



The WISDOM WAVE Newsletter

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Spiritual Practice

By Shrikrishna Kashyap © 2000

Invariably, people find it difficult to do spiritual practices in the modern age. In ancient times, it was not difficult. People had more time to pilgrimage to holy places or keep up with spiritual practices as prescribed by their spiritual leaders. Nowadays, our involvement in material progress has made spiritual practices very difficult. We have problems; we are busy; we are psychologically disturbed; we are physically bogged down by materially oriented routine in life. We are bored and depressed. There is no natural charm in life. We are unhappy. We are at crossroads. To open up to something tremendously enchanting and enormous, we should have a spiritual life. In this age of turmoil and confusion, spiritual practices are more necessary than ever before. It is the only thing that will give happiness in the present age, peace of mind, and the kind of power that we need to face the world as it is. If we do not have these spiritual practices supporting our life and sustaining our integrity, we become weak and completely exhausted. Then we feel that our life has become insignificant.

People often take up spiritual practices out of curiosity or out of superstition, practicing for awhile,

getting frustrated because their expectations are not met and giving up in disgust. For spiritual practice,

there is no particular place, no particular time. Getting up and going to the office may even become a spiritual practice. Whatever belief a person holds becomes the starting point. The Hindus say "Ram, Ram, Ram." If a devout Hindu walks to a coal mine or a railway factory in the early morning, works all the day, and returns at 7:30 at night, he never

says, "I am tired." I never found such people saying "I'm tired, I'm tired of this world." The whole time



Sometimes a teacher must be strict. It is still love.

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they are walking, they are saying "Ram, Ram, Ram." There are millions of people who work all day, long days in this world, but their religion has given them a hold. When they get out of bed in the morning, they

say "Ram, Ram, Ram." When they wash their face in the morning, they say "Ram, Ram, Ram." Some Christians say "Oh Lord." The problem is people don't give it their attention. It becomes mechanical. Suppose we really concentrate on the name of God, we sincerely repeat chants, and then there is a genuine benefit.

When we do not pay attention to the duty we have before us, we meet with an accidental failure. That is a spiritual setback. When we meet with an accident, we become disappointed. We may be wounded, hurt, have neck or back pains, stomach pains or our knees hurt. The ancient formula is that we have to have a spiritual life. It will not preclude us from doing anything that is good in the world, because then we turn all our actions into a spiritual practice. When someone says, "what is the meaning of it all," it is only that they are not conscious of the meaning. Forgetfulness, disease, deficiency, dysfunction are only not being conscious of ourselves. One remedy for this is Nux Moschata. It puts our present consciousness in a stupor, then we remember the forgotten, the mindfulness, and the wakefulness. What happens is a miscarriage of our understanding. Nothing is born out of it. That is when we become insignificant. I was standing in front of the ocean in Rio de Janeiro. The ocean is so vast that the people there said they felt insignificant. One thing we must know is that we are vaster than the ocean. Our consciousness is connected to the all-pervading divine consciousness. Our consciousness is already hooked whole and soul to it. Whatever we do, we may feel insignificant in front of the ocean, but the only thing is that we do not have the humility of the ocean. If we have that humility, then we have the divine consciousness. All rivers flow into the ocean. All must, that is their destiny. All human beings must flow into the Godhead. That is their destination. We cannot escape from it. Wherever a river originates, it has to flow into the ocean and all the oceans flow into each other. The ocean is so humble and so vast. It is below the land and therefore all the rivers flow into it. That is why even though God is so enormous, all pervading, eternal, He is so humble. He even resides in an arrogant

person! Suppose He said, "this is an arrogant person, I don't want to stay here." That person would be dead! God is in an arrogant person, in a thief, He is there because He is so humble. When I would see persons in Bombay, in the jails, I would ask them, "Why did you become a thief?" The first thing they would say is that it was because of comparison to an affluent person. They would say to themselves, "he is better off. He can go into shops and get anything." These people couldn't even take care of their families. They would feel so bad. They wouldn't have proper food to eat. They would think all the rich people were mocking at them. Even when they grew up and went to school, they would feel this comparison with other children bringing their toys and eatables. So in comparison, they would say, "Whatever it is, let me go and commit a crime." This was the origin of their crimes. In a sense, no person is bad; circumstances make a person do bad things. He thinks it is a good thing he is a robber against a rich man who is hoarding money. In England, they have so many valuable things in museums. All these antiques are very expensive. A person, who is newly born as a human being, has no value! Yet, these dead things in a museum have no value. Then a person feels insignificant. But we don't understand the psychology of it. Rich people commit crimes also, terrible crimes. This is an affluent society, but people are neglected through the inequitable distribution of wealth. This wealth which people enjoy is not man-made, it is God-given and still we don't share it with someone

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else. Spiritual practices bring us to the understanding of these worldly conditions. They bring us into the understanding of how miserable is the condition of our neighbor. Then, naturally comes the feeling, "I must go and help." When we have a spiritual practice, the other things we are doing become insignificant before a starving person. If we have a posh car, it becomes insignificant before a starving person. Outside the Taj Mahal hotel in India were many children. A lot of Arabs with great holdings would go to this hotel. Outside the street urchins would beg because they had no food. The police would drive them away. I stood in front of the hotel and told the children not to go. The police said the

hotel management asked them to get rid of the children. I created a stir. Afterwards, the police never did this again. I told the hotel management, "You have so much food to waste, you throw it out! Is there a greater criminal than you? Here are people with no food, no protection from the heat, the cold, the rain."

