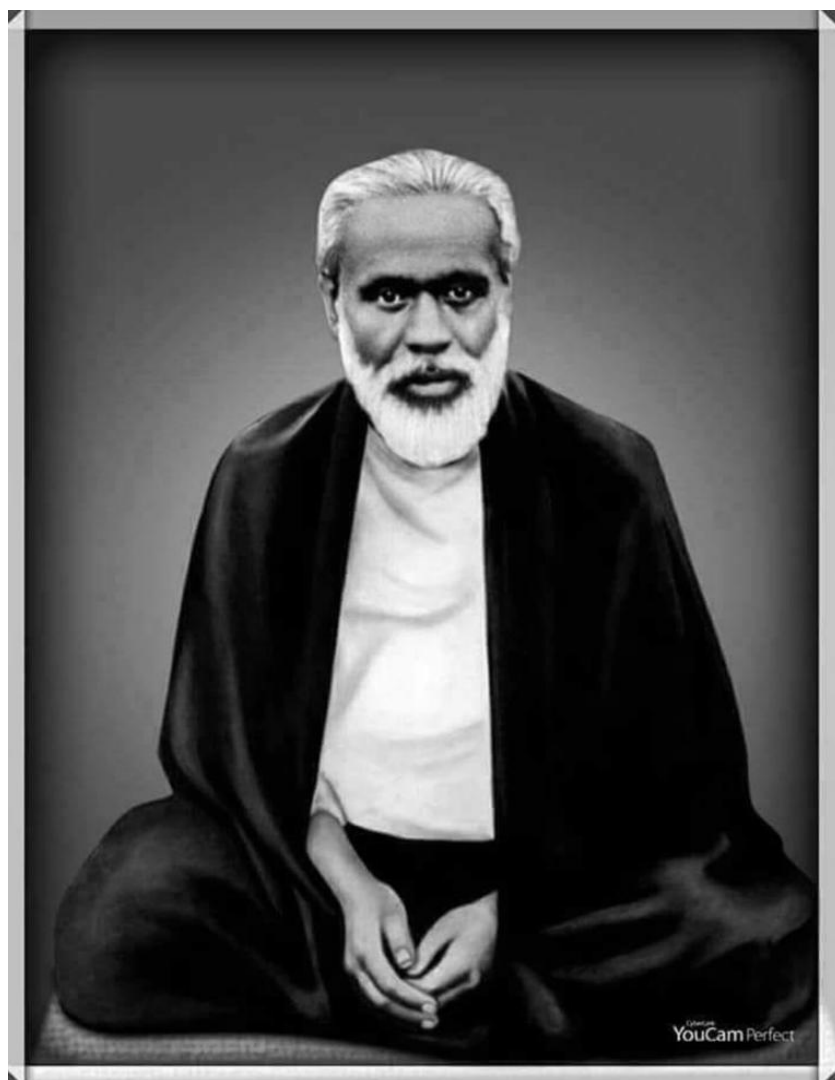


# **GOLDEN JUBILEE SOUVENIR OF SHAHJAHANPUR ASHRAM**







**Adi Guru Lalaji Maharaj**

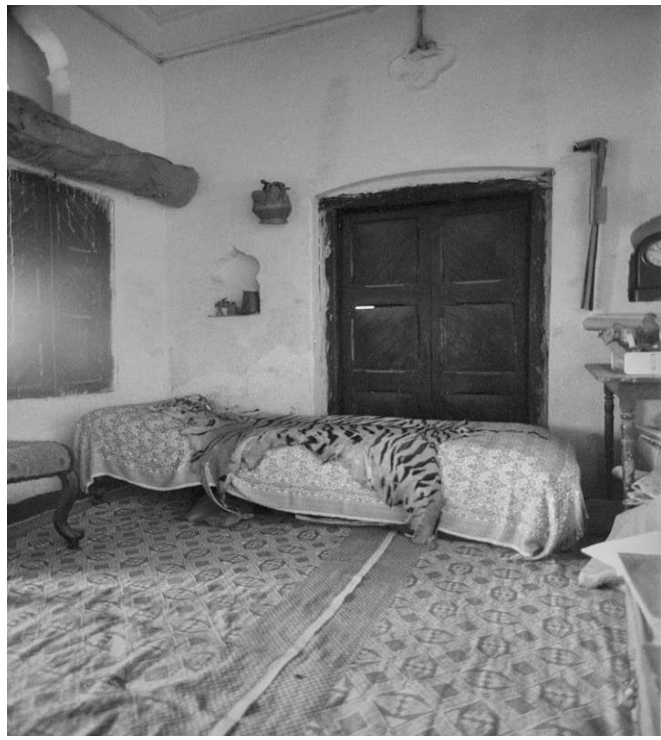
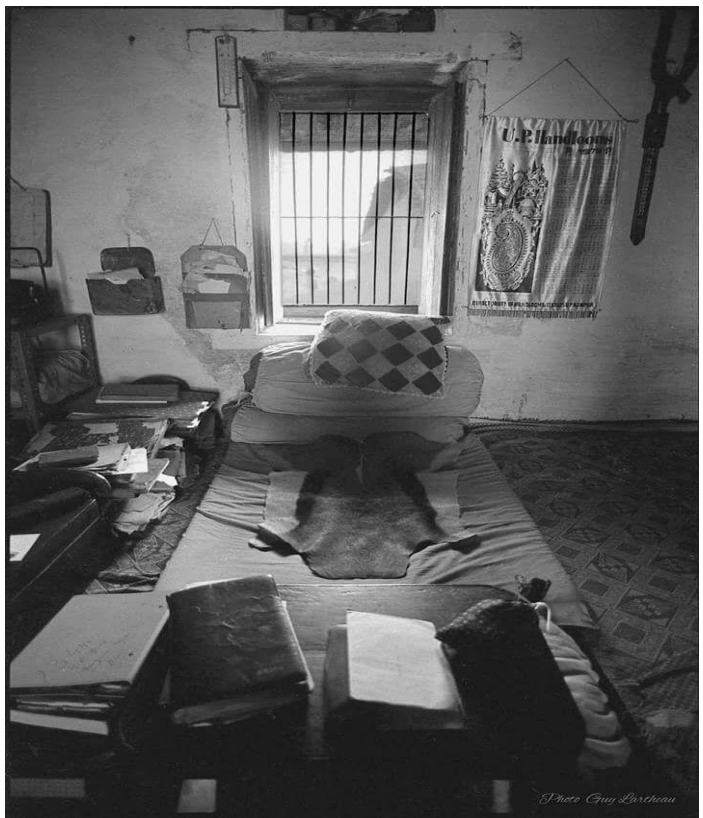




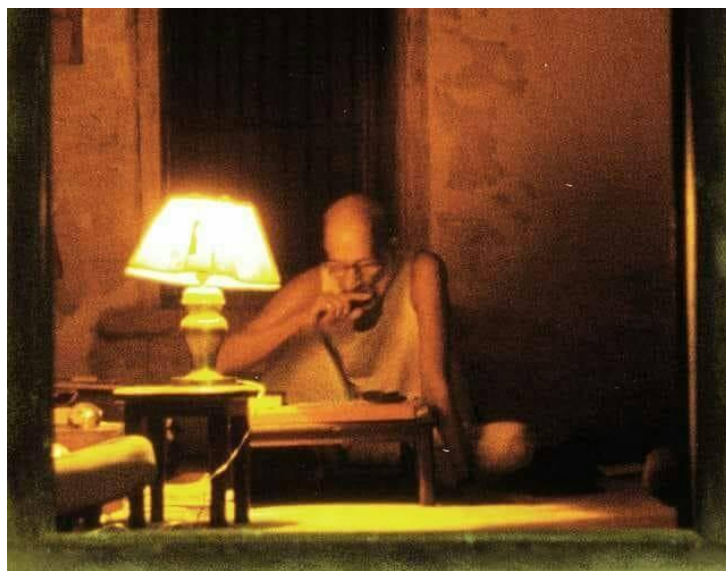
Our First Ashram in Shahjahanpur



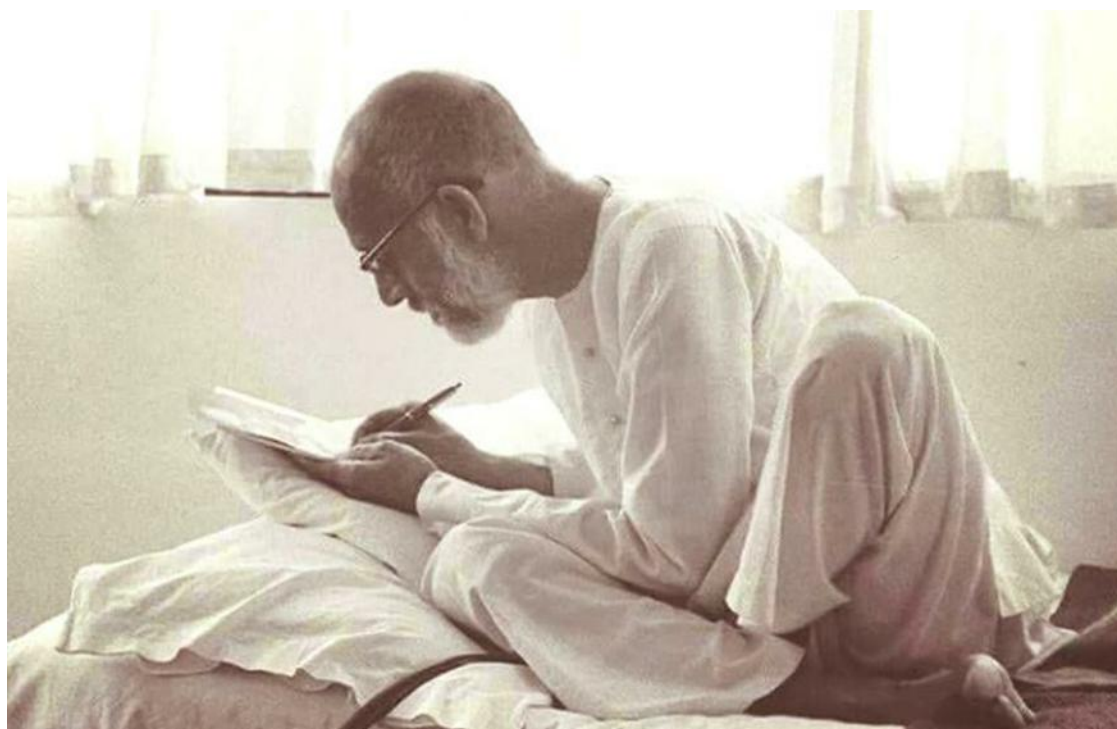
Lalaji Maharaj Cot



Meditation Hall



Reading Abhyasis Letters



Writing Replies to Abhyasis Letters



Babuji Maharaj Chair and Hukha



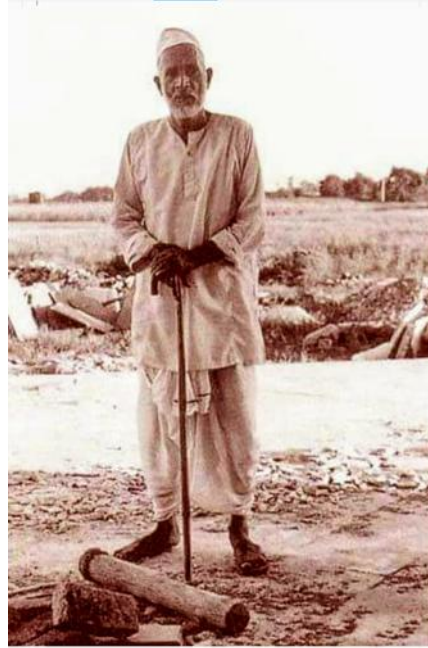
Visiting at the time of Construction Ashram



Observing Construction



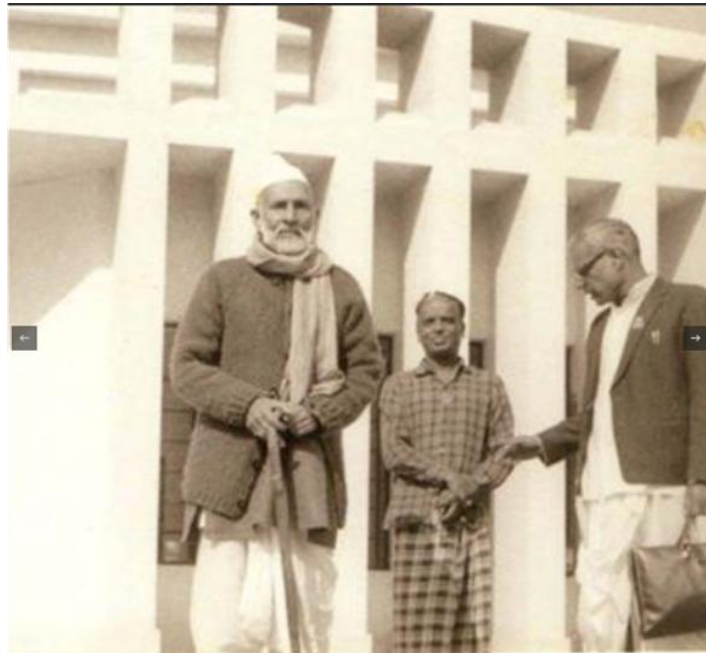




At Construction Site



Observation of Final Construction





Ashram Entrance Gate

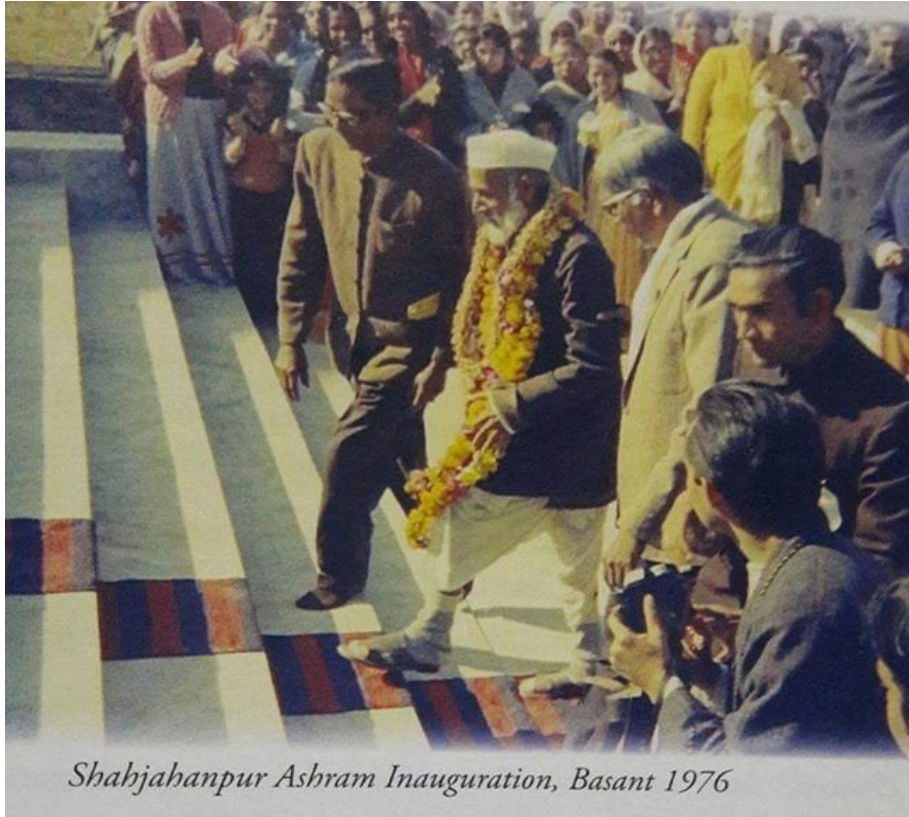


Pylon

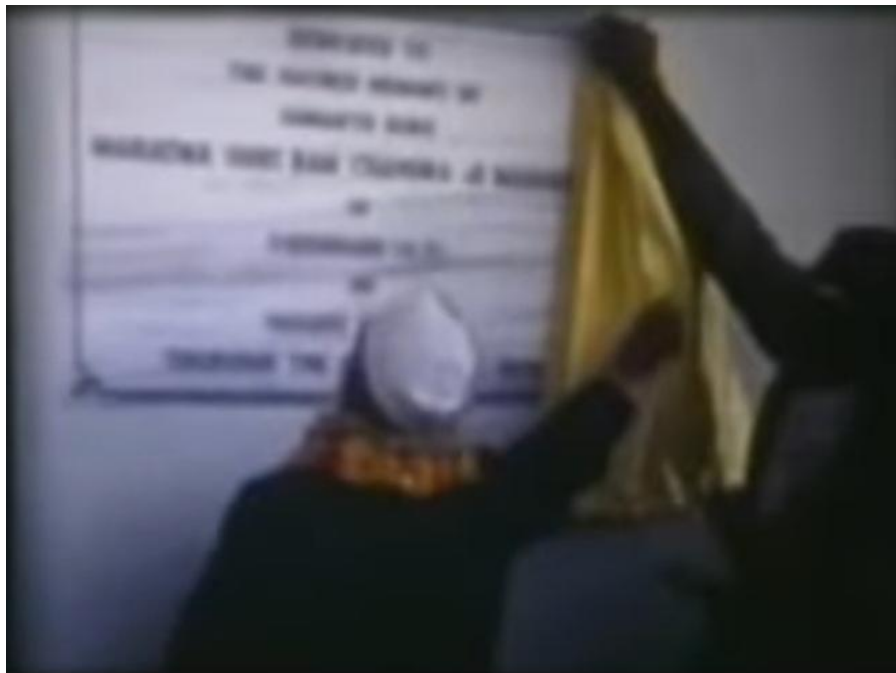


OUR SAHAJ MARG ASHRAM





*Shahjahanpur Ashram Inauguration, Basant 1976*





Ribbon cutting



Babuji Maharaj in Meditation Hall



Tents For Accommodating Abhyasis



Addressing Abhyasis after Ashram Inauguration



Abhyasis Gathering outside Ashram building after Inauguration



Visiting Ashram Surroundings after Inauguration



Observing Plantation at Ashram

## MASTER'S MESSAGE

The time has changed to such a great extent that so many persons in India do not know what transmission is. It is my Master alone who gave light to the Original Source, which was nearly dried. His message to mankind may aptly be pronounced as 'O Bounded ones, now start to look for becoming free'. (Aseero karo ab rihaayee kee baathain).

Awake, O sleepers, It's the hour of the dawn'. The change, of course cannot come over-night.

"There is no question of separation. We are coming closer and closer. This is a message to all".

### Idea of having an Ashram

The idea of having an Ashram is an ancient one although a hut was probably more than enough in the olden days. With the growth of civilization, the idea of having a modern building for the Ashram has also developed. The purpose of having an Ashram building is to make it possible to render the best of spiritual service. It is common knowledge that Ashrams where true form of worship and meditation are performed, are so charged with the spiritual force of the teacher that it will help towards the transformation of man.

God is simple and can be achieved by simple means. This is what Sahaj Marga stands for and presents to the world. The purpose of the Ashram is served if people begin to realise this simple truth and apply it in their daily routine of life.

### Pujya Babuji Maharaj's "Divine Order"

Long before His Physical Veiling (19th April, 1983), at New Delhi, Pujya Babuji Maharaj had made this Divine Announcement, stating:

***The moment I leave this mundane body of 'human frame', (the body that has been a barrier to the Divine Effulgence beyond any borders or barriers), all the limitations and bondages on my Godly Work will come to an end. I will not be taking away anything with me.***

***I shall be leaving all the Divine Ethics and Fibre in the form of Divine Transmission, without any dilution or alteration to its Real Effect and Quality, here itself and shall be left spread in the complete atmosphere and in every nook and corner of this Universe. The Sankalpa will be that; I shall myself be present in every atom of that Divine Transmission and shall continue to serve the Whole of Humanity through the ever-present Divine Transmission. No-one would require a Trainer or Teacher or Preceptor or Guide to avail this Divine Transmission. My work will continue for the benefit of every sincere and real seeker who will be able to feel the benefit by pure and clear orientation.***

**Pujya Babuji Maharaj announced that:**

I hereby spread the Divine Energy in the form of Transmission in the whole of atmosphere / Nature,

This Transmission can be felt and availed, without doubt, by anyone and everyone who is able to feel and experience it.

The potential abhyasi will be able to know about the Efficacy and Details of The System from and through the abhyasis who already are practising the System,

If by chance, the potential abhyasis (the new seekers who are aspiring to practice the System) do not have the chance or possibility of knowing about the system through abhyasis who are already into the System, such potential seekers shall be taken care and attended by me directly through the power of Nature, and such seekers shall be able to understand experience the efficacy of The System by The Grace of Divine, just as, a new born baby recognizes its mother without anyone introducing the mother to that baby. Just as the relationship between the new-born baby and its mother is the Naturally defined system, the potential seeker shall be given the experience of The Divine through the Power of Nature.

*Ram Chandra*

## **Babuji Maharaj**

- My desire is that all of you should wear the last covering.
- I am keen to pull up everyone near most to the Centre.
- The highest approach is not so very difficult under the efficient system of Sahaj Marg.
- I strongly affirm that such a masterly type of spiritual training cannot be had anywhere but in our Sanstha which runs under the kind grace of my great Divine Master.
- It is certain that the followers of such a highroad to Divinity have ever been few at all times and in all Yugas.
- Only those who are destined for liberation are attracted to it with eagerness and Zeal.

## **OUR SELVES**

When the Grand Master, Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh, was passing into Eternity, he expressed the desire that the method of “pranahuti” (transmission) offered by him for spiritual and yogic training of abhyasis should be offered to the whole of humanity. To fulfil this purpose, the SHRI RAM CHANDRA MISSION named after the Grand Master, was founded in 1945 by his illustrious representative and successor Mahatma Shri Ram Chandraji Maharaj of Shahjahanpur, its Founder President, with headquarters at Shahjahanpur, Uttar Pradesh, India.

The Mission now has numerous Centres in India with near as many hundred abhyasis and Centres in all Countries abroad. To carry out the desire of Samarth Guru, our Master has trained, groomed and created preceptors, who have been endowed with the ability to impart spiritual training to seekers through the yogic method of “pranahuti”.

### **The aims and objectives of the Mission, summarised, are: -**

1. To educate and make available to all, the art and science of yoga modified and simplified to suit modern conditions and environmental needs-this being done by the SAHAJ MARG (natural path) method of spiritual training with the supreme and ever-present help of Samarth Guru’s “pranahuti” (Transmission of Divine Breath of Life)
2. To promote feeling of universal brotherhood without distinction of race, nationality sex, r religion.
3. The conduct research in yoga under the system of SAHAJ MARG through organisations established for the purpose. The “Sahaj Marg Research Institute has been functioning with headquarters at Tirupati under the direct guidance of His Holiness Shri Ram Chandraji Maharaji of Shahjahanpur. Its first Director was the foremost associate and Senior preceptor Dr. K. C. Varada Chari, M. A., ph. D. Whose passing way on Basant Panchami Day, 1971, deprived the Institute of Invaluable direction and guidance and the

Master of his closest associate. Dr. S. P. Srivastava of Lakhimpur-Kheri has taken over this responsible position.

4. To encourage research in yoga by grant of assistance to interested persons. Such research was undertaken by Shri Premsagar of Dt. Lakhimpur-Kheri, under the guidance and supervision of Dr. S. P. Srivastava and the resulting thesis was accepted by the Agra University, which conferred the ph. D. degree on the author, in 1971.

5. To establish charitable institutions for public service.

The President is assisted in controlling and governing the working of this organization, by a Working Committee consisting of Members

The Mission also publishes a bi-monthly journal "SAHAJ MARG", It includes two sections one each in English and Hindi, publication work is now undertaken by its own Printing Press, the Sahaj Marg Printing Press at Shahjahanpur.

The annual feature of the Mission's activity is the celebration of the "Vasantha Panchami Day" as the Birth Anniversary of Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh, the Grand Master. On this auspicious day Satsanghis from all over the country assemble in hundreds at Shahjahanpur as well as at the other Centres throughout the Country and devotedly participate in the special meditation Sessions. During the three festival days of the celebration, speeches are delivered on the various aspects of the SAHAJ MARG system of training by eminent speakers and preceptors of the Mission.

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**“Who says that one crosses some plexus (points) without acquiring control over it”?**

**“If you desire to have your father’s patrimony, you must have to learn the father’s discipline/ system of education and knowledge.”**

**“People have taken me to be dead. When they considered me to be dead, obstruction in that current (of transmission). Also got created; and mostly people did not maintain connection with me.”**

**“Connection remains with the Master alone. The guiding master may also be included therein.” “All relationship are included in the Master.”**

**“Nature makes only that person as Its instrument, who would have acquired perfect alignment with it. Revelations are also descending on him, and that one alone happens to serve Its (Nature’s) purpose. The chain proceeds on just through that person”.**

***LALAJI***

# UNITY

Message

BY Babuji Maharaj

“There is no question of separation. We are coming closer and closer. This is a message to all”.

My desire is that all of you should wear the last covering. I am keen to pull up everyone near most to the Centre. The highest approach is not so very difficult under the efficient system of Sahaj Marg. I strongly affirm that such a masterly type of spiritual training cannot be had anywhere but in our Sanstha which runs under the kind grace of my great Divine Master. It is certain that the followers of such a highroad to Divinity have ever been few at all times and in all Yugas. Only those who are destined for liberation are attracted to it with eagerness and Zeal.

## **BONDAGE AND FREEDOM**

Pujya Lalaji

Artificial feeling and the idea of firmness of artificial relationship was all a form of mental conception just like religion. It was a play of man's willpower being unidirectional. Now, the question is: How is this life a bondage? The answer is that thought alone has made this play a cause of bondage.

Desire gave birth to greed in mind; it held the mind steadfast. Gradually the greed became strong and that was the root-cause to bind. In that firmness the mind was bound with the thread of 'I'-ness, it acted as the warp and woof and the web was knit all-around. Thus increased the desire for bondage. It became a mine of worry and vice. Just as the gait of snake and mouse. It remained quite unwise. It does not give up greed nor its association and wants to be by its side where there is greed, there it resides, A strange and wonderful just a position!

This is the bondage of the rope of Time, hardly one can see, When the Lord bestows His grace Supreme Then disappears mental worry. For example, in a drama, a certain individual assumes the role of the King Indra and comes on the stage. Due to the strong thought, he considers himself Indra during the play and even after the drama is over, this thought took a firm root in his heart. People laughed at him and explained to him. But he could not be convinced, with the result that he experienced sorrow and became a butt of ridicule.

Take another example. A person thought in his dream that he was ill, and the thought became so firm that it persisted even after his waking. Now he laboured under the same illusion in the waking state and during sleep. Though he appears to be quite healthy, he never admits it; and he remains unhappy without any reason. This is another example of bondage. Take one

more example. A person under the illusion of ghost. He saw a bare branch tree in the dark night and thought it to be a ghost. His thought power told him that the branch is a long-toothed ghost. He became afraid and ran away, fell down and became unconscious. When he regained consciousness and opened his eyes, the illusion of the ghost caught hold of him. He begins to talk at random and to roam here and there like a mad man. He is thus unhappy. When a thought born out of illusion torments a man in this way, he is caught in its bondage and becomes unhappy. This world is a place of illusory thoughts, where thousands of affairs of illusion happen. What else can a man be except being unhappy when caught in the meshes of illusory thoughts? Brahmana, Kshatriya, Vaishya, Shudra, is a thought born of illusion. Grihastha, Vanaprastha, Sanyas – is an illusory thought. Hindu, Muslim, Christian, Jew – is an illusory thought. Religion, tradition, customs, sect (or Path) – all these are illusory thoughts. Men who have been caught in the chains of this bondage are so much worried that they are unable to understand reality. All these bondages are not all of them are artificial, illusory, pertaining to thought, and fictitious. This chain goes far beyond, so much so that it exists in the other world even after death.

If one can understand this bondage, and after enjoying pleasures and suffering miseries one feels aversion towards them, or mentally refrains from them, you will find many men free in this world in the same way as they are bound. Such begin to persuade and pacify as soon as desire are born. They are called wise men of high approach. They free the persons in bondage by proper means and instructions. Their existence is a matter of fortune. They called Mumukshu or 'desirous of emancipation' and are highly qualified and the most fit. But those devotees of God who love bondage are very obstinate and stubborn. They do not want to break the bondage, but only want to save themselves from misery. Such is their fitness. The doctors of their diseases are generally propagators of religion, who treat one illusion with another illusion, and gradually free many. The third category of men are even worse than these. They know full well that customs and manners, particular religions and traditions are the worst bondage. But they are enemies of all reform. Those who free somewhat harsh by nature. They take work with strictness and topple down the faith and beliefs of their disciples. They dig

out the roots of illusory ideas with cruelty oppression. They are good at heart, but when they see no other means, they are compelled to take work with strictness and force.

There is a fourth type of freeing men, who are called saints, who are found in almost all religions and sects. They are the most sympathetic, most kind, and very good at heart. They become a friend, philosopher and guide and awaken the disciples. They do not adopt the method of threatening, refuting or beating. They reveal the Reality by safe and peaceful means. They strengthen the chain of their Satsang and give the benefit of their Satsang to those who are caught in illusion. Without aversion towards religion or tradition, they explain to the aspirants according to their bent of mind, but give them their own colour and make the aspirants like themselves. These are different kinds of liberators. The patient, however, is certainly fit for some kind of treatment or the other. Now the fact remains that some patients act according to the advice of the doctor and take medicine remaining on strict diet, and they regain health in a short time. Some invite disease due to their ignorance; some do not adhere to diet; some do not care for the doctor's advice. That is why the remedies of doctors differ. Among patients they are the best who have faith in the doctor; who delight in taking medicine; and who are willing to remain on a strict diet. Such patients recover their health easily and in short time. The second type of patient hears the advice doctor but seldom keeps up the diet. Their explains to them, coaxes them and gradually brings them to normal health by slow and average treatment. The third type of patient wants to get cured but is bad at regimen; they dislike bitter medicine and at times they look upon their doctor with contempt. For them Nature sends a hard-hearted physician, who sits on the chest of the patients and makes them swallow medicine by force. He never listens to the words of his patients and treats them with utmost cruelty, strictness and compulsion. He never cares for the sentiments of his patient. The fourth type of physician is the saint who becomes a friend and sympathizer of his patient, and treats the disease according to convenience. They bring the patients under control through love; however stubborn they may be and restore their health. The qualification for treatment of the patient is the condition at each and every stage.

## LOVE- UNIVERSAL

(Message during Ashram Inauguration at Shahjahanpur in 1976)

The things come and go, but we remain the same. If we thoroughly scrutinize ourselves, changeless state is there, but we are connected with the changeable and either we take interest in it or hate it, and both of them are the links for bondage. We should rise above all these things if we want to live a peaceful life. Our method brings out these results if we do practise it with interest.

Many associates write to me that they are trying hard to raise themselves from the mire of thoughts and emotions. It is of course, the duty of the abhyasi and he is awakened to that state and work starts in that colour.

A piece of cloth is prepared by the wisdom of the weaver. His hands are at work but he displays his wisdom by the movement of his hands. Wisdom has its own centre, but it works through the hand also. Similarly, when the idea of betterment is there, this is the sure sign of improvement.

God has created the world so that every flower may grow in its right standard. But the lashes of time have made it to forget the purpose of God. So, some feel the life as the purpose of enjoyment, others feel the life monotonous, But the question is What is life? It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.

It is nature of children that sometimes they feel more attached to the mother and sometimes to their father. Love, the basis of all is there, so the attachment is also there, of course, there may not be so many offshoots.

We should live a life like the coot and the ducks in the water, which when they are out of water, have no effect of water on their wings. Similarly,

we should love our parents and everybody in the family without being soiled by attachment. That is the spiritual way of expressing the idea.

This motherly affection, so deep, for the first time shows that he has advanced a step further. That is the sign of aggravation of love. Now he has started learning love from the very base which moves on all other sides.

One has to remove only the brokenness and he will feel the love flowing equally to one and all, and it becomes universal. In that case father, mother, husband, wife and everybody will have the same share. Love is not bad, but its proper utilization we do not know. That, our system will teach in due course of time.

It is a hidden dictum of Nature that every soul lives a happy and restful life. If we do otherwise, we are spoiling His world. We are all family people, but we must be moderate in all our dealings and money is also essential for us everywhere. So, it becomes our duty to have it for our maintenance and good living. But love of money for its own sake is a disease and a sort of sordid ambition according to Dunns. Necessities of life should be meagre. "Plain living and high thinking" is an English proverb. Detachment in attachment is really needed. The happiest man is he who is happy under all circumstances.

I am here for the service of all and pray that everyone may get over his difficulties and live a happy life worth living for spiritualism. I do not belong to India alone, but to the whole world. So, I want that all. May taste the beauty hidden in love for the Ultimate.

## **MISSION by Babuji Maharaj**

It is thus in compliance with His wishes, revealed to me as His representative, that the Mission has been established and a new system under the name of '**Sahaj Marg**' has been introduced, in order to meet the need of the time. The Mission aims at the propagation of the ideology set forth by the great master through this newly introduced system of Sahaj Marg, and to awaken the sleeping masses to Divine consciousness so as to set them right on the path of progress. For this purpose, it is essential to set aside the old mechanical methods involving forced austerity and penance, most ill-fitted to the environments of the present-day life, and replace them by simple and natural means running in collaboration with the physical and mental disabilities of man who is now weaker, less enduring and short lived. Moreover, the ever-increasing activities of modern life do not allow men sufficient time necessary for the practice of the tedious Sadhanas prescribed under the old systems.

The work of the Mission will save the humanity from its doom by carrying the teachings of Master to every heart. Mankind today is groping in the darkness of materialism. Fear, greed and jealousy have gripped the man and every sense of value is lost. Only the torch of spirituality can remove the oppressing gloom and restore the real man. Let the light of the Real, shine in the heart of everyone so that we may rise up to the expectations of the Divine!

The main purpose of our Mission is to install spirituality in place of the prevailing non-spirituality, through Sahaj Marg, pronouncing Master's message:

The aim of our Mission, will, however, certainly be achieved, if its members work with love, patience and co-operation. I need such persons in our organization, who may shine out like the sun. People themselves will be attracted when they know that our method is correct. One lion is better than

a hundred sheep; but we should try as human beings to do spiritual good to others. Earnest labour on Master's way shall never go in vain. *Amen!*

We are all one. Sahaj Marg is for integration. When we have studied the pros and cons of the system, we hope to read the real sense of discipline necessary. Both sides are visible but there is some flaw and that can be easily removed provided we have the Mission in the heart and not in mind alone and that people are having. What remains is the thought to be manifested before the general view. There are many curvatures coming in the way as obstacles like bubbles in the water which can be removed very easily because power is working behind you, of which we have the least knowledge.

Co-operation is the life of coming events also but if they are wavering, they will be wasting power.

We are united in the common cause keeping towards proper order the good of man and humanity.

Keeping the ideal that service is better than served, the Shri Ram Chandra Mission, Shahjahanpur, is there to serve the humanity in which we are all going to be woven in uniform pattern and discipline.

All the Centres of the Mission are Lalaji Maharaj's not any particular persons, and we are working according to his orders and instructions. If even now these persons do not change themselves and do not extend their co-operation despite my concerted efforts to help them, it will have to be said of them that by the Grace of the Sadguru they did get the Ocean, but by their ignorance they lost the Ocean. The Mission's abhyasis and preceptors should put into practice the ancient teaching.

"There is nothing for me that is 'mine'; What little there is, is 'Yours' Herein lies all that is good for all of us."

*"To my view, Mind and Ego are the only two things in man-the best and the most useful. Ego refers to the real Being and mind searches it out. What*

*we have really to take note of is their proper utilization avoiding misuse for the sake of self-indulgence.”*

*Master*

## **Master and Mission**

BY

Prof. S. P. SHRIVASTAVA, Ph.D.

India is the land where the ‘Science of the Human spirit’ has been systematically cultivated and harvested, through the ages of human history. The tasks of saving the crop from the weeds, and of sifting the grain from the chaff, have fallen to the lot of the greatest of the masters of this eternal science and technique of human engineering, from time to time. In the present era the renascent movement has come to be developed by the Adi Guru of Sahaj Marg, the late Mahatma Shri Ram Chandraji of Fatehgarh (U. P.); and is being consolidated in a sure and systematic way by his most capable spiritual heir and representative, Shri Ram Chandraji of Shahjahanpur popularly and affectionately called Shri ‘Babuji’, who, now completes 72 years of his earthly existence in human form. He laid the foundation of Shri Ram Chandra Mission in memory of his own master, 25 years back, and this institution has now bloomed and blossomed, and promises to provide for what humanity today with all prosperity and poverty stands most in need of, and unconsciously aspires after.

The central need and the basic aspiration of the individual human being have always been and will always be, the search after the realization of the fundamentally simple, which constitutes the very hub of the entire complex of one’s existence macrocosmic and microcosmic the socio-psycho-bio-physical flux. That simple self-existing non-self the quibble for the scholar, the puzzle for the philosopher-must needs be a matter of one’s experience and becoming, if it is not something chimerical and illusory. This experience and becoming-the rapture to the mystic believer, the mirage to

the cautious sceptic-must bring enrichment and fulfillment of the whole being, if it is to be something different from self-deception and auto-intoxication. Peace is dear to humanity but not at the cost of efficiency; lunacy wrought by intellectual intensity is deplorable but idiocy cannot be a satisfactory substitute; the need of self-control is no doubt there, but it cannot be acceptable as a synonym of impotence. The balanced personality enshrining all the dignity that belongs to Man, shedding refreshing fragrance, like full bloomed flower, all round, remains the dream and despair of modern human civilization, The science and technique that may help in the realization of this dream is very much welcome, and expected from India, traditionally reputed as the home and source of that science and technique. But humanity today is sufficiently mature and enlightened to be led away by esoteric indulgence, slavish subservience or dogmatic fanaticism. Yoga and Brahma-Vidya, to be of some significance, must rather be a matter of science and technique than of magic or religion. This surely does not mean to suggest any change in the subject matter of the ancient branch of discipline; what is desirable is only a change in the treatment of, and attitude to, that special subject-matter of the science of the human spirit, as it has been referred to at the outset. It is such a treatment and attitude that has removed the barriers to the progress of human knowledge and human control with regard to the subject matters of so many sciences; infact such a treatment and attitude to the subject-matter of Yoga and Brahma Vidya itself, has characterized the advent of all the renascent movements in the whole course of the history of this ancient discipline, as well.

