

SAHAJ MĀRG ENCYCLOPEDIA

PART-2

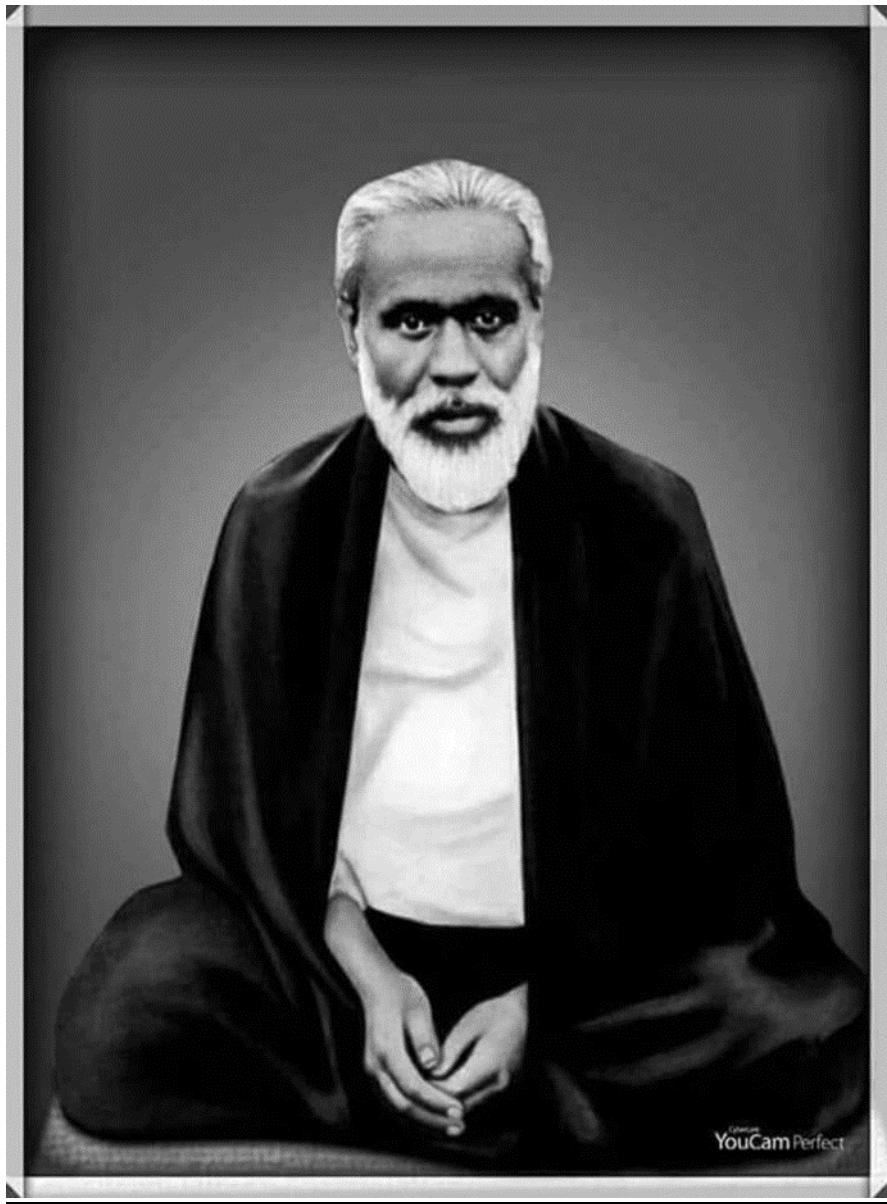
ETERNALLY PRESENT SPECIAL PERSONALITY



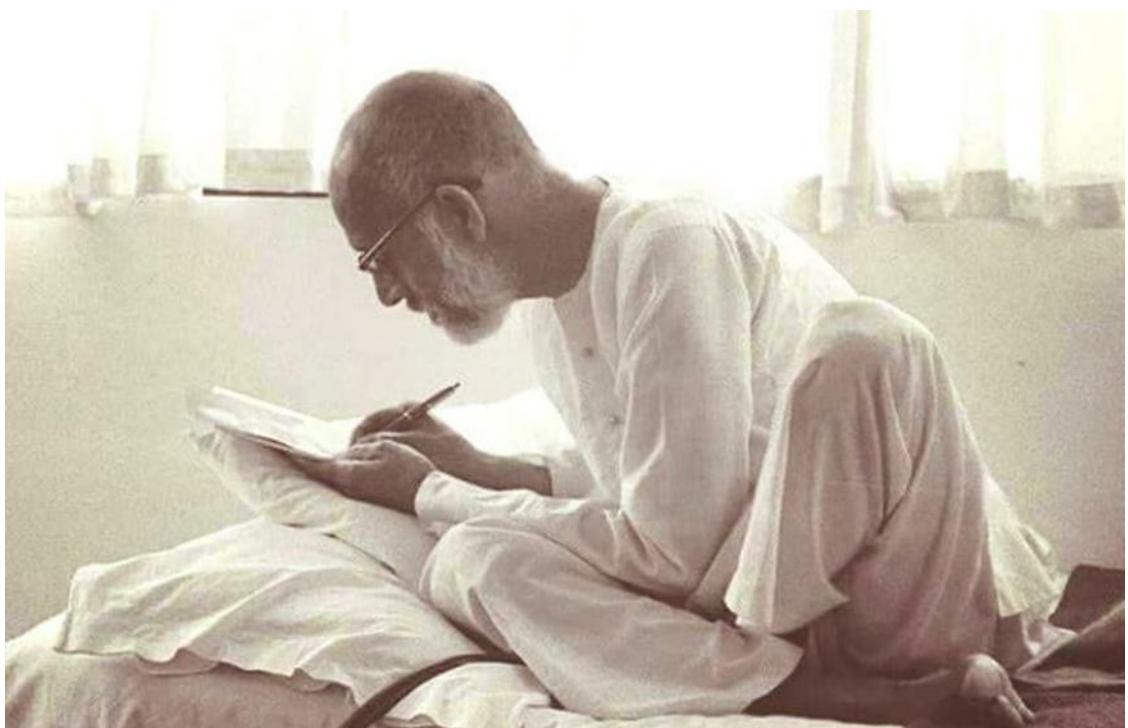
Babuji was declared as Lalaji sahab successor on 31-03-1945
The merged form of Eternal Special Personality

Lalaji Maharaj : “ Even though your death has already occurred , and your only manifest physical body still present in the material world”
(24th July 1944)

SAMARTH SAT GURU
LALAJI MAHARAJ



BABUJI MAHARJ



ABOUT BOOK

Previously part of this book is given. In that some contents up to letter M was given. Remaining letters from M to Z presented before you for reading. I think part one and part 2 helps abhyasis to know about Sahajmarg and to tell new commers.

Sahajmarg Abhyasi
Sri Krishna Janma Astami
07-09-2023

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Babuji's Desire

- I am quite willing to help every sincere seeker of God Realisation towards attaining the state of Divinisation.
- Here I can help to the best of my capability but then it is your own effort that will count the most. May you be bold enough to make these efforts sincerely and seriously. This is my prayer for all of you.
- May His grace guide us all to reach the cherished destination and fulfill the hopes of mankind! Amen.
- May the Master's blessings, descend on earth and Sahaj Marg lead one and all from despair and bondage to real peace and freedom. AMEN.
- I wish and pray that all of you, rather the whole of humanity may have the tasteless taste of the Reality and that also at the earliest, but for that you will have to strive hard. May He give you the strength to do it.
- As in duty bound, I wish that you all see the Light of the day
- I earnestly pray that all of us, leaving our prejudices, may come to the path of righteousness which promises Liberation.
- I close with a prayer for the inner awakening of all living beings to the Real life. Amen.

Just go through and understand what Babuji Maharaj told.

- Generally, advise meditation on the heart at the point where you feel its beats.
- Meditation on the heart is the easiest and most beneficial.
- There is a great philosophy underlying meditation on the heart. The heart is the pumping station of blood. It sends out purified blood to all parts of the body and to the smallest cells.
- The blood that runs through our system is affected. The solidity due to our own thoughts and actions begins to melt away.
- First thing that we begin to gain from the first day by this method of meditation on the heart. It is the nucleus and creates the vibrant motion, wherever it is directed.
- This is the field for the mind to work.
- The subtle force works in this place for the descent of divine energy.
- Our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved.
- The heart is the only point at which the connecting link between the animate and the inanimate is most clearly felt. This is the reason why meditation on the heart is very useful.
- It is the heart which, as the field of action of the mind, is to be set right.
- Heart was Divided in to two parts i.e., upper heart and lower heart.
- Upper one is inanimate and lower one is animate.
- In lower B point is there, before morning meditation cleaning of B point is necessary.
- Babuji always says divert flow whatever divinity entering into heart upwards.
- At the time of individual sitting or in sathsang flow was diverted upwards.

Orientation:

- First of all, the connection of one's disciple to one's own Master and Highest Predecessor be established.

Note: Babuji connected abhyasis to source, once orientation establish to the source no one have the capacity of disconnecting until abhyasi disconnected himself. It means if abhyasi joins in other organizations or abhyasi taken next person as his Master. Abhyasi get maximum condition whatever the next person(Master)if abhyasi is elevated by him; now the same procedure is running . Babuji has given the capacity to Preceptors to connect abhyasi directly to source. Connection establishment to source or new person depends upon the discrimination of Preceptor.

- Preceptors are Masters at the time of giving sitting.

Orientation system for organiser and Preceptor is entirely different.

Note: Never take total Heart for meditation, if total heart was taken for meditation, you are meditating on both animate and inanimate. That type of meditation never gives spiritual progress. Anything derived from original (Sahajmarg) it is only a derivative.

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MEEKNESS

Everyone has his own afflictions. I too had mine, about which I had once written to my master. His reply quoted below is worth writing in gold: "It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him.

MEND

Being pleased with easy going rules common men adopted them for their practice only to drive themselves to a state of distortion. Their practices go against the attainment of real knowledge, yet still the vanity of being a gyani (knower) stands. They do not bother about what others say about it. Their only concern is about what they themselves say. They do not even allow others the privilege of pointing out the right thing to them, because that would be a rude shock to their sense of self-perfection, and in that capacity, they inwardly feel justified for it. What Nature wants men to lead to is quite unknown to them because they have not access upto it. They do not even know that now the time has come for them to mend.

The so-called gyanis (agnostics) need only to help in throwing off their vanity and egotism, secure a firm stand in the Absolute Reality so that they may also be helpful in transforming the world in accordance with the demand of Nature. Mend, the times will, but it would be better if such persons too had their share in it.

MERGING

On the morning of the 15th August 1931, I found an utmost Force or Power both within and out-side me which my inner voice assured me had been bestowed by my Master. My Master had gone into the state of Maha-Samadhi on the night of the 14th August 1931, but I had not known about it yet. This was the usual system of transfer of power adopted by saints of calibre. It was in fact the merging of the Master into me.

I was informed in the evening about the sad news of the passing of my Master. It came as a terrible shock to me, and the impression of the

shock lasted for years; and it is still there, in a somewhat reduced state. I took leave from the office to go for the condolence, but I developed diarrhoea and the whole leave period was spent in sickness, which was ultimately pronounced to be cholera. The diarrhoea lasted for several months afterwards. After recovery from cholera, I saw him one day in a dream at about 7.00 A.M. After enquiry about diarrhoea, he asked me about my spiritual condition to which I said "This, you know best". He said "Is it so"? I said "Yes, My Lord". He then gave me a jerk of transmission. I found that the whole of my body from top to toe was filled with spiritual force. When he gave the second jerk my heart was about to burst and I felt extreme pain in the heart. A third jerk would have ended my life, but for this very purpose Rishis of yore practised penance in the forest for several years, sacrificing everything at the altar 'of spirituality. So it was not proper on my part to have requested Him to stop the transmission. I had been to Master for this very object at that time. I was gaining it, for no price. I expressed myself in another way, I said "Oh, Master, I do not care if I die". When he heard it, he was almost started and stopped transmission.

Now I relate here the effect of that trans-mission. I found that for several days He was seated In every pore of my being and in every particle of my body. It continued for some time. This is a highly developed stage which the saints crave for. It shows the full absorbency in the Master.

Due to the departure of Guruji Maharaj from his mortal body and on his being merged with God a strange condition has come into being within me. It had been proved to me that I had no love whatsoever for the guru. Had there been love I would have followed him on hearing the news. This much is undoubtedly true that nothing pleases me without him. The fluid state which prevails over the heart is known to the heart alone. At times my heart longs that going to some jungle or hill, I should bid good-bye to all luxuries, comforts, laughter and jokes. May the Master help me to preserve it.

I am not consoled in any manner, and the world seems to be dark and dreary without the Guru, and the heart longs to meet him every moment. Love for wife, children and parents had remained in the form of sympathy, duty and regard only long before the Master left his mortal coil, and no desire existed. My heart always longs that somehow or the other I may leave this body. I do not know how much more life remains.

MENTAL JUGGLERY

The teachers of today, too, who profess to guide people on the path, induce people to similar means, giving out false assurances of progress; and people on their part never bother about having an understanding whether the methods they are advised to adopt relate to their physical, mental or spiritual growth, or to none at all. In most cases, even when they are presumed to have made an advance, they are actually found to be more entangled in philosophic controversies relating to *jiva, maya, or brahman*, (Soul, Nature and God). They are usually the only topics of conversation for people when they go to a *mahatma* for *darshan* perhaps without having any other serious object or purpose. Now the question arises whether the solution of such problems, if at all secured, is in any way helpful to their spiritual purpose. I think the answer must definitely be in the negative. Of what value can it be then to them? It is mere mental jugglery (*Tarka*) and nothing else.

METHODS

The most helpful methods would therefore be only those which are quite simple and natural, and free from all grosser effects. For acquiring *that* which is the subtlest beyond all possible limits, we must naturally be attracted towards means which tend to make us the lightest and the subtlest. When we want to humour a baby we pose innocence like him; so also for realising Him we have ourselves to become god-like.

For those who want to have at least a peep into the Reality the proper method shall, in my opinion, be that which touches the inner core of the heart. The external means usually adopted for the purpose are really of no avail and do not lead one towards the goal.

In order to discover proper methods for it we must take into account the cause which finally brought into being the entire creation. Definitely there was some power at work for the purpose. What was it? It was only the 'Thought', pregnant with the idea of creation, as well as with that of preservation and dissolution in the back ground. The same thought descended down into man and became part and parcel of his being. If we can properly utilise this power within us the mystery is solved. The thought has the same force, but within man it is limited to the extent of the human level. It develops into Potentiality as we grow, and takes different spheres and regions for our existence, which we have all to pass through during

our march towards the Goal. These, expressed as bondages, serve for veils which do not allow us even to peep into Reality.

It is only when a worthy Master of calibre comes up to our help, that we are able to tear them off in order to make our passage to the Absolute Reality smooth and easy. There are plexuses, centres and sub-centres which also bar our progress at earlier stages. We have to pass through these in our pursuit of Reality. Complications also arise by the effect of our wrong thinking and practice, which we have to clear off through the process of cleaning.

A little inclination towards the attainment of the Reality, will start weaving the future.

There are so many processes prevalent in India and they may be correct. But what is correctness? The process which may put you in the undisturbed State. Vibrations should become all divine. How does it happen? When heaviness is gone, then only the thing behind the scene opens to the mind. If any of the methods brings about desired result, it is genuine, right and natural. Out of so many methods you have to seek one for yourself which may bring out this state. If you are really trying for that and have got a real Master, the things become very easy and a good deal of time and effort is saved. People can ask "How to get such a Master?" As an answer to it, I can safely say, "How can one get such a disciple who may follow what is said above?"

I hope people will excuse if I add a little more in the context that incorrect way of worship will lead to the incorrect result.

The density of the thought can only be removed if we take to the subtle method. My experience in this field is that if you want Divinity, the method should be easy, smooth and natural.

The method to be pursued as recommended in our Mission is meditation under efficient guidance, which is by far the most useful, and probably the only means of securing complete success.

There are so many who worship God in their own way but aimlessly. So they remain revolving in the sphere they have started from. Generally, the people adopt the methods which they see others following. It is a sad tale of Hinduism that every so-called Saint gives one method or the other without having any experience of his own in the field of spirituality. The method should be correct and dynamic based on the experiences of Great

Saints or sacred scriptures. One should grasp it earnestly, not devoting one-self to the ways and means which do not carry one far. I am reminded of the words of Historian Alberouni, who came to India in 11th Century. He said that the degeneration of the Hindus has commenced because they were not prepared to heed others' point of view. They think of themselves as final in every sphere of life.

God is simple, and the method followed to achieve Him is also simple and straight. Man, technically termed Homo Sapiens, i.e., wise man has tried to seek God. Thought when purely Divine, can reach the Source without fail. If corrupted with attributes and qualities, Realisation also becomes corrupted and degraded. Gross methods give grosser results.

Meditation on the simple, pure and Ultimate alone can save man in his crisis. This surely makes him more and more simple, bringing him closer and closer to the Original Home. As you think, so you become. There should be the subtlest method to realise the subtlest Being. There should be one method, one Master and one God. Of course, selection you will have to do yourself.

The way which leads to the Almighty is one and one alone. The method to reach Him will always be the one which is perpendicular. If you have regard for this carefully, there can only be one such perpendicular. Divinity is a play, and Divine the way! That is the thing which attracts the persons getting into the wave of the ocean which is foaming and disturbing. It becomes the duty of the Master to breathe in the Real Essence. For this Master is thoroughly needed. This is for your thinking. The problem cannot be solved without taking the Real and the Essence from the Master. I have not come across any such person except my Master who was my all and all! I think I am not mistaken because I put all things in the right channel.

We always like to seek our way or to solve our problem of life through the difficult methods so commonly prevalent in our country. That is why disappointment and frustration result. We want to extract essence from fatty substances; in other words, from things which are puffed up with material knowledge, and not from bones where Phosphorus is abundant to **illumine** the particles however soiled they may be. Our difficulty thus becomes greater in the struggle.

Adopt easy means for gaining the easy thing. Dogmas can do you no good. It is only the practical thing that can weave your Destiny, under

the guidance of one who has measured the Distance, and has discovered the original source.

Impractical Methods

Methods of spiritual training, commonly adopted by most of the teachers, today, are based on hard and fast rules, which often do not correspond with our worldly life. Hence in most cases they prove to be impracticable for those leading a worldly life. Generally teachers induce people to practise restraint by adopting a particular form of living disconnected with worldly concerns and to practise devotion for hours together. Evidently such a type of training is not meant for people in general who cannot dissociate themselves from worldly ties or devote so much time to their devotional exercises. It is for this reason that their preaching's do not produce the desired effect and in spite of their best efforts they fail to mould them accordingly. The fact is that they are more theoretical than practical. Is it ever possible for the masses to renounce the world for the sake of liberation? Certainly not. What good then do the common people derive from their teachings? Some of them are even bold enough to proclaim their mistaken notion that higher attainments in spirituality are not possible in a Grihastha Ashram or household life. It really means that they have nothing to impart to the common people except telling them certain superficial things such as frequent bath in the Ganges, feeding the fishes with flour pills or reading the scriptures over and over again.

MIND

I, no doubt, agree with those who say that every evil has its origin in the mind and which alone is, therefore, responsible for it, though at the same time I may remind them that it is the very same mind that leads us to virtue and also helps us to realize our highest self. So it is not every evil alone that proceeds from the mind but also every good. Hence those who condemn it in the bitterest terms have no justification for it at all. It is really only due to the defective moulding of the mind, and what is actually required, is not the crushing or the killing of the mind but merely its proper training. The mind is like the **pendulum** of a clock. A clock goes all right so long as the movement of the pendulum is regulated. If it is disturbed the clock is out of order. Similarly for this human clock it is necessary that the movement of the mind be well regulated and adjusted. The methods to mould the mind and regulate its activities are also very simple. Really we have spoiled the mind ourselves by allowing it to wander about

aimlessly during leisure hours. The practice has continued for years and it has now become almost its second nature. If we now try to control the mind by putting it under restraint we meet with little success. The more we try to suppress it by force, the more it rebounds and counteracts causing greater disturbance. The proper method to control the activities of the mind is to fix it on one sacred thought just as we do in meditation, and dispel from it everything unwanted or superfluous. In course of time after constant practice, the mind gets disciplined and regulated and much of the inner disturbance is eliminated.

Since proper regulation of mind is essential for the attainment of inner peace, it is necessary from the very first step to look to the proper moulding of the tendencies of the mind which usually remain disturbed by the effect of sense-craving in man. This, in fact, must be the basic object of every *Sadhana* undertaken for the purpose. No *Sadhana* is of any avail unless it guarantees moderation in the mental tendencies of the *sadhaka*. The mind, which in its primordial state was pure and regulated, has now been spoilt and polluted by the over-all influence of the senses. It is now to be corrected and set right, and for this the responsibility lies solely upon the individual himself. Almost all *Sadhanas* have basically the same purpose which remains neglected. Methods of austerity, penance and physical mortification usually applied for keeping the mind under control do not relieve it of its misdirected trend. They only serve to keep the evil subdued within, which might at any time burst forth when by chance the control is somehow relaxed. The real solution of the problem therefore lies not in controlling the mind by suppression, restraint or mortification, but in its gradual moulding which will relieve it of its misdirected trends.

Manas or mind, which is the vital force in man, has been vaguely represented in many different ways; but that it controls all thoughts, emotions, and impulses, is commonly accepted by all. It is generally treated as adversely opposed to the true nature of the being because of its unrestrained diversion, mostly towards evil. But that is not due to its real character but to the effect of wrong training. As a matter of fact, the mind (manas) in its regulated and balanced state is the only instrument that can solve the problem of existence.

If the *manas* remains attached with its soothing effect, that means it is playing its own game in its own way. All *siddhis* and miracles are performed through this instrument. So long as one is its instrument, he always finds himself wrapped in it. The orders and commands from the Divine always come to those who are not under the spell of manas.

Now what is it that keeps us firm on the path? Which is that power that pushes us onwards and helps and guides us through? It is our mind (*manas*) and mind alone, which is so often considered to be wicked and mean. Of course we ourselves have spoilt its habits by making it overactive, indecisive and vacillating; otherwise it is the best, the only and the most useful instrument in us which alone communicates to us the Divine commands and all the subtle experiences of higher planes. In its spoilt state it no doubt leads us to hallucinations which are most often misunderstood as stages of advancement. I have come across such miserable persons. And if, accidentally, one happens to be somewhat interested in spiritualism, the extent of its viciousness may be incalculable, since he begins to interpret them as communion with higher souls or gods and claims to be receiving divine commands. But if the mind is brought to its purified state it can never mislead one in this way.

Mind - Control

India is the home of spirituality. As such, speculation has been active in all ages. This is the time when the dormant forces of man are taking a deeper trend on the spiritual plane. The world is also having its own share in building the entire structure of man on the basis of spirituality. The most encouraging feature of the day is that they are all seeking the way for peace. In spite of so much wealth in some parts of the world, peace is wanting. The external means are adopted in vain for earning peace. Unless we turn ourselves inwards, seeking peace, we cannot have even a grain of it. Different methods are being adopted for securing peace; one adopts it according to one's own temperament.

The teachers of the day mostly leave the burden of controlling the mind on the taught which really makes it a difficult problem for the *abhyasi*, with the result that he is unable to overcome the difficulties. In such cases the teachers feel that nothing remains to be done by them. In other words, the duty which devolves on the teacher is shifted on to the taught.

The Yoga Marg brings about the result very soon if one has the real devotion side by side, because by the instrument of devotion one soon becomes attached to the Beloved. The thought of the Beloved is there, and this helps a man to go into deeper Consciousness. If somehow, we get the teacher who can foment us by his internal force acquired by being a *Brahmanishtha* then the difficulty is mostly over, and we soon begin to peep into the Real Being. There may be so many methods of yoga under different names and I present the remodeled method of yoga under the name of Sahaj Marg.

The *abhyasi* is recommended to do the meditation on the heart supposing the Divine light within. The master attends to the cleaning of the system by removing Mal (grossness), Vikshep (fickleness) and Avaran (Coverings) and is a great help to the *abhyasi* throughout his spiritual career.

We have come down from the main source, and when we want to return there we will have to ascend, crossing the different *Chakras* or plexuses. I am not dealing here with the technique of Sahaj Marg, but with a few things necessary for those who have formed their tendency to rise above themselves. The training under Sahaj Marg starts from Karan Sharir (causal body) where the impressions are in seedling form. We do not stop the thoughts which come to the *abhyasi* but we try to clean every centre of the nerves and the mind lake (Chit Lake) itself. We clean the very bottom of the mind lake from where the waves start. If we somehow succeed in stopping its waves, the matter which gives them rise will remain as it is. It is possible that by the force of the will the thought waves may be stopped, but the matter which had given rise to those thought waves remains. And if it is not removed, the liberation is not possible. We should proceed in a natural way so that the poison at the root may be removed. Our associates also complain of the incursions of the thoughts, but they are happy at the same time since they find thoughts less disturbing.

We can attain liberation, as our scriptures say, only when we are free from the coil of past Sanskaras or impressions. The present Sanskaras are so much controlled by themselves that no further Sanskaras are allowed to be formed. It is of course a spiritual state. And we come to it easily in Sahaj Marg when we go deep into the Consciousness.

The thoughts, which the mind creates, help a great deal to bring the past impressions to Bhoga. Some people may be afraid that, if they adopt the yogic means and the trail of Sanskaras continues, they may be in greater difficulties and may suffer from ailments, diseases and accidents. They may be right in their fears. But if such a thing is to happen the presence of the master will, in that case, become useless. The *abhyasi* himself works in removing their intensity, and the force of the Master too helps the *abhyasi* in his efforts to fry them to a great extent. The method may look foreign to the readers, but it is the ancient method which lay buried so far. The effect of the Bhoga is not so serious as the *abhyasi* considers, in spite of the fact that so many impressions have

pushed themselves for the Bhoga. The cleaning of the system itself means the removing of all these things. The cleaning of the system brings the desired result very soon, and we become lighter and "Sookshma" day by day to secure union with the Lightest.

In Sahaj Marg, Divine Grace is directed towards the *Abhyasi* through the process of *Pranahuti* (Transmission). As a matter of fact, what *Pranahuti* does for the spiritual uplift of an *Abhyasi* and removal of complexities in a short time, independent efforts cannot achieve even in a full decade. Serious difficulties arise when meditation is practised independently in accordance with the old methods prescribed in books. Under the old system, one has to keep on struggling with the mind in order to suppress its unceasing activities. This continues all the time and there is practically no meditation at all and all the time given to meditation is lost in struggling against and trying to suppress thoughts and tendencies.

In order to overcome this greatest difficulty, under the Sahaj Marg, one has simply to connect one-self with the power of the Master whose mind, senses and faculties are all thoroughly disciplined and regulated. This power then begins to flow in regulating the tendencies of the *Abhyasi*'s mind also. The Master's help is, therefore, of prime value for sure success.

Mind - Fickle Mindedness

Fickle-mindedness has become part and parcel of our life, because we have directed the individual mind towards that course. The case was not so when we came first into the world. The surroundings, environment, and our habits caused their own effect with the result that we got completely spoiled. But as a matter of fact we alone are responsible for all this. Therefore it now rests upon us to bring it round again to the proper course. It is for this alone that we practise meditation to relieve the mind of its wandering tendency.

Mind - Origin

I may here give you my own discovery about the origin of the human mind. When the time of creation came, there was a *stir* in the region below the Centre which served as the basis of creation. It was then in its absolute state because it was the very next thing after God. The same thing appeared in man as mind, beyond which there is but God alone — The Centre, as I have put it in the "Efficacy of Raj Yoga". Now imagine for a

while how far, in its present state, the mind has been marred and spoilt. When it is again purified and brought to its original state it reveals only that which is right. Mind can, however, through Transmission, be brought to its original state all at once, if fortunately a Master of such high calibre can be found, and if the *abhyasi* too be capable of enduring the strong force of transmission.

Different views have been put forth regarding the origin of *manas*. Its subtlest existence can be traced as far back as the time of Creation, when it appeared in its absolute state in the form of stir or stimulus. In that primal state it was closely akin to the Root-Force which worked for bringing the Creation into being. I have cleared this point in the 'Efficacy of Rajayoga'(second edition, footnote on page 2) which runs thus:—

"The theory related to the origin of the human mind as expounded in this book stands on quite rational grounds. The primary stir, brought into action by the dormant will of God, led to the cause of existence. The stir set into motion the latent powers, and the process of Creation and animation started in every being in the form of the chief active force. In man it came to be known as the mind, at the root of which there is the same dormant will just as it was in the stir. Thus, the human mind is closely identical with the Root-Force or the original stir, which it is part of. As such, the functions of both are also closely similar."

The *manas* or mind is thus a component factor in bringing the universe to its present material form, and *Kshobh* or stir which falls immediately next to the absolute is the mind or *manas*, the purpose of which as put forth in religion was Creation. The idea of creation was incorporated with it, but as a rule the two opposites always go together combined. The processes of evolution and involution work simultaneously. Where there is generative growth, the disruptive action of the reverse tendencies lie dormant within. Naturally it resulted into two types of force; the one which brings things into existence is the positive force, and the other is the negative force. If we want to secure our return to the Origin after dissolving our existence we have necessarily to make ourselves negative. This is the only process for that.

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came to be known as the mind at the root of which there is the same dormant will just as it was in the stir. Thus the human mind is closely identical with the root-force or the original Stir of which it is a part. As such the functions of both are also closely similar.

Mind - Regulation

Your question as to whether the mahatmas have their mind shattered or destroyed is a peculiar one. I believe only a made-up thing can be shattered. A made-up thing is that which is covered over with grosser layers. If a building is demolished the floor remains unaffected thereby. Now judge for yourself whether a mind is really destroyed or only transformed. I shall call it as regulation of mind which means only the removing of the structure built upon it. But if one likes to dispense with it altogether, he must then necessarily get himself relieved of the root-force which is the basis of existence —*kshobh*, No activity can be possible without mind. Nothing in Nature loses its existence; only the form and function are changed from time to time. Every man possesses intelligence. One can use it for a right cause while another uses it for a wicked one. At higher stages of advancement the *indriyas*, having been regulated and balanced, assume a purified state and their actions become dormant. One then does not remain the doer of things and consequently the formation of *samskaras* stops. This can be easily attained if one follows the right type of *abhyas* under proper guidance. (SS-503,504)

Mind - Tendencies

Thinkers have classified the tendencies of mind under five heads. The first of these known as **Kshipta** is the disturbed condition of mind including all feelings such as hunger, thirst, anger, sorrow and desires for wealth, fame, etc. The second, **Moodha**, includes tendencies, which promote sluggishness, indolence or sloth. The third, **Vikshipta**, pertains to the tendency, which drives the mind away from sacred thoughts and brings about the haunting of numerous irrelevant ideas at the time of meditation. The fourth, **Ekagra-Vritti**, is the tendency, which makes our attention fixed on one thing only. The last one, **Nirodh**, is the tendency, which brings the mind to a perfectly self-contained state free from complexities and disturbances. To achieve this last stage sages have generally advised the well known **Ashtang-yoga** (i.e. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi). Under the Sahaj Marg system of training we start from Dhyana, the seventh step of Yoga fixing our mind on one point in order to practise meditation. The previous steps are not taken up separately but they automatically come

into practice as we proceed on with meditation. Thus, much of our time and labour is saved by this means.

The only way to divert the restless tendencies of mind is to fix our eyes on the very real thing.

MIND REGION

After crossing the region of heart we enter the first or the Super-Mind of God. No word can express the condition which one feels there. There are only such symptoms as give an idea of this big region. What we gain in the region of heart is beyond one's conception. Now we take up the higher stage. The essence of the region of heart lies there. The present form of the universe is due to the actions of that big Mind. They are all power, no amalgamation and no light. We have said that calmness remains predominant in the region of heart when it comes in original form. What kind of calmness prevails there is beyond one's conception, but in order to express it somehow or other I may say that if calmness prevailing in the heart region be refined, it may roughly express the type or character of the calmness in the region of mind. It is only an idea of calmness that now remains; in other words the forgetful state of calmness is dominating there, which is not the only thing to be acquired. Our *anubhava shakti* develops mostly when we enter this region. It remains now on one's part to feel. From here the things come in shape and light. There is motion. Invisible motions, when multiplying together with the idea of creation, increase the force downwards. The outcome is the innumerable varieties we find in the universe. It is beyond ethereal force. Air does not blow there. This is the most powerful region of God. For your understanding you may call it the powerhouse for setting the Godly machinery a going. Motionless things(appearing as invisible motion) exciting vibrations are there, having great power. It is very difficult to explain this idea which can only be felt. People may doubt how calmness can abide when motion is there, imperceptible though it be. I would say that there is calmness in refined form, and it is imperceptible, just as the idea about creation is expressed as imperceptible. Still it is something after all. We have not yet come to the point expressed as Nothingness or zero. When can we enter this state? Only when we make ourselves as such. We get power from the first Mind to reach the state of zero. This is the state which even angels crave for. The air of this state can be felt by him and him alone who has abandoned all airs, i.e., who has become a living dead. **Divine effulgence** too now vanishes, though still there remains something. But where? Only a little way off and then that too gives way. It means you are now making preparation for entering the stage you have to attain. The limit

of divine effulgence extends only a little way farther, beyond which remains mere conception. Go ahead and that too is gone. Expression now fails. The region of mind is crossed.

MIRACLES

A Raja Yogi endowed with the power of transmission can no doubt display miracles, but he never likes to do so since that will be derogatory to his pious position. Moreover practical experience thoroughly proves that miracles are of no account at all, since they do not promote real faith in any way. We have the example of Christ before us, who displayed miracles all his life. But in spite of all that he got only twelve disciples amongst whom there was even one who subsequently contrived to bring about his crucifixion. That shows that his miracles were of no avail in promoting faith among people. It was in fact his noble teaching alone that afterwards secured for him such a large following. It is therefore better and in our best interest to have our eyes fixed upon Reality rather than upon miracles which are undoubtedly very petty affairs, and can be displayed by persons of inferior attainments and common talents. Miracle is no criterion for a saint or a yogi. It is, on the other hand, a deliberate fraud played by dexterous gurus upon the weak and credulous people to entrap them in their fold of gurudom.

Brother, from where shall I bring miracles? My attention has never been in that direction. Whenever you people wish something, some miracles will happen. Although my master had said that I have the power to perform miracles, which I certainly believe, yet I am not at all inclined towards that. Secondly, it is always the teachings that can attract the people. Jesus Christ performed miracles throughout his life but he could hardly secure a dozen disciples; out of them one turned out to be so unfaithful that he maneuvered for his crucifixion. After his death his teachings have attracted the whole world. Another thing that helped him was that the Hindus considered it as sacrilegious in those days to cross the sea. One thing which I would like to say is that by the grace of Master whatever miracles I have been able to perform, nobody has performed. But only those who are able to see can know it. And brother, I will be compelled to do so in performing Nature's work.

If miracle working capacity is to be developed, one may get himself attached with that part of the current which is saturated with the Mayavic condition. I may however reveal that mere meditation can develop miracles provided it is devoid of the thought of the Divine or of Divine attainments. This is only a hint which I do not mean to clarify further.

The *Bhagavat Purana* too gives methods for developing miracles by the process of meditation, but it concludes with the words of Lord Vishnu stating, 'Those who want to have Me through devotion get me as well as miracles'. And this is a bare fact.

People are generally prone to be impressed by one who displays to them charming miracles. Though this capacity does develop automatically by the effect of practice, it can by no means be held as the criterion of Yoga siddhi. Besides, a true Raja yogi would never feel inclined towards it for the purpose of display.

Miracles do occur. They may be classified under two heads, one of Divine nature and the other of material nature. The purpose of the former is always Godly, whereas that of the latter is worldly. The former type of miracles are awakened to him who proceeds by subtleness, and they solve the problem of life that confronts us all. On the other hand, those proceeding along with grossness develop miracles of the latter type which overburden the heart. If, however, one gets absorbed in the conditions of the lower attainments, he as a whole becomes a knot(so to say) with a whirlpool inside for himself to be drowned. If that power is utilised on others they will also be dragged into the same whirlpool. I must point out in clear terms that miracles of subtle nature are developed by those who are entrusted with Divine work. In our *sanstha* one may hardly find an abhyasi having unflinching faith in the master, free from subtle miracles. But the master's hand keeps him under control not allowing him to peep right or left, lest he should go astray. He is not even conscious of them but they come to his knowledge when the nature of Divine work assigned to him demands awakening of the Hylem shadow which promotes miracles, but only of Divine nature. I do not enter into further details on the point. Suffice it to say that if one can put a man on the right path that is one of the best miracles.

MIRAGE

The world in these days is passing through a critical stage. The political situation is growing extremely intricate day by day. The economic condition has become very depressing. Moral, religious and social degradation has almost reached its final limit. An atmosphere of rivalry, unrest and insecurity prevails everywhere. Every nation looks with jealous eyes upon her neighbour and utilises all her resources in finding out means of exploiting it. The statesmen of the world, not quite ignorant of these facts, are trying every means to reach a satisfactory solution of the various problems confronting the world. But the efforts of all the

organisations set up for this purpose do not appear to bring forth encouraging results on the whole. The problem of the world peace so prominent in the minds of the greatest politicians and statemen is a mere illusion or a mirage.

MIRE

Usually one stuck in the mire is aware of nothing but the mire. Can it ever be possible that the remembrance of one who is 'dead and gone' may not bring in a similar condition some day? Do you not feel your heart merged in love instead of being stuck in the mire? The question of mire does not therefore arise at all.

When the intense desire to join Him is created, some kind of impulse begins to be produced in Him. But then, brother, who is it that has to create this thing? Who has got the leisure? We have fallen in our own mire and are taking pleasure in that alone. Even the pain here is pleasure. It does not mean that we have become saints.

To speak in general, everyone is mad after his own thought. I have called pain as pleasure because people tolerate any kind of misery, but we never like to step out of our own, because the moment we step out of the kitchen the kitchen gets contaminated. One step is inside the kitchen and the other outside. We do not even think of taking both the steps outside the kitchen so that we may step outside, and also the kitchen may remain quite uncontaminated.

MISERIES

There are miseries all around for the embodied one. Even then, we remain so much attached to the body, that this thing does not forsake us up to the end, and we even wish to be born again. It matters little that the wish is for being born in a prosperous home or in a royal family, since, as soon as the Name (Individualized Existence) has arisen, my brethren, misery would start, in howsoever subtle mould, it might be cast.

Just as a man possesses a variety of things for his use some of which might be distasteful and unpleasant, yet he keeps them all well arranged and safe at their proper places, so must be the case with man in respect of his belongings which include miseries and afflictions also. The human body is the soul's residence. All things whether pleasant or repulsive are there, all meant to serve our purpose at times. It is we who are to keep them in proper order so as to serve our purpose at need. It is

in fact the disorderliness in their utilisation and arrangement that creates trouble, not the thing in itself. That is the case with afflictions. They can be to our advantage if they are properly handled, and harmful to our cause if wrongly used.

The effective solution of the problem is to give them up to the charge of a higher soul and to dissociate yourself from them altogether. Cares, anxieties and worries will then subside and nothing but duty will remain to view. That conveys the idea of surrender which is the sum total of the entire *Sadhana*.

People often complain of miseries, throwing the entire responsibility for them upon God. They say that it is He who brings miseries down upon them in order to cause them pain. But does His heart never move with pity or compassion for all their sufferings? Presumably not, as they usually find it. Why not then remain away from such a cruel tyrant? Will you be able to satisfy such people? Science or philosophy no doubt offers some reply to it, but finally they all remain silent. Why should you therefore worry yourself by thinking on those lines? That course is definitely opposed to the feeling of inner peace. We should ever be after tracing out the reality of things and that is what spirituality implies.

One who is born in this world is sure to taste miseries. One cannot escape from it. That is why we try to get rid of these things by going into penance; and Rishis (sages) have devoted themselves thoroughly towards it. There is no remedy for overcoming these miseries except devoting ourselves towards Godly thoughts of purest nature. Our thoughts are scattering the main current like the canals in the river making the river weak. The river cannot flow in torrents if so many canals have been dug out from it. The same is the case with us. Our ideas and thoughts always seem to have wings, and so they have made the main stream weaker. During puja we draw in these things and consolidate them in one flow. The thought will have the same force from which so many canals have been made. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards It draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things come to the main and supreme current which is now to flow towards the Almighty — the main goal and place of our destination.

All that is born of attachment is misery. Pain and pleasure both contribute to miseries. "If a man were not born, he would not have been subject to these miserable states. The condition which causes birth is the

force of the will which turns out into the tendency or predisposition to be born. The cause of this tendency is the mental clinging to, or grasping the object of, the world, and this clinging is due to our thirst or craving to enjoy objects, sights, and sounds, etc. The cause of our desire is our previous experience tinged with pleasant feelings. But sense experience cannot arise but for contact of sense organs with an object, and this contact again would not arise had there been no organs of cognition — the five senses and Manas. The six organs depend for their existence on the body-mind organism which constitutes the perceptible being of man. This organism could not develop in the mother's womb if it were dead or devoid of consciousness, but the consciousness which descends into the embryo in the mother's womb is only the effect of impressions (Sanskars) of our past existence. The impressions which we make for rebirth are due to Avidya. If perfectly realised, there would not arise in us any karma resulting in rebirth". Thus says Mahatma Buddha.

I perfectly agree with these ideas laid down by Gautama Buddha. If we go with the full force at our command towards our main goal, the world would itself become a second thought. Go on doing the process of meditation till it is matured. This is the last stage of meditation. When we become one with the real thing, the things following it grow so dark that we do not perceive them. In other words, we become blind in this respect and our vision for the real things improves and we bring it to such a standard that we are lost altogether. When this condition comes we feel that we are in the state of liberation. If this condition is matured then there is the end of all miseries — no pain, no sorrow, no enjoyment and no pleasure. The machinery of body now works without producing impressions upon us. In other words, the body becomes an automatic machine which runs by itself as duties demand. Here is the end of everything and there is no making of sanskaras. Here is the point where we surrender ourselves in *toto* automatically. This is the essence (*Tattva*) of the Bhagavad Gita. This is the condition which the angels crave for. It is reserved for the human being alone. Dear friend, do you not crave for it? I think everyone of us must endeavour to achieve this end. The thing is not as difficult as it seems to be, and to me it is as simple as anything. Absorbency in the pious thoughts achieves this goal.

There was nothing wrong with the things that descended to us. The wrong got into them only by the effect of our misutilisation of those purest things, which finally became transformed into afflictions. Now we stand in need of some cure for them. I may say again that it is sickness alone that revives the idea of health in the heart. Now let us see how the things known as miseries, which are opposed to the true character of Reality,

grew strong and powerful. These being under our control get power from us, while the other being under God's control gets power from Him. The more we are attentive towards them (miseries), the stronger they grow by the effect of our thought. In course of time they become strong enough to over-shadow all our feelings and emotions. The only solution would be to turn towards God which is the greatest power. The Divine power will then begin to flow in, making afflictions totally ineffective. By and by the man begins to acquire the state, so highly spoken of in the Gita, at which he ceases to feel himself as the doer. Further advancement in that state means the stopping of the formation of *samskaras* which leads him to the state of *jivan moksha*.

MISSION

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

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

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

The aim of our Mission, will, however, certainly be achieved, if its members work with love, patience and co-operation. I need such persons

in our organization, who may shine out like the sun. People themselves will be attracted when they know that our method is correct. One lion is better than a hundred sheep; but we should try as human beings to do spiritual good to others. Earnest labour on Master's way shall never go in vain. Amen!

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

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

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

Keeping the ideal that service is better than served, the Shri Ram Chandra Mission, Shahjahanpur, is there to serve the humanity in which we are all going to be woven in uniform pattern and discipline. (SDG-165) All the Centres of the Mission are Lalaji Maharaj's not any particular person's, and we are working according to his orders and instructions. If even now these persons do not change themselves and do not extend their co-operation despite my concerted efforts to help them, it will have to be said of them that by the Grace of the Sadguru they did get the Ocean, but by their ignorance they lost the Ocean. The Mission's abhyasis and preceptors should put into practice the ancient teaching.

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

MISTAKE

All commit mistakes and it is the nature of human beings to err. My master had said to me "I shall forgive all the mistakes of others but not a single one of yours". I was no doubt, pleased that this special treatment is due to his special love.

MOCKERY

The aims and objects of life conceived in terms of worldly ends are almost meaningless. To practise devotion to please God in order to secure worldly comforts or gains is but mockery.

MODERATION

One of the essentials in the making of a man engaged in spiritual pursuit is moderation. It is a very wide term and covers every phase of human activity. It means balance in all senses and faculties, nothing more or less than what is naturally required at the time for any specific purpose without its slightest impression on the mind. Generally, today, we find moderation disturbed in almost all cases. The reason mainly is that we attach undue importance to whatever thing comes to our view and we strengthen it by the force of our thought with the result that it grows stronger over all others. We cultivate this habit and apply it to different things with varying intensity. The result that follows is nothing but disturbance and mental conflict and it is the root cause of all our troubles and miseries. Realization is not possible unless moderation and balance are restored. It corresponds closely with the very real thing which existed at the time of creation, when everything was in a perfectly balanced state. Now after the lapse of time, degeneration crept in. Our senses and faculties lost the balance and everything went into disorder. What we have to do now is to control our senses and faculties in order to restore moderation in them. To cultivate moderation we have to pay special attention to external ways of life too, e.g., gentle and polite language, courteous dealing, sympathy and love with fellow beings, reverence to elders, un revengeful nature and so on. These habits are greatly helpful in our making. Moderation is a characteristic of nature. If we gain complete moderation we are in a way in conformity with nature and it is the very essence of spirituality.

The word carries a vast sense. It does not pertain only to the mending of our external ways of living so as to make them agreeable to others, but it is something which covers the entire sphere of our mental and physical activities. In the opinion of our Revered Master, a person cannot be said to have even stepped into the field of spirituality, though he might have secured high attainments, if he lacks moderation in any respect. Moderation really means that we have entered the sphere where our restless tendencies have subsided to a great extent. Whatever remains of it then relates, however, to the condition of the region we are wandering in.

MOMENTUM

The Momentum of all creative activities was clockwise, if it now be turned anti-clockwise the universe will begin to dissolve. The sun and the moon will begin to lose their light and the span of the earth's existence will be reduced.

MORALITY

The background of spirituality is the "Moral Courage" which rises when one is moral. My revered master used to say "How so ever advanced a person may seem to be, if his moral character is doubtful, I would say that he has not got even a breath of spirituality". And what is morally in the True Sense? It is that all the faculties may come in harmony for proper use. How does this happen? When a man begins to be away from the "Self", it begins to develop. So all the methods given in any religion are only for this end, and the methods and procedure of Sahaj Marg are very easy for it. With the overemphasis on "Self", morality decays. But it is the part to be played by the preceptors alone that the self be turned to Divinity.

MORTAL

I was sleeping at noon. I felt that I abided in some extremely subtle cover, and near at hand my heart was reciting a Ghazal and the thought of Mahatma was taking hold of the mind. The first line of Ghazal had not fully penetrated into my thought when somebody awakened me. The meaning of the first line was that for mortal man just two yards of land are sufficient.

MOTIVE

Regarding your question as to what you shall get by this kind of life, I may say that the question of getting arises only when there is a motive at the bottom. But when the heart itself is no longer ours the question of motive does not arise at all. What will you get then? Only that which is really yours. You had certainly a life prior to this one, and your coming into this life is the result of that. Now if you want to have your past life again, it is impossible. The worry for the next one should not also be there since you have surrendered your mind and heart to another, as you say.

MOULDING

Mould your living so as to rouse a feeling of love and piety in others.

