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DYING WHILE LIVING

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Dying While Living

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Abstract – To die daily means to practice the withdrawal of the consciousness to the eye center every day. That is why meditation is known as dying daily. In medication, we withdraw over consciousness to the eye center in the same way that we all die when death comes. First, the feet become numb, then the legs, and slowly the whole body becomes numb. When the soul withdraws from the nine apertures and comes to eye center, it leaves the body. In the 'The Book of Mirdad, Mirdad said, die to live. We must withdraw to the eye center, and then we will live forever. Medication is nothing but a preparation to leave the body. That is the real purpose of Meditation. In this paper, I want to express my view that we die daily in meditation, but not the real death. It's just a practice how to die every day and that is meditation.

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INTRODUCTION

The lord is omnipresent. He is birth less and deathless. Those who remember him and continually think of him and will also become immortal. They will end the cycle of births and deaths. We should therefore, focus our attention between and behind the eyes by constantly repeating the Lord's Name, and should keep it there by turning out. Outward mental tendencies inward.

This practice is so simple and easy that a child of five or a man of hundred year old can do it without difficulty. He should have a natural habit of doing simran, or repetition. We have merely to change it from simran of world to simran of the Lord. From the transient to the Eternal. As a result, our thought currents are reversed and become concentrated at the third eye. But at first they will not stay there, because they are in habit of dropping down and wandering out into the world through the nine apertures. It is difficult to keep the mind still in darkness and in emptiness, unless we give it some form upon which to contemplate. Through contemplation, the mind develops the habit of staying at the eye focus, or third eye. By contemplating on the form of Master who initiates us, by loving him, we become attached to him. We imbibe his spiritual power and ultimately merge in the Lord. The drop once separate, joins the Oceans and becomes the Ocean. The Saints and Master call this practice "dying while living". By withdrawing our consciousness to the third eye and listening to the Music of the sound current, the Audible life stream, our mind and soul together rise out of the tomb of this body and become free from it. By the grace of the Master, we cut asunder our attachment with the world and forget its troubles and miseries daily through the practice of meditation, we die. We die to live, to enjoy

the eternal bliss and peace of our True Home and, live forever.

CONCENTRATION:

In order to concentrate, we have to close the eyes, so that our attention doesn't go out. And when we close the eyes, automatically we are where we should be. We close the eyes and we are just at the eye center. Then keeping our attention there, we should try to do simran. The idea is that our attention shouldn't scatter outside, it should be here at the eye center, which is natural of the soul and mind knotted together in the conscious state.

Whenever we are thinking about anything or we have forgotten something and we wish to recall it, our hand automatically goes to our forehead. We will never put our hand to any other part of our head or our leg. This is a natural habit when we want to remember something or think deeply, we automatically concentrate here because the seat of the soul and mind is here at the eye center. The opening of third eye means that we start seeing the visions or we have spiritual progress within. The third eye is known as such because we are in the habit of seeing through eyes, but these physical eyes are not required inside some other perception is required; so we call it a third eye Christ call it 'the door of the house'. But there is no door inside. They are just the ways of explaining things. When you enter a house, you need a door to go inside without door, you cannot get in. That is why it has been called the third eye or the door of the house.

Role of Mind:-

When our mind is absolutely free, it starts imagining all sorts of things, but when it is busy, then naturally it

does not imagine so many things. That is why it is said that a vacant mind is a devil's workshop. The mind is never still, even if we close our self in a dark room and lock it from outside our mind is never there. It is always running about in the world imagining all sorts of things. The mind has the faculty to think about many things at a time. We are doing simran and our mind is wandering in the whole world, thinking of all the worldly problems that also is the mind. So the mind can be not only in two places, but in many places at a time.

DYING WHILE LIVING:-

Saint Paul said, "I die daily" Meditation is a process of dying daily. Meditation is nothing but a preparation to leave the body. That is the real purpose of Meditation. Meditation is a daily rehearsal to die, so that we become perfect at how to die and when to die. As Christ said, I can take the body when I want to and I can leave the body when I want to. He does not mean death. He actually means, I can be in the body whenever I want to; I can leave the body and be with the father when I want to.

Every day we sit in meditation and prepare ourselves for death, but when that particular time comes, those who have not died while living start crying and weeping and say they don't want to die. The purpose of Meditating every day is to prepare for that time, to meet that eventually, to go back home. When the lord gives the opportunity, now to leave the body and materialize the effect of meditation, then we should make use of it.

