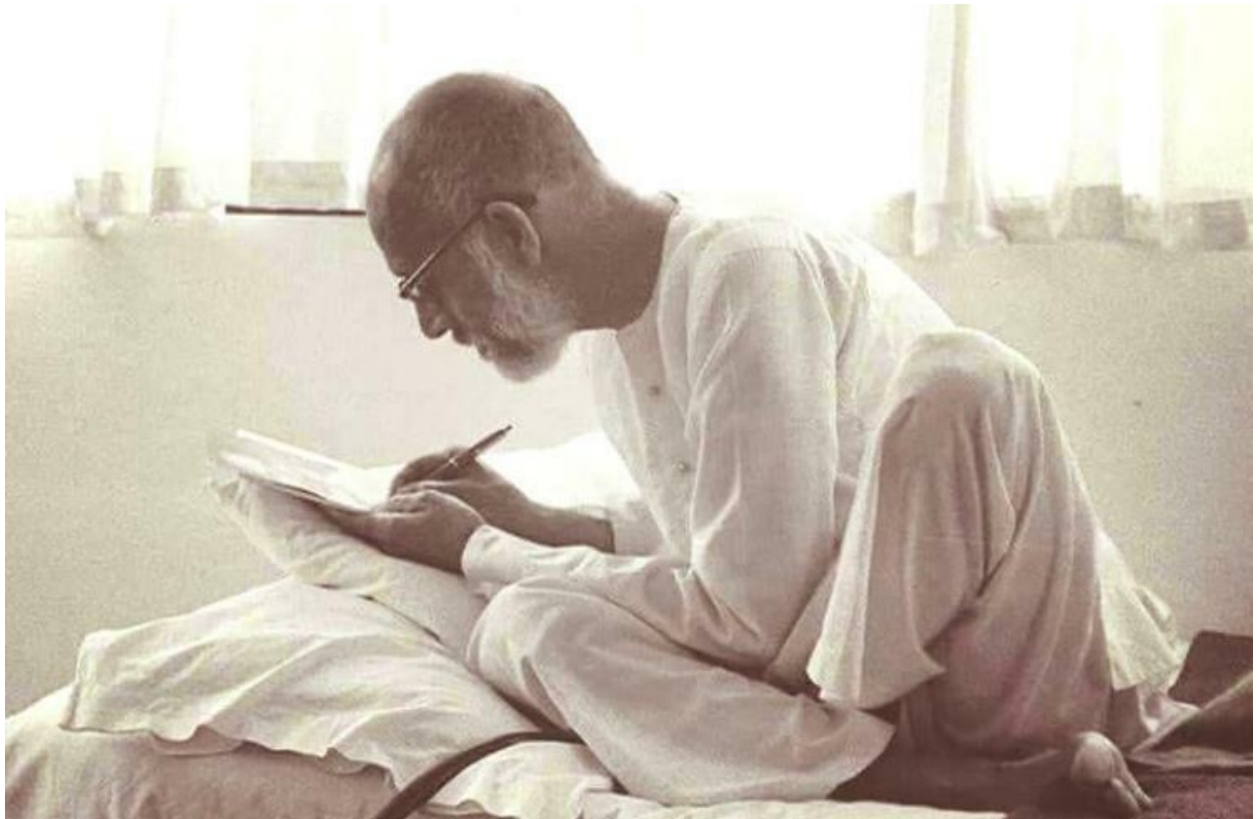


SPIRITUAL TRAINING METHODS
FROM
BABUJI WRITTINGS
FOR
SAHAJMARG ABHYASIS



GOAL OF LIFE:

LAYA AVASTHA IN BRAHM

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

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

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

When a man gets into Central Region and crosses the seven rings of Splendour he enters into the stateless state and goes further on. Then the Divine wisdom dawns at him. After wards comes the Divine knowledge and then the vision of the Absolute. May God bestow this condition to all Ahyasis . But the thing does not end here , because the turn of Laya- Avastha comes now, what I have written is now the work of God and not of the preceptor, but still he is of great help. Although it is the one and of all our activities still there is some thing there, when we are in the infinity. I have written in the 'Efficacy of Raj yoga in the light of Sahaj Marg the word "swimming" . when the Laya- Avastha i Brahm commences there is a very fast rotation below

the navel and there control is needed and it is the work of the Master who may do it by any means. Then the same rotary movement travels above and reaches at stages at Occipital bone. Now the process is complete but some times a little force in the brain continues which diminishes gradually. This is the condition hardly bestowed upon human beings. But to him alone who is dead to world and solely alive to God alone in other words one who becomes "living dead". The Devas we worship have not even got the air of the highest. They have got the limited view of the Reality wanting absolutely in freedom. No amount of Bhakti or Tapas can bring such a result. There is only one remedy that we should attach ourselves to such a Master who has got this stateless state, divercing every other worship except that of God – Absolute in right form.

PRAYER

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

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

Prayer:

O, Master!

Thou art the real goal of human life,

We are yet but slaves of wishes

Putting bar to our advancement,

Thou art the only God and Power,

To bring us up to that stage.

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

GUIDE LINES

Daily Meditation Practices: -

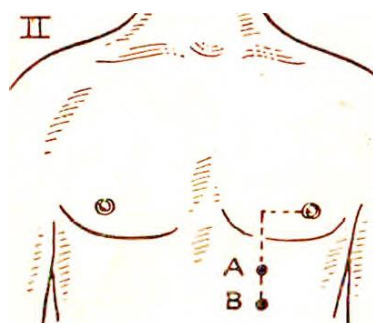
Morning Meditation: -

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

Evening Cleaning: -

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

A & B POINTS



Meditation – Point ‘A’

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

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

Revered Master added later: “As a result of this meditation, fickleness will vanish and one’s inner make-up (mental tendency) will become straight and proportionately well-formed. The capacity to grasp (the relevant) will improve; and mind will come to realize its own reality automatically. To women, this meditation should be introduced with a slight modification, since that for which this method has got invented, is found mostly in men. To a woman suffering from an excess of fickleness and lack of inclination to spirituality, this practice must surely be prescribed. She should only meditate on this point with the firm thought in her mind that everybody has God’s Grace and everybody considers every other man or woman as one’s own brother and sister; and she too is not an exception to this”.

Meditation – Point B

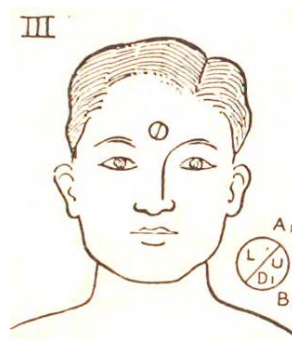
Revered Master: “People are not practicing with proper attention, that method which has been told about point B of earlier discovery. Else, they would have reaped great benefit. Those who have taken up the practice, would have derived benefit.”

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

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

B1 CLEANING:

It is left to Abhyasi to purify the point ‘B1’ so that finer things may begin to reign.



Prayer – At 9.00 P.M.

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

Important Practices:-

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

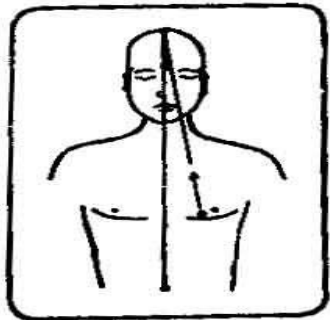
The Purpose of Meditation: -

"One is to sit in any posture that does not cause boredom (disinclination). I mean that the posture should be easy one. Then the meditation: first of all one is to have a firm conception (imagination) that the entire senses have got fully cleansed, and that all the sense organs of 'knowledge (Jnanendriyas) and action (Karmendriyas) have acquired their original (real) character. One should have the firm will that this has been done (achieved). This is work of one minute (to achieve the state). The purpose is that one should enter (the sphere of) the Ultimate Being (Zaat), having got fully cleaned. After this (in the second stage of the special meditation) one is to have the conception (thought) that all the five senses - vision, audition, olfaction, gustation and somesthesis have acquired merging in their real essence and that perfect character, which existed there and was the destination, has taken their place, and that one has developed (in oneself) that same form of character".

“In case of somebody having something specially excessive (in comparison to people in general), that must be necessarily taken up along with (for cleaning). When meditation is over, one is to rise up with the same conception (thought) and supposition (imagination) viz. the needed state has been established beyond doubt. This meditation can be taken up by one who has attained approach to the cosmic (Kubra) region. One thing more has to be noted for future in view of past experience (what has happened often in these degraded times), I have to point out of necessity that every meditation as invented and being invented by people (everywhere) is not beneficial. Only that meditation will be correct which its founder inventor would tally; and that is to be of the sort that has its communications from above (beyond)”.

Special Methods (3-point):

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



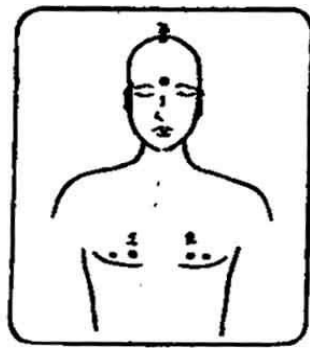
“The second stage of this practice consists in reducing the supposed Divine Light in the heart to the size of a little less than three-fourth of a pie (the smallest Indian coin about half centimeter in diameter at the time - 1945 A.D.); and then the process of drawing up and bringing down that light,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

Swami Vivekananda Ji: “ Here comes your new discovery. Nature is now playing in you.. the people generally play with her. Nobody can understand this idea. It is a new thing discovered by your Guru. I will call Him the inventor that came into being since the creation of the world; and this thing will go with you. Since the days of Lord Krishna, nobody has got this kind of capacity. It was reserved for you. “

Four point Japa:

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

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



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

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

Method:

- i) At the point No.1 recite 'HARI' think of God as the giver of Bliss.
- ii) Then come to the point No. 2 and recite 'OM' thinking of God as the giver of daily bread.
- iii) To point No.3 reciting the word 'TAT' thinking of God as the giver of higher approaches. Come again to the point No.2 and recite the word 'SAT' thinking of God in the sense 'I surrendered to Thee'.

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

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

Worship of photograph:-

Instructions: [Rev.Lalaji] "Do not put my photograph at the place of my seat. People prevailed upon me to get myself photographed. Now worship of photograph has started.

Attitudes to be Developed for Sadhana

Etiquette

At the time of taking bath in the morning, a thought came to my mind that I should imitate something of Revered Master Lalaji Saheb. Revered Lalaji's instruction descended: "You have unconsciously imitated my inner condition. Nobody else has this ability." A thought arose: "Singing at the Samadhi at Fatehgarh is prohibited. Should this instruction be followed?" The instruction descended: "Whenever one goes to some place, one should follow the rules and regulations laid down by the owner or manager of that institution, whether right or wrong. This is not prohibited in the Satsang (coming together of aspirants for spiritual practice) at your place. On revelation or expression of your high capacities and positions, people will have to accept you. Your condition will itself force them to recognize you. Whatever thought you will put into them, the associates (Satsanghis)) will act accordingly."

Way of life:-

Instruction continued: "You should always Maintain your living after the model of my way of life. At the time of being angry with somebody, never allow our heart to be involved, or else I will be bound to bring destruction to that person." On my request that my acting up to this instruction also depended on Him alone, Revered Lalaji Saheb dictated: "Do not feel perturbed. Somebody may shower thousands of abuses on you, but you have to tolerate that. This means that if someone abuses you, you can also abuse in return, and even hit back and strike; but never wish anything ill for that person from your heart. In matters concerning land-ownership, you may have your own way. There, this principle need not necessarily be applied; but do have control to some extent. Cases may be filed in law-courts and decrees obtained. If occasion demands there is no harm even in having an armed conflict. Under all circumstances, I am with you. To give protection to an innocent victim of tyranny is duty. If you have to take out the sword at the hour of need, even then there is nothing wrong."

Pain – attitude towards

Submission: [Pujya Babuji] “The pain is agonizing. If it is the Will of God, I have nothing to say, and I will be happy with it. But if it is a disease, it is very agonizing.”

Answer: [Rev.Lalaji] “It is not disease. This is the only impression left, that you have to suffer. I also was suffering pain. I underwent it at the end, you undergo it in the beginning. Continue taking medicine.”

Principles :-

Of life:

“All of these people will have direct connection with you. Nobody will interfere with your work, unless permitted by you. Further advancement is to be taken up when this much of work is perfected, or the trust in its having being perfected, is confirmed. Useless conversations are to be given up. Absurd dialogues should be avoided. Reading fiction is to be stopped. The heart should not be soiled with love for persons other than He. Mania for friendship is to be given up. God alone is to be taken as friend. Religious treatises. Soaked in Divine Love may be gone through. Going through difficult and deep philosophy is not needed. Mutual behaviour is to be fraternal. (Sympathy with one another, help in time of trouble and so on). Good demeanour is the very essence of this system. Everybody must have to follow the principles. Adhering to principles of apparent good conduct like getting up early in the morning, practice of meditation, offering of prayer, performance of the duties of household in a proper way, and so on, will be incumbent on everyone. “

Of living:

Dictation from Lord Krishna (concerning the principles of living under the new system of spiritual discipline): “The principles of life should be most simple. The habit of speaking truth should be developed. Abstinence from (useless) audio-visual pleasures. Affection to children. Respect for elders. Service to parents. Honest living. Remaining well-intentioned. Having no covetous eye on what belongs to somebody else. Avoidance of adopting a threatening attitude to others. Trying to keep cool and calm. Restrain on utterances that may cause hurt to somebody’s heart. In spite of all these (principles) drawing out one’s sword in the face of the enemy is not (to be) forbidden, but it should be remembered that this (drawing out one’s sword) should be for the defence of somebody(including oneself). Prayer and worship (Sandhya) should be performed twice daily. In view of the altered times, I have not ordered Sandhya a third time. Gayatri is essential. These are ordinary principles, which everybody ought to observe.”

Dictation from Revered Master: “The above – mentioned principles (Dictated by Lord Krishna) are concerned (mainly) with practice. God’s entity should be taken to be one. Useless kinds of Worship should be abstained from. Religious bigotry is to be detested. God alone is worthy of worship; and as such God alone is to be worshipped. Guru should be honoured (and respected). Such principles are to be adopted as may cause benefit to others. Living should be made so simple that on seeing it, people have an impression of good thoughts. I have always been, and am even now, opposed to idol-worship. Its grossness spoils the heart. A promise to this effect should be taken at the time of initiation. Otherwise also observance of all these principles of good conduct is essential. Idol-worship is to be strictly prohibited.....”

Basic Principles

Revered Master dictated the basic principles concerning aspirants under the system of Natural Path:

1. In our fold much emphasis is laid on faith (Aitaqad). That is the first step (of the staircase). To ripen it is every aspirant’s duty. Without this proper benefit is not derived.
2. Every aspirant must first decide in his heart whether this particular method shall do him/her good; and this will be evident to him/her through (his/her own) experience. Then there should be an orientation to ripen faith; and compliance of one’s guide’s orders should be considered as duty.
3. It should be made comprehensible to the aspirants that what is being done to them (through transmission) is not mesmerism (hypnotism) but the way of connecting (the aspirant) to the Ultimate Being; and that this is the main thing (under this new system viz. Natural Path). So long as an aspirant does not decide well in his heart and comes and to have trust in the guide, there is no need to make him/her start.
4. The consideration of character is the main thing and Bramacharaya (celibacy) is also strictly essential. This is the way of devotion (Bhakti), and whatever else may be achieved along with.”

