seventh step of yoga, fixing our mind on this point in order to practice meditation. The previous steps are not taken up separately, but they automatically come into practice as we proceed on with meditation. Thus, much of our time and labor is saved by this means.



The fifth pillar is **pratyahara**, meaning “gathering toward,” the ability to turn the attention inward away from the outward pull of

the senses. This fifth pillar is the turning point where the attention turns inward to the field of consciousness from which it arose. When we are constantly pulled to the external world, entropy sets in. Pratyahara is the opposite of entropy.

Entropy is the measure of disintegration, and to keep the system stable and integrated, energy input is required, effort is required –

pratyahara is not automatic. What efforts are required? To drive all our attention inward.

Dharana, dhyana, and samadhi are the sixth, seventh, and eighth pillars that are collectively known as *samyama*, which is a Sanskrit word meaning “integration.” Together they form the meditative practices.



DHARANA

The sixth pillar is **dharana**, the act of holding onto a particular thought or feeling with a continuous flow of intention. This steady flow, *dhara*, is developed by the habit

of doing the practice every day, and it eventually leads to constant remembrance and *ekaagrata*, one-pointedness of consciousness.

Dharana is often translated as “concentration,” and that is one aspect of it. But it also includes the ability to contain and nurture, in the same way that Mother Earth contains and nurtures seeds that are planted in her soil. As our consciousness expands, our ability to contain eventually becomes so vast that we are able to contain God within us.

It is dharana that allows us to hold and enliven the inner states we receive during meditation so that the gifts we receive are absorbed and their qualities become second nature. The process is known as AEIOU, and it will be explained later in this message.

Dharana is the fuel for *sankalpa* or subtle suggestion. When we master the art of dharana, sankalpa becomes so potent. When dharana is prayerful, offered in a vacuumized pure heart, the Divine flows into the vacuum and automatically draws our attention toward the Ultimate. Any thought or intention offered in that state is bound to reach its target. Swami Vivekananda describes it thus:

The science of Raja Yoga, in the first place, proposes to give us such a means of observing the internal states. The instrument is the mind itself. The power of attention, when properly guided, and directed towards the internal world, will analyze the mind and illumine facts for us. The powers of the mind are like rays of light dissipated; when they are concentrated they illumine. This is our only means of knowledge.



DHYANA

The seventh pillar of peace is **dhyana**, meditation, in which we dive into the field of consciousness; we go deeper into the heart and master the mind. In due course this leads to the state of samadhi.

Consciousness is always trying to re-establish its original stillness, purity, and simplicity, and this is why the mind is constantly throwing off thoughts. It removes the heaviness and turbulence created by the impressions that have accumulated. It attempts to calm the waves and ripples so that the lake of consciousness becomes like a still clear

pond in which we can see to the bottom, the soul. Meditation is a means of approaching the Center. When we meditate, the central power we have remains in force, and it integrates us.

Meditation is the process of revelation, where the true nature of the object upon which we are meditating is uncovered. Such revelation comes not as thought but as feeling. In meditation we shift from thinking about the Divine to feeling the Divine Presence, and eventually becoming one with that Presence. It is a journey from the complexity of the mind to the simplicity of the heart. This journey takes us from the surface level of limited consciousness to the full spectrum of superconsciousness, consciousness, and subconsciousness.

Meditation is the way to approach the Center. Pujya Babuji has written:

We have seen that the one thought arising out of the Center created so big a universe. We have got within us the same central force, though marred by our wrong doings. We utilize the same power, which is automatic in us. We take work from the same force through meditation. This is how we proceed naturally and with Nature's force.



SAMADHI

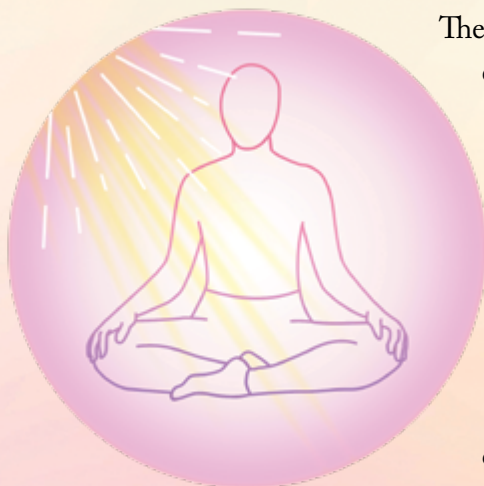
We eventually reach the eighth pillar of peace, the much sought-after state of **samadhi**. The word “samadhi” simply means “that which prevailed before creation came into

existence.” Our soul craves for this integrated state of balance, and once we attain it true happiness comes, no more further craving is left to be satisfied. Samadhi is the state of ultimate spiritual relaxation and effortless concentration.

Practice

Knowing all this is not enough. What is required to bring about peace? Let’s consider these 3 steps: practice, internalization, and externalization. Everything starts with practice.