The efforts of Shri 'Babuji' are aimed in the same direction, during the present era of cultural renaissance, in this country. He has grasped, and gained mastery over all the details of this science and technique through right attachment to his own Master. His capacity to make the aspirant experience the increasingly sublime levels of consciousness and being is—marvelously convincing. He does not make a secret of anything concerning this discipline, and in fact, is rather anxious to impart everything he knows and has, to the deserving aspirant, in the humble spirit of Service as a repayment of the debt he feels he owes to his great master. He has perfect clarity about all essentials which he is prepared neither to mystify nor to

compromise. He has a flickerless self-confidence concerning every matter in the field of his special interest, and yet he is open-minded like a true researcher. He has introduced a number of innovations in the traditional system of Yoga without causing any injury to the organic unity of the purpose and method of that discipline. His numerous researches in the sphere of Brahma-Vidya are surprisingly revealing; and make very significant headway beyond scholasticism, which has accounted for the centuries of barrenness in the history of this science. His work during the short span of about thirty years is an index to his genius; and does credit to the essential dignity of the culture of the country of his birth, and to the basic vitality of the species of his emergence. With all these achievements his egolessness and spirit of detachment are wonderfully admirable. Posterity will acknowledge its indebtedness to him as the greatest of the Masters known to human history. May he live for a hundred years and more to see the consolidation and fulfilment of his mission. May his work be an eternal beacon light to humanity and to all creation.

## **Mysticism and Sri Ram Chandra's Vision of Reality**

BY

Dr. K. C. VARADACHARI, M.A., Ph.D. Tirupati.

Most persons deem any experience that cannot be expressed in language to be mystical. A few discerning writers know that mysticism is the experience or rather imperience of Reality as one transcendental to the cognitions of the mind and the senses. As the Kenopanisad states it "to That the sight does not go, nor the hearing nor the speech nor even the mind. It is not capable of being known nor of being taught. If one is confronted by It then perhaps, he knows something of It. It is like the experience of the lightning—seeing which one's eye sees naught else." In fact, mystical experience is amanaska and turiyatita. "One's entire will (sankalpa) or endeavour is to attain union with it".

Shri Ram Chandraji of Shahjahanpur (U.P.) is one who lives always in this Reality and works from that state of being or what may more appropriately be called the state of Negation (Zero) which should not be confused with what later Buddhism has logically deduced through its dialectical logic. Perhaps it would be nearer to the apprehension of the transcendent (para) which substands or is the Ground of all that we apprehend as the Universe and ourselves. In one well-known passage in his "Reality at Dawn" he writes "The end of philosophy is the beginning of religion. The end of religion is the beginning of spirituality, and the end of spirituality is the beginning of Reality." He proceeds to state that even this experience of Reality has to be left behind when one enters the Infinity that is beyond sat-cit-ananda of the Vedantic Brahman. In fact, he holds that the Ultimate is an infinite experience that goes beyond all modes and forms of knowledge and bliss. One must reach that Centre which is Infinite, where all trace of the world and the ego are left behind.

One wonders, and through wonder one is led upward and inward and transcends all. The experiences narrated are of course already recorded in some of the minor Upanisads. I have dealt with these aspects in my papers on the Yoga Psychology of the minor Upanisads. The Upanisads teach levels of consciousness and being which go far beyond the known levels of the Major Upanisads which end with the Ananda (Bliss) which is said to sustain and support all—the unconscious and the conscious. In fact, the discovery of levels of Being which transcend consciousness is Copernican in its effects. The centre of reference is not human consciousness, however much purified by dialectical rationality and the law of self-contradiction, for, all consciousness is infected with the inner dialectic of the subject-object-consciousness triad. The inner pulls that make each necessary for the other is known as desire, primal and exteriorising, separating what it is to unite, and uniting what strive to remain separate. This is the quality of misery inherent in all consciousness. Human consciousness is consciousness of misery. Distant things lend enchantment to it but nearer experience brings about unmitigated misery. Mystics know that true being lies beyond consciousness. To attempt to know anything through consciousness and its delegates like reason, senses and the body is to remain within the levels of inner contradiction. Man has been accustomed however to pride himself on his possession of consciousness that not only goes beyond the senses and the knowledge they give to it but also has the power to idealise and construct systems of thought based on the purest stuff of ideas, general and particular. Nature bows to this in parts, and man feels the siddhi (attainment) of his goals. Human art and human logic and philosophy are indeed siddhis of the order of philosophy and Aesthetics. But both these are not of the inner Being. One lives the life of mediated or second-hand information. Philosophy is, in a sense, the limit of this mediated endeavour. One rightly gets bored and amused in turns, but never gets satisfied with its constructions and simulacrum of Reality.

Shri Ram Chandrajee points out the way to experiencing being with Being transcending consciousness. In a way, Sri Aurobindo hinted at this mode by describing this as knowledge by Identity. This level of Being that is

known through Being or by Being is called by Shri Ram Chandraji as Ajnanadasa.

The Being so known by being is quite different from the level of knowing through consciousness. The levels of knowledge known by consciousness are of luminous brightness, but it was a mystic poet who described this brightness of light of knowledge as blinding us to the vast Infinity. As he put it “If light can thus hide, why not life?” The higher levels of Being have been described as Dark—impenetrable except by consciousness. To go beyond the worlds of light into the Abyss of the Infinite with the help of the being (amanaya-non-mental or non-human) is easy when we pass beyond the realms of philosophical light. An experience of this is hinted at when we are asked to go beyond the svarga or light to that Tamas—the place of Rest and go beyond it to that Mystery.

Shri Ram Chandraji in his marvellous work “Towards Infinity” shows how the Being knows Being without being interfered with by knowledge through consciousness. Studies on consciousness and memory by Henri Bergson and William James reveal the necessity to transcend these if mankind has to fulfil its higher destiny. Firstly, consciousness must be released from its thralldom to the senses and desires and wishes: secondly it must be made subordinate to being, which is known as Prana-mukhya prana or pranasya prana, as the Kenopanisad puts it. It is the Dhi that is beyond the buddhi of the Samkhya and even the Bhagavad Gita. It is more truly of the Veda-Gayatri.

Shri Ram Chandraji not only goes beyond the Being (Sat) and of course the Cit, he goes beyond the level of being known as Ananda. Upanisad mystics had a great ideal: they strove to go from Asat to Sat, from darkness to light, and from mortality to immortality. Their aspiration however was for Peace of that Santi-atyanta Santi or supreme ultimate Peace which is the support of all processes. In fact, all of them then as now, sought to get out of this frenzy of processes, recurrences. To become one with the Ultimate Brahman or Isvara or to attain equality of Being or samyatva, seems to have been another ideal which informed their dhyana or Upasana. Shri Ram Chandraji holds that Dhyana is the only path or means to the Divine state or

Perfect Transcendence or Peace. The supreme Being has to be received in the heart and that would start the spiritual journey. He follows the Raj yoga principle of bringing down into the heart of the seeker after liberation from all bondages the highest Mind, i.e. the first Mind or God – though God Himself has no mind being beyond all mind. This is called the principle of pranahuti or introduction of offering of prana or the divine mind into the heart. This was not known to the earlier mystics or Rajayogins till recently, when Shri Ram Chandraji of Fatehgarh (Shri Ram Chandraji's Master) revived this technique. The full significance of this process by which mystics and not merely yogis, are made, is yet not fully understood, nor even revealed.

It is no less than taking out the Individual soul within the dark cave of the Heart and taking it out to union with the Ultimate that is Transcendent to the whole universe and consciousness. The imagery of the Cave is found all over the mystical literature. The union of the three or the lighting of the three fires invariably included the heart-fire or the dahara guha – the pundarikam vesma, it is only when the soul and Isvara in the heart are brought out into union with the transcendent that the final ideal of attaining immortality becomes realised.

The great mystical Ideal is to make the human raise himself to this mystic god-level with the help of God – being or God-mind. It is usually said that mystics are born, not made. Despite these asseverations, poets are being made, and mystics also are currently anxious to be considered mystics. However, every great seer-mystic sees in man the possibility of his divinisation, and works to release him from his bondages through his divine mind. Of course, the limitations of the mystic-worker are there, and failures are many. The wisdom of the past certainly has not been set aside by Shri Ram Chandraji in his training for the Mystic experience or imperience or transperence of the Reality that is beyond the Sat-cit-ananda that has been considered to be the Ultimate of the Upanisads.

The mystic's training is at once most simple and gradual. The Mystic trainer has to prepare the seeker after liberation by cleaning his system of all grossness. He has to train the inner being so that it becomes accustomed to the supreme Being which does almost all the training. The Guru who is

working through God – being rather than God-consciousness almost at the very start gives a quietus to the vital mind and mental mind. The experience of the Silent mind and thoughtlessness follow, and one is in the state of Prajna – beyond the exteriorised mind Indriya – functions. This is the starting point of mystical life. One passes beyond the circles of illusion or Maya. The next stage is when one has to cross the circles of Egoism. The eleven circles of egoism are of course the most difficult to cross and these are very powerful impediments on the mystic path. This realm may be said to comprise the levels of religion and spirituality. Only with the help of a Master can one cross these within a live – time. Beyond the eleven circles of egoism lies the realm of Splendour – the bright worlds of Reality – not certainly of earthly brightness but of spiritual insignis and vibrations pouring down into one’s being from the Centre or Absolute or God. Liberation consists in attaining to this Region. Shri Ram Chandraji has carefully and in a scientific way delineated the course and has led many a seeker on the path. As a mystic he asks everyone to verify the truth or being of each one of the experiences.

The mystic is a practical man, not a mere day-dreamer or utopian visionary. He asks everyone to take to this path, for it is a call to everyman to liberate himself from bondage. It is the message of hope to every human being.

According to Shri Ram Chandraji, Reality is simple, and only by simple means can He be attained. It is this very simplicity of the mystic that baffles the erudite and the scholar and the philosopher generally.

How to live in this world and yet not be caught up by it is the problem of man, and Sahaj Marg of Shri Ram Chandraji shows that it can be done, and can be done only in one way, and that is with the Pranahuti of the Mystic Godhead and Guru.

*“What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life? To effect the surrender of heart in the easiest way, only an act of will is required. The lighter and finer the will, the more effective shall be its working. An act of will lying in the form of a*

*seed of an insignificant volume in the deeper cores of consciousness, shall soon develop into a full-fledged tree stretching its branches all over.”*

- Master

## **Our Master – The Free Thinker**

Prof: SURESH CHANDRA

Srinagar (Garhwal U. P.)

“I am a free thinker, brother! When any one talks of the Shastras to me, my intellect refuses to co-operate.” (From the conversation of Gurudeva Shri Ram Chandra).

Freedom of personality! —with that, Sahaj Marg system has dawned upon the horizon of human consciousness. A sense of deliverance from the growing weight of existence; a growth, a blossoming of personality in the expanse of infinitude; a conscious blending of individuality with cosmic ~ awareness—are certain living truths felt and enjoyed in the Mission.

An air of freedom breathes round our Master. Heading a rapidly growing Mission, he is conspicuously free from the shackles of vain glory and Gurudom. When one meets him, he talks like a friend and feels most happy and at ease, while discussing problems of life—here and hereafter. Gradually his charm works and recesses within listeners’ being that had earlier remained dark and dormant are stirred. A system of thought and practice is seen taking form and the Friend becomes a philosopher. Yet there is nothing to overawe. By now an imperceptible bond of intimacy is established and the dazzling brilliance of the philosopher mellows to comfort and sooth. The listener feels assured that the speaker was none but his best well-wisher. Who else can be a better guide! —and one sits in his boat— ‘Launch the boat, helmsman!’

What is freethinking? Can there be any school of thought quite independent of others and of the past?

Rootless and bottomless thinking is not free thinking. Existence has its own demands upon time and place. Many unrealistic systems of thought that boast of boldness and brilliance, rise upon the surface of time like bubbles and then they burst to pass into nothingness. Shri Ram Chandra, our Master, has firm grasp over such laws....

On one hand, Sahaj Marga system has its own link with the past: on the other, it faces the problems of the present squarely and rises to infinite future. No system can stand, he says, which ignores the capacity and nature of the individual and also fails to answer the questions of contemporary life. The fundamental urge is that of construction and human welfare—to make the world better than it is.

For its Master has been iconoclastic. The first victim has been man's pre-occupation with sense bound body consciousness. This is the root of so many worries and complexities. The craving for physical comforts and hectic search for their means has surprisingly led mankind to path of unhappiness. In 'Efficacy of Raj Yoga' he has been vehement. Every form of human activity is only to achieve pleasures of the flesh. The spirit, of the soul of man, is forgotten. Man has made a robot of himself. A soulless biped that is flying in search of new spheres in space has yet to search out the source of his own being. This body-consciousness is to be replaced by soul-consciousness according to the message of our Master.

Next is religion. It has, however, joined hands with tendencies that have pushed mankind to gross and flesh-centred existence. Where is that religion that sustained and enriched human spirit and inspired It to achieve higher levels of being?

Religion is the primeval necessity of the human spirit. If body and soul are to be kept together, we have to attend to the demands of the soul as well. Modern life, as visualised by Shri Ram Chandrajji is a body having all flesh but no flame of spirit. The flame of spirit, the fame of spirituality has unfortunately not been kept alive by religion. That is why in 'Reality at Dawn'

our Master states the unequivocal truth that religion today has become only a relic of the past or the bones of the dead.

Religion shapes society. But, talking with people at Hyderabad during his tour, Master said that religion today stands upon the feelings of greed and fear. Fear—because gods may do harm, and greed—because gods may give immense material benefits. Temples and shrines assume importance in proportion to their power to oblige the devotees. Thus, religion has shrunk to be mere superstition.

Fear, greed and superstition have gripped modern Society which claims to be far more advanced than before both technologically and intellectually. Just imagine, says Master, what would be the fate of society which now stands upon the treacherous sands of greed and fear! We have become flatterers and weaklings.

Renunciation, not greed and fear, was the feeling with which ancient Rishis wove the fabric of Hindu thought. Hence it has withstood the ravages of time. They boldly declared that a weak person cannot attain his own soul-self. ‘Nayamatma Balhinen Labhyo’. Hence came their grand proclamation—“Do not fear – Ma Bhaiha” But greed, fear and superstition derived those bright eyes full of earnest boldness of a seeker for truth. Who now resorts to religion as a Means to achieve truth? It has reduced us to beggary. We beg at the doors of Gods; we beg at the doors of nations. Where is the self-confidence and the indomitable spirit to we make tireless efforts—‘tapasya’—? Before creation even Brahman had to do penance-tapasya. No creative work is being done because religion has failed to inspire man any more. The fountain head of human spirit has dried up. Consequently, mankind is suffering—a pain which grows at its bones but remains unspoken.

Confusion of values is the greatest harm done by the pseudo thinkers and the so-called gurus. Sri Ram Chandraji has in unmistakable way expressed that religion is only a means but people have taken it to be the aim of life. Secondly, the ultimate aim of life is to be one with the Infinite—the Immaterial Absolute. To think that our duty ends by worshipping deities to keep us safe from harm and to give us benefits is simply pitiable. But it has become our habit. According to Master from religion to spirituality, from

spirituality to Reality, from Reality to bliss and from bliss onwards is the path to be covered.

This is dynamism—a ceaseless growth, a restless pursuit. At Raichur a venerable member of the Mission said that the Vice Chancellor of a certain University found Sahaj Marg all dull and static. Master felt aghast at the ignorance of such learned persons. He has all the time called spiritualism a journey, an onward march, growth and expansion. Point after point, circle after circle, knot after knot lies the path. Where else are steps and path so well marked out?

Very pointed has been his attack on the confusion regarding the concepts of peace and satisfaction. Satisfaction comes from repetition of habits while peace relates to the soul—said he in his first speech at Vijayawada. Religion, which has the greatest formative influence on life, has blinded man from this minute but very vital distinction and his spiritual growth has, therefore, been stopped altogether. Spiritualism is the need of the hour. We have to realise the limitations of religion and rise above religion where spirit of man may be revitalised.

This free thinking is formative. Destruction with a purpose and a plan characterises the free thinking of our Master. In the name of intellectualism, he has ambition to add to the chaos and anarchy prevailing in human soul which is neglected in modern social behaviour. Where is freedom? India, like several countries, has achieved political freedom, says our Master, but the freedom of the soul is yet to come. Emancipation of the soul from the bondages of Samskaras is to be brought about. Let the aim be not confused with traditional moulds of religion and bookish philosophy. Let this not be confused with hazy notions of peace and satisfaction. Spiritualism, whose finest expression lies in the practical path of Sahaj Marg can bring about the true life. No stay, no stagnation but a continuous effort, to rise, a regular march to the goal of life—is the message of our Master. A grain of practice is more valuable than tons of bookish knowledge. No armchair – thinking but he wants people to see truth complete and whole. How many of us are ready to face naked truth of Reality free from all shreds of traditionalism? This is Master's challenge: Come, see, discuss and accept it only when you get the

acknowledgement from the depth of your being. The days when all roads led to Rome are over – Now the path of spiritualism also needs scientific precision. In books after books, articles after articles he has pricked the bubbles of traditional thinking. But this has been a silent way and under his guidance a silent revolution is going on to rebuild the future of mankind on a brighter and more sound foundation.

### **MID-WORLDS AND GURU**

(Dictation by Master originally in Urdu)

God has created innumerable worlds and has kept them connected to one another by what the people of western civilization call as the Power of gravitation. The connection or attachment which is common in all is itself supported on some-thing else. That is, the attachment of all having mutual attachments is with that Big thing which is the cause of all and which is attached with its material cause. If is the state of this great cosmos in which all things are manifested maintaining their connection with their origin and are holding each other together. The origin of all these is the same one only. And the Origin of man too is the same which is of all these. But God has compounded him into such a mixture that all these practical's are included in him. That is, he has been formed with those things with which these worlds are made. In other words, all these things are in him and such a power is given to him that he may shatter away any world by a mere glance and may transmit to anybody he likes. This is about the powers.

Now listen: there exists a world in each particle of man, which is connected with the lower “Chakras” of man that are specifically meant for them. This particle gives them power. And when the reservoir opens up, that very thing gives power to the world, the mixture of which exists in man. Their (the Chakras) connection is with number of small worlds and these worlds become hindrances for onward march. When man starts to attain his approach beyond this, it means that he has crossed those places (i. e. worlds) which are in between two Chakras. Now, the question arises as to

when can a man cross these middling things. It can be only when he completes the Bhoga (suffering or undergoing the experience) of that place, and “similarly the places beyond them too are crossed over when the Bhoga of those places is over. This takes ages. Cracks build up in them when a power specially helps him, and when it diverts that power of gravitation with which everything is tied up and the essence of which is in man, towards another direction. This power can be only in such a person who has risen very high, there is materiality in this power of attachment and that power of attachment by which these things are shattered has got no materiality. That man is very successful who is free from this materiality. Now the question is how to take help from that power of attachment. The answer is to develop the connection with him who has got such power. The connection is also called attachment. Love is its good translation. Therefore, it is evident that these things which are obstructing his onward march can never be removed unless he develops the attachment with that big thing which can produce cracks in them or else he should develop such courage in himself as to cross over those mid-worlds. But it is inevitable to undergo a revolving movement while making the crossing and it is impossible to ascend unless the Bhog is completed.

That great power can be such a one who ‘has clearly established himself into the region of the Origin or Real Source. Do you consider it essential to go to such a person to have training? If so, he has to be called as the Trainer, even though he may be considered either the devotee or the master. You may consider him either as the brother, or as in any form, the meaning and the thought should be this alone: that is, he whom people call as the Guru. The position may be considered in any form; the real point would be this only.

This has been dictated because people think (but they are mistaken) that man can give training to himself. No doubt, but only when he has got rid of these mid-worlds. The better method would be to attain our objective by taking help from our fellow beings. Dear brother, it is necessary to develop a little such attraction in himself as to make him (the Guru) turn towards your good. Payment is not the question. Love is needed, and this itself is such an instrument by which all the coverings are automatically torn off. Therefore, it

is necessary to develop love and attachment with such person who has got command to form your future. Dear brother, what a fine essay has been dictated. Let it not lie in the pocket of your coat or waist-coat.

“The gist of all this said above is nothing but a complete surrender to his Master. The philosophical discourse is only to make you understand the theory and the importance of Guru.”

What are these so-called mid-worlds and which are innumerable, that unless the Bhog of these places is completed the good tidings of proceeding further cannot be had, and by getting the real Guru stagnation in them is avoided, and lot of time is not wasted? People may question that it seems unnatural to suppose that there will be no Bhoga after getting the Guru. The purport is this: The things of the place or the mid-world on which the abhyasi has stagnated entrap him so thoroughly that it is impossible to proceed further without first getting rid of that network. If he tries to proceed by himself, a sort of pushing back takes place i.e. two steps forward and two backwards. It is a known fact that many ancient saints could not cross these mid-worlds; somebody stopped at one stage, another stagnated at another stage; someone crossed a few stages and again halted. The reason was that their Guru was not possessing such a powerful will as to clean and extricate them. Those who had tried by themselves could not cross even the first stage in most of the cases. Why does Bhoga not materialise by getting the real Guru? Bhoga does not mean to undergo punishment for the wrongs or sins committed in different births. But, the wrappings and the network with which he is tied up should be made ineffective in order to proceed further on it in other words, unless the intoxication due to the wine evaporates, man cannot get rid of the intoxication.

“My heart is full with intense love for all my fellow beings never feel satisfied with my services to them, how eagerly I wish everyone to come up to my level of approach, because so far it is within my power to help them up to it. What may be after I am gone from this world, can say nothing precisely. The bountiful riches bestowed to me by my Divine Master, can never have been possessed even by greatest monarchs. Nothing of the world can be a

match to it. I have no desire to take it along with me when go but to transfer it to somebody just as my Master has done.

## **OUR MASTER**

BY

J. R.K. RAIZADA, Shahjahanpur

Sri Ram Chandraji's life is somewhat different from the ordinary. It does not have the wealth of events and glamorous achievements commonly found in the lives of great men. One has to develop the right perspective to find the correct approach to and evaluation of the contents of this life.

He has never come to the lime-light as people generally do. He is neither an orator nor an intellectual giant by usual standards. He has never appeared as a social reformer or a political leader. His humble and unostentatious life is in striking contrast with that of high dignitaries and so-called spiritual leaders of today. His outer life conspicuously lacks the clutter of those very things that attract the admiring gaze of the general public.

Yet this simple life has something of extraordinary value and some. Thing very subtle that is beyond the grasp of a common historian. I have a great hesitation in attempting to produce a pen picture of my Master for fear of the attempt proving inadequate.

He does breathe the air about him as we do, but his whole personality is resplendent with divine glow. His entire being is nothing but divine. To understand him one needs spiritual insight. Within seventy years of life, he has created spiritual history. He has laid the foundation for the coming's

civilization. His extraordinary personality is beyond the range of intellectual comprehension. Yet, I make bold to place on paper all that is within my knowledge, of the life and mission of my Master, Sri Ram Chandraji of Shahjahanpur.

### The Genesis

His family has a hoary history; its rise dated from the time of Akbar, the Great Mughal Emperor, and its misfortune followed upon the downfall of the Mughal Empire and subjugation of India under British rule. One of the members of this family was the Mir-Munshi at Akbar's Court. He was granted the title of 'BUGARA'. He held a jagir at Talgram in Avadh. For several generations the estate remained in the family. One of the later descendants of this family Bakshi Kundanlal was the chief army officer under Nawab Shujaudaulah. In 1762 Bakshi Saheb commanded the armies of Shuja Uddaulah in the third battle of Panipat. After this battle Hafiz Rahmatkhan, who was impressed by the bravery of Bakshi Saheb, borrowed the services of Bakshi Saheb from Suraj Uddaulah and appointed him as army officer. In the battle of Fatehgarh near Shahjahanpur in 1774 between Rahmat Khan and Shuja Uddaulah, Bakshi Saheb was killed along with his new nawab. Shuja Uddaulah ordered the confiscation of the family's property and Jagir. The surviving members left the place to save their lives, and got scattered in various districts.

In the year 1924, Diwan Shadilal, grandson of Bakshi Saheb and great grandfather of Shri Ram Chandraji was appointed Diwan to the Nawab of Shahjahanpur. His son Janki Prasad, grandfather of Shri Ram Chandraji joined the civil courts as Munsarim, under British rule. Shri Janki Prasad's son, Shri Badri Prasad, was born on July 12, 1867 at Badaun. He was taught Urdu and Persian at home and was sent to the English School at the age of 9. He was a brilliant student. He studied law, became a pleader and started legal practice in the year 1892 at Shahjahanpur. In a short time, he became a leading lawyer with a roaring practice. He was appointed 1st class Special Magistrate and in 1929 he was awarded the title of Rai Bahadur.

He was a great scholar of history. His work on ancient period of Indian History is of rare value. His research about Lord Krishna's lineage is a very

valuable contribution. This work is in Urdu, named, Mushraf-ul- Tarikh-Hind. His works being unpublished have not come into the lime-light. He was lawyer, scholar, historian and above all a gentleman. His wife was a pious lady. Through this couple, the Divine Child now known as Shri Ram Chandraji graced this earth on Baisakh Badi Panchami, Saka 1821 in the star Moola (30<sup>th</sup> April 1899). According to established custom, we base our celebration on the birth star-which occurs this year on 6<sup>th</sup> May.

### Divine Child

The advent of a Divine Personality is always heralded in advance by saints of high calibre, seventy-five years back, Swami Vivekananda spoke in America:

“Today man requires one more adjustment on the spiritual plane ; today when material ideas are at the height of their glory and power, today when man is likely to forget his divine nature through his growing dependence on matter and is likely to be reduced to a mere money-making machine, an adjustment is necessary, and power is coming, the Voice has spoken, to drive away the clouds of gathering materialism. The power has been set in motion which at no distant date, will bring unto mankind once more the memory of their real nature; and again, the place from which this power will start will be Asia.”

The voice spoken has come true. Being an Indian himself, the Swami said modestly ‘Asia’. The power came down on 30<sup>th</sup> April 1899 in the form of Shri Ram Chandraji at Shahjahanpur. This can be verified by persons having spiritual insight from the clothes which this Divine Baby wore when he was six days old. They still radiate power.

From an early age, signs of his extraordinary nature were evident. When two or three years of age he did not show any inclination for food. He did not eat food himself in his childhood, even served food, unless specifically induced or fed by someone else.

At the age of seven he had finished three books of Urdu and Persian Which he was taught according to the period and his family. At this age he had an attack of typhoid. The illness continued for one year and it was most

surprising that when he was recovered, he had forgotten even the alphabets and had to begin afresh.

By the time he was 9 years of age, with his peculiar instinct he was able to recognise his clothes by smelling and this faculty developed further and at the age of fourteen or so he could know the character of a man by the smell of the perspiration.

At the age of nine, he felt a kind of thirst for Reality and he remained extremely flustered like a man drowned in water. This State continued for about five years and finding no solution he decided to make himself deserving, praying and craving for a real and capable Master. When he was fourteen, he decided that he should not seek for a Master, and if at all he went with this idea to anyone he would definitely accept him as his Master. He started the practice of Pranayama which continued for seven years.

#### From school to service

The son of a scholar is usually given the best education. But the purpose of his coming to this world was different. He was not interested in studies or things taught in schools. Playing and pondering interested him more than dry books. The result was that his educational career was full of failures. Like all Divine personalities he was weak in Mathematics. At the age of sixteen by exercise of the will, he developed, a taste for learning. He became interested in literature and geography, perhaps to have an idea of the physical world, for its readjustment in future. In his early days he was much interested in riding which is also akin to the symbol of the personality of the age given in our Shastras. He was good at hockey and football and used to captain the class team. Once, at school during a leisure period, the games teacher refused to issue the games equipment, and Ram Chandra gave up games for good. Now pondering and writing philosophical essays became his game and he prepared to captain the destinies of people.

While he was a student of class nine, his Headmaster developed colic and suffered with intense pain. Ram Chandra went to him with the will that the pain should stop. The pain ceased and the patient slept. When boys got hurt in games they went to him for healing without medicine. He could do all

this not because he had any hypnotic power but had complete confidence in his own self, which is spiritual. Even at school he could concentrate like a seasoned Yogi. Even During boyhood, he predicted a few things which proved true.

After passing matriculation and S.S.L.C., in obedience to his father's wish, he joined the civil court in 1924. He was already married in 1920 at Mathura. In service, he set an example of hard work and honesty. His saintliness impressed his official superiors, who did not hesitate to mention it in their reports in his character roll. Some of them are reproduced below for the interest of the readers.

"He is a great soul of man and good at his work', —2-9-29

"He is a careful and hard-working official and is generally honoured to be scrupulously honest". —6-7-49

"He leads a very saintly life and adheres to his high principles in day-to-day affairs and he is very conscious of his duties". —29-2-55

"He earned the enviable reputation for honesty and a disciplined life. Worked but in an unassuming manner and can, I think, serve as a model for the ministerial staff." —4-11-56

To set an example for the coming generations he did not give up the world to become an ascetic but remained in it and worked in it effectively and honestly. He is still quoted at the Bar and in the town as an example of honesty in service, though it is now well over a decade since he retired. He is a real Karma Yogi.

### With His Master

He had taken a decision at the age of fourteen, not to go to any Guru and he did not go. But as it was to be, he came in contact with the Greatest saint of the age – Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, - unknowingly. He was pulled by the divine force to the holy feet of the Great Saint on 3<sup>rd</sup> June 1922. When he was face to face with the Guru he had no words, he was spell – bound. Soul – to – soul contact was reestablished. Interest in philosophy vanished and he was anxious to gain

all from his Master, Perfect satisfaction was felt by him at the very first glance of the Great Master. He gave up Pranayama and commenced Abhyas under the Guru's guidance. The divine child arrived into the care of the divine Master.

He had marvelous spiritual life under the benign care of his Master. The picture was already there; only finishing touches were needed. The progress was very quick and unprecedented in the history of spiritual progress. In 1924 he felt an ubiquitous force present in every animate and inanimate object and particle. He was drowned in a sea of wonder. He felt God pervading over everything like broad day light.

In 1929 he reached perfection and he might have left this physical frame that very year when he had an attack of cholera. But there was the purpose for his coming. As God willed it, he survived, but his eldest son expired.

During his Abhyas period the preceptor at Shahjahanpur related his spiritual condition to his Master in 1926 to which his Master replied that "Ram Chandra will be the lamp of the family". When the Grand Master was ailing and his condition was serious, one of his disciples, Pt. Ganga Sewak asked him "Have you left your representative?" He replied, "Yes, I have left my representative and he will himself appear. The moths will crowd there, where the light be °".

### His Master's Representative

Grand Master went into Maha Samadhi on 14-8-1931. Just the next morning, i.e., 15<sup>th</sup> August 1931 my Master felt a great flow of power within and outside him, which was transferred to him by His Master. His Master became merged into him.

Grand Master continued to transmit to his extraordinary disciple and his representative in dreams till the time for his active work came. The year fixed for his appearance on the arena of spirituality with complete powers was 1944.

In 1943 a disciple of Swami Vairagyanand, who used to stay with my Master for months, came and stayed with him. Before taking to Sanyas, he was also a friend of my Master. This year my Master gave him a few spiritual transmissions. After this he went to his Guru, Swami Vairagyanand who on seeing him asked him “From whom did you have the transmission?” He told him the name of Shri Ram Chandraji of Shahjahanpur and also informed him that he was disciple of Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh. Hearing this Swami told his disciple that he was the representative of his Master who had absorbed himself in him at the time of Mahasamadhi. He also told him that the time would very soon come when his condition would open. After a few months of his visit, the Swami told him that when he went to Shahjahanpur next time he should tell Ram Chandra that the time had come. After a week this disciple visited Shahjahanpur and the condition of my Master began to open. He absorbed all that was bestowed upon him by Grand Master. He had no words to express the condition prevailing then.

As the instructions were, this fact was to be announced in Bhandara at Fatehgarh through his spiritual brother, Pt. Rameshwar Prasad Misra, with a challenge to test if doubt there be. One of the disciples of Grand Master, Mr. Sripat Sahai of Allahabad, wanted to verify him by some tests. In one test on the spot, he was satisfied, yet he wanted some such things which might be put to all the preceptors of the Grand Master.

My Master wrote to him four items for tests which only Grand Master could have done. Anyone who could satisfy all four tests should be taken as the representative. They were the following: —

***(1) The worst Abhyasi with the Preceptor be prepared in a minute so that he may do the training of his master.***

***(2) All the approaches be given, which are possible for man, in a minute without death occurring.***

***(3) To bring the whole world under trance in a minute.***

***(4) Any place may be charged in a minute that whoever meditates there may come in the spiritual state.***

None accepted the challenge. They knew the command of powers which my Master was having. Their stunted growth became a block for them to see things crystal clear.

### On His Mission

My Master decided to go on single handed with his work. To begin the work under orders from above, he had to select the oldest rock of the earth i.e., Deccan plateau which has ever remained a field of activity of personalities right from the days of Bhagwan Ram. Whenever Nature wants change and readjustment upon this earth, the work always starts from here. My Master toured South India incognito from December 44 to Feb. 1945.

The work done by him is marvellous. The problems with which the world was confronted in the times of Ram and Krishna were not so numerous or intricate as they are today. Each man is to be reshaped. Each country is to be readjusted and provided with spiritual values. This needed an organised effort with the subtle working. Therefore, my Master, in consultation with his spiritual brother Pt. Rameshwar Prasad Misra the only preceptor of Grand Master who joined hands with him, decided to form an organization in the memory of his Master. So, he laid the foundation of Sri Ram Chandra Mission, Shahjahanpur (U.P.) India, with himself as Founder-President.

Before I mention the work of the Mission I would like to write for the interest of the readers, that in March 1945 Babuji (My Master) discovered the birth place of Lord Krishna which was hitherto unknown, for the aspiring souls. The cremation place of Lord Krishna has also been discovered by him which lies in the bed of Jamuna under the railway bridge.

He did not have the required number of persons to form the society. He took the help of his acquaintances in this respect to become the promoters of the Society, the-Mission.

The Mission was registered in 1945. For over a decade he continued to work with his own finances spending thousands of rupees over the work of the Mission. Yearly tour was a normal and regular feature.

I came in his contact in the year 1946 when I was a university student at Allahabad, through Pt. Rameshwar Prasadji Misra whom I knew from early childhood. From this period, I have personal knowledge of the work done by him.

My pen is restrained from opening all the facts to the general! Public but I take the liberty to mention a few of them.

In 1948 he told about Egypt and Suez which came to pass.

His work for the exit of the British from India of course subtle, was known to just a handful of persons. The withdrawal of Lord Wavell was a surprise because of its suddenness but not for me who knew about the work of Master in this respect.

The destruction of Dhanushkodi was known to his associates since 1949, The reader perhaps thinks all these are after-thoughts,

The greatest contribution of Master is that he has created the field for spiritual progress. The whole atmosphere is charged, and the result is that thirst for spirituality is on the increase. The whole world has to adopt this way of life sooner or later.

In the history of spirituality, no personality has prepared men to become Jiwan Muktas, but Shri Ram Chandraji has given the highest spiritual approach to a few persons and others are coming up.

His attitude towards his disciples is so affectionate and filial that he is called by all in the Mission as Babuji. He is really father of all of us; He leads a simple and unassuming life. To bring integration in this disintegrated world he has descended upon earth. This can be seen by anyone staying with him for a couple of days. He is himself an embodiment of integration. His simplicity is a veil.

His first book was published in 1948 and it is the Urdu Commentary on Ten Commandments of Sahaj Marg. It was followed by Efficacy of Raj Yoga in the light of Sahaj Marg (1950) and Reality at Dawn (1954) in English. His fourth book Anant Ki Or in Hindi was published in 1950, These four books are the basic books of Sahaj Marg, the system of God Realisation founded

by him for the benefit of all the aspiring souls. This is the only system which stands for the divinisation of Man.

Today the world has a number of saints, scores of Japas, and mantras, galaxy of personal gods and the like to whom people flock and sincerely too to some extent. It should be noted that this pursuit, while giving some rewards, cannot give the ultimate and full fruit, namely, the fruits of realization. Realization is possible only through right meditation and that one imparted by a Guru who is himself a Realised One, this is what is enabled in Sahaj Marg.

At the time of completing his work his Master asked him to spread this among the masses. True to his promise, he has made it so simple and natural that it is within the reach of the common man to achieve the highest.

Shall we be wise to recognise the Divinity amidst us once again now and shall we not avail the grace of the Divinity which its easily accessible to one and all? Let not the simplicity and unassuming outer of the Master blind our senses. This is a precious moment which may come again only after a very long interval, perhaps thousands of years.

*“The real state of Samadhi is that in which we remain attached with Reality pure and simple every moment, no matter we may be busy all the time with our worldly work and duties. It is known as Sahaj Samadhi, one of the highest attainments and the very basis of Nirvana”*

- Master

## **THE GOAL OF SPIRITUAL ENDEAVOUR**

P. RAJAGOPALACHARI, Madras.

All spiritual endeavour is the pursuit of an inner way to achieve the definitely pre-determined goal of inner development of the self to its perfect state, which various systems call the Godly state, the Divine state, the Perfect human state, the state of Cosmic or Supercosmic or Universal Consciousness and soon. The emphasis, be it noted, is on inner development and neither the way nor the goal have much to do with the externals of human existence.

In this endeavour most human beings know nothing, indeed, can know nothing, about either the way or the goal, though one's own inner longing and aspiration towards an unknown and unrecognised goal do often act as pointers to the fact that there is a state of existence open to us, of which we may know nothing, but nevertheless the very existence of our own intuitive craving for it acts as a pre-proof of its existence. It is like the appearance of the first star after sun-set, indicating that more do exist if we would but have the patience to await their appearance. But of the way, the inner way, the same thing cannot be said, except to concede logically to oneself that where a goal exists, a way must necessarily, exist to lead one to it. At this stage, given a serious seeker, the search to discover the way commences.

This seriousness in the seeker is the first pre-requisite for success in the spiritual adventure. As Master has said, there are numerous worshippers of God, but few seek Him!

There seems to be a mysterious force or law working in the Universe which ordains that where a sincere seeker exists, nature so modifies the condition of at his personal existence as to make him a sort of magnet, which inevitably attracts to him persons and events which will play a significant and active role in the furtherance of his search. As his personal search deepens, the law works, and more and more in his favour, strengthening forces of attraction towards himself, finally, at a certain stage, bringing to his very door, a guide who can then take charge of him and assume' responsibility for his farther progress on the in-ward path. The truth of this is vindicated of only by Master's own statement that "the cry of a true aspirant will bring the Master or Guru to his door", but also by the innumerable testaments to this very remarkable occurrence given by aspirants in whose case precisely this miracle of the Master seeking them out has occurred. Given the capacity to hand oneself over to the Master completely, to surrender in fact, the goal can then said to be in sight!