I have already stated elsewhere that the plainness and simplicity of Nature is itself a veil to it. It means unless we transform our vision to that extent of simplicity, we cannot have even a peep into it. In our system such a capacity begins to develop in an abhyasi by the effect of his own abhyas and the transmission from the master, which a sensitive man can well understand. But at the same time it is also definite that such capacities are possessed only by those who are really deserving. Due to the present degeneration of man, however, the rule must need be amended so as to offer a chance to those who, though not deserving in many ways, are yet prompted by an inner craving for realisation and are inclined to take up practice. In that case his proper moulding is also taken up by the trainer who, by the force of his own will, promotes the required talent in him as well.

With this point in view the master has graciously bestowed upon mankind this wonderful system which is suited to the requirements of the present day. The most remarkable feature of this system is that it goes on in conjunction with the normal worldly living of the common man with due regard to his duties and responsibilities of life, so that both the faces of life — the worldly and the divine — may develop equally brightly. We do not mean merely to preach or propagate these ideas but also to bring them in practice and apply them in daily life.

You can imagine the conditions of my heart by the following instance. Yesterday, when I was returning from the office I saw that a monkey was lying on the roadside breathing its last due to some injury. I was moved very much. I could do nothing. I stood there for a minute and transmitted so that its condition may become better in future. I did not like to do more than this.

MOVEMENT

When energy descended from near about centre, it worked for the creation. There were anti-clockwise movements all over. The result of this movement was that matter was formed. The movement was not less than about three lakhs per second. Had the movement not been so strong, matter would not have been formed. It formed some matter and that is the basis of all creation. There was movement and also movement in movement, causing different results. There was heavy movement. It

caused some force which grew into rage ultimately. All these come into our share. Man is the epitome of the universe. Since heavy movement was there it became a force of material character. When will touches its depth, it produces a sort of irritation which one feels when one plays with it. The cause of heaviness is unbalanced movement.

Really revolution is the basis of all improvement. Movement gives growth, and growth stops movement.

MUMUKSHU

This is the last of the four sadhanas. Little remains now to be accomplished when a man comes to this stage except to develop close association with absolute reality or actual merging in the state of non-entity. It is the practical phase of realization and could be achieved after earnest practice of the elementary sadhanas under the old system of yoga

MYSTERIOUS

Some sceptics may say it is after all due to the person who wanted to change himself, and the master or Guru was the cause merely for name's sake. If Lord Krishna had such power why did he not change the heart of Duryodhana instead of bringing about the battle of Kurukshetra? They may also quote many stories wherein somebody taking a worthless person or even a lifeless object as a guide has become a great saint. But this need not hinder us in trying to find out the reality, because God's ways are mysterious. Some are deluded by their own thinking and some are illumined by Divine Grace.

Have you understood the idea of 'Nothingness' or 'Zero'? This is the greatest philosophy I am revealing. People may grasp it or not in the beginning, but in due course they will surely begin to realize it as such. Mysterious are the ways of God, as they say, because the mystery behind the scene is hidden from them. Naked form of God appears only to those who really go swimming in the waves and reach near about the Centre. I assure you that this is all my reading of Nature or *anubhava* in true sense. It is all due to the thorough practice of Raja Yoga and the blessings of my Master that lie pouring upon me in every fibre of my being.

MYSTERY

Man's persistent effort has been to unravel the mystery of Nature and it has widened the frontiers of knowledge. And so his probe into

everything that he sees in Nature continues. When we seek anything, we find something for our thinking, and when we go beyond it we find mystery behind the mystery. When the thinking itself takes the further evolution, it leads us to what is behind everything. Our ancients, when they peeped into it, went direct to find the ultimate cause of the world, the relation between man and God, and static and dynamic values of things representing Nature. If we really peep into it we find the constructive and destructive powers in the form of atoms and cells. Power arcs are also there. Positive and negative cells are there giving full description of their existence. Our sages felt themselves pledged to utilise all these powers, appearing mysterious, in constructive work. They even went beyond everything, which has resulted in the discovery of some movements being the cause of all existence. When we go to this extent, we find the Centre and its region giving us the knowledge of their existence. Now we proceed on. What is there above and below it? We see everything tending towards the Centre, and the Centre itself yawning towards the circumference. After our adventure, we initiated the value of our existence and felt the co-operation of the highest power that is around us. Now, this was the main current of our thinking which diverted our attention to the main theme that is being played. Gradually we could know the function of the movement in the human body. The way is made open to lead up to the Central region. In my opinion we have solved the mystery, if somehow we are able to solve our problem of life. When we visualized ourselves, we found that man is an epitome of the universe. This added to our advancement, and we have begun to study our own centres, their motions and work, and the functions of the human mind and body. The power we have got in us can also be utilised for the destructive purpose, but owing to the sacred pledge of our ancients, we avoid it altogether, and we utilise the power for the transformation of man. If we really peep into the constructive side we get side by side the destructive things as well. And neutrals are also there, which is yet to be explored by the scientists. Since we have no concern with these things, we leave them. We come to the constructive side. When we peep into ourselves with this idea, we find the higher centres focussing into our centres, but due to our wrong thinking and doings the effect is not coming in at all. The thick layer of grossness has settled so firmly over the centres as to make them quite impervious. There are so many centres in the human body whose working is both spiritual and worldly. Research is necessary to know all these things for the common good of mankind. It is said that it has been a subject for the weak who do not want to work further to direct their energy for the material uplift of mankind. Thus, spirituality is attacked by many of us giving examples of the present day civilisations, and of those who have gone with unlimited pace of materialism, making

themselves as limited, because they attempt for only the finite and afterwards they fall off.

MYTRI

III I was and I am weak still. But when I think of the Master, I become young with all percolating influence of the Great. The disease is hated by all who suffer. But basically it is very purifying. When impure 'Samskaras' come into 'Bhog', the eyes of the creator are towards us. It serves as a cradle for rocking the baby and we get nourished. Even when the virtuous 'Samskaras' come for 'Bhog', the eyes of God are towards us. It means, we are benefited by the disease also which takes along with it the vicious 'Samskaras'. All is the play of **His love**.

NAKEDNESS

I have had so far numerous coverings one after the other. But the present one which I now have, if observed minutely, will be found to be only a covering of nakedness which is the last, and which when cast off shall not be replaced by another. I wish you all to be clad in the same covering of nakedness. But that is not possible so long as one remains entangled within the charms and attractions of this outer covering, the physical body.

NATURALNESS

In this, and every other matter, therefore, the attitude of a sincere student, grasping and allowing everything to work and develop in a natural way, is to ensure the most speedy progress.

NATURE

The powers of creation and destruction are both present in Nature. Wherever the power of creation exists there also exists the power of destruction along with it. There is something like a dot or a grain in the centre of the first knot. In our spiritual pursuit we take up this very point or dot, from which as from a nucleus thin fibres shoot out forming a sort of cobweb. We merge ourselves into this point or nucleus to emerge forth into the state of identicality. It has a ring or circle round it, but it is not so powerful as to prevent anyone from probing into it. This ring possesses all the destructive properties and can create a state of destruction within its own range; that is, it can be used in making or marring any of the material

objects of the world. The ordinary process for applying such destructive elements is to draw them by the will-force and to locate them on the particular spot to effect the desired results. It is possible to cast the force of the ring upon some distant part with the result that it may be reduced to ashes. But if it is used for some good purpose, it can create a state of light like that which Moses saw at the Mountain. In this way, both good and bad results can be brought about by it. But as a yogi always aims at the good, he never uses it for adverse results save in specially ordained circumstances. Similar is the case with all the following knots.

Nature is an open book. But we have inverted our vision to such an extent that we never look to it. To put it crudely, it can be said that our skull has become topsy-turvy. Nature's stern eye is now directed towards the degradation with full force, and what may come to pass in the near future may be quite beyond common conception. As a rule Nature never interferes with the working of one whom it has endowed with its powers to act in accordance with the need of the time. Whatever working in this connection lies to my charge is all tempered with Nature's Kindest grace in subjecting me completely to my Master's will and command. Nature, with her hand outstretched, eager today to take you in her lap. Divine grace is flowing with full force. Such a time as it is today may not be repeated again of during the course thousands of years.

NATURE'S MACHINERY

As a matter of fact, 'mind' and 'maya' are the only two things upon which the entire working of Nature's machinery rests, but they are so grossly misrepresented by the neophytes. They do not know that these are the two main factors which enable us to secure approach up to the Divine. Actually human existence has, for its one end, the Mind, and for the other the *maya*. Both linked together serve as a barge for our journey to the shore of the Ocean of Reality. People may wonder to hear me talk of the ocean, whereas every one has so far been led to think of remaining merged in Reality for ever. This is the point which is not sufficiently cleared even in the scriptures.

NATURE'S PRODIGY

Mahatma Samarth Guru Sri Rama Chandraji (Lalaji) of a high calibre and spiritual dignity, devoted every moment of his life to the uplift of humanity; and after serving the masses for about 36 years left his material form at the age of 58 on 14th August, 1931. He was really a Nature's,

prodigy. The work which he did during his life time is beyond conception. Posterity will know his merits in due course.

The thing will soon come to light and the world will remember him ever after. He was one with Nature.

NEARNESS

Divine help does come, no doubt, but only when the Supreme is convinced of devotee's earnestness of purpose. When the reaction creates a stir in the Infinite it indicates that he has concentrated his thought in the Great Being. (This brings to our view the example of the lover and the Beloved). It means that the distance between the devotee and the Lord is reduced, and the idea of remoteness begins to fade away. Our nearness goes on increasing upto the final limit where the very feeling of aloofness, having merged in the Reality, becomes completely extinct and assumes the form of the Latent Motion that exists at the time of pralaya (individual). In this way our merging in the state becomes permanent and lasting.

NECTAR

We must strive for in order to secure absolute freedom from bondage is to become the lightest and the finest, closely corresponding with the godly attributes and securing complete similarity with Him. The nectar of real life is for him and him alone who bring himself up to the standard required for the purpose.

NEGATION

The reason why I have emphasized so much upon negation is that without it the unfoldment of the knots and one's expansion can never be possible. The grains of wheat, each of which has an integral entity of its own, when ground into flour lose their individuality by casting off their coverings. Negation is really nothing but nullifying the energy which had contributed to the formation of the solid form or the positive phase. Similarly, so long as a man retains his integral state of grossness, his individuality is accountable like that of a grain of wheat which loses its individuality and becomes finer or subtler only when it is ground up or negated. In the process the grosser particles of its being are shattered and the bondages are torn off. In other words, the positiveness is lost, and a state of uniformity is introduced, which establishes a closer contact with the Real. One is then neither positive nor negative but beyond both. I

never took my master in any but that sense, and I felt his light alone shining in every heart, whether that of a friend or foe. The result was that finally I began to feel my own self in every being. A dog seemed to be quite akin to me. Every distinction was lost. A lump of gold and that of clay were alike to me in worth. The sense of relativity got almost extinct and the link of relationship seemed to be cut off. I never looked upon any of my relations in the spirit of kinship. My father, mother, brother and children, all appeared to my view just as they really must. This, though not an ordinary attainment, can easily be achieved through the simple Sadhana of Sahaj Marg. The state comes in by itself in due course after sufficient advancement. It is, in fact, an advanced state of *vairagya*.

An important point in this connection is that a thing when observed continuously begins to fade away from sight, and only its reflection remains, which too finally disappears. The reason is that matter possesses the capacity of seeing matter alone. The capacity to see beyond lies only in the finer power which is beyond it. This goes on further in the same way till the very power of seeing becomes extinct. But still something remains even beyond it which comes up in the form of consciousness. Further on, this too becomes extinct and even the feeling of existence fades away. That which follows then is the state of negation – the very Reality itself. In fact it is very difficult to understand it unless one actually reaches the point, nay rather he is submerged in that state. But even this negation is something existent, for if it is not why do we call it so? Proceed on still further...!

How may it be possible for an *abhyasi* to advance up to negation and even beyond that? It may be, in the first place, by the kind grace of the master who might himself have attained that state. But, for that the *abhyasi* must develop in himself intense love and devotion which might induce the master to bestow his Grace.

I must assert that God alone is the giver of negation and of all higher approaches beyond that. But for myself I may assure you that all that I have got was from my dear master alone, though I am thankful to God as well for having moulded my tendencies towards him. The method for securing God's help is the same as that of seeking the master's help. This has also led me to direct love of God which may be known to be one of the greatest boons. Only a few perhaps have been able to follow this course, though it is of the highest value and efficacy.

Our last approach is when structure falls off, and one feels oneself nowhere while in the state of perfect Negation. An Urdu poet refers to the same condition in the following verse:

"Ham wahan hain jahan se ham ko bhi kuchh hamari khabar nahin ati."
"We are there, wherefrom we do not get any tidings of even our own self".

My life is not a life in the literal sense. If I call it as a state of being, it is then an eternal existence. If it is something beyond, then call it by whatever name you like. Now when it is so, my Consciousness can be revived only when a shock is applied to it. But few perhaps might yet be capable of applying that shock though I believe it must develop when the time comes. The capacity can be acquired only by developing absorption in the inner state, or by negating one's self to the greatest extent so as to become like 'Dead in the hands of a dresser'.

The state begins from trusting and believing, in the sense that everything coming from the master is agreeable and acceptable as the very right thing. But so far it is only a physical approach or, in other words, only a set-up for the foundation of an edifice, to appear subsequently as faith. At a lower level it appears in a crude form with the idea of self-elevation in the background. This too is not after all bad since something may be better than nothing. When this feeling firmly settles in, losing its conscious knowledge, it is then the beginning of real faith. Having built up faith in that manner one is then moving actually in the footsteps of the master, imbibing all that the master has within himself. This, being a rare attainment, may be gained by only a few, but that does not mean that one should on that ground give up his efforts for it. People usually remain held up because of their thoughts related to the self, the family, and the society. They go on making plans after plans for their action but they never care to improve or mend the condition of the mind. Will it not be in their greatest interest to divert their attention to this point? It is no doubt good to serve the cause of others but better would it be to look to one's own moral uplift first. In this way the mental equilibrium will be restored, to help one immensely in all enterprises. This may be counted as one of the greatest gifts of God. God's grace sets into motion for him who makes himself deserving of it. It is therefore of utmost importance for every one to look to his own making, with a living Consciousness in his heart of the Ultimate Object he means to aspire for.

I wish you all to acquire, during my lifetime, the highest approach beyond, or at least the state of thorough negation. It is not so very difficult under the efficient system of Sahaj Marg. I strongly affirm that such a

masterly type of spiritual training cannot be had anywhere but in our *sanstha* which runs under the kind grace of my great Divine Master. It is certain that the followers of such a highroad to Divinity have ever been few at all times and in all *yugas*. Only those who are destined for liberation are attracted to it with eagerness and zeal.

A person who is in the state of negation should automatically become sorrowful when he sees the sorrow of others, and delighted by seeing the delight of others; but this should be only superficial, and afterwards he should revert again to his 'as he is' condition.

But dear brother, what shall I do? There is no juice remaining in the bones of this humble being. Possibly people may not like me due to this. Now, should I start looking at my own face in the mirror, so that I may be pleased by seeing myself? But I am afraid that if I do it, I may find my own image nonexistent therein, although I am sure that something existent may be found even in non-existence. Yes, this is really certain, because Reality is found only in negation.

Dear brother, you are asking wages of me. I consider you yourself to be the master. Hence it is a surprise that the master should ask wages of his servant for the work done by him. Shall I write something more? But I am afraid one may think that I am showing the mastery. But, dear brother, to whom shall I show my mastery when there is no disciple, nor my God? By the grace of God I am almost always in the state of Negation where there is neither myself nor my God. I am afraid people may call me an atheist. I have already broken away the atheism and this is due to the blessings of my master.

A poet has said: "No worship is devoid of *Kufr* (lack of real faith), whether one worships the idol or takes the name of Allah (God)". And dear brother, what an essence there is in saltless stone, this condition of Negation, that you never wish to be separated from it! So much so, that according to the method of training, one has to come down from this state while transmitting, but I can not do it. This is the reason why no other emotion than peace and calmness is created in the *abhyasi* to generate in him faith in the principles of the mission. But it has happened that if I even enter upon my previous condition for a moment, I would feel the reflection of that state. I remember that I had once written to some one, "Dear brother, you have given me the spiritual training, and due to yourself alone I have progressed in spirituality". And this feeling was quite correct. When I come upon such a condition, I feel that you appear like the Guru. Nay, you are the Guru himself, and naturally the acknowledgement comes

that you people alone have given me the training. I wish that my associates should tell me their mistakes and foolishness, whatever you may call them. But when I expect this from others, first of all I should place my own foolishness before them. At one time Pundit X, who was proud of his knowledge and learning began to think me defeated in the field of knowledge. I considered that it was not good for him to nurture this pride. Therefore I took a turn and came upon a previous condition of mine. And then I wrote to him. You will laugh to know what I had written. I had written, "It was I alone who had sent Rama and Krishna into this world! It was I alone who had brought the revelation of *srutist* to the *Rishis*". Now you must have understood why you find yourself often in darkness!

NEGLIGENCE

A most common excuse advanced by certain people today is that they are too busy to devote any time to meditation or similar other practice. But "the busiest man has the greatest leisure" is a well-known saying. I think a man has more time to his disposal than there is work for him to do. Their complaint of the scarcity of time is due only to its wrong adjustment. If we utilize our time to the best advantage we shall never have cause to complain that it is short or scarce. There are others who are a bit frank to admit that it is not for want of time that they remain away from devotional duties but for their habitual negligence and sluggishness that they cannot overcome. To them I would say that they are probably never negligent or sluggish in their trade or profession, which they attend to with full zeal in spite of all personal inconvenience and even illness, only because some monetary gain or profit is in view. Their longing for the material gain turns them unmindful of their inconvenience or illness.

Negligence, being a poison to the pursuit, must be avoided at all cost. If the master's greatness is established upon the mind, and one keeps himself closely connected with him, negligence can possibly never creep in. If however one feels himself short of the mark in that respect he can resort to prayer. These things in fact constitute the elementary steps on the path of mergence. When one has sufficiently advanced with it, the possibility of fall gets considerably reduced. The only effective instrument for avoiding a fall is meditation on the form of the master, a master in the true sense of course. The process shall be much helpful in securing synonymy which is one of the highest attainments on the path, and may be interpreted as an advanced state of mergence.

NERVOUSNESS

Nervousness, you should remove yourself. A warrior is never nervous on the field, because he has some aim before him.

NETWORK

The perfect silence that existed before creation was disturbed by the effect of the Stir (*Kshobh*) which led to the formation of forms. Since all created things had brought with them a reflection of the real power, their actions were also similar to those of the cosmic powers which were set into motion by the effect of the Stir. Thus a spider's web began to be formed. Every particle in its composition possessed the power, and will continue to do so till the time of its return to the Origin comes. When man was created his condition was dormant. The dormant elements which he had brought with him had no manifestation. Gradually the powers inherited by him began to develop and the same original thought that had caused the primary stir, being present in man, began to manifest itself in proportion to its magnitude. It began to display its actions similar to those related with the Divine. The Divine will was to bestow His power from above downwards i.e from high to low, which are contrary to each other. Therefore this will which is present in man took a contrary trend since the particles were thinking the contrary aspect as their real nature and began to manifest itself in proportion to its magnitude just as Divine creation was according to His standard. Therefore man's creation was contrary to the Nature and similar network started creating in himself, which in respect of purity is in contrast to that of Divine, though the action in both the cases was almost the same. The return of God's creation will come into effect when the time limit fixed by the Divine will expires, and the return of man's creation, i.e., of the network interwoven by him, will be possible only when he nullifies the force of the vibrations which he had set up for their formation.

Since the vibrations set up by man were contrary to those of the Divine, their crudely grosser form came down into man's being, whereas the Divine vibrations being finely subtler retained their original character. The difference between the two kinds of vibrations is that the former possessed a perverse trend, and the latter the same as it originally had. One faculty now induces him to have a walk in the open. Another stops him from doing so on the ground of catching cold. The third one presents another view; and the fourth still another. The fifth one begins to think of earning money and the sixth suggests the undertaking of some employment. The seventh dissuades him from undertaking excessive

hard work for the purpose. The eighth one recommends the establishment of cordial attachment with some rich relation so as to capture his heart and offer him inducement to transfer his entire wealth to him. Another faculty comes forth to declare that all this is quite useless so long as he does not get married and have children to enjoy that wealth. He finally gets married and has children too. Now the problem of their education comes in, as they grow up. Further, hearing of the nice acting of one Jamila, he was tempted to go to the theatre. He went there and witnessed the show several times. The coquettish movements of Jamila captured his heart and he was induced to attend the show again and again. Every thing of Jamila began to attract his heart. This led to the commencement of love. Now he further to pine over the same thought, giving further strength to it by turning it into his habit. The network thus began to grow more intensified. The habit excited in him a tendency to look upon every similar thing as Jamila. Now he began to think of having money sufficient enough to satisfy his lusty desires, but the constant thought of Jamila offered him no time for earning money by lawful means. He at last began to think of stealing but at the same time feared prosecution and imprisonment. But the thought of Jamila had caught him so tightly that he at last resorted to stealing—an unfair means. Now imagine what he originally was, and what he has finally been led to, by the effect of his thoughts which had entrapped him so tightly. Similar incidents added further to the intricacies of the net, giving greater strength to it by the effect of his thought, which fomented them all the more. The grossness went on increasing. Its resultant effects led to the development of further evils like passion, anger, lust, etc. In short, a complete conglomerate was formed. The retracing from it can now be effected only by the process of casting away all that he had taken in previously, giving place to the first state, strengthen his will and divert the downward tendency upwards, and by removing perversion of thought by fixing it firmly in the right direction.

NISHKAM KARMA

Duty for duty's sake is without doubt 'Nishkam Karma' (selfless action) and to realize our goal of life is our bounden duty.

NISHKAM UPASANA

The theory of 'Nishkam Upasana' (desireless devotion) as laid down in the *Gita* emphasises upon us to practise devotion without keeping in view any specific purpose. It really means that we should practise devotion without our eyes being fixed upon any worldly object or without

caring for the satisfaction of our desires. It does not stop us from fixing our mind upon the goal of life, which is absolutely essential for those on the march. The goal of life means nothing but the point we have finally to arrive at. It is in other words, the reminiscence of our homeland or the primeval state of our present solid existence, which we have finally to return to. It is only the idea of destination, which we keep alive in our minds and for that we practise devotion only as duty.

NON-BEING

Even after negation has been achieved, there yet remains much to cover, for which even millions of years might be too short. It is very difficult to determine exactly what and where the end may be. People may not be inclined to accept that statement. They might say that since I represent non-being as real Being, it is all in vain and void. They may be justified to some extent since one, in the being, cannot entertain the idea of non-being. It however refers only to a faint reflection of non-beingness. The fact is that while in a state of non-being if one does not bear any reflection of that condition, then it can be taken as the perfection of the state of negation. But they may be beyond common understanding of even the greatest saints.

NON-ENTITY

If 'A' begins his work dedicating all to his master, imagine what good will it be, in the long run? He does everything for his master. Nay! he does everything thinking that his master is himself doing it, and must think because both are flying together. 'A', really speaking, gave life to his supposition and the object became animate. Both have got lives now. He starts his work from the same morning. He performs his daily ablution thinking that his master is doing all this. He breaks his fast thinking that his master is doing it. He goes to the office and does the office business thinking that his master is doing the same or, in other words, he himself is doing it. Now he returns from the office. On the way he finds an attractive dance and his eyes go to the form already playing its part. What do you think then if you cannot check yourself? Think that it is not you who is seeing the dance but your master's eyes — the eyes you have got — are witnessing the scene. What good would it do? You will lose the curiosity of seeing the dance at once, because your master's power will begin to flow at once and you will be relieved of the curiosity just awakened. Now you come to the house finishing your office business. You see your children quite joyful at seeing you as you have returned after so many

hours from the office. You enjoy their merriment and it is, of course, but natural. What would you do then? Your attention is diverted towards them and you are a bit away from your sacred thought for the time being. The method would be complete if you think that your master within is himself enjoying. You will find that its effect is no more and you are away from your own thoughts. Now another business comes. Friends come in. They chit chat. You also drop into conversation with them and that is the daily routine. Think that not you but your master is talking with them. That is the best practice, I tell you. Similarly you can adjust yourself in your daily routine and in all the work before you. If you are walking you can, of course, think of your master at that time, but how good it would be if you do both the things together. You are thinking of your master and at the same time also having the idea that your master himself is walking. If you do it that means you are going with double force. Likewise, while you are meditating think that your master is himself meditating on his own form.

If you cultivate this habit what effect would there be on you in the long run? You will not make samskaras any further. That means that the progressive trend to create things for future *bhoga* is now stopped. That is the way to salvation. But our ideal is something higher than that. We want to release ourselves from the endless circle of rebirth which comes after. This method ultimately will lead you to non-entity. Do this and feel its effect. Very shortly it will come.

Truly, why should one at all be after it when he finds me already reduced to destitution on this account? A seeker shall always go to the place where he finds spirituality in abundance, whereas I, being now totally devoid of it, have become totally unsuited to their purpose. What else then is there in me that might attract others towards me? It may perhaps be my love for them, but that too is untraceable, since all its hues and colours have got merged into one, losing all distinctions. Again it may be their faith, perhaps, which might offer them a clue to it in the core of my heart. It is obvious that the Consciousness of existence brings to mind the idea of God. But what may be the solution when the very existence has been reduced to non-entity? One reduced to that state of being can be taken into Consciousness only by him who is the real lover and a true seeker of non-entity. In that case he shall go on giving up everything to make his own self quite void and empty. The climax of non-entity is the ultimate state, which is termed as *Bhuma*. But since it is not possible to take into account that Beingless state, distinctions of attributes are introduced into it. Man being by nature inclined towards materiality, brings Him down to a level similar to his own. They also say that one can love another of his own species only. Now the *guru* being one of his own

species is considered as the personification of God. Consequently he becomes the object of his thought related with the Absolute Reality. But though the rays of the sun fall uniformly at all places, still the different parts take in different effects in accordance with their nature and capacity. Thus one must assume for himself the position of the equator so as to receive the direct rays of the sun. He must also be pure and clean to retain that effect in himself.

NOTHINGNESS

Some people are a little confused because I have used the word 'Nothingness' for God. They forget that only 'Nothing' is not used, 'Ness' is also there. When we think of the subtlest thing the idea turns backward, in search of the thing which is really there. If you say 'Yes', the idea of 'No' is also there. If I say 'No' the idea of non-existence is there. If I say 'Yes', the idea of existence is there. But He is beyond both. He is neither 'Yes' nor 'No'. So 'Nothingness' and not 'Yesness' is the only proper and appropriate word which can be used for Him. In short, our ultimate goal should be the 'Ultimate' Himself. In whatever condition He may be, we do not have much concern. Further, we are bound by 'Yes' or 'No', but we do not know where to apply 'Yes' or where to apply 'No' in the correct sense. This thing comes from the experience and experience comes from the experiment.

There is a whole world of difference between the condition of having no experience at the initial and the top most stages of our way of puja (worship or spiritual practice). Initially the egoism, identified (harmonized) with physical (bodily) and materialistic desire, stands incapable of recognizing the experiences of superior most stage; and the speed of self-forgetting, on stepping forward on higher stages, starts obliterating the possibility of the value (importance) and admissibility of the experience of (sensitivity to) pain and comfort (happiness or otherwise) of the lower and cruder existence. In the superior most state of perfect balance, whereas our narration and comprehension having become suspended, there does happen plenty of experience so much so that no desire for anything in exchange for it remains. However, experience and its description become meaningless there, which state has been fixed under the term '**Indescribable**' (Anirvachaniya) in the Upanishads, expressed by Lord Buddha through silence and Sufism and Kabir have felt contented to speak of, as 'It is just what it is'. The simplicity (naturalness) of our way of training (and practice) has by itself become a veil due to which high stages of spiritual progress (refinement) have suffered loss of appreciation. People in the initial stage of having nothing go around speaking in

denigrating terms about high spiritual stages, as if considering themselves established stout in the highest state of 'NOTHINGNESS'. (SDG-172,173) Feeling of withdrawal of power means something akin to nothingness. I do not want to have even power but only its ultimate state. In that condition the power, when it is required, is there.

NOTHING WHATSOEVER

I term my condition as 'Nothing what-so-ever'. The condition is almost similar to what it was at the time of commencement. This seems to mean that I have come back, after visitations to the point where I had started. Condition remains somewhat depressed, though I do not complain of it, and discouragement has become rooted in the thought so deeply and strongly that it has made me forget completely the inner power and condition. Things which were felt physically have now vanished from the inner vision, and such a condition has been produced as if somebody forgets his own powers due to a curse. Once there was a condition that I had the audacity to say 'Get up by my order'. My condition now is this that I am afraid even to say Get up by the order of God'. Everything is subject to the Master, and governed by His will. I feel that I am a sinner and much removed from God, and destitute. I have not collected Tosha (belongings) for the next world. Nor can I do any labour to make a Paramarth. Thinking thus again and again I often feel like weeping over my condition. I feel the pleasure of death in life, and have become totally devoid of intellect.

NOTIONS

Dear brother, I do not consider that the Special Personality can do everything, like bringing each and everybody on the path of righteousness. Even Shri Krishnaji Maharaj could not rectify the brain of Duryodhana, and there were many such people. And finally, he had to bring about the battle of Mahabharata. Even now it is possible that wars and bloodshed may rise to such an extent that a very large portion of the world may become devoid of population. Only those who were the devotees of Shri Krishnaji Maharaj could get benefit from him. Therefore, Shri X cannot be correct in saying that the Special Personality himself shall turn the people towards spirituality. Your suggestion that we may get benefited by the Special Personality is extremely sound.

Realisation has been represented as a very difficult and complicated job. This offers great discouragement to people who are thereby scared away from it. Such ideas should be banished from the mind, for they

weaken the will which is the only instrument to help us on our onward march.

All artificiality and misdirected emphasis guided by the abhyasi's own desires and preconceived notions prove injurious – very often irrevocably. As such the visions of light, etc., are not to be artificially created or insisted upon. These may only be noted, when they do arise, without any feeling of personal attachment to any of them.

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

NUCLEAR METHOD

I was thinking in my leisure time how nice it would be if somehow a process is known by which man, abandoning his animal qualities, becomes man in the real sense. When I looked all around in myself as well as in creation, I saw two dynamos - one, the dynamo of individual creation, and the other the dynamo of universal creation. I have left the second dynamo untouched at present as I know that only the special personality has the power to make use of it. There is also the fear that every ordinary Mahatma cannot even think of this. There are two or three persons in our Mission at present who can use it. But I do not want to give them any clue in this matter as I have to give them special power to stay there, lest this life should become merged with that. Now I take up the dynamo of individual creation. I have been able to solve this by my Master's grace. He has given a solution which is very good; and whatever have thought over it is also correct. My Master has also accepted it. There is no danger in this solution. It is a very effective tool. The experimenter has to be very alert. I have taken up two cases for observation. But it is to be seen whether only one experiment is enough for the life time, or they have to be repeated several times after a certain interval. Those to whom I have transmitted are showing signs of change, but what sort of change it would be can be found out only when the thing is in view. This process can be called as the 'nuclear method'

OBLIGATION

The external help {for Bhogam} comes in the form of suffering caused by the wrongs done by others, against which the people generally poison their thought on account of their own ignorance. This is very improper because this action, having helped the process of purification, has in fact put you under a sense of obligation. When this is the case, the work done through an external agency, it may be any, has in other words rendered the function of a true friend. This may seem to be an uncommon approach since this basic philosophy was never taken into account before, for the reason that it came out simply in the form of an advice to take everything as coming from the Lord, so that the feelings of resentment may not arise and one may not lose nobility of character. Thus it is now quite evident that anything that comes to us for our ultimate good, may it be from any medium fills our heart with delight and promotes in us a sense of gratitude.

OCCIPITAL PROMINENCE

Now I may tell you the position of these things in the human body. The Centre, as explained by me, has got its position on the back side of a man's skull, called occipital prominence. It has connection with the only Real thing. It is the essence of life and has got all the powers essential for the upkeep of the body. It is a pulpy substance less than even a hair's breadth, and the colour is grey like that of dawn, or only its faint reflection as already explained above. The cells or egg-like things described above, near the Centre, are actually found to be present near this point also in the material form. They have their connection with the master cell near the Centre. I am afraid I have not been able to express this idea fully well as it can only be felt or realized, and cannot be expressed in words. I have said enough to express it as far as possible. This is all my research through *anubhava* or reading of Nature which is due to my making by my Master, who, by his grace, has favoured me with this vision.

ONENESS

When you realise yourself to become one with that state, you have realised the true Reality. There you swim and swim. Nobody knows its end. When this thing comes to you, you feel everywhere plainness, simplicity and calmness. When you begin to live in that state without break even these three things seem to be lost. That means you have no impression of even these things in you. Oneness is reigning now. This is

the thing we gain by our elementary practice. See the efficacy of the system and put yourself to work.

ORTHODOXY

I consider orthodoxy to be just like a wall one has erected in front of himself, by which the way is barred. This thing somehow comes. And this defect has come into us by observing the Muslims continuously; otherwise we had such a river flow that not a single particle could stagnate.

PAIN

Everyone has his own story of pain and sorrow. I too have mine, but that is of a different nature. When fortune favoured me, I got access to my master's feet and submitted myself entirely to His will. Soon I developed a peculiar state of mind which continued for a considerable period of time. After that I developed a feeling of impatience in me which persisted. It soon developed into a sort of restlessness and pain. After a time the pangs of it had aggravated so much that if anybody else, not in touch with spirituality, had it, he might have been inclined to commit suicide. But the feeling, 'Let Thy will be done', which was deeply rooted in me, gave me courage and consolation to bear it.

I had that pain-longing, craving or restlessness, as one may be pleased to call it, so dear to my heart that for it I could sacrifice even thousands of lives of mine. I wish to have the same pain created in me again, which no joy or bliss can ever match. It had no parallel and for it one might be induced to forego even the bliss of paradise. I fear people might be led away to misunderstand it as a fit of lunacy. But dear brethren, all that a hungry man wants is loaves, and my entire structure was built up in that way. For this reason I eagerly wish this pain to be created in you all which shall be a source of satisfaction to me as well. Does it not thus become a part of your duty to see that I am satisfied in this respect? If one has got even an iota of devotion in him, he will feel naturally induced to take up what may promise me peace and consolation, after all my life's toil and unrest. It is one of the primary duties of *asadhaka*.

People hanker after peace; so how can they be induced to take up restless longing for the realisation of the object? I may assure you that the charms of this restlessness are far greater than those of peace. Peace which people talk about may no doubt be a high attainment, of which an *abhyasi* experiences a taste during meditation. But that also reveals

that there must be a central point of it. When restlessness reaches the climax it makes the beginning of peace. It may be. I fear lest some one should come forward to say that he has stepped into the field of spirituality, not for having pain and unrest but for achieving peace and tranquility. He may be right from his point of view; but from my point of view I would say that the former is for those alone who have their eyes fixed firmly upon Him, while the latter is for those who want only the enjoyment of the delights of the intoxication, so to say. This is not so very difficult to achieve but the attainment of the other i.e., 'pain' is not of course any child's play.

The greatest saints have passed away, ever thirsting for it. A good many of them must have tasted 'peace' but let us now have a taste of that for a spark of which one might well forego a thousand states of peace and calmness. This is the foundation of the structure which helps to bring forth rare personalities into the world. I may also say that that is perhaps the best way of serving humanity, and a pursuer of this path cannot but be successful. It helps immensely the unfolding of the knots to clear the *abhyasi*'s way onwards.

But Most of those coming to me for spiritual training seem to be eager to have peace and I have to comply with their craving. There are rare examples before me where the *abhyasi* was found to be really eager to have that sort of restless pain. In fact the real state of peace is that which is beyond comprehension and where there is nothing in contradiction to it. It may however be roughly denoted — not quite appropriately — as the 'Peace of peace' or the essence of peace. A poet puts it thus:

Dardkaa hadsay gujarnaa hai davaa ho jaanaa

When pain passes the limits of intensity, it becomes its own cure. This is in brief the story of my pain which I have perhaps related in painful words. I shall have the fruit of my labour only when your hearts get flooded with it so much that you may yourself become an ocean of pain. What does it come to, then? Neither pain nor restlessness; neither union nor separation; neither peace nor its opposite! It is only that for which we had developed pain. May my words which have come out from the deepest core of my heart produce the desired effect on you all! I may assure you that it is not at all difficult, for there is nothing difficult on the Divine path. A firm will coupled with undivided attention is all that is required. Every thing that you seek for shall then be found to be quite close to you, rather with you; nay, in fact you are yourself that which you seek. The only thing wanted for it is the burning heart which might burn down the weeds and

bushes on the path. You are to be what you really are and pain is a proof of it, and restlessness its fore-runner.

I remained in that condition for more than forty days after which it changed its phase and assumed the form of inner peace inter linked with a peculiar feeling of restless impatience which persisted continuously for about twenty two years. In short, all my period of *abhyas* passed on in painful restlessness in place of peace and calmness which everyone craves for. But that was exclusively my share alone and none of my fellow associates partook of it in the least. I had in my heart a peculiar attraction for it. It is just possible I might have misunderstood the meaning of peace, thinking it to be a state of pain and restlessness. But since times are now changed and every one understands fully the actual meaning of peace, so they feel inclined towards it and crave for it. No such thought ever arose in my mind at any time, and I was thereby saved from a black mark against my name to show that I had induced my master to grant me 'Peace'. Whatever I had was a boon to me for which I owe my greatest gratitude to my great master.

One thing which I especially lay stress upon is that the *abhyasi* must cultivate an intense craving amounting to restless, eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success. But I fear lest one might come up saying that he has stepped into the field of spirituality not for having pain or unrest but for achieving peace and tranquility, and he may be right from his point of view. But from my point of view I would say that the former is for those who have their eyes fixed upon the Divine, while the latter is meant for those who want to partake of the delight of intoxication, so to say. The latter is, however, not so very difficult to achieve while the attainment of the former is not of course a child's play. Many a man must have had a taste of the condition of peace. Let us now taste the former for a spark of which one might be ready to forego a thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world. The actual state of the real peace is beyond comprehension. It admits of no contradictions. It is literally neither peace nor restlessness, neither union nor separation, neither bliss nor its opposite. It is after all that for which we had developed pain. May you all have a taste of the pain. It is not, however, difficult to cultivate. A firm will and an undivided attention towards it are all that are required for the purpose. Then what you seek for will be found quite close to you. Nay! You might yourself be that which you seek for. For that, there must be a burning heart, which might burn down the weeds and bushes on the path.

PANCH AGNI VIDYA

The five elements viz., Earth, Fire, Water, Air and Akash (space) are closely related with the five points of the Pind-Desh (the material sphere) which are located in the human body in the region of the chest. Mastery over these points means command over the Fires (powers) of the elements related with them. All the material forces are directly or indirectly connected with the power of the elements. Thus a yogi, having gained mastery over these five points, secures command over the elements and can utilise their power for every genuine purpose.

PARALLEL TO DEATH

Since we came into the world we have never been free from miseries, nor shall we ever be till we have secured our return to the homeland. Even avatars like Rama and Krishna had to undergo miseries so long as they were on this earth. In fact deliverance from pain and sorrow is the main pursuit of life. Mahatma Gandhi is said to have once remarked, 'The way to freedom lies through jail!' If we take this world to be a prison-house, the above saying fits in quite appropriately in the spiritual sense also. In utter despair people often wish for an end to life. But in my opinion it shall be far better under such circumstances to pray to God to bestow a life which might be parallel to death.

PARALLELISM

The only thing in existence, before creation came into existence, was Divinity in the original state and everything in essence form was merged in it. The process of manifestation started with *kshob* which stirred up a churning movement in the sphere of the Latent Motion. Activity revived and with it, the force got enlivened and started its action towards manifestation. This line of action though in perfect consonance with Divinity appeared in its outer aspect to be somewhat different from it, since it had taken another course arriving at manifestation. It may for that reason be termed as line of humanity, because of its close association with the formation of man.

Both the lines are now in action — the Divinity and the Humanity, running side by side parallel to each other. But since creation was primary object at the root, the line of humanity began to acquire predominance and everything, including man began to assume a tangible form though subtlest at that stage. In other words, the line of humanity became the

base of entire structure. But its action remained subject to the dormant actions of the line of Divinity, which ran along parallel to it. So the proper working of the force went on bringing out forms and shapes. As a matter of fact, humanity could have never worked so well without proceeding along, in conjunction with the line of Divinity. In short, Humanity set itself conjointly with Divinity running parallel to it.

The actions went on multiplying and man along with everything else began to assume grosser and grosser form. Everything in the composition of man falls under the clause of humanity, of course with Divinity at the root of all and everything. It is for this reason that they say that God is within man and the same view is held by almost all religionists. Thus our ultimate purpose can be served only when we keep pace with the Divinity and link it with our line of humanity.

Now since both have come down from the one great God — The Absolute — the humanity too, like Divinity, was in purest state. The force of activity in it was but nominal at the time or it was so to say, in a sleepy state. The jerks caused by actions and counter actions began to stir up a sort of wakefulness, and variations and contradictions began to come to view. Heat and cold made their diverse way promoting formations. All these things entered into the composition of man and he became a conglomeration of all things in existence.

All that we have now to do is, to bring them back again into their original state or in other words, to restore them to a state of poise and tranquility, so as to keep up the link with Divinity. The only way to accomplish it, is, by introducing proper moderation into them and we do the same in Sahaj Marg, the Natural path of Realisation.

This is the secret of Nature which I have explained herein, in order to bring people to a full understanding of the real meaning of complete Divinisation of man.

I am happy that I have been given this opportunity to explain the Fundamental Principle of 'Sahaj Marg'.

When the conditions get settled fully the parallelity is gone and humanity along with its force of creation is reduced to insignificance. In this way, God being infinite, man at that highest level of approach too, is likewise within the sphere of humanity. When human limitations are gone, the expanse of self becomes unlimited, so much so that the entire universe seems to be contained within self. Anything then that strikes

anywhere in the universe, causes an echo in his heart. Everything within Nature is then in his knowledge and perception.

PASSIONS

If passions are made extinct, intelligence will altogether be lost. The reason is that passions create impulse, and impulse creates intelligence. They are therefore only to be regularised. In other words, the animal passion is to be transformed into human passion.

There is nothing so important for a man as passion. Passions have been related in different ways in the scriptures of all religions. The true picture is something else. The first jerk of energy was passion. It was pregnant with all the forces required for creation. It came from the highest intelligence because that was the component factor to give moment to the will of God. It also came to our share, but its beauty was lost because "I" viewed it from different angles. The centre of the highest intelligence and of passion is the same. It cannot be annihilated in any way or by any method, because it excites into action that which is necessary for man. Man cannot enter into the spiritual life unless he is moved with force towards it.

If passions are made extinct, intelligence will altogether be lost. The reason is that passions create impulse, and impulse creates intelligence. They are, therefore, only to be regulated. In other words the animal passion is to be transformed into human passions.

Evil passion is being experienced. But its condition is mostly like that of electricity let loose in space running along with its atoms, i.e., presume for a moment that a current of sensuousness is running inside the body but it does not touch me. When passions overpower the thought is involved in them most of the time, and the condition is animal like. Thought was never involved in them for so long. Due to this there is such pain as if thorns are laid down for somebody, and he is perforce made to walk over them. If this very condition prevails upon me I do not know into what region of depravity I shall go down. There seems to be a sort of mist in the region of the heart which is cleared by prayer, but comes back again. A sensation is felt in the navel. I do not know whether any point of sensuousness has been ignited, or my evil actions of the past have overpowered me.

PATRA

You want me not to forget you. I also wish not to forget in any way my dear beloved, and for the fulfillment of this wish you may conveniently take it for granted. There is nothing of the ego in you, and whatever your condition may be, consider it to be from God. I am much pleased with your condition. You are a true *patra* (a deserving soul). On the other hand people come to me and go away, none taking me away along with him. You have really taken me away with you.

Do write to me if your present condition turns into a hindrance in your work or becomes unbearable to you, so that I may modify it. By God's grace you will definitely get some peace and this shall benefit you much. You shall no doubt serve the Mission immensely. When you remember me you may likely be feeling me just close by. May God grant you steadiness, and may your progress be rapid. You may finally prove to be an asset to the Mission. What is to be done is to be done by you and your associates. I have however sown the seed of spirituality. The tree shall soon bear fruit but it is now upon you all to look after its nursing. Thank God you have become a living message to your friends; that is enough for them to understand the importance of the Mission.

PATRIMONY

The finest Divine gift, which is patrimony of the entire progeny of mankind, stands reserved just for the human being, residing in the state of moderation in all respects. However, proper form of orientation and effort for that is difficult to be ones fortune. It is rightly stated: 'To be Real Man is hardly available even to human beings!'

PARTICLES

The particles of the body are being continuously made and unmade. New particles are being continuously made. When we foment them with the warmth of love the particles begin taking the effect thereof and transform. The time may come when our entire being thus gets transformed. That is in the real sense the transformation or a complete change over. The new particles which have replaced the old ones, being charged with the effect of love, are definitely better and superior. But with it the idea of being must also be washed off from the mind. This, is a bit difficult to understand or explain, is not so difficult to achieve and acquire. So, when we negate ourselves, the ground becomes favourable for the progressive growth of the plant.

I have faith in Guru Maharaj alone. When He wills, the same will be done. One night, before the attack of cholera, I was softening, with tears, the stony mansion of the heart on the demise of the Master. There was excessive restlessness and the eyes were closed when I felt all of a sudden that the image of the Master existed in every particle of the body. There was not even a single particle in which the Guru was not present. That condition was felt for many days off and on.

Master gave a transmission which created such an echo in all the particles of the entire body as if birds were inside, and it seemed as if each and every particle of the body was being gulped by somebody.

PATH

The great teachers have always been actively speculating to devise means and methods of higher approach, though the solution is quite at hand. Really the path nearest to yourself is the path nearest to God. My revered Master, Mahatma Ram Chandraji Maharaj of Fatehgarh, has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life.

You can bring others on the path by your prayer, devotion and pious thoughts. When the proper time comes all these people will come to the right path by and by. Emotions and samskaras of everybody are different and, accordingly there is a separate time for each one.

The system followed in the Mission is known as Sahaj Marg or the Natural path.

If we go on pursuing our practice of sadhana without having the final aim in view, our position will be that of a traveller who travels on without any idea of destination. The spiritual path can be discovered only when one keeps the destination in view. Now what is it that keeps us firm on the path? Which is that power that pushes us onwards and helps and guides us through?

It is our mind - manas - and mind alone, which is so often considered to be wicked and mean. Of course, we ourselves have spoilt its habits by making it over-active, indecisive and vacillating; -otherwise it is the best, the only and the most useful instrument in us which alone can communicate to us the Divine commands and all the subtle experiences of higher planes. In its spoilt state it, no doubt leads us to hallucinations

which are most often misunderstood as stages of advancement. But if the mind is brought to its purified state, it can never mislead one on this way. Will, faith and confidence are the elementary factors which contribute to an easy success on the path of realisation. It is quite essential to have in our mind a clear and definite conception of the final goal. We have to select the right path leading directly to the final goal for which we aspire. It is, therefore, absolutely necessary at the very outset to try every possible means to judge that the path you have adopted for realisation is really the right one. We must be thoroughly considerate in judging the merits of a thing, applying all possible means at our disposal. When we are finally convinced of the merits of the thing, we may stick to it with faith and constancy. Faith thus reposed shall be genuine and lasting while faith promoted by inducement offered by outwardly attractive features and display of pretty materialistic achievements is no faith at all but may rightly be termed as persuasion. It has no stable foundation to rest upon and disappears under adverse circumstances.

