

SHRI RAMCHANDRA MISSION  SAHAJ MĀRG

# GUIDELINES FOR PRECEPTORS UNDER SHAJ MĀRG

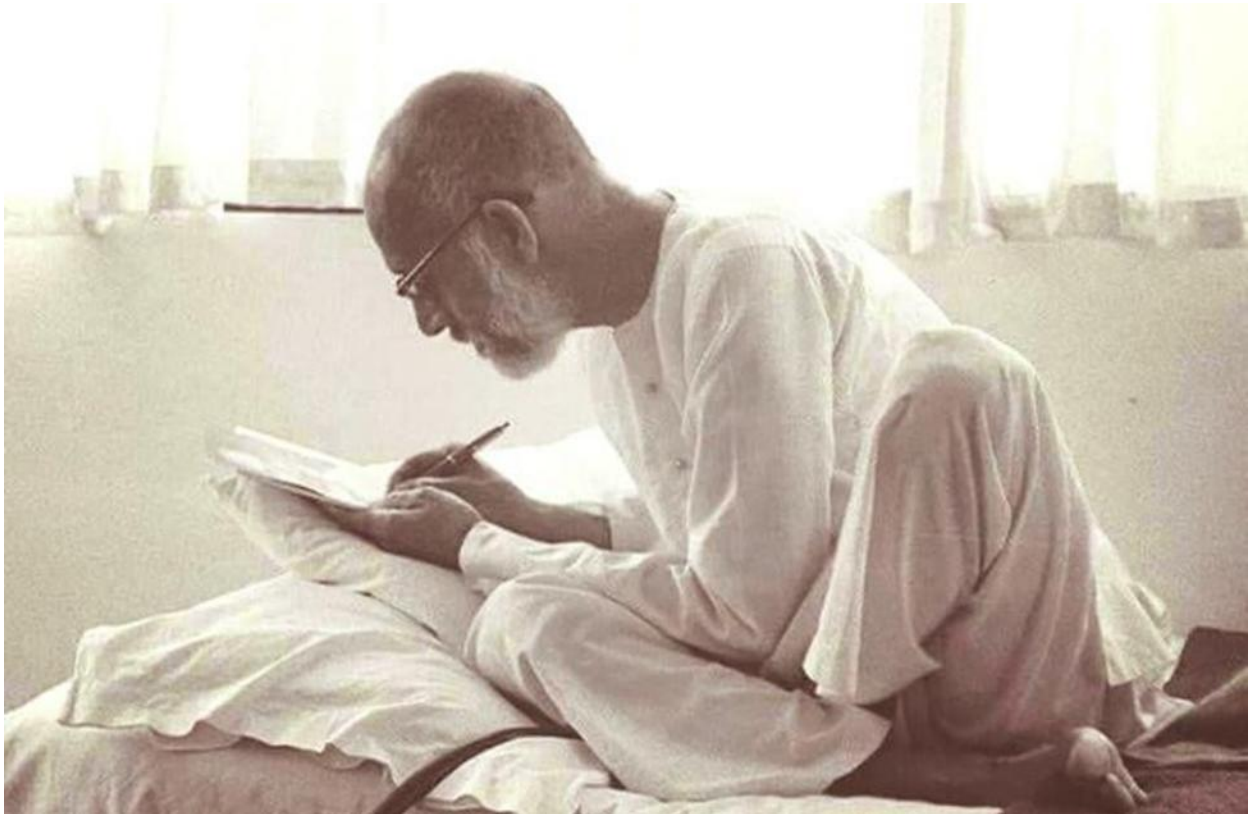


Shri Ram Chandra Mission SHAJAHANPUR (U.P)

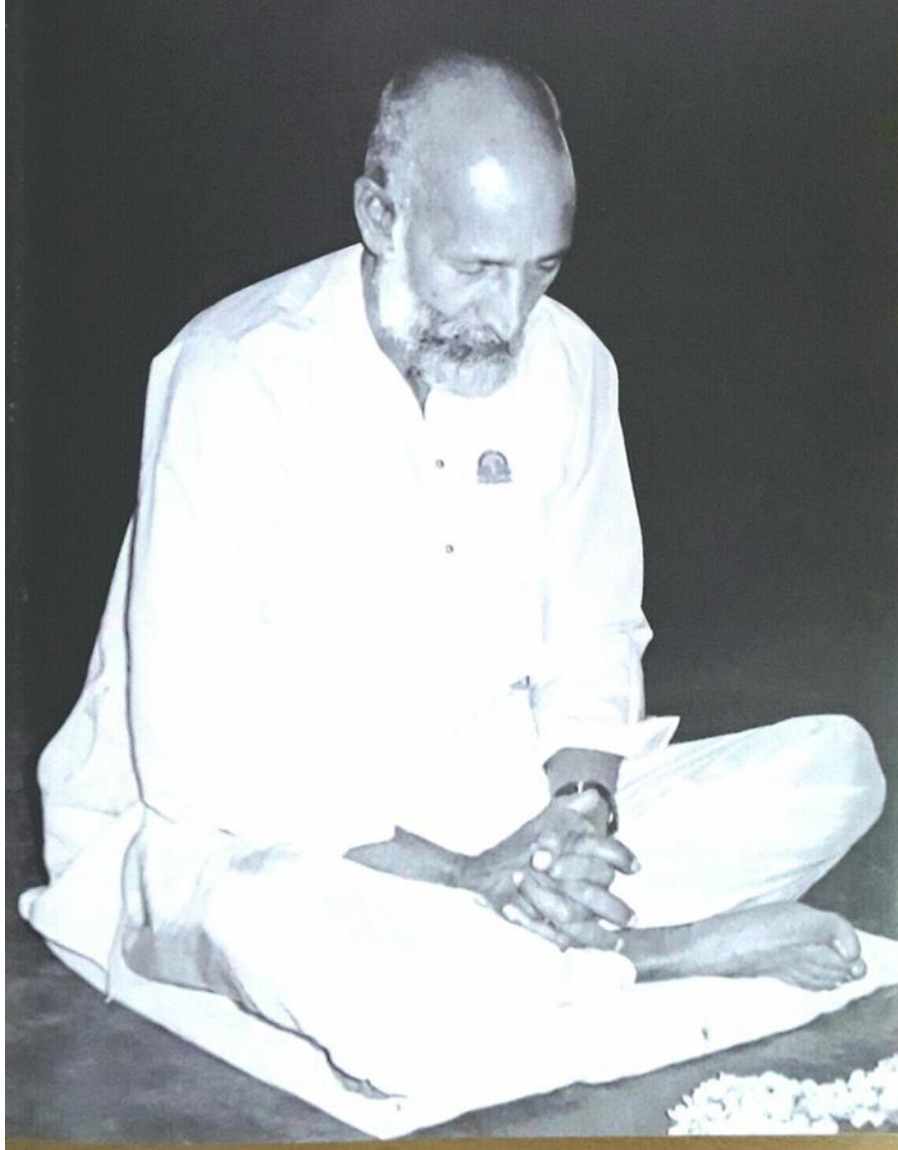
**SHRI RAMCHANDRA MISSION**



**SAHAJ MĀRG**



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**NOTE**

In This little booklet I have tried to collect some of the most important processes introduced and applied by the Great Master, Mahatma Shri Ram Chandraji, the founder President of Shri Ram Chandra Mission, for the spiritual training of the abhyasi under the system of Sahaj Marg. The methods and processes given herein are so efficient and effective that they are sure to bring forth the desired results in the shortest possible time. But a preceptor in charge of the training work must be very careful and may consult the Master before applying any of the processes upon a body, lest the strong spiritual force working at the root, may overact beyond the normal capacity of the abhyasi.