But alas, it is at this stage that difficulties seem invariably to arise, coming from the tussle between faith and reason to establish overlordship over the poor precariously perched individual, What faith says "Yes" to, reason often says 'no' to and the tragedy, particularly in modern times, is that we are educated out of our native innocence to a state where reason alone predominates, and where the dictates of reason are required to testify to the rightness of every thought word or deed that we indulge in. And in this predicament, doubt comes in as our most formidable enemy. To add to our confusion and ineptness in handling the situation to our advantage, doubt is generally misunderstood as representing scientific curiosity—which it is not. In scientific curiosity we seek that of whose existence we have an inkling or glimmer—but in doubt we question the truth of that which we see, feel and know to be right. And the moment doubt appears on the scene, the will is divided against itself, reason is bemused, and the danger of losing the path becomes very great. It is at this stage that great courage becomes necessary in putting aside the behests of the voice of reason, and so to strengthen faith. The successful performance of this will soon open our eyes to the fact that reason had some-how misled us and as faith advances, there comes a stage of total dependence on the Master, which can be fittingly called a state of

surrender. Surrender is not a ritual act to be piously and ritually gone through, but is a state of existence which comes into being when one's dependence on the Master has become complete.

Here we meet the second problem—all our life we have been taught to be independent, to stand on our own legs, to manage our affairs ourselves and so on. 'How then, are we to negate a lifelong and deeply inculcated teaching and accept the opposite state?

A proper understanding of the real meaning of this state becomes necessary. Surrender does NOT mean an external dependence for material fruits of one's actions. Surrender does NOT mean the impotent dependence on external powers to support or bolster our weaknesses. Surrender does NOT mean outside help in crises of existence. All such connotations are wrong, and are largely responsible for the criticism of the doctrine of dependence on the Master. The right meaning is that we recognise the all-pervading, omnipotent and omnipresent nature of the Master's spiritual essence, and this being so, our endeavour, action becomes something arising out of His will, not ours, and therefore they must have a definite plan and goal and this being so, He works, not we; He achieves, not we; and we become instruments of the Divine will of Master. A sure belief in the Cosmic Person carrying out His plans rids us of belief in, or dependence on, ourselves, because our judgement of causes, effects, events is no longer useful or even necessary. And so, the earlier dependence we had on our own selves becomes naturally transferred to a total dependence on Him.

What happens when we come to this state of Surrender? Hesse's beautiful imagery comes to my mind, where the seeker gets? Just such a desperate moment, comes face to face with a model of a human figure that really consisted of two persons, back-to-back, first one being himself. This side was blurred, while the other one, of his Master, was strong, well-developed. As he watched, the figures became crystal clear, and he could see inside. Then he saw something was flowing from his own figure into his Master's, and he thought or felt, that his figure would completely flow into his Master's, so that only 'the Master would remain, while he disappeared entirely.

In Sahaj Marg we have this, and in addition we find that as the abhyasi becomes 'empty' in the real sense of the word, his Master flows into him, so that what was nothing more than a mere mortal to start with, with all the weaknesses, frailties and limitations of humanity, becomes Divinised until he becomes Master in spirit and essence. This, to my mind, is enriching the individual to the Divine State. I would like to complete Hesse's beautiful imagery by adding that there is this reciprocal flow, from us into Him, and from Him into us—and only this latter flow of Him into us can really complete what Master calls the Laya Avastha the state of complete mergence of one in the other. The individual is not destroyed by being taken into the Master; all that Master does is to empty us of all that is merely human, and then pours himself into that vacuum to re-create us to His own state of Being, This, then is the culmination of our search, of our endeavour, that we become He by He become us!

*“Seek in you and you will find in yourself – the Master is there – but when? Only when you are not there. Wish you to rob me of all that | have and in return to give me that which you possess as yours.”*

— Master

## **EASIEST WAY TO GOD REALISATION**

Shri. Ram Chandra. President

(The message delivered by the Babuji Maharaj at the annual function of Gulbarga branch of Shri Ram Chandra Mission on 15-12-57).

Dear ones,

It was owing to my profound attachment with humanity that I lay down the feelings of my heart to be bubbled up into the hearts of my fellow beings, the very part and parcel of my own being, in order to make every heart over flooded with peace and bliss. My heart remains connected with you all, here and elsewhere, giving impulse in unbroken silence to effect the hearts naturally in due course. But for the speedy progress it becomes rather incumbent upon every living soul to wake up to his spiritual needs for the realisation of the Ultimate.

We belong to the country where religious spirit has ever been flowing in one or the other form. Diverse means are adopted for the purpose of gaining the object of life. They may be correct if the heart is connected with it in the real sense, so as to be absorbed in the essence of real life.

We are bred to have union with Reality; we have emerged from. We have brought with us the very essence of Infinity and we should try to keep close to it, in order to give freedom to our thought for absorption in the Infinite. If we neglect it, we remain bound to activity of thought and not the Reality at the root, which is limitless. The hymns and prayers offered generally result in flattery when one is dumb to the real spirit of the essential character.

The great teachers have always been actively speculating to devise means and methods of higher approach, though the solution is quite at hand. Really the path nearest to yourself is the path nearest to God. My revered master Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life. His methods are so easy that their very easiness has become a veil for common understanding.

Simple and subtle means are needed for the realisation of the subtlest Being. Realisation has been represented as a very difficult and complicated job. This offers great discouragement to people who are thereby scared away from it. Such ideas should be banished from the mind for they weaken the will which is the only instrument to help us in our onward march.

On the basis of my personal experience, I suggest a simple process which can be followed by all quite easily. If one can sell his heart i. e. make a gift of it to the divine Master, hardly anything more remains to be done. This shall naturally bring him to the state of absorbency in the infinite Reality. The adoption of this easy and simple technique makes the beginning of the process the very end of it. The impulse begins to flow in automatically transforming the entire being of an individual. What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

One thing more, to effect the surrender of heart in the easiest way, only an act of will is required. But the lighter and finer the will, the more effective shall be its working. An act of will lying in the form of a seed of an insignificant volume, in the deeper cores of consciousness, shall soon develop into a full-fledged tree stretching its branches all over.

Finally, the adoption of the method is sure to bring in an attitude of renunciation from the very first day. A courageous start is all that is needed for the purpose. May the true seeker see the light and wake up to the call of his real Self.

I close with a prayer for the inner awakening of all living beings to the real life. *Amen.*

*“Thoughts never come to an end. They may, however, be only almost dead. If thoughts are totally washed away, one will attain a perfectly balanced state just as it was before the world came into being. But this being beyond the true nature of being, one is sure to lose his life in that case.*

*The real cry of the pangful heart of a true seeker brings the Master, to his door. For making one-self deserving one must have his goal and his present position clearly in his view.”* *Master*

## **SAHAJ MARG**

By Babuji Maharaj

Lalaji Maharaj introduced an improved system of Raj Yoga which later came to be known as `SAHAJ MARG'. The system now followed in the Mission presents an easy and natural path for the attainment of the Ultimate. The greatest impediment in the path is the unregulated action of the senses which have gone out of control. For this, the method of suppression or strangulation hitherto advised under older systems is not of much avail. Really it is not suppression or strangulation that solves our difficulties but the proper regulation of their actions. The Sahaj Marg does not advise those cruder methods which are hardly practicable in the routine life of man. Under the Sahaj Marg system of spiritual training the action of senses is regulated in a natural way so as to bring them to their original state, i.e. just as it was when we assumed the human form for the first time. Not only this but the lower verities, which are working independently, are subjected to the control of higher centres of superconsciousness. Hence their perverse action is stopped and the higher centres, in their turn, come under the charge of the divine centres and in this way the whole system begins to get divinised.

The Sahaj Marg system did not arise accidentally. It was given graciously to mankind waiting in eager expectations. The Sahaj Marg system adopts natural ways for God realisation. And to adopt them in the daily routine of life, it starts with meditation which is the chief source of inviting the

Grace hidden in the bosom of God. This starting becomes the end as at the beginning of the world, the end became the beginning.

The modern system of Sahaj Marg makes a diversion from the set old path in the respect that it does not take up the different steps of Ashtanga Yoga one by one separately. Under this system Asana, Pranayama, Dharana, Dhyana and Samadhi are all taken up simultaneously during the course of meditation.

Under the system of Sahaj Marg the dormant energies of the Centre and sub-centres are awakened so as to enable them to function properly. When the higher centres are awakened, they begin to shed their effect upon the lower centres, and when they come into contact with the Divine, the lower ones get merged in them. The higher centres thus take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effects settled on them. That alone is the proper, and the most natural course, which can bring about the highest results.

I feel bold enough to say that besides `Sahaj Marg' there is no other Sadhana or worship which can bring forth such top-level results in such a short time as in a part of a man's life. That is what Sahaj Marg stands for.

The Sahaj Marg system of training is of a very high standard. It hits at the very root and proceeds from the centre to the circumference. It is a centrifugal progress and produces deep rooted and lasting effect. There are, however, teachers of the type who follow a different course, touching the surface layers of grosser Consciousness in order to paralyze the senses of the abhyasi, and thus create a state of coma. The effect thus produced, though pleasing to the abhyasi at the time, finally results in dullness of mind and loss of intelligence. Under the Sahaj Marg system, you will find the intelligence of the abhyasi growing wonderfully till it is transformed into Divine Intelligence. One can feel the gradual transformation in his being if he is sufficiently sensitive.

The main feature of the system is that we get plenty of help from the Master. Simple meditation is prescribed, which helps all along in the spiritual

pursuit. Do not believe anything unless you have tested it. Sahaj Marg is an open chapter for the seekers to have their own experience to believe it.

The world will be astonished if it views the system with heart's eye. Realisation has become a very easy job now. The old idea that it is very difficult is now cleared and thrashed out. The main basic of training is transmission — Pranahuti — which make the task easy. It has been introduced into the system called as Sahaj Marg.

The system promulgated by me is known as the Natural path of Realisation of the One, the Ultimate. Unfortunately, the realisation of the Absolute has so far been thought to be the hardest job almost beyond the capacity of a common man. This mistaken notion prompted by the misplaced teachings and preaching's of the so-called leaders of religion, has so deeply settled down in almost every heart that the very craving for higher aspirations seems to have died out therefrom.

As a matter of fact, the very simplicity of Nature is in itself the veil which serves as an impediment in the way of our progress. Under the Sahaj Marg system this toilsome task is accomplished very easily by the help and support of the preceptor, through the Yogic process of Pranahuti or transmission. Yoga begins to settle down when the impressions caused by our thoughts and actions begin to be wiped off from our mind. The Sahaj Marg proceeds on with it from the very beginning.

Under Sahaj Marg system of training we start from Dhyana, the seventh step of Patanjali yoga, fixing our mind on one point in order to practise 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 labour are saved.

In our SAHAJ MARG system a teacher takes out the hurdles in the progress of the seeker and side by side imparts the divine effulgence in him, which if abhyasi does it himself takes hundreds of years and often fails to clean his system. We start with the meditation upon heart, taking the object of meditation as subtle as possible. Sri Ramanuja Chari has forbidden meditation on concrete object on the basis of ancient authority.

## **PRANAHUTI**

**by Babuji Maharaj**

It is a matter of greatest regret and pity that this age-old process of Yogic transmission originated and widely practiced by our ancient sages has now gone into complete oblivion in the very land of its origin, where today, only but a few might feel inclined to believe it even. Some people try to ridicule it by misinterpreting it as nothing but mesmerism or hypnotism. I have explained this point in my book Efficacy of Raja Yoga.

Power of transmission is a Yogic attainment of a very high order by which a Yogi can infuse by his own will force, the Yogic energy or Godly effulgence within any one and remove anything unwanted in him or detrimental to his spiritual progress. He can exercise this power not only on those assembled around him but on those, too, who are away from him. The power can be utilized in any way at any time. One who has got command over this power can, at a glance, create temporarily or permanently, a condition of the mind which is far ahead of the existing condition of the mind of an Abhyasi and which otherwise will require a life time to be achieved. It is not only a vain assertion but also a bare fact and may at any time be practically verified by anyone who pleases to do so. Sages have often, through power of transmission changed the entire nature of a man at a mere glance. The wonderful examples of the great sages like my Master, Samartha Guru Shri Ram Chandraji Maharaj of Fatehgarh, Swami Vivekananda and others offer ample proof of it.

By the grace of my master, I shall try to reveal a great secret, or a mystery, which the people in general do not know. It is a great wonder when a great personality like Lord Krishna, Swami Vivekananda or my master changes the entire course of a man's life. How is this done?

Pranahuti is effected through the power of will which is always effective. If a trainer in spirituality exerts his will to mould the mind of the trainee it will bring effective and excellent results.

The worthy trainer with the power of yogic transmission weakens the lower tendencies of the mind of the trainee, and sows the seed of Divine light in the inner most core of the abhyasis heart. In this process the trainer uses his own will-force which has the Divine Infinite power at its back. In a way he is conscious of That and he just focuses It through the lens of his own will upon the heart of the trainee. The trainee may not feel anything at the beginning. The reason is that he is accustomed to feel only through the senses, and the Divine power is beyond senses. After some time, however, he may feel the results of such transmission, which also are in the form of subtle changes of the workings of his vital parts and of the tendencies of his mind.

A crude analogy of this process may be found in mesmerism and hypnotism whose results are contrary to those of Pranahuti.

By now the reader might have come to the obvious conclusion that the power of Pranahuti is a Divine Power working through the channel of pure mind. How is the mind purified? How does it get connected with the Divine Power? The simple answer is that these happen when the thought is linked up with God permanently. Again, how is one to link up his thought with God permanently? Many answers have been given to it. But the secret which bubbles up from the bottom of my heart is that it is my master who does it, who did it, and who is doing it. When I saw my master, my heart was filled up with his light. And I started to remember him constantly as my Lord, my Master and my Soul. May all true seekers find him. *Amen!*

“The material particles can be transformed into energy.” The view is not so controversial, since matter in its super-finest state is converted into

energy. Or, in other words, matter is only energy in a grosser state. It is a scientific law and, as far as I understand it, is accepted by modern science too. This is the very elementary basis of our system of Transmission. You have yourself expressed it beautifully as, "Transmission works in the conversion of matter into energy, and energy into the Ultimate".

Changes in a man's being are brought about under the Sahaj Marg system in a most natural way through the process of transmission (Pranahuti). In fact, under this system the regulation of the mind is the job of the Master and not of the Abhyasi himself. When the individual mind is brought to the state of the cosmic mind, the manas assumes its real form and begins to give proper guidance.

As a matter of fact, the human mind is a reflection of the Kshobha which set into motion the forces of nature to bring into existence the creation. The action started in a clockwise motion; that is why we see everything round in Nature. The individual mind is thus a part of the Godly mind (Kshobha). If somehow, we turn its downward trend towards the Base, it will become quite calm and peaceful. But so far as my personal experience goes, I find that it is only the help of one, of Dynamic personality that can turn it towards the Base. It is only the power and the will of such a personality that marks in this respect.

The first and almost immediate effect of the transmission is to give peace and calmness which can hardly be expressed in words. This experience in Meditation helps to gently remind us of the source to which we must return and repeated experience strengthens the remembrance of our original home, and so loosens the bondage of the present life. As the transmission takes us to deeper and deeper levels of remembrance, our journey to the source becomes firmly established.

I pray that all of you may be granted this experience to see the Light of the day.

The light which the preceptor infuses travels to the different centres and a sort of vibration is felt by the abhyasi even at the higher points.

Transmission gives a new life to the sleeping condition of man, and prepares for the highest approach reserved for human beings. Not only that; it transforms the whole being, shattering all the obstacles in the way of progress.

Master's support being an essential feature of Sadhana, it becomes incumbent upon the abhyasi to seek a worthy guide to lead him on, helping him by his power transmitted through the yogic process of Pranahuti. This is the only effective means for bringing about the desired result. Under Sahaj Marg the Divine grace is directed towards the abhyasi through the process of Pranahuti. As a matter of fact, what Pranahuti does for the spiritual uplift of the abhyasi in the shortest possible time, independent efforts cannot do even in a full decade. Serious difficulties often arise when meditation is practiced independently in accordance with the old methods prescribed in books. Under the old system of abhyas one has to keep on struggling with the mind in order to stop its unceasing activities. The struggle continues all the time without any success in the real sense. Thus, practically there is no meditation at all, and all the time is lost in mere struggling and suppressing mental modifications. In order to overcome this very great difficulty, under the Sahaj Marg system we simply connect ourselves with the power of the master whose mind has become thoroughly disciplined and regulated. His power then begins to flow into the individual, regulating his mental tendencies. Pranahuti is therefore of primary value in giving the abhyasi surest success. Our tiring labour for ages and lives can be saved only when, by God's grace, we are able to get a master capable of helping us through Pranahuti. I therefore advise you in all earnestness to seek for such a one for your guide. They are however rare but definitely they are there, and a true seeker if he is really in earnest can never fail to trace one out.

Rest assured that diseases never enter the body of the abhyasi through our process of transmission. This is my experience as well as that of my master. On the other hand, it has often been experienced that some of the diseases do go out by the effect of the process of purification.

## **SAHAJ MARG AS SEE IT**

Km- Kasturi Chaturvedi, Lucknow.

(Translated from Hindi version, "SAHAJ MARG JAISA MAINE DEKHA HAI,"

by an Abhyasi brother)

The foundation of "Sahaj Marg Sadhna" which is bereft of all dogmas, is laid with the sole aim of God realisation. It is due to this that for us the 'Sadhna' begins without any outer show of rituals, by absorbing ourselves in meditation on the divine light in the heart. We, 'Abhyasis' have only one aim to practise total absorption by meditating on the divine light and treading rigorously on the path of realisation.

I have felt that when the craving centralizes at one point, then as this craving intensifies, all material and outer desires start merging into that very craving. This results in retention in the heart of only one craving of divine merger. In order to make this craving stronger and more intense, the divine transmission of our beloved Master is extremely helpful. Power of His will, further strengthens our craving to get near the goal of realization. To a certain extent we become selfish in a way by uttering-

Naina Anthar Aay Thu Jyon Hon Naina Sapeoon

Na Hong: Dhekoo Aur Dho Na Thoi Dekhan Devoon"

After achieving our goal, the same craving exhorts others in the direction of Realization.

As we go on receiving the flow of transmission, from our beloved Master, “Sahaj Marg”? becomes more ‘Sahaj’ for us. This is because of divine transmission, which helps in assimilating all scattered thoughts and keeping them merged in one goal. All! Unwanted thoughts move out automatically by the warmth of transmission power. In fact, we have not to try specifically as love and conditions of purity and ‘Laya’ bloom of their own inside the heart. Serenity engulfs us both inside and outside in such a manner as if we have done nothing except of being absorbed in His thoughts. This condition makes us feel as though we always live with Him. Inner temperament softens to the extent that narrowness of thoughts vanishes and we experience a sort of expansion within. Since these things happen to us automatically so I emphasise that Sahaj Marg Sadhna is the natural path of Realisation.

Experience of nearness with Him inside brings us to the start of Realisation and then constant remembrance brings out the condition of “Samipyata.’? Now the need to woo any active form is eliminated because no more we remain ‘Sadhak’ only but we ourselves become observers of destruction of ‘Self’ in the aim of His pursuit. Totally drowned in Shri Babuji’s transmission it neither sounds sweet nor tantalising to the ear that we are ‘Sadhakas’ or ‘Bhaktas’. The truth remains that what we are and whatever we are but we are restless to meet Him. This is why no outer signs remain with us to tell or to show that we are worshippers or Bhaktas. Religious book reading does not attract us and others may know us as belonging to any religion but really speaking were main unaware of this and our only religion remains to realise Him.

For us religion is defined not in its narrowness but in its magnanimity and we have to realize Him in its own form whatever it is. This is the real form of Eternal Bliss related to the Soul. Till ‘I’ is alive within, the causes of generation of grossness as well as making and unmaking of ‘Samskaras’ Continue to rear. This brings down a curtain on our souls, tarnishes ‘Mana’ and bewilders the mind. We cannot distinguish between just and unjust and

what we hear from others, we start practising for His realisation thereby getting ourselves tied up with such practices instead of obtaining freedom with the aid of Sadhna.

I have seen quite a few Abhyasis of Sahaj Marg engaged with various kinds of worship routines. However, we can drown ourselves completely in Sahaj Marg Sadhna where, in pursuit of His Realisation we constantly go on settling in the depth of meditation with the aid of Master's transmission and totally forgetting ourselves. Absorbed in meditation and drenched in divine light, our inner grossness melts out rendering the path of progress easier and easier. Saint Kabir has defined this condition beautifully in the following lines:

“Sahaj Sahaj Sab Koi Kahe, Sahay Na Chinhe Koi,  
Ja Sahje Harju Mile, Sahaj Kahije Sov’.

Shri Babuji Maharaj has also called this as Sahaj Marg and this becomes apparent when we find ourselves closest to Him automatically in the aim of Realisation being totally absorbed in the meditation with the assistance of Shri Babuji's purest transmission. Longing to get Him becomes more and more firm and the craving does not permit of any rest. Eyes do not wish to see anything but the goal. Mind as well as thoughts wish to ponder about Him only. No rigidity, outer rituals or worship practices are capable of becoming obstacles in our path. Leave a side recitation, we do not even wish to have a single moment to lead a word, except being absorbed in the meditation. We forget as to whether we are residing on this earth or near Him, in this condition of 'Salokyata' the heart experiences the things beyond the limit of all depths and nothing else remains. Our own 'Swaroop' turns into His 'Swaroop'. In fact, Sahaj Marg is such a delicate path that no other thoughts relating to any direction of North, South, East or West, even crosses us. Gradually we lose our own address and entity and then we enter into the realm of 'Sayujyala'. The will-power of the beloved Master and the constant flow of his grace within us, apart from producing the craving to get Him, also purifies the inside to the extent that we are continuously drowned in the divine waves with the only aim of His realisation. We should take bath in the Ganges when we are constantly bathing in the purest Divine grace and who

would go for pilgrimage when there is a flow of unbridled transmission in the heart, which can purify all the available pilgrim centres. Our determination for His realisation on the one hand and Shri Babuji's resolve to take us to the goal on the other hand, produces such an alertness within us that we continue to remain lost in the condition of 'Sayujyala' and cannot divert our attention outside. Totally dependent on the pure divine grace and Sahaj Marg, we must be alert to dissuade the reverse flow of any other Sadhna or practice. Till there is a hidden attraction of any outer worship inside us, howsoever, we may profess to be followers of Sahaj Marg, yet the truth remains that we have not accepted the Sahaj Marg Sadhna in the bottom of our hearts nor our meditation has touched the depth by remaining -mono-directed.

As already mentioned above, Sahaj Marg is the natural path of realisation and meditation in itself is a complete Sadhna. The ingredients which are required for total absorption in the meditation and His realisation take birth automatically within us and vanish on their own after attainment of the goal. Drowned in the only craving of divine realisation and bereft of all other practices and desires to the extent of feeling Zero, we comparatively gain ten times more. His Power transforms us according to Its own shape but if and when we add one more practice in our Divine pursuit, then that power saints flowing in eleven channels and consequently our determination to get Him is also diluted in similar proportion. In Sahaj Marg Sadhna, we are fully benefitted only when in the single-minded devotion to achieve the goal, we tend to become Zero yet cling to Him. Effort of our will-power, being directed towards one end, remains well fortified. Being tied up as a Zero with that one goal we experience the constant and even flow of concentrated will-power of Shri Babuji. Our beloved Master goes to this extent of saying that some of us practise meditation and adopt cleaning process just in a mechanical fashion, and therefore, benefits do not accrue up to the desired level as our habits keep us entangled in manifold outer practises. Some of us have yet to experience the constant flow of His transmission, the reason being that our mind has place not only for Him but for so many others. Our meditation is tinged with multi-coloured thoughts instead of the only divine light. Feeble in our hearts, we are unable to take in this saying of Sri Babuji.

“God Realisation is a task for the Braves “

On the occasion of His auspicious birth-day, it is my earnest prayer to all brothers and sisters that we may, by remaining alert towards the ultimate goal of realisation and totally absorbed in meditation, turn out to be true ‘Abhyasis’ of Sahaj Marg. Let us prove to our beloved Sadguru Shri Babuji Maharaj that we belong to Him only and we have true Craving of God Realisation. It is thus that we would be rendering real co-operation to Him and this is all that He expects from the Abhyasis. Here I remember what He once wrote to me.

“Bitiya, dearness is on the increase and it is difficult to make both ends meet. The people should, therefore, increase His salary, i.e. the craving for God Realisation.”

It is for we, Abhyasis, now to give time and find place to strive for the fulfilment of His above desire. No mother even wishes to see her children stranded and she always cherishes the dream of their best settlement in life. I have seen that Shri Babuji too feels similarly. His only desire is to settle us up soon on our Aim by guiding and taking us forward on the path of God Realisation.



*“Philosophy is the way of Thinking; Yoga is the way of Doing; Realisation is the way Undoing.”*

*Master*

## **Sahaj Marg Sadhana and Sandhyopasana**

BY

S. A. SARNAD, ma.

Gulbarga

‘Sandhya’ means ‘union’ and ‘Upasana’ means ‘worship’ or ‘practice’. Sandhyopasana is an act of worship in which the doer tries to merge his consciousness in the Absolute.

Sandhyopasana has been extolled very highly in the scriptures. Its performance was obligatory on every one belonging to the first three of the four castes. It was thought that although no special merit (punya) accrued by performing Sandhya, its non-performance would be a sin. Sandhya being thought of as an essential duty, failing to perform one’s duty is indeed, a sin.

Sandhya is an elaborate process. It is required to be performed at least twice in a day, if not thrice. All the details of the performance can be reduced to four important steps. The first step is that of ‘Samkalpa’ or one’s determination to perform the worship. In this step, the doer utters or declares his determination to perform the act viz., Sandhya, so that a firm will is formed in him. He also consciously decides the details regarding the place and time where and when he is going to perform the worship.

Next is the step of destroying one’s sin or the act of self-purification. Here, the doer is required to purify himself heart and soul, by a sheer act of will. All the sinful acts done during the day and at night are thought of as

being sacrificed in the Sun-God, who is considered to be the deity presiding and illumining the whole consciousness of man.

Then comes the step of 'Arghya' or offering water-oblation to the Sun. Here, the doer offers three handfuls of water chanting the sacred 'Gayatri'. For untimely performance of Sandhya, he is required to offer a fourth 'Arghya' by way of expiation.

After offering 'Arghya', the Sadhaka performs the 'Gayatri Japa'. This Gayatri hymn, on the one hand, is a prayer to the Almighty to illumine our intellect and on the other, it is meditation on the Divine Light.

Last but not the least, there is a prayer for the well-being and happiness of the whole of mankind. This, in short, is the Sandhya Karma.

We shall now see how our Sahaj Marg Sadhanais not different from this type of Sandhya, with some alterations, of course.

First of all, the Sadhaka, when he starts the practice according to the Sahaj Marg system, makes a firm will to continue it till the goal is reached. All the Abhyasis may not have this firm determination in the beginning. But as they continue the practice a sort of wonderful self-confidence develops. The only difference is that the Sadhaka is not required to declare his 'Samkalpa' as is done in the traditional Sandhya.

Secondly, there is self-purification in Sahaj Marg also, which is again an act of will. The Abhyasi forms a will that all his grossness and impurities are being washed off or thrown out of his system from behind in the form of smoke or vapour. In the morning, the Sadhaka purifies his subconscious mind; and in the evening, the conscious mind. Thus, purification of all the levels of consciousness is aimed at and achieved.

Thirdly, there is no water-oblation to the Sun in Sahaj Marg sadhana. When one has offered oneself entirely to the Divine, there is no real need to offer anything else to anybody. Dedication to the Highest Ultimate is the one thing which covers and renders superfluous all other trivial offerings.

Again, there is no recurrent chanting of the Gayatri mantra in Sahaj Marg Sadhana. But, Burgo Devasya Dhimahi-we meditate on the Divine

Light says the Gayatri hymn. Sahaj Marg sadhana is nothing but meditation on the Divine Light as present in the heart. The only difference is that we do not repeat the words describing the actual performance. It is not only redundant but it also tends to permit the mind to deviate from meditation. With regard to the prayer for the well-being of the mankind, it can be said that although there is no such prayer offered separately in Sahaj Marg practice the prayer that is offered by each and every Abhyasi is for the spiritual upliftment of one and all. Master has beautifully stated in his 'Reality at Dawn' that the true form of prayer is to stand before God as a humble suppliant, presenting to Him our true state and completely resigning ourselves to His will. It is folly to pray to God for petty worldly ends. Although prayer for the well-being and happiness of mankind is not a selfish act, still I a prayer of a lower order in comparison with the one that is offered for spiritual advancement. So, the prayer that is offered by the members of our Mission as a part of their Sadhana, is of the highest type and all other prayers are of little significance and too weak to solve the problem of life.

Thus, we see that Sahaj Marg sadhana is nothing but Sandhyopasana of a higher order in which all superficial things have been eschewed so as to suit the needs of the time. It is a practice about the efficacy of which any right-thinking man would be convinced. One has only to embolden oneself to test it.



*An inquirer: "How can accident be explained in view of the omniscience of the Designer of the Universe?"*

*The Master: First of all be clear in your own mind. If you believe in God's omniscience, then what you call accident was so planned by Him, and if you do not believe in God, then again, every event has some cause.*

*- Master*

## **THE BEAUTY OF SAHAJ MARG**

P. Rajagopalachari

Nature is beautiful. Great artists, great scientists, great thinkers and philosophers, have all expressed in words of moving rhapsody and inner ecstasy the beauty of nature as they have perceived it. The common individual has also felt and experienced this utterly fascinating beauty in the various aspects of nature, though he may not have been able to express it as the great personalities have been able to. This is not for lack of desire to express the felt beauty and the resultant ecstasy but merely because of inability to translate experience into language. Every individual has had such moments of revelation when the inner ecstasy could be expressed by nothing more than tears of joy, of happiness.

Further, where the inner person has developed in himself the ability to perceive this grand panoramic beauty of nature, he finds, often to his amazement, that the beauty which he perceives in the benign manifestations of nature is also present in the more awesome, frightening, destructive and violent manifestations of nature. When he begins to perceive this, understanding begins to develop in him that nature's functions are at least in three directions, namely the creative, the protective and destructive aspects. When this perception of nature's beauty becomes total, then there is neither love of beautiful nor fear of the terrible.

At an advanced stage of perception even that force of nature, the ultimate destruction which we call death, begins to lose its hold of awesome terror, and he begins to perceive the beautiful aspects of death.

As he grows in his faculties of perception and understanding, death begins to have for him the fascination that any other aspect of nature has. Death becomes merely another phenomenon of nature, one of so many in its ever-changing aspects, all beautiful and all necessary. Indeed, at one stage he begins to perceive that in nature whatever is necessary is necessarily beautiful too.

In comparison with a vast, sky-embracing panorama of a magnificent sunset, a tiny flower in a meadow does not attract one's attention. But one who has learnt to perceive beauty develops the vision necessary to perceive beauty not merely in the grand, the vast, but also in the tiny, the invisible too. He then begins to understand that beauty is not dependent on the scale of manifestation. Beauty is independent of the dimensionality associated with space. So, scales of magnitude become meaningless. The tiny, the microscopic are as beautiful as the grand, the panoramic exhibitions of nature's beauty.

Then he finds that this beauty is to be seen, can be seen again and again, day after day. He begins to understand that what was beautiful in its beginning yesterday is still beautiful today in its full bloom. He also sees that what has withered after living out its life-span also continues to be beautiful. So, he perceives that the time dimension too, has no hold on beauty. Anything beautiful continues to be beautiful, notwithstanding the factor of time, and the changes in its form and appearance. Then dawns the realisation that beauty is a permanent and everlasting aspect of nature, and one who can see it, sees it.

Nature is orderly. There is nothing unnecessary in nature. Each manifestation of nature occurs precisely when it must. Hence, we perceive the system behind it, the system which governs the appearance and the disappearance of the various manifestations. And the existence of a definite system reveals to us the law of the operation of that system. This in turn leads to the inescapable conclusion that the laws must have a law-giver, one who made the laws and set them in force. Such a law-giver we call God, the Almighty etc.

No system can be considered perfect where the results of its application result in imperfection. Nor can a perfect system be developed by one who is himself imperfect. So, by observing the perfect results of the operation of any system we are able to understand the perfection of the system operating behind the results, and then to perceive the perfection of the Person who has designed the system which he sees in operation. So, a perfect Person alone can produce a perfect system which will give perfect results.

The Person comes first, the system next, and the results last. Therefore, enlightened people worship God, not nature. The primitive worshipped the fruits of nature, because they saw the results only. Partial enlightenment, advancement, saw the emergence of worship of the forces of nature, a step higher up in the ladder of evolution. Subsequent advancement in the spiritual essence of a person took him beyond the powers of nature to the wielders of those powers, the Sun God, the Moon God, the God of rain and so on. Yet further growth and maturity of a spiritual nature brings in the idea of one behind the many. And so, God, as distinct from the pantheistic vision, comes into the picture.

When we study the system of Sahaj Marg, we immediately appreciate its simplicity, its naturalness, and our experience has already taught us that true beauty, indestructible beauty, lies only in nature, in the natural. All that is natural is beautiful. So, the first beauty of Sahaj Marg is its naturalness. It goes with nature. Every element of its teaching and practice are in tune with nature. Even the ultimate renunciation comes about naturally, without effort, without tension, without misery. We see that in nature nothing seems to take effort as we understand it. Everything is spontaneous, natural. Whether it be the emergence of a tiny flower, or the birth of a microscopic life-form, or the grand and awesome serenade of thunder and lightning, all seem to operate without application of effort. They emerge naturally, when necessary, when appropriate. So, the primary beauty of Sahaj Marg lies in its utter naturalness.

We also see the utter simplicity with which nature operates. There are no complex machines in nature. Scientists may sometimes call them

complex but that is because they are yet to understand the way a particular aspect works or operates. Everything in nature is essentially simple. In Sahaj Marg we see the same simplicity, both in its precepts, and in the practice that it offers. This simplicity is the second beauty that we perceive in this system.

As we practice the system, we find unfolding within ourselves far-reaching changes, changing the very basic foundations of our existence. They happen without any effort on our part beyond the simple practice of a simple system. These changes open up for us vistas of development unknown in the past. The present practice not merely does away with the grievous burdens we have brought within us, but by doing so opens up a glorious future of a perfect existence which comes within our field of perception, and into which we naturally grow. We see the perfection which it offers and as we understand and bring it into the Centre of our being, we realise that the perfection we see in nature is becoming ours too. The perfection of the results which the practice of the system brings in to being is utterly beautiful. It testifies not merely to the beauty of the results of Sahaj Marg practice, which is the third aspect of its beauty, but reinforces in us a total faith, a total perception of the beauty of the system itself, its perfection.

As we go along the path of this sadhana, we see the Master, really “see” him, for what he is, what he has been all along, but which our limited vision made us blind to. We see in him the perfection which alone could have made it possible for him to develop the system which we have found in our own experience to be beautiful and perfect, because the results of its practice have been seen by us to be beautiful and perfect. So, Master stands revealed as the perfect, and the Beautiful.

Herein lies the beauty of Sahaj Marg. It is beautiful because the Creator of the system, the system itself, and the resultant product of the operation of the system are all perfect, and hence beautiful. This is the beauty of Sahaj Marg.

## PRAYER

“O Master! Thou art the real goal of human life; we are yet but slaves of wishes putting bar to our advancement. Thou art the only God and power to bring us up to that stage.”

All religions are unanimous on the point that prayer should be used as an effective measure for relieving humanity of its sufferings. It is necessary not for human beings alone, but for all the living souls, if we can do anything for them. If prayer is offered methodically, it becomes the deliverer of the sorrow of the teeming millions. The way of doing it is already recommended in the prayer of the Mission, and the commentary on it. When we proceed to offer prayer, we should take the divine one. If we establish ourselves in the higher centres, our prayer is likely to become more effective than when we were at the lower levels. Since it is a human duty to offer prayer to God, we should proceed decisively from the human level. The idea is that the devotee ought to pray to his master. So, both the levels should be maintained.

In our Samatha thanks to the glory of the Master, the abhyasis have began to reach the Central region. So, they can very easily establish themselves in the Divine region and pray. If they establish themselves in the divine region and pray. If they establish themselves solely in that region, their prayer does not become only effective, but begins to create circumstances for its fulfilment. Time it takes but success is sure, if we are able to establish

in the higher region in toto. If we pray for the fulfilment of some work or for relieving some from the pangs and suffering of different nature, in the central Region there is a danger that the Samskaras causing troubles to the person, for whom one has prayed, may enter into him. This has come to my experience personally. Hence, I warn my associates, who have got entry into the central region, not to offer prayers in the central region, for anything except the spiritual benefit of mankind.

Why is Prayer necessary? It is because at the time of prayer we adopt supplicant mood and becomes very near to surrender. When we cannot do surrender easily, this is the method.

Prayer is the sign of devotion. It shows that we have established our relationship with the holy Divine. In prayer we try to reach up to the central point. It can be attained by resigning ourselves to the Divine will which is absolutely simple and tranquil. The most important and unfailing means of success is, therefore, prayer.

The most important and unfailing means of success is the prayer. It connects our link with God to whom we surrender ourselves with love and devotion. In prayer we stand before Him as a humble suppliant presenting to Him our true state and completely resigning ourselves to His will. This is the true form of prayer and as true devotees we must also feel satisfied with the Will of the Master. It is a folly to pray to God for petty worldly ends except in most exceptional cases when peace of mind is greatly disturbed for want of bare necessities. We should always pray to the supreme Master the Omnipotent and the Omniscient alone with a mind totally absorbed in love and submission to Him forgetting even ourselves altogether. This is the proper way of offering prayer, which in such a state seldom goes unrewarded. I have dealt with this point more elaborately in my book, Commentary on Ten Commandments of Sahaj Marg.

