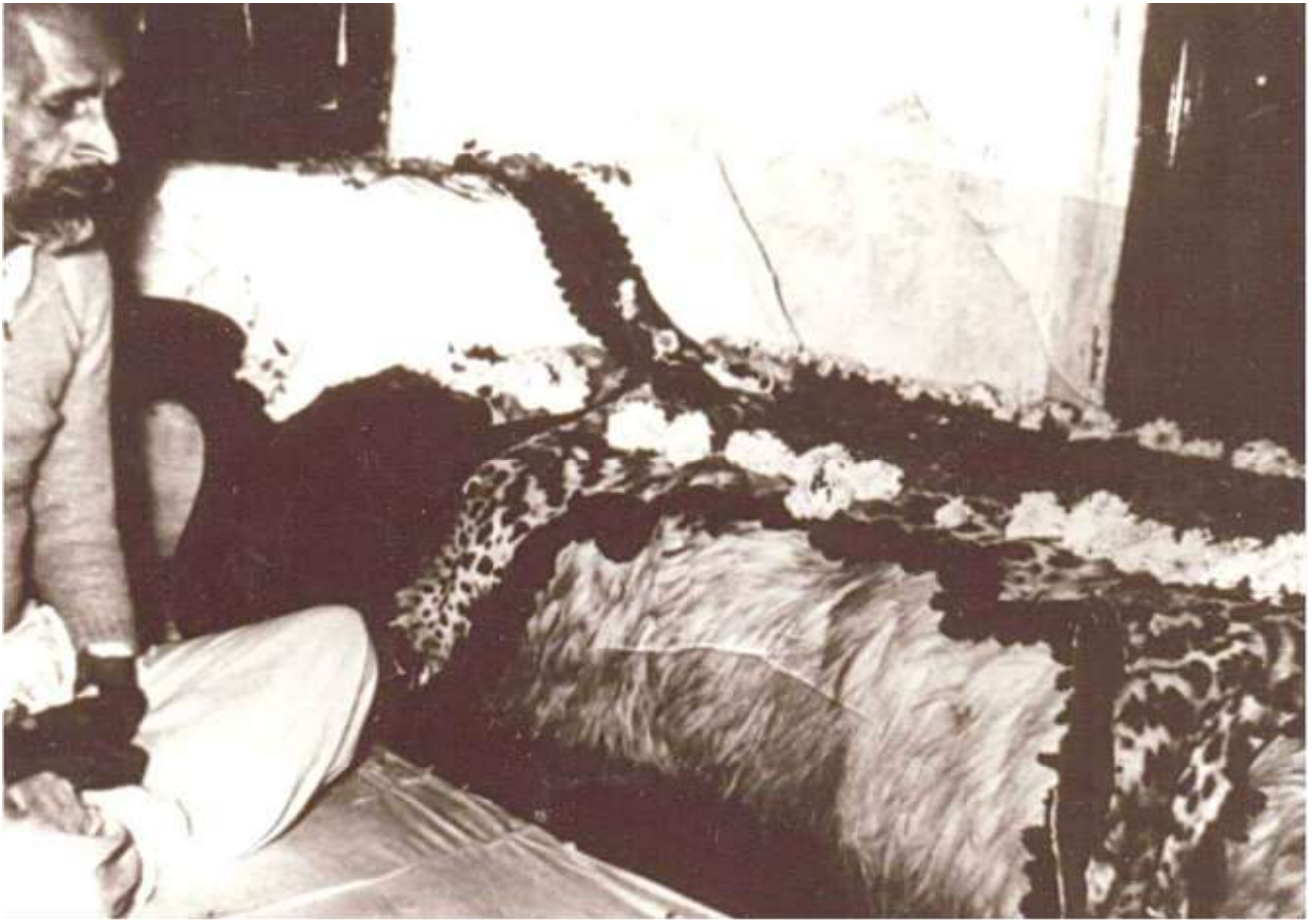


SAHAJ MĀRG ENCYCLOPEDIA

PART-1



BIRTH PLACE OF SAHAJ MĀRG

ETERNALLY PRESENT SPECIAL PERSONALITY



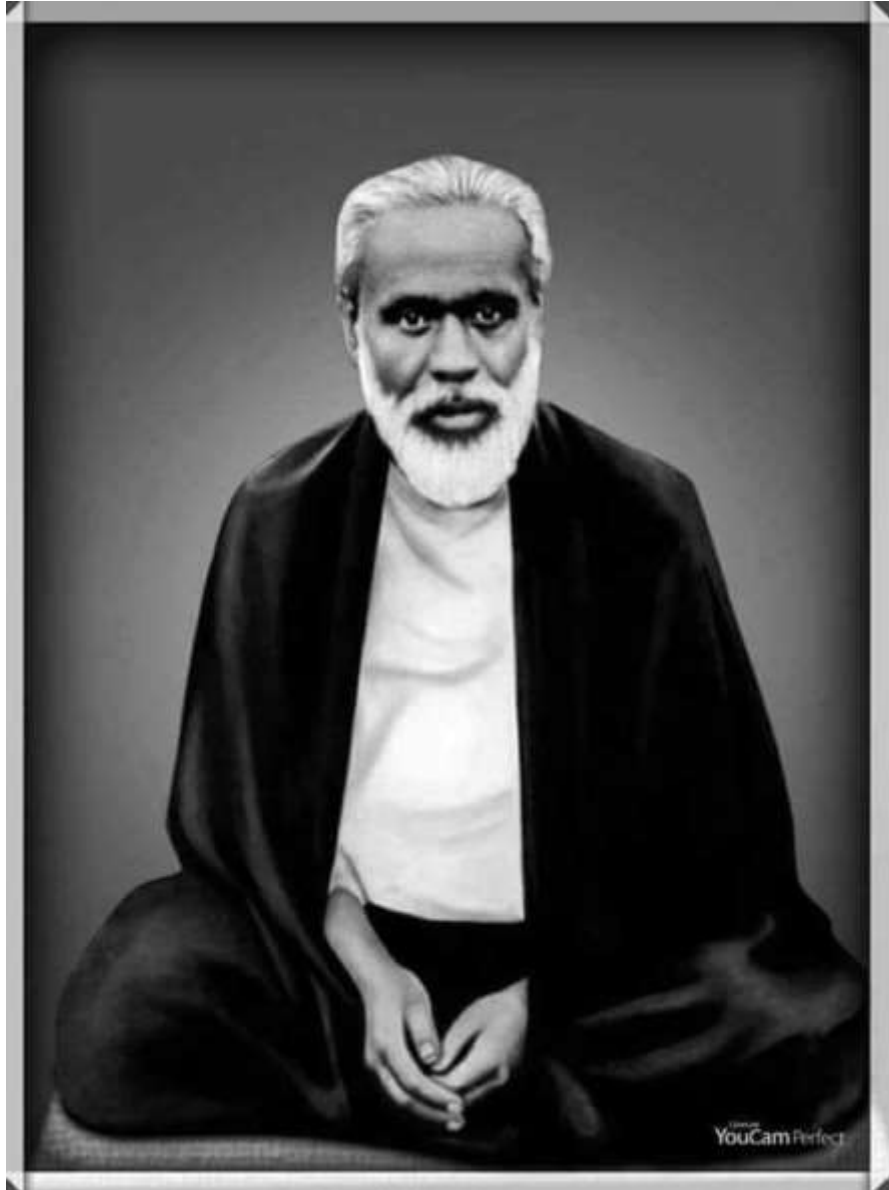
Babuji was declared as Lalaji sahab successor on 31-03-1945

The merged form of Eternal Special Personality

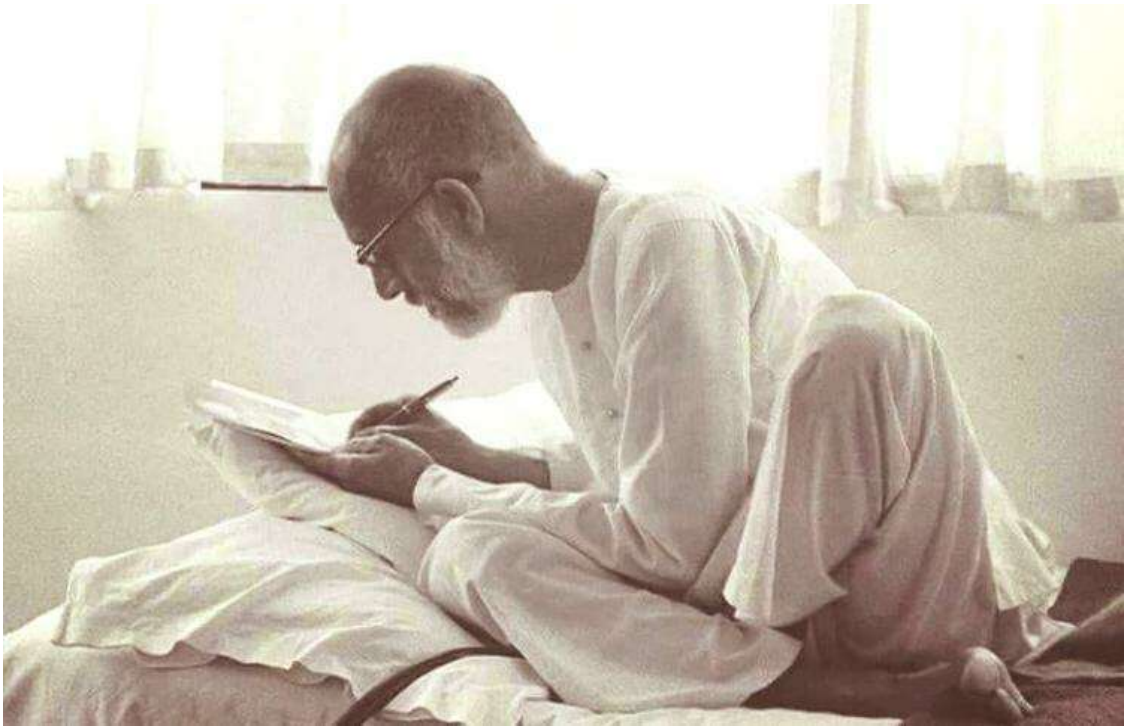
Lalaji Maharaj : “ Even though your death has already occurred , and your only manifest physical body still present in the material world”
(24th July 1944)

SAMARTH SAT GURU

LALAJI MAHARAJ



BABUJI MAHARJ



Babuji Maharaj born on 30th April 1899, 30th April 2023 is 125th born year and 124th birthday . For the up coming occasion of Divine Personality Babuji Maharaj my heartfull wishes to all Sahajmārg abhyasis.

To all Sahajmārg abhyasis in the universe, here I am circulating a small booklet , named as Sahajmārg encyclopedia part-1. In this all contents were collected and brought forward in alphabetical order from Babuji Maharaj literature including questions and answers, autobiography, 1960 and 1967 preceptor guidelines, messages on the eve of His birthday celebrations and Ashram openings and also from letter correspondence with abhyasis . The booklet speaks about Sahajmārg system for present and future generations. My request to all abhyasis not to make money by selling Babuji Maharaj literature, it is not a good practice, it is His literature. Some people making money for their organisations, some people advanced and using collected money for their birthday celebrations instead doing Babuji's birthday. It is one of the worst culture. Some are more advanced they changed the system name and making collections. Without Babuji they have no fame or wealth, if they are not in the system they are big zero in present spiritual society.

72 generation before Raja Dasarad , a Maharushi brought forward this system for the liberation of all souls. Unfortunately it was kept in dark. Lalaji Maharaj once again reintroduced the system, Babuji Maharaj spread the unique system of Pranahuthi transmission in the name of sahajmarg. In abroad Sri.Lakshmi Narasimha opened first Ashram in Copenhagen. After Babuji Maharaj Sri Pardhasaradhi Rajagopal Chari spread Sahajmārg in other countries.

The system is once again going to darkness. Keeping it alive is the duty of Sahajmārg followers. As an abhyasis of Sahajmārg and as per the precepts of Babuji Maharaj I am spreading the system. Mr. P. Rajagopala Chari also urged to follow as it is without diluting in any manner and carryout the same system for future generations.

Sahajmārg Abhyasi

24th April 2023

sahajmargencyclopedia@gmail.com

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Prayer: -
O, Master!

Thou art the real goal of human life,
We are yet but slaves of wishes
Putting bar to our advancement,
Thou art the only God and Power,
To bring us up to that stage.

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

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

SPIRITUAL GUIDE LINES

1. Rise before dawn. Offer your prayer and puja (worship) at the fixed hours, preferably before sunrise, sitting in one and the same pose. Have a separate place and 'asan' (seat) for worship. Purity of mind and body be specially adhered to.
2. Begin your puja with a prayer for spiritual elevation with a heart full of love and devotion
3. Fix up your goal which should be 'Complete Oneness' with God. Rest not till the ideal is achieved.
4. Be plain and simple, to be identical with Nature.
5. Be truthful. Take miseries as divine blessings for your own good and be

thankful.

6. Know all people as thy brethren and treat them as such.
7. Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly Gifts.
8. Be happy to eat in constant divine thoughts whatever you get, with due regard to honest and pious earnings.
9. Mould your living so as to rouse a feeling of love and piety in others.
10. At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same.

ESSENTIALS GENERAL HINTS FOR THE ABHYASIS PERTAINING TO SADHANA

1. One should aspire for the highest. Peace and other things should be secondary
2. One must be regular in the abhyas. If interest in meditation is created, half the work is done.
3. After finishing puja one must look to, or brood over his condition. This helps him develop sensitivity
4. One should not worry about the thoughts that rise during meditation or at other times. They rise for the sake of evaporation. It is not possible to become completely thoughtless.
5. One should develop craving for realisation.
6. Abhyasis should imitate with wisdom the good things or good actions of the trainers.
7. It is not possible to eradicate anger completely. as it is a thing bestowed by God. One should make right use of it
8. Greed is our own creation. It should be eradicated completely. One should not have greed even for spirituality. It is seen that some abhyasis are very greedy of taking sittings
9. Change/transformation can be brought about in two ways firstly by

desiring for it and secondly by force. But in the latter case there is no lasting effect. So, every abhyasi should intensely desire for his transformation.

10. One should control one's freedom of action. The Ten Commandments are meant for this purpose only.

11. Abhyasi should have control over little things (Habits etc) of the daily routine. If not, how can they expect to have control / command over big things?

12. Chaste life should be preferred at all costs. There should be moderation in all matters. Chastity and moderation bespeak the character of a person,

13. One should be able to discriminate between good and bad. Having no discrimination is the characteristic of an inferior man.

14. It is not possible to attain a perfect balanced state, because perfect balance brings about death. But one can reach near to it where one becomes almost balanced

15. Liking something means egoism. So, one should rise above likes and dislikes

SPIRITUAL TRAINING - INITIATION

Initiation signifies that the disciple's link has been connected with the Supreme Power.

PURPOSE OF SPIRITUAL TRAINING

The main purpose of spiritual training is that a man should begin to imbibe within him as much of Godly Attributes as possible.

TRAINING - THE RESULTS THEREOF

You must be sure that unless internal peace, calmness of mind, simplicity and lightness follow, as the natural result of your practices you are proceeding on the wrong lines and that your training is defective.

ABHYAS

It is a fact that unless there is the will of God, He does not attract the servant towards Himself, and it is impossible to have His vision. Now, the question arises, why should He trouble Himself to attract the servant towards Himself? Because, if there is any motive in the Lord, then I think He too is just like a householder like ourselves. But along with this it is also a fact that when our motive is to join Him, then we adopt such methods only and this alone is called *abhyas*.

For the sake of proper *abhyas* try to seek the adept. When you find such a one give yourself upto him. Give yourself upto him in toto. His association will reveal to you much, and that may also serve as a method to find him out.

When you become extremely subtle (Sukshma) akin to God, then only can you think yourself fit for liberation. We strive for that in our *abhyas*.

I agree with you that from the very beginning an *abhyasi* should devote himself to *abhyas* with diligence and persistence. I appreciate the idea and wish you to introduce it in your *satsangh*. Generally I find people complaining of the scarcity of time, which is for them a sufficient excuse for not observing regularity in *puja*. I think everyone does somehow manage to find time for everything of his taste and liking except this one, *puja* (Living meditation). Obviously the reason is not the want of time but the lack of interest. But what can I say in this connection when I myself never devoted much time for it {*Puja*}, though at the same time I never did miss it any day? My master was in the know of it, but at the same time I was all the time busy with constant remembrance and never missed it even for a moment. It was for this reason that he never objected to my short-time practice. As a matter of fact though I never sat for meditation for any long duration yet I was never away from it any moment. Consequently when I was relieved by my master from the daily routine of *puja* I felt exceedingly happy, though it was really no exemption in the practical sense but only a change in the mode.

The inner disorder and disturbances can never be set right unless you react yourself. They must at least be suspended so as to introduce an atmosphere of peace and calmness. But unless they are suspended, the ways of living cannot be regulated and improved. So long as the proper regulation remains wanting there can be no equilibrium, hence no balance at all. Without it we can never stand by nature. It is only when we get closely in touch with nature that we begin to breathe in the purified air coming therefrom. By and by we begin to acquire identity with it. In a word everything becomes possible and attainable when we get ourselves attached with the *real* man beyond man.

ABHYASI

One thing is specially important here. It is that the *abhyasi* must ever remain restlessly impatient for the attainment of the goal. This is the key to success and it strikes at the very root.

The *abhyasi's* part is to be perfectly obedient to the Master. I mean to say that he should comply with the directions given to him, having faith, or at least trust, in the Master, and confidence in himself.

An *abhyasi*, while intensifying his craving (*lagan*), must at the same time be at least as submissive to his guide as a school boy is to his teacher, and it is also an essential part of his duty. The guide does not thereby gain anything for himself but it is the *abhyasi* who profits by it and increases his capacity.

Under Sahaj Marg the master, by the application of his inner powers, awakens to action and accelerates the dormant forces in the *abhyasi* and diverts the flow of Divine current towards his heart, through the process of *Pranahuti*. As a result, the *abhyasi* begins to advance spiritually, experiencing more and more of bliss. The *abhyasi* has only to prepare himself to receive it, or in other words to make himself capable and deserving of it. In this way all that which previously required ages of persistent labour and hardship can now be achieved very easily in a much shorter time with little labour. But it is all practical and cannot in any way be put in words. Only practical experience can reveal its merits.

The only thing for the *abhyasi* to do is to connect himself with the power of the Master, whose mind and senses are all thoroughly disciplined and regulated. In that case the Master's power begins to flow into the *abhyasi's* heart, regulating the tendencies of his mind also.

In our Sanstha the task {spiritual growth of abhyasi} is taken up by the master who feeds him with the spiritual force through Transmission. Now it depends upon the *abhyasi* to extract from the master as much as he can through love and devotion. The greater the devotion and surrender the greater will be the force flowing into him.

ABSOLUTE

When we are in touch with knowledge of the absolute you bring in something as reality, displayed according to its different conditions. 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. What the divine displayed in its own realm, we begin to display the same in our realm with his power.

I may here add a few words to say something about the ultimate state we have finally to arrive at. After having attained the last limit of negation one has yet to go on and on to what may be termed as the ultimate limit of limitlessness, or the Absolute, where every particle of the body gets transformed into energy. What happens then? He becomes an instrument of Nature, and having everything in his power and control he remains unaware of everything. But for Divine work he is ever fully conscious and quite alert, though he may not be conscious of his own state of being except in certain exceptional cases. The entire working of the universe is subject to his will. He holds all the powers of Nature under his command, as is the case with the present Personality who has come down into the world for the purpose of effecting a change.

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 becomes aware of it. 'Real' gives knowledge when it becomes Reality. The Reality within and without is Jnana.

There are many amongst us who eagerly hanker after realisation and freedom, and they feel it to be their duty. But when we talk of duty we find ourselves enclosed within a sort of limitation. What is that limitation? It is only a narrower sphere of thought and wisdom. As for our present level it is that of finiteness which we cannot get away from, and from which we proceed on to broader visions; I mean the vision of the Absolute Reality. But that depends mainly on the means and methods we apply for the purpose. If perchance we fall upon means which go on adding to our limitations and bondages, we shall definitely remain away from the vision of Reality — the Absolute. There may be methods to suit the temperament of particular individuals, but which may basically be wrong, or in other ways inefficient, and may serve as a toy for a child to play with, only to offer him a temporary lull, but which may lead him further to temptations for more and more enjoyment of pleasures and happiness. That may perhaps be the charm to induce him further on the path of happiness. But so long as he remains held up by the charm of it his progress gets frozen. He may well be compared to a frog in the well which thinks its own narrow sphere to be the whole universe. But if our present level inspires within us a consciousness of a higher type of happiness of infinite character, we may be awakened to the idea of going further into the sphere of limitlessness.

ABSORBENCY

A man loving his master devotedly dedicates his every thing to his charge, and absorbing himself in the master *in toto* shall ever see the same thing all within and around. In the same way a man having secured absorbency in the One and the Real shall witness His manifestation throughout, because every stream of his thought having been mingled with the real current, he shall feel Reality coming out from everything. Absorbency in Reality means one should not feel anything of his own. He should not feel his body, mind, soul or whatever there might be in him. That is in fact the real Godly state. Limitations however remain to some extent,

and that is but natural because the knot created by the action of the will to keep things intact is there at work. In case it is removed the world will lose its existence. If you acquire that state of being while having your body, you will feel the same condition in life. It is even today possible for a *yogi* of high rank to witness it if he comes up to that final state. It is however highly improper to talk about things not witnessed by the heart's eye.

So long as you do not find an opportunity to see me in person think that I am already there with you. This will help you in promoting absorbency in yourself.

ABSORBENCY IN BRAHMAN

A man loving his Master devotedly dedicates his everything to his charge, and absorbing himself in the Master in toto shall ever see the same thing all within and around. In the same way a man having secured absorbency in the one and the Real shall witness his manifestation throughout because every stream of his thought having been mingled with the real current, he shall feel Reality coming out from everything. Absorbency in the reality means one should not feel his body, mind, soul or whatever there might be in him. That is in fact real Godly state. If you acquire that state of being while having your body, you will feel the same condition in life. It witness it if he comes up to that final state. It is highly improper to talk about things not witnessed by the heart's eye.

Absorbency in the pious thoughts achieves this goal.

So long as you do not find an opportunity to see me in person think that I am already there with you. This will help you in promoting absorbency in yourself.

At lower stage in Sahaj Marg one often does feel a sort of absorption, similar in a way to that of slight intoxication, but it is definitely different from the state of torpidity imparted by gurus soaked in the feeling of self-importance and pride. This condition may more appropriately be expressed as a blissful state of calmness, unstrained by the weighty effect

of the senses which the abhyasi feels completely dissociated from. This may, however, be denoted as the soul dance which is a high type of dance.

It was a very happy day indeed when at Fategarh where my master used to hold the annual spiritual gathering or Bhandara, I suddenly experienced by Master's grace a state of absorption in Brahman similar to His own.

It repeated itself three times. I felt convinced that it was the real state which I must achieve. Since then, I began to adjust myself to bring about I was in that state, but something real started to awaken in me. I went on doing all that silently without telling it even to my master.

For the last few days, I have constantly been feeling that the sacred beings of saints of the past are in oneness with my being. I cannot elucidate this condition further. There is spiritual ipsofacto absorption while sitting, getting up, sleeping or awakening, but this does not give satisfaction, and there is craving for more absorption.

If the idea of freedom lingers still, or he has a feeling of it in any way, he is not free from the shackles. When the consciousness of freedom is also gone, one finds himself lost in the maze of wonder. The idea of Reality even is not there. He feels that he is not keeping pace with Infiniteness. The condition can better be described either as having been dissolved in *toto*, or that Infinity has been poured into us in *toto*. When everything is dissolved, one finds himself nowhere. Absorbency in *Brahman* commences, but we push on still to attain the last stage destined for a human being.

ABSORPTION

The only proper course for an aspirant would therefore be to get himself absorbed in the light of the Divine coming to him from the Original source, without minding the implications of the word concentration. In that case the question of concentration will not arise at all, and one will all along be with that which can neither be interpreted as concentration nor

otherwise. Concentration with all its implications affecting enclosure, being not of any avail, it is only the power of 'non-concentration' as I may call it that enables one's approach to higher and higher regions of enlightenment. Proceeding along in that way, one would keep on imbibing the power of the Source to light himself up with Divine effulgence.

Now what condition does the word 'non-concentration' refer to? Obviously it refers to a state associated with an overflow of thoughts. But then there are two aspects of it: the one when the flow is not conjoined with our conscious knowledge, and the other when we have a conscious awareness of it and take its effect upon the mind. This, the latter one, may no doubt amount to a state of distraction, especially when one is linked with the thought of some misery or affliction. In the former case, though the flow continues uninterruptedly, yet the encumbering effect thereof is not felt upon the mind. Normally this state of mind is seldom found to be disturbing. Taking these two aspects into view I might say that the latter is quite similar to the state known as concentration, but with only this difference that here the object of concentration is one's distraction and worry instead of the godly thought. It may therefore be taken as crude concentration which is maintained by the force of our unconscious efforts. The effect in both the cases (viz., by conscious effort and by unconscious effort) is the same i.e., heaviness, dullness, sluggishness. The very word concentration implies a sense of artificiality, and effort is for that reason indispensable. When the flow of thought is spontaneous it is effortless and closely similar to the state commonly known as concentration. The proper word for that may therefore be 'absorption', which is a natural course and follows by itself as the result of meditation on the right lines.

Concentration taken in the sense of absorption (non-concentration, with flow of thoughts, without effect on the mind) is the real state. It may be of different types at different levels. One may be the concentration of the lower level, another that of the higher level, and still another that of the highest level. Now taking out the common factor 'concentration' from these, what remains thereafter is only the lower, the higher and the highest. That is how one has to go on with his march towards the Ultimate. On the other hand if our thought remains involved with the idea of concentration, the

inner force will not be working actively to offer us impetus for our higher ascent. The proper course would therefore be to take up the thought in the form of *sankalpa* (subtle idea) without any imposed resolve or effort, and proceed on with it in a gentle and natural way without enforcing any artificiality or imposition. Such is the process followed in Sahaj Marg which, as a matter of fact, introduces through the master's *Pranahuti* from the very beginning that very state which lies at the farthest end. Though in the beginning one might have, at times, only glimpses of it, yet after continued practice the same condition covers him all over. This is why in spite of the continuity of thoughts often present at the time of meditation, one proceeding by Sahaj Marg experiences a peculiar state of concentration better interpreted as "absorption".

ABUDIYAT

Man ought never be away from his own level; and this level is called ABUDIYAT (The subdued). This is the essential object for the subject (of the Lord). It is here, as I have written so often, that the burden of egoism is very much lightened. The fulfilment of purpose comes after this.

ACTIVITY

The activity, which had started {at the time of creation}, went on developing till finally the idea of inactivity, which lay at the bottom of motion, began to surge up. It formed the basis of all philosophical speculations. Mental aspirations leading to the search for the higher started from this point and became the foundation of religion. The activity, which had already sprung up in us, reminded us of its non-existent state. When we thought of it we hit upon the previous state of inactivity. In this way activity reminded us of inactivity and the inactivity explained to us the meaning of activity. Thus the two opposites came to our view. When the first stage of activity came to view, it seemed to be quite akin to the state of motionlessness.

ACTUAL PATH

Often I feel restlessly impatient to see some of my associates physically. That must be due to the intensity of feeling they entertain in their hearts for me. Sometimes when this feeling gets subsided in them I too feel a bit slowed down. This is however the only way by which we can strike at the very *Base*, the echo of our thought, and create ripples in the waters around. I like to remain absorbed in the thought of you all. That may in a sense mean my diversion towards diversity. As a rule we proceed from diversity to unity in the beginning, but at the end the course changes and we again begin to march towards diversity. That means we finally revert to the place from where we had started. In our march towards the Ultimate we must necessarily follow the same course, whether it be in respect of worship or anything else. That is in fact the actual path of spirituality. But when, by God's grace any one goes still beyond, even the Consciousness of the *Base* too may then become difficult to maintain unless he happens to be one of the highest rank who remains in touch with both the states, unity and diversity.

ADAPT

On this path, I think the question of changing the outer circumstances does not fit in aptly. It is rather that the abhyasi has to adapt himself to circumstances in order to practice submission to the Divine will. The Divine will is predominant, and the circumstances are the results thereof. We have to learn to take them as Divine gifts. Of course, I agree that it is not an easy job for a common man, so the natural limitations appear to be most distressing to him. But instead of worrying over the circumstances which are often beyond his control, it is better to apply his effort for the mending of his grosser self.

ADDRESS

You ask me how to know my real address. In the scriptural language I might say, "My address shall be known to you when you have realised yourself." But I shall prefer to reply it as, "When you become only myself".

That means you must begin seeing me in you automatically, not purposely; or when the very same condition gets created in you, then alone shall you be able to know my real address. All this shall come to pass through the practice of meditation. Dear brother, do enter into the field to try for perfection. Take it off me. It is not at all difficult. One has only to give himself up to the one who has negated himself. Everything shall then come to him by itself.

ADI-GURU: (LALAJI)

Great men are not accidentally born. They are born when world waits for them in eager expectation. Such is the phenomenon of Nature. India, the home of spirituality, was groping in darkness and had totally forgotten the age old system of yoga. Solid materialism had taken the place of fine spiritualism. Dark clouds of ignorance were hovering all over. Yogic transmission had become quite foreign to the Hindus. At this stage, when spirituality was tottering helplessly, some great personality was urgently needed to set things right, for the upliftment of mankind.

It was the auspicious day of Basant Panchami, February 2, 1873, on which the power of Nature descended to earth in the human form of Samarth Guru Mahatma Shri Ram Chandraji Maharaj at Fatehgarh in district Farukhabad (U.P.) .The happy day so beautifully co-ordinated with the most pleasant season of the year breathed into every heart the blooming freshness of the spring. The blissful time ushered in by his advent introduced a new era of spiritual awakening which promises a practical solution of the human problem of existence. We are struck with a reverend joyful awe when we recall to our mind the grand renaissance brought about by him in the spiritual field. He offers an easy solution of the problem of existence, which has ever been confounding even the greatest of sages.

This Divine personality was born in a respectable Kayastha family. His childhood was influenced by his mother, a noble-minded simple lady, who spent most of her time in devotion and worship. It was due to her influence, that he received inspiration at a very early age. The incident goes, that one day while he was playing with his mates, some Divine force

aroused in him the feeling that he had not come for the purpose he was engaged in. He had to realise himself and to equip himself for the greater task ahead. The soul was awakened and he set to it in right earnest. He attained perfection only in seven months – really an unparalleled example. Since then he devoted the whole of his life for the cause of spirituality. He is the Adi Guru of our Mission.

He was an embodiment of moderation, toleration and devotion. With him dawned the new era of yogic training through transmission, of which he was the master. He showed a way to bring a man to perfection in one life only, and even leading a family life in the grihastha ashram. He used to say that troubles and miseries of grihastha life are penances and sacrifices for spiritual attainments. He had simplified the method of spiritual training to a great extent and adjusted it to suit the requirements of our time. With a high calibre and spiritual dignity, our great Master, the Divine Light, devoted every moment of his life to the upliftment of humanity. He was in fact the Nature's prodigy and his work in the spiritual field is beyond common conception. His wonderful researches in this science have made human approach up to the highest limit, in the least possible time, quite possible and practicable. He introduced an improved system of raja yoga which later came to be known as 'Sahaj Marg'. After serving the masses for about 36 years, this spiritual genius left his material form at the age of 58 on the 14th of August 1931. The work he did during his lifetime is beyond conception. Posterity will know his merits in due course.

ADITYAVARNAM TAMASAH PARASTAT

I express the meaning of '*adityavarnam tamasah parastat*' according to my poor ability. In chapter 8, sloka 9 of the *Bhagavad Gita* the Lord has described the effulgent form of the Ultimate Reality, which is the object of all Upasana. This is also the point of all beginning, as the word *Adi* in *Adityavarnam* suggests. But beyond it lies the still finer region of Reality which the Lord has described in slokas 20 and 21 of the same chapter. This is the region beyond all beginning, where even *Upasana*, in the ordinarily comprehensible sense of the term, has come to an end. As it may be dangerous to speak of the end of *Upasana* before those who have

not yet tasted the condition in a natural way, the '*Adityavarnam*' may advantageously be described to them as the Ultimate condition.

ADMIRE

I may say that instead of pondering over how the world (Universe) came into being (existence), we should admire the Being who brought it into existence. This wonder will reveal to you how the creation set in. but when? Only when you know the Real being in His real state.

ADOPT

You say that you often get irritated for petty reasons. You must have read in your books a lot against this evil, still you are not able to overcome it. Then of what avail is your learning to you? It is related of Swami Ramakrishna Paramahansa that while still a boy at an infant school, he was one day given a certain lesson to learn. It was, 'Always speak the truth'. He went on with it. Whenever the teacher asked him whether he had learnt the other day's lesson or not, he only replied, 'Not yet, Sir'. After some time he told the teacher that he had learnt the lesson well. In a sense of surprise the teacher asked him why he took so much time to learn the small line. The boy replied meekly that he could not learn to adopt it in the normal routine of his life till then. (SS-288.289)

ADVAITA

One who sticks to the theory of *Advaita* in the very beginning sees unity in diversity in the crudest form. When one actually comes into that state, the question dissolves by itself.

ADVANCE

It is my earnest desire that my satsanghis should advance more than myself. But all this depends upon their love, labour and the Grace of God. When there is love and labour then the link does move, and our jingling shall certainly reach the Master.

ADVICE

As an advice to the seekers I like to add that mind can be known by mind and Divinity can be known by Divinity. Or in other words, we should use the Divine Power for the sake of the Divinity. The Sun is there but the over-cloudiness you will have to remove yourself to have its full lustre. For this, the method, which directly touches the core of the being is necessary.

ADWAITA

When we arrive at the final condition and begin receiving commands, our understanding fails to decide as to where from they have come. When this condition dawns we must realise that we have arrived at the state where it can be rightly presumed that God does not move till moved by the Devotee. When we enter this ultimate state we are in a state of oneness. This is in fact the real sphere of Adwaita though, if consciousness of it remains duality has not yet forsaken us in the true sense. In other words, the ultimate changeless state has not so far dawned. As a matter of fact, it is the place where the feelings of both duality and non-duality become extinct.

In the words of a poet "I have turned into you, 'I' become the body and 'YOU' the 'life' in it, so that none may henceforth say that I and you are apart from each other". When we settle down in it having merged to the last possible limit what do we achieve thereby? I will simply say that all powers originating from below the centre come to us and an abhyasi at this state of attainment can do all that Nature does. All the forces of Nature are under his command and he supplies them power to keep the work of the Nature going unimpeded. But all that is in an abhyasi, who is forgetful of his state of non-duality, is the reality of the Real. He has power even to shorten the span of existence or effect whatever change he would like. His will shall work in all matters, though it may take time. One who sticks to the theory of Adwaita in the very beginning sees unity in diversity in the crudest form. When one actually comes into that state, the question dissolves by itself.

AFFLICTIONS

In fact afflictions, which are commonly taken as the reverse side of bliss, form the only thing that revives in our heart a Consciousness of the Real, and helps us to march along the path of peace and progress.

At another place he {Lalaji Maharaj} wrote to one of his associates:

“As for afflictions and worries, I too had mine which might perhaps be shocking to another. Often I had nothing for my meals. I had a number of children and dependents to support. Besides, at times I had to help others too, which I could not avoid. The entire responsibility was upon me alone, and I had to manage all that and provide for all requirements. I may also tell you that sometimes there was only one quilt, and that too with badly mutilated padding, to cover the whole family. But I took it as a display of misfortune only which passed away with time. I felt that all this was absolutely of no importance to me as compared to Reality which was predominant in all my being. So I ever smiled on them thinking them to be the very way of salvation.”

On my part I am ever prepared to offer myself for any service, be it spiritual or even physical since I find most of the people not in need of my spiritual service. Let them, then, have at least physical service from me so that they might get some comfort and ease. I do not mind if I am put to some inconvenience on that account, for physical afflictions I have already many, so a little addition to it will not matter much. In all physical afflictions I feel a peculiar kind of happiness and joy which is not attainable even by the greatest kings.

AHAM BRAHMASMI

In strict sense it applies to an inner consciousness of the feeling of inseparableness with the Absolute, according to the level of the Abhyasi's approach. It is a spiritual state which develops in the course of our march state which develops in the course of our march towards the ultimate. The real state is never created by artificial means. Aham Brahmasmi – I am Brahm – is supposed to be the highest state at present and those who

claim to understand it are taken as the wise or the knower of the Divine knowledge – *jnani*. But can anyone claim ‘hand aufs hertz’ that the condition has actually developed in him. The real state which is commonly supposed to be a very high attainment is not really so.

The feeling of *Aham Brahmasmi* is experienced at every knot on the point of contact of the body and the Soul. At every point or knot there is some consciousness of this feeling in some form or the other? It goes on growing finer and finer as one advances towards higher levels. But the experience becomes more vivid and real when the seventh knot is arrived at and one’s mental trend so harmonises with it as to keep the sense of the experience alive in him. He feels that the heat and light of the sun, the brightness and the cool effect of the moon and the glow of the stars are all his. So, much so any one talks about Rama, Krishna or other higher souls, he feels that it is a talk about himself and for this he feels that scruples. After continued experiences when the condition gets matured another mystery is unravelled, when we have become intensely attached to it or in other words, have merged in the experiences, our vision then turns upwards and promotes a tendency for the feeling of “It is what it is”. A slight tinge of this does exist after every merging at each point but at seventh point it is more obvious because we are now present in the vast sphere of Divinity – *Ishwari Mandal*. When we go ahead and merge into the state of ‘it is what it is’ we have then no other experience than ‘All from Him’.

The state is originally caused by consciousness (or *chetanyata*) which automatically develops within us as we march along the path under proper guidance. It produces vibrations within, with the result that the mind begins to echo the same vibrations. This state of mind appears at every stage of spiritual progress in three forms. The entire state in all its three aspects is in fact unity in diversity in different forms. It appears in crude form in *pind desh*. In *Brahmand Mandal* it becomes extremely subtle. All these conditions and within the first sixteen circles.

Aham brahmasmi – I am Brahman: -- This is perhaps the most popular sign of the so-called *jnani* of today, who goes about reciting mechanically similar phrases to impose upon others a show of

achievement. It is not in fact the mere recitation of phrases that makes a *jnani* but the actual merging in the state when it is arrived at internally. In strict sense it applies to an inner consciousness of the feeling of inseparableness with the Absolute, according to the level of the *abhyasi*'s approach. According to the view taken up in this book, it is a spiritual state, which develops in the course of our march towards the Ultimate. At every point or knot there is some consciousness of this feeling in some form or the other. It goes on growing finer and finer as one advances towards higher levels. There are generally three phases of it. At the lowest level it appears in the form of feeling, "I am Brahman" (i.e. inseparateness). Next it turns into the feeling of "All is Brahman" which conveys a sense of universal inseparateness. Last of all it assumes the form of the feeling of "All from Brahman" which conveys a sense of extinction of every view.

The first is related with individuality while the third is related with universality. The second one is only an intermediary stage which finally leads one to universality. Most of the renowned saints of the world could not have gone beyond the very first, whereas of the Indian sages a great number amongst them had gone far beyond. All these conditions are present at every point varying only in the degree of subtleness. Every *abhyasi* undergoes all these states during the course of his march, though he may not be consciously aware of them.

Most of the teachers of religion have adopted artificial methods for developing certain spiritual conditions in an aspirant but it is a very defective process. For example, in order to practise Gyan (Gnosticism) and create within the aspirant the state of Aham Brahmasmi (I am Brahma) they advise him to meditate outwardly, thinking the same thing all the while and repeating the same words every moment. This is a mechanical process and leads to internal grossness. The real state of Aham Brahmasmi is never created by such artificial means. The repetition of the words over and over again helps him to form a habit of tongue and the same words slip out every moment. It is absurd to conclude that thereby he has become Gyani (Gnostic) in the real sense. They may repeat the words a hundred times and force their thoughts every moment to imagine everything as Brahma but still they may be as far away from it as ever. The practice

creates an artificial atmosphere around him, which helps him to imagine the same thing outwardly. The condition disappears if he gives up the habit of repeating the words again and again. It is, therefore, quite evident that the state of Aham Brahmasmi thus supposed to be created is not really genuine but only false and imaginary. Besides, even the real state of Aham Brahmasmi, which is commonly supposed to be a very high attainment is not really so. At this stage, a man, though relieved to some extent of the entanglements of Maya, is not actually beyond its final limits. Consciousness of self still exists at this stage, which is nothing but grossness, though in a very subtle form. Those who preach it from the platform as the highest form of Gyan beyond which little remains to be achieved are grossly mistaken. It is not our destination, but we only pass by it to embark upon the next stage. Those who stick to it thinking to be Reality or the final goal are committing a serious blunder. We have finally to arrive at a point where everything ends, including this idea of Aham or 'I'.

Such is the state of complete negation which we have finally to attain and where the cry of Aham or 'I' will be quite out of tune. The state of Aham Brahmasmi is originally caused by consciousness (or Chaitanyata), which automatically develops within us as we march along the path under proper guidance. It produces vibrations within, with the result that the mind begins to echo the same vibrations. This state of mind appears at every stage of spiritual progress in their forms: 'I am Brahma', 'All is Brahma' and 'All from Brahma'. The entire state in all its three aspects is in fact unity in diversity in different forms. It appears in a crude form in Pind Desh; in Brahmanda Mandal it becomes finer and subtler, while in Para Brahma Mandal it becomes extremely subtle. All these conditions end within the first of the sixteen circles as shown by the diagram in chapter II.