The book meant exclusively for the use of the Preceptors who are entrusted with the work of training others under Sahaj Marg system.

Shahjahanpur

Superintendent

U.P

Publication Department

Date: July 30th 1960

Shri Ram Chandra Mission

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## **1. ESSENTIALS FOR A TRAINER**

- He must as far as possible be free from internal and external short comings, lest similar effect may pass from him to the Abhyasi through transmission.
- He himself should give up things which he wants other to abstain from. He should possess noble qualities which he wants to be transmitted to others.
- 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.
- 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.
- 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.

## **2. HINTS FOR TRAINER.**

- 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.
- He should firmly exercise his will, supplementing it with repeated suggestions for the development of things he wants to infuse into the Abhyasi.

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- 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.
- 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.
- In order 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.
- 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.

The following methods can be applied for transmission to the residents of Other Worlds:

The teacher should encircle them by his thought force and form a will that he is transmitting to them.

He should set up his own astral body there with instructions to transmit as per need. It should also be directed to report when the work is complete.

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 be avoided.
- b) The Abhyasi should take out 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.
- c) A trainer must note that the transmission will proceed from the point wherefrom it is willed to work upon the Abhyasi.

### **3. 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 Abhyasi 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 Abhyasi's 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.

The following processes are recommended for daily practice and should be done by every Abhyasi regularly in the manner advised to him.

4. Think all impurities to be going out from your backside in the form of smoke or vapours and in its place the sacred current is flowing into your heart from Master's.

5. Imagine divine light to be present in the top portion of your head having connection with the eternal divine store. Draw some of it downwards allowing to pass gently through the left arm, taking out all impurities with it and are going out from the finger tips. Repeat the same process taking up the right arm. Do it again making it pass through the left side of your body right up to the toe and then with the right side of your body.

6. Imagine yourself to be merged in the Ocean of Bliss the waves of which are passing through your entire body (transparent) washing away all impurities and grossness from the whole system. This process may be advised to those who require drastic cleaning and should be practiced daily evening meditation.



**Note:** In all the above processes it is absolutely necessary to apply the force of the will to throw out impurities and to finish the practice with a feeling of confidence that it has been efficiently done and the impurities have been driven out.

7. When a man feels depressed or exhausted, he should connect his thought with the point, commonly known as Bhanwar or (whirl) which is the meeting point of Maya and Purusha and where immense power exists. He should then make a passage for the power to run into him. This when effected will remove depression.

**Note:** While doing this process it is necessary to presume the condition of the whirl to be static so that the effect of the vibrations may not enter in. The process is to be done only for a minute or two. Though every one except those who have reached up to the Para- Brahmanda mandal may not be capable of practicing it efficiently, yet it does not debar anyone from trying it and deriving as much benefit from it as he can.

8. Gloominess is very harmful for the spiritual pursuit. If it comes in it must be immediately removed. The following process may be applied:-

Fix your attention on the point called Bhanwar (whirl) thinking that the condition of the place is entering in and removing gloominess. It should be done assiduously.

Transmit yourself on your face (avoiding the eyes) and imagine that the central force in you is driving out gloominess and bringing in cheerfulness to your heart.

### **MEDITATION ON THE FORM OF THE MASTER.**

It is no doubt the most efficacious process but only when the Master is of an especially high caliber, the one who is completely merged in the Absolute. Since it is very difficult to find such a Master, the process is not commonly advised. Those to whom such a Master is available can avail of this method and derive greatest good there from.

**Method:**

Think that, the form you are meditating upon is connected with the Absolute. Think it once and begin Meditation.

**Note:**

The entire body of the Master should be taken into view in meditation. It is highly improper to take up only the head or the face.

**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 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 there by 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 be 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)

### **GENERALPROCESS**

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 (fruition). 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's 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 of 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 Abhyasi's 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 Abhyasi.

### **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 of will thus begins 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 his 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.



This 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 to who he or the Master is doing it. 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 where 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 to 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 onward attainments.

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

### **METHOD FOR TRANSMITTING TO A GATHERING:**

Pull out, like ropes, the brains of all the persons and fix them at one place. 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 upto it, the effect may be so strong as to shatter the brain nerves. For this reason, it should be practised only in most exceptional cases when genuine need for it arises. 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-enter only when it is completely relieved of the disease.

### **8. 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 sideway.



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.

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.

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

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

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 and 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 is 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.

## **9. PROCESS FORCHILDREN**

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.



## 10. PRACTICES FOR ABHYASIS

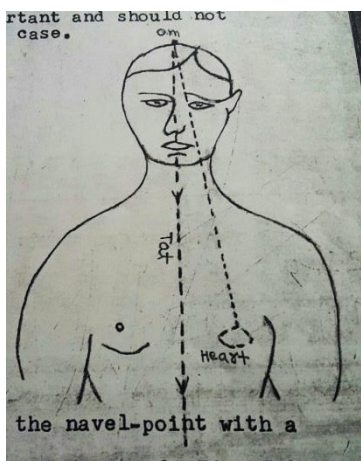
(General Practice to be followed by every Abhyasi regularly)

Everyone should meditate for about 15 minutes at 9.00 P.M sharp everyday regularly that devotion and true faith for the Master is developed in him as well as in all other Sat Sanghis.

Note: This is very important and should not be ignored in any case.

### Three-point japa:

Think of the divine light to be present in your heart. Pull some of it to the crown of the head where the word 'OM' is to be recited mentally. Then bring it straight downwards reciting the word 'TAT' as we pass through the chest. Proceed on and come to the naval-point with a slight jerk of thought reciting the word 'SAT'. Take three rounds of it in one breath. It should be done in a way so as to form continued circuit.





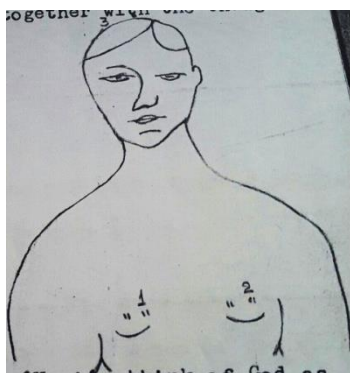
### Four point Japa:

This Jape covers recitation of 4 words 'HARI OM TAT SAT' each of which is to be recited mentally at a fixed point (as given below) together with the Thought to be associated with each.

**Point No. 1:** Two fingers width from the right nipple towards the centre.

**Point No. 2:** Two fingers width from the Left nipple towards the centre.

**Point No. 3:** Top most point in the head.



### Method:

At the point No.1 recite 'HARI' think of God as the giver of Bliss.

Then come to the point No. 2 and recite 'OM' thinking of God as the giver of daily bread.

To point No.3 reciting the word 'TAT' thinking of God as the giver of higher approaches.

Come again to the point No.2 and recite the word 'SAT' thinking of God in the sense 'I surrendered to Thee'.