The reason why prayer should be offered with a heart full of love and devotion is that one should create within himself a state of vacuity so that the flow of Divine Grace may be diverted towards him. In other words, we create a space within us which attracts the direct descent of the Divine current. A poet has said, "O, thou thirsty for the Divine intoxication! Empty thy heart for

the purpose, for the head of the bottle of wine bows down only over an empty cup." Constant practice brings a man to a state in which he begins to feel himself in prayer all through. This state is acquired when an abhyasi practices in the way directed above and the Divine Grace is set into motion. When the final stage is reached, he begins to dwell all through in a state of prayer even while discharging his worldly duties, and the same state prevails during all his worldly engagements without the least disturbance or interruption. "I do not ask you to detach yourself from the world but only to attend to everything with a conscious idea of the Divine (A poet's view)". If a person develops that state of mind he is constantly in a state of prayer, which implies he has realized his own serfdom and the Lord's Master ship and has established a permanent link of devotion. Everyone can attain this state but only after sufficient practice. He who acquires it abides in the state of supplication permanently. He is at liberty to put up humbly before the Master anything he likes. Everyone has to assume that state at the time of prayer; then alone is the prayer accepted. This is the relationship of love which having been established in the sphere of self extends up to that of the Master. This is the link which once established is never severed. But still the final destination is far off, though the power of thought, which is enormously great, makes it easily accessible. Remembrance brings a lover close to the beloved. There is no limit to this closeness. The greater the love or affinity, the more does one advance towards Him. This relationship comes to us by inheritance. Now it is our duty to develop it as far as to secure utmost nearness to Him. The state of prayer is that of a devotee and it is strengthened by love and devotion. This constitutes the first step in the ladder which helps us to climb up to the Ultimate. All stages or states of spiritual advancement are within it.

No particular time is fixed for the prayer. One can do it when he feels inclined to it or else he should try to create a disposition for it when required. One should always pray to Him alone who is the Master in the true sense and one who is capable of being called one. I do not think it proper to pray to the slaves, i.e., to those powers which are subordinate to man and which are potentialised by him. The ravages of time have now reduced them to a consumptive state. It is also sheer folly to pray to the Great Master for worldly

gains except in most special cases. Of course, it is right to pray to the Master for that which is ordained. This comes under the rule of true etiquette and signifies our acceptance of Him as the Master, entrusting to Him our entire self.

Now for the form of prayer which may ensure the greatest good to everyone, I may say that one should be brought to the same state of mind which is usually developed at the time of prayer. The feeling that he as a true servant approaches the great Master in the humble capacity of an insignificant beggar must be engrossed upon his mind. He may put up everything before his Master, resigning himself completely to His will. In other words, he may assume his real form after surrendering everything to the Master. He should withdraw himself from all sides and turn completely towards Him losing all worldly charms. The remembrance of everything should merge into the remembrance of One – the Ultimate, resounding all through in every particle of his being. This may be known as complete annihilation of self. If one develops in this state, in my view he should be considered as an embodiment of prayer. Every thought of his will be synonymous with that of the Master. He will never turn towards anything that is against the Divine will. His mind will always be directed towards that which is the Master's command.

People should be exhorted to offer such a type of prayer. If one achieves and settles down in it what else remains for him to do except remembrance and that too such a one as never comes in consciousness even. Even great saints remained thirsting for it without even getting up to its brink. They remained longing for it forever. It is not an ordinary thing. One will be struck with wonder if he grasps its real significance. There is extreme simplicity, and in spite of the vibrations in it there is perfect calmness which can hardly be termed as such, and to say nothing of emotional excitations. If we call it 'light' it may not be correct. Similarly, it can never be called 'darkness'. It is a state which none may perhaps like to appreciate. It is in fact the end of everything. All stages finish at this point. It is the absolute Reality – the Source of everything – the Ultimate Mark which we have finally to arrive at. What beyond.....? May the Lord bestow upon you all an opportunity to be blessed with its realization. *Amen.*

Pointed attention upon the Real may be taken as the essence of prayer. This is the starting point, and the removing of superfluities is the first step towards it. People may wonder why I have called it as the beginning. It is in fact a state of consciousness. Though consciousness is present at every step, yet this one is the higher and superior. I do not take up the subsequent states for it would be very difficult to grasp them, and the final phase cannot even be conceived of in any way. Oneness prevails there in full swing. Prayer comes before this state is entered into. These three stages, or two and a half as one might say – because after that ‘awareness’ is lost – may for the sake of understanding be taken as the entire space from the beginning to the end. The Intermediate state is also implied in it. This, which I have termed as the beginning, is in fact the real abode. Perhaps there may be some difficulty in accepting it as the beginning or the first stage of prayer. The idea is analogous with that of child who starts learning the alphabet with a view to secure higher approaches, so that subsequently he may start tackling higher problems and deeper thoughts. That means the ideal was before him, though at the time he was entangled only in the structure of words and letters. This preliminary stage may appear to be a superfluity in comparison with its final phase. This first state exists in every man who starts prayer, but if the final point is in view, it will influence the grosser thing too, and by and by he will attain a state where the main point alone will be before him and he will have his stay on it. When this preliminary state is attained, one must then try to get it expanded. Expanding does not mean swelling it up like a balloon but to develop it by introducing into it the real substance or power. When it develops to the extent that grossness begins to be converted into lightness almost up to the point of extinction, then he must understand that he has entered the sphere where only the faint ghost of the idea of the subtle existence of something remains.

Since we have accepted prayer as essential, it now becomes imperative to understand how it should be conducted. I consider the following short prayer to be essential for an abhyasi; though there may be other forms too I prefer this short one:

***O Master! Thou art the real goal of human life; we are yet but slaves of wishes putting bar to our advancement. Thou art the only God and power to bring us up to that stage.***

Before creation all round there was peace. When the world emerged into the present form the central point was already rooted deep in all the beings. This being a part of the Supreme, it turns our attention towards the Source. In prayer we try to reach up to that central point. This is however possible only when we create a similar state within. This requires practice. It can be attained by resigning ourselves to the Divine Will which is absolutely simple and tranquil. Apparently, it seems to be very difficult, though in fact it is not so. It is not difficult for those who aspire for it. When a man creates in himself a strong craving for the Absolute, he is indeed in a state of prayer and it is for everyone to strive for it. Whenever a man enters into that state even for a moment, his prayer is granted but it requires continued practice to accomplish it.

*“Prayer is begging, meditation is having.*

*Sleep relates to matter and Samadhi to spirit.”*

*- Master*

## **INTRODUCTION INTO SYSTEM AND INITIATION**

**BY BABUJI MAHARAJ**

### **INTRODUCTION**

If the occasion to transmit may arise, he should have the thought that instead of one, I am myself giving sitting and transmitting. This has been introduced at this time by way of administrative arrangement. While taking up a new case, it is to be supposed that I am myself transmitting and the heart of the new aspirant is getting cleansed. The new person should be given individual sittings for two to three days. Thereafter, he may be taken up together with the group, and the same thought of transmission from myself can be applied to all at the same time. In case one starts feeling dirt or grossness in himself, he should sit alone with the supposition that transmission is showering on him and his grossness is cleansed from the back side in the form of vapour or smoke”.

### **INITIATION**

The practice of initiating a disciple (though really based on sound principle) has been much abused by most of the modern professionals who do not understand its real significance. Their only function as a Guru is to breathe a few mystical words into the ear of the disciple at the time of initiation and tell him to follow certain ceremonial practices by way of worship. Their duty to the disciple ends with it and nothing remains for them to do for the betterment of the disciple except to give him their Darshan every year and get their annual tribute from him. Really a disciple should formally be initiated only when true faith exists in him and Divine love takes prime root in his heart. Initiation signifies that the disciple's link has been connected with

the Supreme Power. In that case the spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends much upon the power and capability of the Master to establish a sound connection for which high calibre is needed. A sound connection once established shall continue as long as the disciple does not secure liberation which in such cases is not a far-off matter to be attained after numerous lives. In fact, if a disciple is initiated in the right sense as mentioned above by a Guru of high calibre the question of breaking off from him can never arise.

Of course, it is true that initiation is an essential thing and there is no go without this. This is necessarily helpful in attaining really high approaches. It is a different thing if anybody creates in himself the conditions of high approaches. Even then he remains deprived of the Great Gift. The person who does initiation becomes as compelled after the initiation as the father to his sons. However, naughty the son may be, still the father claims him as his own son and his parentage remains the same. Yes! In spirituality some such thing is also produced in special cases where the teacher can cut off any of his spiritual descendants. But this is done in very exceptional cases, and only the Guru can decide about it. The principle of initiation is that initiation can be done only when the faith of the aspirant is matured, and when he is going deep enough in love.

Some people think that initiation alone is enough to solve their problem of life. If they are able somehow or other to secure initiation with a Guru, they do not stand in need of any further effort or practice. They think that a push by the Guru will in the end extricate them from the entanglements of samskaras and maya and lead them on to liberation. The notion though literally true, may not be very encouraging unless you completely surrender to him and the master too is of a specially high calibre.

Really a disciple should formally be 'initiated' only when true faith exists in him and divine love takes prime root in his heart. Initiation signifies that the disciple's link has been connected with the supreme power. In that case spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends much upon the power

and capability of the Master to establish a sound connection for which high calibre is needed. A sound connection once established shall continue as long as the disciple does not secure liberation which in such cases is not a far-off matter to be attained after numerous lives. In fact, if a disciple is initiated in the right sense as mentioned above by a Guru of high calibre the question of breaking off can never arise. But for the professional Gurus who perform mock initiations to serve their purpose, it is a matter of constant anxiety.

The saint asked for my hand to Initiate me. Thinking that I had already been initiated, I hesitated. Somehow to fulfil his desire I extended my hand and he put his hand on mine and did what is done at the time of initiation. At that time, I realised that some very high point had been awakened, and this condition prevailed for many days.

Saw a saint in a dream, and with his permission someone initiated me. He made me say, after putting his hand over my hand, I was being initiated over the hand of Horizon. The respected saint enquired if I had been initiated over the hand of horizon. I said yes. Then somebody else initiated me.

*“Consciousness is said to be pure when it is devoid of energy. It is peace when it is associated with matter but when it is away from matter it is bliss.”*

*- Master*

## **HUMAN EVOLUTION AND YOGA**

Dr. V. S. R. Murthy, Tirupati

Yoga hitherto an exclusive hand maid of religion since time immemorial is being recognized of late and especially in the past decade or so as another branch of Human Science. Our ancients have realised the fact when they have used the term PARAVIDYA, i.e., higher knowledge. However, for obvious reasons it remained strictly outside of the present empirical science which has very little to extol the virtues of Yoga. In fact, in the recent times expeditious probes have been made scrapping barely the surface leaving the hard core of Yoga untouched. Moreover, at the present juncture we find several systems laying claims for Yoga but it is heart-rending to note that most of them are divorced from spirituality. Yoga without spirituality can be anything but Yoga. Yoga means union. In these days of unions— political, economic and social, one may immediately query — union of what? In short, it is union of minds — individual and cosmic or of spirits individual and supreme or souls personal and cosmic or Prana (bioenergy) personal and impersonal.

Recent times have witnessed an unprecedented technological triumph deserving rightly to be christened as the period of space exploration. In this regard a few outstanding achievements of this modern age can be recalled.

(1) Innovation and perpetuation of space craft enabling human species to contract the horizons of space and time and make it possible for him to land in person or in absentia on other planets or our solar system on one hand, stand in comparison to the exploration of subatomic particles — like electrons, protons and neutrons etc. on the other. This leaves us in perpetual fear of a nuclear holocaust which if not handled properly may result in the

annihilation of the very race itself. Thus, the modern man seems to have advanced from individual death to death as a race.

(2) Unravelling of the intricate mechanisms that control the genetic code and the reflexes of the human for the development of new individuals towards the perpetuation of the race.

(3) Exploration into the mysterious depths of human brain in order to unravel the neurophysiological mechanisms for the very basis of behaviour and personality at large. These resulted in the origin of new branches of science like Genetic Engineering, Bio-Engineering and Human Reflexology that envisage to engineer the production of perfect individuals.

(4) The so-called mastery over the environment notwithstanding the fact that nature appears 'Red in its tooth and claw' occasionally in the form of cataclysms like the cyclones, tidal waves, earthquakes, fires, floods and avalanches, etc.

(5) The invention of a so-called substitute for the human brain though a very poor one at that, in the form of a whole series of computers and analysers.

(6) Invention of life-saving and life-prolonging drugs —like antibiotics, antigens and whole array of pharmaceutical preparations including unfortunately, psychedelic drugs. This list of achievements of the human brain can be stretched indefinitely and could be endless. This prompted Vernadsky to put forth the theory of 'Noosphere' (sphere dominated by human mind) in place of the naturally evolving 'Biosphere' that is our planet, the Mother Earth.

Our gains on the technological front have been more than compensated by the problems that stare at us in the face and for which no solution has as yet been and cannot be found. While sharing the cardinal! Features like Kama and Krodha of other animals' man has exclusively developed on his own the traits of Lobha, Moha, Mada, and Matsarya. Consequently, the socio-economic-political problems of tremendous impact have been generated, reaching the dimensions and gravity of such problems—like race, caste, creed or sect leading to the paroniactal tendencies resulting in the execution and the perennial threat of annihilation of whole

racism or sects; the unsurmountable gap between the Haves and Have-Nots; Ideological! Differences threatening the very existence of Nations and cultures as a whole. The present population explosion brings in its wake multifold problems of food, living places, employment, public health, education, etc.; the environmental pollution due to sheer lack of education about environmental management and hazards of nuclear radiation deserve to be taken special note of. In addition, psychological and physiological problems lead to the omniscient stresses that result in the curtailment, crippling or even derailment of the very personality of an individual deserving the expression "Modern Man! Thy name is Tension". This in short is the legacy of the man of this space age.

Nature abounds in ambient energy. This energy as per the first law of Thermodynamics called as Conservation of Energy, appears in several forms; Heat, light, kinetic energy, mechanical work, chemical energy, electrical energy and so on. Of late, it is realized that matter is also another form of energy. Energy changes its form and this transformation is obvious in the formation of inorganic and organic systems and more so in the biological systems. A living system, like any machine, needs a continuous supply of energy for its operation. For its work and more so for its growth, maintenance and reproduction energy must be expended, the uptake and expenditure of energy in the living forms is an extremely fascinating problem of greater importance than the budgets of all the Nations. Innumerable chemical substances undergo a Jot of jugglery in an uninterrupted manner and to this the term Metabolism is applied. Energy is exchanged between the living system and its environment. It is not possible for life to exist on this planet without solar radiation since in the final analysis the energy from sunlight is trapped by the photosynthetic plants only to be released during the biological oxidative processes of the living systems. Hence the significance of vegetables and vegetarianism. Thus, the metabolism of the living systems is a basic mechanism for transformation of energy. Further, the sense organs—like the eye, ear, nose, tongue, skin, etc., pick up various modalities of energies impinging on them in the form of stimulations and convert them through a process of Bio-transduction into infinitesimally small electric signals called nerve-impulses that are finally relayed to the

concerned integrating and control-centres in the C.N.S. These influence the psychic entities—like mood, mind and finally consciousness. This reveals a whole series of transformations of energies of different types taking place incessantly during the life of a man.

It is within one's own ephemeral experience that a tiny part of the Eternity, the so-called time — shoots past in one direction only and never to return. Events never exactly recur or repeat themselves however sincerely we pray or wish for it or not. The unfoldment of different species during the Organic Evolution, viewed in this perspective, is characterized by the same unidirectionality in time. Some measure of this one-Wayness or if reversibility is offered by science in the form of a general principle. The second law of Thermodynamics or the law of degradation of Energy has been succinctly termed by Sir Arthur Eddington as "Time's Arrow" and several attempts have been made to interpret it in terms of biological processes and more so the evolution of the organic world. It could be stated in many ways depending on our view-point. One such way of stating the law is that all real processes tend to go toward a condition of greater randomness and probability. Free energy and Entropy are taken as measures for determining the state. A state of Thermodynamic equilibrium of maximum Entropy is attained by an isolated biological system at the time of its death and decay. Living organisms avoid rapid decay and inert state of equilibrium by eating, drinking, breathing and assimilating — all constituting Metabolism. A living system continually increases its entropy or it produces positive entropy so to speak and this tends to approach the dangerous state of maximum entropy which is death itself. The organism can avoid this state and keep aloof from death and be alive by continuously drawing negative entropy from its environment. The unique feature of the metabolism is that the organism gets rid of all the entropy that it cannot help producing while alive. Anthropomorphic considerations of the human mind at the young and old stages of both ontogenic and phylogenic levels would reveal that the nature and variety of the thought content of the human mind exhibits tremendous kaleidoscopic pattern. It has probably reached a stage of extremely great randomness and probability. Well! A maximum state of entropy is being slowly approached. How soon will the death or the extinction of this human mind take place is

not indicated by the Time's Arrow. To avoid this dangerous state of maximum entropy of mind the human race has to live, not in body alone but live in its mind also. This is possible only in yoga with spirituality.

Despite the ever so many built-in differences of culture, religion, nation, caste, race, etc. of the human personality, it is yoga—and yoga alone—that can offer a common ground and meeting place for all these diverse facets of human personality. Man, the culmination of the organic evolution, occupies a supreme position among all the species that are in creation. Thought alone, the sovereign thing in man, has given him his superiority and the ability to determine the fate not only of all the other species but also of his own destiny to a great extent. Presently the far too many signs that lurk around in the horizon of the human destiny are strongly indicative that the modern man basically lacks the ability to exercise the control over his activities that is essential for his very survival and continued existence on this planet. Thought, responsible for both bondage and liberation seems at this juncture to annihilate human race itself.

Hindu religion of the yore has played its role in the evolution of cosmic personalities with access to the highly cherished and immensely valued Superconscious states. The technique recommended for the control of the wandering and erring thought and egocentric, mundane mind is yoga. The practice would not only enable one to control the mundane mind and thought but also would lift them beyond themselves thereby drastically modifying the consciousness and the very personality itself to the higher and cosmic levels. The mid-portion of the Electromagnetic spectrum is utilised by the green plants as the very basis for all the transformations of energy and transfer of materials through the diversified levels of organizations during the course of organic evolution finally culminating in man and his brain, which forms the substrate for the mind and his consciousness. The utilization of the cosmic energy alone can raise the ailing human mind to the supreme and lofty heights of cosmic evolution when only access to superconscious states is granted. Plant, Animal, Man, Nerve impulses, thought, mind, consciousness, superconsciousness, Cosmic consciousness and finally cosmic energy form a continuum which can be experienced and verified in terms of cosmic evolution. Thus, cosmic evolution is a necessary adjunct of and a must for

the human mind and for this a system of yoga—a living and highly dynamic yoga which can infuse cosmic energy into human system need be sought after.

Reality is a potent energy consisting of both dynamism and consciousness. The dynamic aspect constitutes the 'Prana' or 'Pranasya Prana' or the primordial life force. This Prana (bioenergy) is infinite and: omnipresent potential energy capable of manifesting under suitable conditions as gross physical forces such as gravitation, Magnetism or subtle mental forces involving Metabolism, Biocurrents including nerve impulses, thought force, psychic energy (PSI energy) etc. An infinitesimally small spark of it forms the very basis or sustenance for the life of every living creature which depends upon it for its very survival and existence.

Any yogic method which can tap this universal and dynamic force or the elixir of life and transmit or infuse it into the living beings especially the highly evolute of all, i.e., Man, for his cosmic evolution through a continued and uninterrupted process of Divinisation in a natural way or Sahaj Marg by the technique of offering it to the deserving aspirants of reality or through the technique of Pranahuti, is unique and priceless in the development of cosmic beings with superconsciousness.

## **“THE PURPOSE OF LIFE”**

V. PARTHASARATH VIJAYAWADA

Stones do not move and have no life. They may just wear out on account of usage. Plants have life, take food and produce flowers and seeds, Of late we hear some yield more flower, having more fragrance and are healthy also, when music is played to them, showing conduction of nerve impulses to some extent, Animals may be wild or domesticated. The former are grosser than the latter naturally, otherwise they move, eat, hunt for food (or fed if domesticated), live and produce their own species, their nervous system is far more developed than in plants, above all there is man, whose nervous system is highly developed. He can read and write and express himself and has advanced in almost all walks of life, has discovered several things and invented many more, Barring the fact that he is more intelligent, more cultured, educated and sophisticated, man also cats, lives and dies and proves no better than animal at birth, if not worse, Because man is far highly developed in all ways compared to an animal, what is expected of him to achieve on earth during his tenure of life? It isa care boon, I said, to have been bora a man, if he does not take advantage of it, he becomes grosser and grosser and becomes an animal. The gift of life has enabled man to forget the past and to hope for his future. Light enables man to see things though it is invisible. So too, God makes man conscious of everything else excepting Himself. An artist makes us see on a plain paper, the elevation of a mountain of the depth of a valley. Even so the karmic impressions in the

world seem to be presented from outside the mind to the senses but are actually projected from within, by the mind, The material world is apparently external to thoughts, consciousness internal to thoughts, But the world is really the form which consciousness takes when it projects itself through the senses, So, in short, what is the purpose of life?

Without Godliness mankind is bound to perish. Conversely with Godliness mankind is spiritually devoted and becomes more and more divinised. Godliness does not pertain to books or writing or lecturing about Him. He cannot be seen with the external eye. He can only be experienced. To attain Him, one's own efforts are not enough. It requires the help of a Guru and the quality of a Guru is important, for there are too many Gurus nowadays. A Guru who has traversed the entire path, has merged with the Ultimate and has the capacity to take man to the highest point of human approach, is the one suited for the gross man to be transformed into his Divine nature. Just as a child depends entirely on its mother in the multifaceted life with confidence and love, the aspirant looks to the Divine Mother, The GURU. At the very outset, it is to be realised that man need not sacrifice his profession nor neglect his family responsibilities to attain Him.

Man is involved in his earthly existence and is exposed to all temptations and desires, the quenching of which makes him more and more drawn to them. Hatred, passion, jealousy, avariciousness, anger, pride – deviation from the path of righteousness, in short, degrade him. The unworthy acts, improper desires, and foolish thoughts subject him to the Divine Law of Recompense, So, if a man should play his part well, he should tread the path of righteousness, become slowly immune to the temptations and desires, become more centred on God, impose His presence in every act of his, thus giving a divine touch to all his actions and not minding the result of his actions dedicating everything to Him, To know God is to be God and not to see God, The intellectual idolators and accomplishments offer no solution for the spiritual realisation. The world is a monastery and the vicissitudes of life are the monastic discipline and a spiritual education. It is not what is done that really matters but how I done. Spirituality is found whilst living in this world outwardly one being detached inwardly. The Unlimited Real is Unchangeable, God is not a remote being to be worshipped in fear

or flattered but a sublime presence to be looked for, with faith, devotion and love in one's own heart. So, not only to avoid a degradation and downfall but to ascend on the path of spirituality to the highest point of human approach with least resistance and in a simple way, without string' attached is therefore a must for everyone, if he should prove worthy of himself and escape the endless cycle of births and deaths.

This is done by Transmission of the Divine Consciousness into man, the layers of grossness enshrouding his soul are shattered, the dormant intuitional forces are awakened, the tensions are released, depressions removed, obstacles and complexities are cleared and the yatra of the soul started (in contrast to the yatra of the body generally undertaken) and step by step the soul is taken by an unseen helping hand – through samipyata, salokyata, sarupyata and sayujyala. All 4 that is expected of him is to meditate regularly morning and evening with a heart full of love and devotion towards Master and repose trust in the method and Master, shedding all one's belongings (bondages). This is Sahaj Marg, the natural method of Realisation of God, under the guidance of Revered Shri Ram Chandraji of Shahjahanpur, U.P. The light is already lit. Devoted hearts are required to gain it and be profited. We cannot expect the replica of such an occasion in the near future. Neither can such a person come down again and again. Nor can one match it with other persons who had come down previously for a similar purpose. It was Nature's demand and it has come to pass. Divine grace is flowing with full force. Such a time as it is today may not be repeated during the course of thousands of years. Our Master says, "everyone must come prepared to meet his end", That means he must attain the highest spiritual level as early as possible so that he may not have to repent when his end comes.

Man may attain all material wealth, pomp and pleasure, enviable too, - they are fleeting and transitory, he knows – when he leaves this world, they do not follow him, he also knows, what then is life, if not lived well? A life dedicated to Him, lived for Him, in Him and by Him is well – lived, for he escapes bondages and rebirth, makes his yatra towards his goal – to attain LAYA with Master. This is visible only to the inner eye- not to the extremal eye. When life is not lived well, the soul realises after death the wrongs

committed on earth, which is only too late to be repaired. May Master relieve us of this blindness (Maya) and reveal to us the blunder before it is too late,

In conclusion, it may be added that the purpose of life is to strive hard to reach the SOURCE (one's goal) and Sahaj Marg offers the shortest cut for the same, not expecting anything in return, not only is it antidepressant but it is a detensionist. It restores a state of equipoise, equanimity and equilibrium a balanced state. Our physiological functions are properly regulated, mental processes harmoniously conditioned and the awareness to the exterior is gradually reduced. It makes room for moderation in worldly life and in the spiritual path. The inner bondages are broken and the limitations of time and distance vanish. You don't feel that Master is far away from you – You don't feel that it was long since you had seen Master. You develop Purity – not the opposite of impurity, which is at the physical level. Purity is that condition which cannot be contaminated or polluted. It is beyond the reach of pollution. So, then, at this stage fresh samskaras do not affect you- egoism drops off and you pass through the rings: of splendour and develop absorbency in Him and on and on you go into the regions where expression fails, for you approach the Infinite – far far removed from the finite. At every step the dependency on Master increases. These are not all. These are only a few glimpses Into Sahaj Marg.

To the sincere reader, this may serve as a brief resume of the principles and practice of Sahaj Marg in some aspects at least. To the sincere abhyasi, a word may be added that only Love towards Master is the secret that can solve problems and make matters easy for him to induce Master to bestow His Grace.

May Master be spared to us for long to guide us along this NOBLE PATH.

*“It is the practical life that is worth having for reading and writing are of no avail. Love, faith, devotion and self-confidence win the race. The society of one free from all bondages amounts much. If you are bound to one pillar and your disciple to another, how can you release him? If you are really in-*

*quest of God then please seek always the adept in this science. Neophytes are dangerous.”*

*- Master*

### **THE ROLE OF GURU IN SAHAJ MARG**

Sri S. A. SARNAD, Gulbarga.

The role of Guru or guide is the most important factor in spiritual practice. Even in the most ordinary worldly affairs, the help of a guide is very often essential. It is more so in the field of spirituality where one has to tackle the elusive substance, the mind. That is why the Upanishads stress the necessity of a guide and say: “There is no other way to know Reality except through a teacher. आचार्यवान् पुरुषो वेद ।””He alone knows It who has secured a guide

The word Guru (T) in Sanskrit “as many meanings one among which is ‘weighty’. A Guru is one having some weight of a special kind, certainly not weight of the body. Of what, then, can that weight be? It can be described as the weight of the power of his soul. Although the phrase ‘power of the soul’ has meaning, still it cannot be denied that many saints do possess the power of the soul (आत्मशक्ति or आत्मबल) under the influence of which the common man feels peace, lightness and even bliss. Many definitions of the term ‘Guru’ are found in our scriptures, a few among which are as under:

गुकारश्चान्मकारो हि रुकारस्तन्निरोधकः ।

अन्धकार विनाशत्वात् गुरुरित्यभिधीयते ॥

गुकारस्थावकारो हि रुकारस्तविरोधकः ।

अन्धकार विनाशत्वात् गुरुरित्यभिधीयते ॥

The letter 'गु' stands for darkness and the letter 'रु' for dispelling it. So, he who dispels darkness (or ignorance) is called Guru.

गुकारः स्यात् गुणातीतो रूपातीतो रुकारकः ।

गुणरूषविहीनत्वात् गुरुरित्यभिधीयते ॥

'शु' stands for beyond attributes' and 'रु' for 'beyond form. He who has gone beyond attributes and form is called Guru.

गुकारः प्रथमोवर्णः मायादि गुणमासकः ।

रुकारोऽस्ति परब्रह्म मायाभ्रान्ति विमोचकम् ॥

The first letter 'T' signifies the attributes of Maya; whereas signifies the Ultimate Brahman who delivers us from the illusion of Maya.

गुकारश्चान्धकारो हि रुकारस्तेज उच्यते।

अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः ॥

The letter T means 'darkness" (or ignorance); means 'light' (or knowledge). Guru is undoubtedly Brahman alone, who destroys ignorance. From the above-cited descriptions it becomes clear that the person whom we call "Guru' has raised himself to such a height that he can no more be called a human being at that stage because, he has overcome all human limitations. The qualities found in ordinary human beings are found in him in such a refined, Reformed, or sublimated state that one is compelled to call them 'divine' on account of their illuminating and influencing nature. Moreover, he has gone through the entire path towards the Ultimate Reality and is capable of guiding others on that path.

Some people prefer to think that the concept of Guru involves in it the principle of descent of the Supreme itself in order to help the individual soul aspiring to ascend towards the Divine. Out of utmost compassion for humanity, the Divine chooses Itself to be bound in human form to guide the

destinies of men yearning for realization. Though limited in the fragile human frame, the capacities possessed by such a Personality are so tremendous that they cannot be gauged by ordinary men. Developing faith in such a Master means elevating one. Self to solve the problem of life.

Sabaj Marg takes a different view regarding the Guru. While maintaining the traditional respect given to him, it throws away all that is not acceptable to reason and common-sense. It does not support any exploitation on the part of the Guru who is naturally held in high esteem- of course, not without reason – by the ardent seekers. The Guru is the spiritual mother of the Sadhaka. Just as the mother retains the child in her womb for a certain period, the Guru also retains his spiritual child within his mental sphere for a certain duration. During this period the disciple or the Sadhaka, like the baby in the womb, sucks the energy which flows from the Master's thoughts and thus gets nourishment. When the time matures, the disciple is born in the brighter world. From then onwards begins his spiritual life. If the disciple, having surrendered all his belongings to his Guru, enters his mental sphere, then it will not take a long time for the Master to deliver him in the brighter world. But generally, people are not pre-pared to give up their own thoughts and feelings, likes and dislikes, whims and fancies, even after their so-called surrender to their Guru. That is why the whole process takes quite a long time.

Our Master says that a real Guru is one who is completely free from the feelings of egoism or greatness. He is always prepared to serve mankind in his own humble way. The true test of a real Guru is neither his pedantry nor his eloquence; nor even the respect he enjoys among his disciples. It is only his practical attainments on the path of realisation and his ability to awaken the soul towards the Divine that really count. Here too he should not feel proud of him-self on this account. If, however, the thought of being a Guru crosses his mind even once, he becomes unfit for imparting spiritual training to others all through his life. Master has rightly said that the downfall of our religious teachers is due to the fact that, instead of thinking themselves to be public servants, they began to think themselves to be public masters. So, a real Guru always thinks himself to be a very insignificant being, beyond

all feelings of greatness and superiority and considers himself as the humblest associate or a servant of humanity.

Sahaj Marg holds the view that higher approaches in the spiritual field are not possible without the power of transmission imparted by an adept Guru, the ascent is always slippery, it requires the support of a worthy guide so that the Sadhaka is able to overcome the obstacle of not getting the required state of mind (f) and missing the stability in that particular state (unafegara).

which are so often encountered in Yogic practice. It is quite different that one may rest satisfied with whatever condition one acquires. But a Master of calibre never allows the abhyasi to remain self-complacent. Regulating the adverse inner forces, if any, of the abhyasi, the Master sows the seed of the higher condition through Transmission. That higher condition develops in due course and the abhyasi begins to experience the different phases of that condition. Sometimes. So, happens that the abhyasi is not in a position to know and understand the subtler conditions revealed through different experiences. There is every possibility of mistaking a certain condition to be something else. Exactly here, the Guru comes to his aid and guides him properly by explaining and interpreting the experiences of the abhyasi. In all such cases, it is absolutely necessary that there should be constant personal contact between the abhyasi and the Master. Sahaj Marg, therefore, emphasizes this aspect and enjoins on every abhyasi to contact his preceptor as often as possible. It also fixes the responsibility of the preceptor or the guide to remove obstructions a complexities from the abhyasis mind and lead him on the right path by his own powers. If the abhyasi is really earnest about the goal, he will never fail to realize the delicacy with which he is led towards it.

It is generally believed that a Guru once accepted should never be changed. Some selfish Gurus even frighten the Sadhaka that he will be damned to hell if he ventured to change the Guru. Sahaj Marg, however, strongly opposes this view and brushes it aside as mere superstition. It holds that the Sadhaka is always free to change the guide or Guru, if at any time he feels that the latter is no more useful for the purpose. Nay, a real Guru is

duty-bound to direct the abhyasi to seek another guide, more advanced and better qualified than himself, when he feels himself incapable of guiding the abhyasi further.

It is said that a disciple should always serve his Master and keep him satisfied in all respects. Sahaj Marg does not support this view. The Guru has no justification at all asking for personal service from the abhyasi, unless it is absolutely essential; and then too, only to the extent to which he is himself prepared to render to the abhyasi. Sahaj Marg says that it is high time for Gurus to give up their masterly position and feel themselves to be ordinary servants of humanity.

In this way Sahaj Marg holds quite rational views regarding the role of Guru in spiritual pursuit. While attaching supreme importance to the function of the Guru, it does not reduce the Sadhaka to a non-entity (of course the Sadhaka has to reduce himself to non-entity ultimately; but that is a different process altogether), but considers him to be an equally important factor in this 'bipolar' process of spiritual practice.

## HYPNOTISM OR MESMERISM AND TRANSMISSION

By PREM SAGAR

This technique of transmission (prānāhuti) should not be confused with hypnotism or mesmerism. Viṣṇu Tirtha remarks, Saktipāta should “not be confused with mesmerism or hypnotism. Because the effect of shaktipāta is ever-lasting and elevating and there by A person acquires a power of rousing the same in others, ail become himself by gradual development a magnetic pantonality with a capacity to make others like himself by touch, thus continuing the line of succession The following marks of difference may be pointed out between mesmerism or hypnotism and transmission

### Mesmerism/Hypnotism and Transmission

Mesmerism	Transmission
1.It has some material gain as end. 2.Being engrossed with abnormality, senses and mental activates are lulled to dormant condition. 3.After mesmeric or hypnotic trance one feels highly fatigued. One experiences dullness and becomes heavy hearted. 4.Its effects are transient and ephemeral and last for a short duration 5.The will and intelligence of	1.Its aim is spiritual elevation to achieve the goal of life 2.It maintains the normal functioning of senses and mind; and it energies them with vitality. 3.After the conduction of transmission, one feels oneself charged with divine effulgence, and experiences freshness and lightness. 4.Its effects are everlasting and elevating and survive for long duration. 5.The will and intelligence win

<p>the subject is completely weakened and subjugated; and one becomes a play thing the hands of mesmerist or hypnotist.</p> <p>6.It is a forced and imaginary control of the activity of organism.</p> <p>7.It makes an individual a means in the hands of mesmerist or hypnotist.</p> <p>8.It primarily functions when subject or subjects are before the experimenter.</p> <p>9.It is a partial kind of transmission because the hypnotised subject does not gain the capacity for further hypnotisation on other subjects.</p>	<p>self-confidence and slowly the spiritual powers get revealed into the subject and finally achieves liberation from cycle of birth and death.</p> <p>6.It attempts at natural regularization of the functioning of organism.</p> <p>7.It does not make and individual a means rather the subject has freedom of will.</p> <p>8.Its functioning is possible even if the subject is far of from the transmitter.</p> <p>9.Spiritual transmission is complete and perfect as subject becomes equal to transmitter and has capacity of further transmit to others.</p>
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But the technique of transmission in Sahaj Marg system should not be limited to the thought of imparting divine vision, are descent of divinity, pouring in of power, influx or injection I energy, the radiation of pious particles or the handing over of divine wisdom, but herein it is a scientific technique of the transformation of human personality by the subtle spiritual will- power of the Master, It is the unfolding of the coverings, loosening or untying of the knots finally resulting in the total divinisation. It is a process of purification and removal of the unwanted elements from the organism. It is nothing but spiritual dynamism which connects man with the divine and brings about the total spiritual over-hauling.

It is also said that an aspirant engaged in spiritual pursuits can himself by practical experience verify the efficacy of the technique. A Guru is Guru if he has power of Transmission, it is only through this power that he establishes the link between God and man.

The technique of transmission (prāṇāhuti) followed and introduced in spiritual practice of Sahaj Marg system is the process of the offering of vital

breath (prana) into abhyasi by the will-power of Master. Shri Ram Chandra explains that “in our Samastha the Reality is infused at the first stroke of will, which serves as the seed to flourish in the long run. The process generally set in by one’s Master so that the seed may grow easily and scorching winds may not blow it up. The disciple waters it by constant remembrance which is the only thing needed on the path of realization.” Hence, the transmission, as introduced in this system, is affected by the will-power of the Master and that is the best and supreme stage out of the four forms of traditional Saktipāta. Moreover, the transmission by such, word and vision is also utilized, but they are also backed will power of Master. Therefore, the transmission introduced this system is a refined presentation, and it makes one to feel the touch of Divinity, to listen to the “Voice Real and to have the direct vision of Supreme Reality. Thus, transmission works extra-ordinary services for an aspirant by unravelling the mysteries in the field of spirituality.

Shri Ram Chandraji marks, “power of transmission is a yogic attainment of a very high order by which a Yogi can infuse by his own will force the energy of the Godly effulgence within anyone and remove anything, unwanted in him or detrimental to his spiritual progress. He can exercise this power not only on those who are assembled around him but on those, too, who are away from them the power can be utilized in any way at any time. He also tells that transmission “Is not only a vain assertion but a bare fact and may at any time be practically verified by anyone who pleases to do so.”

Some may say that while transmitting there are chances of the transfer of diseases from the transmitter. But it is not so. Ram Chandraji confidently and clearly remarks: “Rest assured that the diseases will not enter the body of the abhyasi through our process of transmission. This is my experience as that of my Master. On the other hand, it has often been observed that some of the diseases do go out by the effect of the process of purification.

*“Gods are like the different functionaries of Nature set to work out Her will like the different parts of a machine.”*

*Babuji*

## **DIVINE LOVE AND TRANSFORMATION OF MAN**

Dr. Hanns Gangloff

Everybody has his own approach to Master and I had mine. Having spent many years of my life in medical research and having trained my mind to think in terms of scientific and psychological standards, I was extremely cautious and critical when I was exposed for the first time to Ram Chandra's physical presence, to his teachings and to his Sahaj Marg.

Who was this man? Was he one of the countless fake gurus India and the Far East have been producing by the dozen in recent years? Of course, his behaviour was different from any of the more or less well-known gurus courted in the West. I had the opportunity to meet several of them, to work with them and to be disappointed by their Ego. In Ram Chandra, undoubtedly, there was not the slightest hint either of self-importance, or pride and egoism. Undoubtedly, this man was neither selfish nor possessive. There were no brilliant discourses attracting and flattering the intellect-and the speaker. There was no glittering eloquence intoxicating the masses, no power display, no performance of miracles. There was utter kindness and simplicity and a lot of silence. Here was a man, who told us, "I am not a speaker, I am a silencer", a man, who used to say about himself, "I have not the least idea of being a guru in my mind".

