

**125th BIRTH YEAR OF
SAMARTH GURU
SHRI RAM CHANDRAJI MAHARAJ
OF SHAHJAHANPUR U.P.**



SOUVENIR



DIVINE PERSONALITY

Message

The Souvenir and today's function to celebrate the 125th Birth year of our beloved Master mark the function of an idea that germinated in the hearts of all his associates. Very soon it had a snow-balling effect and clamour came from various Centres of the Mission favouring celebrations of His 125th Birth year. Shahjahanpur is the Birth place of Sahajmarg and Shri Ram Chandra Mission.

On this happy occasion, we express our sincere thanks to all those sahaj Marg abhyasis and Sahajmarg following centres for success of celebrations and Souvenir a grand success. No words are adequate to give expression to our real feeling over such a widespread demonstration of good will and co-ordination. Ultimately only those whom God so ordains get themselves associated such worthy cause.

7-9-2023

Sri Krishan Janma Astami

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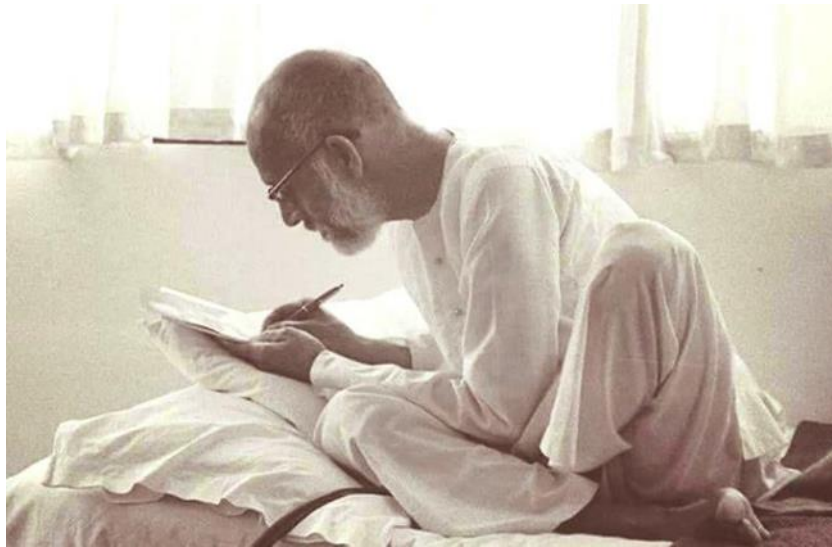
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SOME LANDMARKS

2 nd February 1873 Basant Panchami	Birth of Shri Ram Chandraji of Fatehgarh (U.P.)
30 th April 1899 7.26 a m. Sunday	Birth of Shri Ram Chandraji of Shahjahanpur (U.P.)
1918	Babuji was married to Smt. Bhagawati at Mathura
3 rd June 1922	Babuji met his Master, "Lalaji"
12 th January 1925	Babuji started service in the Judge's Court at Shahjahanpur
1929	Lalaji retired from service in the District Court at Fatehgarh
15 th August 1931	Lalaji attained Maha Samadhi
4 th May 1944	Babuji started working under Lalaji's guidance
1944	Babuji undertook his first tour of South India
21 st July 1945	Shri Ram Chandra Mission was registered under the Registration of Societies Act
1955	Babuji retired from Government service
25 th May 1967	Inauguration of Meditation Hall at Dr. V. Parthasarathy House Vijayawada
28 th May 1967	Inauguration of the Meditation Hall at Hyderabad (A.P.)
1968	Inauguration of the Sahaj Marg Research Centre at Tirupati (A.P.)
16 th January 1970	Inauguration of the Meditation Hall at Raichur (Karnataka)
20 th February 1972	Inauguration of the Meditation Hall at Channapatna
April to June 1972	Babuji visited overseas Centres in Egypt, Italy, France, Denmark, United Kingdom, U.S.A., Germany and Switzerland
May 1972	Inauguration of the first overseas Meditation Hall at Nice (France)

5 th February 1976	Shri Ram Chandra Mission Ashram Building at Shahjahanpur dedicated to Lalaji Maharaj.
May to June 1976	Babuji visited Denmark, Germany, Switzerland, and France
12 th September 1976	Inauguration of the Meditation Hall at Bangalore
April 1977	Babuji visited Malaysia and Singapore
25 th November 1977	Inauguration of the Meditation Hall at Tinsukia, Assam
France in August 1982	Paris Declaration



Our Master

In revered Babuji's own words: "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". Such is his life-course which is one with the story of his unstinted service to the aspiring mankind. Master indeed belongs to that galaxy of epoch-making personalities whose biographies are bereft of fanfare of worldly name and fame. The field of spirituality but asks for the profound. So, it would be jejune to look for any routine glamour in Master's life.



BIRTH AND ANCESTRY

The city of Shahjahanpur in the Indian State of Uttar Pradesh has the good fortune of being his birth place. He was born on Sunday the 30th April, 1899 at 07-26 in the morning (Vikram Samvat 1856 Saka era 1821, Baisakh Badi Panchami) samay 4 gharhi 55 pal. His father was Rai Bahadur Shri Badri Prasad, Honorary Special Magistrate first class. His family has a hoary history dating from the time of Akbar, the Great Mughal Emperor, in whose court one of his ancestors served in a post equivalent to that of a Minister and granted the title of 'Bagara' meaning brave. His great grandfather Bakshi Kundan Lal was the Chief Army Officer of Nawab Shujaudaulah and Commanded his armies in the Third Battle of Panipat in 1761. He however went over to Nawab Rahmat Khan and was killed in 1774 at Fatehganj (near Shahjahanpur) where his new master battled with his former master. This brought down the fortunes

of the family until Rai Bahadur Badri Prasad, Master's father settled down to a lucrative legal practice, at Shahjahanpur after a brilliant academic career.

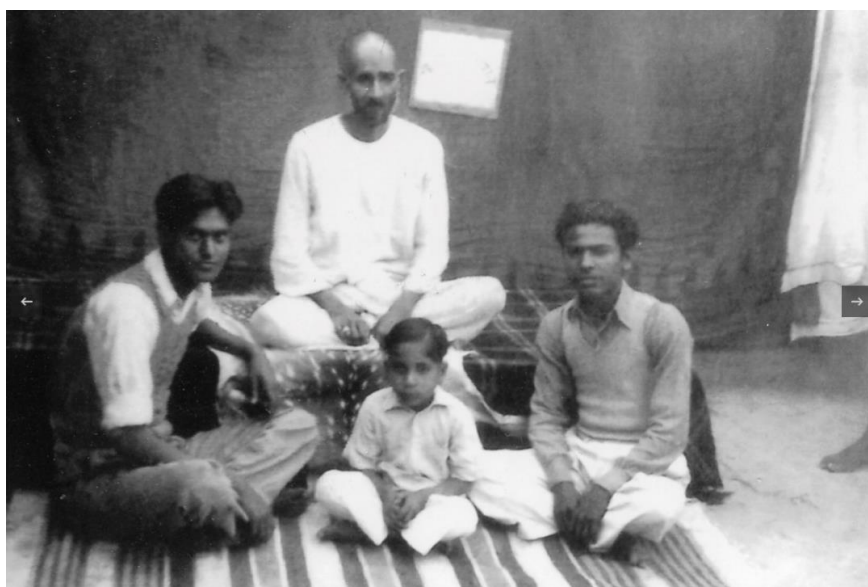
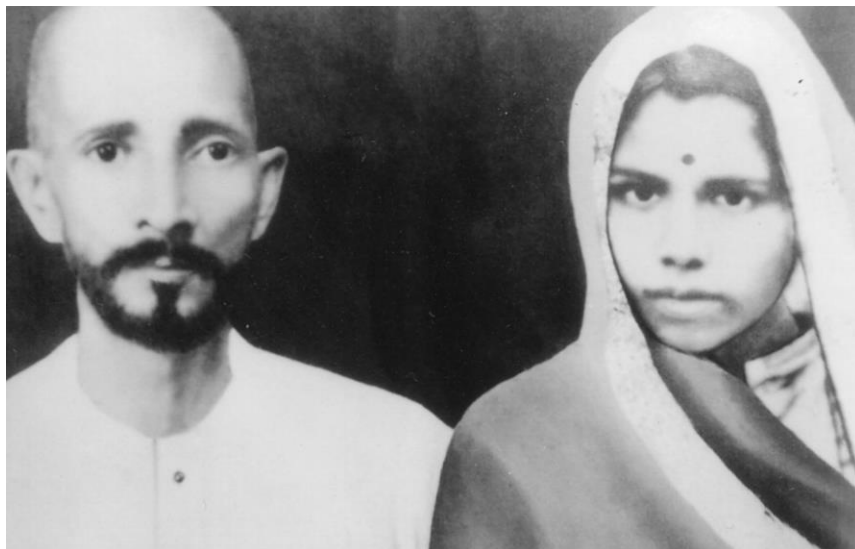
CHILDHOOD AND EDUCATION

Right from his childhood Master was averse to normal routines of life. He had no inclination to eat food, and would not eat unless someone, chiefly his mother, put food into his mouth. Along with food, his mother initiated him into traditional methods of worship. His priest, also prescribed the Japa of Rama Nama. He also tried idol worship and found that it was dragging him back instead of taking forward. From the age of nine he felt a kind of thirst for reality and he remained confused and perplexed just like a man drowned in water. He then started reading the Bhagvad Gita which did not bring to his view the condition he was craving for. These routines did not quench his thirst and the period of confusion went till his age of fourteen. He was praying all the time for a good and capable Master and had decided that if he went at all with this idea to any one, he would definitely accept him as his Master.

He was an indifferent student and did not relish book-study as this tended to regiment his thoughts and originality also would be lost. He however developed some uncanny instincts so that by the age of fourteen he could know the character of man by smell of his perspiration and treat diseases by mesmerism, He was a good hockey player and captained his class teams. He was fond of riding and used to go to his office on the horse which his father bought for him.

FAMILY LIFE

He was married at the age of 19 and got a short-tempered wife. Her name was Bhagwati. She died in the latter half of 1949. He had 2 daughters and 3 sons. Babuji was himself meeting for a number of years the expenditure on food to the Abhyasis including the Annual Bhandara. Till construction of Ashram, Abhyasis used to stay in his house His daughter-in-law prepared food all the time for all the Abhyasis visiting Babuji's home.



SERVICE

After passing SSLC Examination, he took up service in Judge's Court at Shahjahanpur on 12.1.1925 and retired as a record keeper in 1956, with a record which, apart from certificates of good honest work, was conspicuous by a mention of his saintly and pious life and adherence to high principles in his day-to-day affairs. The officers under whom he worked were happy with him and he earned outstanding reports in his character roll.

AT THE FEET OF THE SAMARTH GURU

On the 3rd of June 1922, Master reached the feet of Samarth Mahatma Shri Ram Chandrajji Maharaj of Fatehgarh, happily bearing his own name. When he sat in meditation there, he found a condition highly convincing to

him. Immediately the thought arose in him: "I have found the Master". And from that day commenced a relationship between them unparalleled in the annals of spiritual Sadhana. In Master's own words: "I was blind to everything except the one I sought for. He was to me all in all, his image alone was implanted deep within my heart. All that I craved for was the attainment of an end like that of His nothing short of it and nothing beyond".

This culminated in his mergence in his master as the latter left his mortal frame on the night of the 14th August 1931, and said in a dream these words "I became Thee' and 'Thou' 'I'. Now none can say that I am other than thou or that thou art other than me.

SPIRITUAL EXPERIENCES

Master had marvellous spiritual experiences not only during Grand Master's life time but even after his Mahasamadhi. The picture was already there; only finishing touches were needed. In 1924 he felt a ubiquitous force present in every animate and inanimate object and particle. He was drowned in a sea of wonder. He felt God pervading over everything like broad day light.

On the morning of 15-8-1931 he found a great flow of power within and out-side him which his voice assured had been bestowed by his Master. This was the usual system of transferring of power adopted by saints of calibre. It was in fact the merging of the Master into him.

On October 12th 1932 he felt his Master transmitting to him in a dream. He felt two jerks of very strong force. In the first he found his body overflowing with spiritual energy from top to toe. In the second he felt his heart being overfull was almost on the point of breaking down. The third jerk might have ended his life but he prayed to Grand Master expressing his inability to bear any more.

In April 1944 he prayed to his Master in the brighter world for several days continuously to show him the light which Moses is said have seen on mount Sinai. He was kind enough to accept his prayer and showed it to him. It happened in the night at about 2-30 a. m. in the waking state. The light was enveloping him all round to a distance of several feet.

On August 14th 1944 he devoted several days in praying to Lord Krishna' to reveal to him the vision of Virat Roop as shown to Arjuna. The prayer was granted and He appeared to him in his vision showing the full view of Virat.

CRUCIAL TESTS

Grand Master continued to transmit to his extraordinary disciple and representative in dreams till the time for his active work came. The year fixed for his appearance on the arena of spirituality with complete powers was 1944. The succession was not automatic. Master wrote to Shri Sripat Sahai of Allahabad that anyone who could satisfy all the following four tests should be taken as the representative.

1. The worst abhyasi with the preceptor be prepared in a minute so that he may do the training of his Master.

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

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

4 Any place may be charged in a minute such that whoever meditates there may come into that spiritual state.

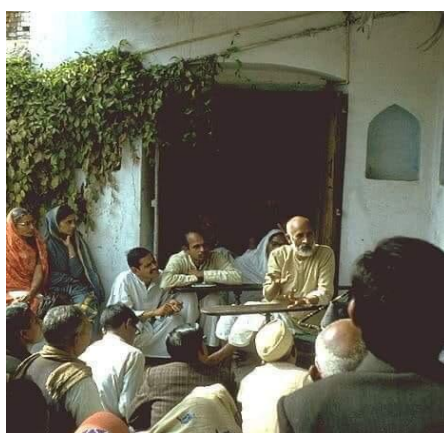
None accepted the challenge. They knew his command of powers. He became the Successor and representative of his Master and established Shri Ram Chandra Mission in His memory and name on the 31st day of March 1945 with himself as the Founder President.

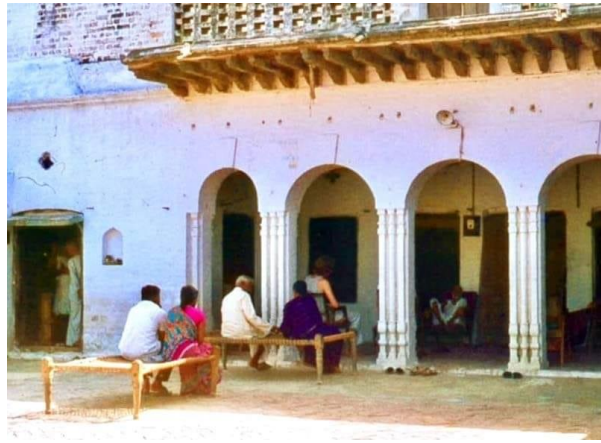
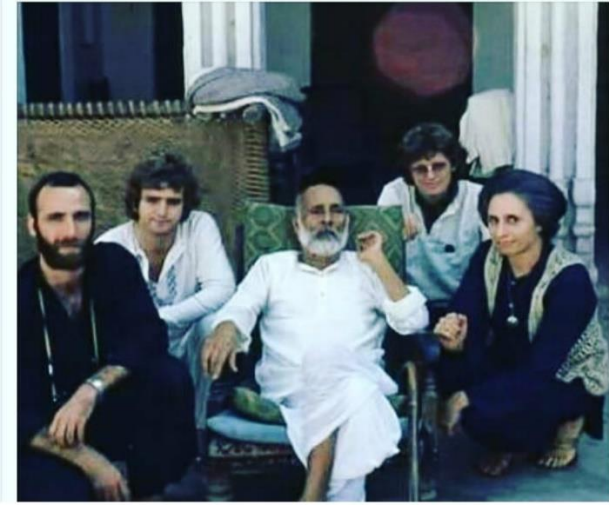
He was very economical and told that he had this quality as in previous life when he was a baniya. During tour to South, he travelled in 2nd class. Hookah was his constant companion which gave him strength. He was very slim and grew a beard under Lalaji's advice. He took very little food-only one or two chappattis at night and some milk and lot of sugar during day time. He was having some ailment or the other throughout his life-like low blood pressure, diarrhoea insufficient flow of blood to brain, etc. He was very active in spite of these ailments. Sitting in the easy-chair in the court yard he kept awake late in the night-most of the nights up to 2 a.m.) surrounded by Abhyasis and talking on various subjects. It is our great misfortune that none had taken notes of these talks during the nights.



Daily Routine

He was a perfect host. Whenever Abhyasis came he became very active, arranged for accommodation, tea, breakfast, bath, lunch, dinner, etc. After breakfast he used to give one sitting and thereafter relaxed in his chair in the verandah and had a look over the entire court yard from the gate, gave directions now and then to Malin, his devoted maid-servant and occasionally looked at the Abhyasis sitting before him and answered questions. Between 2 and 3 p. m. he used to take a brief rest and a stream of visitors would start coming after-wards and after attending to them attended to correspondence up to 10 p.m. A cycle-rickshaw was kept in his house and he used to go to Ashram in the rickshaw at his convenience every day. While thus engaged with household work and looking after Abhyasis present in the house, he was simultaneously attending all the 24 hours to Master's work and transmitting to craving souls in all parts of the world.

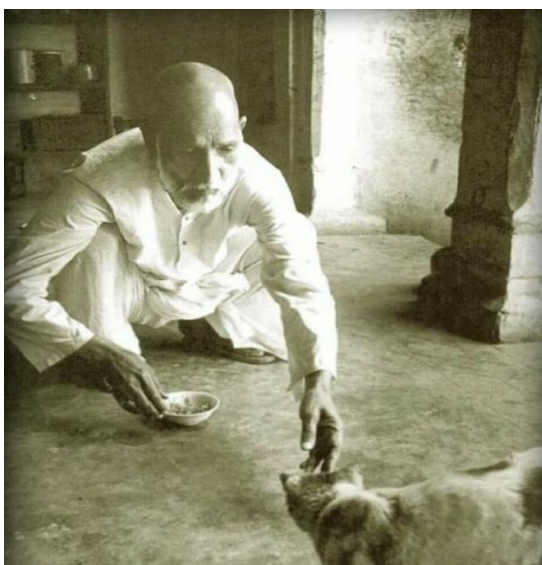




Love of Animal

There was a dog in Babuji's house, named Honey. Babuji loved it very much. The dog always slept near Babuji's cot. Whenever Babuji took milk, he gave a little milk to the dog. He warned that nobody should touch the dog as it would bite. Once this dog was run over by a bullock cart and hurt. Babuji touched the dog and straightened it. The dog became all right and ran away. Dr. K.C.Varadachari used to say when he was in Shahjahanpur that the dog was also meditating. The dog died in 1980.

Babuji was having in his house a "SHAMA" cow, brown in colour. He treated the cow very well and when it fell sick, he personally attended to its treatment.

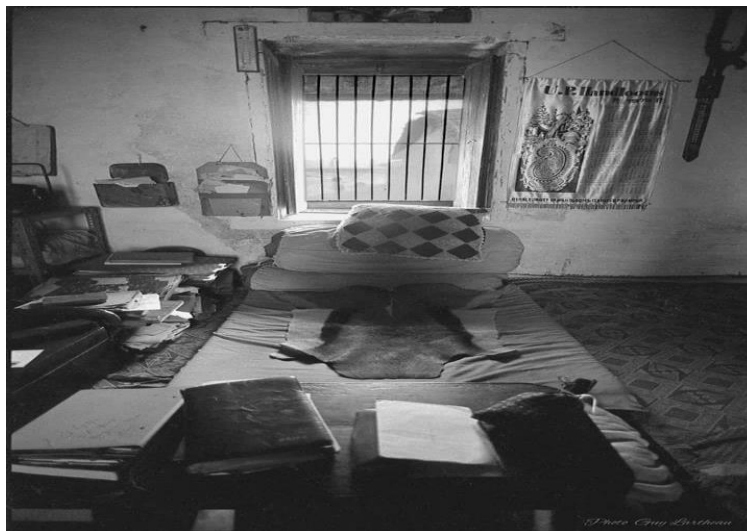


Disposition

Babuji always liked Abhyasis whose inner and outer is the same. He immediately noticed persons who concealed something in their hearts and spoke the contrary or flattered the Master.

He wanted Abhyasis to keep the highest standard in their behaviour without-side world so that the Mission's image is held high and to set an example to others.

Babuji is very particular about punctuality, honesty, simplicity and He insisted that Abhyasis should wear Badges.



Babuji held Lalaji in greatest esteem. Lalaji's cot was in his Puja Room. Before offering Prasad, he himself cleaned the Chair and Lalaji's coach (cot) and put on his cap and observed full etiquette. After offering Prasad, he gave it to small children first and then to elders. He attained Maha samadhi on 19-4-1983.

BOOKS AND SPIRITUAL MINISTRY

Books have come from Master's pen uninterrupted from 1946 and continuing still, the latest, Autobiography of Ram Chandra' having been published and released on the Basant Panchami eve of 1974. Seven in number, these are concise but treat of profound subjects and problems besetting the aspirant world. His magnum opus is the Reality at Dawn" published in 1954 and very widely read. Apart from books Master has contributed at the rate of one leading article to the Sahaj Marg Patrika, a bi-monthly spiritual Journal being published from 1957.

Master has inspired the construction of Yogashrams in important cities of the country for the convenience of the devotees either gathering for the weekly Satsangs or assembling for periodical discourses by preceptors or others of note. The cities so served are Hyderabad, Tirupathi, Raichur and Channapatna (which have buildings of their own) Vijayawada, Tiruchi, Madras and elsewhere; where preceptors have donated spaces from their own residences. An imposing Yogashram, surpassing these all is peering completion at Shahjahanpur which is the Headquarters of the Mission.

Master has created a cadre of preceptors in order to train the many abhyasis under his care not only throughout the length and breadth of this country but abroad in a dozen hub cities of the world. The foreign lands covered are Great Britain U.S.A., Canada, Italy, France, West Germany, the Benelux countries and parts even of Africa. There are in all ninety training centres served by one hundred and seventy-five preceptors, Indian and foreign, working under his authority and direction.

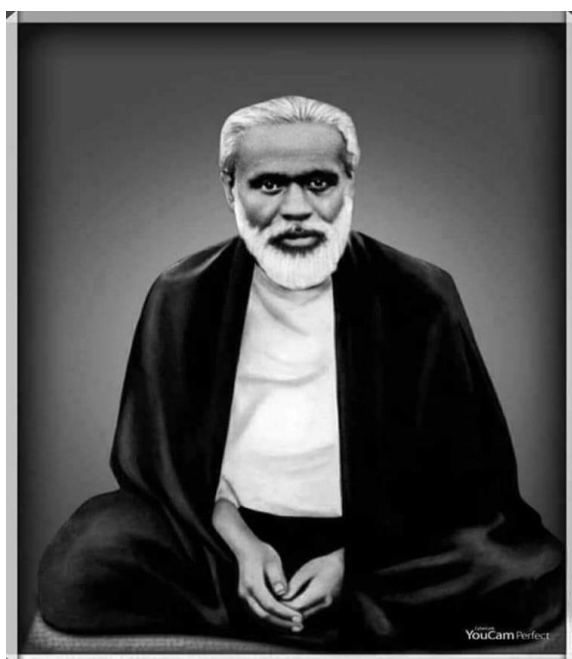
True to his promise of guru-dakshina stated at the outset in his telling words, Master has undertaken many tours throughout the country. He has also gone over to three continents, this tour extending from 20th April to 4th July 1972. He has opened more than a dozen centres and created a score of preceptors during this tour abroad.

THE BENEDICTION

Master's Autobiography mentions an aspect germane to all endeavour which should be an all-time directive to his associates all over the world. His own words: "I am telling the secret of success in all matters. Remove doubts and develop confidence in yourself, you will succeed in all pursuits. Really speaking if anybody wants to poison his will, he should create doubt in himself". During the thirty years and more of his spiritual Ministry, Master has brought many a soul to fruition and his standing assurance is that he has a keen desire to pull up every one near most to the centre and enable him to wear the last covering like himself—benediction seldom made. On the perennial scene, Master has added statures and brightened corners, which were dark with the concepts of punishing flesh for perfecting the soul; austerity mortification, stoicism, ceremonial cruelty and the like. Taking the secular with the sacred in one sweep, he has inspired the householder with cheer and duty as but divinely ordained. He has relieved aspirants from the horrid postures constructed by the neophytes of religion and philosophy on what are but

natural inescapable like mind, ego, maya, kama, krodha, and so on. He has made of Sahaj Marg Yoga. And philosophy a prospect for world heritage and not of any one country in particular, and for such Yeoman service lasting over thirty years. Our Master remains the very picture of simplicity and humility. His natural courtesy and courtliness, his unfailing love and grace, perhaps excelled only by his speed and power of conveyance of the ultimate, make for a rare combination of the old world verily and value with present world positivity and performance.

About Lalaji



The mediaeval and modern periods in the contemporary history of India are regarded as “dark” periods which produced intellectual giants but spiritual pygmies. The mushroom growth of rites and rituals, forms and formalities dominated the religious sphere in India. Swami Ram Tirtha wrote, “an abject slavery of fantastic superstitions prevailed and spiritual suicide glazed under plausible name of obedience to authority.”

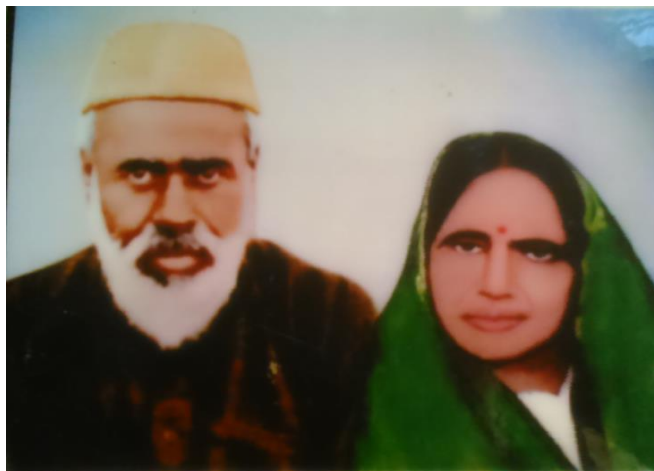
It was In this context that Pujya Shri Ramchandraji Maharaj of Fatehgarh, affectionately known as 'LALAJI', made his appearance as a moon on a full moon day illuminating the earth with soothing rays. Lalaji was born on the auspicious day of Basant Panchami on 2-2-1873 at Fatehgarh in the State of U.P.

Antecedents-He came from a very distinguished family of Jagirdars. A Jagir of 555 villages was gifted to Shri Brindaban Babu, the great grandfather of Sri Lalaji Saheb by Akbar, the great Moghul Emperor. The family had permanent residence in Bhoomi-gram (present day Bhogaon) in the Mainpuri District. In 1857, during the Great Mutiny, the family shifted to Fatehgarh. Shri Harbux Rai, the worthy father of Lalaji Saheb, lived a noble life of an aristocrat at Fatehgarh where he worked as a Tax Superintendent.

Lalaji's mother was a saintly lady and her heart was full of devotion to God. She used to sing the Ram Charit Manas in melodious voice. But Lalaji lost her when he was hardly 7 years old and he was brought up by another lady, who was deeply devoted and affectionate.