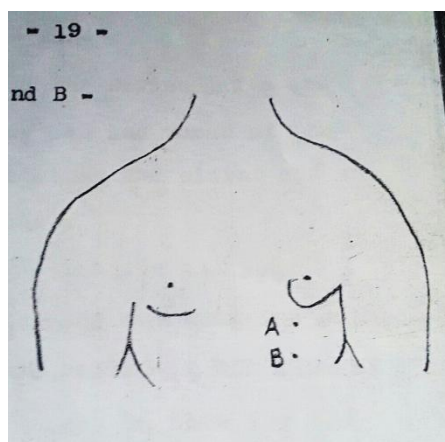


Take three rounds of it in one breath, applying a slight jerk of thought at each of the points.

This japa is very useful for those who are heavily encumbered with the effect of adverse Samskaras

### **Meditations on Points A & B**

From the left nipple measure two finger widths straight towards the right proceed straight down wards upto three finger width. This is the position of the point. 'A' further on proceeds two fingers width more in the same direction. This is the position of the point 'B'.



### **NOTE:**

Measurements to be made by one's own fingers.

### **Meditation on point A:**

Fix your attention on the point and think that all men and women of the world are your brothers and sisters. Do that before going to bed for not more than ten minutes. This meditation is highly effective for checking the indulgences of the mind and the improprieties of conduct.



Generally, the ladies do not stand in need of this meditation for they are comparatively free from restless tendencies. But if any of them is a victim, to it, the process should be advised to her with the following modifications.

She should think that all the Divine gifts are available to her and that every man and woman of the world think each other to be brother and sister and she is also with them in this respect.

### **Meditation on Point B:**

Imagine all your impurities and grossness to be going out from the point towards the front side and from behind it the glow of the Atman begins to come to view. Do this for not more than 10 minutes in the morning before commencing your daily practice meditation.

### **Note:**

The two meditations (on point A & B) given above are very helpful in curing the disturbed tendencies of mind (or Chanchalatha). Since this disturbed condition of mind exists in the majority of cases, the two meditations can safely be advised to almost all Abhyasis without exception.

### **Gayathri Mantra: (For non-Abhyasis only)**

**Om Bhu, Bhuva, Swaha**

**Tat Saviturvareniyam**

**Bhargo Devasya Dhi Mahi**

**Dhiyo Yonah Prachodayat**

Japam of the above Gayatri-Mantram every morning before commencing meditation. To be repeated mentally (fixed number every day), meditating all the while over its sense.



### 11.ADDITIONAL PRACTICES TO BE ADVISED IN PARTICULAR CASES

Lie down on the back calm and motionless. Meditate that the inner points which have been purified by the Master are inhaling the Power of Guru and are developing properly by the effect. Does this till you get into a state of balance (or samata). Remain absorbed in it as long as you can. This is very useful for higher attainments.

Meditate thinking that all your sensibilities are purified. Karma Indriyas and Gyan Indriyas have assumed their real state. A firm will should be formed that it is really so. After that imagine that all the senses have merged into the Real and perfect balance, which is our goal, has come in, finish it with a firm confidence.

Fix a point at the lower surface of the right toe at the centre of the first joint.

Meditate over this point thinking that the power of the Absolute (Ultimate) is entering your body at the point and the molecules of Maya are getting dissolved.

This may be practiced by those who have completely devoted themselves to their Master but only after securing his permission for it.



**MAYA**



## **12. MISCELLANEOUS PROCESSES**

When a man feels over fatigued by travelling, he should expose the particles of his body and merge them in the power of Brahmanda, but only for a minute or two.

If over fatigue of an Abhyasi is to be removed, he should be given soft and soothing transmission thinking that a light drizzle from the Brahmanda is affecting every particle of his body bringing freshness to it.

If one has to undertake a long walk he should imagine that the earth is slipping fast and his steps are falling fast. This will reduce the sense of distance.

In case of digestive trouble or frequent motions one should meditate Upon the Sun drawing from it red-electricity into his stomach but only for 5 minutes.

For cough and cold he should draw over his chest the Bluish rays of the Sun for 10minutes.

For excessive anger, one should sleep on the ground possibly closest to its surface or he should meditate for its removal, taking the help of the cleaning process or meditation upon light blue colour is also useful.

For those who sleep much or have unhappy dreams, the evening meal should be avoided.

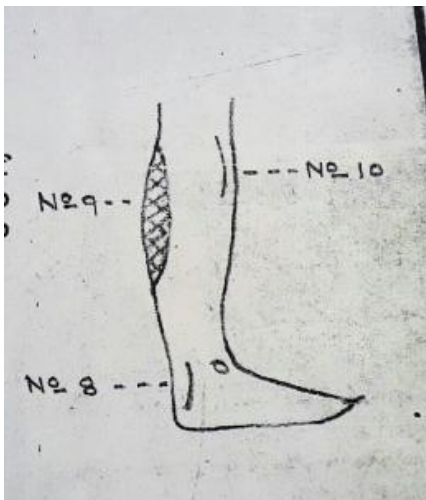
For heart trouble: Massaging on both sides of the thick nerve at the back side of the left foot above the heel at about the level of ankle. This is for immediate relief.

For stomach disorders-massaging with both thumbs in the downward direction of the backside nerves of the legs below the knees.

For Brain troubles- Massaging of the front nerve of both legs just below and attached to the knee.

**Note: -**

The exact position of the places referred to in processes from 8 to 10 are shown in the diagram



**SHRI RAMCHANDRA MISSION****SAHAJ MĀRG**

## SPIRITUAL TRAINING METHODS

### UNDER SAHAJ MĀRG

**PART-II**

**Publication Department:  
Shri Ramachandra Mission  
SHAJAHANPUR (U.P)**



COMPILER'S NOTE

A considerable assistance and guidance was made available to the preceptors in training the seekers after spirituality by processes embodied in the booklet entitled "Methods of spiritual training under Sahaj Marga" published in the year 1960. After considering the results thereof over in the years and in order to advance the pace of spiritual uplift, here in this booklet are given more effective processes and devices as narrated by the Great Master, Mahatma Shri Ram Chandraji, founder-president of Shri Ram Chandra Mission.

Needless to say that the improved technique will accelerate the pace of spiritual elevation upto the final mark in the shortest possible time. Preceptors who are incharge of training are, however, advised to exercise great care specially in the points of spinal chord, as a general application of the processes in this area, in view of the vital spiritual force working at the spot, may prove overwhelming and beyond the normal capacity of the abhyasis.

The Master has very kindly given a brief account of his spiritual career and an effort has been made to embody it in this booklet in his own words as far as practicable. I believe this account will prove useful.

The book is meant exclusively for the use of the preceptors who are entrusted with the work of training others under Sahaj Marga System.

Shahjahanpur.  
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27.8.1967.

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Superintendent

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### 1. A FEW VERY IMPORTANT PROCESSES EMPLOYED BY BABUJI

On the morning of 3<sup>rd</sup> June 1922, my fortune took me to the holy feet of my Master, to receive from Him transmission for the first time. As the effect of it I felt that I had moved upto a level, where the surroundings were very much different from those of the external atmosphere. The same feeling persisted and I remained in that condition for several days. I started meditation, not on the Divine Light but on my Master's form, seating Him in my heart. This was quite spontaneous and automatic, and I went on with it. Another change in my inner feeling was that the idea of God seemed to be lost to me, yielding place to that of my Master – and Master alone. To me there was no God but my Master. I went on with it regardless of anything else till I received the level expressed by my Master in the following verse:

**“I’ became ‘thee’ and ‘thou’ – ‘I’;**

**“Now none can say that I am other than thee or thou art other than me”.**

It was very happy day indeed, when at Fatehgarh, where my Master used to hold the annual spiritual gathering – Bhandara, I suddenly experienced by the grace a similar state of absorption as He has in Brahma. It is repeated itself two or three times succession. I felt convinced that it was the real stage which I must have. Since then I began to adjust myself to bring about the real state. It was not a mere conception that I was in that state, but something real started to awaken in me. I went on doing all that silently without telling it to my Master even.