AILMENTS

Physical ailment is really meant for the cure of spiritual diseases because thereby it consumes some of the samskaras and increases the power of endurance as well. One proceeding in the proper manner will find his spiritual condition much improved by the effect of illness. Besides,

continued thinking of God during the period of illness will offer him a happy pastime as well.

As a matter of fact, everybody in the world has to undergo sufferings. I too had, and even now have a lot of them. During the life time of my great master, though I did inform him of my troubles, yet I never desired their removal in the least

Man possesses the body as well as the soul. Both are the essential features of his existence. The manifestation of the soul can never be possible without its base, the body. Both have their own importance, and man is in duty bound to take due cognizance of them both. The body stands in need of proper maintenance, and the soul of due cognizance of the Origin. Naturally during illness one must take all care of the body, but at the same time he must not neglect the other phase as well.

AHAMKAR

We must take into account the factors that are helpful as also others that serve to impede our progress on the path. The greater obstruction on the path, as could be discovered after a life's experience, is offered by our feelings of partiality and prejudice, which may be roughly assumed to be a type of Ahamkara. It exists in numerous forms which are known to everybody. And adds more and more layers of grossness and solidity.

AJAPA

When our mind is directed towards God we naturally begin to feel ourselves in touch with the supreme power in all our actions and workings. When this state of mind is permanently established within, every act we do, will then seem to be a part of devotion or Divine offering and we shall thereby be in constant remembrance of God all the while.

We mediate on the heart. During the meditation we naturally go deeper and deeper, till we come across the natural vibrations which are sounded 'OM'. It is a clue that one has started touching the 'upper' which ultimately reveals its own character.

During the course of the practice of meditation a peculiar thing in the heart will be noticed. Inner vibrations in the heart soon begin to be felt by the aspirant. This is the beginning of the spiritual state known as Shabda or Ajapa: Recitation of the sacred word 'OM' will be noticed. It develops automatically as we proceed along the right path under proper guidance. 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.

Some people have practised for a long time Ajapa by reciting Mantras repeatedly in the heart. Even during sleep they go on with japa as usual. It is artificial and they misunderstand it as Ajapa or Shabda. It is not really so. By constant practice, their heart and tongue become habituated to it and the action continues even when they are in sleep or otherwise unconscious. If the practice of reciting is given up for some time, Ajapa is gone. This is only by force of habit and is not the actual state of Ajapas.

Introduction of the true state of Ajapa is possible only if the Master has the power of transmission. This condition, rightly believed to be a high spiritual achievement acquired after years of hard labour, is only a matter of weeks or rather days, through right training by the process of transmission. Transmission is the only thing which takes the abhyasi to the higher regions.

The preliminary step in the right type of training is that the aspirant's tendencies of mind be directed towards God. For this the learned teachers of religion mostly prescribe physical practices of body and mind, picked up from religious books. People often find it a hard task to follow them and thus they remain lingering on indefinitely in the beginning with no further progress. A capable teacher should do this by his own effort exercising the power of transmission in order to create a permanent and deep-rooted effect. When our mind is directed towards God we naturally begin to feel ourselves in touch with the Supreme Power in all our actions and workings. When this state of mind is permanently established within, every act we do, will then seem to be a part of devotion or Divine offering and we shall thereby be in constant remembrance of God all the while. Inner vibrations in the heart soon begin to be felt by the aspirant. This is the beginning of the spiritual state known as Shabda or Ajapa. It develops automatically as we proceed along the right path under proper guidance. Certain people,

who practise Japa outwardly for a long time, sometimes find that even during sleep they go on with Japa as usual. This they misunderstand as Ajapa or Shabda. It is not really so. By constant practice, their heart and tongue become habituated to it and the action continues even when they are in sleep or otherwise unconscious. It, however, stops if they give up the practice for some time. This is only by the force of the habit and is not the actual state of Ajapa. The condition of Ajapa rightly believed to be a high spiritual achievement acquired after years of hard labour, is only a matter of weeks or rather days, through right training by the process of transmission

AJNA-CHAKRA

Brahmand begins from Ajna Chakra to which one comes after crossing pind desh. When we cross the fifth point, our passage towards Ajna-Chakra (cavernous plexus) become straight. The condition at this point is peculiar. From this point of energy which we consume is diverted towards the lower regions. During our journey to this point, the major condition which one experiences is a feeling of something like shadowy darkness. This is a clue to show that we have finally to go beyond light. Its real nature pertains neither to darkness nor to light but to a dawn like colour.

This chakra is the distributor of power which we receive from above. Those who meditate on Ajna Chakra feel something like flickers disturbing his meditation and the wavering condition and not the settled one. Meditation on Sahasra is better than that of Ajna. Transmission through Ajna chakra or a little above it makes the abhyasi feel light.

Trikuti (centre of the eye brows) can also be taken for the purpose of meditation but that is not an easy job for common people as it requires more labour from the Abhyasi. It may also give birth to many complications in due course if the meditation is not properly practised by the abhyasi.

Meditation on the navel point has no spiritual value except that it causes a tickling sensation which finally makes the mind and passions all the more powerful.

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 sun-shine. During the night I felt that at the Trikuti the sound i.e. Shabda reverberated in a manner similar to a faint sound which is produced by the sprouting forth of gram sown in a field.

I do not take *ajna Chakra* as the point of meditation, because the power for *pind pradesh* comes in it, and it distributes it to the lower region. If one meditates on this point he will feel something like flickers disturbing the meditation. I shall be praising myself if I say that to have dots like ruby colour is the very sign of the highly purified condition, but the truth must be expressed. I do not know whether Mahatma Buddha meant the same thing or something else. The Tibetan Buddhists chant `Om mani padme hum'! There is a miracle of Mahatma Buddha that he sat at one place decorated with the petals of the lotus, and Buddhas, one after the other, were seen flying in the sky. I hold that the purity of Buddha has been shown in this way.

When we reach the last or the fifth point {In Pind Desh}, our passage towards *ajna chakra* (Cavernous plexus) becomes straight. The condition at this point is peculiar. From this point the energy which we consume is diverted towards the lower region. During our journey to the point the major condition which one experiences is the feeling of something like shadowy darkness. This is only a clue to show that we have finally to go beyond light. Its real nature pertains neither to light nor to darkness, but to a dawn-like colour.

AJNANATA

The final state or perfect ignorance or ajnanata is a changeless condition. It is that which exists between yes and no.

AKSI (AKSHI) AND KASBI

The condition attained by an *abhyasi* at a particular point or region is sometimes reflected in higher regions too, by the Master's grace, with the

result that they begin to seem as if awakened to a certain extent. In that case the *abhyasi's* approach up to it can be presumed for understanding. Thus there are two ways of approach: one (to use my master's Urdu terms) is "**aksi**" or 'reflected', while the other is "**kasbi**" or 'acquired'.

ALERTNESS

In principle the devotee or *abhyasi* should present himself before the Master in the same manner as a soldier does at the time of parade. At the call to 'Attention' it is essential for him to keep up the same steady upright pose, looking with attention towards the officer. This indicates alertness, healthy disposition and the freshness of the body. The same principle holds good in the case of the *abhyasi* while sitting in service before the Master.

ALMIGHTY

God is described generally as having all power. We call Him 'Almighty' because we have some force within us which we think to be a part of the Big Power. The power we see in us is the outcome of that BIG ACTION which develops into power. You can better understand it if you take up the example of an electric dynamo. This is a machine set up with magnets in a particular manner. Now this dynamo has no power in itself. But when it revolves it creates a sort of electric field, and power begins to rush out from that field. The terminals that are fixed in the field at particular places pick up the power, and the current begins to flow from the terminals although the magnets of the dynamo are not connected with the terminals, nor do they touch them. In the same way invisible motions near about the Centre create a sort of field of power which you may call as central region. But there it has no action and is quite silent. It only begins to rush out from the central region through proper terminals in the form of different powers of nature.

AMUSEMENTS

In a way we are yet in a state of amusement, enjoying the effects of the condition we enter in, like a child with his new toys. If you look into it with the heart's eye you may easily discover the reality of it. I call it

`amusement' because in case the *abhyasi* is away from it even for a while he feels unhappy. All that most of us do by way of worship has a sense of enjoyment behind it. Consequently it is nothing but a sort of amusement. The sources of amusement are varied. For a child it is toys; for a learned man the study of books; for a worshipper, practices and *Sadhana*; for a ***bhakta***, emotional love; for a realised soul, realisation and merging; and for one Perfect, his state of ignorance. But until now all these are amusements for amusement's sake only. True Reality lies still ahead when we are beyond all these stages. It is a matter of pity that people remain entangled in these amusements thinking them to be Reality and end their pursuit with them.

“Mil gai jis ko ganth haldi ki

us ne samjha ki hun mai pansari”

One who got a piece of turmeric considered himself to be a grocer.

ANAHAT / ANAHAD

The vibrations created in the heart due to Ajapa remain for some time located in the heart after which they gradually develop over to other chakras and finally to every particle of the body. It is then known as Anahat. It was felt that some thought current was descending from head to feet and Anahat was is sway and the sound vibrations were being produced resounding inside the body. Anahat is the eternally which is not heard except by those who, by divine grace, have developed inner perception. This is Anahat Ajapa and really begins when one arrives on his march at the Trikuti or the cavernous plexus, then it is the duty of the Master to start it can be taken up even earlier, but Master is the only authority to judge it.

ANALYTICAL CAPACITY

If you go on counting the leaves of a tree it is likely that you may soon begin to forget what you have already counted. The method will never enable you to have the taste of the fruit which it bears. If you want to analyze the leaf, it is better to analyze the very fruit which it bears. How

can you analyze it? The modern means are to test it in the laboratory, but the ancient way is to eat it and digest it to feel its effect. So, you must develop the capacity to drink the ocean like Agastya Muni. If you go on drinking the water from petty rivulets it may never be possible to get time and age to swallow the whole of the ocean, nor even to reach its very shore. My advice, therefore, to everybody is, 'Seek the Being that seeks you, and not that which tends to neglect you'.

ANANDAM

Reality may be represented as a sphere which one has to pass through during the course of his march. After landing on the other side, we have to march on still. How far? None can determine it precisely. The very word `shore' brings to our mind the idea of a vast expanse for which the shore is only a marginal line. How far this sphere extends is beyond imagination. We have been sailing so far through the ocean, but while on the barge we had a very pleasant journey, enjoying the cool morning breeze and the refreshing effect of water. This seemed to be so tempting that every one would like to have such a pleasure trip. It offered him a sort of satisfaction, emotional joy and in a way something like peace of mind, and it came to be known as *anandam*.

We have now disembarked upon the dreary shore. The freshness of the water is gone. There is no pleasant breeze, nor are there ripples, exciting emotion. There is no charm, no attraction, no enjoyment, nothing but a dreary waste, devoid of every thing. That is also a source of *anandam*, but of a different type. In order to differentiate it from the previous one I may call it as *anandam*— Absolute. It is constant, unchanging and real, without any rise or pitch.

Proceeding on through this infinite expanse, one must in due course arrive at a point which is the point of man's origin, and which has been unattainable even to *avatars*. The real state of *anandam* is then brought to light and this, being beyond words, cannot be expressed in any way. It can only be realised and experienced in a practical way. One having reached

up to it feels himself lost. But that, being the secret of Nature, is revealed only to him who is one with Nature.

ANGER

It is not possible to eradicate anger completely, as it is a thing bestowed by God. One should make right use of it.

The real cause of anger is usually one's own refractory temperament. A stubborn nature cultivated by the effect enshrouds one's sense of judgement. The distinction between right and wrong having thus been lost, he remains rigidly fixed upon his views and allows no accommodation to other's views. This is undoubtedly a serious block in the way of spirituality.

One abhyasi has complained of anger in himself in his letter. The reply is that he should pray to God for its removal, in such a way that tears should come bubbling out.

ANAHAT

The vibrations created in the heart due to Ajapa remain for some time located in the heart after which they gradually develop over to other chakras and finally to every particle of the body. It is then known as Anahat. It was felt that some thought current was descending from head to feet and Anahat was is sway and the sound vibrations were being produced resounding inside the body. Anahat is the eternally which is not heard except by those who, by divine grace, have developed inner perception. This is Anahat Ajapa and really begins when one arrives on his march at the Trikuti or the cavernous plexus, then it is the duty of the Master to start it can be taken up even earlier, but Master is the only authority to judge it.

ANNIHILATION

One should be brought to the same state of mind which is usually developed at the time of prayer. The feeling that he as a true servant approaches the great Master in the humble capacity of an insignificant beggar must be engrossed upon his mind. He may put up everything before

his Master, resigning himself completely to His will. In other words, he may assume his real form after surrendering everything to the Master. He should withdraw himself from all sides and turn towards Him losing all wordly charms.

The remembrance of everything should merge into the remembrance of one – the ultimate, resounding all through in every particle of his being, this may be known as complete annihilation of self. If one develops this state in my view he should be considered as an embodiment of prayer. Every thought of his will be synonymous with that of the Master. He will never turn towards anything that is against the Divine will. His mind will always be directed towards that which is Master's command.

ANUBHAVA SHAKTI

There may be difference of opinion over the question of births and deaths, among the followers of different creeds, but it is certain that mere theoretical knowledge of the scriptures will not solve the question. Practical experience in the spiritual field is necessary for the purpose. The question ends when one acquires 'Anubhava Shakti' (Intuitive Capacity) of the finest type and can oneself realize the true state of life hereafter.

ANUKOOLASYA SANKALPA

It is consequently very essential for every one to fix his eyes on Absolute Reality with faith and confidence and to adopt ways, helpful and conducive to Self-realization.

ANXIETIES

Anxieties remain at the surface. When one ponders over them they become aggravated because the power is there. If such a thing strikes, take out that thought from the mind with natural force.

ASAN / ASANA

As regards *Asan* or posture, it is a well known step of yoga. It is treated as a preliminary step and is much emphasized upon by the

mahatmas, though the mystery at the bottom has not been revealed yet. Everything comes to light at the destined time. Before creation everything was in an almost inactive state and had dissolved into the Origin.

The state of *Pralaya* comes in when contraction begins to take place. Similar contraction in man leads to his individual *Pralaya*. This means that he begins to proceed from his state of grossness to the real state. The contraction always starts from below and proceeds gradually upwards because of its upward tendency. Therefore in order to go upwards he must start contracting from below. The form would only be to bring his legs and the allied parts to one pose and to keep them steady. In whatever way it might be done, the form would finally be that of *Asan*. It is essential because it paves our way to the Ultimate. The posture must always be the same. The reason is that in this way he gets associated with the great Power, the very thing he has taken up in the beginning for the attainment of his particular objective. Thus the form which is associated with Reality helps him a good deal in his primary initiation.

Performing of *Sandhya* in an upright sitting pose has been thought to be most advantageous from very ancient times, because in that position the flow of Divine grace descends straight upon the abhyasi. If an abhyasi sits crookedly or obliquely, or in an unsteady pose, the flow of effulgence will necessarily be impeded or disturbed whereby the abhyasi will not obtain real bliss and happiness. The abhyasi will thus be deprived of the full benefit of the descent. Therefore in order to get the greatest spiritual benefit one must sit in a proper steady pose. Some may probably think that the upright steady pose may be reflecting a tinge of pride. It is not so.

I advise the abhyasis generally to sit in a natural easy posture. Moreover, even those who assume a tight straight pose, are found to give way automatically to a suppliant, slightly forward drooping posture, as the state of blissful absorbency sets in. As such, it may be considered to be more natural even for the purpose of an ascent into higher states of consciousness. In fact a controversy over a point of comparatively lesser significance seems irrelevant.

ASHRAM

The idea of having an *Ashram* is an ancient one although a hut was probably more than enough in the olden days. With the growth of civilization the idea of having a modern building for the *Ashram* has also developed. The purpose of having an *Ashram* building is to make it possible to render the best of spiritual service. It is common knowledge that *Ashrams* where true form of worship and meditation are performed, are so charged with the spiritual force of the teacher that it will help towards the transformation of man.

Now it rests upon you to provide for the necessary material required for the erection of the temple. The material does not comprise of mere theoretical knowledge of certain truths and dogmas, but of practical personal experiences only. Acceptance of things by persuasion counts no way. The merits of a thing can be rightly judged only by direct experience. Hence it is only a life of practicality that is required for the solution of the problem of life.

God is simple and can be achieved by simple means. This is what Sahaj Marga stands for and presents to the world. The purpose of the Ashram is served if people begin to realise this simple truth and apply it in their daily routine of life.

ASPIRATION

If you really aspire, in good faith, for the attainment of the Absolute, all that you are to do is to turn your attention that way with full sincerity of heart, linking your-self closely with One-ultimate Reality. The Divine current will readily begin to run through every fibre of your being, kindling the feeling of true love and devotion in the heart.

The subtle state of being can only be felt when you become subtle yourself; feeling is there but it is difficult to put in words. A man should have the desire of drinking the whole river of spirituality. Then comes a day when

the real spirit of inner and outer begins to dawn. We feel what we aspire for. The understanding comes when the seed at the bottom is fried up.

ASSERTED

It is a great pleasure to me to deliver to you the message of my Master which is meant for the common good of all humanity. His auspicious name was Samarth Guru Mahatma Ram Chandraji (of Fatehgarh, U.P.). He is the *Adiguru* of our Mission. He devoted his whole life to the spiritual service of all mankind. The popular belief that the attainment of liberation is not only difficult but also impossible within the span of one life is a mistaken notion. Who knows, this very life of ours might be the last one to bring us to the level of liberation. Indeed our Great Master has boldly asserted that one can, for sure, attain liberation in this very life, nay, even in a part of it, provided one is really earnest about it and has the fortune of having a proper guide. This he has practically demonstrated in many instances which only direct experience can prove.

ATMAN

The state of Nishkam Karma, which is quite essential for those in the spiritual path, was in fact the actual state which was transmitted into Arjuna, and by the effect of which he at once rose up to that level of higher consciousness. The state of Atman described in the Gita is a further clarification of the same point. When one has practically attained that state, he begins to feel the same all through. That is in fact the actual state of Realisation.

ATTACHMENT

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

held in view throughout, and this is to constitute the most reliable guarantee against any and every irrelevant diversion.

One who is born is in tumult and disorder, because contradictions presented themselves the very moment he came into existence. Now one who attaches himself unduly to them is found to be held fast in their trammels.

The only object of personal attachment should be the Ultimate goal, viz., realisation, which is to be firmly held in view throughout; and this is to constitute the most reliable guarantee against any and every irrelevant diversion.

What we do is to attach ourselves more and more to God, and the result is that non-attachment follows automatically as a corollary. We thus come to the state of Vairagya in a natural way without any effort on our part.

Your view that you do not find any difference between the path and the goal is an indication of close attachment. It is certain that an abhyasi shall definitely attain perfection if he has devotion in him, and has by some good chance got a guide who is permanently settled in the Infinite, and keeps alive the remembrance of the home-land in the heart of the abhyasi.

ATTRACT

The crux of the matter is that he alone is successful whom he attracts. When you begin meditation supposing the presence of Godly light in your heart 'think once only that Godly light within is attracting you.

Human perfection lies in realising the Master as Master in true sense, and one self as His slave devoted entirely to His service. By doing so one creates in himself a state of Negation which attracts His direct attention and established a link with Him. Now it becomes incumbent upon one to discharge his duties in like manner, keeping the link intact, so that the Master's greatness be engrossed upon his heart and he may be in His direct view.

ATTRACTION

It is a great blessing to be a servant for the service of others. Well leave that question to me. When your love is so intense my attraction towards you will naturally grow. You ask me to give you some difficult job. But the difficulty is that there is nothing difficult in it. I wish to lead you on to perfection just in the natural course. May God help me.

AUTOMATIC TRANSMISSION

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

AVADHUTA

Ecstatic. It refers to a person who is afflicted by a peculiar type of insanity. Under such a condition his talks are mostly irrelevant, his actions meaningless and strange and his general behaviour is self-willed. He appears as if spell bound by his own thoughts which tend mostly towards one particular direction. Such a condition sometimes comes upon an abhyasi when he passes through a particular state prevailing at a knot or granthi. It is more frequent in cases of Tantric or occult pursuits.

When I was in Heart region I used to perceive saints of Avadhuta Character at least three times a week. A man sometimes becomes charmed and influenced by the light he sees, or by the condition he has. He does not like to part with it and remains drowned in that condition. It can happen at any stage of development. If an Avadhuta saint transmits, he

has to transmit the whole lot with the result that the abhyasi himself becomes an Avadhuta.

In spiritual pursuits, too, such a condition sometimes arises when an abhyasi comes across some charmingly attractive condition at a point. But that happens only when the master lacks proper understanding of the situation or is otherwise incapable of apprehending its course by its own power and calibre. In this state an abhyasi does not feel like going ahead and, having been overcome by its charming effects, settles down progress gets arrested for ever. It is in fact one of the foremost duties of a worthy Master to remain vigilant of the situation and save the Abhyasi from drifting into it.

There is no place for Avadhutagati in Sahaj Marg system, because we proceed to balance everything from the very beginning. Further, it is refined unnaturalness, to which the Sahaj Marg system does not give entry. In our system this dangerous situation is avoided and the abhyasi is made to by-pass such points with the help of the Master's extraordinary power, without even having an awareness of it.

It refers to a person who is afflicted by a peculiar type of insanity. Under such a condition his talks are mostly irrelevant, his actions meaningless and strange and his general behaviour is self-willed. Apparently he seems to be like spellbound by his own thoughts which tend mostly towards one particular direction. Such a condition sometimes comes upon an abhyasi when he passes through a particular state prevailing at a knot or *granthi*. It is more frequent in cases of Tantric or occult pursuits. In spiritual pursuits too such a condition sometimes arises when an abhyasi comes across some charmingly attractive condition at a point. But that happens only when the master lacks proper understanding of the situation or is otherwise incapable of apprehending its course by his own power and calibre. In this state an abhyasi does not feel like going ahead and having been overcome by its charming effects settles down permanently in it with the result that his onward progress gets arrested for ever. It is in fact one of the foremost duties of a worthy Master to remain vigilant of the situation and save the abhyasi from drifting into it. In our

system this dangerous situation is avoided and the abhyasi is made to bypass such points with the help of the Master's extraordinary power, without even having an awareness of it.

AVATARA / AVATARS

I do believe in the theory of Avatars and **Lord Rama Chandra** was one of them. He was of immense help during his own regime, but with the advent of **Lord Krishna**, the regime of Lord Rama was over. It is now the regime of Lord Krishna which is to continue till the next avatar comes into the world. This is the phenomenon of Nature which I bring to light for your understanding.

The higher we go above the central point the dimmer becomes the force, and this serves to indicate our closer proximity with the Real. The dim force is that which falls to man's lot while the stronger force at the central point falls to the lot of the *avatars*, who are fully charged with the condition of the point. Lord Krishna as an *avatar* had come down from the sphere of the central point, while Lord Ram Chandra came from that of the other end. For this reason he had more of human synonymity in him. He presents to us an ideal life as one must try to have as a man.

Some are of the opinion that *avatars* do not have an identity. I do not agree with them since if they had no identity they could not have worked bodily for the accomplishment of the task allotted to them. For their work they stand in need of a physical body which admits of growth and development, so the 'identity' is absolutely essential for them as it is for anyone else.

Man, as a part of the manifestation like all other beings, was subject to the effect of the root-force, and so are the *avatars*. The difference between an ordinary man and an *avatar* is that man is enclosed within numerous sheaths while an *avatar* is free from most of them. They have the Divine within their perception, while a man is deprived of it. Thus though the origin of man and the *avatar* is the same, the *avatar* is in closer contact with the Divine. Everything he stands in need of comes to him from the

eternal store. He receives Divine commands to guide him in his work, which are popularly known as Divine inspirations, **Devavani**. For a man too it is quite possible to receive Divine commands but only when he has attained a similar state of elevation.

Since Avatars possess activity, the possession of mind or manas is necessary for them also. But their's is purer and more balanced, and their actions are strictly in accordance with the Divine will. It is wrong to presume that avatars do not possess mind or manas. The Avatars came down for a definite purpose, endowed with all the necessary power required for the accomplishment of the work allotted to them. In other words, they may serve as the samskaras which brought them down into the world. The power withdraws after their work is finished. This may be sufficient as an answer to your query about the theory of *bhoga* for *avatars*.

Regarding the present Personality at work today, so far as my reading goes I can say that he comes down from the region beyond the central point, and hence is in possession of highly potential powers, though to our outer view they might appear to be dim or subdued. None of the *avatars* who have so far come down to the earth had ever been bestowed with the power of the Root. I reveal this on the basis of my reading of Nature through the grace of God, who alone is the real knower of things.

Man, as a part of the manifestation like all other beings was subject to the effect of the root force, and so are the Avatars. Man is covered with numerous sheaths while an Avatar is free from most of them. They have the Divine within their perception, while a man is deprived of it. Now though the origin of man and Avatar is the same the Avatar is in closer need of, with the Divine. Everything, he stands in need of, comes to him, from the eternal store. He receives Divine commands to guide him in his works which are popularly known as Divine inspirations (Deva vani). For a man too it is quite possible to receive Divine commands but only when he has attained a similar state of elevation.

The higher we go above the central point the dimmer becomes the force, and this serves to indicate our close proximity with the real. The dim force is that which falls to man's lot while the strongest force at the central point falls to the lot of Avatars who are fully charged with the conditions of the point.

Lord Krishna as an Avatar has come down from the sphere of the central point while Lord Rama came from that of the other end. For this reason, he had more of human synonymity in him. He presents to us ideal of life as one must try to have as a man.

The present personality at work today, comes down the central point, hence in possession of the highly potential powers though to our own outer view, they might appear to be dim or subdued. None of the Avatars who so far came down to the earth had ever been bestowed with the power of the Root.

AVIDYA

Ignorance and knowledge are the two extremities of the same thing. Upto a certain it is termed as ignorance, after that it turns into knowledge. They are like the two poles of magnet, thus Avidya (ignorance) has no existence without Vidya (knowledge) or Vidya without Avidya. If one is there the other must be there. That means when the veil of ignorance is torn off, Avidya and Vidya are both gone, Avidya and Vidya. That is the state of Tam which is beyond both. It is in true sense the state of Realisation – where is neither of the two – a state of perfect latency, not-knowingness, nor complete knowledgeness, which may roughly be denoted as the State of ignorance, just as it is at the age of infancy. Ignorance, in fact, is the highest pitch of knowledge. That comes and finally end in a state of higher ignorance (or complete ignorance as I call it). The sphere of knowledge (in the popular sense of the term) is only an intermediary stage. Really so far as it is the sphere of knowledge, it is all ignorance in true sense.

Knowledge implies awareness of that which is beyond self. Realisation means merging or oneness with the Absolute. In that case no

question of knowledge can ever arise. What then may that be called, knowledgelessness, not knowingness, ignorance or whatsoever? It may well-high be impossible to express it in words. Complete ignorance as I have put it, may, however, be nearest to appropriateness.

One of the Divine path is supposed to be marching from darkness to light. Let darkness be Avidya (as it is commonly represented) and light Vidya. Sahaj Marg does not have light for its goal. It is but an intermediary state when we pass through during our march to the Ultimate, which is neither light nor darkness but beyond both. Thus do we start from Avidya (ignorance) and pass through Vidya (knowledge) on to that which is neither Avidya nor Vidya but beyond both. What word can denote the correct sense of that which is neither light nor darkness or which is neither Vidya nor Avidya? Is there any word for that in any vocabulary in the world? None for sure, Let it, therefore, be as I say “complete ignorance”, different from its crudest state of preliminary ignorance.

AVYAKTA GATI

After achieving the state of liberation we go on further crossing other circles till we cross the fifth one. This is the state of Avyaktagati (undifferentiated state). At this stage a man is totally free from the bounds of Maya. Very few sages of the past could reach up to this position. Raja Janak was one of those who could secure his approach to this stage. The region of Heart is now crossed and we enter the mind region after crossing the fifth circle.

AWAAZ DIL

There exists such a condition when one hand does not see the other, and I consider myself to be so much fallen, timid (as if somebody has been robbed of his possessions by someone else), victim of wanton thoughts, and lost in troubles, has not had even an inkling of divinity. Nevertheless, one thing which consoles me is this that the cluster of incoming thoughts has the status of uninvited guests, and in most of them off-shoots do not blossom, neither are they, remembered. Troubles which hover over the heart for nothing like moths sometimes produce a feeling similar to that of

a snake which has been deprived of its gem. One such thought I have guessed that his state is like an `Awaaz Dil' (voice of the heart) or beat of a drum to remind me of the goal. To my understanding the road to eternal salvation or immortal life passes through these thorns and weeds because when this condition prevails, pangs increase limitlessly.

AWAKENING

Strong will to achieve reality means that we are inwardly awakened to the thought of recognising self.

BACKBONE

Last night while Master was transmitting, I felt a sort of echo, and a resulting sensation from the middle of the backbone going upwards. In the Sahaj Marg system, during our march we come across different experiences relating to the different regions. The Points of the spinal cord also begin to give energy for the approach.

BALANCE

When we use the phrase `Irony of Fate' the idea of UNBALANCED character presents itself to our memory. So long as there was the Balanced State, we had no form of our own. We have simply to unfold ourselves and restore our own BALANCE which we had lost.

Cold and heat are almost the same but with a little difference. The lower part of it is heat, because weightless weight is there above it. If both naturalize, that is the Real Realization. So, only remove the weight and you will find no density. Air is dense when it is touching the earthly substance. If that touching is gone, you will feel equality in all matters. Nature opens one hand and not two at the same time. If there is cold at one place the hot wave is nearby. This thing is going on from the time immemorial. It is the wisdom of the human being to make use of these things in his favour. We are a part of the cycle of this existence or in plain words, we are a part of Nature. We should abide by Nature and not try to beat the Nature. If all the

things are changed to co-operate with the Nature, balance develops and that is what we want. This balance is developed by *abhyas*.

It is not possible to attain a perfect balanced state, because perfect balance brings about death. But one can reach near to it where one becomes almost balanced.

BALANCED STATE

If our mind comes to a harmonious state, circum-stances and environments will have no effect on it and there will be no disturbance within. Peace and tranquility shall reign all through under all circumstances. Passions, excitements and desires will lose their intensity and sorrow, joy or misery will disappear from the view.

BARKING

We must never be disappointed of the Divine Grace. God is the supreme Master and His will must be carried out in every respect. We should think ourselves to be bankrupt and remain ever busy with worship and devotion, not minding the interruptions and disturbances that happen to come in our way. We should never be disheartened thinking that our Pooja cannot be carried on regularly on account of inner disturbances which I put down as the 'barking of dogs'. The dogs will never stop barking even though you give them a good thrashing. Let the dogs bark but the elephant goes on, paying no heed to them. If possible you may better train the dogs so that they may not bark to disturb you in your *pooja*. But for that you have to adopt proper means to mend their irregular habits. If you apply physical force to stop their barking, there is danger of their becoming violent and offensive. Therefore it is better to show them that their barking shall not be a disturbance to you. When it comes up to this, their barking will eventually subside. Further, if we had taken care of it earlier, their barking might never have come to effect at all. In short, we have only to train them so that they might, by themselves, come up to proper regulation and discipline. The only way for that would be to raise ourselves up to the

level where they may also begin to take the effect of our inner state of mind. That means spiritual elevation up to the level at which even animals may begin to take in the effect. This is the actual purpose served in the long run by the practice of meditation. Barking of dogs refers to the unregulated activities of the mind and the *indriyas* which can easily be set right by meditation and remembrance.

Mental struggle to keep off the unwanted ideas often proves unsuccessful for it causes a strong reaction which is often impossible for man of ordinary capabilities to overcome and which is sometimes likely to result in serious mental disturbance or even insanity. It may be possible for those who by leading a life of celibacy have gained sufficient *ojas* (lustre) to cope successfully with the flow of thoughts and to withstand the effect of their reaction, but for ordinary man it is almost an impossibility. If instead of struggling to keep off ideas we only remain unmindful of them, very soon they will lose their effect and cease troubling us. They will then be only like dogs barking after a caravan which goes forward without paying any heed to them.

BASE

Behind this solid material universe there is another finer or subtler universe, which is the cause or the centre of this outer universe. Again for that finer circle there must be another centre, represented by a still finer circle and so on. Putting it the other way, there may thus be innumerable circles one after the other, round the unimaginable finest point, the centre within, each circle in turn serving as the centre of the next outer circle, till we come to the present solid form of existence. What we have to do now is to trace our steps back from the present gross form of existence to the previous finer and still finer form up to the farthest possible limit of human approach. In our present state of existence we are revolving round and round within the sphere of grossness. Our only hope lies in pushing our way right across towards the centre or the root cause crossing the finer regions one after the other. That is the essence of the spiritual science.

The root cause of the entire universe from the finest to the grossest is the innermost centre, the base or zero. We may call it as God or Brahma.

If a seeker on the path of spirituality wipes off the idea of highest potency of God, he shall never be able to push himself towards it. It comes essential to have that view, but only for such time till he becomes conscious of what there may be at its root. The Base, where from the power starts, has no activity at all. Had there been activity there the things coming out would never have come into being. If one peeps into the absolute state of God, having these facts in view, he will find there a supra active centre, quite akin to zeroness. A man may be strongest if he is a co-sharer of the 'Forceless Force', which is there at the origin. The supra- active centre of every activity is always inactive. This is the axiom of Nature and is applicable in all spheres. Suffering and peace both become one at their base.

BASER PRACTICES

The baser practices of mesmerism and hypnotism etc., cause heaviness, exhaustion and dullness on the mind and physique. With an adept in Raj – Yoga one will feel lightness and at the same time calmness shall be prevailing all over. Constant company with the person will surely offer you clear hints and indications in respect of finding out the adept in Raj- Yoga.

This effect (keeping off the ideas and bringing the working of the mind to a standstill) can be brought forth also by those who have mastered the baser sciences e.g., **mesmerism** and **hypnotism**, etc. But the difference between the two is that in the latter case heaviness, exhaustion and dullness of the mind and physique will be felt, while in the former case the person will feel lightness and at the same time calmness shall be prevailing all over. It is just possible that you may not be able to judge it at the first glance, but constant company with the person will surely offer you clear hints and indications in this respect.

In these baser arts the hypnotiser uses his will-force with the backing of material power. And the will of the hypnotised person is weakened, and he finds himself dull and heavy hearted after he wakes up from the hypnotic trance. A disease may be cured, or a particular tendency of mind may be suppressed to some extent, depending upon the power of the hypnotiser and the submission of the hypnotised. But the effect does not last long. The hypnotic power is developed by some intense mental and physical practices using material things or mental images as objects of concentration. These practices often lead one to mental deformity or insanity, and sometimes even physical deformities will be the result. A successful practice, after a long time, may however result at the most in the gain of some material power which is limited, and useful only for the gratification of some kinds of desires as long as it lasts.

BASIC FACT

Unfortunately the basic fact that God is simple and can be achieved by simple means is lost sight of.

BEARD

“Recently doctors in Europe have discovered that if the face has a sufficient growth of hair (which is called beard) there is a natural support to combat dental diseases and trouble are lessened. So, if you feel inclined to have the courage to put up with the taunts and scoffs of people, then let the hair grow”.

BECOMING

In Sahaj Marg System all the methods of “doing” are for the preceptors, and “becoming” is the job of the abhyasi.

According to Islamic conviction we are said to be the offsprings of Adam who was thrown on this earth for having eaten the forbidden fruit. Naturally, the same thing should pass in us all. But, brother, crores of years have passed since the happening of this event. How can there be any effect of it now in your blood? That effect was lost being mixed in blood. Of course, eve, his wife, has not left chasing us. For generations together she

has been manifesting herself. This very eve brought us to heaven from our homes, and we were also kicked to this earth by her boots. Brother, what a degradation! Now, if we stop running after this eve, we will once again regain the lost paradise. Forget the idea that you were Adam, and lo, you will reach the very original abode from which you have come! The story of Adam and eve finds its correspondence in the story of Manu and Satarupa in our Hindu mythology. You forget that you are Adam, and to free you from Eve is my responsibility. You are now, however, meditating upon the form to get rid of the idea of Adam. Ghalib has written:

“When there was nothing, God was there. Had I not become this, I would have become God. This ‘becoming’ has ruined me. What would have happened had I not been

BED-TIME PRAYER

At bed-time, feeling presence of God, repent for the wrongs committed. One is free from all engagements and the only point in one’s view is that of rest and repose in other words, one finds himself in a comparatively free state. This freedom may also be interpreted as Nature’s state of contentment. Thus in a way we acquire conformity with at least one of the aspects of Nature. This is the reason why prayer at bed time is more effective and actions done accordingly are all well-adjusted. We must therefore derive the greatest benefit from time and take up the work suited for the hour.

One thing more by way of practice is to offer daily the following brief prayer at bed time, in the most suppliant mood and with a heart overflowing with love for the Divine.

“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”.

Repeat the above in your mind once or twice and meditate over it for a few minutes. The prayer must be offered in such a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the Supreme Master, imploring his mercy and grace with tearful eyes. Then alone can he become a deserving aspirant of spirituality.

It is also considered to be better to do this at bed-time, because one is then free from all engagements and the only point in one's view is that of rest and repose, In other words, one finds himself in a comparatively free state. This freedom may also be interpreted as Nature's state of contentment. Thus in a way we acquire conformity with at least one of the aspects of Nature. This is the reason why prayer at bed-time is more effective, and actions done accordingly are all well adjusted. We must therefore derive the greatest benefit from time, and take up the work suited for the hour.

BEEJ-DAGDH

It is true that one who dies must ordinarily be reborn. But this does not hold good in the case of highly developed souls of saints and prophets, because what apparently appears to be their physical death is not death in the true sense of the word. It is only a transformation of their existence from the grosser to the subtler level. So their return to the grosser material form is then out of question. They have already passed through the stage of death (in its usual sense as the end of a particular type of material form) bringing into effect the negation of self which, in other words, means freedom from the effect of materiality in which a man is deeply engrossed. The result is that while having their physical body intact, they begin to feel dead and gone. This is a particular type of spiritual state which may be attained after sufficient progress. This is known as the state of *Beej-dagdh*. They do not die in the literal sense. Consequently the question of rebirth does not arise at all in their case.

BEGGAR

What wealth does a saint possess who is outwardly no better than a beggar in respect of his material possessions? A beggar he is indeed, but

one who begs only at the door of the Great Divine Master alone. He stands at His door with his begging bowl in hand but is unconscious of what he is begging for. Such a type of beggar is he.

Let us ponder over the state of mind he is in. He has approached the Master with the object of begging for his bounties, but he is so much lost that he does not even remember that he has approached him for having his bowl filled. The bowl is presented forth without a word of begging, so much so that he is not even aware of whom he stands before. So much lost is he as to have madly rushed in, where even the last spark to illumine the grandeur of the place is extinct. The hands holding the bowl are alone held up, so much lost is he.

Do you think such a beggar can be enriched with the Great Master's greatest bounties? Can such a Great Master keep any thing in reserve from such a true beggar? Definitely not. What shall be the situation? If the Master offers him anything he is not even aware of what he gets, nor is he even conscious of his changed position now. Both the beggar and the Master are there; the only distinction which exists between them is that the beggar has the bowl in his hand. He maintains this position of his till the end. Both are lost — the Master and the beggar. Nothing remains which has not reached unto him. What would then be the condition of the beggar? He shall be permanently residing in a state of contentment which cannot be matched even by the greatest riches of a king. The Master has bestowed what He had, and the beggar has got the same, before which the greatest of kings and saints of high rank would bow down. But one has to become such a beggar. To him everything is naught in comparison to it. It will be easy to understand it if one takes one's heart for the bowl.

Remember, brother, that the time gone by shall never return! Therefore, try to avail of the opportunity to its best. One who gives himself up to his master in toto can alone be successful in the pursuit. Giving up everything means reducing one's self to beggary. In other words one has to become a beggar at the Divine door.

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

BELONGINGS

Our belongings are a pile of Samskaras (impressions) with their resultant effects in the form of complexities and the diverse coverings, which we have gathered round the soul and which are the results of our thoughts and actions. We possess mental and intellectual faculties which are all active. Our mind determines the actions of the body. We see, hear, feel and understand things. We begin to like or dislike them. Desires gradually begin to creep in and affect our actions. The rings go on multiplying and we exert ourselves for the fulfillment of desires.

We then march on up to the final point where we assume the same pure form we had at the time of creation. For that we have to renounce necessarily all our belongings of Samskaras, Maya and egoism, and grow lighter and lighter at every step.

BHAKTI

Lord Krishna had originally introduced *bhakti* in Raja Yoga in a way the yogis know, because he knew the time was at hand when life would be uncertain.

Bhakti is the means of achieving the goal and not the goal itself. The fact as I have stated above is that they are allured by the charming effect of the primary condition and do not want to get away from it at any time. The narrow view that they have taken, bars their approach to a broader vision and anything beyond is out of their sight. Another fallacious argument advanced in support of the above view is that devotion, if

practised with any particular object in view, is far from being 'Nishkam'(desireless).

True *bhakti* is devoid of any physical desire related to the senses. It is actuated by the real craving — a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the homeland which is the final end of our journey. As a rule the reminiscence of the home will keep the remembrance of God alive in our heart, and vice versa. It is in fact an end which is endless, and the craving for it is beyond the range of materiality, not to speak of the senses. It is what is commonly understood as realisation, oneness, destination or the end.