What was hidden behind this unassuming humility? Was it genuine or was it just another even more refined trick for attracting people just by being different or for hiding one's own inability behind enigmas? I was puzzled and

my mind went on working: But why should this old man try to attract people? Why should he look for disciples? Money was not involved; selfish motives were not detectable. Was it worthwhile to try to be considered as a supranormal being and to endure this endless flow of people coming to Shahjahanpur day after day for a man living in a well to do family, with no major problems to worry about and with three sons and several grand sons and daughters to look after him and to make his old age a pleasant and comfortable one? Certainly not! Only a maniac could have such ambition and this man was not a maniac. Many more doubts came, all the more as my previous search for spirituality and for a spiritual leader had bestowed exceedingly painful experiences on me. At least, I had been unable so far to discover any negative aspects nor could I find any apparent weaknesses in this man. Furthermore, it has become more and more evident to me that a strange and unusual calmness and peace of the mind, unknown to me upto now, was prevailing in his presence. I had experienced even complete silence of all desires during my first visit to Shahjahanpur, at least for a short time, and this experience was to come again and again during later visits. So, by His Grace, I finally did, what had to be done in this case. I decided to give myself another chance and to go on consistently with the practice of Sahaj Marg meditation, which I had started some time before with the assistance of a South Indian preceptor.

For a long time, I did not believe in the philosophy of Sahaj Marg at all, nor in any theories, nor even in Master! I just followed the practice in spite of many more daily doubts: Was the whole system not a tremendous oversimplification? "God is simple, therefore, the means for reaching Him must be simple". What was the actual value of such a statement? Was it not just playing with words, when Master used to say, "The Sahaj Marg system is the easiest. Its only difficulty is, that it is not difficult"? My doubts went on and on but slowly new experiences came and unexpected changes occurred within myself and within my life. Doubts started fading away and confidence in the system increased. It is a fact no importance is attached to miracles in Sahaj Marg. Still, I made a discovery. Slowly I realized that there is at least one miracle in this system to be mentioned, namely the stunning miracle of the transformation of man! My own transformation had begun. Similarly, it

was undeniable, that many others, following the Sahaj Marg system in a regular and consistent manner over a longer period of time, were undergoing unusual and more or less profound behavioural changes definitely different from what used to be seen in many other yoga systems. In particular, signs of ecstasy and eccentricities, leading people away from their daily duties, were lacking, as far as I could see, in Sahaj Marg abhyasis. The ego-flattering charms of being something better or something different, though perceptible now and then in beginners, were dissolved very soon when the abhyasi was really progressing. The greed for self-importance and power vanished. Instead, genuine simplicity developed. Fear and anxiety were reduced. Depressions were slowly fading away. Hatred and aggressiveness disappeared. Egoistic tendencies were normalized. Life became less demanding, its pleasures as well as its sufferings. True tolerance, the ability to understand others, became possible and true love, capable of taking and giving equally, developed in daily life. On the other side, Sahaj Marg is were not living in a dreamland. They were down on earth and quite realistic. They did not care for eternal peace. Still, a state of peaceful balance, very difficult to develop under normal circumstances, prevailed in their mind, as they progressed in this path.

This was my experience as a psychologist and it was my very personal experience. It convinced me that something special was going on within this Sahaj Marg system. Is there not a general and strictly scientific rule saying that a cause must be studied by its effects? In Master's own words: "Electricity can be known by its action. God can also be known by His action". What is electricity? What is God? Two names! But the effects are there. Now, somebody may object and say: All these behavioural changes you have observed and described, may have occurred anyway, especially since all these people who had joined Sahaj Marg were seekers, trying to change themselves. The experience of life itself changes such people. Where is the proof that Sahaj Marg meditation is the cause, that this is the work of your Master?

Many things could be said to refute this argument but this would go far beyond the scope of this article. Let me just mention one point. It is a well-known fact to any psychiatrist, that under normal circumstances it is almost

impossible to bring forth fundamental and permanent changes pertaining to the inner core of what is called the personality of a human being-especially not in older people and that it may even be dangerous to try such a thing by psychotherapy beyond a certain age. In fact, none of the modern methods of personality or behavioural training and no psychotherapy of any kind has been able so far to cause such effects. In Sahaj Marg we have seen even old people completely change for the better and showing even signs of rejuvenation after the age of 60! To me this was even more convincing evidence of the outstanding efficacy of the system. Of course, in Sahaj Marg some people experience failures too, mostly due to the lack of consistency, of patience, of courage and other individual factors. But where are there no failures and what is the meaning of failure, when the positive results are significant?

A word of caution to psychiatrists “and ’psychologists! Sahaj Marg is not a substitute for psychotherapy and should never be considered or used as such. It simply doesn’t work. Why? Because psychotherapy aims at strengthening the Ego, whereas Sahaj Marg means losing Ego. A few years ago, Master told us in Copenhagen, ‘There is a main difference between Socrates and myself. Socrates says, know yourself, and I say, forget yourself’. This should be clear enough. Transformation of man in Sahaj Marg means divinization and nothing else. The goal is the highest and there cannot be two goals. Whoever strives for power, for self-importance, for exceptional mental faculties, for special charms, for money or even just for the cure of a particular disease is bound to fail in Sahaj Marg. The fact that losing Ego also implies automatically losing the entanglements and the problems created by the Ego, is another thing. These are the by-products. Strive for the by-products and you get nothing. Strive in sincerity for the real goal, for the Highest and you get everything and what you get is a miracle, the miracle of Sahaj Marg!

But how is this miracle possible? Power must be necessary to bring about such results and what does this power look like? Is it a new kind of hypnotism? Is it autosuggestion, auto analysis, a new relaxation technique? Having studied and practised the system closely for the last 6 years, I can assure the reader that Sahaj Marg has nothing to do whatsoever with any

such practices. The cause for transformation is a non-verbal phenomenon. Master calls its “transmission”, or “Pranahuti”, an old technique well known in Vedic times, lost and forgotten thereafter, brought back to this world by Master’s guru, Shri Ram Chandraji of Fatehgarh, and further developed by Master himself for the benefit of mankind. Pranahuti is the transmission of Prana, of life energy, as we may call it, of an absolutely clean and utmost subtle, hence extremely powerful power completely devoid of Ego. It comes from the highest source, from the source of creation itself, as stated by Master, from God or from whatever you may be pleased to call the origin of origins.

Again, what is the nature of this power? How did it work? For a long time, I did not have the faintest idea and I confess, that I did not even try to understand it. Why try to understand electricity as long as the bulb is burning? Having gained a little faith in the system, I just went on doing the practice, as prescribed by Master-not more and not less and one day understanding came. A new dimension had been opened to me by His Grace.

What had happened to me?

Basically, words and definitions will always fail at such a point. Still, clarification may be possible to a certain extent by using analogies. I will try to explain, as well as I can.

Transmission exists at many levels. The result of transmission depends upon what is transmitted. Giving money to somebody is transmission. It gives purchasing power. When a mother talks to a small child before the faculty of speech has developed and is fully confident that the child understands, the child will have no problems with speaking. This is transmission of speech, a kind of transmission at a lower level, as Master told us. Similarly, the faculty of transmitting love to a child, in verbal and in non-verbal form, is essential for this development. A child growing up without parental love in early years a common problem in the West-will find it most difficult to experience love as an adult and to achieve full maturity. So, love is a power and this power can be transmitted! It cannot be measured but it can be known by its effects. At the highest level, love is completely devoid of

egoistic tendencies, it exists in its pure form as Divine love and its power is beyond conception. This is the power transmitted by Master, the Divine power, resulting in man's transformation and divinization, the power of transmission capable of changing a man in no time, unless his own past samskaras (impressions) are limiting its effect. It is Divine love and nothing but love which in Sahaj Marg is infused into the spiritual embryo and which slowly develops it, transforms it and brings it to sound maturity. This is the work of the Master, the work of both father and mother at a supreme level.

But where is the father, where is the mother, the wife or the husband to give just for the sake of giving, as Master does, without ever asking for the slightest reward, for the slightest advantage? For the first time I started understanding Selfish love is a poor thing. But love for the sake of loving, love for love is tremendous, is unique. It is the only power capable of evoking the same kind of love and nothing else but love in the receiver. This is how Master's transmission works! Its purifying fire burns down the jungle of selfishness, of conceit, of pride and passions. The narrow jail of so-called knowledge, of intellectual prejudices are blown up. Hatred melts, the "I" goes and what remains is love, love alone, Divine love for HIM who is ME, my essence and my origin, who is everything!

For the first time love appeared to me in its real, Divine aspect. For the first time it could be felt and it could be experienced: HE is the real lover, the lover and the beloved! HE is the giver and whatever he gives is a boon-may it be good or bad, pleasant or painful.

This is where the madness of love begins and I do not hesitate to call it madness. Doubts are gone forever, there are no more discussions, the fire is lit and transformation takes its straight upward course. May we all be blessed with this experience of HIS Grace, with the supreme love of our Master, of this unique and exceptional Personality, working in silence for the transformation of mankind.

## **The Meaningful Life**

Dr. V. PARTHASARATHY, Vijayawada.

Those who follow the religious path generally worship idols. They believe that idols are Gods or at least that they represent Gods, whom they approach for their wishes to be fulfilled. When one desire is fulfilled, another arises and then yet another, and the person gets entangled in the endless chain. The longing to realise God really arises. Even otherwise, this practice, if scrupulously followed, defeats its very purpose and does not provide any spiritual advantage. Master recapitulates Saint Kabir's view: "If by worshipping stone one can reach God, I shall be ready to worship a mountain. But for this purpose, the grinding-stone which grinds corn to feed the world would be better." Such practices block the passage for entry of Divine Light. One must also realise that idols are not amenable to 'experience'.

The Real Nature Is the Transcendent is alone can give meaning and reality to our existence. It is made clear that by Divine Super-consciousness force alone can one reach the Divine. God can be known only through Himself. Any lesser force cannot work. He cannot be known through any intermediary. The abhyasi should become as subtle as God Himself to be eligible to reach His Vicinity.

'He not only chooses the man, but having drawn him, He gives Himself unto him'. This is what is meant by Grace. Having derived His Grace, the

abhyasi has to cooperate to be transformed. Conscious obstruction is easy to handle but the real difficulty is with unconscious opposition. It is possible to have unconscious opposition even though there is conscious acceptance.

Once Transmission is given by Master, sooner or later it dispenses with the darkness, ignorance or tamas of the abhyasi. It is Sahaj because it is simple. It is natural, Divinely natural. To know the Supreme is to be most natural.

When you reach Tam, you can live in the body with freedom. Even the body imposes no limitation or impediment. That is why Master says Liberation is possible even when you are in this body – in contra-distinction to ‘liberation is possible after death and not during life’ (Videha Mukta. We live our lives with the force, with the breath, with the vision, with the audition and with the conscience, which He gives us men determined to achieve perfection in this world and in yonder worlds.

What is our Goal? He is the goal which we must attain. It is that state of being. It is not to get His physical form but to get that State of being that gives us the essence of our existence and also meaning to it. In this world, everything appears transitory and evanescent – everything is insecure and appears to slip out of our grasp. This shows we have no sense of being. That is why we must get this sense of being-and this, the Master gives. Because the Ultimate Reality is, in a sense, the being of which all these are non-being, one who creates the sense of being in us is God. This is the goal to which we are moving. This sense of being is our goal-our existence. The life led in the outer world or in the sense organs and motor – organs stand no comparison to living in Divine nature. In Sahaj Marg, Master refers to life in the Ultimate Zero or Nature which alone can be said to be natural to the liberated being.

As pointed out earlier, God can be known only through Himself. Hence the use of Divine Consciousness in Sahaj Marg. With the cooperation of the “abhyasi, the transformation takes place in him from the gross earthly human being to the subtle divine being. Without any effort he follows the ten commandments of Sahaj Marg, many changes are brought about in him imperceptibly and without his knowledge. He is taken to the highest point of

human approach with Master's help, the last phase of which is purely the discovery of our Master the—Central Region. So, such a life assured and given in this system is a Meaningful Life indeed,

## **THE FORCELESS FORCE**

by Shri Ishwar Sahai

This seems to be a peculiar term. The Master Shri Ram Chandra Ji, the president of the Shri Ram Chandra Mission has used the term in reference to the Divine energy at work in Nature. Apparently, it seems to be a strange expression, which at the material level might appear to have no meaning at all. But that is not exactly the case. The term is meaningful and has its own significance.

Force, as the chief motivating energy of the Centre, stirs up action by the effect of the Divine will. "The stir turns force into power which starts its action forth with, Thus the Power leads to action, but action is also said to have its own power, and as power it must again bring forth a subsequent action, thus power resulting in action and action again in its turn resulting in power is the usual routine working all through in nature, each being at the same time both the cause and the effect. But power needs a material base for its action. The action may in that sense be taken as combination of Power and Matter. But since action too develops into power, the power also must be presumed to be amalgamated with matter. In that sense power must be treated as of a material nature. But that may not be in agreement with the current view of the modern science which does not accept power to be something of material nature because of the reason that it is devoid of substance. No doubt matter does appear to view in the form of substance and that substance does have mass as well volume. But that does not mean that anything devoid of substance can never be taken a matter or is beyond

the range of matter or in other words matter can have no existence without substance as its base. Now substance possesses a physical form, which is subject to change and finally to dissolution.

But though it dissolves, the matter as the root of substance remains intact even then but in the finer-most form of subtleness. Along with the change of the physical form of the substance, the mass and volume must also undergo change proceeding towards more and more of subtleness, till at the final level or the Zero point the matter gets converted into power and finally into force. 'There it has no action and no activity.

Hence the application of the term, 'Forceless Force' at that level of subtleness is nearest to appropriateness. That is in fact the real characteristic of the Divine which is the ultimate base of everything in existence and which in the 'Efficacy of Raja yoga' has been expressed as the Centre or the Zero-point. This is what one aspires for under the system of Sahaj Marg.

This forceless force, silent and inactive, is the root of power and energy which subsequently comes into being by the effect of the stimulus offered by the Divine Will. Under the Sahaj Marg System the Abhyasi proceeds on with his mind fixed upon that final point, the Centre or the Base, which is absolutely action-less. But to most of the followers of the Yoga, success in the pursuit is judged by the attainment of powers, yogic of course as they say. The attainment of power is for that reason treated as the criterion of yoga and one having even some of it is accepted as a yogi. Power as I have already hinted is associated with matter. Hence If the attainment of power is the object of the pursuit that means the pursuer does not mean to go beyond the range of matter or likes to remain confined within the sphere of materiality. His access upto the level of Divinity is therefore out of question. Besides it cannot however be denied that the powers (yogic though they may be declared as) are exclusively physical in character and not the least of the Divine nature.

Besides the purpose of having them is also perhaps no other than, desire for demonstration in order to persuade people to accept them as great saints or yogi. (this in this respect the worst misinterpretation of 'Power'). The

power, (if it can at all be expressed as such) developed in the natural course by the practice of yoga is something similar to the Divine force which is characterized as Forceless. Hence it cannot at all be treated as power in the ordinary sense of the word.

The divine Impulse sought for by a Sadhak comprises of the same Forceless Force. In Sahaj Marg it is infused into the Abhyasi through the yogic process of Pranahuti, so it is but natural in the beginning for an Abhyasi to think that he feels nothing, or that he finds no perceptible effect of Pranahuti upon himself. One of the reasons for this may also perhaps be his wrong conception of Pranahuti as some force or energy, which upon entering into the body might bring out some remarkably perceptible action in him, In the real sense Pranahuti has no relation with force or power of any kind. It is neither like steam, nor electric, nor any other kind of power which might create some activity, motion or vibration in their body. It is as a matter of fact something similar in nature to the force less Force of the Divine which serves as the generator of everything required for the man's expansion.

But that is a matter of practical experience for every individual. This experience is not like that of laboratory experiment of a scientist to discover the physical properties of a thing, but it is something much finer and subtler relating directly with the tendencies of his mind. What in short, he has to feel and experience, by way of Pranahuti's effect is only a gradual introduction of reform and regulation needed for the purpose.

There is no wrong in man except for the unregulated and immoderate activities of the senses and faculties. The Pranahuti directly affects their gradual remodeling so as to restore in them proper regulation and adjustment. The Forceless Force transmitted into the Abhyasi begins to play its part silently and imperceptibly for his transformation. The effect though unfailling, does often pass off unnoticed in the beginning because of one's cager expectations to witness some mental vision or to feel some remarkable physical or mental change in him. With his mind fixed rigidly upon this thought, he never pays any attention to the finer effect caused upon his mental tendencies or the gradual growth of calmness and poise in his mind. In short, he neglects to trace out by way of its effect that which he must, and

remains hankering after that which is not and must not be. It is mostly the case with those who remain ever after seeking for some mental pleasure or charm, having taken up the divine for a mere pretext. It is therefore necessary for one to have in his mind a well-defined purpose for which he means to undertake the pursuit. The impulse carried into the heart of the Abhyasi through Pranahuti, being of divine character, is also similarly subtle and forceless. But forcelessness being itself the root-force, the impulse is highly potential. In fact, it lays the seed of spirituality, which goes on growing and developing by the effect of further transmissions and of one's own abhyas. The real merit of Pranahuti lies not in its being forceful, exciting, and thrilling, but in its being calm, silent, and unobtrusive. Only then can it be most effective in bringing about the state of moderation, regulation, and balance, essential for our ultimate purpose.



### **MASTER LETTER TO AN ABHYASI**

Dear brother,

Best wishes. If there were no miseries in this world, I think, nobody would have liked to get rid of this and none would have thought that there is something else opposite to it. This shows that miseries or worries become means for his liberation. To put it in another way, they become his teacher in this educating field, and show the way.

Just imagine, how correctly the Westerners have opined and experimented that diamond is made out of coal. Rearrange the particles, its form is changed, and by keeping it in order, it remains as it were new. At the beginning of creation every- thing was quite orderly, but gradually the discretion to keep them in their original order was lost. We forgot to place them home. The result was the Increase in the disorder. The disorder grew still more.

The reason was, mainly, when that” things came to our view, we found it in the disordered state. We saw it in such away they appeared to be gross and solid. And we went on seeing those gross things only, and its focus got impressed upon our mind and heart. Thus, due to the influence of grossness and solidity on a good thing, stupidity grew in this also, due to which grossness developed in the instruments and the senses. This grossness was the distorted form of that thing. After a long time, at the fag end of life the layer of that grossness by chance received a shock and the base of it whose crude form was before the view, came into view. Then the idea came that in

its opposite form that disorderliness can be set right. Now, how to remove that so that its opposite state, that is, the state opposite of the solidity could be created. That glimpse which was hidden inside the misery, or solidity or grossness did convince us that now we should get rid of this condition. If there were no worry or misery, how could we have wished to get rid of them? Therefore, it is clear that these miseries have really helped us to attain its opposite condition or peace.

All persons are suffering from miseries. I too had once written to my Master about my worries which were different from those of others. He has so beautifully, replied as to be written in the letters of gold, "It, is good to eat away the worries. The home is the school to learn patience and tolerance. To endure these things is our penance which is superior to all other kinds of penances. Therefore, repentance must be developed instead of sorrow and anger. Repentance is that emotion which makes him feel that it is really his own fault when he is scolded by others, and then compels self-control. Going into forests, adopting solitude, practice of austerities and forbearance of bodily pains, are the means of getting salvation from the worldly troubles for others. And for us the scoldings and the abuses and the ironical words of our relatives, friends and the worldly men are the penances and austerities'.

(Original in Urdu)

## **DIVINE WILL POWER**

By

RAGHAVENDRA RAO, B. Sc., B.E.,

RAICHUR

The social, political and even geographical changes which we have witnessed during this century, are so rapid and great that mind gets baffled if it tries to seek the material causes of these changes. In spite of great strides in material sciences and technological fields, the fact of the tremendous will-power which is effecting all these changes are still remaining a mystery for these whose senses are always turned outwards.

To form the will to effect some change may be easy but how to make the will powerful and effective is the question for which every man wants the answer. Everyone has to find out the answer for himself because it pertains to the practical field. Never-the-less some pointers may be enunciated for the investigations into the causes of the weakening of the will-power, by avoiding which one may orient his thoughts in the right direction. At the same time a harmless presumption can also be made about the existence of an “unfailing will” by connecting his will with which, the seeker may realise the Mysterious power.

Man goes on indulging in creating innumerable desires in his heart. In fact, if he studies his own desires, he will be astonished to find many contradictions and conflicts in them. Without stopping to examine even a

single desire, he goes on planning and trying to fulfill his desires. He feels happy if a desire is fulfilled and the next moment he may regret and feel miserable for that very fulfillment. He gets angry if a desire is not fulfilled and, in his anger, he may indulge in a very foolish or unsocial act for which he may again regret or else, the results born out of his activities to fulfill his desires, may bring him physical and mental pains and sufferings. So, the root cause of the weakening of man's will, appears to be his slavery to his own desires which fritters away his energies.

Now, shall we study the causes leading man to the slavery of his own desires? Desires appear to be born out of his concepts of happiness and misery. Due to his vanity, man never seriously questions his own pet notions or concepts. Man thinks or feels that he can be happy or miserable by getting or avoiding certain things. In forming these concepts, he is invariably carried away or largely influenced by the reports brought in by his own senses about the external objects or stimulations. And by repeated indulgence of the senses in their respective objects with feelings of enjoyment and suffering, deep impressions are formed and stored inside his heart and mind. Thus, his inner being is completely surrounded by the complex network of his own desires and impressions.

Therefore, if somehow man can get rid of those deep impressions and the bondages of his own desires, he may regain his lost will-power to a great extent. But to gain still greater will-power so that he may not slip back to his earlier slavery, because the affinity of the senses with their objects is too strong to ignore, it becomes necessary to tap the mysterious sources of the ultimate power, the existence of which has already been presupposed. The help of one who has shattered away his own network. And has connected himself with the ultimate power can be of immense use, and in fact inevitable for proper guidance and support. In that case it becomes quite easy for the seeker to connect himself with such a perfect guide and to tap the reservoir of the Divine grace or power. Such a guide will at once be the Master and the power to lift the seeker up and connect him to the ultimate source. The inner network of the seeker is loosened and shattered quite painlessly and even effortlessly, by the transmitted power of the Master.

The will of such a person who has shattered away his own network, and has got connected with the ultimate power, becomes so strong as to be unyielding. At the same time when his individual network is shattered, he becomes one with or merged in the universal spirit. His will acts in conformity with the universal spirit only. He is then free to draw special power from the store-house of Nature to effect any special change in the universe. Such a special personality having command over such a special will, comes into this world very rarely, only when nature is in dire need of Him.

In fact, Master has written that the special personality has already come and that He is effecting the necessary changes in nature. Now, it is for us to link ourselves up with Him and to exercise our will-power in conformity with nature to fully participate in His Divine Drama.

### **Babuji and Raghavendra Rao**



*“The condition which causes birth is the force of the will which turns out into the tendency or predisposition to be born.”*

*-.. Master*

## **CONSTANT REMEMBRANCE**

By: KUMARI KASTURI CHATURVEDI

In order to progress on the path of spirituality, saints have always insisted specially on constant remembrance. How to remember? How to fill in the beloved in our memory? In an attempt to get an easy solution to this problem, I have found that a desire for His realization is created. This desire for realization Automatically makes the remembrance constant. How does it happen? The very problem becomes easy. Constant remembrance, viz. the remembrance of the beloved whom, having forgotten ages have passed, gives us an indication of the fact that we have relegated him to the position of a guest. Or we can say that the remembrance of that essence of Reality which is found in us all; or that spark of Reality which is lost in us on which the dust of worldliness has accumulated and which we had forgotten till now, is the true remembrance. When we remember Him who is very dear to us, Him who is seated deeply in our heart making the human mind restless, we will eagerly proceed as soon as possible to search Him out inside our own heart. But it becomes difficult to get His light buried under innumerable coverings coloured with the imprint of worldliness on the heart. Moreover, remaining in such a dark condition of mind, such a long tune has passed that we ourselves have forgotten the definition of the divine light in our heart, We do not even remember the handsome figure of our Beloved, That is why, whenever people ask us as to on whom they should meditate, how "He" is etc. there is no answer with us, How can it be told that when the mind becomes restless to search Him, He begins to give us a glimpse of His sweet and lovely form even from inside the coverings enwrapping the mind which

makes us constantly immersed in joy'? He whose remembrance this is, is Himself constant, balanced and infinite; and hence, as we go on drowning ourselves in His remembrance that remembrance naturally becomes constant, because it is one's Origin' which automatically gives a turn to one's perspective towards it. Here I cannot disclose the truth that when a Master of calibre, by His will power makes a Divine current descend into our heart, then only such a remembrance is awakened in us towards Him and the consciousness to remain turned towards Him and reach Him having been awakened fills our entire being with the remembrance of our Beloved is our Origin, this alone is the true remembrance. This alone seizes our mind and makes it restless. This awakening begins to withdraw in it our sense which is drowned in the external world. Only then do we feel awakened all of a sudden towards the 'highest goal of life' of which we were totally oblivious so far with our subconscious mind immersed in the world, inwardly drowned in His remembrance, we begin to feel restless to attain Him. But the truth of the fact that in spite of our seeming wakefulness we were totally sleeping, will come to our knowledge. Only when by the power of Revered Babuji's transmission we begin to feel our subconscious mind awakened, first during meditation and then constantly. When the inner coverings begin to melt and be cleansed in our effort to be absorbed in meditation through constant remembrance, we also come to know especially that "He is very dear to us. Then in our mental agitation to possess Him we often explain; "Oh! What a thirst in our heart that it is never quenched at all! It never allows me to be at rest!" At such a moment Babuji had written to one that craving is that current which, when overflows in the heart through meditation on the Beloved, starts making its own way to reach up to Him. We also feel that how really dear He is to us! In the ardent thirst to attain Him, all the precious things of the world lose their charm. Happiness. Misery, life and death-everything appears to have little value. Perhaps it was in this holy condition that Meera's music began to sing: "Oh! I got the precious jewel of the name of Ram" who gave us the idea of this jewel? "My gracious Master has given this invaluable thing to me and has kindly accepted me." It is His holy transmission that makes our mind illumined by the divine light of God. The same divine light also imparts divine sight to see Him with our inner eyes and to feel Him in our

heart. We get another boon from Him; when the string of our remembrance, the flow of our meditation, becomes unbroken, the state of balance goes on getting absorbed in our entire system, When the heart always feels His presence, it becomes fearless due to the entrance of His supreme power. Firmness or self- confidence automatically goes on becoming strong and inexhaustible. We do not have to labour for them. By alienating one. Everything else will begin to be attained of its own accord in our heart, Now, the strength of the external mind begins to dwindle fast and that of the inner mind having grown stronger, Fills the remembrance with the 'goal" and attains a fullness with inner bliss. I have observed a strange phenomenon that the coverings which have fallen on our internal mind and the dimness that obstructed our inner vision, begin to melt away so quickly that we are forced to say, "Master's glance is a sword that cuts the coverings of the inner mind, having centered therein." Nay, another wonderful peculiarity I have found is that His invincible will-power is always at work to bring down the divine flow permanently in our heart. Now. It should be said that remembrance at this stage remains constant. It is only constant remembrance that can hold together in the heart the Divine flow brought by the Divine Master, When, on sacrificing ourselves on Master's have, His sharp and sacred glance cuts the coverings of the constant remembrance, only then does this remembrance become constant. We come to know the constant union of our remembrance with Him when we do not remember even our effort to remember Him. Then alone we will succeed in gathering in us the Divine current introduced in our heart by Master. Nay, then alone the gates for allowing the flow permanently in our heart will be opened for ever. It is then that I have observed that Kabir's words "The Divine Master taking the bow in His hand shot the arrow of love which pierced the whole body" actually comes to our inner experience. I cannot resist saying that. When remembrance becomes constant, when we become the cynosure of His eyes, after sacrificing ourselves for His love, the Divine current perpetually flows in us. On merging ourselves in the experience I have found that the real nature of the Divine Master begins to assume concrete shape in our heart. Yet another wonder happens as his real form goes on assuming concrete shape in our heart. We begin to feel ourselves formless, in other words, we forget that we have a physical body.

Why does it happen so? I have understood it now. Our inner goal of God-realization is said to be formless, how can a formless thing be brought into or housed in a form? So, as it goes on assuming a form by the grace of our Master Shri. Babuji, we become formless. I have actually experienced this truth. I have not only found myself for becoming formless but also found that all my limitations are broken down and that it expanded internally which can be called as Virat, this is another preparation for the proof that God is infinite. How then can the Infinite contain in this finite body? This is the reason why we have to imbibe in ourselves the Master of that condition so that we may actually experience it, Then He collects us together in Himself and expands us. Now, I have also understood the mystery of His being formless, He is so because He is Infinite, Omnipotent and Omnipresent How true is Shri. Babuji's statement that if God had some form, He too like ourselves would have been present at one place at a time and would no more have been omnipresent and would not have been found in the hearts of all. Another specialty of drowning in constant remembrance is that it marks the beginning of our negation in Reality. In other words, we automatically gain the current in the state of negation, When the remembrance merges in Reality, it gradually gives us momentum in Reality or God, I have written that when Master begins to assume concrete form in our heart and we ourselves become formless due to constant remembrance, a profound condition follows wherein our own form begins to merge in that sacred – most form; and ultimately a day dawns when our form is completely effaced in our life Now, the form that appears in us will be the Divine Master's real form. That is to say, we will be able to enter the state of Sarupyata (Same form – ness) through this only, In spite of our existence being separate. The form remains one and the same. Now, the inner condition becomes deeper and goes on expanding in subtlety. Remaining constantly merged and assuming purity in Godly. Current, our inner condition becomes beyond ourselves having reached the bottom of depth. Now, our condition is beyond our understanding. To put it otherwise. We abandon our lives in our own lifetime and go on expanding in Godly Condition, we can neither drown in the condition nor get out of it. "Constant remembrance is gained at this very stage' is the voice that comes from inside our heart. He who remembers is

drowned and lost in Him together with His remembrance. Now. On remembering, it appears as a lotus-leaf which dipped in water comes out dry again. The inner condition becomes lighter and subtler and remains always drowned in the Reality. Even when merged in constant remembrance it does not wet it. That is, going beyond the essence of remembrance it remains drowned in the Beloved Master who is the ocean of the quintessence of all, at this stage I have found that we really experience that condition in which we transcend ourselves and go far beyond being enraptured by the loving patting's in the Jap of the mother Master. Say, we go on in the realm of the beloved merging more and more in the negation in our utter rapture of realizing Him. Now, deeper you dive, the more you feel that you are adorned with 'Divinity'. We feel that every breath of ours touches Him. We experience that 'He is so near to us that the warmth of His sweet touch produces in us a horripilation of joy of communion. Now, which is the thin' veil that remains in between, barring us from His realization? It is the same duality, the subtle veil of egoism, which is only to be reversed. Gradually the veil begins to recede by Babuji's willpower and His desire that even the common man should attain realization. Constant flow of body current and the boon-showering — lotus-hand of the Divine Master in the form of Divine Willpower, now wants to open up this veil even. Now, it is felt that we stand naked in ourselves and are not aware of it. The awareness or the remembrance of remembering Him never occurs now, because the One who was remembered till now wants to reveal Himself. The one glimpse which is obtained on tearing that thin veil makes us such that our entire consciousness, the whole of remembrance and the power of remembering Him are all sacrificed on Him without our knowledge. Even the strength to remember Him does not remain in us. Perhaps it so happens that He Himself supports with His own hands the thread of remembrance. He goes on withdrawing us in Himself. Now, it is felt that there is no necessity of the chain of remembrance. We try to remember one who is away, what could be the remembrance of one who is standing close to us or one who is abiding with us all the while? When the limitation of distance is broken, then who comes and who goes? The thing which is His (i.e. remembrance) is surrendered to Him unconsciously. The earnestness of staining Him, the string of

remembrance, also gets lost in Him only. The gates for our entry into His omnipresent Infinity are suddenly opened before our eyes, since the subtle veil which was between both of us so far, has been pulled off. That dormant spirit of remembrance which was awakened by the power of transmission of the beloved Master, first of all established a link of constant remembrance and then dipping it in the Divine essence made it permanent. Then by the support of its own will-power put it in the natural current which was connected with the Divine only. The constant remembrance also merges in the state of realization for good, since its work is completed. The statement of our Babuji Maharaj that “remembrance is that which never occurs” comes true in the form of our inner experience of the Self. We become that which we ought to become. Human life attains fulfilment.

## **MEDITATION by Babuji Maharaj**

I may now add a few lines for the seekers, to reveal to them the secret of success. Meditation is the foundation of spirituality. If you meditate having your real goal before you, you are sure to arrive at the destination. There are ways and ways converging towards the real goal and they are discussed in various scriptures sufficiently. There are external forces too, helping us to the destination if properly guided.

If somehow or other they make a firm determination to reach the Reality, the power of Master shall affect them. At the same time, I want to add that these things can be shattered only by the help of such a Master who has the power of transmission to break open the wrapped-up things and to remove complexities. Of course, the abhyasi is directed to have meditation on certain points of concentration, I mean on one of the chakras, figuratively called lotuses.

People may ask why it is necessary to proceed with meditation at the first stage of Raja Yoga. The answer is quite plain and simple. We are now gathering ourselves at one point so that our individual mind may leave its habit of wandering about, which it has formed. By this practice we set our individual mind on the right path because it is now metamorphosing its habit. When this is done our thoughts naturally do not go astray.

By meditation we make a will in our heart covering thereby the surroundings around the heart region. It begins to expand, extending over to all chakras (lotuses) located in our body.

Thus, all the chakras begin to glow. The circle goes onward passing through region after region till all begin to be absorbed in the innermost circle.

What you feel there is dazzling light sometimes, because you have made the passage from the heart towards that region where you are now. The dazzling light now begins to fade because you are going forward. You come in contact with different stages of maya as well. The dazzling light is there. When you cross it, you find yourself in a totally calm atmosphere.

Here the kingdom of God begins. There are stages and stages after it which all pass through. Since it seems out of place to discuss them here under the head of Meditation we leave them aside. Now your meditation is leading you to the main goal. No practice of hatha yoga can bring about such a result. It fails after Ajna chakra. Meditation — a part of Raja Yoga — is the only thing that can lead you to the end. There is no other means of approaching the Centre.

We have seen that one thought arising out of the Centre 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, so to say.

When we meditate, the central power we have remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. Only an abhyasi can feel it. This can only be known practically. You will soon find yourself swimming in everlasting peace and happiness. Everything ends here. There is no attachment with the world. The mind is disciplined. It is automatically regulated. Senses begin to come under control, and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear you feel the Nature's work within your bounds and limits, rather you begin to work yourself.

The process we start with, and which we lay stress upon, is meditation upon the heart under the guidance of the force of one's master who has attained perfection, and has within him the capacity of transmission. Such a master keeps away things barring our spiritual growth. Spiritual waves from the master continue to flow into our hearts making us calmer and calmer day by day.

By constant practice in meditation the mind will become calm and peaceful and the unwanted ideas will cease to trouble you. I often hear beginners complaining about the wandering of the mind during meditation. From the very first day they expect that during their practice at meditation the mind should remain at a standstill but when they find different ideas and thoughts haunting their mind they feel greatly perturbed. I must clear it to them that it is not the suspended condition of the mind we are striving for in our practice, but only the moulding of its multifarious activities. We do not want to stop its normal working but only to bring it to a regulated and disciplined state. If the activities of the mind are stopped from the very beginning, we probably do not stand in need of practising meditation at all. Meditation is the only process to achieve that end. Concentration is its natural result in due course. The proper method is to meditate all along remaining quite unmindful of the foreign ideas and thoughts coming to our mind during that time.

Generally, people complain of numerous ideas creeping into their mind at the time of meditation. They think that they have failed in their practice unless they bring their mind to a standstill. But it is not so. We are not practising concentration but only meditation. We must go on with meditation unmindful of the foreign ideas that happen to come to our mind at the time. The flow of ideas is due to the activities of our conscious mind, which is never at rest. We are still busy in meditation with our subconscious mind, while our conscious mind is roaming about and forming numerous ideas. Thus we are not the loser in any way. In due course, after sufficient practice, the conscious mind too gets moulded and begins to act in harmony with the subconscious mind. The result thus achieved is deep-rooted and lasting, and finally calmness, the characteristic of soul becomes predominant.

Do not mind if extraneous ideas intrude during meditation. Let them come, but you go on with your own work. Sit in an easy posture for one hour in the morning in quite a natural way. If you require the philosophy of this method, I shall reveal it to you after sometime. You should only meditate. You should not struggle with the ideas and thoughts which generally come in during meditation. Concentration is the result of meditation. Those who want concentration for the sake of meditation and force their mind to it generally

meet with failure. It must be remembered that while practicing these methods one should not force his mind too much, but only sit in a normal way. Sit in an easy posture for one hour in the morning in quite a natural way. It is better to sit in the grey of the morning for meditation or, if that is not possible, then at any fixed hour convenient to you, the abhyasi. Do not feel disturbed by the outer things but remain engaged with your work, thinking that they are in a way helping you to feel the necessity of greater absorption in your practice.

You can meditate for any length of time but there must not be any mental exhaustion. I insist upon you to practice meditation as prescribed. Do it for some time at least and that too only for experiment's sake. If you can do nothing else, then just imagine in your mind that I, Ram Chandra, am myself drowned in your thought. Do this in your leisure hours and while walking or doing some physical work. This is neither puja(worship) nor any ritualistic binding. You want to know the method for keeping the heart free from the effects of body-impressions and for drawing the senses inwards, pulling them off from their objective. In reply, I may say that meditation alone covers all these things.

I have divided the heart into two parts, not dwelling upon its details which are to be understood practically by means of abhyas. Of course, to the preceptors of the Mission they have been fully cleared because they have to work with them. Various powers of Nature lie hidden in the heart but that is a secret which may not be revealed, since it may lead to the abuse of power gained thereby.

How the heart in its lower state takes the reverse trend onwards is a problem not to be understood so easily. If I try to clear this mystery, I may hardly find words to express it, except that the phase is changed and the life is transformed. Then the heart, instead of being a field for defective mental activities, becomes the ground of Nature. Everything is changed into Real. The position of the heart, though physically at its own place, is also changed. It may be a greater ambiguity to say that 'L' becomes 'U', but for explanation of it the word 'Silence' alone will perhaps serve the purpose best. I shall request you to go through the book over again. If you do so, you will find therein answers to all your queries. Putting before you my most favoured

view, I may say that instead of pondering over how the world came into being, we should admire the Being who brought it into existence. This wonder will reveal to you how the creation set in. But when? Only when you know the Real Being in His real state.