The Master's remembrance arose in me the very day He had transmitted to me for the first time. So, I was continuing it with three things together constant remembrance of the Master, adjusting myself to bring about that condition of absorption or LAYA AVASTHA which my Master has and reading and experiencing what was happening in the region I was at that time.



I started meditation, as I said before upon His form within my heart. In the beginning the form remains to view but after some time the vision begins to dwindle away, till only reflection –Akar- remains, which too melt away after some time and only an idea of it remains. Besides this I used to meditate upon His complete-form placed before me. The subsequent stages involved in this process are also almost same. After some practice the form grows subtler and subsequently begins to fade away leaving in its place a mere idea of it. When that too disappears the Abhyasi should take it mere supposition that is there. Later on when that supposition too vanishes there comes the second stage. But this must come naturally and automatically and not by willful efforts to create this condition. At this stage the Abhyasi begins to feel himself as the Master. Then he begins to feel, if he is sensitive enough, that all parts of his body, limbs etc., and are those of Master. Here again I shall repeat the same warning that this must also develop naturally and automatically and not by willful effort. If Abhyasi goes along in the correct manner, the body idea will soon begin to vanish. He will begin to feel that the body is neither his nor of the Master but still he should have the idea that his body is that of the Master. When that idea vanishes, he should suppose that the he is the Master in the end, when the supposition also fades out, the process will bring itself to the third stage- that the soul within the Master. This will complete all steps automatically after which there remains neither the idea of the body nor of the soul; He is nowhere now and the task is practically over. When I was in this last stage of meditation on soul I was asked by my Master in the dream to meditate on the soul itself and He told me the process also which was below.

“Lie down straight upon the bed, without movement and meditate upon soul for some time.”

I did it for full one month and took leave from the office in order to devote the maximum time to it. It was all due to the grace of the Master and Master alone that this process came to my mind automatically-each step itself giving clue to the next step. Of course, my Master never asked anybody



to meditate upon his form and I am proud that I was the only person who adopted this process though there were many others, who used to have His remembrance off and on. After completing the entire process I thought of bringing into effect negation of the negation and had started doing it while the Master's grace showered on me in torrents. Soon afterwards my Master revealed to me that He would have taken some more time but since I had started the last process. He was compelled to allot work to me otherwise it would not have been possible for me to train others.

What follows next is Reality and a man goes on and on with it. There are of course more steps further but then it is the work of God or Master alone. We have nothing to do because it is His work of God or Master alone. We have nothing to do because it is His work then. At this stage, we have played our part completely. ***Since this book is for preceptors to guide others, I must reveal the thing that I had in my heart. If anybody wants to gain absorption- Layavastha – in Brahm this the only way for Him the attainment of Layavastha is purely abhyasis job and not of the Master although His help is there.***

But the Abhyasi can have Laya Avastha very easily after completing the whole course said above, provided His Master himself has Laya Avastha. It is, therefore essential to seek for the adepts and not the neophytes. It is better to remain all life without a GURU than to submit to an unworthy Master. The finding out of such a Master is of course, very difficult but prayer to God will help much. But he whose past Samskaras are good and congenial for the purpose can undertake the process. The new Samskaras for the Reality can also be formed by the Master to a certain extent but seekers will not like to have company with such a Master, even if such a Master goes himself to their doors, they will not pay any attention him. Now I give my own view of the Master. Suppose one does not get a Master absorbed in Brahman, one should seek the man who has completed all the steps of spirituality. He can in that case be meditation on the form of the Master is not advisable for



women. Remembrance of Master is allowed but the meditation on the form of the Master is not advisable for them.

I must touch a little the scientific aspect of the process. Duality is necessary for the sake of worship as we must proceed from our level although those who advocate Advaita proceed with "I AM BRAHMA ". This means usurping the privileges of the Ultimate with the result that there is no help. It is the privilege of God that He may mould the Abhyasi to any necessary way. When we meditate on the form of real Guru our thought is there. Now to fill that gap, the grace of Guru rushes in. In the end you lose up everything of your own, giving place to what divinity has. So, the system begins to get divinized very easily and without any effort on the Abhyasi. One who follows this path sincerely with devotion even a week, he cannot leave it afterwards. The change is so charming so ennobling and invigorating and the peace is of such a fine nature, that one would like to spare some time out of his lunch hour even. If he will be busy in some work, he would like to finish the work to return to this process.

It will not be out of place if I say that the whole system of SAHAJ MARG is dynamic, because the power of the Master works. The man who comes for spiritual training with faith, devotion and confidence, begins to turn dynamic from the very first day, this can be experienced by any person very easily. If such a one is sitting in a society, the pious thing in him radiates and affects the persons sitting around giving them peace a little or more.

Only the Ultimate Consciousness can transform man and not the "SUPRAMENTAL" of Sri Aurobindo Supramental is only. Upto the mental level and Reality is beyond it. The efficiency of our system "SAHAJMARG" as mould by my Master is that every preceptor of the Mission releases that ultimate force to the heart of the Abhyasi consciously or unconsciously. The effect of it can be traced out in a very short time. It is very difficult to transmit the energy which is free from matter (Matter -- free Energy) and for it very high approach is required. Thanks to the Master for having made it possible



for us under the Sahaj Marg system, every preceptor who trains the Abhyasi sows the same seed in him which grows and brings out the same result.

## **2. CURSE**

In our religious literature we find the instances of course having been pronounced by certain saints. A saint said something ill for a person and it came to pass. This has created a sense of fear. In my humble opinion, If any saint curses anybody the effect of utterance usually brings out the impressions -samskaras-that were buried deep within the system of the man who is cursed. So, the consuming – Bhog – of the Samskaras starts which may otherwise, have started years after, need not be afraid of it. In a way we become free of that amount of burden earlier.

We should fear the persons, who can create the samskaras and circumstances merely by his utterances. But such persons are rare and those who have this power shall hardly use it. Suppose there is a person who has been cursed by you want to remove it. The method is that you go to the next region higher than that from which the curse has been pounced and as you move to next region take it out from where it is rooted. I tell you one very good thing. We clean the system of Abhyasis removing the impressions along with those impressions of curse, if any at all are also automatically and unknowingly removed.

My Master once related a case of a sanyasi to one of his disciples. A Sanyasi of attainments used to come to Him to receive spiritual training at night. He used to inform my Master through inter-communication whenever he has to come. He used to come at nights because he did not go to the house of any house-holder- grihastha and lived in open space at the bank of Ganga throughout the year. Once this sanyasi cursed a person and it came to pass. The outcome of pronouncing the curse was that the sanyasi had to be born again at Rangoon though he survived only for a brief span seven or eight years.



Here I like to issue a warning for the Abhyasis of our mission for the power of the Master works in the system of the Abhyasis. It is almost daily occurrence with the Abhyasi having faith in the Master that they touch the deeper layers of spirituality. If at that time, they may unconsciously, say anything it will come to pass. I have already written some warnings on this point in my letters.

### **3.SUGGESTION.**

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 Pind Pradesh. 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 divide 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 unfailling 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 disciple of my Master went to Him and complained of certain undesirable and unwanted 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. Sruti 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.