Bhakti - Anti-spiritual

As regards *bhakti*, so far as my inner reading goes I can safely say that what people generally think to be *bhakti* is only flattery in the real sense. In fact real *bhakti* is widely different from flattery. It is simple attachment, strong and irrevocable attachment, to the Divine. There are, however, some who feel even the pangs (of love, as they call it), which in my opinion may more appropriately be interpreted as the pricking pain of a boil, though they might be a bit higher than the ordinary level of flattery. I call it as the pain of a boil because it is devoid of Divine remembrance. That means our *bhakti* or attachment to God is not as it ought to be. It is short of the mark. The only cure for such a pain can be a surgical operation which might throw out the poisonous element which, if neglected, might in course of time develop into a chronic ulcer beyond all possibility of cure. The toxic element is really the ungodly and anti-spiritual matter that has accumulated in our body by the effect of bad association and environment. That brings us to the conclusion that the means we adopt for worship or meditation should be such as may manifest true love in our hearts.

Bhakti - Degradation

Unfortunately the standard of final attainment, nay, perfection even, has so much gone down and *bhakti* has become such a cheap affair that they have altogether lost their real value. Even a peculiar motion of the eye

is taken *asbhakti* and the experience of its effect as a high attainment, which, as I understand, is sufficient to make one a present-day guru. The times have changed for the worse, making us all the more so. Degeneration has set in, diverting the minds of people from the right course. When they got completely tarnished with it, the idea of degradation began to haunt their minds. But in their state of degradation they had accepted wrong as right, and they went on and on with it, thinking it to be the proper solution to the problems of life. They preached the same and, painting it in bright colours, they offered it to the people inducing them to accept and follow them. Not a streak of light could however be traced in any of them. The sense of morality got deteriorated to the extent that discrimination between right and wrong was almost lost. Prejudice became predominant so much that picking up bitter quarrels or indulging in riotous incidents on that account is treated as a pious act, instances of which are abundant everywhere.

Bhakti - devotion

The goal of life can easily be achieved, if we are sincerely devoted to it having in mind the idea of the Great Master all through. By devotion we establish a link between us and the Master which serves as a path for us to march on.

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

first two stages, and appears only in the final state, free from smoke and vapour. If you can light up such a fire within you, your progress shall be by leaps and bounds.

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

The problem of practising devotion, surrender, etc., in a natural way is there. For this purpose it is said that one can love another person of his own species best. So the guru is taken into account as the personification of the Supreme.

Bhakti - flattery

The majority of people you will find singing songs of devotion, shouting 'Jai, Jai'. Worshiping pictures and images ceremoniously is a hobby for them. To them, stories and illustrations are the means of *bhakti*, recitation of sacred books is worship; and discussions and discourses, the attainment of *jnana*. Teachers and preachers too are not wanting. Go to anybody and he will tell you something or the other to follow. Their hue and cry is so great that the whole firmament is resounding with the noise. But the wonder of wonders is that even then it never is reflected in their hearts, and in spite of all the clamour they remain where they have ever been, neither gaining what they have to gain, nor even losing what they have to lose. In demonstration of their worship they have cried, chanted, flattered and wept, but all to no purpose at all. Yet they think themselves to be *bhaktas*, and are admired as great souls. Thus in a way they get their due remuneration for all their acting. They acquire a position and are considered to be leaders or *gurus* among their circle of *bhaktas*. This is all that their flattery brings forth for them.

It may not however be unfair to say that most of the ways of worship commonly followed by the masses are but forms of flattery in one way or the other. They are completely devoid of attachment, love or surrender. Obviously, all that they do is aimed more at pleasing themselves rather than at pleasing the gods they worship, and this being closely associated with the senses, is of course a base desire. In other words they remain all through entangled within their senses, and this they presume to be *ananda* — an absurd idea on the very face of it. For this reason, in spite of all their toilsome acting, they remain forever deprived of the bountiful grace of the Divine.

My only object in relating to you all this is to impress upon your mind that such outer demonstrations of flattery do not count the least in awakening the inner Consciousness in the heart. It is all for worldly desires related with the senses which have really no end, because if one sense desire is fulfilled, then another associated with it crops up at once in its place. These practices do not therefore offer us means of deliverance from the network of wishes and desires, and consequently no practical purpose can be served thereby.

Attachment to it {homeland} may otherwise be interpreted as 'constant remembrance', and that is what *bhakti* means in the true sense. If it is not there it is but a mockery, and can be termed only as flattery. Flattery is harmful both to the flatterer and to the flattered. A king having all flatterers about him is sure to come to harm on that account. He must therefore apply stringent methods to stop this evil. Nature too may have possibly adopted a course of action for the purpose. The result shall however come to light by itself in due course.

Bhakti - purposeless

Some I find busy with prayer (*Prarthana*) for the development of *bhakti* in them and wish to come into the world again and again for the purpose. I appreciate their idea of devotion, but the latter portion (i.e. coming again and again) is not understandable to me at all. It seems to be devoid of any sense, purpose or object.

BHAKTA

There are persons who may say that they do not want Mukti (liberation). They only want to come again and again into this world and practice Bhakti (devotion). Their goal of life is undetermined and indefinite. Bhakti and nothing beyond as they say, is their goal. Reality they are attracted by the charming effect of the condition of a Bhakta (devotee) and like to remain entangled in it for ever. They do it only to please themselves. If there is one who does not like to free himself from the entanglements there is no solution for him. Bhakti is the means of achieving the goal and not the goal itself. The narrow view that they have taken, bars their approach to a broader vision and anything beyond is out of their sight.

BHAKTI

What people generally think to be Bhakti is only flattery in the real sense. In fact, real Bhakti is widely different from flattery. It is simple attachment, strong and irrevocable attachment to the Divine. There are, however, some who feel even the pangs (of love, as they call it) which may more appropriately be interpreted as the pricking pain of the boil though they might be a bit higher than the ordinary level of flattery. It is devoid of Divine remembrance. That means our Bhakti of attachment to God is not as it ought to be. It is short of the mark. The means we adopt for worship or meditation should be such as may manifest true love in our hearts.

But unfortunately the standard of final attainment, nay, perfection even, has so much gone down and Bhakti has become such a cheap affair that they have altogether lost their real value

BHANDAR

The word *bhandar* or 'store-house' implies a sense of vastness. It covers the entire Godly sphere, including the Centre and the invisible motions. It is very difficult to have a correct view of it. Every minutest particle comprises all the different layers or circles that exist in the whole universe from one end to the other. Thus each particle has the same properties as the whole. Hence every particle can offer the same impulse

as the main *bhandar*. But that does not mean that since the same particles exist in a stone, the idol made of stone can also be effective in the same way. The fact is that one who has attained a close synonymity with the atom can alone be capable of drawing inspiration from a particle.

As a matter of fact I have nothing of my own in me. It is all stored up in me for you all. I wish I could entrust it to somebody during my lifetime and be relieved of the burden, so that I may depart with nothing about me. Now what I have as the master's trust can neither be termed as spirituality, nor reality, nor even bliss.

BHANDARAS

We have assembled here on a very auspicious occasion to celebrate the Birth Centenary of our Great Master Samartha Guru Sri Ram Chandrajji Maharaj of Fatehgarh (U.P.). We should utilize this occasion in getting into the Master and Master alone, which will act as food and tonic for spiritual elevation. Remembrance should be in a way that we feel the thought of remembrance oozing out from the objects everywhere. It is the real remembrance which mortals can have. It is a play for our good.

I appreciate your enthusiasm marked with the celebration of my seventy fifth birth day. If I look to myself, keeping it in view — the question arises, whether I am fit for this sort of occasion. The reply comes that it is all the power of abhyasis which is working in harmony with my inner feelings. So the credit goes to you. I am simply a toy in the hands of the Master.

BHAVAS

There are many methods of loving God and many 'Bhava' (attitudes) are resorted to e.g., paternal sentiment (Pitri bhava), friendly sentiment (sakhya bhava), motherly sentiment etc. in my opinion there can be no relation better than that of the lover and the beloved. The conception of God as Beloved is better and more convenient. If an abhyasi thinks himself to be lover and takes God to be beloved and proceeds with the same sentiment the result will be that God himself will become the lover and the

Abhyasi the beloved in the long run. But, if one thinks that one has realised the goal at this stage it will be a serious blunder. This is really the fourth stage of meditation. Much remains ahead still and cannot be stated, for it is related to practice only.

BHOGA

The end of desire means stopping of the formation of samskaras. What remains now is only to undergo the effect (Bhog) of the previously formed samskaras (impressions) which are to be worn out during the course of our life.

Really bhoga refers not only to the undergoing of the effect of past doings but also to the undergoing of the effect of the net-work one has got entangled in.

The thoughts which the mind creates help a great deal to bring the past impressions to Bhoga. Some people may be afraid that, if they adopt the yogic means the trail of samskaras continues, they may be in greater difficulties and may suffer from ailments, diseases and accidents. They may be right in their fears but if such a thing is to happen the presence of Master will, in that case, become useless. The abhyasi himself works in removing their intensity, and the force of the Master too helps the abhyasi in his efforts to try them to a great extent. The effect of the Bhog is not so serious as the abhyasi considers, inspite that so many impressions have pushed themselves for the bhog. The cleaning of the system itself means the removing of all these things.

When we do something by applying our head and heart we form impressions thereof at the base, which remain there in the seed form till they are washed off by the effect of Bhog (the process of undergoing the effects). The bhogam is thus essential and indispensable.

As we have to attain liberation in one life only, we have to get rid of all the samskaras by undergoing bhog (experience) of some, and by frying away the remaining. Clearing of the past impressions which are in store

for Bhog, is a tedious task. In Raj-yoga they appear for Bhog in an almost fried up state due to abhyas and good guidance.

The process of Bhog is also carried on during sleep provided the Master – the essential need in spirituality – is worthy of the task to bring these things round for bhog in dream. We have only to unveil ourselves through devotional practice. It may, however, seem somewhat strange and unnatural as to how Bhog gets ineffective in the presence of the Guru's support. How the necessity for Bhog does not arise when having the Master's support is not very difficult to understand.

Bhog does not only mean undergoing the effect of our past actions but it really means passing through the process of unfolding the intricacies of the point which we have already arrived at. Our stay at these points for the purpose of Bhog is often very long and in most cases it is almost impossible to get out of it by mere self-effort.

The circumstances for the process of Bhog, may be from internal causes or the external, are created. The external help comes in the form of suffering caused by the wrongs done by others, against which the people generally poison their thought on account of their own ignorance.

By producing thoughts, and more thoughts we have been spoiling the cosmos ever since, while Nature, the Supreme force, is ever engaged in clearing off all these things. At times when it gathers heavily a special personality is brought down to do the work. An atmosphere of Bhog is created all through, which causes suffering and affliction over men. Special means are also adopted for the purpose in the form of wars, diseases and heavenly calamities. A great power of that type is already at work today to accomplish the task which is similar to that which Lord Krishna came down for.

Bhog does not only mean undergoing the effect of our past actions but it really means passing through the process of unfolding the intricacies of the point which we have already arrived at. Our stay at these points for the purpose of Bhog is often very long and in most cases it is almost impossible

to get out of it by mere self-effort. It may, however, be possible at a few preliminary stages but subsequently it becomes quite impracticable. It has been observed that most of the sages of the past who had tried it by self-effort only, remained lingering for whole life on the very first or the second stage and could not cross it. The fact is that at somewhat advanced stages we have to face what may be expressed as the slippery condition of the place. There we may sometimes go up a little but soon slip down again. The same thing happens again and again with the result that higher ascent becomes arduous and well-nigh impracticable. Under the circumstances it is only a forceful push by the worthy Master that can bring us out of the whirlpool. If the Master is not lacking in power and capacity, he will by his own force, push the disciple up out of the entanglement and place him on the next higher stage.

The buffers or the intervening spaces between points are innumerable. They are all to be passed through during the course of our journey. With the help of a worthy master of calibre the process of *bhoga* is considerably reduced and the *abhyasi's* stay at these places is much shortened, saving thereby a lot of time and energy. It may however seem somewhat strange and unnatural as to how *bhoga* gets ineffective in the presence of the *guru's* support. The fact is that the condition of the place where the *abhyasi* is staying entraps him completely, forming a sort of network round him. Unless that is shattered the higher ascent is out of question. By mere self-effort one might at times advance a little, but only to slip down again. Practical observation goes to show that most of the sages so far have not been able to cross these buffers except perhaps only a few of the early ones. They remained lingering indefinitely in the one or the other without finding a way out. The simple reason for that could possibly have been lack of proper capability and calibre on the part of their *guru* to clear it for them by his own superior power. Those depending upon their self-effort alone remain held up at the very first or the second stage. How the necessity for *bhoga* does not arise when having the Master's support is not very difficult to understand. Really *bhoga* refers not only to the undergoing of the effects of past doings but also to the undoing of the effect of the net-work one has got entangled in. Only when that is

torn off is the *abhyasi* able to go up to the next point, and that is possible only with the help of the Master.

BHUMA

After crossing the seven rings of splendour of the central region and after thoroughly merging in Brahm, one gets in close touch with Bhuma, the Ultimate or God in His absolute state. What or where he is, is then beyond his understanding.

Where Bhuma is in whatever state it be, there is a ring round about it which, to make more comprehensible may be said to be sphere of light or power and which allows none to stay within it.

One having dissolved himself embarks on an eternal existence, the real life worth having and the very object of life. The climax of non-entity is the ultimate state which is termed as Bhuma — a Being-less state.

At the occipital prominence we begin to experience a changeless condition which in other words means *brahmagati* or the state of Divine. Its completion means we have crossed the seven rings of so-called Light. Afterwards one having thoroughly merged in *Brahm*, gets in close touch with *Bhuma* — the Ultimate, or God in His absolute state. What or where he is is then beyond his understanding.

BIPOLAR-BEING

Man is a bipolar-being. It has got its root nearest to the Base and the other end towards the world. If somehow, the individual mind gets moulded towards the cosmic mind it begins to appear in its true colours.

BIRTH RIGHT

In my opinion the civilizations of the East and West have very little difference. Here we try to use the Inner for the inner vision, whereas they use themselves for the inner vision. Spirituality is not the monopoly of Indians only, but it is the birthright of everybody.

The professional gurus who perform mock initiations to serve their purpose are constantly in anxiety to keep a disciple permanently in their grip without breaking off. Hence, they proclaim it as a Divine dictate that he shall be courting all the miseries of the hell if he ever thought of breaking off from them at any time. The ignorant masses accepted it as the gospel truth trembling at the very idea of doing anything which might displease their guru. So they always try to put up with all their atrocities in a passive submission. There is not the slightest suggestion, to this effect found in Shastra's.

It is only an ingenuity on the part of these teachers of religion. The popularly believed principle that a disciple can never break off the sacred connection with his gurus under any circumstance is also a cunning device adopted by those false gurus to make their position safe and secure, and is nothing but a fraud. I hold it to be the birth right of every man to break off from his guru at any time if he finds that he had made a wrong selection or had misjudged the guru's capacity or worth. He is also free to seek another Guru if at any stage he finds that his guru has not the capacity to take him beyond what he has already acquired. On the other hand, a conscientious Guru must himself, under the circumstances, direct his disciple to seek another, more advanced and better qualified, so that the disciple may not in any way suffer progress. This is the sacred duty of a true and selfless guru. If however, permission to break off, sought for by the disciple, is denied by the Guru on account of his selfish motives, the disciple is at liberty to break off from him at once and seek another. No moral or religious law ever bids him from doing so.

BLESSINGS

Often the liberated souls do feel induced to bless an *abhyasi* in whom they find some light. It is so especially when the *abhyasi* is deeply intoxicated with the master's love. The vision of Shri Lalaji's form is true, and the subsequent changing of it into that of mine indicates that He has not left any difference between himself and myself. Most of the *abhyasis* do have such experiences at times.

BLIND FAITH

Blind faith has both its advantages and its disadvantages. It may be of immense value where the guide selected happens to be really one of the greatest calibre, and one who has attained the highest approach. But if unfortunately you get yourself attached with one who is not up to the mark, but has caught you by his learned discourses or display of miracles, your blind faith in him will lead you quite the other way to mere delusion and deception. In that case his shortcomings too will remain out of your view, since you have undertaken to follow him blindly. The result will be that you will not be able to attain the goal. It is, therefore, necessary for every one to think twice, and over again, before reposing his faith in any one.

BLISS

Almost all agree on the point that the object of life is to achieve eternal bliss after death. For this they insist on a life of virtue, sacrifice and devotion, which will bring to them the eternal joy of the paradise or salvation or peace. But that is not the end of the problem. It goes on much beyond.

Abhyasis, having read about Bliss in the scriptures, generally begin to look upon it with admiration taking it alone into account. It is no doubt very soothing, but by no means the end. What I want for all *abhyasis* is that they may be free from both 'Bliss' and 'Not-Bliss'. and I pray for the same. If one observes closely the effect of my Transmission, he will find, though very little, the charming effect of Bliss, because I want to insert the very essence of God-Realisation, not minding whether it is pleasing to them or not. Sometimes, of course, I do give a little dose of light Bliss so that an *abhyasi* may not feel bored. In this connection I may relate an incident. Once, in reference to my spiritual state at that time, I asked my master, "Is this the state of Bliss so highly talked about, and for which you have graciously exerted yourself so long?" He smilingly replied, "What if the state you are in at present though tasteless, is withdrawn from you?" Quick was my reply, that I would prefer death if that state were to be taken away. Before acquiring this present state I sometimes returned, whenever I liked,

to the state of Bliss I had crossed over, but now from this state of 'Not-Bliss' — the tasteless — I do not even, for a moment, like to get down to that of Bliss. My version will be accepted by only those who are well-versed in *dharmic* literature, or by those who are already in that state of 'Not-Bliss'. But if one likes to reason it out, he will come to the conclusion that this is the higher state of *manas* which always likes to have its own course in a refined way. In *Atman* there is no question of like or dislike. It is just as it is. In the highest state of advancement the individual mind becomes an instrument for higher work.

Real Bliss is that in which there is no bliss. So long as there is the sensation of bliss there is *maya* (materiality) included in it.

BLUNDERS

If we keep ourselves bound fast to a particular form or practice without a clear idea of its real significance and final approach, we are probably committing the greatest blunder.

The *Gita* says that in whatever form a man worships Him, he gets Him in that very form. But the common difficulty is that people do not worship Him in any form, but instead they worship only the form, whereby the reality at the root disappears altogether. This is really the greatest blunder.

I cannot say whether in order to help my brethren on the path I am to live long or not, but this much at least is definite, that if one goes on wasting his time doing nothing for his ultimate purpose it would be the greatest blunder.

BODIES

The composition of a man also is exactly the same as that of the universe. Just as behind this solid external universe there are innumerable others of the finer and still finer type, so behind this gross physical form of a man there are numerous finer and still finer forms of existence. The outermost form is the gross body (or *Sthool Sharir*) behind which there

exists the astral body (Sookshma Sharir) and the causal body (Karan Sharir). Besides these three outer forms there are innumerable other ones which are so fine and subtle that thinkers do not call them as bodies but only as fine coverings round the soul. It is really very difficult to put a name for each one of them, which may be countless. With all these innumerable forms, from the finest to the grossest, the man is in existence in the material world as a true copy of the universe or the entire manifestation of God represented by a complete circle from the outermost circumference to the innermost centre or zero. Now, the innermost centre or zero of a man's existence and that of God's manifestation is really the same. Realization of God means the same as the realization of Self and vice versa. The entire universe came into existence from the same point, the zero, through the process of evolution. Similarly, man's existence too developed from the same point.

BODY

The majority of the people feel nothing but their own body. Their thoughts are located to this very point. They think their body as the only thing worth keeping. They consider it as everything. They do not want to see their body decomposed. They are all along with the doctors when they feel it diseased somehow. All care for the body becomes their aim and object. They do not want to free themselves from the idea cradling in them. They are all the time found serving their own master, the body. Soul has no value to them. It is an after thought for them. They do not find any leisure besides. How many circles they have put around their body! It, the body, was solid itself. They have hammered it round and round making it all the more hard and solid. Where do their ideas now lie, on the body or inside it? When you lay stress upon a certain thing the ideas begin to jump inside but in consonance with the thoughts already made. What you find within it is the idea working for the body. Now you are working for the body. You remain in contact with such a body and you make it more solid still. Naturally your ideas, when they rebound after touching the body, become solid. Solidity was to some extent within, as they had, in some form or other, the idea of the body. Now they have become one with the body

having the same relation with one another. You can now well be defined as a solid globe having the poles as well as the axis within.

Mind is the centre of this outer expansion of man in the form of human body and everything which is exhibited through the medium of the body proceeds from the centre, the mind. Some make their own self a sort of showroom, others convert the hearts into a caravanserai to admit all passers-by. Everyone is quite sure that he has to give up his body someday, still he remains devoted to it beyond due limits, and often at the cost of other necessary things. I do not mean to induce you to neglect it altogether, for that too is a great sin. What I really mean is that due care and proper nourishment of the body must necessarily be looked to but in accordance with fair need and necessarily, so that it may be fully capable of discharging its due duties towards God and self as well as others.

The human body is the soul's residence. All things whether pleasant or repulsive are there, all mean to serve our purpose at times. It is we who are to keep them in proper order so as to serve our purpose at the end. It is in fact the disorderliness in their utilization and arrangement that creates troubles, not the thing in itself. That is the case with afflictions. They can be to our advantage if they are properly handled, and harmful to our cause if wrongly used.

Man possesses the body as well as the soul. Both are essential features of his existence. The manifestation of the soul can never be possible without its base, the body. Both have their own importance, and man is in duty bound to take due cognizance of them both. The body stands in need of proper maintenance, and the soul of due cognizance of the origin. Naturally during illness one must take all care of the body, but at the same time he must not neglect the other phase as well.

BONDAGE

The changeless state is always there; but we are connected with the changeable, and either we take interest in it or reject it; and both of these

are the links for bondage. We should rise above all these if we want to live life. Our method brings out these results if we practise it with interest.

BONES AND ASHES

There shall be enormous blood shed all over the world and the loss of life through various causes shall be as great that the world population shall be considerably reduced. The new structure of the coming world will stand on bones and ashes. A type of civilization based on spiritualism will spring forth in India and it shall in due course become the world civilization. No country or nation shall survive without spirituality as its base, and very nation must sooner or later adopt the same course if it wants to maintain her every existence

BOOKS

They {Books} may help us to acquire superficial knowledge of things to enable us to deliver eloquent discourses on spiritual topics and to win arguments, but practical approach in spirituality through them alone is impossible. Yogic practices and Sadhanas based on knowledge acquired through books are mostly misleading and even harmful to our spiritual advancement. It is only the helping support of a capable guide that can take us on up to our destination. It is said of Maulana Rumi, a celebrated Persian poet and the author of eighteen books on spirituality, that once he approached a great saint to receive spiritual training from him. The saint asked him to throw all his books into the river, if he wanted to have practical training from him. As this meant to him the loss of his life-long labour he did not agree to it. Several times he approached the saint with the same request but received the same reply. Finding no other alternative, he at last submitted to his demand, threw away all his writings into the water and became his disciple. Actual realization comes only after training in the realm of practice, and for that, knowledge or erudition proves to be of little assistance.

For the practical aspect of *Sadhana*, it is essential to take up the practical course of spiritual training for which we need proper guidance. Guidance sought from books is not of much avail since it is often

misleading, and sometimes dangerous too. Methods prescribed in books are generally confusing, touching the outer aspects only. One can never become a physician in the true sense by merely reading the names of medicines and their properties in books. Similarly, by acquiring an outer physical knowledge about God, soul etc. or of the various spiritual states on the path, one can never claim to have realised the object in the true sense. It is impossible to come to a thorough understanding of the taste of a mango merely by reading in books the description of it. That the proof of the pudding lies in the eating of it is a well-known saying.

I may frankly confess to you that I have studied no books, for I never thought them worthwhile. I aimed at Reality which I thought to be the only thing worth having, and left the study of books to the scholars and pundits. Whatever I say or write is on the basis of my own experience or *anubhava* on the path of Realisation, irrespective of what Shankara or Ramanuja or others might have said about their own. I no doubt do read sometimes now, but that is only by way of recreation, and I try to retain as much as I can for the sake of easy expression. I remember one such thing which I had read in *Viveka Chudamani* by Shankaracharya, which means :—

“Books do not help us in Realisation; and when Realisation is achieved books are useless.”

Reading and writing are of little avail. The man with faith, devotion and self-confidence wins.

It is a pity that we do not read authenticated books say, Raj Yoga. Raj Yoga sets in when other things accumulated by wrong Practices are gone.

The only purpose for which this book {Towards Infinity} has been written is to reveal to the world what gnana – knowledge really is and to acquaint them with its condition at different levels of approach. It is of course certain that our religious books speak a lot about it, but unfortunately the (quack) commentators of the later period have on

account of their wrong understanding misrepresented the facts in such a way as to drown the very sense.

I have written this book {Towards Infinity} not to cast aspersions on any one, but only to help the so-called Jnanis (agnostics) in throwing off their vanity and egotism to secure their firm stand in the Absolute Reality so that they may also be helpful in transforming the world in accordance with the demand of Nature. Mend, the times will, but it would be better if such persons too had their share in it.

BOON

In short, all my period of abhyas passed on in painful restlessness in place of peace and calmness which everyone craves for. But that was exclusively my share alone and none of my fellow associates partook of it in the least. I had in my heart a peculiar attraction for it. I was saved from a black mark against my name to show that I had induced my Master to grant me 'peace'. Whatever I had a boon to me for which I owe my greatest gratitude to my great Master.

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

In certain exceptional cases the master has to take up work for which he might have to go against common rules of discipline. But that does not mean that any of them could have thereby fallen into degradation. I wish to see you all going by the path which is free from pollution and defilement, whereas my path, as luck would have it, lies through dirt and faith, where one would easily develop nausea had there not been the supreme Divine force to protect one all through. Such is my world, where I am to be, so sadly lacking in peace, though on the other hand, I wish you all to abide in peace. This is in short what I have in store for myself – going about with a rent-up heart, looking only at filthy drains and ditches. I am so much

engrossed in this state it is hard for me to get out. In other words, it had become the primary object of my life. My Master, once commenting upon my condition had remarked that the higher a man goes the greater shall be the lowness in his view. But after all this is the greatest boon, rarely bestowed upon man even in the course of ages.

Miseries are commonly considered to be detestable, but there have been sages who voluntarily courted miseries, thinking them to be boon and have often prayed to God for them.

“At one time, I was anxious that none of my companions should so develop that even if they are not worthy to be the dust of the feet of the saints of the past, they, at least, might not be a stigma to my humble self. Thank God’ due to the blessings of great saints such symptoms are in evidence now which show that they enjoy the divine blessings, and it is very probable that you, too, may be one of them. All this is the gift of saints, but this boon is not because of the might of the arm, and cannot be obtained unless and until it is bestowed by God, the bountiful.

BOUND

There is an organisation in this part of the country which professes to impart spirituality. It commands a pretty large following, and people who join it seldom break off even though some of them, to my personal knowledge, are greatly disgusted and averse to it. I find that they have adopted unspiritual ways to keep the *abhyasis* bound fast not only by inducements and **allurements** but even by fright and threats. And when I study their inner condition, I find not one of them having any spiritual achievement, but they are only caught up by some material force. You will find hardly one amongst them who is nearer the mark in any way.

BOUNDEN DUTY

To realize our goal of life is our Bounden Duty. Therefore, one should aspire for the highest, peace and other things should be secondary.

BOW AND ARROW

Now if I say that I am to bring you in to a spiritual life, it may not be quite correct since there is no question of bringing in. We have only to establish ourselves in Reality, and thank God your thought is already helping you in the pursuit. Definitely you have now gathered material to keep you up on the path. In other words, I may say that you have taken the *object* into your view. Now only the arrow is to be shot at the mark, the thought being the arrow and the heart the bow. But at the same time it needs the application of force which is there in the form of the master's support.

BRAHMAGATI

When the *vrittis* have thus been reduced to nothing or negated or, in other words, have acquired a transcendent state, it is then a lower grade state of *brahmagati*. When this is attained, the veil gets torn off and we enter the next inner sphere beyond it. Our attention is then diverted inwards and we proceed on towards it, seeking the self.

During the course of our march towards the occipital prominence we have to pass through, and cross the various centres which have their own particular condition. At the occipital prominence we begin to experience a change less condition which in other words means Brahmagati or the state of the Divine, its complete means we have crossed the seven rings of so called light.

BRAHMANISHTHA

Reaching the level of original form of will, it becomes very easy for a man to transport any one from one spiritual plane the other within no time. And when one becomes a "Brahmanistha" i.e., deeply immersed In Brahman, his will becomes unailing. But this part will which is developed to such an extent helps only in Godly works. If a man finishes the basis of doubt, then the will becomes supremely potent. One should remove grossness and go on dwelling in subtler conditions

BRAHMAN

Since *jiva* possesses motion, it is cognizant of the creator too, i.e. of *Brahman*. Thus the word *jiva* carries with it the sense of motion and of thinking as well. The two things are parallel in the being of *jiva*. Thus the function of both *Brahman* and *jiva* is almost the same, with only this difference that *Brahman* covers the entire universe, while *jiva* is confined only to the narrow sphere of self. In this respect *Brahman* too may be said to have its own bondage just as an individual *jiva* has, with the difference perhaps that the bondage of *jiva* is thicker and grosser in comparison to that of *Brahman*. They both have limitations. This is about the exact conception of *Brahman*. Now the presence of motion and vibration in our being establishes our relationship with *Brahman* but subsequently that very thing turns into entanglement for us.

BRAHMANDAMANDAL

One who, passing through the pind-desh. Has stepped into Brahmanda Mandal shall not return to this earth for rebirth.

The supra-material sphere or the Brahmanda Mandal starts from sixth knot wherefrom the supra-mental sphere begins. The form of experiences is now changed and the effect of matter thins away considerably. From this point we now proceed either by the usual course or if available by the help and support of a worthy guide who does not detain him longer than is absolutely necessary but helps him on to the next knot after creating in him the conditions of the previous points

BRAVEST

A man remains entangled in them {Problems} finding no way out. But the bravest is he who is happy in all cases and under all circumstances. Great sages have given preference above all to poverty and hardship. One of the ancient sages is known to have prayed to God to bestow upon him all the miseries of the world! Such have been the souls who could have made the highest progress and finally attained a permanent life of eternal bliss.

BREATH

You need not stop the breath yourself when meditating. If it stops by itself it is well and good. When the flight gets very high it often happens that there will be no breath for even hours; and when thoughtlessness is created the breathing gets slowed down.

BRETHREN

I generally address the members of the Mission as brethren but I think that may not be quite to the point. I should have rather used for them the word 'my heart' or 'my soul' instead. But why I do not take enough care to use them is not quite understandable to me. If I say that it is so because they do not love me to that extent it shall then be a fallacy, because I see them evidently loving me deeply. What may then be the flaw? I believe their voices do not reach me to touch my heart. Now think over it yourself and draw your own conclusion.

All things descending from the origin should be treated coming from the same source. Just as children born of the same mother are related to each other in one and the same way, so also are all bound together by the same common tie of brotherliness and are related to each other in the same way.

The underlying sense had never been fully grasped. All are connected with the same reality – the central point, by the effect of motion which set everything into action. No substantial disconnection, however, existed between them. It was all, really, the effect of our thoughts and actions that converted brothers and friends into strangers. It was due to our own feeling of selfishness that made them appear like aliens. This engendered separative feeling must now, therefore, be removed so that brotherly relations may be revived. This is one of the veils which enshrouds a devotee. Just as the feeling of remoteness sets in by itself among the members of a family when the number increases, in the same way our brothers and relatives begin to appear more remote by the laps of time and distance and the state which is common to all vanishes from the sphere of

thought; only its solid form remaining to view which we begin to have as far as we can. But love includes within it a latent feeling of enmity, so the current of thought began to settle down and affect adversely. Everything began to appear differently and affected separation from one another. All these contributed to the formation of our individual net-work on account of which we lost consciousness of the currents that flow into every being appearing in the man in the form of feelings.

The development of the feeling of universal brotherhood means the breaking up of the individual net-work that separated one from the other and the closer adherence to the tie of fraternity. It will naturally lead to mutual association and greater attachment and our dealings with one another will be moulded accordingly, ensuring greater peace and contentment to everyone. How nice would it be to have it thus? Having accomplished this we proceed on further which also becomes easier to realise.

BROODING

We must satisfy our thirst by drinking the water and not by brooding over the cause of it.

Constant brooding over our own afflictions increases our worries. Our attachment to them develops and we become rigidly entangled in their intricacies. This hampers our onward progress and the chance of success becomes slight. An alternative course suggested by certain misdirected teachers is that of deserting worldly responsibilities by breaking off from family, friends and society. As a matter of fact even then they have their particular worries and entanglements. That is therefore no solution of the problem. On the other hand it promotes greater evils in the form of arrogance, pride and prejudice, the worst poisons for a spiritual life.

We should try only to build the future and not waste our time in thinking of the past. When we run forward, we do not look behind.

BUDHA

"There can be two methods for attainment of stages in spirituality. The first consists in merging oneself in that goal or destination; and the second requires to merge that in oneself with full force. It is up to every person to adopt one or the other of these methods according to individual inclination. The result at the end comes to be the same in either case. Generally, people have applied the first method. The second method requires a specially superior personality to adopt it; and it is difficult too. In that method, only such person can have success as may be able to enter the field after eradicating passions and impulses. That second method is to be started after getting control over these passions and impulses.

BUD

A kind of superconscious state prevails in the mind region which serves as an instrument for the divine to work with. All other Superconscious states, appearing normally in a bud like state, turn into full bloomed flowers when open. But this superconscious state has an inverted position, with its petals pointing downwards. When an abhyasi who has passed through it reaches the central region this superconscious state helps him to gain Divine powers. But that depends entirely upon God to bestow it. It is quite beyond the abhyasi to extract it. When an abhyasi enters the central region with complete devotion and faith in the Master, it begins to open automatically. But that is only a matter of experience.

New buds have begun to bloom waiting for the fragrance of divine activity. A sort of mild intoxication started which was not only pleasing to the heart and mind, but to all around me. And in that state of mild ecstasy a couplet was bubbling up in the heart. "The melody of the nightingale enlivened the soul of the garden. Otherwise every bud was deluded in the pride of the dream".

BUFFERS / BUFFER STATES

In our spiritual march we proceed from point to point crossing over from one to another after covering the intervening spaces known as

Buffers. The intervening spaces are to be crossed in order to gain access to the next point. But while crossing them it is necessary to take a through tour through the entire space in order to complete its experience – bhoga. No further ascent can in any way be possible without it. Now if one tries to attempt it by mere self-efforts he gets hopelessly involved in its intricacies and remains held up indefinitely within it. There may however be exceptions but they are very very rare and that too only when one is specially gifted with an extraordinary calibre and is favoured by the Divine Grace. Now the power that can take us safely along through all these intricacies can definitely be of one who has established an irrevocable connection with the divine source.

The buffers of the intervening spaces between points are innumerable. They are all to be passed through during the course of our journey. With the help of a worthy Master of calibre the process of bhoga is considerably reduced and the abhyasi's stay at these places is much shortened, saving thereby a lot of time and energy.

The Condition of the place where the abhyasi is staying entraps him completely, forming a sort of network round him. Unless that is shattered the higher ascent is out of question. Only when that is torn off is the abhyasi able to go up to the next point and that is possible only with the help of the master. By mere self-effort one might at times advance a little, but only to slip down again. Practical observation goes to show that most of the sages so far have not been able to cross these buffers except perhaps only a few of the early ones. They remained lingering indefinitely in the one or the other without finding a way out. The simple reason for that could possibly have been lack of proper capability and calibre on the part of their guru to clear it for them by his own superior power. Those depending upon their self-effort alone remain held up at the very first or the second stage.

A master of the highest calibre is indispensable for another reason also. In our spiritual march we proceed from point to point, crossing from one point to another after covering the intervening spaces known as buffers. These intervening spaces are to be crossed in order to gain access

to the next point. But while crossing them it is necessary to take a thorough tour through the entire space in order to complete its experience — *bhoga*. No further ascent can in any way be possible without it. Now if one tries to attempt it by mere self-effort he gets hopelessly involved in its intricacies and remains held up indefinitely within it. There may however be exceptions, but they are very very rare and that too only when one is specially gifted with an extraordinary calibre and is favoured with the Divine grace. Now the power that can take us safely along through all those intricacies can definitely be of one who has established an irrevocable connection with the Divine source. Is it not thus necessary to have him for the purpose? Definitely, yes. Whether you call him your master or your servant, he is after all your teacher and guide or, in the popular sense, a *guru*, no matter in whatever capacity you might take him.

Dear brother, I say verily that I have suffered so much burning during the period of my *abhyas* that there have been all burns in my breast. But those have become flower-beds and fire-flowers. I have crossed the field of spirituality by selling away peace, i.e., I have made the sacrifice of peace to attain it. And God knows how many ***barzaks*** (the intermediate places) there are where one has to go on stopping in order to proceed further. I have also written a letter regarding the *barzaks* (Buffer states) which you ought to study. I do not remember its contents much. And dear brother, when one comes to have the experience that the real spiritual benefit can be had from a particular person, he should entrust himself to him. Here, as we have to attain liberation in one life only, we have to get rid of all the *sanskaras* by undergoing the *bhoga* (experience) of some, and by frying away the remaining. A sequence had descended upon Shri X of which I was conscious but there were also other causes besides this, which I wanted to ask him so that he could also have the experience. I had to purify them off by praying to Master pretty early to satisfy him. Otherwise I wanted to keep them there for his own betterment. Anyway, you please pray that no such thing may creep in in future.

BURNING

A moth burns itself on a live flame, but there may rarely be one that can burn itself on a dead flame, which is almost an impossibility. There may however be exceptions to it — but rare, very rare indeed. The only solution, therefore, will be either to get up to the level where burning in a dead flame may become possible and practicable, or to attain that highest state where the question of burning may not arise at all. But this depends upon God's grace and one's own bold efforts.

I am burning with an eager desire to see every abhyasi having a taste of the condition at every point. If an abhyasi partakes even a little of it he will be greatly transformed.

The fire of love and devotion alone burns down trivial trash, and wins the gold from the dross. The burning of love, like the wood, may however, have three stages. The first is the suppressed smouldering giving out thick smoke. The second has occasional sparks in it. These two states are subject to its exposure to the combustible matter in the air. The smoke and spark are due to wetness and solidity, respectively. When the solidity which hampers combustion is removed by the effect of inner heating the final action starts with full force. The third is the essence of burning which is visible if you see minutely. Its colour is that of electricity, and it cooks the food very soon. It gives the bright burning flame, capable of reducing everything to ashes in a moment's time. This by-passes the first two stages, and appears only in the final state, free from smoke and vapour. If you can light up such a fire within you, your progress should be by leaps and bounds and the desired result is brought. If you free yourself from wetness and solidity then naturally you become the electric spark. It is the result of the actions of Nature which brought us down into our present material form. Wetness mingled with the solid substance darkens one mostly.

BURNING FLAME

As a burning flame of His blessing splendour, I do not belong to India alone, but to the whole world. So I want that all may taste the beauty hidden

in love for the Ultimate. People everywhere seek the better climate and better conditions. But as Indians we are interested to produce the same environment in us, so that others may be benefitted by its radiation.

B-1 PURIFICATION

It is left to the abhyasi to purify the point B-1 so that finer things may begin to reign.

CAGE

Though the shadow of the saint remains on this poor being all along, yet complete vision of Reality cannot be had in the opinion of this humble self until flight is made from the elemental cage.

CALAMITIES

We have thus been spoiling the cosmos ever since, while Nature, the supreme force, is ever engaged in clearing off all these things. At times when it gathers heavily, a special personality is brought down to do the work. An atmosphere of *bhoga* is created all through, which causes suffering and affliction over humanity. Special means are also adopted for the purpose in the form of wars, diseases and heavenly calamities. A great power of that type is already at work today to accomplish the task which is similar to that which Lord Krishna came down for.

CALMNESS

When you clear off the matter and exhaust the power produced by you, I mean your self-created power, you enter the state just as it was in the beginning. In other words, when you untie your own knots in this region, calmness prevails and becomes predominant. Everything that you find there (originality is now there) looks calm and simple. Nothing of your own making now remains. Dots and particles disappear. Twinkling light also now begins to fade till it comes to nothing or zero. There is no heaviness now. The state is ofcourse beyond conception for the soul which has not yet come to the standard of reality found in it. Outward things (the coverings with regard to this region) are no more now.

CAST OFF

This is the reason why often religious teachers are found to be making complaints of the indifference of the people to follow what they preach to them. They say that people when they go back after hearing their upadesh (sermon) cast off then and there all they have heard, retaining nothing of it in their mind. I think it is not the people but the teacher or upadeshak (preacher) who is really to be blamed for it, for he has not the capacity or power to transmit what he means to preach from the platform

CAUSE AND EFFECT

As a general rule every action, whether of body or of mind, must produce some effect good or bad, whatever it might be. That means that there is definitely some effect of it upon the five senses. Now the lighter the mental pleasure, the lesser shall be its effect and consequently the milder shall be the bondage.

CAUTION / PRECAUTION

A great saint once being deeply impressed by the devoted services of one of his disciples bestowed upon him his full grace all at once, transforming him completely like his own self. The result was that by the time the transmission was over the man began to breathe his last. Now suppose, by the Master's grace, I have that power and I may even exercise it with all the necessary precautions to safeguard the *abhyasi's* life, it will then be a matter of a second no doubt; but of what avail shall it be to him, as the state thus thrust in will not be cognizable to him, since he has till then been accustomed to the conditions of the lower plane only. Consequently he may not be able to take it into account at all. Ordinarily, to a common man, the highest pursuit is the attainment of peace, while the aforesaid condition is far beyond. The result will be that he takes a considerable time to have it fully manifested. It is also possible that not having the patience to wait so long he may break off during the time, thinking that he has been deceived. However, if the condition is instantly brought into full swing, there is then the danger of his nerves being

shattered and that may, in other words, amount to deliberate murder for the sake of sending one to Heaven.