It is *pranabuti* or yogic Transmission that makes our meditation so effective. It gives us glimpses of our original mind from the very first meditation. Pranahuti carries us inward to the depths of samadhi-consciousness effortlessly. It can be likened to a lift in a high-rise building, taking us to the top floor.



The prayer connects us to our deepest consciousness. With the regular practice of prayer, consciousness becomes elastic, moving between the surface and the Center. Gradually, over time, all these states are able to coexist simultaneously in the 360-degree consciousness of *Sabaj Samadhi*.

Cleaning purifies the subtle bodies, the field of consciousness. As layer upon layer of samskaras are removed, as the purified *koshas* are transcended, as thinking, intellect and ego are refined, stillness results and integration becomes effortless and natural.

Each morning in meditation, we create a meditative state to hold during the day. Each evening in cleaning we create a purified state to carry with us. Each night in prayer we connect to the Center through a vacuumized and receptive heart. When we retain and nurture these three states throughout the day, our consciousness keeps spinning like a top in a balanced way, creating a beautiful integrated state. This is known as Constant Remembrance, and when we are able to hold it throughout the day, we stop the formation of samskaras, and naturally develop the capacity for Sahaj Samadhi, maximizing the Peace Quotient.

Internalize

What do we then do with the gifts of our practice?

In every meditation something unique is bestowed upon us. How do we then retain and integrate each new condition? We first try to become sensitive enough to know that we are being given a spiritual gift, and then make efforts

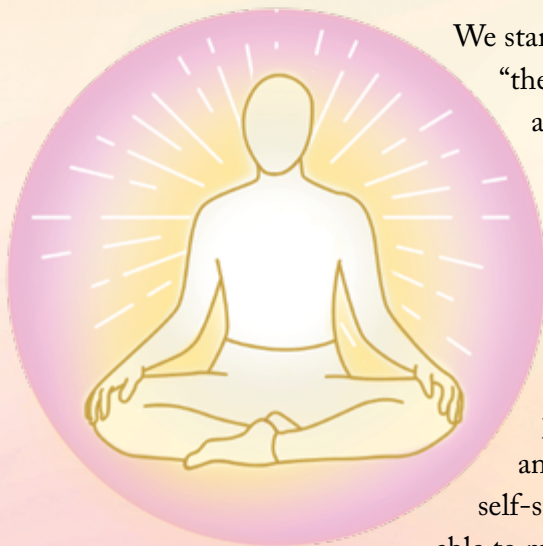


to retain it, preserve it, and let it grow. We know this as AEIOU: Acquire the condition, Enliven it, Imbibe it, become One with it, and eventually reach a state of Union where we are merged with it.

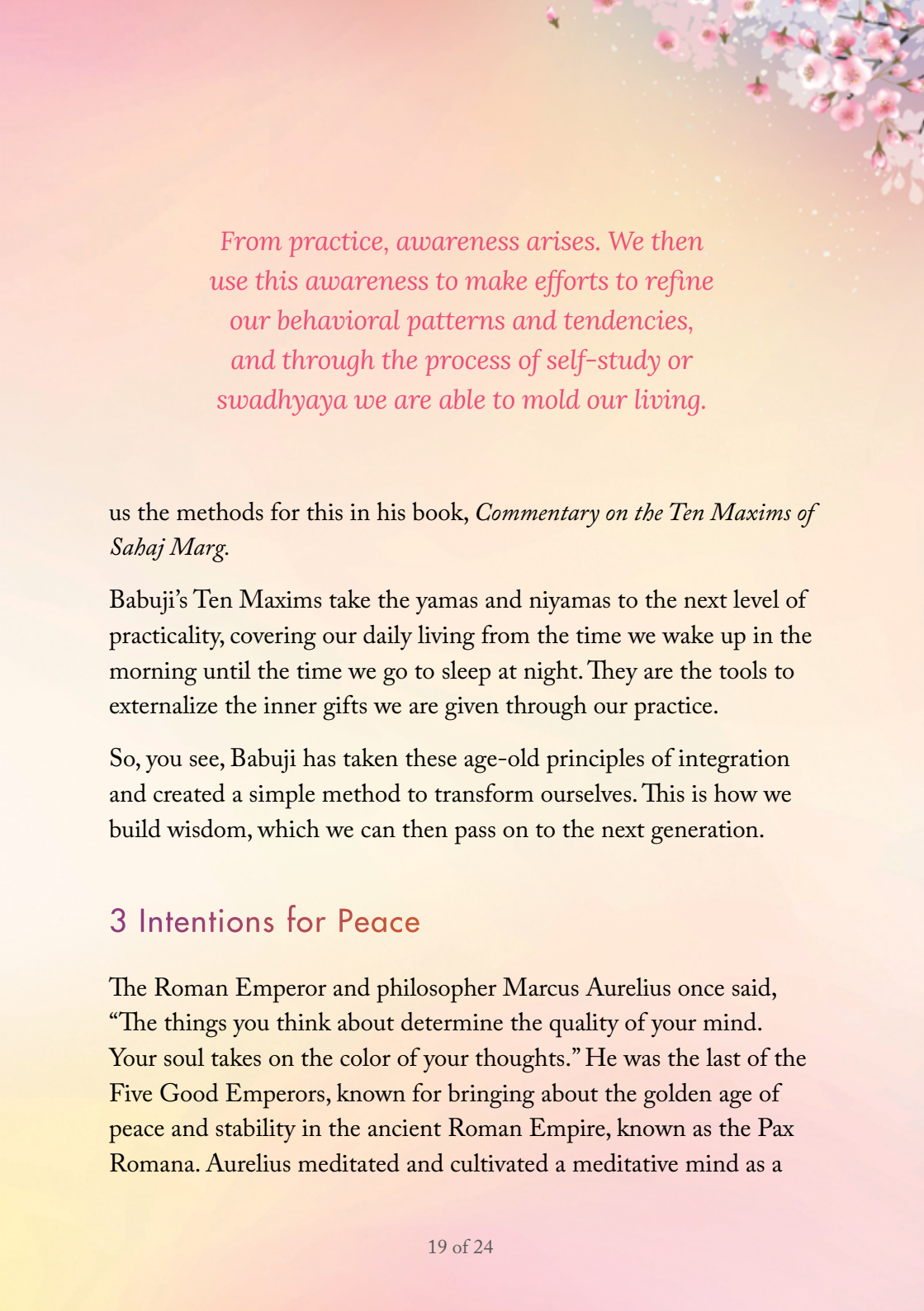
It requires only five minutes after meditation to make it ours. Then it has a chance to grow. When we hold on to it and carry on with our day-to-day activities, we create a meditative state with open eyes.