Education: He was exhaustively educated in Urdu, Persian, and Arabic. Later on, he received his education at the Mission School at Farrukhabad, and passed the English Middle Examination which was called University Examination at that time. During his school life his love for realisation of God had greatly developed. While only a student his entire system was transformed into a celestial inner light and his consciousness ascended and transcended all known stages and reached, to the state of statelessness.

Family Life-He was married to a noble lady of a respectable family. There was sufficient property left, but LALAJI could not live like a rich man, as God had willed that he should become a saint and show the Real Path to the suffering humanity. His father expired sometime after his marriage. The Collector of Farrukhabad was an associate of Lalaji's father and appointed him in his office at rupees ten per month.



Youth-Of perfect build and average height Lalaji grew up into a perfect specimen of graceful manhood. His gracefulness was an outward expression of his inward harmony of soul. He had a whiteish complexion and attractive features. His broad and high forehead was indicative of his vast intellect. Most remarkable were his two eyes which were like two bright stars which caused an awakening in a human being with a single movement of their lids. As he was under the influence of amiable feelings his countenance had acquired a beauty of the highest order. His hair was silken to touch. A small but beautiful beard and a moustache adorned his face.

Disposition – Costly clothes did not find favour with him. Frugal food was very much liked by him. He always had a tight programme. By nature he was always calm but was easily moved by the pains and pleasures of others. Rarely could he be angered. His smile announced goodness and sweetness, and brightened others by its spiritual vivacity. He hated flattery and though he loved his followers with all their faults, he was at the same time a strong disciplinarian. The discipline corrected baseness of worldly passion, fortified the heart with virtuous principles, enlightened the mind with useful knowledge and furnished enjoyment from within itself. Hence Lalaji never failed to enforce stern discipline with love. Sometimes he sang and played on harmonium.

With a view to training his fellow-brothers and disciples he performed the duties of a house-holder exceedingly well. Lalaji was very much against rituals. One of his wishes was that the children of satsanghis marry amongst themselves, but early or late marriages did not find favour with him. Breaking of promises, spending more money on ceremonial occasions than one could afford to were strongly disliked by him.

Daily Routine-In the morning before going to office he devoted himself to spiritual sadhana and imparted training to others. In the evening he gave training to the aspirants from 8 p. m. to 10 p. m. He went to bed at 10 p. m. but did not fall asleep. He transmitted to his followers up to 2 a. m. Taking breakfast was not his habit nor did he smoke. He took his meals between 7. P. m. to 8 p. m. every day.

A Trainer-Lalaji's personality, mode of find living and general behaviour impressed his neighbours greatly and they loved him dearly and respected him greatly. In the but beginning, some teachers came to him and were transformed in no time. Finding a great change in themselves, those teachers brought some students to Lalaji and they also got transformed likewise. Learning of this amazing and novel method, other people began to come. His motto was that no individual should be initiated but if one had come he must not go back. He used to transmit, cleanse, and transform them saying that his work was that of a sweeper or washerman. Lalaji established regular satsangh from the year 1914 and started training his followers. He did not put off this work even during his illness. He spent 2 to 3 hours every day on dictating books, articles and letters to satsanghis. After his retirement in 1926 he began to give all his time to his noble work. He had disclosed the hitherto unknown secrets of the Vedas, illuminatingly interpreting important 'RICH-AS' and bringing Reality to light. Unfortunately, most of his writings are not available. Only 10 of his articles could be found and published.

Maha Samadhi-Lalaji ceased to grace the earth with his material presence on 14 August, 1931. The light which had illuminated and enlightened the hearts of groaning humanity with unparalleled love and changed the face of the earth allowed itself to be extinguished.

His Gift to Humanity-Lalaji Saheb was an embodiment of moderation, toleration and devotion and devoid of egoism altogether. With him dawned the new era of Yogic Training through Transmission of which he was the Master. He could bring a man to perfection simply at a glance. It was He who made it possible that a Man could attain perfection in one life, rather a part of it, leading just a normal family life. He simplified the method of spiritual training to a great extent and adjusted it to suit the requirement of time. His greatest contribution was preparation of the special personality, the like of whom had never appeared in the world or will never appear in the foreseeable future.



Teaching and Principles

Lalaji considered spiritual perfection to be based on three things: (1) Love for the Master, (2) satsangh with the Master, and (3) obedience to the Master.

Lalaji was very particular regarding conduct. He announced in unambiguous terms that realisation of self was not possible without adhering to the standard of moral code of conduct. He even forbade association and Satsangh with immoral persons. In unequivocal terms he directed that company should be kept only with those persons whose hearts are brimming with love for God, and with those who could influence others with it.

“The real Sadhana is to balance the mind.”

“Eat less and earn an honest living.”

“It is good to be put to worries. The home is the training centre for submission and endurance. It is the greatest form of penance and sacrifice.”

“Avoid becoming a Master and serve as a servant should.”

“God has hidden himself inside your hearts and exposed you. Hide yourselves and expose God. This is this real Sadhana.”

“Cleanse your Manas (mind) with practice of Sadhana and then go through literature, otherwise Reality will be lost upon you.”

“If you sit by a fire, you feel warm; if you sit by ice, you feel cold. Why then will you not get transformed if you sit with a person who is perfect in discipline and etiquette.”

He taught “never offer advice unless invited; otherwise, it is likely to yield bad results. If you find any fault with anybody pray for his freedom from it.”

He always advised reduction of wants. He would say, “Do not purchase a new thing if you can manage to carry on with your old belongings.”

He was not against earning money by honest means but insisted upon spending it upon others. To him, show was a disqualification. He wanted that the tongue should utter only that which was in one’s heart. The inner and outer condition of Abhyasi should be the same. He never talked about any one’s fault. He was against idol worship. He did not allow people to touch his feet. He attached great importance to prayer but it was not for material gains.

For removing complexities of heart, Lalaji asked satsanghis to make friends of enemies and directed them not to do to others which they themselves did not wish to be done by. According to him Love is the greatest Tapas.

Babuji in his own inimitable way exclaimed “Where can we get a Master like this.”

There can be no greater tribute to Lalaji than to have perfected a personality like Babuji.

Message and Declaration

LALAJI MAHARAJ

[This declaration was made by Rev. Lalaji, at Fatehgarh. Original was in Urdu, -Ed.]

It is translated into English by Dr. G. L. Sabharwal Most Revered Mahatma Shri Ram Chandrajji Maharaj of Fatehgarh has conveyed this message and declaration through his medium. The message and declaration in entirety belongs to HIM. He desired that these should be read out at the congregation (Bhandara) to be held in Fatehgarh in March, 1945 to all present.

Message

I have appointed Babu Ramchander of SHAHJAHANPUR as my Successor. Those who love me should also love him and herein lies their benefit. On those who will love him, I shall fill them up completely with grace. Those who oppose him shall not be benefited by me. My Successor Babu Ramchander of Shahjahanpur shall be known all over the world by the beat of drum. I do not want to express myself further. Whatsoever I have in my heart shall come to light in due course of time. I assure all of you that his progress is beyond imagination. He is so young and at the age of 30 years I had completed his advancement. Blessed will be those who will take advantage of his grace. Other- wise people shall weep after he departs as they cry after my departure. I have already established his identity. It is possible that people may get lost and thereby may not appreciate my condition also. He has continuously been in my thoughts and in case this is not believed, they may see for themselves when the whole thing unfolds itself.

DECLARATION

In this world those who are unselfish are true friends. If someone were to ask me, I would say that there is no better friend than one's Guru. If a Guru is not unselfish, he is not fit to be called Guru. I can say with authority that there is no parallel in this world as to how my Master loved me. What can I say about myself and my followers. Their experience should speak on its own. God knows how deeply I loved them but it is a pity that none reciprocated appropriately. Nobody ever loved me open heartedly. For this I blame myself. Even now if people start loving me, they will be lucky enough to receive the grace. For if a person gets lost in the morning and returns home by dusk, he is not a lost person. Yes I do agree that he has lost time, but this loss of time can be compensated by the appropriate increase in love and devotion to me. People are so badly lacking in determination that they do not wish to come out and the sole reason is that they never got the proper environment and mostly they were not in contact with the right persons. Nobody desired that His (Ram Chandraji of Fatehgarh) progeny should progress and keep His name alive as such.

In this context I have no complaint to make against those who harmed my progeny. As I understand all this is due to me. I again repeat that except for the Guru, none will be a true friend. You must know that so far what you had been considering as real was only false. If you look into the matter

properly it will be clear that some one was behind the screen and made you a game and that no efforts had been spared to mislead and take you away from me. Evil has been introduced into our society in a substantial way and at the same time, my efforts to eliminate these evil forces even after my death will find no parallel. As I undertook all the responsibilities and I tried to fulfil them, I also made suitable arrangements for the same. Now I feel that I should have held myself responsible for the limited few only who were deserving. But the ways of the world, my love and affection all combined together blinded me gather and I am suffering because of these. Out of all these persons, I find that only one or two individuals are helpful and others are unhelpful. Was it your duty to forget me totally and tread into the valley of aliens? Some people have entered such a valley where there is nothing but frustration; others have gained entry to a valley full of danger where winds blowing from the desert made them forget their own houses and they often lost the right path. Those places which they thought are full of greenery and are prosperous, they found to their disappointment had only mud and marshes. Instead, such persons have neither yet set their feet in the valley of peace nor have they experienced its beautiful floral paths. Never will they experience the freshness of the air of such a valley. They have not taken water from its sweet springs. I feel such persons have been totally deceived.

But let us think it over! Is it not against the principles of divinity; was it reasonable for them to forget me totally and hand over their hearts to others! Now that the opportunity is there, do not let it go waste. After considerable pondering, I have made myself clear to everyone and this shall benefit them. Still there is time, the only requirement is to love me with your hearts and change the direction of your thoughts. I have spared no efforts to give them a new life. I think Ramchander's sayings shall be appropriately followed and to do so there will be only a few persons. Herein I want to remind you all that if my successor Ramchander has the powers of kindness and mercy by my grace, he has also my permission to be strict with you. All that he undertakes to do has my sanction and is acceptable to me. Intentionally I have made this declaration lengthy so that I miss nothing and all that is desirable is repeated again and again and to leave no chance of any doubts, in anybody's mind. Otherwise, I shall be forced to resort to the final treatment which I have already in my mind. It is possible that some persons may think the declaration as a mere propaganda, they should strictly avoid such thoughts. Ramchander is neither their slave nor he desires any money. God has bestowed upon him

enough of worldly respect and wealth. As I can understand in this assembly of people many of them cannot compete with him in the subject of spirituality. So far, he has not been dependent on anybody nor ever shall he be in future. After going through the above points, all doubts/questions that arise in their hearts they may weigh them and try to come on the right path. Beyond this I do not want to say anything more.

Here is a couplet.

Whenever a sand-storm in a desert
reaches its fury and peak of speed, every
particle of sand acts as a dagger

I do not want to follow the above dictum. I have completed the declaration. Some people will wonder as to how I have got written the declaration after leaving my body. For this I present you Ram Chander as evidence. Experiment if you like. I also want to pronounce that I have fully developed Ramchander in spiritual field in my life time, and I had to keep it as a secret due to several reasons. Let people try him in any and every way as they like and satisfy themselves. At the same time if someone has the Power, he may challenge him and see what happens.

BONDAGE AND FREEDOM

Pujya Lalaji

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

Desire gave birth to greed in mind
It held the mind steadfast
Gradually the greed became strong
And that was the root-cause to bind.

In that firmness the mind was bound

With the thread of 'I'-ness
It acted as the warp and woof
And the web was knit all-around.

Thus increased the desire for bondage.
It became a mine of worry and vice
Just as the gait of snake and mouse.
It remained quite unwise.

It does not give up greed nor its association
And wants to be by its side
Where there is greed, there it resides,
A strange and wonderful juxtaposition!

This is the bondage of the rope of Time,
Hardly one can see,
When the Lord bestows His grace Supreme
Then disappears mental worry.

For example, in a drama, a certain individual assumes the role of the King Indra and comes on the stage. Due to the strong thought, he considers himself Indra during the play and even after the drama is over, this thought took a firm root in his heart. People laughed at him and explained to him. But he could not be convinced, with the result that he experienced sorrow and became a butt of ridicule.

Take another example. A person thought in his dream that he was ill, and the thought became so firm that it persisted even after his waking. Now he laboured under the same illusion in the waking state and during sleep. Though he appears to be quite healthy, he never admits it; and he remains

unhappy without any reason. This is another example of bondage. Take one more example. A person under the illusion of ghost. He saw a bare branch tree in the dark night and thought it to be a ghost. His thought power told him that the branch is a long-toothed ghost. He became afraid and ran away, fell down and became unconscious. When he regained consciousness and opened his eyes, the illusion of the ghost caught hold of him. He begins to talk at random and to roam here and there like a mad man. He is thus unhappy. When a thought born out of illusion torments a man in this way, he is caught in its bondage and becomes unhappy. This world is a place of illusory thoughts, where thousands of affairs of illusion happen. What else can a man be except being unhappy when caught in the meshes of illusory thoughts? Brahmana, Kshatriya, Vaishya, Shudrà, is a thought born of illusion. Grihastha, Vanaprastha, Sanyas – is an illusory thought. Hindu, Muslim, Christian, Jew – is an illusory thought. Religion, tradition, customs, sect (or Path) – all these are illusory thoughts. Men who have been caught in the chains of this bondage are so much worried that they are unable to understand reality. All these bondages are not all of them are artificial, illusory, pertaining to thought, and fictitious. This chain goes far beyond, so much so that it exists in the other world even after death.

If one can understand this bondage, and after enjoying pleasures and suffering miseries one feels aversion towards them, or mentally refrains from them, you will find many men free in this world in the same way as they are bound. Such begin to persuade and pacify as soon as desire are born. They are called wise men of high approach. They free the persons in bondage by proper means and instructions. Their existence is a matter of fortune. They called Mumukshu or 'desirous of emancipation' and are highly qualified and the most fit. But those devotees of God who love bondage are very obstinate and stubborn. They do not want to break the bondage, but only want to save themselves from misery. Such is their fitness. The doctors of their diseases are generally propagators of religion, who treat one illusion with another illusion, and gradually free many. The third category of men are even worse than these. They know full well that customs and manners, particular religions and traditions are the worst bondage. But they are enemies of all reform. Those who free somewhat harsh by nature. They take work with strictness and topple down the faith and beliefs of their disciples. They dig out the roots of illusory ideas with cruelty oppression. They are good at heart, but when they see no other means, they are compelled to take work with strictness and force.

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

FIRST MESSAGE

Dear Brothers,

I have devoted the major part of my life to constant remembrance. I was twenty-two when I gained access to the holy feet of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, who brought me up in the lap

of his grace and affection. My only object, and the main pursuit of life, has ever been the devoted worship of my Master and this continues from the beginning to end (i.e., till my present state). I took him into my heart as an object of worship and never took, nor do I take even now, anyone else into my view. May God keep up this feeling of mine forever. I did not take in, anyone but my Master, nor did I ever look to any other but him. It is, as a general rule, the primary duty of a true disciple and the only key to success. That is the only means which helps the removing of impurities from the heart and the overcoming of all obstructions on the path. It effects the unfoldment of the knots. It is in fact the real essence of all Sadhanas. One who has tasted it once, shall never part with it in life nor lean towards any other side. This is the un failing process which our revered Master and all the sages of eminence had followed. As for myself the process went on within my heart by itself during all my routine of daily work and it permanently turned in to my habit. It was, in short, the very foundation of my life. It helped to get over all stages up to the present extent of my spiritual elevation. It is, therefore, on the basis of my life's experience that I strongly affirm that it is the only method which ensures un failing results, and guarantees the fullest help and support of the Master. I wish you all to have a practical experience of its deep-rooted effect. Those who want to adopt this method may ask for its details personally. There are several stages of it. When an abhyasi has got over one stage, he may then enquire about the next. He may also go on reporting the conditions that he passes through during the course. The process was advised to me by the Master during his life time. But one of the most important points to be kept in view in this connection is, what sort of personality must he be from whom this process is to be undertaken by the abhyasi? For this the example of my Master is already before us. One who is merged in a state of utmost moderation and balance is the fittest personality to whom this process can be directed.

This wonderful process which is based on spiritual science is of immense value to an abhyasi. In my case the process started by itself. As a matter of fact, the process indirectly involves meditation on the Form of the Master. As such it is quite necessary that the Form taken up for the purpose must be of one of the highest calibre endowed with all the greatest moral and spiritual values. In that case the process will help the development of similar virtues in the abhyasi. The scientific principle underlying this process is that when an abhyasi meditates his thoughts create a vacuum in his heart which

begins to be filled up with the power of that which is meditated upon, so as to keep up the balance in accordance with the law of Nature. So long as it persists, the power continues to flow in automatically.

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.

A true Master can be he and he alone, who possesses such wonderful power and can at a glance create a state of light in an aspirant, diverting his thought from darkness to light till his tendencies, which were previously directed towards darkness, begin to absorb brightness within them. His passage towards light thus becomes smoother and his own internal power begins to act for it. His problem is thus solved and he is saved from all adverse influences, imbibing only that which is to his advantage. Another remarkable thing, which if adopted will leave no stage uncrossed, is that one should try to copy Master's merging. I did the same and it helped me to attain my present state. May God grant you all the capacity for it.

One thing which I like to introduce in our Satsangh is that at 9.00 p.m. sharp every abhyasi, wherever he might happen to be at the time, should stop his work and meditate for 15 minutes, thinking that all brothers and sisters are being filled up with love and devotion and that real faith is growing stronger in them. It shall be of immense value to them, which their practical experience only shall reveal.

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 everyone 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.

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

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

ROLE OF THE GUIDE IN REALISATION

Master and His Function

Realisation cannot be achieved by mere abhyas, for the reason that at higher stages the conditions are such that even if one ascends a little by self-effort he quickly slips down because of the strong push from above. Hence, so far as our entry into the higher regions is concerned the help of Master is

indispensable. For the practical aspect of sadhana too, it is essential for everyone to take up the practical course of spiritual training for which we have to seek proper guidance. There have been cases, however, where sages have attained perfection by mere self-effort by surrendering themselves direct to God. But such examples are rare. It is really a very difficult course and can be followed only by persons especially gifted with uncommon genius. Guru is the connecting link between God and man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the path.

It is also necessary that the guide we select must be one of the highest calibre and worthy of the task of tearing off the intricacies at a glance with the aid of the extraordinary power at his command. It can only be one who has himself attained perfection or complete negation of self. We must connect ourselves with such a great power by feelings of love and attraction. 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. 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 in 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 the consciousness of his own thoughts and feeling.

Thus, we find that the position of a guru is much the same as that of a mother. The conception of guru as a spiritual mother promotes in us feelings of love, reverence and surrender which are the main factors of spiritual life.

The selection of a worthy guru is no doubt a very difficult job. On the basis of my personal experience, I may give you an easy method of judging. When you happen to come into contact with one, try to understand whether his association promotes in you a feeling of peace and calmness and silence for the time being at least, the restless tendencies of mind without causing any weight or effect upon it. If it is so you should conclude that he can be a fit man to lead you on the path. There is another difficulty as well. It is that even if such a Master is available and accessible, he is not trusted unless he plays some striking miracle. 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 real conditions. We have the example of Christ who displayed miracles all his life. But in spite of all that, he got only twelve disciples amongst whom there was even that one who subsequently brought about his crucifixion. That shows that his miracles were of no avail in promoting faith among people. It was, in fact, his noble teachings alone that afterwards secured for him such a large following. It is, therefore, 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 a person of comparatively inferior attainments and talents. Miracles are no criterion for a saint or a yogi. It is on the other hand, a deliberate fraud played by dexterous gurus upon weak and credulous people to entrap them in the fold of their gurudom. Before deciding about the final selection, one must be fully convinced of a man's capabilities and merits with regard to his practical attainments on the path. For this he must have continued association with him to judge things through perception and experience in a practical way. When he is thus convinced, he must then trust him in good faith and rely upon him firmly. This is very essential for a successful pursuit.

I have a heart ever ready to help anyone who might be in need of it. I take the task only as a humble servant of humanity. There are and have been masterly gurus who work and have worked as masters in their time, but I prefer to be a servant instead and to work as a servant for the good of the people in general. Please do what you are told and inform me of your day-to-day progress and also of the difficulties if any. I may assure you that you can

achieve the goal very easily if you go on persistently with constant remembrance.

Learned teachers of religion generally induce people to worship gods and deities. He alone who has travelled the path up to the final point, can guide successfully. Learned teachers are more like roadside signposts which tell you where the road leads to. This is all the purpose they can serve. It is no doubt very strange that one aiming at freedom from materiality should fall upon material forms and grosser conceptions.

The word mahatma has been defined in several ways, not perhaps without some reasonable basis. But my definition of it as a “Non-being Being”, though somewhat peculiar, is meaningful. It may also be interpreted so as to relate to one who has been away from spirituality. But that may not be acceptable to those who aspire for spirituality. But if we go deeper to explain its real significance, I fear it will not be understandable so it is better that I hold over the topic. We know that it is not royal robes alone that make a real king. Similarly, it is not the form or dress that makes a real saint or a yogi. Outward physical features are not the sure indications of the heart within. Gurus of today might conveniently be classified under the following heads:

Quacks: Those who go about advising and conducting the worship of trees, animals, insects, diseases, ghosts and spirits.

Book-Moths: Those who prescribe practices and methods which they have picked up from books.

Practical teachers: Those who prescribe to others that which they do or have done, not taking into account the merits or demerits thereof.

Inspired teachers: Those who guide people on the basis of their inner inspirations.

Inspired experienced teachers: Those who guide people on the basis of their practical experience supported by higher inspiration.

In the same way disciples may also be classified as follows:

Self-seekers: Those who take up the pursuit for the fulfilment of the yearnings of their senses (needs).

Time passers: Those who take it up as a pastime (kalakshepaka).

Followers: Those who try to follow the guru's directions.

Earnest Disciples: Those who try to follow in the steps of the guru and try to copy him.

Devout Disciples: Those who become the focus of Master's attention. Unfortunately, today, the selection of the proper guide is much neglected, although every religious-minded Hindu believes that it is incumbent upon him to have a guru in order to satisfy his craving for spiritual benefit. Generally, people select anyone for the purpose without any regard to his capabilities or worth. They are induced to do so mostly by persuasion or by miracles displayed by those so-called gurus to attract the ignorant masses. Disciple-hunters are not wanting. They are as numerous as the leaves of a tree. For most of them, gurudom is a very profitable job which can secure enormous income which they cannot otherwise earn. Besides, they command highest respect and personal service from their disciples. The ignorant masses thus fall a ready prey to these self-seeking professionals. A petty miracle or an ordinary display of something charming is enough to attract hundreds of these silly sheep to the fold of their gurudom. A simple threat of a curse upon one who happens to displease them, may bring thousands to abject submission. Not only this, but in order to ensure monopoly of their profession they declare that none but one belonging to the privileged class has the right of being a guru, whether he may be a sannyasin or a householder. They claim to be world-teachers of religion by right of birth irrespective of their capabilities and worth. Sannyasins too, you will find these days in multitudes, posing as mahatmas and professing to be Jagat gurus – teachers of world. Is it not a pity to find such professional imposters, who are a shame to the nation and religion, roaming about with complete impunity to cheat and defraud ignorant people, in order to serve their own selfish ends?

It is high time for the masses to open their eyes and see what havoc has been wrought by such persons. Gurudom as the monopoly of a privileged class is an absurdity, propagated by the professional gurus to safeguard their personal interests. The popularly believed principle that a disciple can never break off the sacred connection with his guru under any circumstances, is also a cunning device adopted by those false gurus to make their position safe and secure, and is nothing but a fraud. The practice of 'initiating' a disciple has been much abused by most of the modern professionals, who do not understand its real significance. Their only function as a guru is to breathe a

few 'mystical' words into the ears of the disciple at the time of 'initiation' and tell him to follow certain ceremonial practices by way of worship. Their duty to the disciple ends there and nothing more is done by them for the betterment of the disciple except giving him their darshan every year and realising their annual toll and tribute from him. Really a disciple should formally be 'initiated' only when true faith exists in him and Divine love takes prime root in his heart. Initiation signifies that the disciple's link has been connected with the Supreme Power. In that case spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends upon the power and capability of the Master to establish a sound connection for which high calibre is needed. A sound connection once established shall continue until the disciple secures liberation which in such cases is not a far-off matter to be attained after numerous lives. In fact, if a disciple is initiated in the right sense as mentioned above by a guru of high calibre the question of breaking off can never arise. But, for the professional gurus who perform mock initiations to serve their purpose, it is a matter of constant anxiety. Therefore, in order to keep a disciple permanently in their grip, they proclaim it as a divine dictate that he shall be courting all the miseries of hell if he ever thought of breaking off from them at any time. The ignorant masses accept it as gospel truth, trembling at the very idea of doing anything which might displease their guru. So they always try to put up with all their atrocities in passive submission. I am sure that there is not the slightest suggestion to this effect found in our Shastras. It is only ingenuity on the part of these teachers of religion. I hold it to be the birth-right of every man to break off from his guru at any time if he finds that he has made a wrong selection or has misjudged the guru's capacity or worth. He is free to seek another guru if at any stage he finds that his guru has not the capacity to take him beyond what he has already acquired. On the other hand, a conscientious guru must himself, under the circumstances, direct his disciple to seek another more advanced and better qualified guru, so that the disciple's progress may not in any way suffer. This is the sacred duty of a true, selfless guru. If, however, permission to break off sought for by the disciple, is denied by the guru on account of his selfish motives, the disciple is at liberty to break off from him at once and seek another. No moral or religious law ever forbids him from doing so.

A little advanced among the class of gurus are considered to be those who teach and preach on the basis of their knowledge of the Shastras and other holy books. They have established orders and ashrams, where they

enjoy a kingly position among their followers. They go out and address large audiences telling them what to do and what not to do, explaining to them problems concerning maya, jiva and Brahman. People flock to them in thousands to hear their sermons, admiring their high ideas and extensive knowledge, and regard them as great mahatmas or saints. They ask them numerous intricate questions, and if they are able to answer them out of their stock of the knowledge of the Shastras, their greatness as a mahatma is established in their minds; and they are induced to accept them as gurus. But really, they have thus put to test their learning and not the real worth. It must well be borne in mind that it is not the learning or knowledge that makes a man perfect but it is only realisation in the right sense that makes a true yogi or saint. It is just possible that the man who has thus impressed you, with outward form, learning or eloquence, may be at the lowest level as regards practical attainments. Knowledge, therefore, is no criterion of a true mahatma or yogi. Similarly, the real test of a mahatma or guru is not his miracles but experience on the path of realisation. The popular meaning of a mahatma as a great Individual does not appeal to me. I would define a mahatma as the most insignificant being or rather a neglected figure, beyond all feelings of greatness, pride or egoism, dwelling permanently in a state of complete self-negation.