There can also be another alternative. It is that the mind may be brought to a disciplined state in an instant. I had once practiced it on one of the highly advanced *abhyasis* only for a second, with the lightest touch, together with all necessary precautions. The result caused was exactly as desired and to the extent I actually wanted. But his heart remained overburdened with the effect for more than a month and a half. Consequently during all that period I had to keep a very close eye upon him lest his heart give way. I did this, having been moved by his intense devotion, shielding him at the same time from every risk and danger, and it was he alone on whom such an experiment could have been tried. I however regret to say that none else has so far offered me sufficient inducement to act similarly in his case.

The current which descended for bringing the Creation into being was in its absolute state. Our individual mind has been the lowest end of it. Now, if we are able to develop synonymity between both the ends, we reach a state beyond which there is but Absolute. I had once tried that, with greatest caution of course, for experience's sake upon one of the highly advanced associates for only about half a minute, and also only to the extent that the vrittis of his lower mind were impelled towards the original source. The result was that the effect weighed so heavily upon his heart that I could, with great difficulty, regulate it in about a month and a half.

CENTRAL REGION

Very few among the saints and yogis of the world had ever had any conception of it. Their farthest approach in most cases has been upto the 2nd or the 3rd circle at the utmost, and it is unfortunate that even at this preliminary stage they sometimes considered their achievements to be too great.

After crossing the mind regions (i.e., region of ego; 16th circle) we enter the central region. There, too, we will find seven rings of what may,

for the sake of understanding, be denoted as light. The form of dense identity grows finer and subtler to the last possible limit.

It is the focussing light coming from the centre to the end of the central region, making something like a ring where the central region ends; although LIGHT is not the exact translation of the thing. Light, really is a far more heavy thing than what that actually is, and is left far behind. But it has been expressed so merely for the sake of understanding. Whatever we find in the central regions is the real thing in pure and naked form. There is no amalgamation what-so-ever in it. Now to enter this regions, we have to cross what is expressed above as ring, and it is only the force of one's Master which makes his way smooth into that region (i.e., the central region) where the powerful thing which I have called light, for mere understanding, ends. It creates a force at the end of which we have to cross, and this is only possible, when a push from the Mind region is given by his Master, who is the only power capable of the task

The wonderful research by my Guru that Of course, at the highest pitch of negation the shock is very slightly felt. One always finds room for advancement at every stage. When everything is alright and one is charged fully with Divine Power, swimming in the Central region commences, but only after crossing the rings of light. To start the swimming, the help of a very high power is needed.

Here is the end of all our activities and we have now entered the Godly region in pure form. Our goal is achieved and we are admitted into it. Self is realized. We are above actual consciousness which abides in the region of heart, and its potentiality which is rooted in the mind region. We are now free from the endless circle of rebirth.

People may wonder when I say it is the focussing light coming from the Centre to the end of the Central region, making something like a ring where the central region ends; although 'LIGHT' is not the exact translation of the thing. Light, really, is a far more heavy thing than what that actually is, and is left far behind. But it has been expressed so merely for the sake of understanding. Whatever we find in the central region is the real thing in pure and naked form. There is no amalgamation whatsoever in it. Now, to

enter this region, we have to cross what is expressed above as 'ring', and it is only the force of one's master which makes his way smooth into that region(i.e., the central region) where the powerful thing which I have called 'light', for mere understanding, ends. It creates a force at the end which we have to cross, and this is only possible when a push from the Mind region is given by his Master, who is the only power capable of the task.

This approach {to Central Region} had formerly been quite unattainable by embodied souls, but by virtue of our Master's wonderful discovery one can now attain that state while in the physical body. People may not be convinced of it but I shall say that the condition can be practically experienced if a person exerts himself for it, or if one gets a master of real calibre who, by means of transmission of the power of *prana* or spiritual energy, can give him a glimpse of it for a moment at least.

It has also come to my experience that God takes over some of the responsibility upon Himself even before the completion of the training. But when he takes over full charge of the *abhyasi*, the Master's work is practically over, though he has yet to go on with cleaning, if needed, in order to smoothen nature's work. My super Consciousness reveals to me that when an *abhyasi* has entered the Central region the Divine takes charge of him, and this applies to all cases.

Humanity, though charged with Divinity, is not however altogether lost but exists still, though on a normal level only. So even when one secures closest nearness to God, the human instinct still remains in him.

CENTRE

If, somehow or other, we cross this bigger circle {Heart region}, then we have nothing to cross but the first or the Super-Mind of God — the cause of all this creation. Behind it there is Centre — the real goal of life. It is a big thing oval in shape, because the revolving motions move in that way. Why do we feel that there is something under it? The current of Almighty flows in this region, or rather abounds in it. There is a great mystery underlying it. On account of the revolving motions there are some

particles like those you see when you enter some dark region. This is a daily experience in your life. When you go into a dark room you find ring-like sparks of light in it. These ring-like sparks are all present in the sacred region of God. They are different powers which the circle consists of. When you proceed through Raja Yoga these begin to melt in till they are exhausted. Reaching the top of this circle various powers begin to come to the abhyasi.

In this region the state I have described as Nothingness conveys the idea of something powerless. Centre in itself has no action within it, though near about it are the invisible motions, no doubt. It conveys the idea of something motionless and mute. If I open it further people will get puzzled. It is Infinite within itself, and one will plunge into the sea of wonder and amazement if he steps further. It is concerned purely with *anubhava* of the highest type. Expression and imagination fail altogether. I shall be very glad if anyone, after higher attainments, offers me a chance for this humble service.

Whether you call it God or anything else for expression, this is the main point. This point is absolutely motionless and there is no energy, no power, nor anything of the sort. Just adjacent to it is the latent motion which generates power that issues henceforth. The Centre only maintains the latent motion. The colour of this place can be expressed as a faint reflection of colourlessness. It is throwing forth in the Central region something in the shadowy form expressed above as 'light'. The shadowy form of the region is due to it, and it is the swimming place for the liberated souls. We can reach there even when having our bodies, and can begin swimming like the liberated souls even in our life time.

If we develop this stage we establish ourselves there even before leaving our body, and the swimming continues after we leave the body. We are now swimming in utter 'Nothingness', so to say.

The colour of the place may be expressed as greyish, like that of dawn, or more appropriately only a faint reflection of that colour, rather spirit or essence of the colour, of which dawn is the material manifestation.

To come again to the point, one cell (i.e., the egg-like thing described above) is the master of one world, giving life to that part of the universe and controlling it. There are as many worlds in the universe as there are cells (egg-like things) about the Centre.

People may object that the power near about the Centre now appearing in the egg-like things goes to show that these things are part and parcel of the Centre, and thus the Centre has itself become a nest. But they must bear in mind that these are so described only for the sake of expression and understanding by an example in the solid form. There are, no doubt, some egg-like things about the Centre; you may call them power or energy working absolutely in a definite order. It could be expressed only as above. You may understand it better if you take the example of the field of a magnetic pole. In order to trace the field and its force, or the directions and the points of its working, put a sheet of paper or a glass plate and pour down some iron filings on it. Place a magnet beneath the plate, tap it and the filings will arrange themselves in a particular pattern. If you mix them up and tap again they will again set in the same pattern, which indicates the lines and the points about which the magnetic force of the pole is working. But the lines and the points as shown by the filings are not the actual field or force. They have been used only to locate or understand the field and force. Similarly the example of the eggs of a fish has been given only for the sake of expressing the forces working around the Centre, and which it maintains. Thus, as a result, the solar system and everything in the universe is complete. But as it is altogether a different subject I am not going to discuss it here. I may deal with it elsewhere if I get time.

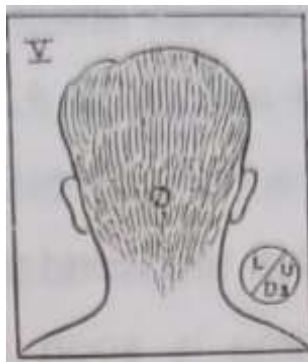
The position near most to the centre is the highest possible approach of man. A man can reach the central region while having a body. When he reaches so a bondage is kept so that he may have connections with the lower regions also. If this bondage be not kept the soul will jump into "Eternal Peace", and life will be extinct.

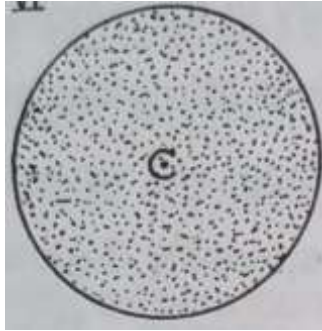
The ultimate cause of creation is no doubt what we call the Centre. Let the philosophers come forward to explain it through reason and argument, but that will never be the correct basis. The correct

understanding of it can be acquired only through practical experience and direct perception by a person of calibre who is swimming in the 'dreary waste' of the Infinite, and this can be the special privilege of only rare personalities like my master. Nobody has yet tried to trace the root of the existence of God.

Centre is God Himself; the master cell and all other cells are His creation. If anybody tries to meditate upon the Centre his efforts will not be successful, though in his imagination he may however take the Centre in view to meditate upon. The only way for that would be the one I have hinted at in the book '*Anant Ki Ore*' (*Towards Infinity*), but I forbid everybody to attempt it. I had attempted it twice, with prayers to the master, only for two or three seconds each time. Because of the immense power there, on the border ring, I had myself put a strong check over my heart and at the same time the master's powerful hand was also there. Even then I could only peep into it but not meditate upon it at all, because the pressure on the heart was unbearably great. Moreover, it is very difficult even to approach the ring because of a strong backward push from it. The master has however admonished me for it, and warned me against repetition.

The sphere of the dormant Centre also seems to be enclosed by something like a ring which is perhaps the last. For the sake of experience and experiment I had once made an effort to enter into it; but suddenly a strong forceful push threw me back from it, though I could still have at least a moment's peep into it. This has brought me to the conclusion that it may possibly be the last possible limit of human approach. I wish everyone to have access up to it and even beyond it if humanly possible.





CENTREAL POINT

After crossing the first or super mind of God – the cause of all creation, we find behind it the centre- the real goal of life. The central point of the central region is the centre. Whether you call it God or anything else for expression, this is the main point, if there be a great soul of calibre he may be able to discover that there is appoint, rather a ring beyond Tam. The conception of a ring round the centre is indispensable. It may possibly be the last possible limit of human approach. I wish everyone to have access upto it and even beyond, if humanly possible.

The centre is throwing forth in the central region something in the shadowy form expressed above as 'Light'. The shadowy form of the region is due to it, and it is the swimming place for liberated souls. We can reach there even when having our bodies, and can begin swimming like the liberated souls even in our life time. If we develop this stage we establish ourselves there even before leaving our body, and the swimming continues after we leave the body. We are now swimming in utter 'Nothingness' so to say.

It is a big thing oval in shape, because the revolving motions move in that way. The current of Almighty flows in this region or rather abounds in it. There is a great mystery underlying it. On account of the revolving motions there are some particles, or ring like sparks present in the sacred region of God. They are different power which the circle consists of. When you proceed through Raj-Yoga these begin to melt in till they are exhausted. Reaching the top of this circle various powers begin to come to

the Abhyasi. Opening of each knot means the advent of some power or the other.

Centre in itself is dormant and has no action within it. This is absolutely motionless and there is no energy, no power, nor anything of the sort. The centre only maintains latent motion. The colour of the place may be expressed as greyish, like that of dawn, or more appropriately only a faint reflection of that colour, rather spirit or essence of the colour of which dawn is the material manifestation. The colour of this place can be expressed as faint reflection of colourlessness. Near about it or adjacent to it are the invisible motions no doubt which generate power that issues henceforth. It conveys the idea of something motionless and mute. It is infinite within itself and one will plunge into the sea of wonder and amazement if he steps further. It concerns purely of Anubhava of the highest type. Expression and imagination fail altogether.

There are some egg like things, no doubt, about the centre; you may call them power or energy working absolutely in a definite order. The example of the eggs of a fish has been given only for the sake of expressing the forces working around the centre, and which it maintains. Thus, as a result, the solar system and everything in the universe is complete.

The centre has got its position in human body, on the back side of the skull called occipital prominence. It has connection with the only Real thing. It is the essence of life and has got all the powers essential for the upkeep of the body. It is a pulpy substance less than even a hair's breadth, and the colour is grey like that of dawn or only its faint reflection. The cells near the centre are actually found to be present near this point also in the material form. They have their connection with the Master cell near the centre.

Such a one as is capable of having an experience of the central point is almost rarely born. Suppose there be such a great soul in existence who wishes to discover what exists within tries to peep into the ring around which all powers of Nature originate, then he is pushed back from it.

Anyhow, if after undergoing all shocks would fail to express it. This is the final limit of human approach and none so far has been able to go beyond and for the future let others conjecture if they can. When the thought of jumping up arises in his heart it gets itself linked with the central ring. Now if one but with a careful precaution that he must keep a close watch upon his heart lest it might burst forth, he may be able to have some glimpse of it, but only for a few seconds after which he shall have to get back. I have now laid down an easy and quite simple method and it is now upto others to dare if they like.

For the sake of expression and experiment, I once made an attempt to enter into it, but a sudden, strong and forceful push threw me back, though I was able to get a moment's peep into it. This is made me to conclude that this is perhaps the last possible limit of human approach. I wish everyone to have access upto it, and even beyond it if at all possible.

God taken in the sense of the centre or Bhuma does not possess mind or manas. Had he had it, the law of Karma-action would have applied to Him as well and He would have been in the world like us.

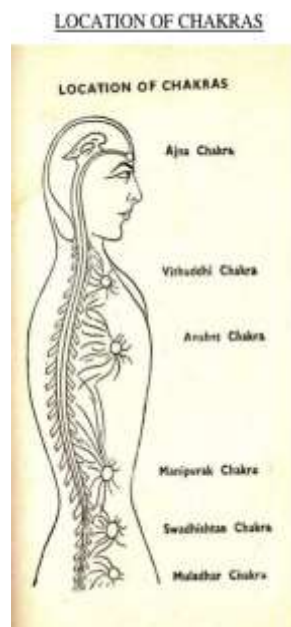
The form of gross (dense) identity- as I call it- has all the time been getting finer and subtler upto the last possible limit. We have now secured a position which near most to the centre and it is the highest possible approach of man. Here we are in close harmony with the very Real condition. When one gets in close touch with Bhuma, the Ultimate, or God in the Absolute state, what or where he is, is beyond his understanding. Complete merging into the centre or the Almighty is, however, not possible since it is essential to maintain a nominal difference between God and Soul. Such is the extent of human achievement which a man should fix his eyes upon, from the very beginning if he wants to make the greatest progress on the path of Realisation

CHAITANYATA

What a diversion from reality would it be to call realisation of Oneness or Nothingness as the realisation of truth. Truth has its own definition. But where we have to arrive at, finally, is beyond everything. Before the

discovery of the central region truth was predominant in almost every mind. Truth is everywhere, at every stage of human development. In spiritual science people generally use this word for denoting things as real. Anything away from matter can be called truth, i.e., what remains where matter ends is called truth. But where both these things end, what would you call it? Can you call it as truth? No! because when matter or solidity ends there comes activity proper or stimulus, i.e. *chaitanyata*. If you move further on and cross both of them you reach a stage wherefrom these things have come. So long as you do not cross them, you are within the limits of truth. When you cross it, it too goes away and it is only Inactiveness or Nothingness that remains.

CHAKRAS / BRACKETS



Before things come to the present form revolving motions commence, at some places in greater while at others in lesser degree. The stoppages, i.e., points of greater and lesser degree, serve to increase the resistance like the brackets which increase the power of the current. At each bracket there is marked a lotus, named after the working it does. So they are all within one circle called the heart region. Functions of each of

these lotuses are different. The stages of human development in spirituality are governed to some extent by these sub-circles, called the *chakras* or lotuses.

Opening of each KNOT means the advent of some power or the other. The able Master of raja yoga hammers them down to make the surface smooth. The power so caused by hammering comes in the disciple automatically. Each such spark is the result of such motion coming from above. You can reach at its highest point whenever you dissolve these things. If all things are dissolved *in toto* you feel yourself as calm as you must have felt a little before coming to this world for the first time. Calmness prevails all over. Simplicity abides nearby. Plainness is the result.

During our march to freedom we come across various *chakras* having different forms and colours. They are all in the region of heart. Above it the condition is different from what you have already experienced. *Chakras* are all gone. The structure falls off as soon as you proceed onwards. By meditation under the guidance of a capable master the thing becomes easily accessible.

During our spiritual march we have to pass through various points, known as Chakras (figuratively called lotuses). They are the centres of concentrated energy of the Real Power of Divine force inherited by man. They are located in different places within the human frame. The intervening space between the two points is characterised as a network interwoven by numerous intricate fibres. As we proceed along we have to pass through these entanglements of the intervening layers. We have to stay there for a considerable time to complete the Bhog.

This is how Sahaj Marg proceeds on in its natural course, taking up *chakras* one after the other. The process helps us to march onwards with greater speed.

CHANCE

People have not given me a chance to serve them in respect of their coming on to the path of spirituality though I have always been serving them to some extent, even without their knowledge

CHANCHALATA

In the beginning the necessities of life were limited. As time went on, the surroundings affected the lives of the people with the result that necessities began to increase. From the materialistic point of view the world is progressing day by day, and for that reason luxuries are gradually taking the place of necessities. In a way life has become quite luxurious. Our appetite for charms and attractions is growing greater and denser, and it is constantly being reinforced by the thought force. Thus the individual mind is being altogether spoiled. That is why it has become over excessively restless (*chanchal*). The excessive restlessness or *chanchalta* of the individual mind goes on increasing and intensifying by the action of our thoughts and doings, and this subsequently results in the formation of our fate. Our fate is thus governed by this *chanchalta* of the mind. The individual mind having now become used to such a type of character, leads us on to follow its own dictates. We are thus completely spoiled. We have therefore to correct the individual mind now. The process would be to adopt simple ways of living dissociated from the unnecessary hankering of the mind. It does not mean lowering the standard of life but only purging out from it what is superfluous and unnecessary.

Happy was the time when you saw me and happier would it be when I have a chance of seeing you. The sentence has a deep meaning and may be taken up in that sense. When I saw you for the first time I found in you many things mingled up together, presenting a view of diversity in unity. The existence is no doubt the result of amalgamation of matter with the soul. But then there is one thing more there. There is a house which has all things in it upset and scattered all over, while another has everything in it well arranged in proper order. Naturally the former will be said to be in a disturbed state and the latter said to be undisturbed and regulated. Similar

is the case with this human frame, or the house we live in. There are numerous things kept in it. They exist in the form of results of the actions of the various functionaries at work in the system. If they are let loose to work independently according to their own trend or inclination, their actions will mostly be unregulated and disturbing. They therefore require a strong masterly hand to keep them in check, and this generally remains wanting in most cases. It is only in this respect that we present the picture of a house in disorder. The same was the case with you when you came to me first, and this is but usual in most cases

CHANGE

Change/transformation can be brought about in two ways firstly by desiring for it and secondly by force. But in the latter case there is no lasting effect. So, every abhyasi should intensely desire for his transformation.

It is the universal law of nature that change should be there. What we see today will be something else to-morrow, the difference may be a minimum. After night comes the day, and every change begets some result. If there is no change, 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 earth are there, the particle is destined to grow into lustre".

The present decrease in the sun's heat is meant only to expedite the nature's process of change and the personality deputed for that work is utilizing it for the purpose. It is an unfailing sign of the imminent upheaval in the entire structure of the world and after it the sun will again resume its full glow.

In consequence of the present upheaval, drastic changes will come into effect and a new structure of the world will be quite different from the one we see to-day.

CHARACTER

In the sphere of Spirituality, Character development has a special place, the importance of which is in no way less than that of Spiritual

Welfare itself. Our Revered Lalaji Maharaj always laid emphasis on the special importance of character in the area of spiritual development. In one place he has written 'I tell every human being, Every seeker from the very beginning try his best to maintain and improve the condition of his personal character. No word should leave the mouth which is likely to be objectionable to anyone. Nor should any such act be indulged in as likely to be unpleasant to others. I am not as much a lover of spirituality as of character. If a seeker has achieved the Dhruv Padh but character weakness still exists in him, my understanding is that he has not understood the True Philosophy.'

The basis of Yoga has always been the right morals and proper behaviour. That is why, my Master Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh (U.P.) had laid very great stress on this point. He always emphasized on cultivating principled character. The way of life should be pregnant with high morals. If it is not there a person is not capable of having the fine type of spirituality, which is beyond everything and is worth having.

The second need is good behaviour and conduct, that is, we should never act in such a way that anyone can lift a finger against us. The rules of our daily life and of behaviour towards all should be very good and straightforward. By acting so, you derive pleasure and happiness, and a state of peace will of itself begin to blossom inside you.

CHARGE

Master gave another transmission which charged me from head to foot, and the heart was expanding much, and there was acute pain due to which the heart was being torn. He gave three transmissions. During the transmission a thought came to my mind and I felt that I would leave the body. I said I was ready for that. The Master was startled and he withdrew the current of transmission. I felt myself to be charged for many days.

CHARGE OF A PERSON BY DIVINITY.

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

Some time the Divinity takes charge of a man even before he enters the Central Region. But it rarely happens. Suppose a man enters into the Central region but he has not yet crossed the rings. If the Divinity takes the charge of an aspirant before he enters into the Central region, the duty of the Guru stands to help him in crossing the rings. The Divinity takes the charge of an aspirant before he enters into the Central Region the duty of Guru stands to help him in crossing the rings.

The works towards the overall transformation of man turning everything in the human body to Divinisation. The turning of Atoms of body into energy and then to their Absolute form is the function of God (Ultimate) any man who has such condition in himself can do this work immediately. But it is not at all permissible because he cannot be as subtle as God. For such work as mentioned above, extreme subtleness is required. For the encouragement of the preceptors, I like to write that every preceptor of the Mission, even if he may not have this condition, can turn stone into energy and then into Absolute, provided he is confident in himself and has full faith in the Master. But I expect all the preceptors of the mission not to do this because it is extremely dangerous for the Abhyasi.

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

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

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

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

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

It is characteristic of the heart that it gives signals as verification for which I have no words, otherwise I would have to written them. The preceptors of the mission may try to understand them. If an Abhyasi is

Laya- absorbed in the Master , the verification also comes from Him even if He be not in the material form.

CHARMS

Generally people keep themselves engaged in some kind of hobby or other. For the learned it may be the mental pleasure derived from the study of books; for the worshipper the joy of worship; for the ***bhakta*** the charms of *bhakti*; for the *siddha* the delight of *siddhis*; for an ascetic the life of aloofness; and for a man of attainments the satisfaction of being perfect. Thus everyone has, and remains entangled in, a particular charm of having some particular type of pleasure which becomes his primary pursuit. For a true follower of the Divine path all these have no attraction at all. His only object is to appear before the great Master in his absolute state in order to secure oneness with Him, the Infinite. This can be possible only after one gives up all the coverings he is enclosed in.

People undertake things for the sake of certain charm which they feel for a particular thing. Some similar charm attracts one towards the Divine. There is thus the charm of worship, the charm of bhakti, the charm of asceticism, and also the charm of peace and bliss. They exert themselves only for the sake of charm and not for the Real thing. But so long as it is for the charm it is but a recreation and hence quite away from the real objective.

CHASTE LIFE

Chaste life should be preferred at all costs. There should be moderation in all matters. Chastity and moderation bespeak the character of a person.

CHILDHOOD

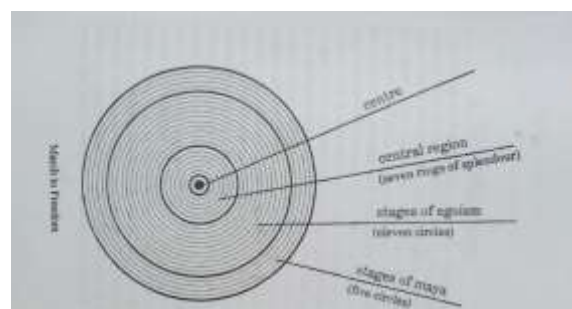
Up to the time a baby begins to speak or think, the suggestions of its parents and others effect the character that just begins to form, and the suggestions become part of the young one's life. The child ` becomes' the meaning of the suggestions. When he reaches boyhood the suggestions of the parents and other persons continue to work a good deal. Since

thinking starts from this age, he begins to form himself, and his surroundings affect him at this stage. Further on, he becomes like a coiled up rope, of which the coil remains undisturbed even if burnt. Parents should have sufficient regard for this aspect of childhood life and should see that only what is right is spoken to the children. A baby can also take the impression of the words spoken by its parents, even though it has not developed thinking or understanding. As such, one must be very cautious in speaking even before babies. One must not utter any non-sense before children. The example of Abhimanyu of Mahabharata is well known

CHIT- LAKE

The current, which descended in the being of man, had traveled through space, on account of its propensity, and went on changing because it had come down effecting actions. It formed a centre as every action normally does. This centre is known as the Chit-Lake. It came down creating everything necessary for its purpose. Thus the causes that helped the process of creation began to gather. Chit-Lake is a place where everything remains inclined downwards, with no tendency to rise upwards unless his own or the Master's power becomes instrumental in this respect. When that is got over it resumes an upward tendency.

CIRCLES



The centre of a circle, if observed minutely, is in itself another smaller or finer circle. As such it must have another still finer centre for it. The same process continues upto infinity. In otherwise, each of the finer of smaller circles serves as a centre of a bigger external circle. Reason or imagination fails to trace out an origin or end.

The first five circles related with the sphere of *maya* as shown in the circle diagram in the 'Reality at Dawn' extend up to the state of *avyakta gati* (undifferentiated state). The next eleven circles cover the various states of ego up to its final limit. The Central region which falls after the region of ego also comprises seven rings of what may for the sake of understanding, be denoted as light. One having passed through the seven rings attains the final state of complete Freedom.

The eleven circles between the Heart region and the Central region cover the stages of the ego. The condition goes on growing subtler and subtler as one proceeds on through it. There are innumerable points and knots in each of these circles. In the ordinary course, and but for the wonders of this yogic process of *pranahuti*, it would have required a whole life-time to go from one point to another. This can also help one to form a rough estimate of the last possible extent of human approach in the direction of Absolute Reality. Further on, after crossing the seven rings of light, one enters upon the vast limitless expanse, the **Infinite**, and starts swimming in it.

However high an approach a saint may have attained, humanity, which itself is a limitation, still remains. Kabir says: "People are afraid of death, but how I wish to die so that I may have the complete Divine Bliss (*poorna brahmanand*)!" A Persian poet says: "Sometimes I am enthroned in the ninth heaven and sometimes I am lower than even my foot". If this limitation or bond is broken up, the spirit flies away, leaving the mortal human body. Therefore the Gurus do not touch it. One of the many discoveries which our Lalaji has made is the 16 circles which have been shown in the diagram in 'Reality at Dawn', beyond which none except my Guru Maharaj, or one whom He has graced, could go till now. When any one brings the happy news of his approach into the 17th circle, it becomes the duty of the teacher to create a bondage there, so that the soul may not fly away into its origin. I wish people to bring to me the glad news of having secured their approach up to this in my own lifetime. But all this is in the hands of God. No worship, no practice, can ever help in going beyond this. Only the will of a teacher who has secured his approach up to this can help in proceeding on this journey.

CLEANING

Man possess mind which is originally a part of the force that came into action by the effect of primary stir which led to the formation of the universe. The state of the Absolute which was at the root of the stir is also present at the base of the human mind or Manas. But on account of the over activity of the mind, the awareness of that Absolute state is lost and it appears to have grown dull. The primary pursuit under the Sahaj Marg system is therefore to look to the proper cleaning and regulation of mind at the very initial step so that it might be relieved of its grosser and inharmonious tendencies.

Sahaj Marg recommends the method for the cleaning of the centres, and the Master himself does it through the process of transmission. The Master attends to the cleaning of the system removing Mal (grossness) vikshep (fickleness) and Avaran (coverings). During my leisure hours I remain mostly busy with cleaning the abhyasis under my training in order to develop in them the remembrance of God all through, and this service is for me a substitute of God's worship, hence my foremost duty. But that is a tedious job and requires quite a long time which might perhaps exhaust the patience of the Abhyasi.

As a general rule one does not feel much interested in meditation when the cleaning process is being effected, or when impressions and bondages are being loosened, which is in fact the only effective course and one greatly helpful to his sacred cause. But while I proceed on thus, I have to make allowance for his craving for peace and satisfaction as well, which he wishes for and values most. For this reason when he does not feel interested in mediation while receiving this type of transmission from me, he thinks it to be of no avail and consequently drop off Satsang. He should not dictate terms for the ways and lines for his spiritual training, because the teacher alone can understand what is best for the Abhyasi.

In the evening sit again in the same easy posture for half an hour and think that the complexities, the net-work of your previous thoughts and grossness or solidity in your body, are all melting away or evaporating in

the form of smoke from your back side. It will help you in purging your mind and make you receptive of the efficacious influence of our great master. As soon as I find that you are free from undesirable matter I will take appropriate action.

It is seen that people do not get benefit from the evening practice of cleaning. The reason is that they do it in a faulty way. Inform all the persons conducting Satsangh under your centre and explain orally to whomsoever you meet. In fact, people first begin to meditate on grossness, and then think that it is going from the back side in the form of smoke. Really speaking, they ought to throw it out by thought suggestion, in the form of smoke.

It must be remembered that while practising these methods one should not force his mind too much but only sit in a normal way. This process of cleaning is to be repeated for about five minutes before meditational practice in the morning as well. Other ways of cleaning may also be advised according to the needs of individual abhyasis, and need not be mentioned here in detail. Suffice it to say, that the process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the subtlest Essence of Identity.

Preceptors clean grossness out but people enwrap it again. So you have to seek the solution yourself, just as you have to walk on your own legs. Of course, energy is needed for it, for which our help is indispensable, and is ever available.

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CLEANING METHODS FOR PRECEPTORS

For preceptors at the time of giving individual sitting.

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

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

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

3. Formerly teachers usually took up higher regions only after going through the course of transmission at the heart. But in view of the need of the time, I deem it proper to direct that lower Chakras should also be taken up and cleaned along with cleaning of the heart. But care must be taken

not to clean them to the extent or to apply so much force as to affect their cleaning which might lead to enlivening of super-normal powers or Siddhis.

CLEANING METHODS FOR ABHYASIS

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

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

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

3. Imagine yourself to be merged in the Ocean of Bliss the waves of which are passing through your entire body (transparent) washing away all impurities and grossness from the whole system.

This process may be advised to those who require drastic cleaning and should be practiced daily evening meditation.

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

COLOURFULNESS

The simple unassuming character of mind has changed with the march of time and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner. Whatever, therefore, we take into our thought or action exhibits colourfulness in all its phases.

COLOURLESSNESS

The most peculiar feature of our society (Samstha) is that when it is in full bloom, it is all covered over with desolateness, which further on gets transformed into wilderness. For this reason it is devoid of any charm or attraction. If I describe it as something pleasant, it will then be a tasteless one. How can a professed seeker of eternal Bliss (*paramananda*), who is addicted to colouration at each step be attracted towards it? This condition can however be appreciated only by one who, having gone mad with love, wanders about wailing and crying, for what he knows not. In such a state one would be feeling the same condition even though he happens to be amid festivities and revelries. As for myself, wherever I happen to be the entire surroundings there are covered over with an air of desolation on account of my presence there. A humourist might well interpret it in funny ways, but perhaps that alone can be the most appropriate description of my condition. Really the thing at the root gets exposed when the colourful disposition of mind is transformed. When the material world is out of view the thought naturally settles down on the other one. But this colourlessness of mine may not be much appreciable to most people, except to those who have become accustomed to it through constant association.

We go on and on through different conditions casting of four assumed colouring, till finally we become quite colourless.

COMMANDMENTS

- 1 Rise before dawn. Offer your prayer and puja at a fixed hour preferably before sunrise, sitting in one and the same pose. Have a separate place and seat for worship. Purity of mind and body should be specially adhered to.
- 2 Begin your puja with a prayer for spiritual elevation with a heart full of love and devotion.
- 3 Fix 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 thought, 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 bedtime, feeling the presence of God, repent for the wrongs committed unknowingly. Beg forgiveness in a supplicant mood, resolving not to allow the repetition of the same.

COMPELLED

Again and again the thought comes to me that I had written the last letter very strongly. But I was compelled to do so. I thought that if there was no hardness in the tongue there was the hardness in the pen, because it has got steel and wood also. And so, possibly, you may show the flow in Divine love by becoming harsh upon yourself due to this hardness. Probably this hardness may bring out some good result.

COMPLAINT

I find people complaining that they do not find time for worship or meditation. But I feel, and everybody knows well, that they always get sufficient time for their illness, worries and physical needs. The reason is that all these things are of greater importance to them than the Divine duties.

COMPLETE IGNORANCE

Can that which dawns after the veil of ignorance is torn off, be ever expressed as knowledge? Certainly not, though one does call it so in the outer sense taking into view the two opposites. Does it cover the sense of knowledge? No: knowledge implies awareness of that which is beyond self.

Realisation means merging or oneness with the Absolute. In that case no question of knowledge can ever arise. What that may then be – knowledgelessness – not knowingness – ignorance or what? In short it must be something like that, though it may well nigh be impossible to express it in words. Complete ignorance, as I have put it, may however be nearest to appropriateness.

One on the divine path is supposed to be marching from darkness to light. Let darkness be *avidya* (as it is commonly represented) and light *vidya*. Sahaj Marg does not have light for its goal. It is but an intermediary stage, which we pass through during our march to the Ultimate, which is neither light nor darkness but beyond both. Thus do we start from *avidya* (ignorance) and pass through *vidya* (knowledge) on to that which is neither *avidya* nor *vidya* but beyond both. What word can denote the exact sense of that which is neither light nor darkness or which is neither *avidya* nor *vidya*? Is there any word for that in the world vocabulary? None, for sure. Let it therefore be, as I say, 'complete ignorance' different from its crudest state of preliminary ignorance.

COMPLEXITIES

Verily if I have not begun liking you, I can duly be charged with lack of Divine love. I am happy to learn that you believe in the grace of saints. The belief comes when something corresponding to it is there in the core of your heart. The feeling gets intensified when one begins to realise his own weaknesses. The heart then feels it difficult to tolerate the complexities of its own creation. God gives us that alone which is there in Him, while we gather within us only that which we have created by our efforts. Our efforts are all unconsciously directed towards creating complexities in thought by our close adherence to the physical world. This assumes the form of entanglements, under the effect of which we completely ignore that which has been bestowed on us originally, and begin complaining that it is all from God. If God had been the creator of complexities within us, surely one

would never have thought of looking to Him for His mercy and grace, which all religions induce people to depend upon.

CONCENTRATION

Concentration, as commonly understood, refers to a state in which the conscious activity of the mind is brought to a stand-still. But that is not the correct expression of the sense implied in it. This type of concentration implies physical effort which one must resort to consciously or even unconsciously. Usually, one proceeds with it with a conscious idea of some particular state which he interprets as concentration. Generally people take it in the sense of an unnatural heavy sleep brought about by the temporary suspension of the senses. As such, it is just like a state of senselessness caused by the drowning effect of some intoxicating drug. It may perhaps be for that very reason that some of the so called mahatmas are found to be addicted to bhang, charas or ganja.

Generally, teachers advise the *abhyasi* to practice concentration as a preliminary step, and the *abhyasi* puts himself to efforts for effecting the same. But in spite of all his labour for years together he is seldom able to achieve it. Why is it so? The failure can in no way be attributed to any of the defects of the *abhyasi* but to that of the teacher himself, who resorts to his bookish knowledge to guide the aspirant on the practical path of Realisation. The fact is that the entire process, as it is prescribed, is wholly unnatural and artificial, and the means adopted for the purpose are all physical and gross. The result is that instead of proceeding towards subtleness, they go on imbibing more and more of solidity and grossness, and finally turn into impregnable rock.

Taking up concentration in terms of suspension of mental activities, one has necessarily to apply his effort to create in himself a state of **insensibility**. The force required for the purpose is undoubtedly the physical force which acts in combination with matter. Thus the whole process undertaken for the purpose becomes a material pursuit in the real sense. Concentration in that sense relates to the condition of the physical mind at the conscious level, the activity of which is temporarily subdued by

the application of physical force. Practical examples offer sufficient proof to show that those having advanced with the condition thus developed, become internally so gross and rigid that they become wholly insusceptible to finer and subtler influences. Concentration effected by forceful suppression of thoughts leaves its weighty effect upon the mind. The force applied for the purpose, also being a physical force, causes its own weight. Thus in a word the state of concentration interpreted as coma is basically wrong, since it keeps one in close touch with matter. In that sense concentration may aptly be compared to a marshy condition, from which it is very difficult for one to extricate himself. He cannot save himself from sinking down deep into it unless he falls flat over it, giving up all his efforts. Those who proceed on with that condition, carry along all through with matter. It may however help them to some extent in their material purposes and promote in them hypnotic powers, but it is not the least helpful in a purely spiritual pursuit.

Concentration in the material sense relates to the condition of the physical mind relative to the conscious level, the activity of which is temporarily subdued by the application of physical force. Practical examples offer sufficient proof to show that those having advanced with the condition thus developed become internally so gross and rigid that they become wholly unsusceptible to finer and subtler influences. Concentration effected by forceful suppression of thoughts leaves its weighty effect on the mind. The force applied for the purpose, also being a physical force, causes its own weight. Thus the state of concentration interpreted as coma is basically wrong since it keeps one in close touch with matter. It can aptly be compared to marshy condition, from which it is very difficult for one to extricate himself. He cannot save himself from sinking down deep into it unless he falls flat over it, giving up all his efforts. It is not the least helpful in a purely spiritual pursuit, though it can reveal the nature and character of a thing.

One example of harmful misdirected emphasis is the insistence on concentration of consciousness, expected anxiously during every session of meditational practice by most Raga Yoga Abhyasis. This has played havoc in the history of yogic sadhana in India and elsewhere.

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.

People like to go into concentration because it is pleasing to the senses. Obviously, it cannot be helpful in spiritual pursuit. Concentration directly refers to suppression of thoughts. No spiritual purpose can, however, be served thereby.

It can, however, reveal the nature and character of a thing, but can by no means help in its achievement. It cannot therefore be instrumental in the attainment of God. On the other hand, it rather tends to keep one away from Reality. The basis of meditation is purely spiritual while that of concentration "you" are there, quite definitely, but when you meditate, you wait for something higher, hence you are away from the idea of self.

The only proper course for an aspirant would therefore be to get himself absorbed in the light of the Divine coming to him from the original source without minding the implications of the word concentration. It is only the power of `non-concentration' that enables one's approach to higher and higher regions of enlightenment. Proceeding along in that way, one would keep on imbibing the power of the source to light himself up with Divine effulgence.

Non-concentration refers to a state associated with an overflow of thoughts. But then there are two aspects an overflow of thoughts. But then there are two aspects of it; the one when the flow is not conjoined with our conscious knowledge, and the other when we have a conscious awareness of it and take its effect upon the mind. The latter amounts to a state of distraction especially when one is linked with the thought of some misery or affliction. In the former case though the flow continues uninterrupted, yet the encumbering effect thereof is not felt upon the mind. Normally this

state of mind is seldom found to be disturbing. The latter is quite similar to the state known as concentration, but with only this difference that here the object of concentration is one's distraction and worry instead of the Godly thought.

When the flow of thought is spontaneous it is effortless and closely similar to the state commonly known as concentration. The proper word for that may therefore be 'Absorption' which is a natural cause and follows by itself as the result of meditation on the right lines. It develops to such an extent that you can call a soul to you. If the attraction comes to the zenith, the greatest soul cannot refuse to come.

Concentration taken in the sense of absorption (non- concentration, with flow of thoughts, without effect on Mind) is the real state. It may be of different types at different levels i.e., lower higher and highest. This is how one has to go on with his march towards the ultimate. The proper course would be to take up the thought in the form of Sankalpa (subtle idea) without any imposed resolve or effort, and proceed on with it in a gentle and natural way without enforcing any artificiality or imposition. Such is the process followed in Sahaj Marg which, as a matter of fact, introduces through the Master's Pranahuti from the very beginning that very state which lies at the farthest end. Though in the beginning one might have, at times, only glimpses of it, yet after continued practice the same condition covers him all over. This is why inspite of. the continuity of thoughts often presents at the time of meditation, one proceeding by Sahaj Marg experiences a peculiar state of concentration better interpreted as "Absorption".

CONDITION

You have written that the inner condition does not remain uniform but is sometimes extremely subtle and light and sometimes contrary to it. This goes on happening. If lightness and heaviness, which are mutually opposed states, do not come into view, the changeless condition which is an extremely subtle state cannot be recognised. Apart from this, when we proceed on to the further point from the one on which our present subtle

abode is, then heaviness is felt. It is felt until the time when the subtle state sets in after removing its effect. And this sequence goes on until we come to such a state beyond which there are no points. Therefore you might have by now understood that all those things are showing the state of your progress.

Whatever condition develops during meditation, whether it is liked by the abhyasi or disliked, is beneficial in every way.