Health and self-respect

Instructions: [Rev. Lalaji] “You should not fill the organization with undeserving people, as I did. You take care of your health. You have much work ahead of you. Medicine alone will not be of help. There must be movement of limbs as well. If you are not able to go for a walk in the morning, then you go in the evening. You are wasting a lot of time. There is need to increase educational capability.”

I submitted: [Pujya Babuji] "To some extent health, and to some extent idleness, hinders me to devote to work. In this regard, I alone am at fault."

Answer: [Rev. Lalaji] "That is my fault. All of your faults shall equally be my faults."

The instruction continued: " I feel pained to observe your health (feeling of pain occurred). Take meals on time. Have rest, when the time for it is there. Milk will be good for you; ghee will not be good enough.

"Two things you have to bear in mind: (1) health, and (2)self-respect."

I submitted: [Pujya Babuji] "Self-respect, as I understand it, means that one should not do unto others, what one would not like to be done unto oneself."

Answer: [Rev. Lalaji] "All this belongs to very good old ages (Sat Yug). It means: being reserved with everybody; not giving opportunity for too much talk to anybody, i.e. not giving long rope for discussion, not revealing one's household secrets to all and sundry; not considering oneself as weak; not to utter something that may drive others to become unmannerly to you-all this constitutes the definition of self-respect."

Right company –a necessity

"About bad company, you have mentioned just now of hearing the sound of the particular musical instrument (Tabla) while sleeping today. It was really (the effect of) an impression, which I have cleaned off. Here, you have seen the effect of company. What do I say about those, whom an idea about it does not strike even! In most cases there is no sense at all of discrimination about good and bad company. Any company, which is against one's idea (concept of good) on minute observation, is harmful. The atmosphere of the place (A..), where you had been, was very bad. Every particle was affected by carnal force. However, it is also my assertion that another person would not have recorded (got influenced by) the impression, as quickly as you did. It is another matter that you did not submit to that impression; and extirpated it. To be away from bad company as far as possible, is a matter of duty for everybody: helplessness is another matter. In fact, there is no prohibition for you about going to such places, because your power shall annihilate that impression from the atmosphere; but just think, how harmful it would be for others, if they follow your example. You, I had purposefully taken through that place, on your way to the wholesale market. The atmosphere of that place was extremely obnoxious, and I liked to get it cleaned. If others, who are just beginners, were with you, I would not have issued this order at all. This means that everybody should take care to avoid bad company."

Friendship-bond of love

“Nobody is an exception to the code of Friendship, whether someone is a close relative or a dear one (otherwise). Friendship is the name for the relationship of Love. If viewed closely, enmity is also a sort of relationship. It can also resolve one’s problem of life provided that one is able to carry on its proper code to the full extent”.

Human dignity:

“In this world, a few things are essential for everybody. Man does not deserve being designated ‘man’ unless those principles are adopted by him / her. If someone asks me whether I like to be man or god, I shall just say that I prefer to be man. Gods are in a state like the winding of a watch. They will remain working so long as the winding of the spring is there. As soon as the spring gets unwound, they lose their status. This winding has not been effected for quite a long time now. As such they are running loose as to their effectiveness of performance; and they remain incapable of producing desired results. Oblations to fire are going waste. Crops are failing. So many things like these are occurring: how much to dictate! The winding administered to ‘man’ at the time of creation still remains; and there is no possibility ever of its exhaustion. This will remain just as it is, up to the end. Now the question is: how are we to fulfill our duty (in gratitude to this right bestowed on us - man - by God)? How to regulate this winding so that the human clock starts giving the correct time? For this there are those age-old prescriptions of elders, which on being used can ensure the establishment of the human standard. These are the daily routine, good conduct, moderation et al. Balanced living is the essence of it. Now, what to do in order to set everything in tune with the (basic) principles? For this, (regulation of) externally observable behaviour will be better, for example rising up early in the morning, cleanliness of the body, regular time for eating, and all routine behaviour in dealing with people and environment will be beneficial. These are preliminary matters. These are to be achieved first; and then one is to step ahead. Young people, these days, are in general found habitually lacking in these respects; and this is a big defect. After acquiring these habit concerning routine daily life, one should engage in the affairs of the house-hold, observing certain principles. One should try to earn one’s livelihood in such a way as to be able to give benefit to others also, but one should not be unduly worried and confused in these regards. Remembrance of God should remain there in case of every work. Dealing with others should be such as to reflect uniformity. This means that everybody should have the idea that such and such person is not lacking in the performance of the duty that is assigned to him / her. Love should be dripping out of every piece of one’s talk and behaviour. Serving each other (mutually) should be considered as duty by everybody. One’s own obligation be dealt with in accordance with privileges and positions to each person as the case would require. Thought concerning evil-doing should vaporize from the heart. Everyone is to be considered as God’s creation; and He alone is to be taken as Master of all. Everyone should be paid regard in that same light; and this should be for everybody without distinction, whether one belongs to one’s holy association (Satsang) or not. These principles should be dealt with everybody, in general”.

Attentiveness

“The ethics developed (worked out) by you, if observed through heart and soul, is capable of solving every problem. Some minor ordinary things may still remain, which will contain many items that you may not yourself be able to tell due to these being concerned with you and brethren belonging to your spiritual society. Culture, anyway, is needed everywhere : for that you may yourself fix some points and entrust to somebody who would be telling (these) to people from time to time. These will be based entirely on respect due to the Master. Everybody ought to fix one posture to be adopted without changing it, while he/she would sit in front of one’s Master or respected (revered) elder, specially at the time of (group) meditation. Everybody should be attentively waiting for what order may be there. The other thing that remains essential is that one should consider fellow disciples exactly as brethren and treat them as such. There should be sincere attempt to join fellow brethren in their distress. Service to fellow brethren should be rendered like what is considered proper to render to the Master. One should not be morose (melancholy) so far as possible. If an occasion for sadness still is there, it is to be taken that God’s (Master’s) current of (free) will is just like that, to be borne with patience and gratitude: this will provide solace. To listen to profane talk is sacrilege. If in some assemblage such talks be going on (taking place) as may not be really proper to listen to them, one should be away from that assemblage. For the respected (spiritual) guide (Master) it is essential to have a uniform eye on (attitude to) everybody: train of good will (and benediction) should continue without making differentiation of one from the other. He should take suffering on to himself and render service to everybody both in the spiritual and physical way. In this regard, whatever duty the brethren of (spiritual) organization have with respect to one another, that same (duty) is applicable to the guide (Master) as well. That is to say that the guide (Master) is not to consider oneself as superior to brethren of the organization, in any respect. One who is guide (Master), in the real sense, remains in this special state. If some one comes across something fine and good (principle or material) it should be immediately brought to the notice of the guide (Master). Love alone brings up everything to perfection. This happens to be just the thing that comes up to get automatically organized (by itself). All can be roped in through this alone”.

Laziness- a barrier

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

Forbearance

“No human being is immune against trouble (misery): it is more or less for every one. This is (human) characteristic: no worshipper of God is immune of it. The heart of selected elders (sages) anyway, remains calm (at rest): just this happens to be the distinguishing feature between human beings in general and those specially endowed. Bear troubles. One drawback

is certainly there: pain (trouble) of the heart of a mendicant (sage = man of poor disposition on way to God) never goes ineffective. People have very often taken the way to jungles in order to find freedom from (worldly) troubles (and vicissitudes). In our fold, just these are penances (and austerities): just be in the household and bear with (its troubles and vicissitudes)!

Faith (Shraddha)

“People be encouraged to acquire (real) faith; structure and develop themselves; engage in preaching and spreading (real sort of) the science of the Ultimate (Brahma-Vidya) all around (everywhere). Notes of highest ideals from elders of highest calibre are continually arriving: attempt should be made to develop these very states (of high ideals) in everybody (first of all starting with oneself). Thousands of (past) lives have gone by: no more should now be allowed to slip away. Liberation is not at all something difficult: it requires just (the right) attachment of thought! Ask dear Ram Chandra, how easily he has got his purpose achieved (served)! The methods that he has adopted are (really) unique (untouched = unused); and are just his own inventions, that he has been introducing step by step (all the time)! All these methods should be noted down and told to people (for being practiced / adopted). These are (all) quite easy. Even when away from presence, he was never away from thought (of me); and even when together, he was never oblivious of remembrance. He lost even the idea as to who was doing (all this practice) ! Bliss, he felt in a way that it had nothing to do with comprehension! What was the essential method: all things had got drawn together into one (thing) alone!”

Copying Nature

Method: The individual system (body) is to be kept clean, i.e. shorn of dirt externally, and of unclean thoughts internally. The mental tendency is to be kept clean permanently; and the attempt should be made to keep the heart free from heaviness and moroseness. This is to be increased through practice. This means that one has to clean and maintain one’s condition after the example of the current of (clean) water falling from above, flowing pure and simple and unimpeded throughout as far as it finds the way clear. Just this is the principle. On creating such a condition (in oneself), what has started from the Ultimate Source, would remain arriving straight. This is, so to say, copying Nature or the Divine State, and achieving a connection with the same”.

Discipline

Method: One should penetrate into oneself as much as possible. One should recognize one’s own defects; and go on dropping these out of oneself one by one. Wherever difficulty be encountered, Master’s help should be called for”.

Duties - For Satsanghis

“Duties in general for all Satsangi brethren :

1. Rising up early in the morning; and following the laws of Nature.
2. Simplicity in habits and regularity concerning meals etc.
3. Being pious and generous.
4. Truthfulness in words, thoughts and deeds.
5. Sympathy (and compassion) for everybody like that for one's children.
6. Service to fellow beings of every kind in one's direct environment.
7. The whole world to be thought of as one community, with rights for everybody.
8. Faithfulness to the Supreme Lord (Master) and His Mission as well.
9. Regular time (twice daily) to be devoted to Puja (worship).
10. Prayer to be offered by every member of the Mission at night before going to bed, for the success of the Mission, and for strength to oneself to follow the laws of Nature and the mandates of the Mission. This is the most important thing.

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

Diary writing

The chief purpose of the diary is that an abhyasi may remain attentive to his condition because he has to write about it. When an abhyasi remains attentive to it, his Anubhava or experience develops because concentration is there. Concentration is the Divine Instrument for revelation. People are of the opinion that if there is no concentration, meditation is useless. I can emphatically say that a man can never 'get' God by concentration, because in concentration you are one-pointed and you are not waiting for anything, while in meditation you wait for something and that is God. Waiting produces a sort of attraction automatically on account of continuous effort.

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

Following The Guide

“The technique of developing softness is to create extreme humility in temperament, so that it is filled up with such a sentiment of love, as to have no inclination to cause any hurt to anybody’s heart, and the words are also such as may not hurt anybody’s heart in the least. If he (M1) is able to do this, it will be imitating me, which is duty for everybody. This is called ‘following the Guide’. This was my special way, which has not been emulated by anybody. I, however, would not have permitted you (Ram Chandra) to copy it. This would make harshness wither away. You do not as yet understand my quality of perfect poverty. As such, very often, you remain confused. This thing is as follows. I used to remain in attendance as a slave (servant) to His (Master’s) presence, in such a way as to treat myself as insignificant. I had no concern with outward glamour. I considered all belongings, including my home, to be His alone, and was happy under any circumstances, whatever. You too consider whatever God has bestowed on you, to be His alone (or mine alone) and remain ever-grateful. The example of Shivaji is there. His Master (Samartha Guru Ram Dass) asked for alms, in response to which he (Shivaji) surrendered everything he had-wealth and riches, throne and crown etc. – to him; and started treating all of it, thereafter, as belonging to him alone. This example is worth appreciation; and expresses my meaning very exactly. By saying this, I do not mean that, like N1, you go about screaming (to proclaim) that all this is of Lalaji alone. There should be this sentiment, and a real spirit of renunciation in temperament. This is the superior-most form of Vairagya (renunciation). You do not feel perturbed: your condition shall be just this; and this sentiment is already present in you. Its height is not visible due to thorny-bushy growth all around. This thing, I have told you today, is the sum and substance of the entire training; and is very superior. Somebody may just try to follow it in the real sense: he is sure to enjoy the finest, that spirituality may have to offer. The best way to it consists in attaching everything good to God, and abstaining from evil conduct. I have referred to this in my response to your diary. Just this practice will be sufficient: do not take it as something ordinary. Make a note of those sentences from your diary: it is better to copy the entire letter (here).”

Owning Up Of Conditions

“A meditational practice, one is to lie on a cot or something else, on his back, and remain lying there for some time with full awareness, but without any movement. Then he is to have the firm supposition that all the spiritual points brought to awakening by his guide up to that time, are fully flourishing and his guide’s power is penetrating all (those points and spots). Doing this practice, when the state of balance is developed, one is to get stationed in that (same) thought and remain lying, just the same. This will prove to be very beneficial.”

Method of Offering Prayer

1. "I am telling an easy principle for his (M1) benefit, which he is to follow at a fixed time daily without fail. That is prayer. His defects that come to his view in the form of thoughts are to be placed before God, with the prayer to be rid of them. The usual practice (Abhyas) is to be carried along with. Can fire not be created in sandalwood, which is a cool object? Can dried wood not be straightened through a warming process? He (M1) should structure himself in such a manner as may inspire people to be attracted to him. For the rest, he may consult me anytime, about whatever he likes to know in this regard. I shall reply. I am afraid, this poison may spread among his disciples: I am warning and instructing specially on that account. Mere spirituality does not work: very few persons are capable of comprehending it. In general people discover the inner (capacity) on the basis of outer expression. There should be attractiveness, sublime flexibility and softness in speech. This I am addressing to everybody. If somebody has nothing lacking in him as regards spirituality, but its expression is not up to the mark, I cannot call him perfect. Serving one's purpose (successfully) is another matter. However, now I am coming to a second (important) point: I am prepared to designate a person as selfish, if he serves his own purpose and does not structure himself capable of structuring others. These words may possibly seem harsh; but these alone contain the best sweetness, if he gets impelled to readiness (through these words). This dictation which I have given for M1 is to be noted down by you (Ram Chandra) also; and it is to be read often and on most occasions so as to keep it fresh (in memory)."