There are some who hold the view that knowledge being the preliminary stage of realisation is essential and indispensable. I do not agree with them on the ground that knowledge is only an achievement of the brain, whereas realisation is the awakening of the soul; and hence, far beyond its scope. Therefore, a real teacher is not one who can explain to us the soundness of the religious dogmas or who can prescribe to us do's and don'ts. What we stand in need from a guru is the true impulse to effect the awakening of the soul, and his direct support in the course of our further march on the path of realisation. Such a man we have to seek for, if we aim at success. Now it is evident that while judging a man to be our spiritual guide, we must take into account not his learning or miracles but his practical achievements in the field of realisation. A man who is himself free can free you from eternal bondage. If your guru is not free from the bondage of samskaras, maya or ahankar, it is not possible for him to free you from those bondages.

TRANSMISSION

By the grace of my Master, I shall try to reveal a great secret or 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. It is absolutely necessary for us to find out such a guide who can lift us higher and higher by his power. This mystery is known as pranahuti – the power of transmission. This is power working through the channels of pure mind. 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 be effective and yield excellent results. Many swamis who start the profession of gurudom as soon as they put on the ochre coloured uniform, complain that although their disciples listen to them with interest yet they remain as crooked as the tail of the dog afterwards. The reason is obvious. Either the trainer does not exert his will or he has got no power. They prescribe many laborious and brain-taxing practices and leave their disciples to their own fates. Neither the teacher knows the result of the practices nor does the disciple care to use his discrimination. The result is grossness and dullness of intellect on the part of the disciple, and corruption, degradation and moral turpitude on the part of the gurus who are only conscious of their right to teach and quite unmindful of their duties and responsibilities.

Some sceptics may say that 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 does not hinder us in trying to find out Reality because God's ways are mysterious. Some are deluded by their own thinking and some are illumined by the Divine Grace.

The worthy trainer by the power of 'yogi' transmission weakens the lower tendencies in the mind of the trainee and sows the seed of divine light in the innermost core of his heart. In this process the trainer uses his will-force which has Divine Infinite at his back. In a way he is conscious of That; and he just focusses it through the lens of his goodwill upon the heart of the trainee. The trainee may not feel anything in the beginning. The reason is that he is accustomed to feel only through the senses. After sometime, however, he may

feel the results of such transmission, which also are in the form of subtle changes of the working of his vital parts and tendencies of his mind.

It is a matter of great regret and pity that this age-old process of yogic transmission originated and widely practised by our ancient sages has now gone into complete oblivion in the very land of its origin, where, today, only a few might feel inclined even to believe it. Some people try to ridicule it by misinterpreting it as nothing but mesmerism or hypnotism. The results of mesmerism or hypnotism are contrary to those of pranahuti. In these baser arts the 43panishad43 uses his will-force with the backing of material power. The will of the 43panishad43 person is weakened, and he finds himself dull and heavy-hearted, after he wakes up from the hypnotic trance. A disease may be cured or a particular tendency of minor nature may be suppressed to some extent depending upon the power of the 43panishad43 and the submission of the 43panishad43. But the effect does not last long. The hypnotic power is developed by some intense mental and physical practices using material things or mental images as objects of concentration. These practices often lead one to mental deformity or insanity and sometimes even physical deformities will be the result. A successful practice may, however, result at the most in the gain of some material power, which is limited and useful only for the gratification of some kinds of desires as long as it lasts.

Here 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. Frequent references to this process in the present society of educated persons have led certain religious teachers to defend their inefficiency in this respect by explaining to the people that there is nothing peculiar about transmission. It generally happens that when you are in the company of a mahatma or a saint, 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 white-washing 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,

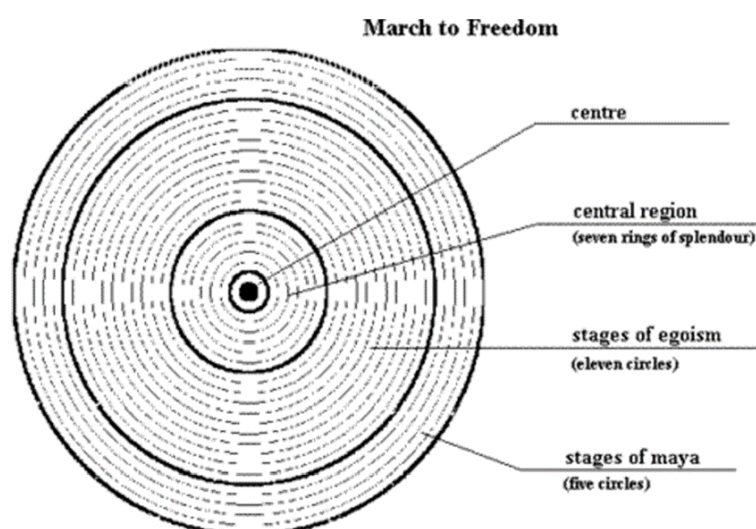
you find impious paramanus radiating from him and affecting you, with the result that you find your thoughts flowing in the same channel for the time being. The effect of such radiation remains only for a little while and disappears when you are away from it. This is the reason why often religious teachers 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 (sermon) cast off then and there all they have heard, 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. But the power of transmission is a yogic attainment of a very high order by which a yogi can infuse by his 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 utilised in any way or at any time. One who has got command over this power can, at a glance, create temporarily or permanently, a condition of mind which is far ahead of the existing condition of the mind of the abhyasi, and which, otherwise, will require a lifetime to be achieved. It is not a vain assertion but 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 example of the great sages like my Master Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, Swami Vivekananda and others offer ample proof of it.

I have met the heads of many sansthas, and to my increasing surprise, I have found transmission sadly missing everywhere, so much so that to most of them it was quite foreign. Swami Vivekananda had, no doubt, that capacity but such personalities are always rare. Personalities like my revered Master are not accidentally born.

As a matter of fact, all of us are like beggars at the Master's door, having a begging bowl in hand, which the Master readily fills. But when the bowl is already full with things other than spirituality, the question of getting anything from Him does not arise at all, for, if anything is poured into it, it will flow out at once. The primary thing for us is therefore to make ourselves empty so that the bowl may be filled up with the Master's Grace.

STAGES ON THE PATH OF REALISATION

The highest point of approach or the final goal of life is a state of complete negation, nothingness or zero. I have tried to indicate this in the diagram.



The concentric circles drawn round the centre 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 an immensely vast expanse. We take up the heart $\frac{3}{4}$ which is the nucleus $\frac{3}{4}$ for meditation, and go on with it till the goal is attained. There are five points or sub-centres in this heart region which we pass through in the course of our journey. At each point, the following four conditions are felt, in this order:

1. A peculiar state all over, awakening within the mind a consciousness of the Divine Force pervading all over.
2. A Divine State prevailing everywhere, absorbed with its remembrance.
3. Neither the 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 in every region and at every point. Under the Sahaj Marg system of spiritual training, everyone passes through them; though perhaps only the more sensitive ones are able to feel all the conditions in their minutest details. These conditions go on getting more and more rarefied as we proceed through the various sub-centres from the lowest to the highest. When we cross the fifth point, our passage towards ajna chakra (cavernous plexus) becomes straight. The condition at this point is peculiar. From this point, the energy which we consume is diverted towards the lower regions. During our journey to this point, the major condition which one experiences is a feeling of something like shadowy darkness. This is only a clue to show that we have finally to go beyond light. Its real nature pertains neither to light nor darkness but to a dawn-like colour.

After crossing the fifth circle of the heart region one enters the mind region. The eleven circles of this region depict the various stages of egoism. The condition gets subtler and finer as one progresses through them. There are innumerable points and knots in each of these circles. In the ordinary course, it would require a whole life-time for going from one point to the next but for the wonderful yogic process of pranahuti.

By the time we reach the sixteenth circle we are almost free from egoism. The condition here has rarely been attained even by the greatest sages. As far as my vision goes, I find none except Kabir who could have secured approach up to this stage (16th circle) apart from my great Master who had attained stages far beyond the limits of human approach. After this circle, what remains in one is a mere identity, still in gross form.

Before reaching this point we pass through the virat region of the 46panish dal-kamal (the lotus of thousand petals.) It is from this region that virat roop was brought to Arjuna's vision at the time of the battle of Mahabharat. It is the macrocosm. Here we begin to experience to some extent a changeless condition which we may call Brahmagati or state of the Divine. In the course of this march, we pass through and cross various centres having their own particular conditions.

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 teaching 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.

Now we reach the sphere of the dormant Centre which also seems to be enclosed by something like a ring, which is the last. For the sake of expression and experiment, I once made an attempt to enter into it; but a sudden, strong and forceful push threw me back, though I was able to get a moment's peep into it. This has made me conclude that this is perhaps the last possible limit of human approach. I wish every one to have access up to it, and beyond it if at all possible. The form of gross (dense) identity $\frac{3}{4}$ as I called it $\frac{3}{4}$ has all the time been getting finer and subtler up 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. Here we are in close harmony with the very Real condition.

When one gets in close touch with Bhuma, the Ultimate, or God in the Absolute State, what or where he is, is beyond his understanding. Complete merging into the Centre or the Almighty is however not possible since it is essential to maintain a nominal difference between God and soul.

Such is the extent of the possibility of human achievement which one should fix his eyes upon from the very beginning if he wishes to make the greatest progress on the path of realisation. Very few among the saints or yogis ever had any conception of it. In most cases, the farthest approach was up to the second or third circle. It is unfortunate that even at this very early stage they sometimes considered their achievement to be very great. I have given all this only to enable people to judge the 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 appearance or elegance.

Role of the Abhyasi

NON-ATTACHMENT

It is true that we can never be free from Maya unless we cultivate non-attachment. But it does not mean severing our connection from home, 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. 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; and so on. For these necessities we earn and possess money and property. The real evil is only our undue attachment to the things which we are associated with. This is the main cause of our suffering. 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. Renunciation truly means non-attachment with worldly objects and not the non-possession of things. Thus a householder's life in which possession of things and worldly ties are indispensable is no impediment in the way of renunciation and consequently of realisation, 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 householder's life all through. Renunciation is in fact a condition or an Inner state of mind which brings to view the transitory and changing character of things and creates a feeling of non-attachment to such objects. His eyes are fixed every moment on Reality which is unchanging and eternal and he is free from the 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 desire means stopping of the formation of samskaras. What remains now is only to undergo the effect (bhog) of the previously formed samskaras (impressions) which are to be worn out during the course of our life. Nature too helps us in the process by

creating a field for bhog in order to remove the impressions of our thoughts and actions from the causal body. When these coverings melt away we begin to assume finer forms of existence.

The man who is born in this world is sure to taste miseries. One cannot escape these. When I see the world, I find it very troublesome. Some are groaning with pain, a few are suffering from the loss of their dear ones and a great number are anxious to achieve success at each step. We try to get rid of these by going into penance, and rishis (sages) have devoted themselves thoroughly to it. All that is born of attachment is misery. Pleasure and pain both contribute to misery. There is no remedy for overcoming these miseries except devoting ourselves towards Godly thought of the purest nature.

We need not renounce the world and go for penance in the forest. Let the material world and spiritual world go side by side, glittering equally. One cannot be a loser in any way, if doing his household duties, he brings himself up to the realisation of God as well. We should soar with both wings if we want to succeed. It is a vague idea of the people in general that God is to be searched for in the forests. My idea is that He should be searched for in the heart. One is performing the household duties and at the same time is equally busy with Godly devotion. You may say that these two things are incompatible and are contradictory to each other, but it is not the case. In the long run, Godly wisdom begins to work and one does his duty from the mind beyond.

Thus, vairagya can be attained only when one is wholly diverted towards the Divine. When it is so, one naturally becomes disinterested in his own self including everything connected with it. Thus he loses not only the body-consciousness but subsequently the soul-consciousness as well. What remains then is nothing but the “being in dead form or a living dead”.

MEDITATION

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 certain sansthas the usual routine followed for practice is often kept confidential. It is released and revealed only to those who undertake to join them formally. What their purpose at the bottom

may be, is not quite understandable. Nature has no secrets and I think that one professing to follow the divine path must also have none.

The practice followed in our Mission is meditation on the heart. The same method has been recommended by Patanjali. There is a great philosophy underlying it. We find ourselves all the time busy with 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 a characteristic activity, and thus we have made every thing topsy-turvy. Our actions and thoughts count much in our wrong doing. When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotive feelings and senses. All the senses are spoiled and adopt a wrong course. The marks we thus make upon the senses and indriyas turn them solid like rock, having no bodh or wisdom. Soul is, no doubt, not acted upon, but we create such obstacles and coverings as to keep it enwrapped all round like a cocoon. We cannot even peep into the soul, let alone 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 do not like to come under the training course of raja yoga. This is why people turn a deaf ear to what we say. No practice of hatha yoga can bring out true realisation as it fails after the ajna chakra and there still remain very many states still to pass after it. Therefore raja yoga is the only thing that can lead to the end. There is no other means of approaching the Centre. We have got within us the same central force, though marred by our wrong doings. We take work from the same force during meditation. This is how we proceed naturally with nature's force, so to say. When we meditate, the central power we have, remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. It cannot be expressed in words, only an abhyasi can feel it. This can only be known practically. You will soon find yourself swimming in everlasting peace and happiness. Everything ends here. There remains no attachment with the world. The mind is disciplined, it is regulated automatically. Senses begin to come under control and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear you find Nature's work within your bounds and limits: rather you begin to work yourself.

In our system the abhyasi is advised to meditate on the heart thinking of the divine light there. But he is directed not to view light in any form or shape like that of an electric bulb or a candle, etc. In that case the light appearing

therein will not be real, but one projected by his own creative speculation. An abhyasi is advised to proceed with a mere supposition of light with the thought of Divinity at the bottom. What happens then is that we meditate upon the subtlest which is to be attained.

The method of meditation on the heart is to think of Godly light within it. When you begin meditating in this way please think only that Godly light within is attracting you. Do not mind if extraneous ideas haunt you during meditation. Let them come but go on with your own work. Treat your thoughts and ideas as uninvited guests. If even then they trouble you think they are Master's, not yours. This process of meditation is very effective, and can never fail in bringing about the desired result. Sit in an easy posture for an hour in the morning in quite a natural way. You should only meditate. You should not struggle with your ideas which generally come during meditation. Concentration is the automatic and natural result of meditation. Those who insist on concentration in place of meditation, and force their mind to it, generally meet with failure.

In the evening again sit in the same posture, at least for half an hour and think that the complexities, the network of your previous thoughts and grossness or solidity in your constitution are all melting away, or evaporating in the form of smoke, from your back. It will help you in purging your mind and will make you receptive of the efficacious influence of our great Master. As soon as I find that you are free from foreign matter I will either change it in some other way or ask you to stop, as the case may be. In this way, we soar up high by awakening and cleaning the chakras and the sub-points thereof, taking up kundalini at the end, with which the abhyasi has nothing to do himself. It is exclusively the outlook of the Master. But it must be remembered that while practising these methods one should not force his mind too much but only sit in a normal way. This process of cleaning is to be repeated for about five minutes before meditational practice in the morning as well. Other ways of cleaning may also be advised according to the needs of individual abhyasis, and need not be mentioned here in detail. Suffice it to say, that the process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the subtlest Essence of Identity.

Every saint has used the word 'light' and I too cannot avoid it because that is the best expression for Reality. But that creates some complications,

because, when we talk of light the idea of luminosity becomes prominent and we begin to take it as glittering. The real light carries with it no such idea. Under our system, the abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning, when matter comes into contact with energy. In other words, it is only a clue that energy has begun to work. The real light has the dawn colour or a faint reflection of colourlessness. Although light is not the exact translation of the thing (because light is really far more heavy a thing than what that actually is) it has been expressed so merely for the sake of understanding. If the abhyasi begins to feel himself lighter and lighter, it means he is progressing, because in that case he is going into the state that God is in. Light means the loss of the weight of one's own thoughts. Thus, the real Light refers only to the real substance, or more appropriately, substanceless substance.

All artificiality and misdirected emphasis guided by the abhyasi's own desires and preconceived notions prove injurious $\frac{3}{4}$ 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. The only object of personal attachment should be the Ultimate goal, viz., realisation, which is to be firmly held in view throughout; and this is to constitute the most reliable guarantee against any and every irrelevant diversion. One example of harmful misdirected emphasis, as already pointed out, is the insistence on concentration of consciousness, expected anxiously during every session of meditational practice by most raja yogic abhyasis. This has played havoc in the history of yogic sadhana in India and elsewhere. Methods of ascetic austerities, penances and physical mortification usually applied for keeping the mind under control, do not relieve it of its misdirected trends. On the other hand, they only serve to keep the evil subdued within and it might at any time burst forth, when, by chance, the control is somehow relaxed. The real solution of the problem lies, not in controlling the mind artificially by suppression, restraint or mortification, but in its gradual moulding which is to relieve it of its misdirected trends. In this, and every other matter therefore, having 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.

Generally, I advise meditation on the heart at the point where you feel its beats. Meditation on other points can also be undertaken such as fixing the attention on the point of the nose or between the eye-brows, etc., but in my

opinion, 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. Now we have taken the heart as the centre for meditation. The blood that runs through our system is affected. The solidity due to our own thoughts and actions begins to melt away. This is the 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 and this is the instrument by which we develop the discriminating faculty. The subtle force works in this place for the descent of divine energy. If somehow 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. People may ask why it is necessary to proceed with meditation. The answer is quite plain and simple, that by meditation we gather ourselves at one point so that our individual mind may leave its habit of wandering about, which it has formed. By this practice we set our individual mind on the right path because it is now metamorphosing its habits. When this is done, our thoughts naturally do not go astray. 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. Further, heart is the field for the action of mind. Mind is always as it is. It is the heart which, as the field of action of the mind, is to be set right. Hence the most appropriate point for meditation can be only that wherefrom the current flows on, either upwards or downwards. It can only be the heart and nothing else. 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. Meditation on the navel point has no spiritual value except that it causes a tickling sensation which finally makes the mind and passions all the more powerful.

At a certain stage of the development of faith in an abhyasi, we generally lay stress upon meditation apparently on human form. Critics may perhaps consider it suicidal to spiritual advancement. The case is not so, provided the man meditated upon is one of special calibre, who has come down from the Immaterial Absolute for spiritual training, or has attained the spiritual standard of evolution required for the purpose by supreme self-exertion.

PRELIMINARIES TO MEDITATION

When the thought of going back to the original was stirred up in man, it became essential for him to bring 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, even so he must take up something grosser for the purpose, to enable him to attain the desired ideal of Reality. This led him to the conclusion that he must create in him a form of contraction or withdrawal similar to that at the time of pralaya. Now Self is all pervading in man just as it is in the whole universe, $\frac{3}{4}$ taking the universe in a collective sense. The state of pralaya comes in when contraction begins to take place. Similar contraction in man leads to his individual pralaya. That means that he begins to proceed from his state of grossness to the real state. The contraction always starts from below and proceeds gradually upwards because of its upward tendency. Therefore, in order to go upwards he must start contracting from below. The form of contraction could be only to bring his legs and allied parts to one pose and to keep them steady. In whatever way it might be done, the form will finally be that of the asan. It is essential because it paves our way to the Ultimate. This posture must always be the same. The reason is that in this way he gets himself associated with the great power, the very thing he takes up in the beginning for the attainment of his particular objective. Thus, the form which is associated with Reality helps him a good deal in his primary initiation.

The upright position of the back-bone, neck and head in an erect straight line during meditation has been thought to be most advantageous from very ancient times, because the flow of Divine grace is believed to descend straight upon the abhyasi in that posture. In our way of practice, however, this is not insisted upon. I advise the abhyasis generally to sit in a natural easy posture. Moreover, even those who assume a tight straight pose, are found to give way automatically to a suppliant, slightly forward drooping posture, as the state of blissful absorbancy sets in. As such, it may be considered to be more natural even for the purpose of an ascent into higher states of consciousness. In fact, a controversy over a point of comparatively lesser significance seems irrelevant.

It is better to sit in the grey of the morning for meditation, or when that is not possible, at any fixed hour convenient to the abhyasi. Do not feel

disturbed with the outer things but remain engaged with your own work thinking that they are in a way helping you to feel the necessity for greater absorption in your practice.

PRAYER

O, MASTER!

Thou art the real goal of human life.

We are yet but slaves of wishes,

Putting bar to our advancement.

Thou art the only God and Power To bring us up to that Stage.

One thing more by way of practice is to offer daily the brief prayer (O, Master,.....) at bed time in the most suppliant mood with a heart overflowing with divine love. Repeat the prayer in your mind once or twice and begin to meditate over it for a few moments. The prayer must be offered in a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the Supreme Master imploring for his mercy and grace, with tearful eyes. Then alone can he become a deserving aspirant. There are many methods of loving God and many 'bhavas' are resorted to, e.g., paternal sentiment (pitr bhava), friendly sentiment (sakhya bhava), etc. In my opinion there can be no relation better than that of the lover and the beloved. If an abhyasi thinks himself to be lover and takes God to be beloved and proceeds with the same sentiment the result will be that God himself will become the lover and the abhyasi the beloved in the long run. But if one thinks that one has realised the goal at this stage it will be a serious blunder. What remains further cannot be stated, for it is related to practice only.

Prayer remains the most important and unfailing means of success. Through it we have established our link with the Holy Divine. The reason why prayer should be offered with a heart full of love and devotion, is that one should create within oneself a state of vacuity so that the flow of Divine grace may be diverted towards him. When the world emerged into the present form, the central point was already rooted deep in all the beings. This central point rooted in us being a part of the Supreme, turns our attention towards the source. In prayer we try to reach up to the same central point. This is 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, but in fact it is not so, though only for those who aspire for it. When a man creates in him a strong craving for the Absolute, he is indeed in a state of prayer, and it is for everyone to strive for. Whenever a man enters into that state even for a moment, his prayer is granted. But it requires continued practise to accomplish it. 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 in a way that it never comes into consciousness even.

FAITH

The other important factor of a spiritual life is faith in the Master, for as I have already said before, the help of a capable master is indispensable for higher spiritual attainments. He is the only medium through whom the divine impulse comes to an aspirant. It is, therefore, but essential that the guide we select should be one of highest capability and practical attainments. To judge the real worth of the guide we must associate with him for some time trying and testing him by all means in our power. When we are thus convinced of his capabilities through reason and experience we may accept him as our Master and submit to his guidance. If we disregard this principle we are likely to be deceived in our judgement. We must never follow any one blindly having been attracted towards him by his outward imposition and display of knowledge. For proper judgement of the true merits of a man we must take into account his practical attainments in the spiritual field. We must seek in him the real thing we crave for. When we are thus convinced, we naturally begin to feel an inward attraction for him and think him to be the very person who can shape our destiny. The feeling gradually develops into faith and we begin to love him. We submit to his views with due regard to his personality and proceed along the path under his guidance. The experience of achievements gained during the course convinces us further of the extra-ordinary capacities of the master and we begin to look upon him as a superhuman being. Our faith now is greatly helpful to us in our spiritual progress. It dispels clouds of doubt and uncertainty and removes difficulties and obstructions from our path. Faith is really the foundation of the entire structure of spirituality. Faith in reality, faith in the right course you have adopted for realization, faith in the worthy Master whom you have submitted to, this is the rock upon which you must build your edifice of spirituality if you really aim at success. You will thereby be possessed of an internal force, strong enough to shatter all the forces of evil

that might be surrounding you. It will help you to draw fresh divine impulse whenever you require it.

Some people take a very erroneous view of faith. They believe that faith alone is enough to solve their problem of life no matter what the path they have adopted, or the guide they have submitted to might be. Nothing probably can be more misleading than this absurd belief. Is it ever possible for a man to reach Calcutta by taking up just the opposite direction? Can a man ever become a selfless saint by submitting himself to the guidance of a self-seeking impostor? Can a man ever free himself from the bonds of attachment, prejudice and pride by following a self-conceited hypocrite inspired with the feeling of attachment with the worldly objects and of self-aggrandizement? We must never be led away by a mere outward glittering aspect of a thing but should go deep into it to discover reality at the bottom. Blind faith is no doubt greatly advantageous only when the path you have adopted is by accident the right one and the guide you have selected is really the proper person of the highest calibre who is devoid of all feelings of attachment and pride. Your unshakable faith in such a Master shall then lead you to the farthest limit of spiritual attainment for you shall then associate yourself with Reality.

Faith, in true sense, is a lively link connecting the mortal with the Immortal. It is no doubt affected through the medium of the Master who is himself connected with the Immortal. The link when once connected cannot be broken under any condition and subsists all along during the course of our march up to final point. It is one of the six Sampattis of the third Sadhana of Yoga. At this stage, faith is real and genuine and is so firmly established that a man cannot even for a moment get away from it. The reasons for this are, however, beyond his understanding. Before this stage, faith is really artificial and is formed, lost or regained many a time for a variety of reasons. A worthy master shall never rely upon it and shall put up with all the emotional outbursts of love and devotion of a disciple, looking forward patiently for the time when he comes up to the final stage of Shraddha(faith) as depicted in the four Sadhanas of Yoga when the real faith begins to assume the form of self-surrender. True faith is really an unspeakable virtue which is beyond the scope of religion, it is the dauntless courage which leads us on to success, it is that ubiquitous force which makes our path smooth, it is in fact the only thing that solves our problem of life.

In the spiritual phase, faith in the guru or the master starts when the sadhak begins to feel that whatever the teacher gives out is correct and to his advantage. When it is so he accepts it with submission. By and by when he begins to feel more and more convinced and satisfied by experience and association, his reliance on the master grows stronger and his submission increases. Faith thus begins to develop in a way and he begins to assume an unquestioning attitude. This usual routine is applicable to those who aspire for the realisation of God and proceed on the path with their eyes wide open.

The meaning of faith is that one should firmly link up his thought with the courage of the teacher. Faith itself is existence or substratum (base) on which Realisation begins. Faith is that unbreakable link which, once established, cannot be broken. An abhyasi who does not develop faith can never progress.

CONSTANT REMEMBRANCE

Constant remembrance of God is of course, a special feature in spirituality. The method for cultivating constant remembrance is to think with firm conviction during your leisure hours whether in office or at home, in the street or in the market that God is pervading all over and everywhere and you are thinking of Him. Try to remain in the same thought as long as you can.

The minds of people are absorbed every moment in thinking about the various problems of their material life and their attention is seldom diverted towards God except when they are in deep distress and misery. The reason is that they attach primary importance to their worldly interests alone which constantly remain in their view. Thus they remain entangled within maya without ever thinking of getting out of it at any stage.

Frequent remembrance of God, though greatly helpful, is not all that we need for our final success in realisation. 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 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. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all

our actions and work to be a part of divine duty, entrusted to us by the Great Master whom we are to serve as best as we can. Some people think that constant remembrance or even frequent remembrance of God is not practicable when a man in life is surrounded by numerous worries and anxieties caused by worldly attachments and responsibilities. But practice and experience will prove to them that it is a very easy process and can be followed by any and every one in spite of all worries and engagements only if they learn to divert their attention towards God in the real sense.