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

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

These four conditions are experienced everywhere and at every point. Under the Sahaj Marg system of spiritual training every one passes through them, though perhaps only the sensitive ones among them might be able to feel those conditions in their minutest details. These go on getting rarefied as we proceed on through the various sub-centres from the lowest to the highest.

It is necessary for every man to realise the effect of the conditions infused into him. Then alone can it be utilised for the uplift of others. The conditions attained by an abhyasi at a particular point or region is sometimes reflected in higher regions too, by the Master's grace, with the result that they begin to seem as if awakened to a certain extent. In that case the abhyasi's approach upto it can be presumed for understanding. Thus, there are two ways of approach. One is "akasi" or "reflected", while the other is 'Kasbi' or 'acquired'.

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

The inner condition does not remain uniform but is sometimes contrary to it. This goes on happening. If lightness and heaviness, which are mutually opposed states, do not come into view the changeless condition which is an extremely subtle state cannot be recognised apart from this. When we proceed on to the further point from one on which our present subtle abode is, then heaviness is felt. It is felt until the time when the subtle state sets in after removing its effect. And the sequence goes on until we come to such a state after which there are no points. All these things show the state of progress. Whatever condition develops during meditation, whether it is liked by the abhyasi or disliked, is beneficial in every way.

As far as my vision goes there seems to be an end of passion and desire inspite of having thousands of desires. And the condition is becoming such as if on mixing all the colours they lose their attributes. Red, green, yellow all vanish. So, I term the present condition as general condition. Now there is no hustle or bustle on it. Forgetfulness in love has taken root, and it has vanished from the eyes after going hundreds of miles away and has become so independent in itself that the chain of thought fails to arrest it.

Now my existing condition is that of a person sitting in a lonely place in a state of belonging lessness.

CONFIDENCE IN MASTER

You have asked as to how to develop faith. If some trust is put in the trainer, and some benefit is felt due to him, this will begin to develop faith in the heart of a real seeker.

CONDITIONLESSNESS

At times I sit on the highest pinnacle and at others I do not even see the back of my foot. At times condition becomes very serene with extreme subtlety and conditionlessness. At times the intellect becomes so vivid that many tangles seem to be clearly untangled. At times the faculty of experience becomes very intense so much so that every thought and human condition and their effects on the place, the atmosphere and space are felt in their original state without any adulteration, but the full current of transmission does not go to any side. It has frozen within itself.

From every atom of the body a state of dryness and sandyness (but not the least warmth) was experienced, and a condition of extreme solitariness or desolation was felt. Yet there was a great conditionlessness therein. There was neither taste nor non-taste. If it is further elucidated in other words it could be likened to a desolate habitation which is completely unpopulated and which has been deserted by even the birds, what to say of human beings, and where there is neither spring nor autumn nor cold nor warmth.

Conditionlessness is a symptom of arriving at the consciousness boundaries of self.

CONFIDENCE

The Most important factor in realisation is self-confidence in our own capacity and power to achieve success. It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the highest states of perfection ever attained so far even by the greatest sages of the past. We must march on the path of realisation like a brave soldier with full faith and confidence, and disappointments weaken our will and shatter our firmness. He alone is weak who lacks self-confidence

CONFIDENTIAL

In certain *sansthas* the process followed for practice is often kept confidential. It is released or revealed only to those who undertake to join them formally. What their purpose at the bottom may be is not quite understandable. Nature has no secrets, and I think one professing to follow the Divine path must have none either.

CONFUSION

Purity starts from being and impurities are the result of the wrong suggestions and improper utilization of the inner environment. When all these are combined, a narrowness of views is effected and this is one of the factors for creating a sort of confusion, sometimes automatically and sometimes forced by circumstances. When all these things are accumulated, they bring different colours. This affects the lower part of mind which gives direction to higher part of it. Now, your direction is not correct; so mind itself becomes thorny. We do not create congenial vibrations because we move contrary to Reality.

CONSCIENCE

Some persons say that conscience is their guru and they follow it. Conscience is made of Manas or mind, Buddhi, or intellect, chitta or consciousness and Ahankar or egoism. Unless all these are purified and come into balance, conscience cannot give the true voice. So purity is needed in all the faculties of the mind.

I have come across many a person who argues with that in him which is not in Himself. Some also say, they have made their conscience as *Guru* or Master. But I am sure, they have not made conscience as their *Guru* but their own ego. The conscience, as described in the *Shastras*, is made of four things — **Manas** (mind), **Chit** (deeper conscience), **Buddhi** (cognition) and **Ahankara** (ego). If all these become perfectly purified, conscience will give you only correct signals. After the purification of these things there come the higher powers. And at the same time purity has now begun all round.

CONSCIOUSNESS

Consciousness is spoken of as of three types, conscious, subconscious and super-conscious. They are, however, the broader divisions and there are still innumerable levels of it in each one. The effect of the activities of the lower consciousness settles down upon the subconscious mind forming fate. The first thing to be under-taken is therefore the correction of the lower consciousness by right thinking and practice so that it may itself be converted into force to bring the subconscious mind into a state of splendour. This brings us to the state of super consciousness. If the word superconsciousness is modified as super subconsciousness it will be easier to understand its further effects. In short, various states of consciousness, one after the other, carry us along beyond Trinity and even beyond Reality.

Either we ourselves thought of it or the environment pushed us that way, any how we leaned towards animate consciousness. But so long as the sense of consciousness lingers, the idea of worldliness exists.

The starting point of prayer is in fact a state of consciousness. Though consciousness is present at every step, yet this one is the higher and superior. I do not take up the subsequent states for it would be very difficult to grasp them, and the final phase cannot even be conceived of in any way. Oneness prevails there in full swing. Prayer comes before this state is entered into. These three stages, or two and a half, as one might say - because after that 'Awareness' is lost, may for the sake of understanding be taken as the entire space from the beginning to the end. The intermediate state is also implied in it. This, which I have termed as the beginning is in fact the real abode. Perhaps there may be some difficulty in accepting it as the beginning or the first stage of prayer. This preliminary stage may appear to be a superfluity in -comparison with its final phase. Consciousness is the root cause of life. The body consciousness and the soul consciousness must both necessarily go away

You have made a very fine point in attempting to derive the word *anna* from the root *ann* to breathe.

The grammarians have sometimes failed to grasp the real significance of words from the point of view of nature, and development of Reality, due to their over-emphasis on symbols and preoccupation with language.

I saw a peculiar dream on the night of 30th March. What I remember I place before you. It may explain your meaning of *Anna*. Somehow I got the wound of a dagger in the neck and died. I was thrown into the river. There was no breath and no beating in the heart, but I was conscious of what had happened. A man, knowing that I was assassinated by somebody, wanted to report the incident to the police. So he examined me thoroughly. He examined the pulse, which had stopped, and he also found that the beating of the heart had ceased, but I was aware of all this although there was no breath. Then life began to creep in again, the beating of the pulse commenced, and the heart resumed its function. Afterwards I got up from sleep and began to muse over it. I came to the conclusion that Consciousness was there although the breath and other things were not there, and the body was lying lifeless. It goes to show that consciousness is the root cause of life. I think this was the vision shown to me to solve the mystery of breath.

States of Consciousness

Usually consciousness is spoken of as of three levels: conscious, subconscious and super-conscious. They are however the broader divisions, and there are still innumerable levels of it in each one. The effect of the activities of the lower consciousness settles down upon the subconscious mind forming fate. The first thing to be undertaken is therefore the correction of the lower consciousness by right thinking and practice, so that it may itself be converted into force to bring the subconscious mind into a state of splendour. This brings us to the state of super-consciousness. If the word super-consciousness is modified as super-subconsciousness I think it will be easier to understand its further effects. Anyhow, if by the Master's grace we have come up to it, another theme opens for us. We are in a way merged into it in order to bring to our view the aspects higher than this. The word 'Higher' refers only to a rarefied

state of it and in the same sense it is applied to the spiritual regions and spheres noted down in this connection. In short the various states of consciousness, one after the other, carry us along beyond the Trinity and even beyond Reality.

CONSTANT REMEMBRANCE

We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our action and work to be a part of Divine duty, entrusted to us by the Great Master whom we are to serve as best as we can. Service and sacrifice are the two main instruments with which we build the temple of spirituality, love of course being the fundamental basis. Any kind of service, if done selflessly, is helpful. Service to fellow beings is service to God in the real sense, if it is not done out of any selfish motive. Whatever we do in our daily routine of work, is in relation with some of our fellow beings, be they our children, friends or relations. If we think that while doing a work we are really serving one or the other of the God's creatures and not our own purpose, we are all along following the path of service, although we are outwardly busy with our usual routine of work. Almost all our activities in life are connected with providing means of livelihood for our children and dear ones. So, if we treat them as children of God, who are entrusted to our care and whom we have to provide for and look after as if duty bound, we are then serving His children, and thereby God Himself. We shall thereby get rid of undue attachment too and shall thus remove one of the greatest obstacles from our path. The process, though easy and simple, will lead you also to constant thought of the Supreme Master in all your activities. If this thing gets rooted deep in your heart, every action of yours will then seem to be a duty merely for duty's sake, in accordance with the divine dictate without any selfish interest or personal attachment. Universal love, then becomes predominant and we begin to love every being of the God's creation without any feeling of attachment with it. It leads us to devotion and sacrifice. Devotion makes our passage smooth and creates a channel for the Godly current to flow into our heart. It removes dirt and refuse from our way and facilitates our march along the path. The refuse is really the effect of the

conflicting ideas, which create disturbances and worries in our minds. By meditation we create a temporary lull in our mind and calmness prevails for the time during which we are in touch with the divine force. But meditation only at a certain fixed hour is not enough, for we are thus in touch with the sacred thought only for a while after which we have no idea of God whatsoever and are for most part of the day away from the path of service and devotion. This is the reason why often after years of practice we still find ourselves at the lowest level of spiritual attainment. What, in fact, we feel during meditation is only simplicity and calmness, if we are rightly guided by a capable master. But an aspirant is generally unable to understand it, for it is beyond his conception at the early stages. The effect thus being imperceptible he often complains that he feels nothing during mediation. This is chiefly due to the fact that he remains in touch with the divine force only for a few minutes of practice. Thus the real thing gained during meditation remains with him only for a while. On the other hand, there is a man who tries to retain the effect gained by meditation for the most part of the day, and abides in the same state for as long as he can. He is, in a way, in constant remembrance of God and his progress is easy and rapid.

Some people think that constant or even frequent remembrance of God is not practicable when a man in life is surrounded by numerous worries and anxieties caused by worldly attachment and responsibilities. But practice and experience will prove to them that it is a very easy process and can be followed by any and every one in spite of all worries and engagements only if they divert their attention towards God in the real sense.

Now the question arises, how to arrive at that State {Surrender}? That one thing — 'remembrance' — brings everything in its trail. If remembrance is there, take it for granted, the remembered one is close to you. Let closeness, in the trail of increasing heat of remembrance, be enhanced; and then behold what bliss and ecstasy follows, and also how quickly you reach There, with its help. When this thing has approached the limit, which constitutes the beginning, i.e., if, perchance, it has touched that plain, region or circle, be sure, the call bell at the door of the Beloved

would have been pressed. When He has come to know that someone happens to be His real Seeker and Lover, then it would become a sure condition for His coming close to you, and for breaking the barrier that held you from entering the Home. Start a while, dear, and then you will know what this thing happens to be.

Once this attainment has set in, you would have achieved Godly attributes. Now having reached the attribute, say, you have come into the Sunshine. It has become clear that this light is from the Sun. Prior to it, we were aware of only our own attributes. Now your swimming has started in what lies just beyond God, i.e., just after it. Having come up to here we now get tidings of going still ahead. When remembrance has progressed to the extent that the awareness of remembrance itself is lost, then the form of remembrance gets changed, and this we know on moving beyond it. 'One is unaware to the extent that he is aware'. (JISKO JITHNA HOSH HAI UTNA HI WAH BEHOSH HAI.) It will be premature to reveal it. The tidings of this, on arriving at that state, will come when one automatically starts trying to reach it, by oneself.

I have stated elsewhere that Realisation is very easy if one only diverts one's attention towards it. That means that he must have a deep impression of it upon his heart. The deeper the impression, the quicker and easier shall be the success. Not much remains to be done when one has done so much. Taking in of this impression means imbibing of the very thing that one aspires for. In that case the Divine thought will continuously remain alive in his heart, and his attention will remain drawn towards it all the while. *This is what constant remembrance exactly means.* Now if this thought is associated with the idea of fellow being, who is merged in the Absolute, judge for yourself whether or nor it shall indirectly be related with the Absolute. As a matter of fact the idea of the personality in such cases is but nominal. The more you go deep into this thought, the more of the Coverings (of subtler nature) shall be torn off one by one, till finally the one — the original — alone remains to view. Now since the origin is in his view he shall be blessed with the direct Divine Grace.

Now, when that ultimate state of being is in view, it is but natural that by constantly looking at it one may finally close the vision altogether by the effect of the magnetic force radiating from it, and statelessness, the basic property of the Real, may begin to settle down. Mutual love between the two can exist only when the differentiation for this reason begins to give way, and a feeling of sameness begins to develop in its place. But you go on still and the sameness continues to develop. You get charged with the effect. The idea of His greatness is there in the background and nothing but remembrance alone remains now. A sense of sameness having been developed by the effect of remembrance, it begins to appear that He Himself is absorbed in our remembrance. This feeling having become permanent introduces the condition which Kabirdas has described as “Mera Ram Mujhe Bhaje, Tab payun bisram.”

“My mind can be at rest only when the Lord gets busy with the remembrance of me.”

This is a transcendent state of devotion. At this stage the lover himself becomes the beloved and this must necessarily be when the guru and the disciple are correlated in the real sense. As a matter of fact remembrance is almost akin to the vibration which had developed at the time of creation for the purpose of bringing existence into being. To get oneself merged in that primordial state of remembrance (the vibration) is not everybody's job. Only a rare personality may be capable of this. But that does not mean that others should not try for it.

One might be surprised to find that I interpret primordial vibrations as remembrance. It is because, as a rule, a very subtle idea comes first into the mind which later on develops into thought. Thus the latent Divine will to effect creation automatically developed into vibrations, in the form of thought. Thought and remembrance are closely similar in nature. Remembrance includes with it a kind of mild sensation which, in thought, exists in a latent state only. The sensation increases the force and stirs up vibrations throughout the body. Going beyond this sheath of sensation you arrive at the point of origin of remembrance, which may be taken as the base. Beyond that level it is inexplicable. One may perhaps feel something

of it by way of extreme subtleness. I wish my associates to be gifted with capacity to acquire that state of subtleness. The same state of remembrance and vibrations exists at each succeeding stage but with difference in the degree of denseness which is very difficult to define.

Whatever act you do, do it in the thought "It is the Divine's command and therefore it is my duty to do so", so that the state of remembrance should continue steadfast and one special benefit that accrues is that the creation of *samskars* (Impression) ceases. Retaining the remembrance of God at all times, engenders in us a deep attachment to the Divine and leads to the state in which love for Him develops and overflows. Gradually through this, devotion attains its full form. It is therefore very essential to adopt this procedure.

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

The goal of life is easily reached if we are devoted to it, having idea of our Master all the way through. There are different ways of remembering Him constantly. By devotion to the Highest, we make a channel from us to Him that serves as a path to Him. When the way is cleaned of all dirt and refuse, there will be no difficulty to tread on it. The path is cleaner in proportion to our devotion. You receive a push from the heart, while meditating on Him, to impel you on the way. The dirt and refuse are our conflicting ideas. While meditating, if you secure even a temporary lull, that means you have gone a step further on the path. You will find the conflicting ideas disappearing, when you are on your way to the path. When you acquire a state of permanency in your meditation, touching the innermost plane, the idea of the Ultimate or God becomes quite near you.

Master's remembrance is an important factor in overcoming the distraction of thoughts, and it is indispensable for easy success. When

remembrance is there, the remembered must also be there close by. This leads the *abhyasi* to a plane where he feels himself knocking at the doors of the Beloved. When the Beloved is convinced that it is a devoted seeker knocking at the door He will Himself come to the door to take him in. In that way the limitations that bar our passage break off and we find access up to Him. But we can have full understanding of it only when we have experienced it in a practical way. At this stage one begins to imbibe godly attributes. That means we have then come into the sunshine which comes down from the main Source. We have thus come up to the Source. We are now in the ocean of Infinity and our swimming commences. Everything is now gone and remembrance, having been transformed into the subtlest state of surrender supplemented by silent craving and dormant restlessness, is now the only means left to us. The state is completely devoid of charm or taste, but there is a peculiar attraction in it to the extent that one would not like to part with it even for a moment. For myself I shall never be prepared to barter it even for my life. It is however the beginning of Reality where even purity, peace and bliss are extinct.

We proceed on from quality to substance, and thence to its ultimate. For the practice of remembrance we therefore take up the quality and rest our thought upon it, meaning thereby to proceed up to the possessor of the quality, and then further beyond to its Ultimate. This is the natural course and highly effective too.

It is good that you do the *puja* for half an hour but it would be better if you do it for an hour. Constant remembrance shall help you to cross all stages. All the different stages and the various types of superconsciousness are unfolded thereby, and it connects you with Reality.

The way to practice constant remembrance which you are following is quite all right. The method which I had myself applied for the purpose would probably be considered a bit dull, but it was most pleasant to me and I derived the greatest benefit from it. I always tried to see the whole physical form of the Master in my vision, and during meditation I always meditated upon his form, placing it within my heart. When this practice gets matured,

the next phase comes in automatically. That means that a stage, of dissolution or mergence, has been crossed. You complain against me for having bound you with etiquette. I think it is your own merit by the effect of which you have stopped fluttering about, and have put yourself within the bondage of love. But the objective shall be arrived at when this bondage too assumes its absolute state and even love seems to be lost.

God willing your doubts shall certainly vanish. But it is of course certain that none has up till now been able to answer every `why', nor is there any hope of it in the future. The light which you feel is the reflection of your own good thoughts, and of your deep feelings of love. Give up the idea that you have not so far progressed in meditation. Go on with it, maintaining constant remembrance as best as possible. It shall not be difficult for you since you are a man of devotion. You ask me to tell you about the natural state of mind, matter and spirit. What can I say when I do not feel even myself, nor am I a scientist to be able to build up on the basis of my knowledge. Herein the devotee, the prophet and the Lord do not come into cognition and the trinity vanishes altogether. What may I write then? I shall definitely see you in person soon. But so long as I am not there, you can keep me there as a guest in your heart. When I am actually there in person. I shall myself be the guest and the host as well.

A man can keep himself busy with divine thoughts every moment without offering any hindrance to his worldly activities. If one practices it so as to form this habit it becomes so easy and natural with him that he would not like to part with it even for a moment. I give you all a very helpful hint. Before taking up a certain work, think of Him for awhile in the sense that He himself is doing it. It is the simplest method and I should like you all to follow it in right earnest.

CONTAGIOUS

I wish every one of you to become contagious, in a sense, so as to cast a deep impression of your self wherever you go. The effect may flow out from you automatically like a contagion. You write, "Whomsoever I saw was enchanted; whomsoever I thought about has been attracted;

whosoever saw me was converted". When I am having such souls for our Mission, the Mission is sure to shine.

CONTROL

One should control one's freedom of action. The Ten Commandments are meant for this purpose only.

Abhyasi should have control over little things (Habits etc) of the daily routine. If not, how can they expect to have control / command over big things?

You have written that there should be some method to acquire complete control of this materiality or spirituality. When a factory is working the energy comes from the engine and rotates its every part. Now, if you want to control it and try to hold one wheel, the result will be that your hand will be crushed to pieces. You can never control it in that way. If you want to stop that machine, then get control over the source from where the energy is being supplied. Then the machine will stop. Now it is evident that in order to have control over the materiality, you should have control over spirituality (Consciousness), and all of us do the same thing. You already know the methods of acquiring control over the spirituality, for which the practice and satsangh are absolutely essential. Nevertheless, I mention something: in order to have control over spirituality, you have to enter that which is the cause of spirituality (Consciousness). Now, how to gain it? When we turn towards it in such a manner as to get charged by its purity and freshness, our environment will get changed, and naturalness will be created. And whatever you wish will begin to happen. Dear brother, go on floating. The source will definitely be reached. Or, if the inclination becomes so intense that the river itself pours itself into you, then there will no longer be the necessity for any *abhyas*.

CONTROVERSY

There has been a great deal of controversy over the question of the existence of God, the Ultimate Reality. The real problem of my mind is not that of proving or disproving the existence of an Eternal Absolute but that of defining it in an adequate and satisfactory way. The factor of blind and enthusiastic faith, created and strengthened by individual miseries and cravings in different cultural contexts, has added more and more confusions. Consequently the man of reason and thought rightly feels disgusted at the very mention of the word 'God'.

I believe that the controversy over the question of God is a fake one. It really arises due to misconceptions with which God has become loaded in course of the history of the various cultural groups of humanity. The need therefore is to give up the impulsive approach to the problem because it blurs the vision and thus impedes progress of man towards his goal.

CO-OPERATION

But something is essential for the *abhyasi* also. In the first place he must have full trust in the Master and must fully co-operate with him in every respect. If it is so he will positively go on developing day by day, and begin to feel himself changed and transformed. The state of waking consciousness of the lower type will get transformed, and his journey through higher and higher types of consciousness will be commenced.

COTTAGE

You are always welcome to my humble cottage — a cottage which is so badly dilapidated that none perhaps would like to rest in it, even for a while, for fear of being drenched all over by the light shower from the Base leaking in all through.

COURAGE

The courage starts when confidence is there; and confidence is there when you have willed to reach the destination.

What is the call of the present day? Nothing but the energy issuing forth from the centre. Either it should burn us or it should embrace us. That should be our thought if we really want our transformation, for which we should come forward like a warrior in the field to test our own bravery for the task.

If you want to taste the real nectar of life, come forward into the field with undaunted courage, not minding the ups and downs of fortune. That is the thing needed for our life, not charity and alms.

Firm resolve and dauntless courage are the essential features of a manly character. That is what is required for the final success. But my advice in this respect usually goes unheeded. It may perhaps be because of my insufficiency in literary knowledge which people generally value most in an accomplished soul.

COVERINGS

Our theory is that man was perfect when he was first born. Hence it is evident that these knots have been formed by men alone, which are a hindrance for the view to be taken to the Source. His activity has formed a world within himself. The reason is that the Workman had sent us pure and crystal-clear. And it is the mark of the best workman. The responsibility for the dirt and dust which has come over is upon us alone. We have ourselves formed the sanskaras (impressions), which have become coverings upon coverings and succeeded in covering us up like the silkworm in the cocoon. Having come out of the Ocean of Reality we were Reality alone from top to toe. Now because our primary condition was like that, our vision could straight away see that without any obstruction, and it had the knowledge of That, the form of which can be considered as the *Vedas*.

That is, all this thing became a rope which had come in its form having developed many knots. Different actions of Prakriti are created on the force of soul. Now in these things that is the play of earth, air, water

and fire which come before the vision, tht3 vision never went towards that which was the Real thing.

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

CRAVING

One should develop craving for realization.

An intense craving is essential under all circumstances and for that meditation is an indispensable factor. If one gets firmly settled on it his problem may finally be solved. The easiest way to increase the intensity of craving is to take it up even in an artificial way if it is not actually present in the mind. In course of time, by constant practice, the artificial feeling will become true and genuine. Special stress is laid upon that the Abhyasi must cultivate an intense craving amounting to restless eagerness or pinching impatience for the realisation of the goal.

I would emphasize that Realisation is not at all difficult for those who have the real craving for it. If craving is there he will come on the true path by which Realisation can be achieved in a short time. The real craving of man keeps him in constant restlessness, and he works only to gain his real goal. While so many of us worship God and offer prayer as a routine, it is only to please our senses. In this sphere mental enjoyment is there; sense enjoyment is there and they are caught up by so many enjoyments which forbid them from peeping further into the life meant for Realisation.

I am reminded of the words of Swami Vivekananda saying "The human form, longing for moksha and association with an elevated soul, is a difficult job to secure". It is no doubt exactly so. There are of course very few who really crave for moksha or any higher aim. But the longing of the

type which may amount to intense craving is still more difficult, and rare too. But even intense craving for the goal may not alone be of much avail unless one has got closely attached to one of the highly elevated souls. Now suppose this also is there, even then one thing remains wanting therein, and that is the abhyas or the practice. Thus all these factors having come together may alone be helpful in the realisation of the final object. This is the well-considered opinion of all the great saints.

I prescribe the easiest means, still some people do not pay much heed to it. The reason may perhaps be that they have no real craving. When craving is created (May God Will it so) the attainment of the Goal becomes a question of no time..

CRAWL

The beloved can make the lover crawl in any way she pleases. Even the crawling, too, the beloved teaches the lover. And the spirit of crawling also the lover receives from the beloved. Therefore the movement in which I set out, if it is correct, carries your own praise, and if it is wrong involves your own betrayal. If, now, you ponder over this with a comprehensive view, you shall comprehend that we have received this crawling from Him alone whose remembrance excites the devotee with extreme restlessness.

CREATION

I may also reveal the reality about the creation. Before the creation came into effect there was only the latent motion around the Centre, and adjacent to it and in it was present the idea of creation (*kshobh*). You may call it motion, vibration, force or anything for your understanding. It was the ultimate cause of creation and of everything else necessary for it. When the time of creation came the idea, which lay hidden or sleeping in the latent motion, matured and churned up the whole motion and created a force or power which rushed out. The jerks concentrated the power or energy in the form I have expressed above as cells or the egg-like things.

Before the time of creation the only thing in existence was the root cause and the whole universe as we see it today was merged in it in the

subtlest form, everything losing its individual identity. Now, the centre, like the tiny seed of the tree, included within itself the whole of the universe in the subtlest form. It was thus the extremely abridged form of the same expanded manifestation as we see today. Thus the centre, the latent motions and the entire creation in the subtlest form all combined together as one unit, led to be the cause of creation when time came.

Strictly speaking, it is we who have set up the creation by providing the material which formed its basis. In it the function of God was but nominal, except for the primary stroke of will which stirred up action (*Kshobh*). The actual root of all things in existence was matter which existed in essence-form, just in the same way as the root of all machinery is the iron ore under the earth. The stroke of will was full of high velocity, which is still there and shall continue till the end. In this respect the beginning and the end of creation are like the two extremities of the same velocity. The middle space comprising the real force was the main instrument for bringing into existence the entire structure of the universe. It possesses immense power and gives out shocks like those of an electric current. The middle portion serves as the centre. A little below there is the chief activating force which serves as the cause. There is also another point, where something like an animating force exists in proper moderation. I put it as only a few millimetres distance because of its being observed from a great distance. But if one takes a closer view of it after getting out of his body-limitations, the distance would then appear to him as unlimited.

“That there are particles pre-existing at the time of creation” mean particles of matter, since matter in its own form, being a subsequent creation, did not exist at that time. What existed then may better be termed as energy, and the word used here refers to the particles of energy which afterwards developed into matter by the action of *Kshobh*, or the Primary Stir.

Perfect calmness prevailed before creation came into action. Even power or force lay frozen at its origin. The time for the change however came. Motion got awakened and set things into action resulting in the formation of forms and shapes in accordance with the will of Nature. At the

root of all this there was something which we might call as active force. But that too must have a base for itself without which it cannot have its action, and it was the Ultimate. Thus we come to the conclusion that Creation was the result of motion, and the motion was that of the Base.

When the time of creation came, preparations commenced, currents flowed out, vibrations intensified, formation of knots (*granthis*) started, momentum gathered, churning process set in and actions and reactions began and continued till objects began to assume individual forms. The process of creation thus came into full swing. Animate and inanimate objects began to come into existence. In course of time all the objects came to light and the universe was formed.

The process of creation took about one hundred and twenty thousand years as revealed to me in a state of super Consciousness. The creation thus came into being and the heat caused by motion became the base for the formation of forms and shapes. It exists in us too and is the basis of the whole structure. If somehow we bring this heat to a state of moderation, it becomes almost identical with the original current.

To put an end to such questions, I will explain this mystery in a scientific way. God is the Centre wherefrom the energy starts. Energy becomes frozen if its utility is not there. So in order to maintain His existence, He sent out power which resulted in creation.

CROOKED

Many Swamiji's who start the profession of Gurudom as soon as they put on the ochre coloured uniform, complain that although their disciples listen to them with interest yet they remain as crooked as the tail of the dog afterwards. The reason is obvious. Either the Swamiji does not exert his will or he has got no power. They prescribe many laborious and brain-taxing practices and leave their disciples to their own fates. Neither the teacher knows the result of the practices nor does the disciple care to use his discrimination. The result is grossness and dullness of intellect on the part of the disciple, and corruption, degradation and normal turpitude on the part of the Gurus who are only conscious of their right to teach and

quite unmindful of their right to teach and quite unmindful of their duties and responsibilities.

CULTURE

Education causes only an expansion of brain, whereas the most essential factor for the expansion of mind is culture which puts the channels of our thought and actions in order. Mere reading of books without a close study of the Heart's book is of no avail.

CURVATURE

If an abhyasi proceeds with his own efforts, or if he neglects the master at a certain level, he forms a curvature and it itself becomes a knot, barring his further approach. It can be rectified only through the method of transmission.

CURE

A saint remarked that I was all right and was to improve my physical health (I was then a victim of gastric ailments). He asked me to contemplate that the Ganges which contained all colours was flowing, and from among all those colours that particular colour was penetrating into me which was the cure of the disease. He further added that this was the way to cure any other person who is down with some disease. With the help of your plexus you should inject that colour which is the cure for that trouble, into the body of the subject, through the particular Latifa or centre which is the plexus of that colour.

CURSE

In our religious literature we find the instances of curse having been pronounced by certain saints. A saint said something ill for a person and it came to pass. This has created a sense of fear. In my humble opinion, If any saint curses anybody the effect of utterance usually bring out the impressions -samskaras-that were buried deep within the system of the man who is cursed. So the consuming – Bhog – of the Samskars starts

which may other wise, have started years after, need not be afraid of it. In a way we become free of that amount of burden earlier.

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

My Master once related a case of a sanyasi to one of his disciples. A Sanyasi of attainments used to come to Him to receive spiritual training at night. He used to infor my Master through inter-communication whenever he has to come. He used to come at nights because he didnot go to the house of any house-holder- grihastha and lived in open space at the bank of Ganga throughout the year. Once this sanyasi cursed a person and it came to pass. The out come of prounouncing the curse was that the sanyasi had to be born again at Rangoon though he survived only for a brief span seven or eight years.

Here I like to issue a warning for the Abhyasis of our mission for the power of the Master works in the system of the Abhyasis. It is almost daily occurance with the Abhyasi having faith in the Master that they touch the deeper layers of spirituality. If at that time, they may

unconsciously, say anything it will come to pass. I have already written some warnings on this point in my letters.

CYCLE OF REBIRTHS

Our next life, whatever' it may be begins after death. Just as prior to our present life, we have had numerous other lives in different forms, similarly even after our death we may have numerous other lives. The cycle of birth and death continues indefinitely. The problem before us is not to

find out a solution of our present life but for all lives that we may henceforth have. In the wider sense, it covers the entire existence of soul in various forms, gross or subtle, at different times till the time of Mahapralaya (final extinction). The mystery is, however, explained by people in various ways, but almost all agree on the point that the object of life is to achieve eternal bliss after death.

The completion of Bhog of all the samskaras, formed every moment cannot ordinarily be possible during the whole life. Thus when our life comes to a close we still have a lot of samskaras in store within us. These very samskaras become the very cause of our rebirth, in order to offer us an opportunity to complete their Bhog, but unfortunately, instead of finishing them we add more than we have exhausted

DARSHANA

Now there remains only the problem of Realisation. Generally people take it to mean a mental vision of the physical form of Vishnu with four hands holding a conch, a discus, a mace and a lotus respectively. But in my opinion such a type of *darshana* is only the result of the grosser mentality of the worshipper, for the reason that his own subtler self appears to him in that form, because he had taken up that very form for meditation. In Raja Yoga the state of mind which develops by the effect of *Sadhana* is quite a different one. In that condition he feels the presence of a Divine Force everywhere and in all things, and that brings him into a state of ecstasy. Such is really the true state of *darshana*, or Divine vision. Let people peep into it and experience it for themselves.

The attainment of this state of *darshana* or vision does not mean perfection. It is only the first step towards the Divine. How much more we have to go on, and how many further states we have yet to pass through, cannot however be exactly determined. When our final aim is merging in *Bhuma* or the Ultimate, the state of *darshana* can by no means be taken as final.

DEAD LEAVES

People do not try to overcome their wrong habits because they would then have to put themselves to effort or a bit of inconvenience. Never mind; be it so. But if they only adopt the right course for the realisation of their object and are prompted by intense longing for it, none of these things shall then stand in their way, but shall drop down like dead leaves.

DEBT

Really speaking everyone has to repay three debts. You are, however, repaying these debts. Brother, I would like to substitute the words 'debt of the master' for 'debt of the *Rishis*' (*Rishi-Rina*). I want to repay this debt, and it would be possible only when I can prepare a person just as my master has prepared me. But the repayment of even that is really in the hands of my master alone.

DEDICATE

The idea of Guru as the Supreme Divine force is very helpful in spiritual pursuit. You depend upon his guidance thinking him to be a superhuman being. If you go on with your busy routine of life, dedicating everything to your Master, imagine what good it will bring to you in the long run. While doing a thing, think that you are not doing it for yourself, but for your Master, or rather think that your Master himself is doing it for himself. While at the breakfast table you must think that your Master is breaking his fast. When you go to the office, think that your Master is doing all this. While returning from the office, suppose you see an attractive dance on the way. Your eyes are caught by the charming appearance of the dancer. Your thoughts seem to be diverted for a while. Then also think that your Master and not you, is seeing the dance. You will at once lose curiosity for it, because your Master's power will begin to flow in to relieve you of the temptation. When you come back from office your children rejoice to see you after so many hours. You too enjoy their merriments and it is but natural. Your attention is, for a while, diverted towards them and you feel a bit away from the sacred thought. What you are to do then is to think that your Master within is himself enjoying and you shall be in touch with the same sacred thought again. If you are chatting with your friend, think that

your Master, not you, is talking to him. While walking, think that your Master himself is walking. During meditation, if you entertain the idea that not you but your Master himself is meditating on his own form, it shall bring about excellent results. Similarly, you can adjust yourself in all your routine of work. If you cultivate this feeling and maintain the outlook that your Master is doing everything in your place, you shall not only be in constant remembrance all the while, but your action will cause no impression whatsoever and very soon you will cease making further Samskaras. The process, if earnestly followed, will constantly keep the Master's form in your vision and you will feel his presence within and all about. Though, in fact, The real Master is not merely his outward physical form, but his inner self, still it is almost impossible to ignore the form altogether.

DEAF AND DUMB

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

DEATH

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

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 it. 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.

In the night a thought occurred that I should die now. There was an intense yearning in the heart for death which had the idea illustrated in the following couplet:

Death of which the world is afraid,
Is a pleasure for me? When shall I die?
And attain complete tranquillity?

Throughout the day the longing for death, and thought about preferability of death over life persisted. Every thought that came to the mind was of longing for death. Going deeper into the state with the absence of outside feelings is layavastha. There is still greater state which we can safely call "death of Death". A man who reaches this condition never returns after the span of life is over. It is in this condition that the man actually feels that he is dead in such a very subtle way that the idea of death hardly subsists. That means it goes very deep to the deepest core of the being, and the condition becomes part and parcel of life.

Seeing somebody dying my heart also longs to die and this state has intensified after my Master's Mahasamadi.

DECLARATION

Our Master's declaration is that a sadhak 'can reach such a state of liberation not only in one and the same birth (life time) but (even within a shorter period if he is a diligent worker and has got a real guide. This he

proved also, but the proof is impossible to be given in words. Our experience alone can show it.

DEFICIENCY

Often people ask me to infuse into them the Godly force or energy up to the highest degree all at once. To be frank I am always eager to do so, but to my regret I seldom find the necessary capacity in the *abhyasi*. The delay caused is only on account of that deficiency, and for that I cannot be blamed as a miser by any means.

DEGENERATION

It is a Hindu belief, and a correct one too, that when we first came into being we were complete, and we were all in close touch with the Almighty. As time went on degeneration set in with the result that we now find ourselves in the lower stratum of humanity. Who created these things within us? It is only we ourselves and nobody else. It is we who have undermined ourselves; it is we who have thrown ourselves into the gloomy dungeon, far far away from the Godly kingdom; it is we who have wrought this havoc within us, making thereby a network interwoven by the fibres of our wrong and vicious thoughts.

DEJECTION

People expect God to accede to their **wishes** for greatest peace and comforts. If He does not, they begin to accuse Him of undeserved neglect towards them, and begin to ignore Him altogether. The result is they remain ever faced with discontentment and dejection, and peace of mind is out of question for them. But this very condition sometimes develops to form a base for the diversion of their thoughts towards God — in certain cases of course — and creates in their mind faith in God.

DELIVERANCE

Our will has grown terribly weak. In order to make it strong again we have only to connect it with that which has it in full vigour. That means that our lower centres which have grown weak should be connected with the

higher centres which are actively strong. As a result, our lower centres will also become strong and powerful. In other words we have to deliver the lower centres to the charge of the higher centres but only after bringing them to fuller consciousness.

Constant remembrance is firstly that which you are doing. Secondly, when the brain gets tired, the remembrance of That will produce the same effect. The object is deliverance.

DELUSION

Inducement based on outward show of knowledge, eloquence or power, promotes blind faith, which in most cases leads to disastrous results. A conscientious man will never allow himself to be led away blindly into delusion by such false impositions which have no real significance in the spiritual field.

DEMANDS

Often people expect me to look to their physical ailments and to apply my thought force for their cure. Not only this, they also induce me to take up cases of their friends and relations, and I, being over-courteous and obliging by nature, undertake them, not minding my own difficulties and exertion. When I happen to hear of the physical troubles of any of my associates I naturally get attentive for a while at least for their relief. But when anyone approaches me with a direct request for his cure I feel myself bound to help him to my best, not minding over-exertion and strain.

They are perhaps induced to demand from me this kind of service on the presumption of their excessive love and devotion towards me which emboldens them in their claims for worldly benefit. It may perhaps be for the very reason that *gurus* are generally advised to remain reserved with the disciples. As a matter of fact everybody in the world has to undergo sufferings. I too had, and even now have, a lot of them. During the lifetime of my great master, though I did inform him of my troubles, yet I never desired their removal in the least. It may have been due to want of devotion in me, which might have been lesser in comparison with that of my

associates. Anyhow that continues even today and I continually receive demands of this nature from one quarter or the other.

DEPENDENCY

As for myself, I have always been a dependent of my master, and I would accept subordination to that person under whose subordination my master orders me to remain. Through this dependency alone I have been able to develop such will power, which is but my master's gift, that I can prepare thousands of persons for spiritual training within a second.

DEPOSE

What will be the state of displeasure and wrath of a Master when a servant of his boasts of possession of power in his presence and behind his back? It is just possible that on account of his pride and act of usurpation he may be discharged from his post. But another servant, because of his eternal nearness and personal closeness, and because of his services, may find such a hold upon his Master that all the powers may be given to him by the Master. And if that servant uses those powers in such a way that he associates the name of the master with every action, I feel that occasion will never arise for any misgiving in the heart of the Master, and he would never feel that his kingship would suffer, and so he would never depose the servant from his office after forfeiting his powers.

DEPRIVED

Personally I am of the opinion that if we are deprived of all things necessary for the upkeep of worldly life, and in its place the inner life which is worth having is given to us, we are in no way the losers

DESERVING

One of the essential things necessary for the achievement of negation is the growth of intense craving amounting to restless impatience,

combined with sincere love and devotion. When the feeling of love is there in the heart, restlessness must come in by itself. The difference in degree may not be of much account in this respect since it may grow more and more in course of time. But what can be said of those who even get annoyed and irritated whenever a harsh or reprimanding word is used for them? That may be a clear indication of the fact that they do not like to free themselves from their egoistic feelings. It is just possible that they might be under the impression that to put them on the right path, and to give them higher approaches, forms a part of my duty towards them. It may be so to some extent, but then at the same time they must also bear in mind that they are to make themselves deserving for it. I feel concerned with everyone of you but only to the extent that it lies within the limits of my essential duties. I induce everyone to try for the nullification of self, but they do not care to take into view even its elementary steps, and I have to put up with it. I speak of it in very guarded words lest someone might get annoyed.

As the world is transient everyone has to depart sooner or later but some go without any load and some with load. Most of the people depart leaving wealth behind; and because of this alone their memory remains fresh in the minds of their heirs. But the earning of the spiritually perfect man is something else. Unpossessed, he goes possessed. Unpossessed means that the search of the possessed by becoming unpossessed is the search of the one by becoming alone. He has no concern with comforts, luxuries, successes, and pleasures of the world. He is liberated from its bondage in his life time itself. Possessed means that he takes along with him bread for the way, that is, the real essence of his spiritual earnings. He leaves his spiritual earnings to his spiritual inheritors. Just like the house holder; and each receives the quantity in proportion to his capacity, and the remaining is swallowed by the descendent. And this reaches to initiated members only, because legally the spiritual off-spring alone deserve it. Some part, of course, reaches those also who had special love for their teacher and who have attained, "Laya avastha" and this is right too. In spirituality the share goes to the deserving, and that is why abhyasis are repeatedly exhorted to become deserving of that thing; and for that two

things are required; love and obedience. And both these things are interdependent.