PEACE

The world today, is in a state of unrest and disorder. Everybody seems to be crying for peace. But all efforts for bringing about peace appear to end in failure. The reason is that all efforts are merely external, touching only the outer surface. In fact, the problem is far from being related to the world in general; really it is the problem of the individual first and of society afterwards. As such it needs to be tackled in that order. World peace is closely related with the peace of the individual for which one has to take into account the inner state of one's mind. If man's mind is brought to the state of peace and order, everything in the outside world will get into order in the same colour. But it is sad that the world has lost its real basis, and for its reestablishment, it is necessary to adopt means which may promote the feeling of peace and calmness of mind of the individual man. What we have to do for the purpose is to introduce proper adjustments in the mental tendencies of the individual, which in effect is the proper moulding and regulation of the mind. This is possible when the individual mind develops up to the state of the universal mind. Just Imagine! There will then be no problem! As it is, individual minds which themselves lack peace and tranquility are trying to establish peace in the world. Isn't it ridiculous? The only way open to mankind is to take to the spiritual way of life, which is unfortunately absent today, leading to all this chaos.

Numerous means and practices have been and are advised for the purpose, but the most important feature is found lacking almost

everywhere. The proper moulding of the tendencies of the mind is the primary factor of any system of *Sadhana* (Practice). The regulation of mind must therefore be the very basis of all spiritual practice. The mind, which in its primordial state was absolutely pure and regulated has now been spoiled and polluted by our wrong ways and doings. It is now to be set right so as to resume its primordial state.

As we develop in spirituality, the nature of peace also changes and, in the end, non-peace peace, is the result. If we want to advance in spirituality we should begin from Infinity in finiteness. In this way we establish relation with the Real Being.

PEEP INTO REALITY

The divine experiences are the perceptions of the conditions relating to Divinity. When the Divinity begins to yawn in good measures towards us, our march becomes smooth. We experience different conditions on the path when we set our heart with devotion to attain the Ultimate. Reality dawns upon him alone who goes back along with Nature, making himself subtler and subtler. Unless the grossness is completely off, we cannot even peep into Reality. For the impediments if any, we alone are responsible. Until and unless these things are removed we cannot expect the advent of Reality. To realise the Subtest Being, we should adopt only subtle ways. On the contrary, if our ways are gross, we, in addition to our own grossness, begin to form the curvature and every vein of our body creates a pole to bring about changes in the system with grosser effects. Unless they are destroyed by the power of the Master there is no way open to Reality.

PENANCE

Referring to domestic troubles and miseries of a worldly life my Master used to say, "Our home is the training ground of patience and endurance. To endure calmly the adversities of a household life is for us the greatest penance, which is the noblest of all other forms of penances. What we have, therefore, to do under the circumstances is not to give way to the feeling of anger or grief but to assume an unquestioning attitude thinking that we ourselves are in the wrong for which we have to forbear with a cool mind. Solitary life in a forest and aloofness from all worldly concerns may be, to some, the means of cultivating patience and forbearance but to us, the taunts and rebukes of our friends and relations is the greatest penance and the surest means of success." In fact, to put up coolly with miseries and troubles contributes much to our betterment;

hence they are valuable assets to our progress. It is only by their wrong use that we spoil their effect and thus get deprived of their best advantages.

For others, aloofness, solitude and dissociation might be the means for cultivating contentment, endurance and freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society, is the greatest form of penance and sacrifice."

PENDULAM

The mind is like the pendulum of a clock. The clock goes on alright so long as the movement of the pendulum is regulated. If it is disturbed the clock is out of order. Similarly for this human clock it is necessary that the movement of the mind be well regulated and adjusted.

PERFECTION

Is there anything more you want to ask me? I think there is one still, and it is, "How to attain perfection?" Is it not so? I may tell you most frankly that it is not in the least difficult provided you get a capable guide. Now seek one such. It is my friendly advice to you, and when you get him {Capable Guide}, give yourself up to him in *toto*. His association will reveal to you much, and that may also serve as a method to find him out. I have wasted a good deal of your time as only one sentence was enough for the reply. It is, "Seek in you and you will find Him in yourself. The Master is there. But when? Only when you are not there."

PHILOSOPHERS

Generally the philosophers have attempted to reach the innermost core of things through reason, and not through vision. Reason, in its popular sense, may be faulty and may fail us, but if a thing is seen through the intuitional insight without the unnecessary medium of reason it will be visible in its original form without error or defect. Things have undergone such a change that it is very difficult to describe them at their particular steps. The world is in existence from time immemorial, and the correct date is not to be traced out although certain persons have attempted to fix down the *Srishti* era. Rotations and revolutions are going on; their actions are multiplying. We must always attempt to find out things after rising above everything. That is the key point for the philosophers to note in order to reach the accuracy of things. Generally the philosophers have

attempted things before actually going into the life of practice, as is commonly the case with the western philosophers. I may say that it is not certain that a philosopher, being a philosopher, cannot be corrupt or degraded. But there is no possibility of corruption or degradation if he has studied things by leading a practical life. Sages in India, generally, have attempted philosophy by first going into the life of practicality, never mind if they have not improved to the level depicted in it or required by the philosophy. They have attempted to open up the secrets of the existing things as far as they could do at their level of advancement. The outcome is the six schools of philosophy in their different hues and colours. We should always attempt the expression of things only when our practice or *abhyas* is over. In short we should try to understand things when the knots begin to open by themselves, and it is the vision of the central region I have talked about later on. Everything that comes to our judgment from that place shall be correct without the least chance of error.

Philosophers generally want to drag others along their own line of thought. But to me it appears that it is not the proper way. It is really the practical experience only that can help one to realize himself. No other way or method, no book or scripture, can be of any avail in this respect.

PHILOSOPHY

Philosophy is a subject not based on reason but based on intuition. It starts not from doubt as most of the western philosophers hold, but from wonder. A life of practicality, undergoing all the experiences depicted therein, is therefore essential to arrive at the reality of things.

The spiritual discontent is rightly recognised as the starting point of philosophic endeavour in the tradition of Indian philosophy.

Confusion is the result of theoretical philosophy. When one resorts to philosophy he is lost in confusion. There is no confusion at all in Reality.

As for the other friend, I wish him speedy progress. But the fact is that he wants to build his temple of spirituality on the sandy foundation of doubt which is the quintessence of philosophy. My view is that philosophy must start from 'wonder'. Under our system of *sadhana*, there comes a stage at which the feeling of wonder gets created in the *abhyasi*. I had remained in that condition for a number of years. With the introduction of this stage spirituality takes an entirely new turn.

PIND DESH

The various spiritual stages acquired during the march are characterised with special power and capacity for nature's work. The lowest region known, as Pinda Desh comprises of various sub-points located within the chest. It is the centre of Panch Agni Vidya so commonly spoken of in ancient religious literature of the Hindus.

We proceed methodically, awakening the various centres of power which are helpful in our pursuit. Each of these points has its own particular significance. We take up the heart which is the nucleus. We go on with meditation at this point till the goal is attained. There are five points or sub-centres in it {Pind Desh} through which we pass during the course of our journey.

The thing got from Nature is very pure because its basis is purity. The thing earned by man can also remain in a pure state when that is got through pure and pious means. The influence thereof will affect the nearest layers and help to purify this human web. This is the reason why sages have laid so much stress upon honest and pious earnings.

PLACE

It has been generally advised – and Western culture too supports the view – that a separate place must be reserved for each type of work so that relevant thoughts conducive to the nature of the work may spring up on arriving at the place. Man possesses power which he has derived from his thought connection with the Reality. When one resolves to do a thing, the connecting link between the thought and the work becomes intensified, and one begins to draw power from the real source in accordance with the strength of his thought. When the power begins to flow in, and we associate it with a particular point of time, then the remembrance of the work begins to revive in our heart and we begin to feel attached to it in some way or the other. The room or place we sit in for meditation is also charged by our thought force and a feeling of sanctity begins to prevail all over there. The influence taken in by the place helps us further in the accomplishment of the task. Now it depends upon one's individual capacity to expand it as much as he can. It has been generally observed, and the sacred shrines are a living proof of it, that this influence is not exhausted with the lapse of time, and even today pilgrims and visitors get benefited by it. Not only this, since the air blows through, it carries its fragrance to the adjoining layers also. Now there is contraction

and expansion in each layer, so the effect thus caused continues to develop and expand.

PLAY GROUND

My heart is offered as a playground for you all, never mind whether one uses it as a recreation ground for his amusement or as a dreary waste for him to wander madly in. Let him use it in any way he likes. It is free for every one to settle in, a place where one might see his own reflection, while another sees that of the Beloved.

PLEASURES

The boy likes the toy in his tender age, and as he grows older, love of the toy is gone. He seeks other things for his enjoyment which are subtler than those he loved earlier.

PLEDGE

All that I possess is for all humanity. I am bound by the sacred pledge given to my master as *guru-dakshina*, to spread spirituality far and wide without any reserve or distinction. I am doing it now and will go on with it all my life. You must not, however, be disappointed. If you have really entrusted your case to me I promise my full support for your perfection provided you too do the needful.

PLUNGE

As for myself I can only say that with a rent-up heart I have plunged down deep into the Infinite, not knowing what to do or where to go. May He carry me wherever He likes. Everything rests upon Him alone. But as a general rule one having a plunge in must rise again above the surface once at least, and so did I, but only to find myself being carried away by the silent waves, where, I do not know. On and on I do go, not knowing the end.

POINTS

There are also certain points in the body which if merely touched with the thought-force will in a moment create the condition desired. I should like you to create within yourself the conditions required for the application of those methods on you, else it would be a risky process at this premature stage. These methods can, with due precaution, be applied

only on highly advanced *sadhakas*, and in special cases only. By such methods the man's originality can be regained in an instant. I have related all this only by way of pleasantry.

POISON

The responsibility for misrepresenting the facts as to drown the very sense lies on those who have made it their profession to indulge in false dealings presenting imitations for the Real. They, not taking into account its evil consequences went on recklessly engendering poison into the hearts of people. Thus, poison alone was administered in place of the nectar and spirituality was, in fact, strangulated at the very outset. Undoubtedly, they ruined not only themselves but also others by their misguidance. Learned lectures, spirited sermons and manifold discourses is all the merit that attracts the minds of the people these days. As the masses were, so did they get the leader to guide them on. They applauded him for his show of knowledge and he in his turn went on imposing more and more of his importance upon them. Thus, he came to be generally accepted as the knower of true knowledge who deserves all honour and respect. Thus, his means of livelihood were ensured safely and in a most honourable way. This is all he got as the reward of his labours.

POSITIVE OUTLOOK

The next thing for him to cultivate is that he should always look to the bright side of the picture and should not, at any rate, submit himself to the feeling that he cannot attain the goal. Iron will is essential for the purpose.

Though it is undoubtedly a folly to think one self too wise, it is a greater folly to think oneself too foolish or weak.

POTENTIALITY

As a rule the very idea of God brings with it the concept of highest potentiality, and we hold by it in order to develop the same potentiality within us. This is no doubt quite natural and at the same time essential too. The difference also is brought to our understanding by methods of comparison and contrast. We can never rise above self, unless we take into view something greater and more powerful which indirectly becomes the focus of our attention. If a seeker on the path of spirituality wipes off the idea of highest potency of God, he shall never be able to push himself towards it. So it becomes essential to have that view, but only for such

time till he becomes conscious of what there may be at its root. The Base, wherefrom the power starts, has no activity at all. Had there been activity there the things coming out would have been in a shattered state and creation, as we have it today, would never have come into being. If one peeps into the absolute state of God, having these facts in view, he will find there a supra-active Centre, quite akin to zero-ness. A man may be strongest if he is a co-sharer of the 'Forceless Force', which is there at the Origin. The supra-active Centre of every activity is always inactive. This is the axiom of Nature and is applicable in all spheres.

POWER

If a yogi utilizes the power which these cells {egg-like things} contain, by splitting the energy it is composed of, the people may forget the atom bomb. Arjuna had the capacity of splitting this energy into parts and could utilize it at any time to create havoc. But according to the rules of war current at the time, none could use a weapon which was not resistible. So Arjuna did not make use of it. This was revealed by Bhishma Pitamaha to Duryodhana when the latter had consultations with him regarding the impending war at Kurukshetra.

So the splitting of the atom to produce atomic energy in the modern times is not entirely a new thing hitherto quite unknown to the world. There is also another instance, still older, which has been revealed to me.

Every particle of the human body possesses immense force and the entire universe is closely connected with it. Every point of the spinal column is full with the greatest power. But no heed has so far been paid to it. People are all crying for *kundalini* alone, hankering madly after its awakening. Every particle in the composition of the kernel of the various brain cells has its own powerful force which surpasses that of the *kundalini*. But nobody has yet tried to utilise it for the good of humanity. My view may not be acceptable to most of the *Jnanis*, and even if I demonstrate it to them they may not be sensitive enough to realise it. A time may however come, as it must, when people will understand and realise it. Let people create in themselves a keen interest for the attainment of that higher most state for no price whatsoever. But the response seems to be very poor. It is perhaps due to some of my own shortcomings. If however none comes forward to have it of me, I may drop it off at large, to be picked up by anyone who may be capable of doing so. I may assure you that I am over-flooded with that feeling but I keep it under restraint lest it flow out by itself. The out-flow can however be effected in

a moment by touching only one of Nature's knots, but that is not the Divine will at this time.

POWERLESSNESS

Man is powerless. The genuine feeling of powerlessness, in the true sense, is itself a power. Let us examine the two words, 'power' and 'powerless' in respect of their sound when uttered. In the word 'power' the pitch of the sound is raised at one point and is consequently shorter, while in the word, 'powerless' it is at two places i.e. in the beginning and at the end. This brings us to the conclusion that the word 'powerless' has a double force. Let us now take up the word 'powerful' as well. It also sounds high, being composed of three syllables, two of which have an equal force which is similar to 'powerless'. The similar forces put in together act in opposition to each other, effecting repulsion. Hence the action becomes in-effective. The word 'powerless' is generally applied to God, the Centre, which has really no power in itself. Powerlessness includes in itself the idea of power which is there in a stagnant state, just as it is at the Centre. Now the Centre is known to be the source of all power. That means that the stagnant or static state, interpreted as powerlessness, is the real originator of power. To sum up in a word, energy in action is power, while in a stagnant or static state it is powerless. Thus we arrive at the conclusion that powerlessness is the root or the source of power or in a sense the greatest, unlimited power in itself.

If somehow one is able to stop the outer action, or in other words the outflow of power, it gets balanced and consequently becomes most effective. I want you all to acquire absorbency in that Ultimate state, stagnant at the base but active at will. But that can be possible only when one's individual mind gets properly regulated and balanced, having negated one's own will altogether. What remains in him then is nothing but 'Nothing'.

POWERS

Nature's stern eye is therefore now directed towards it with full force, and what may come to pass in the near future may be quite beyond common conception. As a rule Nature never interferes with the working of one whom it has endowed with its powers to act in accordance with the need of the time. Whatever working in this connection lies to my charge is all tempered with Nature's kindest grace in subjecting me completely to my master's will and command. For that reason it is now only the master's orders that are awaited in this connection.

PRACTICE

The practices advised under the system are not merely formal and mechanical, related with the closing of eyes for meditation. They have a definite object, a purpose and an end. There are two aspects of it, the one being the *abhyas*, and the second the Master's support through *Pranahuti* or Yogic Transmission which accelerates the *abhyasi*'s progress by removing complexities and obstructions on his path. Under the old ways of practice, it was the *abhyasi* who had to struggle hard for removing his impediments and obstructions while the Guru's job ended with prescribing for him certain mechanical practices for the purpose. It is, however, not so in *Sahaj Marg* where much of the responsibility in this respect rests upon the Master who removes impediments and clears off complexities from the *abhyasi*'s mind by applying his own power through Yogic Transmission or *Pranahuti*.

Often, some of the *abhyasis* complain that during their individual practice they do not have the same amount of calmness and absorption as they have while sitting with me. That is but natural, since their main objective is the attainment of peace and not of realisation. Besides if I take the privilege of asking them how long and how often they practice at home, it will be clear that in most of the cases they do not practice even for an aggregate period of one hour during a whole week. Certain *sansthas* advise meditation for six hours a day or even more, with the rest of the time devoted to *satsangh*, whereas I advise only for an hour in the morning and another hour in the evening. But even for this they offer excuses saying that they do not get time, or they do not feel absorbed during meditation. They can however discover the reason themselves. But if they like I can tell them that this is due to lack of interest and devotion in them. If one feels inwardly devoted to God, meditation becomes a part of his duty and then there is no question of inclination or lack of absorption.

PRAKRITI

Prakriti came into existence at the time of creation through the effect of the revolving motion around the Centre. The motion generated power, which subsequently led to be the cause of creation. I feel that *prakriti* loses its existence in *maha pralaya* for if any composed up thing remains in existence *maha pralaya* has not been effected in true sense. What remains after that is but the One. We may call it Zero or the Base for the sake of understanding. No Prakriti and no Universe can stand without the

Base. There must be a backing for the existence and that backing is God or Brahman. Existence is meaningless if it has nothing to stand upon.

PRALAYA

The latent motion, which is concentrated energy, cuts out crevices for the power to burst forth and flowed out afresh leading to the reformation of the universe. Man came into being. The latent craving to return to his origin also began to spring up in him, because the real Essence which he partook of, being very powerful, began to attract him towards it. The thing which after coming into motion led to be the cause of the creation was also inherited by him. But that was contrary to the static condition because its basis was activity. When the thought of going back to the static state was stirred up in man, it became essential for him to bring the activity which had sprung up in him into a latent state as far as it was possible. He began to seek out means for it. At last it came to his understanding that just as the latent motion was grosser in comparison to the Absolute with which it was connected, in the same way he must also take up something grosser for the purpose, to enable him to attain the destined ideal of Reality. This led him to the conclusion that he must create in himself a form of contraction or withdrawal similar to that at the time of *Pralaya*.

No doubt we shall reach that point {Complete Negation} in natural course at the time of Maha Pralaya, but what we strive for, is to acquire it as early as possible in order to save ourselves from the miseries of innumerable lives. Just as Maha Pralaya or complete dissolution is essential for the return of everything to the origin, similarly for our return to the point we must bring about our Pralaya (destruction) or acquire a state of complete dissolution of all things of our own making. It means we have to be free from all our belongings and assume the same naked form in which we were at the time of creation.

Now we want to go back through downward motion to the condition from which we had come down. We use our central force at one point just as the Almighty did when He created the world by issuing forth the powers of creation from just beneath the Centre through the force of His will, in different forms and colours like the fibres of the net, to complete the creation. It was one with Him when there was no creation. He has been at His centre and shall be there when the things, which have come down, go back in Him, or to the original point called the Centre (as explained later in the book). We began to weave our own fibres of different hues and colours and we are all the time with them.

Now we want to return to our own centre. The process naturally will be to draw these things to the point of origin. We do the same thing in meditation and try to gather ourselves at one and the same point to create our *pralaya*, which is the state we were in when we came down.

PRANA

The power of *Prana* being all pervasive, nothing is free from its influence. It is inside the food as well as outside it. We apply the push of our thought to it, which brings it to a state similar to that which causes spark by friction, though it is somewhat different and purer. That which springs up by our contact with Reality leads us towards Supreme, the power below it not being capable of the job. Human imagination has no access to it. This paves our way to the Infinite. Thus so much distance is covered so very easily.

PRANAHUTI

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

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

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

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

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

A crude analogy of this process may be found in mesmerism and hypnotism whose results are contrary to those of *Pranahuti*. (SS-231,232) By now the reader might have come to the obvious conclusion that the power of *Pranahuti* is a Divine Power working through the channel of pure mind. How is the mind purified? How does it get connected with the Divine Power? The simple answer is that these happen when the thought is linked up with God permanently. Again, how is one to link up his thought with God permanently? Many answers have been given to it. But the secret which bubbles up from the bottom of my heart is that it is my master who does it, who did it, and who is doing it. When I saw my master my heart was filled up with his light. And I started to remember him constantly as my Lord, my Master and my Soul. May all true seekers find him. Amen!

“The material particles can be transformed into energy.” The view is not so controversial, since matter in its super-finest state is converted into energy. Or, in other words, matter is only energy in a grosser state. It is a scientific law and, as far as I understand it, is accepted by modern science too. This is the very elementary basis of our system of Transmission. You have yourself expressed it beautifully as, “Transmission works in the conversion of matter into energy, and energy into the Ultimate”. (SS-234) Changes in a man's being are brought about under the Sahaj Marg system in a most natural way through the process of transmission (*Pranahuti*). In

fact, under this system the regulation of the mind is the job of the Master and not of the *Abhyasi* himself. When the individual mind is brought to the state of the cosmic mind, the *manas* assumes its real form and begins to give proper guidance.

As a matter of fact the human mind is a reflection of the *Kshobha* which set into motion the forces of nature to bring into existence the creation. The action started in a clockwise motion; that is why we see everything round in Nature. The individual mind is thus a part of the Godly mind (*Kshobha*). If somehow we turn its downward trend towards the Base, it will become quite calm and peaceful. But so far as my personal experience goes, I find that it is only the help of one, of Dynamic personality that can turn it towards the Base. It is only the power and the will of such a personality that marks in this respect. (SDG-13,14) The first and almost immediate effect of the transmission is to give peace and calmness which can hardly be expressed in words. This experience in Meditation helps to gently remind us of the source to which we must return and repeated experience strengthens the remembrance of our original home, and so loosens the bondage of the present life. As the transmission takes us to deeper and deeper levels of remembrance, our journey to the source becomes firmly established.

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

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

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

Master's support being an essential feature of *Sadhana*, it becomes incumbent upon the *abhyasi* to seek a worthy guide to lead him on, helping him by his power transmitted through the yogic process of *Pranahuti*. This is the only effective means for bringing about the desired result. Under *Sahaj Marg* the Divine grace is directed towards the *abhyasi* through the process of *Pranahuti*. As a matter of fact what *Pranahuti* does for the spiritual uplift of the *abhyasi* in the shortest possible time, independent efforts cannot do even in a full decade. Serious difficulties often arise when meditation is practiced independently in accordance with the old methods prescribed in books. Under the old

system of *abhyas* one has to keep on struggling with the mind in order to stop its unceasing activities. The struggle continues all the time without any success in the real sense. Thus practically there is no meditation at all, and all the time is lost in mere struggling and suppressing mental modifications. In order to overcome this very great difficulty, under the Sahaj Marg system we simply connect ourselves with the power of the master whose mind has become thoroughly disciplined and regulated. His power then begins to flow into the individual, regulating his mental tendencies. *Pranahuti* is therefore of primary value in giving the *abhyasi* surest success. Our tiring labour for ages and lives can be saved only when, by God's grace, we are able to get a master capable of helping us through *Pranahuti*. I therefore advise you in all earnestness to seek for such a one for your guide. They are however rare but definitely they are there, and a true seeker if he is really in earnest can never fail to trace one out.

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

PRANA PRATISHTA

The worship of the solid form or the image was adopted by the beginners for a time only, after which they come to the next stage. Besides the image set up for the purpose was fully charged with the spiritual force so that those sitting by, in devotion and worship, gained some of it through constant radiation. Now persons of calibre, having the power to infuse into the image of spiritual force are rare, although the process of Pran Pratishtha still continues as a matter of mere formality. The result is that the places and images thus charged thousands of years ago, have by this time, almost lost all their effect and consequently no practical gain is derived by those going there for devotion and worship.

PRARABDA KARMA

As for Prarabdha Karma, I think and see in my vision that they are in store for *bhoga*, as every action of body or mind produces some effect. We can attain liberation when we have cleared ourselves of all the past impressions. It is of course a tedious task. In Raja Yoga, they appear for *bhoga* in an almost fried up state due to *abhyas* and good guidance. The process of *bhoga* is also carried on during sleep provided the Master

— the essential need in spirituality — is worthy of the task to bring these things round for *bhoga* in the dream. We have only to unveil ourselves through devotional practices.

PRASAD

I often weep out of love for God's creation, and consider the remains of their food to be a scared Prasad and get much inclined to eat the food left over by others. One may belong to any caste or creed, but I consider taking his left-over food permissible as Prasad.

In the morning condition remained very serene and pleasant, and this sentiment prevailed that it was permissible to partake of food left over by anybody. I felt much inclined to do so since I felt that Guruji Maharaj was present in every body and the left-over food would be equivalent to Prasad.

PRAYER

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

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

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

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

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

the rule of true etiquette and signifies our acceptance of Him as the Master, entrusting to Him our entire self.

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

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

Pointed attention upon the Real may be taken as the essence of prayer. This is the starting point, and the removing of superfluities is the first step towards it. People may wonder why I have called it as the beginning. It is in fact a state of consciousness. Though consciousness is present at every step, yet this one is the higher and superior. I do not take up the subsequent states for it would be very difficult to grasp them, and the final phase cannot even be conceived of in any way. Oneness prevails

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

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

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

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

enters into that state even for a moment, his prayer is granted but it requires continued practice to accomplish it.

PRECEPTORS / TRAINERS

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

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

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

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

In *Sahaj Marg* alone the method of training weaves the requisites of spiritual fabric of the *abhyasi*, and so the preceptors have got very heavy work to do. I can say with authority, that without the help of the preceptors a man cannot cross the higher regions, because life has come from higher to the lower regions, in other words it is descending with its own force. Subtle force is very strong, and if an *abhyasi* tries to go further by his own effort, he is pushed down because he can not get at the subtle force. Up to certain centres an *abhyasi* can go in considerable time, but beyond that none can go by himself. The preceptor has the "knowledge of centres and the energy they contain, and he exercises the divine power coming direct to him to set everything right".

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

PREDICT

I predicted something during my boyhood and they came true. A man can predict the things to come after hundreds of years. In the left part of the head there is a supe; conscious state which gives answers to every question. Anyone who thinks about coming events directing his thoughts to that spot will "know". The thinking should be without any pressure of the will, and in a natural way. If he applies pressure the effort becomes unnatural, and the result is grossness. This method should be adopted very calmly. Piety is also needed for this method.

As for the capacity in me for reading future events, I may frankly say that I do not bother about it. But it is the Master's wish and I do get some inkling of them at times with which we must as a matter of human etiquette, remain satisfied. That is but an elementary principle of Devotion. If we seek that which relates to our wishes, we can never claim to have surrendered in the true sense. In case of surrender, the abhyasi's will merges into the Master's will.

PREJUDICE

Prejudice is the greatest evil, rather the deadliest poison to spiritual life. It keeps one confined to oneself, losing all access to a broader vision. It creates narrow-mindedness and all prospects of development and progress are lost to those who pin their souls to it. Prejudice breeds hatred towards others and it is nothing but a feeling of false self-superiority in a disguised form. If you nurture this evil, you thereby add one more link to the existing chain of egoism. Consequently you remain farther away from reality. The realization of the Limitless thus becomes an impossibility.

As I could discover after a life's experience, the greatest obstruction on the path of spirituality is offered by our feelings of partiality and prejudice, which may be roughly assumed as a type of **ahamkara**.

PRESENT EDUCATION SYSTEM

Our present education, being dyed in the gaudy colours of Western thought, tends towards the increasing of necessities of life to an abnormal limit. All through life people go on striving for their procurement with the full force of their thought and effort. That becomes their main pursuit of life. Reverses and failures create unhappy effects upon them and spoil their mood.

PRIDE AND ARROGANCE

If a king thinks and repeats every moment that he is a king, it means he is adding round himself more and more layers of grossness and solidity, and in that case every one would be accusing him of arrogance and vain pride. When it surpasses the limits he gets transformed into a second Ravana, who along with his many heads had one of an ass which symbolized his foolish arrogance. It is really not for the king himself but only for others to regard him as a king. On his own part he is expected to be gentle and kind and a supporter of the weak and the poor. Then alone shall he be able to command the full respect of his people. (SS-154,155) I wonder how people begin to take even the very primary attainment as all and sufficient for them and become arrogant about it, though on the other hand they would preach a lot against pride and arrogance from their platforms. Their impractical knowledge of the scriptures may probably be responsible for it. Generally, those who undertake to coach others in spirituality before they themselves have made any practical attainment in the spiritual field are often a prey to this evil. Pride or arrogance constitutes an additional link in the existing chain of egoism. As a safeguard against this gross evil one should keep himself directly in touch with God through sincere prayer as it is prescribed in our Mission. If one neglects this elementary principle, I believe he is not the least interested in the pursuit but has taken it up only by way of recreation or amusement.

Pride and arrogance have therefore too be eschewed, and if one does not heed this virtue, he is swerving away from the path of duty or dharma and even of spirituality.

PRIDE OF CASTE

Kabir puts this idea nicely in one of his verses:

“The low-born having submitted themselves to the infinite grace of the Master have achieved emancipation, whereas the high-born being

saturated with the pride of caste-superiority finally got themselves drowned".

Everyone must therefore try to be free from this evil.

PRISON

Really we are living in the world which has been spoilt by us and it can be called a prison. We imbibe the vicious thoughts, and its effect is there in this world. But in spite of the fact that we are in prison, we should be free from this idea. The accused are in jail, and the officials of the Government are also in jail. The former think that they are in prison, but the latter do not feel that they are imprisoned. If sufferings are there, nectar is also there.

PROBLEM OF LIFE

There are perhaps only a few among the masses who have ever given any serious consideration to the problem of life. Generally they take a very narrow view of it. The only problem before them is to secure a decent living, well provided with the desired comforts. In other words, to them the object of life is only to achieve the greatest possible comfort and prominence in the world. If they are able to achieve it, they think their life to be a success, otherwise not. They may, however, pass on as great men, philosophers, scientists or politicians and acquire worldwide fame and riches, but their problem of life still remains unsolved. It does not really end with death, for it is only a change of form. Our next life, whatever it may be, begins after death. Just as prior to our present life we have had numerous other lives in different forms, similarly even after our death we may have numerous other lives. The cycle of birth and death continues indefinitely. The problem before us is not to find out a solution of our present life but for all lives that we may henceforth have. In the wider sense, it covers the entire existence of soul in various forms, gross or subtle, at different times till the time of Mahapralaya (Final extinction).

PROCEEDING TOWARDS DIVINITY

We should not dwell in thought that God does not exist. It is the place where we should stay, and that is the main goal of life. All of us are proceeding towards Divinity or the goal of life — some consciously and some unconsciously. They, who proceed consciously, are as if swimming in calm waters. Those who are proceeding unconsciously, are beating their hands and feet in the sand of the desert. Master, of course, is the

medium between the two, and He tries to create relationship of the *Abhyasi* with God. When that is done, a part of His duty is over.

You can bring others on to the path by your prayer, devotion and pious thoughts.

It matters little if a few break off from us, because what they have gained during their brief contact will develop in the subsequent life, if not in this one. Thus our labour is by no means wasted or lost.

As regards your question whether all proceed towards God spontaneously or by God's will, it may suffice to say that every river joins itself with the ocean losing its own identity altogether. The ocean does not come to mix with the river. Just so do we proceed towards the origin. A time shall be when all will merge in It, and that will be the time of *Maha Pralaya*. We practise only to cut short our way, and thus be saved from the miseries of innumerable lives till then.

PSYCHOLOGY

Psychology gives the picture of the things but there is no remedy for their correction. It is only the *Sahaj Marg* which can bring about naturalness in it.

PUJA

The only remedy to overcome miseries is to devote ourselves towards godly thoughts of purest nature. Our thoughts are scattering the main current like the canals in the river making the river weak. The river cannot flow in torrents if so many canals have been dug out from it. The same is the case with us. Our ideas and thoughts always seem to have wings, and so they have made the main stream weaker. During puja we draw in these things and consolidate them in one flow. The thought will have the same force from which so many canals have been made. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards it draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things come to the main and supreme current which is now to flow towards the Almighty - the main goal and place of our destination.

An *abhyasi* should devote himself to *abhyas* with diligence and persistency. Generally, I find people complaining of the scarcity of time, which is for them a sufficient excuse for not observing regularity at puja. I

think everyone does somehow manage to find time for everything of his taste and liking except this one, puja (living meditation). Obviously, the reason not the want of time but the lack of interest. But what can I say in this connection when I myself never devoted much time for it, though at the same time I never did miss it any day? My Master was in know of it, but at the same time I was all the time busy with constant remembrance and never missed it even for a moment. It was for this reason that he never objected to my short time practice. As a matter of fact, though I never sat for meditation for any long duration yet I was never away from it any moment. Consequently when I was relieved by my Master from the daily routine of puja, I felt exceedingly happy, though it was really no exemption in the practical sense but only a change in the mode.

I am grateful to God for the conditions which descended upon one particular person. May God bless him with the permanency of these conditions. Others either do not describe them or lack the ability to give expression to their thoughts. But I think they do not feel them. Most of the people go on doing puja ritualistically. The real urge and pang and restlessness is not there, otherwise they would definitely have experienced the conditions, and every day a new life would have been infused in them. Nevertheless even this is enough and thousand times better than doing nothing.

Whatever I do seems to be pooja, that is to say, laughing, talking and all other acts seem to be included in pooja or worship and while doing all these acts, I find myself free of them all. One surprising thing is this that when I meditate or do japa it is not realised as to who is doing it and for whom he is doing it.

Ladies may utilise their spare time for puja. This is a special allowance in their case. Besides if they go on with their household work with the thought that they are doing their duty in compliance with God's command it shall all be transformed into puja and they shall be with it all the while without any conscious effort on their part.

PUNISHMENTS

How is it that a man is given four punishments for a single wrong? Man is a complex being. Whenever he does a good or bad thing, the mind thinks, and the heart decides, and human organs begin their function. In both these, there has been help from mind and heart. The sense organs which functioned also remained guilty. And as this is a part of the body, the body also is responsible whenever we think of bad things we leave

impressions of the bad thoughts in the atmosphere. Nature will punish for it separately. One would get bad life or hell according to the wrong he has done. He will be punished in hell to the extent to which he ought to be; the rest will have to be undergone by taking a birth in this world. Mind, which felt the action to be bad, underwent the punishment. Its effect was bad and this was the punishment to the heart. Society also hooted him out. He got hell because he had spoiled the atmosphere. The third punishment was that which the body and its associates got. Thus, all those that helped in doing wrong got punishment.

“When I saw the beloved, my mind got stirred. The fault was of the eyes, but the heart was stabbed”.

Instead of taking the fulfillment of desires as a punishment, it would be better to treat the very existence of desires as a form of punishment.

PURITY

The ideal of purity held by the Hindus, in particular, is indeed very high. But now, in its degenerated state, it has gone down to such an extent that it exists merely in imagination. All the principles thereof have been quite forgotten, and bathing and washing are the only remnants left now. The principle of purity was based on the thought that the Eternal and pure Existence which we have to enter into is entirely free from all contaminations. It is perfectly pure. This highest standard of absolute purity free from all impurities (**mala**), distortions (**vikshepa**) and coverings (**avarana**) was taken up for the ideal. Our being is contaminated with all these and hence is far below the ideal. Thus our attention being directed towards the attainment of purity of that highest level, we began to imitate it in all outward ways, looking particularly to the cleaning of the body. The external ways adopted for the purpose began to cast their effect upon the mind and thus the internal purity too began to develop. This continued process supplemented by our firm attention upon the ideal contributed greatly to the attainment of highest purity. The process thus being accelerated, real purity began to flow in all through, and the mind began to get purified, producing good thoughts which helped us further in our pursuit. Thus we were doubly benefited. We had already resorted to means for the internal purification and now the external ways too began to help us a good deal in the work, and both combined together helped us immensely in the attainment of the objective. When both these get harmonized with each other, it becomes in itself a power which makes our path all the more smooth and we go on soaring higher and higher. Thus our feeling of purity helps us so efficiently in the attainment of the ideal.

We have originated from Purity. The pure streams which were the cause of our coming into being had also originated from the purest Source, and for that reason the thought of purity persisted in us all through. Never can any impurity enter into them; not even the ravages of time could affect them in any way. Now because these currents had come from a very powerful source, they were permeated with absolute purity. These currents are really the result of the action of the original stir which had caused the creation and which were perfectly pure. Whatever came into existence through their medium was also perfectly pure in its original state. But the influence of time stained their purity and this was the result of our own actions and doings, as explained under Commandment 4.

PUZZLE

I feel like writing a puzzle: Whom does God love more? Him who has seen Him once and yet remains apart from Him! I wish to write a line or two on this. When did we part from God? When we took up the present form, the human body, leaving the Source. When we started from such a Big Source and have come down to the astral plane which is far below it, we took our abode in the cage of the elements. We should also maintain its remembrance so that we may remain within the sphere of devotion, and understand our present condition which is elemental. The place in which we now are is miles away from God with regard to Divine qualities. It means that the idea of God and man should be maintained even after Realisation. In short, do not throw away the human etiquette after Realisation.

QUERY

"The Lord has closed upon man the door of every query. One can acquire the intelligence of 5ahban (a Chinese philosopher) in eloquence and rhetoric but none can attain to the knowledge of the holy Almighty". What that veil is may be discovered only by deep thinking.

QUEST

When God feels that there is one in quest of Him, the Divine grace is set into motion to take him in. If the quest continues with a pining heart, it becomes so very forceful that the Lord himself sets out in quest of him. The intensity of eagerness together with restless impatience creates

within him a vacuum for the Divine grace to flow in, establishing a connecting channel between the two.

QUESTIONS AND ANSWERS

Those who are a bit advanced ask a few stock questions and the same are repeated before each and every saint to show purely their ability in asking questions. One of the questions they generally ask is: why has God created the world in which there are so many miseries and troubles? At that time if they look to themselves, they would probably find an answer for themselves. This question was put to me also a number of times. Sometimes I answered with divine dynamism and sometimes in other ways.

A number of people merely ask questions pertaining to Divinity. But how to attain it, is not generally found in the minds of such people. If we go on talking about the taste of mango it will not help us unless we eat it and know for ourselves its taste. I may say here that Reality is not the field for cowards. Lion-hearted men alone can dare approach Reality and men are made so, by Sahaj Marg.

I hold that mere questions and answers can never reveal the mysterious interior of a man. This can actually be known only through close association (*satsangh*) and practice (*abhyas*).

QUINTESSENCE

It is better for the *dervish* to be on the move. You have got nowhere to stay. Your ultimate stage is only there, and before reaching it even *anand* bids farewell. And what would be the condition there? If it is called ignorance, even that too will part company. There is one word which does throw light upon it, and that is perfect ignorance (*Ajnanata*). I have called it the changeless condition. This verily is the Real veil. Spirituality has anyway dropped off. This might be called the quintessence of all labour and effort. So, dear brother, this is the very thing which people had never desired, otherwise this could have already been had. And who could wish for it when nobody had any idea of it. Thanks are due to my Guru Maharaj who has brought it to the notice of the people. Now, you may take the term "Perfect Ignorance" in the sense that it is that which exists between 'yes and no'. This is according to Kabir.

RADIATION

Frequent reference to this process {Yogic Transmission}, in the present society of educated persons, has led certain religious teachers, today, to defend their inefficiency in this respect by explaining to the people that there is nothing peculiar about transmission. It generally happens, when you are in the company of a Mahatma or a saint that you are to some extent relieved of your disturbing thoughts and feel comparatively calm for a while. This they claim to be due to the effect of transmission by the Mahatma. Those who offer this explanation, mean only to deceive the public with a view to whitewash their incapacity. What they interpret as transmission is really the automatic radiation of the pious Paramanus (fine particles) from the Mahatma. It affects all those assembled there with the result that calmness prevails to some extent so long as they are there. It is only a natural process and has nothing to do with transmission. It is not only from a Mahatma or saint that such Paramanus (fine particles) radiate but also from everyone whether pious or wicked, saintly or devilish. If you are for some time with an impious or morally degraded person you find similar impious Paramanus radiating from him and affecting you, with the result that you find your thoughts flowing in the same channel for the time being. The effect of such radiation remains only for a little while and disappears when you are away from it. This is the reason why, often religious teachers are found to be making complaints of the indifference of the people to follow what they preach to them. They say that people, when they go back after hearing their Upadesh (sermons) **cast off** all they have heard then and there retaining nothing of it in their mind. I think it is not the people but the teacher or the Upadeshak (Preacher) who is really to be blamed for it, for he has not the capacity or power to transmit what he means to preach from the platform. Similar views are expressed in connection with Sankirtan performances. The peaceful atmosphere created on such occasions is claimed to be due to the effect of transmission. It is really the result of vibrations produced by the sound of singing in a chorus. We experience the same thing at all music parties that we attend. On such occasions our mind is mostly focuses on one and the same thing that is in our view, and we are, for the time being, unmindful of other things. In Sankirtan, as our thoughts are located on some pious idea we begin to feel the same thing in our heart automatically. It has nothing to do with transmission.

RAJA JANAK

A few words to review the exact position of Raja Janak as a great saint of his time. He held a high position among saints. The great *rishis* of

the time used to send their sons and disciples to him for higher training. But all his prominence as a saint was due not only to his spiritual attainments alone but also to his being a king as well. As for his spiritual elevation he had crossed the region of Heart, attaining *avyakta gati* (undifferentiated state), and had just entered into the Mind region. Of all the eleven circles of the Mind region he could have, by that time, crossed only the first one, and was lingering in the sphere between the first and the second circles.

RAJA YOGA

Raja Yoga is the old system or science followed by the great rishis and saints to help them in realizing Self or God. It was prevalent in India long before the time of Ramayan. It was first introduced by a great rishi who lived seventy-two generations prior to Raja Dashrath of the *Suryavamsh* (*surya* or Sun dynasty). He devoted much of his time pondering a good deal to find out the real method of achieving freedom by which problems of life could easily be solved. He was swimming in the central region (as described in the book), being mostly attached to the Centre itself. His state was akin to that of the present Personality now working for the Change, as required by Nature. After pondering long over the subject, the great sage at last discovered the method which ultimately developed into what is known as Raja Yoga. When he was in close touch with the Centre he discovered the reality of the world with its cause or force in existence. He found out that the motion or stir of some power from beneath the Centre brought the present world into existence. That stirring thought is in other words called *upaadaan kaaran* or *Kshobh*. At last he arrived at the conclusion that it is the outcome of the power which is similar to, or identical with the thought power of man. Naturally he deduced that thought could bring out such results and that its power is unlimited. He then took work from the thought power which fell to our lot, and with it he started training. That is the basis of Raja Yoga or the king of yogas. The kingly thing in us is thought which ultimately develops, steering us to our goal. Sages after sages have improved and developed it as their practical experience increased. Thought ultimately takes the form of reality, and appears in naked form, so to say. This can all be verified by the persons having clairvoyant vision of a high merit. There may be different methods of teaching through this science but the governing principle remains the same. With this power or force we establish a link with God. Improvements have, at times, been made by great sages to develop it according to the needs of the time. Commentaries have been written on the subject, discussing elaborately the philosophy of yoga. But the underlying thought is the state of vision which a man must develop. Things appear in their

true perspective, and their mystery is revealed to him who rows farther in his slender dugout and improves to the utmost.

I may also bring home to your mind that there are different forms and practices for achieving the end. They might lead you on the path of realization to some distance, but how far, I do not propose to discuss here. I leave it to the judgement and the experience of the readers themselves. But I assure you positively that it is Raja Yoga and the Raja Yoga alone that can lead you on to your ultimate destination or the highest point of human approach where you are in perfect harmony with nature, assuming your absolute and pure form. No other form or practice can bring forth such results. It is, therefore, essential to have recourse to this science if you aim at the highest point. The help and support of a truly worthy guide is of course, the essential factor and at the same time a serious problem of the day too, but a true seeker, I assure you, shall never fail to find him.

I have shown the efficacy of Raja Yoga. It is the only thing which can weave one's destiny. It is complete in itself. Practice and *anubhava* only can reveal it. I do not ask you to believe me blindly, but I would most solemnly request you to practise it in right earnest and see that things are coming to your knowledge. There are other methods too to practise Raja Yoga; but I assure you this method, as given in this book, is the most benefitting. My sincere advice to the readers is to seek the adept in this science. It is very difficult to find such a person, but they are there, no doubt, in this world.

There are numerous means and practices prescribed for Realisation, out of which we have to choose that which guarantees speedy success. Now what that may be let each person judge for himself. For a hint I quote below the judicious opinion of Swami Vivekananda on this point. "It is Raja Yoga alone that successfully leads a man up to the highest level of approach, and none but one having the capacity to apply his own internal powers through *Pranahutis* fit for being a guide or master."

One proceeds with subtlest means for silencing the ever-active tendencies of the mind. Besides, in practicing this one is always away from the idea of the body since he has fixed his attention upon the subtlest.

In Raja Yoga we generally start with meditation. There is a great underlying philosophy in it.

If one is to be brought to the stage of liberation, Sahaj Marg method for it would be to divert his soul towards the Ultimate. The result shall be that he will go on developing till, by the last moment of his life, he will finally reach the destination and attain liberation. I can proclaim by the beat of the drum that none except a worthy master having at his command the power of transmission can ever bring forth such wonderful results, and that Raja Yoga alone is the path which promises sure success. But this can fall to the lot of those fortunate ones alone who are actuated by an earnest longing for liberation and are really destined for it. The various successive steps of yoga laid down in Patanjali's system are all included in the one routine process under the system of Sahaj Marg and are covered by the *abhyasi* without undergoing each one separately. But since that is possible only through the help of *Pranahuti*, I wish more and more *abhyasis* to come up to it and be profited thereby.

REAL ESSENCE

Our gathering, however, is somewhat different. We (human beings) are there, from where nothing comes to us by way of knowledge even about our own selves. That means, we possess that stability in a natural way, which can be described as a stance of balanced Balance. Everything has started after it. In other sense, we were there, when the Creator (*Brahma*), Preserver (*Vishnu*), and Destroyer (*Mahesh*) had not yet come into being. Now, what is there? Greatness! No! What is the Destination, where we have to reach? It may, preferably, be called insignificance. If we chose to designate it as such, it is an insignificance, of which we know nothing! and Greatness of a sort — viz, Similitude, where no knowledge of Similitude itself is to be found. And this, dear brethren, is the Real Essence!

REAL EYES

Hazaron sal nargis apni benuri pe roti hai
Badi Mushkil se hota hai chaman men didawar paida"

"For thousands of years the eye-shaped narcissus flower weeps over its sightlessness.

One with real eyes is rarely born in the garden."

REAL HERO

In order to control our thoughts and actions we have to look to the proper working of the mind, which is never at rest even for a moment. I have often heard religious teachers railing at it in bitterest terms, ascribing all bad names to it and proclaiming it to be our worst enemy. The reason is quite plain. They think it to be the cause of all evil within us, and consequently they advise people to crush it and not to follow its biddings. But generally people find it a hard task to restrain the diverse activities of the mind, or to disregard its biddings. Their theoretical advice and lectures in this respect are, therefore, not of much avail to them and almost none of those attending their lectures has ever been able to achieve the object in a practical way. Besides the present circumstances and the environments too contribute much towards the ever-increasing activities of the individual mind. Almost everyone, today, feels his life to be a hard struggle for existence confronting acute problems of poverty, insecurity, distress and rivalry and it is almost impossible to keep himself free from its effects. The result is the constant unrest and disturbance of mind. We breathe in the same thing from the atmosphere and are consequently led away by circumstances and surroundings. Our individual mind has become the weathercock, turning its face at every blast towards the direction in which the wind blows. The real hero in the struggle is one, who braves them courageously and keeps oneself free from their effect.

REAL MAN

A man can be a real man only when his eye is diverted towards his inner self. Therein lies the real quest for Reality. One who adheres to it establishes his footing in the sphere from which everything descended by itself. In other words he connects his link with the main Source. The only thing which remains then is its expansion for which the prescribed *abhyas* is sufficient. I prescribe the easiest means, still some people do not pay much heed to it. The reason may perhaps be that they have no real craving. When craving is created(May God will it so!) the attainment of the goal becomes a question of no time.

