

PRINCIPLES OF SAHAJ MĀRG
ASSERTED BY
LALAJI, BABUJI, LORD KRISHNA
SWAMI VIVEKANAND

RAJ YOGA

RAJ YOGA is the old system or science followed by the great rishis and saints to help them in realising Self or God. It was prevalent in India long before the time of Ramayana. It was first introduced by a great rishi who lived seventy- two generations prior to Raja Dashrath of the Suryavamsh (Surya dynasty). He devoted much of his time pondering a good deal to find out the real method of achieving freedom by which problems of life could easily be solved. He was swimming in the Central Region (as described in the book), being mostly attached to the Centre itself. His state was akin to that of the present Personality now working for the Change, as required by nature. After pondering long over the subject, the great sage at last discovered the method which ultimately developed into what is known as Raj Yoga. When he was in close touch with the Centre, he discovered the reality of the world with its cause or force in existence. He found out that the motion or stir of some power from beneath the Centre brought the present world into existence. That stirring thought is in other words called Upadan Karan (Hindi) or Kshobh (Hindi). At last he arrived at the conclusion that it is the outcome of the power which is similar to or identical with the thought power of man*. Naturally he deduced that thought could bring out such results and that its power is unlimited. He then took work from the thought power which fell to our lot, and with it he started training. That is the basis of Raj Yoga or the King of Yogas. The kingly thing in us is thought which ultimately develops, steering us to our goal.

SAHAJ MĀRG

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

PRINCIPLES OF SAHAJ MĀRG

Dictation from Lord Krishna (concerning the principles of living under the new system of spiritual discipline):

“The principles of life should be most simple.

- ✓ The habit of speaking truth should be most simple.
- ✓ The habit of speaking truth should be developed.
- ✓ Abstinence from (useless) audio-visual pleasures.
- ✓ Affection to children.
- ✓ Respect for elders.
- ✓ Service to parents.
- ✓ Honest living.
- ✓ Remaining well intentioned.
- ✓ Having no covetous eye on what belongs to somebody else.
- ✓ Avoidance of adopting a threatening attitude to others.
- ✓ Trying to keep cool and calm.
- ✓ Restraint on utterances that may cause hurt to somebody's heart.

- ✓ In spite of all these (principles) drawing out one's sword in the face of the enemy is not (to be) forbidden, but it should be remembered that this (drawing out one's sword) should be for the defense of somebody (including oneself).
- ✓ Prayer and worship (Sandhya) should be performed twice daily. In view of the altered times, I have not ordered Sandhya a third time. Gayatri is essential.
- ✓ These are ordinary principles, which everybody ought to observe.

PRINCIPLES WRITTEN BY LALAJI MAHARAJ :

Lalaji's instructions for Sahaj Mārg followers

- ✓ "Lalaji says character is more important"
- ✓ "Keeping the statues and singing is against Samastha",
- ✓ "Pay attention to purity"
- ✓ "Whenever one goes to someplace, one should follow the instructions of superintendent of that Place".
- ✓ "You should mould your life after the example of a water-fowl, who has its feathers dry, when it emerges from a dip in water."
- ✓ "Love the brethren, who belong to your noble company (Satsang)."
Use sweetness of style in every day conversation."
- ✓ "Treat friend and foe as equal, wishing both of them well."

8 July 1944:

Lalaji Maharaj:

“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.”

Master did not die:

28th November 1932:

Dreamt that that I was sitting in meditation of Guru Ji Maharaj. Immediately, on meditation, he gave six or seven transmissions and I became fully charged from head to foot. The condition of bliss was such as if it was raining in torrents all of a sudden.

The things went on. They grew subtler and subtler, and almost indescribable. Every subtle state was waiting for a yet subtler one. There comes the time when broadness issues fourth from narrowness, and narrowness itself becomes the border range. By the method of the master, I found new life every day. I do not know whether "life will be an exact exposition of my condition. So, the diary remained silent for years together. Whatever I could grasp at that time, I could bring out the facts in the notes.

Really speaking my Master did not die but I felt myself as dead.

Date: 25th May 1944

Procedure for Connection and relationship with Master.

“Connection remains with the Master alone. The guiding master may also be included therein.”

Question : “Are the relationships of the elders, prior to the Master, also to be taken?”

“All relationships are included in the Master.”

Procedure of connecting abhyasi by preceptor/ prefect / successor representative:

Date: 11 February 1945

“First of all, the connection of one’s disciple to one’s own Master and Highest Predecessor be established. Then, establishing the connection from the disciple’s heart to his/her brain, its chain be linked to the connection, established first. Thereafter, it is to be conceived that the connection from the heart through in the mind to the Highest Predecessor has been established; and this be endowed with a light force.”

“This alone shall remain the method for the future; and this invention will be related to the name of dear Ram Chandra. This is something Providential, that such things are issuing forth from him.”

THE PAMPHLET (Printed in Urdu)

"If you desire to have your father's patrimony, you must have to learn the father's discipline/system of education and knowledge."

On Spiritual Inheritance (Patrimony)

“If one desires to inherit the spiritual patrimony of the Father (Spiritual Master), one must willingly learn and follow the Father’s (Spiritual Master) discipline, system of education, and knowledge. Spiritual inheritance is not obtained by claim, but by practice and inner conformity and following the principles of that Master.”

Loving Brethren,

Here is a sketchy account of the way of life of the Revered Master Shriman Mahatma Ramchandraj Saheb, resident of the Fatehgarh Camp, being brought to the knowledge of all of you, hoping that devotees/lovers and followers of the Revered Master shall act with the special attention and care,

so that they derive benefit themselves, and through their actions become a source of benefit for others.

The foremost principle of Revered Master was complete oneness of what he said and what he did, i. e. similarity of inner and outer aspects of his Being. Sincerity and good conduct are part of the essentials of Saintliness. If you view Revered Master's life-history with a penetrating vision, you will find a perfect practice of the principle under reference. To refresh the memory, it may briefly be mentioned: most simple and clean dress and food free from the essentials of sensuality were used by him.

Self-respect: he never required (asked for) anything from any friend, intimate acquaintance or devotee; put his own self to hardship, without asking for (looking to) anybody's help, and remained true of the enunciation of Hazrat Boo Ali Shah Qalander - "Even if life goes out of the body due to fasting, never hit the palm like a gadfly on the lurch of somebody else." The state of unconcern was to the extent - "Hit the throne of king Kaikous (of Persia) with the sole of the foot; Let go the head but not the good conduct (and name) out of the palm of the hand." Just see the words of his will: "I do not have a single penny, but I am leaving as patrimony such wealth as did not come to the lot of emperors." What a glory of (contentment and) unconcern! Brethren, just pay attention and act accordingly to the best possible extent:

"If Father's patrimony be desired (aspired for), Father's qualities must be learnt."

The Sacred Words: "God is Love concrete." Practice: Such was the munificence of Master's Love, that every dear brother claimed that Revered Lalaji Saheb loved him most. This is the argument (most convincing) for perfect (concrete) Love.

The Sacred Words: "God is impartial (equally beneficent) to all." Practice: The Revered Master was available with the same courtesy and affection to the poorest of the poor devotee (lover) as to the richest of the rich ones.

The Sacred Words: "God prefers to remain veiled." Practice: Revered Master, even though a revealer of Secrets, never brought anybody's defects to light; but only attempted to wean the defects away.

The Sacred Words: "Miracles and Powers are the cause of degeneration."

Practice: The Revered Master, even though a master of miracles, never brought these to light, nor considered occurrence of miracles as an argument (symptom) of spiritual height, but relieved ailments of devotees at the time of need, through ordinary worldly means, so that there was not even suspicion (doubt), what to say of knowledge (of a miracle having occurred).

The Sacred Saying: "There is no worship except service to creatures." Practice: Revered Master was fully prepared to serve every friend, devotee, dear or far one. I have personal knowledge that he took loan to help others and meet their needs.

The Sacred Saying; "Austerity does not consist in wearing rags." Practice: The Revered Master wore whatever garment was available and took a seat wherever available. He never selected any seat (position) for himself, nor any kind of dress.

The Sacred Saying: "Whoever served became worthy of being served." Practice: The Revered Master in accordance with the instruction of his own Revered Grand Master (Glory of God unto him) propagated the sacred 'name of Ram (God), and brought up the garden by offering his blood as water throughout his life; and remained irrigating till the very last moment of life. Is it not our duty that, if we are unable to give it greater brightness through our unworthiness, we keep it at least as it is and through such practice (action) render happiness and service to our Master?

The Sacred Saying: "God conceals defects" Practice: Revered Master never was angry with, nor ever rebuked, nor taught courtesies to any disciple for mistakes; but considering it his own mistake prayed to the Supreme Divinity and got the blunders, forgiven. Immense divine praise on such concealment of defects that one word of complaint was not uttered to anyone even privately; he only described everyone's good qualities.

The Sacred Saying: “Full of regard, full of fortune (good luck).” Practice: Revered Master never derided any great personality or any religion or creed, but always referred to them with respect and regard. When a respectable person arrived, he gave him his own seat or better than own seat and sat respectfully before him for service.

The Sacred Saying: “Do whatever you like (wish or desire), but do not cause pain to hearts.” Practice: Revered Master never uttered any harsh words, so as to cause unhappiness to another’s heart; if there was a need for advice, it was delivered with love and affection.

Since, after Revered Master’s physical veiling, mutual temporary (apparent) ill will and ill apprehensions have cropped up among brethren, I seek to draw attention briefly to the life-history of Revered Master Lalaji Saheb. All of you may think over it and try to be practicants to the best possible extent. By the Grace of Grand and True Divinity, let us hope that the garden laid out by Revered Master will be as full and fresh (as in his life-time) and yield ample crops of fruit.

“One who fulfils our actions is taking care of our action.”

Be it so! Again, Be it so!!

31-8-1945

Babuji’s residence: -

This room (Shri Babuji's meditation room at the residence) is so much charged that people of ordinary standards hold not be allowed to meditate there alone. Power is gushing upfront the walls.

21October 1944

One method Sahaj Marg (Pranahuthi aided transmission): I (Lalaji) think it will be good if this (new) system be named ‘Sahaj Marg’. I do not like any adulteration of Mayavic (phenomenal) elements in it, which may create upsetting trends in it and cause sectarian (or fractional) conflicts (and quarrels). As regards designation, the name suggested. ‘Satpad Panth’ can also be alright. However, there is no need now to change it. Let it (Sahaj Marg) remain, just as it is.

5 March 1946

I do not consider any system (method) better than this Sahaj Marga. Nature has stuffed all these powers in you. To speak the truth, the chain (of this system) has started just with you. Such people (as you) are designated as 'founder Master' (Adi Guru). Just you happen to be the inventor and innovator of the present state.

One headquarters Shahjahanpur:

22 May 1944

Shahjahanpur will be the centre. Light will be reaching everybody from here. This room (Shri Babuji's meditation room at the residence) is so much charged that people of ordinary standards hold not be allowed to meditate there alone. Power is gushing upfront the walls.

Mission means:

An assignment given to a person or group of people typically involving and completing given task in said way. In Sahaj Marg system assignment is to merge all abhyasis in Ultimate.