### **AUTO 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.

### **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 know 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.

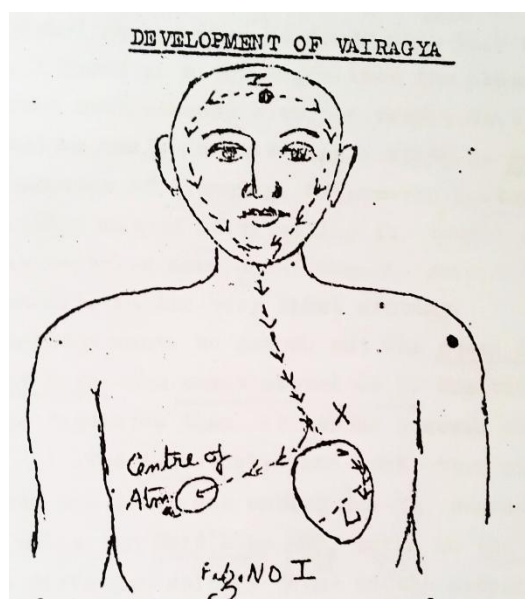
The process is that one should open the centre of Brahma Randhra towards the Divine and the flow of the current of the Divine should be linked to it. A great precaution is to be taken. While attempting this process one should develop a bondage side by side so that the centre of Brahma Randhra may receive 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 is the factor 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 write 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.

### DEVELOPMENT OF VAIRAGYA



If anybody wants to know the spiritual condition of a man, he should mark the current of thought as in the figure. The Chit Lake is denoted as Z the flow of thought energy comes from the point Z and at point X it diverts itself



into two channels. The one enters into the lower region of the heart and the other to the centre of Atma. Generally, its flow is of great force towards the lower. Region of the heart instead of being towards Atma centre. One can read the condition of the Abhyasi by simply looking at the current flowing in the lower region of the heart marked “L”. In the spiritual advancement the stronger flow towards “L” gradually dwindles away and it becomes stronger towards Atma centre or Chakra. The preceptor who transmits to the Abhyasi may draw the flow running at the point L towards X to make it flow into the Atma Chakra. But he should not divert the whole of it towards X but only the upper flow should be drawn towards X. This should be done very mildly and force should not be used. The result will be that the Abhyasi will soon begin to develop detachment – viragya and he will find that he is very easily and smoothly proceeding on. I have tried this method and I have not failed even once in giving the full benefit of it. Its immediate effect is that our Abhyasi becomes almost thoughtless of the “Abhyasi” except when he finds that they are meddling with his work. I found in a few cases that the Abhyasi’s minds were having great restlessness with result that I found some wavering in my heart as well. In that case I tried to remove the restlessness first by process of cleaning. Afterwards I stopped the rush of the thoughts. This method of diverting the thought energy towards Atma Chakra may be tried even when Abhyasis join the satsangh for the time (i.e) in the very first sitting.

If anybody wants to search out the ocean in the human body it is Chit Lake-the point marked as Z. The vibrations are there and Nature regulates them. It has no concern with Agya Chakra. Agya Chakra has some other purpose. It only distributes the power of energy for the consumption of the human organism while the Chit Lake only works in the thought force. There are different colours found in the people of different mentalities. The grey is medium colour of Chit Lake in an ordinary human being who rises a little higher. In case of a perfect human being the colour of the chit lake in the end turns to that of ruby. This ruby colour was discovered by Dr.K.C. Varada Chari at Tirupathi by his observations and it is entirely correct. Now what is the part of the teacher here? He should try to regularise it in way that its rise and fall



may disappear and the state of moderation may prevail. If it is correct then the energy which it is distributing to the lower region of the heart will have some Divine smell. It will work well in the worldly affairs but charged with divinity. Before attempting the above method regarding Chit Lake, it should be cleaned as thoroughly as possible. Of course, cleaning will take some time and it is not easy to clean the point instantly. If the preceptor finds any difficulty, he may first clean the right toe of the foot shown in the figure and then take up the chit lake in the second turn.



Difficulties are there but the will force of the preceptor clears all the thorns and thistles in the way of various centres. The front part of the nail relates directly to the Chit Lake and if the whole of the toe is cleaned, there is no harm.

It will not be out of place if mention the way of meditation on Agya Chakra for the information of the preceptors. The Abhyasis of the Mission are not allowed to take it up in any way because we have already taken the heart plexus for meditation. The people generally do meditation on the upper layers of the Centre of Agyana chakra which remains flickering because it is all the time distributing energy to the human body, for different works. On account of this work of distribution there is some activity in the form of vibrations. The proper method is to meditate on the base of Agyana Chakra.



People are generally tempted to take up its meditation because some light appears here. It becomes a sort of toy for them to play with, otherwise the colourless of REALITY is somewhat greyish and we proceed from light to grey. I express the colour as greyish for the idea between light and darkness as that of twilight. I am not finding these words to describe the exact shade of grey. It might, perhaps convey the idea if I call it grey less grey. Even the scriptures have described it in only suggestive terms, there is neither light nor darkness says the Naradiya sukta. When the vibrations of the Chit Lake become very low and faint somewhat similar to those of central Region, the state of naturalness is there and they might be called the natural vibrations. Really it is we who have spoiled them. If this process is complete, thoughts would be minimised and would rise only when it is necessary. The left region of the heart is still unexplored it is only for the worldly work.

I tried to know what is there, so that we may also utilise that power for the spiritual benefit of man but found that the innumerable areas are there relating to different organs of the human body. It is very difficult rather impossible, to relate the nature of power which these areas contain. If somehow we develop that sort of vocabulary we might be able to say something about them. It is of course a dark region just on the opposite of the right side of heart. I am still trying on the lines that those areas may somehow, take the tinge of spirituality so that their effect may work towards bringing about purity & divine effulgence in the human organs. When I become sure that they can be brought to give the spiritual benefit, I will add supplement to this part of method of training.

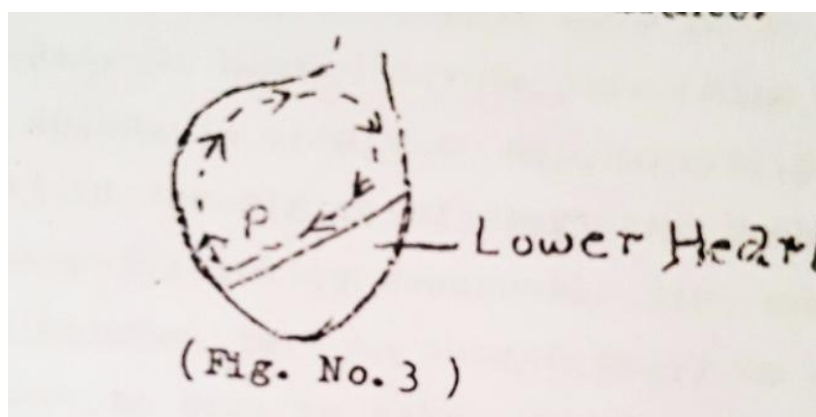
### **JOURNEY**

In our Sahaj Marg system journey (Yatra) is essential. The Abhyasi gains there by the knowledge and utilisation of the effect of that centre for the benefit of man. I believe every preceptor knows it and can do it rightly. But I am writing the methods which I have either discovered or have come



to my experience. The first thing should be that the WILL should be at our command and I assure ALL THE PRECEPTOS OF THE Mission that they have got such will but as a precaution for further development of will, I want to tell them that there should be no doubt about success in the work they have undertaken. The doubt is the sign that they have no faith in the Master and their self is predominant. I mean to say that those who think that they are doing the work themselves remain aloof from the real power of the Master.