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. If you go on with your busy routine of life dedicating everything to your Master, imagine what good will it bring to you in the long run. While doing a thing think that you are not doing it for yourself but for your Master, rather think that Master himself is doing it for himself. While at the breakfast table, you must think that your master is breaking his fast. When you go to the office, think that your Master is doing it all. While returning from the office, suppose you see an attractive dance on the way. Your eyes are caught by the charming appearance of the dancer. Then also think that your Master, and not you, is seeing the dance. You will at once lose curiosity for it because your Master's power will begin to flow in to relieve you of the temptation. When you come back from office, your children rejoice to see you after so many hours. You too enjoy the merriment and it is but natural. Your attention for a while is diverted towards them, and you feel a bit away from the sacred thought. What you are to do then is to think that your Master within is himself enjoying and you shall be in touch with the same sacred thought again. If you are chatting with your friend, think that your Master, not you, is talking to him. While walking, think that your Master himself is walking. Even during your meditation, if you entertain the idea that not you but your Master himself is meditating on his own form, it shall bring about excellent results. Similarly, you can adjust yourself in all your routine of work. If you cultivate this feeling and maintain the outlook that your Master is doing every thing in your place, you shall not only be in constant remembrance all the while, but your actions will cause no impression whatsoever, and so you will cease making further samskaras.

DEVOTION

Constant remembrance, in fact, is a natural development of meditational practice and it acquires efficiency when the abhyasi has become devoted to the object of meditation or constant remembrance. It then ceases to be dry abhyas and becomes a luscious all-absorbing engagement. The fire of love and devotion alone burns down trivial trash, and wins the gold from the dross. The burning of love may, however, have three stages. The first is the suppressed smouldering giving out thick smoke. The second has occasional sparks in it; and the last one gives the bright burning flame, capable of reducing everything to ashes in a moment's time. The first two states are subject to their exposure to the combustible matter in the air. When the solidity which hampers combustion is removed by the effect of inner heating, the final action starts with full force. But then there is the electric fire as well, which bypasses the first two stages, and appears only in the final state, free from smoke and vapour. If you can light up such a fire within you, your progress shall be by leaps and bounds.

Devotion and love, of course, remain so easy and yet so difficult of achievement at once. Real devotion has no tinge of affection in it and goes hand in glove with enlightenment. In the initial stages the devotee may be conscious of his feeling towards the object of his love; but at higher stages the foam and fury is dimmed to the extent of an almost total loss of its awareness at the Ultimate stage. The superfine level of devotion may be spoken of as total self-surrender, from which the awareness of surrender has entirely been withdrawn by the grace of the Supreme Master Himself.

The problem of practising devotion, surrender, etc., in a natural way is there. For this purpose, it is said that one can love another person of his own species best. So, the guru is taken into account as the personification of the Supreme. In my case my Master was the only object of my love. I was not a lover of freedom or peace or perfection or anything, but only of Him and Him alone. My Master was no doubt worthy of it, being the fittest man to be meditated upon and be devoted to. He was altogether free from egoistic feelings, desires and worldly entanglements, and devoted wholly to his 'own self'. This phrase refers to a spiritual state of a high order not commonly bestowed upon man. That was the reason why I loved him as best as I could. I tried heart and soul to get myself merged in him in toto, and this had been the life pursuit for me. It was because I got a Master who was unparalleled

and matchless. For the results achieved therefrom, I have no words to express. In a word He is the infinite ocean of Grace in which we have all to merge. May it be accessible to all earnest seekers!

LOVE

My associates have often enquired from me the method for creating such type of restlessness within them. I may tell them that intense love for the object will automatically lead them to it. When we are in deep love, we shall naturally feel impatient to secure nearness with the loved object. When we are greatly in love with any of the worldly objects its idea comes to our mind again and again, and we think of it over and over again. Now in order to develop Divine love in our heart we have only to reverse the process. If we remember God frequently or for the most part of the day, we will automatically develop love for Him, which if continued with earnestness will create impatience in our heart to secure union at the earliest. Another way of developing love with God is to play the part of a lover as if you are enacting a drama. But it is only for those who are almost incapable of finer means. The method though artificial will shortly bring you to reality and feeling of true love and impatience will begin to agitate your heart.

The only way to develop love is constant remembrance. While doing your daily work you must think that you are doing it in obedience to God's orders, and hence as part of your duty. This simple process, if followed in the right spirit, will keep you in touch with the Ultimate. Another advantage would be that you will stop further formation of samskaras. The constant remembrance promotes attachment to God which develops into bhakti. This is because the heat contained in the thought stimulates emotion which assumes the form of bhakti. If you turn it into a habit you will find how fast love develops in you. It is in fact an essential feature of spiritual life.

But for one like myself, I may assure you that I did not step into this field with an object of realising God. I had no such intention, or purpose or aim. I was blind to everything except the one I sought for. I sought for Him and Him alone, my master. He was to me all in all. Nothing else was in my view. His image alone was implanted deep within my heart. I never looked to anything but to His form. I never craved for the joy and comfort of the world nor even of heaven. I felt perfectly unconcerned with God. All that I craved for was the attainment of an end like that of His, nothing short of it and nothing beyond. I had absolutely no desire for the realisation of God, even if it be, on my part,

an act of blasphemy in the popular sense. I was so mad with love for Him that I had lost my power of vision for all things. People may condemn it as blind faith, but my love-madness pulled me up to it, and I liked to linger within the dark gloomy atmosphere of love, rather than enjoy the blissful state of anandam. But I like to keep it reserved exclusively for myself and I do not induce any other to follow this mad course. His every gesture was to me the revelation of the Divine mystery, his every word a volume of spirituality, and his every action the exposition of the 'Unknown'. I had no choice or liking nor even a sense of discrimination between the right and the wrong. To me everything of his was what it ought to be. I was in complete submission to his will and could never think otherwise even for a moment. I literally followed the following concept:

“If your spiritual guide asks you to dye your prayer carpet with wine, do it; for he, having travelled himself the entire distance, is well aware of all ups and downs of the path!”

One might think it a serious blunder on my part. My simple answer to it would be that like Majnun. I was beside myself with the madness of love, and a Majnun can best be judged from the viewpoint of Laila. I was concerned solely with my beloved Laila. This is in a word about me and my condition, but for others I do not insist upon their taking up the same course of mad love.

Love is praised everywhere. There is a story in the Mahabharata: When Lord Krishna went to Vidura's house, Vidura's wife, who was bathing naked, rapturously opened the door and came out on hearing Krishna's voice. Krishna threw his upper garment and covered her. She began to feed him with plantains in such a way that she gave him the skin (peel) and threw away the fruit. When Vidura came and reminded her as to what she was doing, she came to her senses and began to feed him the fruit. Lord Krishna then said that the taste which he found in the peel was not there in the fruit. So when love and Bhakti take hold to such an extent, the condition which Vidura's wife had is sometimes experienced by the less advanced.

One Abhyasi has written to me that I must go to Chickmagalore. But my health is not capable of withstanding the strain of purposeless journey. He thinks that he would gain merit by my going there, but it would in fact be gained by Rakat, the meaning of which you know. In short, merit is earned by prayer and devotion.

Having stayed with this insignificant being for some time, you have actually created in yourself a condition which if further developed can be interpreted as an all-absorbing love. This is the reason why you create deep impressions wherever you go. I am much pleased with whatever service you have been rendering to the samstha so far and I believe success will soon dawn upon you.

Do not feel surprised if I say love and hatred are the same. Love is only positive thinking and hatred is negative thinking. It is very strange that people do not like to remember God who is so merciful and kind. All His actions are greatly beneficial to us. People think that remembering God is an unprofitable business although, I say, it is more profitable than the biggest factory in the world.

Finally love makes every task easy and paves the way for the shower of Master's grace to smoothen the way to the Ultimate Goal.

“Love is the hunger of human soul for divine beauty”, according to Socrates; and “Love is the inner awakening to Reality” according to me. Love Him who loves all, and thus everybody is automatically loved through Him. Amen.

If there is real love, every particle of the body should get transformed within seven years. If the disciple enters the mental sphere of the Guru surrendering all his belongings to him, it takes only seven months to deliver him into the brighter world.

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. Therefore, if one can give away his heart, i.e., make a gift of it to the Divine Master, hardly anything more remains to be done. This shall naturally

bring him to the state of absorption in Absolute Reality. The adoption of this simple and easy technique makes the very beginning to be the end of it. What except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

One thing more. To effect the surrender of heart in the easiest way, only an act of will is required. Besides, the lighter and finer the will, the more effective shall be its working. 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.

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 highest divine force from

Him. In this state a man thinks or does only that which his Master's will ordains. 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. Surrender 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 devotion and faith and reverence trying by all means to attract his attention and favour.

Sages have classified disciples under two main heads: the manmat and the gurumat. The former is those who approach the guru with some particular worldly end in view such as relief from misery, desire for wealth, etc. They submit to him only so long as they are hopeful of satisfaction of their desires. When they meet disappointment in this respect, they are off. For such disciples the question of obedience or submission does not arise, what to say of surrender. Gurumat disciples are those who obey the commands of the Master in all matters and try to submit to his will in all possible ways. 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.

A beautiful example of surrender I” presented to us by Bharat, the son of Dasharath when he went to the forest along with the people of Ayodhya to induce his brother Ram to return. In reply to the entreaties of the people Ram 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 Bharat, who was himself there to induce him to return. But he calmly replied, “It is not for me to command but only to follow”. Therefore self-surrender has great importance for an abhyasi in his pursuit.

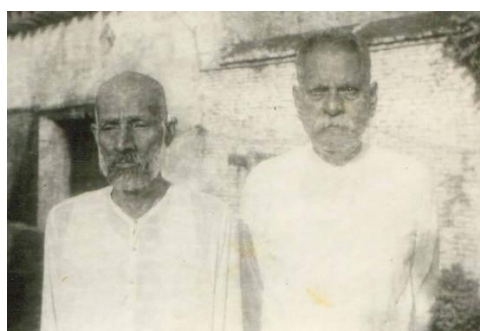
EMBLEM



The Emblem represents a complete picture of the system followed in the Shri Ram Chandra Mission, which was founded in the memory of and named after the great Divine Soul, Samartha Guru Mahatma Ram Chandraji Maharaj of Fatehgarh (U.P.). The system followed in the Mission is known as Sahaj Marg or the Natural Path.

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

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



Shri Ishwar Sahai with Babuji Maharaj

Mind and Meditation

(Shri Ishwar Sahai)

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

of consciousness goes on growing finer and finer till it attains its original state as it had at the time of the Creation.

The Hindu philosophy takes into account all these successive states of consciousness for its ultimate spiritual purpose. The conscious mind is usually known as the *Sukshma* (gross) mind. Next higher to it is the *Sukshma* (astral) mind, which governs all the activities of the lower or the grosser mind. At this level there may again be numerous different states each varying from the other in respect of density or grossness. Higher above we come to the level of *karan* or the causal mind which governs the action of the astral mind. Thus, it may be evident that everything that passes into the conscious mind proceeds actually from some higher centre of subtler consciousness where impressions of our thoughts and actions in the lower plane, have been implanted.

Control of Mind

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

Purification of mind

All evils, no doubt, breed from the mind, but it is so only when it has gone off the rails. The proper course would therefore be to correct it by directing its tendencies towards the right channel. It can best be done by throwing out the poison of evil which lies buried within. That comes to proper cleaning and purification of mind by which it may be relieved of its evil tendencies. Purification includes not only the purging out of all evil tendencies but also of all complexities and grossness of being. Caused by the over-ruling influence of gross materialism. Inner purification is therefore one of the most important items of the pursuit. Unless such complexities are removed or at least considerably reduced one is hardly able to proceed along the path to spirituality. But unfortunately, this most essential feature of the spiritual life is sadly neglected under most of current systems. As a result, in spite of their life-long labour with mechanical routine of worship they remain submerged in solid grossness from top to bottom, barring forever their approach to Reality. The spiritual elevation is thus only a dream unless it is supplemented by thorough cleaning and proper regulation of mind. But this is no doubt a tedious job which requires whole-hearted attention and persistent labour on the part of the Abhyasi. The help and support of a worthy guide is also very essential in this respect.

Regulation of mind

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

THE FORCELESS FORCE

by Shri Ishwar Sahai

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

Force, as the chief motivating energy of the Centre, stirs up action by the effect of the Divine will. “The stir turns force into power which starts its action forth with, Thus the Power leads to action, but action is also said to have its own power, and as power it must again bring forth a subsequent action, thus power resulting in action and action again in its turn resulting in power is the usual routine working all through in nature, each being at the same time both the cause and the effect. But power needs a material base for its action. The action may in that sense be taken as combination of Power and Matter. But since action too develops into power, the power also must be presumed to be amalgamated with matter. In that sense power must be treated as of a material nature. But that may not be in agreement with the current view of the modern science which does not accept power to be something of material nature because of the reason that it is devoid of substance. No doubt matter does appear to view in the form of substance and that substance does have mass as well volume. But that does not mean that anything devoid of substance can never be taken a matter or is beyond the range of matter or in other words matter can have no existence without substance as its base. Now substance possesses a physical form, which is subject to change and finally to dissolution.

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

Hence the application of the term, ‘Forceless Force’ at that level of subtleness is nearest to appropriateness. That is in fact the real characteristic

of the Divine which is the ultimate base of everything in existence and which in the 'Efficacy of Rajayoga' has been expressed as the Centre or the Zero-point. This is what one aspires for under the system of Sahaj Marg.

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

Besides the purpose of having them is also perhaps no other than, desire for demonstration in order to persuade people to accept them as great saints or yogi. [this in this respect the worst misinterpretation of 'Power'. The power, (if it can at all be expressed as such) developed in the natural course by the practice of yoga is something similar to the Divine force which is characterized as Forceless. Hence it cannot at all be treated as power in the ordinary sense of the word.

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

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

There is no wrong in man except for the unregulated and immoderate activities of the senses and faculties. The Pranahuti directly affects their gradual remodeling so as to restore in them proper regulation and adjustment. The Forceless Force transmitted into the Abhyasi begins to play its part silently and imperceptibly for his transformation. The effect though unailing, does often pass off unnoticed in the beginning because of one's eager expectations to witness some mental vision or to feel some remarkable physical or mental change in him. With his mind fixed rigidly upon this thought, he never pays any attention to the finer effect caused upon his mental tendencies or the gradual growth of calmness and poise in his mind. In short, he neglects to trace out by way of its effect that which he must, and remains hankering after that which is not and must not be. It is mostly the case with those who remain ever after seeking for some mental pleasure or charm, having taken up the divine for a mere pretext. It is therefore necessary for one to have in his mind a well-defined purpose for which he means to undertake the pursuit. The impulse carried into the heart of the Abhyasi through Pranahuti, being of divine character, is also similarly subtle and forceless. But forcelessness being itself the root-force, the impulse is highly potential. In fact it lays the seed of spirituality, which goes on growing and developing by the effect of further transmissions and of one's own abhyas. The real merit of Pranahuti lies not in its being forceful, exciting, and thrilling, but in its being calm, silent, and unstirring. Only then can it be most effective in bringing about the state of moderation, regulation, and balance, essential for our ultimate purpose.

Some Common Errors in Meditation

(Shri Ishwar Sahai)

The regular process followed under the system (Sahaj Marg) is meditation on heart, thinking of the presence of the Divine Light there. It is a

simple process but sometimes, due to complexities of thought in individual cases complications arise which deprive an Abhyasi of the full advantage thereof. For this particular purpose I endeavour to clear some of the technical points of the process which are commonly misunderstood.

In the first place it must be clearly noted that we mean to practice meditation and not concentration. Concentration brings to our mind an idea of fixing rigidly at one and the same thought. This naturally leads us to apply the force of will for the suppression of mind or driving out irrelevant ideas. But experience shows that more we exert ourselves to it, the stronger grows the reaction in the heart and the rush of thoughts grows more intense. Consequently, the Abhyasi remains involved in a mental struggle all the while and there is practically no meditation at all. We start with Dhyana-meditation and when get absorbed in it we reach the preliminary state of Samadhi or concentration. This sort of concentration should not be confused with the concentration defined above, which requires exertion of will power. For such concentration an Abhyasi need not struggle within himself. It is the natural outcome of meditation when one's being merges into one thought or feeling. Thus, real concentration follows meditation in due course. It would therefore be a wrong process to take up to concentration first. So, an Abhyasi must practise meditation in a simple & natural way, keeping away from the idea of concentration. Meditation implies a sense of thinking over and over again. At the initiation it may be with breaks and interruptions but after some time it forms a connected link of unconscious thought in the sub-conscious mind. That is the true form 'of meditation without the least effort to concentrate and go on with it in the simplest way avoiding all physical and mental strain.

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

would, therefore, be to turn your attention gently towards the heart and suppose the presence of Divine light there. All efforts to localise the position of heart or to visualise the light must be avoided.

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

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

The commonly advised process for dealing with the situation is the suppression of mind by means of forced restraints and physical mortifications. Mind is generally represented as a restive horse which requires a sharp whip for keeping it under control. But the whip may serve as a means to keep the

evil tendencies of the mind suppressed for a short while, not allowing them to materialise into action.

In other words, the evil within is retained just as it is and only its outward action is checked. How far this can be successful is a matter of serious doubt unless the mind is physically disabled to move that way, for the poison of evil, buried within may at any time begin to display, its action when perchance the control is relaxed. That means a lifelong game of Contest involving all the risk of reverses and failures. Besides this, the physical suppression by strangulation of mind leads to internal grossness and renders the mind incapable of higher ascent in subtler planes. It is in fact not the controlling of mind that is suited to our purpose but its right moulding and the proper regulation of its activities. This can be affected not by the use of whip but only by purging out the evil through the process of internal cleaning. This is the only effective way for the transformation of the real being of man. Unfortunately, there are some amongst the teachers professing to guide the people in spirituality who apply their material will force for suppressing the thoughts in order to create a state of coma. The Abhyasi who is incapable of understanding its true spirit feels greatly impressed since it offers him a sort of sensual pleasure which is grossly misinterpreted as Anandam'. Nothing related with the working of senses can offer the real Anandam and this being only a play of senses is far away from the range of spirituality. The state of suspension commonly misunderstood as peace is likewise another serious error. It is more like a State of senselessness caused by the effect of chloroform, hence not the least spiritual in any way. Besides, the suspension of thoughts is greatly harmful for another reason too. If the buried thoughts are kept suppressed in the mind the chances of Bhoga or consumption are stopped. There can be no liberation unless the process of Bhoga is complete. Thus, the suspension of thoughts bars the door of liberation forever.

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

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



Sister Kasturi with Babuji Maharaj

THE UNIQUENES OF SAHAJ MARG

(Km. Kasturi Chaturvedi – Lucknow)

Unique is the method of Sahaj Marg and equally unique working system. Divine Master, Shri Ramchandraji Maharaj of Shahjahanpur popularly known as Babuji introduces the godly power hearts of the Abhyasis through His will power and makes them capable of realising God by gradually purifying their hearts. The effect of the Divine transmission of the Master is unique and so also its working on the Abhyasis. Although, the flow of the divine transmission is powerful still the system known for its simplicity and softness. As per Shri Babuji Maharaj, the System is not named as “Sahajmarg” but it has come from the above. Therefore, when it has not been given a name, it can be concluded that it was there in the past, it is there now, and it will continue to remain in the future also. Further, its divine naturalness came to be known when the Master, wrote, “I have not started a system but this is the natural path of God realisation. “ Experience has proved this statement.

When the thought of creation came in the existence, the original power got the KSHOB (first thought) and the creation came into existence. The flow in the centre of the Emblem of Shri Ram Chandra Mission depicts what “Sahajmarg” is. Sahajmarg, thus, is the natural flow which has come out from the original Source. Now, if we want to return to our own home, or want to attain and realise the Ultimate, we have to re-enter into the Centre or the Ultimate (Bhooma) through an easy and natural path which is “Sahajmarg”. God realisation is the real goal of human life. Although, through the process of time we may have forgotten this (real goal of human life) but if we want to realise or attain this goal the only original and natural path could be that which helps us to remember the goal constantly in hearts. If we have to realise HIM, automatically the meditation becomes the only method and after a time a craving develops in the heart which compels the Abhyasis to have only one desire and that is to attain HIM at the earliest. When you start this practice, after a time the practice automatically turns into constant remembrance which, in turn, brings a condition which conveys that our BELOVED is present in our hearts and we start feeling HIS presence inside our entire self. Even while working or while performing worldly duties, we feel HIS presence inside us. In this way, in a natural and easy manner by practising the method of Sahajmarg, we start feeling God’s presence in us. We remain constantly in touch with the BELOVED. When we start feeling the godly presence inside,

automatically the abhyasi turns from an Extrovert to an Introvert. The Abhyasi automatically feels submission in his heart and in turn opens up his entire self before the Master conveying that whatever I am, I am yours. This way we submit ourselves to the Master. Naturally, when we have given ourselves to HIM, the curtain in between the Master and the Abhyasi is lifted. Now, the surrender of the self is accepted and with the Master's grace the warmth of God's nearness starts melting the inside of the Abhyasi's heart. Gradually, the melting process accelerates and starts touching the depth of inside and the subtle body. Resultantly, the I' ness and Ego also begin to melt. This is the importance as well the naturalness of Sahajmarg which is beyond expression. How strange is the feeling when the heart drowned in the depth of remembrance expands in the entire system. Then the heart being in Laya (in Sthit Pragna condition) develops a craving for realisation. This craving starts churning the heart and slowly purifies the entire system and brings our Master. Rev. Babuji in every particle of our system. The Abhyasi gets lost and does not return.

Who and how to tell the greatness of the Sahajmarg, its founder Divine Shri Babuji Maharaj, as also HIS unique power of transmission and its style of working. This is the only natural path for realising the goal, the Ultimate Truth. Really, the secret and greatness of the system is known and felt only when we get drowned in the loving care and the loving look of the Master. Then we realise that our Sahaj Marg is not a method or a path but the Ultimate Reality itself which has been brought before us by the Master. Adorned with the Divine power and as a divine personality we found Rev. Shri Ram Chandrajji of Shahjahanpur, U.P., as the founder of Shri Ram Chandra Mission.

The real light of Sahajmarg is this Divine Personality whom we lovingly call "Shri Babuji" and it seems as though the Ultimate (Bhooma) has adorned the worldly people with a Divine gift in the form of Revered Shri Babuji, who has come to fill the hearts of the common people with spiritual attainment of the highest order. Shri Babuji Maharaj, who is submissive in nature has come with a Divine message for the world at large. The Divine Personality who brings such a message also carries with him the required power and capacity to take us to our Ultimate Goal.

When I started practising (the meditation) that there is a divine light in my heart and when I continued to remain drowned in the thought that I have

to attain HIM whose light is inside me I could see after a time that the great Master, Shri Babuji Maharaj Himself has started appearing in my thoughts and in my heart during meditation. The moment, the Master started appearing in meditation my heart got drowned in the pure transmission and I could constantly see and feel the Master not only inside my heart but even outside whenever I would open my eyes. Slowly, I found the Master in the deep inside my heart, giving a feeling as though He has appeared inside my entire-self. I experienced that the moment the Master came in my heart I became unconcerned with the external world. I also lost consciousness of "Myself" and its place was taken by the Master Himself. At this time, I remembered a saying of a Sufi Saint, who said, "If you want to forget yourself better get drowned in the Divine Personality (Sadguru)". How subtle is this remembrance which brings the condition that there cannot be two into one. After sometime the condition itself gets Laya Awastha in the Master. We get the Laya Awastha in the Divine beauty of the Master. Remember that we can have Laya Awastha only in the divinity. This condition of absorption which comes through HIS grace and through constant remembrance gives us the God's realisation and later on also gets Laya in the Master. The Master's solemn promise for taking us to the Ultimate (Bhooma or Central Region) empties our heart of ego, impurities and impressions, and brings a state of negation and negation of the negation, and takes us to the central region.

A peculiar condition which I have experienced while practising meditation on the Master is that till I reached the goal I constantly felt that HIS divine attraction was compelling me to get Laya in HIM.

We remain in the thought of the Divine Master, resultantly our mind through a churning gets purified and the same thought connects our mind with the BIG MIND. When this state comes the Abhyasi becomes free from the burden and pressure of his thoughts and goes on doing the worldly duties without any impressions. At this time, the aspirant (Abhyasi) writes, "the condition is that the worldly matters get done automatically (Aisi Dasha Hai Ki Mana Gun-Gun Mai Hi Bartatai Hai). The Abhyasi then attains the condition of Jeevan Mukta. The Abhyasi (aspirant) feels that the Master, Shri Babuji Maharaj is lovingly looking at him. The Abhyasi also feels the Master's touch which fills-up his entire system with divine beauty and power which divinises the Abhyasi completely. The feeling of the divine touch prepares the Abhyasi to look ahead, to go ahead, without looking back, without stopping. The Master encourages and helps the Abhyasi to look only towards the goal. The

Abhyasi, in turn. Feels as though his entire system has become full of the divine.

While concluding this article, my heart cries out that Unique is THE DIVINE MASTER, unique is HIS grace and HIS love for the humanity and still unique is the system of Sahajmarg which HE has given to the world. The System of Sahajmarg is unique in itself.

THE ABHYASI IN SAHAJ MARG

“Opening yourself to Reality is love” This saying of Shri Babu Ji Maharaj is, indeed, a unique indicator of the condition of a true Abhyasi and true it is that till his heart spreads itself fully naked before the goal he should think that he had been practising only to become an Abhyasi. The prayer of the Mission is, in fact, the mirror of the Abhyasi’s real state. Clasp the goal of God realisation close to his heart and immersed in its search his inner vision keeps on a constant vigil. That is, it gets securely implanted in his heart the first line of the prayer of the Mission ‘O Master! Thou art the real goal of life. Thereafter, he starts experiencing the emergence of the second stage, automatically, in his heart. That is, the second line of the prayer, “We are yet but slaves of wishes putting bar to our advancement’ takes leave of him. No other desires arise in his heart, deeply engrossed in meditation as he happens to be. The will to realise God becomes meaningfully active. He now enters a bit subtler state. His mind, ceaselessly engaged in attaining the goal, remains submerged in its contemplation. Then merges in his mind the third line of the prayer, Thou art the only God and power’ as the very essence of the Sadhana. Drowned in the Transmission, unconsciously invoking the Beloved and restlessly awaiting Him, when he forgets even his own self the fourth line of the prayer to bring us up to that stage’ sets in the form of complete-surrender-condition. He in His presence stands bewildered and lost an applicant! He even forgets praying before the Giver. Shri Babu Ji had once mentioned in one of his letters that the beggar (Abhyasi) should be such that despite his begging-bowl (heart) quite at hand he has no consciousness of begging. When his consciousness, too, is surrendered to Him, the Giver starts remembering him. When remembrance by Him starts, the benevolent Master loses no time in letting him achieve his goal. And why delay at all- the distance being only of three lines! The time for covering it depends upon the Abhyasi himself. How nice it is that to-day on getting the supporting hand of the Sadguru even lame persons are confident of reaching the goal.

The only way to forget himself is to remain drowned in the remembrance of the Sadguru. It becomes the medium of pleasing Him. In the midst of His pleasure even a momentary consciousness of one's Self becomes the cause of irritation, and compels him to re-merge in Him. When the will to attain Him becomes deep-rooted in the heart the expanse of receiving widens. He becomes what he ought to be. Then divinely adorning in the best possible form the lost and love-stricken Abhyasi, the Sadguru prepares him for His vision (Darshan). His life, thus, becomes a blessed one! The saying of Shri Babu Ji 'Opening yourself to Reality is love' then blooms in the heart in the form of true love.