DESIRELESSNESS

Socrates says, 'Knowledge is virtue', and by virtue he means to refer to desirelessness. That is, according to him, the essence of education. If by acquiring high education one comes up to that level, I think the purpose of education is served, and that is a spiritual stage. How can it be attained? The simple process for that would be constant remembrance. If the phrase, 'With unbroken chain of thought' is added to it, the process would then become complete.

DESIRES

Desire can be stated as the fulfillment of which brings pleasure to the heart, while its nonfulfillment brings sorrow, misery and pain; and the enjoyer of it is you alone, and yourself alone the doer.

Our desires are the main cause of miseries. So the only solution of miseries is the curtailment of desires. Fewer the desires, lesser shall be our miseries. But to become desire less is another problem. Desires form a network, which we are entangled in. The more we try to get rid of it, tighter become the fibres of the net. The only way to free us from the entanglements is to divert our attention from them and fix our eyes on the very Real thing. If we cultivate a habit of remaining unmindful of them, they will soon begin to disappear from our view and consequently our miseries will be minimised. Reality alone will remain constantly before our eyes and everything else will lose its charm or significance.

(1) Animal Plane, (2) Mental Plane, (3) Spiritual Plane. These are the kinds of desires. Desires are good as well as bad. Bad desires are connected with passions, sex, etc. Greed, etc., also can be included only in this type. In desires of the mental plane is hidden the secret of self aggrandizement, self-progress, self- ability, etc. When these things are carried on to the spiritual plane, one is reminded of his duty, and is worried about getting out of the snare. The tendency is diverted towards God-Realisation. It is the

same tendency which was once connected with the animal-plane, but as duty is included in it, it would be wrong to call it desire.

A desire, when satisfied generally creates another to follow in its place. We are seldom free from them even for a moment. We see most of the things with an idea of having them. These desires mould our physical and mental actions and lead to the formation of Samskaras (impressions), adding thus more and more coverings to the soul. Fresh desires every moment and our efforts to satisfy them lead to continuous additions. Their impressions remain on our causal body so long as they are not wiped off through the process of 'Bhog'.

You ask me how desires can be overcome. The only answer I have is, 'Try to give yourself up to God like a dead man in the hands of the dresser'. But if you want me to prescribe some method for it I shall offer you a very simple method and it is to think your desires to be mine, not yours. I am glad to find in your heart light and nothing but light. Devotion as great as possible is necessary, and constant remembrance creates it in one's heart.

DESIRELESSNESS

Desire lessness is a virtue and essence of education. It is a spiritual stage and can be attained with the simple process of constant remembrance with unbroken chain of thought.

The end of desires means the stopping of samskaras (impressions) which are to be worked out during the course of our life.

If you "try to give yourself up to God like a dead man in the hands of the dresser" you can overcome the desires. I shall offer a simple method and it is "think your desires to be mine, not yours".

DESPERATE RESOLVE

The disturbed state of mind is more often due to the tyranny of one's own heart and to a brooding nature. A habit, once formed and strengthened by the force of will, is usually most difficult to overcome. Sometimes it

gradually drifts man down to the lowest level of degradation. Try to extricate yourself from it{disturbed state of mind} by taking **refuge** in the lap of one who is ever ready to take you in His embrace. No doubt, on occasions, you do feel inwardly inclined to it but then there is one thing wanting still, and it is a firm and desperate resolve. That is not very difficult. If undertaken in the right way it is perhaps the easiest. Almost every one is eager for it in some way or the other. To speak of myself, I would say that I never felt concerned with it, though to an outer view it may have been a mistake on my part, but this was due to my peculiar nature. I ever remained a blind devotee of Him whom I took to be my everything, and never bothered about what might be right or wrong. Every thing was absorbed in my thought of Him and Him alone. As for the worship of gods and deities, I never stood in need of them nor do I even now. I wanted to secure my approach up to Him, and my end similar to His. Nothing else did I crave for. God had no doubt brought me into existence and had bestowed me with powers and means to go on properly with everything, as it is with everybody. But the very things, having been spoiled by our wrong handling, have become impediments and serve for a veil between the master and the servant. Now all our best efforts for the approach end in a mere tiny chink at the surface of the veil. Going beyond remains forever out of the question. Now who may he be who goes beyond this chink? For me at least it was none but my master. Whom should I therefore be indebted to, to God or to my master? To me the answer is quite clear, and I owe every thing to my master alone. How is this debt to be paid off? The only recourse open to me is to serve you all as best as I can. I sincerely wish you all complete emancipation. But where there is the rose the thorn is also there. A seeker of roses is never afraid of thorns. Mahatma Gandhi is said to have once remarked that the way to salvation lies through jail. I too had once expressed a similar view in a letter to my master, that the path of spirituality lies over stony ground and through thorny bushes. I had once been in such a state of extreme trouble and restlessness that I wrote to my master that if such had been the case with any man of worldly interests, he would have preferred to commit suicide. But due to the over-powering influence of my master all this seemed to be pleasant to me. I chose a life of poverty, and the idea of having nothing but salt and bread was very charming to me. It

is a matter of pity for me that none perhaps has so far offered me a chance to impart such a state to him. In one case alone I had once tried to force it upon him, but I had not gone far with it when I was directed from above to stop it. If I impart such a type of training to my associates, I think the gentle-minded amongst them will quietly slip away from me, while the rash-tempered may perhaps be driven to open opposition. In my case I was so much absorbed in my own thoughts at the time that I felt delighted in partaking of the remnants of the dog's meal, not to speak of a person of low caste or untouchable who is after all a human being. It is however a different thing that I never did have a chance for it. In my heart I felt no difference between myself and the dog. This was my condition at the time when I was full with internal troubles. I owe it to my master for having trained me like that continuously for about twenty one years. It was only after that period that I began to feel relieved, and the peace that I now enjoy is far greater in proportion to the amount of trouble I had at the time.

Further, during that time I was under the watchful control of my father who, having smelt my inclination towards the Divine, feared lest I should some day give up the home and the world for the sake of forest dwelling. For this reason a strict check was imposed on me, and I was not even allowed to go up to my master. It was only about ten times or so that I could have a physical approach to Him in all my life. But I did not feel it much since I had no time to spare for brooding over these unnecessary things. It was all due to the sense of feelinglessness which got developed in me through the kind Grace of my master. This is in fact the wonder of 'Man-worship'

DESPONDENCY

Always look to the bright side of the picture and one should not, at any rate, submit himself to the feeling that he cannot attain the goal. Iron will is essential for the purpose. He should not be led to the feeling of despondency which is a great obstacle in the path. The cause of despondency in the spiritual field seems to be that people generally think it to be the most difficult and intricate thing. What we have to gain is really

a very simple thing within our easy reach. It is merely a misconception which, if wiped off, will remove despondency altogether.

He should not be led to the feeling of despondency which is a great obstacle on the path. The cause of despondency in the spiritual field seems to be that people generally think it to be the most difficult and intricate thing. What we have to gain is really a very simple thing within our easy reach. The difficult methods, so far applied for attaining this simple thing, have really made it complicated and intricate. An example will make the proposition clear. Suppose a needle falls on the ground and you want to pick it up, It will be very easy to do so with the help of your fingers. If however a crane (a machine used for lifting heavy weights) or some other complicated machinery is used for picking up the needle, it will be difficult to do so, and it is quite possible you may fail in your attempt. Exactly the same thing happens when you think of difficult and complicated methods for attaining the Reality which is very simple. People are really trying to pick up the needle with the help of a crane in the spiritual field. It is merely a misconception which, if wiped off, will remove despondency altogether.

We should meet reverses with a brave heart and should never give way to the feeling of despondency which is the worst drawback and the deadliest poison to spiritual life.

DESTINATION

Religion is only a preliminary stage for preparing a man for his march on the path of freedom. When he has set his foot on the path, he is then beyond the limits of religion. The end of religion is the beginning of spirituality; the end of spirituality is the beginning of Reality and the end of Reality is the real Bliss. When that too is gone, we have reached the destination. That is the highest mark which is almost inexpressible in words.

Our final destination is there where neither air nor light has any access. It is a perfectly lightless place without any motion or activity. People

clamour so much about light which, as I have stated, is only a passing phase in the course of our journey to the Ultimate. It ends *in toto* as we arrive at the destination. Crying for the light is nothing short of a mad fantasy which displays its own colourfulness. Besides this one often feels a sort of pleasantness in that idea. But so long as the sense of pleasantness is there it is short of the mark. It is then only a reflection of *maya* though in a much refined state. I am however trying to take you all to that sphere of dreary desolateness which is beyond conception, and which is possibly the last limit of human approach.

The soul is longing to feel its real nature which has gone out of sight, and this insignificant being is seeking his fellow-pilgrims to march on the path of freedom. My desire, my longing to get the fellow-traveller is only for the sake of helping him to reach his destination safely. The idea may seem foreign to you at first sight. But, if you pause a little to consider the problem of destination, you will surely come to the conclusion that you are sailing towards your own home wherefrom you have been snatched away by the "irony of fate".

True bhakti is devoid of any physical desire related to sense. It is attached by the real craving - a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the homeland which is the final end of our journey. As a rule the reminiscence of the home will keep the remembrance of God alive in our heart and vice versa. It is in fact an end which is endless and the craving for it is beyond the range of materiality, not to speak of the senses. It is what is commonly understood, as realisation, oneness, destination or the end.

DESTROY

The reading of Nature in the clairvoyant state indicates that the destruction of the undesirable elements in the world has already commenced. Such examples have occurred many a time before, during the period of existence of this world. Destruction is accomplished through various means. It may be through war or internal feud, through heavenly

calamity such as volcanic upheaval or through similar other causes. The time is now ripe for its final phase and the world is rushing towards it with headlong speed. The action may come into full swing by the close of the present century but some of the events enumerated below may take a longer time to come into effect.

Anger and passion are the creation of the 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.

People have no faith in God and this is a sign of spiritual suicide. People say that the crops now-a-days are not good, which means that God has now grown old and so He does not remember certain things. But the people do not understand what confusion they have created in His work, with the power given by Him. Actions are proportionately continued. Now, our actions went against the Nature and created a mess in the environment, whereby our own throats are being cut. These things now require to be cleaned, which is being done to a certain extent and will be continued. It has all to be done by you people only, and unknowingly every saint does something.

I have courage and by my Master's grace there is nothing lacking. It will not require another second to do it. I have written all these things so that you people may also develop courage in yourselves. But I do not do this because those who have created all this mess by misuse of their powers may reap the fruit of their actions. Nature also wants the same thing. Destruction is bound to come and it has started also, and these are the causes.

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DESTRUCTIVE EYE

There is a third eye about which it is said that if opened, it could destroy the whole world in a moment. This destructive eye which is generally associated with Lord Shiva, is actually situated in the back portion of the head in the occipital prominence below the central region. It is the crude form of the centre - the reactionary thing. Havoc can be wrought and the world can be brought to decay or utter destruction by its

effect if thrown forth. This destructive eye was kept open by lord Krishna for 18 days in the battle field during Mahabharat to the extent of destruction required at the time. It will be opened once again. Lord Krishna had come for the change. He saw the atmosphere growing poisonous due to the existing elements at that time. He ultimately contemplated the scheme of Mahabharat. He began to destroy those elements by his will force twenty four years before the actual incident took place. When the time of Mahabharat came and the warriors were on the battle field, he opened the destructive eye at the spot. The signs are again now visible in the horizon, of course not as coarse as they were then; darkness is prevailing, poisonous elements have entered the cosmos, world is demanding change, for which duty has been assigned to somebody by Nature herself.

We take up another point in the human body which is below the central region. It is the crude form of the Centre — the reactionary thing — I call it the destructive eye. Havoc can be wrought and the world can be brought to decay or utter destruction by its effect if thrown forth. I am not going to disclose its actual position as it has no connection with the main theme, nor am I allowed to disclose it. I have discussed completely, though in brief, every possible thing in this connection. I would now dwell a little more on this point too, to complete the chain. This destructive eye was kept open by Lord Krishna for eighteen days on the battle field during Mahabharat to the extent of destruction required at the time. It will be opened once again. Lord Krishna had come for the change. He saw the atmosphere growing poisonous due to the existing elements at the time. He ultimately contemplated the scheme of Mahabharat. He began to destroy those elements by his will-force twenty-four years before the actual incident took place. When the time of Mahabharat came, and the warriors were on the battle field, he opened his destructive eye at the spot. The signs are now again visible on the horizon, of course not so coarse as they were then; darkness is prevailing; poisonous elements have entered the cosmos; world is demanding change, for which duty has been assigned to somebody by Nature herself.

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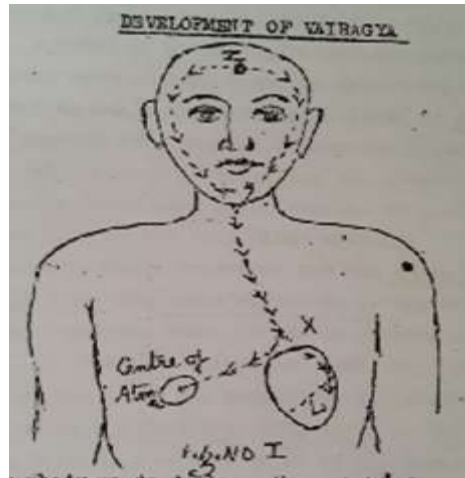
DETERMINATE ABSOLUTE

Saguna Brahman (determinate absolute) is also known as apara brahman.

DETERMINATION

swimming in the Infinite Ocean now starts, which brings us to the real life which comprises the influences of the ocean we are now swimming in. Now the silent motion which we have created in it started merging into it. In it we start expanding. In this way our laya avastha in it becomes durable and lasting. It is thus clear that the firmness of will and determination to reach the holy entity helped us to arrive at the destination, with the result that we got firmly established in the final state. How this most difficult problem was so easily solved by virtue of the correctness of our goal and the firmness of determination may not now be difficult to understand. Our intention to reach the goal promoted our efforts, and since the Ideal was the noblest, the interest for it went on increasing till it developed into a strong craving. Then we began to feel impatient for it. When we get into this habit, the tendencies of the mind are diverted towards it with full vigour. Thus we come to the conclusion that for the attainment of the objective we have to create in us intense longing or extreme impatience, which forces our passage on to it, just as the Latent Motion did at the time of creation.

DEVELOPMENT OF VIRAGYA



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

thought energy towards Atma Chakra may be tried even when Abhyasis join the satsangh for the time (i.e) in the very first sitting.

If anybody wants to search out the ocean in the human body it is Chit lake-the point marked as Z. The vibrations are there and Nature regulates them. It has no concern with Agya Chakra. Agya Chakra has some other purpose . It only distributes the power of energy for the consumption of the human organism while the Chit lake only works in the thought force. There are different colours found in the people of different mentalities. The grey is medium colour of Chit lake in an ordinary human being who risen a little higher. In case of a perfect human being the colour of the chit lake in the end turns to that of ruby. This ruby colour was discovered by Dr. K.C.Varadchari at Tirupathi by his observations and it is entirely correct. Now what is the part of the teacher here? He should try to regularise it in way that its rise and fall may disappear and the state of moderation may prevail. If it is correct them the energy which it is distributing to the lower region of the heart will have some Divine smell . It will work well in the worldly affairs but charged with divinity. Before attempting the above method regarding Chit lake , it should be cleaned as thoroughly as possible. Of course, cleaning will take some time and it is not easy to clean the point instantly. If the preceptor finds any difficulty he may first clean the right toe of the foot shown in the figure and then take up the chit lake in the second turn.



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

It will not be out of place if mention the way of meditation on Agya Chakra for the information of the preceptors. The Abhyasis of the Mission are not allowed to take it up in any way because we have already taken the heart plexus for meditation. The people generally do meditation on the upper layers of the Centre of Agyana chakra which remains flickering because it is all the time distributing energy to the human body, for different works. On account of this work of distribution there is some activity in the form of vibrations. The proper method is to meditate on the base of Agya Chakra. People are generally tempted to take up its meditation because some light appears here. It becomes a sort of toy for them to play with, otherwise the colourless of REALITY is some what greyish and we proceed from light to grey. I express the colour as greyish for the idea between light and darkness as that of twilight. I am not finding these words to describe the exact shade of grey. It might, perhaps convey the idea if I call it grey less grey. Even the scriptures have described it in only suggestive terms, there is neither light nor darkness says the Naradiya sukta.

When the vibrations of the Chit lake become very low and faint some what similar to those of central Region, the state of naturalness is there and they might be called the natural vibrations. Really it is we who have spoiled them. If this process is complete, thoughts would be minimised and would rise only when it is necessary.

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

DEVOTEE

There was a man who never saw his beloved. He fell in ardent love merely on hearing about the sweet manners and beauty of the beloved. Only this much is known about the beloved; that she is at a far distance which cannot be measured even by the comprehension. There is only one hope left, that the bliss of seeing her is destined. And he (the Lover) remains restless in his memory, having ties of love in this condition. His dearly beloved is far away from him. And only his remembrance in extreme proximity is available to him. Such is the condition of this humble self, and it seems to be the state of a devotee.

A true devotee is one who loves Him not for any favour or worldly interest but merely for love's sake. He always remains in a state of complete resignation to His will. He is perfectly contented with all that is bestowed upon him whether good or bad, joyful or unpleasant. Joy or sorrow is meaningless to him. Everything is a boon to him from His beloved. Such complete resignation and unquestioning attitude in all matters is the highest type of Devotion.

The devotee makes himself known to the Master by the current of his own power. Now by the effect of devotion that which is with the Master begins to flow towards the servant through the medium of the connecting link set up between the two. Gradually everything of the Master begins to flow into the serf. In the beginning the devotee (servant) had only conveyed his own cognizance to the Master. Subsequently by the effect of devotion the Master began to adopt nearness to him, which went on developing till the thought of actual communion began to pervade within him. Divine revelations and Nature's commands then begin to descend upon him and the first phase of initiation thus comes into effect. Now further on it is a mystery; the tongue is tied up. Generally; people think that devotion makes us slaves, but here the invertendo rule comes in again.

We have been saying out of devotion that there is providence in the fall of a sparrow and not a leaf trembles without the divine will. And that is a fact too. But if I say, that God too does not move without the will of his

devotee, I do not know what the wiseacres of saints might think of me. But that is a fact beyond doubt and a fact must be declared in order to reveal reality. For myself I may say that since I started practice at the feet of my Master, I have taken him to be my all in all and may this feeling of mine continue for ever' It was he who brought me deliverance, so I remained unattached with everyone else.

Everyone is familiar with the principle of telegraphy. When one end is connected to electricity, the message is immediately carried over to the other end. Similar is the case with the devotee, who makes himself known to the Master by the current of his own power. Now by effect of devotion, that which is with the Master begins to flow towards the serf through the medium of the connecting link set up between the two. Gradually everything of the Master begins to flow into the serf. In the beginning the devotee (servant) had only conveyed his own cognizance to the Master but subsequently by the effect of devotion, the Master began to adopt nearness to him, which went on developing till the thought of actual communication began to pervade within him. When communion starts companionship follows. Divine revelations and Nature's commands then begin to descend upon him and the first phase of initiation thus comes into effect. Now further on....It is mystery; one is speechless. Generally people think that devotion makes us slaves, but here the invertendo rule comes in again. Anyone who adopts this method reaches the Ultimate. The human envision never extended so far and the mystery remains sealed until now.

DEVOTION

What is the oil for Abhyasi? Devotion'. Constant remembrance brings devotion nearer, and it is the seed from which oil is obtained.

By the instrument of Devotion one soon becomes attached to the beloved. The thought of beloved is there, and this helps a man to go into deeper consciousness.

The perfection of human nobility lies in the devotee's being always within the sphere of devotion. By devotion we establish a link between us and the Master, which serves as a path for us to march on.

Devotion makes our passage smooth and creates a channel for Godly current to flow into our heart. It removes dirt and refuse from our way and facilitates our march along the path. The refuse is really the effect of the conflicting ideas which create disturbances and worries in our minds.

Constant remembrance, in fact, is a natural development of meditational practice and it acquires efficiency when the abhyasi has become devoted to the object of meditation or constant remembrance. It then ceases to be dry abhyas and becomes a luscious absorbing engagement.

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

The problem of practising devotion, surrender etc., in a natural way is there. For this purpose it is said that one can love another person of his own species best. So the Guru is taken into account as the personification of the supreme. In my case my Master was the only object of my love. I was not a lover of freedom or peace or perfection or anything, but only of Him and Him alone. My Master was no doubt worthy of it, being the fittest man to be meditated upon and be devoted to. He was altogether free from egoistic feelings, desires and worldly entanglements, and devoted only to his "own self". This phrase refers to a spiritual state of a high order not commonly bestowed upon man. That was the reason why I loved him as best as I could. I tried heart and soul to get myself merged in him in toto and this had been the life pursuit for me. It was because I got a master who was unparalled and matchless. For the results achieved therefrom I have no words to express. He is the Infinite Ocean of Grace in which we have all to merge. May it be accessible to all earnest seekers.

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.

A sense of sameness having been developed by the effect of remembrance; it begins to appear that He Himself is absorbed in our remembrance. This feeling having become permanent introduces, the condition of a transcendent state of devotion. At this stage the lover himself becomes the beloved and this must necessarily be when the guru and the disciple are correlated in the real sense. As a matter of fact, remembrance is almost akin to the vibration which had developed at the time of creation for the purpose of bringing existence into being. To get oneself merged in that primordial state of remembrance (the vibration) is not everybody's job. Only a rare personality may be capable of this. But that does not mean that others should not try for it.

DHARMA SASTRA:

The heart is desirous of following the dharma shastra though I know only the name of it. But a hundred thanks that one such condition persisted in seed form which gave this feeling that all the duties of religion were present in it like a silhouette. By and by this condition becomes established inside the heart as when water soaks into earth and only dampness is visible, as if the property of the water is taken away by earth. When anything against the dharma shastra is committed by me the heart filled with hatred tries that such a thing may not be repeated again.

The elements of following the dharma shastra had been inculcated in my thought, and would force me to follow dharma shastra as a result of their interplay. This condition is felt constantly, and even now the mind longs to follow it. But I do not know anything except the name of dharma shastra

DIARY

I used to write my condition to my Master, but I did not keep copies when he ordered his disciples to record their spiritual condition in a diary, I started keeping a copy of it also.

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.

One surprising phenomena which I have noted at the time of recording my diary for your perusal is that while writing, my condition becomes dull and inactive, and some inner condition comes to the fore and gives its effect. This gives birth to a feeling similar to that of man has not taken wine but has only smelt it.

DIFFICULTY

There is yet another difficulty for me and it is that most of my time remains occupied with you all, on account of which I do not get sufficient time to devote to the Godly work of a general natures. But who are those who keep me thus unnecessarily occupied? They are mostly those who have not in them the least craving for the Divine, in the true sense. If they only manage to 'submit' in the proper sense, much of my time can be saved. No doubt, they want to have it, but they do not want to devote themselves to it with love and devotion, though I for my part do not mind this in the least since I feel myself ordained to it. If they only take pity on me for all my services, even then I may have a chance to save some of my time to devote myself to other affairs.

You have written to me that you feel worried when you are short of money. This is no doubt troublesome, but then there are two aspects of it; the one when man gets agitated and perplexed, and the other when he remains steady and composed in a spirit of submission. Both make all their efforts to overcome the difficulty, but there remains some difference still. Let us take the example of a sick man who is attended by two of his servants. They tend him, serving food and medicine at the proper time and look to all his comforts. But one of them is greatly preplexed and upset by

his serious illness while the other is quite composed and steady. The one with a steady and composed mind will be more helpful and rendering better service to the patient than the other, although both of them are serving him honestly with a heart full of love. So must it be with you in case of your household difficulties, the solution of which can be better arrived at when you are calm and composed. We should ever go on with our work with a sense of duty in submission to the will of God. This will give you a taste of the nectar of real life.

DIGEST

As a general rule the spiritual journey is covered by stages taken up one after the other. One always finds room for advancement at every stage.

The method of counting the leaves of a tree will never enable you to have the taste of the fruit which it bears. If you want to analyse the leaf, it is better to analyse the very fruit which it bears. The modern means of analysis are to test it in laboratory, and the ancient way is to eat it and digest it to feel its effect. So, you must develop the capacity to drink the ocean like Agastya Muni. If you go on drinking the water from petty rivulets it may never be possible to get time and age to swallow the whole of the ocean, nor even to reach its very shore.

Undue haste in pushing up an *abhyasi* on the path of progress must be avoided. My master also took precaution in this respect. He probably never did so in my case. However on the special occasion of his departure from this material world, he poured out to his disciples so much that could not be digested by them even during all this long period. This I discovered when I had my inner vision opened by His kind grace. Consequently all of it got absorbed into me, since none of the others possessed the capacity to digest it.

DIPLOMACY

The age of diplomacy and stratagem is now passing swiftly. By the end of this century a great change is bound to take place. Every one must

be prepared to gladly welcome what is destined to befall and should come to the path of spirituality whereby his welfare can be assured and is promoted. People may grasp this greatest philosophy or not in the beginning but in due course of time they will surely begin to realise as such.

The world will soon realise that no nation on the surface of the earth can survive without spirituality as its base. The age of diplomacy and stratagem is now passing swiftly, and by the end of the present century remarkable changes are bound to come into being. Everyone must be prepared to gladly welcome what is destined to befall, and should come to the path of spirituality whereby alone his welfare can be assured. People have not given me a chance to serve them in this respect though I have always been serving them to some extent even without their knowledge.

DISCIPLES

It is really the look out of the disciple to devote himself to the service of his Guru with love and devotion, and it is not the right or privilege of the Guru to demand it.

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

Now, I will let you know the types of disciples also:

- (a) *Selfish;*
- (b) *Fazli;*
- (c) *Ahli;*
- (d) *Devotee;*

(e) *Murad.*

Selfish disciples are those who want to gain their own ends. Suppose a person comes to know that Shri X is a Mahatma and a devotee of God, he will immediately rush to him with the idea that he would get material benefit by that contact. Such persons who are concerned with worldly matters do not do any work. They join the Satsangh to achieve their selfish ends. They get things done by means of flattery. After that they will creep away. If their work is not done, then also they turn their back. They have nothing to do with love and attachment. **Fazli** type are those who sit for meditation occasionally, if they are in a cheerful mood due to the pleasant atmosphere. They have no attachment of heart whatsoever. And **Ahli** are those in whom there are Sanskaras of higher type of worship, and who want to worship and want to continue it. Some among them may progress and reach the position of the devotee. Some, however, are such that they start from the very beginning with the condition of devotee, and a devotee is one who loves his Guru intensely. He always keeps himself internally connected with his Guru. Men of this type possess all those qualities that should be present in a disciple. From among these devotees, rarely one or two acquire the condition of a Murad. A '**Murad**' is one who has become the object of love of his Guru. In other words, the Guru's attention is always centered on him. He can also be called a beloved person and such people are rarely found. In these days 'Murads' are seldom found and likewise Gurus also are rare. Revered Lalaji had written to me in one of his letters that in these days as many 'Murids' are seen as the pores of the body, but 'Murads' are very rare.

DISCIPLINE

Discipline is the elementary step of surrender. If it is not possible to adhere to mental discipline in the beginning, one can take up at least the physical discipline to start with. After that if the teacher's capability is well-established upon the mind, and the pupil too is a sincere seeker of Reality, mental submission will begin to develop by itself. When he has set his foot on the lowest rung of the ladder the next one will be in his sight by itself. When the pursuit is taken up thus, love and devotion will begin to develop

automatically, especially when one is convinced of the merits of the teacher.

The next important thing to be kept in mind is the moral discipline which every one must be very particular about. He must never do a thing which might bring a bad name to himself or to the *sanstha* he belongs to. His way of living and dealing with others should be simple, unassuming and cordial, inspired with a feeling of love and sympathy for others. This will be a source of satisfaction and peace to him as well. One should lead a simple and pious life absorbed in constant Divine Consciousness, discharging properly at the same time all his worldly responsibilities and duties.

I may just tell you an incident which happened during my recent illness. I was in the state of delirium. I transmitted with unique power and exactness to an *abhyasi* fully watching his condition and helped him to cross fifty eight points within a few minutes. I was transmitting to my other brothers of the Mission also. I answered to a few questions of *abhyasis* too — and, I was told after my recovery, that they were to their fullest satisfaction. It is not very difficult; clean your sub-conscious mind to grasp the sense of discipline and the thing is there. At the same time, mark the efficacy and infallibility of our system that the work of Mission did not suffer at all.

DISCRETION

In the earlier stages of submission, we reserve to ourselves the right of discretion and are, therefore, responsible for all our actions whether good or bad. At a higher stage of self-surrender such a discretionary power becomes almost extinct and a man does everything thinking it to be his Master's will. The question of right or wrong does not at all arise in his mind for it becomes absolutely certain that by following his Master's will, he is doing the only right thing and he does nothing but the right, feeling it to be his Master's will.

But, so far, we reserve to ourselves the right of discretion and are, therefore, responsible for all our actions whether good or bad. At a higher

stage of self - surrender such a discretionary power becomes almost extinct and a man does everything thinking it to be his Master's will. The question of right or wrong does not at all arise in his mind, or it becomes absolutely certain that by following his Master's will, he is doing the only right thing and he does nothing but the right, feeling it to be his Master's will.

DISEASE

Rest assured that diseases never enter the body of the abhyasi through our process of transmission. On the other hand, it has often been experienced that some of the diseases do go out by the effect of the process of purification.

I say again that if there were no disease none would have remembered the health which was in the beginning. Only the patient can value health with regard. By getting liberation from this alone the symptoms of health are created.

We forget that pains and miseries are only the symptoms of a disease but the disease lies elsewhere.

DISCRIMINATIVE INTELLIGENCE

Some people talk of love while others complain of fear. To them, I have to say that fear and love both have the same centre. If we drag ourselves towards the world, things of fear begin to display their character and when we are towards the Divinity, Divinity plays in Divinity itself. So, both the things are remarkable because they belong to the same centre. But we should be wise enough to take the right thing and reject the wrong one. This will be for our own good.

It is our sad tale that we do not even think of the Divinity in its real state because we have not yet created the environment of that type. We go backward to darkness instead of going face to face with light and we boast of it. So we remain far away from Reality. We do not want to listen even, if these things are brought to our view, because we have lost the

power of discrimination, affected by the present environment, created by ungodly god-persons.

It is essential for the *abhyasi* to keep away from methods and practices which, instead of eliminating grossness from his being, tend to increase it all the more. We must never keep ourselves rigidly fixed upon wrong traditional ways which do not seem to promise the desired results. Rather, we should adopt only those which may be helpful to us in our march towards subtleness.

One should be able to discriminate between good and bad. Having no discrimination is the characteristic of an inferior man.

We must take into account the factors that are helpful in this respect as also others that serve to impede our progress on the path.

DISEASE

The Creation came into being. Immediately after the advent of Consciousness we became just like a weak patient who is given the tonic, as a result of which he starts more indulgence, and due to that indulgence again begins to suffer on the death-bed. There was nothing wrong in the tonic given, but the fault lay in its wrong and improper use, and the pain took such shape that the necessity of medicine began to be felt acutely. I say again that if there were no disease none would have remembered the health which was in the beginning. Only the patient can value health with regard. By getting liberation from this alone the symptoms of health are created.

We forget that pains and miseries are only the symptoms of a disease but the disease lies elsewhere.

DISINTERESTEDNESS

You are correct in your view that disinterestedness in *Sadhana* is due to the lack of love and devotion. But the problem is how to induce them to love God when there is a lot for them in the world to love and admire. They

may perhaps come through inducement, but then only to give it up after a time. Here there is no charm, no pleasure, no enjoyment to capture their hearts, and to keep them bound within the fold. The only alternative for me would however be to take overall their responsibility upon myself, and to free them from all bindings, but that may be too much for me. If I take in some of my advanced associates for my help, they too shall thus be overburdened like myself. It is therefore necessary for every one to look to his own part of duty and to stick to it with sincerity.

DISORDER

Though people see their own disorder still they lie reposing on the unbalanced pillow.

There is a house which has all things in it upset and scattered all over, while another has everything in it well arranged in proper order. Naturally the former will be said to be in a disturbed state and the latter said to be undisturbed and regulated. Similar is the case with this human frame or the house we live in. there are numerous things kept in it. They exist in the form of results of the actions of the various functionaries at work in the system. If they are let loose to work independently according to their own trend or inclination, their actions will mostly be unregulated and disturbing. They, therefore, require a strong masterly hand to keep them in check, and this generally remains wanting in most cases. It is only in this respect that we present the picture of a house in disorder. The same is but usual in most cases.

One who is born is in tumult and disorder, because contradictions presented themselves the very moment he came into existence. Now one who attaches himself unduly to them is found to be held fast in their trammels. If you ask him to come out of it, he will only cry like one who clings to a tree saying that the tree does not leave him. Yudhistira had very correctly said in reply to the Yaksha's question that the strangest thing in the world is that people see others dying but never think that they will also have to taste death soon; but my answer to that question would have been

that though people see their own disorder still they lie reposing on the unbalanced pillow. That is perhaps the strangest thing to me.

DISSOLUTION

ALL the conditions that you have mentioned are worthy of thanksgiving. This is the blessing of dissolution of nothingness, after which God willing, the bliss of eternity will be conferred from that august shrine. Eternity is bestowed in keeping with that degree and condition which prevail in the state of dissolution.

DISTURBANCE

The disturbed state of mind is more often due to the tyranny of one's own heart and to a brooding nature. A habit, once formed and strengthened by the force of will is usually difficult to overcome. Sometimes it gradually drifts man down to the lowest level of degradation.

If our mind comes to a harmonious state circumstance and environments will have no effect on it and there will be no disturbance within. Peace and tranquillity shall reign all through under all circumstances. Passions, excitements and desires will lose their intensity and sorrow, joy or misery will disappear from the view.

DIVERSION OF THOUGHT

Since the diversion of thought is beyond the capacity of a common man, he should attach himself to some great personality who is himself firmly established in the highest plane beyond all the possibilities of a fall. The downward tendency of thought indicates that one has descended to a lower plane, assuming a grosser form. In such a case it is quite essential for him to get himself attached to one of his fellow beings with faith and devotion, so that his downward tendency may be mended by his influence. This will relieve him of all distracting thoughts. He must also cultivate habits which might be conducive to his efforts for shattering the network. For instance, the ears should attend only to noble talks, the eye should only look at that which is pious and good; the heart should be inclined only towards that which is virtuous. There may be many such others which will automatically

come to his knowledge if he is after it. Besides this he must also put in his own sincere efforts to shatter the net. At every stage there are practices and meditations for this purpose but a strong will and confidence are essential everywhere.

Diversion from the path of duty is in fact not due to circumstances or outside engagements, but only to the misdirected activities of the undisciplined mind. Mere consciousness of God cures many of the evils of the mind and removes difficulties from our path.

Often, I feel restlessly impatient to see some of my associates physically. That must be due to the intensity of feeling they entertain in their heart for me. Sometimes when this feeling gets subsided in them I too feel a bit slowed down. The intensity of the feeling of restless impatience is the only way by which we can strike at the very base, the echo of our thought, and create ripples in the waters around. I like to remain absorbed in the thought of you all that may in a sense mean my diversion towards diversity.

I may reveal to you that I have diverted your individual mind upwards i.e., towards God, as is the process usual under this system. You may possibly feel some of its reflection accidentally or when you look to it during meditation or at other times. God alone knows what I have been planning for you. When you come to me next, may God grant that I find you sufficiently advanced to enable me to make your relationship with me deeper and stronger. I am also preparing you for securing a closer connection with the main reservoir of Grace.

DIVERSITY

The Divine will to effect creation began to manifest itself. The thought of diversity which was opposed to that of unity became active, and began to acquire prominence. Activity sprang up. Both combining together increased the force, and action started.

Diversity is life. Had there been no diversity, what would life have meant? Now, how did it come about? The answer would be that we went on solidifying our thoughts to the extent that the real thing at the base got

veiled within. The glamour and the glitter alone remained to view, with which we fell in love to the extent of getting intoxicated with it. When you became tipsy you went on spinning round like a top. You danced and felt delighted with it. Now please decide for yourself what part in the work-house of Nature did you play for your own making, which was exclusively your own responsibility.

DIVINE COMMAND

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

DIVINE CURRENTS

Our first and the foremost commandment relates to the proper observance of *Sandhya* and *Upasana*. By following it we begin to attain power which we have finally to attain naturally over a period of time. Another important point in this connection is that when the currents from the Ultimate (Zaat) Divine currents began to flow, the flow by itself got twisted creating a state of grossness which led to the formation of atoms (*Anus*) and sub-atoms (*Paramanus*) and many forms of elements that began to appear in their particular forms and shapes. The continuance of the flow created heat which was the very basis of life and which gave further stimulus to existence. But though the heat remained in existence, its force got diverted downwards. One may be at a loss to understand the real significance of the words 'up' and 'down'. When we conceive of the highest, our thought takes into account the opposite view too, i.e., of the lowest. Besides, when we have sprung up from that which is the greatest and the best, the level next to it will naturally be called lower or lesser in comparison. This brings into our mind the idea of high and low. When the downward tendency begins to get diminished, the very same thing which

had been continuously pouring heat into the particles helps to direct them upwards, wherefrom their existence had started, and the heat created by the effect of motion makes it lighter still. A lighter thing always tends to rise upwards or in other words it moves towards its source. Thus everything that comes into activity by the effect of the Divine flow tends to fly towards the Origin. Man has also inherited the same tendency, so, when his downward tendency is checked, the thought of reaching the Origin automatically revives in his heart. This is why he begins to feel inclined towards *Sandhya* and *Upasana*.

The currents which descended from the origin began to grow thicker and grosser. Why? It is a very difficult point to explain. When a man jumps down from a great height he becomes almost half dead during the course of the fall. The reason is generally attributed to the gravitation of the earth. But I may say that the awareness of the downward fall diverts the heat of thought downwards and it begins to get out of him by the force of the push. The same is the case with the downward currents. Solidity implies grossness and it has no life. Now the divine currents being without life may not be generally appealing. But I may say that though all minerals, vegetables, and animals have come down from the Divine yet all of them are not said to be possessing life. But if they do at all it must be a form of dormant life. The same is the case with the Divine currents. But man associating them with his own *karmas* begins to get engrossed in them.

DIVINE DICTATE

I have a strong desire that our associates in different parts of the world may not have to look towards us for their spiritual benefit. So, I say that I do not make disciples but masters. I believe every country of the world should have its share in spirituality. There is spiritual awakening throughout the world. The communists will also adopt the same system in due course of time. Almost all of us have come to the peace which is the basis of spirituality. When the thing is started and will reach the whole world, it will take them to what is after peace. Thus far, we know what is before peace, but hardly a few persons know what is after peace. I feel that everyday my work is becoming easier because it is now the Divine dictate.

DIVINE DUTY

Treat all actions and work to be a part of divine duty entrusted to us by the Great Master whom we have to serve as best as we can. This keeps us in Divine Consciousness all throughout. The philosophy involved in it starts from materiality and ends in the final state we all have to arrive at.

DIVINE EYE

Everybody knows about the two eyes possessed by man. But scientists say that there is an eye-shaped knot in the forehead of man which is connected with divine sight, and which is known as the third eye of man. Whatever information about it could be gathered through physical dissection of the human body does not give the complete idea. The correct knowledge of the same could be obtained only through yoga.

Now I am putting before the readers my own observation and experience through yoga about this divine eye. In this knot which is called the Pineal eye, three colours are observed. The front portion is bright and its composition appears like sandy grains. This outward portion is the seat of the intellect. The part behind it, that is the middle portion, is of a dark violet colour. The hind most portion has a reddish colour and this is the seat of Divine Intelligence. In yogic practice, this outward bright portion opens up first of all. When a person obtains complete entry into it, then the middle portion starts opening up, and it brightens up, but in that brightness a shade of violet colour definitely remains. At last when the turn of the opening of the final portion comes, that also becomes brighter. A yogi who attains all these conditions is considered to be a yogi of high calibre. As one proceeds further, both these colours are gone and only one condition, that is brightness, remains. This place is connected with the planet Venus and whosoever attains control over it obtains full mastery over the planet Venus. This knot has no relation with the spinal cord, but is connected with the right side of the heart. When this place open up fully and all the *chakras* under it are purified, then the start of Divine Wisdom begins. That is why, in yoga, this place has been called as the place of Wisdom. A little further from this place there is another point. When that becomes

active, the experience of the internal things becomes very effective. This means one can feel or know even the good or bad thoughts floating in the atmosphere. This place is also helpful in knowing the internal spiritual condition of others. Its colour is brownish. After reaching this place our intellectual exercise stops and the field of spirituality starts. Once complete merger is obtained in this, its brownish colour disappears and this place also becomes a little brighter. The knot after this has no colour. We may call it a little more white mixed with a little grayish colour or, in other words, neither light nor dark. With the help of this we can obtain the knowledge of those incidents which take place in subtle form in the *brahmānda* region before they happen in the physical world. But this becomes possible only when we have obtained full mastery over this condition.

DIVINE FLOW

We must all join hands in making the best of the opportunity that has so fortunately fallen to our lot this day, though complete success is no doubt destined for him alone whom God has ordained. But the labour never goes in vain. It brings forth its own fruits to set the Divine flow in motion. But persistent labour often becomes a difficult job for many. The reason is simply a lack of interest and craving. Some of them make their own self a sort of showroom; others convert their hearts into a caravan sarai to admit all passers by.

DIVINE FORCE

In short the help of the Master, who has himself travelled the entire distance and has developed in himself the Divine force, is therefore of immense value. It is then alone that the Divine force begins to flow into the *abhyasi* from the Divine centres.

