

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.

Until now, in the New Energy practice, we have been seeing the world of Diversity as tri-dimensional, and have been practicing 33.33% saadhana. However, this has not given us a permanent result because we are still seeing Diversity as three, rather than seeing it as one. So now, we need to move from three to two, from two to one, and from one to a state of silence.

Just as actors remove their costumes after a movie shoot and return to their natural state, we too should identify ourselves, the world, and God, without our respective masks, at least once a day, in our true, subtle state. Because all this is a cosmic play. God is the director, and we are the actors. If we remove the masks of these Jivas-Jagat-Eeswara, we will see two.

Only those who have achieved Self-Realization can see Jeevas-Jagat-Eeswara as divine. To others, it appears as a mere illusion (Maya) or as reality. This leads to getting stuck in the ocean of worldly life. So, we must journey from the gross to the subtle and recognize the most subtle state of Paramatma or Brahmananda, and experientially understand that it is I.

Prakriti-Purusha-saadhana

The two are none other than Prakriti-Purusha, Sat-Chit, Chaitanya-Shakti, I-Exist, Shiva-Shakti, Ishvara-Maya Shakti... many such pairs of words are in use. Choose a pair that you like for your saadhana.

Now, formless nature is appearing in many forms. Similarly, thoughts or names related to it exist in our minds. For example, my name is Sreedhar, which is the name given to this body. That means, without the body, we cannot give a name. Without a name, we cannot identify the body. Therefore, names and forms are not separate, they reveal the same thing. Like this, everything has external forms and corresponding thoughts (names) in our minds. Due to our constant interaction with these name-form costumes, we are unable to know our true nature of Satchidananda. So, now we need to stop our inner acting, remove the name-form

costumes, and see. Then, formless Prakriti-Purusha will appear and remind us that this is our true nature.

We see many forms around us. Stop analyzing those forms. The formless Prakriti appears in many forms, so whenever you see any form, think of it as the formless Prakriti. Similarly, the formless Purusha transformed into thoughts, identifies Prakriti's forms through them, and interacts with them. Here, the formless Purusha appears to us as thoughts, so as soon as thoughts arise, think of them as the formless Purusha. Thus, continue the practice by recognizing all external forms, as formless Prakriti, and the thoughts coming and going within including yourself (Jiva Atma), as formless Purusha. Keep practicing this constantly.

Then, Prakriti-Purusha will appear not as separate entities, but as the formless, all-pervading Satchidananda essence. Meaning, external forms will dissolve, and the formless Prakriti or the space will become apparent. Similarly, internal thoughts will dissolve, and consciousness or Purusha will become apparent. Since both are formless, they will merge into one, and the all-pervading, infinite Prakriti-Purusha will be experienced as Chidakasha.

I-Saadhana

Until now, I have explained how to recognize the two present in everything. Now, I will elaborate on the practice to recognize the even more subtle, singular essence.

When we recognize ourselves as two, the Diversity, three, and two, remain hidden and unmanifest within two.

Similarly, when I recognize the singular essence as Chidananda Swarupa, the notions of two, three, and Diversity remain hidden and unmanifest within the one.

For diversities → creator-operator-destroyer are leaders,

For three → Eeswara-Maya Shakti are leaders,

For two → ArdhaNareeshwara is the leader.

However, the formless Paramatma remains only as the transcendental one.

Here, Paramatma is not considered the Leader, because there is no second dimension in His domain to exercise His authority. He is everything, and He is immobile. Ardhanarishwara, Ishwara-Maya Shakti, although having forms, always hold onto the formless (Nirakara).

When practicing I-Saadhana, I should recognize only myself in everything. That means recognizing the formless Purusha (consciousness or witness) alone. Just as darkness is invisible in bright light, similarly, Prakriti or Mahakali is merged and hidden in Mahakala or Purusha's self-luminance or permanent light.