We have now to enter into a new life, a life which is beyond this outer life of ours. We might just as well say that the real man exists behind this, the apparent man. Now since you want to enter upon the real life, you have to seek for the real man, the man behind the man, or the man beyond man. Such a personality, if he does exist, can be traced out only by the heart's eye and can be felt in every molecule and atom of the body. Though possessing a physical body, he shall in no way be attached to it

and he shall be nearest to zero. His covering shall be the whole universe wherein he shall have his own play. You will find him present in the sand of the desert, as well as in the waves of the ocean. You will find his presence in the light of the sun, the moon and the stars. He shall be in existence everywhere, in hell as well as in paradise. But how to trace him out is the real problem. In fact that is the very thing which by my master's grace lies pouring on me, and which I impart to the *abhyasis* through transmission. I take it as a part of my duty, not expecting any return for it, though it automatically becomes due from the *abhyasi* in the form of *rina* or debt (not taking the word in its popular sense, of course). What I mean thereby is only the reaction on the part of the *abhyasi*.

REAL SPIRIT

Some persons seem to be under the impression that the practices prescribed under this system are by themselves sufficient for the attainment of the final goal, but that is not exactly so. While referring to *Sadhana* under *Sahaj Marg* I must draw attention to the real spirit of it. The *abhyasi* must not fix his mind upon its outer features only. Unfortunately people keep their eyes only on formal rules and methods and ignore the real spirit. Under the system, though the spiritual training is imparted through transmission, still the most important and indispensable thing remains for the *abhyasi* to develop in himself. It is love and devotion to supplement the *abhyas*. This feature was introduced into *Raja Yoga* by Lord Krishna in order to speed up the progress of *abhyasis*.

REAL SUBSTANCE

During our march we pass through the circles given in the 'Reality at Dawn'. You will find the entire Universe along with these circles even in every atom, but it requires a good deal of time and *anubhava* to come to its proper understanding. So, we must look to the real substance and not to that which it displays. The diagram showing the lower and upper regions of heart is only an imaginary ground to come to an understanding.

REALISATION

When the idea is there, action comes as its result. If meaning is there, the words are also there. When you dilapidate all these, Reality begins to dawn, till it grows to its full length giving fruits and flowers. Merging of course is the chief thing which is bestowed upon the simple being and simple man is he who knows nothing about himself. Longing for Reality brings a person to the right path. It gives a new life to the sleeping

condition of a man and him for the highest approach reserved for human beings. Not only that, it transforms the whole being, shattering all the obstacles in the way of progress. The true meaning of Realization is "Death of Death" or "End of End". If a man is absorbed in this condition, it means the way is clear now.

Realisation is a practical pursuit for which direct perception through practical experience is essential. The rigid rules of life generally put forth as essentials for the pursuit are hardly practicable in the normal life of man. What the world needs today is an efficient method based on scientific lines, and running in close collaboration with our normal living. Our great master, with due regard to all these difficulties and keeping in view our physical and mental disabilities and shorter span of life has, by his kind grace, offered us this easiest way which ensures greatest success in the least possible time without unnecessary toil or exertion.

In fact there is no charm in realization, no enjoyment, not even the Consciousness of peace, bliss or of realization itself. It is a static state, unbroken and unchanging.

Everyone wants peace. That means that realisation is not the object. In that case he will get only peace and not realisation. But if realisation is the object, peace will automatically come in its wake. We should not be only after knowing what realisation is but should try to attain it as well.

Realisation can better be defined as a state of changelessness which is a condition seldom bestowed upon man even in the course of thousands of years. But if one happens to get a master who has attained it in full, and the *abhysi* too is keenly interested in and really earnest about it, it becomes quite easily attainable. But so long as there exists the feeling of 'is' (existence), it is not complete realisation. It follows therefore that even bliss is a drawback. Do not be afraid of it, brother. It is such a super-fine condition that whomsoever God pleases to bless with it will be prepared to undergo the hardest pain for it rather than part with it even for a moment. I believe that may be sufficient for your understanding and satisfaction. You have gone away from this place, but you have left your memory with us. You have been a guest who, on departure from the place, took away the host as well along with himself. You must have conveyed my message to your friends; now it rests with the Master to carry it home to their hearts.

The process generally adopted for it {Realisation} is classified under three heads, karma (action), Upasana (devotion) and Gyana (knowledge), which offer common basis for all the different religions and creeds.

Every religious minded man and scientific explorer is of the opinion that it is the subtlest force that is working. You can easily know it if you are away from the grossness which you have gathered round by your misguided thoughts. Now you can easily deduce that if it helps our movement towards subtleness, the method is correct. But if it tends to enlarge your self with grossness it is not only wrong but it also pulls you down, and realization becomes far distant.

Realisation - Common Man

It has been preached from almost all platforms that the Realisation of the Absolute is beyond the capacity of the common man. This mistaken notion prompted by self-styled *Gurus* has settled down in almost everybody's heart; and to-day they have even lost craving for higher aspirations. I wish to impress upon you that the common man has as much right and capacity to realise God as those sitting in the hierarchy of religion — rather more. What is needed is a correct and natural path followed with complete devotion. *Sahaj Marg* urges upon people to realise this simple truth and apply it in their routine of life.

REALISE

The real merit of the system will come to light if one comes forward as a true seeker for it. Hardly a few among the *abhyasis* exert themselves to make themselves receptive. Even then I thrust it upon them at times, but I fear I may have to carry it all with me when I leave the material form. It is necessary for every man to realise the effect of the conditions infused into him. Then alone can it be utilised for the uplift of others. There are so many conditions and so many points specified for them, and still more are being discovered. But none perhaps displays the capacity to utilise even one or two of them. I am, on the other hand, burning with an eager desire to see every *abhyasi* having a taste of the condition at every point. If an *abhyasi* partakes even a little of it he will be greatly transformed. My master too affirms that it is very difficult to find one who may be fit for the spiritual training up to that extent.

REALITY

Reality is not a thing to be perceived through physical organs of sense but it can only be realized in the innermost core of the heart. We have, therefore, to go deep into it to solve our problem of life. (BWS-264) The Reality which one aspires for is really so simple and plain that it is, for that very reason, often beyond common conception. So, for realising it we must also become simple like it. For that, it is absolutely essential that the means, which we adopt for the purpose, must also be equally simple and natural.

Reality is beyond force, excitement or heat. It is similar to the state which prevailed before heat came into existence. It is in fact beyond feeling or understanding. That is Reality in the true sense.

Now the same question of science comes once again. I think I have given the reply to some extent. But if you want still more we should say that we are on the path, and we have made ourselves such that we are in conformity with the Reality. Then it can be definitely said that Reality alone is in our view. Nay! we ourselves have become such. We have become the abode of the Real Knowledge. Nay! now we ourselves have become the knowledge. The remark of 'X' that they are truer than the mathematical symbols can be correct when we get dissolved in it, and the very thing comes before the view which is right. Whoever goes on the path, the same thing comes before him. Now you may think that there are poetical points in it, where there is the possibility of exaggeration also. Yes, dear brother, it helps the thought to pick up by constructing its surroundings in order to show the Real Thing. I am also often obliged to take work from it. For example, I shall write a couplet:—

*The lover is weak and the beloved is very delicate (tender).
Let somebody raise the veil.*

Now if you ponder over the meaning of this, it will be proved that the Lover and Beloved are both inactive, which is the real condition; that is, That condition which is the Reality is expressed thus.

The Indian saints of the past have done lot of work for the good of mankind but most of them have reserved the Reality for a selected few. According to the orders of my Master I want to bring it out, and pass it on to the majority.

REBIRTHS

The completion of the Bhog of all the Samskaras, formed every moment cannot ordinarily be possible during the whole life. Thus when our life comes to a close we still have a lot of samskaras in store within us. These very Samskaras become the cause of our rebirth, in order to offer us an opportunity to complete their Bhog, but unfortunately, instead of finishing them we add more than those we have exhausted. (BWS-196) When I approached the holy feet of my great Master, I was quite blind to all these things. I put the books away thinking them to be of no use. I was interested in Him and Him alone, and nothing of the world could offer me any charm. Coming into the world again and again can never be overcome so long as one feels interested in it, and welcomes it. But an imposed physical detachment from the world is no solution for it in any way.

RECITATION

Now about reciting God's name over and over again advised by certain sages as the surest means of Liberation in the Kaliyuga, I believe that unless we merge ourselves in the vibrations produced by reciting God's name we can never be sure of getting the desired result. Some scriptures tell us that if we recite the name of God continuously for 24 hours we shall have his darshan. My mother once, long ago, did it in all earnestness but to no effect. The theory of darshan too, as popularly believed, is not at all convincing to me on the basis of my own experience and *anubhavain* Realisation. I too sometimes advise mental recitation of Rama, resting our thought all the while on His attribute of All-pervadingness. This process is helpful in bringing about the state of constant remembrance too. Strictly speaking we do not actually recite anything but only fix our thought on the attribute without trying to picture it in our vision.

REFLECTION

This world is in fact a reflection of the other world. When this one is moulded properly, its effect extends on to the other world whose reflection it is, and that too will begin to get purified. This will greatly smoothen our task and help us further in the attainment of the Ideal. Our success here will lead to our success there. By the world that casts the reflection I mean the *Brahmand* or the Astral world where everything happens in an astral form prior to its coming to this world in material shape. In *Brahmand* it comes down similarly from the next higher region, and there from the still higher, and so on. Thus by proper modification of this last layer the effect

is carried to each of the higher layers successively upto the very highest one which begins to get purified in the easiest and most natural way.

REGIONS

In the vast area of infinity, there are three regions namely, the Heart region, the Mind region and the Central region. I have tried to express these by a diagram of twenty three concentric circles; where, the first five circles represent the stages of maya, the next eleven circles represent stages of egoism, and the last seven circles, as rings of splendour situated in the Central region. The core is the centre itself. I have also covered these regions as a spiritual journey through thirteen principal knots or granthis and much beyond.

The heart region extends up to *shikhar* (top). After that there is the mind region which extends up to the Occipital point. There is also one superconsciousness in it, as I have hinted at in 'Efficacy of Raja Yoga', but it is not very active.

Brahmanda begins from *Ajna Chakra*, to which one comes after crossing over the Pind Pradesh. Thus the ***chit lake*** lies in *brahmanda* and so also the point of *Saraswati*. I have stated in the 'Efficacy of Raja Yoga' (second edition, page 25) that the Heart Region is extended from head to foot, and that the entire creation lies within this circle, that is up to *shikhar*. My experience reveals to me that after the ***parabrahmanda mandal*** there are three more regions for which I have put down names in Persian, in accordance with the condition of each. After that there are innumerable points, each having its own specific condition. I usually take up these points one by one.

All these points are in the ***sahasrara*** (*shikhar*), as after *shikhar* the Heart region ends, and then we come to the mind region. There is also a kind of super-conscious state which I have not taken up in the 'Efficacy of Raja Yoga' because it serves as an instrument for the Divine to work with. All other super-conscious states, appearing normally in a **bud-like** state, turn into full bloomed flowers when opened. But this super-conscious state has an inverted position, with its petals pointing downwards. When an *abhyasi* who has passed through it reaches the **Central Region**, this super-conscious state helps him to gain Divine powers. But that depends entirely upon God to bestow it. It is quite beyond the *abhyasi* to extract it. When an *abhyasi* enters the Central Region with complete devotion and faith in the Master, it begins to open automatically. But that is only a matter of experience.

REGULARITY IN PRACTICE

One must be regular in the abhyas. If interest in meditation is created, half the work is done.

RELATIONSHIP

It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sunshine of His Grace. That is the relationship between the Master and the devotee, which is to be maintained all through because that was the only relationship that had finally brought us up to that highest level of super-consciousness. It is only here that the true character of our being is revealed.

RELIGION

The quest of mankind, ever since its birth, has been to worship God, to unravel the mysteries behind the outward appearances and to grasp the fundamental truth. This is the genesis of religion. The worshipper has before his eyes the eternal bliss of the paradise or some similar view, which he aims at as his final approach. There have thus arisen religions in the world with their prescribed forms and rituals, based upon the personal practical experiences of their great founders. But after the lapse of thousands of years, when the entire surroundings have changed and life has undergone a radical transformation, the same old forms and principles are being adhered to. The outer form alone now remains intact while the inner spirit is lost. The result is that the vehicle of religion has become hackneyed and it will not be wrong to say that the present-day religion has become only a relic of the past or the bones of the dead. We have really buried true religion in the grave. Only, we clap hands in the name of religion and do nothing else. The real spirit is lost and only formalities remain in its place. Outward forms and rituals are only things that remain open to view, which are followed with extreme orthodoxy and tenacity without even the least touch of reality. Our faith in reality has thus diminished to the point of extinction. It is rather twisted into forms and rituals alone. Gradually it degenerates into bigotry or prejudice, which has unfortunately become the permanent feature of the present-day religion.

All the religions of the world have been started when we have found the necessity. Some start from the core of the Being and some out of the outer aspect. But all of them try to touch the Divinity above all religions.

They prepare the masses to dive deep into the Reality. They succeed in many cases and fall short in some other ways, because the religion is for the masses and spirituality is for the selected few. Since millions adopt the religions with some views which their status of wisdom warrant, now, they burst out into branches because the people of different mentalities adopt it. At one side there is high thinking and at the other side there is gross behaviour. But these things play their own part in the spheres they have formed. Now both grossness and subtleness exist. To the subtle minds the idea of the greatest is understood and to the grosser minds only the idea of grossness is evident. Now the thinking has become gross.

They connect the grosser things with the religion and if even a lie is spoken a hundred times it becomes the truth. Similarly the same thing and their adverse belief have become the part of the subject of religion.

Universal love, the very fundamental basis of religion having disappeared altogether, the religion, which was generally considered to be a link between man and God, has now become a barrier instead.

Religion is really the signpost on way to God realisation, but you will have to pave the right way for yourself.

Religion - Fate

Almost all religions unanimously agree that whatever happens is the result of our actions. Nobody ever suffers in contravention of this principle. When such is the case one will naturally be led to the conclusion that it is really the fate which he himself has built up. Truly speaking, we ourselves are the makers of fate.

Religion - Formality

Frequent remembrance of God, though greatly helpful is not all that we need for final success in realization. We generally begin an important thing in the name of God and it is customary almost in every religion to do so. But that is only a matter of formality and has no real significance. We never dedicate the thing to God in the real sense and at heart we are in fact quite away from the idea of God. Remembrance of God thus is of no avail. The real significance of the custom is that we must remain in touch with the idea of God in all phases of our mental and physical activities.

Our blind faith in formalities keeps us in the dark regarding the reality and unconsciously we develop within us a feeling of hatred against those

who believe in other forms and rituals. There are consequently jealousies and quarrels among the followers of different religions.

Religion - Gods And Deities

Regarding gods and deities, I may say that the *devas* die and are reborn taking up our form, while we die and become *devas*. It goes to mean that they too are not free from the entanglements of birth and death. Thus, worship of the *devas* can never lead one out of the entanglements of births and deaths. To be outspoken, I may as well say that gods are in fact at our service and not we at theirs. With due regard to this fact, let one decide for himself how far these gods can be of avail to us in our pursuit of Realisation, when they themselves are craving for it. Had the service of gods been sufficient for the purpose, one would never have looked for other means. It is therefore necessary for one thirsting for Realisation to discover proper means for quenching his thirst.

As a matter of fact gods are the various powers of Nature, set up to work out her designs. In that respect they are therefore like the different parts of a machine. The avatars too have generally induced people to worship God, and if one adheres to them he must follow their advice in the literal sense. Singing of hymns in praise of gods may promote the feeling of *bhakti* and may thus be useful to some extent, but they can never be helpful to you in the solution of your real problem.

Worship of gods and deities in various forms is a crude development of the same Sakar theory. Worship of every power of nature and even of mountains, rivers and trees is a further degradation of the same view. What a pity! Instead of worshipping the Master, we are worshipping the servants ignoring the Master entirely and we are not prepared to hear even a word against our set prejudices. The result is that today we find so many sects and creeds, each worshipping its own god or goddess in its own particular way. Evidently the goal before their eye is not even liberation but in most cases deliverance from some particular form of misery or some material gain. People are driven to such forms of worship either by the force of circumstances or through the faulty guidance of those who are themselves quite in dark in the matters of Self-realization. Lord Krishna has made it clear in the *Gita* that worship of gods may lead you at the most to their sphere only, which is a limited one and far below the point of liberation. They themselves have no capacity to go beyond. The approach of their devotees beyond this point is, therefore, out of question. Thus it is evident that these gods and deities are of no avail to

us if we really aim at Reality. I have illustrated the point more clearly in my book *Efficacy of Raja Yoga*.

Mechanical form of worship, commonly adopted by those hankering after gods and goddesses to serve their worldly ends is also another absurdity. It is no worship at all. They only play the part of a labourer, so to say, and at the close they get their day's wages for the physical labour done. The solid material form of God entertained by them in the mind and worshipped with faith and devotion leads to internal grossness and if the practice continues for a long time they become more and more solid, barring their approach to Reality. The result in such cases is evident to almost every eye.

Learned teachers of religion generally induce people to worship gods and deities. But that will never be the case with a practical man who has experienced things for himself. The learned have only read the books while a practical man has tasted the spirit of the books. There is thus a vast difference between them. He alone who has travelled on the path up to the final point can guide others successfully. The learned teachers are more like sign-posts by the roadside to tell you where the road leads to. This is all the purpose they can serve. It shall no doubt be very strange for one aiming at freedom from materiality to fall upon material forms and grosser concepts. Definitely the *devas* can never lead you up to sublimation which they themselves are lacking in. You have to end even your subtle existence, whereas by such means as referred to in the beginning you are strengthening your material existence all the more, which in other words means spiritual death.

Worship of deities is too commonly prevalent among the Hindus. It is done with the object of material gain or safety of the children. The female folk mostly adhere to it, because they give birth to, and bring up, children and hence their ties of affection grow stronger. Let them play their own part and we should attend to our own.

Religion - Idol Worship

Ancient sages finding worship of the Immaterial Absolute, a difficult task for the masses to start with, had devised certain convenient means for their uplift. They made a start by taking up something apparent in the solid form, which the masses could easily grasp or understand. Now the things, which could be easily grasped or understood, were different for different people. For the people of the lowest standard they adopted something in the apparently solid form. For others, more elevated, some

abstract form, e.g., splendour, light or any godly **attribute** was introduced to start with. For highly cultured minds a subtle idea of God was enough. Thus it was only for the people of the lowest standard that they had adopted the solid form such as a picture or image and that too only as a temporary measure. When they attained some progress they gave it up and embarked upon the next stage, taking up a finer form. It is just like teaching writing to a baby making her move her pen along with the prints of letters. After a little practice the process is given up and the baby is able to write independently without the help of the prints. Thus the solid form or the image was to be adopted by the beginners for a time only, after which, they came to the next stage. Besides, the image set up for the purpose was fully charged with the spiritual force so that those sitting by, in devotion and worship, gained some of its through constant radiation. Now persons of caliber, having the power to infuse into the image the spiritual force, are rare, although the process of **Pran Pratishta** still continues as a matter of mere formality. The result is that the places and images thus charged thousands of years ago, have by this time, almost lost all their effect and consequently no practical gain is derived by those going there for devotion and worship. It is, however, beyond doubt that the process was introduced only for the people of the lowest standard with little brain who could not otherwise devote themselves to the Lord in any way. It is but certain that the practice, if tenaciously followed to the last, defeats its very purpose and does not provide any spiritual advantage. Saint Kabir has nicely expressed the idea in the following lines: -

"If by worshipping stone one can reach God I shall be ready to worship a mountain. But for this purpose the grinding-stone which grinds the corn to feed the world may be better."

To my view those who stick to this sort of Worship throughout their life, are wading deep through the mire of ungodliness. It is extremely difficult to extricate them out of it. In course of time after constant practice they become so firmly rooted to it that they cannot even think of getting away from it at any stage. They remain at a standstill. They do not want to get rid of the ideas they have already imbibed. Further they apply their power or thought and make them stronger and more solid.

Gross type of worships of idols in the solid material shapes and rigid adherence to forms, symbols and rituals do not actuate real faith. It is pure and simple materialism which promotes prejudice, and not the true faith in the heart of those who pursue it. They believe blindly in what they are induced to, without applying their reason or judgement and are not in the

least inclined even to consider any other course. I find people acknowledging the efficacy of certain other means of direct approach to Reality but still they are not prepared to follow them because, as they say, they cannot get away from the path they have already adopted. They have in fact, no faith in reality but only faith in forms and symbols which may rightly be termed as prejudice. It means that their vision has become limited and they do not want to rise high to seek Reality. Their fate is sealed and they remain in the same confined sphere forever. In fact, what keeps us down, checking us from rising higher cannot be termed as faith.

Numerous ways are prescribed for securing Realisation, each one suited to a particular taste or mentality of the individual. A man of the lowest standard, who cannot give his mind up to meditation, may however, on account of his inner grossness, take the solid things to start with and begin worshipping images with the *bhava* of Almighty of course. But, unfortunately, they usually take the image itself as God, omitting altogether the idea of any higher being. A little advanced amongst them are generally considered to be those who keep in view the imaginary form similar to one they have fixed their mind upon, and who go on with the usual routine of mechanical worship of offering flowers, sandal, and incense to them in their imagination. This they call as ***manasic puja*** and consider it to be an advanced stage. As a matter of fact they are no better than those of the former type. The result in both the cases would be exactly the same, and finally they would become solid like rock.

Religion - Religious Feuds

We hear almost everybody talking in some way or the other about God, the soul and the mystery of the universe. But, if we are in quest of one who has realized God, or is acquainted with Him, we will probably find none such among them. This is the reason why there is constant feud among the representatives of different religions. They talk a good deal about God but inwardly they might be no better than a downright atheist. They acknowledge His existence in words but at heart they seem to be totally unmindful of His existence. To them the only utility of God is when they are in distress or misery. They expect Him on such occasions to attend to their call to remove their troubles. They pray to Him chiefly for the supply of their wants. It is really far from the idea of true love and devotion.

REMEMBRANCE

*Proceed towards Unknown.
Love Him who loves all.
Destination is not far off.
Remembrance is the instrument.*

REPENTANCE

A devotee is concerned with nothing but Master's close attention towards him, and his own nearness to Him. The nobleness of heart now takes another turn. When one has accepted Him as the Master he can lay before Him every wrong committed unknowingly by him, or anything that might be against the principle, in the capacity of one feeling guilty. In this way one impresses his own meekness upon the Master, who also begins to think that the wrong committed by the devotee is really pardonable since the feeling of supplication is present in his heart, for which he has presented it to the Master. There is such a tender softness in it as cannot be translated in words, and which reveals his feelings of true supplicancy. That means that the impediments present in him are removed and the weight thereof has been set aside.

He thus assumes a state of absolute purity like that of the Divine currents which are absolutely free from *Mala* (impurities), *Vikshepa* (unreal projections) and *Avarana* (layers of grossness). Thus it goes to mean that we acquire this state of highest purity by establishing the relationship of devotion. It also brings forth a sense of simplicity which has been pointed out as the quintessence of Nature, and which, when developed, envelops him all over so that he begins to feel himself completely merged in it. The errors, which a devotee can never be completely free from, are then reduced to a mere lifeless lump. It is probable that blunders might have been committed before establishing this relationship, but then they go on diminishing by and by till finally their very existence begins to fade away. By the effect of the strong push applied by the force of the will they get transformed into repentance. Repentance is nothing but a jerk to the thought-waves which creates to a certain extent a state of vacuum within him. The flow from above then gets diverted towards it, in order to keep up its uniformity with Nature. Thus the thing coming in helps us to wash off the previous effect. This may be taken as the true form of repentance.

The feeling of humility, which may as well be expressed as a state of supplicancy, covers within it the condition of innocence. One who attains it has in a way attained all, though apparently it may not seem to be so. In that case the mistake no longer remains a mistake, since it has washed off completely.

If a man comes with repentance for his wrongs, and if he is inclined towards spirituality, he should be admitted, but he should not repeat the wrongs. If he turns his attention towards God with repentance for his sins, he will soon become pure. This includes a prayer to pardon him for his sins together with weeping etc. It is written in the Holy Quran (*Hadis*), "If a devotee (*Banda*) prays for pardon and weeps, I feel ashamed and I accept him again".

REPRESENTATIVE

Happy be the time that brought forth the present day which promises fulfilment of the Master's Mission. Every one endeavours hard for it, but only he whom God ordains is successful. But what may be the Master's Mission and the purpose at its back? The simple answer may be: When a Great Master leaves for the Brighter world, he usually appoints one of his initiated disciples as his representative to look to the betterment of his associates, for which he receives light direct from the Master himself. In fact his job is the hardest. He cannot move even an inch nor take a drop of water without the Master's permission. For even the slightest mistake, he becomes the target of the Master's great displeasure.

A controversial point arises as to why this declaration was not made by the Master during his life-time. The reason for that is already explained in the notes, which anybody can go through if he likes to do so. These together with other facts may be sufficient to satisfy the people. The events too are already throwing light on them, by themselves. Moreover it is not always essential for a Master to name his representative by the last moment of his physical existence and there are numerous instances of it. No further proof being necessary, I think what I have said above is all enough. Anyone who likes may try and test to judge things for himself. Besides this, my daily diary together with Master's occasional comment on it may also offer sufficient proof of it. The Master frequently quoted from my diary during his talks with associates and quotations from it have already appeared in the book 'Shri Ram Sandesh'. All these points together with my diary notes of the 15th August 1931 (the date of Master merging into infinity) offer clear indications of my present state which everyone is quite welcome to ascertain by any possible means.

But unfortunately some interested persons with their selfish motives are trying to blacken it by misrepresenting facts in numerous different ways. I therefore place before you the details of events related with it. My present state was exposed in the last week of April 1944, and direct communion with the Master was established. Accordingly on 4th May 1944*, I started working under his direct instructions of which there is a detailed record. From that day I went on transmitting to all his associates in general, trying to check in them the growth of misdirected emotions(described by the Master as the pinching pain of a boil) which they had misunderstood as a state of ecstasy. I went on with it for some time but to my regret, I was afterwards ordered to stop, since the good results achieved thereby were attributed to the credit of others.

Dear Brethren! I have no personal motive in this matter nor do I have any desire for money or fame. All that I feel concerned with is that those connected with the Great Master be benefited and the Master's Mission be fulfilled. This shall be a source of satisfaction to us all.

You may also be surprised to note that the link of connections which existed so far is now no more, since it has been cut off under Divine directions, and another one has been established in its place which every one has necessarily to come up to.

It is therefore essential for you all to turn round — the sooner the better — towards this new link and offer me an opportunity to mend and correct your connections without which one shall remain deprived of the Master's infinite Grace.

RESEARCH

There are researches in the field also and my Master Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh (U.P.) India, has remodeled the 'Yoga' in a way that somehow you may come into contact with the Divine speedily.

Nowadays researches in this science are generally neglected. There are still many things to be known and solved. But you can pick up pearls only when you dive deep into the ocean.

RESIGNATION

Resignation does not, however, mean that he should remain idle, doing nothing himself and depending all the time upon God, thinking that God will send him all that he requires if he so wills. God helps those who help themselves is a common saying, which is literally true. We are failing in our sacred duty if we do not exert ourselves for the discharge of our responsibilities pertaining either to this or to the next world. The only thing, which should be borne in mind, is that we work in accordance with the will of God and feel contented with the result whatever it might be. When we come up to this level we may rightly think ourselves to be true devotees of the Supreme Master, and hence on the right path leading to Reality.

RESOLVE

I have never seen one who, having firmly resolved to reach the ocean of bliss, might have remained short of it. When you have the proper means at your disposal, there is no reason why you cannot win.

REST

We forget the rest in the cradle when we grow old. Similarly, when we are highly advanced in spirituality, we enter into the new restful state, the state which we cannot conceive of, because the idea of rest is there; and when the idea of rest comes into the mind we begin to remember cot and pillow and it becomes almost artificial. Artificiality can only be lost when we are free from both the negative and positive ideas. In the negative you lose something, in the positive you gain something. So when losing and gaining are there, you are in tune with Maya.

If we name the rest as unrest and unrest as rest, then in the state of unrest we will say 'I am at rest'. But for this everybody must taste both rest and unrest. This really depends upon the depth of thought. "My mind can be at rest only when the Lord gets busy with the remembrance of me". We start with the cradle and rest in the grave. That is the whole life picture of the human life.

RESTLESS

The restless tendencies of the mind have gone up to an abnormal level in the present age. One may be seen worried for his scanty means, another for his growing wants, still another for his health, comfort, fame etc. Even the rich who are luckily bestowed with most of what they crave

for have worries of one type or another. None perhaps might be having rest and peace in the world. Every one is faced with his own problems related mostly with his personal wants and desires, which create for him miseries and troubles.

The primary thing in Yoga is the proper regulation of mind, which is ever restless. It creates numerous ideas and thoughts, imparts stimulus to the senses and faculties and sets the body into action. Everything good or evil originates from the mind and it is the mind alone that governs all our feelings, emotions and impulses.

RESTLESSNESS

My strong desire is that I should give people an inkling of the final state of spiritual evolution. Teachings of Sahaj Marg are of the highest because it teaches the maintenance in view of one's final goal. It is necessary for any teaching which aims at the attainment assist in the attainment of the Highest, to be of the highest order. My restlessness lies in this, that you should continue to be restless to achieve the goal of attainment of the Divine which alone can give me Real Peace. To the extent that you are restless in this manner, to that extent peace will accrue to me. If you believe and remember this that for all the service rendered by me to people, the return that comes to me is peace, then the only method for you is to remain restless. Let us get so deeply involved in the thought of 'This', that no thought arises at all of "That".

RESTRAINT

Another external thing necessary for the beginner is that he should practise restraint in thought, word and deed so as not to injure the feelings and prick the hearts of others. If he does not restrain himself he spoils his own heart. The reaction affects him unnoticed.

RETURN

The return of God's creation will come into effect when the time limit fixed by the Divine will expire and the return of the man's creation i.e., the net work interwoven by him, will be possible only when he nullifies the force of the vibrations which he had set up for their formation.

REVELATIONS

Divine revelations come even now but mostly, and correctly, to those who have regained their original condition and have got the connection with the Original Source. And it always comes in the language which one knows. It strikes the mind and he becomes aware (feels) through the words which he has learnt. Swami Vivekanandaji has written that the Revelations occur mostly in poetry. It does not happen so, at least in the case of a real seeker who should not lose the Reality by getting entangled in the surroundings. Surroundings point to the Thing, which is connected with it, just like the smoke points out the fire of which it is the smoke.

REVIVAL

This age old system of Yogic Transmission has ever been the very basis of Raja Yoga but during the later period it had almost been lost to the Hindus who were the real originators of it. It is now due to the marvellous efforts of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, that this long forgotten system has been revived and brought to light.

REVERT

As a rule we proceed from diversity to unity in the beginning, but at the end the course changes and we again begin to march towards diversity. That means we finally revert to the place from where we had started. In our march towards the ultimate we must necessarily follow the same course, whether it be in respect of worship or anything else. That is in fact the actual path of spirituality. But when, by God's grace, any one goes still beyond, even the consciousness of the Base too may then becomes difficult to maintain unless he happens to be one of the highest rank who remains in touch with both the states, unity and diversity.

RIGHT THINKING

You say that right-thinking has not yet developed in you. Do you think it will never come at all?

"Let the beauty of the dawn of the home-land have a bit of make up". People consider you to be a scientist. It is their look out. But why should you get worried by it? Thank God they consider you to be some thing at least. As for myself, people generally consider me to be a simpleton. I too

should have been offended by it because, as I see it, I am not. But in your case I find no reason for this since they mean to think of you as somewhat better or greater. So you too have no right to think like that.

RINA

In fact that is the very thing which by my Mater's grace lies pouring on me, and which I impart to the abhyasis through transmission. I take it as a part of my duty, not expecting any return for it, though it automatically becomes due from the abhyasi in the form of rina or debt (not taking the work in its popular sense, of course). What I mean thereby is only the reaction on the part of the abhyasi. The inner disorder and disturbances can never be set right unless you react yourself. They must at least be suspended so as to introduce an atmosphere of peace and calmness.

Really speaking every one has to repay three debts. I would like to substitute the words 'the debt of Master' instead of "debt of Rishis" (Rishi-rina). I want to repay this debt, and it would be possible only when I can prepare a person just as my Master has prepared me. But the repayment of even that is really in the hands of my Master alone.

RITUALS

The rituals given in the Mimamsa are opposed by Shankara in his vedanta philosophy, but I have no concern with any of the above views. The rituals, no doubt, help to some extent but only in promoting Sattvik Vrittis. They may also offer preparatory grounds for spirituality. As such I have no objection if it is taken up, by the way, with every thing else co-operative to Realisation.

RITUALS

The rituals, no doubt, help to some extent but only in promoting sattvik vrittis. They may also offer preparatory grounds for spirituality. It can be taken up, by the way with everything else cooperative to Realisation.

ROBBERY

I have often offered to the abhyasi to rob me of all that I have and to give me in return that which they have. Fair exchange is no robbery. In fact what is theirs is that which they have so far accumulated as their belongings in the form of samskaras. Most of ten people enter the

Master's sphere having with them all their belongings, causing thereby considerable delay. Belongings are the things of their own creation which, they are deeply engrossed in. I am ever ready to bestow lavishly upon him who offers to prepare himself for having it. But so far none seems to have come up to have his bowl filled upto the brim.

SACRIFICE

Even a little sacrifice today may count much in bringing forth the greatest results. The Divine current is already aflow. May all be up with at least as much of sacrifice as might enable them to get up to the shore of the Infinite Ocean where they might be able to breathe in the cool refreshing air of the Divine.

The real sacrifice is not to leave the job or office, and retire to the forest, but to lose your own self. That is what is needed in a true seeker.

SADHANA

Sadhana has two aspects, one the *abhyas* and the other the master's help. *Abhyas* is meant only for creating inner conditions which will be helpful to the *abhyasi* in attracting the flow of the Divine grace, and this involves one's self-effort. But self-effort alone is not sufficient. It must be supplemented by the master's support.

The final aim too must remain in sight all through to ensure final success. If we go on pursuing our practice of *Sadhana* without having the final aim in view, our position will be that of a traveler who travels on without any idea of a destination. The spiritual path can be discovered only when one keeps the destination ever in view.

For the practical aspect of *Sadhana* too, it is essential for every one to take up the practical course of spiritual training for which we have to seek proper guidance.

SADHANA CHATUSHTAYA

From this outer solid state of existence we march right towards the centre passing through finer states one after the other. From gross body we come to the mind body and then to the causal body growing finer or subtler at every step and proceed on further, dealing with other coverings. The process generally adopted for it is classified under three heads, karma (action), *Upasana* (devotion) and *Gyana* (knowledge), which offer

common basis for all the different religions and creeds. The four elementary means (Sadhana Chatushtaya) adopted for the purpose are almost the same everywhere.

The first of this Sadhanas is Viveka (discrimination). We see many things in the world but when we think of their existence we find that they are changeable, i.e. they are the different forms of Maya, as we generally call them. We are thus inwardly induced to go deeper in order to trace out the cause. Our attention is thus diverted from transitory things to that which is unchanging or eternal. Worldly objects thus begin to lose their charm and we feel in a way unattached with them. This brings us to the state of Vairagya (renunciation) which is known as the second of the four Sadhans. The state of Vairagya is also brought about by certain other causes too. For example, when we are fed up with worldly objects after indulging in them to our heart's content we sometimes begin to feel an inward repulsion towards them. In such cases our attention is naturally diverted towards some nobler ideal and we feel a bit awakened to Godly thought. Secondly, when we have been deeply pricked by the treachery and faithlessness of the world we feel disgusted and inwardly averse to worldly things. Feeling of dissatisfaction and detachment also develops when we are in a state of bereavement on account of the death of some of our dear ones. But Vairagya created under such circumstances is seldom genuine or lasting. It soon disappears with the change of adverse circumstances. There is a story, which relates that a certain man wanted to see Kabirdas. When he reached his house he was informed that Kabirdas had gone with a funeral party to the cremation ground to burn the dead body of one of his deceased relations. The man proceeded to the cremation ground to see him there. But as he had never seen him before he thought it might be difficult for him to recognise Kabirdas among the party. For this purpose, he was told that he should look to the halo round everybody's face. The halo round the face of each one of the party would be found glowing as he proceeded towards the cremation ground, but would grow dimmer and dimmer and finally disappear as they returned. Only the halo round Kabir's face would remain glowing all through with equal lustre. Thus, the feeling of Vairagya actuated by such sudden causes is generally short-lived and changes with the change of circumstances. For, though the sudden shock temporarily creates a feeling of Vairagya, the seed of desires and enjoyments still lies buried deep within the heart and may sprout forth immediately when it finds a congenial atmosphere. The feeling of Vairagya in the real sense and with the lasting results can only be developed after thorough cleaning and due moderation.

Vedantins practice Vairagya in a different way. They force their imagination to believe that everything they see is Maya, hence transitory or false and conclude that reality at the bottom is Brahma. They apply their power of will to strengthen the thought so much so that they get habituated to it, causing modification in outward actions and habits only. Hence the effect is mostly merely external. It may, however, after long and continued practice possibly reflect somewhat inward. Similarly Viveka actuated by mere forcing of imagination without a touch of practicality has no sound basis. A close study of the subject will show that really Viveka and Vairagya are not the means (Sadhana) but only the result of some means (Sadhana). Viveka or Vairagya is a state of mind developed at different stages by constant practice of certain Yogic Sadhanas, e.g. remembrance, devotion or love, etc. Viveka in true sense never develops unless the senses are thoroughly purified. This happens only when mind gets properly regulated and disciplined and egoism (or Ahankar) assumes a purified state. Thus it is, that Viveka is in fact the result of practices followed in order to bring about the desired results. Now Vairagya, the second Sadhana of the Vedantists is likewise the result of Viveka. They are thus the stages of elementary attainment in Yoga and not the Sadhanas or means of attainment of the stages. In Sahaj Marg system of Yoga, Viveka and Vairagya are not treated as sadhanas but are left aside to be developed automatically by an aspirant during his progress. It starts from what is known as the Third Sadhana of the Vendantists, which consists of six forms of spiritual attainments known as **Shat-Sampatti**. The first of these Sampattis is Sham which pertains to the peaceful condition of mind leading to a state of calmness and tranquility. When we practise it Viveka and Vairagya follow automatically. Vairagya, in the sense of non-existence of things is in my opinion a very difficult process, for in it you have to take up the negative course and discard or reject everything that comes to your view. But if you take up the positive view and accept one thing only as real, sticking to it wholeheartedly, other things will naturally fall in the background and by and by, you will become unmindful of them. Consequently your attachment with them will gradually begin to disappear and you will gain Vairagya by easiest means. Thus the primary thing in Yoga is the proper regulation of mind, which is ever restless. It creates numerous ideas and thoughts, imparts stimulus to the senses and faculties and sets the body into action. Everything good or evil originates from the mind and it is the mind alone that governs all our feelings, emotions and impulses.

We start our practice from **Sham**, the first of the six Sampattis of the third Sadhana of the Vedantists and devote all our attention to the proper moulding and regulation of mind, which is easily accomplished by the help

of the transmitted power of a worthy Master. Control of senses and Indriyas (or **Dam**) follows automatically when we fix our mind on one thing and one, alone which is the Reality, ignoring all others. Generally most of the sages follow this course. A few of the sects attempt an approach to Sham through the practice of Karma (action), others through devotion or Bhakti. There are still others who set aside both of these and proceed on through the medium of Gyana (knowledge). In fact the stages of Karma, Upasana and Gyana are not different from each other but are closely inter-related and exist all together in one and the same state. For example, in Upasana, controlling of the mind is Karma, the controlled state of the mind is Upasana and its consciousness is Gyana; in Gyana the process of thinking is Karma, stay on the thought-out object is Upasana and the resultant state is Gyana, while in Karma, the resolve to act is Karma, process of bringing it into practice is Upasana and consciousness of the achievement is Gyana. Thus it is that in our system of training they are taken up all together most efficiently creating automatically the state of Viveka and Vairagya in true sense. No practice is really of any avail if it does not naturally result in Viveka and Vairagya. The real form of Viveka is that when a man begins to realize his own defects and shortcomings and the bottom of his heart feels repentant for them.

We have dealt with first two Sampattis. We now come to the third known as **Uparati**, which means self-withdrawal. In this state a man is free of all desires, even those pertaining to the next world. He is not charmed or attracted by anything in the world. His mind is all the time centred in one the Real. It differs from the state of Vairagya in the sense that Vairagya produces a feeling of aversion for worldly objects while Uparati is a state in which both the feelings of attraction and repulsion are absent. Vairagya is really the incomplete form of this nobler and higher state. At this stage our mind, senses and Indriyas are completely purified. We begin to feel fed up with all external things and dissociate from them thinking them not to be worthwhile paying any attention to. We are free from the effect of attachment with the world. Even the comforts of paradise have no charm to such a man, nor does he feel any attraction for salvation, liberation or other higher ideals.

The fourth Sampatti is **Titiksha** or the state of fortitude. At this stage a man is perfectly satisfied with what is allotted to him by God. He has no feeling for injury, insult, condemnation or appreciation.

The fifth is **Shradha** or faith, which is a very high attainment. It is very different from the preliminary state of artificial faith as discussed in the chapter entitled 'Faith'.

The last one is **Samadhan**, which is a state of self settledness to the will of the Master, without even the consciousness of it. At this stage a man is perfectly devoted to the great Master without any thought besides.

We have thus dealt with the various attainments of the third Sadhana. We now come to the last of the four Sadhanas known as **Mumukshu**. Little remains now to be accomplished when a man comes to this stage except to develop close association with Absolute Reality or actual merging in the state of non-entity. It is the practical phase of realization and could be achieved after earnest practice of the elementary Sadhanas under the old system of Yoga.

SAFEGUARD

The next phase of devotion now comes in, which cautions him against the repetition of the wrong. It appears in the form of repeated prayers to the great Master for granting him a state of contentment to serve as a safeguard against repetition. As we have entered the sphere in the capacity of a supplicant it becomes incumbent upon us to abide by the rules of duty, avoiding everything that is forbidden by the laws of Nature. This can be accomplished when one shortens to the greatest possible limit the distance between oneself and the Master. Hence the best method for that would be to maintain in our thought a constant feeling of His presence.

SAHAJ MARG

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

superconsciousness. Hence their perverse action is stopped and the higher centres, in their turn, come under the charge of the divine centres and in this way the whole system begins to get divinised.

The Sahaj Marg system did not arise accidentally. It was given graciously to mankind waiting in eager expectations. The Sahaj Marg system adopts natural ways for God realisation. And to adopt them in the daily routine of life, it starts with meditation which is the chief source of inviting the Grace hidden in the bosom of God. This starting becomes the end as at the beginning of the world, the end became the beginning.

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

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

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

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

The main feature of the system is that we get plenty of help from the Master. Simple meditation is prescribed, which helps all along in the spiritual pursuit. Do not believe anything unless you have tested it. Sahaj Marg is an open chapter for the seekers to have their own experience to believe it.

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

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

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

Under Sahaj Marg system of training we start from *dhyan*, the seventh step of Patanjali yoga, fixing our mind on one point in order to practise meditation. The previous steps are not taken up separately but they automatically come into practice as we proceed on with meditation. Thus much of our time and labour are saved.

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

SALIK

It is pleasurable for a seeker to have extreme divine faith and contentment which is the after effect and result of 'Get up with my order'. But the condition of "Get up with the order of God" contains reverence and gives the happy news of "Nearness of the Being". In the nearness and companionship of the Being the Salik (one who is established on the path and has advanced far on it) is blessed with the effulgence of the Being. There is a world of difference between the effulgence of the Being and the attributes of the Being. Should one not be pleased on remembering the attribute or humility of Hanumanji? Whenever anyone reminded him of his power he used to remember his power. Is our aim to eat the mangoes or to count the leaves and trees? Is it not a great achievement if a salik, inspite of having thoughts of discouragement, is able to perform a task which many boasters can never perform.

SAINTLINESS

We should do our duty to uplift the mankind not minding whether they are doing their duty towards us properly. I believe that it is the highest moral which we should achieve though with some troubles and sacrifices on our part. This is a part of saintliness.

SAMADHI

Meditation in due course leads us to concentration or the state of Samadhi. Thus we naturally proceed to Samadhi, which is the final step of Yoga.

Samadhi - Nirvikalpa Samadhi

You asked me about Nirvikalpa Samadhi. It is of course a yogic attainment, but it will not solve your problem. It can bring you to a state of salvation but liberation is something else, as given in *'Reality at Dawn'*. When you become extremely subtle(*sukshma*), akin to God, then only can you think yourself fit for liberation. We strive for that in our *abhyas*.

Suppose you attain *nirvikalpa samadhi*, even then *kalpana* remains in some form or the other. Besides, the state of inertness acquired cannot continue constantly, as we have to attend to our duties too. But suppose we do not mind them, even then the preservation of the body (one of our sacred duties) still remains; and it is indispensable too for the attainment

of perfection. If the same condition prevails constantly, we cannot evidently be mindful of it.

Samadhi - Sahaj Samadhi

The real state of *samadhi* is that in which we remain attached with Reality pure and simple every moment, no matter if we are busy all the time with our worldly work and duties. It is known as *sahaj samadhi*, one of the highest attainments, and the very basis of *nirvana*. Its merits cannot be described in words but it can be realised by one who abides in it. It is not so easy as its name denotes. It was highly spoken of by Saint Kabir, and it is the thing worth gaining.

Samadhi - Samadhi Forms

There are three forms of Samadhi or the stages of concentration. The first of these is wherein a man feels lost or drowned. His senses, feelings and emotions are temporarily suspended in a way that they seem apparently dead for the time being. He resembles a man in a dead slumber, unconscious of everything. The second form is, in which a man though deeply concentrated on a point, does not feel actually drowned in it. It may be described as a state of consciousness within an unconscious state. Apparently he is not conscious of anything but still consciousness is present within, though only in a shadowy form. A man walks along road thinking deeply over some problem. He is so absorbed in it that he is unconscious of anything else nor does he see anything in the way, nor hear the sounds of voices near about. He goes on in an unconscious state of mind. But still he does not collide with a tree by the roadside, nor is he knocked down by a car coming that way. In this state of unconsciousness he unknowingly attends to these necessities and acts as occasion demands. He has no consciousness of the actions. It is consciousness in an unconscious state. In this state of mind the consciousness of other things appears to be in a sleeping state and creates little impression. The third form is the Sahaj Samadhi. This is the finest type of concentration. In this state a man is busy with his work, his mind being absorbed in it, but in the innermost core of his heart he is still settled on the real thing. With his conscious mind he is busy with the external work while at the same time his subconscious mind is busy with Divine thoughts. He is all the while in a state of Samadhi although apparently he is busy with worldly work. This is the highest form of Samadhi and little remains to be done after a man has entered this state permanently.

SAMYAMA

The great sage Patanjali has described the method of control (*samyama*) in his book, which he considers as the greatest weapon possessed by a yogi. By the help of this, through spiritual power, a yogi can obtain the knowledge of everything and every condition inside his body. He can see the entire machinery working inside the body. A complete picture of any portion of the body appears within his sight. And whichever power he wishes to utilise at any place he can do so. Any matter or thing, howsoever minute, cannot remain hidden from his sight. The method of seeing is this: whichever place the Yogi wishes to have the knowledge about he takes it out through his will power and spreads its full effect in the atmosphere. Then he watches it closely in detail. In this manner he obtains a full picture of whatever he wants to see, and this takes very little time also. Of course, the seeing and understanding of its effect does take some time.