Revered Master:

"Everyone should try to develop a balanced state like mine. Then there will not remain any secret. This will have the defect to the extent of the defect in that. This alone is real mergence? A lot of practice is needed to achieve it."

One identity:

One Master, One Mission, one method, one headquarters. One identity One Guru Babuji Maharaj, one organization Sri Ramachandra Mission, Emblem of SRC Mission: This is the identity for Sahaj Marg abhyasi.

Revered Lalaji's instruction:

18th May 1944

“When you have given your heart to someone, you have to receive that person's benedictory or accursed gifts to you.

You will have to develop the organisation:

Tuesday the 30th May 1944:

Instructions descended: "Start the organisation. Being attracting people to yourself. A point of thought is to be established. Try to set characters right. I have already perfected arrangements."

6th June, 1944:

Question: “At the time of giving permission, is it sufficient to say that permission is granted, or transmission is also to be given?”

Answer: “Transmission is also to be given; and this has been revealed to you already. The condition is imparted to full capacity. The method that was adopted in your case, is not applied. That is done only in one case. Never break off the bondages.”

Submission: “Only that much should happen through me, which you have denoted.”

Answer : “I shall take care of it.”

“I shall become free after your physical passing away; and the whole responsibility shall pass onto you. This chain shall go on continuously. Nature makes and uses only one as Her instrument.

“When every particle of Master has merged in the Ultimate Reality and become as such, then should His supposition be continued upto the end?”

“I have done just like this. (Supposition of God cannot be possible, without establishing a form).

Competence to draw the Master towards abhyasi.

Wednesday the 12th July 1944:

“It is a disciple’s competence to draw the Master towards him/her; and this competence develops in that disciple, who has crossed many stages earlier. Masters become so helpless then, that if they want to have someone else in place of such a disciple, they are unable to do that. This competence is God-given. There is no control of an individual (Master) in this regard. Objection against me is unjustified.

Instruction for selection of Abhyasis for organization

12th July 1944

“You should not fill the organization with undeserving people, as I did. You take care of your health. You have much work ahead of you.

Wednesday; 19th July 1944:

Further instruction: "Make a note of this, so that future generations may have a lesson about the extent to which you have established concerns with me."

25th July 1944

Regarding destruction of Sahaj Marg system told Lalaji Maharaj

“The symptoms for the destruction of a (particular) group of people have developed. They have framed such tendencies as are taking them downwards. The other (particular) group is far better than these. Your third or fourth generation will be assigned just this work; but he will not be able to complete the work in his lifetime. Thereafter a Special Personality shall emerge and complete this work. Materialism will increase.”

“My last representation will end at annihilation (Pralaya). (The plan came to view). Since I do not have a body, I cannot give as much benefit as you can. No doubt, however, benefit can be derived directly from me after having achieved the ultimate of progress.”

8th August 1944:

The Article of Declaration”

(for the forthcoming annual function)

Revered Master’s dictation: “Selfless friends are rare in this world. If I have to express my view, there can be no better friend than the Master for a disciple; and a guide who is devoid of this quality (being the best friend for the disciple) is not worthy of being called a guide. I can say with perfect force that the love, given to me by my Revered Master, has no other example! And what am I to say about myself!! Only the experience of people shall tell. God alone knew the state of my love. But alas! Nobody responded to it. No one loved me with an open heart. I consider this to be my own fault. Even now if people get oriented, this can still fall to their lot. If someone gone wayward in the morning, returns home in the evening, he is not to be termed as lost. Time, no doubt, has gone waste. But if love and attachment is created to the extent of time that has gone waste, it can be made up. People have gripped the skirt of lack of courage to such an extent, as to be wholly disinclined to leave it. This is so, because they did not find a proper atmosphere and mostly, they remained involved with pick-pockets. Nobody wished (sincerely) that my progeny would progress, and my name, whatever it was, would remain alive. What complaints would I make against those, from whom harm ensued to them! I consider it all brought about by my own fate. I repeat that a true friend, other than Master, can never be found.”

“They should remember that what they had taken to be real, was just deception. If they pay attention, they will know that it was a case of hunting from behind the cover; and no subtleties were left unused to misdirect them and to lead them away from me. Where it will be difficult to find, on the one hand, an example of how defects were introduced (unscrupulously) into our society, it will also be hard to find an example, on the other hand, of how I tried to weed out these ills even after my life in the world. I had burdened myself with all responsibilities, and tried for their fulfilment and made arrangements for the same. Although there were some very few persons among them, about whom I should have been responsible, yet my intellect got veiled by changing reality of worldly times and my own love and

kindliness. I am suffering the consequences. To me there seem to be no more than one or two persons as helpers among this herd of people. Is this your sense of duty, that assigning me to oblivion, you have moved away to the valley of somebody else? They stepped in a vale, where their luck brought them to nothing but thorns and dust. Many others were stranded into dangerous valleys, whose desert-winds snatched away reminiscences of their homes from them; and they mostly lost the way. What they considered to be fertile well-irrigated land, was nothing but mire and marsh. They have not yet enjoyed a walk in the Lord's valley of enlightenment (Vale of Yemen where Moses had the vision of God's Light Divine), nor appreciated the sight of pleasant paths therein. Neither has luscious freshness of (that valley's) breeze come to their experience yet, nor have they drunk the water of its lovely springs. I think they were (plainly) deceived. But they may just look to whether this was not against divine unity! Was it their duty to forget me and yield their hearts to others'? Now the time is there. They should not let the opportunity slip out of their hands. I feel I have just made all these facts audible to them: these are all for their own benefit. Now this time is here: only an attachment of heart and a turning of the face is needed. I have not left anything wanting to create new life in them."

"I understand, Ram Chandra's words (appeals) will be put into the garbage for waste, and only a few will be there to do that. But they should also remember that whereas I have bestowed on him (Ram Chandra) the power for mercy and compassion, I have permitted him also to be strict. Whatever he will do, shall have my approval. I have given sufficient length to this article, so that nothing be left out: and everything significant may appear there in its own hue again and again; and no occasion for wavering and doubt will remain for anybody. Otherwise, I will apply the last cure which I have thought out and come upon."

"Just possible, some persons may consider it a kind of propaganda. They should refrain from such thoughts. Ram Chandra is not their slave, and neither has he any desire for money. God has already bestowed enough worldly respect and (social) status on him. I understand many of those included in this herd, will not be able to compete with him (Ram Chandra) in that respect. Thus far he has not been obliged to look up to anybody for

(pecuniary) help and support; nor shall he be in future. People may weigh and measure all the questions (and doubts) arising in their hearts against these illustrations, and come to the right path. I do not like to say anything more than this. I may add only this half couplet (in Urdu): 'When the thorn of the forest grew (beyond limits) it served as a surgeon's knife'. I may not have to come to this principle. I have here completed this article."

"People will wonder also, how I am dictating such an article, after my physical veiling. As a proof thereof, I am presenting Ram Chandra. People may have their own experience. I want also to make it audible that I had structured dear Ram Chandra (to perfection) during my life-time itself. Due to certain reasons, I had to conceal him. People may test him with all the means of testing that they may have with them; and satisfy themselves in whatever way they may like. And (or) if somebody may have intoxication of pride, he can challenge Ram Chandra and see. That is all."

17-8-1944

The Revered Master, then, referred to some principles of life, to be adopted:

"A human being should structure the principles of life with such a pleasant orientation, as to give a glimpse of all round happy conduct. Moderation will be more beneficial. By this, I mean that keeping the entire army of five senses in moderation, irritation has (also) been retained. I have mentioned the reason (earlier) already. This is a human factor, that sometimes a little force is created in him (Ram Chandra). That is because the seed (of human existence) has not been destroyed."

(1) One should remain involved with caring for and upbringing of children in such a manner that the heart remains unsoiled. The effect of love for them is not to be such as to cause suffering.

(2) One's spouse should be made one's helper, so as to treat oneself as one wheel, and the spouse as the other wheel of the household.

(3) Relations with people of one's locality (and neighbourhood) is to be maintained so that they appear to be one's own, and they consider you also as their own. This very principle be applied in case of friends.

(4) Bonds with relatives are to be maintained in such a manner as to keep the rope to be felt as disconnected. Under all circumstances, one should join them in their misery and pain; and this should be with, everybody. One should abstain from money-transactions (with them). In case of their need, they be helped with (only) that amount, which if not returned, would not cause repentance or deterioration in the relationship.

(5) The treatment with one's boss (or seniors in the office) should be such as not to yield any impression of insubordination to him (them); and whatever benefit this (attitude) may bring, is to be considered as coming from God.

(6) One should not tender advice, where one may comprehend it to be not respected. In the event of suggesting medicine in case of serious illness, advice (unsought) should not be offered, unless one comes to trust that the patient is going out of hand. This habit is in abundance in \social circles of) Shahjahanpur.

(7) Personal service should be accepted only to the extent that one may be able to repay as well. Helplessness is a different matter.

(8) One should not yield one's secret to anybody; nor should one arouse belief that something is being concealed from somebody.

(9) One should live a simple life without (undue) attachments.

(10) Keep away from worry, so far as possible. Even when it does arrive, it should be considered to be from the side of God, and He be offered gratitude for it.

(11) Regarding food and drinks, one should develop a flat taste (beyond intense liking and disliking); and consideration of legitimacy of intake be kept in mind.

(12) Everything be surrendered to Master (spiritual guide) -1 do not mean reference to money; and all that may be His, should be treated (and cared for) as something of one's own.

(13) Respect for Master's spouse be maintained, as for a holy elder. The best thing in this regard is to consider all of them (Master's family) as

members of one's own family, and then follow what principles (of family relationship) would permit. This includes Master's progeny as well.

(14) Treatment of the brethren of the Satsang (spiritual society to which one belongs) should be such as to generate pleasantness, and promote their (spiritual) progress. Direct opposition is something very bad.

(15) It is legitimate to be stubborn with sensuality. You should maintain the same method concerning training of women, which I had adopted: I always remained cautious in this regard.

"I have come to these principles after a lot of. experience. These principles are developed by myself; and I have been mentioning these from time to time; but nobody could adhere to these."

Saturday; 19th August 1944:

"Whatever works, I have committed to pen, I have expended such topics therein, as are beyond comprehension for the common people. When the publication of these works may be intended, and taken up, I will tell [you] everything on-by-one - wherein my originality may consist, and where I had merely expanded some point: both will be beneficial, any way, if somebody puts them in to practice. I had intended to publish them; but could not do that due to shortage of funds. Publications that have come out posthumously, are against my heart's liking

"About following the principles of life, already dictated, only one method is best, but it is very difficult as well. That [method] consists in silencing one's entire passionate orientations to the extent of having no concern with anybody [and anything]. The taste of this [condition] will become available sometime in the company of dear Ram Chandra; and it has already been available".

"This is Nature's secret, described to you, so that you avoid things, which are harmful; and adopt what is beneficial. This essay be noted down in my notebook also, to make people know people how I continued instructions even after the end of my life.