2. Revered Master: "I do not ask you to be away from the world, but only to live with God, in whatever job you have to remain. (Famous Persian couplet). If somebody has brought up such state in oneself, it means that he/she is (permanently residing) in the very state of prayer. The intent of remaining oriented all the time is that one has taken one's master as Master and oneself as His personal (slave). Thus the relation of personnel ship (slavery) has got established. That person has comprehended God as God and arrived at the real maxim of personnel ship (slavery). Can this state be arrived at by everybody? Yes, but after a lot of habituation, one who has attained to this state, is in the sphere of prayer (Ibid). He/she has the right to submit anything humbly to his/her Master. Everybody has to come in this very form (garb / posture) at the time of prayer: only then prayer gets accepted (granted). This is the relationship of love which has been brought to the boundary of the Master, after having got rooted (firmly) within one's own bounds. This is the thread that after getting linked up once is not to be (easily) snapped through any effort to break (delink) it. The destination is far off: this everybody knows; but remembrance (thought) is the thing to make it easy. Remembrance of the Beloved brings the lover closer to Him. The advancement in that direction remains proportional to the love brought up within the bounds of this relationship. We have brought this relationship with us. To develop just this remains our duty. You may say, this has to be developed to the extent that we always find ourselves nearer to HIM (Beloved). This happens to be the state of prayer belonging to the devotees; and it gains strength only through love and devotion. This is the ladder reaching up to the Ultimate Being (Zaat). Just these ladders, who knows how many have to get linked up to be helpful in bringing us to that (Ultimate) limit! All destinations (stages of spiritual progress) are just within this alone! No particular time is fixed for prayer. Whenever there is inclination

(orientation) like that described above, prayer is to be started; and if inclination does not come up (automatically) it is to be brought up (created). Prayer is to be offered always to that Master, who is really the Master and worthy of being designated Master. Praying to one's Supreme Master with regard to worldly matters, except in some special circumstances, is foolishness and lack of mature knowledge. However, prayer to the Master for that which is or may be ordered (by Him) is legitimate (alright). This falls under extreme human civility and indicates that we are accepting Him as (our) Master from the (core of) heart and have surrendered ourselves at His support.

3. "Now the question arises as to what method of prayer should be adopted for the benefit of others. The answer is that those to be benefited be brought to that same state which has been created in oneself at the time of praying. How this is to be achieved? It be impressed on them (i.e. the beneficiaries) that we are all humble personnel (slaves) and petty beggars, who are getting oriented in our own status of humility at the bar of Supreme Authority (Presence). He should surrender everything own before his Master and become subservient to the wave (of Master's will) or in other words submit all that is his own to Master, and adopt his essential form and get contracted from all sides to be oriented to that (Master's) side alone in such a way as to find the whole world dark and dilapidated. The remembrance of all be included in that one remembrance and on all counts (i.e., every hair root and every particle of his existence) only the remembrance alone remains. Just this is called Perfect Merging. (FANA-E-MUTLAQ); If a human being creates this state in him / her, I understand that person is to be taken as PRAYER from head to foot (top to toe); and every thought of such a person shall be exactly what is to be the wave of Master's will: "Whatever is to be shall happen through the wave (of Master's will), hence be dependent on that wave" (Hindi couplet).

4. "Such a person shall never get oriented to anything against the intent of Divine Authority. He will desire just what is to be Master's command. People are to be prepared for offering prayer like this. If someone has perfected this or got established in this state, then just tell me what may still remain (for him) to do except his remembrance (of the Lord). And what sort of remembrance? Just that remembrance which never is to occur. Bigger than the Big people went just pining for (hankering after) this, but could not get to the shore: only pining remained!".

Style of Speech

"The style of speech should be like mine, viz. devoid of rise and fall in pitch; so to say, rather in the shape of the divine current flowing evenly since the beginning of creation. I had copied just that. Its benefits are numerous, beyond the possibility of narration. This is a philosophy, viz. when the flow of talking proceeds in conformity with Reality, there develops a state of affinity between the two (Reality and speech); and through that (affinity) the divine way starts developing automatically. This results in effectiveness: whatever is spoken goes on making a dent (in the heart of the persons of the audience). In other words, a sort of relationship with the current of Reality gets established; and when a relationship is created, effectiveness has to be there. If someone copies it, only those words will be flowing out during speech which are

intended and are right. This thing will be mentioned in my biography also. The technique for (achieving) this consists first of all in attempts at reducing the rise and fall in voice (which is also called sharpness), while talking. This flow (of speech) will go one acquiring affinity with that (current of Reality) to the extent that such a reduction is achieved (progressively). By 'sharpness' I do not imply anger alone: that remains something extremely gross; and it should not be allowed admittance at all in this context. What I mean is that the flow of speech should not carry any kind of burden on it. An illustration of this can be the currents of (still) air. This is very difficult as well; but everything is possible to achieve through sustained effort and courage, if Master's Grace is along with it. A Persian couplet: 'There is no difficulty, which does not come to be easy; it behooves Man to be never hopeless.'"

SPIRITUAL TRAINING

Impression formation –mechanism

"The world is a place containing narrow and dark ions, but there is a flicker in them, which means that Maya (principle of gross activity) and Purusha (inactive witnessing agent) are present together right from the beginning of creation till now. The wise far-sighted people, desirous of progress on the Divine path, have in their view only that part of the ions, which contains light; and they derive benefit. As against this, those, involved in worldliness and useless intricacies, remain in touch with dark sphere, present in the ions; and continue admitting effects concerning the darkness, in themselves, causing their entanglement from top to toe in a sort of darkness, which condition gradually rises up to acquire solidity. One admits impressions in oneself in accordance with one's thoughts, and imbibes power accordingly, to the effect that one gets enveloped in that darkness, and slowly the Mayavic impressions take hold of him completely. Now these particles, which one has accumulated in oneself, go on developing on getting a favourable climate. The impression of this material, which affects the particles of one's body, gets focused on that fine covering of the brain, known as membrane in the English language. When this effect is started, then that part of the brain, wherein the kernel (of intelligence) is lodged, gets influenced, and reflections start getting imprinted. When these acquire sufficient depth, and the victim of this process, on account of habit-formation, begins acquiring external influences with rapidity, then these things start becoming impression (Samskaras). When the in-flow of these things continues, and no such association is available, as may obstruct the pulling on of this thought, then one's condition grows still faster, and one goes on regressing from bad to worse. If, somehow by good fortune, one may come across a perfect Master of highest caliber, He would start illuminating, through His transmission, the state of utterly blind darkness, which one has accumulated in oneself. Then, the aspirant's thought starts getting transformed to light instead of darkness, which results, from the very beginning, in the power, busy attracting darkness thus far, now starting to admit light into oneself. Thus one's improvement is effected (and the goal achieved) by and by, which means that one starts moving from darkness to light; and that one's own power commences to work in that direction."

Revered Master continued: "This is Nature's secret, described to you, so that you avoid things, which are harmful; and adopt what is beneficial. This essay be noted down in my notebook also, to make people know, how I continued instruction even after the end of my life. In this essay, the initial few words are mine, but the rest of this whole subject is his (Ram Chandra's) alone. The words used for ordinary persons, should not be used in respect of the reverential address to Master; nor is He to be comprehended to be of that status. Such comprehension will be an indication of one's being a slave (animal) of Master (Guru pashu)."

Impressions - Stopping

Instructions: "The causal body of disciple is made to merge in that of the Master. When Master has done this, formation of impressions (Sanskaras) in the disciple is stopped. (The plan of the condition came to view). The cause of the organic aspect of being (Pinda) is the cosmic aspect (Brahmanda); and the cause of the cosmic region is the para cosmic region (Para Brahmanda). What occurs there (in para cosmic region) comes down to cosmic region, where from it descends to the organic level; and then it assumes the form of suffering (or enjoyment). This is to say that what has appeared as suffering (or enjoyment) at the organic level of being, originates in the para cosmic region."

"The subject dictated above is very subtle. Just now your mind is beyond control. I shall explain it further when you are at ease."

Impressions - fruition

1. "Every action of a human being leaves an impression on the mind, which remains in touch with the causal body. When one departs from one place and is reborn at another place, that material (of accumulated impressions) persists and is carried over by one self (from the past life to the new one). If, in the present life, one has not performed good actions, the impressions brought from the previous life will start their fruition (Bhoga) i.e. being enjoyed (or suffered) when a favourable climate (for their fruition) is available. The actions performed in the present life, whatever, will mostly bring immediate punishment or reward in their trail; and a few shall be carried over for fruition ahead. This chain shall continuously go on up to the final dissolution (of creation). Impressions will be coming one after the other for fruition (enjoyment or suffering); and this chain will continue without being broken, unless it comes to an end. Now the question arises as to how this fruition (of impressions) may be brought to an end! The device for this purpose, which is most superior, is to surrender one self to somebody and have no concern with the fruition of impressions. There is no book of accounts (balance sheet of actions and their fruition etc.) in Nature: a human being structures his own fate; and creates by himself the shape of fruition of impressions."

The condition of the fruition of impressions take shape when the climate is favourable to it. There is no question of compound interest. There is no third or fourth place realisation in it. Every thing germinates and grows through warmth. Just this is to be comprehended, that the ripe condition

for the fruition of the impressions brought (from earlier life) shall develop quickly to the extent that these remain in touch with the warmth of love for the Real; and that an aspirant's (immediate) potency for fruition (of impression) restrains their being carried over (for fruition in future). In our fold, formation of the impressions of present actions gets stopped if the real form of love (and attachment) is developed. Only fruition (suffering) of (impressions of) past actions remains. This is a philosophy and it can be detailed out, which, however, shall need pages after pages being scribbled on; and the mind of the person, through whose mediumship (the knowledge of) all these things are descending, will not be able to work continuously in revealing these (mysteries) for that long period of time. Moreover, there is also not much need for grasping all this. I have brought a lot (of knowledge) for comprehension, in a few words."

2. "In this age things are coming to pass in such ways as rendered it difficult to come out unscathed. Real Man is one who is able to live uniquely in the midst of all people. The atmosphere has taken the effect of the human impressions (Samskaras) to the extent that the thoughts of people are not allowed to remain unruffled. This is due to our own defect. Our will has got so much weakened that the shape of succour does not appear to be there. This is because people derive pleasure out of the derangement of their thoughts. Nobody is able to consider himself free of a job that has been completed, to take up another job, in hand (free from burden of the impression of the job, already completed). The cause of the perplexity of the heart in general is just that too many ideas are entertained at one and the same time, or else some thought is unduly stressed to such an extent as to affect the heart. To be rid of this malady, some work connected to God is to be taken up with such deep attachment as to have the same work developed as a tool for one's salvation. Just this teaching is imparted to everybody in our fold: one who acts upon this prescription achieves success to a large extent. It may adopt in any form. There is no harm at all in that regard. The main thing is being concerned with the purpose in view. One thing more is essential, which everybody should adopt, viz. one should get inclined to love and devotion so much, that it is taken to be the main concern. Now the question arises, how this can be brought to one's lot. The answer is that God's shape is to be supposed in some actual person who is considered by one to be perfect; and one is to start loving that particular person. One thing even now remains: how is this sentiment to come up? The answer to it is right conduct. The problem is still not solved as it gives rise to the thought as to how we are to develop rightness of conduct. The reply to this is prayer and the habit of having regard and respect for others. One more question arises: how do we come up to that stage? The answer to it is good company, along with stories of elder sages and devotees."

3. The Causal (factor) having been structured, the shape of manifestation accordingly got created. When body was adopted, whatever actions took place therein, these left impressions in the causal (factor) thereof. The body was left behind, when the time (for that) was there. Now what was structured by the body became the causal (factor) for the manifestation of the next existence (entity). Now whatever actions came to be performed through that entity (existence), these maintained the causal factor, so long as those actions existed and imprinted impressions in their own turn. This chain continues unbroken. We have formed (structured), who knows, how many causal (factors = bodies). One factor is the basic (material) cause as well, where from the

chain of these comes to exist. This can also be said to be the cause of bringing about the beginning (of the whole chain of causal factors)".

4. There is a secret. When someone imparts training without selfish interest, only then effect is there. This is known as sincerity (Khuloos). Just after my release from physical bondage, you developed cholera. Symptoms had surfaced even earlier in the form of diarrhea. That was because I had filled you with power all at once, and hence the accumulated dirt of past impressions (Samskaras) had started getting cleansed. This had to be done to make room for that transferred power. This is correct that I remained with you during illness; and made you go through such a terrible disease, without causing pain to you. At that time, morphine-injection should not have been given to you. That was material intoxication, which exercised effect on that process (of cleaning); and delayed your process of recovery: otherwise power would have got absorbed quickly. You had written about this condition in your diary, viz. that you were imperiencing limitless power in yourself after the physical expiry of your Guide.

"I have brought your impressions of fulmination and fruition in dreams as well; and their formation had ended much earlier. In your case, very often, I have even used (the method of) their fruition for us both (you and I) together. Just nominally, these (impressions) have been left to keep your life continuing; and certain restraints have been introduced, so that you do not give up your (physical) body. At the point, where you are established, nobody can reach without being cleansed. This is also my invention, as to how one is able to reach that limit, where you are established, through creation of restraints against impressions. This matter will remain beyond people's comprehension: it is something quite novel. (Plan came to vision: impressions seemed swimming like pieces of cloud, within a boundary). This is the plan of your condition, that is before you. If that boundary gets shattered, there will be immediate flight (out of the body). This is a very subtle subject. People do not possess capability at all, for its comprehension. Now you have found, how few of your impressions still persist, without yielding to the process of fruition: they are rather being provided with (vital) force. (Plan came to view, revealing that an electric-like current is penetrating the impressions, to retain their existence). When this incoming force comes to an end, the fruition of these impressions will get completed, and you will proceed on your journey to the world of Higher Reality (Existence)."

METHODS AND TECHNIQUES

Duties of A Trainer

Work/responsibility – entrusting of "I would like that everybody be assigned one job each and they be held responsible for that; and their hearts too will hold them responsible for their respective jobs. What I mean is that everybody feels responsibility by own heart. The new generation alone can work with enthusiasm. Older people be assigned important kind of work and Godly duties be assigned to those who are capable for that. To such people that work is to be assigned with special preference, but they may be engaged in other important work also. Alas, you people are left in such a small number, but even then indifference has not been

overcome. God forbid, such a thing never comes up in our future progeny. My circle of disciples has already got spoilt: the mistakes I committed have all come to light! My courtesies to my associates and disciples have got amply well repaid! Although you people are few in number, I still assure you that in case all remain united together, there is no job that you may be unable to perform and complete. Moreover, there is Divine assistance with you. Only firm determination is needed so that movement (mobility = dynamic vibration) therein be created and this Divine Assistance starts functioning. A lot of retrenchment has taken place: God forbid, still more retrenchment even from this remaining lot may not be forthcoming! In case of the person burdened with a responsibility, the principle is that the person assigning responsibility also has to see to it and do something so that the first person is able to fulfil the responsibility. If a king would snatch away the privileges granted to some officer, that clearly has to indicate degradation of the officer and even the king's authority and the whole system and arrangement. As such, it can never happen that Nature would fail to equip that person perfectly with its assistance, whom It has endowed with responsibility. Under every circumstance, I consider it better that work be performed in cooperation with all concerned, and help be sought from such person as may have attained approach up to the Ultimate State (Permanent Base = Dhur). I am leaving a note for the future generation in my line of discipleship, which is to be taken down in bold letters and marked prominently: **NOBODY IS TO BE BROUGHT TO HIGHER STATES WITHOUT BEING MADE DESERVING. IN CASE ONE IS INTENDED TO BE BROUGHT UP TO HIGHER STATES, LABOUR ON THE PART OF BOTH GUIDE AND DISCIPLE REMAINS INCUMBENT.**

Other duties

“Duties of a teacher (preceptor or guide):

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

Singing at Satsang's

“Start the practice of singing songs in my Satsang; but there is no need for sending for musicians, or drummers, nor professional Qawwali reciters should be invited for this purpose. Only the person, who is transmitting, can sing: in general, all those participating in Satsang (group meditation) shall not sing in the assembly. If the person, transmitting, considers it necessary, and the minds of the people in the assembly lack concentration, he can ask one or two persons, specially imbued with love, to sing; but not on every occasion. Only such persons as may be capable to transmit, can be given preference (in this regard). In the assembly and at the Samadhi, whether it be mine or yours, prostitutes are never to be called (for the purpose of singing.). This precaution should be strictly observed.”