What, if at all, is the need of God Realisation is a question that is asked generally from some quarters. The only answer can be the all-round polluted and conflicting atmosphere indicating man's separation from his original, real, Goal. Rather, ages have gone by since that separation. The passage of time brought forth change in thinking. With the change in the mode of thinking has changed the ultimate goal of life. And with the change or invisibility of the ultimate goal the living and, in fact, everything has changed. The living, thus, is what it should not be. This sort of living contributed to the loss of the peace of human mind and also his goal. The result is that to-day, like a wingless bird, he finds himself in a helpless situation. And whenever the desire to soar high arises, being wingless, falls down scattered on the ground. Fluttering's (disturbances) increase. The habit of search innately inherited from the Origin when got stimulated in him, it was diverted towards materialism due to the already wrought change in thoughts. He, thus, got himself entangled in its own net. "The being of constantly experiences the holy and loving presence of the Beloved. The truth of the saying of Kabir 'Lose yourself in the pure current of the Sadguru then alone can you become so.'" Is then genuinely felt by him. Gradually, that facile, pleasant experience, too, starts getting naturalness. He feels constantly that his heart is like a spotless mirror wherein the smiling Master is attracting him to take him within Himself. Finding Him face to face the impatient abhyasi starts merging in Him. The abhyasi's subtle form starts tasting or drinking the subtle experience of that divine touch. The result is that his subtle form melts and starts mingling with the Reality. By and by his causal form starts getting its smell. He then starts feeling as though he wishes to merge in the very cause of abhyas. Very clearly, he experiences Shri Babu Ji's saying that there comes a day when the cause and the condition, going side by side, the latter starts merging in the former. In this manner the causal

form of our being starts melting and merging in the Sadguru seated in the heart. The abhyasi starts feeling that the condition has begun merging in the cause. So long as the experience of merging lasts, he experiences Supreme Bliss; but when the experience itself wishes to merge in the Master words fail to express that stage. Neither the medium of words nor of experience exists then. Only He says and we hear as if there be two bodies but only one soul (Pran). The abhyas of the abhyasi, thus, stands vindicated. The medium of giving and receiving (i.e. love) also merges in the Giver Himself. He feels himself blessedly elated finding the Giver (Master) in himself. From that very moment he starts getting the experience of power instead of condition. That is the reason why whenever and where ever such an abhyasi goes people are compellingly attracted to have a look at him. For, the current of divinity cannot resist spreading over the entire atmosphere. Howsoever atheist the mind of man might be his inner is compelled to acknowledge the presence of the Godly energy in that atmosphere.

The very simplicity and naturality of the Sahaj Marg of Shri Babu Ji Maharaj is a unique gift to the whole of humanity. His ceaseless efforts and wonderful capacity for re-giving to man his natural progression are really laudable and heart-touching. He has simplified the natural means of reaching the divine goal by remaining drowned in the practice of its meditation. Through the flow of the holy Transmission and by His loving care He has awakened that dormant capacity and consciousness of the abhyasi that upsurges in him the remembrance of being His own part. His heart bent down with all faith and reverence is unable to utter even a word of gratitude. The divinity that descends in his heart through His holy Transmission is, indeed, inexpressible. An abhyasi drowned in meditation under the Sahaj Marg Sadhana becomes a model of agility in body, of truthfulness (of the inner) in speech, of behaviour overflowing with the natural feeling of brotherhood, of natural equipoise, and of Godly-energy-permeating-inner. Through his medium, thus, it becomes conclusively evident that the present age is really a golden age for all mankind to achieve union with God.

Constant Remembrance

In order to progress on the path of spirituality, saints have always insisted specially on constant remembrance. How to remember? How to fill-in the beloved in our memory? In an attempt to get an easy solution to this problem, I have found that a desire for His realization is created. This desire

for realization Automatically makes the remembrance constant. How does it happen? The very problem becomes easy. Constant remembrance, viz., the remembrance of the beloved whom, having forgotten ages have passed, gives us an indication of the fact that we have relegated him to the position of a guest. Or we can say that the remembrance of that essence of Reality which is found in us all; or that spark of Reality which is lost in us on which the dust of worldliness has accumulated and which we had forgotten till now, is the true remembrance. When we remember Him who is very dear to us, Him who is seated deeply in our heart making the human mind restless, we will eagerly proceed as soon as possible to search Him out inside our own heart. But it becomes difficult to get His light buried under innumerable coverings coloured with the imprint of worldliness on the heart. Moreover, remaining in such a dark condition of mind, such a long time has passed that we ourselves have forgotten the definition of the divine light in our heart. We do not even remember the handsome figure of our Beloved. That is why, whenever people ask us as to on whom they should meditate, how 'He' is etc., there is no answer with us. How can it be told that when the mind becomes restless to search Him, He begins to give us a glimpse of His sweet and lovely form even from inside the coverings enwrapping the mind which makes us constantly immersed in joy? He whose remembrance this is, is Himself constant, balanced and infinite; and hence, as we go on drowning ourselves in His remembrance that remembrance naturally becomes constant, because it is one's Origin which automatically gives a turn to one's perspective towards it. Here I cannot disclose the truth that when a Master of calibre, by His will power makes a Divine current descend into our heart, then only such a remembrance is awakened in us towards Him and the consciousness to remain turned towards Him and reach Him having been awakened fills our entire being with the remembrance of our Beloved i.e. our Origin. This alone is the true remembrance. This alone seizes our mind and makes it restless. This awakening begins to withdraw in it our sense which is drowned in the external world. Only then do we feel awakened all of a sudden towards the 'highest goal of life' of which we were totally oblivious so far with our subconscious mind immersed in the world. Inwardly drowned in His remembrance, we begin to feel restless to attain Him. But the truth of the fact that in spite of our seeming wakefulness we were totally sleeping, will come to our knowledge, only when by the power of Revered Babuji's transmission we begin to feel our subconscious mind awakened, first during meditation and then constantly. When the inner coverings begin to melt and be cleansed in our effort to be

absorbed in meditation through constant remembrance, we also come to know especially that 'He' is very dear to us. Then in our mental agitation to possess Him we often explain: "Oh! What a thirst in our heart that it is never quenched at all! It never allows me to be at rest!"? At such a moment Babuji had written to me that craving is that current which, when overflows in the heart through meditation on the Beloved, starts making its own way to reach up to Him. We also feel that how really dear He is to us! In the ardent thirst to attain Him, all the precious things of the world lose their charm. Happiness, misery, life and death-everything appears to have little value. Perhaps it was in this holy condition that Meera's music began to sing: "Oh! I got the precious jewel of the name of 'Ram' who gave us the idea of this jewel? "My gracious Master has given this invaluable thing to me" and has kindly accepted me." It is His holy transmission that makes our mind illumined by the divine light of God. The same divine light also by imparts divine sight to see Him with our inner eyes and to feel Him in our heart. We get another boon from Him; when the string of our remembrance, the flow of our meditation, becomes unbroken, the state of balance goes on getting absorbed in our entire system. When the heart always feels His presence, it becomes fearless due to the entrance of His supreme power. Firmness or self-confidence automatically goes on becoming strong and inexhaustible. We do not have to labour for them. By attaining one, everything else will begin to be attained of its own accord in our heart. Now, the strength of the external mind begins to dwindle fast and that of the inner mind having grown stronger, fills the remembrance with the goal' and attains a fullness with inner bliss. I have observed a strange phenomenon that the coverings which have fallen on our internal mind and the dimness that obstructed our inner vision, begin to melt away so quickly that we are forced to say, "Master's glance is a sword that cuts the coverings of the inner mind, Nay, another having entered therein." Wonderful peculiarity I have found is that His invincible will – power is always at work to bring down the divine flow permanently in our heart. Now, it should be said that remembrance at this stage remains constant. It is only constant remembrance that can hold together in the heart the Divine flow brought by the Divine Master. When, on sacrificing ourselves on Master's love, His sharp and sacred glance cuts the coverings of the constant remembrance, only then does this remembrance become constant. We come to know the constant union of our remembrance with Him when we do not remember even our effort to remember Him. Then alone we will succeed in gathering in us the Divine current introduced in our heart by Master, Nay, then alone the gates for allowing the flow permanently

in our heart will be opened for ever. It is then that I have observed that Kabir's words "The Divine Master taking the bow in His hand shot the arrow of love which pierced the whole body" actually comes to our inner experience. I cannot resist saying that when remembrance becomes constant, when we become the cynosure of His eyes, after sacrificing ourselves for His love, the Divine current perpetually flows in us. On merging ourselves in the experience I have found that the real nature of the Divine Master begins to assume concrete shape in our heart. Yet another wonder happens; as His real form goes on assuming concrete shape in our heart, we begin to feel ourselves formless. In other words, we forget that we have a physical body. Why does it happen so? I have understood it now. Our inner goal of God-realization is said to be formless. How can a formless thing be brought into or bound in a form? So, as it goes on assuming a form by the grace of our Master Shri. Babuji, we become formless. I have actually experienced this truth. I have not only found myself for becoming formless but also found that all my limitations are broken down and that I expanded internally which can be called as Virat. This is another preparation for the proof that God is Infinite. How then can the Infinite contain in this finite body? This is the reason why we have to imbibe in ourselves the Master of that condition so that we may actually experience it. Then He collects us together in Himself and expands us. Now, I have also understood the mystery of His being formless. He is so because He is Infinite, Omnipotent and Omnipresent. How true is Shri. Babuji's statement that if God had some form, He too like ourselves would have been present at one place at a time and would no more have been omnipresent and would not have been found in the hearts of all. Another speciality of drowning in constant remembrance is that it marks the beginning of our negation in Reality. In other words, we automatically gain the current in the state of negation. When the remembrance merges in Reality, it gradually gives us momentum in Reality or God. I have written that when Master begins to assume concrete form in our heart and we ourselves become formless due to constant remembrance, a profound condition follows wherein our own form begins to merge in that sacred – most form; and ultimately a day dawns when our form is completely effaced in our life. Now, the form that appears in us will be the Divine Master's real form. That is to say, we will be able to enter the state of Sarupyata (Same form-ness) through this only. In spite of our existence being separate, the form remains one and the same. Now, the inner condition becomes deeper and goes on expanding in subtlety. Remaining constantly merged and assuming purity in Godly current, our inner condition becomes beyond ourselves having

reached the bottom of depth. Now, our condition is beyond our understanding. To put it otherwise, we abandon our lives in our own lifetime and go expanding in Godly Condition. We can neither drown in the condition nor get out of it. "Constant remembrance is gained at this very stage" is the voice that comes from inside our heart. He who remembers is drowned and lost in Him together with His remembrance. Now, on remembering, it appears as a lotus-leaf which dipped in water comes out dry again. The inner condition becomes lighter and subtler and remains always drowned in the Reality. Even when merged in constant remembrance it does not wet it. That is, going beyond the essence of remembrance it remains drowned in the Beloved Master who is the ocean of the quintessence of all. At this stage I have found that we really experience that condition in which we transcend ourselves and go far beyond being enraptured by the loving patting's in the lap of the mother Master. Say, we go on in the realm of the beloved merging more and more in the negation in our utter rapture of realizing Him. Now, deeper you dive, the more you feel that you are adorned with 'Divinity'. We feel that every breath of ours touches Him. We experience that 'He is so near to us that the warmth of His sweet touch produces in us a horripilation of joy of communion. Now, which is the thin veil that remains in between, barring us from His realization? It is the duality, the subtle veil of egoism, which is only to be reversed. Gradually the veil begins to recede by Babuji's will-power and His desire that even the common man should attain realization. Constant flow of body current and the boon-showing lotus-hand of the Divine Master in the form of Divine Will-power, now wants to open up this veil even. Now, it is felt that we stand naked in ourselves and are not aware of it. The awareness or the remembrance of remembering Him never occurs now, because the One who was remembered till now wants to reveal Himself. The one glimpse which is obtained on tearing that thin veil makes us such that our entire consciousness, the whole of remembrance and the power of remembering Him are all sacrificed on Him without our knowledge. Even the strength to remember His does not remain in us. Perhaps it happens that He Himself supports with His own hands the thread of remembrance. He goes on withdrawing us in Himself. Now, it is felt that there is no necessity of the chain of remembrance. We try to remember one who is away. What could be the remembrance of one who is standing close to us or one who is abiding with us all the while? When the limitation of distance is broken, then who comes and who goes? The thing which is His (i. e. remembrance) is surrendered to Him unconsciously. The earnestness of attaining Him, the string of remembrance, also gets lost in Him only. The gates

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

SAHAJ MARG AS I SEE IT

Km- Kasturi Chaturvedi, Lucknow.

(Translated from Hindi version, “SAHAJ MARG JAISA MAINE DEKHA HAI,” by an Abhyasi brother)

The foundation of “Sahaj Marg Sadhna” which is bereft of all dogmas, is laid with the sole aim of God realisation. It is due to this that for us the “Sadhna’ begins without any outer show of rituals, by absorbing ourselves in meditation on the divine light in the heart. We, ‘Abhyasis’ have only one aim to practise total absorption by meditating on the divine light and treading rigorously on the path of realisation. I have felt that when the craving centralizes at one point, then as this craving intensifies, all material and outer desires start merging into that very craving. This results in retention in the heart of only one craving of divine merger. In order to make this craving stronger and more intense, the divine transmission of our beloved Master is extremely helpful. Power of His will, further strengthens our craving to get near the goal of realization. To a certain extent we become selfish in a way by uttering-

Naina Anthar Aay. Thu Jyon Hon Naina Sapeon

Na Hong: Dhek oo Aur Dho Na Thoi Dekhan Devoon”

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

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

Experience of nearness with Him inside brings us to the start of Realisation and then constant remembrance brings out the condition of "Samipyata." Now the need to woo any active form is eliminated because no more we remain 'Sadhak' only but we ourselves become observers of destruction of Self in the aim of His pursuit. Totally drowned Shri Babuji's transmission it neither sounds sweet nor tantalising to the ear that we are 'Sadhaks' or Bhaktas'. The truth remains that what we are and whatever we are but we are restless to meet Him. This is why no outer signs remain with us to tell or to show that we are worshippers or Bhaktas. Religious book – reading does not attract us and others may know us as belonging to any religion but really speaking we remain unaware of this and our only religion remains to realise Him. For us religion is defined not in its narrowness but in its magnanimity and we have to realize Him in its own form whatever it is. This is the real form of Eternal Bliss related to the Soul. Till 'I' is alive within, the causes of generation of grossness as well as making and unmaking of "Sanskars" continue to rear. This brings down a curtain on our souls, tarnishes Mana' and bewilders the mind. We cannot distinguish between just and unjust and what we hear from others, we start practising for His realisation thereby getting ourselves tied up with such practices instead of obtaining freedom with the aid of Sadhna.

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

“Sahaj Sahaj Sab Koi Kahe, Sabaj Na Chinhe Koi,
Ja Sahje Harju Mile, Sahaj Kahije Soi”.

Shri Babuji Maharaj has also called this as Sahaj Marg and this becomes apparent when we find ourselves closest to Him automatically in the aim of Realisation being totally absorbed in the meditation with the assistance of Shri Babuji's purest transmission. Longing to get Him becomes more and more firm and the craving does not permit of any rest. Eyes do not wish to see anything but the goal. Mind as well as thoughts wish to ponder about Him only. No rigidity, outer rituals or worship practices are capable of becoming obstacles in our path. Leave aside recitation, we do not even wish to have a single moment to read a word, except being absorbed in the meditation. We forget as to whether we are residing on this earth or near Him. In this condition of 'Salokyata' the heart experiences the things beyond the limit of all depths and nothing else remains. Our own 'Swaroop' turns into His "Swaroop". In fact Sahaj Marg is such a delicate path that no other thoughts relating to any direction of North, South, East or West, even crosses US. Gradually we lose our own address and entity and then we enter into the realm of 'Sayujyata'. The will-power of the beloved Master and the constant flow of his grace within us, apart from producing the craving to get Him, also purifies the inside to the extent that we are continuously drowned in the divine waves with the only aim of His realisation. We should take bath in the Ganges when we are constantly bathing in the purest Divine grace and who would go for pilgrimage when there is a flow of unbridled transmission in the heart, which can purify all the available pilgrim centres. Our determination for His realisation on the one hand and Shri Babuji's resolve to take us to the goal on the other hand, produces such an alertness within us that we continue to remain lost in the condition of 'Sayujyata' and cannot divert our attention outside. Totally dependent on the pure divine grace and Sahaj Marg, we must be alert to dissuade the reverse flow of any other Sadhna or practice. Till there is a hidden attraction of any

outer worship inside us, howsoever, we may profess to be followers of Sahaj Marg, yet the truth remains that we have accepted the Sahaj Marg Sadhna in the bottom of our hearts nor our meditation has touched the depth by remaining mono-directed.

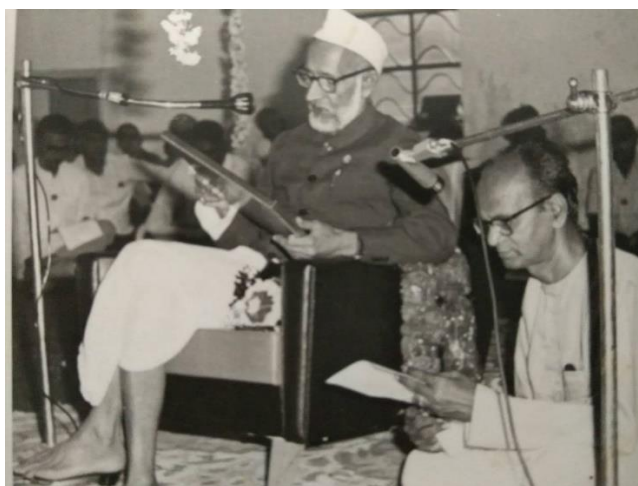
As already mentioned above, Sahaj Marg is the natural path of realisation and meditation in itself is a complete Sadhna. The ingredients which are required for total absorption in the meditation and His realisation take birth automatically within us and vanish on their own after attainment of the goal.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

“God Realisation is a task for the Braves

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

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

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



Sri N. Kumara Swamy with Babuji Maharaj

Masters Love and affection towards abhyasi

(LETTERS OF SHRI BABUJI MAHARAJ TO SHRI N. KUMARA SWAMY)

Dear Brother,

I am in receipt of your affectionate letter and thank you very much for the same.

Realisation is not a difficult thing as the men in general think. The people have adopted the intricate methods for gaining the simple thing, so the difficulty becomes greater in the struggle. The philosophy is not of much avail

in this respect. The practical life under a perfect guide interweaves one's destiny and brings easy approach towards the goal of life.

Grihasta Ashram is not a bar in gaining the real thing. I think this is the best ashram in which a higher approach is possible. I am also a grihasta and my Master was also leading a grihasta life and I assure you that a perfect saint may be found in this ashram. We perform our duties and remember Him, the Ultimate. Duty is itself worship if the idea that it is the order of God, remains in one's mind.

I have devoted myself in the service of humanity. Spirituality is the best service, I am rendering to my fellow beings. If you are really a seeker you must not be disappointed. I tell you the method which you will please do, informing your condition fortnightly. I will be transmitting to you from this place the Divine Force removing the complexities gradually. After the receipt of this letter, please inform me if you have begun the practice. As soon as I get your letter, I shall begin my work. But remember; if you live with me for some time, it will be very beneficial to you; because in that case you will remain with me all the time and it will be very easy to mould my teaching/training in accordance with your needs. Whenever you intend to come please inform me so that I may write to you the full address of my house to enable you to come to me conveniently.

Method:

1. Meditate on the heart, thinking the Godly light within it. When you begin meditation in this way, please think once only that Godly light within is attracting you. Do not mind if the foreign ideas haunt you during meditation. Let them come and you do your own work. Sit in some easy posture for one hour in the morning in a natural way. If you will require the philosophy of this method, I shall reveal it to you after some time. You should meditate only, but you should not fight with the ideas which generally come during meditation. Concentration is the result of meditation. Those who take concentration for the sake of meditation and force their mind for it, they generally fail.

2. In the evening sit again in some easy posture for about half an hour and think that the complexities, network of your previous thoughts, the grossness and solidity in your body are melting and evaporating in the form of smoke from the back side. It will help you in purging your mind and make you receptive for the efficacious teaching of our Master. As soon as I find that you

are free from foreign matter, I will either change it in some other form or I will write to you to stop it as the case may be.

We soar above by cleaning and awakening the different chakras and kundalini in the end. Abhyasi has nothing to do with it. It is a duty of the Master. But remember while doing these methods you should not force your mind too much, but sit in a natural way.

You want to see the “Commentary “ on the ten commandments of Sahaj Marg, but I have written it in vernacular because I have been a student of Persian and have got rich vocabulary in it hence I could express my thought in it very well. It is my masterpiece and has been written for those who count. In it, dynamic relations between man and God have been discussed. Its Hindi translation is being done. But as you require I am sending to you that as well. I am also sending Hindi publications of our Mission – one Guru Sandesh (Message of my Master), the other Sahaj Samadhi written by female member of the mission. I am also sending the Constitution and Bye laws of the Mission. In the end you find the English translation of the prayer of our sanstha to follow. One copy of Efficacy of Raj Yog as well is being sent to you for your personal use.

It is better to sit in meditation in the grey of the morning as you used to do or at any fixed time convenient to you. You must be doing the things quite right. But per chance you cannot escape the shouting’s of the children; you may continue your business wholeheartedly even then, as they are helping you to feel a necessity of absorbing more and more towards meditation.

Spirituality is no time’s work of a man of high calibre like my Master, but time is mostly spent making man behind the man. You should do abhyas with faith and devotion and the desired things will come by itself. I have sent you the constitution and byelaws of the Mission in which the English translation of the ten commandments of Sahaj Marg is given. Please try to follow them.

One thing more in connection with your practice. Please offer daily the following brief prayer at bed time, in a most suppliant mood and with a heart overflowing with Divine Love:

“O’ Master, you are the real goal of human life.

We are yet but slaves of wishes putting bar to our advancement. Ye are the only God and power to bring me up to that stage.”

Repeat the above words in your mind once or twice and meditate over it for a few minutes.

It is not necessary to keep postage stamps for the reply of letters.

As I had become somewhat indisposed, I could not write to you earlier. I hope you will please not mind it.

Hope to hear from you soon. With best wishes,

Yours affectionately,

Sd/- (Ram Chandra)



Master and his Mission

BY

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

India is the land where the Science of the Human spirit' has been systematically cultivated and harvested, through the ages of human history. The tasks of saving the crop from the weeds, and of sorting the grain from the

chaff, have fallen to the lot of the greatest of the masters of this eternal science and technique of human engineering, from time to time. In the present era the renascent movement has come to be developed by the Adi Guru of Sahaj Marg, the late Mahatma Shri Ram Chandraji of Fatehgarh (U. P.); and is being consolidated in a sure and systematic way by his most capable spiritual heir and representative, Shri Ram Chandraji of Shahjahanpur popularly and affectionately called Shri Babuji, who, completes 70 years of his earthly existence in human form. He laid the foundation of Shri Ram Chandra Mission in memory of his own master, 25 years back, and this institution has now bloomed and blossomed, and promises to provide for what humanity today with all prosperity and poverty stands most in need of, and unconsciously aspires after.

The central need and the basic aspiration of the individual human being has always been and will always be, the search after the realization of the fundamentally simple, which constitutes the very hub of the entire complex of one's existence – macrocosmic and microcosmic-the socio- psycho-bio-physical flux. That simple self-existing non-self-the quibble for the scholar, the puzzle for the philosopher-must needs be a matter of one's experience and becoming, if it is not something chimerical and illusory. This experience and becoming-the rapture to the mystic believer, the mirage to the cautious sceptic-must bring enrichment and fulfilment of the whole being, if it is to be something different from self-deception and auto-intoxication. Peace is dear to humanity but not at the cost of efficiency; lunacy wrought by intellectual intensity is deplorable but idiocy can not be a satisfactory substitute; the need of self-control is no doubt there, but it can not be acceptable as a synonym of impotence. The balanced personality enshrining all the dignity that belongs to Man, shedding refreshing fragrance, like full bloomed flower, all round, remains the dream and despair of modern human civilization, The science and technique that may help in the realization of this dream is very much welcome, and expected from India, traditionally reputed as the home and source of that science and technique.

But humanity today is sufficiently mature and enlightened to be led away by esoteric indulgence, slavish subservience or dogmatic fanaticism. Yoga and Brahma-Vidya, to be of some significance, must rather be a matter of science and technique than of magic or religion. This surely does not mean to suggest any change in the subject matter of the ancient branch of discipline; what is desirable is only a change in the treatment of, and attitude to, that

special subject-matter of the science of the human spirit, as it has been referred to at the outset. It is such a treatment and attitude that has removed the barriers to the progress of human knowledge and human control with regard to the subject matters of so many sciences; infact such a treatment and attitude to the subject-matter of Yoga and Brahma Vidya itself, has characterized the advent of all the renascent movements in the whole course of the history of this ancient discipline, as well.

The efforts of Shri Babuji' are aimed In the same direction, during the present era of cultural renaissance, in this country. He has grasped, and gained mastery over all the details of this science and technique through right attachment to his own Master. His capacity to make the aspirant experience the increasingly sublime levels of consciousness and being is-marvellously convincing. He does not make a secret of anything concerning this discipline, and in fact, is rather anxious to impart everything he knows and has, to the deserving aspirant, in the humble spirit of service as a repayment of the debt he feels he owes to his great master.

He has perfect clarity about all essentials which he is prepared neither to mystify nor to compromise. He has a flickerless self-confidence concerning every matter in the field of his special interest, and yet he is open-minded like a true researcher. He has introduced a number of innovations in the traditional system of Yoga without causing any injury to the organic unity of the purpose and method of that discipline. His numerous researches in the sphere of Brahma-Vidya are surprisingly revealing; and make very significant head-way beyond scholasticism, which has accounted for the centuries of barrenness in the history of this science. His work during the short span of about thirty years is an index to his genius; and does credit to the essential dignity of the culture of the country of his birth, and to the basic vitality of the species of his emergence. With all these achievements his egolessness and spirit of detachment are wonderfully admirable.

Posterity will acknowledge its indebtedness to him as the greatest of the Masters known to human history. May he live for a hundred years and more to see the consolidation and fulfilment of his mission. May his work be an eternal beacon light to humanity and to all creation.



Shri Raghavendra Rao and Babuji Maharaj

REJOINDER TO EVALUATION OF SAHAJ MARG SYSTEM

1.— In the article, the researcher feels that in Sahaj Marg “the possible source of defect and danger should not be ignored, as is likely to be done under the religious zeal”.

The end of Religion is the beginning of Spirituality, and the end of Spirituality is the beginning of Reality is the conviction of a sincere abhyasi of Sahaj Marg, Therefore, the religious zeal of an abhyasi cannot cover up his

Ultimate aim for long in Sahaj Marg, Thus there is a built-in mechanism in Sahaj Marg Sadhana to overcome all possible defects and dangers.

2.— The learned academic researcher finds that he is faced by an “impregnable defect” in the insistence of a System on confining and limiting its thought and theory to the contributions of just two Masters.

Master often says: I don't want to make disciples but I want every abhyasi to become a Master. The works and writings of Dr. K.C.Varadachari, Shri Ishwar Sahaiji, Smt Kasturiji, and of many other advanced abhyasis constitute adequate proof to convince any open-minded critic about the utter freedom of thought permitted to any serious abhyasi and developed by him. Only when a matter involving extreme subtlety is made the subject of an academic discussion, room is opened for such a doubt.