Real service to Lord:

“All may measure themselves as against these principles, and know their stages to be in proportion to the quantity of love, faith and self-abstinence, existing in them. These things, I have mentioned very clearly today, so that people do not hurl objections at their Master in times to come”

18-10-1944

Revered Master dictated the basic principles concerning aspirants under the system of Sahaj Marga:

1. In our fold much emphasis is laid on faith (Aitaqad). That is the first step (of the staircase).

To ripen it is every aspirant's duty. Without this proper benefit is not derived.

2. Every aspirant must first decide in his heart whether this particular method shall do him/her good; and this will be evident to him/her through (his/her own) experience.

Then there should be an orientation to ripen faith; and compliance of one's guide's orders should be considered as duty.

3. It should be made comprehensible to the aspirants that what is being done to them (through transmission) is not mesmerism (hypnotism) but the way of connection (the aspirant) to the Ultimate Being; and that this is the main thing (under this new system viz. Sahaj Marga). So long as an aspirant does not decide well in his heart and comes to have trust in the guide, there is no need to make him/her start.

4. The consideration of character is the main thing and Brahmacharya (celibacy) is also strictly essential. This is the way of devotion (Bhakti), and whatever else may be achieved along with.”

8 February 1945:

Powers are not bestowed on anybody. Even successor representative are kept devoid of these. The matter of the, so to say, is that these powers are not found in Masters of very high calibre. These powers have been kept secure since beginning of the Universe till now.

Monday; 19th March 1945:

"If a slave be placed on a king's throne, his status in reality shall remain just that of the slave, even if royal privileges be made available to him'. This reply has made me as well as Swami Ji immensely happy. Isn't it culture, that belongs to the sphere of respect to the guide!"

Selection of place:

Swami Vivekananda Ji for various centers of the Shri Ram Krishna Mission, including Belur Mutt at Calcutta - the headquarters]. Do you know why I have established Shahjahanpur as Center [Headquarter]? The reason for this is that the place, where, by God's grace, such a marvelous personality [Yours, i.e. Ram Chandra of Shahjahanpur] comes up as would not be accepted to be created in future, that very place should form the starting point."

Tuesday the 18th June 1945:

Swami Vivekananda Ji:

"You are starting a new religion, destined to be that [new way of life and faith] by the Grace of Governing Agency. You have quashed all desires, so you will be happy. The work in the whole world coming to you has already started in its light form. You are not feeling at all what you are; and that is the sign of greatness. Blessed are they who avail of the time."

Registration of Sri Ramchandra Mission:

19 July 1945

Shri Ramchandra Mission, Shahjahanpur (U.P.), India was registered on 21-7-1945 under Societies Registration Act of U.P. State in India at the office of Asst. Registrar at Bareilly.

23 July 1945

It is the will of the over-ruling Providence to have such an organization permanently run. This is not at all the play of human brain. The scheme I have given is Divine.

25 July 1945

You are representing me; and the way is the Sahaj Marg

Sunday the 29th July 1945:

Swami Vivekananda Ji:

"Your position as President of the 'Mission' is only nominal. I am working in your form at present. The same system-wide go on in case of every 'President' following you. The post is very important; and not open to everybody. I assure you but one thing and your Guru [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] said the same somewhere, viz. 'your mistakes will count much and cannot be excused easily'. The higher the position one enjoys, the more burdened one is. Be alert and careful to do your duty calmly. Consultation, of-course, you can have amongst yourself; but you must not abide by it unless you consult me and get confirmation, specially in matters concerning the 'Mission', and no doubt in other matters also, in general. In the case of the 'Mission' work, I am the authority. The rest depends on your Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP], who has bestowed this authority on me. Everything no doubt, is under the control of your Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP] here and above; but He has distributed some [parts] of His work to different sages, making Himself more free for you."

Revered Master:

"What I mean to underline is that the 'Mission' is now a registered organization; now it should start functioning.

Swami Vivekananda Ji:

"I am more strict on this point. I want the 'Mission' to be run calmly and smoothly. A fiery spirit is not required at all. We are not preparing you for the battle front. I know the position of Ram Chandra [of Shahjahanpur]. He has more indulgence in his nature.

23rd August 1945:

Swami Vivekananda Ji:

"You are dwelling in imagination regarding the sound base to carry on the work of the 'Mission', but I am afraid that what we are going to dictate about it may not remain on paper only. [Pause] The persons of high rank in your society should first set their own example for others to follow."

26th August 1945:

Instructions from Swami Vivekananda Ji concerning the emblem of the SRC Mission:

"The way (across the mountains) should be clear, distinguishable from everything else (in the emblem). Light should grow dull and dim until diminishing almost to nil in the end. There should be no sun or moon on the way. In one corner of the emblem there should be the Rising Sun, glittering or shining on the base, making a horizon at one corner. The wave at the bottom of the emblem should be occupied with the words 'Shri Ram Chandra Mission' etc., pointing out Sahaj Marga. There should be an open space in the middle, where you have written SRC Mission."

Revered Master:

"Everyone should try to develop a balanced state like mine. Then there will not remain any secret. This will have the defect to the extent of the defect in that. This alone is real mergence? A lot of practice is needed to achieve it."

17-08-1945

"What I mean to underline is that the Mission is now a registered organization; now it should start functioning. To work therein, people should be selected, who are young and capable of doing good work. There should be no consideration of age in a spiritual organization: whoever is able to do a job, he should be assigned and allowed to do the same job without frisk and frolic. You make a distribution of work among yourselves; and all of you must adhere to principles. However, you should remain helpful to each other in every affair. If you notice somebody's work as slackening start that work yourself on his/her behalf. One, who has more time at one's disposal should do more work. Mutual love should be maintained. There is to be no question of high and low. Learn this from my example. I shall not approve of argumentative duel in my organization; nor do I like heart-aches over trifles. All this work is mine. Do it all, taking it as such. If some point of discussion may come up, I am to be consulted; and my order in that case will be final."

Swami Vivekananda Ji: "I am more strict on this point. I want the Mission to be run calmly and smoothly. A fiery spirit is not required at all. We are not preparing you for the battle-front. I know the position of Ram Chandra. He has more indulgence in his nature; and that thing he has inherited from his Guru.

Organization can stand on the firm footing of calmness. Love makes everything smooth. The first thing you do is to attract your brethren with your calm and simple habits and manners. When you reach this point teach them things on the basis of love. Give them rules to follow. Teach them service of humanity and increase the feelings of brotherhood. Do your duty to them as a brother. Consider them as your own. Develop in them the feelings of solemnity and sincerity. The best way in the interest of the organization is to make yourself such as you like others to be. On any aspect of the organization, take the example of your respected Guru, who never attempted anything except as he did for himself. There is a great mistake found prevailing generally, that people require others to do what they themselves can not do. Such persons are always a failure in their lives.

"I like practical people with a good heart and calm habits to be appointed for various jobs in the organization. I advise you to weigh everybody in the spirit of love and sympathy, as well as the habit of doing something self first, if others be required to do it by him. I have given you several warnings to do what you mean at heart. Never mind if the world is against you; never mind if your brothers and sisters may forsake you. Work for the sake of work and be firm in what you do. When so many of us (elders) are here to advise and guide, you need not fear anything at all. Be certain that success will dawn sooner or later. I will say that even if the sun may burst and the sky may fall upon you, you do what you will. (Pause) There are dictates of your Guru for work; and you are not doing that. I know why this sluggishness on your part is there. Your Guru does not want you to do it at this time. He is structuring you and preparing you for some other work.

"Success attends on those who deserve it. Philosophers after philosophers have come down to this world; and not one of them went without being hit, troubled and injured. Remember Lord Krishna, who was troubled at each step throughout His life. Why you have come to this world? My notes provide the answer. Follow your Lord rigidly. If you miss something, consult about it again, when you start it."

23-08-1945

Swami Vivekananda Ji: "You are dwelling in imagination regarding the sound base to carry on the work of the Mission, but I am afraid that what we are going to dictate about it may not remain on paper only. (Pause) The persons of high rank in your society should first set their own example for others to follow.

"Duties in general for all Satsangi brethren members of SRC Mission:

1. Rising up early in the morning; and following the laws of Nature.
2. Simplicity in habits and regularity concerning meals etc.
3. Being pious and generous.
4. Truthfulness in words, thoughts and deeds.
5. Sympathy (and compassion) for everybody like that for one's children.

6. Service to fellow beings of every kind in one's direct environment.
7. The whole world to be thought of as one community, with rights for everybody.
8. Faithfulness to the Supreme Lord (Master) and His Mission as well. •
9. Regular time (twice daily) to be devoted to Puja (worship).
10. Prayer to be offered by every member of the Mission at night before going to bed, for the success of the Mission, and for strength to oneself to follow the laws of Nature and the mandates of the Mission. This is the most important thing.

This is binding for everybody whether big or small. Special cases may be exempted. They will abide by the orders, whatever may be there.

"Duties of a teacher (preceptor or guide):

1. Teaching (training) to be imparted to others, treating them as one's own brothers (and sisters).
2. Brotherly love and sympathy for disciples (students) must be there, your Guru (Revered Lalaji Saheb) is to be followed rigidly in this respect.
3. Talk (and instructions) should be humble and soft, as if one is speaking to oneself. Words spoken should be like the flow of a river, when its water is calm.
4. Students (under one's charge) should be respected and loved in one's heart as creatures of the same God, who is our creator etc.
5. Useless talk (gossip) should not be allowed (or indulged in) at the time of Satsang (gathering for worship in a group)."

Revered Master: "Every member of the Mission should maintain a notebook, in which these guiding principles be taken down; and one should go through it off and on to remove one's shortcomings. There should be notes in the diary as to what could not be fulfilled, and wherein one's shortcoming still persists."

Swami Vivekananda Ji: "Every month this notebook (diary) will be submitted to you for perusal. One will be at liberty to write one's own spiritual condition definitely every month. Special matters and circumstances should be referred to me or to your Guru. If malfunctioning, prevailing in your society, is not removed, you will be called upon to submit an explanation. Responsibility lies on your shoulders. By 'malfunctioning' I mean everything against the laws of Nature, which govern (and must govern) everything in daily life."

19-10-1945

"In this world, a few things are essential for everybody. Man does not deserve being designated man unless those principles are adopted by him/her. If someone asks me whether I like to be man or God, I shall just say that I prefer to be man. Gods are in the state like the winding of a watch.

"Time itself will provide proof enough as to what the disciples of those people believed [took for granted] was but a mirage. The lamp [to provide light] will be just this, that has been established. This is God's command. Time will come that light will be available from just here [only]: all others will get dimmed. Let time just pass by. Stories of elders must have been heard [by you people]. You must be knowing what success could fall to the lot of saints and prophets during their life time; and what shape [dimensions] it assumed later. You must have read about the Reverend Prophets [of yore] : this has been the usual routine [way] down the ages!