As Purusha's luminance diminishes, Prakriti becomes visible. That means this entire Maya world is darkness. The still divine light is not visible to us here. Understand that Purusha or Chidananda Swarupa is hidden in the Maya world. Similarly, understand that until now, we have been immersed in the world and lost ourselves, and now we should enhance our I-shakti and assimilate everything into ourselves.

Therefore recognise everything, including thoughts i.e. all names-forms-actions 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 understand how to dissolve, read the topic 'Melt'.

So, from now on, while witnessing the drama, don't just stop at that; try to identify the one who is acting. Similarly, while seeing forms, don't just stop at that; try to identify the one who is wearing those forms. Also, while seeing thoughts, don't just stop at that; try to identify the thinker. That means, recognize the 'I' or Chidananda Swarupa, the Paramatma, present in everything.

But if you just identify everything as Paramatma, you will have a indirect experience (paroksha anubhava). This is because when you say Paramatma, it seems to be somewhere else.

Instead, continue the saadhana by recognizing that I am everthing and I am residing as formless in everything. If you do this, you will experientially understand that you are infinitely expansive, and this is the direct experience (aparoksha anubhava) or self-realization.

Silence

Then, even the thought 'I am' should be dropped, and one should remain silent, formless, and still. Even without saying 'I am', you will have the feeling or awareness that you exist. At that time, in you everything including Prakriti-Purusha, will become subtle, unmanifest, formless, and still.

In that unified state, you will experience Brahmananda (divine bliss), because there is no second entity there. Then, you will experientially understand that you are infinitely expansive, and you exist everywhere.

Here, understand that:

- The body and external world represent Diversity,
- The mind represents the three gunas,
- The heart represents Ishwara and Maya Shakti,
- The Atma (Self) represents the Ardhanarishwara state,
- And Paramatma represents the silence (everything and nothing).

Therefore, remain still and move with a sincere intention from:

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

Then, you will receive a divine solution to your problems. By traveling from Diversity to Unity (transcendence) and back to Diversity with a unified perspective, continue this practice of oscillating between the two. After some time, you will stop this journey because you will realize that you can experience unity or liberation or divine bliss wherever you are. This means you can experience duality and non-duality simultaneously.

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-threegunas 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.

Meaning, 50% of your thoughts should be related to the Paramaathma and 50% related to the world. Also, within the 50% related to the Paramaathma; 16.66% should be thoughts related to the Jiva-Atma (individual self), 16.66% related to the Atma (Self), and 16.66% related to the Paramatma (Supreme Self). Similarly, within the 50% related to the world; 16.66% should be positive thoughts, 16.66% negative thoughts, and 16.66% neutral thoughts.

Understand that experiences related to the world and the Paramaathma, both inner and outer, should always be present in your experience. Also, only after achieving 33.33% New Energy sadhana and reaching a peaceful state, should you practice 50%-50% sadhana. Thus, you can remain stable in the Brahmananda state while still performing actions. Only when you can do so, are you in a liberated state.

NewEnergy-Advaita-Food

In our daily life, we should consume foods related to the three gunas, and also give opportunity to the Paramaathma. Meaning, you should only consume 50% of the food you can eat, and leave the remaining 50% empty for the formless. For example, if you eat one kilogram of food per meal, then you should consume 166.66gms of Satvic food, 166.66gms of Rajasic food, and 166.66gms of Tamasic food. Leave the rest of the stomach empty. Only then will 50% of the body be filled with divine energies.

While consuming food, have the idea that the positive-neutral-negative-Atma-Paramatma within the food, should merge with the positive-neutral-negative-Atma-Paramatma within you. Eat with a divine feeling, just as you would accept divine prasad. You can eat as many times as you want, but with this feeling. For more information on the three gunas, read the topic 'New Energy-Trigunas-Food'.

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.

* Then 'I' alone exists in endless blissful state. I am everthing – everything is Me. I in many forms appear before me as myself.

* 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 aim to have paramaathma and world related feelings 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 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 light of my infinite consciousness.

* While sleeping, feel that I am now dipping 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 and Advaita 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>