If you do not get time for meditation during the day then do it when you go to bed, or after midnight (after a short sleep) when everything around is calm and quiet. In that case proceed first with the cleaning process fixed for the evening. Do it for about fifteen minutes and after it devote an hour or so to meditation as directed.

It is an established fact that meditation is a subtle method provided the object of meditation is not concrete. That is why under Sahaj Marg we advise to meditate supposing the presence of Divine Light in the heart. The Upanishads also corroborate this. This practice supported by the transmission of the Divine Effulgence becomes subtler and subtler until it becomes the subtlest.

He advised meditation on the heart as the easiest method and this is followed in the Mission. Meditation on certain other points such as the tip of the nose or the mid-point between the two eyebrows, as advised elsewhere, may also serve to some extent, but in my opinion meditation on the heart is the easiest and the most efficacious. I have sufficiently dealt with this point in the "Efficacy of Raj Yoga". We have so far been extroverts but now we have to become introverts by turning our mind inwards. When we are successful in our efforts, we automatically begin to have spiritual experiences, and our march on the path of spirituality goes on without interruption.

Generally, I advise meditation on the heart at the point where you feel its beatings, I do not want to expand its vision to the whole of the region of the heart. Therefore, an abhyasi is to know the heart, as said above, to meditate upon.

The technique of our path, though quite simple and natural, is beyond common grasp, since it adheres closely to the Absolute Reality and proceeds on subtlest lines. It prescribes meditation on heart, thinking of the Divine light,

but the abhyasi is directed not to view the light in any form or shape like the electric light or the moonlight. In that case, the light appearing therein will not be the real one, but only as projected by him. An abhyasi is advised to proceed with a mere supposition of it with the thought of the Divine at the bottom. What happens then is that it becomes the subtlest, with the result that we thus meditate upon the subtlest which is to be attained. Every saint has used the word "Light" and I too cannot avoid it because that is the best expression for Reality. But that creates some complication, because when we talk of "Light" the idea of luminosity becomes prominent and we begin to take it as glittering. The Real Light carries with it no such idea. It refers only to the real substance or, more appropriately, 'substanceless substance'. Under our system an abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning when matter comes in contact with energy. In other words, it is only a clue to show that energy has begun to work. The Real Light as I have discussed in the 'Efficacy of Raja Yoga' has the colour of dawn or a faint reflection of colourlessness.

## **Mind and Meditation**

(Shri Ishwar Sahai)

The mind is the root-force in man. It owes its origin to the First Stir (Kshob) which set up the process of Creation into action. In its primordial state it existed in an extremely subtle form. From this super-finest state it went on growing grosser and grosser till it came down to the level of the conscious mind. The thinkers have divided the human mind into two classes, the conscious and the sub-conscious. At the level of the conscious mind (also known as the physical mind), its action, which are within our direct perception and experience, can be controlled physically or by the force of will. But the actions of the subconscious mind remain subdued and are beyond our conscious control. But these two broader divisions do not explain all the different levels of the human mind, which may in fact be innumerable. Thus, the subconscious mind covers all the different levels of consciousness which lie beyond the limits of the conscious mind. At all successive levels the state of consciousness goes on growing finer and finer till it attains its original state as it had at the time of the Creation.

The Hindu philosophy takes into account all these successive states of consciousness for its ultimate spiritual purpose. The conscious mind is usually known as the Schul (gross) mind. Next higher to it is the Sukshma (astral) mind, which governs all the activities of the lower or the grosser mind. At this level there may again be numerous different states each varying from the other in respect of density or grossness. Higher above we come to the level of Karan or the causal mind which governs the action of the astral mind.

Thus, it may be evident that everything that passes into the conscious mind proceeds actually from some higher centre of subtler consciousness where impressions of our thoughts and actions in the lower plane, have been implanted.

### **Control of Mind**

The mind thus being the centre of all human activities, controls everything in man. It governs all actions, thoughts, passion and emotions. It is unceasingly active. If is let loose, as is generally the case, to work in its own way, it usually associates with body-consciousness and begins to work for the gratification of our physical desires and cravings. Thus, most of its activities are diverted towards material purposes and it gets entangled in them. This unrest rained trend of the human mind, directed only toward one side is in fact responsible for most of the evils which finally lead to our general degradation. It is for this reason that mind is often condemned as the worst enemy of man, for which drastic measures of suppression and annihilation are usually recommended. But it is quite evident that such measures, though they might at times serve temporarily as a check upon the mind, cannot relieve it of its evil tendencies, which remain buried within forever. The control is required only when evil persists. Thus, when we mean to resort to control of mind, the underlying thought of retention of the evil also implied in it. That means that the poison is allowed to persist and efforts are made only to check its outward action. In case the control is at any time relaxed, the evil will again shoot up and begin to display its action. For this reason, it is clear that control of mind is in itself a wrong word used for the purpose. It should rather be the purification of mind which implies elimination of all undesirable element from the mind. This is really the proper course which is suited best to our ultimate purpose.

### **Purification of mind**

All evils, no doubt, breed from the mind, but it is so only when it has gone off the rails. The proper course would therefore be to correct it by directing its tendencies towards the right channel. It can best be done by throwing out the poison of evil which lies buried within. That comes to proper cleaning and purification of mind by which it may be relieved of its evil

tendencies. Purification includes not only the purging out of all evil tendencies but also of all complexities and grossness of being caused by the over-ruling influence of gross materialism. Inner purification is therefore one of the most important items of the pursuit. Unless such complexities are removed or at least considerably reduced one is hardly able to proceed along the path to spirituality. But unfortunately, this most essential feature of the spiritual life is sadly neglected under most of current systems. As a result, in spite of their life-long labour with mechanical routine of worship they remain submerged in solid grossness from top to bottom, barring forever their approach to Reality. The spiritual elevation is thus only a dream unless it is supplemented by thorough cleaning and proper regulation of mind. But this is no doubt a tedious job which requires whole-hearted attention and persistent labour on the part of the Abhyasi. The help and support of a worthy guide is also very essential in this respect.

### **Regulation of mind**

In fact, regulation of mind is the main objective for which cleaning and purification is undertaken. It implies a sense which is slightly more than what purification conveys. Regulation of mind refers not only to the purging out of evil or grosser elements from the mind but also to proper adjustment of and due moderation in all things related with it. That means a thoroughly balanced state without rise, fall or excitement. But this does not mean total elimination of all feelings, passions or emotions. Passion, emotion etc. may at times be quite necessary from our daily affairs of life which must definitely be displayed according to need but never beyond the required limit in an uncontrolled way and at the same time the mind must ever remain free from its weighty effect.

## **CHIT by Babuji Maharaj**

The existence of soul can be traced out as far back as to the time of creation when the soul existed in its naked form as a separate entity. From that primary state of existence of the soul in its most subtle form we marched on to grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in our homeland, the Realm of God. The additions of more and more coverings of ego continued and subsequently Manas (psyche), Chit (conscious-ness), Buddhi (intellect) and Ahankar (ego) in cruder forms began to contribute to our grossness. In due course Samskaras (impressions) began to be formed which brought about their resultant effects. Virtue and vice made their appearances. Slowly our existence assumed the densest form. The effect of Samskaras is the commencement of feelings of comforts, miseries, joys and sorrows. Our likings for joys and comforts and our disliking for sorrows and miseries have created further complications. We generally find ourselves surrounded with pain and misery and we think that deliverance from them is our main goal. This is a very narrow view of the problem.

Man's soul possessed Consciousness. This consciousness was the direct result of the Divine will which led to formation of things. The result of our will was that by the application of our thought-power we made the things we had brought with us. Thus, all that we had around us was that which was opposed to the real nature of the soul. Peace is the characteristic of the soul

while unrest, the opposite of peace, is that of the body. But we ourselves were the doers of all this and this was our own work. Now the outburst which resulted from these actions and counteractions appeared to us in the form of sufferings and miseries. If we somehow cease supplying them with power, they will begin to wither away like un-watered plants. This can become possible only when we divert our thought, which is associated with body-consciousness, towards the soul. The things which, through our wrongdoings, have assumed the form of miseries and afflictions will begin to wither away, or shall be over-influenced by the effect of superior consciousness. They shall in course of time be entirely cleared and their outbursts shall also cease. Man will then be in a state of soul-consciousness which was originally enlivened by the effect of Divine will.

Some persons say that conscience is their guru and they follow it. Conscience is made of Manas or mind, Buddhi, or intellect, Chitta or consciousness and Ahankar or egoism. Unless all these are purified and come into balance, conscience cannot give the true voice. So, purity is needed in all the faculties of the mind.

I have come across many a person who argues with that in him which is not in Himself. Some also say, they have made their conscience as Guru or Master. But I am sure, they have not made conscience as their Guru but their own ego. The conscience, as described in the Shastras, is made of four things — Manas (mind), Chit (deeper conscience), Buddhi (cognition) and Ahankara (ego). If all these become perfectly purified, conscience will give you only correct signals. After the purification of these things there come the higher powers. And at the same time purity has now begun all round.

## **CLEANING by Babuji Maharaj**

Man possess mind which is originally a part of the force that came into action by the effect of primary stir which led to the formation of the universe. The state of the Absolute which was at the root of the stir is also present at the base of the human mind or Manas. But on account of the over activity of the mind, the awareness of that Absolute state is lost and it appears to have grown dull. The primary pursuit under the Sahaj Marg system is therefore to look to the proper cleaning and regulation of mind at the very initial step so that it might be relieved of its grosser and inharmonious tendencies.

Sahaj Marg recommends the method for the cleaning of the centres, and the Master himself does it through the process of transmission. The Master attends to the cleaning of the system removing Mal (grossness) Vikshep (fickleness) and Avaran (coverings). During my leisure hours I remain mostly busy with cleaning the abhyasis under my training in order to develop in them the remembrance of God all through, and this service is for me a substitute of God's worship, hence my foremost duty. But that is a tedious job and requires quite a long time which might perhaps exhaust the patience of the Abhyasi.

As a general rule one does not feel much interested in meditation when the cleaning process is being effected, or when impressions and bondages are being loosened, which is in fact the only effective course and one greatly

helpful to his sacred cause. But while I proceed on thus, I have to make allowance for his craving for peace and satisfaction as well, which he wishes for and values most. For this reason, when he does not feel interested in mediation while receiving this type of transmission from me, he thinks it to be of no avail and consequently drop off Satsang. He should not dictate terms for the ways and lines for his spiritual training, because the teacher alone can understand what is best for the Abhyasi...

In the evening sit again in the same easy posture for half an hour and think that the complexities, the net-work of your previous thoughts and grossness or solidity in your body, are all melting away or evaporating in the form of smoke from your back side. It will help you in purging your mind and make you receptive of the efficacious influence of our great master. As soon as I find that you are free from undesirable matter, I will take appropriate action.

It is seen that people do not get benefit from the evening practice of cleaning. The reason is that they do it in a faulty way. Inform all the persons conducting Satsangh under your centre and explain orally to whomsoever you meet. In fact, people first begin to meditate on grossness, and then think that it is going from the back side in the form of smoke. Really speaking, they ought to throw it out by thought suggestion, in the form of smoke.

It must be remembered that while practising these methods one should not force his mind too much but only sit in a normal way. This process of cleaning is to be repeated for about five minutes before meditational practice in the morning as well. Other ways of cleaning may also be advised according to the needs of individual abhyasis, and need not be mentioned here in detail. Suffice it to say, that the process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the subtlest Essence of Identity.

Preceptors' clean grossness out but people enwrap it again. So you have to seek the solution yourself, just as you have to walk on your own legs. Of course, energy is needed for it, for which our help is indispensable, and is ever available.

As a general rule one does not feel much interested in meditation when the cleaning process is being affected, or when impressions and bondages are being loosened, which is in fact the only effective course and one greatly helpful to his sacred cause. But while I proceed on thus, I have to make allowance for his craving for peace and satisfaction as well, which he wishes for and values most. For this reason, when he does not feel interested in meditation while receiving this type of transmission from me, he thinks it to be of no avail and consequently drops off from satsangh.

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## **CLEANING PROCESS:**

### WHAT, HOW AND WHY OF IT IN SADHANA

K. C. Narayana, Hyderabad

As a person practising the Sahaj Marg system of Sadhana for over two decades, I have had many occasions when co-aspirants have asked me to clarify many of their doubts regarding the 'cleaning' that is supposed to be done by both the aspirants and the preceptors. Of late, I gained a feeling that the aspirants feel that it is the responsibility of the preceptor alone to clean the system of the aspirant and make him deserve the grace of Master.

It is necessary that the Ten Commandments given by Master should be clearly understood first before any attempt at understanding the concept of cleaning is made. The Tenth Commandment says, "At bed time feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a suppliant mood resolving not to allow repetition of the same."

Every aspirant, therefore, has to introspect and analyse his own follies. Though we strive to be on the path of good and righteousness, engaged as we are in the worldly activities it is found by us to be not possible always and we are conscious of our swerving away from the path of God. The awareness of our own failing is a basic necessity; without this the question of repentance does not arise. Master commands that we take note of our failings and become conscious of our impurities every day and pray to God for help. One

has to review one's whole day's thoughts and talks and actions and discern the imperfect manner of doing them. "The keeping of a diary is helpful not merely for the purpose of noting our spiritual experiences but also of our wrong doings, doings done on our own initiative and without feeling of God's and Master's presence and direction. It is necessary to review these and note them so that the mere entry of it in our diary will automatically draw the attention of the Master and speed up the process of rectification and purification. Repentance is for the loss of practice of nothingness and of presence of the Master. Confession in religion has this same purpose but being made into a technique it is likely to lead to abuses. Confession in private or in public has no basic value unless one follows the same up to rectification or seek God's power and help to lead him upto that stage when he will not ever go wrong this is perfection." (Dr. K. C. V.)

Man has three types of impurities: Mala, Vikshepa and Avarana. Master states categorically unless these impurities or coverings are removed, inspiration or guidance from the inner voice is meaningless. ("Reality at Dawn," p. 59). Mala means superficial impurities or dirt. Vikshepa means the unreal projections of desires for enjoyment. Avarana means the layers of grossness due to past Samskaras which drag a person down and form as a barrier between man and God.

How then are we to get rid of these impurities? What is the role of the aspirant and what is the extent upto which he can rely on the help of the Master or the preceptor? By practising sincerely, the Ten Commandments one can easily avoid the mala. Avoidance of mala is the basic duty of every aspirant. One who cannot, avoid recurrence of his follies and misdeeds is naturally one who has no will to progress. It is true that Many situations arise where the path of least resistance is more attractive but one who succumbs to that alternative should be considered as one who has no desire for the Real.

It is stated that if everything is done with the idea that Master is doing it then the question of an aspirant doing wrong does not arise. True. Master himself has stated so in 'Reality at Dawn'. But then are we capable of it? If so, when?

Unless the dedication of one's self is complete and total, this does not happen. Master states in his. Example of a person caught by the charming appearances of a dancer on the road-side, that the moment the aspirant thinks that it is Master who is enjoying the scene, the person will be relieved of the temptation.

Why? Master being what he is, and what the aspirant thinks him to be, the very idea does not fit into the context and the aspirant's subconsciousness does not allow any More interest in the process. The super-ego of the aspirant rebels the moment a bad idea, or a bad thing is connected with Master who has been accepted as one's guru and God and that is the truth of this process. But pardon me, how many of us have accepted Master totally? In the absence of that, how can we expect this process to work? Further, there are some who think that Master is enjoying the scene, and therefore, they should not disturb him. What a tribute to Master! (I have had the misfortune of hearing similar answers when persons have been seen visiting the cinemas— blue and cabarets.) The process advocated here by Master is not totally new and is the same as the traditional concept that everything is done by God or is got done by him. (Swayameva karayathi; and swayameva krithavan.) But the principle of Saranagati in Sri Vaishnavism and that of our Master is different only in so far as there is active participation on the part of Master in the cleaning process to which we shall revert later.

The second type "of impurity is Vikshepa. This is really the base for all impurities. Our desires seem to be capable of making us lose all sense. The desires range from sensuousness to fine shades of egoism. Master, therefore, advocated certain practices to be performed by the aspirants to check their influence on the aspirants. The meditation on points A and B advocated by Master are meant to check the impurities (Vikshepa) and should be done assiduously by all aspirants. While many do not even seem to be doing this (I have had occasions to hear from some prefects and preceptors that they do not advocate this to the aspirants) some persons seem to be extra-ordinarily interested in the nature of impurities going out and their quantum. This is all despite clear instructions from Master 'Do not meditate on those things which we want to get rid of. Simply brush them off'!

The reason why Master advocates that we should not meditate on the nature of grossness is, those thoughts which we want to get rid of gain power due to our interest in them and become formidable. The best thing to do is to ignore them and fix our mind on master as naturally as we can. Master states that the meditation on points A and B (efficacy of Raj Yoga) help the abhyasi get rid of many impurities in the system. He has also advocated that the aspirant may think that he is merged in the Ocean of Bliss with his body transparent, so that the waves of the ocean pass through him. He should think that the waves of the ocean are washing off the grossness and impurities from within the interior of the body. Master has stated that this method may be advised to be practised daily at the evening time for all those who require heavy cleaning. He has also stated that they need not take up any other practice at that time except this. Another method advised by Master for those who require to cleanse their impurities, is to think that Divine Light is present in the top portion of one's head having connection with the Eternal Divine Store. The aspirant should take some of it, bring it downwards, allow it to run through the left arm driving out all impurities with it and flowing out from the tips of the fingers along with them. The process is to be repeated taking up the right arm, again the left side of the body upto the feet (every grossness going out from the tips of the toes of the feet), and then the right side of the body.

Moderation of desires and checking of the perverse tendencies of the mind is not all that easy. Assiduous practice of the methods suggested by Master and absolute devotion to God alone can accomplish this. Many persons have asked me as what is meant by the word 'co-operation' used by Master. As far as know practising these methods carefully and with all reverence to Him is what can be called as co-operation with the Guru in Sadhana.

Avarana may be considered as the grossness or perverse tendencies of the mind which got solidified and became part of the nature of the aspirant. These are either due to past karmas or even curses (consequent on bad actions or karmas). The Jains have a very complex theory of explaining the accumulation of matter (Pudgala) on soul. Master in His work 'Reality at Dawn' states that these avaranas are gained by the souls almost from the

beginning. "From the primary state of existence of the soul in its most subtle form we marched on to grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in assiduously by all aspirants. While many do not even seem to be doing this I have had occasions to hear from some prefects and preceptors that they do not advocate this to the aspirants) some persons seem to be extra-ordinarily interested in the nature of impurities going out and their quantum. This is all despite clear instructions from Master 'Do not meditate on those things which we want to get rid of. Simply brush them off'! The reason why Master advocates that we should not meditate on the nature of grossness is, those thoughts which we want to get rid off gain power due to our interest in them and become formidable. The best thing to do is to ignore them and fix our mind on master as naturally as we can. Master states that the meditation on points A and B (efficacy of Raj Yoga) help the abhyasi get rid of many impurities in the system. He has also advocated that the aspirant may think that he is merged in the Ocean of Bliss with his body transparent, so that the waves of the ocean pass through him. He should think that the waves of the ocean are washing off the grossness and impurities from within the interior of the body. Master has stated that this method may be advised to be practised daily at the evening time for all those who require heavy cleaning. He has also stated that they need not take up any other practice at that time except this. Another method advised by Master for those who require to cleanse their impurities, is to think that Divine Light is present in the top portion of one's head having connection with the Eternal Divine Store. The aspirant should take some of it, bring it downwards, allow it to run through the left arm driving out all impurities with it and flowing out from the tips of the fingers along with them. The process is to be repeated taking up the right arm, again the left side of the body upto the feet (every grossness going out from the tips of the toes of the feet), and then the right side of the body.

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It is therefore clear that while the primary responsibility of keeping one's system clean is that of the aspirant, the Guru has the onerous responsibility of carrying on the spiritual evolution of the aspirant by cleaning the internal condition of the psyche. While all systems of Yoga make it clear that Realisation is through Sadhana of the aspirant and except for the formal initiation by the Guru everything is the responsibility of the Sadhaka, Sahaj Marg system of Sadhana accommodates for the active participation of the Preceptor or Guru or Master in the individual evolution in spiritual life. That such a participation should suggest that the responsibility of progress in Sadhana is entirely that of Master is unfortunate. Suitably modifying the saying it can be stated: Let us help ourselves, so that Master helps us."

O Master, Thou art the Real Goal of human Life.  
We are yet but slaves of our wishes putting a bar to our advancement;  
Thou art the only God and Power to bring us upto that stage.

Thou art the Ocean of Bliss;  
We are all seated in it.  
The waves of Thy Ocean are passing through us  
Removing all the dirt and disease.

OM TAT SAT.

*Worldly relations are good. Worldly entanglements are bad.*

*Husband and wife should act like the two wheels of a vehicle for the due discharge of household duties. We should pass on through family in a disinterested way doing everything for the duty's sake without any feelings or attachment.*

*Be a guest in your own house.*

—BABUJI

## **MASTER THROUGH OUR LIVES**

Bernadette

Holland

Our Master, our Beloved Babuji, has chosen us all. We all love Him. This same love will bring us upto our highest goal which should be He only, "the Divine". We, here in the West, are very individualistic, and to believe in God is almost a mental deficiency. It is therefore even more difficult for us to love a Master without knowing Him or having felt his real play in our lives. Most of us have left our homes, old religion and feel no trust in anything anymore, but in ourselves. A day came when we found out that we were not sufficient to ourselves and needed a Master. We looked out for Him and found Him. We tested Him and accepted Him.

We read much in our mission literature about the importance of love, faith, surrender, and constant remembrance. How to develop all these qualities? Our first approach is of course the practice Master has prescribed for us-meditation, cleaning prayer which will slowly take a new turn and "divinise" our lives. We will understand the greatness of our Master and allow Him more and more to work on us as He pleases and not as we wish Him to do, because He knows what is best for us. Faith is now born! Love will quickly follow. The change is surely taking place, and there Master says that it depends much upon the abhyasis. He says that an iron will is required "turn your head this side (towards the goal) and never turn It back", It Is also quite hard when we are surrounded by worldly problems of all kinds. But Master has solved or melted the obstacles by the practice of constant remembrance

He has prescribed. The other day I was thinking about the importance of constant remembrance. It is a tool to grow. If we offer our lives, our good and bad things, our problems, failures, successes, everything, it all becomes so simple. The thought came to me also that the practice, the Ten Commandments, our trying to become moderate etc., were only an act of remembrance, because we want to resemble Him, or merge in Him. Master says that constant remembrance is “done and not felt”. It means that with our will, we must each time again turn back to Him.

Sahaj Marg is not a system like others. It is our system, as such we are also examples for others, good reason to do our utmost best to change our character and behaviour which are not unchangeable! Our shortcomings such as jealousy, anger etc. which are results of our ego will be washed away on our march by our praying to Master to become today better than yesterday. When we analyse and observe our lives-our day-to-day dealings we see that each moment is an opportunity given to us to practise remembrance. Surrender has now opened its door. Master says “If you advance even one step forward, I am over-zealous to advance four steps towards you”; so logically thinking if we move 3 steps forward, He will by our love move 12 steps towards us, and so on! What a consolation would it be for Him. He is our living example. He is at our disposal, all willing to give Himself upto the one who is ready to take Him within the core of his heart.

Let us not rest till we have reached Him. “Remember that the time gone by shall never return, all efforts made today shall bear fruits tomorrow”. We once made a decision to follow Him. To accept Him totally and not partially! Often, we come across such things as “This commandment suits me, and take it up, that one well...” and so forth. Accept Him in such a way that He may take our “self” over, but when? Master says “Only when you’ will not be there”.

Have you noticed how easy it is to get something materially or to please our desires? Then why not spiritually?

## **FAITH IN AND DEVOTION TO MASTER**

By

Dr. C. A. RAJAGOPALACHARI

It is a common experience of most preceptors of the Mission that Abhyasis, particularly the serious-minded ones tend to become restive and begin asking questions like “Why am I feeling nothing, seeing nothing and experiencing nothing I try to be as regular as possible in my meditation but still it is bewildering.” Many preceptors are themselves inwardly struggling with about the same sense of frustration. The fact that an Abhyasi is made preceptor especially on a provisional basis, does not vouch for any great achievement on the part of the person so endowed, on the spiritual path. It only signifies the fact that the person has been able to impress the Master about his seriousness and sincerity in the master of adherence and abhyas, as also the fact that Master considers he is fit enough to act as his agent in the matter of giving transmission sittings to other Abhyasis. At the same time Master expects that such endowed persons should be able to watch the progress of the Abhyasis on the spiritual path, become aware of barriers that hold up progress and help the Abhyasis to surmount the obstacle in the easiest possible manner and the quickest possible time. Again, the Preceptor is expected to talk with the Abhyasi about his understanding of why specific types of barriers set themselves up to prevent progress and what the Abhyasi could do in cooperation with the preceptor and the Master, to make it easy for the Master to help him in his evolution. At the same time specific advice should be given to the Abhyasi how he can ensure quicker and easier progress for himself and the advice should be not just practicable but also suited to the culture, upbringing and environment of particular person

concerned. Again, the advice should not take the form of a mere precept but practical in its application by the serious minded practicants.

In this matter the topmost position among the list of requirements, is shared generally by the two inter-connected aspects of faith and devotion. Their interrelationship lies in the fact that faith is at the base of devotion and in the same manner devotion is at the base of faith. To the extent that faith is achieved, to a proportionate extent is devotion achieved. In order to be able to accelerate the pace of progress in the spiritual area, it is essential that faith and devotion should be at as near the maximum as possible. When they are at the perfection point one can be said to have achieved the summum bonum of mortal capability.

To achieve this kind of development of these two factors, very good understanding of what these two terms connote is very essential, especially in the context of modern confusion of thinking and use of words in contexts that are not exactly suited to the proper understanding of connotation. Our fore-fathers were never tired of exhorting people to be as simple as babies because of the fact that they are still unspoiled by contact with the external gross world which exerts a considerable influence towards degeneracy of the human mind and it is hardly one in several million that escapes such corrupting influences. So let us take the baby and look at it closely.

From the beginning the baby learns to recognise and place its full trust in the mother the first syllable that a baby ever utters is 'Ma' the mother. Its first smile is for the mother's face and happiness. The first time it is able to focus its independently acting eyes, the face that it looks at is that of the mother. When it cries it tells the mother that it is hungry and needs milk and when it does so, it is fully confident that its cry would be heeded and its want fulfilled. And so, they are fulfilled unless the child has been unfortunate enough to have a very sickly woman for the mother or to lose her early in life. It is therefore a certainty that of all things in creation the baby has the highest possible extent of faith in its mother. It never expects any failure; its faith is unshakable and uncorrodable.

Again, if you look at the way the baby behaves towards the mother as it grows to early childhood it will be noticed that the baby follows the mother

with the eyes as long as it is unable to walk and thereafter with its limbs. This physical following of the mother continues until new worldly attractions take the child's attention, momentarily in the beginning and for longer periods of time later on, away from the mother. The sole cause for this is the devotion that the child has for the mother, born of the intense faith that has been found to exist as above. The child starts going to school mixing with other children, playing, quarrelling, laughing, crying, loving and hating but the devotion to mother rarely suffers any diminution. The child may not give evidence of the devotion because of shyness and conservatism but when someone traduces the mother or talks ill of her or tries to harm her in some way or the other, then the extent and quality of the devotion is seen in the activity set up in the child by way of reaction. Even if the person concerned who is attempting to do an ill turn to the mother is someone for whom the child has grown to have personal regard and affection all that will be given the go by in the intensity of the feeling of uttermost dissatisfaction at the attempted adverse act.

Such a position lasts in the child unless:

1) the child becomes a victim to bad company or 2) the mother's actions, behaviour and conduct in general are such as to nauseate the growing child by its non-consonance to nature and nature's laws, 3) The faith and the devotion both to die a slow death struggling all the time for a breath of lifegiving air in the asphyxiation caused by lack of that ingredient in the new poisonous atmosphere created by adverse environment.

So, neither the Abhyasi can do any better than to take normal baby as an example of faith and devotion to its mother and try to emulate it in the matter of achieving these two nor can the preceptor do better than advice such a course for the acceleration of progress in the Abhyasi.

To understand it correctly, one has to watch a child for its responses on different types of occasions. The best time for our purpose is to see the baby's or child's reaction in emergencies. Take the child at play on the street suddenly finding a fierce animal like a big dog or a bull charging across the road. The child becomes fully aware of very suddenly to the extreme danger to itself and it rushes back blindly into the house crying 'Ma' mother. To the child mother is the only person to offer the needed protection. It is not aware

of her incompetence in offering the full protection which the child needs. It is nevertheless a fact that the mother will be prepared to even lose her life by protecting the child and offering herself instead as a sacrifice. Here the child's faith in the mother is of that intensity that it never thinks of why and wherefor or how and why in its response to emergent situations. Such should be the faith of the Abhyasi in the Master and if it is not so or not even a tithe of it, it is absolutely essential that the Abhyasi should increase his faith in the Master.

Let us now see what the devotion aspect should be. The devotion of the child to the mother develops in due proportion to the devotion of the mother to the child and as is well known all over the world the latter is the acme of devotion. The mother may sometimes in anger or in a fit of temper behave towards the child in what may be termed cruel manner, the child may suffer physical violence with pain and cry bitterly but still while doing so it falls on the mother's lap and cries. That is because it knows and fully believes that whatever the temporary state of the mother the child has got no other person to whom it can turn for sympathy and kindness as good as the mother herself. This is possible only because of the intensity of the devotion the child has for the mother and also the equal intensity of the faith that the child has in the mother and her ultimate kindness and devotion to itself.

The growth, development, physical, mental and moral as also spiritually through religion in the early years and through nascent spirituality in due course, all owe their intensity and acceleration to the extreme extent of love, devotion and faith in the mother. Similarly, if the Abhyasi becomes a baby and feels that the Master is the spiritual mother without any shadow of a single doubt, his development in the spiritual sphere is as certain as the baby's development.

The purpose of this article is to make these easy means available to all Abhyasis including such preceptors as need it, so that Master's burden which is the sum total of all burdens of all members of the Mission, can be lightened at least to a fractional extent by being put into practice. The author is fully convinced of the efficacy of this simple method of practice through results observed in not less than a hundred Abhyasis to whom such advice

was given and progress watched. This does not mean that there is no other way. If anyone has any simpler means to offer the writer will be entirely grateful for such assistance.

## **DOUBT AND FAITH**

by

S. A. SARNAD,

GULBARGA

Doubt and faith are two opposite states of mind. In the former, the mind is unsettled and disturbed whereas in the latter it is settled and undisturbed. Doubt presupposes infirm knowledge; faith is based on conviction and inward attraction. Doubt poisons the will, weakens it and ultimately shatters it. Faith, on the contrary, strengthens it. The Bhagavad Gita rightly says that a doubting man is sure to perish.' It also says that 'a man having faith gets the real knowledge.'

Doubts can be classified into several categories depending on their nature. Here, we restrict ourselves to doubts concerning spiritual! Practice or Sadhana.

In any Sadhana, three things are of paramount importance: the goal, guide and the path. One should, therefore, not harbour any doubt regarding these. But, a doubt regarding the goal of human life is likely to arise frequently. Is there any goal as such for the human life? If so, what is it? It is quite evident that man, although coming under the genus of animate beings, does not belong to the species of animals or other creatures. On account of his extraordinary power of intelligence he has subdued the entire creation and hence has become the crown of creation. So, undoubtedly, he is not born to live like animals, although certain instincts are common in both. Man wants to lead a decent and infinite happy life. Here alone lies his superiority.

But infinite happiness cannot be accomplished unless one merges in the Infinite, attaining a state of complete negation. Now, as all other things except God who is the centre of existence are finite, merger in God is naturally the only way to achieve true happiness. For this we have to rise very high beyond the level of the senses and intellect. Knowingly or unknowingly, this is the goal of all human endeavour, call it by any name – ‘God – Realisation,’ ‘Self-Realisation,’ ‘Self-negation,’ ‘Oneness with the Supreme Master’ and so on. Unfortunately, we want to seek it in finite and transient things through our utter ignorance. If, however, this right knowledge is permanently fixed in our mind. The way becomes clear for the means to be adopted to attain the goal. But it is not so easy. Doubts keep on lingering, trapping man in the meshes of worldly comforts and pleasures which are charming and attractive if these doubts about the nature of real happiness and the goal of human life are not uprooted and a clear concept about them is not given, it is quite likely that man may live like animal at the sensory level only. It is very difficult for oneself to dispel these doubts and to arrive at right thinking without the help of a person who has thought a lot about these things and is capable of convincing others. And if by chance he is a man of practical experience having traversed the entire path up to the goal, It would be still better. But even this is not sufficient. He must be able to guide others also along the path. Such a person alone can be designated as a true guide or Master.

Secondly, doubt regarding the capability of the guide or Master is not infrequent. The reason is that a person either takes hasty decision in choosing his guide without studying him thoroughly or is carried away by others’ opinion. This is generally not free from danger. Many a pious man has been duped by self-seeking imposters who call themselves ‘Gurus’. Such gurus, as our Master says, are as numerous as the leaves of a tree. They have neither ascended to higher levels of consciousness nor are they able to transmit higher conditions into the abhyasis. One should, therefore, test the person whom he is going to accept as his spiritual guide or teacher. Mere knowledge of the scriptures should not be the only criterion to judge the worth of the teacher. The Vedas declare that the awakening of the Soul towards the Supreme cannot be effected by any amount of learning. Realisation can be attained only through a realised person. There is no room

for any doubt in this regard. Such a person, through the process of Yogic Transmission, is able to develop in the abhyasis all those conditions required for the ascent. So, a Sadhaka should select his spiritual guide with great care testing the practical achievements of that person in the field of Realisation. Once he is tested till a certain period there should be no testing afterwards. For, testing presupposes doubt in the capability of the guide and if one goes on testing him endlessly, doubts will remain forever, with the result that the Sadhaka will not achieve spiritual progress. Endless doubts leave the Sadhaka in the lurch developing internal grossness barring all further progress. So, one has to put a full stop to his doubts at some stage or the other. The positive attitude of developing faith ensures spiritual progress of the abhyasi.

Thirdly, a doubt is likely to arise regarding the path chosen to reach the goal. It is said that all roads lead to Rome. But the question is: which is the shortest and safest. The spiritual practice or Sadhana is our path leading us to the desired destination. If the path is not a right one, we may not reach the destination at all. A sure proof of the path being the right one is that the Sadhaka goes on imbibing divine qualities and remains undisturbed even in the face of adverse circumstances. He develops love for mankind and yet remains unattached. He is neither a friend, nor foe. He acquires moderation in every walk of life. Thus, the development of these and such other subtler traits indicate the correctness of the path. Practice according to Sahaj Marg system brings about these results in an amazingly short period. Of course, sincerity in the pursuit is quite necessary which is the prerequisite of any sadhana.

Doubt in the efficacy of transmission is yet another obstacle to speedy progress. This is a practical thing and can be verified by anybody at any time. Sometimes the abhyasi complains that he does not feel the effect of transmission at all. Transmission being a very subtle force, one may not always feel it on the physical plane through the sensorium. It works first on the causal body and the results are gradually experienced at the level of gross body. Again, the condition so experienced cannot be described in words because it passes all understanding.

Doubt in one's progress on the spiritual path is also not uncommon. Most of us have a very wrong notion of spiritual Sadhana. Unfortunately, the bulk of literature on the subject deals with most unnatural, unwanted, superficial and absurd things among which acquisition of occult powers and miracles are most common. Yogic Sadhana is thus wrapped in a shroud of mystery, which the common man either feels far beyond his reach or mistakes it to be the very goal of spiritual pursuit. The Sadhaka of Sahaj Marg who goes through this literature is naturally attracted by the glitter and glamour of mystic powers. There develops unconsciously a tendency to measure spiritual progress with the attainment of such powers. He is deeply disappointed when he sees that in spite of years of Sadhana he has not been able to perform any miracle or attain certain power. God alone knows what kind of power he wants and why. He should note that not even a single sage of the Upanishadic age has ever made any reference to miracles or powers, while speaking of Self-Realisation. And, remember, the whole of the Upanishadic literature is replete with the theme of Self-Realisation. So, spiritual progress is not at all related with miracles or occult powers; It consists of proper moulding and regulation of the mind.

Now about faith. Faith can be said to be the obverse side of the Sadhana. It is one of the six Sampatties mentioned under the four sadhanas in the practice of Yoga. It contributes to easy success on the path of realisation. One has to develop faith through reason and experience. Faith in the goal, guide and the path act as triple antigen for the Sadhaka. Master endorses this statement when He says that faith produces an internal force strong enough to shatter all the forces of evil that might be surrounding the Sadhaka. It will help him to draw fresh divine impulse whenever required".

Faith, as our Master says, is in fact a lively link connecting the mortal with the immortal, which is effected through the medium of spiritual teacher of the highest calibre. Nothing worthwhile can be gained unless this link is strengthened. In the initial stages faith is really artificial. It is formed lost or regained a number of times due to many reasons. True faith however is developed at a later stage, which assumes the form of self-surrender. It is this state which takes us till the end to solve the problem of life forever.

My Master bless all sadhakas to develop such a faith.

“Centre is absolutely motionless and in it there is no energy, no power, nor anything of the sort.”

## **SERVICE AND SURRENDER**

K. V. REDDY

It has been my endeavour to write this article for the last six months but somehow it was not possible inspite of my many efforts. Infact, I promised our General-Secretary brother Parthasarathy that the article would be sent to him in September, 1980. Perhaps I had not yet understood the meaning and the magnitude of the title for this article. Service and Surrender are the two most important aspects of our Sadhana in Sahaj Marg therefore it becomes the duty of every abhyasi to reach that goal. Once I asked Master whether it is a greed to aspire to achieve a state of Surrender. Master said “It is the duty”.

What is a state of Surrender? Master Himself explains it in ‘Reality At Dawn’, “Self-Surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of Self”. Master further explains “When the idea of Divine Mastership is established our position turns into that of a serf. Now service is the only concern of the serf”.

Surrender is the goal and Service is the means. What is Service? There cannot be great many definitions of Service as it is a simple word with a simple meaning. All abhyasis of Shri Ram Chandra Mission are ever willing to serve the Master to the best of their ability with love and devotion. Whenever we go to Shahjahanpur, we are so eager to render personal services to our beloved Master but how many of us can render such services especially when Master’s needs are so few. Does it mean that those who have that opportunity alone will achieve a state of Surrender? Does it mean

that others with have no hope or chance? Master in His compassion and love for His “associates” provides many opportunities to serve Him. Service to the Mission is actually a Service to the Master as Master is not different from the Mission and every abhyasi throughout the world gets ample opportunities to serve the Mission and thus serve the Master.