Monday the 30th June 1947:

Revered Master: "I would like that everybody be assigned one job and they be held responsible for that; and their hearts too will hold them responsible for their respective jobs. What I mean is that everybody feels responsibility by own heart. The new generation alone can work with enthusiasm. Older people be assigned import kind of work and Godly duties be assigned to those who are capable for that. To such people that work is to be assigned with specific preference,

There can be only two effective methods:

Either one surrenders oneself to the spiritual-guide like a dead-body in the hands of the person who administers a bath to it [dresser], or else one may labor oneself, comply to commands and go on making oneself deserving to benefit from Master's transmission. People of second category can be available: those adopting the first method may also be found but quite a few in number. To tell the truth, there remains nothing to do in case of the person who is able to adopt the first method in the proper way. He too, any way is not exempt from compliance to commands; and remains incumbent under all circumstances. Dictatorship remains always effective, specially in matters of spirituality. Thereby I mean to say that the person on whom Divine commands descend has no say in the matter of compliance to such commands."

Thursday 02nd January 1948:

"The ethics developed [worked out] by you, if observed through heart and soul is capable for solving every problem. Some minor ordinary things may still remain, which will contain many items that you may not yourself be able to tell due to these being concerned with you and brethren belonging to your spiritual society. Culture, anyway, is needed everywhere: for that you may yourself fix some points and entrust to somebody who would be telling [these] to people from time to time. These will be based entirely on respect due to the Master.

"I want that the meditation which I mentioned in my dictation of 18.09.1944, and which was referred to at the 'Annual function' [Bhandaaraa] of Fatehgarh as well in 19445, would be introduced with modification as followers for compulsory daily practice. The meditation is to be on the thought that 'Devine love is developing and faith is increasing through Master's medium-ship in the hearts of all brethren of [spiritual] mission and myself'. The meditation should end with the firm thought that this has actually been done [achieved]. The meditation should be taken up actually at 09.00 PM by everybody, just wherever one may happen to be at that time."

Swami Vivekananda Ji's instructions continued:

Swastika' put at the top of your declaration; and the rising sun at the bottom side. I got the 'swastika' marked with red ink in the middle of it in the circle, and the four sides also dotted with ink. The meaning is clear [to you] now. It means the destruction in the middle and at the end [on all four sides]. The rising sun means that our Lord [H. H. Mahatma Ram Chandra Ji Maharaj of Fatehgarh, UP] gave birth to the new system called 'SAHAJ MARG' alias 'SATPAD PANTH'. In the future this will be the emblem of your 'Satsang', I mean: the rising sun on the top, and the 'Swastika' with red lines and circle at the bottom, to indicate the history of your 'SATSANG',

Swami Vivekananda Ji: "We have renounced the brighter world for your sake."

Saturday the 08th June 1945:

Swami Vivekananda Ji:

"In former times, people were aware of this method. The idea is forgotten now, since the dark period commenced in the religious history of Hindus. The task of revealing the secret to the general public is coming to you. The inventor of this method was Lord Krishna, followed by so many seers [Rishis]. People were strong enough to receive it, then. This was the method through which spiritual benefit was made available to an aspirant at the very first step. Success, of-course, depends of the condition of the practicant."

Saturday the 15th June 1945

Swami Vivekananda Ji:

"Registration [of the SRCM Society] must take place. All the rules of this society must be put before me. I enjoy full authority in this matter. Sooner the registration is effected, the better. In the form to be filled in by the members of the society, there will be provision for two sides - moral and spiritual. One must move according to the times. No society can stand unless it is brought up according to the general tendency of the people. The idea of

teaching under the shade of a tree is to be forgotten now, unless the society is perfectly regularized."

30 March 1946

Sahaj Marg method: Pranahuthi aided meditation. Here (under Sahaj Marg System of Spiritual training) the Ultimate Being (Zaat) is introduced at the very start (of practice and training). If people (aspirants) would persist to receive transmission (and training), the savour (of Real Spirituality) will be arrived at.

01st April 1946:

Dictation of Reverend Lord Krishna

"When something takes a practical shape, some kind of training and pruning in it is essential. Those who have remained on this path [system] will come to witness the real fun [vision] of their lives and will know what constitutes the purpose of life. This thing never happened to be invented earlier, not it ever came to be perfected and complemented through such easy methods. You both [Ram Chandra of Shahjahanpur and Rameshwar Prasad] have much compassion in you, and that is the mark of devotion. I perform just a lot of training and pruning during my life-time, and continued with it up to the end of my life, even through use of sword you are performing the training and pruning only through power of thought. Just watch, what success is going to ensue! It is just wound, which never heals and it has no remedy to it! Spare your heart of the worry that so many out of so many are left remaining. Give-up repentance: just this was destined to be like that! One thing I am telling for guidance in future: the person in whose system nerves be structured in such a way and knots be developed so as he / she does not like to remove these and yet consider oneself a lot keeping one's own pride intact, that person is not worthy to be put on this path, and nobody can be competent to set one right. To provide warmth is no doubt one thing that may be done, but setting perfectly right is very difficult. The end result of such a person, however much effect may be invested, comes out to be nothing but hopelessness [hoping against hope]. If you keep person's example before you, all this dictation can be easily comprehensible."

11th July 1946:

If they think of their cradle again [in their grown up state] in lifetime, people will always suspect them to be crawling on the foothold of childhood. If the same thing gone on and on, the result is to be just sticking to their toys and the same childish habits alone!"

"Similarly, if a man acquires true knowledge but goes back to his old habits, people can say that he has no knowledge that remains actually needed on leaving aside slavish habits which are the things poisonous to the growth of spiritual life in man. If one improves, that means he is going on the right path! These are the stages of renunciation or sacrifice [Tyaga]. One must past through it firmly, having faith in one's Master! These are the lessons for you, children! Today's work is over!"

22 December 1946,

Revered Master: -

If during your (Babuji) absence, some associate comes here and sits in front of my couch (allotted/dedicated/by you for me (Lalaji) in your (meditation room) seeking my grace I shall be immediately there. He/she may remain sitting there as long as he /she feels inclined. In case of excess (of the flow of transmission/Grace automatically), I shall myself go away from there.

14th January 1948:

Swami Vivekananda Ji:

"You are enjoying the same position that I have talked about in the book [Efficacy of Raja Yoga]. Your Guru has established you in His place. It does not mean that you come again and again in this world. The present state of affairs as going on, is due to its head [Revered Lalaji Sahib] being in the Brighter world through His agency."

27th December 1953:

Swami Vivekananda Ji:

"Your Mission will shine without doubt: let the time mature for that. You have sown the seed of spiritualism throughout. Let the seed sprout and [allow for the tree to] grow. I want [this to happen] in your life time. You are getting only a few hands, no doubt. Financial stringency is also there, but just think of [the circumstances of] you Revered Master [Mahatma Ram Chandra Ji Maharaj of Fatehgarh UP.

19th June 1955:

Swami Vivekananda Ji:

"Do not gather moss and lichen on the calm surface of water. Dissect the limb that is diseased. Never mind if you are smaller in number. That will increase without doubt; and this will be with in your life time. Have [only] good hands and capable ones. The world is not devoid of them even if it seems to be free from them. There are [capable] men [and you will find them].

24th April 1947:

Lord Buddha:

"May this science or system of knowledge spread wide in the world. Just this thing will predominate. 'Sahaj Marg' is really 'Sahaj Marg' [the easy way] : no easier way was even found. Some persons from among you people be ready to take up tours. It should be so planned that people be going again and again and reaching people off and on to re-freshen thoughts and ideas by filling these with their own electric power. This method be adopted continuously. The thought of pessimism be totally given up because this fact of 'Sahaj Marg' being spread all over the world, is really bound to happen."

SRI RAM CHANDRA 'S COMMANDMENTS

1. Rise before dawn. Offer your prayer and puja (worship) at the fixed hours, preferably before sunrise, sitting in one and the same pose. Have a separate place and 'asan' (seat) for worship. Purity of mind and body be specially adhered to.
2. Begin your puja with a prayer for spiritual elevation with a heart full of love and devotion
3. Fix up your goal which should be 'Complete Oneness' with God. Rest not till the ideal is achieved.
4. Be plain and simple, to be identical with Nature.
5. Be truthful. Take miseries as divine blessings for your own good and be thankful.
6. Know all people as thy brethren and treat them as such.
7. Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts.
8. Be happy to eat in constant divine thoughts whatever you get, with due regard to honest and pious earnings.
9. Mould your living so as to rouse a feeling of love and piety in others.
10. At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same.

Standard Meditation Practices for all Sahajmarg abhyasis including preceptors

Morning Meditation: -

Sit in meditation for an hour thinking that Divine Light is present in your heart. Do it in quite a simple and natural way without forcing your mind. Never mind if you do not see the light there. Start with a mere supposition, so to say, and sit meditating in one posture with your attention turned towards the heart in a natural way without any efforts to concentrate. Try to be unmindful of the thoughts arising at that time.

Evening Cleaning: -

Sit for half an hour with a suggestion to yourself that all complexities and impurities including grossness, darkness, etc., are going out of the whole system through the backside in the form of smoke or vapours. Do not meditate on those things, which we want to get rid of. Simply brush them off.

3. 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.

Just before going to bed at nights, offer prayer. The proper and the most effective method of prayer is to sit in a supplicant mood and repeat the same mentally twice or thrice. Then begin to meditate over its true sense and try to get lost into it.

Note: Rev. Babuji Maharaj in his book “Commentary on Ten Commandments” has stated that the book was written in a very high state of Super Consciousness where Reality is revealed only through vibrations (Sruti) and said it is His Master Piece. The Ten commandments and the standard methods of Meditation are available for convenience of readers here.

Meditation–Point ‘A’

The method of this meditation: Measure two (of your own) finger-breadths to the right from the nipple of the left-side breast. From the point exactly at the distance of two finger-breadths on the line between the two nipples on your own breasts, measure three finer-breadth downwards (at a 90-degree angle with the baseline between the two nipples). At this point “A” one should meditate on the thought that all women in the world are one’s sisters; and keep repeating this idea continuously in mind during the entire period of meditation, having firm faith in this being a fact.

“This is a very small meditation; but it has such a quick effect that if it is practised with a firm and full heart, its effect will start manifesting soon afterwards, even just after starting its practice. Its effect is to be so firm that it can never wither away. Elder sages have invented many practices and meditations of very superior value; but I can bet that nobody arrived at this small point, which will not be available anywhere else. Practice of this meditation should be started as soon as possible. Those who may be out of station, be informed through correspondence, explicitly telling them that one who does not practise it, will stay away from the fold of our responsibility. (Pause) This point can be taken for meditation in case of any defect in one’s character”.

Revered Master added later: “As a result of this meditation, fickleness will vanish and one’s inner make-up (mental tendency) will become straight and proportionately well-formed. The capacity to grasp (the relevant) will improve; and mind will come to realize its own reality automatically. To women, this meditation should be introduced with a slight modification, since that for which this method has got invented, is found mostly in men. To a woman suffering from an excess of fickleness and lack of inclination to spirituality, this practice must surely be prescribed. She should only meditate on this point with the firm thought in her mind that everybody has God’s Grace and everybody considers every other man or woman as one’s own brother

and sister; and she too is not an exception to this”.

Meditation–Point B

Revered Master: “People are not practicing with proper attention, that method which has been told about point B of earlier discovery. Else, they would have reaped great benefit. Those who have taken up the practice, would have derived benefit.”