This is the spiritual life. We become spiritualized when we do spiritual practices. It is not the question of whether we go to the church or to the temple to pray and meditate. This body is the synagogue, the temple, and the worship place. It is the holy place where God resides. We can worship God within the body wherever we go. God has not taken any money from us, but He has given us this wonderful body. The totality of God's consciousness is in this body, and God goes everywhere in our body, whether we take it to a bar or to a mountaintop. The Divine Principle has given us the capacities of intelligence, understanding, and discrimination. It will not interfere. It is all pervading. It is the Breath of Life, with no iota of arrogance. It is not polluted. We do wrong things, and we suffer. It is still there, it keeps us alive. If we do wrong things, it doesn't suffer. We do.

Flowing water is always considered to be pure. People sit on the Ganges bank, and watch. A lot of things go on. People even throw dead bodies into the Ganges, but the river flows on. The flowing consciousness of God is what gives us peace of mind when we die. We forget everything. The flowing consciousness of God survives the death of the body, the consciousness of the mind. It survives all the difficulties. Is it not our duty to love that, which does not interfere with us, that gives us everything we need? People ask, "Why did God not prevent me from doing something which was bad for me?" God will not. He has given us everything we need to understand the laws of life. He keeps all these understandings as the law. If we transgress the law, we'll suffer. Consider the condition of the world. Who has created these problems?

Human beings can be conscious of God. When we really apply ourselves with the entire mind, all our heart, all our body, all our soul, we can know this. It doesn't mean we have to go to the Himalayas. That God inside our abode, this beautiful temple, our body, will not escape Him. Why don't we escape our viciousness, our folly, our shortcomings, our tyranny,

and our cruelty? The spiritual life can show us the contrast. This is what the spiritual practice can do. Then what needs to fall away will fall away.

The meaning of spiritual practice is not just about having mystical experiences. We need not go somewhere else. This body, this machine is more mysterious than any mystical experience. Even cloning cannot really produce a human body, it is artificial. In the great epic, the Mahabharata, people created people and those created ones became demons. The divinely created human body is one of the noble creations. When we have a spiritual practice, we cannot do it all the time. We cannot be saints all the time, but we can be good all the time, a real human being all the time. The problem with mystical experience is in knowing the reality of it. Sometimes we see a shadow and we think it is a ghost. There are no differences between chemicals, they are all chemicals. This is the same with illegal drugs and prescription drugs. Both are harmful. But one has to do with treating a disease or an adverse condition and one has to do with seeking a so-called "mystical experience." Pharmaceutical drugs are used on an unhealthy body. Illegal drugs are used on a healthy body, and they ruin it. People don't know how much damage they do to the brain cells. We hear people say they received a mystical experience from a drug. This is delusional mysticism. It is like looking into a broken mirror and seeing all oneself in all the fragments. With real spiritual practice, one does not get a mystical experience immediately. With illegal drugs, the person's life becomes filthy. Opium dens in England are dens of filth. People pass stools in the corner. Is this mysticism or foolishness? A healthy body, God's beautiful vehicle, a person takes to get drugs.

A human being lost in this world is a star lost in the heavens. A human being is so important. Once Neva heard a message, "We love Jesus as a God, but we worship him as a man." Human beings must worship themselves. When we really worship the self, we become holy. We don't do wrong things. When we hate ourselves we do wrong things. Spiritual practice is done whether we feel God or not. We just take the name of God or chant. When we go out of our house, whatever the mind forgets, we just take the name of God. The mind that forgets can still take the name of God. When we feel like we have forgotten something, we just take the name of God.

Then we will remember that thing also. Don't go into delusional practices, delusional mysticism. We only feel these things as real because the brain is damaged. If the brain is intact, we have the real mystical experience as rich human beings, profoundly permanent, all pervading. The real human being is not a pervert, not a convert. These two things play an important part in a fully born human being. To have a bad habit means that we convert ourselves to that habit. A bad habit is a perversion of our original being. Anything that converts you is not the real thing, the original thing. It is from the world of illusion. With a real spiritual practice, you will not fall a prey to illusion; you will not be victims of illusion. Then you will rise above all the negative thinking. We are victors in life. We should open our hearts and listen to God in all His creation. When we listen, we transcend.



The Sept 10th Satsang was a "Sari" affair, thanks to Zuliekha (left) who brought them for 9 ladies (Photo:Gip Brown)

Ave videos for sale by Wisdom Wave

Since so many Wisdom Wave members participated in the 1995 performance of *Ave*, we are glad to present the opportunity to purchase the edited video of the play written and produced by Gayatri (Patricia Brown, *pictured above*) with four of Neva Balduff's songs. Our friends Rosemarie Caminiti, Sandy Canzone *pictured above*, Alicia Da Silva, Kelly Graham, and Lynn Walters *pictured above* starred in this production which was also generously supported by Wisdom Wave contributors, including Kay Adair, Barbara Adair, Liz Cooper, Ananda Curry, Ann & Bill Faulkner, Sheila

Fling, Steve & Lois Goodman, Dave & Allison Gregory, Diane Gutierrez, Barbara & Brian Haggerty, Pui Harvey, Gayle Kartoizian, Sandra-Dan-Joel Kelly, Grace Kimball, Lizabeth Langston, Robert and Deborah MacDonald, Jill Mellick, Elliot and Susan McDowell, Scott Nelson, Joe Neidhardt, Rosalie Phillips, Sandra Pope, Kashi Rai, Beth & Pete Ruda, Darla Sather, Andrea Seidel, Mary Steele, Jeanne Shutes, Cecily Welter, John Williams, and Richard & Adele Young. **Heartfelt thanks to all.**
The video is \$22 + \$4 S & H paid to Wisdom Wave.
All proceeds go to Wisdom Wave.



25 song CD's (\$16) & Tapes (\$12) + \$4 S&H available at same address, payable to AvePB.

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