While doing the work the preceptor should think himself to be the Master or it is the Master's force that is working at that time. This creates confidence in oneself which is also essential. If a preceptor thinks that the journey of a certain Chakra 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 forget it and after two hours when the whole Chakra had become active and the activity was increasing. My Master reminded me and he 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 Para Brahmanda 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 Para Brahmanda 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.

### **KALA SHAKTI**

I was pondering one day if there can be any other ways of training besides what I do. At that time when I was deeply absorbed in that thought, I found that my Master was telling me that there are two ways of training: one Dayal shakti and the other Kaalshakti.

I asked Him “You have given us training through Dayal Shakthi or through Kaal Shakti?”

‘Through Dayal Shakti, “He said.

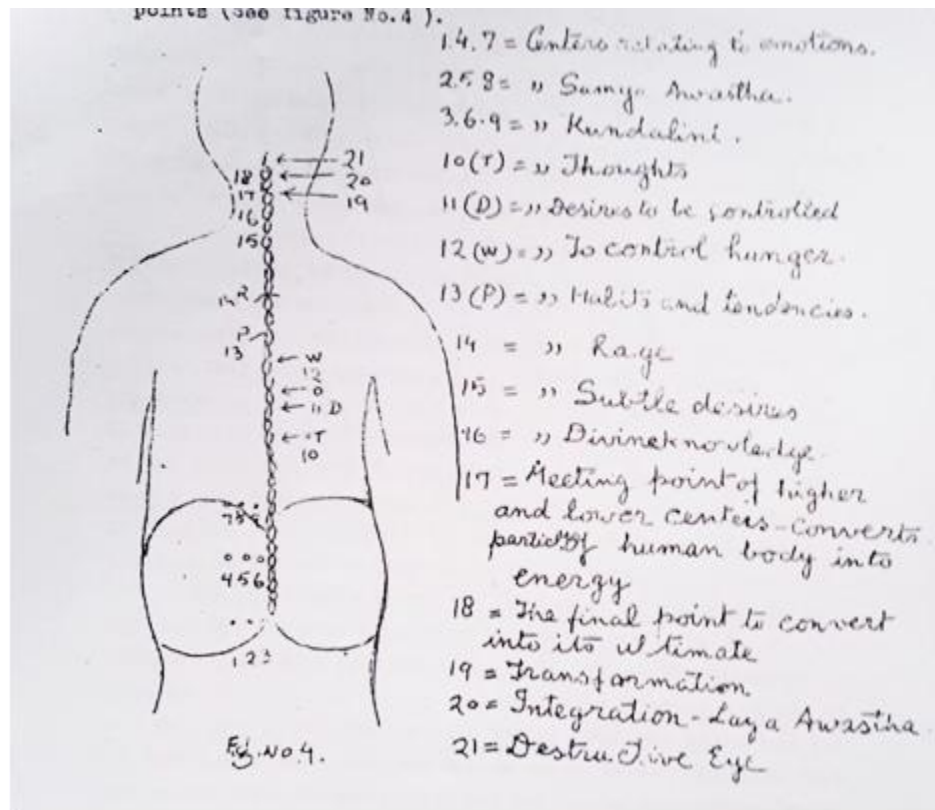
“Why, Sir, Said I, “You did not give training to any of us through Kaal Shakti”

None was fit for that sort of training”, came the reply.

I then requested Him to tell me how training is imparted through Kaal Shakti. But He kept quiet and received no reply.

After some time a person came to me and complained of his passions. I then began to search for some centre on which the will may be exercised so that the passions may become normal. I come to know about one centre and touched it by the will power. Next time when he came, he said that the passions had come to normal. Then said the Master “ This is the method of kaal Shakti”

The very day in the night hours, I came to know the nine points ( see figure No.4)



In the diagram the points 1, 4, 7 in the spinal chord are related to passions.

2, 5, 8 Samya Awastha

3, 6, 9 Kundalini

10 (T) Thoughts

11 (D) Desires to be controlled

12 (H) to control hunger

13 Habits and tendencies

14 Rage

15 Subtle desires



16 Divine Knowledge

17 Meeting point of Higher and lower centres; converts particles of Human Body into Energy.

18 The final point to convert into Ultimate

19 Transformations

20 Integration (Laya Avastha)

21 Destructive eye.

The very day in the night hours I cannot know the nine points (see fig No.4) In diagram the point 1,4,7 in the spinal cord is related to passions. 2, 5, 8 help in awakening the Kundalini and 3, 6, 9 are very powerful and exclusively related to Kundalini. So, these last points 3, 6, 9 must not be touched in any way. There is one easier way to awaken the Kundalini. When I found out the 14<sup>th</sup> points, I began to think that now there are no more points. Immediately Shri Lalaji Saheb said that there are 21 points. I again began to think over them and found out all these points in 14 years. All the centres are thoroughly charged with divine energy. If any preceptor concentrated fully upon any one of the above points of the Abhyasi with the idea of making use of it, it will rush up in volumes and will be extremely dangerous for the Abhyasi.

The way of doing it is that we should concentrate on a certain point meant for the specific purpose and takeout as much energy for the Abhyasi. In other words, keep the pressure of will on that point and take out as much as necessary from the Abhyasi (i.e.) it must not discharge more than what is needed., these points must not be brought into awakening state like those of the chest and head. On the contrary at points 1, 4, 7 we should not take out energy from them but press it very lightly. If they are pressed further the man may become impotent. Exact location of the points is given in the diagram. The point 10 (T) is for the regulation of thoughts. It is not that the thoughts arise from this point but it is from minimising of thoughts. The process is that



we should keep a little pressure of the will over it and draw out the energy from some corner and let it function in the system and the preceptor should visualise that the energy which is being drawn out has served the purpose.

When the purpose is served, he should take out that pressure. Then it will come to the state which previously prevailed in the centre. On every centre there is a net so that the energy may not gush out. For all this work a few seconds will be enough.

Similar is the case with 11 (D) this is for control of Mundane desires. The process is the same as that of 10 (T).

The procedure will be the same for all other points. Point No. 20 is the strongest point. It is for the Integration. In my opinion this point can be touched at every high stage and for not more than two or three seconds. The point 21--, The Destructive Eye – must not be touched at all. It has no constructive work. I have written it for the knowledge of preceptors only. This point is touched by nature itself or through its agency if destruction of any part of the world is needed. Regarding this point I have written in 'Efficacy of Raja yoga' that Lord Krishna kept it open for 18 days during the battle of Kurukshetra.

### **MISCELLANEOUS**

One day when I was at the feet of my Master Samarth Guru Mahatma Ram Chandra ji of Fatehgarh (U.P) he told me few things for the preceptors. First was that an able preceptor is he, who can read the past life of an Abhyasi if need arises. Now I am writing the way of knowing it. The advanced preceptor whose super conscious state of near about mind (Discussed in the Efficacy of Rajayoga) is awakened can very easily do it. Just meditate on the past life of any Abhyasi with light suggestions that his condition may appear before him. It will appear then he should think over it again...the cause of it. After knowing the cause, he should take it out. The Abhyasi then



will begin to improve. Two such cases came to me and I worked on the above principles and that cause... Samskar was removed.