To me nothing seems to matter except to serve my Master and my Mission. Infact to me such Service is the only goal; objective and real aspiration of my Sadhana. Once Master said “Selfless service alone is a real Service’. Therefore, I try to emulate my Master and follow His footsteps. His Service to His own Master is the best example for all of us to follow.

Once Swami Vivekananda wrote a poem on the occasion of Sister Niveditas’s Birthday and in reply she wrote a letter to him on 13<sup>th</sup> January, 1900. “.....I used to think that I wanted to work for the women of India — I used to have all kinds of grand impersonal ideas but I have steadily gone on climbing down from these heights and today I want to do things only because they are my father’s will.

Even knowledge of God seems too like a return of benefits. One longs to serve for serving’s sake, for ever and ever, dear — Master — not for one miserable little life. I know one would not need to think of one’s Guru — that he would vanish if one realised the Divine — but even in that moment I cannot conceive of perfect bliss without the assurance that his was greater. And another thing I am sure of and need to be sure of in true moments, and that is that you will have thousands of children who will. Be bigger and worthier and able to Love you and serve you infinitely better than I.....”

Sister Nivedita’s letter to her own Master reflects in general real and true aspiration of a disciple towards one’s own Master and in Sahaj Marg this concept of Service for the sake of the Service is the highest and real aspiration of every abhyasi of Shri Ram Chandra Mission. Master says “Discipline is the elementary step of Surrender’. Discipline is also an important aspect of Service infact discipline is the basic element of Service. We all tend to disregard this aspect of our service to the Master and the Mission. When one talks of discipline it is not only accepting Master’s word but also to follow every directive conveyed on behalf of the Master by

persons so authorised by the Master. The General Secretary; the Secretary to the President; Preceptors and abhyasis who are appointed by the Master with specific responsibilities all perform their duties as directed by the Master, therefore, it becomes the duty of every member of Shri Ram Chandra Mission to follow the instructions and directives from these persons as the instructions and the directives of the Master Himself without questioning and without any doubt. Sometimes we are inclined to disregard all those instructions and directives given by the Master and by those authorised by Him yet we profess our love and devotion to Master when we meet him. We write poems and give talks on love and devotion to Master and yet we disregard His instructions. Every Basant we see Master with pain and anguish giving new instructions to the Preceptors and abhyasis making them more simple to follow yet we disregard them more and more every year.

If we examine objectively, there is no need for any such instructions because it is the responsibility of every abhyasi to follow and implement every wish of the Master as the foremost duty of an abhyasi no matter who conveys Master's wish. Therefore, to cultivate and develop discipline in one's own daily life is a preliminary step of maintaining discipline in the Mission and without such a discipline any service rendered to the Master and the Mission remains short of the mark.

Another important aspect of service is to mould our living according to the expectations of our beloved Master. This is a very important aspect of our life as abhyasis of Shri Ram Chandra Mission. We all want to convey the message of the Master to every seeking heart throughout the world and when we meet new aspiring abhyasis we talk to them and explain to them various aspects of Sahaj Marg Sadhana but the most effective way to convey Master's Message is to present ourselves as examples of Master's workmanship in all our humility and simplicity.

Talks and lectures do not convince people so easily but personal examples not only convince them of the efficacy of Sahaj Marg but encourage them to accept the Master; the Method and the Mission.

It is important for every abhyasi of Sahaj Marg to have only One Master; One Mission and One Method. There cannot be any mini-Masters

and mini methods in Sahaj Marg. Master's Munich Message is very clear on this point. Many abhyasis seem to accept and attach themselves to some Preceptors. All Preceptors are primarily abhyasis no matter how elevated they may be. We seem to forget and Creator when we look at His creation. Creator and His creation are different therefore we should accept only Master and Master alone as our Real Master and follow His Method as the only method and serve His Mission as our only mission of life.

Many people including some abhyasis argue why there is a need to have a Guru and why should we accept anyone as a Master. Here I would like to quote Swami Vivekananda who is accepted as an authority whenever one talks of religion and spirituality.

“Now, in intellectual development, we can get much help from books, but in spiritual development, almost nothing. In studying books, sometimes we are deluded into thinking that we are being spiritually helped, but if we analyse ourselves, we shall find that only our intellect has been helped and not the spirit. That is the reason why almost every one of us can speak most wonderfully on spiritual subjects, but when the time of action comes, we find ourselves so woefully deficient. It is because books cannot give us that impulse from outside. To quicken the spirit, that impulse must come from another soul.

That soul from which this impulse comes is called the guru, the teacher and the soul to which the impulse is conveyed is called the disciple, the student. In order to convey this impulse, in the first place, the soul from which it comes must possess the power of transmitting it, as it were to another, and in the second place, the object to which it is transmitted must be fit to receive it. The seed must be a living seed and field must be ready ploughed, and when both these conditions are fulfilled, a wonderful growth ..... takes place. The speaker of religion must be wonderful, so must the hearer be and when both of these are wonderful, extraordinary then alone will splendid spiritual growth come and not otherwise. These are the real teachers and these are the real students. Besides these, the others are playing with spirituality, just having a little intellectual struggle, just satisfying a little curiosity, but are standing only on the outside fringe of the horizon ..... It is a mysterious

law of nature that as soon as the field is ready the seed must come, as soon as the soul wants religion, the transmitter of religious force must come. “When the power that attracts in the receiving soul is full and ripe, the power which answers to that attraction must come”.

Therefore, it is necessary for all those craving for realisation to have a worthy master. When we have such a Master and in Sahaj Marg we have such a worthy Master, then discipline, dedication, love and devotion must develop. Master once defined dedication “To give one’s self to it”.

We must give ourselves completely to our Master and to our Mission that is the real service on such service must be a selfless service and that alone will bring us to the state of Surrender. Master writes in Voice Real — 1<sup>st</sup> Volume, “I am not sure whether all those associated with me have craving for realisation or not. If they have, these things must have developed in them automatically.”

Whenever we celebrate our beloved Master’s Birthday, it is the most joyous occasion for all the abhyasis of Shri Ram Chandra Mission. I cannot think of any greater joy or happiness for an abhyasi than to sit in silence at Master’s feet on this most auspicious occasion and get lost in Master and get drenched in His Divine Grace. While we assemble in Kelang to celebrate Master’s 82<sup>nd</sup> Birthday, we should also ponder to think what is it that also gives greater happiness to Master. Nothing gives greater happiness to Master, I am sure, than to be with His abhyasis who sit around Him with love and devotion. When He looks at us and finds that we all have that craving for realisation; we all have that love and devotion and we all have that dedication to serve the Mission, can you imagine what joy, what happiness and what satisfaction that would give to our beloved Master. When He stands in front of His own Master, He would be able to say “O! Master, I am carrying out your message to the pining hearts of humanity.

Look at these abhyasis of your Mission who are trained and prepared to carry your Light to every human soul and to every corner of the world. The Light lit by you shall never be extinguished and will continue to illumine the mankind and the universe through Shri Ram Chandra Mission as long as the creation remains and as long as the sun and the moon continue to shine.”

We often think of giving a birthday present to Master; one thinks of a cake; one thinks of a suit and one thinks of Prasadam whereas all that Master ever asks for is our “tiny heart’.

Therefore, let us resolve to give that which Master expects from us and which would give Him the satisfaction that His Mission and His work has not gone in vain.

I, for one, would like to offer to my Master, my life, my health and everything that I have so that He continues to live amidst mankind with His physical presence and guide every pining soul to its final destination. To me my Master and Master alone is my destination, my goal, my aspiration, my Bhuma, my Centre and my all and my everything. Since I have found my Master, my only concern is service to the Master and the Mission and to live according to His expectations.

It is difficult to say whether I understood the meaning of Surrender and Service to justify to write this article for the Souvenir to commemorate Master’s 82<sup>nd</sup> Birthday celebrations. It is also difficult to explain why it took more than six months to write this article. However, I tried to share my feelings and thoughts with the abhyasi sisters and brothers on this most auspicious occasion with a hope that we all will serve our Master and the Mission with dedication and devotion and present ourselves before the Master in a more befitting manner when we celebrate His 83<sup>rd</sup> Birthday on 30<sup>th</sup> April 1982.

## **Prayer & Meditation**

Sri K. C. Narayana

I am not able to speak after having heard the message of Babuji which is filled with so much compassion love and, concern for all of us. I would prefer to meditate now than to talk. Still, since it is my duty to speak out and share some of my feelings on this occasion. Permit me to express my thoughts.

The child cries whenever there is a need. It cries and cries whether the mother or father responds or not. It is thus natural for a child to cry. Similarly, we too cry, pray and beg according to our needs. Thus, different concepts of prayers have come into vogue. But what exactly should we pray for and to whom should we pray, are two basic questions demanding an earnest enquiry. Firstly, should pray for some material comforts or favours? Secondly, should we pray to the ultimate, unseen and probably unknowable God or to many of His phenomenal natural forces which seem to be controlling our lives? That we speak to people who can help us to solve our problems is one level. That we appeal to people who matter to solve our problems is another level. But there is no point in projecting these two levels on to the ultimate God. When we seek absolute peace in our heart, absolute oneness with our brothers and sisters in thought, action and feeling, when we seek coherence and integration in life, I think we can appeal to God only, who is all pervading even as stated in "Isa vasyopanishad".

When we appeal to Him, what should we appeal for? It can only be for total unselfishness, because, any thinking man can discern that it is only his point of self, his own personality or selfishness or ego that stands in any transaction against a settlement, against an adjustment. We have to transcend this selfishness and we know that it is not in our hands. We are painfully aware of this weakness. I am reminded of the great men of our

Puranas, King Duryodhana, more than anybody else. He was a great man. No doubt about it. A man who could give away a part of his kingdom to a person whom he thought deserved it, could not after all, he a mean person. He knew that he was living with God. When Lord Krishna asks him, "Don't you know that I am God before you and is it not necessary for you to adjust with Pandavas?", he said, "I know. But I cannot help myself. I am aware of my feelings. I cannot cheat my conscience which says I should give nothing to them". He was painfully aware of his limitations. Similar is our predicament to day. In our daily life we find ourselves forced to do so many things which we would not normally do. This is the torture of the soul of modern Man. If we are prepared to quit our jobs and live in seclusion, these problems will not trouble us. But Sahaj Marg says that we should live in this world because we are here to bring in a regeneration of man, to try to take life one step above man, to pray to make man live a more integrated and meaningful life, where his selfish interests are subdued and where he could see more of what is right in others, than what is right in himself. It is very difficult and for this you require the help of Nature itself. You call it God. Babuji. Master, it makes little difference.

According to sashtras, the prayer starts with that particular goal which solves all our problems. "Thou art the real goal of human life" which is Nature itself. In our Samstha we call this goal Babuji, and I have no hesitation when is shared with you my conviction that he is God. This may sound exaggeration to a rational mind. But still, that is my feeling and I have as much a right to keep it.

Having settled the goal which solves our problems now. We are also aware of how hopelessly bad we achieve that state. It has become a fashion for the modern scientists to talk of conquering. This concept seems ridiculous to me and it should make no sense to anybody when we understand that he is himself a part of the Nature. These people do not believe in living along with Nature, in sharing with it, in allowing it to do what is good for mankind. Such people assume an eternal existence for themselves and attempt to struggle with nature. One thing definite is that the moment you are born, death is there with you. Life is a continuous activity against this inevitable event and how best we can live depends upon the values we cherish and

particularly an awareness of our temporary existence here. My point is why should we try to conquer Nature. Why can't we live with it, adjust with it and lead a balanced life. It is our greediness, envy and jealousy that come in our way of living according to nature's dictum. These are our shortcomings. We are yet but slaves of our wishes putting bar to our advancement". Who should help us out?

If only Duryodhana had surrendered to Krishna, the problem would have been solved. He thought he was going to solve it himself. That is why Babuji says, "you pray. "Thou art the only God and power to bring me upto that stage". Give yourself totally to Nature You get what you deserve namely oneness with God.

There are some problems here. It assumes a capacity on your part to accept that you are weak, hopelessly bad, depending on another personality, on power, to help you out of this priority. It is not easy, for, the modern world demands more assertiveness and more age rather than totally surrendering the ego on to the parents or super ego, In the beginning definitely we do not know God. It is here that we have got to go on faith, a dimension not easily accepted in the modern world. I had faith in my father and that is the reason why I am with the Mission. But that faith was based on a philosophy. It is the "APTAVACHANA" as our Vedantins say. When I was introduced, I was hardly 16 or 17 years. There were no problems. I was fairly successful in studies and sports with no time for all these things. But simply because my revered father said this is the way out of the human limitations that govern most of our decisions, I accepted it. We should have that much of a faith in a friend, father or brother. Otherwise, you can never take up any sadhana. You should have faith in that person, particularly when he has no intention of cheating you. Kindly note Babuji's sentence, "I make masters. Not disciples". If he had any other intention of exploiting us, He would not have said it and that is one sentence by which you can definitely lay your faith in Him. It is heart's language; not minds. Many Gurus and Mahatmas said they will prepare disciples. They need not be accused. It is we who go and fall at their feet to become disciples that should be blamed. In the entire history of man, it is Babuji alone who said "I will make masters". Faith in such a Guru is what the vedantins call "Mahaviswasa", which is one of the six Angas of prayer, the

other being “Anukulyasankalpa”, “Pratikulyasamarpanam”, “Gotrutavarnam”, “Atmanikshapa”, and “Kripanatva”. Thus, Mahaviswasa and Kripanatva are the two things fully stressed in our prayer. The total helplessness to achieve the goal is stressed in the last two sentences of our prayer. It may be very easy to go on reciting the Upanishads, for, there you love your own voice, your capacity to recite and congratulate yourself for your competence. But here, you are confronted with your total Incapacity, helplessness and incompetence. The ‘I’ in man, the ego, does not so easily accept this proposition. That is why most of us in our Samstha also report the prayer but do not meditate on its meaning. If you really meditate on the meaning. Tears shall roll down. You will feel how hopelessly bad, incapable, and miserably incompetent you are in this great task of trying to be one with nature. We are incapable of even to be worthy disciples of the great master. The problem is that you are pitted against yourself in this grand task. It is easy to confront some enemy, to conquer nature, perhaps. But when pitted against your own self, you are aware of your utter humility, incapacity, “Kripanatva”. It sinks deep in your heart. Then, and then alone, the descent of the divine starts. You empty yourself from the heart and God enters there. Give room for God. Let there be vacuum first. Feel constantly your helpless situation. Even Arjuna could come to that position only when a couple of impossible situations confronted him. Otherwise, he would not, he could not, have sought God. Traditional Prayer is but a nityakarma, can a yogi be satisfied with such a routine prayer when he wants to be with God? Definitely not, Prayer should be in that absolute suppliant mood inviting God into your heart.

Regarding meditation on the heart supposing that there is Divine light. It is very simple. But many people who come to me say that they are unable to meditate. When they say that they have been meditating, I ask on what?” We find it easy to meditate on ourselves, our problems of day-to-day life, like daughter’s marriage or child’s education. Our mind is accustomed for this kind of “external meditation or concentration, but when we try the simple method of supposing Divine light in the heart and begin to meditate on it, the mind starts wandering. The mind, from the childhood, is allowed to wander.

It is oriented to the external world. We know so much how a biscuit is manufactured but we know very little what happens in the stomach.

A physiology student may sort out all these things but when I suffer from stomach-ache, I know what the problem is. I seem to suffer for nothing. You close your eyes and try to locate the Divine Light in the heart, the heart which is the seat of life, the place of interaction between the bad and good, between the pure and impure blood, the small muscle the functioning of which we just do not know. Saints all over the world said that it is in this heart that you can find God. The only problem is the external orientation of our mind. Had it been any other traditional system, the only answer would be. "Struggle" Practise for years and you will locate this light. But in Sahaj Marg, you have this greatest assistance, the will of Babuji. If you permit, the will of God is there to enable you to meditate, to locate this Light in the heart. This light is not in the form of luminosity. It is neither light nor darkness. Please be confident of God's help in this job. Actual experience alone proves it.

In meditation, the right attitude is to accept whatever that comes as a divine gift. The thoughts that trouble you, if taken as gifts, cease to trouble anymore. That "yielding attitude", which again is a word used by Babuji, is most essential in sadhana. In meditation, you yield to Him. Then, He descends. You feel Him as calmness and peace. Among the other instructions for abhyasis, the most important and noble idea is evening cleaning. When the Divine descends, when the Divine agrees to enter your heart, naturally the darkness, dross and dirt go away. When there is light there shall be no darkness. So, when vibrations start flowing into you, automatically the dirt, namely the samskaras standing in your way. Get washed away. Various questions are asked by abhyasis regarding this simple practice. Whether one should clean before meditation, or pray before cleaning, or clean each point so on. My revered father used to reply all such questions by saying, look, this is the wall and that is my ante room and I have got my broomstick: Whatever is dirty I sweep it". Should you clean yourself or not, you should know more. If you know you are pure there is no need to clean again. But do you at all feel standards in your life that you are pure? By normal I am a fairly decent, well-behaved person. But still I am conscious of what Freud called Id, the unconscious desires; the unconscious cries; the

pleasure principle. I don't allow it to play any active part in my day-to-day life. But that does not mean I am above it or conquered it. So, the necessity for cleaning is a continuous affair for all of us. I may share a personal piece of information and knowledge I got from Babuji. In 1979 He said, "Narayan, look! My job is cleaning 75% of time". That was the message for me and I ask you also take the message. This cleaning process should be followed with so much humility and awareness of your limitations. Then only "Kripanatva" develops and the Question of progress arises.

## **YATRA (JOURNEY) by Babuji Maharaj**

In our Sahaj Marg system journey (Yatra) is essential. The Abhyasi gains there by the knowledge and utilisation of the effect of that centre for the benefit of man. I believe every preceptor knows it and can do it rightly. But I am writing the methods which I have either discovered or have come to my experience. The first thing should be that the WILL should be at our command and I assure ALL THE PRECEPTOS OF THE Mission that they have got such will but as a precaution for further development of will, I want to tell them that there should be no doubt about success in the work they have undertaken. The doubt is the sign that they have no faith in the Master and their self is predominant. I mean to say that those who think that they are doing the work themselves remain aloof from the real power of the Master. While doing the work the preceptor should think himself to be the Master or it is the Master's force that is working at that time. This creates confidence in oneself which is also essential. If a preceptor thinks that the journey of a certain Chakar is over for example that of the heart region. It will be over immediately but "self" should not be there as I said before. The idea should be that it is the work of the Master and He is doing Himself. But this must not be done in hurry as it may affect any nerve. It is generally seen that the journey Yatra does not start itself in the Abhyasi; although the movement is there.

He also moves in other Chakras, my Master used to call reflection ---- Aksi---pratibimba. We should, of course, wait for reasonable period of time that the journey of the heart region may commence.

If it does not start, we should create a field of power at point "P" with the idea that the Movement of the journey has started and the point "P" is

helping it. We should also give movement in clock wise direction the journey at once be over and it must not be done.

We should proceed very mildly bit by bit. Suppose any mildly that even the heart may not be able to feel it. He should slowly begin the movement when the movement is there and the preceptor wants that it should be 5 parts (i.e.) at each step he should devote three minutes. But this method must not be touched by the persons who are having provisional permission. So, the other things contained in this part as well as in part-1 are also for preceptors whom I have given permission on behalf of the Master. A few things of part-1 can be touched by the man having provisional permission but that only preceptor can decide. After the journey of the heart plexus or centre to the required extent of Pind Pradesh is over, the Abhyasi can be moved to Atma Chakra. The same process should be followed in other centres Agni, Jal, Kantha Chakra and Agya chakra. But when a man moves to macrocosm Brahmanda Mandal and still further, this process should not be followed. There we should take the nucleus of the region or the master-cell which is always in the middle we should clean it and take the help of the willpower in its movement for journey. Suppose a preceptor wants to get it done in fifteen minutes, he should divide it into five parts and form a will that one fifth of the journey is over. But we should not give suggestion suddenly gradually and very mildly he should move it to be completed in three minutes (i.e.) he should devote three minutes to cover this one fifth and so on it should be general principle of the preceptor that in the region of Heart and Brahmanda mandal he should wait for sufficiently reasonable time and try to develop such powers in the Abhyasi that he should carry on the journey himself and this may also be done in other chakras (i.e.) developing the power of Abhyasi, in making the journey complete. If I am correct My Master always proceeded in a natural way inspite of the fact that He had the power to do better than any Saint, the world has ever seen. But tome His orders are different... That I should prepare the man in the quick possible manner. Hence, I am doing it and allowing you all to speedup His work.

Suppose the preceptor wants to save his labour and wants to finish the journey soon, he can have a will that it may be finished in two hours or so and the same thing will happen. But I am also putting up a difficulty before

you which I have experienced. I took a case and gave suggestion that it should be finished in two hours when the Abhyasi was at Agya Chakra. I forget it and after two hours when the whole Chakra had become active and the activity was increasing. My Master reminded me and I sent him to the Brahmanda Mandal after removing the effect of the activity. I am giving this example for the sake of guidance.

For your guidance and research, I reveal a few things. After Brahmanda Mandal comes Parabrhmada Mandal, after it Prapanna; then Prabhu and in the end Prapanna Prabhu. Some references of these are found in Persian literature but only up to Parabrahmanda mandal.

Afterwards I found a sufi giving some Prapanna region but the same name of the region is not there. There are centres after it also and I have named them a,b,c,d and so on. Now in the case of one Abhyasi I have pulled him from A to Z & A1 to Z1 and from A2 to J2 and there are points further. The abhyasi has also written the description of the condition of that centre. But now at his present level it is inexperienced. Journey is also there in the centres and X & Y (both centres I have taken together) I have found the condition of liberation in life Jeevan Moksha. I do not know how much time I will take in counting them. When these points are over

I will take in counting them. When these points are over, I will add a supplement to it. The centres though they may look tiny, are very powerful. When a man enters into the Central Region there is no journey at all but expansion, knowledge, vision of the Absolute and so on. These things come after crossing the seven rings of splendour. Further on, nothing can be said. There is no question of approach there. Here the activity ends; May God bless all with this condition. One who reaches there cannot part with the condition he has even at the cost of his life and if it is explained to a man and he is convinced of it he will not attempt for Realisation.

We start by meditation on the heart, which is the nucleus in the human body. The changes are felt when the yatra, journey is started. That, what these changes and experiences are, have been already given in the book "Towards Infinity", so I need not mention here. There are only four conditions felt in each one of the centres. They are verified as we proceed further in the

region, and they continue till we reach the final stage of Being. When the yatra of all the centres of Pind Pradesh, microcosm is over, we reach Brahmanda Mandal. This is cosmic region, called macrocosm. All the powers of Nature are at work, and we try to absorb in them. It is a very big region, no doubt, but vaster are the regions coming after. Every point is the continent itself and the beauty of it is more felt, when we begin to traverse that part. Afterwards we enter into the Parabrahmanda Mandal, then Prapanna, where we feel the utmost devotion, and the greatness of God. After it comes Prabhu where we feel our share in the creation. Then comes Prapanna Prabhu where both things are there in rarefied form. Afterwards there are 64 points which are all my discoveries. Man becomes potentialised when he crosses all these points with yatra. After crossing all these points, we get tidings to enter into the Central Region. This is the purely realm of God. There are 7 Rings of Splendour as I have discovered. If we get somehow the Master of the highest calibre, then we proceed further on to cross all the rings.

The work is not yet over. After crossing all the Rings of Splendour, the abhyasi begins to feel expansion throughout the universe. Then comes the stage of Divine knowledge. Afterwards we feel the vision of the absolute. In the end starts Layavastha in Brahm, at this state the problem of life is thoroughly solved. And this is the last run of all our spiritual activities, but the thing never ends. We begin to start swimming in the Infinite in order to complete the chain, I must add that during our march to Reality, of course at a higher point, the atoms of the body, begin to convert themselves into energy, and then energy into its absolute. The whole of the system is thoroughly divinised. And a man becomes dynamic.

The following four conditions, in order, are felt at the first point, the heart:

1. A peculiar state, awakening within the mind a Consciousness of the Divine force, pervading all over.
2. A Divine state prevailing everywhere, and everything absorbed in its remembrance.
3. Neither feeling of the Divine force nor that of remembrance, but only a feeling of negation.

4. Everything gone. No impression upon the heart, not even that of existence.

These four conditions are experienced everywhere and at every point. Under the Sahaj Marg system of spiritual training every one passes through them, though perhaps only the sensitive ones among them might be able to feel those conditions in their minutest details. These go on getting rarefied as we proceed on through the various sub-centres from the lowest to the highest.

## **SOME COMMON ERRORS IN MEDITATION**

(Shri Ishwar Sahai)

The regular process followed under the system (Sahaj Marg) is meditation on heart, thinking of the presence of the Divine Light there. It is a simple process but sometimes, due to complexities of thought in individual cases complications arise which deprive an Abhyasi of the full advantage thereof. For this particular purpose I endeavour to clear some of the technical points of the process which are commonly misunderstood.

In the first place it must be clearly noted that we mean to practice meditation and not concentration. Concentration brings to our mind an idea of fixing rigidly at one and the same thought. This naturally leads us to apply the force of will for the suppression of mind or driving. Out irrelevant ideas. But experience shows that more we exert ourselves to it, the stronger grows the reaction in the heart and the rush of thoughts grows more intense. Consequently, the Abhyasi remains involved in a mental struggle all the while and there is practically no meditation at all. We start with Dhyān-meditation and when get absorbed in it we reach the preliminary state of Samādhi or concentration. This sort of concentration should not be confused with the concentration defined above, which requires exertion of will power. For such concentration an Abhyasi need not struggle within himself. It is the natural outcome of meditation when one's being merges into one thought or feeling. Thus, real concentration follows meditation in due course. It would therefore be a wrong process to take up to concentration first. So, an Abhyasi must practise meditation in a simple & natural way, keeping away from the idea of concentration. Meditation implies a sense of thinking over and over again. At the initiation it may be with breaks and interruptions but after some time it forms a connected link of unconscious thought in the sub-conscious mind.

That is the true form 'of meditation without the least effort to concentrate and go on with it in the simplest way avoiding all physical and mental strain.

The next mistake is sometimes baffles an Abhyasi Is as he often complains that he is not able to see the Light neither to grasp the exact location of heart. This is but an error of understanding. It is not the actual visualisation of the light that is necessary for the purpose but only a faint idea of it, in the form of mere supposition. Those who hanker after visualisation of Light, mean to put it under a material cloak which must necessarily be the outcome of their own mental conception. Thus, the thing coming to view, if at all, shall be artificial and not the real one. Moreover, the Light is not our goal. We take it up only as a base for the thought to rest upon, in order to proceed by it to the possessor of the Real Light or Glory. In this way we mean to proceed from the quality to substance from the apparent to the Real. So, it is quite immaterial whether we see the light at all or not. The proper course would, therefore, be to turn your attention gently towards the heart and suppose the presence of Divine light there. All efforts to localise the position of heart or to visualise the light must be avoided.

Another difficulty which sometimes arises relates to the feeling of awareness during meditation. Generally, it happens that after starting meditation with a conscious idea of the object he is gradually drifted into a state of apparent forgetfulness. In such a case he generally concludes that he had drifted away from the point and had missed meditation for that time. But it is not so. The awareness remains only so long as our thought remains in touch with the physical mind. But when it goes deeper into the finer layers of consciousness the physical awareness is lost although silent meditation goes on unconsciously in the sub-consciousness the physical mind. The only thing to be done under the circumstances is to revert gently to the object, whenever one finds himself in a state of unawareness, and we should go into meditation again without the least worry for the previous unawareness.

The other error, perhaps the most serious one, relates to the abnormal rush of thoughts during meditation. This is generally most annoying to Abhyasi, though in fact it is not so if it is properly dealt with. The ceaseless flow of thoughts does not confine only to the meditation hours but it continues

every moment. But it is more acutely felt during meditation because at that time we try to make ourselves empty of all thoughts and ideas. In other words, we try to create a thought- Vacuum in our conscious mind. Now just as the rush of air towards the Vacuum is stronger so must the rush of thoughts be more forceful towards the thought-Vacuum. There is a huge store of thoughts lying buried in the deeper layers of consciousness. When by the effect of meditation, void is created in the conscious mind, the buried thoughts rise up and force their passage into the void affecting our grosser consciousness to some extent. The mind being unregulated begins to move in conjunction with creating all sorts of troubles and disturbances. It is in fact not the rising of thoughts that is annoying to an Abhyasi but his own over – attention to them which brings him into direct conflict. The reaction thus caused makes thoughts all the more powerful and the trouble is aggravated.

The commonly advised process for dealing with the situation is the suppression of mind by means of forced restraints and physical mortifications. Mind is generally represented as a restive horse which requires a sharp whip for keeping it under control. But the whip may serve as a means to keep the evil tendencies of the mind suppressed for a short while, not allowing them to materialise into action.

In other words, the evil within is retained just as it is and only its outward action is checked. How far this can be successful is a matter of serious doubt unless the mind is physically disabled to move that way, for the poison of evil, buried within may at any time begin to display, its action when perchance the control is relaxed. That means a lifelong game of Contest involving all the risk of reverses and failures. Besides this, the physical suppression by strangulation of mind leads to internal grossness and renders the mind incapable of higher ascent in subtler planes. It is in fact not the controlling of mind that is suited to our purpose but its right moulding and the proper regulation of its activities. This can be affected not by the use of whip but only by purging out the evil through the process of internal cleaning. This is the only effective way for the transformation of the real being of man. Unfortunately, there are some amongst the teachers professing to guide the people in spirituality who apply their material will force for suppressing the thoughts in order to create a state of coma. The Abhyasi

who is incapable of understanding its true spirit feels greatly impressed since it offers him a sort of sensual pleasure. It is grossly misinterpreted as 'Anandam'. Nothing related with the working of senses can offer the real Anandam and this being only a play of senses is far away from the range of spirituality. The state of suspension commonly misunderstood as peace is likewise another serious error. It is more like a State of senselessness caused by the effect of chloroform, hence not the least spiritual in any way. Besides, the suspension of thoughts is greatly harmful for another reason too. If the buried thoughts are kept suppressed in the mind the chances of Bhoga or consumption are stopped. There can be no liberation unless the process of Bhoga is complete. Thus, the suspension of thoughts bars the door of liberation forever.

For our spiritual purpose it is essential to make ourselves free from thoughts as far as possible, but it can never be effected by means of suppression but only by throwing out the poison from the mind, which would stop the creation of thoughts. The rising of buried thoughts helps to exhaust the store by effecting their Bhoga. Thus, in due course the Abhyasi becomes free from them and attains a harmonious state. His mind-lake is thus free from the ripples and perfect calmness begins to prevail within him.

The proper course would, therefore, be to pay no heed to thoughts arising in the mind during meditation and to remain unmindful of them, treating them as uninvited guests. In this way their intensity will be lost and they will cease to be a source of disturbance.

## **THE COMPLAINT ABOUT THOUGHTS**

By

ATMARAM JAJODIA

BOMBAY

A constant complaint of practically all new abhyasis and majority of old ones is lots of thoughts during meditation. They feel they are unable to meditate because of this and seek some effective solution of the difficulty which really speaking does not exist. For this purpose, it is essential to understand properly the role and purpose of 'meditation' in the Sahaj – Marg sadhana.

The traditional concept of yogic pursuit leads one to confusion between 'concentration' and 'meditation'. According to Patanjali's astanga yoga, after bodily purification by asanas and control of breath by pranayama, the mind starts achieving 'concentration'. It is thus a product of physical effort and is brought about by forcibly controlling the 'vrittis' of the mind and achieving a sort of 'thoughtless' vacuum. This seems to give 'peace' to the mind which again is a sort of physical enjoyment. A similar condition was also brought about by the use of intoxicants like bhang, ganja, charas etc. As stated by the Master, this is perhaps the reason why so many mahatmas are found addicted to these poisonous things, and go about glorifying their use. So much so that a regular cult has been created with a presiding deity 'Bambholenath, Bhootanath Mahadev' who is constantly imbibing them with a consort 'Girija Parvati' being assigned the sacred job of keeping them always in readiness for the consumption of her Loss!

Meditation in Sahaj Marg radically differs from the above 'physical' concept in the very fundamentals.

First of all, our meditation is NOT a physical process, nor is it the product of any 'physical' effort. It is not preceded by any physical activity like asana or pranayama, nor is there any conscious mental effort like pratyahara and dharana involved. Our abhyasi is straight away placed in dhyana or meditation in which no conscious effort on his part is advised. No negative injunctions to avoid 'thought' or ward them off are given. No mental activity is to be suspended forcibly. Instead, the abhyasi is only given a positive advice to 'go on thinking' in a natural manner on the 'divine light' supposed to be present in his heart. As the sadhana advances he feels more and more 'absorbed; and this absorption results in a sort of natural concentration' which is not the aim but the 'product of meditation.

Master glorifies his children and calls this sadhana or abhyasa on their part! What sadhana, what abhyasa do we do? We simply sit and wait, doing nothing. The advancement or success comes solely because of the most important and miraculous factor of PRANAHUTI or Transmission of yogic power by the Master. Pranahuti is not physical; it is not even mental which again is very subtly material. It works straight way on the Causal Body – Karana sarira. From there the effect percolates into the Suksma sarira and thence to the Sthula or physical body. It acts thus in a centrifugal manner i.e. from the centre towards the outside. As against this the traditional yogic sadhana lays down body – culture first and then leads one to the inner recesses of the mind, the soul remaining untouched in most cases. Physical effects of Sahaj Marg sadhana are neither expected early, nor do they make their appearance even after long periods, the same being not their aim. Pranahuti acts like watering the seed and help it develop into a full-fledged tree. The conventional yogic practice can be likened to cutting the leaves, then branches and then some other parts in an effort to transform the tree. That is why after years of sadhana even, there are lapses, as the root-cause of the malady remains untouched in most cases. Sahaj Marg sadhana is entirely the product of Pranahuti which is just Master's Grace poured into the abhyasi. Since the latter has hardly any part to play herein, there is no self-effort; hence his ego is progressively purified. In the traditional practice

however, the sense of 'achievement by self-effort' feeds on itself and reinforces the ego in whatsoever subtle form it may be. It generally grows into a source of powers, siddhis and miracles which not only help lapses, but also leave aside progress towards the Ultimate.

A related question is 'what is the reason of the swarm, the onrush, the flood of thoughts during meditation? 'Again, why are we advised to remain passive to-wards them instead of making an effort to reduce or control them? For this purpose, it is necessary to understand what 'thoughts' are, why they appear with such prolific exuberance only during meditation, and, what happens if we remain passive towards them.

Master has mentioned that 'creation' itself started with the appearance of a thought' or 'stir' in the Ultimate. Passing through various stages of its descent from the Ultimate, it became covered with grosser and grosser sheaths until at last, it assumed the shape of this physical! Body. Our being is thus, made up of both the 'spiritual' and the 'physical'. The first is part of the original whereas the second a product of grossness accumulated over an unlimited expanse of time. If 'thoughts' were absolutely banished, there would be no more physical existence. The effects of all our 'karmas' during innumerable births also are deposited on the karana sarira by means of 'thoughts' only, in the form of what we generally term as Samskaras. They in turn become the root cause of an endless cycle of births and rebirths.

Now, if we want to go back to our original source the Ultimate, it is just impossible by our own effort. By ourselves we are incapable of liquidating all our samskaras which remain there in the subtlest form. Human effort fails here. Here we need the help of a capable Master who has Himself reached the Goal and also has the capacity to lead and put us there by means of His power transmitted into us through His infinite grace. So, we are asked just to sit with faith, quietly thinking on the Divine Light in our own heart. Mind you, we are not advised anything negative like withdrawing from all outside circumstances or trying to shut off all thoughts and other mental aberrations. We simply sit. And then, through Pranahuti, transmission of His atomic or yogic power, His Infinite Grace, He starts working on us. As He progressively removes the accumulation of samskaras from the 'causal body', they come

out in the form of 'thoughts' during meditation. Their intensity during Puja is felt to the maximum as the same gets drowned in various activities pursued in course of the day. If we try to meddle with the 'thoughts' or try to stop them, this most vital 'cleaning' process is tampered with and the samskaras are not removed. Most of us have experienced very strange, weird, sometimes the dirtiest and unthinkable thoughts appear during meditation, normally we would hang our head in shame if we just think of them. This is the dirt inside us which we would very much like to disown. But it is our own self-created 'earning' which we have accumulated in our past births as well as the present. We are now afraid to see it face to face! Ultimately Master says 'treat them as if they are not yours but mine; surrender them to me.' Who in this world could ever be so kind and compassionate? 'AISO KO UDAR JAG MAHI'?

It is also remarkable that most of these thoughts in the earlier part of sadhana are concerning our long back past career and happenings. Some of them have been completely forgotten and some we are unable to understand even, as our own. All the same they are definitely part of our own accumulation. Master patiently removes them one by one and destroys them once for all. The burden of all our past samskaras is thus finished. Then as the process of purification continues, Pranahuti attacks the recent growths and formations and reduces them to ashes. Old ones stand finished, new ones not allowed to accumulate. With growing purification, the intensity of thoughts is gradually reduced, until at last only a few remain floating about and do not cause any disturbance. Absorption in meditation grows simultaneously until at times Samadhi condition comes automatically. But not through 'ours. Effort'. It is solely through 'His Grace'. Should we still complain about thoughts?

## **TRANSCENDING THE OPPOSITES**

S. A. Sarnad

Gulbarga.

We live in a world of opposites. Pleasure and pain, good and evil, hot and cold, love and hatred etc. are the nature of this world. These opposites are a play of the Trigunatmiki Prakriti. The common man becomes a prey to these opposites and suffers more and more. These also become an obstacle in the path of spiritual progress in the absence of correct attitude regarding them. It is only when he transcends these opposites, real knowledge dawns upon him and he finds a new meaning and purpose in life.

The sadhaka, when he enters the field of sadhana, is as good as the common man for all practical purposes. He has a hazy idea about the goal of human life and the path to be trodden. His assessment regarding the capacity of the Guide also is not correct. Although he follows the commandments of spiritual life, innumerable desires lie hidden in some remote corner of his heart yearning for their fulfillment. He lives mostly on the emotional plane for quite a long time. If, unfortunately, he comes across a chain of miseries trampling all his desires, he begins to lose his faith in spiritual life itself and is likely to become a perverted cynic: His thinking then takes a wrong direction and the result will be still more disastrous. It is exactly at this stage that he requires correct guidance. The Master of calibre transmits in him the courage required to face the odds and maintains him on

the path. But whether he likes it or not, the sadhaka has to swallow this bitter pill to gain or regain his spiritual health.