SANDHYA

All things being subject to external influences are affected by the rays of the sun in accordance with their capacity. The heat produced by external causes begins to exhaust itself after some time and the real comfort comes only when it gets completely exhausted. Take the case of the summer season. When the effect of the external heat which reduces after some time is thoroughly removed, some comfort or ease is definitely felt and experienced. Now the time when the external heat begins to subside, yielding place for the cooler effect to settle in, or the meeting point of the two is known as *Sandhi-gati* and this, in the opinion of the mahatmas, is our duty to perform *Sandhya* and *Upasana* (worship). This is the time of the advent of that which is opposed to heat and it can be that alone which existed prior to the generation of heat at the time of creation and which is in close conformity with Nature, or in other words the very image of the ultimate state we have finally to arrive at. Thus the point we start from is the very point, which corresponds closely with the Destination.

Importance is also given to *Sandhya* at the time of noon (*Tam*). But in that case the power is utilized in a different way. The sun's rays are quite direct at the time causing greater heat. Nature's eternal heat which proceeds from the origin is also attached with it. Thus indirectly we connect ourselves with the Ultimate Power through the medium of the

material heat and secure closeness to it. This continues till the time when the heat begins to subside and we draw the fullest benefit thereof. Now the time that follows will enable us to have a taste of the condition which comes next, helping us to acquire still further closeness. The sages have therefore advised *Sandhya* at noontime too. The reason is that by continuous influence the sun's rays get connected with the plane wherefrom they have originated and which is next to the Ultimate. Since the rays of the sun are closest to the perpendicular at noon the effect brought about by them is more direct owing to the nearness. The heat which seems to be coming from the sun is in fact the heat of the particles. Thus if we meditate at noon our thought gets unconsciously attached with the Centre or the Ultimate. Putting it in a different way, I may say that in order to solve a problem we often assume the answer first. Similarly in order to solve the problem of life we assume the very real thing first, however hazy it may be to our view, because on arriving at the last phase the cognizance of the previous ones is often lost. In this way we utilize that excessive heat to our best advantage. But since the material heat at the time is also great we do not treat *Sandhya* at noon to be compulsory in our system. During the time that follows, the heat of the sun begins gradually to subside. In other words, we begin to advance towards coolness till we reach the point where both the heat and coolness are at par and this is the evening time which is fixed for the practice of *Sandhya*. It helps us to derive the full benefit of the time getting more closely attached with the coolness of the hour. As the time advances further we go on getting closer and closer to greater coolness. Finally we reach the point where we are closest to it and that is the time of dawn. The sun's rays have their least influence at that time. It is a scientific principle upon which the division of the timings for puja and *Sandhya* is based in accordance with the natural effect of the time.

Performing of *Sandhya* before sunrise is stressed upon for the reason that the external heat and other influences, which have been driven out of the body, may not creep in again by the effect of the sun which would prevent our deriving the best advantage of the time.

SANG-E-BENAMAK

If, however, he attempts to meditate for a while, breathlessness will follow, since he is swimming in the sphere where there is no density. At this stage they say that self is realised; but that is a wrong impression because there one knows what he is, and this is what they lay so much stress upon. What happens at the stage is that the cells of the body begin to get transformed into energy and then finally into its ultimate. There is

no charm, no attraction and no *anandam* (in the popular sense of the word). It is a tasteless state, unchanging and constant. It can more appropriately be described as '*sang-e-benamak*' — a lump of salt stone from which saltishness has been taken away.

SANKIRTANISTS

Another form of worship commonly thought to be more advanced, is to sing or recite in chorus, lines in praise of the god or goddess they worship. People assemble together in parties and at late hours in the night, sing in chorus at the top of their voice disturbing the calm atmosphere of the night. They think that they are thereby discharging a pious duty of injecting, as they say, into the ears of as many as they can, the sacred name of God. Not only this, they sometimes even make use of microphone to broadcast the sound. They are totally unmindful of the discomfort or inconvenience it might cause to persons who may possibly be in need of quiet repose after their day's tiring labour or illness. It may at the same time be offering serious disturbance to those who practise meditation in the calm hours of the night. Moreover, the practice, as generally followed today, is of no great utility in our spiritual progress and consequently no substantial gain is derived there from. The chanting of the Sankirtanists may be compared more appropriately to the groans of a sick man, which only offer him a temporary consolation but do not actually relieve him of the pain. So these chantings are of no avail to them except that they are charmed by the effect of the sweet melody, which helps to draw their thoughts for the time being to the ideal in view. Now whatever we think or contemplate, produces vibrations within. When these vibrations multiply, they create power which gushes out with the sound. The vibrations carry with them the effect of thoughts and feelings of individuals. So the pious effect of the pure minds in the company is likely to be spoiled by the evil effect of impious minds. The undesirable element must, therefore, be kept away if full advantage is to be derived from these performances. Such was the practice followed by **Chaitanya Mahaprabhu** who held Sankirtans (congregational chants) with the party consisting only of those thoroughly known to him for goodness and piety. The performance was, therefore, conducted behind closed doors and no outsider was allowed in. Sankirtan (congregational chant) in fact, does not offer means of preliminary advancement but is rather helpful only to some extent after sufficient advancement. It is most effective only when conducted in a congenial atmosphere overflowing with pious thoughts. It may also serve as a recreative change after serious mental practices.

SANSKARAS

Let us now consider for a while how one makes or mars himself. The world is composed of the finest Paramanus (Sub-atomic particles) which are dense and dark, but in between there exists a faint glow also. That confirms the idea of the presence of both Purusha and Prakriti side by side. The wise and the prudent, inclined towards Divinity, take into view the brighter portion and get profited by it. On the other hand those held up by the charms for material objects get themselves linked with the darker Paramanus and go on contacting the grosser effects thereof, which get solidified by the effect of their continued thinking. Thoughts create impressions which go on growing stronger, forming coverings. They offer a fertile ground for the Mayavic effect to settle in. The effect thus cast upon the particles of the body, being thereby focused on the membrane, is reflected upon the centre of the brain. This leads to the formation of Sanskaras which having deepened make him easily susceptible, making his mind all the more rigidly adhere to environment and association which tend to support his evil tendencies. Thus he goes on from bad to worse. At this stage, it may only be the power of the Master that can save him and help in the transformation of his darkened inner state.

SANSKRIT

The language of Sanskrit is said to be more natural. The reason is that it was the beginning. And, in order to converse and to understand mutually, they moved the tongue in accordance with what they felt. If you deeply ponder over the alphabet of Sanskrit you shall find the rise and fall in it in the form of natural vibration. And in that language, they have written by feeling every vibration: and they started to call it Sanskrit (Divine). Revelation has come to them in no particular language.

SATI

The case of Sati which occurred recently in the district of Sitapur has created in me some interest to ponder over it, in order to discover the state of her mind at the time. It is evident that she was inspired by the intense love which she bore for her husband, so much so that she could not bear the separation and preferred to burn herself on the funeral pyre of her deceased husband. When I compare her love for her husband with mine for my Lord, the master, I feel something like diffidence. So far as I understand it, this action of hers was actuated by an eager desire to

remain close to her husband ever after. If the only purpose of a *sati* is to maintain a perpetual connection with her husband, I think she may well be compared to a true disciple who also likes to maintain his link with the master after he has given up his material form. Will not such a devoted disciple be at par with a *sati*?

Now, let us for a while consider the theory of *purusha* and *prakriti* as the positive and negative forces of Nature. A woman as a female represents *prakriti* or the negative while man as a male represents *purusha* or the positive. A disciple is absorbed in the thought of the master who is presumably the positive. For that, he must necessarily make himself negative. Taking into account the two terms mathematically, the former refers to going above the base or Zero, while the latter refers to going below. Let the present state of man be the starting point or the base. Negation, therefore, means going below or giving up, or in other words, becoming poor and destitute of all which constituted his apparent being, i.e. materiality. Will that not count as an advance towards that which is presumed to be Reality? If so, that means one proceeding towards negation gets gradually transformed as positive. This may lead one to the conclusion that a female (or a *sati*) will thus be transformed into a male. In the strict spiritual sense, the positive refers to that which is devoid of the sense of masculinity. In that case it may then be parallel to femininity. But it is not that also, since femininity is linked with negation and we ourselves have become negative. Thus he is not female as well. What then? In its real sense it is neither positive nor negative but beyond both.

I have tried to express it as follows:

When the drop merges with the Ocean
It becomes itself transformed as ocean.

That is the final extent of love so far as spirituality is concerned. When a man attaches himself firmly to one who is neither male nor female, he himself finally becomes like that. Now a *sati* 's conception of her husband as a man and her intense love for him in that capacity keeps her rigidly confined to that conception, and her approach to liberation is barred. In the same way, if a disciple does not fix his thought upon the non-positive and non-negative conception of the Guru, he can never achieve the final goal.

I believe that a *sati* at her highest pitch secures control of the elements required for the composition of the human frame. This is because her thought ever remains focused on the body and does not go beyond. But if her husband happens to be one who has secured a higher

approach, she would automatically be pulled up beyond up to the level of his approach. This is my view. I do not know what the *Shastras* say about it. As for myself, I am fully convinced that if the guru is not himself up to the highest pitch of spiritual elevation, his disciple shall definitely remain short of the mark, unless he establishes his connection direct with the Supreme. That may perhaps be the reason why preference is given to direct love with the Supreme.

It may however be surprising to find that in spite of her meritorious love, devotion and sacrifice for her husband, *asati* -lady has no access up to liberation. The only reason in my opinion is that she naturally takes him as husband and supporter, in the capacity of a human being. On the other hand if her husband had been away from the idea of his own being, which is most rarely the case, she would automatically have gone up above that baser conception. Thus, in a way, her husband may be held responsible for her non-attainment of liberation.

SATISFACTION

There are several persons who did not want to test the efficacy of our Sahaj Marg system — the remodeled system of Raj Yoga because they are satisfied with what they do. Due to their habits they feel satisfaction in the worship they do out of their avowed method. They take it to be the spiritual improvement which is really not there. They take satisfaction as the mark of peace. But satisfaction relates to the senses of grosser type while peace is close to the soul. If this worship is neglected for a day they feel restless. But if the peace be there, there is no question of restlessness.

SATPAD

People have developed such a state of torpidity that they are neither prone to hear nor perceive anything in this connection. They have lost sight of the true Reality which is beyond both light and darkness. This is what has been shown in the emblem of the Mission and which is in a true sense the real state of man's perfection, from which no decline or fall is possible. This is a very delicate point of philosophy. The saints have generally called this state — of neither light nor darkness — as *Satpad* which is not correct, for this state is much beyond that. That is in fact the reflection of the Reality which in itself is still beyond. This may be astonishing to most of the readers but I have written this only for those who are well advanced in spirituality and who have thorough knowledge of this science. It can only be experienced in a practical way and is not to

be found within the bounds of religion. It is an entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes. Till then he can have no approach to its fringe even, not to speak of knowing or understanding it. Religion helps one only to understand that there is something more in Nature for him to perceive. But for picking up the pearls one must oneself dive deep into the ocean. In fact, the very simplicity, purity and innocence of the Reality have become a veil to it.

Most of the scholarly saints have tried to define the state of realisation in numerous odd ways, but to me it appears that if it can be defined it is not realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or without is not realisation at all. During the early period of my abhyas I often witnessed and felt luminosity. But that not being the goal, I proceeded on under the watchful support of my master from 'Light to gray' as Dr. K. C. Varadachari rightly puts it (for our system). It is not in fact Light in the sense of luminosity that we are finally proceeding to but to that goal where there is neither darkness nor light, as the emblem of our institute indicates. What that can possibly be is beyond words.

I find people hankering after seeing the light in their heart, but that is to no purpose at all, for that light is far heavier than the real bliss one craves for. An *abhyasi* should not try to see the light, but to suppose that it is there. I may say that it is so much repelling to me that I try to be away from it. Light is in fact only a shadow of Reality, and not Reality itself. We have to gain true Reality, of which light is only material exposition. It is felt during the course of *abhyas* but we ignore it as superfluous. In fact we have finally to arrive there where there is neither light nor darkness.

SAYUJYATA

Yet there remains one thing to be brought to light. It is that at every knot the state of identicality following the merging is not in fact the final phase of the condition at the point. This state of identicality too merges again into another finer state known as *sayujyata* (i.e., close conformity). When that has been attained, then alone can the knowledge gained be deemed as complete. Now this closeness or *sayujyata* having been attained we proceed on further for higher knowledge.

SCOLDINGS

Even scoldings are endured in love but, dear brother, there is a strange sweetness in those scoldings. And those scoldings can come only under intoxication of love. Such a one will never be of loose and low morals. I shall write a famous verse of Surdas which he has uttered in the love of Krishna: 'You are getting out of the grip of my hand, thinking me to be weak; but I shall consider you really a man if you can get out of my heart'. He said this when he had fallen into a well as he was blind, and Krishnaji Maharaj had got him out. Then he had gripped the hand of Krishna saying that he would not let him go. But Krishna ran away, getting out of his grip.

All commit mistakes, and it is the nature of human beings to err. And, dear brother my master had said to me, 'I shall forgive all the mistakes of others but not a single one of yours'. I was, no doubt, pleased that this special treatment is due to his special love. A story goes:

Majnu smeared his body with ashes and took to begging due to the separation from his beloved Laila. Laila used to distribute bread to the poor every Thursday. Her real intention was that Majnu too should come to her with his begging bowl. She would break away his bowl instead of giving him the bread. And Majnu would get intoxicated with the treatment, and would dance with ecstatic joy. The people asked him, "Friend, what a fool you are! She gives bread to all others but breaks your bowl, and you dance in mad love". He replied: "This treatment is for me alone, and this is the specialty of her love".

SCYTHE OF TIME

India has achieved political freedom but self-independence or the freedom of soul is still wanting. The main obstacle is the want of capacity for a broader vision and freethinking. The whole atmosphere is surcharged with prejudice and rivalry. The entire structure of society and culture rests on the same foundation. Sectional jealousies are the main cause of the downfall of our civilisation. There are, at present, no less than 3000 castes in India, each forming a distinct unit. These castes were originally the different guilds of workers and artisans organised in order to solve the question of division of labour. But today each guild tries to cut itself off from the rest of the community forming a separate independent unit, harbouring feelings of hatred and jealousies towards the other. The whole society is thus proceeding towards disintegration. The time is now

at hand when this evil shall soon cease to exist. Nature is at work to put an end to this evil. The scythe of the time is unsparing. Let this serve as a warning to the ardent supporters and advocates of the caste prejudice. They cannot escape the consequences unless they mend in time. The will of God must have its course.

All the religions in the world have prescribed one way or the other for the realisation of God — the Immortal Absolute. They have also given higher ideals of life and most of the people have begun to follow them. As the time went on they began to peep into other sides as well, because the scythe of time brought about these changes in them. The environments of the living world began to attract them and the necessities of life compelled them to take the other course. Arts and crafts also developed and deities of different sorts were carved out by the artists under the name of different gods and people worshipped them.

SEED

In our sanstha, reality is infused into the Abhyasi at the first stroke of will which serves as the seed in the long run. The process is generally set in by one's Master so that the seed may grow easily and the scorching heat and winds of adverse circumstances may not burn it up. The disciple waters it by constant remembrance which is the only thing needed on the path of realisation.

I have, however, sown the seed of spirituality. The tree shall soon bear fruit but it is now upon you all to look after its nursing.

SEEKER

Now what sort of man should a seeker be, is the next question. He should be one who is blind to the charms of the world, is inspired with one object and one purpose, and thinking all the while of that alone which may be helpful to him in the attainment of the ideal. Such a seeker shall never fail to seek out a master worthy of the job. Such a seeker can never be led away by the flow of irrelevant thought. He remains firm on the right path holding fast to his *Sadhana*. He is prompted by an intense longing and always remains in search of better means to speed up his progress. His own internal light helps him a great deal on the path. This is the key to success which has been so much stressed upon by sages. In short, all that is required for sure success is intense longing, together with proper means and earnest endeavours.

In the present age there are a few who are true seekers, even of liberation, for people generally do not think the aim worthwhile in comparison with the charming attractions of material wealth and prosperity.

True seekers in the real sense of the word are rarely traceable, though some of them exert vigorously to create in themselves a state of mind which might seem to promise highest ascent.

It remains for you to play the part of a true seeker and adopt means helpful in attaining the goal.

SELF

What is the Self? It is the gross state produced by the charge of the mind. If I may be more vivid for the common understanding I can say that "self becomes the individual force with its separate entity". If we are in the hands of a real Master, all the things necessary for 'man to be called man' gradually come out of themselves. Really speaking, in our system, the methods are for the preceptors to introduce Divinity into the abhyasi who is in a sleeping state. Remembrance on the part of the abhyasi helps a lot.

SELF-CONFIDENCE

The most important factor in realization is self-confidence in our own capacity and power to achieve success. It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the highest state of perfection ever attained so far even by the greatest sages of the past.

Everyone praises men of wisdom and I too do so. At some place I have also humorously remarked that even God does not help the weak persons. And He alone is weak who lacks self-confidence.

SELF DISSOLUTION

Self-dissolution is the only way for securing complete success. One must go on persistently with it. Love and devotion are of course the essential features thereof. One, having dissolved one's own self, embarks upon an eternal existence, the real life worth having and the very object of life. This is attainable more easily during the life time of the master because his power remains aflow all the time during his life. After that, as

they say, "It is not the calibre of every moth to burn itself in a dead flame."(*sokhtan bar shamaa kushta, are har parvana nesta*).

SELF EFFORT

By self-effort people sometimes do proceed up to some distant limit as well but definitely they take a very long time and the danger of being caught within the whirls persists throughout. In the same way there are numerous sub-points and at each of them the states of merging and identicity repeat themselves.

What Reality can possibly be is very difficult to describe in words. For the sake of understanding we may call it as the end of all spiritual stages though it may be only the beginning of Reality. Further that too disappears and its memory also recedes to the background. Then we reach the plane where our swimming goes on infinitely. To him who might be eager to have experience of that Infinite plane, I may say that he must step into it after brushing aside all the effects of feelings.

All that I have said above may be very difficult to achieve by one's self effort alone. The reason is that as we go higher and higher the force of Nature becomes subtler and subtler; and the subtler the force, the more powerful it is. Hence the ascent by self effort becomes very difficult. At this stage the help and support of a worthy guide, who might push the *abhyasi* up by his own force, is absolutely essential. But still in my view in spite of being pushed up by the Master's force, the risk of slipping down again does persist, unless the Master's power is applied to support his stay there. Having given one of my associates a lift beyond the fourth stage of *Brahmanda Mandal*, I once made a practical examination of things by entering into the condition myself and I found out that it required a period of a thousand years to go up to the next stage by one's self effort, and for further movement, five thousand! Since the spiritual stages are innumerable, the time required to traverse them is also incalculable. It is the power of *Pranahuti* alone that can curtail this duration and enable the course of thousands of years to be covered within the span of one life.

I have touched on only a few essential points, and at every step I have emphasized the importance of *Pranahuti* or Transmission. The reason is that so far I have never come across a better or more effective way of progress. It is because the superior power of the Master combined with our own self-effort redoubles the force of progress. Besides in this way the over consciousness of self-effort remains subdued and never promotes the feeling of *ahamkar* or pride which often comes into the

followers of grosser mechanical ways. Now since times are changing, as I have hinted at in 'Efficacy of Raj Yoga', only such means as introduced by our Revered Master Mahatma Ram Chandraji shall be in vogue throughout the world.

The purpose for which I have taken up this point is to clear the wrong impression held by certain people that it is possible for one to conduct one's spiritual training by oneself. That may be possible only to a certain limited extent, and that too when one is gifted with special capabilities. Beyond that it is quite impossible and impracticable. The only solution can therefore be to seek the help of one of the fellow beings who is really capable.

SELFISHNESS

Selfishness to some degree is usually found in almost every one, but it turns out to be a serious defect when it exceeds its proper limits. So far as spirituality is concerned even an iota of it may turn out to be the creator of innumerable defects.

SELF SURRENDER

We practise Bhakti or devotion in order to achieve communion with the Supreme Master. We look upon Him with faith and reverence. By degrees we become so closely intimate to Him that every other object loses prominence in our eyes. This is submission to the will of the Master, or in other words, the beginning of self-surrender. It goes on developing, as our faith grows stronger. It brings us to a stationary condition stopping the oscillations of the mind. In due course we begin to feel ourselves overpowered by some great force, which drives our mind away from everything else. We become free of the unwanted activities sticking all the time to the right functioning of the organs (the Indriyas). Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of negation. When we surrender ourselves to the great Master we begin to attract a constant flow of the highest Divine force from Him. In this state a man thinks or does only that which is his Master's will. He feels nothing in the world to be his belonging but everything as a sacred trust from the Master and he does everything, thinking it to be his Master's bidding. His will becomes completely subservient to the will of the Master. A beautiful example of surrender is presented to us by **Bharata**, the son of Dasharatha, when he went to the forest along with the people of Ayodhya to induce his brother Rama to return. In reply to

the entreaties of the people Rama gravely replied that he would be quite willing to return to the capital provided Bharat asked him to do so. All eyes were turned towards Bharata, who was himself there to induce him to return. But he calmly replied, "It is not for me to command but only to follow."

The *Bhagavad Gita*, too, deals with the state of surrender. It is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion. We submit to our master, thinking him to be a super-human being. We love him with faith and reverence trying by all means to attract his attention and favour. For this purpose we connect our link with him in the light of the worldly relationship only for the sake of facility. We think of him as father, brother, master or beloved. The process, if taken up in right earnest, is greatly helpful to a disciple. The strong link of attraction thus established leads him to a state of devotion and surrender.

The abhyasi meditates on the heart as I have already said, but there must be yielding attitude towards the master. If there is anything difficult in the path of righteousness, it is surrender, if taken up directly (that ensures the result). People usually surrender verbally alone by going to the temple and bowing to the idol. It is not surrender at all. Actually, it is a sort of state when one feels like a child going to the lap of his mother even if a tiger attacks him. He does not know whether his mother can save him from the tiger. The Best way of surrender which I have stated is to "Feel Dependence Upon God". Before it as already said there must be yielding attitude to a really capable Master. By doing surrender we generally know "I am doing it". So we proceed with the "I" which should be shaken off. In this way "Self" develops but not surrender. Surrender is really the outcome of *Bhakti* (Devotion) if it is done in the real sense. Real *Bhakti* is the inner attachment with the Being. Of course *Bhakti* (devotion and love) is the chief instrument and the highest type of *Bhakti* is that when an abhyasi "May not feel what he loves and for what he is loving". There are such instances in the scriptures also relating to Lord Krishna. The consciousness of separate entity not only bars the spirit of surrender but sometimes produces altogether different results from those desired. If a tiger feels he is a tiger, he will pounce upon his own cubs. If a man thinks himself to be a man he will torment others like a demon. How do we know that our Surrender is complete? It is when we begin to know that the abhyasi is surrendering naturally to all humanity. When surrender is perfect the idea of surrender itself is gone, and it becomes completely natural. "To acquire naturalness should be the main care of the abhyasi". Surrender and cooperation are twin sisters.

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

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

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

The easiest and surest means to achieve this end is to surrender yourself to the Great Master in true sense and become a 'Living Dead' yourself. This feeling of surrender if cultivated by forced and mechanical means seldom proves to be genuine. It must develop automatically within you without the least strain or pressure upon the mind. Even if the knowledge of the fact is retained then it is not the true form of surrender. What remains to be done, when you have surrendered yourself in true sense, is, I believe, nothing. In this state you will be in close touch with Reality all the time and the current of Divine Effulgence will continue its flow to you without a break.

This is in short all that I hereby wish to bring home to your mind in order to enable you to solve your problem of life in the easiest and most efficient way in the shortest possible time. I pray for the success of you all in this respect. 'Amen'.

It is good that you like to have the *darshana* of the *maha-purushas* (saints). Better would it be to try to have the *darshana* of yourself alone. You say that you do not want to have 'originality' instantaneously, because it might be non-durable. Well, better leave this to me alone! As a general rule the spiritual journey is covered by stages taken up one after the other. If I neglect to take into account your capacity how can I impart training to the point? Please do not be afraid. There is

neither the question of leaving the earth and home, nor of any danger to life. You say that you have surrendered yourself but again you say that you doubt whether you do it fully or not. That is ambiguous. When you have surrendered, the question of doubt does not arise at all. So please give up doubting. When the thought of co-operation springs up in the *abhyasi*'s mind he has come up to the first state of surrender. Be bold enough to make up your mind for anything. Step in with a strong will and your success shall be sure.

The ebb and flow in the human system are definitely natural. They get reduced when your nature changes by the effect of spirituality. As for the capacity in me for reading future events, I may frankly say that I do not bother about it. But it is the Master's wish and I do get some inkling of them at times, with which we must, as a matter of human etiquette, remain satisfied. That is but an elementary principle of devotion. If we seek that which relates to our wishes, we can never claim to have surrendered in the true sense. In case of surrender, the *abhyasi*'s will merges into the Master's will.

The better way may be that whatever you are, you go, with all of it, towards That (Ultimate Purpose) i.e. there should remain nothing, whose face does not get turned to that side; which means that all the belongings — Physical and Spiritual — that may be there, be surrendered to Him; so that you are left with nothing in yourself, except remembrance.

What one should actually do is to surrender oneself to God. The thing may seem to be difficult in the beginning but it is really the easiest.

SHAG-E-QADR

I felt that I was Rama and Krishna. At about 12 in the noon the feeling of 'I am God' was experienced with intensity. Condition unchanged the next day. In the evening from 6.30 to 9 condition of peculiar intensity prevailed. In the night also condition remained intense and pleasant. Heart also throbbed a lot, I do not find words to explain this condition. It will not be out of place to call this night the Shab-e-qadr. Shab-e-qadr can literally be translated as Esteemed Night, or a night to be esteemed. Muslims believe that the Shab-e-qadr occurs during Ramzan, and if a person remembers God during that night he acquires the merit of having remembered God for a thousand nights. This term is used meta-physically in Urdu and Persian literature.

SENSELESSNESS

In certain cases I have observed the teachers exercising their will power to stop the normal functioning of the mind during sittings, creating a temporary state of senselessness or suspension of brain. The condition, no doubt, is most attractive to a beginner, who is ignorant of reality, and he feels greatly impressed by this extraordinary display of power. In my opinion it is only a feat of jugglery practised by those who are eager to attract the largest number of disciples in order to establish their greatness as a Guru. I would call it the greatest misuse of power on the part of a spiritual teacher who has perhaps no other underlying motive than self-predominance. It is a wrong practice and greatly harmful to the spiritual advancement of an aspirant. Ideas thus suppressed or suspended, soon begin to react with greater force, spoiling the entire system. Besides, the practice creates internal heaviness and dullness of mind. One who is subject to such a practice for a long time loses sense of discrimination and his power of realization gets blunt. In course of time he gets completely spoiled and becomes quite unfit for the real spiritual training.

SENSITIVITY

People often say that they do not feel anything in respect of their **inner state**. But when I ask them whether they ever tried for it or not, they only reply that they did not, since they are incapable of it. I do not agree with them. I believe everyone has this capacity, because intelligence is sure to develop as one proceeds on with his abhyas. The fact is that they apply their developed understanding to other things but not to this one. Usually, it is diverted towards worldly things rather than towards the Divine, with the result that they go on getting more firmly attached to the world. As a matter of fact, they do not want to make any sacrifice, nor have they any real craving for Reality. All that they pose to be doing is merely for the sake of recreation or perhaps for satisfying their curiosity. Even under these circumstances I feel it obligatory upon myself to help them as far as possible.

On enquiring about the condition after meditation, people often say they do not experience anything. Now, the first thing in this regard is that not experiencing some time and even not having any experience at all also remains an experience, after all. If I assert that this state of having no experience is supreme condition of spirituality, people shall certainly demand an explanation, provided that they be really deserving candidates in the sphere of this discipline.

We may take a concrete example. You come out of your home, and a thorn pricks your foot, or suppose an accident occurs, in which you suffer serious injury. In that situation, you will have much to tell about your experience. There will be lots of experience worth narration, even during extraction of the thorn or healing of the injury; but after extraction of the thorn and healing of the injury, you will only say that now you experience just nothing. On persistent enquiry, you will say at the most that there remains no trouble now. This will also be possible for you to say only in case the remembrance of the earlier condition of trouble may still remain. This example refers to physical (bodily) trouble and relief (comfort); but human existence extends, who knows, how far beyond the body, viz., in fine and finer forms. In comparison to the state of relief/comfort, experience is more acute and manifest during the state of trouble as compared to relief/comfort; and experience, worth narration, is there also during release from trouble. But the experience which is born out of release from relief/comfort continually grows on crossing the limits of narration. Clarification of this point has started just here, in so far as the word 'relief/comfort' is used to indicate release from trouble, but when we need to speak of release (liberation) from relief (comfort), we have to use again the same word 'relief/comfort' only. This means that relief arising out of release (liberation) from trouble (calamity) also happens to be some sort of trouble (calamity) only, release from which also creates a finer or subtler type of relief (comfort) and this chain (process) continues on and on for which we have to speak of relief (release) from relief, and then release from that also etc.

When stepping beyond physical (bodily) trouble and relief (comfort) of heart, mind and soul etc., there is bound to be difficulty in experiencing and narrating the experience.

Sometimes the *abhyasis* feel the very high states because the grace comes from above through the teacher. It also happens that the teacher, even unknowingly, transmits from very high states, and the sensitive *abhyasis* feel that effect.

SERF

When the idea of Divine Mastership is established our position turns into that of serf. Now service is the only concern of the serf. Take for example the case of **Bharata**. He never allowed his heart to be contaminated with anything but the esteem, regard and devoted worship of the Master. This example must be kept in view for maintaining the

relationship which is the true form of devotion. This relationship can also be called love. This is the connecting link between the Master and the serf from beginning to end.

SERVICE

Now, one on the path proceeds along, utilising all the resources at his disposal. He possesses mind and the *indriyas* which are to be devoted to service. Service may be taken as the stepping stone towards devotion. But it is by no means all and sufficient. Service refers to the action of the physical body including the *indriyas*. But there is the mind as well in the background, and the same thing must also be there in it. One might say that the actions of the body are all subject to the activity of the mind. So, when the body is engaged in service the mind must also be with it. That is not my sense; I mean that if it is actuated by the feeling of love and sympathy, the action shall be alright, otherwise it shall only be formal and associated with some selfish motive. In that case the result will be quite the reverse. Our primary motive is to develop devotion and for that service is only a means. We serve in the real sense only when our motive is sincere and honest. It carries with it a sense of duty as well as of love, the two being inseparable from each other.

There may be others who, though they do not seem to be active for the service, have in their heart tender feeling for others. That may also be good, to some extent at least, though they can be said to be walking only with one leg. I do not mean to refer to those higher souls who are firmly established in the Divine, and entertain in their heart no thought but of Him. Such souls may be rare, very rare indeed, and there remains nothing in them undone by way of duty. They, with a heart rent asunder with the intensity of love, are themselves unaware of it, and are not in a position to decide what to do or not. But after having attained that final stage they have also to revert to it, though in a somewhat different way. Their services at the time are beyond conscious knowledge, and the idea of service too seems to be out of the mind. The whole action becomes automatic and spontaneous without any conscious thought or effort.

Your very thought of service will bring men within your field of spiritual training. The thought of a spiritual man creates the atmosphere in accordance with the nature of one's thought. But we are all human beings, so we must adopt the methods that human wisdom demands, and this is our duty too. When once the tide rises it cannot be settled down, and we must try to raise the tide. I want that there must not be any advertisement, although every activity becomes its own advertisement by

itself if it is not turned into the idea of service. So please try to have that turn. And we are doing the same thing.

Nature will certainly take work from you, and you have to get ready for the work soon. You shall have to work. The limitations are to be just loosened.

When we work, it is but natural that some hurdles are also there. Gradually they diminish. There are good people everywhere hankering for HIM. If we do service, success will surely dawn. Blessed are those who have a glimpse of Divinity, even though it may be momentary. In "Sahaj Marg" system very higher things, sometimes, come even in the lower stages. That means Nature is fomenting one with fire of devotion.

SERVICE AND SACRIFICE

Service and sacrifice are the two instruments to build up the temple of spirituality. Love is of course the foundation. Any kind of service done selflessly is helpful. Service carries with it a sense of worship, and we should be as busy with it as we are with our daily routine of life. The easiest method for it would be to think every thing one has to do as the order of God, and treat it as one's duty. We must remember that every thing we have in this world has come down to us from God. Our fellow beings are also His creation. He is the Master of every thing and we are all His children, no matter if a few of them are specially entrusted to our charge. In this way we shall be relieved of the feelings of undue attachment. If this feeling becomes deep-rooted, one will be serving them with a sense of duty and at the same time be remembering the Great Master as well. This will finally develop into the habit of constant remembrance.

SERVICE TO THE MASTER

Few persons seem to realise that service to the Mission, besides being a part of every *abhyasi*'s duty, is also highly beneficial to them spiritually. Moreover that which must be an objective of the *abhyasi* may also be pleasing to the master. But what is to be done when people do not take this most common place factor into account? Unfortunately there may be a few who might even get annoyed if they come across anything disagreeable to their taste and liking, even though that might be fair and proper.

I rejoice to find that the thought of serving the Mission is gathering prominence in your heart. The very thought will eventually serve to augment your spiritual progress. If you only think of a river, your heart will begin to feel its refreshing coolness.

SHASTRAS

The *shastras* may be of value to those who aspire for the realisation of God or attain the bliss of paradise and the joyful company of the houris (celestial damsels). Since I had no such aspirations they were not of much avail to me. Besides, though the *shastras* deal with topics related with the Divine, and for that reason great importance is attached to them, there is also admittedly a good deal of ambiguity in them for the safeguard of which the sage Manu has laid down in clear terms that whatever is not appealing to reason in the *Vedas* should not be accepted and followed. Regarding their spiritual merit I can safely say that since they deal with elementary rules and principles, they are really meant for the beginners of spirituality. If you take into account any of its *srutis* you will find that it relates to the necessary requisites of the elementary stage. They may however be studied for the sake of theoretical knowledge to make one a learned *pundit* or a philosopher, but their utility in the practical field is not of much account.

In fact the sphere of spirituality begins from the point when one has reached the shores of the Infinite ocean. Whatever seems to be there before that point may be deemed to be a mere reflection of spirituality. All the *srutis* positively relate to conditions below that level. Besides they are for the most part influenced by the effect of environment and the geographical conditions of the places where they were composed. For example if any of the *shastras* had been written in the polar region, surely there would have been no insistence on daily bath or restriction on meat diet. As a matter of fact they offer general rules of conduct and discipline, based on the personal experiences of the *Rishis* who composed them, in close collaboration with the environment and conditions of the place.

Shastras go into contradiction of each other, but they are of value to us since they offer a chance to think upon and arrive at a solution. They have another merit besides. It is that they offer means and methods for spiritual advancement for men of every taste, mentality and standard of mind.

SHATTER

One must go on reducing the activities, shaking off all superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has finally to acquire. This is possible only when he associates himself with one who, having shattered his own network, has had enough swimming in the Infinite.

For the attainment of that highest point it is necessary to shatter the limitations which impede our progress on the path. If the ideal is firmly established in the mind, every unwanted thing will lose its charm and one would be relieved from its entanglements.

SIGNALS

The thinking should be correct. Even if you think only a little that must be correct and the signal of the heart should verify it. People do not care to find out what the Divine instruments for the work are. Mind thinks and heart gives signals for its correct-ness. The heart gives signals of different nature. To understand them is rather difficult. So far I could not find words to express this thing satisfactorily. But if a man practices he will 'know' the nature of it. It has come to my experience that every living organ of the body itself speaks when you concentrate over it.

SIGNS

When the idea of betterment is there, this is the sure sign of improvement.

There are three signs which indicate that we are nearing the goal. They are Divine action, Divine wisdom and Divine thoughts. Try to develop these in yourself.

I am glad that you are eager to reach the stage of *vairagya* you will attain it without doubt, but only when you are sufficiently cleaned; and it depends upon you as well, for which you are advised the evening practice. I feel you are improving spiritually, for which I give you a hint to understand. You must be feeling lightness, though only a little, which is a sign that complexities are melting away gradually and the spiritual force is flowing into you. Try to feel it and inform me accordingly.

SILENCE

I often receive complaints from some of my associates that they are having tension and I should help them in removing this tension. They forget that when tension is caused, de-tension goes. When the tension goes, de-tension is there which is not so heavy but still it is something. When both are gone, that can be called the stage of silence or the partial vacuum. Of course, there is no total vacuum, but we want to have as much as is possible. Total vacuum is God alone. When we merge in Divinity, the state of vacuum begins to dissolve itself; it comes to the Nearest. Silence is a part of a few grains of Spirituality and not the Reality itself. For explaining it, I can only say that silence is nearer to God. That means Silence is itself the seat on which silence stands. There are many worms outside, which our naked eye cannot see, but they are there. So, silence is there in abstract form, even though we may not be able to see it. It can be seen by constant practice, which 'Sahaj Marg' provides. Our prayer, in this regard is also very important. By the prayer we go from outside noise to outside Silence. By cleaning, we go from outside silence to inside silence. By prayer, we come nearer to our goal because we come in contact with the Being. The same thing gives you nectar if methodically done and the same proves harmful if it is not methodical. Proper method has been prescribed with complete clarity in 'Sahaj Marg' system.

When we think of the goal, its longing brings the distance in view, because we have become used to such sort of thinking. In the beginning we enter what is behind the matter, and we touch only the ground and not the Reality. The echo of voice diminishes when it travels a long distance, and then there is silence all around. I believe that this is a clue to remind us that we can get into the better state, if we enter into the life, from which silence starts. When we dive deep then we bring pearls out of it. The wisdom of man is that he should make the unfavourable things favourable. In other words, we should try to succeed in converting the whole of the material force into spirituality: and it so happens in Sahaj Marg system, if we get a competent Master. All the fibres of our being become spiritualised, and Reality begins to radiate. I am preparing such souls that they may have the full benefit of my services.

SIMPLE METHOD

We have a simple method based on the process of yogic transmission, which helps the *abhyasi* a good deal on the path. Its efficacy can be known only if one does it for some time. We apply the simple

method because we have to gain a simple thing. If this idea is rooted deep in the heart, it is sure to bear fruit soon.

SIMPLICITY

Simplicity is the very essence of Nature. It is the reflection of that which existed in the Absolute in a latent state. It promotes growth. It can be aptly described as the quintessence of the Ultimate. This is in fact the life-substance of Nature. Activity starts from this point which is verily the very Origin.

After dealing with the subject, my humble request to you, the reader, is that, you should try to re-own the latent power which is the very quintessence of Nature by breaking up the network interwoven by yourself. Taking up for the ideal the simplicity of Nature, which is before everybody's view, you should set to work for the attainment of the Goal in a way that all senses having merged in, may become synonymous with that remains after the fading away of the previous impressions. Then alone can you think of yourself as diverted towards Him in the true sense. The only method can be one that I have described above.

Lastly, I may add that if you thirst for Realisation try to be as simple as Nature herself and adopt similar means, just as you adopt childish ways to please the baby whom you wish to fondle.

SINNER

How beautifully a poet has put it:

*"When His mercy reached the Sinners
Those who were not sinners were affronted".*
*"Gunahgaron ko pucchajo uski rahamat ne
Bahut khafif huve jo gunahagar na the."*

To think oneself a sinner is a mark of humility. But this idea is Islamic. Probably this has not been said in our religion. There is indeed a matter of courtesy in this. When we think ourselves to be sinners our heart begins to drag His mercy, and we will be amply benefitted in this condition when we totally depend upon His mercy. It is a part of surrender. When we proceed towards a great thing we begin to feel our littleness, so much so that we will be looking towards His mercy and we will be a non-entity. It means that we create a vacuum for His mercy. This is about Reality, which the seeker alone can know.

SOLIDITY

We find ourselves all the time busy with the worldly things. If we are not doing anything, our thoughts seem to have wings in the leisure hours. We are always in tumult and disorder. Our individual mind has become used to such type of character, and thus we have made everything topsy-turvy. Our actions and thoughts count much in our wrong making. When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotional feelings and senses. All senses are spoiled and adopt a wrong course. When such practice continues for a long period, we make them worse. The marks we thus make upon the senses and indriyas turn them solid like a rock, having no bodh or wisdom. Soul is, no doubt, not acted upon, but we create such obstacles and coverings which keep it enwrapped all round like the cocoon of a silk worm. What happens then? We cannot even peep into the soul, what of realising it. By the effect of our vicious thoughts and actions we spoil our sense of discrimination and right cognition. Those who have reached this state of solidity, as said above, do not like to come under the teaching of Raj-yoga. This is why people turn a deaf ear to what we say.

The solidity comes in by the effect of our own thoughts, actions and surroundings. Our thoughts must, therefore, be regulated and the individual mind be thoroughly disciplines, so as to clear off the weight settled in.

SOLUTION

The problem before us is not to find out a solution to our present life but for all lives that we may henceforth have in the wider sense, it covers the entire existence of soul in various forms, gross or subtle, at different times till the time of *mahapralaya* (Final dissolution).

SOUL

The existence of soul can be traced out as far back as to the time of creation when the soul existed in its naked form as a separate entity. From that primary state of existence of the soul in its most subtle form we marched on to grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in our homeland, the Realm of God. The additions of more and more coverings of ego continued and subsequently **Manas** (psyche), **Chit** (conscious-ness), **Buddhi** (intellect) and **Ahankar** (ego) in cruder forms began to contribute to our grossness.

In due course Samskaras (impressions) began to be formed which brought about their resultant effects. Virtue and vice made their appearances. Slowly our existence assumed the densest form. The effect of Samskaras is the commencement of feelings of comforts, miseries, joys and sorrows. Our likings for joys and comforts and our disliking for sorrows and miseries have created further complications. We generally find ourselves surrounded with pain and misery and we think that deliverance from them is our main goal. This is a very narrow view of the problem.

Man's soul possessed Consciousness. This consciousness was the direct result of the Divine will which led to formation of things. The result of our will was that by the application of our thought-power we made the things we had brought with us. Thus all that we had around us was that which was opposed to the real nature of the soul. Peace is the characteristic of the soul while unrest, the opposite of peace, is that of the body. But we ourselves were the doers of all this and this was our own work. Now the outburst which resulted from these actions and counteractions appeared to us in the form of sufferings and miseries. If we somehow cease supplying them with power, they will begin to wither away like unwatered plants. This can become possible only when we divert our thought, which is associated with body-consciousness, towards the soul. The things which, through our wrong-doings, have assumed the form of miseries and afflictions will begin to wither away, or shall be over-influenced by the effect of superior consciousness. They shall in course of time be entirely cleared and their outbursts shall also cease. Man will then be in a state of soul-consciousness which was originally enlivened by the effect of Divine will.

SOUL DANCE

At lower stages in Sahaj Marg one often does feel a sort of absorption, similar in a way to that of slight intoxication, but it is definitely different from the state of torpidity mentioned above. This condition may more appropriately be expressed as a blissful state of calmness, unstrained by the weighty effect of the senses which the *abhysi* feels himself completely dissociated from. This may however be denoted as the soul-dance which is a high type of dance. When a dancer gets completely absorbed in the dance, it comes at par with the dance of Lord Krishna, which possessed the merit of driving the onlookers into a state of ecstasy. But this type of dance is now quite unknown and obsolete. The ancient books also do not make any reference to it in clear terms. The *Tandava* dance of Siva, though not exactly the same, was much akin to it, but it was of a grosser type.

SPACE AND TIME

Well, before creation there was only 'space' all over. The being of God was a later development and it took some time for its appearance. We see space as endless and eternal, so we conclude God as well to be eternal. Time followed after God had come into being. Thus space served as a mother for the creation of God, and time was the negative state of it. Everything must thus have its end in endlessness. Motion was also there in everything, however dim or invisible it might be. One might as well question, 'Who created space then?' The only possible answer can be that the need for the creation of God and of the universe came to be the cause of the existence of space. It is and shall ever be, and is therefore eternal. Why not then worship space instead? There is definitely a hint about it in the Rig Veda, but the mystery remains unsolved for want of precise clarification. If one develops within himself the state of *akasa*, he has then reached the highest point which corresponds to the final state of negation which everyone must duly aspire for. The solution is no doubt wonderful and at the same time perfectly correct too. *Akasa* or space is the Absolute. It is not composed of particles nor is there any action in it. It is perfectly pure and unalloyed. It is of course very difficult to bring it home to the minds of everyone. The theory may not correspond with the easy chair philosophy of the West. It may fairly be treated as a fresh supplement to the Vedas.

Akasa is space while *avakasa* is time both widely different from each other. Time, the creation of space, may be taken as the grosser state of *akasa*. As a matter of fact the universe is the manifestation of time or *avakasa*, and God that of *akasa* or space. The inner circle led to the creation of God and the outer one to the creation of the universe. The intervening portion is the Duration. If the outer covering gets dissolved, along with the intermediary portion, as it happens at the time of *Maha Pralaya*, only *akasa* or space remains. That is to say that the identity transforms into *akasa*, or in other words the Identity itself is *akasa*.

SPARTAN

The popular belief that God can be sought for only in the midst of the forest, as if He is but a forest dweller, is vain and absurd. I believe He can better be sought for in the depth of one's own heart. But for that purpose the spirit of the Spartans who would return from the battlefield only with the shield or on the shield, is necessary.

SPECIAL PERSONALITY

Almost the whole world believes that, at times when the world has gone down into utter degradation, special personalities in the form of saints, prophets, *avatars* or incarnations come down to the earth to free it from the evil influence caused by the misdirected trend of the human mind. Thus Nature's work can be accomplished only through the medium of some super-human personality appearing in human form, because he is in possession of the mind which is the only instrument to bring things into action. But the mind he possesses is in its absolute state, almost akin to the Divine Power in the form of *kshobh*.

Nature now requires change — a thorough overhauling — and for this purpose, I may assure you, a special personality has already come into existence and has been at work for about two and a half years. The great sages of today with highest standing in spirituality, little known to the world in general, are working under his directions. Still more individuals are being prepared for the task ahead. Those who have eyes and vision may see and realize his working and its effect. The task ahead is of a very important nature, and change will be the ultimate result. Time he may take, but the result is inevitable, after which the world will shine forth in its true colour. The time is soon at hand when the various forces of Nature, under his command, will set to work under his guidance after he has prepared the field for it. They are waiting for the task. Such a personality gets power direct to keep the machinery of Nature in proper working order. Saints with clairvoyant vision of the highest type in spiritual phase (*yogaja*) who have got the capacity to intercommune with the liberated souls, well developed, can justify these facts by directly communing with him or reading the Nature. Others will see the results in material form in due course.

To tell you the truth the Personality who has now come down for the Change is the only person throughout the universe. He can appear in the sun and the moon, in astral form, at any time he likes. He picks up work for the worlds other than our own. If you just develop your vision you will find such a personality stretching himself throughout the Godly empire, although having his physical body at one place only. People may take it to be mere fancy or an imaginary drama. But we differ widely from them. He is playing the part of Nature in true sense.

Such a personality, as described previously, is neither friend nor foe to anybody. He is all along balanced in his ways and never loses equilibrium. If perchance he does so even for a moment, atmospheric

disorder and gloominess will be the result. If it continues for some time the shadowy hearts of the people will collapse. Activities, at this stage, are all gone and actions become automatic. But if activities remain as they are, the solution of life is not arrived at.

