

NEWENERGY-ADVAITA PRACTICE

Creation does provoke us with multiplicity of objects. But this multiplicity dissolves in discrimination and pure observation. All these seeming many, in reality not so many, but just one. And that one is one's own self. That is what the term advaita (non-dual) means. What is duality? If we believe that more than one is permanent it is duality. But if we grasp that actually there is only one, which is permanent, remaining are its reflection that is advaita.

While practicing New Energy we have seen diversity world as three gunas (characters) and practiced 33.33% concept. But this doesn't give us permanent solution. Why because we are still looking diversity as three but not as unity or oneness. So now we have to move from three to two, two to one, and one to a state of silence.

After completion of movie shooting, daily how all actors, including the director, come out of their allotted roles, remove costumes and come back to their normal form - in the same way atleast once in a day, we should recognise, Jeevas-Jagat-Eeswara in its original subtlest state. Why because this entire world is drama. God is the director, we are all the participants. If we remove costumes of these three, the two will appear.

Only enlightened people can see Jeevas-Jagat-Eeswara divinely. Remaining people, see this world as illusion or reality. Because of this they get trapped in the ocean of samsara. So we have to travel from the manifest to the subtle and recognise the most subtlest paramaatma state or eternal-blissful state and experientially know that, that is I myself.

Prakriti-purusha-practice

Those two are nothing but prakriti-purusha, sut-chit, consciousness-energy, I-am, Shiva-Shakti, Eeswara-Maya Shakti... in this way lot of names are in usage. To practice you can choose any one of those pairs.

Formless prakriti (Mother-Nature) appears in various forms. Also forms related thoughts or ideas exist in the mind. For example, my name is Sridhar, which is the name of my body. If there is body then only we can give name to it. If there is name then only we can recognise the body. So thoughts-forms both are not separate but express the same thing. For every external form, definitely there will be corresponding thought in the mind. Since we are constantly dealing only with these thoughts-forms, we are unable to know our eternal-blissful essence. Therefore now we have to stop acting and must remove the costumes of all forms-thoughts within ourselves. Then the prakriti-purusha appear in formless and reminds us that formless is our original essence.

Always various forms appear before us. Stop analysing those forms. Formless prakriti itself appearing in various forms, therefore whatever you see, whisper in the mind that everything is formless prakriti itself. And also formless purusha is appearing as thoughts. Through thoughts we recognise outer-forms and deal with them. Since formless purusha itself appearing as thoughts before us, so whenever thought arises immediately remind yourself that it is formless purusha. Continue the

practice of recognising all outward forms as formless prakriti, and thoughts which comes and goes within including you (jeeva) as formless purusha.

Then prakruthi-purusha appears not in forms, but as formless blissful essence. This means that external forms submerge and the sky or formless-prakriti emerges. Also inner thoughts submerge and formless consciousness or purusha emerges. Since both are formless, they merge into each other and come to our experience as omnipresent conscious-space or omnipresent prakriti-purusha.

I-Practice

Till now I said how to recognise two in everything. Let me now describe the practice of recognising one, which is even more subtle.

When we recognise ourselves as two, then diversities and three will hide secretly in two in an unmanifest state. Also, when one or chit-ananda is identified, two (2), three (3), and diversities will hide secretly in one, in an unmanifest state.

For diversities → creator-operator-destroyer are leaders,

For three → Eeswara-Maya Shakti are leaders,

For two → ArdhaNareeshwara is the leader.

But formless Paramaatma always remain in beyond state.

Here paramaatma is not master, because he doesn't has second one in his dimension to exercise power. He is omnipresent and static. Here Eeswara-Maya Shakti, ArdhaNareeshwara, who are in forms, are always connected to formless paramaathma.

When doing I-practice, recognise only I in everything. That is recognise formless prurusha (consciousness, witness). Just how the dark cannot be seen in the bright light, in the same way mother-nature or mahakali (feminine) – become one with mahakaludu (masculine) or purushas permanent light.

But Mother-Nature appears when prurushas brightness decreases. That means the whole illusionary-world is darkness. In this, we could not see static divine light. Here understand that formless purusha or chit-ananda is hiding secretly in this illusionary-world. Till Now we are merging in this world and missing ourselves. Now we have to increase our I-power so that whole world can merge within us.

Therefore recognise everything, including thoughts i.e. all names-forms-doings as I. That is continue practice saying, that is I, this is I, I am that I am; or I am poorna, you are poorna, that is poorna, this is poorna; or I am akshypatra, you are akshypatra, that is akshypatra, this is akshypatra. In this way continue this practice until you experience the state of I am paramaatma. Here while practicing keep in mind that, in I - the rest of the world, including mother-nature, hide secretly as formless. To know more about poorna read poorna topic.

I can say, that is I-this is I, only when I is not mixed with forms. If I is mixed with forms, then first it must melt and become formless-I. Then only start doing I-practice as said above. To know how to melt, read melt topic from the below mentioned website.

So instead of looking actions only and stopping there itself, try to recognise who is acting. Also don't stop after seeing forms, also recognise I who took those

forms. Also don't satisfy with just observing thoughts, recognise also the one who is thinking. Realise that you have to recognise I means paramaatma or chit-ananda in everything. But recognising all as Paramaatma will result in indirect-experience. Because when we say Paramaatma, we feel that it is some where. Rather if you recognise and continue practice constantly, that I am everthing and I am residing as formless in everything, then you will know experientially that I am omnipresent everywhere. So this practice leads to direct experience.