Taking pleasure on the fulfillment of desires, on the other hand, is also an interdiction in spirituality. It is the other end of the same pole as miseries are. As long as the sadhaka is in the grip of these opposites, he cannot reap the fullest benefit of spiritual life. That is why our scriptures exhort us to rise above these opposites which are like positive and negative forces set for man's destruction.

How to transcend these opposites? How to nullify or negate oneself as to escape from the clutches of these forces? It is really not so easy as it is generally said. Unless one takes complete refuge in Master, it is well-nigh impossible to achieve this.

Firstly, the sadhaka should learn to think that Master alone is the highest Truth and all else belongs to a lower order.

Secondly, he should submit himself unconditionally to Master's guidance, casting off his likes and dislikes. Generally, the abhyasis, though they are themselves not satisfied with their progress, are not prepared to hear this from Master's mouth or from any preceptor. Or, putting the other way round, they are not satisfied even with the words of appreciation and encouragement for their spiritual condition. This is a clear indication that they are not internally willing to submit to any guidance at all. They want to please themselves by going their own way. Practice, then, has no meaning for such self-styled abhyasis.

Thirdly, the sadhaka should try to take the pleasures of life with a dispassionate attitude. He should watch the working of his mind in such circumstances and should not allow it to be puffed with pride. Likewise, he should practise to take the miseries as divine blessings and remain thankful to Master for providing him an opportunity for self-purification. By constant practice, it is possible to develop such an attitude of mind.

Fourthly, the sadhaka should practise constant remembrance of Master who resides in his very heart. It is human nature to pursue the external symbol forgetting the internal, as a result of which gross methods of

worship and remembrance have developed. The sadhaka must be able to distinguish between a dead custom and the dynamic path of spiritual progress. By constant introspection, he should at no stage allow his condition to stagnate or to descend to grosser levels. Constant remembrance is such a thing that it works as a panacea for all evils.

In this way, the sadhaka automatically and unknowingly rises far above the pairs of opposites because his goal—the Master—is very high. Through transmission, instincts, emotions and sentiments are all hammered and sublimated as to merge him in the Master. He will be no longer caught in the meshes of the opposites. A radical change takes place in his outlook towards life which he leads with liveliness for the sake of the Master and His Mission, enjoying the supreme condition which is beyond description.

## **ON LAZINESS**

BY DORIT KRAUZE

Most of us know the subject from personal experience. Many of us have declared war on it but haven't won yet. Is the enemy too difficult to look through, the situation desperate, or are we forgetting about our resolution again and again?

Master writes in Voice Real Vol I: "Laziness is surrender to the self. And self-surrender is suicidal."

This warning is startling enough. If we obey our own self, we give in to the kind of personality that we now are, but actually crave to leave behind.

What makes the difference between a Divine Condition and ours? We have heard it and started to feel it too: It's egoism with all its dependent greed and limitations, solidities, grossness it's our Samskars and their effect on us. Thus, the higher energy is bound in our system and transformed into matter. If we obey the inclinations of our own self, we follow the call of some past impression imprinted into our system, we dog the footstep of Maya, we follow matter, we adopt a downward course although we originally wanted to go up.

Instead of having matter transformed into energy, instead of becoming freer, by laziness we submit to matter, nourish it with our vital energy and waste time. Heaviness is the winner, limits become tighter and stronger. The dead end of the road would be the complete mortification of the former craving for spirituality and the dull contentment with a situation one has stopped to consider at all. So, the consequence of laziness is stagnation and retrogression to the extent that one lets it go.

Laziness should not be confounded with inactivity however. When you are lazy, you are overpowered by your own Sanskar's such as fears, likings and disliking's etc.; following those you can be quite busy, A greedy man pursuing his desires, a coward running away, the ambitious working for his worldly aims. Neglecting the rest of their human duties, they are as lazy when blindly following their inclinations as the one, who by samskaras, hates to do what they are indulging in.

Still isn't the man who complains about his laziness already on the way out because he starts to be aware of it. Of his limits, calling for help? But how to overcome laziness when we are so much bound with matter having so little energy left to move it? We all know the answer, the only answer: Master.

Master's energy is there to back us-actually to take over the work. His energy dissolves our samskaras through transmission, unbinds our own energy giving the right course to it.

Thus, we become freer by His work, we become lighter, lose matter and heaviness. With Master's help we rise above the limitations of our laziness and forget them by and by. Our expansion grows and we start to feel love for Master. This love for the Highest is very important. Its heat moves and burns the obstructing matter in the way so that we may get to the Beloved. Now, from our side, we can help Master who is not only the real goal itself but also the most lovable saviour on our path to real life.

Master tells us all lazy ones" Think that I am doing it for you I" is that a deal? An advice that even the laziest is capable to follow Don't try to do it yourself, let Him do it and feel the effect. Instead of surrendering to your own self who finds so many difficulties, surrender to Master who finds it easy! It is all in the thought. What a blessing, we are offered a real possibility to forget ourselves! All we need is the connection with our Master which is established through thought and feeling.

Taking into account that we might not even be able to do our own small part of the work properly, Master explains: When you meditate, think that your Master is meditating upon Himself I" So what is there left to do? No more fears and excuses, your self is not involved. Where is the difficulty in

meditation? Just sit there, think of Master and wait for Him to do the work for you

To live at a period of time where such a Divine Personality, such an embodiment of Divine Grace is here on earth, and being attracted by Him, is unbelievable Grace. Only heart can tell in silence. But Grace for small beings like us is not self-understood. We have to deserve it, keep it. A thought is enough: You are holding on to Him. More: He is holding you. Always. Don't be lazy at that!

### **LAZINESS by Babuji Maharaj**

I regret to find that some of you do not try to overcome your lazy habits, which is a clear indication of the fact that the ideal has not yet been firmly fixed in your mind. If it is foremost in your view, it can never be that you would shirk or neglect your duty in this respect.

It is my strange experience that laziness can also breed cancer. I have come to the point that laziness is surrender to the self. In other words, a lazy man surrenders to the self which is suicidal for spiritual growth. I am also very lazy, but this is only in household work.

There is one defect: everybody is indulging in laziness. Love is there, no doubt; but laziness does not allow (people) to do anything: what a big disease!"

## **The Explanation of the Imagination of Purification**

(Dr. K. C. VARADACHARI M. A., Ph. D.)

Sri Ramchandrajji has instructed that an abhyasi can usefully imagine that purification of the entire nature is being performed by the Highest Spiritual Consciousness. The abhyasi is asked to imagine that he is seated in the Ocean of Bliss, (2) that the waves of the Ocean are passing through him, & (3) that he is being cleaned by the waves which are passing through him, of all dirt and disease.

The Ocean of Bliss or Ananda is the highest discovery of the Vedic seers who stated that the Ultimate Brahman is Sat (Being) Chit (intelligence-Power) and Ananda (bliss). The highest of the three again is Ananda or bliss. Therefore, the highest power of Reality is imagined as an Ocean in which is merged. This is of course the truth and reality which has been forgotten owing to our ignorance. Therefore, it is that it has the greatest subtle power. Ocean only denotes vastness (anantatva) and also depth. The great Amarasimha, author of the Amarakosa begins his work with the prayer: O Thou Ocean of Mercy and Knowledge which is unfathomable and undimishable (incorruptible), which the Seers (dhirah) seek and serve, Thee do I pray for the sake of transcendent wealth (Sri) and immortality (Nectar or Amrta). The purana describes Visnu as resting in the Ocean of Milk- milk, which is protective of the highest life and sustaining the immortal being. Indeed, the allegorical story of churning of the Ocean of milk producing Sri and Nectar reveals that the Visnu who has taken both of them for his portion, one as his eternal inseparable companion and another to give to real seekers of the Immortal life Divine, is implied in this beautiful prayer. So too for the sake of the Immortal and the Highest state which is that of God himself one

has to feel that the Divine who has been earlier prayed to (of. Sri Ramchandraji's Prayer) has condescended to come to us in the very form of the Ocean of mercy and true knowledge to purify us.

The most Important fact about man's present condition is that he is a pilgrim towards God. His past experiences in all sorts of ways have provided him with karmas and samskaras which are part of his equipment. These interfere with his progress & indeed so deeply are they secreted in man that it is difficult even to recognize their existence within oneself. The Jaina theologians or abhyasis have spoken of the twofold purification of one's nature so that the material particles may be burnt thrown out by tapas (austerity). They call the two processes nirjara and samvara. Nirjara helps us to throw out what is within us and samvara is that which helps us to shut out all that is trying to come into us. Man is constantly experiencing the incoming of experiences both pleasant and painful Master Ramchandraji has spoken of the necessity to clean the two points A and B so that all that is coming in could be prevented from coming into our body and that which has accumulated in us can be thrown out. Thus, the purification is achieved completely and we begin to rise in spiritual life. These are preliminaries.

The meditation on the Ocean of Bliss (God) him-self flowing into us from the front to the rear removing all dirt and disease is the process which is achieved by the Master Himself and one can experience how wonderfully the energy of the Master flows into oneself and throws out the dirt and disease in the form of smoke from the back. The energy of the waves of Bliss is subtle and more effective than X-rays which penetrate and reveal the frame of man. In a similar way the abhyasi can see his own being full of radiance when the cleaning takes place by these divine waves.

Abhyasis must take this practice seriously because some of the diseases and disturbances are precisely due to the stirring up of the age-long dirt within and throwing them up gives rise to them. This should be taken as God's own work of cleansing and one should faithfully submit to the process. It leads to great lightness of the body as also illumination of one's nature.



### **DIVINE SPARKS**

(From Master's Writings)

- The learned have only read the books; the practical man has tasted the spirit of the books. There is thus a vast difference between them. He alone who has travelled on the path upto the final point can guide others successfully. The learned teachers are more like sign posts by the roadside to tell you where the road leads to. This is all the purpose they can serve.
- In Yoga we proceed with leaving self aside, and in other worship self is there. Hence the result is not favourable. There should be one and only one method to realise the one Ultimate. The simplest method is necessary to realise the simplest Being. If you think it proper, I will tell you to leave all the other worships you do for three months. After that, proceed with one method which may be dynamic in itself, and soothing to the heart and brain.
- Often, we care for others but we tend to neglect ourselves. Offering peace to mind is the best form of social service. The problem of the multitude is the problem of individual. God deals with the masses. Man deals with individuals.
- Outer demonstrations or flattery do not count the least in awakening the inner consciousness in the heart. It is all for worldly desires related with the senses, which have really no end, because if one sense desire is fulfilled then another associated with it crops up at once in its place. These practices do not therefore offer us means of deliverance from the network of wishes and desires and consequently no practical purpose can be served thereby.

## **FROM HAPPINESS TO REALITY**

by

SHRI ISHWAR SAHAI

Man is by nature a lover of happiness and comfort and his craving for continues all his life. His thoughts and actions ever remain located on that one thing. But in spite of all his efforts he feels that the amount of pain and sorrow he experiences in life is enormously greater than that of the joy and comfort. This causes him further worries which add to his distractions of mind all the more. Still, he goes on hankering after the attainment of continued happiness and elimination of pain and sorrow, which is obviously an impossibility. As a matter of fact, joy and sorrow or comfort and pain are the things which are inseparable from each other. The one can never have its existence without the presence of the other. They are like the two poles of a magnet bar or, in other words, the two ends of the same one thing. It is, however, our defective vision that creates a distinction between the two, presenting one as charming and the other as abominable. Really this is on account of our wrong understanding of their real values. One feels an inner attraction for everything pleasing and an aversion for that which is unpleasant. This is because of the predominance in him of body-feelings and senses' cravings. He remains ever after pleasing his senses in all possible ways, devoting himself entirely to the fulfillment of his desires, thinking it to be the only means of his joy and comfort. But it is also certain that desires do never have an end, for the very fulfillment of the one, promptly leads to the creation of another or even of many others in its place. Thus, one can never be free from desires even though they are fulfilled to some extent. When this is the case, it is quite absurd to expect their complete fulfillment.

The cause of distraction remains ever intact and there can never be any possibility of getting away from it.

Besides this, as we all know, a man comes into the world only to undergo the effects at his past Samskar's. The samskaras may be good as well as bad. The good samskaras bring forth happiness as their result, while the bad Ones, sorrow. That means we must have both at times and they are unavoidable so long as our samskaras stand. Hence it is almost meaningless to think of being relieved of either completely till the effects of all samskaras have been undergone.

But then one may come up with a question about the real significance of the term 'Ananda or Paramananda' which is so highly spoken of in our sacred books as an attainment of high order. It is of course exactly as they say and there can be no doubt about it. The mistake has only in our understanding of the correct meaning of it. The word 'Ananda' does not really mean joy or happiness in the sense we apply to the word. It is neither physical nor mental happiness nor even of any other type in finer form. To be more appropriate, it cannot even be termed as happiness at all. In the true sense of the word Ananda refers to the condition which is beyond the feeling of joy and sorrow or in other words, free from the effect of either. Practically it is neither of the two states but only one and the same State under both the conditions. One being in that state is neither happy nor sorrowful, with whatever might befall him. This is the actual condition which the word Ananda refers to, and when this state has got permanently settled in, it is then termed as Paramananda. But the state though attainable after sufficient spiritual advancement, is by no means the end of our pursuit, as it is often wrongly proclaimed by many a pseudo-guru. There is yet a good deal of journey to cover. Really it is but an elementary stage of our march towards the Infinite.

There are also some who remain hankering after visualisation of a certain imaginary form which they have presumed God to be in. This they call as 'Ishwar-Darshan'. The teachers too are there who advocate this theory and induce people by false assurances, interpreting Darshan as Realisation, though the absurdity of the view is clear at the very surface, this

is nothing but intensive imagination which brings to Our vision imaginary self-made representations of Gods and deities just as it goes in the case of ghosts and spirits. But that being attractive to the mind of the worshipper, he begins to feel exalted over his supposed achievement and begins to think that his purpose is served and that there remains nothing more for him to pursue further. Moreover, in order to offer greater satisfaction to his crazy mind, he begins talking and conversing with the imaginary form mentally and thus begins developing hallucination which is only a preliminary stage of madness May God help those who hold this view.

There are still others who think Shanti or peace to be the only thing worth aspiring for. They hold Shanti to be at par with realisation. Their view is that if Shanti is achieved one does not need pursuing further for realisation. That means they hold Shanti and not Realisation as the ideal or goal. That is really a very grave mistake. Besides what they take Shanti to mean is only a state of suspension of mind. Their purpose in having it, is only to secure relief from worries and distractions. Thus, they mean to interpret peace of mind, as mere freedom from worries and distractions. That is far from the true sense which the word Shanti conveys. In its true sense the word Shanti means going above or beyond the feeling of pain or pleasure in this state one is even calm, composed and inwardly settled, under all circumstances and in all environments That is no doubt a high attainment but by no means the end of the pursuit. With that ideal in view, one may, however, achieve peace of mind, but the realisation of God shall even then be far away from him since he never felt himself concerned with God in any way. Hence for him the attainment of God or Realisation in the true sense is over and out of Question and his ultimate purpose is not served in any way.

As a matter of fact, all these things, whether Ananda, Shanti or Peace are only intermediary and they finally disappear before we reach the destination. What may finally be there at the point is neither peace nor Ananda nor bliss but only a state of poise or balance, which is eternal and Infinite. It is really a matter of great pity to find people ignoring altogether this basic idea and remain entangled in the charms of their sense-cravings. Almost everything that one undertakes to do, is for the sake of some charm

which he feels for. so, it is all, only enjoyment or recreation. The Master has nicely expressed this idea in the following words;

“Just as toys are a source of enjoyment for a child. physical exercise for an athlete and book-reading for a man of fearing. similarly worship for a worshipper, Bhakti for a Bhakta, knowledge for Gyani, miracle for a Siddha and the life of solitude for an ascetic. Are for mere enjoyment’s sake They bear no relation to the Reality, and it is only for recreation’s sake that they are undertaken and followed,

For this reason, it is necessary to keep in mind what we are really after, or what we have finally to attain. Approach to reality can never be possible and practicable unless one has a clear notion of that which is to be attained. But in order to decide this point one has to take into consideration the man's problem of existence as a whole. A man is born and after passing the period of his life he is dead and gone. is it the final end of an existence? Certainly, not His coming to and going from the world is subject to the Nature's law, under which birth and death or creation and dissolution follow each other in succession. Death is not, therefore, the final end of man. It is only a petty phase in the whole course of evolution. The process continues and after death or dissolution the birth or the creation must come up again. It is thus clear that the man's problem of existence does not end with his death. It has an afterlife also which covers the entire course of the man's existence in all subsequent forms. We have now to trace out a means for the solution of this problem as whole. For that, we have first of all, to take up means by which we might be able to stop our re-coming into the world. We also know that it is only our Samskaras that bring us into the world again and again, for the purpose of undergoing their effects. Now for securing freedom from rebirth, it is, therefore, necessary to do away with our Samskaras. That can be possible only when we stop their further inflow, and at the same time go on consuming the previous store by effecting their Bhoga. The inflow of Samskaras can very easily be stopped if we give up linking everything with self, thinking self to be the doer and also the enjoyer of everything. By so doing, the self-concern vanishes and the action assumes the form of duty, leaving no impression upon the mind. No Sanskar is, therefore, formed. In this way the addition is stopped. Then there remains only the Bhoga of the

previous Samskaras to be undergone, which undergo within life every moment. The help of a real Master is also of immense help in speeding up the process of Bhoga and also in reducing the effects of the Samskaras in an easy way and in considerably shorter time. Having been relieved of the Samskaras and their effects, the causes of our re-coming into the world are removed and liberation or freedom from birth and death is attained. We have thus done away with our outermost covering of the grossest type and are free from one of the greatest impediments. But the end is yet far away, for there are yet a good many coverings of lesser and lesser grossness which we all have to dispense with one by one. Liberation is in fact the first rung of the ladder leading up to the final level of Reality, and which is definitely beyond Shanti, Bliss, Ananda or anything of the kind.

In the real sense realisation refers to the attainment of the attribute or property Possessed by God. What it is, can be expressed only as utmost subtleness. The difference between the Jeeva and the Absolute Brahman is as it may be between the two opposites. Jeeva is grosser and denser like the air closest to the surface of the earth while Brahman is the subtlest like the air at the further-most height. Where its very existence amounts to non-entity. It is that fast degree of subtleness. Which we have finally to acquire in order to establish closest synonymity, sameness or one-ness with that final condition, the Ultimate. That is what the word Realisation actually means. Now, in order to acquire closest synonymity with that ultimate subtleness we have to develop in ourselves a parallel state of subtleness after dispensing with the grossness from our being to the last possible 'degree. That means transformation of the human into Divine or the replacement of the human instinct by the Divine instinct with the former wholly merged in it. It is this atone that we aspire for and the right means for that can be the proper regulation of mind so as to bring it to a state of all round poise and balance.

## **LAYA AVASTHA IN BRAHM**

**by Babuji Maharaj**

The goal of human life at the lowest is liberation and this is thought to be all and enough. But happier man is he who steps further in this realm of God. In my opinion liberation is a very narrow view of the Reality because we have to travel on and on to reach the ultimate Destination of man. When the charm of liberation is there, we forget the next and real step and that is a common error in human beings.

It is also the fault of the Master If he does not encourage his disciples to go at the highest which we call Laya- Avastha or the absorption in Brahm commences. The difficulty may arise with the Master himself even when he is of the highest calibre in case who are not totally adhered to the Divine Principle. There are and there may be worshipers of God with all His paraphernalia but you cannot call them the real worshipers.

The real worshipers are those who worship one and one alone. They should throw their responsibility totally on God not even peeping towards any other side. When you are attached to one, He will be responsible for your work, and when you are attached to so many, they feel the responsibility but will make you the sharer of what they have and in that case of everything becomes unreal reality. Real purity can dominate only when you are attached to the Real Being. It is the duty of all the preceptors of the Mission to link everybody with the purity of the highest nature.

When a man gets into Central Region and crosses the seven rings of Splendour he enters into the stateless state and goes further on. Then the Divine wisdom dawns at him. After wards comes the Divine knowledge and

then the vision of the Absolute. May God bestow this condition to all Abhyasis. But the thing does not end here, because the turn of Laya- Avastha comes now, what I have written is now the work of God and not of the preceptor, but still, he is of great help. Although it is the one and of all our activities still there is something there, when we are in the infinity. I have written in the 'Efficacy of Raj yoga in the light of Sahaj Marg the word "swimming". When the Laya- Avastha I Brahm commences there is a very fast rotation below the navel and their control is needed and it is the work of the Master who may do it by any means. Then the same rotary movement travels above and reaches at stages at Occipital bone. Now the process is complete but sometimes a little force in the brain continues which diminishes gradually. This is the condition hardly bestowed upon human beings. But to him alone who is dead to world and solely alive to God alone in other words one who becomes "living dead". The Devas we worship have not even got the air of the highest. They have got the limited view of the Reality wanting absolutely in freedom. No amount of Bhakti or Tapas can bring such a result. There is only one remedy that we should attach ourselves to such a Master who has got this stateless state, divorcing every other worship except that of God – Absolute in right form.

## **FLASHES FROM MASTER'S MESSAGES**

Man is an epitome of the Universe. He is bred to have union with Reality from which he has emerged. Nothing in him is originally wrong or bad because the Great workman, God could not have left anything wrong or wanting in him. He has brought with him the very essence of Divinity and so should try to keep close to it in order to give freedom to his thought for absorption in the Infinite.

2. God is simple and extremely subtle. in order to realise this Subtlest Being, we must take up means which are fine and subtle. The difficulty arises only when intricate methods are applied to the solution of this simple problem. In other words, they apply huge cranes for picking up a small sewing needle.

3. If you really aspire in good faith for the attainment of the Absolute all! That you are to do is to turn your attention that way with full sincerity of heart linking yourself closely with the one Ultimate Reality. The Divine current will readily begin to run through every fibre of your being kindling the feeling of true love and devotion in the heart.

4. The temple of spirituality is erected by the instruments of service and sacrifice on the foundation stone of love. Love, faith, devotion and self-confidence win the race for God.

5. There are many among us who have the idea that knowing of God is enough. This is a wrong conception. Having God is the real subject of Spirituality.

6. If one makes up one's mind to taste the nectar of real life no power whatever (Maya or anything) can check him off from his determination.

7. The glory of God is reflected only in the heart which is pure like a mirror. Such a one is blind to the charms of the world, is inspired with one object and one purpose, and thinking all the while of that alone which may be helpful to him in the attainment of the Goal.

8. We should always go with speedy steps without resting even for a while until the end is achieved. When a man has found the right path, he should not be away from it at any cost. One should tread on it with faith and devotion. Then all sorts of worship, besides what he is told by the Master should be given up and treated with indifference.

9. The training under Sahaj Marg starts from the Karan Sareer or causal body where the impressions are in seeding form. The thoughts which come to the abhyasi are not stopped, but every centre of the nerves and the bottom of the mind lake (Chit) wherefrom the waves start are cleaned. This is a simple and natural way to remove the poison at the root and restore the lost harmony.

10. We have set up a tiny creation of our own in the form of our individual material existence, having layers after layers of grossness and opacity. What is now to be done is to shatter off these layers of opacity one by one and assume the absolute state as we had at the time of creation. We are, so to say, to dissolve this tiny creation of our making or to unfold ourselves. This is all the gist of the philosophy of our system 'Sahaj Marg'.

11. Under the Sahaj Marg system of training, the action of the mind and senses is regulated in a natural way so as to bring them to their original state, just as it was when we assumed the human form for the first time. When the individual mind is brought to the state of Cosmic mind, the Manas assumes its real form and begins to give proper guidance. Not only this, but the lower vrittis which are working independently are subjected to the control of higher or super-conscious centres. Their perverse action is thus stopped. The higher centres in their turn, come under the charge of Divine centres, and in this way the whole system gets divinised.

12. Light means the loss of weight of one's thoughts. If the abhyasi begins finding himself lighter and lighter, it means that he is progressing because he

is going into the state that God is in. We should become as light as cotton so that we may start on our flight towards Him with the help of a single push from a capable Master.

13. There are two aspects of Sadhana. One, abhyas or self-effort, and the other, Master's support. Abhyas is only the means for making oneself deserving of Divine Grace which is directed towards the abhyasi through the medium of the Master. One must never be disappointed of the Divine Grace. When you have played your part well, the Ultimate cannot fall short in playing His part. Such is the justice of Divinity.

14. God is the Supreme Master and His will must be carried out without question and in all respects. We should think ourselves to be a bankrupt and remain ever busy in His worship and devotion, not minding the interruptions and disturbance that come in our way. Dogs bark but the elephant goes on paying no heed to them.

15. The abhyasi must meditate on heart at the point where he feels beatings, feeling the Divine Presence within. He has to have a mere supposition of light and not exert to visualised it in any aspect of luminosity like the electric or moon light. He has just to think of Divine Light. Otherwise, the light appearing will not be the real but that which he has projected himself. The real light carries with it no idea of luminosity. It has the dawn colour. Under our system, an abhyasi no doubt sometimes sees the light. But the glittering light always appears at the beginning when matter comes into contact with energy. In other words, it is only a clue to show that energy has begun to work. Light not being our goal (which is beyond light or darkness) the vision of Juminosity within or without is not an indication of the attainment of Realisation. If you secure even a temporary lull in meditation; it means that you have gone a step further on the path.

16. Seriou's difficulties arise when meditation is practised independently in accordance with the methods picked up from books. Meditation is not a mechanicalness of posture or the mere act of closing the eyes. Nor is it an act of concentration or control of mind; it is not also the suppression or strangulation of mind. It is regulation of the mental tendencies. In fact, the mind which in its primordial form was pure and regulated has, in its present

state, been spoilt and polluted by the effect of our thoughts and actions. It is now our responsibility to mend and correct it.

17. The easiest and surest means to achieve the end is to surrender yourself to the Great Master in true sense and become a living dead yourself. This feeling of surrender, cultivated by forced and mechanical means, seldom proves to be genuine. It must develop automatically within you without least strain or pressure upon the mind. Even if the knowledge of the fact is retained, then it is not true form of surrender. When surrender has been true, you will be in close touch with the Real all the time and the current of Divine Effulgence will continue its flow to you without a break. For the surrender of the heart in the easiest way, one has to sell his heart or make a gift of it to the Divine Master. This will bring one to the state of absorbency in the Infinite Reality. For this only an act of will is required. The lighter and finer the will, the more effective will be its working. An act of will lying in the form of a seed of an insignificant volume in the deeper core of consciousness shall soon develop into a full-fledged tree stretching its branches all over.

18. In our Mission, the Reality is infused at the first stroke of will through Master's Pranahuti. This serves as a seed to flourish in the long run. Pranahuti continues to protect it from scorching winds and helps it to grow. The abhyasi waters it by constant remembrance. The habit of constant remembrance is easily formed if we remember that all we have in this world has come from God. There-fore any service we do or any duties entrusted to us should be taken as the order of God, regarding ourselves in duty bound for it. Before taking up any work, if you think of Him for a while in the sense that He Himself is doing it, constant remembrance of the Great Master will develop in due course of time.

19. Every river joins itself with the ocean losing its own identity. This is a destined course. So, every aspirant must seek a capable Master and form a working identity with Him.

20. The Divine lamp gets lit to light up the whole world at one time, on rare occasions only, when God so ordains it. It has now come down and is aglow all around. This is the time for you all to join together to make the most of the opportunity. Nature, with her hand outstretched, is eager today to take

you in Her lap. Divine grace is flowing with full force. Such a time as it is today may not be repeated again during the course of thousands of years. Even a little sacrifice today may count much in bringing forth the greatest result.

21. Everyone must be prepared to meet his end. That means he must attain the highest spiritual level as early as possible so that he may not have to regret when his end comes. God realisation is not at all difficult provided one diverts his attention to it in the real sense with faith and confidence, resigning himself completely to His will.

22. My desire is that all of you should wear the last covering. I am keen to pull up everyone near most to the Centre. The highest approach is not so very difficult under the efficient system of Sahaj Marg. I strongly affirm that such a masterly type of spiritual training cannot be had anywhere but in our Sanstha which runs under the kind grace of my great Divine Master. It is certain that the followers of such a highroad to Divinity have ever been few at all times and in all Yugas. Only those who are destined for liberation are attracted to it with eagerness and Zeal.

## **THE EMPTY CHAIR**

- By Toni Bernardi, Rome Italy

The dear old Shahjahanpur, shocking and sublime at the same time, was shining like a jewel to my heart. I loved every single stone of that place. I remember how the year before, while in Bali and in the Maldives, my heart was crying for Shahjahanpur and longing for the time I would be there. When we arrived at the Ashram the place was full of abhyasis both Indians and westerners. There was a group of people who was about to leave without having been able to see Master at all. Every day Master meant to come but when the time came and everybody was expecting Him, a telephone call advised that Master was not feeling well enough to come to the Ashram. This we were told when we arrived at the Ashram.

I was feeling very sad though the atmosphere in the Ashram was so charged that the Master's (Babuji's) presence could be felt everywhere. I could have spent the rest of my life there asking for nothing. A few hours after our arrival someone came to look for us saying that Master wanted to see the 'two from Italy'. My heart melted. Immediately we managed to get a rikshaw and went to Master's house. The countryside was beautiful in the cool morning air. The houses, the river, the people, the buffaloes added their rich colour to the shining green of the cultures and trees. When we reached Master's place, He was sitting there, in His usual place, under the porch. He smiled at us and before I could say anything. He said, "I am no more fit to travel abroad." I wanted to embrace Him and kiss Him but I was standing

there with my hands joined in the Indian style, while tears were running down my cheeks. With a small voice I asked Him whether He remembered me. 'Yes' He said. With that sweet smile of His, - you are Toni from Italy. I was so happy that He remembered me that more tears were running down my cheeks. He told me to sit down. I sat in that chair just in front of him and Anna Maria sat next to me. We were silent. We sat silently in the immense bliss which could only be experienced in His presence. We were the only people there except for an abhyasi of the place. After a while Master got up with the help of that abhyasi and slowly walked to the other side of the compound showing a great interest in the flowers behind the well. We followed Him with our eyes, turning our necks, as much as we could, so as not to lose sight of Him. He kept on conversing in Hindi about the flowers, touching them here and there and after a while He sat down there the flowers, touching them here and there and after a while He sat down there in the Sun, apparently forgetting all about us. Anna Maria and myself glanced at each other wondering when He would be coming back to His seat. Why had Babuji to go and look at the flowers just when we were there? He Himself had asked us to come. As all this mumbling was going on inside of me I felt a strange force which made my head turn back towards Master's empty chair. It was a kind of attraction, a subtle force to which try as I would, I could not resist though I wished to keep on looking at Babuji as He was sitting and talking at the other side of the compound. Slowly but steadily my head was resuming its original position facing Master's empty chair and there was nothing else I could do. In that moment I realised that that chair was not empty at all because a tremendous transmitting power was emanating from it, but I myself was forced to close my eyes in a deep absorption. I do not know how long it started. These experiences cannot be measured by our values of time and space. When I opened my eyes still under the influence of that wonderful Transmission, Babuji was coming back. He sat down in His chair, after a while He said "You better go now. It is time for lunch." We took our rikshaw back to the Ashram. In the blissful condition I was in, I remembered Birthe's words years ago, when she had told, "Sometimes Master while transmitting gets up and walks away leaving His astral body there to do the work."

-Toni Bernardi — Rome Italy.

## **ESSENTIALS AND HINTS FOR PRECEPTORS / TRAINERS**

You will be happy to note that none of the preceptors has even the slightest touch of maya in all his Transmissions. It is only the pure wave that flows from him to the abhyasi. In my opinion such pious methods must at all cost be adhered to in order to promote piety and righteousness all over. I pray for the making of such noble personalities to work for the enlightenment of the world, and time alone shall bring the results to light. We must try heart and soul to prepare such worthy souls as may be useful and helpful to the future world.

Under our system, the dormant energy of the centres and sub-centres is awakened so as to enable them to function properly. When the higher centres are awakened, they begin to shed their effect upon the lower centres, and when they come in contact with the Divine, the lower ones get merged into them.

Thus, the higher centres take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effect which keeps them enwrapped. That alone is the natural course, and I think no other method except that followed here can ever bring out such results. Every trainer of the institute, having firm faith in the master, can bring out such results in an instant if the abhyasi has developed capacity for it.

If the trainer lacks discipline, he is no more fit for the job. Trainers insult, if taken seriously, is my master's insult.

In Sahaj Marg alone the method of training weaves the requisites of spiritual fabric of the abhyasi, and so the preceptors have got very heavy work to do. I can say with authority, that without the help of the preceptors a man cannot cross the higher regions, because life has come from higher to the lower regions, in other words it is descending with its own force. Subtle force is very strong, and if an abhyasi tries to go further by his own effort, he

is pushed down because he cannot get at the subtle force. Up to certain centres an abhyasi can go in considerable time, but beyond that none can go by himself. The preceptor has the “knowledge of centres and the energy they contain, and he exercises the divine power coming direct to him to set everything right”.

The chief instrument of work for the preceptors is the WILL. Of course, the methods are there which help the abhyasi to achieve quick and better results, and these I have already written for the preceptors. Now I have requested the preceptors of the mission to add their own experiences. The methods that preceptors follow for the abhyasis are meditation and prayers. The other necessary methods are resorted to by the preceptors themselves for the elevation of the abhyasis.

### **ESSENTIALS**

1. He must as far as possible be free from internal and external short comings, lest similar effect may pass from him to the Abhyasi through transmission.
2. He himself should give up things which he wants other to abstain from.
3. He should possess noble qualities which he wants to be transmitted into others.
4. His inner and outer must at all times be the same. But this refers only to matters related with spirituality, otherwise in worldly affairs he may sometimes have to go against it.
5. His heart must be free from all emotional excitements, though in his worldly life he may sometimes have to resort to it for the sake of necessity. But in that case too his heart should be free from the effect thereof. He should be abiding in a state of all round moderation.
6. He should have no idea of self-importance or egoism. He should be as plain, simple and unassuming as possible. In this respect he should try to copy Nature.

## **HINTS**

1. While transmitting to an Abhyasi he must think that it is the Master (In his form and person) and not he himself who is transmitting.
2. He should firmly exercise his will, supplementing it with repeated suggestions for the development of things he wants to infuse into the Abhyasi.
3. When any work is entrusted to him, he would at the very start form a will that the work has been done and then begin applying his thought force to it. Success will thus be sure. Confidence is of course necessary and the reverse thought should never cross the mind.
4. In order to set his own astral body to work, he should take it out of his physical body and infuse it with life force. It should then be set to work after giving it the necessary power for the purpose. A suggestion should also be made to it to report when the work is finished.
5. In order to make to make an abhyasi more deserving the teacher should transmit to him more than his capacity and then try to get it absorbed in him. The process will be to transmit to the heart with the idea that Brahmanda or the next higher region is being awakened. The effect will thus be spread over both the region making the passage for further approach smooth and easy.
6. Everyone at or above the stage of Dhruva should after transmitting to an Abhyasi, form a will that all that is transmitted beyond the capacity of the Abhyasi is transferred to the Master, and then the rest which is in proportion to his capacity is getting absorbed in him.
7. The following methods can be applied for transmission to the residents of other Worlds:
  - a) The teacher should encircle them by his thought force and form a will that he is transmitting to them.
  - b) He should setup his own astral body there with instructions to transmit as per need It should also be directed to report when the work is complete.

8. Methods for developing to fullness by self-effort, the points covered by the Master through His transmitted power: -

a) A gentle transmission from the brain should be directed by the Abhyasi towards his own heart. But since it is very difficult to have correct estimates of it, it may better avoid.

b) The Abhyasi should takeout his astral body and transmit to it at the heart creating in it the states of merging and identity. The same process may be repeated on other points higher above. This process will be very helpful in the completion of our journey through the points.

9. A trainer must note that the transmission will proceed from the point wherefrom it is willed to work upon the Abhyasi.

## **ESSENTIAL GENERAL HINTS FOR THE ABHYASIS PERTAINING TO SADHANA**

1. One should aspire for the highest. Peace and other things should be secondary
2. One must be regular in the abhyas. If interest in meditation is created, half the work is done.
3. After finishing puja, one must look to, or brood over his condition. This helps him develop sensitivity
4. One should not worry about the thoughts that rise during meditation or at other times. They rise for the sake of evaporation. It is not possible to become completely thoughtless.
5. One should develop craving for realisation.
6. Abhyasis should imitate with wisdom the good things or good actions of the trainers.
7. It is not possible to eradicate anger completely. as it is a thing bestowed by God. One should make right use of it
8. Greed is our own creation. It should be eradicated completely. One should not have greed even for spirituality. It is seen that some abhyasis are very greedy of taking sittings
9. Change/transformation can be brought about in two ways firstly by desiring for it and secondly by force. But in the latter case there is no lasting effect. So, every abhyasi should intensely desire for his transformation
10. One should control one's freedom of action. The Ten Commandments are meant for this purpose only.
11. Abhyasi should have control over little things (Habits etc) of the daily routine. If not, how can they expect to have control / command over big things?

12. Chaste life should be preferred at all costs. There should be moderation in all matters. Chastity and moderation bespeak the character of a person,

13. One should be able to discriminate between good and bad. Having no discrimination is the characteristic of an inferior man.

14. It is not possible to attain a perfect balanced state, because perfect balance brings about death. But one can reach near to it where one becomes almost balanced

15. Liking something means egoism. So, one should rise above likes and dislikes

## EMBLEM

The emblem represents a complete picture of the system followed in our mission. The swastika mark near the bottom represents the point we start from. It is the sphere of forms, rituals and practices of various types. We proceed within our pursuit, by the path, denoted as Sahaj Marg, cut through mountains of difficulties and obstructions by Nature herself. We march on through different spheres of light and shade of varying grossness, far far above the sphere of the moon and the sun, growing finer and finer at every step, till we attain the highest point of approach. The sphere of light created by the rising sun denotes the new spiritual era started by His Holiness, the Samartha Guru. It spreads all over the space, commanding the regions we start from and pass through during our march along Sahaj Marg.

Now what prevailed all over before creation came into being, may be expressed as darkness. Darkness means no light and vice versa. What exists where there is no light? Darkness, we may call it; what may be found where everything ends? Nothingness may be the only expression for that. But, still the expressions "Darkness and Nothingness" contain a latent idea of something in existence, hence far away from the real sense. No light and no darkness may possibly fit in to denote the thing referred to above, which is unchanging and eternal. Now such is the pure and absolute state from which our present existence has evolved. It may be denoted as the sphere of Eternal peace which is shown in the top most portion of the Emblem. There is neither light nor darkness. Below it, is the sphere known as Satpad, where truth is predominant and is consequently a region of light though in a very fine state.



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