One who reaches there controls the universe according to as he is directed. The directions come from the Absolute Base. I would have revealed here how directions proceed from the Absolute Base, but I do not, as it is likely to be misunderstood unless that sort of understanding (*anubhava*) is acquired. Special powers are allotted to him and he begins to work with them. He feels the wave of Godly work and sets himself to it accordingly. Every order of God passes through him. He catches and reads everything in Nature. Everything remains vivid to his eye. Oneness is predominant. He feels everywhere the same, in and out. He cannot judge a stone, a man or a plant in the solidity of forms, as they are. Limitations end here. This is the final goal, and the problem of life is thoroughly solved. No worship or meditation is required here. The various powers of nature are at his command and he takes work from them. They obey him. There shall be one and only one such Personality in the whole of the universe at a time. When the time of *mahapralaya* comes such a one, then in existence, will work in conjunction with the liberated soul specially deputed for the purpose of dissolving the creation. The above-mentioned liberated soul shall be nearer the Centre than the other ones. The landing place of liberated souls is shown in diagram.

There is every hope for the betterment of India and the world at large. The Personality working for the change of the world has almost finished his work. It is coming very slowly to the earth in material form because if it is brought into full swing, the Personality may have to depart immediately as his work will be over.

I have often met the heads of various *sansthas*, and to my greatest surprise and sorrow I have found not only transmission sadly missing everywhere but also that to most of them it was quite a stranger. Swami Vivekananda had that capacity but such personalities are always rare. Personalities like my revered master are not accidentally born. They come down only when the world waits for them in eager expectation. Such higher personalities or incarnations come down in material form to remodel the ways and methods of *upasana* in accordance with the need of the time. So was the case with Lord Krishna, who was a great master of his time.

SPECIAL WILL

As for myself I may say that whenever I am on with my spiritual work, I never feel doubtful of success in the least. For that reason I never had to face disappointment in my entire spiritual career. An unflinching will was the secret of it. I want you all to develop that sort of unfailing will, and you can very easily do that.

SPIDER'S WEB

When a child begins to wonder, really the process of thinking starts and he gets food for its expression by the parents. When the thoughts are accumulated and develop force, they become a working machinery for their play. This goes on for a certain time till he begins to speak. Now language for expression is there and the child himself brings out the language for his expression. The centre really speaking, is in the brain and it functions according to the suggestions already laid. Now different sorts of suggestions of the parents and sometime after, of his own, become the treasure house for different off-shoots. This centre, according to its fulfilment, makes different sorts of channels. In other words, it becomes like a spider's web, with its centre in the middle. By the magnitude of the power, the channels are not only formed but they become thicker and thicker. In other words, the child is caught in this web. The lack of harmony cannot be remedied unless the material force introduced into the system by the help of the suggestions be drawn out.

SPEECH

'He who has seen does not have the power of speaking. He who has the power of speech does not have the power to see'. That is to say this condition is inexpressible. Description of the point, which the Master has made me to traverse, cannot be made by speech or pen. Nevertheless soul conditions, or effects which descended on the heart, are being submitted. A few months back the condition was such that nearness went on increasing. Now there is neither the feeling of distance nor nearness. What exists does exist.

SPIRIT

Some persons seem to be under the impression that the practices prescribed under this system are by themselves sufficient for the attainment of the final goal, but that is not exactly so. While referring to sadhana under Sahaj Marg I must draw attention to the real spirit of it. The

abhyasi must not fix his mind upon its outer features only. Unfortunately people keep their eyes only on formal rules and methods and ignore the real spirit. Under the system, though the spiritual training is imparted through transmission, still the most important and indispensable thing remains for the abhyasi to develop in himself. It is love and devotion to supplement the abhyas. This feature was introduced into Raja Yoga by Lord Krishna in order to speed up the progress of abhyasis.

SPIRITUAL DESTINY

“We are all brethren connected intellectually, morally and spiritually — the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate.”

SPIRITUAL INHERITORS

As the world is transient everyone has to depart sooner or later, but some go without any load and some go with load. Most of the people depart leaving wealth behind; and because of this alone their memory remains fresh in the minds of their heirs. But the earning of the spiritually perfect man is something else. Unpossessed, he goes possessed. I mean by unpossessed that the search of the possessed by becoming unpossessed is the search of the One by becoming alone. He has no concern with comforts, luxuries, successes and pleasures of the world. He is liberated from its bondage in his life time itself. And by possessed what I mean is that he takes along with him bread for the way, that is, the real essence of his spiritual earnings. He leaves his spiritual earnings to his spiritual inheritors just like the householder; and each receives the quantity in proportion to his capacity, while the remaining is swallowed by the descendent. And this reaches to initiated members only, because legally the spiritual offspring alone deserve it. Some part, of course, reaches those also who have attained '*laya-avastha*', and this is right too. In spirituality the share goes to the really deserving, and that is why I have repeatedly written exhorting *abhyasis* to become deserving of that thing; and for that two things are required: Love and Obedience. And both these things are interdependent.

SPIRITUAL JOURNEY

If we try to force our passage upwards through the medium of the current which has brought us down, it would be a very hard job for the *abhyasi*. We therefore take up a different course, proceeding first side

ways to point number 2 and then to points number 3, 4, and 5 successively. In this way, we utilise the sub-powers lying at the points and become stronger for the enterprise.

SPIRITUAL REGENERATION

Everywhere I find the people poor in spirituality. All of us should try to make up the deficiency. In spite of our labour, the flower is still in the bud. It is not that we are lacking in our efforts, but people are not co-operating as they should. Power we have got, but the welcoming attitude is not there. It will also grow in course of time. When sound of the Mission resounds, it falls almost everywhere, and produces its effects sooner or later. So our efforts never go in vain. If drops continually fall, river is the result.

We should have good heart for all human beings. Then the Power will run to them automatically. I think this is the first step of spiritual regeneration. The edifice of spirituality is to be erected on this foundation. When you have a mind to do the work for the good of humanity, you will naturally get it. But our duty is to educate the minds of the people so that they may take the right step. If you do something good to humanity, it is not desire but duty. I have got such a broad heart given by the Master that I want to cover all humanity. The helping hand of my Master is at back.

I have developed a liking for service to others, and so, I always seek the better means for the service of those who are beaten by the whip of thoughts and actions, which cause uneasiness and tension. If poison is there, nectar is also there. When we stand facing the sun, we get light and when we stand with our backs towards the sun, we get darkness. That means, we produce both darkness and light by our own actions. When we feel ourselves to be doer, difficulty comes in the way. Of course thistles and thorns also bear beautiful flowers, which please the eye and fill the heart with joy. Even so, in case, God is the flower of His own tree, we enjoy God and not the tree to that extent. There are drains and gutters in the house. They are made use of and not demolished. You try to improve them and try to modernise them but do not dilapidate them altogether. On the other hand, good men are there, and they may not care for spirituality much. If they get the fragrance, which comes in the wake of spiritual regeneration, they will rise towards their transformation very soon. But we should give our due consideration and try to improve the lot of the unvirtuous also, who may feel the thirst for the Real and develop yielding attitude to the Master.

SPIRITUALITY

India is the home of spirituality. As such, speculation and the pursuit of the Real has been active here in all ages. This is the time when the dormant forces of Man are taking a deeper trend on the spiritual plane. The world is also having its own share in building the entire structure of Man on the basis of spirituality. The most encouraging feature of the day is that they are all seeking the way for peace. Inspite of so much wealth in some parts of the world, peace is wanting. The external means are adopted in vain for earning peace. Unless we turn ourselves inwards, seeking peace, we cannot have even a grain of it. Different methods are being adopted for securing peace; one adopts it according to one's own temperament.

Spirituality has taken a different trend in this age of materialism. Experimental value always precedes the actual thing. At present the real test of a saint is not his real internal condition but his outward appearance. The old ways of spiritual training have been set aside, because the experiments of the inner states rarely are available.

Spirituality is in fact such a superfine state of mind that every other thing will seem to be heavier or grosser in comparison to it. The delicate feeling caused on the senses by the sweet smell of a rose is far heavier. I may express it as a state of perfect tranquillity and moderation in complete harmony with nature. In this state of mind all senses and faculties are so to say in a sleeping (or dormant) state. Their working becomes automatic, bearing no impression upon the mind. Perfect peace is one of its high stages although the real thing is still onwards, when even the consciousness of peace fails. For the consciousness of peace, too, causes some weight upon the mind, though it is very insignificant. When we are really quite unconscious of the very presence of peace, we are in true sense free from the impression or the weight of the feeling. The condition at this stage is peculiar. It is really neither Anandam (Bliss) nor the otherwise. Words fail to express the real condition at this stage. Such is the condition we have finally to achieve for which he and he alone can be a capable guru, who is permanently abiding in the condition described above, and has the power and capacity to transmit by his will force the spiritual states into the heart of the abhyasi and to remove complexities and obstructions therefrom. None below this level is fit to impart spiritual training to others. The sphere of spirituality in fact starts from beyond the range of senses and a guru who has not transcended the limits of senses is not at all a guru in the true sense.

Service and sacrifice are the two main instruments with which we build the temple of spirituality, love of course, being the fundamental basis.

Spirituality is a science concerning the power which flows from the original repository and has the capacity, in the form of knots both of creating and destroying. The sages of India have used the power of creation for the reformation of humanity. The destructive power too is found in such abundance that even the atom bomb is nothing in comparison. The yogi uses these things according to the divine command and his will power. At present too this power is being utilised and a new world is being created.

In fact, the sphere of spirituality begins from the point when one has reached the shores of Infinite Ocean. Whatever seems to be there before that point may be deemed to be a mere reflection of spirituality. All the srutis positively relate the condition below that level. Our real purpose is to march from diversity to unity, and then beyond it to whatever It' might be. We should ever be after tracing out the reality of things and that is what spirituality implies.

Real spirituality lies in actually becoming colourless, odourless and tasteless, because God has none of these. In our system, it is endeavoured to take one upto Reality. If any colour remains, there can be no purity at all.

For acquiring THAT which is the subtlest beyond all possible limits, we must also be attracted towards means which tend to make us the lightest and the subtlest. The next thing most essential for spirituality is moderation. The word carries a vast sense. To impart spirituality really takes no time for a guide of high calibre like my Master. The time is mostly spent in effecting the making of the abhyasi. We should proceed with our abhyas with faith and devotion, and the desired thing will come to us by itself.

Spirituality is a very easy thing, and its achievement does not take much time. One should only increase faith and devotion. And devotion is generated by remembering again and again.

Where there is the rose the thorn is also there. A seeker of roses is never afraid of thorns. The path of spirituality lies over stony ground and through thorny bushes.

Sometimes the thought says that the beginning of spirituality has come into being now, and sometimes it says that when Maya comes to an end, that is to say, when thought becomes completely free of the sphere of Maya, only then it should be taken to be the beginning of spirituality. So for, all these are mere matters by the way. The commencement of spirituality is still far off.

A misgiving often rises in me whether the beginning of spirituality has been made or not. Formerly I had the notion that the beginning of spirituality is with dissolution. 'The path of eternity is not found without dissolution'. Then the idea came that dissolution of dissolution is the beginning of spirituality. There after the thought occurred 'no, spirituality starts with Baka or Sayujyata. Now I have this thought that only this should be taken to be the beginning of spirituality when understanding or Surat enters into the sphere of Being. I do not know why this misgiving prevails.

SPIRITUALMOTHER

It does not matter much what conception of him we entertain in our mind. We may call Him our friend, Master, servant or whatever we may be pleased to choose. But he remains after all the guide or guru as he is commonly called. The conception of a guru as mother is in my opinion by far the most appropriate and advantageous to a disciple. A mother is the very embodiment of love and affection. Only a mother's heart can bear with patience all troubles and miseries caused to her by her son, thinking all the while of trying to provide for her son's comfort and happiness. The same is the position of the real Master or Guru who is the spiritual mother of the disciple. As such the Guru is always on the lookout for the spiritual welfare of the child, the disciple. It is due to the affectionate attachment of the guru with his disciple that the attention of the great Father with whom his spiritual mother (the Guru) is so closely connected is directed towards him, the disciple. A mother's affection is well known but people know but a little of the Guru's affection and still less of God's affection. The function of a mother and of a true Guru are closely similar. The mother retains a child within her womb for a certain duration. The guru too retains the spiritual child within his mental sphere for a certain duration. During this period the disciple, like the baby in the womb, sucks energy and gets nourishment from the spiritual waves of the guru's thoughts. When the time matures he is born into a brighter world and thence his own spiritual life begins. If the disciple enters the mental sphere of the Guru surrendering all belongings to him, it takes only seven months to deliver him into the brighter world. But the process is generally delayed for a considerable time because while living in the Guru's mental sphere the

disciple retains consciousness of his own thoughts and feelings. Thus we find that the position of a Guru is much the same as that of a mother. The conception of a Guru as a spiritual mother promotes in us the feelings of love, reverence and' surrender which are the main factors of spiritual life.

SPIRITUAL RENAISSANCE

The knowledge of the Divine is a science. The power of Nature which flows from the original repository (in the form of knots) has the capacity of both creation and destruction. The sages of India always utilised the power of creation for the reformation of humanity. The power of destruction which exists in abundance is also so strong that even an atom bomb is no match for it. This power too is being utilised at present for setting up a new world in place of the present one. Spiritual renaissance has already commenced, and India shall again lead the world, no matter how long a time it may take.

SPIRITUAL SPHERES

I have tried to express it by the diagram. The concentric circles drawn round the centre 'C', roughly denote the different spiritual spheres we come across during our progress. Beginning our march from the outermost circle we proceed towards the centre crossing each circle to acquire the next stage. It is a very vast expanse. If I speak of **liberation**, people will think it to be a very far-off thing, which can be achieved by persistent efforts for a number of lives. In the diagram the state of liberation lies between the 2nd and 3rd circles. The various conditions we have to pass through in order to secure liberation are all acquired within about a circle and half. This may help the reader to form a rough idea of what still remains to be achieved after we have reached the point of liberation which really, as commonly believed, is not an ordinary achievement. After achieving this state {of liberation} we go on further crossing other circles till we cross the fifth one. This is the stage of **Avyakta Gati** (undifferentiated state). At this stage a man is totally free from the bounds of Maya. Very few of the sages of the past could reach up to this position. **Raja Janak** was one of those who could secure his approach to this state. His achievements were considered to be so great that even the prominent Rishis (sages) of the time used to send their sons and disciples to him for training. The region of Heart as described in my book *Efficacy of Raja Yoga* is now crossed and now we enter the mind region, after crossing the fifth circle. The eleven circles after this depict the various stages of egoism. The condition there is more subtler and grows finer still as we march on through the region. By the time we reach

the 16th circle we are almost free from egoism. The condition at the stage is almost inconceivable and has rarely been attained by even the greatest of the sages. As far as my vision goes I find among the ancient sages none except Kabir who could have secured his approach up to the stage (i.e., the 16th circle). What remains when we have crossed this circle is a mere identity which is still in a gross form. We now enter the Central Region. There, too, you will find seven rings of something. I may call it light for the sake of expression, which we cross during our march onwards. The form of dense identity as I have called it, grows finer and subtler to the last possible limit. We have now secured a position, which is near most to the Centre, and it is the highest possible approach of man. There we are in close harmony with the very Real condition. Complete merging with the Centre is, however, not possible, so as to maintain a nominal difference between God and soul. Such is the extent of human achievement, which a man should fix his eyes upon from the very beginning, if he wants to make the greatest progress on the path of realization. Very few among the saints and yogis of the world had ever had any conception of it. Their farthest approach in most cases has been up to the 2nd or the 3rd circle at the utmost, and it is unfortunate that even at this preliminary stage they sometimes considered their achievements to be very great. I have given all this only to enable people to judge those so-called great Doctors of Divinity who are said to have attained perfection and are generally accepted as such by the ignorant masses who judge their worth only by their outward form or elegance.

SPIRITUAL SUICIDE

People have no faith in God, and I have no faith in my health. Having no faith in one's health is the sign of weakness, and having no faith in God is the sign of spiritual suicide.

SPIRITUAL TREASURE

Throughout my spiritual life I could never even for a moment imagine that the vast spiritual treasure possessed by my master was not mine in any sense, exactly like a child who always thinks of his father's wealth to be his own. I do possess it in the fullest degree, and at the same time I am never miserly in bestowing it upon others associated with me. But the difficulty arises when one does not try to own it for himself.

SPIRITUALITY

Spirituality has taken a different trend in this age of materialism. Experimental value always precedes the actual thing. At present the real test of a saint is not his real internal condition but his outward appearance. The old ways of spiritual training have been set aside, because the experiments of the inner states are rarely available. Therefore, it now becomes essential to explain first to the readers the proper ways of life to be adopted. Hence arises the necessity for writing something from which the readers may deduce the real grounds on which the whole structure of training stands. My books are written on the basis of my own experience in the line. I have dealt only with fundamental things, avoiding unnecessary comments, but what is given therein corresponds with the right proportion of the work I have undertaken.

Spirituality is in fact such a superfine state of mind that every other thing will seem to be heavier or grosser in comparison to it. The delicate feeling caused on the senses by the sweet smell of a rose is far heavier. I may express it as a state of perfect tranquility and moderation, in complete harmony with nature. In this state of mind all senses and faculties are so to say, in a sleeping(or dormant) state. Their working becomes automatic, bearing no impression upon the mind. Perfect peace is one of its high stages, although the real thing is still onwards, when even the consciousness of peace fails. For the consciousness of peace, too, causes some weight upon the mind, though it is very insignificant. When we are really quite unconscious of the very presence of peace, we are in true sense free from the impression or the weight of the feeling. The condition at this stage is peculiar. It is really neither Anandam(Bliss) nor otherwise. Words fail to express the real condition of this stage. Such is the condition we have finally to achieve for which he and he alone can be capable Guru, who is permanently abiding in the condition described above, and has the power and capacity to transmit by his will force the spiritual state into the heart of the Abhyasi and to remove complexities and obstructions there from. None below this level is fit to impart spiritual training to others.

Real spirituality lies in actually becoming colourless, odourless and tasteless, because God has got none of these. In our system, it is endeavored to take one up to Reality. If any colour remains, there can be no purity at all. You know all these things.

Spirituality is a very easy thing, and its achievement does not take much time. One should only increase faith and devotion. And devotion is generated by remembering again and again.

Spirituality ends in Divinity, and Divinity ends in its Real Essence. Man after liberation gains nearness to God; and enters into a sphere where even Silence is silent. Liberation in body is also a chapter in spirituality. Material science cannot explain further after matter is left out. Spirituality is a sort of feeling or consciousness of the Highest. It is the doorway to enter into Divinity pure and simple i.e. the Highest Evenness all along. In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.

There is a vast difference between the spirituality of the Hindus and that of the Muslim Sufis; that of the Sufis is an amalgam of spirituality and matter, while that of the Hindus is nearest to the Real.

SPOILING

We do not properly understand what effect our activities in the world produce upon the atmosphere of the Godly region. When joined with the inner feelings of the heart our activities create impressions in the cosmos, and they affect the human mind. They grow more and more powerful by the action of the cosmic energy; and the hearts of the people, when hit by them, take in their effect and begin to produce thoughts and more thoughts. In this way we have been spoiling the cosmos ever since our birth. That is the reason why we are never without a thought even for a moment.

SPIRITUAL CONSCIOUSNESS

I am quite willing to help every sincere seeker of God Realisation towards attaining the state of Divinisation.

Here I can help to the best of my capability but then it is your own effort that will count the most. May you be bold enough to make these efforts sincerely and seriously. This is my prayer for all of you.

May His grace guide us all to reach the cherished destination and fulfill the hopes of mankind! Amen.

May the Master's blessings, descend on earth and Sahaj Marg lead one and all from despair and bondage to real peace and freedom. AMEN.

I wish and pray that all of you, rather the whole of humanity may have the tasteless taste of the Reality and that also at the earliest, but for that you will have to strive hard. May He give you the strength to do it. As in duty bound, I wish that you all see the Light of the day.

I earnestly pray that all of us, leaving our prejudices, may come to the path of righteousness which promises Liberation.

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

STAGES OF PROGRESS

We proceed with meditation on the heart thinking of the Divine Light within, and by so doing we gradually begin to rise or to express it better, to dive deep into the inner consciousness, with the result that an *abhyasi* begins to feel expansion, this being the first phase. That means we have sown the seed of Infinity, or in other words we have revived the thing which had slipped from our view.

Now the second phase opens to view. A man feels the presence of God in every animate object. The third thing we feel is the changing feature of this very thing. This thing is changed and one feels everything as from God, and as His manifestation. The fourth phase brings in the state of negation which ultimately we are to have. We find uniformity in every atom, and in all objects. Everybody passes through these lines if the method is correct and the guide is perfect. As we proceed on to the next region these things are rarefied, till we reach the *Brahmanda Mandal*. There too these things go on, but they are discernible in finer colours. If the teacher is not perfect there can be the danger of getting absorbed in the powers which are not concerned with spirituality. The work of the teacher goes on and on to the final limit. I have discussed about the work of the *abhyasi* and that of the Master, not touching the technique of the system which the Master adopts for the higher approach of mankind, the centres of the heart through which the guide works, and the method adopted to regulate the mind and the senses.

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

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

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

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

1. A peculiar state, awakening within the mind a Consciousness of the Divine force, pervading all over.
2. A Divine state prevailing everywhere, and everything absorbed in its remembrance.
3. Neither feeling of the Divine force nor that of remembrance, but only a feeling of negation.
4. Everything gone. No impression upon the heart, not even that of existence.

These four conditions are experienced everywhere and at every point. Under the Sahaj Marg system of spiritual training every one passes through them, though perhaps only the sensitive ones among them might be able to feel those conditions in their minutest details. These go on

getting rarefied as we proceed on through the various sub-centres from the lowest to the highest.

STATELESSNESS

A sage having fully entered into the state of Unity retraces his steps towards diversity. In other words when complete mergence in the state of Unity has been achieved there remains nothing in one to be negated. A reversion therefore comes in, just as it is in the case of the Centre, which includes within its sphere the state of existence which subsequently develops in form and shape. That means that for the real state of merging the expression 'merging in Unity' is inappropriate, for then there remains not even Unity. The most appropriate expression for that would be, 'It is as it is'. But at that stage there is no *anandam*, no charm, not even bliss. It is a condition of Statelessness. One pulled up to this stage might feel himself undone since he might be feeling neither interest, nor joy, nor even *anandam*. That is in fact the real *anandam* which one might aspire for. But then one might say that this does not agree with the description given in the Shastras (as the store-house of *ananda*). But that is only a misconception, for the real *anandam* is not the thing that can in any way be associated with the feeling of joy or happiness. Now, if one is brought up to it without undergoing the conditions at intermediary stages, he will neither have confidence nor command.

When the ultimate state of Being is in view, it is but natural that by constantly looking at it one may finally close the vision altogether by the effect of the magnetic force radiating from it, and statelessness the basic property of the Real may begin to settle down.

STEADFASTNESS

We must march on the path of realization like a brave soldier with full faith and confidence, not minding the difficulties or reverses. Dejections and disappointments weaken our will and shatter our firmness.

Be firm like a rock and success is sure to dawn by itself. Indecisive attitude leads to half hearted efforts and generally results in mere partial success or more often in failure.

A steadfast seeker can never be led away by the flow of irrelevant thought.

STRAYED

I also desire that there should be no weakness of character among the abhyasis of our Mission; but what use is it that I desire it so! People are defective in the oneness with all. They do not wish to do anything themselves. They wish that I alone should do all that is necessary for achieving their uplift through the use of my inner powers – I should give them the desire to engage in meditation practice, get them to do their daily practice, give them improvement, progress and promotion and get them interested in all this activity through my own powers so that they do not have to do anything themselves. They do not wish to make the slightest change in any detail of their life or habits, nor do any type of practice etc., that has been taught to them. But when any defect is found in any of them or when any disorder arises in the matter of the spiritual progress of any of them, the responsibility and the blame, all are mine! I experience another difficulty too. Even without the cooperation of the people, my sympathies are with them and I am always interested to help them. Therefore on their expressed request, I become ready to do everything for them even when the request is made only as a mere formality born of bare regard for me. What else can I do when it is my intense desire to pour all my spirituality in them in larger and larger ladleful's, irrespective of whether they are ready to accept and absorb it or not? When I look into them to see how much more feed I have to put in, my senses fly away and I wish that I could dissolve it all and give to them to drink up. But even of persons capable of drinking it up, only one or two can be found. This is my fortune, my lot – in life! My intense desire is that everyone's work should be completed successfully. Effort of anyone never goes waste, but it seems to be very difficult for anyone to do any effort. All this being told they do not 'get' it. Lakhs of rebirths have gone by without achieving their return to their homeland; and the sorrow that even now, its necessity does not show itself in them. It does not occur to me what I can or should do, when no one desires even to start moving.

My heart is filled to the brim with love for my associates. Whatever service I am able to render to them, all that does not give me satisfaction. My heart is ever intent and keen to ensure that the largest part of them should achieve atleast my own spiritual condition in the shortest possible period of time. In order to expedite this and to ensure the message reaching the largest number quickly and in good measure, I appointed a large number of preceptors to do the job of awakening the public so that their work can be done, and their character, conduct and behaviour can be remodeled and straitened out.

In the beginning, in ancient India, this system was kept in close preserve, without publicity. In consequence, in times past Rishis just imparted it to a few of their own disciples. Among them, some could not even impart it. Changing times and conditions had their effect. Gradually the method got lost. The Truth vanished and all its opposites were born. Ideas of differences of greatness and smallness were born and people began to be satisfied with microscopic successes, in the belief that the success was complete. The boat had sunk to hide itself in the lake. Even to the onlookers it seemed that this was all. All saw the lake and became so much attracted to it that none had a single thought for the Ocean. Thus they got themselves limited and soon its grosser aspects began to surface, concern for the body and concern for the concern begin to assume tremendous importance and proportions.

Then the bondage of egoism came in and got firmly established and people started thinking very highly of themselves though they were not so in truth. Ideas similar to this began to arise in some of our preceptors; and the decease is spreading instead of dying down. Endowing them with power has become risky for me. Power exists for achieving the Divine and for benefiting others; but in such persons it started inducing intentions of selfish profit. In addition to teaching others incorrectly they started debating even their own practice. They forgot that along with becoming preceptors, they continue to be abhyasis. They started injecting their own personal ideas into the detailed rules and methods of meditation practice decided and laid down originally and started teaching abhyasis the considerably altered methods of their own practice. Some preceptors teach something and some others some other way. It does not occur to them that in the very fine(sookhsma) rules of practice achieving the Infinite, even the slightest variation of change can have the dire consequences. Can anyone claim to have achieved all Infinity? If a grain of Reality be gained; it is so invaluable that the entire riches of the world can not be its ransom. It is true that power too was given to them, but they desired to use it, buried as they are in their selfishness and egoism. They never could think that this puts twofold burden on me. (One to progress their advance towards spiritual welfare and the other, to separate them from their self-created and developed ego.) Because of this small but wrong doing of theirs; how much work for me gets increased, never occurs to them – perhaps they are not in a condition to be able to appreciate it at all. They began to believe that their faith in their ego is their Power and became entangled in it. It is quite possible that they become so immersed in their condition that any effort to free them from it is like making pulse grains out of steel. They just learnt the word 'Power', but they did not know, did not attempt to understand, what Power is, and how to use it to

help others. A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion. This alone can be said about them that they have strayed away from the path; and to bring them back to the path has become near impossible due to their having gone away from their dharma their duty. This is the reward I get for all my labour. What can I tell such persons? Only this, that such is my fate, my fortune!

STRUCTURE OF THE WORLD

The world these days is passing through a critical stage. The political situation is growing extremely intricate day by day. The economic condition has become very depressing. Moral, religious and social degradation has almost reached its final limit. An atmosphere of rivalry, unrest and insecurity prevails everywhere. Every nation looks with jealous eyes upon her neighbour and utilizes all her resources in finding out means of exploiting it. The statesmen of the world are not quite ignorant of these facts. They are trying every means to reach a satisfactory solution of the various problems confronting the world. But the efforts of all the organisations set up for this purpose do not appear to bring forth encouraging results on the whole. The problem of world peace so prominent in the minds of the greatest politicians and statesmen is a mere illusion or a mirage.

The state of affairs in India does not hold out any bright prospect. Dissensions and party feeling are prevalent everywhere in the country. Self-interest is predominant. Moral principles are neglected. Problem of bread and butter is acute. But in spite of all these, some of us think that the country is progressing. The sign of progress they take to be the gradual drifting of the country towards the western type of civilization, which is based on pure **materialism**. But now the age of materialism must come to an end. The old order must change yielding place to new. The present structure of world civilization based upon electricity and atomic energy shall not remain in existence for long. It is destined to fall soon. The whole atmosphere is so much charged with the poisonous effect of absolute materialism that it is almost beyond human control to clear it.

I present before the readers a glimpse of the world that is to be, as I see it in my vision. Believe it or not, but that is my reading of Nature in the clairvoyant state.

In consequence of the present upheaval, drastic changes will come into effect and the new structure of the world will be quite different from the one we see today. The fate of Great Britain will be sad. A part of it,

i.e., its southern portion will sink into the sea. A volcanic energy in the latent state is at work in the heart of London and in course of time it will burst forth in the form of a volcanic eruption. The Gulf Stream will change its course and the country will become extremely cold. The fate of Europe too will be similar. Smaller countries will lose their existence. The future of Russia is in darkness. She cannot survive. The very weapon of Russia will serve as a pistol on her own head. Communism shall have its grave in its own homeland. As for America she is in imminent danger of losing her wealth and in course of time she may almost be reduced to pauperism. Her power and greatness too will sink along with it. India will regain her pristine glory and she will rise to prominence under her own government.

Her suzerainty will extend far and wide and the world will look up to her for a beacon-light. But she too will have her share in the world upheaval. The germs of rebellion are developing in the country. A part of the country, i.e. eastern portion of Bengal will sink into the sea. The volcanic energy is also active and may seriously affect some parts of it especially the state of Bihar. The Deccan plateau may, in the remote future, turn into an island. There will be enormous bloodshed all over the world and the loss of life through various causes will be so great that the world population will be considerably reduced. The new structure of the coming world will stand on bones and ashes. A type of civilization based on spiritualism will spring forth in India and it will, in due course, become the world civilization. No country or nation will survive without spirituality as its base, and every nation must sooner or later adopt the same course if it wants to maintain her very existence.

STUMBLING BLOCK

Problems are so many with all humanity; and as such as one remains attentive to a problem, it becomes a stumbling block for him, Disappointments make us cowards. If somehow we remove the prefix 'dis', 'appointment' remains. That means we have been appointed for something; and when appointment for certain job has been made, we can never think that we are unable to do it. That means a sort of a wave is working smoothly, and you are carrying on with it. In that case, there is no idea either of the past or of the future. Be like a tiger in the realm of God, and progress is assured.

SUBMISSION

Submission begins with obedience. When we are deeply impressed by the great powers of a Master of higher attainments in spirituality, we feel inwardly inclined to follow his biddings. But often the effect remains

upon us only when we are in his presence, and when we are away we become unmindful of him. Repeated association with him for some time brings us in close touch with the great soul and his supremacy begins to be established in our heart. We accept him as our guide in all matters pertaining to our spiritual advancement. The result is that we remember him frequently. When we are perfectly convinced of his superior capabilities, only then our submission in true sense begins. We go on with it and practise as we are directed. We think of pleasing him by our actions. The idea of right or wrong, too, begins to assume prominence in our heart and we feel inclined to refrain from evil. We consequently adopt the line of virtue so that we might be able to please our great Master. It is our primary motive for we wish to be saved from the miseries of the next life.

You have written to me that you feel worried when you are short of money. This is no doubt troublesome, but then there are two aspects to it; the one when man gets agitated and perplexed, and the other when he remains steady and composed in a spirit of submission. Both make all their efforts to overcome the difficulty, but there remains some difference still. Let us take the example of a sick man who is attended by two of his servants. They tend him, serving food and medicine at the proper time and look to all his comforts. But one of them is greatly perplexed and upset by his serious illness while the other is quite composed and steady. Which of the two shall, in your opinion, be rendering better service to the patient? I think you will definitely say that the one with a steady and composed mind will be more helpful to him than the other, although both of them are serving him honestly with a heart full of love. So much it be with you in case of your household difficulties, the solution of which can be better arrived at when you are calm and composed. We should ever go on with our work with a sense of duty in submission to the will of God. This will give you a taste of the nectar of real life.

Liberation can make one free from all the earthly bondages. When a person wants his Evolution, Nature helps him. Doctor gives bitter pills to the patient, even when he loves the patient dearly. God wants to see His creation quite befitting, pious and clean. So it is the Law of Nature that He does everything necessary to open the door of Evolution. 'A bad workman quarrels with his tools' — is the proverb. What we think bad and troublesome, becomes the way of freedom. My Master, in great agony due to abscess of the liver, said on seeing tears in the eyes of His disciple that though He could cure His disease in no time, He did not want to meddle with God's ways.

SUBTLENES

The routine practice followed in our Sanstha is meditation on the heart. The same practice has also been advised by Patanjali. The basic principle of this process has already been discussed in the 'Efficacy of Raj Yoga', which I do not mean to repeat here again. The process greatly helps us in throwing out the grossness of our being and in assuming a state of highest subtleness. We know that God is completely devoid of grossness, so the realisation of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Sahaj Marg. The system helps an *abhyasi* free himself from grossness that has settled round him in the form of coverings.

SUCCESS

Iron will and constant impatience and restlessness for gaining the object bring easy success.

SUDARSHAN CHAKRA

The Sudharshan chakra of Lord Krishna is well known to everybody. It is represented in the form of bright disc which could be cast at the target aimed at after revolving it round the finger. For this reason it is often called as the finger-wheel of Lord Krishna. It was the most powerful weapon which Lord Krishna had utilised for bringing about the required change in the world structure. It had the full power of the Virat region in it. The Sudarshan Chakra was in fact not the material instrument (in the form of disc) when Lord Krishna possessed but the subtle power (in the form of revolving ring) which was under full command of Lord Krishna.

SUFFERINGS

The world is full of sorrows and miseries. Some are groaning under pain; a few are lamenting over the death of their dear ones; others feel worried by poverty, ill-health and afflictions. There may be only a few who seem to be favoured by fortune but even they have their own troubles and worries. A poor man is worried at not being rich; a rich man is worried at not being richer; and a very rich man is worried at not being the richest. There is in short no limit to it. This is the routine course of Nature.

Another serious obstruction in our path is caused by our sufferings and miseries. Almost everyone in the world complains of the miseries he

is faced with and which he wants to do away with. But he neglects the right means. He thinks fulfillment of desires to be the only way of removing miseries. But that is not the solution. Miseries are commonly considered to be detestable, but there have been sages who voluntarily courted miseries, thinking them to be a boon and have often prayed to God for them. The mystery of the problem will be clear if we look into the origin of miseries. Soul possesses consciousness as a result of God's will to effect creation. The soul likewise began to form its own tiny creation and gathered round it things of its own creation. Now a stir, a motion (i.e., unrest or disturbance) was the main factor in bringing about the creation. Similarly for the tiny creation of the soul too, unrest or disturbance is indispensable. We also possess the force of will, which we apply to impart power to the factors necessary for setting up this creation. They appear before us in the form of joy or sorrow, comfort or misery. The mind, too, being constantly active creates within us liking for the one and dislike for the other, introducing the two extremities of a thing. Thus miseries come into existence. This is all the creation of the human mind, which results from our ignorance of the right relationship of things. Our passions, emotions and impulses too contribute a good deal in aggravating the troubles and at times cause fierce tempest strong enough to threaten a complete wreck. We generally attribute its causes to circumstances. But it is a wrong notion. Mind is the centre of this outer expansion of man in the form of human body and everything, which is exhibited through the medium of the body proceeds from the centre, the mind.

Total absence of sufferings and miseries in life is, however, impossible and unnatural. In fact they are rather meant for our betterment. They are just like bitter pills of medicine given to a patient to restore health. The misuse of even the best thing creates trouble. So is the case with miseries. Proper utility of everything at the proper time and in the proper way is sure to bring forth good results in the long run. Miseries are really our best guide, which make our path smooth. To a man in ordinary sphere of life, miseries are very helpful for his making.

I have my own experiences of sufferings and miseries, and after pondering over them a good deal I have now come to the conclusion that suffering and disease are the boons of Nature in disguise which helps deliverance from the effects of *samskaras*. When one is cleared of their remnants, spiritual progress goes on unabated, provided one's mind is inwardly inclined towards it.

Sufferings and miseries have their own place in life. Every one has his share of it. Even sages of eminence had their own. Had there been no

sufferings in the world, man's thought could never have gone up to the reverse side of it, i.e. the bliss. Thus man's affliction offers him inducement for finding out means of emancipation. In other words they serve as stimulants. We know that coal can be transformed into diamond. That means that a change in the setup gives things a new appearance. A thing becomes useful and pleasing when its set up is right, while it becomes painful and ugly if it is wrong. The same is the case with afflictions. Our discriminative faculty is so much over shadowed by the hankerings of the mind that we have become quite blind to the real values of things concerned with in life. As a matter of fact every thing in life is for our ultimate good; only we have to learn their proper utilisation so as to turn them to our advantage. But unfortunately we have all along been going the wrong way, led by the misdirected tendencies of the mind. We have been taking a crude view of every thing, corresponding with the baser inclinations of the mind. Every thing has gone on growing denser and grosser to our view. The heart and the brain being influenced thereby began to contract the same defect. Covering after covering began to set in, obscuring Reality from view. This will go on till accidentally a time may come when a gush of Reality having blown into the heart may cause an awakening within. It is then that man comes to a proper understanding of the real values and feels induced to resort to mending his disturbed state.

Suffering is the root and results are flowers which every associate should strive hard to have.

SUGGESTIONS

If a man wants to work out the problems of his life easily, he should give right suggestions to the mind. It is the condition which comes by practice and proper moulding of one's self. It is very easy to remain in one's own condition which is divine. It is the sure process for evolution.

SUMMARISATION OF SENSES

When they {Senses} are summarised, they become a new force for our regeneration. Now, this is another instrument for our help. When this thing is attained, we have formed a base for our further approaches. I begin to modify itself when the effect of Divinity starts to percolate. The base becomes a sort of force and begins to reinforce the substance required for our elevation. When the base is formed within us, the charging with its contents, is also there affecting the entire fibre of our being. These contents are the ingredients of real life which we can safely call "Life in Life". The main difficulty we find is that all our actions are directed

unwisely. Actions are results of thoughts and thoughts are our own actions. Truly speaking, we give wrong suggestions to the mind. People can object to it. How do we give such suggestions? The environment creates the circumstances to have such ideas. We move in that sort of environment.

SUPER CONSCIOUSNESS - INFERIOR TYPE

The upper region marked as 'U' is the first part of the heart and the lower region denoted by 'L' is the second part of the heart. The upper one is the landing point of the great rishis. They come in this state after a good deal of penance and sacrifice. The thing is not open to everybody, although so near, but only to him who really deserves it. The lower region is generally the place of common folk. Super-consciousness of the inferior type abides in the region marked 'U'. You begin to become conscious of many godly things when you reside in this region. The man always intoxicated with worldly things cannot reach even this state of super-consciousness of the inferior type.

Our super-consciousness travels in this region, till we come to the point of the superior type of super-consciousness, as we call it.

SUPER CONSCIOUSNESS - SUPERIOR TYPE (D1)

If you enter the upper region, cleaning the points 'A' and 'B', you make yourself deserving for reaching the other sort of super-conscious state which lies in this region of heart. One who thoroughly cleans the point 'B' receives, then, the happy tidings of his entry into that sort of super-conscious state I am going to deal with hereafter.

In the heart the upper region lies on the right side whereas here in this part it lies on the left side and the lower region is on the right. Here, 'A1' and 'B1' are the points akin to those (i.e., 'A' and 'B') in the heart. In the portion called 'D1' there is superior sort of super-consciousness. The only difference is that the ideas creeping in at 'A1' are finer. It is left to the abhyasi to purify the point 'B1' so that finer things may begin to reign. You get purified to the same extent in this portion as you purify the points 'A' and 'B' of the heart. The people generally proceed with the right side, called the lower region, because they have not purified the heart so much as to enable them to enter this portion in brighter state. They want to enter with all the things they possess. Thus they try to attempt an impossibility by trying to proceed with the left side. It depends much upon the worthy master or the guide to lead his disciple on to the right (correct) side with

his things or belongings cast as under. Here the cosmos begins, which is a part of this big circle of heart. Here people often feel the light being displayed in heavy showers. But this is not our goal. We must tear it off before we cross this big circle of heart.

SUPER CONSCIOUSNESS - SUPER FINE STATE (D2)

Similarly we now come to the other part of the region, called 'D2', the upper one. The right side is the lower region as shown in diagram No.4. Here we find the superfine state of super-consciousness. It all depends upon the point 'B' of the heart which, if purified to the core, will land you at the point 'A2', which lies in the region 'D2'.

A little beneath the superfine state of super-consciousness (i.e., behind the skull) where the region of mind begins there are again two parts having the same points, but they are passed over easily to reach the point which I shall show by a diagram later on. I have discussed enough the heart region, though only in outline. I shall now deal with the finer stages that we come across during our march onwards.

SUPER CONSCIOUSNESS - SUPER FINEST STATE (D3)

After crossing the mind region there comes the central region. Super-consciousness of the finest type comes in this region. The theory of invertendo comes in again — as explained in *The Commentary on Ten Commandments of Sahaj Marg*. What we find on the right side of the heart, we find on the right side of this region too. 'D3' is the last stage of super-consciousness where every stage is gone — Zero — Nothingness. It is the super-finest state of super-consciousness.

This kind of super-consciousness is reserved for the Incarnation of Deity. The state is sometimes, though under very rare and exceptional circumstances, bestowed upon some special personality too, who generally comes for the change of the world. His position comes next to Incarnation of Deity. He practically enjoys the same position as regards the working of Nature.

SUPERFICIAL KNOWLEDGE

A man is born today; he goes on growing, developing his senses and faculties by stages. A time comes when he gets ripened, both in wisdom and folly. Occasions sometimes arise when he has to make clear-cut decisions as to what he should do to serve his ultimate purpose. He

comes across men of knowledge and learning who put things to him in diverse colours. They talk about the philosophy of *dvaita*, *advaita* and *visishtadvaita*. He hears them and takes impressions thereof. He takes into his understanding the views about God, man and the universe and also about *maya*, *jiva* and *Brahman*. All the discussions and the interpretations bring to his view the same thing in numerous different colours. He presumes that he has acquired the real knowledge of things and is able to interpret a thing in several different ways. But that is all mere superficial knowledge having no relation to the actual realisation of the thing. Of what avail can that knowledge be in the practical field? This is generally the case with most people.

Generally learned men, though I respect them much, express their opinion about realization or its condition on the basis of their learning, and not upon their empirical knowledge which is really the dependable one. For that reason I regret to say that realization has now become a present day art. The reality has sunk down deep, leaving its outer cover for the artists to paint with colours according to their mental taste and skill. The result is that people begin to focus their attention on those very paintings and get in to them to an extent which is neither spiritual nor real. I believe one must not have any right to touch the subject of realization, unless he has attained it in true sense, whereby the Divine wisdom has awakened in him.

SUPERFLUOUS ITEM

As for my own handicaps, I may say that together with all this I have to attend to my own job of carrying out Nature's work entrusted to my charge. Besides that I have also to look to the spiritual training of my associates, which is no less tiring a business for one in my position. I therefore find my heart and brain incapable of withstanding that much strain. Besides, this superfluous item forcible imposed upon me offers serious hindrance in Nature's work entrusted to me, with the result that it suffers heavily. I fail to understand why this sort of service should be demanded of me when there is a host of doctors around them to cure their bodily diseases. The doctor who treats such cases is no doubt amply paid for his labours, whereas, by way of my remuneration, I do not even have the slightest diversion of their thought towards the Divine which would have been in their own interest in the long run.

There is yet another difficulty there. It is that with the increase in the number of the members, the work of curing diseases is also likely to

increase heavily with the result that some day it might become almost impossible to meet the demand.

SUPER-HUMAN BEING

We submit to our Master, thinking him to be a super human being. We love him with faith and reverence trying by all means to attract his attention and favour.

The idea of guru as the supreme Divine force is very helpful in spiritual pursuit, if the Guru himself happens to be merged in the ultimate state of Realisation. You depend upon his guidance thinking him to be a super-human being.

The efficacy of the system lies in our thinking of one thing and one alone - the super human nature. We call it either Guru (Master) or the object concentration. The process of taking the Master as an object of concentration is no doubt very efficacious but only when the Master is really one of the highest calibre, merged in the infinite or transformed as Nature personified. If it is otherwise the effect produced upon the abhyasi will be reverse and highly detrimental to his ultimate purpose. We have but one thought and that of a certain personality, super human in form so much that other things begin to look secondary. We attach importance to one and the same thing.

SUPERSTITION

Some say if you take up the path of Yoga you will be faced with serious afflictions and difficulties throughout your life. That is the view of the weak and the superstitious people, and must never be accepted on practical grounds. Besides, if it happens to be so at all, what harm can there be if, by undergoing afflictions for a life, one is likely to be saved from the miseries of all the subsequent lives? So please do what seems to be appealing to you, using your own discretion, or else rely upon the experience of a practical man.

When we are out of light we fall in darkness. When we are out of wisdom we become fools. When we are out of Reality we become Satan. Now they have come down to the adverse state of Reality. They begin to imbibe that which is not in consonance with Reality. In other words animalism begins to spread into them and they begin to peep into the state which an animal has. Some times they will think 'Since I tamed this cow I began to get enough money, I tamed a horse and I have a grandson'. So

such ideas are nurtured. Such conditions when observed for some time breed so many other ideas which we call superstitions which themselves denote they have no meaning. But this is the result of only gross thinking. When we take the finer aspect of grossness we begin to think ourselves spiritual. That is also a superstition. They think of what they are not really. If milk is adulterated in wine it remains no more milk.

In any religion which becomes old such things creep in and then saints come to remodulate. But unfortunate it is that such saints do not come at all times. That is because we do not call them for it. Why do we not call them? Because superstitions become in the mind of the people a religion by itself. And they are so immersed in it that they do not think what is above it. What is above the superstition is really a power which can call the saints. And that is the spirit required for the transformation of the lives of whole of the world. A doctor can cure a disease but the shepherd cannot.

SUPER-SUPRAMENTAL

Shri Aurobindo has talked so much about the Supermind which he claimed he was bringing down upon the Earth. But as a matter of fact it always comes down upon the earth when some superior force in the form of a Special Personality is in existence in the world. It is not actually the supramental that works by itself for the changing of the character of the world, but a still stronger power of the subtlest nature which I might, for the sake of understanding, call as Super-supramental, which is above the level of *sattva*, *rajas* and *tamas*. Higher above there is a still greater force which is used, and can be utilised, by the Personality who comes down for the special work of Nature.

SUPPLICATION

A devotee is concerned with nothing but the Master's close attention towards him and his nearness to Him. The nobleness of heart now takes another turn. When one has accepted Him as the Master he can lay before him every wrong committed unknowingly by him, or anything that might be against the principle, in the capacity of one feeling guilty. In this way one impresses his own meekness upon the Master, who also begins to think that the wrong committed by the devotee is really pardonable since the feeling of supplication is present in his heart, for which he has presented it to the Master. The tender softness reveals his feelings of true supplicancy. That means that the impediments present in him are removed and the weight thereof has been set aside.

SURAT

After years of practice when the meditation grows deeper and the thought begins to start one's upward march, one comes to a point where one feels 'I am the power myself' it happens when Surat comes in contact with glimpses of the Divine. It loses its own character and gains the Divine one. There one starts to feel 'I am Brahman'. I give the meaning of Surat in this way. When thought comes in contact with soul, a third thing a spark, is produced. This is termed Surat. It leads to the Highest. Thoughts lag behind. They have no accommodation in the sphere of Divinity.