3.— The researcher faces trouble in locating the identity of the teacher of the Adi Guru in the point of historicity, etc.

The advance of scientific technology has shattered the atom, traced out genes and chromosomes, and even the spectacular and symmetrical arrangement of the DNA, etc., micro-atomic structures; but research is still nowhere near its end. A spiritualist, totally immersed in the effort of God Realization, and bothering about the problem of who started it all, would be like a starving beggar trying to ascertain what raw materials and processes adopted by whom produced the food offered to him to appease his extreme state of hunger. That the attitude of the faithful adherents of the system to this matter is one of indifference is not a matter of surprise.

4. – The critic's pre-occupation to find out the correspondence or relationship and practical compatibility, experimental verifiability, and objective analysis of the 23 Circles of Causal levels of Existence, the three regions (heart region, mind region and central region) of Yogic Being and the 13 knots of spiritual illumination of knowledge has created for him a knotty problem.

Many a theoretical student of yoga philosophy have made it knotty by confusing the objective and subjective experiences and mystifying it, or made a mockery of it by indicating the external signs corresponding to the inner spiritual conditions. The measurements of blood pressure, heart beat, temperature etc., to determine the spiritual or yogic condition is one of such futile attempts.

It is a common technological practice to present through charts and other graphic presentations; volumes of data which would otherwise take considerable time and trouble to assimilate; this does not mean graphs or charts are facts. In the same way, Master has reduced to graphic and chart form, his immeasurably vast spiritual experiences for the easy understanding of serious adherents of the system.

5.—The article says: “some objective criteria of the inner condition of abhyasis at various stages of spiritual progress have to be worked out through comparison of the diaries of different abhyasis at identical points or knots or regions”.

This would be over-rationalization of a supra-rational system. The norms are already available as set out in the writings of our Master based on His unquestionable experiences. An averaging of experiences of abhyasis to produce worthwhile norms would be like working out the average depth of a river to enable to crossing it without getting drowned.

KNOT THE HEART

“These bhumikas or stages of Ultimate have indeed been formed for each individual ray or soul through a process of creative descent and has formed several knots or granthis or planes, each developing a particular law and form of its own and has made for bondage and sorrow. It is inevitable that a soul that has thus formed its descent should attempt its return”

(Dr. K.C.Varadachari in his forward to Anant Ki Ore)

As human beings, the first thought which occurs to us is about the present knot in which we are whirling. If we stick to this thought alone without letting it go astray, we can realise that we are whirling in the Hridaya granthi or the knot of the heart. There are, of course, knots below this one also, but they are grosser ones, and there are animals and other beings whose abodes are those knots. The lowest one is the unconscious matter consisting of the ultimate particles in restless motion. The knots higher above the knot of the heart are described in the book referred above.

So let us meditate on the knot of the heart. When we try this, we feel that we are gathering ourselves at one point. We find that we have withdrawn

our consciousness from the lower levels and we are not yet aware of higher levels of consciousness. By continued practice, we come to know the reality of this knot. We find that this knot is a very complicated one. At first, we may discover many foreign things stuck up in this knot. When we realise this, we automatically remove them out of it in order to find out its true form. Sometimes we find that there are some impurities, which we are unable to remove by our own will-force in the beginning. To do this, a lot of abhyas (practice) is necessary. Or else, if we take the help of a Master, who has got the power of Yogic Transmission (Pranahuti) at His Command, it can be very easily done.

After this purification we can study this knot closely. Now we discern in it the play of the subtle physical, subtle vital and subtle mental forces. They are sometimes in the form of likes and dislikes, various tendencies of action and receptivity, and potentialities of different thoughts. Everything is in a state of motion here. If our practice of Meditation is continued still further, we feel that the state of motion is retarded and that the things are settling down. We can remove the amalgamations with our will-force, or more easily with the help of the Master's power and study the knot of the pure heart.

Here a word of warning is necessary. These knots are at once to be understood in their true nature and dissolved (laya), and a higher form (sarupyata) recovered and integrated (100panishad) and transcended. They are not to be cut but loosened and transcended (Dr.K.C.Varadachari). Some saints, caught up in the struggle to transcend the knot of the heart, had, by some gift of will-force, cut it asunder and have preached to do the same. And their followers, not knowing the technique, began to adopt some forced mechanical and tedious practices with adverse results.

When the heart is purified to a great extent, and if we pursue our study of it through vigilant meditation, we find that the knot is getting loosened. We feel ourselves being dissolved. Even our sense of concentration is lost. Even if we remain vigilant and sensitive, we can have the consciousness of the region of the heart around the knot. We jump into the state of super-consciousness, a feeling which we never had before. Our restlessness increases. We feel a sort of illumination. We want to transcend it. The second knot is coming into our view. This is a higher one and a subtler one. We go on developing our craving to reach the second stage. After full maturity, which

takes as many as 45 years, if we go on with our own effort on the right path, the first knot is crossed over and we take up our journey to the second knot.

A Guru of a very high calibre can take an aspirant to higher stages with little effort on the part of an aspirant in a comparatively short time. If fortunately, we get a Master of the highest calibre, He can make us to complete the whole journey in a moment.

Now let us study this knot in a more “scientific” way; that is, more in such a way as it would be appreciated by the modern mind trained in the modern type of education. This knot is formed after the knot previous to this one has been completed. There are still many knots formed previous to that one. This sequence goes on till we arrive at the first covering of the soul. Modern intellect does not stop inquiring till it arrives at it and gets its satisfaction with the first cause. But it will be premature to think of That when we are dealing with this present knot of the heart.

Who formed this knot? Why this has been formed? Can it be crossed over? What are the results when this knot is dissolved? These are some pertinent and immediate questions, which desire and deserve their satisfaction.

These can be answered by one who has had the actual experience of the return journey. The individual was alone when he was at the knot previous to this one. But there was the idea of multiplicity seeking for bliss or ananda externally. Different potentialities worked in different ways to get their satisfaction. The ground for the present knot was formed. Then there was to contact between the senses and their object. Each sense established its affinity with its corresponding object. Pleasure increased but the contacts could not be permanent. Displeasure followed. Friction started. Heat began appear in the form of grief, anger, lust, passions, etc.....Discrimination disappeared. The present knot is formed. All the subtle powers of the soul are solidified here.

This can be crossed over when the motion is reserved, and when the tendency of seeking pleasure in external things is weakened and turned inwards. Things of lower value should be sacrificed for those of higher value. Immediate pleasure should be sacrificed for the immediate good. Then this knot begins to get loosened and is ultimately dissolved. This can be done by

a stroke of iron-will if one has developed such a will power, or if one gets the help of a worthy Master of such will power.

When this knot begins to get loosened, various experiences follow. They differ from individual to individual according to his physical, vital, mental and constitutional set-up, and according to his sensitivity and vigilance. This spirit will be the same but its translation through the different cognitive and perceptive media will be different. Here some of the typical experiences only are mentioned.

Some abhyasis feel that all things in the world whether animate or inanimate are ejecting some divine influence. Some feel this influence in the form of light, some in the form fragrance, and some in the form of vibrations. Some abhyasis discern a sort of Divine rhythm in the whole universe – all things appear as dancing to a Divine tune of birth, life and death. The idea of His all-pervasiveness reigns supreme in this stage.

When this knot opens up, some of the hidden powers of the soul are awakened and appear in the forms known as Siddhis. An abhyasi's inward journey starts, and he goes on further and further unless he permits himself to get stuck up in some miracle or the other. Immediately, one's spiritual life starts in this way, he feels himself to have come in some wonderland. Sometimes he is wonderstruck and stupefied, and sometimes he loses himself in some kind of ecstasy. In this way this first knot contains very many things which everyone has to experience for himself. It is needless to repeat that a worthy Guru's help in this counts very much for rapid progress.

FIVE CIRCLES OF MAYA

Soon after a person reads Reality at Dawn, Efficacy of Raj Yog in the Light of Sahaj Marg, and Towards Infinity (all written by our Master), he starts imagining the connections between circles, regions, and knots as depicted in the above mentioned books respectively. Of course, it is quite natural for a beginner to question the author of these books to explain them further. A serious abhyasi will question his own capacity to understanding, and if he is too serious he may passionately pray for more light. When his quest becomes too intense to bear, and he needs enlightenment at any cost, the door opens and he crosses the first circle of Maya shown in Reality at Dawn.

All descriptions, explanations and even theorising lie outside the first circle. Man is said to have evolved out of animal life, having a more developed mind. As long as he uses his mind to fulfil the animal needs in him, in howsoever-refined ways, his plane of existence is outside the spiritual realm. He lives in a world of solidity, which is ever-changing. Almost all of his senses and faculties lose their real value, which consists of Divine wisdom, and will go on getting grosser and more solid. Even his mind goes on creating complexities and becomes a bundle of conflicting movements, and knows no rest whatsoever.

If, by the Grace of God man receives a shock and develops an intense urge to rise above his mundane living, he may start to use his mind in a regulated way. Further development of the intensity of his craving to rise above his present solid state of existence will open his inner eyes, and he sees the finer causes working behind the solid activities. In fact, his urge forces him to rise higher and to start living in a different world altogether. That is a world of conscient powers and forces, which control the grosser world of sense experience. That world is comparatively more durable. It lies between the first and the second circles of Maya.

It is almost impossible to cross the second circle because of the great binding force of the charm of that world. In fact, very few people enter into the realm of spirituality, because of the great charm of this sensory world. Even among those who cross the first circle of Maya, rarely a daring and courageous soul would desire to penetrate deeper, and cross the second circle. Just as millions of books have been written to describe this world perceived through senses and inferred, millions of times more number of books can be written to describe this world the inner world of conscient forces, which is millions of times more charming than this world, and yet the description will be of a very small fraction of it.

If anyone crosses the second circle of Maya, one enters the region which is full of the causes of that charming world of Maya. After sufficient movement in that region, one sights the condition which is free from all the earthly attractions and pulls. By the Grace of God, one may even proceed on to live at that level which is completely devoid of bondages, which cause one to take birth in this world. This is the state of Liberation (or call it Salvation) which great souls have craved and cried for. A man living in that plane of existence can really be called a man and never an animal. The animal in him

is fully tamed and is under complete control of such person. Even then, the soul is looking for some heaven of pure light. The kingdom of God is in sight. The struggle should still continue.

Crossing of the third circle takes one on to the realm of that part of Maya, which is rarefied, and creative. Godly effulgence pervades that region prominently. Intense activity is there in the ocean of peace. That activity is not wasteful but creative and purposeful. That is the primal power creating causes for the happenings in this world. Time loses its worldly meaning in this realm. Yet, this is still the realm of Maya, which a sincere yogi intends to cross over. The craving is developed still further.

The descent of God's Grace enables such a liberated soul to cross the fourth circle. The yogi lives in a state of Mastery. This is a very highly advanced condition. He can utilise the cosmic powers to work in conformity with the will of God. The powers of creation, maintenance and destruction appears to be at his command. A yogi's purpose of acquiring command over the powers of Nature is almost fulfilled. If a yogi has kept his goal at the higher level, or at the Ultimate point of human existence, he will not remain satisfied with his attainments but will develop sufficient courage, will power, and humility to surrender even those cosmic powers to God, and will become utterly free from even the rarefied Maya, and he crosses the fifth circle of Maya.

Sahaj Marg places before mankind the attainment of Ultimate- Central region of existence as the Goal of human endeavour. There are finer levels of being of human ego. Our Master has characterised those different levels by 11 circles. An abhyasi is exhorted to rise to still higher levels of the rings of the Divine Splendour after he crosses over all the levels of egoism, which is denoted as Central Region and is characterised by Seven Rings. After crossing Central Region, real swimming of an abhyasi in the ocean of Divine Bliss begins, where bliss too bids farewell. Of course, it is impossible to get out of the levels of egoism without Transmission by a capable Master who has traversed the entire distance, and is akin to the very Centre.

The question about the connection between the circles, regions and knots, raised in the first paragraph of this article was to write about the first five circles of Maya in Reality at Dawn. Suppose an attempt is made to speculate upon the answers to that question, all descriptions and speculations, it is feared, will be outside the outer most circle of Maya and

serve no spiritual purpose. Therefore, I close this essay with a prayer to Master to give us the capacity for receiving His Transmission, enter the core of Central Region, and testify to His claims and descriptions.

ABHYASI, PRECEPTOR AND TRANSMISSION

When a person wants to take up the practice of Meditation according to the System of Sahaj Marg, it is necessary for him to fix his aim before taking up the practice. Otherwise, he is likely to be misled by his own false concepts and tainted observations. The aim should be complete oneness with God, or the highest state of his evolution, which is beyond senses and beyond all mental pleasantries, and also beyond even his ego. Therefore, an abhyasi (he who takes up the practice of Meditation) should once for all decide to have nothing to do with his own pleasantries, either sensual, or mental, or egoistic. Then alone can he hope to get the real benefit of Master's Transmission.

Having fixed his Goal as the attainment of the highest condition possible for man, the seeker should approach any preceptor of Shri Ram Chandra Mission to receive Master's Transmission through "sittings". It must, however, be clearly understood that a preceptor is not Master but he is also an abhyasi who is permitted by Master to help his brother abhyasis? Through Transmission. An abhyasi need neither try to imitate a preceptor nor try to find faults but simply wait for the effect of Master's Transmission for his own evolution.

A preceptor, in turn, should always be attentive to his own evolution, which should create confidence and goodwill not only in other abhyasi but also in all persons who come into contact with him. His behaviour and activities should create feelings of love and piety in others. If a preceptor does not mould his own character in keeping with the Teachings and Ideals of Sahaj Marg, he will be doing dis-service to the Mission and his Master. A preceptor himself should do the practices of Meditation Cleaning and Prayer so that his associates may do the same with confidence and good hope. A preceptor should make the work of an abhyasi simple and effortless.

It would be a bad policy for a preceptor to prescribe many methods of practices which may create confusion and complexities in the minds of abhyasi. Such preceptor will not only be doing dis-service to the abhyasis, but

will also be bringing bad name to the System of Sahaj Marg, which is very simple and natural way of Realization.

Our Master has given us a wonderful way of spiritual training, which is most effective as well as very simple. He has found out the root cause of human existence and behaviour. He has explained how the wayward functioning of a man's mind creates complexities and solidity, and how a man becomes slave of his own creation and goes on struggling endlessly, and in the process creates further complexities and bondages. The only way to regain his lost freedom is to try to shatter away his own network by using his thought power. The help of One who has shattered away his own network and is utterly free from any bondage, or limitation, or whatsoever, can be of immense benefit for an aspirant. In the System of Sahaj Marg such help is given through Master's? Transmission. Constant Remembrance of the Goal by an abhyasi makes him more and more receptive to Transmission.



Shri K.C. Varadachari and Babuji Maharaj

DOCTRINE OF SHEATHS AND THE ASTRAL BODY

Pujya K.C. Varadachari

Indian thought the sheaths are sometimes considered to be earlier formations. Thus, we find that the ananda, vijnana, mana, prana and anna sheaths are said to be present in the individual. The last annamayakosa is the physical. Each kosa requires to be discerned and transcended.

In another sense it was considered that the subtler sheaths produced the less subtle sheaths. This is similar to the Samkhyan conception of evolution (or what Sri Aurobindo calls the involution). The Avyakta or subtlest matter produces the Mahat or Buddhi (vijnanamaya kosa this is the alayavijnana of the Buddhists and dhi of Upanishad-Veda gayatri). This Buddhi is the effect of Avyakta but the cause of ahamkara. This ahamkara is the effect of Buddhi but the cause of the manas and the sense-organs and motor-organs, and also of the tanmatras. The tan-matras are the causes of the panchabhutas or the gross elements. This manas-cum sense-organs and motor-organs in their subtle condition obviously form the mental body and the gross annamaya sarira is formed from the tanmatras and the ahamkara. The close linkage between the manomayakosa and the tanmatras resulted in the discovery of the prana-mayakosa which is to be the cause of the annamaya kosa or physical organic body. The non-organic nature is due to the still further grossening of the material elements ceasing to have contact with the mental and vital. Though perhaps difficult to stretch it to the inorganic the theory of kosas seems to have formed the back-ground of the samkhyan evolution or involution. Sri Aurobindo has clearly expounded this in his Life Divine by showing how the several levels of being are formed in the Cosmic Organic scheme.

In Yoga Psychology the gross is said to be the effect the subtle causal sheaths. Therefore, in Yoga what is attempted is the recovery of the activity of the causal in the replacement of the place of the effect-activity, of the causal activity in the place of the gross effectual activity. This integrative recovery of activity of the higher sheaths in practice makes the gross not separate itself from the earlier but work in harmony with the higher. Secondly it is to gain for the effect the continuity with consciousness of the higher vaster and wider functions which tended to be lost in the absorption with the lower. Unconsciousness developed as mechanicalness increased.

Once it was conceded that unconsciousness develops out of consciousness it becomes imperative that to recover consciousness is to gain the causal state. And secondly, they are convertible. One is the degradation of the other. Monism of consciousness was accepted in the field of involution-evolution. The only question that has arisen is whether this consciousness-unconsciousness monism is identical with the notion of the Self, which would become something different from the unconsciousness-consciousness.

The astral body is held to be intermediary between the physical and the mental, and obviously must refer to the pranamayasarira. This pranamaya sarira is what one handles in certain yogas. The hathayoga though relying on the control of the physical (carnal or natural) yet uses the prana for control of the physical. The pranamaya sarira is sought to be controlled by mind (manas) and that is emotional centre also for manas is said to be the organ of perception of pleasure and pain. The thought element in this manas is much less than in the Ahamkara and Buddhi, the ahamkara may be considered to be the activity-centre and the buddhi to be the intellectual centre.

Thus, manomayasarira is capable of being considered to be the mental body, and the vijnanamaya sarira as the intellectual body. The prana operates only in the astral level and one must in every case build up the vital or astral body if it is needed for any special work. It follows the soul in its migrations.

Sri Ramachandraji considers that this astral body can be taken out and projected and dealt with by the spiritual process of pranahuti (transmission of prana). Undoubtedly this prana of the transcendent person or Master is different from the individual prana, but has some sort of identity, because it is also of the nature of vibrations.

The conception that we have to build these bodies by conscious effect by developing the subtle and subtler matter called by Ouspensky Hydrogens has to be considered seriously. Those in whom the higher bodies of astral and mental and over mental kind have not come into being, remain physical and follow the laws of mechanical repetition. In a sense they do not transmigrate. But those in whom the astral has been developed owing to some desire that goes beyond the physical life and seeks survival after death does not bring about the mechanical repetition but an interval which prolongs the desire into another life. The mental body is due to more conscious desire to live a vaster life and imagination plays an important part in its formation. These are developed by the amplitude of desire and the expansion of the area of active desire. Thus, mechanicalness is momentary, it does not look forward. Astralism is futurative in a small measure, it already becomes aware of the possibility of life beyond the immediate; it becomes time conscious. Even in greater measure the mental body is formed by the consciousness of the past and the anticipated moulding of future in and through the immediate. Thus, an independent experience and existence are foreboded in the mental. So too

the high vijnana body and the ananda-body are to be formed slowly by the particular kinds of training that one makes for their building.

One view inclined to the conception of dualism held that Nature is essentially not self but object. The object consciousness is reflected consciousness, and this reflection of the self in objects is gradually lost till it appears to be entirely void of even the reflected consciousness. In subtler states the self is recognized as in its reflected form (this reflection itself being an inversion, vivarta), and that leads on to the discovery of the self as different from Nature.

Another view has maintained that through some the true Self or Consciousness (which is entirely different from the objective nature-reflected consciousness, buddhi, ahamkara, manas and etc.) desires there is the Consciousness which has become the Nature which has evolved in all its forms. Consciousness as Nature has been the matrix of all evolution and involution. This consciousness is different in kind from the Self that sustains That is Absolute, but these are non- absolutes.

The fact remains that we have to assume the dualism of the transcendent self and the phenomenal consciousness which operates at once as the organ of the Self and as the object of that organized Self in all the levels of 'subjective knowing, willing, and feeling, as buddhi, ahamkara, and manas and prana.

The causal chain of the several sheaths led to the concept on of the karana and karya sariras. The ultimate Causal body is undoubtedly Avyakta. This however cannot be equated with the Ananda, but perhaps may be equated with the 109panishad109 sarira which is said to belong to the body higher than vijnana (of the Upanisads).

According to Sri Ramachandraji the Ultimate can be called only That (Tam), and it is possibly capable of being considered to be the cause of all ananda, cit and sat, which are all that we consider to be the characteristics of the Self, that is not undergoing any change. Upanisads consider the Ultimate to be Sachidananda, but the Nirguna concept goes beyond these too since they are for all practical purpose's objects of cognition, even if it be supercognition.

Thus, we have to consider that the astral and other bodies must be recognized and built up by conscious acceptance of their casual nature. The

integrity of the self thus becomes established and higher levels of the consciousness open up to the vision of the physical man and the vital and the mental man.

Our true nature is spiritual and it is seen that these are but effectual inversions of the same when operated by the cosmic propulsion into involution and evolution.

The Explanation of the Imagination of Purification

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

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

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

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

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

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

Astral Body

by Dr. K. C. Varadachari

M. A. Ph. D.

In the general treatment of the astral body there seems to be some kind of doubt as to its nature and existence Does every man possess an astral

body? If so is it located in space and time or within the body or outside the body, or is it an inseparable part of the body, In what sense is it a body ?

The questions and many more crop up when we try to deal with the subject

Every person possesses the astral body which gives a reading of the psychic condition of the individual soul. It is a near body as contrasted with the physical gross body. When the gross body dies the astra body is said to be the transmigrating one alone with the soul. But it does also go away when the individual soul gets rid of the karmas and visanas and trisnas absolutely. Indeed it is a karana sarira in the sense that once this forms then the rest of the formations follow. Since it dissolves (siryate) or falls to pieces ultimately it is a sarira or body. Thus, it is called karana sirira.

But it is in a sense located within the body being very sukshma and also atomic conglomerate or aggregation or skandha. Some hold that it is a conglomerate of manas, suksma indriyas, ahamkara and budhi. The atomic nature of each of the components would however entail quite a sizable sarira. Does it by any means mean that is of the size of the thumb (angustamatra 112panish) for it is described so even in the Savitri episode when the soul of satyavan was taken out of the body by Yama with his pasa, binding rope ?

Some make manas a vibhu or vast whereas some make it anu (minute). Some make the soul vibhu but somehow claim that it can be bond by the manas etc entities. Undoubtedly Buddha denied the soul behind the conglomerate though he did not affirm as to what was left after the break up of the skandha or aggregate.

Whatever may be the condition, the astral body is within the physical and is limited by it in such a way that there is no freedom for it except when it is released by the physical during dream or when it is in some sense taken out of the physical body in trance states or yogic or occult states. In dreams thus the subtle senses, manas ahamkara act as if without any limitations of space or time. In fact though the images are all taken from the physical world yet the activities specially break all laws of the physical. It is from the analogy of the dream state that the seers tried to liberate the astral body and deal with it directly in Yoga. This of course is not so much as known by the vedantins or even the modern yogins.

Sri Ramchandra Ji Maharaj has shown how from the very first, one must deal with the astral or karana sarira of the abhyasi and liberate it from the thralldom to its physical gross body. The effect cannot cure the cause but the cause can cure the effect.

Another conception of the astral body may be given from the Indian philosophic stand point. The antahkarana or internal organ of knowledge is said to comprise of the buddhi (intellect), ahamkara (will or egoity) and manas (the principle of distinguishing feelings of pleasure and pain), and the citta (the whole series of modifications which go by the name of ideation, imagination). These also include the functions of memory. But obviously our consciousness as at present constituted is the awareness that we have of the world outside us and our memories of it which we get through our sense organs and motor organs. Indeed, the antahkarana depends for its knowledge of the outer world on these sense organs and motor organs. However the 113panishad113 call this awareness of the outer world jagrat, waking consciousness and the states of mind when the motor organs do not function the dream consciousness. Obviously even the sense organs do not function. Only the antahkarana begins function with the memory materials already got from the senses. That is the reason for our experiencing the dreams in a sensory manner. The complete absence of sensory experiences is the sushupti or deep sleep.

The reason for our forgetting experiences may most probably be due to the sinking of all experiences in to this deep sleep state. This may be caused by our fears and complexes which inhibit our memory. This need not detain us of course for we are very much concerned with the astral form which might well be called the central body with the nucleus of our experiences.

That we can have clearer idea of the internal condition and status of a man through the astral than the physical is the considered opinion of the investigators into spiritual life. In this sense the growth or distortion of the individual are perceived through the internal organ and not through the external senses.

It is possible to observe the astral form or project the astral form out of the physical body too. It is not possible to do the same with regard to the physical. Spatial and temporal limitations are much fewer than the physical in respect of the astral. It is because it can be the transmigrator from one body to another at death and does keep its individuality that it is possible also to deal with it in its dream and deep sleep states through the astral.

The reason for much of the spiritual work to be done during the deep sleep of the abhyasi or the samadhi condition or the deep dhyān shows that what real transformation can be done is only during the period of the astral life. The 114parishad calls the state as the condition when one is at one with the Divine.



Shri K. C. Narayana with Babuji Maharaj

Prayer & Meditation

Sri K. C. Narayana

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

The child cries whenever there is a need. It cries and cries whether the mother or father responds or not. It is thus natural for a child to cry. Similarly, we too cry, pray and beg according to our needs. Thus, different concepts of prayers have come into vogue. But what exactly should we pray for and to whom should we pray, are two basic questions demanding an earnest enquiry. Firstly, should pray for some material comforts or favours? Secondly, should we pray to the ultimate, unseen and probably unknowable God or to many of His phenomenal natural forces which seem to be controlling our lives? That we speak to people who can help us to solve our problems is one level. That we appeal to people who matter to solve our problems is

another level. But there is no point in projecting these two levels on to the ultimate God. When we seek absolute peace in our heart, absolute oneness with our brothers and sisters in thought, action and feeling, when we seek coherence and integration in life, I think we can appeal to God only, who is all pervading even as stated in "Isa vasyopanishad".

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

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

Having settled the goal which solves our problems now. we are also aware of how hopelessly bad we achieve that state It has become a fashion

for the modern scientists to talk of conquering. This concept seems ridiculous to me and it should make no sense to anybody when we understand that he is himself a part of the Nature. These people do not believe in living along with Nature, in sharing with it, in allowing it to do what is good for mankind. Such people assume an eternal existence for themselves and attempt to struggle with nature. One thing definite is that the moment you are born, death is there with you. Life is a continuous activity against this inevitable event and how best we can live depends upon the values we cherish and particularly an awareness of our temporary existence here. My point is why should we try to conquer Nature. Why can't we live with it, adjust with it and lead a balanced life. It is our greediness, envy and jealousy that come in our way of living according to nature's dictum. These are our shortcomings. we are yet but slaves of our wishes putting bar to our advancement". Who should help us out?