Astral Body –Technique of Working With

“The technique consists in getting the astral body imbued with life, on being taken out (for being deputed to do some specified work). The moment (of life in the astral body) will be immediately felt; and then it may be yoked to the work in hand, giving it (astral body) some more special power needed for the specific job.”

Courage

“People have entirely wrong notions about courage. People consider and call the incitement of mind ‘courage’. If the mind is eliminated to such an extent that one begins to feel depression in oneself, then this prayer or courage is endowed with the function of a command or order. You would have noticed that somebody suffers great harm at the hands of somebody else, and having no courage or heart to take revenge, feels perfectly poor and helpless and sits quietly in the state of helplessness. With such condition of depression, whatever thought takes hold of such a helpless person's mind, is bound to take shape in concrete Reality. In case of courage (of ordinary conception) there remains the flavour of equality of status and position, which is opposed to humility of serving and belonging to Him. As soon as excitation boils up in the mind, self-importance gets involved. But you should never be oriented to harm or malign anybody. For common people, I am giving one more technique. They should refrain from involving the mind. For them this itself is courage. I mean they should give up the idea of affirmation or denial. This subject is not for everybody's understanding as well; and nobody will like it.

Colours-Uses Of In Training

Rev. Master's Dictation: “Dear RamChandra has brought about one more very effective invention. The Western people (scientists) mostly oriented ‘matter’ towards destruction; and some short coming remained even in what they did for the general good, He (Ramchandra) has

brought about such invention as may enable material power to cast effect on spirituality. I permit him to think more in this regard.”

“This invention is concerned with using various colours created by making electric light pass through a glass-prism, on the particular practitant in accordance with the colours of different spiritual regions. I am making an amendment in it, viz. the intensity of the effect on the practitant of the coloured light passed through the glass-prism will be proportional to the intensity of electricity. The dark greyish colour will be suitable for the cosmic region; and yellowish white for the para- cosmic region. For the organic region the right colour will be reddish pink. If some body may possess a bad character, there will be a good effect of (appropriate) coloured light together with similar transmission. Just this training was obtained by Revered Prophet Mohammed from Lord Krishna, viz. moral behaviour (Sulook) tinged with very light absorbance beyond selfhood (Majzoobiat). It was just this amendment introduced by Lord Krishna. In case of the incarnation of Lord Rama, there was emphasis on moral behaviour (Sulook) alone. This is a very (important) matter. You have to introduce complete destruction.”

Cleaning Techniques – For Removal of Defects of Mind

“The method: The condition of mind remains unduly restless in the heart. Mind be taken to be part and parcel of the Zaat (Ultimate Being) in such a manner that the two viz. Mind and Zaat, appear, so to say, as of identical hue. By ‘hue’ I do not mean red, yellow, black, etc., but that Zaat being light, as It has been described, mind too remains a like part of that same Zaat. The face of mind in that identical form be turned towards Zaat in the way that, so to say, it gets absorbed (attentive) into just the same Zaat. The mind’s face be rather turned away from outside and drawn towards That Same; and this transmission be retained during the whole sitting administered to some aspirant. This is to remove all the defects of the mind.

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

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

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

Connections-Establishment

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

Question: "Are the relationships of the elders, prior to the Master, also to be taken?" Answer: "All relationships are included in the Master."

Connection - With Master

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

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

Condition Of The Aspirant – To Know

"The method of inquiring into somebody's condition, is to transmit a little to him, having the thought that whatever condition is there in him, has come up (to expression). After having done this, one is to get oneself oriented to him, and observe as to how sublime is the effect flowing from him to oneself. It is however, essential that the person who is transmitting (i.e. preceptor) should be able to have sensibility to every condition of the person to whom transmission is given, and whose condition is being inquired into. There is another, better method, which is for use by special persons: dear Ram Chandra has very often mentioned it. It consists in expanding his condition, to yield the knowledge of that condition immediately."

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

This (third) method is akin to the postmortem examination of a deceased person by a doctor (surgeon), who takes out all the inner organs of the body to discover the exact cause of death. Just like this, the condition of the person (aspirant) being observed, be taken out (in the vacuum), and then expanded through transmission, which should be given from the point of

heart. Thereafter it should be observed (minutely) to find out which particles in that condition are (still) gross, and which ones have (acquired) sublimity, capable of emitting the condition.

The particles which contain the capability for emitting the condition, are to be taken to have come up to the awakened state of the sublimity, (residing in them). Just this technique can be of use in Brahmanda (Kubra) and Para Brahmanda (Ulia) regions as well. Dear Ram Chandra's theory of spiritual particles (quanta) is marvelous, and very effective. Nobody's insight has ever penetrated into this aspect; nor has anybody ever utilized it. If you enquire of me, this is the entire sum and substance of spiritual training. The desired result can be achieved immediately through this. It is possible to climb up to (the state of) God just through this. This is simply the one method (to achieve the goal)."

"I put a question to dear Ram Chandra to make his intelligence penetrating; and he answered it in the modern terms."

Carnality –Control

Instructions: "The sum total of carnal desires resides at the navel. When needed it is to be pulled downwards, and made to descend, and then again drawn up at will. If due to straying wayward, some excess occurs, then it is to be evaporated through the navel. But this is not to be given out to people in general, nor is it to be something for general practice, so that they may not draw this power beyond limits under intoxication of pleasure, which may become difficult to manage and control. This can be done by a person of great capability for control. To you I have told this because you have almost eradicated it. There is much need of correct estimate in regard, so that more than what may be needed is not drawn up. Hence I am telling this only for use by very special people. In our circle no special emphasis is laid on this point in order to avoid any possibility of undue arousal of this power. This point can be dealt within a proper way only by someone, who has developed full expertness about use of this power, and in whose case this point has been sufficiently cleaned. A person of the status of pole star (Dhruva or Qutub) is to be preferred for this purpose, because he acquires expertness about his point. This, however, does not mean that he does not observe precautions."

"When man is engaged in remembrance of God; and the current, which I have named as such for your comprehension, is inverted to reach the original Reality, then the same effect starts descending by way of the other current which I have described as the current of carnality. Thus carnality is purified and loses its usual glamour and sharpness. Therefore, in our system carnality gets perfected last of all, and this is the principle everywhere.

Carnality - Calculated Control

The method of calculated control of carnality (Muhasiba-i-Nafsa) is from my practice: Where from thoughts may be rising up, that is to be merged in oneself. Oneself means one's soul.

Whenever thoughts may rise up, their base be got merged (in oneself). The result of this will be so fine that people will feel astonished. The method, in general, is to take oneself as Master, and merge into That. One who does not have faith in Master, cannot derive benefit from this method.”

Effects Of The Impressions (Of Others) “The knowledge about this can be had thus: if after transmitting (to somebody) dirtiness is imperienced, or some kind of repugnance comes to mind, causing lack of happiness, that usually follows transmission, then this is to be comprehended as the effect of the impressions (Samskaras of the person to whom transmission has been made). “

Introduction into System

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

Knots or Plexus-Crossing

“Who says that one crosses some plexus without acquiring control over it? This science is wholly apart from grossness; and concerns rather that state which prevailed before creation came into being. This was the Real thought, which constituted the causes of the creation of the Universe, and manifestation of grossness (materiality). It is that Power, which can not fail to produce its effect. All elements, which formed the material of different bodies (organic categories), were present in it. If these elements be divided into five classes (earth, fire, air, water and ether) then each (class) partakes one power each that constitutes the cause of the creation of the Universe. What was there to begin with? Every part (class) was possessed of its special power (character); and inspite of possessing its own specialty, each part (class) had all the five powers concealed (congealed) in itself. In each part (class = element) all the five powers work together: only the power that is special to it, or / and the specialty that belongs to it, stays predominant in it. Thus every part (class = element) has five sub-parts each; and all of these taken together come to be twenty five in the total number. This mixed up together constitutes the essence of the organic (or material) aspect of existence, whose residence is located mainly in the Pinda or Sughra (organic) sphere of the (human) yogic system of an

individual. This is the state of Pinda (Sughra); and its subtle essence goes up to the Brahmanda (Kubra = Cosmic) sphere. Further still the yet finer (subtler) essence of what remains in Brahmanda (Kubra), goes up to the next higher (subtler) sphere viz. Para cosmic (Ulia =Para Brahmanda Mandal); and so on and on. So, this thing growing subtler (finer = purer) and yet subtler finally coming to be perfectly subtle or fine, gets lost into the real (Ultimate). Now the question concerning powers arises. The power that resides at one plexus will be found at the second, third, fourth and fifth plexuses as well! Then wherein shall the difference be there? There will be more fineness or subtleness at higher or latter part or plexus as compared to the lower or the former one. To the higher yogic part, only those persons arrive who have completed the earlier part lying prior to it ; or you may say, whoever happens to be in need of it (coming up to the higher yogic part of sphere or plexus or whatever).

“On rubbing purity against purity, only Purity (Khuloos) will be coming up. The essence of that part (plexus = region) alone will increase, to which the purity (to be rubbed) would belong. As such, if the powers, that lie congealed therein, be put to work, be assured that the result can not fail to be there ! When Nature put them to work, the desired effect was there: before that there happened to be nothing except that. The subtle or fine thing has greater expansion. The point through expansion creates the shape of increase (in space). Take it just this way : you come up to this point ; and then see whether the same forms (categories = shapes of things) flow or not, out of your individuality, that had flowed from the whole out of the wholeness. In reality one has to include oneself just in these currents! Can this not be termed as power? The sum and substance of all this remains only that one birth ought to secure one’s release from the cycle of coming (life) and going (death)”.

Lower-Self – Purification

Dictation: “People will be inclined more to you. Your temperament is similar to mine. As such, there will be trust in the fact of penetration of my identity in you. Correspondence will increase, and replies to letters will also be correct. Your virtues are not yet clear even to you. Do not consider the work, assigned to you, as useless labour, without payment and return (Begaar), as explained to you yesterday. (Note: This refers to the topic concerning ‘purification of lower self’ (Tazkia-e-Nafsa) on 1-7-1944). So long as pleasure ensues from fulfillment of sensuous (worldly) desires through impulsive actions, ‘purification of lower self’ is not perfected. On having achieved ‘purification of lower-self’, one does not derive pleasure from associations etc., but that act is performed as if it were a useless labour, without payment and return (Begaar). This principle is correct unto its own extent.”

Easiness In Uneasiness

“Going beyond easiness is uneasiness. A man becomes conscious when similarity or sameness is disturbed. As long as easiness is there, there is not disturbance. The state we acquire by the help of the meditation causes a repulse. When the outgoing tendencies of the mind come in touch with it or, in other words, when the tendencies touch the field of easiness, its opposite is felt. So we should also try to calm down the outgoing tendencies of the mind. I now give you something about uneasiness. If somehow a man can begin to feel easiness in uneasiness then he will give place to the outgoing tendencies to enter in it.”

Living Dead Condition – Method

“What is the method whereby the thought arising in one’s mind is made to strike the Master immediately?” “This can be achieved through establishing extreme affinity with the Master. The method consists in going on making oneself calm so as to annul ebb and tide altogether. This concerns practice; and it can be comprehended only through that. This is known as the condition of the “Dead”. This alone is ‘Jeevan Mukthi’ (liberation in life) in the real sense if the condition has become like that of a dead person. This condition did not develop in anybody; and I just went away with the craving in my heart (to see it in someone). Although the pleasure of spirituality is experienced to a large extent before arriving at it, it is really there only after it. I was in this state since birth; and the same has been the case with dear Ram Chandra. Now the question arises, how it is achieved. The practice briefly is this: one should continue cleansing oneself from the externally expressed self, that generally remains prevalent (there). This will be helpful to that end. Dear M1, this is something very great: this can also be known as perfect mergence. Nothing remains to do or practice after that: to remain His no doubt remains a duty; and that was my way during all of my life. You people also should never give it up: always consider yourself to be His, however high your status may become. Dear Ram Chandra’s training started from this condition. This much he had brought with him since birth (as earlier attainment). Nobody had the capacity to view it, so as to impart training to him with this estimate in view: even to my comprehension this thing had occurred only in due course of time.”

TRANSMISSION – TECHNIQUES

Transmission(For Transformation) “Transmission is the utilization of Divine Force for the transformation of man. Man, as the thinkers say, is a social animal. That means animality is there. He becomes a super animal, and from super-animality to man, and then from man to man-behind-man. This is the transformation. Tendencies of the mind are changed, and he begins to do everything in proper order. He begins to learn the proper use of the faculties. Mind becomes disciplined and, ultimately, comes to Divine order. Transmission brings about such a result. It is the instrument we sue for this end. By transmission Divinity comes peeping in at every stage of development and finally end in Divinisation .”

Method of Training

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

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

Method Of Awakening

Revered Master’s dictation continued: “Here is a wonderful invention. The heart has a connection with every point. It is the way that takes (the aspirant) up to the highest point (Dhura). In view of this thought, dear Ram Chandra has brought about a tremendous invention. All difficulties are now made easy. The apprehension for a fall has diminished. Holds and hurdles have been got rid of. The method is this: While transmitting to the heart, the thought be taken that the cosmic or para cosmic region is being brought to awakening. The reach of the heart being up to the highest limit, the sublimity of whatever point (or region) be taken in thought, shall blossom, and the path will be clear. For example if the thought for opening cosmic region be taken, the thought shall reach up to that limit, shedding lights on all points below it; and this will keep the path always clear. This is the method which every trainer should write on the first page (of his manual notebook). This method can take (the aspirant) up to the highest point; and the method for ahead of that, which is my invention, shall be (kept) confidential. He (Ram Chandra) has comprehended it; but I have not allowed it to be perfectly revealed, so that he may not express it (to all and sundry). It is a method which can be helpful in opening every point fully. The person, using it, must form a restrictive thought in his/her heart, so that the awakening beyond the (fixed) point does not occur. It will help up to the limit of approach of the trainer. Whatever structurization of dear Ram Chandra has taken place is the fruit of not only my work but of his labour. (Pause) I had (acquired a special) efficiency, viz. I used to carry over work from the wakeful to the dreaming (state of consciousness) for completion. (This is to say that whatever work I was not able to complete during my wakefulness, I used to complete it in the dreaming state).”