Silence

Then stop saying that is I, this is I and remain silent, formless. Even if you don't say anything, you are aware that you are. Then In you – everything including prakriti-purusha - will stay secretly as formless, stillness. In this oneness state, one will experience ecstasy because there is no second one in it. Then experientially you realise that I am omnipresent, I am everywhere. Here:

Body and External World indicates diversities,

Mind – indicates three gunas,

Heart – indicates Eeswara-Maya Shakti,

The soul – indicates ArdhaNareeshwara,

Paramaatma - indicates silence (everything and nothing).

So while staying still put divine desire, and start moving from

Silence → Soul → Heart → Mind → Body and External World.

Then you will find divine solution to your problems. Also move from diversities to unity (beyond) and again with unified vision move towards diversities. Continue this practice of travelling To and Fro. After some period you stop travelling, because where ever you are, there itself you will experience oneness or liberation or eternal-bliss.

Also in some situations you will be in balance, in some situations you depress and in some situations you overjoy. While you are in depress or in overjoy state, first reach balanced state by Practicing 33.33% newenergy-three gunas concept. Then practice the above said tools. Also in balanced situations practice above said tools directly.

You can practice any of the above said tools, there is no rule that after practicing prakriti-purusha only, one should start I-practice. At that moment, which tool comes to your mind, practice that. So first try to stay still in all situations.

That means you should have 50% paramaathma related thoughts, 50% world related thoughts in the mind. Also here among 50% paramaathma related thoughts, 16.66% should be jeevathma means your thoughts, 16.66% should be atma thoughts, and 16.66% should be paramaathma thoughts. Also among 50% world related thoughts, 16.66% should be positive thoughts, 16.66% should be negative thoughts, and 16.66% should be neutral thoughts. Like this within and outside, always aim to have paramaathma and world related feelings experientially. Understand here that after reaching peaceful state by practicing 33.33% concept only, one should practice 50% concept. So try to do work simultaneously staying in eternal-blissful state. If you can do that, then only you will be in liberation state.

I-Mine-Practice

* 'I' means formless or mixture of pure consciousness and pure energy, 'Mine' means all the thoughts-forms-actions that exist both inside and outside of me; 'I' means pervasiveness, 'Mine' means limitations or five elements (panchabhootas); 'I' means stillness, 'Mine' means movements; 'I' means without any gunas or qualities, 'Mine' means trigunas; 'I' means silence, 'Mine' means sounds; 'I' means eternal bliss, 'Mine' means discomforts-comforts; 'I' means the Paramaatma or Atma, 'Mine' means everything in this world or anaathama; 'I' means Oneness, 'Mine' means duality; 'I' means indivisible, 'Mine' means divisions; 'I' means permanent eternal truth, 'Mine' means temporary, maaya, illusion; 'I' means the consciousness-energy that pervades this entire universe, 'Mine' means the cosmic body, cosmic mind, cosmic heart, cosmic intellect, and cosmic-ego.

* So say that 'I' am not doing this work, my body is doing; don't say 'I' am thinking, say that my mind is thinking; 'I' am not experiencing discomforts-comforts, my body-mind-heart-ego are experiencing them while 'I' am in unattached condition and witnessings; without any expectation 'I' always remain in being state, but my ego feels that it is the doer and performs all actions and expect results; 'I' will witness my body even while sleeping; 'I' am not captured by body, body is within me, 'I' am omnipresent inside-outside in every cell of all things in this universe.

* We are facing varieties of problems because of not understanding 'I-Mine' division properly, so daily in every work you do, practice 'I-Mine' discernment till you experience eternal bliss, oneness, pervasiveness.

* Since 'I' or Soul is subtler than the space, weapons can't penetrate, fire can't burn, water can't touch and air can't extinguish soul. So every day detach from 'Mine' and spend as much time as possible with 'I'.

I-Practice

* 'I' means formless, pervasiveness, stillness, beyond characters, poorna, akshyaptra, eternal bliss.

* 'I' means omnipresence mixture of consciousness-energy or mixture of prakriti-purusha.

* Body is within me. Jeevas-Jagat-Eeswara are within me as formless.

* 'I' am pervasive - inside, outside, and in each cell of all things in this universe.

* 'I' myself appearing as Jeevas-Jagat-Eeswara.

* 'I' am the director of world-drama. And 'I' myself, performing all roles in it.

* So 'I' alone exists in endless blissful state. I am everthing – everything is Me. The state of always seeing myself in these many forms is continuously experienced.

* If you feel above said knowledge, then 50% Paramaathma related thoughts and 50% world related thoughts stay in the mind. Like this within and outside, always aspire to have feelings of 'I am the paramaathma and I am the world'

experientially. Then only work can be done along with staying in eternal blissful state.

* Remember that until you experience independent blissful state, feel yourself as newenergy-advaita practitioner, and whatever you recognise outside as well as inside - feel continuously that, that is 'I', this is 'I', I am that I am, till you experience eternal bliss.

Daily-Practice

In daily life we actually have four stages. They are - moving, not moving, dealing with the outside world, sleeping. This is what we do daily. In these four acts, we stay with four visions. In this we are not giving any place for our omnipresence static blissful soul consciousness. That is why we are not getting proper solutions to our problems. So from now onwards, try to stay like this:

* While going somewhere, feel as if a wave from my static blissful ocean of soul consciousness, has risen and moving.

* While sitting still, assume that I am staying like a gem attached to the thread of my eternally pervading blissful soul feeling.

* Whenever there is a union between the senses and the external world, feel that I see myself in the mirror of my infinite consciousness.

* While sleeping, feel that I am now dissolving in my ecstatic ocean. In this way try to live in the feeling that I am everything-everything is me.

* To know more about New Energy concepts visit

<http://darmam.com/englishtopics.html> website.

* First download telegram app from play store and then click the following link to join dharmasthapana group. <http://t.me/dharmasthapana>

* Click the following link to join dharmasthapana youtube channel: <https://www.youtube.com/c/DharmaSthapana>