Externalize

Then comes the art of externalizing the states we receive into daily life. Our Masters have always been very particular about conduct. From the beginning, Pujya Lalaji said that Self-Realization was not possible without morality, and that idea is fundamental to Sahaj Marg.



We start our journey with “the beginner’s practice,” as Babuji called it – meditation, cleaning, and prayer. From practice, awareness arises. We then use this awareness to make efforts to refine our behavioral patterns and tendencies, and through the process of self-study or swadhyaya we are able to mold our living. Babuji gave



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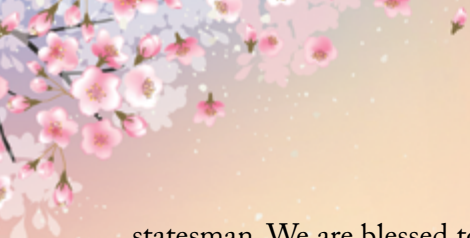
us the methods for this in his book, *Commentary on the Ten Maxims of Sahaj Marg*.

Babuji's Ten Maxims take the yamas and niyamas to the next level of practicality, covering our daily living from the time we wake up in the morning until the time we go to sleep at night. They are the tools to externalize the inner gifts we are given through our practice.

So, you see, Babuji has taken these age-old principles of integration and created a simple method to transform ourselves. This is how we build wisdom, which we can then pass on to the next generation.

3 Intentions for Peace

The Roman Emperor and philosopher Marcus Aurelius once said, "The things you think about determine the quality of your mind. Your soul takes on the color of your thoughts." He was the last of the Five Good Emperors, known for bringing about the golden age of peace and stability in the ancient Roman Empire, known as the Pax Romana. Aurelius meditated and cultivated a meditative mind as a



statesman. We are blessed to have the Sahaj Marg practices to do the same, so as to weave a destiny of peace. As Pujya Babuji said, we all contain the same central force and take work from that force through meditation.

So, until we meet again to celebrate the 150th birth anniversary of Pujya Lalaji Maharaj in 2023, I invite you all to join me in contributing to a more peaceful world by offering these three intentions for peace as you go about your daily activities:



Intention 1

Among all people in the world
Let there be compassion
Let there be kindness
Let there be love
Let there be peace.




Intention 2

Everything around you is absorbing peace,
including the sky, the oceans, the trees,
the people, the wildlife, the buildings
– and everything is radiating peace.

Intention 3

Everyone is becoming peaceful,
nurturing correct thinking,
right understanding,
and integrity of purpose.



Intention 1 is especially useful within your family, among friends, and in your local communities.

Intention 2 is especially useful in nature, in public places, and urban areas.

Intention 3 is especially useful in the workplace, before and during meetings, or in any situation where you face challenges in understanding others.

These intentions reflect peace in the heart, humility in the being, and offer us all a call to action that will lay the foundation for peace.

With love and respect,

Kamlesh



On the occasion of the 67th birthday of

Daaji

28 September 2022, Kanha Shanti Vanam



heartfulness
advancing in love

ON THE OCCASION OF THE
67TH BIRTHDAY OF
DAAJI