Method Of Control

“Dear Ram Chandra has suggested one method to me, which is extremely fine: it has brought the solution of many problems concerning lack and excess of transmission. Every Qutub or a person of a higher state should take the thought (firmly) that whatever has been bestowed beyond (an aspirant’s) capacity is transferred to dear Ram Chandra; and if it has been bestowed correctly, (then) it is being absorbed by and by in the aspirant. Both these thoughts should be there together. Every Qutub should try to increase sensitivity. “

From The Point of Heart

If a certain point is to be cleaned, give transmission from the same point. In making an aspirant pass through (cross) any stage, transmission has to be given from (the point of) the heart.”

Training-Method

“When someone is seated before one (preceptor) for transmission, he/she should first clean the heart (of the aspirant), and then all the points be cleaned a little, to the extent that the materialistic defects which may be obstructing the practice, be removed. My intention is not to clean to the extent of all the points being brought to full blooming, but only to that of the removal of the dirt and dust on the way. Thereafter a light current of the aspirant’s brain be directed to his/her heart; and this current, after being cleaned to some extent, be connected to the causal body of the aspirant. Then, the trainer should introduce in seed form into the aspirant’s causal body, what may be desired to be penetrated in the aspirant; and the cavities of the causal body are made deep enough (to contain what is introduced in seed form into it). The effect develops out the cause. As such, what is present in the seed form in the causal body, descends in the form of fruition to be undergone. But I have to say again that all this is not a job for an ordinary person.”

Counteracting Method

“The method for counteracting this method is also there. If somebody adopts the above-mentioned method out of shamelessness, or sensuous greed or with the intention of getting oneself worshipped (by others), and the effect of this practice on someone be desired to be removed, the counteracting process is as following: The causal body of the (spoilt) aspirant be connected to the causal body of the cosmic region or the superior world (Brahmanda), after cleaning the way (to the cosmic region); and then the plan for the removal for the particular defect be drawn out in the subtler cosmic world. In case the person concerned has an approach up to the cosmic level then the still higher level is to be taken for counteraction. Everyone cannot have an approach up to there.”

For Improving Character

“This method consists in taking the subtle body of the other person (the aspirant) in one’s thought; and let the particles of the body (of the aspirant) remain intact. By taking in thought, I mean transmitting (to the aspirant), whatever moral characteristics the trainer requires to be in the aspirant, be entered into him. This, however, is not to be attempted to accomplish in the very first sitting: it should be done on receiving light for doing it, from within”.

Method Of Connection – For Best Results

The connection of the person, to whom the best and unparalleled training be intended, should be established with one’s own heart; and that connection as included in one’s own connection of thought, be given a dive in the Real Storehouse (Asal Bhandar). If a higher condition be intended to be brought up, one’s own connection that is established with that person, be drawn upon one’s own heart; and the connection of that person be provided with a foothold there. Thus the spring of the Real Grace, whose connection has been brought up to there, will remain oozing up and the benefit of Real Grace will remain constantly available.

Method of Yatra

“He (Ram Chandra) has improved upon the method; and it is just a little thing, viz. the connection be established where the Master’s state be prevailing. Here, Master does not mean I but the person who is using this method. I myself was aware of this thing; and I have used this method in the case of dear Ram Chandra. Then, he had written to me in his diary that he felt the current of Master coming on his heart all the twenty four hours. Applying this last extreme method is generally to be prohibited, unless the person using this method has tallied his thought with me. (Pause) He has effected more improvement, viz. in case of some plexus being intended to be awakened or filled with Grace, the current of one’s own thought together with the current of the thought of the person on whom the method is to be applied, be brought up to the particular plexus; and then leaving him there, one’s own thought be brought back from there”.

To A New Entrant

Question: “How transmission is to be made to a new entrant?”[Pujya Babuji] Answer: “Make your current thin, and mark out the point on the heart, so that the whole wave of the ocean may not rush in. Make the current more thick in proportion to the need.”[Rev.Lalaji]

Method to Exclude

“If somebody is transmitting, and requires to exclude some person from receiving it, then this can be achieved by having an imaginary wall between oneself and the person to be excluded.”

Satsang – Procedure :

“Minds of all be drawn together like ropes and established at one place. If this place is transmitted to with a firm will, minds of most people will be seen to come to the state of suspension; and being spared from this effect is impossible for anybody. The effect will be sharp in proportion to the sharpness of the single-directed transmission at the point fixed by one’s own firm will. This is the first stage of this transmission. Now starts the second part: These minds which have been drawn like ropes and established at one place, if connected upwards, there will be subtle effect on the thoughts of the large crowd; and if this current be connected to the still higher current, and such a connection be lost into the Ultimate Being (Zaat), and the power be got oriented there from, then in case the person transmitting possesses command, there will be possible danger of minds getting shattered. If an opportunity for applying this method be there, the person, endowed by Providence with such power, should refrain from getting oriented with full force of his/ her status and will. It can be utilized to the extent of need.”

Sensitivity – Development :

When increasing the sensitivity of somebody is desired, first of all a firm thought is to be fixed up that a glimmering star of imperience (sensitivity) gets entrenched in that person’s heart, and its brightness of sensitivity be enhanced by the stroke of one’s own will, so that the state of the star would appear to be brilliant. That brilliance may then be lightly spread over the heart of the person concerned, all around; and the connection of that star be established with the brain. For a few days this should be cared for off and on, so that it would acquire a permanent shape. If it (sensitivity) is intended to be sharpened more, the firm thought of the sun rather than the star be fixed upon. I, however, do not permit this except in a very special circumstance, which is hard to be estimated except by the person whose connection with me or elder sages of yore has got established so deeply that light and permission in this regard be obtained. This thing (condition) is available only in the incarnate beings: as such it is, in general, strictly prohibited. The thought of the moon should never be fixed upon: that reduces warmth and produces dullness (grossness). Much precaution and a correct estimate are needed in fixing upon the thought of the sun as well. I strictly prohibit the use of any of these practices, unless permission be obtained from me. For this practice (I mean the one concerning the star), the essential special requirement is that sensualities of the person applying this practice should have come to the sleeping state; and the person most suited in this context will be the one who has acquired permanence of this state, and in whose case

sensualities be found absent even when thought of, and do not come up to experience in any way. For the rest, very special people who may be able to bring their sensualities to the sleeping state of whatever period of time, may practise this method on others only during that period of time. Even then, I forbid use of this method”

Sensuality – Control

“This is a transmission of an entirely new variety (technique) that has struck his thought. This technique consists of orienting one’s lost sensualities on the sensualities of the other one to whom transmission is directed. However, before applying this new technique, sensualities of the person to whom transmission is to be directed have to be got cleansed. Give currency to this method; and dear Ram Chandra is to be treated as the inventor of it”.

Special Transmission Techniques

If someone is able to merge himself in the state, present at the back of the quiet-disturbing desire of the Ultimate Being, and then transmit, the effect will be terrific. However, this method cannot be applied by everybody. (Pause) He (Ram Chandra) just now effected more improvement in this method, viz. that first of all the darkness of the atoms involved in that disquietening desire, present in man, be snatched off; and then the brightness, which may also be designated as a kind of matter, be drawn away, but keeping the shape of the structure intact all along. The third stage, which is still better, and needs to be mentioned, just struck his (Ram Chandra) thought. That consists in removing even the effect of brightness (contained for quite a long period in the atoms), which they (atoms) have consequently absorbed. Now Purity is there, at which point sages and seers are unable to arrive. Even after practising worship and prayer for ages, that point still remains far off. Through these methods the aspirant finds his / her first step reaching at the very spot which remains so difficult to arrive at. What has been praised in the hymns of the Vedas and other scriptures, and has been described as worthy of being transcended, gets clear (attainable) even in the very first transmission. What is that point? The most blessed Sufi saints under Islam, have designated it as the region of Purity of Piety (Aalam-e-Qudsa); and in our own (Hindu) scriptures this is known as the undifferentiated state (Avyakta Gati) or the condition devoid of phenomenal illusiveness (Maya-rahit Dasha). If these methods are applied, the knots of Maya start to be shattered just to begin with. (Pause) This method never struck the thought of anybody thus far. This has made all difficulties easily melt away; and the trainer is saved a lot of labour. If this method is adopted for continuous practice, the condition that was available to my fortune, can be easily attained.

Special Instruction: Transmission of the third stage should be administered much later. There is general permission for the first; and for the second (permission is granted) only to special ones.

Order: The mind these days is becoming very restless; and it is being provided with a climate accordingly. As such the modulations (Vrittis) of consciousness (Chitta), i.e. mental tendencies fail to acquire peace. I, therefore, order that those among my progeny, who are capable, should first of all exercise control just over these (Chitta-Vrittis). In general, for those, devoid of proper understanding as to how much force is to be applied at which points or what practices are to be adopted through these methods, I will require them to take up the sublimity of the heart only; but remain cleaning every point, as hitherto (usual)".

Universal Love-Development

"Universal love is there where all identities seem to become nonentities, and Oneness alone appears to be pervading. When this state is developed, and someone likes to enhance it, then he/she should include oneself in it, and then adopt it to oneself. Before this, if someone tries to enhance the condition, then, suppose he/she creates love for ten persons, there remain twenty more to be loved. If one may like to sharpen the former condition, one is to conceive the state (in which one has included oneself) as love and love alone."

Ganga – Jamuni Transmission

"A new kind of transmission will start with dear Ram Chandra, which is to be designated as 'Ganga Jamuni' i.e. a combination of my and Lord Krishna's transmission." [Revered Lalaji Saheb belonged to Fatehgarh in the district Farrukhabad of Uttar Pradesh – northern state - of India, which is at the bank of river Ganges, while Lord Krishna's place of birth and chief activity is Mathura (and its vicinity) in the same state of India, situated at the banks of the river Jamuna. As such the combination of the names of these two sacred rivers is designated as 'Ganga Jamuni'.]

"By designating 'Ganga-Jamuni' transmission, my purpose is also that both of these elements will proceed together; or you may say that my and His (Lord Krishna) current, will remain mixed up, and the whole world will be lighted with you. Its appreciation shall reach people after your physical veiling."

SPIRITUAL CONDITIONS, POINTS AND CLARIFICATIONS

Ajapa:

I sincerely took up the method of meditation after I passed the S.S.L.C and Matriculation examination . Within six months, I saw in meditation that the whole of my heart was filled with soothing light, and a plant full of light was emitting forth light from all branches and leaves. I continued practice. Six months later. I noticed a peculiar thing in my heart, that my heart was reciting the word "Om". This we call Ajapa. How does it start ? If the Master infuses it with His divine Power it starts immediately. If it is left to the abhyasi, it gives a shaking to the heart twice or thrice when it starts. It also starts throughout the particles of the body which we call Anahata.

Peace, Satisfaction and Restlessness :

(Clarification) "When I used to go to my Master, people used to come to Him for Realisation. Now most of the persons who come to me want only peace. Time has brought such a change. Restlessness is prevailing everywhere. Everybody is hungry for peace. But the difficulty is that nobody knows what peace is. If one who worships God daily is somehow not able to worship one day in the morning, he feels restless; and when he does it, satisfaction is there. People think satisfaction is peace, so they are not peaceful, but only satisfied. Actually restlessness comes from peace or rest which burrows its way to Divinity. Peace is the substance we want and restlessness is the instrument we use. What we gain from restlessness is peace. Restlessness gives you advancement to Divinity.

The state of peace is dormant, while the state of satisfaction is active. Peace at the Ultimate state becomes non-peace peace, and satisfaction at its Ultimate state becomes gross and heavy. Peace touches the silent aspect of God, while satisfaction touches the active part of God. Activity should be there if you want to come at real peace. Satisfaction is production of man, whereas peace is the production of God."

Kama, Krodha, Lobha, Moha :

" There is nothing so important for a man as passion. Passions have been related in different ways in the scriptures of all religions. The true picture is something else. The first jerk of

energy was passion. It was pregnant with all the forces required for creation. It came from the highest intelligence because that was the component factor to give movement to the Will of God. It also came to our share, but its beauty was lost because "I" viewed it from different angles. The centre of the highest intelligence and of passion is the same. It cannot be annihilated in any way or by any method, because it excites into action that which is necessary for man. Man cannot enter into the spiritual life unless he is moved with force towards it."

" Anger and passion are the creation of Divine. Lobha-covetousness, and Moha-undue attachment, are man's creation. Nobody can destroy God's creation, but we can only modify it. Destroy your own creation. When energy descended from near about centres, it worked for the creation. There were anti-clockwise movements all over. The result of this movement was that matter was formed. The movement was not less than about three lakhs per second. Had the movement not been so strong, matter would not have been formed. I formed some matter and that is the basis of all creation. There was movement, and also movement in movement. It caused some force which grew into rage ultimately. All these came into our share. Man is the epitome of the Universe. Since heavy movement was there it became a force of material character. When Will touches its depth, it produces a sort of irritation which one feels when one plays with it. The cause of heaviness is unbalanced movement. If balance had not been disturbed there would have been no creation. For every progress, rise and fall are necessary".

Anger - Control

"Question: [Pujya Babuji] "What is poison for spirituality?"

"Answer: [Rev. Lalaji Maharaj] "Anger".

Revered Master elaborated in detail: "What effect is brought about thereby (anger)? The system acquires heaviness; and pressure is generated. As a result, the free and sublime current of spirituality fails to penetrate and blow through the system; and thought is not able to get rid of the burden outweighing it. Now the question arises as to how one can acquire freedom from it (anger and its effect). The prescription is here: one should consider oneself as humble and subservient (to Master). This should become a matter of trust and perfect belief; and one should remain practising it so as to get that same hue of humility and subservience penetrate every organ of one's whole system. Every where this control of anger has been praised. Is not the anecdote worth mentioning that sage Durvasa was the guest of Lord Krishna, and went back fully happy there from? Has there ever been a Personality thus far, to stand in comparison with Lord Krishna? Everywhere, a cool heart alone has acquired praise; and just that kind of heart is needed in the sphere of spirituality. This heart is such a tender and light object that starts withering in even a little change in the flow of the breeze".

Jnana

"The dying condition starts in all the plexuses when it is stronger than it is felt. It means that the abhyasi has become absorbed in the condition of the centre, losing his own identity.

Immense peace may perhaps be interpreted by the word Jnana. When we pronounce 'Jnana', the flow of sound shows that something comes out of the root syllable, stopping at the last syllable. Jnana. It shows that what is at the root should be at the end. When you are in touch with knowledge of the Absolute, you bring in something as Reality, displayed according to its different conditions. So Jnana is not simply knowledge for the purpose of knowing what one is or what one has in it, or what that is. Having Divine Condition speaks of True Reality. It is a sort of dance with certain movements produced by its effect. And there are different stages in it, which I have discussed in "Towards Infinity". In short Jnana is not 'knowing', but 'having'. This is the condition when knowledge and action become one. What the Divine displayed in its own realm, we begin to display the same in our realm with His power.