(Swami Vivekananda Ji: “This is the seat of the mind in its worst condition. If one purifies it, he does everything for his/her betterment. You are doing your duty in this respect, although a little help is required sometime. This kind of teaching is not an easy one. Mental work is greatly needed. Here, all miseries and thoughts give way. How fine and helpful this point is for the abhyasis (aspirants or practicants)! Nobody could discover it as yet. I will call it an invention instead of a discovery. While going to office, you had a talk with your respected brother (M1), telling him the key of success in spiritual life. That is the highest training, you introduce at the first step. ‘Lose yourself’ is the keynote: it is the sure unfailing prescription.”

Revered Master: “Dear Ram Chandra, I can tell you that such matters never came down into anybody’s mind up to this day. Reveal everything crystal clear to the best possible extent, before departing from the world. There is no need of keeping secrets in the breast, because whatever you take away with you, is just lost to the world.”

Prayer – At 9.00 P.M.

The meditation is to be on the thought that ‘Divine Love is developing and faith is increasing through Master’s mediumship in the hearts of all brethren of (spiritual) Mission and myself’. The meditation should end with the firm thought that this has actually been done (achieved). This meditation should be taken up exactly at 9.00 P.M by everybody, just wherever one may happen to be at that time”.

FOR A TRAINER

1. He must as far as possible be free from internal and external shortcomings, 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 FOR A TRAINER.

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 avoided.

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.

METHODS OF TRANSMISSION

Transmission effects in three ways VOICE, TOUCH, AND THOUGHT. The transmission by voice is very strong. One who knows how to wield it can do better work. Those who have become thoroughly dynamic should not touch person at spiritual centres. This care should be taken up by the preceptors in general, because they themselves developing spiritual power. It is just precaution when I give permission for higher work to anybody, I control the power produced by voice to the extent needed at that time. At that time the whole frame of the body nerves etc is filled with spiritual energy. In the provisional permission, it is not the case. I complete the yatra of heart region; to extent of pindpradesh. Microcosm and put him into the second point- Atma Chakra filing some light in the third and fourth point, Agni and jal – respective after doing this I simply ask them to work.

I have divided suggestions into three degrees for the sake of clarity subtle, subtler and subtlest. The suggestion should be used alone for making of man. A preceptor can give suggestion that such and such thing is happening in the Abhyasi and gradually it will happen. If you make it subtler it will not take much time and if it is the subtlest the result will be immediate.

The subtlest suggestion is mere supposition and subtler is an idea and subtle is slightly weight. Subtle is sookshma, subtler is karan (casual) and subtlest is purely divine (Daivi- Divine). The suggestion which apparently seems to be of no importance is the most potent and useful instrument in the hands of a Yogi and on the basis of my experience I can assert that it is an unailing one.

The subtle suggestion can be used in transmission every day. It is free from all dangers. There are preceptors in the Mission who can use subtler suggestions and also subtlest after some experience. While coming to the subtlest moulding the preceptors should be very cautious. In such cases the capacity to observe and experience is essential. Whenever any dispel of my Master went to Him and complained of certain undesirable and un required tendencies as rage, He simply said “Achha! (well)” and the range was gone. I studied for

seven years and then I came to know that it was a suggestion in a way. It was needed through voice and the man was free from the cause of complaint.

This I again emphasise for spiritual work alone. It is also an instrument for Divine work when it is used through subtlest methods. There may be a few rare personalities who are given work divine directly. Sruthi and Richa both are present in Vedas. The question arises --- whether in the presence of Sruthi, Richa is needed? It happens with very high sages that God sends Vibrations of the work which have no sound, though in rare cases the sound may be there if vibrations are very forceful. I experienced the sound only twice or thrice but it was very faint. Suppose a Sruthi comes to a Saint he, being a human being, misses a part of it. He will then create Richa. The same Sruthi will not come the next time. How Richa is created? If anything is missed in catching the Sruthi, the saint will create the Richa with his super-conscious state of mind. (Diagram given 2 in the efficacy of Raja yoga). The process is that he meditates upon the nature and the meaning of the Sruthi and then by means of subtlest suggestions, he creates a sort of picture in the atmosphere and reads it. And it is not difficult of course. Sruthi is not in our hands but Richa is now he will read it and do the work. I brought these things here under the topic of suggestions simply to let you know the importance of suggestions. If a man cannot mould himself to the subtlest ways of suggestion, he cannot produce Richa. A little practice is of course required.

AUTOMATIC TRANSMISSION

During the lifetime of Master, I was at Fatehgarh to participate in the spiritual gathering – Bhandara, when I found that the channels of hearts of all Satsanghis were linked up with the Master's heart and the flow of Divine effulgence was there to each heart. So, the preceptors of the Mission should linkup the hearts of the Satsanghis with their own hearts during such gatherings. The transmission will go on unless disconnected by preceptor. It will save the labour of transmitting them throughout twenty-four hours. Never mind even if there be millions and billions of Satsanghis all will be benefited.

CLEANING PROCESS:

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.

Processes:

1. The teacher should exercise his will to purge out all undesirable elements from the Abhyasis heart and awaken in him the state of absolute which lies dormant in him. By this process the Abhyasi will constantly be getting the necessary power required for his spiritual uplift and his progress will be perfect and permanent. The same process is to be repeated on every point or chakra. The minor details in this connection will be clear by experience.

For those trainers who lack proper understanding of the preciseness of the sub points related with particular type of working or the amount of force to be applied for the purpose, it is sufficient for them to stick to the general process of cleaning of the heart.

2. The teacher should think Abhyasis mind to be identical with the Absolute, and should divert it towards absolute thinking that it is by itself meditating upon the Absolute after giving up all its perverse tendencies. The thought should be maintained so long as the transmission goes on.

3. Formerly teachers usually took up higher regions only after going through the course of transmission at the heart. But in view of the need of the time, I deem it proper to direct that lower Chakras should also be taken up and cleaned along with cleaning of the heart. But care must be taken not to clean them to the extent or to apply so

much force as to affect their cleaning which might lead to enlivening of super-normal powers or Siddhis.

METHODS FOR READING THE CONDITION OF THE ABHYASI

1. Magnify the condition of the Abhyasi and then study.
2. Take out the internal condition of the Abhyasi out of his body and expand it in the space by the force of will from the point of the heart. Then make a close observation of the condition of the components there of, and thereby come to a conclusion.
3. The powerful effect of the Abhyasi's condition at a point will often produce corresponding effect upon the teacher. But this is not a very sure method.
4. If an Abhyasi possess the power of casting out the effect a certain point or chakra upon others. The teacher must thereby conclude that, that particular chakra of the Abhyasi is awakened. The same will hold true in case of higher regions.

PROCESS FOR DEVELOPING SENSITIVENESS

A man whose physical heart has come to normalcy and balance will most sensitive. When sensitiveness of the Abhyasi has to be aroused the teacher should imagine that a bright star of sensibility has been put into his heart. Its glow should be further brightened by the force of his will so that it may begin to emit light which should then be spread over his heart. The teacher should attend to this process continuously for some days till it becomes permanent.

Note: The idea of sun or moon, in place of the star should not be taken up in any case.

If the Abhyasi practices meditation on the Divine light he should be advised to think that the Divine light he is meditating upon is that of the Absolute. (Ultimate)

GENERAL PROCESSES

The following are some of the processes which shall be highly beneficial to the Abhyasi according to his individual requirements in respect of his Inner State:

1. For those who are badly entangled in some of the perverse tendencies of the mind: After the usual process of cleaning of the heart and other sub-points (only to the extent that the physical obstruction be removed there from), a soft current from the brain should be directed towards the Abhyasi heart. The point of the current in the brain should be linked with the causal body of the Abhyasi. Anything which is to be infused into him may be placed and encircled within the causal body in the seed form.

The cause will then turn into action and the thing infused in the seed form will begin to develop and proceed towards Bhog. The effect may occasionally be reinforced by the teacher. But this process can be practiced more effectively by one who has gone above the ordinary limits of spiritual attainments.

Note: If a teacher misuses it for his personal gain or self-adoration, it can be nullified by connecting the Abhyasi link with the causal point of the next higher region and laying therein a reverse thought to counteract the effect thereof.

2. The state prevailing at a certain point or Chakra of the Abhyasi should after necessary cleaning be made identical with that of the Absolute in a way that the feeling of the Absolute may remain prominent. That state of identity should then be merged into the Absolute. The same process is to be repeated at every Point or Chakra. When all the Chakras have thus assumed similarity entire state should then be merged again into the Ultimate. The process may be repeated several times. This will lead the Abhyasi to such a state of elevation as is rarely attainable even after years of hard practice.

For Creating Shabda or Vibration in the Abhyasi:

a) Concentrate upon the thought that the Shabda or Vibration is resounding and causing an echo in the astral mind of the Brahmanda stage and that echo striking against the heart of the Abhyasi. The idea may in the beginning be maintained only for a short while but subsequently it may be extended in accordance with the increase of the Abhyasis capacity. The process will result in the creation of Shabda in the heart.

The method is not freely permissible unless the trainer consults the Master for permission to practice it upon the Abhyasi.

b) An easier method for it would be that the trainer may create the condition of Shabda within his own heart and then cast it into the heart of the Abhyasi by the force of his will.

The same process can also be applied for creating Anahad. The trainer should create the condition of Anahad within himself and then cast it into the body of the Abhyasis.

The method of transmission to the astral body of the Abhyasi:

The teacher should think of the astral body of the Abhyasi and transmit to it, keeping the particles of the body intact. Whatever it to be infused into the Abhyasi should then be instilled in it. The power will thus begin to saturate into the astral body direct. But this should not be done too quickly or in the first sitting but gradually when there is inner urge for it.

Method for taking up more than one region simultaneously

After the cleaning of the sub-points of the Pind-Desh, those of the Brahmanda too should be taken up and cleaned up to the extent to which the Abhyasi is to be sent up.

The points of the Pind-Desh should then be brought to awakening in a way that the corresponding points of the Brahmanda too may also get awakened automatically. The same transmission will work in both the regions and desired elevation will come into effect.

But the trainer should have a 'strong brain' to practice this method upon the Abhyasi.

For those who have lesser chance of meeting the Master

In addition to the usual process of transmission, it is necessary to create in the point or the Chakra taken up at the time by the force of will, a potent tendency to proceed by itself towards its awakening. This will create a power within him which will work through for the completion for the task.

An Easier Method: - An idea that his transformation is proceeding towards completion (within a specific time) should be installed in the form of a point or seed into the heart of the Abhyasi.

The process does not require any extraordinary power on the part of the trainer but any one even of ordinary talents can do it. Its action in each case will, of course, be in accordance with the capacity of the trainer. Even a trainer wanting in proper capacity required for the work can also do it if his love and devotion for the Master is up to the mark, and his Master too is of Super-Normal capability. But softness of heart and real faith is, of course, essential on the part of the teacher. This should be done in such a light manner that the doer may not even have awareness of as who- he or the Master- is doing it.

Instead of filling the abhyasi with the necessary force, it is more proper to awaken the latent power, of the point, being taken up. This process will help him immensely in his onwards attainments.

If the inner State of an abhyasi is confusingly complicated, then instead of the teacher doing anything himself, he should connect his (Abhyasi) link with the Root-Power. In course of time, he will gradually be relieved of the complications in the most natural way.