The process of making Sruthi in to Richa will help much. It is done when that Samskar is so very deep that it is hardly discernible.

The other thing He said is meant for the Abhyasi. He used to quote a Persian verse

“The path of true life cannot be had unless one wears - absorption”  
(Layawastha)

The third thing He said was that sometimes a case can come who might have had some spiritual approaches in the past life. In that case the preceptor should proceed after the stage which the Abhyasi had gained in his previous birth. One such case to me who had crossed 4 points in the previous births and when his death had occurred, he was in Agya Chakra. He comes only twice or thrice to me for training. After wards he left this practice.

That means he will come to his senses either in his old age or in the next or subsequent Janmas --- births. So, in my opinion environments are also necessary for watering further progress.

Once my Master said that when He started giving practice to anybody He gave him dive (dip) in the Brahmanda Mandal so that he may get the power of flight, up till now it is a mystery to me as to how He used to do that, But I presume that at the time of start, transmitting to a person from Brahmanda Mandal will serve the purpose.

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In our Samstha the man begins to become dynamic from the very day he joins it because the real power of the Master works through the preceptor under the method of Sahaj Marg System. The method every preceptor knows (i.e.) cleaning and Yatra ... Journey of the Yatra is neglected the man cannot



become as dynamic as we this day among us. When we travel through the Chakra we absorb the whole of the power of that Chakra.

It is a positive fact that the higher centres taken over the lower centres as the effect of the Yatra and the Transmission. If you clean the lower centres the real state will follow and when it is in consonance with the higher centres, the higher centre begins to work automatically. If the preceptor feels that it should be speedily done, he can charge the lower centres from the higher ones.

The proper procedure and the transmission divines the system. I like to warn you against one thing more that in the highest approach when the Divine takes charge of a man all the centres in the spinal cord gradually come to the awakening stage except one. Destructive Eye.

The awakening of that Eye is only the God's work. Other centres of the spiritual cord can be awakened if a man of the calibre exert himself for the awakening. I again say that here every preceptor of the Mission can do it. But it must not be tried at any cost because it is extremely dangerous. A man even at his highest approach cannot be so subtle as is require. So, I warn them strictly not touch them. The preceptor whose centres of spiritual cord are not awakened can also do this because it is the power of the Master which works.

The result of all the activities of the human being should be that all the Chakras of the body should become consonance with the Centre. In a way they may become the Centre themselves. If the Master's grace is showering over the Abhyasi, another condition opens. Every pore of the body acquires almost that state of Centre. In other words, every particle of the human frame turns into Centre. Then all become as if ONE.

The preceptors have not marked this thing, I presume. When they transmit even in the beginning, they sow the same seed because in their turn the same seed was sown to grow to its full state. This thing is only possible if somehow we get such a perfect Master bestowed with such condition.



Transmission of course is the chief factor but cleaning of the system is of great help to bring about this result. This is what Sahaj Marg stands for. It may also serve as a challenge to other Samsthas.

Every Abhyasi should try to become alert because out of us Divinity prepares, a man for its work and in that case the order comes directly. If he is not alert he will miss it. And God always selects a man who may not miss it. This alertness is necessary whether Divine post is given or not . It is the result of constant remembrance. When a person is aware of God, God will naturally be aware of him.

### **SUPPLEMENT**

I HAVE referred, in this book at page., that an Abhyasi has approach upto J2 while to book was being written. It is now by the grace of my revered Master today the 15<sup>th</sup> December 1967 that I could find out the other remaining points to complete this chain. At J2 I found that it is shedding light on all points behind it. Afterwards there is one point K2 which is a point itself and has an arc, and taking an Abhyasi at point K2. I found the arc broken and was flush of light and the hole of the region from K2 to Brahma Randhra was highly illuminated. So, I gave crossing to the Abhyasi through the Brahma Randhra direct to the Central Region. Now there are 63 points plus the Brahma Randhra in all. It is admitted that the crossing should be given from the point K2 direct to the Central Region not stopping at Brahm Randhra, and it is the direction of my Master.

Although J2 is shedding its light on all points behind it yet the Yatra should be carried out on all points.

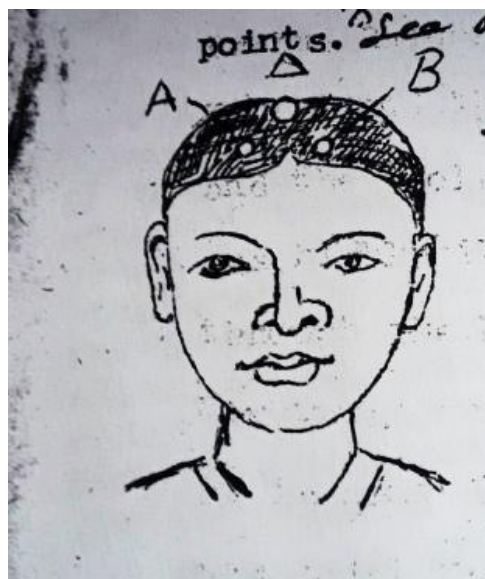
A very sincere and devoted Abhyasi took fifteen years nine months and eighteen days (from 27<sup>th</sup> February 1952to 15<sup>th</sup> December 1967) in crossing all these points.



### SPITITUAL DYNAMISATION

For creating the Dynamic condition in the abhyasis who have who have reached upto the Brahmanda the following process may be done.

The transmission done in a three ponged way to the points AB &/\ (Triangle please see in the figure) evokes dynamic condition in abhyasi.



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

### LAYA AVASTHA IN BRAHM

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



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

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

When a man gets into Central Region and crosses the seven rings of Splendour he enters into the stateless state and goes further on. Then the Divine wisdom dawns at him. After wards comes the Divine knowledge and then the vision of the Absolute. May God bestow this condition to all Abhyasis. But the thing does not end here, because the turn of Laya- Avastha comes now, what I have written is now the work of God and not of the preceptor, but still, he is of great help. Although it is the one and of all our activities still there is something there, when we are in the infinity. I have written in the 'Efficacy of Raj yoga in the light of Sahaj Marg the word "swimming". when the Laya- Avastha I Brahm commences there is a very fast rotation below the navel and there control is needed and it is the work of the Master who may do it by any means. Then the same rotary movement travels above and reaches at stages at Occipital bone. Now the process is complete but sometimes a little force in the brain continues which diminishes gradually. This is the condition hardly bestowed upon human beings. But to him alone who is dead to world and solely alive to God alone in other words one who becomes "living dead". The Devas we worship have not even got



the air of the highest. They have got the limited view of the Reality wanting absolutely in freedom. No amount of Bhakti or Tapas can bring such a result. There is only one remedy that we should attach ourselves to such a Master who has got this stateless state, divorcing every other worship except that of God – Absolute in right form.

### **PRAYER**

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

In our Samatha thanks to the glory of the Master, the abhyasis have begun to reach the Central region. So, they can very easily establish themselves in the Divine region and pray. If they establish themselves in the divine region and pray. If they establish themselves solely in that region, their prayer does not become only effective, but begins to create circumstances for its fulfilment. Time it takes but success is sure, if we are able to establish in the higher region in toto. If we pray for the fulfilment of some work or for relieving some from the pangs and suffering of different nature, in the central Region there is a danger that the Samskaras causing troubles to the person, for whom one has prayed, may enter into him. This has come to my experience personally. Hence, I warn my associates, who have got entry into the central region, not to offer prayers in the central region, for anything except the spiritual benefit of mankind.