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

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

language; not minds. Many Gurus and Mahatmas said they will prepare disciples. They need not be accused. It is we who go and fall at their feet to become disciples that should be blamed. In the entire history of man it is Babuji alone who said "I will make masters". Faith in such a Guru is what the Vedantins call "Mahavisvasa", which is one of the six angas of prayer, the other being "Anukulyasankalpa", "Pratikulyasamarpanam", "Gotrutavarnam", "Atmanikshapa", and "Kripanatva". Thus, Mahavisvasa and Kripanatva are the two things fully stressed in our prayer. The total helplessness to achieve the goal is stressed in the last two sentences of our prayer. It may be very easy to go on reciting the Upanishads, for, there you love your own voice, your capacity to recite and congratulate yourself for your competence. But here, you are confronted with your total incapacity, helplessness and incompetence. The 'I' in man, the ego, does not so easily accept this proposition. That is why most of us in our Samstha also report the prayer but do not meditate on its meaning. If you really meditate on the meaning, tears shall roll down. You will feel how hopelessly bad, incapable, and miserably incompetent you are in this great task of trying to be one with nature. We are incapable of even to be worthy disciples of the great master. The problem is that you are pitted against yourself in this grand task. It is easy to confront some enemy, to conquer nature, perhaps. But when pitted against your own self, you are aware of your utter humility, incapacity, "Kripanatva". It sinks deep in your heart. Then, and then alone, the descent of the divine starts. You empty yourself from the heart and God enters there. Give room for God. Let there be vacuum first. Feel constantly your helpless situation. Even Arjuna could come to that position only when a couple of impossible situations confronted him. Otherwise, he would not, he could not, have sought God. Traditional Prayer is but a nityakarma, can a yogi be satisfied with such a routine prayer when he wants to be with God? Definitely not, Prayer should be in that absolute suppliant mood inviting God into your heart.

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

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

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

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

I got from Babuji. In 1979 He said, "Narayan, look! My job is cleaning 75% of time". That was the message for me and I ask you also take the message. This cleaning process should be followed with so much humility and awareness of your limitations. Then only "Kripanatva" develops and the Question of progress arises.

CLEANING PROCESS: WHAT, HOW AND WHY OF IT IN SADHANA

K. C. Narayana, Hyderabad

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

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

Every aspirant, therefore, has to introspect and analyse his own follies. Though we strive to be on the path of good and righteousness, engaged as we are in the worldly activities it is found by us to be not possible always and we are conscious of our swerving away from the path of God. The awareness of our own failing is a basic necessity; without this the question of repentance does not arise. Master commands that we take note of our failings and become conscious of our impurities every day and pray to God for help. One has to review one's whole day's thoughts and talks and actions and discern the imperfect manner of doing them. The keeping of a diary is helpful not merely for the purpose of noting our spiritual experiences but also of our wrong doings, doings done on our own initiative and without feeling of God's and Master's presence and direction. It is necessary to review these and note them so that the mere entry of it in our diary will automatically draw the attention of the Master and speed up the process of rectification and

purification. Repentance is for the loss of practice of nothingness and of presence of the Master. Confession in religion has this same purpose but being made into a technique it is likely to lead to abuses.

Confession in private or in public has no basic value unless one follows the same up to rectification or seek God's power and help to lead him upto that stage when he will not ever go wrong: this is perfection." (Dr. K. C. V.)

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

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

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

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

Why? Master being what he is, and what the aspirant thinks him to be, the very idea does not fit into the context and the aspirant's subconsciousness does not allow any more interest in the process. The super-ego of the aspirant rebels the moment a bad idea, or a bad thing is connected with Master who has been accepted as one's guru and God and that is the truth of this process.

But pardon me, How many of us have accepted Master totally? In the absence of that, how can we expect this process to work? Further, there are some who think that Master is enjoying the scene, and therefore, they should not disturb him. What a tribute to Master! (I have had the misfortune of hearing similar answers when persons have been seen visiting the cinemas – blue and cabarets.) The process advocated here by Master is not totally new and is the same as the traditional concept that everything is done by God or is got done by him. (Swayameva karayathi; and swayameva krithavan.) But the principle of Saranagati in Sri Vaishnavism and that of our Master is different only in so far as there is active participation on the part of Master in the cleaning process to which we shall revert later.

The second type of Impurity is Vikshepa. This is really the base for all impurities. Our desires seem to be capable of making us lose all sense. The desires range from sensuousness to fine shades of egoism. Master, therefore, advocated certain practices to be performed by the aspirants to check their influence on the aspirants. The meditation on points A and B advocated by Master are meant to check the impurities (vikshepa) and should be done assiduously by all aspirants. While many do not even seem to be doing this

(I have had occasions to hear from some prefects and preceptors that they do not advocate this to the aspirants) some persons seem to be extraordinarily interested in the nature of impurities going out and their quantum. This is all despite clear instructions from Master 'Do not meditate on those things which we want to get rid of. Simply brush them off!' The reason why Master advocates that we should not meditate on the nature of grossness is, those thoughts which we want to get rid off gain power due to our interest in them and become formidable. The best thing to do is to ignore them and fix our mind on master as naturally as we can. Master states that the meditation on points A and B (efficacy of Raj Yoga) help the abhyasi get rid of many impurities in the system.

He has also advocated that the aspirant may think that he is merged in the Ocean of Bliss with his body transparent, so that the waves of the ocean pass through him. He should think that the waves of the ocean are washing off the grossness and impurities from within the interior of the body. Master has stated that this method may be advised to be practised daily at the evening time for all those who require heavy cleaning. He has also stated that they need not take up any other practice at that time except this. Another

method advised by Master for those who require to cleanse their impurities, is to think that Divine Light is present in the top portion of one's head having connection with the Eternal Divine Store. The aspirant should take some of it, bring it downwards, allow it to run through the left arm driving out all impurities with it and flowing out from the tips of the fingers along with them. The process is to be repeated taking up the right arm, again the left side of the body upto the feet (every grossness going out from the tips of the toes of the feet), and then the right side of the body.

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

Avarana may be considered as the grossness or perverse tendencies of the mind which got solidified and became part of the nature of the aspirant. These are either due to past karmas or even curses (consequent on bad actions or karmas). The Jains have a very complex theory of explaining the accumulation of matter (Pudgala) on soul. Master in His work 'Reality at Dawn' states that these avaranas are gained by the souls almost from the beginning. "From the primary state of existence of the soul in its most subtle form we marched on to grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in assiduously by all aspirants. While many do not even seem to be doing this

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Manas (psyche), Chit (consciousness), Buddhi (intellect) and Ahamkar (ego) in cruder forms began to contribute to our grossness.

In due course Samskars (impressions) began to be formed which brought about their resultant effects.” To rid ourselves of these avaranas (which may be almost equated with the 23 concentric circles consisting of the layers of Maya, Ego and splendour) is not an easy task to be accomplished. Here comes the assistance of the preceptors and the Master. To clean the chakras and carry on the yatra of the aspirant to the Ultimate is the responsibility of the real spiritual trainer.

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

O Master,

Thou art the Real Goal of human Life.

We are yet but slaves of our wishes putting a bar to our advancement;

Thou art the only God and Power to bring us upto that stage.

Thou art the Ocean of Bliss;

We are all seated in it.

The waves of Thy Ocean are passing through us

Removing all the dirt and disease.

OM TAT SAT.

FAITH IN AND DEVOTION TO MASTER

Dr. C. A. RAJAGOPALACHARI

It is a common experience of most preceptors of the Mission that Abhyasis, particularly the serious-minded ones tend to become restive and begin asking questions like “Why am I feeling nothing, seeing nothing and experiencing nothing I try to be as regular as possible in my meditation but still it is bewildering.” Many preceptors are themselves inwardly struggling with about the same sense of frustration. The fact that an Abhyasi is made preceptor especially on a provisional basis, does not vouch for any great achievement on the part of the person so endowed, on the spiritual path. It only signifies the fact that the person has been able to impress the Master about his seriousness and sincerity in the master of adherence and abhyas, as also the fact that Master considers he is fit enough to act as his agent in the matter of giving transmission sittings to other Abhyasis. At the same time Master expects that such endowed persons should be able to watch the progress of the Abhyasis on the spiritual path, become aware of barriers that hold up progress and help the Abhyasis to surmount the obstacle in the easiest possible manner and the quickest possible time. Again, the Preceptor is expected to talk with the Abhyasi about his understanding of why specific types of barriers set themselves up to prevent progress and what the Abhyasi could do in cooperation with the preceptor and the Master, to make it easy for the Master to help him in his evolution. At the same time specific advice should be given to the Abhyasi how he can ensure quicker and easier progress for himself and the advice should be not just practicable but also suited to the culture, upbringing and environment of particular person concerned. Again, the advice should not take the form of a mere precept but practical in its application by the serious minded practican. In this matter the topmost position among the list of requirements, is shared generally by the two inter-connected aspects of faith and devotion. Their interrelationship lies in the fact that faith is at the base of devotion and in the same manner devotion is at the base of faith. To the extent that faith is achieved, to a proportionate extent is devotion achieved. In order to be able to accelerate the pace of progress in the spiritual area, it is essential that faith and devotion should be at as near the maximum as possible. When they are at the perfection point one can be said to have achieved the summum bonum of mortal capability.

To achieve this kind of development of these two factors, very good understanding of what these two terms connote is very essential, especially in the context of modern confusion of thinking and use of words in contexts that are not exactly suited to the proper understanding of connotation. Our fore-fathers were never tired of exhorting people to be as simple as babies because of the fact that they are still unspoiled by contact with the external gross world which exerts a considerable influence towards degeneracy of the human mind and it is hardly one in several million that escapes such corrupting influences. So let us take the baby and look at it closely. From the beginning the baby learns to recognise and place its full trust in the mother, the first syllable that a baby ever utters is 'Ma' the mother. Mother's face and happiness. The first time it is able to focus its independently acting Its first smile is for the eyes, the face that it looks at is that of the mother. When it cries it tells the mother that it is hungry and needs milk and when it does so, it is fully confident that its cry would be heeded and its want fulfilled. And so, they are fulfilled unless the child has been unfortunate enough to have a very sickly woman for the mother or to lose her early in life. It is therefore a certainty that of all things in creation the baby has the highest possible extent of faith in its mother. It never expects any failure; its faith is unshakable and uncorrodable.

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

Such a position lasts in the child unless:

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

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

To understand it correctly, one has to watch a child for its responses on different types of occasions. The best time for our purpose is to see the baby's or child's reaction in emergencies. Take the child at play on the street suddenly finding a fierce animal like a big dog or a bull charging across the road. The child becomes fully aware of very suddenly to the extreme danger to itself and it rushes back blindly into the house crying 'Ma' mother. To the child mother is the only person to offer the needed protection. It is not aware of her incompetence in offering the full protection which the child needs. It is nevertheless a fact that the mother will be prepared to even lose her life by protecting the child and offering herself instead as a sacrifice. Here the child's faith in the mother is of that intensity that it never thinks of why and wherefor or how and why in its response to emergent situations. Such should be the faith of the Abhyasi in the Master and if it is not so or not even a tithe of it, it is absolutely essential that the Abhyasi should increase his faith in the Master.

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

the mother and also the equal intensity of the faith that the child has in the mother and her ultimate kindness and devotion to itself.

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

The purpose of this article is to make these easy means available to all Abhyasis including such preceptors as need it, so that Master's burden which is the sum total of all burdens of all members of the Mission, can be lightened atleast to a fractional extent by being put into practice. The author is fully convinced of the efficacy of this simple method of practice through results observed in not less than a hundred Abhyasis to whom such advice was given and progress watched. This does not mean that there is no other way. If anyone has any simpler means to offer the writer will be entirely grateful for such assistance.



Sri P. Rajagopalachari and Babuji Maharaj

THE BEAUTY OF SAHAJ MARG

P. Rajagopalachari

Nature is beautiful. Great artists, great scientists, great thinkers and philosophers, have all expressed in words of moving rhapsody and inner

ecstasy the beauty of nature as they have perceived it. The common individual has also felt and experienced this utterly fascinating beauty in the various aspects of nature, though he may not have been able to express it as the great personalities have been able to. This is not for lack of desire to express the felt beauty and the resultant ecstasy but merely because of inability to translate experience into language.

Every individual has had such moments of revelation when the inner ecstasy could be expressed by nothing more than tears of joy, of happiness.

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

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

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

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

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

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

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

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

When we study the system of Sahaj Marg, we immediately appreciate its simplicity, its naturalness, and our experience has already taught us that

true beauty, indestructible beauty, lies only in nature, in the natural. All that is natural is beautiful. So, the first beauty of Sahaj Marg is its naturalness. It goes with nature. Every element of its teaching and practice are in tune with nature. Even the ultimate renunciation comes about naturally, without effort, without tension, without misery. We see that in nature nothing seems to take effort as we understand it.

Everything is spontaneous, natural. Whether it be the emergence of a tiny flower, or the birth of a microscopic life-form, or the grand and awesome serenade of thunder and lightning, all seem to operate without application of effort. They emerge naturally, when necessary, when appropriate. So, the primary beauty of Sahaj Marg lies in its utter naturalness.

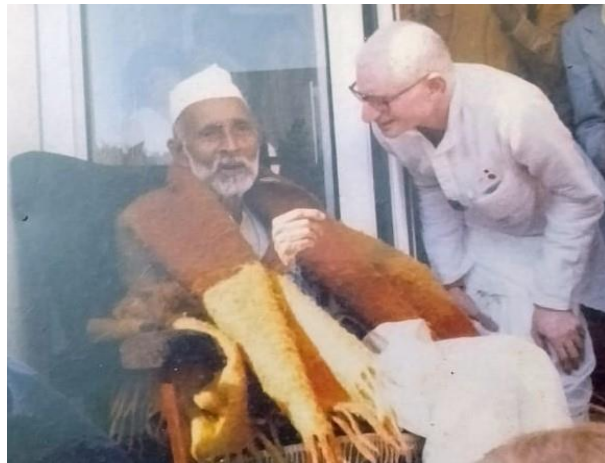
We also see the utter simplicity with which nature operates. There are no complex machines in nature. Scientists may sometimes call them complex but that is because they are yet to understand the way a particular aspect works or operates. Everything in nature is essentially simple. In Sahaj Marg we see the same simplicity, both in its precepts, and in the practice that it offers. This simplicity is the second beauty that we perceive in this system.

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

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

been seen by us to be beautiful and perfect. So, Master stands revealed as the perfect, and the Beautiful.

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



Sri S. A. Sarnad and Babuji Maharaj

The Role of Guru in Sahaj Marg

Sri S. A. SARNAD, Gulbarga.

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

The word Guru (T) in Sanskrit has many meanings one among which is "weighty". A Guru is one having some weight of a special kind, certainly not

weight of the body. Of what, then, can that weight be? It can be described as the weight of the power of his soul. Although the phrase 'power of the soul' has meaning, still it cannot be denied that many saints do possess the power of the soul (आत्मशक्ति or आत्मबल) under the influence of which the common man feels peace, lightness and even bliss. Many definitions of the term 'Guru' are found in our scriptures, a few among which are as under:

गुकारश्चान्मकारो हि रुकारस्तन्निरोधकः ।

अन्धकार विनाशत्वात् गुरुरित्यभिधीयते ॥

गुकारस्थावकारो हि रुकारस्तविरोधकः ।

अन्धकार विनाशत्वात् गुरुरित्यभिधीयते ॥

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

गुकारः स्यात् गुणातीतो रूपातीतो रुकारकः ।

गुणरूषविहीनत्वात् गुरुरित्यभिधीयते ॥

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

गुकारः प्रथमोवर्णः मायादि गुणमासकः ।

रुकारोऽस्ति परब्रह्म मायाभ्रान्ति विमोचकम् ॥

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

गुकारश्चान्धकारो हि रुकारस्तेज उच्यते।

अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः ॥

The letter T means 'darkness' (or ignorance); means 'light' (or knowledge). Guru is undoubtedly Brahman alone, who destroys ignorance. From the above-cited descriptions it becomes clear that the person whom we

call 'Guru' has raised himself to such a height that he can no more be called a human being at that stage because, he has overcome all human limitations. The qualities found in ordinary human beings are found in him in such a refined, reformed, or sublimated state that one is compelled to call them 'divine' on account of their illuminating and influencing nature. Moreover, he has gone through the entire path towards the Ultimate Reality and is capable of guiding others on that path.

Some people prefer to think that the concept of Guru involves in it the principle of descent of the Supreme itself in order to help the individual soul aspiring to ascend towards the Divine. Out of utmost compassion for humanity, the Divine chooses Itself to be bound in human form to guide the destinies of men yearning for realization. Though limited in the fragile human frame, the capacities possessed by such a Personality are so tremendous that they cannot be gauged by ordinary men. Developing faith in such a Master means elevating one's self to solve the problem of life.

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

Our Master says that a real Guru is one who is completely free from the feelings of egoism or greatness. He is always prepared to serve mankind in his own humble way. The true test of a real Guru is neither his pedantry nor his eloquence; nor even the respect he enjoys among his disciples. It is only his practical attainments on the path of realisation and his ability to awaken

the soul towards the Divine that really count. Here, too, he should not feel proud of him-self on this account. If, however, the thought of being a Guru crosses his mind even once, he becomes unfit for imparting spiritual training to others all through his life. Master has rightly said that the downfall of our religious teachers is due to the fact that, instead of thinking themselves to be public servants, they began to think themselves to be public masters. So, a real Guru always thinks himself to be a very insignificant being, beyond all feelings of greatness and superiority and considers himself as the humblest associate or a servant of humanity.

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

(f) and missing the stability in that particular state (unafegara)

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

It is generally believed that a Guru once accepted should never be changed. Some selfish Gurus even frighten the Sadhaka that he will be

damned to hell if he ventured to change the Guru. Sahaj Marg, however, strongly opposes this view and brushes it aside as mere superstition. It holds that the Sadhaka is always free to change the guide or Guru, if at any time he feels that the latter is no more useful for the purpose. Nay, a real Guru is duty-bound to direct the abhyasi to seek another guide, more advanced and better qualified than himself, when he feels himself incapable of guiding the abhyasi further.

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

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

Sahaj Marg Sadhana and Sandhyopasana

BY

S. A. SARNAD, M.A.

'Sandhya' means 'union' and 'Upasana' means 'worship' or 'practice'. Sandhyopasana is an act of worship in which the door tries to merge his consciousness in the Absolute. Sandhyopasana has been extolled very highly in the scriptures. Its performance was obligatory on every one belonging to the first three of the four castes. It was thought that although no special merit (punya) accrued by performing Sandhya, its non-performance would be a sin. Sandhya being thought of as an essential duty, failing to perform one's duty is indeed, a sin.

Sandhya is an elaborate process. It is required to be performed at least twice in a day, if not thrice. All the details of the performance can be reduced

to four important steps. The first step is that of 'Samkalpa" or one's determination to perform the worship. In this step, the doer utters or declares his determination to perform the act viz., Sandhya, so that a firm will is formed in him. He also consciously decides the details

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

This Gayatri hymn, on the one hand, is a prayer to the Almighty to illumine our intellect; and on the other, it is meditation on the Divine Light. Last but not the least, there is a prayer for the well-being and happiness of the whole of mankind. This, in short, is the Sandhya Karma. We shall now see how our Sahaj Marg Sadhana is not different from this type of Sandhya, with some alterations, of course.

First of all, the Sadhaka, when he starts the practice according to the Sahaj Marg system, makes a firm will to continue it till the goal is reached. All the Abhyasis may not have this firm determination in the beginning. But as

they continue the practice a sort of wonderful self-confidence develops. The only difference is that the Sadhaka is not required to declare his Samkalpa' as is done in the traditional Sandhya.

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

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

Again, there is no recurrent chanting of the Gayatri mantra in Sahaj Marg Sadhana. But, Burgo Devasya Dhahi-we meditate on the Divine Light says the Gayatri hymn. Sahaj Marg sadhana is nothing but meditation on the Divine Light as present in the heart. The only difference is that we do not repeat the words describing the actual performance. It is not only redundant but it also tends to permit the mind to deviate from meditation.

With regard to the prayer for the well-being of the mankind, it can be said that although there is no such prayer offered separately in Sahaj Marg practice the prayer that is offered by each and every Abhyasi is for the spiritual upliftment of one and all. Master has beautifully stated in his 'Reality at Dawn' that the true form of prayer is to stand before God as a humble suppliant, presenting to Him our true state and completely resigning ourselves to His will. It is folly to pray to God for petty worldly ends.

Although prayer for the well-being and happiness of mankind is not a selfish act, still it is a prayer of a lower order in comparison with the one that is offered for spiritual advancement. So, the prayer that is offered by the members of our Mission as a part of their Sadhana, is of the highest type: and all other prayers are of little significance and too weak to solve the problem of life.

Thus, we see that Sahaj Marg sadhana is nothing but Sandhyopasana of a higher order in which all superficial things have been eschewed so as to suit the needs of the time. It is a practice about the efficacy of which any right-

thinking man would be convinced. One has only to embolden oneself to test it.

Meditation Hall at Dr. V. Parthasarathy gari house (1st floor) at Vijayawada inaugurated by Babuji Maharaj on 25-5-1967



DIVINE PURSUIT

Babuji's inauguration speech

It is with a feeling of gratitude towards Dr. V. Parthasarathy for constructing a room for Satsangh, that I speak to you today. I hope it to be a real work of the highest order. The work he has been doing so far, will very easily develop.

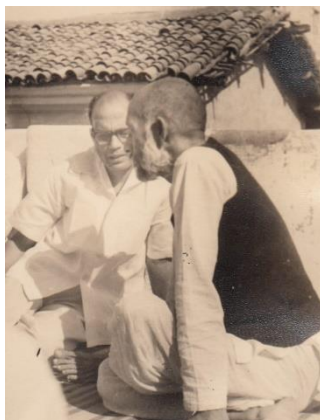
Our ancestors had sought their ways of realisation in the forests, away from the life of action, forsaking all ties of worldly connections with their fellow beings and others. We under the Sahaj Marg system try to create such an atmosphere around us in our homes so that they serve the purpose of forests. What we do is to attach ourselves more and more to God, and the result is that non-attachment follows automatically as a corollary. We thus come to the state of Vairagya in a natural way without any effort on our part.

There should be a goal before us, and we should try to attain it in the most natural way. There are many methods of realisation, and each one claims its efficacy. But it is our duty, before entering into any system, to consider which is the best system, and it depends upon one's own judgement

and the grace of God to get a real method to solve the mystery of one's life. 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.

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.



Shri Dr. V. Parthasarathy and Babuji Maharaj



Sahaj Marg Par Excellent

Dr. V. PARTHASARATHI,

VIJAYAWADA

To exhaust the Inexhaustible is impracticable. Even so, to describe at length this simple, natural and practical path of Realisation may never be complete. However, an attempt is made to give some glimpses into this path supreme.

Revered Master has classified Gurus under the following heads:

1) Gurus of the lowest type, who go about advising worship of trees, animals, diseases etc,

2) Gurus whose knowledge is purely bookish.

3) Born Gurus who prescribe to others that which they do or have done, not taking into account the merits or demerits thereof,

4) Gurus of the higher type, who enjoy the Grace of God and are capable of utilising the Grace for reforming others. 5) Gurus of the highest type, who guide others on the basis of their practical experience supported by higher inspirations.

Such Gurus are rarely seen because they are all along attached to the Original. Master who is one with the Ultimate belongs to this category. We are so fortunate to have His Blessings and guidance. He pardons our misgivings but asks for a little cooperation. Master says, "I am always waiting to serve people in the higher reaches provided they give me an opportunity". Distance, time or condition do not seem to impose any limit on His capacity for Transmission. He very aptly says, 'It is through freedom that we realise Freedom'. Master is a constant companion of the soul. The disciple is made to realise that everything goes on by the support and guidance of the Master till finally he comes to the very same condition as the Master, and, begins to merge in Him rather than float with the fruits of the world. This is His constant watch, His vigilance over the aspirant. If we are to be worthy of our Master, should we not give Him the happiness of being good disciples?

He is simpler than simplicity and more humble than humility. The true test of a Guru is not in his pedantry or eloquence - not even the respect he enjoys among his disciples, but only in the practical attainments in the spiritual path and the ability to awaken the soul towards the Divine.

Dr. K.C.V. has said, "Out of utmost compassion for humanity, the Divine chooses itself to be bound in human form to guide the destinies of men yearning for Realisation. The capabilities possessed by such a personality are so tremendous that they cannot be gauged by ordinary men."

Master and Transmission are everything in this path. Higher approaches in the spiritual field are not possible without Transmission imparted by the Guru. The Idea is to disseminate this practice so that the entire world may

be benefited by it. It is anti-depressant and detensionist. The man is transformed from the gross human level to a subtle Divine man, When the Divine consciousness is introduced into the heart of the abhyasi a kind of unsheathing of sheaths seems to happen. So, calmness and lightness result. This methodology is simple, natural, transforming and finally Divine. It is accessible to one and all without any distinction of caste, religion etc. It brings about moderation. To have a clear understanding about 'moderation', it should be noted that there is a Divine force at the back of every cell. Generally, the human element predominates over the Divine element and we tend to lose sight of the Divine force that is sustaining us. This causes tension and this is immoderation. This is checked and transformed and we get awakened. Every function within the body is reigned by the full force of the Supreme. The grossness which obstructs the flow of the Divine and the operations of the Divine would be removed not only in the gross but in the astral, causal and other levels.

Supreme thought force is in every man. Only it has to be awakened by meditation and this can be done only by a person who has reached that particular stage (of Original Primal spiritual condition) and brought that force into the life of man.

This is the importance of Pranahuti. The supreme transcendental state which is called the central state is for the first time rendered possible whilst yet in this body by the techniques or methods invented or devised by Rev. Master.

All the sadhanas become natural to us, the so called yama and niyama are ingrained in us since they have the basic characters of Ultimate Consciousness which has come to dwell within us. Without our knowledge we find we follow the ten commandments, Master has counselled, so that our higher evolution may be made easy and swift.

Sometimes Master's hookah smell is felt. It appears He is looking on all the time. Thus, His omnipresence is felt. Hence the path is simple, sublime and easy to practice by everybody.

Transmission is the utilisation of Divine power for the transformation of man. The Divine power makes dead things come to life. Prana. This is how our system differs from others. Growth is possible when there is

Our system develops the experience of God in a natural way or Sahaj Samadhi not Samprajnata or Asamprajnata. Sahaj Samadhi means attachment with Reality all time without interruption even when we are doing any work - not only when we in dhyana as in Nirvikalpaka Samadhi etc. This Sahaj Avasta is sought to be established in every one of our abhyasis, so that he does his duties detached from the fruits thereof, but attached all the time to the Reality which pours itself into him and supports him by its changeless condition.

Sri Krishna says, 'Do your work without attachment to the fruits thereof. Master puts this into practice, utilising Pranahuti as an instrument of practical work.

This is a great discovery of Master which anybody or rather everybody can adopt and find for himself whether he realises true renunciation and true attachment to God.

Often, we hear some wrong notions about Jyoti. In our system, we do three things at the same time - we meditate on the Divine Light in the region of the heart with Ultimate Reality as our goal. The Master is in fact the Ultimate Consciousness itself in human form and taking up the work of making everyone who comes to Him and give him the strength and ability to love the Ultimate. The light which we have in the physical life is really heavy and it does not make things lighter. With the experience of Godly Light, we feel our body lighter and lighter and it appears as if the body has been taken away. So Jyoti means something that has arisen within us. That is how this New Force in our system works from the heart. And when God comes into us, our burdens are taken away. We become sensitive about the vibrations that enter our system. And we begin to develop Inner Light.