METHOD FOR TRANSMISSION TO A GATHERING.

Pull out, like ropes, the brains of all the persons and fix them at one place. Then transmit to it with a firm will. The process will be

highly effective in every case without perhaps a single exception. IF the transmission is done with a soft and pointed attention the effect will be more potent.

If its connection is established from above, the subtle effect will permeate the whole gathering. If it is connected with the Ultimate and the teacher too who effects it has a command up to it, the effect may be so strong as to shatter the brain nerves. For this reason, it should be practiced only in most exceptional cases. This process is almost a miracle.

If prayer for the recovery of the sick is to be offered, It should be done thus:

Take a bowl of phool (An alloy) filled with water, place it so that it may be in full view of the patient and him who prays. Then the prayer should be offered.

Prayer for recovery at the last moment is useless. At that time it should be for the absolution of sins. This process is not permissible in case of phthisis or contagious diseases. Water should not be placed in such cases. A simple prayer should can however be offered.

For extracting a disease out from the body of a patient, his ailment should be transferred to his astral body, which should then be taken out of the physical body and subjected to the cleaning process with a view to relieve it of the disease.

The astral body should not be allowed to re-enter until it is purged of all disease. This process should be resorted to only in special cases and should not be frequently used. If it is necessary to continue the process for some days, the astral body should then be kept out encircled by his thought power and should be allowed to re-entered only when it is completely relieved.

TRAINING FOR LADIES:

While transmitting to a lady, care should be taken to avoid seating her quite face to face with the teacher. It would however be better if the teacher himself turns a little side way.

2. Before starting transmission, he should think that God has created Prakriti also and that the elements contained in her composition are being transformed into Divine.

3. The transmission should be very light and calm. She should not be detained at the point of the heart longer than it is absolutely necessary, but should be brought to the point of the soul.

Forceful transmission of whatever stage it might be, should never be done. This is a very important point to be taken into consideration.

4. Ladies should be induced to love their husbands and to look after the house hold affairs properly.

5. If she is a widow, she should be induced to love God direct.

6. Woman should not be allowed to meditate on the form of the teacher. A wife can however meditate on the form of her husband.

7. The preceptor should be very careful to safeguard or not to allow the development in her of over attachment for the teacher.

For all these various reasons the training of ladies is a bit difficult job. Indirect transmission is, however not objectionable. The common practice to be advised to every lady whether married or unmarried or a widow is that she should meditate at the point of the heart, thinking that she is meditating on HIM who is all pervading. A married lady may, however, mould this meditation thinking that she is meditating upon HIM who pervades all over and in her husband too. This will strengthen her pativrata dharma.

PROCESS FOR CHILDREN

They may be asked to sit with their eyes closed and recite mentally the name of Rama. They should do it till they feel tired. It would be better to let them practice before the teacher. But he should not in any way be attentive towards them.

CHARGE OF A PERSON BY DIVINITY.

My Master told me when the Divine takes over charge of any person the task of Guru is over. It is an undoubted fact and I am lucky enough to have a few such persons in our midst. The experience says that after a very high reach, the Divine takes charge of a man. But first of all, it is a mere touch which remains along and that is the first step, afterwards a little more than that and gradually it takes full charge of a man and in that case the Master cannot even touch him. But the duty of the servant is always there and that is to facilitate work of the Divinity by cleaning the various centres where it is working.

Sometime the Divinity takes charge of a man even before he enters the Central Region. But it rarely happens. Suppose a man enters into the Central region but he has not yet crossed the rings. If the Divinity takes the charge of an aspirant before he enters into the Central region, the duty of the Guru stands to help him in crossing the rings. The Divinity takes the charge of an aspirant before he enters into the Central Region the duty of Guru stands to help him in crossing the rings. The Divinity works towards the overall transformation of man turning everything in the human body to Divinisation. The turning of Atoms of body into energy and then to their Absolute form is the function of God (Ultimate) any man who has such condition in himself can do this work immediately. But it is not at all permissible because he cannot be as subtle as God. For such work as mentioned above, extreme subtleness is required. For the encouragement of the preceptors, I like to write that every preceptor of the Mission, even if he may not have this condition, can turn stone into energy and then into Absolute, provided he is confident in himself

and has full faith in the Master. But I expect all the preceptors of the mission not to do this because it is extremely dangerous for the Abhyasi.

I took one such case, I could do a little – only a slight touch – and the result was that almost every centre of the nerves was troubling. Then I stopped the work. All the time I was observing the condition of the Abhyasi if it was not being unbearable to him.

There are so many other things to be taken up by the Master for which God has no concern. What are they? The Points near about the beginning of the Central region and the rings of splendour and so on. It seems to me that the Divinity takes charge of man when it finds that the Master may be knowing the way of working but cannot be as subtle as God is. If the Master is very powerful and of high calibre.

He can give the charge of a person to God in the very beginning. But only that Master can do it who has control over Nature as far as possible for a human being.

So, this process should not be attempted. When the Almighty (Ultimate) sends His current to man, it always comes in through Brahma Randhra. It is the point where we keep Shika.

The process is that one should open the centre of Brahma Randhra towards the Divine and the flow of the current of the Divine should be linked to it. A great precaution is to be taken. While attempting this process one should develop a bondage side by side so that the centre of Brahma Randhra may receive only as much as force as needed – otherwise it will become extremely dangerous. I do not want to keep any such thing in my heart and the orders are also like that so I am revealing all these to the preceptors who do the work. Moreover, it may become the foundation for further thinking. If any discovery is made, it should not be tried on Man directly as some scientists and Doctors do. Higher Centres if improperly touched become dangerous. So, first of all one should think how to avoid danger. When he is thoroughly satisfied, he can bring any such process into use. of course, the experience also are the factors of discovery. But for the higher research work cognition should be right

and it happens in the higher state of development. Whatever a man thinks at this time the heart gives signal that the thinking is right. In other words, correctness of thinking is also verified by the heart.

It is characteristic of the heart that it gives signals as verification for which I have no words, otherwise I would have to written them. The preceptors of the mission may try to understand them. If an Abhyasi is Laya- absorbed in the Master, the verification also comes from Him even if He be not in the material form.

JOURNEY

In our Sahajmārg 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 is 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 which 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 in spite of the fact that He had the power to do better than any Saint, the world

has ever seen. But to me 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 speed up 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 forgot 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 Parabrahmanda 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.

METHODS COLLECTED FROM AUTOBIOGRAPHY

METHODS

1-8-1944

Method of training revealed by Revered Master: “When spiritual training of somebody is started, first of all the point of heart is to be taken up. He is kept there for a sufficiently long time; preferably he should not be pushed ahead, so long as he does not come upon his own, to cross that point with the help of his guide. This makes his base stable, and the apprehension of a fall is overcome. That way, he comes to enjoy the glimmer and dazzle of divine effulgence, which grows dim on going further, so much that only an impression remains, and this also is finally gone. By so doing, i.e., by keeping him long at the point of heart, he is made to enjoy a lot, so that the tendency of mind for truancy gets overcome.”

In reply to enquiry concerning how to know about it, Revered Master’s dictation continued: “When the aspirant may start to come up in a condition, subtler than the earlier one, then it should be taken to be an indication for opening the next point. This(heart) is not an ordinary point, as you have comprehended it. Many very big saints could not cross it; and a perfect stroll over it comes to be the fortune in quite rare cases. In our fold, these points were opened by way of shadowy reflection, but the capability for stroll was not found there in any body. So long as stroll has not been undertaken, perfect mastery is not acquired. It is this that requires the longest period.

“The other points in the lower region of organic existence on to possess that vast expanse, and do not require that much time. All those points are connected to the heart. Take the whole chest as heart, since that alone provides for the maintenance and growth of all organic forces. If its function is stopped, there will be a state of lifelessness in a moment. On proper consideration, this (sublimity of heart) will be revealed to be the sacred altar (of worship) for all sorts of sublimity. If this thing is left apart to fifth is point(heart) is not touched, the sublime condition at all other points will remain weak. In our fold this (sublimity of heart) has been assigned very great value: should not be thought of as an ordinary point. The method which has been given to you with the help of a plan, is to be used when quick results are needed. But it is better to give an opportunity to the aspirant to come upon his own accord through some assistance from you. About other points, I do not feel the need (of emphasis) to that

extent. Your own condition just now, is the ultimate (utmost) state of heart. All other forms of sublimity, whatever these may be, keep their condition confined to themselves: this (sublimity of heart) alone accompanies every other form of sublimity. As the heart advances, it proceeds on, leaving the mind behind. This means that the force of mind goes on decreasing (with the increase in the sublimity of heart) as it (heart) advances to acquire its original character (of purity), so much so that it adopts to the state of Undifferentiated Ultimate, shedding off all layers of illusory existence called Maya. It is this (heart) itself whose glory reigns in the region of piety (Qudsa); and it is this alone, that goes even beyond that. All other sorts of sublimity do not help in reaching up to the Destination. Wherever the aspirant arrives, he is able to arrive through this (heart) alone. It gets lost, when it has effected approach to the Final Being (Zaat). By the term 'heart', I do not mean the lump of flesh. It is that something which has been brought down into the Heart (region) in the shape of a kneaded compound medicine, consisting of the quintessence of all other forms of sublimity."

4th September 1944:

Revered Master's dictation:

New method of training.

Revered Master's dictation continued: "Just how, I transmitted to you; and you experienced vibrations together with a state. This is real power. Particles of this (power) can be stuffed in (an aspirant)."

In response to a query from me (Ram Chandra), Revered Master continued: "This technique is to be applied only in case of someone, who has crossed the cosmic region (Kubra); and it is considered desirable to penetrate power in his state in the para cosmic region (Ulia). Application of this technique, in case of a person of a status lower than that, will be wrong. I had brought this thing to your experience at the beginning. This is only for the para cosmic region. Beyond that, there is another method. The particles which are

penetrated in the cosmic region, are less luminous than these. The five happy conditions spoken of as belonging to the organic region (Sughra) require a different method of training. That also I have brought to your experience just now. To explain these is difficult; and these can be brought to comprehension only practically. You may make a note by way of (brief) indications.”

(1) Hridayah or Heart (Qalba): The particles penetrated at the point of heart have a little darkness in them, but not grossness. If there is grossness, then those are material particles.

(2) Atmah or Soul (Rooh): Here, only the outer cover of these particles drops off.

(3) Agnih or Fire-point (Sirra): The particles at this point (plexus) are in such a way as though a large part of the heat and radiance of bright fire be drawn out. If (the condition of) this point be desired to be sharpened, the brightness is allowed to remain, i.e., it is not drawn out, or so to say, it is not touched.

(4) Apah or Hydro-plexus (Khafi): At this point, the shape of the above-mentioned fire-element gets changed, to yield only apprehension or just an inkling of fire, which words fail to express.

(5) Vayuh or Air-plexus (Akhfa), also called Kantha Chakra or Throat-plexus: Here the particles become somewhat bluish like electric light. Only this much was to be told. (The Arabic words used in Sufi literature, given here in brackets, in case of the last three points, refer only to the secret or esoteric nature of the points, literally).