SIMRAN REPETITION:-

We should do Simran in normal way, being neither conscious of our speed, nor of our pronunciation whether it is right or wrong-nor should we become conscious of the frequency of Simran, that we have repeated the names so many time in such a short while in a normal way, we simply go on repeating these words, keeping our attention at the eye center, feeling and thinking that you are sitting in the presence of the Lord, and that you are calling him by these names. That is what the great master has written.

Our mind should merge into words our mind should become part and parcel of Simran, so that the words we repeat are not different from our mind. Then only can concentration come. It we are repeating those words, and our mind is thinking about all the problems and activities of the world, concentration will not be there. It must merge along with the words. We should be in those words, not somewhere away from them. We are always thinking about our worldly things and attachments and the purpose of Simran is to eliminate all those thoughts.

DHYAN-CONTEMPLATION:

The purpose of Simran is to withdraw your consciousness to the eye center, and the purpose of dhyān is to hold your attention at the eye center, because it is very difficult to hold your attention in a vacuum. The mind has faculty both to think and visualize. Whatever you are thinking about your friend, his form will appear before you.

These are the natural facilities of mind, and we have to occupy both tendencies: thinking and visualizing. By thinking and visualizing we all have become attached to this creation. So saints, advise us that by the same process we have to withdraw our consciousness from worldly attachments and bring it back to the eye center by thinking about the father repeating his name, doing Simran and by contemplating on the form of the master. Because we want to contemplate only on that form which will not pull us back to this creation again. If we contemplate on flowers or on friends or on some statue or on some worldly thing, we will be pulled back down to this creation again, because these forms are perishable. We contemplate on the form of the Master because his real form is Shabad he is the word made flesh, and by contemplating on his form we are getting attached to the Shabad inside, to the Audible life stream of which the Master is the embodiment.

BHAJAN-LISTENING OF THE DIVING SOUND:-

We hear the Shabad, but it will not pull us upward. We enjoy it, we hear it, we feel its bliss and peace, but it will not pull our consciousness upward unless we are able to concentrate here at the eye center, we also have to inculcate the habit of listening to the sound, even if we don't hear anything, we must devote time to listening for the sound, to create a habit in us to be attentive to that sound which is within every one of us. Both Simran and Bhajan are essential we cannot do one at the cost of the other. When we give the proper time for sitting, then it is always better to start with Simran and to end with Bhajan. We give more time to Simran and less time to hearing of the sound, but it's always better to attend to both of them in the same sitting.

At the time of hearing the sound we should not worry about Simran and Dhyān, because if we try to think about the Master, then we are not concentrating enough to be one with the sound. When we try to contemplate on the form of Master, the tendency of the mind is to run out, walking, talking meeting and then we become unconcerned with the sound. Just be here, at the eye center, and try to hear whatever sound we are able to hear.

INNER GUIDANCE:-

Whenever we make a decision, we should keep the teaching in view and our master in view, and by meditating our level of consciousness is also developed to the extent that we make the decision.

Still it can happen otherwise, but then we have to go through our fate Karma too. So we should try to do our best. We should do our best in order to seek our Master guidance. Unless we come face to face and talk to him and tell him the problem within, how would we get the right guidance?

We have to do our best, until we reach to the level of consciousness. Where we can put our problem to the master and get the solution. By meditation our consciousness is developed to the extent that we can make our own decision rightly.

DIVINE GRACE:-

Only those who reach their true home obtain everlasting joy and peace. They break out of the cycle of birth and death forever and return at last to the father, thereby escaping the repeated tortures of the messengers of Death. We own everything to the immeasurable grace of the Master. He showers his blessing on us by joining us with the Shabad and Nam, removing all our doubts, and pulling us out of this quagmire of illusion. It is our Master who put us on the right Path and awakens in our mind abiding love and devotion for the Lord. Blessed with his infinite grace, through meditation, we seek the door we find it and we knock.

All beings in the world are helpless puppets in the hands of destiny. There is nothing that they can accomplish by their own efforts. Those on whom the lord wishes to shower his mercy and grace are given the gift of the human form. These are the souls whom he, in his supreme, wishes to deliver from doubt and delusion, whom he wishes to call back to his mansion by joining them with the light and sound. It is the Lord's will which is supreme. It is his will that is 'done on earth as it is in heaven'. Man is not helpless nor till he himself wants to lift us out of the mire of doubts, are our minds made pure and clean. Nor till he himself take us into his fold, are we redeemed through the Master's grace. And that grace is showered on us through his gift of devotion and love, which eventually tunes us to him and draws us to our Home to merge with the lord forever.

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