After sometime when Surat leaps forward, it brings in the Divine character. The self has been effaced. So naturally one goes a little further and every step brings to it lot more of Divinity. So Divinity remains in his thought. Then he begins to feel the greatness, as his mind is also trained to feel it. There he develops to 'All from Him (Brahman)'. A step back reveals to him a part of the nature of God - 'All is Brahman'. This is the effect midway between charging reality and going beyond it. One feels 'All is from God'.

When all these stages are over an abhyasi begins to feel himself as above all that has been said above. Thus the real character of Brahman and of himself dawns. Going beyond, everything is silent, and silence itself becomes silent.

SURRENDER

The easiest and surest means to achieve the goal is to surrender yourself to the great Master and become a 'Living Dead' yourself. This feeling of surrender, if cultivated by forced or mechanical means, seldom proves to be genuine. It must develop automatically within you without least strain or pressure upon the mind. If the knowledge of self is retained, even then it is not true surrender. What remains to be done when you have surrendered yourself in the true sense? Nothing. I believe that in this state an abhyasi will be in close touch with Reality all the time and the current of Divine effulgence will continue its flow to him without any break. In this way you can solve your problem of life in the easiest and most efficacious way in the shortest possible time.

When the thought of cooperation springs up in the abhyasi's mind he has come up to the first state of surrender. What we should actually do

is to surrender oneself to God. The thing may seem to be difficult in the beginning but it is really the easiest.

We practice Bhakti or devotion in order to achieve communion with the Supreme Master. We look upon Him with faith and reverence. By degrees we become so closely intimated to Him that every other object loses prominence in our eyes. This is submission to the will of the Master, or in the other words the beginning of self-surrender. It goes on developing as our faith grows stronger. It brings us to a stationary condition stopping the oscillations of the mind. In due course we begin to feel ourselves overpowered by some great force which drives our mind away from everything else. We become free of the unwanted activities sticking all the time to the right functioning of the organs (the indriyas). Self-surrender is nothing but a state of complete resignation to the will of Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of Negation. When we surrender ourselves to the Great Master we begin to attract a constant flow of highest divine force from Him. In this state a man thinks or does only that which is his Master's will. He feels nothing in the world to be his belonging but everything as a scared trust from the Master and he does everything thinking it to be his Master's bidding. His will becomes completely subservient to the will of the Master.

The Bhagwat Gita, too, deals with the state of surrender. It is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion.

To effect the surrender of heart in the easiest way, only an act of will is required. Besides, the lighter and finer the will the more effective shall be its working. An act of will lying in the form of a seed, of an insignificant volume in the deeper cores of consciousness, shall soon develop into a full-fledged tree stretching its branches all over. The adoption of this method is sure to bring in an attitude of renunciation from the very first day. A courageous start is all that is needed for the purpose.

Submission, at its highest peak becomes surrender. Surrender means washing away the idea of 'T' ness. For this the easiest way is that we should feel dependency on God almost all the time with attachment and devotion. If you try for surrender 'T' is there, which develops, making it stronger and stronger. In this way instead of trying to jump into the water one jumps into the fire.

Taking up the path towards the ultimate is what the word surrender conveys, and this is the only surest path for the attainment of complete perfection. So long as you do a thing and know that you are doing it, it is not the right course, and you are away from the level of surrender, because the feeling of ego is also there. Surrender is free from any conscious idea of ego. Everything there goes on in an automatic way according to the need of the moment without any previous or after thought. But the greatest precaution is to be observed in this respect. Surrender to one who is not up to the mark, or has not reached upto the final limit of perfection, is highly detrimental to our ultimate purpose. But at the same time, it is very difficult to judge and decide whether one is really so or not. That is a matter of luck which is subject to the effects of sanskaras. Prayer can also be of help in this respect, for thereby alone can you create ripples in waves of Nature. The reaction of it shall be automatic and the solution will come by itself.

It is a pity to find only a few persons trying to link themselves with the supreme, not to speak of achieving complete negation. For that the only path is that of surrender, though it is pretty hard task especially for those who are overloaded with their own weight.

SUPPORT

Raja Bhartruhari, when awakened to Godly thought, had a pillow to rest his head upon, but after some time he gave it up thinking it not worthwhile. The pillow stands for 'support', the divine support, or in other words reliance upon God,* giving up everything of his own. Is it not of the greatest value if it could be possible in ordinary *grihasthalife*? How to remain constantly busy with Divine thought while doing one's worldly duties? One might say that the two being contrary to each other cannot be taken up together. But that is not the case. It is quite possible and easily practicable if one takes it up in earnest. In due course Godly wisdom awakens in him and he begins to work with it in all his activities of life.

* *The Urdu word "Takiya" means "pillow" as also 'reliance'.*

As for my services to you I am ever ready for what I am capable of. I request you in all earnestness to accept my services, nay, rather compel me to render the greatest service, so as to enable you to take away all that I have with me as my master's trust for you all, and which I am ever eager to distribute amongst you.

I want you all to take this point into consideration and to act accordingly. Time never comes again. We must therefore utilise it to our

best advantage. As a true follower of the Great Master I have nothing to offer except a little support together with my good wishes.

For that I expect every one to put his best efforts. I may also assure you that the attainments you make during the period of my physical existence will be of value to you after I am gone. But if you neglect it now, dwelling in the idea that you shall have it by developing attachment with me even after I am gone from this material world, it may then be a hard nut to crack.

SUREST TEST

If a man does not grow lighter day by day he must conclude that he is receiving wrong type of spiritual training. Constant growth of lightness of mind and spirit is the surest test of spiritual progress.

SUSCEPTIBLE

There is yet another difficulty with me. I am by nature over- indulgent and highly susceptible to external pressure, with the result that I am not able to reject requests for favour or help if they are not otherwise objectionable in any way. This may be counted as one of my defects but I have my own reasons for it which I do not like to divulge, though at the bottom of my heart I wish you all to have a taste of it yourself. Let this defect therefore be mine and remain confined to me alone. As a matter of fact whatever one wants of me in connection with his spiritual enterprise I feel inwardly induced to do my best for it, and impart to him what he desires. For example, most of the people coming to me seem to be eager to have peace; so in compliance with their wishes I do transmit to them accordingly. I am thus compelled to give them doses of peace, withholding the pursuance of the real objective which is thus considerably delayed. I cannot therefore go on freely with their spiritual training on strictly spiritual lines.

SWIMMING

After crossing the seven rings of light of the central region, one enters the vast and limitless expanse, the Infinite and starts swimming in it. Here the Guru's assistance is still needed, since even the subtlest force of the swimmer in the act of his heavy swimming sets up waves of energy that erect a barrier against progress. Only the experienced, capable and watchful Guru helps in settling the waves and teach the swimmer the art of light swimming which is almost akin to floating but still is not floating

which type of swimming does not set up opposing waves. The Guru also helps to keep the swimmer from slipping into enjoyment of the state of light-swimming which will impede further progress, and takes him on the further journey.

When everything is alright and one is charged fully with Divine power, swimming in the central region commences, but only after crossing the rings of light. To start the swimming, the help of a very high power is needed.

SYSTEM

The wise men of the times, to start with, had to prescribe those modes of worship that may, ultimately, take them to *Yoga* — the sure shot of Realisation. But according to the laws of nature devolution follows evolution and vice-versa. Their minds did not travel further to the real side with the result that the images became personified God. The way of worship is forgotten — the outcome of which we see even this day. Grossness has developed to the extent that it has become an impediment to the Divine Grace. The higher approaches are not possible if the accumulation of grossness continues. The beauty of *Sahaj Marg* system is that it cleans the grossness for His Grace to descend. But in case the accumulation of grossness is there, the *abhysi* falters and lingers at each step.

God is the subtlest being. Somehow if we become subtle as He is, it means union. In the *Sahaj Marg* system we try to grow subtle from the very beginning, and the teacher also tries for that. We only think of duty as worship which may bring us to a subtler state. We also, as I have said elsewhere, check artificial vibrations which are formed, and try to have Divine vibrations. In this system our whole attention is directed towards subtleness, and hence we discard according to *Yoga* those things which add grossness to the system. Thus the thing goes on and the time comes when grossness bids farewell and subtleness also loses its charm. What comes after it, is nothing short of what we want and which we are seeking. I earnestly pray that all of you may attain that conditionless condition.

The practice followed in our Mission is meditation on the heart. The same method has been recommended by *Patanjali*. The basic principle of this process has been discussed in my “*Efficacy of Raj Yoga*”, which I do not mean to repeat here. The process helps us immensely in throwing off the grossness of being, and in assuming a state of greatest subtleness. God is completely devoid of grossness; so, realisation of God must also

mean the attainment of a similar state of subtleness and purity. This is the greatest merit of this system. It helps the *abhyasi* to free himself from the grossness settled in the form of Coverings. Master's help through the process of *Pranahuti* is of utmost importance in this respect. (SS-38,39) Under this system much emphasis is laid on removing the grossness so that over-cloudiness which hovers around the soul be removed. That is for all preceptors of the Mission an important part of their duty. Still much is to be done in this respect by the *abhyasi* himself, who is prescribed a method for the purpose.

TALKIE

When I speak I often feel as if I am a Talkie. Electricity and gramophone are installed at the back in a cinema. When light is thrown on the screen pictures appear on it. On the pictures there are impressions of sound. The sound of the gramophone is related to these impressions, that is to say, pictures get life from the gramophone but, to the exterior-looking person, sound seems to be coming from the pictures. The same is the case with me.

TAM

On the back side of the first Mind there is Centre or the state of *tam* which is clearly explained in the book *Impression Beckons*. If you have brought your individual mind to the level of first Mind, then you have only to jump above the first Mind whereto there is Centre or Almighty.

I now reveal herein the true significance of a little known mystery. Generally they consider *Sat* to be the reality and treat it as a yardstick for measuring the knowledge of God. The mystery at the bottom is quite unknown to them. In fact it is all the sphere of *Tam* and *Tam* alone. This is the only thing worth achieving for a true yogi. It is no doubt very difficult to gain access up to this point. To acquire *Sat* is a very easy job but the state termed as *Tam* cannot be so easily attained. There is nothing beyond it. Though generally people talk a good deal about it, few amongst them even attempt to secure approach up to it. Even purity, simplicity and peace are not there. It is in fact beyond all of them. This is the very thing which is acquired after persistent labour through several lives. I can boldly assert that even the greatest saints of the world have remained short of the mark in this respect. The state of negation which one craves for and which is the real life abides in it and all activities cease before one reaches the point. This is the Divine mystery which is revealed today. It is the central point of the real state of Being which in most of the cases remained

unattained in spite of all the efforts of the pursuer. Perception has no approach up to it. People tend to consider this state of *Tam* as their deadliest enemy. But if you ever happen to study a person in whom this state of complete 'ignorance' is reigning in full swing, you will find that at the highest pitch of advancement he, like an infant baby, has no awareness of his own condition. But if a slight touch of *Sat* is applied to it, he will then begin to have cognizance of his state to *Tam*. This is due to the fact that the meeting point of the two leads to the creation of a new state, identical with that which was the basis of Creation. Now the principle of *Invertendo* applies in this case too.

We are searching for the potentiality which creates consciousness, and if that too is gone then we find ourselves on the verge of true Reality, pure and simple. This philosophy is too high to be described adequately in words.

Do you understand when I say we have to find out 'potentiality'? What is its origin or where does it come from? It comes from *tam*, the last resting place of a true yogi. It is not one of the three *gunas* but an expression of the condition at the stage as explained in the book *Impression Beckons*. The liberated souls partake of it — the real thing, just described — according to their rank and state.

TARGET

You say, "I hope my distress cry will move your pitying heart". In reply I may only say that my master has made me the target of the world's sorrows and I like to prepare at least one for the same.

TEACHER

A great wonder of the system is that a teacher trained in the system, though he may not himself be actually up to a certain stage, can yet make *abhyasis* have a taste of that stage through transmission. The reason is that it is not really the teacher himself who is imparting anything to the *abhyasi* through transmission, but the Great Master himself who does everything through the medium of the teacher's person. Thus the personal limitations of a teacher do not have any effect upon the *abhyasi*, and what he apparently seems to be transmitting comes direct from the Unlimited. The teacher must however have his will sufficiently developed to effect the course of the flow towards the *abhyasi*.

TEMPLE

I remained very happy in your company. When all of my associates gather at one spot, it becomes a temple for me and it is their duty to make their hearts as the temple themselves. I am happy that all of you follow the meditation prescribed; but there are a few who remain non-attached after the meditation is over. They forget the idea of God and begin to remember themselves throughout the light of the Sun. It is their work to shape themselves for the Divine purpose. At its start if they think that this is our Mission and our God then they will be helped much in His remembrance.

TEST

Rest assured I do not mean to test you. If I ever wished to test you it would be like testing myself. The question of testing arises only when there is doubt, but with me there is no doubt about anything. If this condition is maintained every problem shall become quite vivid to your understanding.

THEATRE

The world seems to be a regular theatre, and people seem to be playing a role in the theatre, and I am enjoying their play. And thereby I derive the same pleasure which men do when they see the drama after purchasing tickets and are happy. In the evening while I was sitting I felt that nothing has its existence. All the people seemed to be like pictures on the cinema screen. In the evening when I was buying vegetables in the market I felt that the world was a theatre and everybody was playing a part, and that I was a spectator.

THOUGHT

Raja Yoga is the old system of science followed by the great Rishis and saints to help them in realizing Self or God. It was first introduced by a great Rishi who lived seventy-two generations prior to Raja Dashrath of the Surya Vamsh (Surya dynasty). After pondering long over the subject, the great sage, at last, discovered that it is the outcome of the Power which is similar to or identical with the thought Power of man. The kingly thing in us is thought which ultimately develops steering us to our Goal.

Idea, when it leaves its boundary, becomes thought. When thought becomes stronger, the activity for Realisation develops. One who dives deep, gets the pearls. The burning desire for Realisation brings the goal nearer. If anybody wants that he should get benefited, he should encourage himself to cultivate right faith, right cognition, and right morals.

As a general rule a thought when it becomes deep brings into effect something like a pause, which has a tremendous force. In case of the Centre, the question of depth does not arise at all because of perfect uniformity there. The idea of velocity of force, the direct action of the mind, was also absent there, since the Centre or the Ultimate *Brahm*, though absolute, did not possess mind.

I am opening today the greatest wonder of our system of Raja Yoga. Very few people could realise the efficacy of this system. We think of one thing and one alone — the super-human nature. We call It either Guru (Master) or the object of concentration. We have but one thought and that of a certain personality super-human in form; and very soon we find ourselves attached to the form so much that other things begin to look secondary. We attach importance to one and the same thing. If we pump out water straight into a channel it will flow by its own force to some extent and at the same time with the help of the machinery attached at the end of the butt. Similarly we proceed in the channel of Almighty with the thread of thought, attaching our will-force at its butt end, i.e., from the starting point. The will-force comes from the individual mind which makes our way clear. We keep the idea of pumping out a certain thing from its proper place called the individual mind. The force increases day by day; and our individual mind too, having the idea of going above, becomes stronger and thus begins to lose the effect of bad training. It serves a double purpose. It cleans the individual mind, and also brings the goal of human life within reach.

When you reach this stage, you find yourself soon jumping into the ocean of eternal peace and sublimity, and when your thought becomes so strong that it begins to dwell permanently in the midst of the waves of the ocean, every other thing downward then seems to be fading away. You have no other thought but that which you have made already. The result is that the things you see down below look like objects in a deep valley when observed from a high peak. When you do not see the things below, you feel no attachment with them. In the long run the goal becomes quite vivid to the eye, and there remains nothing but the object you have really and correctly made. Now you are free from worldly attachments. I mean to say you see things, but attach no weight to them. This thing continues

for some time as long as you have the idea of the same nature. As time goes on you feel yourself to be as free and forgetful as a sleeping person who satisfies his itching sensation in a perfectly unconscious state during sleep.

THOUGHT FORCE / POWER

It is an admitted fact that thought-force of man is nearer to God. Our present degenerated state is the reaction of thoughts, and by the help of thoughts alone will we be able to evolve our-selves. So if it is utilised in Divine pursuit it will ultimately bring us nearer to our goal. When the goal is before you, this means that you are getting the air of purity, which brings freshness to you and prepares you for further progress. Once the initial step is taken, the other steps follow automatically, if the man is restless for achievement of the goal. There must be one and only one goal so that one may not form different channels for the different goals. Lord Krishna has emphasized that one should do action but should not think of the result. Why did he advise *Nishkam Karma*? The reason is that if you think of the result you will jump into it, and the force which is to urge one to action towards the objective will be divided, and thus one will be making channels like the different canals in a river exhausting the force of the river. So there should be an all out attempt to gain one and only one object, and one must not think of the result. Because otherwise you will distribute your force in different channels and the force will be reduced greatly.

THOUGHTLESS

Those who rise above the cosmos can no doubt become almost thoughtless. When a man goes on with his usual work, of whatever nature it might be, in the sense of duty having no weight or impression of it upon his heart, he spoils neither himself nor the cosmos. That is why Lord Krishna has insisted so much upon the recognition of the true sense of duty.

THOUGHTS DURING TRANSMISSION

Even a preceptor of calibre complains about the encroachment of thoughts during meditation. For that I would earnestly say that during transmission, as my master says in one of his writings, the *sukshma sarira* of the teacher enters the body of the *abhyasi* knowingly or unknowingly, and this brings to him the wavy

thought which the *abhyasi* has. Of course, they may be translated in such a way that the preceptor thinks them to be his. Happily you have got very good *abhyasis*, so the bad and vicious thoughts get no chance to attack you. I unfortunately found a few men from whom I was feeling the squalid sensation within me, when I transmitted to them. I then refused to accept them as members of the samstha. There was another case in which I found, that when I transmitted to him, pictures of naked women were coming to me, as he was a perfect debauch. So I did not take him into the samstha. The master too had met with similar observations in two cases. If a preceptor of calibre wants to minimise such thoughts occurring in him, he may give suggestions to the *abhyasi*'s individual mind to stop such working during transmission, and it will be helpful. But this process should not be done very frequently because preceptors know many things about *abhyasis* by the help of the individual mind.

THRIFTY

Try to be as thrifty as possible. By thrift I do not mean miserliness such as to inconvenience the children.

THIRST

It is necessary for one thirsting for realisation to discover proper means for quenching his thirst. From the age of 9 I felt a kind of thirst for Reality and I remained confused and perplexed just like a man drowned in water.

People should be exhorted to offer such a type of prayer where one is verily the embodiment of prayer. If one achieves and settles down in it what else remains for him to do except remembrance and that too such a one as never comes in consciousness even. Even great saints remained thirsting for it without getting upto its brink even. They remained longing for it for ever. It is not an ordinary thing. One will be struck with wonder if he grasps its real significance. There is extreme simplicity, and inspite of the vibrations in it there is such a perfect calmness which can hardly be termed as such, not to say of emotional excitations. It is in fact the end of everything. All stages finish at the point. It is the absolute Reality - the source of everything - the ultimate mark which we have finally to arrive at. What beyond....? May the Lord bestow upon you all an opportunity to be blessed with its realisation. Amen. If you thirst for Realisation, try to be as simple as Nature herself.

TIES

There seem to be uniformity in love. Ties of relationship seem to have been severed. I have as much respect for my servant as for my respected father. I have as much love for the sons of other people as I feel for my own son. I have as much regard for a dog as I have for my own person, as if my own existence and that of a dog are identical. I also consider gold and earth to be the same. I see the pious and the wicked with one eye. Felt that I do not have entangling love for my mother, father and brother etc. Oneness in affection was felt. Ties of worldly relations also seemed to have been severed.

I find the ties between the subtle and the gross in the body completely broken, parted like the waters of the river Nile. When I talk or do something or utter words like 'me and we' they are all inspired by subtle body, and the doer of all the works seems to be the subtle body alone. This has been found after deep thought, though it is not essential that this feeling that subtle body is working should persist while working. While doing worldly or official work I do not realise who is working. The condition of the subtle being seems to be like that of an infant in which your influence is visible to a large extent. By calling it an infant I mean that the faculties are inherent in it but are not developed.

TIME

At the time when there was only the Absolute and no creation, the question of time did not arise at all. When the thought of creation got enlivened in the Base, it was perfectly free from everything. It proceeded on and due to the effect of motion, got transformed into power, with its tendency directed towards action. But for the action, it must naturally stand in need of field or base. Now the brief pause, intervening between the original thought and subsequent being, or in other words between cause and effect, was already there. This can appropriately be interpreted as "duration" or "time" and served for the field for its action. Thus time having merged into the power, got transformed itself into power, for further action towards creation.

Thus whatever existed between the thought and the action was power, which is termed as "time". The same power we too have got as our share but in accordance with our limited capacity. Now in order to utilise this power we have to merge it in the greater power of the Centre, which is all and absolute. There is nothing in the world – not even the megaton bomb of the modern science – to match this great power. The modern

science may not yet have realised its full significance, though even if it had, it would have utilised it for the destructive purposes only.

The power can however be brought down to earth and utilised in work by the exercise of strong will power. A yogi at the highest level of ascent is however with it consciously or unconsciously. To my view, the science of physics cannot be taken as complete without a full knowledge of this great power, which is in fact the root of all powers.

The origin of time can also be traced as far back as the point wherefrom the creation came into being. The period covered by *Kshobh* to come into action is Time. In its absolute state it is a power which can be utilised by yogis of calibre. It is not that the sages of yore knew nothing about it. They never gave it out as such, although they did utilise it on occasions for constructive purposes. It is a very high attainment. One who achieves it also secures conquest over space.

TIMIDITY

In this sublime condition another off-shoot did sprout forth, it being an emotional condition which at times light and at other intense, and sometimes still more intense, began to prevail. When the condition of emotion departed, timidity over-whelmed me. Now at times the hug of condition of emotions prevails. For the remainder of the time I consider myself to be a sinner, nick named, full of faults and unclean. All the sentiments, have vanished and the heart does not take pleasure in anything. When the strings are moved the acts are performed like a puppet. I perform dances in keeping with the jingling of tunes.

The courage you had conferred on me does not exist now because of some failing or short-coming of mine. Nevertheless, I feel at the time of need like some weak and timid kshathriya (person of warrior class) who summons up courage and fervour on the mention of his clan's and nation's bravery and, under the influence of family and national pride, sometimes acts beyond his prowess.

TORPIDITY

Usually people initially aim at stopping even the normal working of the mind so as to create a state of coma or insensibility. The *gurus* of today also, in their eagerness to create an impression upon people, apply similar methods which as a matter of fact take us quite away from the range of spirituality. Their followers too, having lost their sense of discrimination, are incapable of judging it in its various shades and

colours. They grow fond of colourfulness alone, and for their mechanical minds they require only a mechanic-guide to lead them on by mechanical means. The result is that they remain held up for ever within the charms of their mechanical output. But they alone are not to be blamed for it. Really they have got saturated with the stunning effect of the slow poison administered into them from platforms by the colourful preachers who pose as saintly and world-teachers of religion. The result is that they get addicted to different kinds of intoxication created by the use of certain drugs and ritualistic charms. The teachers also infuse into their followers the same intoxicating effect which, being suited to the taste of their senses, is greatly relished. Such is the condition of the teacher and also that of the taught — the one soaked in the feeling of self importance and pride, while the other is drowned in his desire for sense enjoyment, which they grossly misinterpret as a state of *anandam*. The sphere of spirituality in fact starts from beyond the range of the senses and, frankly speaking, I may say that a *guru* who has not transcended the limits of the senses is not at all a *guru* in the true sense. He can impart nothing but torpidity which, as a spiritual state, is horrible even to imagine.

TRADITION

The things come and go but memory flourishes, which always reminds the coming generation for the good task that has been done and they are encouraged to do so for the smooth going of the spiritual work.

TRAGEDY

The trend of the general public is no doubt towards God, but the tragedy also starts side by side. They begin to think him to be just as they are and proceed in a grosser way to attain the SUBTLEST Being.

TRAINING

Under Sahaj Marg, our system of spiritual training, the teacher at the very outset weakens the downward tendency of the abhyasi by the effect of his own power, so that it may get automatically diverted towards the Divine. *This is the philosophy of training and also the foundation.* This state of mind relates to the higher plane of consciousness whereas the former one relates to the lower. This basic principle of spiritual training under the system may offer a chance to philosophers to ponder over. I have dealt with it very briefly. In this connection I may quote the following remarks of a great saint. "The Lord has closed upon man the door of every query." A poet has also said: "One can acquire the intelligence of Sahban

(a Chinese philosopher) in eloquence and rhetoric but none can attain to the knowledge of the Real. I may say that when we ponder over God, our imagination creates a circle round it. This is the knot which bars our approach to the answer of every question. If possibly we can get over this knot and remove the limitation of thought, then the subtlest things can be revealed to us. But there is also another circle within for which this one is but a reflection. When we force our entry into that one also the mystery of the Centre can be revealed. But the breaking through of these limitations will be possible only when one is able to shatter the particles of his being. But this is rarely possible since the means required for the purpose cannot be brought into practice except in rare cases. If however a person does come into existence who can do so by his will, then the circle will disappear from view because the vision will, in its shattered state, become one with it. But in order to have a knowledge of it, it is also essential for him to be able to rearrange the particles of his being so as to assume a similar form of existence as it had before. Common imagination may not conceive of such a personality having ever been born, but my perception asserts that definitely a few such ones have come into existence already. The condition that exists after the shattering of the particles is similar to that of the latent motion and his will lies dormant in it, just as it was before the time of creation and will again be after *Maha-Pralaya* (complete dissolution). The same dormant will which caused creation to come into being will again lead to the re-adjustment of the shattered particles and there will be no limitation then left.

At different *Chakras* or plexuses there are various knots in this network and still more are under formation. For shattering them, the help and support of one who has shattered his own is really invaluable. The theory deserves careful study. These being mysteries so far are now revealed so that people may ponder over them and bring them into practice.

I may assure you that spiritual training for the attainment of higher stages is only possible by the process of Yogic transmission and by no other means.

The realization of God which has so far been considered to be extremely difficult, requiring hard labour and persistent efforts for many lives, is not really so. God is simple and can be achieved by equally simple means. The hard and fast rules of life and tiring practices prescribed by teachers for realization have really made matters so complicated that people are led to believe it to be beyond their power and capacity. I may assure you very sincerely that realization is not at all a difficult thing, only

if you earnestly divert your attention to it. Iron will to achieve the goal together with proper means and guidance is the only thing required for the complete success.

Spiritual training starts with inner cleaning or the purification of 'Chakras' which is the most essential factor in spiritual advancement. Thus the right type of training in spirituality, begins with inner cleaning which, if neglected, will lead to abuse of power acquired through Yogic means.

Under the system of 'Sahaj Marg' it{cleaning} is accomplished by easy mental practices, aided by the power transmitted by the teacher.

For this purpose {purification} we utilize our thought power in a proper way, under the guidance of a powerful Master who is capable of removing complexities and entanglements that hinder our progress and who transmits into us the force necessary for the upkeep of our spiritual life. The simplified course of spiritual training has rendered the highest spiritual flight possible for everyone whether man, woman, young or old, Grihastha or Virakta (recluse).

Thus the real spiritual training is that which makes our mind disciplined and regulated, restores moderation in senses and faculties and creates lightness of spirit. Then alone internal peace and calmness is ensured and higher approach is possible. For this, the medium of a worthy master of high calibre, having the power of transmission at his command is absolutely essential and to him the aspirant must surrender with full faith and confidence.

The right course of training for an aspirant of spirituality, therefore, is to proceed along the path of realization under the guidance of a true and worthy master in the most natural way, with due regard to inner cleanliness or purification of Chakras and complete moderation in the exercise of the senses and other faculties.

My master's ways of spiritual training are absolutely free from any material touch. I know that certain saints do offer such material allurements, and that they are often successful to some extent. But it is definite that to do this they have to deviate from the right path and resort to unspiritual ways which, for me, would be the bitterest pill to swallow. I strictly abide by the direction laid down by my master, and shall not like to adopt unspiritual ways at any cost.

Training - Difficulties in Training

No doubt I try to transform everybody who comes to me to whatever extent it may be possible at the time, for I think it to be my duty. But then something rests on the person as well. It is for him to let the transformation work its way. Where this is lacking, the man, though he may at the time be induced to follow the practice, will definitely break off after some time. My difficulties are manifold. I have to take everything upon myself, i.e. to discuss and convince; to create craving and constancy; to mould and transform; and finally to keep him firm upon the path. But I do not grudge it provided full co-operation is forthcoming from the other side. It is however a matter of pity that in certain cases even co-operation is wanting. All that they seek for is the external or material. Our system is meant exclusively for the attainment of Liberation and beyond, hence, far away from baser ideals I impart the same to every one even from my first contact. But this takes time to mature into fullness if he is eager for it. Those coming to me without real craving lack patience to wait for the transformation to take deeper roots and gradually work out its results. I am at a loss to understand what to do in such cases, unless I induce myself to force everything into them. But that may be a risky process.

Training - Defective Training

Most of the people have, in some way or the other, a natural inclination towards God, yet those who succeed in realizing God are very rare. The cause is defective guidance and wrong training which leads a man away from the real path with the result that he is lost forever. Now for a man of ordinary capacity it is a pretty hard task to judge whether his training is rightly directed or not. A man tamely and unquestioningly follows the instructions of one whom he has accepted as his Guru and practices as he is required by him to do. It is very difficult for him to ascertain whether he is being guided along the right path or not. This is a great problem before the people who are themselves quite ignorant in matters concerning realization. You will find numerous teachers of religion who will tell you not to eat garlic, onion or carrot and insist upon you to adopt Sadhanas and practices, which have no real significance or a hundred other, such trifling's, which will never lead you, even a step nearer to reality. This is no training. Such teachers are really deceiving themselves as well as those whom they teach. You must be sure that unless internal peace, calmness of mind, simplicity and lightness follow as the natural result of your practices, you are proceeding on the wrong lines and that your training is defective.

Some of the teachers of religion often insist upon the people to devote as many as eight hours a day to practise certain mechanical exercises in order to keep their mind occupied in Divine thoughts. I strongly condemn the type of training, which enforces practices that tax the brain or overburden the mind. The natural result of such training is that mind finds no scope for expansion and consequently the power of realization grows dull. It is just like thrashing a boy in order to induce him to concentrate. Strenuous labour with long and tedious physical practices as commonly recommended by teachers in order to effect the moulding of mind or the cleaning of the Chakras, is consequently not of much avail.

Our present moral and religious degradation is due mostly to our environment and to our wrong training. Proper moulding of mind is altogether neglected in all phases of education and training. Every possible effort is made to provide for worldly training of the right type in order to enable a man to secure a decent and comfortable living, but the proper training required for the realisation of Self is totally neglected. Least significance, if at all, is attached to this most vital problem of life. Reciting daily a few verses in praise of a god or goddess or observing certain mechanical formalities by way of worship is all that the masses are taught to do. They do it for their whole life but probably without any gain whatsoever. Internal calmness still remains wanting in them. Activities of mind such as desires, temptations and emotional outbursts remain as they were ever before. The main purpose of training is that a man should begin to imbibe within him as much of godly attributes as possible. If this is not achieved the system of training is defective and consequently of no avail.

Training - Objective

The real problem before us is not to provide means for the spiritual training of a chosen few who have renounced the world but of people in general whose duties in the world besides devotional are manifold and which they cannot safely ignore. They in fact fail in their duty if they neglect any of them. To them it is essential that their spiritual as well as worldly life must go side by side equally resplendent and for this we have to discover the right means.

TRANSFORMATION

Tastelessness has its own peculiar taste which too one must have a taste of. Everyone is involved to some extent at least in worries. Happy are those who pay no heed to them but try to remain satisfied and contented under all circumstances. The only way for that is to keep one's

self concerned solely with the great Power with a feeling of love and attachment. The superfluities may be treated as the barking of dogs. Everything in him will then begin to get regulated, assuming a state of moderation and balance. That is the exact sense implied in the term 'the transformation of man'.

Usually, people initially aim at the cessation of the activities of the mind. This can best be achieved by linking ourselves with the great power which is beyond the range of senses or in other words, one who has transcended its limits. By connecting ourselves with such a person with love and devotion and by practising meditation in the right manner, we begin to get transformed accordingly. In short, we have to break down one by one the bondages which serve to keep us down under limitations and tensions.

May Grace descend and bring Peace and Order to the World and to Humanity!

Transformation - Particles

Being a scientist you must agree that the particles of the body are being continuously made and unmade. It therefore follows that our new particles are being continually made. When we foment them with the warmth of love the particles begin taking the effect thereof and get transformed. A time may come when our entire being thus gets transformed. That is in the real sense the transformation or a complete change-over. The new particles which have replaced the old ones, being charged with the effect of love, are definitely better and superior. But with it the idea of being must also be washed off from the mind. This, though a bit difficult to understand or explain, is not so difficult to achieve and acquire. For that a proper field is necessary. Beautiful plants grow better in a well manured and fertilized field. So when we negate ourselves, the ground becomes favourable for the progressive growth of the plant.

TRANSMISSION

Transmission through *Ajna Chakra* or a little above it makes the *abhyasi* feel light. In case of transmission on the point far above the Chit Lake, one will not feel the light but pressure if he is unable to bear the power. We are the sons of the land where Sun ever shines, where darkness has no place and the light bids farewell. Our Yogis do not infer fire from smoke. They directly see the substance. When one comes to the

real *Sahaj Avastha*, he can read the real way of each individual soul, and the tendency of Nature in his own. A little concentration will reveal all this.

Thank God you have started *puja* (meditation); otherwise I would have considered it as my own weakness. When you have started meditation, I am sure "the eye of the bubble will soon witness the face of water." May God grant you perseverance and steadiness. you say that some particular force takes hold of your body, pushing aside other forces and makes you do the *abhyas*. Thank God you have begin to receive my transmission. My prayer is now proving to be fruitful. Your may consider it a good sign for your progress. When it is so, I find no reason why you should not have a taste of the state of absorbency and of the feeling of light.

My experience has brought me to the conclusion that the light transmission from the stateless condition amounting to negation can produce marvelous effect on the *abhyasi*. Forceful transmission with excited emotion cannot do so.

TRAVEL

Travelers on the path of realisation are advised to travel light. One proceeds on the path over burdened with the weight of one's own belongings existing in the form of Samskaras etc. In order to have a convenient journey one needs to be relieved of it through surrender; one may give over his heavy luggage to the charge of Master and be relieved of its encumbering weight and also by going on setting them aside bit by bit by undergoing their Bhoga, which is a long and tedious process. One has to anyhow become lighter than the lightest.

TRAVEL LIGHT

"Travel Light" is the general advice of the Railway Department to all train travelers, with a view to offer greatest convenience to fellow passengers. The same may apply in the case of travelers on the path of Realisation. We know we are proceeding on along the path, overburdened with the weight of our belongings existing in the form of sanskaras etc. Now in order to have a convenient journey we need to be relieved of it. It can be done in two ways. Firstly, as when travelling by train we book the heavy luggage with the guard of the train, so also in this journey we may give over the heavy luggage to the charge of the master and be relieved of its weight. That, in other words, conveys the idea of surrender. When we have surrendered all our belongings to the master,

we are free from the encumbering weight thereof. The other method may be to go on setting them aside bit by bit by undergoing their *bhoga*. But that would be a long and tedious process and very difficult also. Anyhow we have after all to become lighter than the lightest.

TREASURE

Throughout my spiritual life I could never even for a moment imagine that the vast spiritual treasure possessed by my master was not mine in any sense, exactly like a child who always thinks of his father's wealth to be his own. I do possess it in the fullest degree; and at the same time I am never miserly in bestowing it upon others associated with me. But the difficulty arises when one does not try to own it for himself.

TRIKUTI

Trikuti (centre of the eye-brows) can also be taken for the purpose but that is not an easy job for common people as it requires more labour from the abhyasi. It may also give birth to many complications in due course if the meditation is not properly practised by the abhyasi.

The capacity for exercise of discriminative intelligence is enhanced when 'purification of the lower self' (Tazkia-e-Natsa) is achieved. The heart' or lower self" is unduly despised generally. The source of thoughts is this (pointing to the forehead between the eye- brows), which is technically called 'Trikuti' or 'two-petalled lotus' or 'Ajna Chakra' or point of firm determination."

TRINITY

There is Trinity in everything, even in the minutest particle. Every nucleus has all these three attributes in it, which resemble the functions of Brahma, Vishnu and Mahesh. That is, one has the power of creation in it, the other the power of growth and development, and the third the power of destruction. There is proper adjustment in the functions of each. One can thereby trace out the effects of these by examining the actions and counteractions of each.

TROUBLES

Regarding troubles of the world, nobody having material form is free. Even our avatars were not free from troubles. We must bring about the end of the troubles we get from birth to birth. If we compare ourselves with

those in trouble, I am sure we will find that our pangs are in lesser degree, because there is something reigning inside which does not give rise to the seriousness of it.

Many of the associates write to me about their troubles and want me to remove them. To them, as also to all others, I would say that the trouble reminds us of its silent stage. We get comfort in the state of discomfort. We remember it when its opposite is there. In this way, we develop forbearance and a little bit of peace also. Really speaking, the difficulties are the operations of Nature for our good.

TRUST

The proper course should have been that after having judged fully the capability of the teacher and finding him quite up to the mark, he should trust him and follow him, leaving every thing to him. He should not dictate terms for the ways and lines for his spiritual training, because the teacher alone can understand what is best for the *abhyasi*. (SS-161,162) Trust and distrust are two things, and both things are necessary. But what we generally do is that we trust where distrust is needed, and distrust where trust is needed.

TRUSTEESHIP

No doubt as a householder we have to look after many things, we have to support our family, we have to provide for the education of our children, we have to look to their wants and necessities, we have to protect them from heat and cold, from trouble and sickness and so on. For these necessities we earn and possess money and property. The real evil is only our undue attachment with things, which we are associated with. This is main cause of our sufferings. But if we are able to do everything in life thinking it to be our duty without any feeling of attraction or repulsion we are in a way free from worldly ties and have renounced the world in the true sense although we possess and make use of many things. Everything we possess shall, then, seem to be a sacred trust from the Supreme Master, for the discharge of the duties entrusted to us.

I do not mean to induce any one to give up his worldly belongings and bid farewell to his domestic living, but only to attend to every thing in the sense of duty entrusted to him by the Divine Master. That is, in fact, the real life and the only solution of all the difficulties, whether spiritual or temporal.

TRUTH

People may call this stage {Realisation} as truth. It is not really truth we have arrived at. Truth has been left behind and we are no more abiding in it. Truth carries with it the sense of something which is not there. Truth is really the refuse of the condition described as 'Nothingness'. To make it more clear, I would add that generally people admire 'truth' as it appears in the form of consciousness. Consciousness is not our goal. It is only a toy for children to play with. We have to reach a point where consciousness assumes its true form (i.e., what it really ought to be). We have to make a search for the mother tincture from which medicines are actually prepared.

TRUTHFULNESS

Be truthful. Take miseries as Divine Blessings for your own good and be thankful.

Truthfulness really implies the sense of presenting one's own self in its true colours. This is the state at which a man exclaims spontaneously, 'It is as it is'. No words however can express this condition in any way. This is the state which in true sense is the Reality. Even to call it as a state is to blemish its true character. The word state applied to it is not appropriate. This is in fact the point at which all the powers are drawn in and accumulated at the time of *Pralaya*—Dissolution—and nothing but Absolute Reality remains in existence. The word Reality, as I have used it, does not also convey the true sense, as all feelings and perceptions end there. If we call it as power, even then a material cloak is set round it. It is almost inexplicable. If we use the word Negation for it even then a faint reflection of something remains in view. Now Existence is the only word left for conveying the sense. But if we fix our thought on it, even then the faint idea of something persists and thus the same consciousness of materiality is revived to some extent. If we banish both these views from our thought, even then something remains at the root. Nothing can thus express it except the words, 'It is as it is.' It can be imitated upon only by keeping one's self off from every concept. It depends upon practice so that one may bring himself upto it by means of proper action and right behaviour. The state of settledness is helpful in it but that too must end before one reaches the destination. Then alone can consciousness of reality be had, and when consciousness also ends we may then consider ourselves to have arrived at its primary stage.

We cultivate a habit of truthfulness so that our actions and dealings may be in consonance with the state related above and just as it is in the dealings of Nature. Devotion now starts from this point and it reminds a devotee of his devotional duties, and the Master's remembrance gets implanted upon his mind.

ULTIMATE

The experience of the Ultimate begins when every other experience dies out. Those who have acquired *laya avastha* in *Brahman*, as much as is possible for the human being, remain in it sometimes with the full depth, and sometimes a little shallow. A man fully absorbed in *Brahman* all the time can do any work but will look like a statue.

ULTIMATE STAGE

If I write the condition of the Ultimate stage, the scientists may possibly pounce upon me. It is extremely difficult to express the Ultimate limit but I shall write this much any way; when the *abhyasi* forgets himself as well as God, then it can be considered that he can never come in this world again in any form. In such a condition he shall remain drowned in such an ocean that there is nothing except that for him. Prior to it he would have sold away his world for the sake of the other world. Now, if he could sell away even the other world, the Reality alone remains.

UNCLEANLINESS

With whomsoever I sat, his uncleanliness made me uneasy and if somebody had such uncleanliness I felt like vomiting. Feeling of uncleanliness of others has persisted, but the earlier embarrassment was not there.

UNEASINESS

In the morning there was uneasiness which lasted for half an hour. Going beyond easiness is uneasiness. A man becomes conscious when similarly or sameness is disturbed. As long as easiness is there, there is no disturbance. The state we acquire by the help of the meditation causes a repulse. When the outgoing tendencies of the mind come in touch with it, or in other words, when the tendencies touch the field of easiness, its opposite is felt. So we should also try to calm down the outgoing tendencies of the mind. I now give you something about uneasiness. If

somehow a man can begin to feel easiness in uneasiness then it will not give place to the outgoing tendencies to enter in it.

There was immense uneasiness in the noon and I felt compelled to run away from home. The heart was heavy. I wanted to wander away after bidding farewell to the world. There seemed to be poisonous substances in the atmosphere, and wanton thoughts of passion and lasciviousness seemed to be afloat in it. A picture of the thoughts of the world and its morals was on view. I went to sleep when I found no relief anyhow. When I woke up I was soothed. Uneasiness, restlessness and worry were acute. Uneasiness was like that of a man who has been plunged into water and is held by the scruff of his neck and made to remain under it for some moments. A guess can thus be made regarding my extreme uneasiness. If a man, who is not fortunate enough to have the patronage of the Saint and the saviour, is made to suffer such uneasiness, it is very probable that he might commit suicide. In me this condition has prevailed for a long time prior to my association with Master, but not to that extent which I have recently undergone.

UNFAILING WILL

Will is connected with the mental plane because you begin to act mentally, thinking of the goal in view and this continues till the end. It goes on getting new life in every region. It acts quickly to the extent it is pure and becomes free from doubts. That is, its potency goes on increasing. Now, its actions are effective in any of the worldly spheres called Mahamaya. Afterwards it is turned into the pure original form, a jewel indeed. Reaching this level, it becomes very easy for a man to transport any one from one Spiritual plane to the other within no time. And when a man becomes a "**Brahmanishtha**", i.e. deeply immersed in Brahman, his will becomes unfailing. But, brother, this part of will which is developed to such an extent helps only in Godly works. If a man (You might have read in "Anant Ki Ore") finishes the basis of doubt, then the will becomes supremely potent. Western philosophy is based on doubt, whereas it has no place in Eastern philosophy. To harbour doubt is to give room for a thief in the house. Brother, all these things will be known from practice (*abhyas*) automatically. The method must be correct and the guide an adept. One should remove grossness and go on dwelling in subtler conditions.

UNGODLINESS

Thoughts have life and they also work on the lives of others. But the tragedy is that we produce scorpions and snakes by our thoughts and tease others. Under the circumstances they do not serve the spiritual purpose but wade deep in the mire of ungodliness. We should rise according to the needs of the times and employ ourselves better for the good of others though this service is subordinate to the spiritual progress.

UNIFORMITY

Uniformity is the characteristic of Nature and every one has his due share of it. God is known to be both *samvritti* and *sama-darshi*. A real master too must have his heart full with the feelings of uniformity, otherwise he is not worthy of the job at all.

UNINVITED GUESTS

The best course to free yourself from unwanted ideas is to treat them as uninvited guests and remain unmindful of them. They will then wither away like unwatered plants and ultimately the same sacred thought will remain predominant. The only way to accomplish it is, therefore, meditation under the guidance of a capable master. By constant practice in meditation the mind will become calm and peaceful and the unwanted ideas will cease to trouble you.

Treat your thoughts and ideas as uninvited guests. If they trouble you further just imagine them to be mine and not yours. This process is very effective and can never fail to bring about the desired result. Thoughts can be stopped just in a moment, but that will not be in our interest since for the attainment of liberation it is but essential to throw out the buried thoughts after having completed their bhoga.

UNIVERSE

We have in our mind an idea of this great universe which is, as we all know, the material manifestation of God. Generally we look upon it as Maya or illusion to distinguish it from the unchanging absolute Reality. The whole of the science of Mathematics rests upon the little base, the zero. Now, for this limitless universe we have to trace out a zero or base from which all planes of existence have started.

UNMINDFUL

People talk a good deal about God but inwardly they might be no better than a down-right atheist. They acknowledge His existence in words but at heart they seem to be totally unmindful of His existence. To them the only utility of God is when they are in distress or misery. They expect Him on such occasions to attend to their call to remove their troubles. They pray to Him chiefly for the supply of their wants. It is really far from the idea of true love and devotion.

UNIVERSAL BROTHERHOOD

Know all people as thy brethren and treat them as such.

All things descending from the Origin should be treated as coming from the same source. Just as children born of the same mother are related to each other in one and the same way, so also are all bound together by the same common tie of brotherliness, and are related to each other in the same way.

The underlying sense had never been fully grasped. Every thing emerged by the effect of motion around the Center and all work together unitedly. All are connected with the same Reality. There is no real separation. It was all really the effect of our own thoughts and actions that converted brothers and friends into strangers. It was due to our own feeling of selfishness that made them appear like aliens. This engendered separative feeling must now therefore be removed so that brotherly relations may be revived. This is one of the veils which enshrouds a devotee. Just as a feeling of remoteness sets in by itself among the members of the family when the number increases, in the same way our brothers and relatives begin to appear more and more remote by the lapse of time and distance, and the state which is common to all vanishes from the sphere of thought; only its solid form remains to view which we begin to love. We have diverted our thought from what was real and present in all of us. What remained in our view was that which manifested itself. We began to love it as far as we can. But love includes within it a latent feeling of enmity, so the current of thought began to settle down and affect it adversely. Everything began to appear differently and effected separation from one another. All these contributed to the formation of our individual network on account of which we lost consciousness of the currents that flow into every being appearing in man in the form of feelings.

The development of the feeling of universal brotherhood means the breaking up of the individual network that separated one from the other, and the closer adherence to the tie of fraternity. This will assist in attaining real knowledge. It will naturally lead to mutual association and greater attachment, and our dealing with one another will be moulded accordingly, ensuring greater peace and contentment to every one. How nice would it be to have it thus! Having accomplished this we proceed on further, which also becomes easier to realise.

In our system we have it in the form of common brotherhood with a spirit of mutual love, service and sacrifice which are the very essentials of the pursuit. We strongly condemn the idea of personal service demanded by *gurus* on the grounds that thereby the followers shall be developing pious *samskaras* in them. On the other hand we uphold the view that a teacher, acting in a spirit of service, should himself serve the disciple not only spiritually but also physically if the need arises.

UNIVERSAL LOVE

I feel happy when the word 'Universal love' comes from the mouth of any person. Generally the saints of the day preach universal love but they do not find ways to tell you how it is acquired. Only remove the hatred, I say, and universal love is there. Suppose a man is a liar and he wants to get rid of this habit, he should start speaking truth because a sort of character will be formed with concentration at the bottom in a natural way. If you attempt to be attentive on lie to be removed it would indirectly make it stronger and stronger because concentration is there by which they get power. So is the case with universal love. It is there like a silk-worm in a cocoon.