“This too is a method, which is not (to be) applied everywhere. Very few people are deserving of this: they are to be counted on fingers. Herein, all powers develop. So, its application is, in general, prohibited. Small parts of this may be applied here and there (sometimes); but the discretion, about where it is to be used, is a difficult matter. As such, it is better that it is not used.

22-09-1944

“The method of inquiring into somebody’s condition, is to transmit a little to him, having the thought that whatever condition is there in him, has come up (to expression). After having done this, one is to get oneself oriented to him, and observe as to how sublime is the effect flowing from him to oneself. It is however, essential that the person who is transmitting (i.e. preceptor) should be able to have sensibility to every condition of the person to whom transmission is given, and whose condition is being inquired into.

There is another, better method, which is for use by special persons: It consists in expanding his condition, to yield the knowledge of that condition immediately.

“There can be one more method, though not as perfect or whole, that the forceful sublimity of the other alone shall cast effect on oneself.”

Revered Master happily exclaimed: This (third) method is akin to the post mortem examination of a deceased person by a doctor (surgeon), who takes out all the inner organs of the body to discover the exact cause of death. Just like this, the condition of the person (aspirant) being observed, be taken out (in the vacuum), and then expanded through transmission, which should be given from the point of heart. Thereafter it should be observed (minutely) to find out which particles in that condition are (still) gross, and which ones have (acquired) sublimity, capable of emitting the condition. The particles which contain the capability for emitting the condition, are to be taken to have come up to the awakened state of the sublimity, (residing in them). Just this technique can be of use in Brahmanda (Kubra) and Para Brahmanda (Ulia) regions as well. Theory of spiritual particles (quanta) is marvellous, and very effective. Nobody’s insight has ever penetrated into this aspect; nor has anybody ever utilized it. If you enquire of me, this is the entire sum and substance of spiritual training. The desired result can be achieved immediately through this. It is possible to climb up to (the state of) God just through this. This is simply the one method (to achieve the goal).”

This too is a new method, which consists in connecting a person, whose condition is found to be confused, from head to foot, to superior

particles (quanta), instead of doing anything by oneself (for him). This will bring him up to well-being slowly; and this will be something natural.”

26-10-1944

Revered Master’s dictation: “He (Ram Chandra) has brought about a marvelous invention; and made the matter extremely easy. But this work can be possible only by him. The method is correct and people shall derive best benefit. There is more over no harm in adopting it.

“The new method is like this: First of all, the points of the organic region be all cleaned through force of will. Then the points and are as of the cosmic region upto where the aspirants is to be taken, be cleaned. There after the points of the organic region be opened in the natural way; and just like that the points a head of that (in the cosmic region and beyond) be opened in the natural way. If transmission is oriented to both at one and the same time, the perfection of the organic region will also be achieved, and the stages ahead of that too will be getting perfected side by side. The (application of this method, however, certainly needs celibacy (Brahmacharya); and the brain (mind) must be sufficiently strong.

“The second technique that can be used consists in opening points and stages in accordance with the stage of the strength of an aspirant’s heart and brain. But this estimate cannot be there in every person. As such, everybody should not start using this (technique). It will remain in his (Ram Chandra) lot alone.”

2-11-1944

Revered Master’s dictation addressed: “I have just now awakened dear Ram Chandra’s point of the analplexus (Muladharachakra), which is the spot of miraculous powers. It has nothing to do with spirituality. I had left it out for emergency, but this point was reverberating in his thought for several days and he knew that it was not in an awakened condition in him. He was weighing it from a

spiritual point of view and was desirous of knowing to what destination it was connected. (Generally)there is no need at all to awaken it.

The plexus of the thousand petals (Sahasradal Kamal) has opened and come to its real state. This point is in the head and is connected to the analplexus. Sushumna (midway nerve) goes from the analplexus through the spine up towards the head. I have set it straight. Now both ways are clear. He (Ram Chandra) can give training according to his choice (through the HathaYogic way of nerve cleaning etc. or pure RajaYogic meditation always, progressing through the organic, cosmic, paracosmic regions, etc.). For this people have devoted austere practices for many years without achieving the desired purpose.

This knot is not loosened by a (competent) guide in any case (almost); and I instruct you (Ram Chandra) also not to do this. Every one transmits from (various) points, but to dear Ram Chandra I have given expertness to achieve the desired result through gesture of any part of the body, i.e., he can transmit from any hair root on the body, a part from the (traditional) chakras to have the same effect that may be there in case of transmission from (fixed) points. There as on of this is that he has become the source (of transmission) from head to foot, and his heart has spread to every artery and vein (as well as nerves). This is something very special, present in him. If he makes a gesture with a finger, the flow of transmission shall start. How much to say (in praise of him)! As there is a purpose in revealing his states, I just say something. It is for the coming (generations) to take him as ideal and be proud of him.”

10-2-1945

“When someone is seated before one (preceptor) for transmission, he/she should first clean the heart (of the aspirant), and then all the points be cleaned a little, to the extent that the materialistic defects which may be obstructing the practice, be removed. My intention is not to clean to the extent of all the points being brought to full blooming, but only to that of the removal of the dirt and dust on the way. There after a light current of the aspirant’s brain be directed to

his/her heart; and this current, after being cleaned to some extent, be connected to the casual body of the aspirant. Then, the trainer should introduce in seed form in to the aspirant's casual body, what may be desired to be penetrated in the aspirant; and the cavities of the causal body are made deep enough (to contain what is in traduced in seed form in to it). The effect develops out of the cause. As such, what is present in the seed for mint he causal body, descends in the form of fruition to be undergone. But I have to say again that all this I not a job for an ordinary person.

“The method for counter acting this method is also there. If somebody adopts the above-mentioned method out of shamelessness, or sensuous greed or with the intention of getting oneself worshipped (by others), and the effect of this practice on someone be desired to be removed, the counter acting process is as following:

The casual body of the (spoilt) aspirant be connected to the causal body of the cosmic (Brahmanda), after cleaning the way (to the cosmic region); and then the plan for the removal of the particular defect be drawn on in the subtler cosmic world. In case the person concerned has an approach up to the cosmic level then the still higher level is to be taken for counter action. Every one cannot have an approach up to there.”

12-2-1945

“The first method concerns the possible device to get one's own points and plexuses opened up through one's own efforts, after the guide has made an aspirant cross (initial spiritual) stage to some extent, and brought him to traverse the intermediary destinations (of points and plexuses) in a shadowy (Aksi) way. For this purpose, there are two devices. He (Ram Chandra) has given preference to the second device; and I also prefer the same.

The first device is to go on transmitting oneself lightly from one's brain to one's own heart. Neither dear Ram Chandra nor I favour this technique, because there may be the possibility of the transmission running in excess of what may be there all need. The device, anyway, a certainly there, and it is correct.

When there also the condition of the merging of mergence (Fana-e-fana) is arrived at; and the state of permanent living (Baqa) starts arriving thereafter, it should be advanced to the still higher region, beginning the same practice there as well. Beyond that, thought will not work; and the need for a forceful guide will arise. I want this method to prevail in our fold.

10-5-1945

As such, when transmission is started, first of all that state (of unbalancing original desire) is to be cleansed, viz. the basic stir, which is manifest as mind, so that its particles that a red is proportion ate may lose or at least reduce their unbalancing effect. Then, that power of the Ultimate Being, which is providing force to the original stir, be brought upto thought through one's spiritual force, and directed in the direction of the cover-up thing (over human existence), i.e., mind. This practice is to be repeated on every plexus. This will result in the power of the Ultimate Being, which lies at the back of the original stir, automatically remain casting its reflection; and as such whatever progress will ensue, will be perfect and permanent. The subtleties of this practice will come to comprehension when transmission through this method will be commenced."

11-5-1945:

"Now the method of transmission, noted down yesterday is further elucidated, in view of the principle of Nature. It consists in orienting the Ultimate Being present in perfect form towards those atoms which have acquired solidity through the continuous movement

of revolving. The shape of the atoms, however, is to be retained, and not totally eradicated. Here is a warning: this kind of transmission is not to be administered in quick succession; and neither do every Tom and Dick deserve it. I am designating this method (of transmission) as 'the (SatTattva)."

12-5-1945:

If someone is able to merge himself in the state, present at the back of the quiet-disturbing desire of the Ultimate Being, and then transmit, the effect will be terrific. However, this method cannot be applied by everybody. (Pause) He (Ram Chandra) just now effected more improvement in this method, viz. that first of all the darkness of the atoms involved in that disquietening desire, present in man, be snatched off; and then the brightness, which may also be designated as a kind of matter, be drawn away, but keeping the shape of the structure intact all along. The third stage, which is still better, and needs to be mentioned, just struck his (Ram Chandra) thought. That consists in removing even the effect of brightness (contained for quite along period in the atoms), which they (atoms) have consequently absorbed. Now Purity is there, at which point sages and seers are unable to arrive. Even after practising worship and prayer for ages that point still remains far off. Through these methods the aspirant finds his/her first step reaching at the very spot which remains so difficult to arrive at. What has been praised in the hymns of the Vedas and other scriptures, and has been described as worthy of being transcended, gets clear (attainable) even in the very first transmission. What is that point?

The most blessed Sufi saints under Islam, have designated it as the region of Purity or Piety (Aalam-e Qudsa); and in our own (Hindu) scriptures this is known as the undifferentiated state (Avyakta-gati) or the condition devoid of phenomenal illusiveness (Maya-rahit Dasha). If these methods are applied, the knots of Maya start to be shattered just to begin with. (Pause) This method never struck the thought of anybody thus far. This has made all difficulties easily melt away; and the trainer is saved a lot of labour. If this method is adopted for continuous practice, the condition that was available to my fortune, can be easily attained.

15-5-1945:

The method: The condition of mind remains unduly restless in the heart. Mind be taken to be part and parcel of the Zaat (Ultimate Being) in such a manner that the two, viz. mind and Zaat, appear, so to say, as of identical hue. By 'hue' I do not mean red, yellow, black,

etc., but that Zaat being light, as it has been described, mind too remains alike part of that same Zaat. The face of mind in that identical form be turned towards Zaat in the way that, so to say, it gets absorbed (attentive) into just the same Zaat. The mind's face be rather turned away from out side and drawn towards that Same; and this transmission be retained during the whole fitting administered to some aspirant. This is to remove all the defects of the mind.

"Second method: All points and plexuses (Chakras) be taken up one by one; and the condition, existing there in, be cleansed and then identified with that condition of Zaat, so that Zaat appears to have risen in that shape or condition i.e., state of Zaat Itself. Then, as I have already mentioned in the first method, that identical state be drawn towards, i.e., merged in That Same (Zaat).

"What a fine science it happens to be that when a small thing is pressed by a bigger thing from all sides, or is dipped in to it, the bigger thing circumscribes it. If for along time a small thing is pressed from all sides by the bigger thing, of which it is part and parcel in a deformed condition, the two things are bound to merge together in to one and the same unit. When all chakras (plexuses) have been crossed through this (new) method, i.e., all chakras are brought upto have identity with the Ultimate Being, then that whole thing (state) is to be drowned in the Zaat. This practice on the disciple should be continued for some time, which will result in (die development of) such a condition as may be difficult to be the fortune of quite many good and fine people, and cannot be arrived at through years and years of one's own hard practice.