DIVINE GIFT

“One can directly be in touch with the Centre even as a human being, provided this physical system is purified by the highest Consciousness or Centre itself”. I think this point arises in connection with my views expressed elsewhere. The method to attain the highest state is also given therein. This is undoubtedly one of the most peculiar features of my master's teaching. Perfect purity is no doubt essential for attainment of this most sublime state, yet the capacity for it is a Divine gift.

As for the metaphysics dealt with in the book I may add that since I had no definite intention to take up this subject, there is no systematic exposition of it in the book. Whatever exists there is only in the form of scattered references directly related with the topics under discussion.

I have a keen desire to pull up everyone near-most to the Centre, and to start his swimming in the region, unfolding the point which might help them to secure mastery over nature so as to work with it. But that is purely a Divine gift, destined only for him whom He wills.

DIVINE GRACE

As long as the *abhyasi* is not getting the Grace direct, the teacher diverts the Grace which is coming directly upon himself to the *abhyasi*.

The inflow of Divine Grace is possible through the medium of the Master alone. Thus the real thing to be invoked by an *Abhyasi* is Divine Grace coming to him through the Master. Self-effort (*Abhyas*) is just the means for making one's self deserving of Grace.

As a matter of fact what we really stand in need of for our ultimate purpose is only Divine grace. But owing to one's inner complexities, it is almost beyond the capacity of a *sadhaka* to have it by himself. For that reason master's help is indispensable. In earlier stages Divine grace flows into the *abhyasi* only through the medium of the master. As such it is often interpreted as master's grace. Whether it comes through the master's medium or direct it is the same Divine grace in both the cases. So long as the *abhyasi* is incapable of having it direct, it rests on the master to bless him with it. When he has developed the capacity to draw it direct, the

master's job is practically over, though even then he has to keep a watchful eye on him for the sake of safeguard. This is in fact the real function of a true master.

It also happens sometimes that an *abhyasi* receives grace direct. But it is mostly so when the master with whom he has connected all the channels of his heart gets induced to it by the effect of the jerk offered by the *abhyasi's* thought. The jerk comes by itself through the effect of the love and devotion he bears for his master. If an *abhyasi* gets completely merged in the master, everything coming to the master gets automatically transferred to the *abhyasi*. The merging in the master is therefore of highest value, and the most effective means for attaining it is negation.

In answer to your question as to whether Divine grace is the same creative force which brought the universe into being, or something of a lower order, or whether it is something like ether or any other like thing, I may say that if it is exclusively the creative force how shall one account for the dissolution? Is there some other force for that? In this way, are there two forces at work? I do not think so. If however we take it to be only the creative force as you say, we must then go on growing and increasing every moment. What will be the result in that case? We shall all along be in diversity and the very idea of Unity will be quite out of our view. I fail to understand what difficulty faces you if you take it to be something of highest value and greatly advantageous to you for your ultimate purpose.

It is definite that everyone gets a share of it in proportion to his capacity and worth.

You request me to make you mine, and to take you to be mine alone. I am trying to do that very thing so that you may become actually mine, though I am already yours. It is to say that you wish to experience that which is the very end of every activity. It is just as if a child were to say, "Let me first understand the thoughts of Milton or Shakespeare and afterwards I shall try to learn the alphabet", or for an *abhyasi* to say, "Let me first realise God then I shall start worshipping Him". When the very thing you seek comes to you, why should you then worship at all?

In accordance with your own way of thinking you may be right in saying, "Unless I have the real experience I cannot be said to have full conviction". For this, please create in yourself the things required for the actual experience of that which you mean to seek. No doubt you believe in Divine grace, but that kind of shallow belief cannot serve the purpose, nor can it even be called grace at all. I consider it as Divine grace if one gets under the charge of a perfect master. However it depends upon your grace to set him into action for your own self. I shall however request you to watch and see whether His grace has already come into action or not. If without sufficient *abhyas* you try to draw His will towards yourself, it shall then be your own will that shall begin working in you, and thereby you will promote in yourself nothing but leaps of fancies and crowding thoughts. This condition shall be presenting to your view only an effigy of spirituality. You say that when you experience a condition which promotes peace you conclude it to be the effect of my working. What can I say to it? Just watch and contemplate over it, linking your mind with the thought, then alone may it be possible to understand

DIVINE HELP

That is no point for dejection; anyway, but Divine help happens to fall to the lot of human being of right sort of courage alone. As such, adopt the purpose of life and path of its realisation ; and move on and on until the purpose be fulfilled, holding on to the promise that whoever moves one step towards it, the goal advances ten steps towards that one. The experience of all this is a matter of fact, but only for the one, who may have faith in that Divine assurance, and keeping steady to it may continue marching on. Amen!

DIVINE INTOXICATION

Some may however sit by me only to have their mind at rest for a while. Even this may be worthwhile to me to some extent, for I may thereby be offering them some comfort for a while at least. But that alone is not enough. There may also be some who like to associate with me on the basis of fellow-feeling and friendship, not of course taking into account

anything of spirituality. This also may not be too little for me, because I greatly rejoice and feel refreshed when I find any one bearing in his heart love for me. But why after all should anyone bother about it for my sake when there is a lot for him in the world to love and like? He alone who is himself lost, or at least like to be lost, or is even willing to lose all, may perhaps be inclined towards me. My tendency of mind is somewhat peculiar. Having lost myself in toto, I now like others to trace me out. I believe a wise man will never come up for it. That may be the reason why I fail to excite emotion in the heart of others because in me that too is lost like my own being. When that is the case, what else then remains in me for a clue to help them to trace me out? The idea will be more clear if one develops a similar type of Divine Intoxication.

Your love has made me so spell-bound that every letter of yours is highly heartening to me. I believe you must also be feeling the same condition on receiving my letter. In this sense both of us are much alike to each other. Therefore if I feel the intoxication of love, you too must be feeling the effects of drunkenness. You say that you do not feel anything. Now tell me whether I too do not come into your Consciousness. If so I shall not count it as too little. You entreat me to save you from this mire.

DIVINE JUSTICE

Now a new chapter opens in the web of life. The effect of our deep devotion begins to resound in a way, that we feel the Ultimate is remembering us. That is the justice of Divinity. When you have played your part fully well, the Ultimate cannot fall short in playing His part. That is only a beginning of the higher sort of spirituality. As a result of it, our senses become summarised to have their own share in the Being. This is my experience.

DIVINE LAMP

There have been numerous saints, sages and teachers in the world who did something or the other for the upliftment of the people. They spread the light among people in general but they were all like candles lighted up at times at particular places to give light to the people near about.

They did good to the people who thereby improved spiritually. But the Divine lamp gets lit to light up the whole world at one time on rare occasions only, when God so ordains it.

It has already come down and is aglow all around, but few seem to be really eager for it. The enshrouding darkness has completely engulfed the world so heavily that the glimmer of this Divine Light is yet beyond their view. This is a natural phenomenon which has come into action several times before in the period of the world's existence. Whenever evil reaches its climax, some such Divine Soul does come down into the world to dispel the clouds of darkness and to spread light all through.

The Light is already lit. Only devoted hearts are required to gain it and be profited. Do you expect a repetition of such an occasion in the near future? Can such a Personality come down again and again? Can you match it with any of the personalities who had come down previously for a similar purpose? Was such a one in existence in the form of an incarnation? Certainly not. The capacities and the capabilities of every such being differed in accordance with the conditions at the time. This is one of the rarest occasions, for such is the Divine Will. The Personality now come down for Nature's work surpasses all previous ones in respect of potentiality and the scope of Nature's work entrusted to him. The world of today is in need of such a personality. It was Nature's demand and so it has come into being. But few seem to be coming forward to avail of it in full, though for His own part He is ever for giving you all the highest life. Let God's Will be done. This may be a surprising disclosure. From amongst all the saints and sages of eminence of the past it is only my special privilege to have one of mine in that capacity, for which some of the credit may go to me as well.

The Divine Lamp gets lit to light up the whole world at one time, on rare occasions, when God so ordains it. It has already come down and is aglow all around. Only devoted hearts are required to gain it and be profited. Nature with her hands outstretched, is eager today to take you in her lap. Divine grace is flowing with full force. Such a time as it is today may not be repeated again during the course of thousands of years. Even

a little sacrifice today may count much in bringing forth the greatest result. May all be up with at least as much of sacrifice as might enable them to get up to the shore of infinite ocean where they might be able to breathe in the cool refreshing air of the Divine. It is your good fortune that along side, his primary function, the Divine personality in existence today in this unhappy world, and working for the change from the end of the year 1944, is also devoting himself to your spiritual training. Those who do not take these promising features into account may have subsequently to lament for the loss when He is gone from this material world.

DIVINE PERSONALITY

This is all due to the Infinite grace of the Divine Personality in existence today in this unhappy world. Do you expect a repetition of the time in the near future? Shall such easy approaches up to the farthest limit ever be possible at a mere glance as it is today? It may however be your good fortune that alongside with his primary function related with Nature's work he is also devoting himself to your spiritual training. Those who do not take these promising features into account may have subsequently to lament for the loss when he is gone from this material world.

Those who miss it now may not have it again for ages, until the time of the advent of the next Divine Personality into the world. That may perhaps be the time when liberation or realisation may again be easy. But it may not even then be up to the extent it is today, because only the constructive programme and not the destructive one may then be in force.

DIVINE POWERS

According to the great teachings of my Guru, every pore of the body has its own centre of energy, and is itself a continent. Whatever is in the Universe with its planetary system is found there in it. They all must come to their state of full awakening. I sincerely pray that all my associates may come to that stage, and that God may give me a chance to render such service. It is a moment's work for my master, and for him alone. But who is prepared to grasp such power at a glance? I am trying and trying that my

associates may have the capacity to bear this Divine Power. So we adhere to the process of gradual advancement.

DIVINE WILL

People do not know the value of spirituality, because such things are not infused in them by the society or parents. However, the present-day circumstances will mould them to come under the banner of spirituality. We should try to give them real peace; that is our duty and our business. A time will come when they will be forced to come on the proper path by Nature Herself. It will be for their own good.

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

I believe, things will change if humanity is to rise — and humanity has to rise — whether it may be by the lash of time or by experience which will take sometime.

DIVINE WISDOM

Dear Brother, you have written correctly that you are unable to understand the reality of a matter. If life is breathed into a doll of sugar, it cannot understand its reality. The meaning is that having continuously lived in matter we have lost our own matter, i.e. Reality. This alone is the hindrance. Nature really does not want to keep anything in mystery from the devotee, because mystery can be called as complicated, and where ever there is complexity it can be called nothing but *maya*. Nature is an open book. But we have inverted our vision to such an extent that we never look to it. And dear brother, to put it crudely, it can be said that our skill has become topsy-turvy. Reality is manifested when we stand opposite to it. That is, if we think of matter, we creep towards spirit also. Then we can have some idea of the Reality by weighing both. Now, I must rather expose the scientists, of course without including you in the class. People have told me, or the thought has come to me, that the scientists have worked to such an extent as to make a slave of the power of matter of man. Now, what can be further than this from the aim of yoga, which is to have command over

Nature? But, dear brother, even the ordinary circus people have shown wonderful feats by controlling a wild beast like a tiger. The things of science can be overcome by other neutralising things, but it is not at all possible to overcome this ferocious quality by any acid. Hence, this circus artist is far superior to the scientist. Dear Brother, it is due to the development of the human brain that control can be had over the power of matter, but the work, or the development of the spiritual brain, is something else where the energy of matter does not work. This has got **Divine Wisdom**, whereas that has got **human wisdom**.

It often happens that a person occasionally, or as a habit, feels the charging of rage in the mind and he goes to the master who prescribes a certain method to eradicate it. My Revered Master has, in his notes, written that prescribing the method for certain mental ailments out of avowed authority is not good. He should prescribe that method which a great saint might have prescribed in such cases with successful results. The method will, therefore, be correct because the evidence is there. Of course, if the Divine wisdom has been awakened in a Master, then whatever he prescribes will be perfectly correct.

DIVINISATION

After crossing the *Vishuddhi Chakra* sphere our path is straightened since we get filled up with power and the process of divinisation commences. By divinisation I mean that all senses and faculties are harmonized, assuming their original state, and are merged in the Real. The final state of divinisation comes when every atom of the body becomes one with the Real state — the Ultimate.

What is the way of doing it? What should a grown-up child do for himself, and how should he be helped to bring about the natural state which is divine? The child should mould himself in such a way that the formation of channels may be stopped. The people will generally prescribe the remedy, to give him proper understanding for it. Of course, it counts. But when the people themselves are suffering from the same malady they cannot cure him, unless the very understanding given to him has got the

purity of thought, in other words his words are charged with the power of doing what he wants.

That is, first of all, the teacher should destroy the old edifice, then erect a new edifice without bricks and mortar. This is the help that the grown-up child should be given under such surroundings. Now comes the work of Sahaj Marg — as the preceptors do. The cells of the brain are the treasurehouse for each type of thinking and they have their nucleus in the middle. They draw the actual impressions formed in the centre, so that the channels or off-shoots working may not get the food for their growth. This is the natural effect when we touch the centre. After it, what have we to do? Channels are not there but some wetness is there because the water of thought has flown in for a certain length of time. For that, the remedy is the same. Instead of harmonising them, break up the channels and level the ground.

After this, something else happens. When these impressions enter the centre, they produce a sort of electricity to keep themselves up. Of course thought is there and the habit of welcoming such thoughts is also there, of which the child or the individual is the doer. Now, that welcoming attitude of the centre should also be destroyed. When it is done, all the walls of the palace get collapsed. Now comes the turn of Divinity because the ground is prepared for its working. When everything is destroyed, the people may think what will come after Nothing but purity, which has been defined as Reality.

A new chapter opens now under Sahaj Marg and that is divinisation of the system to remove the devilisation of it. We have to work this thing on every centre of the Being. People will laugh at me if I say that work continues in every atom of the body. In brief, I have given the process we adopt and Sahaj Marg can alone claim to bring about such Personality.

The routine practice of meditation really aims at removing immoderation there from by the action of our will so as to keep up the balance. Thus the humanity in us begins to get transformed into divinity. That is in fact the exact sense conveyed by the term divinisation of man.

This having been done, the parallelity disappears and both – Divinity and humanity – become almost one. Humanity, however, can never become totally extinct so long as one has his body with him. Thus by the effect of meditation under the system of Sahaj Marg, we go on reducing the intensity of the force working along the line of humanity. Divinity thus begins to gain ground, and parallelity begins to diminish.

DOERSHIP

Whatever comes into action is always in accordance with the will of God who is the actual doer. The difficulty arises when we link it with our own will or action, thinking it to be the result of our efforts. We rejoice at success and feel aggrieved at failure merely for that reason. This is the only thing which serves to keep us in bondage. The absence of this egoistic feeling means the advent of real potent vigour. How can this be achieved? Only by linking the self with the great power of the Divine. Doing so, we go on covering stage after stage and we get closer and closer to Him. It is a pity to find only a few persons trying to link themselves with the Supreme, not to speak of achieving complete negation. For that the only path is that of surrender, though it is a pretty hard task especially for those who are overloaded with their own weight.

DOGMAS

The dogmas will do you no good. They will attach you to their own narrow sphere, which is not fit to be looked into. When you begin to embrace the Reality, it echoes towards you also. That is the clue that you are on the path. Develop it further so that you test the taste of the thing. Generally, it has been our habit to talk about the substance, but not to grasp it. Grasping can only be done if you become all of Him. The scriptures will give you the clue to Reality but you will have to proceed yourself. It is very easy to talk about the creation but as to what part we have to play in it remains always silent. They look to others and blame that they are not doing their duty well, but they do not peep into themselves to realise what they have to do to others. They are mostly prepared to blame the Divinity as to why there are so many miseries and troubles in the world.

They do not think what part they have played for the good of the world. They never think that they are spoiling the world themselves, and are creating complexities in the real flow of Nature. The thinking has become so rough that they always add their own impure thoughts in the span of Nature. Complexities after complexities are there and it is the creation of the human brain. They are responsible for these things because mind developed after the Energy descended from its Centre for the formation of the world. Along side the mind, wrong thinking also developed, but they hold God responsible for all these miseries, pangs and sufferings of the world. So, they must destroy their own creation so that world may become again glittering and shining. The process they should seek, which may be the subtlest for the Subtlest and that can be `Yoga' alone. Our system which we call `Sahaj Marg', stands for it.

DOMESTIC PROBLEM

We should not weaken ourselves by thinking of past *karmas*. We should always try to attempt the highest in order to make the future bright. It is very difficult to have all favourable circumstances in this worldly life. What we are to do is to adjust ourselves to the conditions as best as we can, and to utilise them to our greatest advantage. Constant remembrance will greatly help you in such cases also. The domestic problem is acute everywhere, but we have to put up with it somehow.

DOUBT

Whosoever comes here goes on doubting only, and keeps on judging it by making his ability the tool of testing its heat and cold. As there is neither heat nor cold here, they then start to take work from their imagination and arrive at some conclusion or other. As they enter with doubt, the same thing takes them to undependable conclusions. Few are found who can tell the truth, and there are many who represent falsehood as reality.

DREAMS

A Writer Says “if anybody wants to know the spiritual condition he may see well by dreams coming to him. If the thoughts are pious the vision will also be good and one will see the dreams like that”. So piety is necessary everywhere.

For this, in our Sahaj Marg system, methods of cleaning are also given and the Master laid stress on it. When the heart purifies, a man sees the dream; when the thought comes in contact with the Kant ha-chakra or pharyngeal plexuses, it is the place of Maya in grosser form. I could know this thing. If a man practises to go into the kantha-chakra he can see dreams in the waking state also. A doctor in America says that the toxins we accumulate during the day are consumed at night by dreams.

We have persistently been hearing that the world is like a dream and that we should take it to be so. These book worms themselves have never been able to visualise it in that light, though the preachers have ever been emphasising it vigorously. As a matter of fact, it is an inner condition which blooms automatically by the effect of the right practice when one reaches up to it. If we force our mind to accept it as such, it will be a mere hoax, far far away from Reality. It is in fact the condition of a particular place which a pilgrim on the path comes across during the course of his journey. If we harden this feeling through artificial means and thereby draw the conclusion that we have acquired knowledge and that we have actually realised the world as a dream it will be highly deceptive. The characteristic feature of the place is peace means that we have absorbed fully. When we emerge it out of it to attain identity we gain full experience of the condition. In this state we feel a sort of freshness like that which a sun-stricken person would feel after a cool bath in the river in the hot summers.

The world is said to be unreal like a dream, and the learned teachers induce people to think like that. But a dream is never unreal to any one so long as he is in the dream. In the same way, so long as we are in this dream-land of the world it can never appear unreal to us. A dream appears unreal to us only when we are awake or, in other words, we are off from it. Similarly the world can appear unreal to us only when we have gone beyond the sphere of physical consciousness. But this can never be

attained by mere thinking, imagining, or by continuous repetition of the words like "The world is unreal". "Everything is Maya or illusion". Proper means are required for developing that condition.

DUTY

We must try to dedicate ourselves, as we may be, to the remembrance of God, abiding by His commands, which are almost the same for every one. They comprise the essential features of one's normal duties.

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

If we divert our attention towards God and feel realization as the primary object of life, naturally we shall begin to look upon it as the first and the foremost thing in comparison to everything else in the world. It does not mean that we should become unmindful of our worldly responsibilities and neglect our duty in that respect, causing trouble and misery to those depending upon us for support. We must remain alive to our sense of duty to them as much as to God but without any undue attachment. For this, we must snatch a few minutes from our hours of rest (preferably at bed-time) and pray to God with a sincere heart for His guidance and support on the path of duty. If we do it regularly with a heart full of love and devotion, the prayer shall never go unheard.

When we thus get awakened to the sense of duty and the idea of God becomes prominent in our hearts, we begin to treat realization as the primary object of life. Naturally our craving for it begins to grow stronger and we are thus led to frequent remembrance of God during our routine of daily work in spite of all our engagements and worries. Diversion from the path of duty is in fact not due to circumstances or outside engagements, but only due to the misdirected activities of the undisciplined mind. Mere consciousness of God cures many of the evils of the mind and removes difficulties from our path. We have thus to become conscious of God for the most part of the day during all our worldly activities

The thought of the betterment and progress of the disciple is, no doubt, the uppermost in the heart of the master for which he exerts himself as far as possible but that does not mean that we may remain idle doing nothing ourselves and leave our share of work too upon him. We must, as our duty, try our utmost to save him from unnecessary exertion on our account in as much as we can do ourselves for our advancement and should in no case neglect our part of the duty.

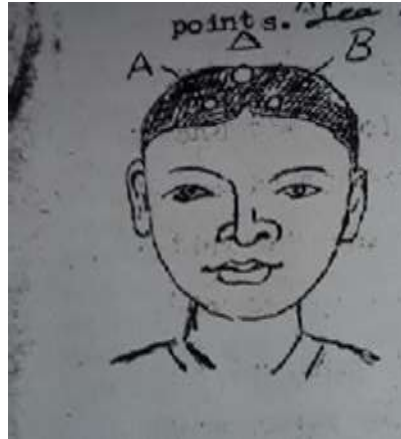
Duty is the carrying out of the commandment with non-attachment with the motive. Mohammed Ghazni had a slave named Ayaz whom he loved very much. The other courtiers did not like this behaviour of the King. Someone asked the King, "Why do you love Ayaz so much?" After some time the King asked every one of the courtiers to smash down a very costly tree of diamonds which he had brought from India, and which was hung from the ceiling of the court-hall. But none of his courtiers touched it. Then the King called Ayaz and commanded him to break down the diamond tree. Ayaz obeyed the command immediately and smashed it to pieces. The King told the courtiers, "Only because of this I love Ayaz. He considered it his duty to obey my command, and never bothered about the profit or loss." Therefore duty cannot be called as desire.

What wrong can there be if I advise you not to take anyone into your Consciousness in the sense of a brother, son or daughter, but to go on with your duty with due regard to the position and personality of each? If a thirsty man takes water without an idea of its being water, shall it not quench his thirst? One must actually live up to what he thinks or talks about.

DYING

I dreamt that I was dying and experienced immense peace. A very fine condition persisted throughout the day. 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.

DYNAMISATION SPIRITUAL



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

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

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

DYNAMOS

I was thinking in my leisure time how nice it would be if somehow a process is known by which man, abandoning his animal qualities, becomes man in the real sense. When I looked all around in myself, as well as in creation, I saw two dynamos — one, the dynamo of individual creation, and the other the dynamo of the universal creation. I have left the second dynamo untouched at present as I know that only the special personality has the power to make use of it. There is also the fear that every ordinary Mahatma cannot even think of this. There are two or three persons in our samstha at present who can use it. But I do not want to give them any clue in the matter as I have to give them special power to stay there, lest this life should become merged with that.

Now I take up the dynamo of individual creation. I have been able to solve this by my master's grace. He has given a solution which is very good; and whatever I have thought over it is also correct. My master has

also accepted it. There is no danger in this solution. It is a very effective tool. The experimenter has to be very alert. I have taken up two cases for observation. But it is to be seen whether only one experiment is enough for the whole life time, or they have to be repeated several times after a certain interval. Those to whom I have transmitted are showing signs of change, but what sort of change it would be can be found out only when the thing is in view. This process can be called as the 'nuclear method'.

EAGERNESS

None seems to bring forth the happy tidings of higher ascent by dint of self-effort. For the most part I have myself to do everything for them; to put them on the path; to inspire them with the grace; to clean their system; to push them along and fix them up on higher levels. What may all this be due to? It may be because of my excessive eagerness to see them all at the highest in the shortest possible time. Under the influence of this feeling I always feed them spiritually much beyond their capacity, even up to the limit of loss of appetite, with the result that further craving gets subsided for a time. But together with all that, the want of due interest and lack of earnestness on the part of the *abhyasi* cannot be denied.

EARNESTNESS

Some of the obstacles on the path are exclusively those which have been created by your own misdirected actions. But if you are sincerely attentive to your ideal these things are sure to melt away automatically. I may also be helpful to you in this respect provided you impel me to it by the force of your sincere earnestness.

ECSTACY

There meditation nor revelation. One condition only prevails all the 24 hours. Nevertheless, when the flow of bliss descends with intensity, waves are felt within. There is neither fervour nor fury nor though there is much courage. However, I term this condition as ecstasy. And if I do not term it as such it amounts to ingratitude for Divine blessing.

EDUCATION

But since I am not very learned, I may possibly be misunderstanding the real meaning of 'Education'. It was in the state of ignorance that I was born, and I am more so now because when I opened the book of my heart for the purpose of study, I found in it only one word, 'Ignorance'.

EFFIGY

If without sufficient abhyas you try to draw His will towards yourself, it shall then be your own will that shall begin working in you and there-by you will promote in yourself nothing but leaps of fancies and crowding thoughts. The condition shall be presenting to your view only an effigy of spirituality.

EGO

The Mind region which lies next to the region of Heart is the sphere of ego, which having been crossed brings one to the level where ego assumes a rarefied state. Further on as one enters into the Central region, ego is transformed into identity. At early stages this identity is of a grosser type, but as one proceeds on through the successive rings in the region it goes on growing finer and finer till it assumes its absolute state, which might well be presumed to be almost an extinction of ego.

There may have been elevated souls who might have gone beyond the sphere of *maya*, but hardly one who could have shattered all the eleven Coverings of ego. Most of them could not have relieved themselves from even the grosser ones, not to speak of the finer and the finest. To be completely free from ego is however an impossibility, for there is necessity to keep up a nominal difference between God and man. As a matter of fact that is the only veil that keeps man apart from God. This veil though cruder and denser at lower levels goes on growing finer and subtler as one advances through the regions, till finally it becomes almost nominal. This final stage may fairly be taken as the mark of completion where one may be taken to have merged with the Infinite or secured oneness with the Absolute. But such a one, though rare indeed, may perhaps come into existence in the course of ages, and that too only when Nature demands his presence on earth for the accomplishment of her work. My only purpose

in writing this to you is to induce you to try for the attainment of that last point of ego-Consciousness where the very existence is reduced to almost non-entity.

EGOISM

People are hunting after egoism and they become prey to it. It appears either in the form of solid body or in the form of its final state or onwards. This is an impediment in realizing God. It starts from the region of heart and loses its density in solid form after the region is crossed. In other words subjectiveness abandons him and mine-ness (i.e., speaking of the body as mine) forsakes him after the heart region is crossed and he has entered the mind region of God. It is a fine state of egoism in this region, rather it is the refined form. But the defect is after all a defect. When it comes to the mind region where it resides, its force increases because you go with it and receive power from the motion appearing in the form of vibrations. Now if your goal is just what it really ought to be, and the will for attaining it is also strong and perfect, you begin to draw in power from the central region which remodels it for further approach. When you proceed onwards, i.e., into the central region, it appears in the form of identity. It remains in force in that region till you leave your body. Thought is not there. You are in a way quite naked, so the egoism also appears in the naked form which ultimately becomes the identity of the liberated souls. You may call it almost dead.

It will not be out of place if I dwell a little more on the subject for the readers to judge the stages of egoism in different spheres. The idea of egoism starts from the body. When you do anything under this influence, you feel the solidity of things with the idea that you (body) are doing it. This is the lowest or the crudest form of egoism. In this stage the eye of a person is located on his body. He sees and feels the body to be the doer and does not go beyond it. He has no idea of anything else except the physical body. This is the condition of ordinary people of the world.

When you proceed onwards you feel that something other than your body is the doer of things. This is the second stage of egoism. Here the

vision of a person passes on from the physical body to something inward or finer. Different people feel differently according to their own thoughts and beliefs. Some feel the soul doing all actions, and the body acting only like a machine or a tool in the hands of a workman. It is the workman who is really working tools are only for his help. Similarly the real agency which is working is the soul and not the body. Some feel that mind, God, Guru (master) or whatever object they have adopted for their ideal, is really working and is the actual doer. Here the idea of the physical body as doing the action is forgotten. Go ahead and you will see that whatever is being done by you is not through the agency of either the body or something inward, as epitomised above. Now you take the right course and feel that the work is being done automatically with no idea of the doer. Neither your body nor the mind is the doer, nor do you feel any other agency doing the work. You only feel the work being done automatically, in whatever way it might be. In this state the questions, how? by whom? or through what agency do not even cross your mind.

You go further ahead, and no longer even feel the work being done. Rather you have no idea whatsoever of the work being done either before or after the action has taken place, but it goes on automatically as need demands. It can better be understood by the following example. A man is sleeping; mosquitoes or ants bite him during sleep or he feels some itching sensation; his hand automatically goes to that part of the body and he rubs or scratches it according to his need, but he remains in the sleeping state. Now he had no idea of the action either before, during or after it, and when he wakes up he does not even remember anything about it. When this condition is attained, i.e., the sleeping state in the waking condition, and you go on with it, doing everything as circumstances demand, without any idea of the work or its doer, then the actions you do leave no impression whatsoever on you; and a little beyond, it is turned into identity.

These are the different stages of egoism which almost die out while entering the central region. The thing I called identity, or the identity of the liberated souls, remains even then. It disappears only in *mahapralaya* when everything comes to an end. Of course the so-called Zero remains even then. That means all the identities of the liberated souls,

as well as those of others and everything else in existence, merge into one and lose their individual identities; and this itself becomes an identity to bring forth creation anew when the time comes.

If we consider ourselves great, we put up a wall to that Greatness, where we have to arrive. We create a bondage, so to say, that becomes an obstruction on the path. What's the harm! When we assume greatness, we start considering others as low (insignificant). Now that path, which we have to trudge, also gets closed; and we are wholly lost to all intents and purposes. Somebody takes it on his mind that he excels someone else in some particular way: that assumes various forms; and we strengthen egoism for nothing, without getting anything in return. We blow our own trumpet in our own thoughts, and lose a lot in the process.

ELAN VITAL

You are now aware of the destination and of the guide too. Nothing remains to be done now except to attach your thought firmly with *That*. When the attachment grows strong it becomes indiscernible who is attached, and with what. The Consciousness of body drops off and the very thing remains which we may call *Elan Vital*, the life force. The method for this would be the same as referred to above, and the Master's help would be indispensable to ensure the sure hit on the target. For this it is also necessary to avoid taking in the impressions of bodily effects. This having been done, the formation of further *samskaras* will stop, bringing their progressive growth to a close. The only solution would be to break off from *this* and to connect yourself with *that*. For this the only method is meditation as already prescribed to you.

ELEMENTARY TRAINING

As a matter of fact, I have become quite ill fitted for elementary training. People of primary standard who come to me for spiritual training get from me some of my own state or at least something similar to that. And that is exactly what they do not like at all, for that would not be suited to their taste. They would like to have something exciting, pleasing, joyful, which may not be there according to their sense of understanding. A vulture

will relish a rotten piece of flesh more than the sumptuous dish of man's meat. If I transmit to them from a level considerably lower to mine I begin to feel heavy panting because I am not accustomed to that condition. I may, however, come down to a certain limit if it is the need but that too only for a minute or two.

ELEMENTS

Whatever has come down or descended got expanded. Whatever was seen or felt, the condition became like that of a vessel full of water which, when it spills over, goes on increasing in area. And then there were our *rishis* to catch this overflow and their attention was also towards it since it was the beginning of the time. No *sanskaras* were found in them till then. The thing came into their awareness exactly as it flashed. Of course, it did happen that somebody's attention turned towards that solid thing which had assumed a greater volume, and another's view fell over that which was like a current in which there was less overflow. What can that solid thing be? Those things which were essential for the needs of everybody. Hence they went into them and left the subtler things for the subtler seers. Of course, the needs are there of Fire, Water and Air. They have to work from time to time according to their speed. The seers took up these things only, and created such a turn in their inner condition that they gave a movement to them from the very place where there was the effect of the thick current. *Agni, Vayu*, etc., were given the impulse from that very place with which they were connected, and where there was the required effect of that thick current. In my humble opinion that view at first reached the elements in which there was the power of spirit. Therefore, you may observe that only such mantras were written in the beginning with which we may get those results which are essential to maintain and keep our life, which is also an essential thing.

I do not take up the topic how fire, air and other elements came into being since it has been sufficiently dealt with in the scriptures.

EMANCIPATION

Kabir puts this idea (of evil) nicely in one of his verses. This low born having submitted themselves to the infinite grace of the Master have received emancipation, whereas the high born being saturated with the pride of caste -superiority finally got themselves drowned

EMBLEM



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

Now what prevailed all over before creation came into being, may be expressed as darkness. Darkness means no light and vice versa. What exists where there is no light? Darkness, we may call it; what may be found where everything ends? Nothingness may be the only expression for that. But, still the expressions "Darkness and Nothingness" contain a latent idea

of something in existence, hence far away from the real sense. No light and no darkness may possibly fit in to denote the thing referred to above, which is unchanging and eternal. Now such is the pure and absolute state from which our present existence has evolved. It may be denoted as the sphere of Eternal peace which is shown in the top most portion of the Emblem. There is neither light nor darkness. Below it, is the sphere known as Satpad, where truth is predominant and is consequently a region of light though in a very fine state.

EMBRACE

Try to extricate yourself from the habit of brooding and drifting down to the lowest level of degradation by taking refuge in the lap of one who is ever ready to take you in His embrace. No doubt, on occasions, you do feel inwardly inclined to it but then there is one thing wanting still, and it is a firm and desperate resolve. That is not very difficult. If undertaken in the right way it is perhaps the easiest. Almost every one is eager for it in some way or the other.

EMINENCE

At times I am stationed at the highest pinnacle of eminence, while at others I fail even to see things on the back of my foot. Sometimes I find myself in a very subtle state, and feel that my thought is connected with something extremely subtle which gives extreme pleasure but does not seem to be related to the senses. And sometimes evil thoughts disturb me so much that I take myself to be a man of the world who has not known even the alpha and omega of spirituality.

EMOTION

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 human weakness, but I may allow it as it happens naturally. It 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.

Emotion of love flared up from time to time and I longed to reach the Master. On seeing my Master in a dream the emotion of love was so intense that I began to lose my consciousness.

ENDEAVOUR

So long as we are extroverts our eye can never turn inwards.

Through thinking of the Divine, devotion and love develop. I will certainly say, this development of attachment is your job, and your very important duty. If you do not do this, you do not carry out the duty imposed on every service minded *abhyasi* and the characteristic of a *Fakir* and of man consists in this, that your duty- discharge gets completed. Truth lies in this that we keep turning our vision inward; if you do this, your condition will stay there wherefrom the "Substance" came to us, that is, we make a mark on the true "Treasure House". Now it is left to us just to develop the form of expansion. This form of expansion takes birth when, along with practising meditation on the Divine, the endeavour is maintained to keep our vision more and more turning inward. If the true craving for attainment of the Divine is developed in you, it takes no time to achieve success. You are reaching out for bliss and I am talking of craving and restlessness. But, Brother, the happiness that this craving and restlessness bring, is never obtained in peace. When restlessness increases and reaches the limit, crosses the limit of strength, then the beginning of real peace starts.

ENERGY

Your thought is correct that man is, by nature, a philosopher; and there are proofs for it. Soon after a child is born, and he begins to see a little, a sort of wonder comes to him, which is the essence of all material and spiritual science. Some people indulge in enjoying the fruits while others start counting trees. But the basis of all these is wonder. The scientists get involved in the complexity of matter, and the seeker, leaving

this, comes to that image of which all these are images. When we know the effect of Arsenic, we conclude that everything in which it is mingled becomes poison, or else we consider everything mixed with it as a poisonous thing. Now, this poison alone helps the things to become poisonous, because it is this very property of Arsenic which is impregnated in every fibre of the thing with which it is mingled. Energy is working in matter in the same way. This example will solve your question as to how the spirit is considered as the state of “with all” and “without all”. During the spiritual progress, the *abhyasi* also gets such a condition where even matter does not remain after the *maha pralaya*, because if anything remains, the *maha pralaya* will become a misnomer. I do not consider matter to be eternal. The self alone is eternal, and if it is the cause of all, then a time comes when nothing remains except That. Hence, it is proved that matter was formed at the time of creation of the Universe. What was this matter? They were the churning actions which could form the solid thing. What a nice philosophy is contained in the saying that everything appears as round. The reason is that when That Great Architect willed to create the universe and used the energy, the actions started in a round way in order to establish a circuit so that the energy could work. Even as when you transmit, your energy also works in a circuit so that the *abhyasi* may be affected. And we sit for meditation making a circle of the satsanghis, because this too may help us. Now when this very energy got concentrated, it came to be called as solid, or matter, due to the force of the action. Now you have to remove this very solidity from the *abhyasi*, so that he may become spirit from top to toe. Moulana Rumi, who was a king as well as a Saint, and who was the disciple of Shams e Tabrez, has said:

“He was free Himself and was arrested by Himself only.”

This is really the description of the oneness of existence, which I do not believe. I am a believer in oneness of the manifestation. Nevertheless, this throws sufficient light on the fact that energy took a different turn.

ENSHROUD(ED)

From time immemorial God realisation has been trumpeted to be the goal of human endeavour (*purushartha*) and existence, specially in India. But just like the concept of God (i.e., Ultimate Reality) the idea of God realisation too has become shrouded in such sheaths of mystery that a sincere man of reason and science begins to feel disgusted at the very mention of the term.

The wrong inducements offered by roaming *sadhus* and *sanyasis* have further enshrouded our understanding with false notions of the grossest physical type, and have pulled people down to solid (gross) forms and practices. People get firmly engrossed in them. It is beyond their power and capacity to get out of the condition and to mould themselves to the right course. It would have been far better if they had done nothing at all for the purpose so that they could have offered themselves to a real guide when the opportunity came. A piece of raw wood is much better than a piece of crude furniture which is almost impossible to transform into the proper, desired shape. The degradation on this account is almost complete, and ungodly things and ways have come to be treated as pious and godly.

ENTANGLEMENTS

We are acting like puppets at a show-dance, which we alone are enjoying. We are so much lost in its charms that we get rigidly entangled in it. If ever the thought of getting out arises at all, the entanglement becomes too compelling a bondage for us. The more we wish to be out of it, the tighter becomes its hold upon us, and all our efforts turn out to be fruitless. The charming pleasantries does not allow our attention to be diverted away from it. The only possible way out would be to take into account its basic cause, presuming it to be the Ultimate. When we repeatedly take into our thought the origin of it, the same view settles down in our heart. This may be interpreted as remembrance. But since it is linked with the origin, our thought travels on towards the Ultimate. This we develop by the practice of meditation. When we begin doing it, help begins to flow down from the very source. When you link yourself with it, the outer charms begin to fade automatically. It is good that you have made up your

mind for *abhyas*, but its fulfillment also rests upon you alone. If you take in a deep impression of the Reality, meditation cannot but start by itself.

ENTERPRISE

The Master does a lot for you even without your knowledge, to inspire you with the true feelings required for your spiritual uplift. But then there must be a true response from your side too. You must promote within him the intensity of feeling which might compel him to push you on and on. That is, as a matter of fact, your part in the enterprise, and for that you have to develop intense love and devotion.

ERUDITION

As a matter of fact knowledge picked up from books or scriptures is no knowledge at all in the real sense of the word. It is simply erudition based upon other's experiences, attainment of the brain alone, and not the practical knowledge based on self experience and attainment of heart. Let this serve as a guiding light to the true seekers of the real knowledge. With me it was so, because instead of striving for the attainment of knowledge, I remained ever in pursuit of Him, my Divine master, who was the storehouse of knowledge and perfection. This is the reason why I have never been off from Reality in all my thoughts and expressions. I had entered the field with a burning desire to see the end of love which I bore for my master, and I did have it in full.

ETIQUETTE

"Do not complain of sorrow, because it is far from etiquette. Happiness cannot be had without undergoing sufferings"(a poet).

EVOLUTION

Now in order to trace out the solution of the problem we must look back to the point wherefrom our existence has started. Our existence in

the present grossest form is neither sudden nor accidental but it is the result of a slow process of evolution.

EVIL

The sense of relativity got almost extinct and the link of relationship seemed to be cut off. I never looked upon any of my relations in the spirit of kinship. My father, mother, brother and children, all appeared to my view just as they really must. This, though not an ordinary attainment, can easily be achieved through the simple sadhana of Sahaj Marg. The state comes in by itself in due course after sufficient advancement. It is, in fact, an advanced state of Vairagya. Now, in respect of the associates who are under training with me, suppose I think of them as my disciples, shall I not thereby be doing discredit to myself by imposing again the link of relationship which had so kindly been cut off by the magic effect of my Master's grace? The thought of their being disciples would create in me an idea of being myself a guru. So in that case the training imparted by me shall never be pure and free from egoistic feelings, and anything disparaging or derogatory to my position will incite me to fury. May the supreme Master keep off this worst evil from our Sanstha forever. Now, since I do not think of any one as my disciple, there is no reason for me to mind any unbecoming behaviour from his side. If you examine this with the heart's eye, you will find that I do not promote the feeling of non-beingness. Thus, we take up from the very beginning the thing which we have to finally arrive at.

I believe that if the idea of being a guru crosses his mind even once in life he becomes unworthy of being a guru for all his life. The very presence of this idea shows that he cherishes in his heart a feeling of self-importance or greatness. The consciousness of being Master, if maintained, soon develops into pride the crudest form of Ahankar and consequently, into its resultant defects, which are the worst drawbacks in a guru. It is, therefore, essential for a man to get rid of these evils before he comes out into the field as a guru.

God belongs to no caste, creed or society, hence there must be no difference between man and man on that basis. This is a Godly quality and one must try to imbibe it within one's self. If instead we look down with hatred upon the low and small, we swerve away from the path of duty or Dharma. God resides within every one, so there is no ground for treating any one with hatred. This is one of the conditions which an abhyasi comes across during his march along the path. Everyone must therefore try to be free from this evil.