Sahaj Marg insists on the subtlest meditation so as to purify the inner as well as the outer perceptions and enables us to arrive at the nature of things as they are in the Ultimate. Purification leads to clear and calm Dhyana - Heart region grants actuality; Mind region grants potentiality and the Central region grants latency. All the knots and chakras are divine-active in the Central Region and so one who reaches this region can keep his physical body and yet swim in the Centre. In other yogas this is impossible for they attempt at the breaking up of or cutting down the knots and chakras, and these are somehow the necessary conditions of physical existence.

For entering into this region, the power of the Master alone can help. The higher the approaches to the Centre the more is the need for Master's help and guidance.

More and more than all this could be secured by a sincere seeker to the highest point of human approach with Master's help.

May Master be spared to us for long,



Hypnotism or Mesmerism and Transmission

By PREM SAGAR

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

Mesmerism/Hypnotism and Transmission

Mesmerism	Transmission
<p>1. It has some material gain as end.</p> <p>2. Being engrossed With abnormality, senses and mental activates are lulled to dormant condition.</p> <p>3. After mesmeric or hypnotic trance one feels highly fatigued.</p> <p>One experiences dullness and becomes heavy hearted.</p> <p>4. Its effects are transient and ephemeral and last for a short duration</p> <p>5. The will and intelligence of the subject is completely weakened and subjugated; and one becomes a play thing the hands of mesmerist or hypnotist.</p> <p>6. It is a forced and imaginary control of the activity of organism.</p> <p>7. It makes an individual a means in the hands of mesmerist or hypnotist.</p> <p>8. It primarily functions when subject or subjects are before the experimenter.</p> <p>9. It is a partial kind of transmission because the hypnotised subject does not gain the capacity for further hypnotisation on other subjects.</p>	<p>1. Its aim is spiritual elevation to achieve the goal of life</p> <p>2. It maintains the normal functioning of senses and mind; and it energises them with vitality.</p> <p>3. After the conduction of transmission one feels oneself charged with divine effulgence, and experiences freshness and lightness.</p> <p>4. Its effects are everlasting and elevating and survive for long duration.</p> <p>5. The will and intelligence win self-confidence and slowly the spiritual powers get revealed into the subject and finally achieves liberation from cycle of birth and death.</p> <p>6. It attempts at natural regularization of the functioning of organism.</p> <p>7. It does not make an individual a means rather the subject has freedom of will.</p> <p>8. Its functioning is possible even if the subject is far of from the transmitter.</p> <p>9. Spiritual transmission is complete and perfect as subject becomes equal to transmitter and has capacity of further transmit to others.</p>

But the technique of transmission in Sahaj Marg system should not be limited to the thought of imparting divine vision, are descent of divinity, pouring in of power, influx or injection of energy, the radiation of pious particles or the

handing over of divine wisdom, but herein it is a scientific technique of the transformation of human personality by the subtle spiritual will- power of the Master, It is the unfolding of the coverings, loosening or untying of the knots finally resulting in the total divinisation. It is a process of purification and removal of the unwanted elements from the organism. It is nothing but spiritual dynamism which connects man with the divine and brings about the total spiritual over-hauling.

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

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

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

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

MASTER THROUGH OUR LIVES

Bernadette

Holland

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

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

our good and bad things, our problems, failures, successes, everything, it all becomes so simple. The thought came to me also that the practice, the Ten Commandments, our trying to become moderate etc., were only an act of remembrance, because we want to resemble Him, or merge in Him. Master says that constant remembrance is "done and not felt". It means that with our will, we must each time again turn back to Him.

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

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

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

ON LAZINESS

BY DORIT KRAUZE

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

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

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

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

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

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

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

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

Thus, we become freer by His work, we become lighter, lose matter and heaviness. With Master's help we rise above the limitations of our laziness

and forget them by and by. Our expansion grows and we start to feel love for Master. This love for the Highest is very important. Its heat moves and burns the obstructing matter in the way so that we may get to the Beloved. Now, from our side, we can help Master who is not only the real goal itself but also the most lovable saviour on our path to real life.

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

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

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

DIVINE LOVE AND TRANSFORMATION OF MAN

Dr. Hanns Gangloff

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

Who was this man? Was he one of the countless fake gurus India and the Far East have been producing by the dozen in recent years? Of course, his behaviour was different from any of the more or less well known gurus

courted in the West. I had the opportunity to meet several of them, to work with them and to be disappointed by their Ego. In Ram Chandra, undoubtedly, there was not the slightest hint either of self-importance, or pride and egoism. Undoubtedly, this man was neither selfish nor possessive. There were no brilliant discourses attracting and flattering the intellect-and the speaker.

There was no glittering eloquence intoxicating the masses, no power display, no performance of miracles. There was utter kindness and simplicity and a lot of silence. Here was a man, who told us, I am not a speaker, I am a silencer", a man, who used to say about himself, "I have not the least idea of being a guru in my mind".

What was hidden behind this unassuming humility? Was it genuine or was it just another even more refined trick for attracting people just by being different or for hiding one's own inability behind enigmas? I was puzzled and my mind went on working: But why should this old man try to attract people?

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

For a long time, I did not believe in the philosophy of Sahaj Marg at all, nor in any theories, nor even in Master! I just followed the practice in spite of

many more daily doubts: Was the whole system not a tremendous oversimplification? "God is simple, therefore, the means for reaching Him must be simple". What was the actual value of such a statement? Was it not just playing with words, when Master used to say, "The Sahaj Marg system is the easiest. Its only difficulty is, that it is not difficult"? My doubts went on and on but slowly new experiences came and unexpected changes occurred within myself and within my life. Doubts started fading away and confidence in the system increased. It is a fact; no importance is attached to miracles in Sahaj Marg. Still, I made a discovery. Slowly I realized that there is at least one miracle in this system to be mentioned, namely the stunning miracle of the transformation of man! My own transformation had begun. Similarly, it was undeniable, that many others, following the Sahaj Marg system in a regular and consistent manner over a longer period of time, were undergoing unusual and more or less profound behavioural changes definitely different from what used to be seen in many other yoga systems. In particular, signs of ecstasy and eccentricities, leading people away from their daily duties, were lacking, as far as I could see, in Sahaj Marg abhyasis. The ego-flattering charms of being something better or something different, though perceptible now and then in beginners, were dissolved very soon when the abhyasi was really progressing. The greed for self-importance and power vanished. Instead, genuine simplicity developed. Fear and anxiety were reduced. Depressions were slowly fading away. Hatred and aggressiveness disappeared. Egoistic tendencies were normalized. Life became less demanding, its pleasures as well as its sufferings. True tolerance, the ability to understand others, became possible and true love, capable of taking and giving equally, developed in daily life. On the other side, Sahaj Margis were not living in a dreamland. They were down on earth and quite realistic. They did not care for eternal peace. Still, a state of peaceful balance, very difficult to develop under normal circumstances, prevailed in their mind, as they progressed in this path.

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

these people who had joined Sahaj Marg were seekers, trying to change themselves. The experience of life itself changes such people. Where is the proof that Sahaj Marg meditation is the cause, that this is the work of your Master?

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

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

But how is this miracle possible? Power must be necessary to bring about such results and what does this power look like? Is it a new kind of

hypnotism? Is it autosuggestion, auto analysis, a new relaxation technique? Having studied and practised the system closely for the last 6 years, I can assure the reader that Sahaj Marg has nothing to do whatsoever with any such practices. The cause for transformation is a non-verbal phenomenon. Master calls it "transmission", or "Pranahuti", an old technique well known in vedic times, lost and forgotten thereafter, brought back to this world by Master's guru, Shri Ram Chandraji of Fatehgarh, and further developed by Master himself for the benefit of mankind. Pranahuti is the transmission of Prana, of life energy, as we may call it, of an absolutely clean and utmost subtle, hence extremely powerful power completely devoid of Ego. It comes from the highest source, from the source of creation itself, as stated by Master, from God or from whatever you may be pleased to call the origin of origins.

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

What had happened to me?

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

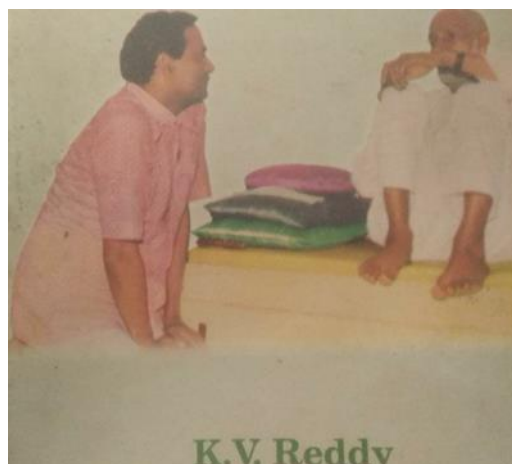
Transmission exists at many levels. The result of transmission depends upon what is transmitted. Giving money to somebody is transmission. It gives purchasing power. When a mother talks to a small child before the faculty of speech has developed and is fully confident that the child understands, the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

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

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

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

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



Sahajmarg and the world by K.V. Reddy

The world is in a turmoil. There is a chaos everywhere no matter which aspect of life you take in the world. There seem to be unhappiness, misery and restlessness. The technology and science are progressing at such a speed that human beings are unable to cope with such phenomenal growth of technology and science, mentally and emotionally. The industrialised world is in fact in greater trouble than the developing countries. However, unfortunately the developing countries, almost all of them, are also in a hurry to catch-up with the industrialised world in the field of technology, science and industries.

There is in fact a mad race among the developing countries to reach the goals set up by various planning commissions and development agencies. In the race for such development and in the process of this development and industrialisation, the most important factor in all the development strategies is being totally neglected and that factor is human being himself. Consequently, the human beings are losing the human element. There is no humanity left among the human beings.

The industrial volution actually was started in England 200 years ago not as an industrial revolution but in fact as an agricultural revolution by introducing machinery in agriculture. Later on, it was introduced in the textile Industries, etc. Subsequently this revolution known as Industrial Revolution was spread to Western Europe, America, Japan, etc. in the last 200 years. The technology progressed so much that today the entire human life is regulated by computers and the industries from the industrialised world. Human beings have been left with no choice. As a result, the dependency on

the machines has increased and man in fact has become a slave of the machines.

The life in these countries is so bad that we hear of sad cases of even 5-year-old children committing suicide due to pressure and tension which has become a normal pattern of life in industrialised and urbanised societies. The drug addiction is increasing every day. In fact, in some countries, drug is considered the major social evil, more dangerous than alcohol, tobacco, etc. The family life is in total ruins. In some countries, one marriage in every two breaks up within one year and two marriages in every three break up within three years. Children are affected by this disintegration of the family life. They are facing problems of isolation, adjustment and identification. There is a lack of love and affection from the parents. Parents have no time for their children and in some countries dogs, cats and other pets receive more love and affection than the children and the old people. What is ironical in the whole process of development is that although the consequences of industrial and technological growth on human society are so obvious in the developed countries still the developing countries are so busy trying to catch up with the industrialised society disregarding the affects on the human society.

YOUTH

The youth in all these countries including the developed and the developing countries are totally disillusioned with the present conditions and the values of the society. The materialistic oriented values no longer seem to satisfy the needs, especially mental and emotional needs, of the youth. Therefore, there is a search-a search for a more balanced life. At a time like this, our beloved Master has given the world Sahaj Marg wherein every human being will obtain such a balance between the material and spiritual without being denied the benefits of science and technology. As every abhyasi of Shri Ram Chandra Mission knows that Master has offered Sahaj Marg to humanity at a time when it needed it most. In the entire history of humanity there never was so much imbalance in human life and the materiality has completely over-shadowed spirituality. However, Master has offered once again to humanity his grace to correct this imbalance.

Therefore, Sahaj Marg stands out as a unique system of God Realisation in the modern world and thus live a balanced and divinised human life. As Master says, "Man is a bipolar being. It has got its root nearest to the Base and the other end towards the world. If somehow the individual mind

gets moulded towards its cosmic mind it begins to appear in its true colours. As a matter of fact, the human mind is a reflection of the Kshobha which set into motion the force of nature to bring the creation into existence. The individual mind is thus a part of the Godly mind (Kshobha). If we somehow turn its downward trend towards the Base it will become quite calm and peaceful". By saying this, Master pointed out the cause for the present day disorder and chaos and gives at the same time a simple and easy method of correcting such imbalance and to achieve the highest goal of human life. Master further says, "So far as my personal experience goes, I find that only the help of a dynamic personality can turn it (human mind) towards the base. It is only the power and the will of such a personality that makes a mark in this aspect. Reading and writing are of little avail. The man with faith, devotion and self-confidence wins". Therefore, Sahaj Marg is really a simple and natural method available to the present day world. It becomes, therefore, the responsibility of every abhyasi of Sahaj Marg to take the message of our beloved Master to every searching heart throughout the world because as Master once again states that this is the most appropriate time for God Realisation. 'The gates of heaven are now wide open'. This opportunity may never come again for a long time to come. This is a God-given opportunity. Therefore, one should make use of this offer while the personality is still with us. It is not enough for the abhyasis of Sahaj Marg to talk or to speak or advise the people to read the books on Sahaj Marg. It is absolutely necessary for every abhyasi to become a living example of Master's creation. Master's Mission is to spiritualise the whole human life, to divinise every living being and to spiritualise the entire atmosphere. Master would like to develop a civilisation based on spirituality. The abhyasis of Sahaj Marg are in fact the pillars of such civilisation. It is necessary for the pillars and the foundation to be very strong. It becomes a duty of the abhyasis of Sahaj Marg to offer themselves as the strongest possible foundation so that Master could complete His Mission of establishing such a civilisation on sound and strong foundations.

INDIA

Each nation has its own role to play in the world. For some countries it is politics, for some it is technology and for some it is material possessions, but for India it is spirituality. This was decided thousands of years ago, therefore, India has a special role to play in the spiritualisation of the world; that is one of the reasons that Master is born in India. Swami Vivekananda

said "For a complete civilisation, the world is waiting, waiting for the treasure to come out of India, waiting for the marvellous spiritual inheritance of the race". That treasure is Sahaj Marg which Master has offered to the world. Sahaj Marg is in fact the sum total of what India could offer to the world. It is the essence of the experiences of our sages and saints for millions of years. Here again, the whole world expects every Indian to be totally spiritualised and divinised because that is the role allotted to India by Nature ages ago. We have no choice but to follow the destiny.

India is really fortunate and Indians are even more fortunate because the Special Personality manifested itself among Indians. But such personalities do not belong to any particular race or to any country, but they belong to the whole world. They come whenever humanity needs them and go back after completing their task. The world needed Master more than any other time in its history, therefore, Master is with us today. Humanity today is fortunate because of His presence among them. However, those who reach Him are more fortunate and even more fortunate are those who are taking this opportunity to reach Him and their final destination.

I am not so sure when such an opportunity ever will be offered again to mankind by Nature.

PRAYER

I sincerely pray for Master's good health and also pray that He will continue to be with us for a long time to come to fulfil the need of mankind. Every abhyasi's heart echoes the feeling that we would like to celebrate Master's Birthday for a long time to come and Master would continue to bless us by His physical presence.

Shahjahanpur Ashram







LOVE — UNIVERSAL

Message during Ashram Inauguration at Shahjahanpur in January 1976

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

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

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

God has created the world so that every flower may grow in its right standard. But the lashes of time have made it to forget the purpose of God.

So, some feel the life as the purpose of enjoyment, others feel the life monotonous. But the question is: What is life? It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.

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

We should live a life like the coot and the ducks in the water, which when they are out of water, have no effect of water on their wings. Similarly, we should love our parents and everybody in the family without being soiled by attachment. That is the spiritual way of expressing the idea.

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

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

It is a hidden dictum of Nature that every soul must live a happy and restful life. If we do otherwise, we are spoiling His world. We are all family people, but we must be moderate in all our dealings and money is also essential for us everywhere. So, it becomes our duty to have it for our maintenance and good living. But love of money for its own sake is a disease and a sort of sordid ambition according to Dunns.

Necessities of life should be meagre. "Plain living and high thinking" is an English proverb. Detachment in attachment is really needed. The happiest man is he who is happy under all circumstances.

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

UNITY

Message at Shahjahanpur on 10-10-1981

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

PARIS DECLARATION





Message at Paris — France in August 1982

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.

PARIS DECLARATION

PREAMBLE

WE ARE ALL ONE. 'Sahaj Marg' is for integration. When we have studied the pros and cons of the Mission, 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 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.

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

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

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

B PRESENT ORGANISATIONAL SET UP

5. In view of the growing need of the Spirituality and the trend flowing from the Nature, it was thought necessary that the entire Mission's organisation be knit in a unified strong set up,

6. (a) Therefore, in the first instance, it was thought imperative to express India in various zones, each zone largely consisting of more than one state of the country, and is represented through a person designated as 'Zonal Secretary, appointed by the President of the Mission to work for the good of the people as well as to carry out instructions and directions from him in the service of the humanity. Each training centre of the Mission is having a 'Centre-in-charge or 'Organiser' and is placed organisationally to work under the Zonal

Secretary, working for the welfare and development of the persons as per instructions and directions of the President.

6. (b) The Zonal Secretary is to supervise the working of the Mission's work placed in his zone and create co-ordination amongst the Head-quarters, the Preceptors and the Centres-in-charge together with the Organisers appointed.

6. (c) All the centres in India are governed by "Shri Ram Candra Mission Financial Accounting and Procedural Rules 1981". The Zonal Secretary, in addition to other duties, has to see that the said rules with the other instructions and rules made by the Mission or the orders given by the President are fully implemented and complied with.

7. (a) It is observed that by the hard pursuit of our abhyasis in the countries overseas, the Mission has already spread over. It also requires a set up in uniformity with India to be knit up firmly and strongly. So it is again expedient that such organisational touches be also given to those centres. By now in the countries overseas the centres are divided country wise with one preceptor, called Centre-in-charge for the entire country, who co-ordinates various centres in that country. Some of the overseas centres have got a status of a registered and independent unit under the local laws of that land. In this way the abhyasis of such centres look organisationally to the locally registered units, and for spirituality towards the Shri Ram Chandra Mission at Shahjahanpur. All this makes abhyasis conscious of their own national identity carrying in mind the traces of controversial, racial, linguistic and other prejudices. This not only comes in the way of spiritual development but also in the healthy development of human personality, integration, co-operation, harmony, humanity, universal brother-hood and true relationship. The training centres created in India or abroad are really meant to carry the message of Shri Ram Chandra Mission; Shahjahanpur to the largest number of human beings living in the world. The centres, if registered, are only echoes of Shri Ram Chandra Mission, Shahjahanpur:

7. (b) The overseas centres, though appear to be working with full enthusiasm, but still it has become in-cumbent to strengthen them.

C. BASANT 1982 MESSAGE

8. In the Basant message given on 30th January 1982, it was said:

"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,"

D. ORGANISATIONAL CHANGES PROPOSED FOR IMPLEMENTATION

9. In view of the above growing need of the Mission, and to bring about uniformity.

(i) It is only natural to do away with position of "Centre-in-charge for the Country" and instead, there will be "Centre-in-charge" or "Organiser" for various centres abroad giving them the full opportunity to work the centre and thus to gain spirituality:

(ii) The entire world for purposes & working of the Mission is expressed into zones, largely taking each continent as the basis;

(iii) The Headquarters for all the centres abroad as well as in India shall be at Shahjahanpur and all will be governed by the same;

(iv) Appropriate financial, accounting & procedural rules along with the other rules necessary keeping into consideration the local laws of the land shall be framed by the President for implementation by overseas centres also.

E, DECLARATION

10. 1. as the Founder-President of Shri Ram Chandra mission, find it expedient to declare as under:-

10. 1. That the entire world is expressed into seven major zones:

No, 1: Countries of entire Europe, United Kingdom, Ireland,

No. 2 Countries of North America.

No. 3 Countries of South America

No. 4: Countries of African continent including Arab countries.

No. 5 Countries of Asia and its neighbourhood (other than India)

No. 6 INDIA

No. 7 Countries in the neighbour-hood of Australia and Australia.

10. 2. That for the present, there would be eight working zones overseas consisting of countries as noted below:

Zone No. 1-a France, Spain and Italy

Zone No. 1-b Ireland. United Kingdom and Holland.

Zone No. 1-c Denmark, Federal Republic of Germany and Switzerland.

Zone No. 2-a United States of America.

Zone No. 2-b Canada

Zone No. 4-a South Africa, Republic of Malagasy & Nigeria

Zone No. 5-a Malaysia, Singapore and Sri Lanka

Zone No. 5-b Nepal, Bhutan.

The training centres of the Mission falling in the countries noted above, shall organisationally be under the purview of the respective zones as indicated earlier,

10. 3. That every working zone shall be represented through a person designated as Zonal Secretary'

10. 4. That each Zonal Secretary shall perform the following duties: -

(i) To watch the activities of the centres under his charge and work for its smooth running and working:

(ii) to look after the development of the Mission's activities and take such steps as are necessary for its progress in consultation with the Headquarters:

(iii) to assist in the general working of the Mission in the zone and promote brotherly relationship amongst the abhyasis within the zone and near by:

(iv) to maintain co-ordination and co-operation between the centres in his zone and the Headquarters and with other zones of the Mission;

(v) to maintain discipline in the centres of the zone in the light of 'Sahaj Marg' with a view to create fellow-feeling and harmony all round;

(vi) to see that the financial, accounting & procedural rules framed for overseas/Indian centres are properly followed and observed;

(vii) to report the entire activities of his zone to the President regularly once a month at least.

(viii) to bring to the notice of the President any activity or development prejudicial to the interests of the Mission.

(ix) the Zonal Secretaries may for the development and achievement of the objects of the Mission can make a joint sitting and discuss amongst themselves the above aspects concerning the Mission with the permission of the President. The minutes of such meeting shall be communicated to the President

(x) to look to the compliance of various orders of the Head-quarters.

10.5 That the Zonal Secretaries will:

[a] carry out all functions necessary in discharge of the above duties,

[b] reimburse to himself the expenses incurred by him in discharge of the above duties out of the Mission's funds, as decided by the President from time to time.

[c] obtain prior approval of the President for organising functions at the Zonal level.

10. 6. That the Zonal Secretaries shall be under the direct charge of the President.

10. 7. That the Secretary Overseas Centres of the Mission shall not only co-operate but co-ordinate the working and the activities of all the overseas zonal secretaries and report directly to the President.

10. 8. That the Zonal Secretaries shall send copies of their monthly reports to the 'Secretary of the Mission also and in the case of Zonal Secretaries overseas to the Secretary Overseas Centres as well.

10. 9. That the Zonal Secretaries overseas will send to the 'Secretary Overseas Centres' - with an advance copy to the President their suggestions and matters for decision for forwarding the same to the President with his comments.

10. 10. That the centres and zones have been created for organisational and administrative convenience keeping the future of the Mission in view; but within the rules and discipline;

(i) abhyasis from one centre/zone can go into another centre/zone for work for fulfilment of the ideals of the Mission:

(ii) each preceptor can work in any other centre with due consultation and co-operation in the real sense with the preceptor concerned.

(iii) all abhyasis have to work for the cause of the Mission avoiding incursions; each one should try to have good stuff:

(iv) to propagate the true ideals of the Mission in the world, it is necessary that the quality of man should be preferred compared to the quantity.

10, 11. That the President and the Mission will exercise full control on all centres of the Mission in all respects.

11. This document shall be known and shall as "PARIS DECLARATION"

come into force from the First Day of September, One Thousand Nine

Hundred and Eighty Two (1-9-1982). This shall be read over before the gathering of all the abhyasis of 'Sahaj Marg present on the 29th day of August 1982, the main function day at Paris (France). The Secretary Overseas Centres, Shri K. V. REDDY will report to the Headquarters of its having been done so.

Shahjahanpur

Sd/-Ram Chandra

[U.P.] India

President

15th August,

Shri Ram Chandra

1982

Mission

Gram – Sahajmarg

Res :2667

Phone-Ashram 2575

Shri Ram Chandra Mission

Shahjahanpur (U.P.) 242001 India

Ref. P/63/4868

Date: 17-8-1982

In view of the declaration signed by me earlier today in the matter of reorganisation of the Mission, I, as President Shri Ram Chandra Mission, do hereby appoint the following persons as "Zonal Secretaries, Overseas Centres," for the Overseas Zones mentioned against their names, effective from 1st September, 1982, till further orders, under the rules and regulations of the Mission:-

1. Shri Andre Poray, Paris [France]. Zone No. 1-a France, Spain and Italy.
2. Smt. Bairbre Reddy, Dublin [Ireland]: Zone No. 1-b: Ireland, United Kingdom and Holland.
3. Dr. Hanns Gangloff. Munich [W. Germany]. Zone No. 1-c Denmark, Federal Republic of Germany and Switzerland.
4. Shri William Waycott, Pacific Grove (U.S.A.) Zone No. 2-a United States of America.
5. Smt, Christine Lanfstaff (alias Krishna) Canada Zone No. 2-b Canada
6. Shri Khoosalbhai Patel: Johannesburg Zone No. 4-a South Africa,
South Africa, Republic of Malagasy & Nigeria
7. Kumari Balagopal, Kualalampur {Zone No. 5-a Malaysia, Singapore
[Malaysia] and Sri Lanka
8. Vacant for the time being. Zone No. 5-b Nepal, Bhutan.

II. Considering the health and other aspects of some of the Overseas Zonal Secretaries, the following persons are appointed as "Assistant Zonal Secretary Overseas", to assist them:

1. Smt. Antonietta Bernardi [Italy] in Zone No. 1-a; France, Spain & Italy
2. Smt. Vibe Erstad, Copenhagen in Zone No. 1-C; Denmark,
(Denmark) { Federal Republic of Germany & Switzerland.
3. Appointment to be announced later: In Zone 4-a: South Africa, Republic of Malagasy and Nigeria

III. Further orders for Overseas working Zones and appointment of Zonal

Secretaries will be made, when considered necessary, The Secretary, Overseas Centres of the Mission, should give his suggestions to the President in this regard as and when considered necessary by him.

IV. The Centres-in-charge and Organisers' for various Overseas Centres in different overseas Zones will be appointed by me after consultation with the Secretary. Overseas Centres', and 'Zonal Secretaries. Overseas', The Zonal Secretaries, Overseas will give at least three names for each of the above, to the Secretary Overseas Centres, latest by 30th September. 1982,

Shahjahanpur [U.P.]

Ram Chandra

INDIA

President

Dated: August 15, 1982

Shri Ram Chandra Mission

Copies to:-

1. Shri S. A. Sarnad, Secretary, Shri Ram Chandra Mission, Gulbarga Karnataka)
2. Shri Kashi Ram Agarwal, Joint Secretary, Shahjahanpur
3. Shri K. V. Reddy, Secretary. Overseas Centres, Kualalampur
4. The Zonal Secretaries, Overseas' and 'Assistant Zonal Secretaries overseas appointed under this order, to be served after the reading of the Re-organisational Declaration, in the function at Paris (France).
5. The Accountant, Shri Ram Chandra Mission, Shahjahanpur
6. 'Sahaj Marg' Patrika, for publication in the next issue,

CIRCULATED BY ORDER OF THE PRESIDENT,

(Sd/-J.R.K. Raizada)

Secretary to the President

Shri Ram Chandra Mission.