### METHODS FROM AUTOBIOGRAPHY

**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 do not 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 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 (Ulīa). 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 ahead 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 (mid way 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 some thing 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 introduced in seed form in to it). The effect develops out of the cause. As such, what is present in the seed for mint in the causal body, descends in the form of fruition to be undergone. But I have to say again that all this is 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) stages 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 the real need. The device, anyway, a certainly there, and it is correct.

“The second device is to suppose that one’s own subtle body is present before oneself (practicants); and then transmit to the heart of the that subtle body. If one remains doing just this, progress will continually be assured quite well. The second branch of just this device in details is as following, even though is not a job for one and all: it required a very cultured and sensitive person. The technique consists in first continuing to transmit to the heart of one’s own subtle body till it acquires the condition of mergence (Fana), and thereafter emergence of the condition of permanent living (Baqa) in it. At this stage the next point, viz. the soul (Rooh) is to be taken up for transmission. When the condition of mergence at this point has been arrived at, and the emergence of the state of permanent living there has started thereafter, then the third point, viz. of fire (Sirra) is to be taken up. Similarly, the process is to be repeated on and on with further points viz. Khafi and Akhfa (in Sufi terminology). The benefit of this will be a good and detailed stroll. Then the state of awakening in the whole of the organic region has



arrived at, then this whole state should be forcefully connected to the brain which is called the cosmic region. Then, using the same technique to widen one's condition, transmission is to be imparted to one's own subtle body from here. When here also the condition of mergence, and thereafter the state of permanent living there is created, then this condition be advanced likewise to the next higher region viz. para cosmic region; and apply the same device of transmitting from there to one's own subtle body. 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.

“If some person arrives, who does not sit for transmission and still be seeking to have his/her fulfilment achieved, there can be a method for such a person. This method can be better used by ascetics. The method is as following: Fast is to be observed for three days, abstaining totally from food. Only water can be taken. Salt and soda can also be used to some extent according to the need. Care should be observed to avoid scents and smells as far as possible. During these three days, after performance of necessary duties (such as toilet habits etc.), one should lie down in the posture of a dead person (Shavasana), and have the firm supposition that the condition of the Ultimate Being, which has connection to one's brain is descending in one's heart in a calm condition. So far as possible, this meditation is to be continued for three days (of fasting). Thereafter, this very practice is to be performed in the morning and evening, and even several times during day (and night) for three months, trying to maintain purity of thoughts. After three months, again, a fast for three days-and if possible, for one week-be observed; and adopting the same posture (Shavasana) have the firm supposition that the heart has already got filled up, and now the same state, viz. the light of the Ultimate Reality, is penetrating in the soul (at the second point of the organic region. When both these things (heart and soul) have been set right, then three months later, again fasting is undergone, the



duration of which is to be three days at least, and one week at the most, which may be extended to fifteen days in the case of a strong person. The same firm supposition is to be adopted at the sublimity of Sirra (fire plexus) i.e. third point of organic region; and then likewise the 4th and 5th points. At the 5th point, the period of fasting can be upto twenty-one days. However, the meditation is to be practiced every day at the heart alone, having the firm supposition, that whatever points have been filled up through the austere practice of fasting up to the particular day are all filled up, and (divine)light is amply raining.

“When the organic region is perfected through this method, then one can get oriented to the cosmic region; but the method is different there. That method consists in drawing up all the power, created (in the organic region); and then having the firm supposition of assimilating one’s organic mind in the cosmic mind, and derive power directly from there. Then this method can be carried on further, viz. beyond the cosmic region and still further.”

### **9-5-1945**

" When he (Ram Chandra) was himself praising the sensitivity of M2, a thought arose in him as to why this thing (fine sensitivity) may not be developed in everybody. As such Nature helped him; and the method just came down to his comprehension. That (method) is as described here. When increasing the sensitivity of somebody is desired, first of all a firm thought is to be fixed up that a glimmering star of imperience (sensitivity) gets entrenched in that person's heart, and its brightness of sensitivity be enhanced by the stroke of one's own will, so that the state of the star would appear to be brilliant. That brilliance may then be lightly spread over the heart of the person concerned, all around; and the connection of that star be established with the brain. For a few days this should be cared for off and on, so that it would acquire a permanent shape. If it (sensitivity) is intended to be sharpened more, the firm thought of the sun rather than the star be fixed upon. I, however, do not permit this except in a very special circumstance, which is hard to be estimated except by the person whose



connection with me or elder sages of yore has got established so deeply that light and permission in this regard be obtained. This thing (condition) is available only in the incarnate beings: as such it is, in general, strictly prohibited. The thought of the moon should never be fixed upon: that reduces warmth and produces dullness (grossness). Much precaution and a correct estimate are needed in fixing upon the thought of the sun as well. I strictly prohibit the use of any of these practices, unless permission be obtained from me. For this practice (I mean the one concerning the star), the essential special requirement is that sensualities of the person applying this practice should have come to the sleeping state; and the person most suited in this context will be the one who has acquired permanence of this state, and in whose case sensualities be found absent even when thought of, and do not come up to experience in any way. For the rest, very special people who may be able to bring their sensualities to the sleeping state for whatever period of time, may practise this method on others only during that period of time. Even then, I forbid use of this method."

### **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 (the 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 firms up 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 illumined 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 centimetre in diameter at the time-1945A.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.

### **19-6-45**

"Now, hear about my method. I had perfected dear Ram Chandra during my life time; but I did not employ the labour like I have narrated alive. Then, after having brought him up to the superb state, and after this! Given up my body, I got oriented in this direction and went on with my work continually; and that remained coming up effectively. Later when need Stole, and the rush of work started pouring (on dear Ram Chandra), and his tour of South India was ordained, I had then adopted this method with him, viz. I started passing myself through his each and every particle so that perfection was totally achieved. When I had completed this job, then I created that same condition, as narrated earlier, from A to Z in three hours. I have some where already given a hint concerning this earlier also, but I have made it explicit just today. This work can be done well only after one's life-time. Proper control of rules concerning celibacy etc. can be effectively achieved only after one's life-time, because the most precious part of life will be consumed by just these (regulation of celibacy etc.). This entire job can be possible to complete in one stroke also; but the compatibility (needed for this) can seldom be found in any body. If observed closely, every particle in man contains that unique power, which has no equal to it (Pause) There is as till better method, viz. the Ultimate Being be pushed towards the concerned person; but the jolt(jerk) of this cannot be borne by everybody. I have done this as well. I (strictly) prohibit this being done." I had then adopted this



method with him, viz. I started passing myself through his each and every particle so that perfection was totally achieved. When I had completed this job, then I created that same condition, this work can be done well only after one's life-time. Proper control of rules concerning celibacy etc. can be effectively achieved only after one's life-time, because the most precious part of life will be consumed by just these (regulation of celibacy etc.). This entire job can be possible to complete in one stroke also; but the compatibility (needed for this) can seldom be found in anybody. If observed closely, every particle in man contains that unique power, which has no equal to it (Pause) There is a still better method, viz. the Ultimate Being be pushed towards the concerned person; but the jolt (jerk) of this cannot be borne by everybody. I have done this as well. I (strictly) prohibit this being done."

#### **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 somesthesia 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.

**WEBSITES**

[www.babujishriramchandra.com](http://www.babujishriramchandra.com)

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