Actually speaking, at its highest point is the state of dissolution where remains nothing but the Divine. He is Absolute in His own cadre and we become Absolute in our own cadre. He is Absolute – He is totally Absolute. Knowledge swims at the surface and the Real works as the base. So "Real" is the only knowledge. So when we have Reality we become aware of it. 'Real' gives knowledge when it becomes Reality. The Reality within and without is Jnana.

Surat (Condition) :

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

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

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

Deaf and dumb state

"Deaf and dumb state: Playing within yourself in your own character; Touching your own corner; Being absent to your senses. This is the stage, which a man arrives at when he crosses his own boundaries. This is not a permanent state. That is far higher than this. It is

caller changeless condition. It comes during the march of freedom. This is the end of all the activities.”

Devotion

“Thought is the rust of Reality. The basis of words is thought alone. If thoughts are puree, the words will be pure and effective.

Devotion: Lashing in the wave of Almighty with unawareness of the fact of what I am doing and for what I am doing it. The highest type of bhakti is the unawareness of oneself, and of the process.

Ego

Ego is said to have been abused by all the present and past writers . The ego gives you strength for all the work. It points out to you that you have got the power to do a certain thing. But we identify ego with the body, instead of with the soul. It is the production of God, which you cannot annihilate. You should modify it.

Suppose a man has got an immense fortune and he is proud of that, he commits no sin because it does not do harm to anybody. What happens as a result of it is that the wisdom of the man becomes blunt.

Sensuousness

“When a man, on his march to freedom, reaches the trikuti or cavernous plexus such conditions occur. The symptom of reaching there is that the abhyasi feels darkness all round even in the sunshine.”

Anahat Ajapa

“ Anahat – Music of the spheres. There is a sound ever present eternally, which is not heard except by those who, by Divine Grace, have developed inner perception. This is Anahat Ajapa.

We meditate on the heart. During the meditation we naturally go deeper and deeper, till we come across the natural vibration which are sounded “Om”. It is a clue that one has started touching the “Upper” which ultimately reveals its own character. When ajapa is felt in the heart, it begins to travel all over giving its stress at the plexus, till it is felt throughout the entire being. Anahat really begins when one arrives on his march at the trikuti or the cavernous plexus, if charging there is in full sway. In any case, if anahat is not started while an abhyasi has his reach in the cavernous plexus, then it is the duty of the Master to start it at that point. This is the time mature for it. It can be taken even earlier, but Master is the only authority to judge it .”

Shab-e-Qadr

“Shab-e-Qadr can literally be translated as Esteemed night, or a night to be esteemed. Muslims believe that the Shab-e-Qadr occurs during Ramzan, and if a person remembers God during that night he acquires the merit of having remembered God for a thousand nights. This term is used metaphysically in Urdu and Persian literature.”

Samadhi

“ The Thinkers have laid stress upon Samadhi, and some of them have stated it to be the goal of all activities. They did not mark the real substance. If we utter the word “real” the flow is smooth, but if we use the work Samadhi the stress is there in ‘dhi’; that means unevenness is there in the very word. Unevenness is not found in nature. Swimming and diving are different subjects. Swimming in the river we know, but we have to learn swimming on the dry land first, and then diving. Suppose we want to dive in the water in the state of Samadhi the unevenness of ‘dhi’ will not give you full diving. I give the meaning of Samadhi in my own way; I can say ‘sam + adhi’. ‘Sam’ means the state of balance; ‘adhi’ means what was in the beginning. That means the condition, which was in the beginning; i.e. when we came here for the first time. Now to utilise it, we should stick the word ‘adhi’ to the ‘sam’, that means that we have made this factor also beneficial to our approach so ‘adhi’ becomes the instrument for going to the state of ‘sam’. Now I relate my own experience. “It is the state where a man feels awakening in the benumbed state”. This benumbed state remains behind the curtain, and work goes on alright. In other words, it is sense in the senseless state. A man having this state can do the best work in the field of God and in his own field-the world. This state which, in my opinion, the angles crave for, only falls to the share of human being. What is above it, the word ‘silence’ can only describe; and there is something after it for which, if I use the word ‘silence’, It will be blasphemy to the Real Substance. To die in hunger is not saintliness.”

Full Absorbency In The Master

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

When I came back from my office in the evening, my cousin-sister informed me about this sad news of the passing of my Master. It came as a terrible shock to me, and the impression of the shock lasted for years; and it is still there, in a somewhat reduced state. I took leave from the office to go for the condolence, but I developed diarrhoea and the whole leave period was spent in sickness, which was ultimately pronounced to be cholera. The diarrhoea lasted for several months afterwards. After recovery from cholera I saw Him one day in a dream at about

7 A.M. in the morning. He asked me, "What is the condition of the diarrhoea?" I said, "It is continuing". He said that I should give up Allopathic treatment. I left it from that very time. He then asked me, "What is your spiritual condition?" I said, "This, you know best". I meant to say that it was His responsibility. He said, "Is it so?" I said, "Yes, My Lord". He then gave me a jerk of transmission. I found that the whole of my body from top to toe was filled with spiritual force. When He gave the second jerk my heart was about to burst and I felt extreme pain in the heart. A third jerk would have ended my life, but for this very purpose Rishis of yore practised penance in the forest for several years, sacrificing everything at the altar of spirituality. So it was not proper on my part to have requested Him to stop the transmission. I had been to Master for this very object at that time. I was gaining it, for no price. I expressed myself in another way. I said, "Oh, Master! I do not care if I die". When he heard it, he was almost startled and stopped the transmission.

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

"During meditation another change in my inner feeling was that the idea of God seemed to be lost to me, yielding place to that of my Master, and Master alone. To me there was no God but my Master. I went on with it regardless of all other things, till I reached the level expressed by my Master in the following words in a dream when he left the mortal frame: "I become 'Thee' and Thou 'I'. Now none can say that I am other than thee or that thou are other than me".

Living Dead

" Death: - I used in my book " Efficacy of Raja Yoga " a term 'living dead'. This is the condition felt when a man becomes absorbed in absorbency – Phanaya Phana.

These conditions can best be explained in a negative way. I give my view in the worldly way. When the impressions of the past become very active, then Nature brings death as a Pause for rest, so that one may be fresh in the next life to undergo the results of action. Now we come to the spiritual standard of life. Here death means the oblivious state of mind, which rejects all that is there. As to how it happens, I am giving you my own view. The tendency of the mind is that it ejects what it gets. That is why man feels the rush of thoughts all the time. Thoughts are like the dust, which flies with the air, but constructs no building because they have no power in them. When you give them power, they become strong like the mound of white ants. Everybody has got life but we have to seek for life in life, which ultimately merges in its own essence.

We forget the rest in the cradle when we grow old. Similarly when we are highly advanced in spirituality, we enter into the new restful state, the state which we cannot conceive of, because the idea of rest is there; and when the idea of rest comes into the mind we begin to remember cot and pillow and it becomes almost artificial. Artificiality can only be lost when we are free

from both the negative and positive ideas. In the negative you lose something. In the positive you gain something. So when losing and gaining are there you are in tune with Maya. If we name rest as unrest and unrest as rest, then in the state of unrest we will say 'I am at rest'. But for this every body must taste both rest and unrest. This really depends upon the depth of thought. The Ultimate base of every thought is Reality, which gives power to all that one asks for. The tragedy is that we go to the power alone, but not to the base of the power. Hence we commit wrong acts more than right ones. The real character is formed in saintliness, and the suffering is half over. The suffering is really that which we do not suffer.

The spiritual history of India says that the Saints of India have prayed to God to give all the miseries of the world to them, so that humanity may be free from it. The people generally follow the spiritual methods so that they may be relieved from suffering. It is my idea that the saints are not to enjoy but to be enjoyed by others. Suffering and peace both become one at their base. The most wonderful thing I found when I travelled abroad was that people are hankering for peace. They know what is before peace, but they do not try to know what is after peace. If anybody asks for its explanation, I can safely say that non-peace peace is the real peace, and is nearer to Divinity. After peace is Reality, so loving and embracing. We start with the cradle and rest in the grave. That is the whole life picture of the human life.

In 1942 I had a dream of my Revered Master, who said. "There are persons who crave for wealth but they cannot do anything they take me as their base". He also described a meditation for me with instructions that this sort of meditation should only be done when the body consciousness is thoroughly gone, and the soul consciousness starts. This sort of meditations works by banishing the idea of soul. This idea should also leave one for good. It has come to my experience, for the first time in spiritual history that both body and soul ideas have got to be got rid of. Afterwards consciousness of consciousness should also bid farewell. This idea I have expressed in "Efficacy of Raja Yoga". The scientific world may not agree with my views because this thing is beyond matter and science cannot explain it. Real psychology is beyond mind, and the Reality is beyond and yet beyond.

The people generally may call it an ambiguous statement. Freshness is there but richness is not there. They are rich when they have got wealth; they are poor when they have got it. This is the real ambiguity, because they do not understand the real relation between these two. Both come from one and the same mother. So the mother is more important than either of these two things."

Change – Law of Nature

"It is the universal law of Nature that change should be there. What we see today will be something else tomorrow, the difference may be minimum. After night comes the day, and every change begets some result. If there is no change there is no basic principle. If there is no basic principle, there is no Absolute. It is only through the process of change that every object in the world gets fruition. A poet has said :

If the sky and the earth are there, The particle is destined to grow into lustre. Really revolution is the basis of all improvement. Movement gives growth, and growth stops movement.

Conditions:

Laya in Various Knots(point): -

At First Knot (Heart)

Dictation continued: "The condition of mergence at the point of heart consists in the state of having lost oneself remaining continuous, in spite of thoughts arising in the mind. There is an aversion to the incoming thoughts. Mergence or losing oneself is of various forms. It is there at every stage; but there remains difference from one to the other. The first form of self-forgetfulness (losing oneself) is called 'heart-resolution' (wherein the conflict of desires is the impulsive part of self is resolved). This is the condition of freedom from the heaviness (caused by conflict of lower impulses in ordinary life)."

"What a strange idea you have formed! Your stroll of heart has already been completed. The first stage of the happy condition at the point of heart consists in the development of single-pointed orientation. The second stage is that of eternal presence (in front of the object of the orientation, viz. Purpose or Destination, i.e. God or God-realisation). This is not an ordinary happiness. The third stage is its oblivion. Then (after this) stroll begins, when revelation of so many matters is started. A stage further than that is concerned with experience (rather imperience); and expression through tongue does not remain possible."

At point of soul

"In the course of stroll at the (second) point of soul, all that is stated above remains in the shape of thought (subtler condition like supposition). Sentimental enthusiasm drops out. A sort of light condition is felt all around. A tendency to prefer temperance develops. Glamourizing inclination disappears. Simplicity begins to prevail. How much to narrate, as it all concerns imperience."

Region of humility

Dictation continued: "The Humility, adopted by you, is the next stage beyond Qutub-ul-Aqtab. In creating this condition of humility, there will occur a decrement in courage (and self-confidence). No doubt, one has to come to it. Amongst our associates, nobody is endowed with the approach to the condition of divine revelation, to compare with you." "What ever work will you surrender to me, I shall become responsible of it." [Lalaji]

Depression in spirituality

“One thing more comes to encounter an aspirant on the way to the Destination: he feels a sort of depression in his (spiritual) condition. Very often people bid farewell to practice and meditation in this state. For this, meditation on (Master’s) form is a well-tested prescription. In our fold, people mostly give up practice, when this state comes. This state is created, when the condition of the heart starts developing, and effects of Reality begin to descend into it: subtlety starts increasing, and intoxication begins to recede. When this condition starts, the blissful enthusiasm in it should be enhanced, so that the aspirant does not feel the (sting of) defect, which is not a deficiency, in fact. It has very often come to pass that just when this state started to develop, people gave up even tolerating a view of my countenance. I give my blessings to you that those who will come to you for training, and receive transmission from you, shall step into this state, but will not develop to the extent of starting to make complaints, nor will they come to despise your countenance for that. This state is there in you (The plan came to view), but you never developed this complaint. In fact this complaint develops in those persons who are not endowed with sufficiently sharp (spiritual) tendencies; and are moving on under lukewarm attachment and secondary consideration. In case of real endowment of genuine spiritual tendency, there is growth of inward liking for sublimity, with the growth of subtle conditions, to the same extent; and he finds the earlier condition manifold grosser in comparison to the present one. You had just this experience at every stage; and finally the state was such as to have no liking for transmission from anybody (else). There was submission to a sitting as a matter of courtesy; and very often it was avoided. This thing develops in case of advanced sensibility.”

Of death in life

I have bestowed something special on dear Ram Chandra, which is not to be found even in great elder saints, viz. that sitting with him (Ram Chandra) will connect one to such sort of Grace, that there will be neither boredom, nor inclination to run away. That, however, is another matter that somebody may not have Brahma Vidya (Science of the Ultimate) as his fortune, and has come to you only under pressure or threat, and then intend to run away. One thing that is present in him (Ram Chandra), I am telling. The Grace that issues from him, flows in such a way that a person, whose senses have acquired a sleepy condition, may by chance get oriented to somebody in a dream. This thing was present in me. Transmissions of this kind are not available everywhere. Blessed are those, who have the fortune of togetherness with such ones. What more should I say: experience may be had to speak by itself. (The plan came to view.) This is the condition of Death in life, which is not the fortune of all and sundry. Great saints have gone away yearning for this thing.”

Negation

[Rev. Lalaji to Pujya Babuji Maharaj] “You have effaced yourself to such an extent as to acquire perfect identity with me in every nerve and fibre of your being. Insult to you will never be tolerable to me.”

Dormant senses

“Now tell, why a person of such a condition would not get Nature’s help! My purpose is not to indulge in useless flattering entertainment, but to enable them (all) to benefit from the knowledge of the characteristics of a rare person of highest cultural attainments. One thing, left out of the subject, under reference above, is to be noted, that, while going through all these practices, he (Ram Chandra) had rendered his senses so much dormant, that he had no impression even, with regard to these (senses). This is a very special point. My purpose, here, is not only to praise him – though in reference to considerations of his praise, however much may be said will remain insufficient. My purpose is, that people may try to become like that, so as to attract and orient Revered Master’s Grace towards them.”

Discrimination:

Refined form

Revered Master’s instruction: “It is human etiquette to consider oneself as devotee and Him (God) as the object of devotion. People forget this status, and treat God as an instrument to serve their ends. This same illustration can be applied to the gods and guides. I have already told you about this. Take the example of people starting to offer flowers to my photograph and decking it with garlands, or your clerk starting to worship the wooden footwear of his guru.

These examples fall under the category of slavish animal-worship. In fact (in such cases), the attachment does not remain oriented to that, whose shadow or symbol is taken as concrete object; and Reality goes out of view. With passage of time, worship of just such concrete objects comes into vogue. Discriminative capacity is that when the current that connects

Master and devotee is attempted to be comprehended. This is the crux of the matter. This constitutes the definition of the refined form of discrimination. Everything else is subordinate to this.”