Restlessness of mind would have come to an end just through this first method. This method is very difficult, and cannot be practised by everybody. One whom God grants affinity; may perform it I am telling something secret for being noted down: just this is the method to achieve perfect merging with God (Fana-fila)."

22-5-1945:

When one is to be taken up from the organic region to the cosmic, Surat (flow of remembrance) be created in the cosmic region (Kubra) itself, instead of drawing it up from the organic to the cosmic region; and the two processes of Surat be allowed to develop perfection side by side, and soon and on. Now the method that was applied to just now is of a peculiar sort. It was this. One end of thought (Surat) was kept in the organic region; and the other end was oriented towards the cosmic region. From the end that was kept to oriented to the organic region, currents were directed to the five-fold sublimities of the organic region. The purpose was to let the organic region come upto perfection as well as to have the cosmic region opened up; and to bring strength to both regions side by side. This very method can be advanced to the points and regions further a head of these regions. This is an unparalleled method that has come up in to his (Ram Chandra) thought. Fortunate are those persons who are able to derive benefit from him. I tell this again that this time is difficult to be here again; nor is Nature to wave up to this extent now. He will go after unravelling all the knots of this system. The system is getting renovated; and people have no awareness of it."

10-6-1945:

The connection of the person, to whom the best and unparalleled training be intended, should be established with one's own heart; and that connection as included in one's own connection of thought, be given a dive in the Real Store house (Asal Bhandari). If a higher condition be intended to be brought up, one's own connection that is established with that person, be drawn upon one's own heart; and the connection of that person be provided with a foothold there.

Thus, the spring of the Real Grace, whose connection has been brought up to there, will remain oozing up and the benefit of Real Grace will remain constantly available.

"In case of some plexus being Intended to be awakened or filled with Grace, the current of one's own thought together with the current of the thought of the person on whom the method is to be applied, be

brought up to the particular plexus; and then leaving him there, one's own thought be brought back from there."

"The method (for general practice by beginners): A firm position of Divine light in the heart is to be formed; and a part of that light is to be drawn up to the upper most point of the brain (generally called Brahma Randhra) and 'AUM' is to be uttered on reaching that point. Then that part of Divine light be (supposed as) drawn downwards, uttering 'TAT' on the way; and finally, that light is to be supposed to give a jolt at the point of the navel, while uttering 'SAT'. This is the first stage of (the practice of the llimc cornered repetition of the sacred incantation 'AUM TAT SAT').

The second stage of this practice consists in reducing the supposed Divine light in the heart to the size of a little less than three-fourths of a pie (the smallest Indian coin about half centimeter in diameter at the time-1945 A.D.); and then the process of drawing up and bringing down that light, while uttering the words of the incantation at different stages as described above, is to be repeated. Then comes its third stage, which if performed methodically, can hardly be tolerated by even the best among good practicers. This stage of the practice consists in negating the reduced Divine light to the extent of leaving only an idea of the light; and then drawing it up and bringing it down as in earlier stages. And finally, listen about the fourth stage. Even the mere thought of Divine light adopted for supposition and practice at the third stage is to be withered away; and then whatever remains is to be drawn up and brought down in the same way (as done in earlier stages). Leave a side taking up this in thought (and supposition), even its proper comprehension is difficult. And who ever may have come upto this stage, why should he/she do it at all! Experimentation (of course) may be another condition (or requirement)."

12-6-1945:

In a family, I mean of educated and cultured people, it is possible that there may occur some minor clash (of opinion and

understanding), but in the end, when occasion demands, all are united, because they remain knit together in an underlying blood-relationship, just this has to be the case here.

Some difference of opinion may arise in between people (here), which is necessary for arriving at the correct conclusion, but all have to get united in the end. A kind of current of transmission different from every other transmission, should run through everyone; and that should be made part of the character Now what is that thing? This can be communicated in a practical way only."

The prescription for idle gloominess (for example) if tried by some body, was done merely by way of performance of duty. A serious attempt was never made. If in this matter the example of dear Ram Chandra has quoted or he be blamed, it will not be proper, because here mains drawn up (tense) together with all powers. This is necessarily to affect his body and face. I do not want him to remain so much drawn up, and very often I have to bring him down as well.

The cause of his idle gloominess is this being drawn up; but here in case of others, this condition has not developed. As such it is essential for them to adopt this practice. (Pause) Just see, he has Invented another method for removing idle gloominess, which is easiest and can be practiced by everybody.

It is as follows: Transmission is to be imparted to one's own face through the special power lying behind everyone's back. The eyes should be kept guarded; and the thought is to be taken that the power (concerned) is bringing up blissfulness on the face. This will bring benefit.

19-6-1945:

Now the training which dear Ram Chandra has discovered and thought about, is to start. That consists in getting oriented to every plexus with one's full force in such a way that each particle is being stuffed with full power of the Ultimate Being. This will take quite a long time. Every particle will have to be dealt with separately one by

one, and requires to be cleansed totally. Every plexus should be dealt with just in this way, one by one. When all the plexuses of the organic region are cleansed and set right, one should take up the plexuses of the cosmic region. Then one is to arrive in the para-cosmic legion, and the points thereof are also to be dealt with in the same manner. After completing the work upto here, every particle of one's body should be taken up and the same amount of labour be devoted to them. When all particles of the body have been cleansed, a flow or tendency be brought up in them, so that they appear imbued in the same current or tendency from top to toe. When this is completed, the whole State be absorbed in the Ultimate Base. I understand that if this method be adopted in life, perhaps only one person will be possible to structure in a whole life; but a person thus prepared will have no example to match with.

15-8-1945:

The method is like this: the big toe of the right foot be fixed into sight, and meditated upon, fixing some point therein. God is omniscient and pervading everywhere. This state is to remain there forever. Even at the time of total annihilation, that (God) is to remain all-circumscribing as it is now. When the time of creation arrived, boiling up set in and forms (and categories) were manifested. The way That (God) is pervading the human being, happens to be in a strange way, difficult to comprehend. For the sake of understanding it may be supposed that the brain is the Real Ultimate Being (Asal Zaat), wherefrom Its light or power is focused on the entire organism. Its extremity or end in the real way remains beyond (the grip of) comprehension, because of being limitless. For the sake of understanding and in respect to the strange way in which It is enshrined in the human being, it will have to be granted that the last part of It constitutes the extreme end of the foot; and what happens to be the secret in it is that this big toe and that top point in the brain are one and the same, beyond the possibility of any adulteration. As such being one-pointed on this (big toe) means getting one-pointed on one's starting point; and this practice can bring about the desired result, which constituted the problem to start with. I instruct that those who have ritualistically scattered themselves over their feet,

should adopt this practice (without fail).

3-1-1946:

"How much shall I praise his (Ram Chandra) brain! First of all, take note of the sentence starting with 'Good heavens!' What an easy method of transmitting to an unorganized crowd is invented! Minds of all be drawn together like ropes and established at one place. If this place is transmitted to with a firm will, minds of most people will be seen to come to the state of suspension; and being spared from this effect is impossible for anybody. The effect will be sharp in proportion to the sharpness of the single-directed transmission at the point fixed by one's own firm will. This is the first stage of this transmission. Now starts the second part: just listen! These minds which have been drawn like ropes and established at one place, if connected upwards, there will be subtle effect on the thoughts of the large crowd; and if this current be connected to the still higher current, and such a connection be lost into the Ultimate Being (Zaat), and the power be got oriented therefrom, then in case the person transmitting possesses command, there will be possible danger of minds getting shattered. If an opportunity for applying this method be there, the person, endowed by Providence with such power, should refrain from getting oriented with full force of his/her status and will. It can be utilized to the extent of need. These are miracles, but masterly ones! Some one's vision would seldom acquire enough width to get a glimpse of these! This is a force that affects mind; its shape turns spiritual! Dear brethren, ask questions and have some solutions! This time will not be there again and again!"

15-1-1946:

"I am telling you very special meditation for Spiritual Advancement.

One is to sit in any posture that does not cause boredom or disinclination. I mean that the posture should be easy one.

Then the method of meditation:

1. First of all one is to have a firm conception (imagination) that the entire senses have got fully cleansed and that all the sense organs of knowledge (Jnanendriyas) and actions (Karmendriyas) have acquired their original (real) character. One should have the firm will that this has been done (achieved). This is work of one minute (to achieve the state). The purpose is that one should enter (the sphere of) Ultimate Being (Zaat), having got fully cleansed.

2. After this (in second stage of the special meditation) one is to have the conception (thought) that all the five senses vision, audition, olfaction, gustation and somaesthesia have acquired merging in their real essence and that perfect character which existed there and was the destination, has taken their place and that one has developed (in oneself) that same form of character”.

3-2-1946:

Revered Master: The method used this time was unique. I like this method be given (taught) to all trainers / preceptors, who belongs to me

“Method: Transmission be continued directed to the plexus (sublimity) intended to be taken up; and it should be opened (awakened) according to capacity; this everybody knows alright. What remains needed is that such motion be created therein by one’s will as to set up that material in it (Plexus or sublimity) which would make it attempt blossoming (opening) by itself and progress in the same direction. That is to say that such power be created in the particular plexus or sublimity as may enable it to go on opening (blossoming) through its own courage and effort in the desired way(direction). This thing can be felt/ grasped better through the experience. This method can be applied to every plexus, when that one alone be intended to be taken up; and it can be made to serve very many great purposes. This method will very beneficial for someone who may have little time to come, personally to the guide.”

8-4-1947:

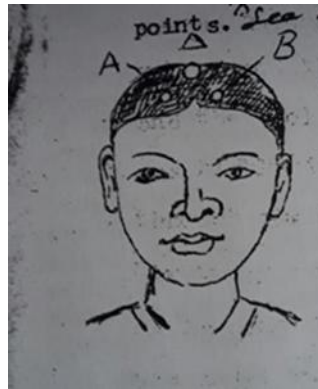
"Transmission for particular points and regions has very often been imparted and it has brought benefit. Transmission has been filled methodically and the benefit is also in the right way.

We start from the point of heart. The training of heart has specially been revealed to dear Ram Chandra.

This method I consider to be most appropriate. At every plexus this very condition will prevail and just this method of training will apply everywhere. Either one may continue transmitting to the heart alone, whereby all points will remain deriving light, though there will undoubtedly be the problem of slow growth in this case; or else, after bringing the heart to some adequate state, other points, etc., which constitute real essence, be taken up successively."

16-9-48:

Revered Master: "Brahma Randhra (at the top of head where communication with liberated souls, elder sages of yore etc. is established) is a point; and this is brought to awakened state, opened up in the case of prophets (Nabi). When the need for entering into higher worlds arises, it is effected just through this spot (point). This state is not penetrated in every Tom and Dick; and this also does not mean that this is the whole thing: a lot lies ahead from there. Only one Personality at a time (in the world) possesses the capability to enter into other (higher) worlds. I have designated this point as Brahma Randhra, because one gentleman indicated this point to me just by this name.



The preceptor should allow sufficient time to the abhyasi to grow dynamic by himself as some of them are naturally dynamic.