It is nature of children that sometimes they feel more attached to the mother and sometimes to their father. Love, the basis of all is there, so the attachment is also there, of course, there may not be so many off shoots. We should live a life like the coot and the ducks in the water, which when they are out of water, have no effect of water on their wings. Similarly, we should love our parents and everybody in the family without being soiled by attachment. That is the spiritual way of expressing the idea. This motherly affection, so deep, for the first time shows that he has advanced a step further. That is the sign of aggravation of love. Now he has started learning love from the very base which moves on all other sides. One has to remove only the brokenness and he will feel the love flowing equally to one and all, and it becomes universal. In that case father, mother, husband, wife and everybody will have the same share.

Love is not bad, but its proper utilization we do not know. That, our system will teach in due course of time.

We have come out from Divine Energy, and it has become our base. But it has gone out of sight which we have to revive, if we want to maintain ourselves. Love is the way of inner awakening to the Reality. Sahaj Marg has come in the front with the basic principle in view.

UNKNOWN

Consciously, the inner craving of a human heart is the attainment of the Real. This is the ladder for one to ascend towards the unknown. When this craving is satisfied we also become unknown to ourselves. We thus enter a state of oblivion where self is totally forgotten, and the consciousness of the body or the soul is all gone. The impressions of existence which encumber the heart are all washed away. One cannot imagine what he is or what others are. The tie of relationship is broken, and he does not feel himself connected with anybody. In short he loses his very entity. He does things which leave no impression upon him. The formation of samskaras stops, and he is free from their effect. He thus acquires the state of *nishkam karma*, so beautifully discussed by Lord Krishna in the Gita. At this stage the man attains an almost balanced state similar to that which prevailed before the creation came into existence. His heart is quite calm, and mind disciplined. He is so much absorbed in *Brahm* that he does not like to part with it even for a moment. So he can no longer meditate either on God or on himself.

Real love develops in purer mind, having its Nature Divine. We can only know the unknown when we become unknown ourselves. Sometimes, these things come and go but we should grasp them and make them permanent with us. From there, you rise above.

UNLIMITEDNESS

You seem to be a bit perplexed at the idea that it is impossible to answer every 'why'. Let me give you certain examples. The problem whether the seed came first or the tree has not yet been solved. But my view is that it was the seed that came first, and that was due to the effect of quakes and shocks of the Divine vibrations. One might as well ask why was the world created at all, or where did God come from? Just think for yourself what the answer can possibly be. I think if God could be asked where He did come from, He would not be able to answer. If he replies at

all He cannot be God then, because with the reply the limitation would at once set in and His unlimitedness would be lost.

UNREST

Unrest and disturbance is the predominant feature of the time. For this the modern civilisation too is responsible to a great extent. It now requires a good deal of time and labour to overcome this disorder. It can be removed only through sincere love and devotion to the Divine Master, and this in all respects is the only unfailing instrument for it, and the surest path of success.

UPANISHADS

After a long lapse of time, after being occupied with the elements, it was felt that the thought had remained fixed upon it after continuously dwelling on it. Further, they again started to ponder over that Original current which would be called spirituality. The result of this is the *Upanishads* and this is the result of their right thinking. Now, will you not conclude from this that the form of evolution has been maintained in this, and this became the history of intellectual exertion? The above is just an introduction and expression of an unlearned one and the result of his mental ruminations (the sediment of his ripened thought).

UTTAR KASHI

My reflections about Uttar Kashi may briefly be summed up as follows. It is a small town situated in one of the Himalayan valleys surrounded on all sides by high mountains. The Bhagirathi flows by, rolling over its rocky bed, producing a loud murmuring sound. The population amounting roughly to about three thousand comprises chiefly of *sadhus* with their followers and attendants. They belong to different orders and organisations, having their own *Ashrams* of different shades and colours. There were many *dharmshalas* which accommodate visitors. The place also serves as a night-halt for pilgrims on their way to Gangotri, about fifty seven miles distant. The Gomukh, the original source of the Ganges, is a further fourteen miles from Gangotri. Behind the Gomukh rock there is a huge glacier which feeds the river. The scenery of the place, especially that of Harsal about seven miles from the place, is very attractive.

This being known to be a sacred place was presumably thought to be the abode of great saints and significant *sadhus*. But to my utter

disappointment I found there not one among the whole host of *sadhus* and *vairagis* who might be said to be a real seeker of God in the true sense, though they were all clad in saffron robes, the patent uniform of a published saint. Almost everyone was found to be busy with the athletic exercises of *asana* and *pranayama* with full intensity and vigour, boastfully exulting over their abnormal endeavours. Besides this bodily labour, they also devoted a good deal of time for practising *dhyana*, *bhakti*, etc., physically. For them cognizance of God was quite out of question. Realization, except for its dictionary meaning, was far beyond their understanding. Meditations meant to them mere torpidity of brain, while *samadhi*, which most of them were crazy after, meant only a state of physical senselessness. In other words almost all of them, instead of being the pursuers of the Divine, were more the pursuers of self in the practical sense. yogic transmission, the very basic essence of raja yoga, was quite foreign to them, and they would not hear a word about it, not to speak of understanding or experiencing it, which would have meant a serious blow to their pride and prestige.

Such were the wonders of the place, which in fact were more than a person's two eyes could have witnessed. How nice would it have been if, instead of witnessing all and everything, one might have witnessed only *That* by seeing which everything would have come to one's view by itself. I was not interested in the scenery of the place {Uttar Kashi} which offered me no charm, since I have already witnessed the dreary waste of the Infinite, which to me is the very essence of the blooming greenery, and to which I have become accustomed. It serves me as a soothing balm to my heart's wounds. These happy wounds may however be only for those who are afflicted with the pricking pangs of love.

VACUUM

The silencing of mental *vrittis* when developed to the stage of negation is an indication to show that inner vacuumisation has commenced. The material science of the present age strongly affirms that absolute vacuum can never be possible. Some of the air does remain even after the vacuumisation has been effected to its full capacity. I shall interpret this scientific theory in my own way. Whatever remains after the vacuumisation has been effected to its full capacity is its real essence, and it is immensely strong and powerful. This power can well be utilised for the construction of destructive weapons of the deadliest type. It is also of immense value for our spiritual purpose. When a man creates such a vacuum in himself he becomes so highly powerful that even a slight motion of his will can bring forth greatest results. But few seem to be

prepared to have it from me. My intense longing to find one who might be prepared to have it in full does not so far seem to bear fruit. None seem to like to have a brief pleasure trip to the dreary and desolate expanse of the divine, which but few might have access to. There is no end whatsoever to it. Negation is not the final end and even this is not our ultimate goal, which is far, far beyond *Bhuma* or the Ultimate.

The attainment of complete negation means vacuumisation up to its farthest limit, though complete vacuum can never be possible under any circumstances. The forgetful state of negation may however be taken as total negation. It is immensely forceful, as is not even possessed by the great avatars. The great power thus acquired cannot be challenged even by gods like Brahma, Vishnu and Mahesh. That is the usual course followed under our system, *Sahaj Marg*. By gradual steps an *abhyasi* begins to proceed towards vacuumisation from the very beginning. But, for this purpose a proper guide is absolutely essential.

VAGARIES

My lot is perhaps very miserable, for it is I alone who am held responsible for all the vagaries of an *abhyasi*. There are some among our associates who do not care to exert themselves in any way but expect me to do every thing for them by the exercise of my inner powers. They want that I must pull them up for *satsangh*! I must fix them up in their daily *abhyas*; I must set them firmly on the path and make them cross regions and stages, all by the force of my will and powers. They do not like to do anything themselves by way of adjusting their ways of living or moulding their habits, or even doing and practicing as they are told to. But in spite of all this they have only to blame me for all their backwardness and lack of progress; and I too, on account of my peculiar nature, begin to feel like that. I therefore try to thrust into them what seems best in each case, even without their care or co-operation. In one or two cases the *abhyasi* has gone so far as to blame me for not giving him higher approaches all at once. Can such a thing ever be expected anywhere else? Certainly not, I am sure. Why then is it so here? It may perhaps be due to my being over-indulgent in this respect. How far it can be justified, I leave it to your own judgement.

VAIRAGYA

Renunciation or non-attachment is no doubt an essential stage in realization and we can never be free from the entanglements of Maya unless we cultivate non-attachment. But it does not mean severing our

connection with home, the family and all worldly concerns and taking up the life of a religious mendicant. I do not agree with those who hold the view that the only means of cultivating non-attachment is to get away from home and family and retire to a solitary corner discarding all worldly ties. Renunciation effected by such forced means, is seldom found to be genuine, for it is just possible that in spite of their apparent forced detachment from the world, they may still inwardly be clinging to it.

Renunciation truly means non-attachment with worldly objects and not the non-possession of things. Thus a household life in which possession of things and worldly ties are indispensable is no impediment in the way of renunciation and consequently of realization, only if one is not unduly attached to the objects he is connected with. There are numerous examples of saints having attained the highest degree of perfection leading a household life all through. Renunciation is in fact a condition or an inner state of mind, which brings to our view the transitory and changing character of things and creates a feeling of non-attachment with such objects. His eyes are fixed every moment on Reality, which is unchanging and eternal, and he is free from feeling of attraction and repulsion. This is Vairagya (renunciation) in the true sense of the term. When we have achieved this state of mind we are free from desires. We feel contented with what is available to us. The end of desires means the stopping of the formation of Samskaras. What remains now is only to undergo the effect (Bhog) of the previously formed samskaras (impressions) that are to be worked out during the course of our life. Nature too helps us in the work by creating field for Bhog in order to remove the impressions of our thoughts and actions from the causal body. When those coverings melt away we begin to assume finer forms of existence.

A man, far away from the place where a band of music is being played, does not hear its sound, while another man standing nearby feels it but little if he is deeply absorbed in his own thought. He does not find himself with music but feels himself dwelling in his own pious thought. How does he acquire this state of mind? The reply, as already said above, is that he finds himself absorbed in something of the most important nature. Then naturally the unimportant things will have no effect on him. This is the condition of vairagya or renunciation. The inattention that he feels towards worldly objects does not allow his heart to be impressed by things other than those of important nature -- the pious thought of realisation he now has. For an abhyasi the only important thing is to seek his goal within his own self. Many people are striving hard for *vairagya* or renunciation. How easily it is gained! He has no idea but of his own goal

and due to that he has lost all that is not worth having. You have gained *vairagya* or renunciation by elementary practice of Raja Yoga. Your individual mind is, in a way, now connected with the plane of everlasting peace and happiness. In other words you have made the way from your individual mind towards that high region. The gentle waves of the calm in the region of Almighty begin to flow direct to it (i.e., individual mind) and so in the long run you become one with it.

Vairagya as it is commonly understood today is only an outward show of asceticism, detachment from all world relations and the total disregard of the duties of life. Really speaking it is neither the forced physical detachment nor aversion to, or hatred for, worldly objects required in life, nor any other thing of the kind. It is simply an inner feeling which turns our heart away from all that is superfluous for our normal living. Thus even an ordinary man, leading a worldly life, looking to all worldly affairs and possessing and claiming things for his requirements, can well acquire the state of *vairagya* in his ordinary worldly life.

Man is generally charmed so much by the environment as he has made for himself unconsciously, that he seldom thinks of rising above it. But how this is to be made possible? When we ponder over it, we find that we have set up in us a community of thoughts, feeding it with impulses, nurtured in the nursery of the brain, views from all corners resound the same note in their ears giving additional strength, and intensifying the effect of the environment further. This helplessness of man may be treated as his defence. But I would say, when once we have realised that these are the spoiling agents, it means some diversion has come in. This may be taken as the first step towards *vairagya* or renunciation, and our thought is then set on something better and nobler. Our duty is to grasp it firmly and stick to it at all cost. The renunciation develops automatically in our system.

We should really try to be with God and in God all the time, and never be away from Him even for a moment. When we come up to this state we are all the time in a state of *vairagya*. Thus, attachment with God results in detachment from the world, and that is true *vairagya*.

Renunciation is a condition of inner state of mind where one's eyes are every moment fixed on the reality alone which is unchanging, eternal and free from attraction or repulsion.

Vairagya can develop very easily if one only diverts his attention towards God. On my part I do divert their attention towards the Divine and

fix it there by my will, and this they do feel and realise, but they utilise it for material purposes only. I am confident that in certain cases they keep on pulling it downwards for worldly matters.

Vairagya - Non-Attachment Attachment

We are all family people, but we must be moderate in all our dealings. We should live a life like the coot and ducks in water. When they are out of water, they are free from it. Similarly, we should love all without getting soiled with attachment. Really speaking, in this way we learn non-attachment attachment.

VEDA(S)

Veda is really that condition which was before the time of the creation of the Universe. May God give you the bliss of that condition. You too shall have it. Therefore it is quite true that the *Vedas* came into existence at the time of the creation of the Universe. They have been shaped into the form of books. It is as if the conditions have been given a dress. What was existing then? The same churning condition and the creation of the atom. The thing which constituted the atom was the result of the activities of the churning. In other words, this is connected with that thing which is the result of this churning. Now, whatever might be the result, and it took many other forms, their mental standing did remain in their origin (source). And whatever that condition was, it should be definitely called as scientific because it never happened that the combination of oxygen and hydrogen would not produce water. I call that thing alone scientific which always produces the same result, whoever experiments with it. Now, whatever might have been the result, when the view fell over its originality it brought out the knowledge of its origin. Now, the *Vedic rishis*, taking the dim sound created by the churning of these currents as the basis, remained in search of That whose sound this was. Therefore, in the *Rig Veda*, whatever I have heard being read from some of its beginning portions, this very sound or *shabda* is utilised. In other words this was the key to reveal the Real Thing. Now, when they have found the key and the Real Thing began to get revealed, the whole thing took another turn. That is, a new chapter opened up for the spiritual purpose, and the flight of the thought began to get still more intensified. When they got the inkling of Reality through the *shabda*, the *Rishis* resolved to dive still deeper into it. And when they dived into it and caught hold of that part of the thread (link), the first lesson which they understood was the emotion of “*ekoham bahusyam*” (the One becoming many). But this was the worldliness of the Real Thing, that is the lower thought. Now

the thought jumped still further and they caught the upper thread. They became aware that this was the resounding created due to the motions of the currents; and that there is something even beyond this. The search still continued and went above this thought of "ekoham bahusyam"; and such kind of worldliness was left out now. In other words the gross form of that Real Thing, which was before our view in the beginning, became hidden and our jump commenced beyond it. Then what happened? The idea of duality which contained the suspicion as to what extent it can be also began to bubble up, weighed the self, and deeply pondered over it. By pondering deeply they got the thought that it was only due to the human nature that we have been weighing ourselves. When we understood this completely, our nature and thought got attached with that Real Thing which is embedded in us. It was as if the thought began to swim in that current. They went on further and got an inkling that all this, which was the result of churning, is cream but not the Reality. Now the steps went on further. This is the approach of the middle part which has been described above. Progressing still further the fragrance of Bliss began to be felt. Now a question may arise as to how it was felt when the thought had become one with it. The only answer is that the same cream was the solid state of the very particles which we have grasped in our thought. The state of Bliss did come, we also stayed there, and we felt it too; and concluded that this is the very thing which was being sought for. Some people remained there, and the remaining went even further than this condition of *Sacchidananda*. And proceeding on, such a state engulfed them that they got stuck up in non-duality. Vedas are most probably silent beyond this, because they have described it as the indescribable (*Anirvachaniya*), and declared '*neti, neti*'. 'Not this, not this'.

Apparently there seem to be contradictions in the Vedas, and the six schools of philosophy are the result. In this way each has built up its own theories on the basis of one's knowledge and understanding and the approach in that direction. But the sage Manu is quite justified when he says that only that part of the Vedas which agrees with reason is the Veda in the real sense, and this is no doubt very creditable of him. Of all the scriptures of the world it is only the Vedas that speak like that in plain terms. But in respect of the actual realisation, the study of the Vedas is but secondary. The word study implies a sense of practical realisation of the reality at the bottom, and that can be acquired neither by reading and believing nor by reasoning and discussing, but only by super-conscious perception.

VEDANTISTS

Vedantists practise vairagya in a different way. They force their imagination to believe that everything they see is maya, hence transitory or false and conclude that reality at the bottom is Brahm. They apply their power of will to strengthen the thought so much so that they get habituated to it, causing modification in outward actions and habits only. Hence, the effect is mostly mere external. It may, however, after long and continued practice possibly reflect somewhat inward. Similarly viveka actuated by mere forcing of imagination without a touch of practicality has no sound basis. Thus it is that viveka is in fact the result of practices followed in order to bring about the desired results. Now vairagya, the second sadhan of Vedantists is likewise the result of viveka. They are thus the stages of elementary attainments in yoga and not the sadhanas or means of attainments of the stages.

VEHICLE

Every one is quite sure that he has to give up his body some day, still he remains devoted to it beyond due limits, and often at the cost of other necessary things. I do not mean to induce you to neglect it altogether, for that too is a great sin. What I really mean is that due care and proper nourishment of the body must necessarily be looked to but in accordance with fair need and necessity, so that it may be fully capable of discharging its due duties towards God and self as well as others.

VEILS

Before creation absolute silence prevailed all over. When it descended, it brought with it the real essence. The condition of both was nearly the same. Veils after veils began to set in, and we ourselves were the doers. The waves of the river raised a huge sea. Numerous drops joined together to form a river. The origin was the same drop – the essence, which came down with it. The basis of the river was nothing but a few drops of water, which trickled down from a mountain crevice and flowed down in the form of a river. In other words the unnecessary additional drops mingled with it, enclosing the real essence all over and giving it an assumed form which was thicker and grosser. Now generally the grosser form of a thing alone is open to view. By constant observation its grosser form melts away after some time and only an imaginary form remains in its place. This too by constant endeavour disappears from sight. Finally all things which had swelled up the original point will be lost sight of. This state can be achieved by the continued practice of doing

everything with our thought resting all the while on the real point which forms the very basis of existence.

VIDEHA MOKSHA

The terms *jivan-moksha* and *videha-moksha* are usually applied in several different senses. Tulsidas, the author of the *Ramayana*, uses the word *videha* in reference to Raja Janak. But it was only the family surname and had no bearing upon his spiritual attainments. The two words refer to particular spiritual states which are much alike. *Jivan-moksha* refers to the state when one is free from body-Consciousness. When this condition advances towards maturity, it is then termed as *videha-moksha*.

Ignorance and knowledge are the two extremities of the same thing. Up to a certain extent it is termed as ignorance, after that it turns into knowledge. They are like the two poles of a magnet. Thus **avidya** (ignorance) has no existence without **vidya** (knowledge) and *vidya* without *avidya*. If one is there the other must also be there. That means when the veil of ignorance is torn off, *avidya* and *vidya* are both gone. Thus *avidya* covers the entire sphere included in both *avidya* and *vidya*. That is the state of *tam* which is beyond both. It is in true sense the state of realisation – where there is neither *avidya* nor *vidya*. What is it there then? Neither of the two – a state of perfect latency, not-knowingness, or complete knowledgelessness which may roughly be denoted as the state of ignorance just as it is at the age of infancy. Ignorance is in fact the highest pitch of knowledge. That comes to mean that we start from the level of ignorance and finally end in a state of higher ignorance (or complete ignorance as I call it). The sphere of knowledge (in the popular sense of the term) is only an intermediary stage. Really so far as it is the sphere of knowledge, it is all ignorance in true sense.

VIBRATIONS

Since the vibrations set up by the man were contrary to those of the Divine their crudely grosser forms came down into the man's being, whereas the Divine vibrations being finely subtler retained their original character. The difference between the two kinds of vibrations is that the former possessed a pervasive trend while the latter, the same as it originally had.

VIKARAS

The five *Vikaras* (impediments) known as ***Kama, Krodha, Lobha, Moha and Ahankara*** so commonly talked about in the religious books as serious obstruction in a man's path are also greatly misunderstood.

Of these the first two *Kama* and *Krodha* come to us from God while the next two, i.e. *Lobha* and *Moha* are our own creation. We cannot give up what comes to us from God but only modify them so as to bring them to proper regulation required for the Divine living. I may make it clear to you that if ***Kama*** is somehow destroyed in toto the intelligence will vanish altogether, because it is closely connected with the intelligence centre. If ***Krodha*** is destroyed a man will not be able to proceed either towards God or towards the world. Really it is only *Krodha* that excites actions which is thus a necessary requirement of an embodied soul. Similar is the case with ***Ahankar*** or egoism. Generally the word 'I' used for the self is identified with the body, though at the same time it points out the fact that the living force in him(soul or spirit as one may call it) is really at work behind the screen. If somehow one is relieved of the idea of body or the soul even, he gets closest to that, one craves for. None of these is in itself bad or harmful; it is only we ourselves who have, by our wrong use of them, turned them into impediments in our march towards the Divine. In their pure state they immensely help in every walk of life whether worldly or spiritual. It is not therefore for us to condemn or crush them but to purify them so as to regularise the action.

VIRAT

Comparing the spiritual state of an advanced man to an ocean, I might say that just as we find flakes of foam at the surface caused by the up-surging of waves, similarly there are numerous such things in the form of thoughts and ideas floating over the surface level of the state prevailing in a certain region, and which pass by, touching one swimming through it. They never attract his attention in the least. In the same way when one is absorbed in the spiritual state in which he is swimming, it is not surprising to find his attention diverted away from those flakes of foam which are only momentary, and which are formed and destroyed over and over again by the action of the waves. They do not however affect the purity and the smoothness of the sphere at all. Such is the state of the *brahmanda mandal* or *virat*. Occasional thoughts arising in the mind during the course are like flakes of foam created by the action and counter-action of the waves in the region, and they are only momentary and of no consequence at all. The reason why they are there at all is that

from the very first day we have continuously been making thought after thought, all of which are floating in the region and touching all those passing by. This is but natural. But the most unhappy phase comes in when one begins to treat them as his own. This is the greatest blunder on the part of the *abhyasi*. In another way it reflects directly upon the predominance in him of the feeling of 'mine-ness' which is so common among the professed *jnanis* of today.

VISUDDHA-CHAKRA

The thing which had entered into our being created dim vibrations causing a gentle force, which descends into the Vishuddhi-Chakra (Pharyngeal plexus) through the particles. This Chakra, often known by diverse names, is the meeting place of the Pinda (Microcosm) and the Brahmanda (Macrocosm) regions and is the seat of Maya. Immense power is located there. A man gets into dreams when his thought comes in touch with this region. The centre of fire lies close by. The Deepak Raga, one of the six kinds of the old classical ragas, which when sung sets the dead candle ablaze, is chanted from this point. When it comes down into the heart from this point it brings with it the state of Maya, but the condition lying ahead is also present in it in a dormant state. It now divides into three branches. The middle one proceeds a little downwards and forms into a sort of knot at the place where point 'A' is located. The other two go towards the right and the left. On the left it enters into the lower region of the heart.

VIVEKA

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

VOICE

For the attainment of that highest stage it is necessary for one to make the voice of his heart audible at the Base. How can it be accomplished? The simple answer would be to secure as much nearness as possible. How can that be attained? For that there is nothing but practice and *abhyas*. The only effective way to attach one's self firmly to the *abhyas* is to link himself with the Unlimited or, in other words, with one

who, having linked himself with the Unlimited, has attained the state of perfection. When you have linked yourself thus it means the great personality has taken you into the bosom of his heart. Your effort towards going deep into it means you have taken up the path towards the Ultimate. That is what the word surrender conveys, and this is the only surest path for the attainment of complete perfection. So long as you do a thing and know that you are doing it, it is not the right course, and you are away from the level of surrender, because the feeling of ego is also there. Surrender is free from any conscious idea of ego. Everything there goes on in an automatic way according to the need of the moment without any previous or after thought.

But greatest precaution is to be observed in this respect. Surrender to one who is not up to the mark, or has not reached up to the final limit of perfection, is highly detrimental to our ultimate purpose. But at the same time, it is very difficult to judge and decide whether one is really so or not. That is a matter of luck which is subject to the effects of sanskaras. Prayer can also be of help in this respect, for thereby alone can you create ripples in waves of Nature. The reaction of it shall be automatic, and the solution will come by itself.

VRITTIS

A common mistake which an *abhyasi* often falls into is that he starts with an idea of negating his mental tendencies, taking up means directly related with it. Thus he keeps his pursuit confined to a narrow sphere, which results in a life-long struggle with the *vrittis* or senses. This often causes an adverse effect upon the brain. In my opinion, instead of struggling with the *vrittis*, if they adhere more firmly to their ideal, success shall be easier and surer. Furthermore, if the endeavours are supported by the great power transmitted into them, the work of years shall be accomplished in seconds. With the help of transmission it becomes very easy for the *abhyasi* to deal effectively with the *vrittis*. A capable master, by applying his power through transmission, diverts the tendencies of the *abhyasi*'s mind upwards, with the result that they begin to get moulded and grow comparatively calm and peaceful. He also gives to the *abhyasi*'s *Pind*-mind (Material — particularised consciousness) a dip into the condition of the *Brahmanda*-mind (subtler or cosmic Consciousness), after effecting its proper cleaning. The process accelerates the *abhyasi*'s flight towards higher regions. In course of time when the lower mind gets thoroughly merged in the condition of the higher plane, it becomes cognizant of its true nature and gives up indulging in superfluities and

superficialities. Thus the negation of *vrittis* comes into effect by itself and the true nature of his being begins to reveal itself.

VYAVAHARA

We get power from our thought. It happens only when we create perfect harmony between things of our making and those of the Divine. The word *Vyavahara*—practical dealings—carries a wide meaning. It covers the entire sphere which falls next to the Ultimate. There is uniformity in Divine dealings, but only in a particular sense. For example He gives light equally to all. He has created air for all to breathe in, and so also many other things which foster the growth of life and sustain our existence. This can be interpreted as the uniformity of Nature's **dealings**—*Vyavahara*.

There are other things too which present themselves in a modified form and they are dealt with in a different way. It is obvious that when a thing made of clay comes before us we take a different view of it, and our liking for it is increased in comparison to the mass of clay which it is made up of. Similarly when a man approaches God after proper making of himself, He takes a different view of him. This goes to explain that we should effect such a making of ourselves as may help us to become the cynosure of His eyes. This dealing of Nature we have to copy and apply in our daily life. Nature's dealings described above are manifested in diverse ways. The variety of colours in different objects is an instance of it. A flower blossoms in red colour, another close by in yellow or blue. Thus Nature manifests herself in different colours, each object receiving its due share according to its capacity and worth. In other words, She is dealing with them in Her own particular way. This example must be kept in view and all our dealings must be moulded accordingly, with due regard to proper needs and fair right of everyone, and bring them in close conformity with those of Nature. This will add further force to its effectiveness and the people will be attracted towards you. It will create a feeling of love in their hearts and they will begin to behave with you in the manner which you duly deserve.

WAITING

Waiting is also a sort of intense remembrance which is greatly beneficial to spirituality. A poet too has written, "The delight which I found in waiting for the beloved I could not have in the meeting."

WAKE UP (AWAKEN)

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

WARNINGS

It is a matter of pity that I find all my warnings going unheeded; few seem to be trying to develop that amount of capability in themselves. The whole atmosphere is surcharged with the strongest Divine force. Can liberation ever be so easy and cheap? It is definitely the time when everyone should give his entire attention to it, setting aside all other things and feelings. I do not thereby mean to induce you to give up your worldly living, discarding everything including your responsibilities and obligations, but only to give yourself up to your master in a spirit of surrender, availing of the time as best as you can.

WARP AND WOOF

The philosophy involved in it {Commandment 8} starts from materiality and ends in the final state we all have to arrive at. A happy disposition is a state which percolates its effect upon the lower layers and purifies them. This is a state which may aptly be taken as that next to the Divine. Fixing our thought on it means taking into account that which is our final goal. In other words, we begin from the point beyond which remains but That alone. This is the warp and woof which has been interwoven by Nature herself. We may call it as a material aspect of Nature, though materiality be only for name's sake, which reveals the nature of the Real Being. The word materiality is used for it only because, after all, it comes into the human conception. Possibly men may misunderstand it as a veil of *Mayabut* that would not be correct. This is in fact the state which pervades the entire sphere of *Maya*.

WEAKNESS

I have studied your inner condition as far as I could, and I find there the healthy signs of improvement. There are no doubt a few complexities there, but they shall be easily removed if you go on with your practice. If

you happen to trace out any weakness in yourself please think it to be mine and be bold and go in with your practice. The responsibility shall thus be shifted to me and you shall be relieved of its effect. This is quite easy to do. Do it and watch the results. Usually the intricate methods applied for the purpose often make matters far worse and more complicated. Realisation is a very simple thing which can be attained only by simplest means.

WEALTH

Revered Master said 'There are persons who crave for wealth but they cannot do anything unless they take me as their base'. Freshness is there but richness is not there. They are rich when they have got wealth; they are poor when they have not got it. This is the real ambiguity because they do not understand the real relation between these two. Both come from one and the same mother, so the mother is more important than either of these two things

WILL

It is an admitted fact that a boat cannot ply direct to the destination unless the helm is applied to it. Treating this human form as a boat and the space it is plying in as the ocean of spirituality, it is but essential to put up the helm in order to be able to ply through the storming ocean successfully. In the spiritual field the helm is our strong willpower which helps us to steer on to the destination. There may certainly be countless whirls at places, but the strength of our will and confidence helps us to overcome all of them and proceed on straight to the destination. Now since our eye is fixed upon spirituality, we take up the ideal which is the highest and which can be nothing but that associated directly with the Absolute. Thus to reach the Infinite Absolute is one of the primary duties of man. But so long as the goal is not fixed in one's thought it is very difficult to complete the journey successfully.

Generally people go hesitatingly towards God, thinking themselves to be too incapable and weak to achieve the real thing. A powerful will made at the very first step and maintained all through, shall never fail to achieve complete success. Half the distance is crossed if a man enters the field with a firm mind. Difficulties and dejections will melt away at a mere glance and the path of success will be made smooth. Indecisive attitude leads to half-hearted efforts and generally results in mere partial success or more often in failure. Our firm will enables us, automatically to draw in power from unknown sources, for the accomplishment of the task.

A firm will supplemented by an ever-increasing impatience or yearning to achieve the object will enhance the force of our effort and we shall thereby remain in constant touch with the same real thing, catching every hint conducive to our spiritual well-being and progress.

It is really surprising that some people consider themselves to be too weak for practice, while actually they are not so. An ordinary man has within him the same power and the same soul-force that a saint has. The only difference between them is that the sage has torn off the covering round his soul while the others is just like a silkworm in the cocoon. And if one resolves firmly to throw off these Coverings no power on earth can stop him. What is required for spiritual growth of man is only an iron will. When it is there, the goal is just in sight. If you have these two things there can be absolutely no chance of failure. A powerful will once made is enough for the sure attainment of the Real. Half the distance is crossed when a man enters the field with a firm will. Nothing can then stand in his way. So please give up dwelling upon the false notion that you cannot reach the goal. Be firm like a rock and success is sure to dawn by itself. Faith in the guide of course counts for much.

When we start practising, and are in quest of our ultimate goal, we fix upon that which seems helpful to us in our pursuit. We consequently begin to imagine that everything depends upon God's will, so that we may remain connected with it. It gradually develops into closeness and attachment, which in true sense, means the beginning of *layavastha* or merging. For that we practise love, devotion and all other means conducive to our purpose. We can as well say that our free will extends so far as our limited sphere goes, and God's will extends as far as His unlimited sphere goes. We cannot profess our will to be the same as that of God until we shatter our limitations and bondages. This is our real pursuit, and we do it in order to secure merging with Reality. This topic is dealt with in another book '*Towards Infinity*'. In it I have explained how, after losing his individuality, a man can become identical with Brahma. The relation between God's and man's will may be expressed in the way that when we look to the former (that is God's will) the greater thing begins to attract the lesser thing. We begin to dwell in a state of non-duality when we become one with Him, the Absolute, after shattering all our limitations. But we start from duality and after marching on finally come to non-duality automatically.

Will is connected with the mental plane because you begin to act mentally, thinking of the goal in view, and this continues till the end. It goes on getting new life in every region. It acts quickly to the extent it is

pure and becomes free from doubts. That is, its potency goes on increasing. Now, its actions are effective in any of the worldly spheres called Mahamaya. Afterwards it is turned into the pure original form, a jewel indeed. Reaching this level, it becomes very easy for a man to transport any one from one spiritual plane to the other within no time.

One on the path of spirituality should necessarily be as light in mind and spirit as possible. He should be free from even the weight of the feeling of what he is after. This is in fact the real secret of a strong will which I disclose to you today. In such a case, whatever thought gets settled in shall have its action. Permanency in this state is an attainment of a high order.

Most of the brothers and sisters assembled here today have, in some way or the other, a lurking desire in their minds to achieve God or the Ultimate. When one has got a mind and a strong sincere desire to reach the state of Realisation, he will surely get the means to take him to the state of Realisation. The maxim goes 'Where there is a will there is a way'.

I may assure you that you can win laurels in the spiritual field if only you turn your attention towards God and proceed with will, faith, and confidence, no matter how adversely you may be placed in, surrounded by all the worries and miseries of a house-hold life.

WINE DIVINE

Swamy Vairagnan and was acquainted with my Master, and he stated to his disciple that 'Shri Ram Chandra is representing His Master. When he left the mortal coil He transferred all His power to him and became absorbed in him in toto'. Swam y risked his disciple to inform me that the time was soon to come when I would represent my Master. I lie disciple came back again and informed me ill about it, Sometime later he again went to his Master. He then predicted that now the time had come and asked him to tell me. A week later my rendition began to open up, and I began to enjoy the real spirit of Reality.

Quiet am I, quiet is beloved.
Quiet the night and quiet the moon,
All is lost in a cup of wine Divine.

WISDOM

For every grain of knowledge the wisdom required must be at least ten times greater. If that much of wisdom is there, the goal shall definitely be in our view and we shall be inspired more and more to proceed on into the sphere of Reality.

Abhyasis should imitate with wisdom the good things or good actions of the trainers.

Much praise has been sung of a naked sword although its function is to cut. Now, it requires the brain to use it, so that it may strike the enemy and not the friend or self.

If anyone was to question him as to whether the sermon he preached was the one based on his personal experience or on experience of others which he had borrowed from books, he would only say 'whatever it might be it is after all the very wisdom'. Some people want even so far as to presume that mere acceptance of the transitory nature of the material world and the infinite character of the Divine is all that wisdom implies. Can the hunger of a man be ever appeased by preaching to him that bread can satisfy the hunger? Certainly not. But still these pseudo religious leader feel greatly exalted to think that they had preached a grand sermon and that they were real gyanis (knowers of true knowledge). This is exactly like a man who enacts the role of a king on the stage and goes about afterwards thinking himself to be a king in the real sense. Can he ever command the same honour and influence as a real king would? Let a person assume himself whatever he wills, but that will always be far from Reality and it will not be difficult to judge at sight the real worth and the level of approach of such vain preachers. They may, however, silence others by the logical display of their scholarly knowledge but still the reality at the bottom seldom remains unrevealed. May God have mercy on those who are in the hands of such imposters who keep themselves confined only to book.

The real wisdom not being the concern of such person they pretend to preach and lead people on the path which they themselves have never traversed. Living is not for them to bother about, forbearance is a foreign word to them, toleration is against the code of their so-called saintly conduct. Acceptance of personal service from others is their birth-right while to serve others in the same way is below their exalted dignity. To them Divine knowledge is quite exclusive of all these most common rules of etiquette and good conduct. In their view wisdom is only an academic

current meant for the fickle-minded masses, their only job being to divert it towards them.

This is all the greatness of their saintly personality. Now to awaken the various states of the real wisdom in the Abhyasi's mind is not their concern at all. To understand the mysteries of the granthis (knots) or to attain layavastha (merging) and to unfold and master the different states of enlightenment is all beyond their conception. Neither do they themselves know anything about it nor would they condescend to learn it from anyone and accept his guidance in the matter. This vanity and egotism have entirely ruined the spirit and thus the real merit is lost though the outward form still remains in tact. Everything assumed a crude state.

The significance of yoga was lost and mere parrotlike recitations were taken to be all needed for the purpose. This began to be preached all round as the highest mark of perfection. Thus, they not only remained blind to Reality but also incapable of even imitating it in its outer ways through their external practices. On the contrary, adverse thoughts began to settle down in their minds and they began to teach the same to others. If they turned towards devotion (shakti) they began to display playful show of human qualities, and if they leaned towards knowledge (Gyan) their wantonness was revealed in its true colours. They squeezed out only that which their garment was drenched with. In short, the people inherited the very defects which existed in those teachers.

Suppose a man has got an immense fortune and he is proud of that. He commits no sin because it does not do harm to anybody. What happens as a result of it is that the wisdom of the man becomes blunt.

WISH

People expect God to accede to their wishes for greatest peace and comforts. If He does not, they begin to accuse Him of undeserved neglect towards them, and begin to ignore Him altogether. The result is they remain ever faced with discontentment and dejection, and peace of mind is out of question for them. But this very condition sometimes develops to form a base for the diversion of their thoughts towards God - in certain cases of course -and creates in their mind faith in God.

I wish people to bring me the glad news of having secured their approach into the 17th circle in my own life time. But all this is in the hands of God. No worship, no practice, can ever help in going beyond this. Only

the will of a teacher who has secured his approach upto this can help in proceeding on this journey.

I have retired from service and now I am henceforth a servant of the Lord whose service is alone really paying and rewarding. I wish you all to keep up the relationship of love linked up with Him. You also wish for the same and it is quite good. If fortunately this wish ever slips down to join with the original source, then there would be the end of every wish.

This relationship is to be developed further and the practices are all meant only for that end. When our wishes are directed towards this mortal world, they are ruinous. When their flow is directed towards the other world they are sure to enliven us. But I wish to convey to you the jewel necklace of my heart studded with the pearls of the tearful eyes. May it create a tempest in you whereby the waves of the river verily return to the sea someday.

WONDER

My view is that philosophy must start from 'wonder'. Under our system of sadhana, there comes a stage at which the feeling of wonder gets created in the abhyasi. I had remained in that condition for a number of years. With the introduction of this stage spirituality takes an entirely new turn.

WORKSHOP

The world is a living image of God in which his power is working all through. The huge workshop of Nature is fitted with all the necessary equipment needed for the work. The power is running from the centre to keep the machines in motion. There is a separate set of machines for each type of work. The power is rolling on but without any awareness of its intention, purpose or events, giving out finally the prescribed results in a routine way. It does not mind an intrusion, obstruction or accident that might happen to come in the way from any outside cause, or by the effect of defective working of any of its parts. For efficient working of the machinery it is therefore essential that all its parts are in order and that none of them is loose or defective. For this, there are subordinate functionaries at work in the capacity of *maistris*, supervisors and controllers. Their duty is to look to the proper regulation and adjustment of the activities of the individual parts.

WORLD IS UNREAL

The world is said to be unreal like a dream, and the learned teachers induce people to think like that. But a dream is never unreal to anyone so long as he is in the dream. In the same way, so long as we are in this dream-land of the world it can never appear unreal to us. A dream appears unreal to us only when we are awake, or, in other words, we are off from it. Similarly the world can appear unreal to us only when we have gone beyond the sphere of physical Consciousness. But this can never be attained by mere thinking, imagining, or by continuous repetition of the words like, 'The world is unreal', 'Every thing is *maya* or illusion'. Proper means are required for developing that condition.

WORLD PEACE

World peace is the crying need of the day and those at the top are trying hard to bring it about. But the means adopted for the purpose do not so far seem to promise fruitful results. The efforts for the establishment of world peace do not seem to be very effective only for the reason that they are merely external, touching only the fringes of the problem. As a matter of fact world peace can never be possible unless we take into account the inner state of the individual mind. World peace is directly related with individual peace, for which the individual mind is to be brought up to the required level. If the individual mind is brought to a state of rest and peace, everything in the world will then appear to him in the same colour. It is, therefore, essential to find out means for developing within every individual a state of peace and contentment. Thus, all that we have to do for the attainment of world peace is to mould the mental tendencies of the people individually. That means the proper regulation of mind so as to introduce into it a state of moderation. That is the only way for bringing peace into the world. It is therefore essential for all of us to develop peace of mind within our individual self. But that being exclusively the scope of spirituality, one must necessarily resort to spiritual means for the purpose.

WORLD TEACHERS

You often come across *mahatmas* and *sadhus* who, though they preach about high ideas, are themselves inwardly puffed up with feelings of greatness and superiority, and try all means to pose themselves as world-teachers of Divine knowledge. What opinion will you form of them when you peep into their hearts to discover their real worth? For certain you will find in them nothing that can command your respect for them. The Hindi word *maan* (self importance) when reversed

becomes *naam* (name), and with it their physical form at once comes to view. Thus they remain attached only to the physical form thereby creating for themselves more and more of attachments and entanglements.

WORRIES

None in the world is free from worries. The presence of afflictions is in fact a positive proof of the very existence of man. Worries are really the result of the unbalanced activity which had originally brought man into existence. This is the inter-play of the forces of Nature, causing expansions and contractions, by the effect of which layer after layer began to be formed. Now if one keeps his entire attention located on them thinking that thereby he may minimise their effect, it is almost impossible. Ages may be lost in the pursuit, not to speak of this one life; on the other hand, he will go on fabricating greater intricacies by his own actions. That is really the misutilisation of the powers bestowed on us by Nature. If we keep ourselves concerned with the clearing off of the limitations set up by the expansion and contraction of the forces, our purpose may be rightly served. It is therefore necessary for us to start from the level where Nature's forces begin to promote Consciousness in man. The reason why people are not able to undertake it is that they do not attach any importance to it, because they have no definite aim or purpose in view. An archer can never hit at the mark unless he fixes his keen attention on the object to be hit.

WRONG HABITS

People do not try to overcome their wrong habits because they would then have to put themselves to effort or a bit of inconvenience. Never mind, be it so. But if they only adopt the right course for the realisation of their object and are prompted by intense longing for it, none of these things shall then stand in their way, but shall drop down like dead leaves.

WRONG MAKING

We find ourselves all the time busy with the worldly things. If we are not doing anything, our thoughts seem to have wings in the leisure hours. We are always in tumult and disorder. Our individual mind has become used to such type of character, and thus we have made everything topsy-turvy. Our actions and thoughts count much in our wrong making. When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotional feelings and senses. All senses are

spoiled and adopt a wrong course. When such practice continues for a long period, we make them worse. The marks we thus make upon the senses and *indriyas* turn them solid like a rock, having no *bodh* or wisdom. Soul is, no doubt, not acted upon, but we create such obstacles and coverings which keep it enwrapped all round like the cocoon of a silkworm. What happens then? We cannot even peep into the soul, what of realizing it. By the effect of our vicious thoughts and actions we spoil our sense of discrimination and right cognition. Those who have reached this state of solidity, as said above, do not like to come under the teaching of Raja Yoga. This is why people turn a deaf ear to what we say.

The time has come that the man is awakened to the need of spirituality. The force of creation has created outward tendencies in man. That is why in course of time he has created several worlds which has resulted in making him complex. The present imperfect state of mind is the result of his own doings.

WRONG METHODS

Unfortunately today we have people who, having accomplished nothing, come out into the world as *gurus*, prescribing methods and practices for others to follow. They also include those who belong to the so-called higher class of Hindu society.

So far as my personal experience goes, I find in most of them a rock-like solidity firmly settled in their hearts. They are generally those who adhere rigidly to the worship of idols and images. In certain cases I have discovered peculiar types of folds and creases in their hearts, which are mostly due to the effect of wrong methods of meditation or concentration practiced by them. The most appropriate points for meditation can only be those from where the current flows on either upwards or downwards. It can only be either the heart or the *trikuti* (centre between eyebrows). Meditation on the **point of the navel** has no spiritual value, except that it causes a tickling sensation which finally excites the mind and makes the passions all the more powerful.

YAJNAS

Our *mahatmas* and *sannyasis* have burnt tins of ghee in *havan* without caring for the economic condition of India. They would give offerings in the fire continuously for two or three months throughout the twenty four hours. Whichever *mahatma* wants to elevate himself begins by burning the wealth of India in the *havan*. Every year we get such

news. I do not know the condition of South India. Probably they do it there also. And those who don't do this entice the public into the mirage of *kundalini*. In spite of all this none of our *mahatmas* could yet kindle the fire in the heart of a single person, but have burnt excessively that which could have been useful to their children, and which could have helped the correct formation of heart and brain. By giving 235 *huti* of the very *prana*, if the Institute could kindle the fire even in one person, it would be better work than a thousand *yagnas*.

YATRA

The other thing which the preceptor does, is to start YATRA to the different regions and centres. There are very few persons who do the yatra by their own labour.

YEARNING

We all desire for realization, but have no yearning for it. I pray that we all return to our original condition and see the difference between the earthly and heavenly life!

The simple fact of the matter, anyway, remains that whatever is there, be surrendered to Him. 'If the Lord be had at the cost of your head, you should know the bargain as quite cheap. (*Sheesh diye yadi Hari mile, tho bhi sasta jaan.*) The sages of yore have regarded the state of acceptance of and happiness in Lord's will, as surrender. Now I give a prescription: 'Yearning' pure and simple to reach Him and Him alone! If the real thing is not there to begin with, just imitate it. If someone continually imitates a mad person, he is bound to go mad. Even so, if man continues to reach the Lord (Ultimate), the real is bound to be his lot, at last. Amen.

YOGI

We know that is not royal robes alone that make a real king. Similarly it is not the form or the dress that makes a real saint or a *yogi*. External physical features are not sure indications of the heart within. A man of heart can be discovered only by one who is inspired with a feeling of true love.

There is a vast difference between theory and practice. If I be telling you the same subject all day and night, it will not be beneficial to you at all except that your mental taste may develop, and that too momentarily.

Come with faith and confidence in the spiritual field and be prepared for the practice, throwing off the self-conceited ideas. I do not want you to dwell in an imagination that if you repeatedly read the scriptures you will become the master of spirituality. By so doing you can become a philosopher or learned man, but you cannot be a yogi without actual practice with love and devotion. It is very difficult to put a practical thing in words, just as you cannot describe the taste of wheat although you have eaten it many a time.

May the day dawn when people will stand to realize the accuracy of what has been said above.

YONI

I am having the idea that I am undergoing the bliss of eighty four lakh yonis, this is why during the last two years not a single day has gone without some ailment and I have to suffer mental and physical pains. I undergo the bhog of karmas even in dreams. Somebody hits me with a spear and somebody causes pain etc.

ZAAT

Zaat (Holy Entity) is all pervading in man just as it is in the whole universe, taking the universe in a collective sense.

ZERO

The whole of the science of mathematics rests upon the little base, the zero. Now for this limitless **universe** we have to trace out a zero or base from which all planes of existence have started. Again the centre of a circle, if observed minutely, is in itself another smaller finer circle. As such it must have another still finer centre for it. The same process continues up to infinity. In other words each of the finer or smaller circles serves as centre of a bigger external circle. Reason or imagination fails to trace out an origin or end.

Now if one person gets absorbed in God and another in His material manifestation, what will each of them attain? The one, the Reality and the other the imitation. Can God be blamed for that? Certainly not. The Divine flow is the same in both the cases, but each of them partakes of it in accordance with his capacity and merit. I feel myself one with all my associates, being attached to the same common master, God, without the slightest idea of being high or low, great or small. As a matter of fact one

in the human form, though considered to be big or great in respect of humanity, may be really the smallest. In fact his very smallness may itself constitute his greatness, though in his personal capacity he may be no more than a zero. The zero has its own importance, since when added to a number it raises its value ten times. This is what devotion may finally bring us up to.