Powers

Dictation from Revered Master: “Before the start of creation certain conditions were present in the form of mere supposition, in the Ultimate Being (Zaat). At the beginning of Kshobh (original upsurge or imbalance or stirring desire) those conditions (in the form of mere supposition in the state of perfect motionless balance of Ultimate Being), received a mild

jerk (plan came to view). On the side having greater push of the jerk, those (conditions) assumed the form of a thick current, or, you can say, the particles (quanta) therein, which are needed for running the process of the universe, were thick and strong. In other words, it can also be said that those powers, that I have just described, were there to stimulate various characters (bases of right conduct). Just these forces came to be designated as powers of discrimination (Viveka Shakti). In some of these (powers) there was a greater part of intelligence; in some others there was more material for boxing and wrestling; in still other ones there was the dark state of ignorance. When these currents came down, they started attracting such light particles (atoms) that a state little denser than sublimity came to occur. When sages studied this philosophy, they gave these (original currents) different names. All these have connection to the human body. Just now the references to (the stories of) Ganesh and Swamy Kartik (mythological sons of Lord Shiva and Parvati) are all imaginary constructions only. Just a story has been structured to establish the prestige of Ganesh. It is (in fact) that force which is connected to the anal plexus (Muladhara) (in the human body); and this main current reaches up to the brain. In Hatha Yoga, just this is the first (rung of the) ladder; and the last one in Raja Yoga. Though this point is very dirty, so to say, yet on its getting awakened (plan came to view), all these (other points or plexus) are opened and powers are created. Times kept on changing; darkness continued to prevail; solidity kept on increasing; and Reality got progressively more and more forgotten. There was search for the waves, without having any concern with the water. Intelligence continued being covered with more and more veils. In consequence, novel stories were (structured for) establishing one's own prestige and capability, so that those who read these stories may have the proof of their creators' flight of imagination. The result was that only stories remained; and the same started being worshipped in changed garbs. Reality lost its identity in the waves.

Obedience to Master

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

Dependency on Master:

“Nature starts taking care of one who has surrendered oneself totally to It: the eye of that great Power (Nature) starts getting fixed on that person. The example of switch comes into effect:

no sooner does the chain receive a jerk than the voice (sound) from the above (divine) descends! Persons of this (level of) love are scarce; and this thing is difficult too! So, we seek our Master's support; and moving backwards (proceeding on return journey) this same state comes up at long last. Some persons do not at all give up the reliance on the Master: they certainly retain this defect! At the end i.e., on physical dissolution (leaving the body), both (those who surrender totally to Nature and those who retain reliance on the Master up to the end) arrive at one and the same state. I had, anyway, adopted this very aspect (reliance on Master) up to the end; and had advised you too to do likewise. When the force of will fills up the abode of dreamless deep sleep (sushupti) the current of Nature starts flowing”.

Fly with Both Wings

“Elder Masters have given lots of explanation on Dharma (religion or duty or righteousness). I feel they have not left out anything. However, I am telling for understanding by way of elaboration. Just listen. A person is born to an agriculturist/cultivator, and adopts the way of life accordingly. He starts going to fields with plough and bullocks, and produces wheat and corn etc. laboriously. Just this way of life begins appearing as dear (interesting) to him, and he starts devoting time to the same. Apparently (by way of apparent ornamentation) he performed and kept on doing his duty until finally death overtook him and he went out of life and world. One duty he certainly performed, but the other duty remained unperformed. If together with this worldly duty, he had devoted also to that duty, which constitutes the purpose of life, would it not have added charm (beauty) to mundane affair of life, and both things, worldliness and other worldliness, had run side by side! What was the shortcoming? He attended to what was apparent to his view. His vision did not go beyond that. How could it have gone ahead anyway, when he had found his mother and father engaged all the time in the same mundane affairs. He had no understanding to press the point so that the power from above would have started manifesting, whose deformed shape he had seen in this life. How could he have experienced that something was there even above and beyond, when he had seen that personal bringing up and necessities of life were fulfilled through the earning arising out of manual labour (of hands and feet)! The answer to this can be only that he should have gone to that spiritual side even while keeping this material life into view, and that he ought to have developed rapport and association with some person who would have led him to that spiritual side. That way, he would have remained away from worldly dangers as well as made his life and world look better (beautiful)”

Intuitive Comprehension

“Intuitive comprehension of the Vedas had descended (on seers) exactly as it is coming upon you just now. Only the shape (of it) was somewhat different in accordance with (the difference of) the times. If your connection had been tuned after that (old) way, you would not have been able to comprehend (anything). Due to the practice of celibacy (Brahmacharya) generation after generation, people possessed such a plan quite naturally, as (it) used to be identical (to

and) in harmony with the voice of the Nature. It just needed to be touched off. Simply on account of this, intuitive comprehension (Shruti) has adopted a different shape now: What is coming to you, is also the voice of the (unknowable) Transcendent.”

Idol Worship-Problems

Revered Master: “How did idol-worship start? And what for? These two questions are mostly causing worry to people. Some one goes in favour of it; and somebody else stands against it. Both are unacquainted with reality. The midpoint between these (extremes of opposition and favouritism) hardly occurred to anybody’s experience. Someone took up the stone, while somebody else adopted something else as an object of worship. Things of a different sort in relation to that (attitude) so to say, came to be places for general worship. Someone started offering flowers to books; while somebody else did something else like that. Rivers and gutters started being worshipped. Canes and whips (torture instruments) came to be objects of (universal) worship. Slaves (and servants) came to be saluted. Innumerable forms of worship, so to say, were invented as associated to that (attitude to God), as a result of which, preference for multiplicity ensued. The Oneness (of God) started to get veiled; and curtains after curtains came to cover It. It would have been better to give the heart to some single object, to be fixed for worship. Just listen to something more: when an idol had been established (as a concrete object) in front of oneself, it assumed so much the role of God, that it attracted the imploring gaze just to itself, whenever the need for God was there, instead of assuming the manifestation of God’s splendour (in that idol) in making it the centre of one’s attention. People in fact direct their desires for fulfillment to God, but their thought starts to remain confined to that (idol) only. If they go a little higher, and continue rising up that way, it may be possible that happy tidings of advancement trail on them. But here people are hardly ever prepared to give up that (narrow attachment to the idol). There was a time when nobody happened even to be aware of it (idol-worship). Then thought started whirling about to get inclined to gods (deities). Ingenuity came to asset so that deities were sculpturized. These, however, were not intended (originally) to be objects of worship. Later, gradually regard for them began to reverberate in the heart, and God started to be linked to that (sculptured idol). The craftsmanship of the sculptor attracted the heart even more in that direction. Grossness was increasing in keeping with the (deteriorating) times. As such, preference for the gross object got the upper hand; and interested people (with selfish ends in view) imparted more glamour to it (idol worship). That, thus, finally directed orientation and inclination of the mind’s disposition to it; and interest was developed to such an extent as to snap off the link of the heart’s disposition from the higher entity, and looking to nether regions (of self-seeking) ensued. This is harmful as well as beneficial. I have to repeat that benefit out of this (idol-worship) can be derived only by the one, whose aspiration is linked only to God, and who may suppose the idol only as the concrete means for fixing one’s eye on. It is also not to be taken as such for the whole life-time; but waiting for that time should continuously be there, when this (attachment or dependence on the idol) would start dropping off automatically. This is possible when taking it only as a means. This (idol-worship) is useful for those who are stupid, and remain unable to move on any further unless they adopt something concrete to satisfy

their gross attitude. In fact, there is need for a guide even for this also, who may have acquired such capability at least, as to take a stupid fellow forward, while keeping him at his gross level”.

“This article I have dictated just by way of indications. As the circumstances may prevail, and according to the trends, the inquisitive aspirant should be taken forward and made to cover stages, having regard for all limitations. During my life-time, I had hinted at some time that wandering sages, on noticing the calm serenity of some place, used to bow down their benign look over that (place, to charge it with grace)”.

Revered Master: “This happened mostly in the temples, which were frequented by a large number of people. They (wandering sages) used to hypnotize the idol so that even the stupid people may get some effect on sitting before it. This is another kind of technique (imbuing the idol with vital force), which is the invention of the sages. They started doing this, when such a system came to prevail”.

Lord Krishna – Relevance

Dictation from Revered Master: - “If some one initiates against these instructions, it shall be ‘contra initiation’. You issue orders (to that effect). Elders of yore have praised your faith (in your Master) quite a lot, even though (your) style was impertinent. If I had not made you beware, there would have occurred a conflict concerning leadership of spiritual guidance; and the purpose would have remained only half realized. Your permission from Kabir-panth (sect) is intact. I had got permission from Kabir-panth, Dadu-panth and other sects: all those permissions shall remain in tact. All initiations shall be effected on my hand; and their connection shall be (invariably) with Lord Krishna. At the time of initiation a promise will be made to the effect that all that Lord Krishna has enjoined as matters of principle, shall be observed (by the initiated person). This I am laying down for the future. Make an enquiry from me, when the opportunity may arise. About the genealogical tree, your tongue uttered the right thing. It is exactly like that, even though a little before time.”

Rev. Lalaji’s explanation to Rev. Babuji regarding the connection with Lord Krishna.

Lord Krishna’s dictation (to Babuji): - “You should not feel sorry for the turn of events today. I desired to put you directly into the chain of my system, so that my chain starts anew with you. You included your Master in it. I liked it much. Only (your) style was objectionable. That, I have pardoned.”

[Note:-My experience was that apart from my revered Master, a current was connecting me (Babuji) to Lord Krishna, and my Master was not included in it. As such, I submitted that I wanted it through my own Master. On there being delay in receiving a reply, I was just going to cut off the connection, when Revered Master’s voice forbade. “Don’t do like that; I am also included.”

Revered Master explained: -The delay in reply was caused because He (Lord Krishna) wanted to orient (redirect) that current through me (Revered Lalaji Saheb) on your request.”

Janmashtami – (birth anniversary of Lord Krishna):

Revered Master: “Letters be issued to everybody that every year from now onwards, the first day of Lord Krishna’s birth anniversary be celebrated by observing a fast. Light meals be taken only once during the day; and attempt be made to keep one’s thoughts pious and virtuos”.

(Generally Lord Krishna’s birthday is celebrated on two days in India by two different sects of Hindus. The orthodox adherents of the scriptures, viz. The householders, observe it on the first day, while the more liberal ascetical Vaishnavites observe it the next day).

Liberated Souls - Sensory State

“When an elder (divine or sage) becomes free from the physical body, the forces which work in collaboration with the physical body, get merged in their original source, in a state of oblivion; and the sense organs of that person get into the dormant state. In other words, it can be also said that the organs of sense acquire compatibility with their original source. This is to say that the ions (Paramanus) that are present in the Ultimate Being get stuffed into that person’s being. (The word ion has been used for the sake of understanding only: it will be better to designate it as the characteristic of the Ultimate Being). The extension of a person like this acquires a width during his life-time, that remains established exactly the same even after physical dissolution. It can be called the state of the Infinite. So the presence of such a being pervades all nooks and corners like sky (void) or air. Thus, if somebody acts in some way through sound or thought, that action creates a sort of wave in that vibration (of sound or thought). To take an example, when somebody visualizes something, the force of vision gives a jolt to it, and being sufficiently sensitive, one becomes aware of it. This is just how liberated souls remain aware of everything (relevant).”

Love

What is love, when I do not know why I love Him and what for? Sometimes in the state of love, emotion follows. Sometimes a man begins to weep and sometimes he feels in the weeping mood. Emotion no doubt is a human weakness, but I may allow it as it happens naturally. I causes no harm but gives a little benefit. Generally, the weeping comes when a man cannot bear it; in other words he is wanting in the capacity to bear.”

Real Love

The real love is that, when there remains no awareness of one's love for Master, or of Master's love for oneself. This state develops in one person only; and the person, in whom it is developed, has no knowledge that he loves people or they love him. The person, in whom this has developed, has established connection with the Ultimate Entity in one jump. Such an example rare in the world; and it is not to be expected from everybody."

Stages Of Love

What is Love? Just the shadow of the Ultimate Being (Zaat) and the real essence of man (humanity). How close (at hand)! On coming in the light, the shadow fades off! To understand (comprehend) Love, just fix (establish) three stages: The first is what is generally available (everywhere) needing no illustration. One remains involved unnecessarily in every worldly matter (affair) without any benefit or even concern to oneself. One gets so much entangled (in worldly matters) that little, simple affairs cause sadness and even deep-rooted grief (and shock). On coming to (slight) relief, there occurs change (alteration) of state to the other (opposite) extent. The second stage lies above this - quite far above, it may be said - when care (worry and anxiety) does exist no doubt, active participation in work is also there, and one feels trouble and pain, as well, but the difference (from the first stage) consists in there being no sadness (weeping) or deep-rooted grief / shock. Moving still further and on climbing up to the third stage there is only the thought just of going on with work continually. Labouring hard and yet if the desired result is not coming (achieved), it is taken simply as ordained that way by God! On arriving at this stage, divine thoughts start and that attachment begins, which is to serve as the instrument of work ahead. Just proceed giving (administering) turn (that way) to it; and (simultaneously) moving (turning) away from that side (worldliness). Removal of this in the final way and according to need is the starting point of the purity of Love. The expression 'giving (administering) turn' is meaningful. There is a proverb (in Hindi) viz. a horse acquires glamour and becomes useful to the same extent that it is given (administered) turns (training). I have dictated this briefly. Just this thing developing slowly and gradually takes one up to the farthest end".

Love and Knowledge

"What a nice question concerning devotion (love) and knowledge (enlightenment)! Suppose somebody dives in the ocean to find pearls and encounters the situation that whichever mother of pearl he looks for, just turns out to be spiral- shell, even though that itself would yield pearls: what will be the state (condition of mind) of such a person ! How disappointed he is to be; and just possible, he would give up the effort (practice of diving), thus being deprived of collecting pearls forever! Knowledge (Enlightenment) is Purity (Khuloos)! The filled up (soiled) thing (mind) is inclined to filled up (soiled) thing (object); and purity (Khuloos) happens to have inclination to purity (Khuloos)! When vacuity (Khalaa) is there, air finds the space for

expansion. Suppose somebody is brought to where vacuity and vacuity alone would prevail even though there certainly would exist that, out of which pearl is structured: how far can that person be expected to have inclination (interest = Raghbat) for that place! Knowledge (Enlightenment) happens to be that, out of whose expansion and contraction, pearl is structure; or you may say that by bringing the pearl to its pristine (real) state, that thing is developed (structured) which happens to be its (pearl's) reality! Love (devotion) that comes of itself (automatically) without any effort, when brought to its real state, becomes knowledge (enlightenment)! Shall I say something more, brother ! By bringing knowledge (enlightenment) to real state, there remains that which is sought after (the object of all search)! What I mean is, that on real observation and comparison, knowledge (enlightenment) and devotion (love) cannot be the real (object of seeking). That (destination) happens to be beyond these even; but proceeding through devotion (love) we arrive at knowledge (enlightenment), and that (knowledge = enlightenment) having come to real state, we find that which is real and just real! If we take up knowledge (enlightenment) first, we get away from devotion (love): when we take up devotion (love), we do not get away from knowledge (enlightenment)! Both items are necessary to the worshipper (person in search after the Real), but in the following way: the worshipper (man of God) takes up (practice of) devotion (love), and knowledge (enlightenment) is bestowed unto (upon) him finally. This is to say that taking up devotion (love) happens to be the sign of worship (being one in search after Him, God or Ultimate). We have taken up (practice of) one thing, and the other thing is got bestowed of itself (automatically). When we have entered this thing (knowledge = enlightenment), we have arrived closer to that of which it happens to be the extract. Proceeding further, the Real and Real alone remains. I am of the opinion that devotion (love) should be taken up (adopted). There is no harm in taking up (practice of) knowledge (enlightenment) as well; but brother, that way happens to become lop-sided!"

Point Of Firm Determination

"The capacity for exercise of discriminative intelligence is enhanced when 'purification of the lower self' (Tazkia-e-Nafsa) is achieved. The 'heart' or 'lower self' is unduly despised generally. The source of thoughts is this (pointing to the forehead between the eye-brows), which is technically called 'Trikkutti' or 'two-petalled lotus' or 'Ajna Chakra' or 'point of firm determination.'

Point of Effectiveness

"This point has been discovered: it lies midway between the points A and B. Quite close to it lies the abode of dreamless deep sleep (sushupti). There from one line goes to the upper half of the heart, as shown to have two parts in the efficacy of Sri Ramchandra's Rajayoga".

"In this whirl, a thousand boats got shattered (lost = ruined) so that even a single plank failed to appear (come up) at the bank ! (Persian couplet). The Hindu sages have very often

designated this point as 'Bhanwar Gupha' (whirl cave). The flight of their thought has gone to the part of the brain, and that has been supposed to be the Whirl Cave (Bhanwar Gupha). In fact this is the reflection of that."

Principles of Nature (Asbat and Nafee)

Revered Master's dictation continued: "Nature has two principles - one positive and the other negative (Asbaat and Nafee). Nafee is the designation for ejection or elimination. When pus is increased, it is eradicated through this power. Asbaat is the name for (the process of) compensating the loss. These very principles are continuously operating since the very start of creation. Whatever comes to be really lacking gets recompensed by devotees; and what happens to be in excess is also brought to normalcy just through them. Nature does not have hands and feet. It is a machine continually at work. You (man devoted to the Ultimate) are the one to weaken, as well as the one to strengthen the machine of Nature. When the machine of Nature is very strong (and functioning well), that period is designated as a good time. The times are said to have suffered degeneration in proportion to the extent of the machine (of Nature) going weak. Satyuga, Treta, Dwapara and Kaliyuga are all divisions (of time) with respect to the same (characteristic of strength or weakness of the machine of Nature). At the present time, this machine is running very loose: its various parts have gone very weak. As such, Nature's attention is getting oriented to this direction. The result is clear. There is really no secret in Nature. It is something very simple, which is the proof of Master's perfection. The ability to observe (and grasp the relevant and real) in the servant (person of the Master or Lord) is the (necessary) condition. Instruct every Qutub (under you) that whatever difficulties may occur during Satsang (spiritual get-together) be solved from here, i.e. through dear Ram Chandra; and whatever order be issued is to be taken as God's order and acted upon."

Real Man

"Revered Swami Vivekananda Ji has revealed many secrets about you. My reference is not to your praise. About events (happenings), anybody has a right to comprehend anything. People have a notion of state of Avatar (incarnation) fixed in their hearts that by sitting (being) close to and receiving transmission from him, one gets rid of (the effect of) sins and thus attains to liberation. Certainly this thing was there in case of the incarnation of Lord Rama and Lord Krishna: whoever reached close to them, no doubt crossed the ocean of suffering. This anyway continues to be like that; and this thing remains attached to every incarnation. It is not, however, a joke to grant liberation; that is a different affair (matter)! Can any body feel proud that this thing happens to be just in his hands? To tell the truth, making someone cross (the ocean of suffering) in fact - what shall I say due to paucity of suitable work - is the job for a school-boy! Real man is the one who would liberate somebody in the real sense! What if one is sent just after winding up, in which case return has to be there when rewinding (recoiling) process is completed. The real thing, so to say, is liberation! Shall I say - is there a man of the field who is able to do (perform) this (job) ! Is there one? Yes, there is the one in whose hands

Nature has put this (instrument) : only that one can be like that! I must have to say one thing more, anyway : it is also against Nature's law to liberate somebody without making him / her suffer (or enjoy) the fruition of impressions (samskaras = accumulated tendencies or impressions of actions) ! There have been persons in whom this capacity (power) could have been there; but they lacked expertness concerning eradication of impressions. As such they just kept quiet! Nature has really filled you up to the brim in this regard: it has bestowed both kinds of expertness on to you. However, my advise to you is that you use this instrument very rarely. Who will know and understand? Who has such capacity (for comprehension)? Oh, Alas! Alright, alas, because nobody will be there to comprehend this state! You will go away carrying this thing in (upon) your breast (chest). May someone (at least one) come forth to take this secret from you to the extent of possibility. I did structure; but only one could be possible (for me to structure)! The whole purpose (aspiration) of my life was just this! God just demonstrated that I could create one such a "Nothing" person! Brother, for such person, only this word (Nothing = Insignificant) happens to be appropriate: no other word fitting enough seems available. All should try to be just like that! May my (spiritual) progeny come up to be like that, Amen!

"People can mostly get startled at this word "Nothing" (insignificant), that such a word has been used for a "Mahatma", which means "Great Soul"! In my vocabulary, no word better than this is available for "Mahatma" (Most Reverend Great Soul). Just this happens to be his characteristic (qualification)! These notes are getting (growing) so confidential that anybody can subject these to ridicule (make a fun or joke of these); and take it all as praise dictated by himself (Ram Chandra)! I like these things to be limited (confined) to such circle, wherein people may learn lessons (out of it)!

"Dear brother, these things can come up in a person, who would be devoid of desire (longing) except for one thing; and whose every effort would get directed (oriented) just that way! (pause) The reply to the question (concerning way of functioning) is like this (here): even if you perform that way i.e., eradication of impressions (of somebody), you cannot be held guilty (suffering from defect) for anything. That (eradication of impressions) is just within your capacity (power). However, my advice is just what I have dictated above viz., not using it even if the capacity (power) is there. If there is order, never shirk! May some (at least one) man of the field come to you, who would take these things from you to every possible extent".

However, my advice is just what I have dictated above viz., not using it even if the capacity (power) is there. If there is order, never shirk! May some (at least one) man of the field come to you, who would take these things from you to every possible extent".

Reverential Oblations – Techniques

Once, you reached Fatehgarh at the time of my father's day of reverential oblations. I was busy offering (spiritual) satiation to my father and forefathers, in a room, keeping a mug full of water in front of me. You grasped the technique, just then and there. Now I am telling you what had been left out at that time. In case, God forbid, some aspirant may develop heat in

the brain, while receiving transmission, then this method, I have given to you practically, will be useful. It consists in keeping a glass or mug, preferably of an alloy of copper, brass and a sort of white metal known as Phool, full of water, in front, and then establishing the freshness of that water, in a very subtle form, it may be oriented to the brain of that aspirant two or three times, who will thus be cured (of heat in the brain). This is also the treatment for insanity; but its use is prohibited. This is a good technique for giving benefit to forefathers, by way of external application, but everybody cannot apply it.”

Silencing Of Passions

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

Silence - Nature

“Not having the heart in talks (and conversation) is called silence, i.e. when conversation may go on as needed, and one would have no interest in it.”

Sohbati

“Master is one who is taken as ideal; and Master Associate (Sohbati) is one who would bring that ideal to ripening. Keep your heart free from worldly suffering. This will be achieved through association. The association of that person will be beneficial, who has an approach up to the stage of Qutub (Dhruva-fixed pole star or regional personality). Our by-gone representatives were connected to Qutub.”

Spirituality-Definition

“There can be several definitions of spirituality; and people have given its various definitions at different stages. Everyone has constructed its definition in accordance with one’s own condition; but it is that simple path, which having been traversed, all the dust and din, thorns and thistles leave the mind alone; and thoughts take such a turn as to become (firmly) settled so as to be aware of nothing at all. Nothing, not even a subtle point, remains in view: there is neither self-awareness, nor any concern about family, nor even a longing for the Ultimate Being. This is something superb, which is available very rarely in the real sense. This alone is real spirituality, on arriving at which the entire army of the five-fold sensuality gets merged at its posts; and the person concerned finds his/her condition as that of a corpse. All the wealth remaining there, one does not have awareness of it. In other words, it may be said that he/she becomes as one freshly descended (from eternity) at the beginning of creation.”

Stability – Meaning

“I feel that people hardly understand the state of stability. Just now, this problem is good to have come up. Stability really means staying, i.e. what Master has bestowed would come to stay. Besides this it has no meaning. The actuality of the state, which M1 wanted to describe, is that Reality would come to be experienced. Can he (M1) say that this thing is not available to him? People are taking Reality also in a wrong sense; and connect it to terms like glamour and sharpness, which is entirely wrong. The condition that comes to experience, while Reality remains there, has its form or example like the sun and its reflection or shadow. State is subservient to something, and does not have stability. This condition is beyond description; and can be understood through experience, which is also something special that can only give an indication of Reality.”

Surrender

During my meditation, as I wrote in my diary, I felt a peculiar condition which the following couplet will reveal:

Sar rahe shaktiar me, sajda wo sajda he nahin I

Bandagi aur bakeide hosh kufr hai, bandagi he nahin II

That bending down in prayer wherein the control over one's head is retained is but a misnomer. That surrender and submission in limitation of awareness is blasphemy and not surrender. When you go to the Master for the sake of spiritual training you generally trust that he can be of some use to you. When you have experienced, then faith develops. Submission, at its highest peak, becomes surrender. How to achieve the state of surrender is the general question among the minds of the persons who have realisation as the goal. Surrender means no “I” or, in other words, to wash away the idea of “I” ness. For this the easiest way is that we should feel dependency on God almost all the time with attachment and devotion. If you try for surrender “I” is there, which develops, making it stronger and stronger. In this way instead of trying to jump into the water one jumps into fire.

Consonance

“I will bestow something on you before annual function.”[Rev.Lalaji]

Submission: “As it may please you, my Lord. I have surrendered all that is mine to you (Persian half couplet).” [Pujya Babuji]

Answer: “I also recite just this: I have surrendered all that is mine to you.”[Rev.Lalaji]

Further Instruction: “Make a note of this, so that future generations may have a lesson about the extent to which you have established consonance with me.”

Submission: “When I am surrendered to you, every work is also surrendered to you.” [BABUJI]

Answer: "That being so be perfectly at ease. However, the active concept of work will have to be in your mind, since you alone are my instrument."

Surrender and perfect dependence on His will (and pleasure) is held to be the final state: No doubt, however, that its beginning and end happen to be just nothing (nowhere): it may come up just anywhere (and whenever)! It has been observed that elders very often started just here from (with this state of surrender and perfect dependence on His will and pleasure; and this too has occurred that this thing came up (to pass) during the course of (spiritual) journey. Very often this fell to one's fortune after traversing some spiritual stages (of evolution) : it all remains subject to one's courage and moreover His will (and pleasure) to bestow this (superb) state on to a devotee! (Pause) The sign (indication) of the quality of perfect poverty (Improvisation) happen to be humility, softness, inclination (orientation) etc."

Clarifications of commonly used terms in Spirituality:-

Revered Master defined and explained certain technical terms, commonly used in the context of spiritual theory and practice :

1. Peace (Shanti) : Perfect peace requires that taunts and rebukes, fouling up and fisticuffs, received from others, flow down like water from the smooth surface of an inverted jar without causing any effect on it. Tolerance under compulsion does not fall under this definition. In the initial stages, compulsion is needed for habit-formation.
2. Conjugation (Wasl): It is there, when all longing and quarreling (outburst) is over: neither intense desire for togetherness nor pangs of separation should remain. How-ever, if somebody adopts this in the beginning, it will be wholly wrong and misleading. The passion should be only for the union : that is the aspirant devotee's job; and that remains God's Grace, viz. to rid the devotee of longing and quarrel (outburst). Spirituality is the name of lightness: that is to put it briefly in a single word, or else I have given its perfect definition in my (dictated) notes (already) somewhere.
3. Passion/longing (Jazb): "It is of two kinds: lower and higher. In case of the lower level of passion, there is continual aggravation of the mental tendency: this is more beneficial in the initial stage. The higher form of passion is that whose one illustration has been cited yesterday by Swami Vivekananda Ji, viz. 'Your love is like a secret fire in the wood.' That is to say, inward smoldering in love would continue, without any aggravation of the heart being created. The real meaning of passion (Jazb) is attachment. The amount of attachment can be said to increase in proportion to the intensity of the relationship or conjointment (Nisbat)."
4. Good conduct on the way to God-Realisation (Sulook): In the first (superb) form of it, everything, I mean concerning one's own condition, appears to be in a sleeping state. Then there are second-rate forms of it. The first rate conduct on the way to God-Realisation is rare to find.

5. Faith/Conviction (Atiqad): Firmness of faith is there when one's link with Him (God) is established so as to be never diverted, even to the extent of finding oneself beyond control with respect to do that (diverting of faith). Achieving such conviction/faith should be attempted.
6. Dependence / Faith (Bharosa): Briefly it is having / finding at any time nobody except He (God), nor having/finding any help other than His to depend on.
7. Thankfulness/Gratitude (Shukr): To remain happy under all circumstances is called thankfulness.
8. Gratitude/obligation (Ehsaan): This is the condition where in one is never oblivious of His remembrance, and considers Him alone every moment as one's own. He means God: worldly obligation is not meant (here).
9. Contentment /Patience (Sabr): To be contented under all conditions, without the thought of something better occurring to one's mind.
10. Craving (Talab): Nothing except God is to be craved for.
11. Longing/Pining (Tadap): This means restlessness; and it reaches up to the reality of love. This remains (verbal) meaning; and now listen to its definition : real longing is there when no current except that would arise in the heart.
12. World (Duniya): It is that wherein everybody desires one's recompense.
13. Transcendence/Hereafter (Uqba): It is where nobody has to do anything with anybody else, i.e. no attachment is felt (with others). Swami Vivekananda Ji explained: "Interdependence is the idea of our Lord as regards the world. The other world (hereafter/ transcendence) comes just in opposition to that. Heaven is nothing but the condition of being devoid of these two things. Heaven means the condition itself." Revered Master: "Now dear M1, note down a (Persian) couplet from me: 'Heaven is where no trouble remains; when nobody has anything to do with anybody else'."

Swami Vivekananda Ji gave some more definitions and explanations:

14. Maya: It is nothing but the dark side of God.
15. Purusha: It is the bright side (of God).