EXCHANGE

I have to take a lot of work from you, and also do a lot of work on you. Thus, taking and giving both are involved. In English there is a saying, 'Exchange is no robbery!' In your spare time you must be remembering God. You may note as you go on that some changes are taking place. At present, I have just made a beginning of this; in future I hope it may come to your knowledge. For this, you have to be prepared for 'work' in the space.

I have often offered to the *abhyasis* to rob me of all that I have, and to give me in return that which they have. Fair exchange is no robbery. Let us now see what it is that is theirs. Obviously those having in mind the story of Raja Janak and Ashtavakra would at once conjecture that it must only be the mind. But I do not mean that, since it may be possible only for men like Raja Janak to give away the mind and for Ashtavakra to accept it. I am not Ashtavakra to venture it. In fact what is theirs is that which they have so far accumulated as their belongings in the form of samskaras. In *Reality at Dawn* I have stated that most often people enter the Master's sphere having with them all their belongings, causing thereby considerable delay. Belongings are the things of their own creation which they are deeply engrossed in. God is completely free and devoid of everything, so one can join Him only when one also becomes so. I do not like to prolong the subject further. You are all wise and learned and can understand your duties well.

EXCUSES

Often people put forward excuses for not being regular with their practice of meditation, saying that they are faced with worries, troubles and engagements. They mean thereby that they can continue their practice of meditation only when they are free from all distractions. What they really expect is that I should exercise my power or will to extricate them from out of their worries and troubles and set them on the path. Then alone will they be prepared to follow and practice. I have, however, no defense to offer since I could not set an example for it. All that I mean actually to lay stress upon is that people must get awakened to the sense of duty. I undertake to attend to my part of the duty while they should look to their own. They must stick to their practice and then see whether they gain thereby or not. But the practice must be supplemented with the feelings of love and devotion. To tell you the feelings of my heart I may say that all that I possess — thanks to my master — I am ever ready to bestow lavishly upon him who offers to prepare himself for having it. But so far none seems to have come up to have his bowl filled up to the brim.

EXISTENCE

At the time of creation everything began to assume a form of existence. Man also assumed his individual existence. The consciousness of individuality was the first covering in the composition of the man. Further additions continued one after the other. Egoism began to develop and ultimately assumed a grosser form. The working of mind, senses and faculties began to contribute their share towards grossness. Actions of the body and mind led to the formation of Samskaras. Finally, now the man exists in the grossest form, consisting of the outer gross body and inner finer bodies and coverings. Now, from this outer solid state of existence we march right towards the centre passing through finer states one after the other. From gross body we come to the mind body and then to the causal body growing finer or subtler at every step and proceed on further, dealing with other coverings.

EXPANSION

Every saint or *yogi* has his own expansion up to a limit, great or small.

But when the seeker's thought is firmly fixed upon Divinity, Divine force thus enlivened in him brings about the greatest expansion. At lower levels the expansion is less. In our *sanstha* every *abhyasi* has his own limit of expansion which is in accordance with capacity developed by him. For establishing a direct connection with the Divine it is therefore absolutely essential for an *abhyasi* to connect himself with the greatest personality of the type in existence at the time. The attainment of a perfect Being is, in other words, the attainment of God, and the scriptures too support this view. If such a type of personality is not accessible at the time, then the only proper course would be to connect himself with one who is duly connected with the great personality, for, when the best is out of reach, the second best must be approached.

If we are deep-rooted in meditation, we connect our link with the innermost thing desired. Devotion of course increases the capacity and smoothens the way. If we make our heart the target of masterly force we begin to expand inside, with the result that in the long run we find ourselves stretching throughout the Godly empire. I am speaking this about those who have so fixed themselves in the heart of the central region. What such a man can do by his will-force, others cannot do by force of arms. The materialistic view may not accept it because the world is shorter before its advocates. People may think it to be a 'dog barking' subject as they have not developed this sort of vision.

EXPERIENCE(S)

If we pay attention to further account (narration) concerning experience of the pain of thorn-prick, there are many categories(states), wherein pain is not experienced from thorn prick, or there remains no possibility of telling anything about it. Thorns prick the feet of many animals other than man, but in certain cases there is no experience of that at all and in some other cases there is no experience of the experience. Similar happens to be the cases of the newly born human child. On growing up also the particular part of body can be got anaesthetised by using some drug or otherwise in the case of a grown up human being as well; and experience and narration of pain gets blocked also in the event of

vivisection or non-functioning of the relevant part of the brain Thus, many illustrations of this sort are there lying below the level of normal human experience.

Then there are other examples which may be spoken of as states of higher category. Love or attachment of heart, whether mundane or Divine, in proportion to its intensity reduces the experience (sensitivity) and expression of physical penury: and still beyond and above a certain limit, attachment of heart and mind obstructs the most profound physical experience altogether An anecdote about a prominent scientist is well known, that he was so absorbed in his work that his dog ate his lunch and when in the evening his servant on enquiry told him that he had eaten his lunch and empty plates were taken away for washing by the servant, he (the scientist) was satisfied just that in a state of self-oblivion he had forgotten having eaten his lunch. Whether some body treats it as a state of high level or low level, this story is certainly true at the level of human experience.

You can form an estimate of that superb spiritual state, where at there remains no experience or its remembrance: and possibly even you may have experienced it yourself some time, and in order to remember it as a high level experience, you may have made a note of it or else felt worried, considering this state of self forgetfulness as a harmful disease of heart and mind. In fact, people assess good, bad, right, wrong generally on the basis of personal benefit (or loss).

It may be asked as to what constitutes the standard of personal benefits finally after all! A hungry person considers food as personal benefit: but the scientist forgot his hunger in his fondness for his work it may be remarked here that intellectual benefit has precedence over physical benefit. There is yet another anecdote about this very scientist that his dog upturned the lamp on his table, and the labour of his about 20 last years of life got reduced to ashes in no time it is stated that the scientist just patted the dog and said only 'you do not know what great harm you have dealt to me'. It is also stated that Lord Christ, in this very strain, prayed for his killers: 'O God, pardon them for they do not know what great sin

they have committed'. Here even intellectual and emotional benefit also weighted lighter as compared to spiritual benefit. We can proceed on and on like this to realise that on emergence of higher form of experience, the experience of lower category loses its weight (value) and one who lacks acquaintance with (comprehension of) higher and finer form of experience has only to say that he had no experience.

In short, just say: every honest genuine practicant is bound to comprehend and experience spiritual advancement in the right way. In the beginning, mostly there may be emphasis on the importance of physical and material experience. However, comprehension concerning health and peace of heart and mind should develop gradually. Miracle, jugglery, black magic, machination, fraud etc., producing effect through such means, is entirely against spirituality and Brahma Vidya (Divinity); and anyone after these can never be a deserving vessel for this superb science. Certainly there remains so much beyond and above the reach and grasp of heart and mind (intellect), but proper comprehension and experience of that too is possible only through the heart and mind, which is oriented to soul and God. Just due to this, then, there is special emphasis on cleaning and training of heart and mind in this science.

During meditation in our march towards Reality, we come across different spheres having different airs. Experiences are there. Of course, in the initial stages some may be imaginative but afterwards they are all divine.

EXTRICATE

The difficulty arises when we remain held up by our own resourcefulness applied for our advancement. When it is so, the idea of freedom does not even crop up in the mind. That is really a sad tale of our own. Such persons ever remain a prey to their own thoughts which go on adding veil after veil to their thinking and practising. They have, so to say, fastened themselves so rigidly into their own ways that they would never listen to the ways suggested to them for extricating themselves from the meshes.

The thing with which we started in the beginning thus becomes an impediment to our advancement on the path.

EYES AND GAZE

At night, at the time of going to sleep I felt there is a thought line with the saints of the past and they are attentive towards me. Their eyes are focussed on me. In the evening I felt that the eyes of the saints of the past are focussed on me. I experienced this phenomenon when I went into meditation.

Eye of the saints of the past are directly focussed on me and I often see the Divine glow in their eyes.

Disciples are numerous and guides are very rare. These days even disciples are found to be very sparing. This is a boon of the saints of the order that distinction cannot be made between the disciples and our associates, otherwise it is very difficult to be a disciple. Whenever the associates get the effect of companionship or feel the gaze they, for a while, are awakened and again slip away when the fire becomes dim and stop attending the satsangh. Their personal attachment and emotion is in name only.

FACTORS

Will, faith and confidence are the elementary factors, which contribute to an easy success on the path of realization. Strong will to achieve reality means that we are inwardly awakened to the thought of recognizing Self. We proceed on with the idea and select a path. The very first thing to be looked to, seriously, is that the path we select is the right one, leading directly to our goal. It is, therefore, quite essential to have in our mind a clear and definite conception of the final goal. Now the final goal of different people may be different in many respects, and consequently, means to achieve it may also be different. We have thus to select the right path leading directly to the final goal for which we aspire. Hasty judgement in the matter often leads to disappointing results, for it is just possible that the path you have been persuaded to adopt may not be right one leading

to your destination. Often by adopting a wrong course you lose sight of the real thing and are led into false conceptions and illusions. If you persist on the same course your final approach to reality becomes impossible. This often happens when you unfortunately fall under defective guidance and wrong training. It is; therefore, absolutely necessary at the very outset to try every possible means to judge that the path you have adopted for realization is really the right one. Do not follow a path because it is the oldest, for the oldest one may be most ill suited to the changed conditions of the world and the society. Do not follow a path because it has been followed by the majority of men, for the majority may not always be right and is more often led by only a chosen few, who, in all possibility might have been misled. We must be thoroughly considerate in judging the merits of a thing, applying all possible means at our disposal. We should never come to a hasty conclusion without due consideration and trial, through the help of reason and experience. When we are, finally convinced of the merits of the thing we may stick to it with faith and constancy. Faith thus reposed shall be genuine and lasting while faith promoted by inducement offered by outwardly attractive features and display of pretty materialistic achievements is no faith at all but may rightly be termed as persuasion. It has no stable foundation to rest upon and disappears under ordinary adverse circumstances.

It is only the practical life that is worth having. Reading or writing is of no avail. Faith, devotion and confidence alone can win the race. If you are really in quest of God, seek for an adept then, to free yourself from bondages.

I am reminded of the words of Swami Vivekananda saying, "The human form, longing for *moksha* and association with an elevated soul, is a difficult job to secure". It is no doubt exactly so. There are of course very few who really crave for *moksha* or any higher aim. But the longing of the type which may amount to intense craving is still more difficult, and rare too. But even intense craving for the Goal may not alone be of much avail unless one has got closely attached to one of the highly elevated souls. Now suppose this also is there, even then one thing remains wanting therein, and that is the *abhyas* or the practice. Thus all these factors having

come together may alone be helpful in the realisation of the final object. This is the well- considered opinion of all the great saints.

The general idea that fills *abhyasis* is that the items of practice taught to them are all that is needed to take them up to the final state of evolution. Their thought does not run beyond this at all. We indicate Raja Yoga as our foundation and it is so in fact, their ideation does not reach down to its depths and it just stops short with the observance of the rules. But it is certain that in Sahaj Marg, the fragrance of *Pranahuti* indwells, but still the factors that get left behind are Love and Devotion. Along with the act of Meditation, it is essential that these should also inhere therein. It has been necessary for me to stress the mingling of the facets together, since by doing this the *Sadhak* may be able to reach his goal very soon. It is your responsibility to engender these factors in yourselves. The means consist in endeavouring to maintain the remembrance of the Principle, that is, Ishwar (God). Even here, the objection can be put forward by some that by this effort the mind gets so tired that perhaps it can retain this only for half a day

FACULTIES

All the powers residing in the absolute are present in man because his thought force comprised of all the particles that were present at the time of the Main Stir, but since they possess an invert tendency their working took a different course and the faculties possessed by him began to be utilised in a reverse way. All this combined together promoted the growth of the intricacies. Every particle of it became strong and powerful like that of God's manifestation. In this way man brought into being a tiny creation of his own. All his faculties being thus animated grew strong and restive and his mind and thought began to cooperate with them. This resulted in the creation of a world of thoughts. The balance was disturbed and the conflicting tendencies began to develop.

FAITH

The other important factor of a spiritual life is faith in the Master, for as

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

Some people take a very erroneous view of faith. They believe that faith alone is enough to solve their problem of life no matter what the path they have adopted, or the guide they have submitted to might be. Nothing probably can be more misleading than this absurd belief. Is it ever possible for a man to reach Calcutta by taking up just the opposite direction? Can a

man ever become a selfless saint by submitting himself to the guidance of a self-seeking impostor? Can a man ever free himself from the bonds of attachment, prejudice and pride by following a self-conceited hypocrite inspired with the feeling of attachment with the worldly objects and of self-aggrandizement? We must never be led away by a mere outward glittering aspect of a thing but should go deep into it to discover reality at the bottom. Blind faith is no doubt greatly advantageous only when the path you have adopted is by accident the right one and the guide you have selected is really the proper person of the highest calibre who is devoid of all feelings of attachment and pride. Your unshakable faith in such a Master shall then lead you to the farthest limit of spiritual attainment for you shall then associate yourself with Reality.

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

In the spiritual phase, faith in the *guru* or the master starts when the *sadhak* begins to feel that whatever the teacher gives out is correct and to his advantage. When it is so he accepts it with submission. By and by when he begins to feel more and more convinced and satisfied by

experience and association, his reliance on the master grows stronger and his submission increases. Faith thus begins to develop in a way and he begins to assume an unquestioning attitude. This usual routine is applicable to those who aspire for the realisation of God and proceed on the path with their eyes wide open.

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

FALL

Sometimes I ponder over the questions: "What is the reason for this fall? Which is the colour responsible for all this glamour? What creates excitement in human minds? Why do our eyes always turn hither and thither and make channels and ruts? What is all this, and who is responsible for this? Who created such environments — God or the individual himself? Who went on putting coverings on it?"

The answer I get is: God created us that we may attain freedom, the Real Freedom. But the events of time turned the course in altogether a different way. Our mind drifted from the original freedom and ran towards the senses. We also got such pleasure which encouraged this. Those who were inclined towards senses got merged in them. Even if they got out of it, they created only those things which encouraged and gratified their senses, and they could not rise above those things. They came across such men who told them such things which they liked also, because of their support to the centre they had created for themselves. How did it happen? It was due to the contact with those people who took pleasure in the senses but pretended to see above towards the sky. They are our Mahatmas. You and I wish that people should abandon the centre they have created. But they will be ready to do so only when the centre they have formed is found in the Divine Centre. These words may seem to be very harsh, but I am

obliged to write that “the reins of the sheep are in the hands of the wolf, and the whole herd scattered away.”

FAMILY LIFE

We should pass through family life in a disinterested way doing everything for duty's sake without any feeling of attachment. The family life is not a thing to be cursed if it is moulded in a proper way. Suppose you are compelled to do something and do it for its own sake without any motive of your own, I will call it a disinterested action bearing no impression on your mind. We should think that we do everything, even in connection with wife and children, in compliance with the order of God. In this way all our actions will ultimately turn into puja. This is a very easy method for connecting your thought with the Almighty.

Life in family is a life worth having, because in it we learn how to love others. It is a school for training real life. You have to remove only the brokenness and you will feel the love flowing equally to one and all, and it becomes universal. Life in family also brings worry and nervousness etc., in its trail. Worry is indeed reserved for humanity and not for animals. Really, that is a great Justice and favour for humanity from divinity. Why so? Because, it is a part of wisdom that takes a man to higher sphere. A piece of cloth is prepared by the wisdom of the weaver. His hands are at work, but he displays his wisdom by the movement of his hands. Wisdom has its own centre, but it guides manual efforts as well, where it is needed.

Pangs and troubles created by indisciplined mind can be relieved only by making the mind well disciplined; and that is possible when you adhere to the principles of Sahaj Marg. If somehow the members of a family are spiritualized, environment of the house is changed. Inner peace is more important than all the riches of the world. When we inwardly develop, in and out become the same. In this way, purity begins to reign all over. Thus, we help Nature also.

FATE

In the beginning the necessities of life were limited. As time went on the surroundings affected the life of the people with the result that necessities began to increase.

From the materialistic point of view the world is progressing day by day and for that reason luxuries are gradually taking the place of necessities. In a way life has become luxurious. Our appetite for charms and attractions is growing greater and denser, and it is constantly being reinforced by the thought force. Thus, the individual mind is altogether spoiled. That is why it has become over-excessively restless (chanchal). The excessive restlessness (chanchalatha) of the individual mind goes on increasing and intensifying by the action of our thoughts and doings, which subsequently result in the formation of our fate. Our fate is thus governed by this chanchalatha of the mind. The individual mind having now become used to such a type of character, leads us on to follow its own dictates. We are completely spoiled. We have therefore to correct the individual mind now. The process would be to adopt simple ways of living dissociated from the unnecessary hankering of the mind. It does not mean lowering the standard of life but only purging out from it what is superfluous and unnecessary.

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

FEAR

Fear is the production of the lower mind, and love the product of higher mind. Fear is also a mental fallacy. When love awakens, fear disappears. A stage comes to the spiritual aspirant where he fears for no cause. That means he is growing upto a state where the state of lower mind begins to bid a farewell. When the lamp is extinguished moths do not fall on it. When the seed is fried, there is no more chance for it to germinate. When the sun of spirituality shines it brings glory to the world, which only

ultimate consciousness can weave. And I am preparing men for this task. I have strong hope that the people will reap the benefit of my work.

The state of fear of God which had been passed through three years back, recurred this month. Formerly it had fear only while this time the condition had "loving fear"; just like a man who, having intense love for his beloved, keeps in his mind the caution that he may not deliberately or unconsciously commit any act which may go against the will of his beloved. In other words, there is always fear in the background of such an idea, but this fear is now transformed into love.

These days, I am experiencing great fearlessness in my heart, but it is mixed with rashness.

FICKLE MINDEDNESS

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

One thing nevertheless produces fickle mindedness frequently, that is to say, both sacredness and profaneness which are contrary are felt. A sacredness is experienced in the Brahmanda and a profaneness in the Pind Desh particularly in the region of, and near, the heart; but when the condition of profaneness prevails it is often felt that innumerable small currents are falling from the sky. Another reason for my fickle mindedness is that during the month all my past failings, many of which were not even in my thoughts have been coming to view.

FAULT

I give only the real *heera* (diamond) which can be tested only by a jeweller. If a dealer in glass cannot know the diamond's value, it is not the

fault of the diamond. There is a Persian verse which says: "If a bat cannot see the Sun in the day time, it is not due to any fault of the Sun". If many others are benefited by the same thing, and one particular person is not benefited, it is due to his own fault. If anybody comes to you as a disciple and seeker, he shall never remain unbenefited.

FEELING

You have asked a very intricate question, "When do reason and feeling become one?" The short reply for it would be, "Both Laila and Majnu live in the same place." (Baham Laila va Majnu ek hi mohamil men rahate hain). You may consider their combination as that of body and soul, or of mind, *manas* and intellect, *buddhi*. Both are almost necessarily co-existent. Further on, reason takes a different form which is called Divine Wisdom. And when this happens, the form of feeling also gets changed; that is the feeling also begins to get in conformity with it. One will be the person who shows and the other will be the informer. I shall say one more thing; the feeling is very closely connected with the soul, and the intellect enjoys the closeness of the feeling. In other words the feeling is nearer to soul while the intellect is nearer to the feeling. Nothing will go away but only its proper use begins. Your constant remembrance is not pertaining to intellect but pertains to the heart. Please, pester the learned about reason and feeling; they shall give a good reply. My reply is that of an unlearned one. Constant remembrance is not felt but it is done, and you already know the method.

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FIRST AND LAST

The condition which prevailed before the start is felt in the same manner now also. This is the phenomenon of "He is first, He is last". The soul has come back to the place from where it had started. A volume is needed if it is to be described in detail. And further the sense of reverence also restrains me because this is a Divine secret. With the Infusion of the soul into the human body all the attributes and characteristics, and the process of understanding and sense, were inherent at their highest perfection. Emotions arose in connection with the creation of the universe. The attention and diversion of the soul went on going towards matter. Balance ceased to exist. There remained no moderation in the inherent conditions until all the emotions become dead.

Now the teachers bring again into action the dormant emotional conditions with the help of transmission and bliss. This is done to such an extent that in the teaching process of our order they make it start from the Jasb and after getting all the aspects of Jasb (intense spiritual intoxication) completed, they bring the disciple back towards sulook (path of spiritualism) and then they get all the stages of sulook completed. This alone is the ultimate Sulook. That very condition of moderation, which prevailed in human hearts and souls at the start, comes over now. The intervening conditions and stages are waves. From them it cannot be known as to what peace is, nor where it abides. Now in reality the man is in the form of a man whereas prior to this he was an animal in the form of man. When is reality found in the waves? There is no question of start and reach here. What exists. There is peace when all the attributes become

moderate. This is the state of desirelessness inspite of desires. Such a condition prevails either when the heart has been exhausted, or is that of a heart which has got solace and satisfaction. While doing anything the heart becomes monotonous in the end i.e., it becomes subject to Upram. If it is for the reality, well and good. If it is worldly even then it is heartening because once again the period of ascension starts after it. This is the practice of the traveller on the Divine path.

FIELD

It happens that some times during meditation the abhyasi feels absorbed, while sometimes he does not. The reason is that the sanskars which are firmly rooted in their 'field' come towards the heart to go out. This is because meditation creates a vacuum in the heart. As long as all Sanskars are not thrown out, there cannot be Liberation. As a matter of fact I go on cleaning them in the routine course also.

FINAL STATE

But dear brethren, all that has been talked about so far is not yet the end. We have to move further still, but now without the support of knowledge. This **knowledgelessness** alone, which I have termed as "**ignorance**" is now ours, which in refined state will lead us on to our ultimate goal. Nothing else can be capable of it. All the states and conditions of identity and closeness are now over. Knowledgelessness has now developed in us, and it is but proper, for a man of knowledge shall never plunge into the ocean because he knows that the moment he does so his life shall be nowhere. That means he possesses that much of understanding. It is only our ***jnana-hinata*** or knowledgelessness that has at last launched us into the fathomless ocean. When we had plunged in, our eagerness for the end began to develop. Now we go on with that very thought; no boat is available because it had already sunk before we reached this place. Now there is nothing but going on and we swim on and on covering leagues after leagues. It is but certain that in the course of our voyage, now, we come across numerous ripples, folds and wrinkles, but all of them are quite silent and inactive except for a faint impression of their

being. We proceed on with it till at last that impression too fades away as it finally must; and the surface becomes quite smooth without folds or wrinkles. The seven rings of the Central region as explained in the *Efficacy of Raja Yoga* refer to this very condition. Just as a man who has been travelling long, sometimes comes to a state in which he forgets his tiredness – an empirical point which can be verified by experience – so does our *jnana-hinata* which has brought us to the verge of the ocean, also wears out from even thought and gets quite extinct. But we have to go on further still.

Our *jnana-hinata* too has now come to an end. The next state that develops – though more appropriately it cannot be said to have developed – can better be expressed as the state of *tam* – “no light and no darkness”. This is what takes us along now and there is no end to it. We may go on and on but this will remain with us forever. If there be a great soul of calibre who may be able to comprehend what lies beyond, he may be able to discover that there is a point, rather a ring, there. The conception of a ring round the centre is indispensable. Such a one as is capable of having an experience of the central point is very rarely born. Still let me reveal something about it. Suppose there be such a great soul in existence who wishes to discover what exists within, tries to peep into the ring around which all the powers of Nature originate, then he is pushed back from it. Anyhow, if after undergoing all shocks he is finally able to make out something of it then words would fail to express it. This is the final limit of human approach and none so far has been able to go beyond, and for the future let others conjecture if they can. Advancement even up to this point is well nigh impossible. What are these seven rings? They are the concentrated essence of power which originates from the central ring up to which access is almost impossible. still let me, however, lay down the means for it. They are quite simple and easy. When the thought of jumping up arises in his heart it gets itself linked with the ring. Now if one picks up courage to merge his thought into the ring, but with a careful precaution that he must keep a close watch upon his heart lest it might burst forth, he may be able to have some glimpse of it, but only for a few seconds after

which he shall have to get back. I have thus laid down the method and it is now up to others to dare if they like.

Another important feature of spirituality is the Special Will. Probably few may be aware of its full significance. When it is applied from a very high level of spiritual advancement its effect is sure beyond doubt. It must also be borne in mind that it works freely up to the point or knot, which it hits on, and if it is fixed beyond the seven rings of the central region it is quite unfailing and the effect thereof shall definitely come to light in due course. It can even stop the motion of the stars and planets or counteract their effect. This infallibility of will is in fact the real interpretation of the characteristic feature of *Brahma-gati* – the state of Brahman – which has been represented in so many diverse ways in our scriptures. Here I have given so much – though yet it beggars description – only for the avowed saints to help them form a correct estimate of themselves. It is also but certain that such a personality never comes off and on and that he uses this special will only in matters of the spiritual nature and never elsewhere.

What is the “**Special Will**”? It is the “that” which admits of no doubt or misgiving. The negative phase being quite out of imagination, that alone which is to be remains in sight. Confidence grows so strong that nothing contrary can ever stand in the way. Of course there are some brave souls in whom it develops right from the beginning, but in that case it works only within its own sphere and not in higher ones. I now reveal this mystery so that people may try for it. In all matters whether worldly or spiritual a man should make use of it and try to avoid harbouring thoughts of failure or disappointment. Though in fact it relates exclusively to spirituality yet it does not mean that this science should not be utilised for worldly purposes. For a spiritual man, the use of it is of course indispensable and he can utilise it whenever he likes.

While discussing the various aspects of knowledge I have thrown some light on the science of matter too, but that is only in a way that it can be followed after deep study. The powers of creation and destruction are both present in Nature. Wherever the power of creation exists there also exists the power of destruction along with it. There is something like a dot

or a grain in the centre of the first knot related above. In our spiritual pursuit we take up this very point or dot, from which as from a nucleus thin fibres shoot out forming a sort of cobweb. We merge ourselves into this point or nucleus to emerge forth into the state of **identity**. I have also stated that where *Bhuma* is, in whatever state it be, there is a ring round about it which, to make more comprehensible, may be said as a sphere of light or power and which allows none to stay within it. The same exactly is true about this nucleus too. It has also a ring or circle round it, but it is not so powerful as to prevent anyone from probing into it. This ring possesses all the destructive properties and can create a state of destruction within its own range, that is, it can be used in making or marring any of the material objects of the world. It was this very power which Hanumanji had made use of, for attracting the gas of the Indian Ocean to set Ceylon on fire as discussed in the *Efficacy of Raja Yoga*. The ordinary process for applying such destructive elements is to draw them by the will-force and to locate them on the particular spot to effect the desired results. It is possible to cast the force of the ring upon some distant part with the result that it may be reduced to ashes. But if it is used for some good purpose it can create a state of light like that which Moses saw on the mountain. In this way both good and bad results can be brought about by it. But as a yogi always aims at the good, he never uses it for adverse results save in specially ordained circumstances. Similar is the case with all the following knots.

I may also bring to light another **mystery**. We have been saying out of devotion that there is providence in the fall of a sparrow and not a leaf trembles without the divine will. And that is a fact too. But if I say that God too does not move without the will of his devotee, I do not know what the wiseacres of saints might think of me. But that is a fact beyond doubt and a fact must be declared in order to reveal reality. For myself I may say that since I started practice at the feet of my Master, Samarth Guru Shri Ram Chandraji Maharaj of Fatehgarh (U.P.). I have taken him to be my all in all and may this feeling of mine continue forever. It was he who brought me deliverance, so I remained unattached with everyone else. Now I again come to the point. God, taken in the sense of the Centre or *Bhuma*, does not possess mind or *manas*. Had He had it, the law of *karma* – action –

would have applied to Him as well and He would have been in the world like us. Mind (*manas*) is an instrument which He has bestowed upon man. A part of it is with us and the other end extends nearly up to Him. Our attention is towards both of them. With the former we attend to our worldly affairs while with the latter to the Divine. When we connect the former with the latter the same one current begins to flow all through. For this we have to practise, so that a throb in the latter may begin to resound in the former – the human mind. Now imagine what the condition of a man would be when, after making his heart like that, he hits into the central region and crosses the seven rings to acquire swimming in the Infinite Ocean. He shall definitely be near most to *Bhuma* and further on if contact is developed which is nothing but the state of merging or *layavastha* in the *Bhuma*, then everything is accomplished and all his activities in the spiritual field come to an end. Whatsoever little remains may be beyond the grasp of imagination. The life which is acquired after this final merging is the real life which is attainable only after complete negation of self. Now if we dissolve that, the life would then be a refined existence and if that too is merged then whatever remains would be the Real. Words fail to picture that which comes after the ultimate merging of that last state. At this level there remains but a nominal difference between him and the *Bhuma*. Further on, the next condition is when the conception of *Bhuma* is thoroughly vivified. Nothing beyond it can be said, though thought goes on further still, and no end can be traced out. When we arrive at the final condition and begin receiving commands, our understanding fails to decide as to wherefrom they have come. When this condition dawns we must realise that we have arrived at the state where it can be rightly presumed that God does not move till moved by the devotee. When we enter this ultimate state we are in a state of oneness. This is in fact the real sphere of **advaita** though, if consciousness of it remains, duality has not yet forsaken us in the true sense. In other words, the ultimate changeless state has not so far dawned. As a matter of fact it is the place where the feelings of both duality and non-duality become extinct. In the words of a poet, it can be translated as, -- “‘I’ has turned into ‘you’, ‘I’ become the body and ‘you’ the life in it, so that none may henceforth say that I and You are apart from each other”. When we settle down in it having merged to the last possible limit what do we

achieve thereby? I will simply say that all powers originating from below the Centre come to us and an abhyasi at this state of attainment can do all that Nature does. All the forces of Nature are under his command, and he supplies them power to keep the work of Nature a-going unimpeded. The sacred books often contain references to the effect that at times the different gods received power through different *yajnas* to bring out the desired results. But such methods are adopted only by those who abide in the sphere of duality. But all that is in an abhyasi, who is forgetful of his state of non-duality, is the reality of the real. He has power even to shorten the span of existence or affect whatever change he would like. His will shall work in all matters, though it may take time. The **manifestation** too has been a very long process covering a period of about 120,000 years time when judged through deep concentration from the level of highest super-consciousness. Though there was only one shock in the region of power just below the *Bhuma* yet the manifestation of the effect thereof and the accumulation of the necessary material for the purpose took the entire period mentioned above.

For the interest of the readers I may also say that the **momentum** of all the creative activities was **clockwise**; if it now be turned anti-clockwise the universe will begin to dissolve. The sun and the moon will begin to lose their light and the span of the earth's existence will be reduced.

Now again the border ring round the Centre, as I have said before, does not allow anyone to cross over it. Yet if there be one so highly specialised as to be capable of forcing a few seconds peep into it, he can bring the entire existence to **naught** if by the force of his will he affixes round the ring a living thought of ending the universe and diverts its flow towards the Central region. It will then combine with the central energy, creating vibrations which, when expanded, will force its descent downwards. Now greater the force generated the stronger will be its action. Another method for it would be to reverse the downward flow of powers towards the Centre by the force of the will. By doing so the momentum itself will turn anti-clockwise, and the effect of will shall quicken the process. On the other hand if he only locates his will on the ring round the Centre then it will come into effect slowly.

When things stand so none can perhaps have a true estimate of the man's **inner powers** though I have hinted everything in a very guarded manner. If one, having progressed up to that extent, wants to effect any remarkable change in Nature, the method would be quite simple and unailing, for hardly would there be anything too far from him. The method would be, to join his own thought to the real state in such a way that there be no words in it but only a suggestion to express his purpose. The same thing will then set to work for the accomplishment of the task and that would be the divine command as well. But this will happen only when, as stated above, the contact with the *Bhuma* is so established that the thing existing in the heart may be resounding there just like the other end of the wire which begins to vibrate by the effect of touch at one end. When a devotee attains this stage he no longer remains a supplicant in the strict sense, though his humble supplications persist still as duly they must. Really it is only on account of his gentleness of character that the relation which has brought him up to it is maintained all through. In accordance with it he receives commands for the work required for the world. His own position in this respect is practically nil. He is in a way only a part of the *Bhuma*. This condition does not fall to anyone's lot except on rare occasions when Nature wants overhauling of the world or the universe. There can never be two personalities of this category at the same time in the world. There shall be one and only one such personality in all the universe at a time and that too only when Nature is in need of it.

I have now dealt with the different conditions of knowledge up to the last. If we try to express it more appropriately the world knowledge would be far too inadequate. Let aspirants try to reach up to the point. It is just likely that there may be something beyond that too, but that is only a suggestion for the posterity, and those who are in the present may also ponder over it.

We have to arrive finally at a state, where it can rightly be presumed that God does not move till moved by the devotee. When we enter this ultimate state, we are in a state of oneness. Ignorance, in its refined state, will lead us on to the final state.)

FINITE

The idea should be to proceed from the finite to the infinite. It should be the idea that we should also make the finite to be merged into the Infinite. In other words the finiteness should be glittering first, then we can proceed towards the base. And what is finiteness? The centre in us has lost the capacity of grasping the Infinite. The Sahaj Marg system stands for it, and makes it possible for us to do our duty the way the finiteness demands, and to proceed alongside towards the Infinite. It reveals to us our duty as the foremost thing. So we should correct both the things, that is, we should fly with both the wings. If we attempt for the finite alone we proceed with an unsound base. We should attempt the finite for the Infinite.

FIRE

The idea of rousing up the internal fire which has brought us to be present level of Consciousness, as put forth by certain religious teachers, is a wrong interpretation. As a matter of fact the heat or fire is to be cooled down so that its creative effects may be removed.

FIRST MIND

When the time of creation came, the latent motion beneath the Centre grew stronger, causing a stirring movement which later led to the formation of the universe. That may be called the first, or Super-Mind of the Almighty. We owe our origin to that mind which we call the first Mind.

Before the world was born, a balanced state prevailed. When the balance was disturbed, we came into existence. I do not want to elaborate the subject metaphysically. The thought for creation stirred up near about the Centre and energy began to flow out. What was that? That the First Mind — pure and simple, and that has woven all our frame and structure. It brought purity with it which is still maintained. So when we begin to give wrong suggestions, the mind which is absolutely pure, expels them in order to maintain its eternal purity. That is the cause of thoughts. In reality, it sends out the contents which appear like a fog covering a certain surface.

We call them thoughts. When we are attentive to the thoughts, their power develops. If any of you breed the divine thoughts, mind will grasp it and will not eject them because, it is the real nature of mind since it has come from the real Artery.

FITTEST OFFERING

On the basis of my personal experience I suggest a simple process which can be followed by all quite easily. If one can sell his heart, i.e. make a gift of it to the Divine Master, hardly anything more remains to be done. This shall naturally bring him to the state of absorbency in the Infinite Reality. The adoption of this easy and simple technique makes the beginning of the process the very end of it. The impulse begins to flow in automatically, transforming the entire being of an individual. What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

Your remark, 'I want to live in you', is really worth weighing in gold. As a matter of fact, dear brother, my very being alive is due to you all for, having completed my work long before, I would have by now gone away from this material world. Now until you all have brightly illumined the samstha, I do not even think of going away.

That must probably be the reason why Shri Ishwar Sahai has put to you the query, 'Has Babuji got any heart?'. But in response to the query you have made the fittest offer, saying, "Please keep my heart with you." To be clear I could never have remembered you at all if your heart were not with me already.

FLARE

When the soul put on the clothing of body, then alone its reverse form appeared in the form of covering. That is, all this thing became a rope which had come in its own form having developed many knots. Dear brother,

along with the soul we have revived its reverse form in the beginning itself. Have you not seen that the flare is doubled by the union of fire and water; and that if the air enters in it, then it begins even to flash, and the flare too grows proportionately? What is this flare? These are different actions of Prakriti which are created on the force of soul. Now in these things, that is the play of earth, air, water and fire which came before the vision, the vision never went towards That which was the Real Thing. Just imagine. What was it that created in them, due to wrong use, a condition in which the Real Thing whose action was behind the veil did not come up before the vision? Nor could it be understood as to why That had to do such action whose result was destruction. The cause of the action was that the Real Thing, along with that Will (of creating the world), got mixed up with the will of self to create the world. Now, the thought of multiplicity (that is, the creation of Srishti) is the reverse of oneness, or these two things are opposite to one another in a way. In other words, this other thing which is said to have been made out of the effect of the Will is grosser than its Original. But both these things came so closely joined together that these jointly accelerated the thought — the thought of the Creation of *srishti*; and similarly their action was also similar to that which happens by the union of fire and water.

We brought soul from Nature in which there was mixed Consciousness also, and this consciousness was the effect of that Will of self due to which the forms got manifested. Now the effect of our will is that we also made the things with us conscious by giving them power by our thought. What was there before? The same which is different from soul. The quality of soul is peace, and the quality of body, which is the reverse of soul, is the reverse of peace. But its makers are we alone, and this is our own doing. Now the flare alone, as explained above, which is created due to this karma of ours is Ashanti — trouble and pain. If ever we get the ability to stop giving power to that thing, then its condition will be just like the plants which are not given water. Now, how is this possible? If we divert our thought which is now turned towards materialism and the body towards the soul, then these things which are created in the form of troubles due to our actions will gradually fade out, and the effect which is created due to turning the vision towards the soul will influence that also. Gradually by

purification its condition will be such that the flare will begin to vanish, and its condition will be that which is due to the conscious diverting of the Consciousness towards the soul, which it had from Will and Life.

FLATTERY

Attachment to it (homeland) may otherwise be interpreted as 'constant remembrance' and that is what bhakti means in the true sense. If it is not there it is but a mockery, and can be termed only as flattery. Flattery is harmful both to the flatterer and to the flattered. Nature may have adopted a course of action for the purpose. The result shall however come to light by itself in due course.

The hymns and prayers offered generally result in flattery when one is dumb to the real spirit of the essential character.

Outer demonstrations of flattery do not count the least in awakening the inner consciousness in the heart.

FLEE

There is not the least justification for any one to flee away from home in utter disregard of his worldly duties, and wander about without any definite aim or purpose. As a matter of fact, even in that state of so-called *vairagya*, one is seldom free from feelings of worldliness. If a *grihastha* who has ignored God can be presumed to be deceiving God, the so-called *vairagi* will prove a worse sinner. Saint Kabir has aptly remarked:—"God remains twenty paces off from a *Brahmachari* and thirty paces off from a *sannyasi*; whereas He resides within a *grihastha* who entertains Him in his heart."

FLYING

A man just enters the spiritual life. Call him as A. How does he enter? He enters by hearing about the supremacy of a certain personality. A finds B as a greater personality who can weave his destiny. He now begins to love B. After some time his love becomes greater and greater. That means

he holds B as a supernatural being. When he improves in love, he hatches an idea in his brain holding that personality in much veneration. When this is the case, A treats B as God and forms, on account of intense love, his image in his own heart. He does not want to be away from the thought for even a moment. He craves the great personality in his heart. In other words, he keeps his ideal safe in his bosom. What torments him much is B's funny play just as a child when it grows old, hides himself under the clothes of his mother and tells her to seek him. Suppose the child's mother has no covering? Where then will the child hide himself? A is meditating on B and the cover comes in itself and the image seems hidden. Where does this covering come from? It is the veil of his own thought which has kept him aloof from his great Master — the Almighty.

Suppose he does not see his master, under the covering, he must not feel vexed. Why so? Because his master named B is within this covering, and in him in some form or other. Suppose he does not see his master within his form he must not be perplexed. Broadly speaking, he is everywhere, but since he cannot see his presence every where, he made him limited in his own form for the sake of concentration. If he thinks his master is seated within, that completes the idea of his presence. That means he has got the idea of his master rooted deep in his heart. Very ridiculous it is, he seeks his master where he has given him his place. Suppose he prays to his master to be seated on the plank of his heart, and if his prayer is heard and answered in words spoken by his master at his call, "I change but I cannot die!", the idea will be totally correct so to say. The idea should remain as it is. Form may be changed, it matters little.

Now the disciple is satisfied. He contemplates his master, and the idea of His presence remains in his heart. I think it is sufficient. There is one philosophy underlying it. When we put a bird into the cage for the first time it begins to flap its wings because it is not used to the cage. You put the unlimited one into the cage of your heart. When the unlimited one is compared to a bird for your understanding, it begins to fly with you, and then you begin to seek its image which is only seen as long as its flight has not begun. You both fly together to have the cage and you become one

with Him. When this is the case, I mean when your flying has commenced, then fly with all you have got with you. (SS-215,216,217)

FLYING WITH BOTH WINGS

You think your worldly responsibilities to be a hindrance on your path, but that is a grossly mistaken notion. We have to go along taking both the sides together i.e. the worldly and the Divine, side by side. My master was an ideal in this respect, and I am also following in his footsteps. *Vairagya* does not in any way mean the neglect of duty, whether in respect of the world or of the Divine.

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

I do not think that one who exerts himself for the achievement of realisation while attending to his household duties shall be a loser in any way. On the other hand he will be soaring high with both wings outstretched, on towards his eternal homeland.

Our purpose can never be served if we neglect either of the two. For our final success it is certain that both the phases of life, the worldly and the Divine, must go side by side equally resplendent. We must fly with both wings out-stretched.

God is the subtlest being and in order to realise Him the subtlest means are the only way. This does not mean that for realising God one has to ignore the needs of physical body or empirical world.

None is required to give up the normal activities of life connected with his worldly living, but needs only to be busy along — side with it for the attainment of *That* which is finally to be attained. I wonder why people do not feel interested in this matter which is of such vital importance.

FOLLOW

I find great difficulties here. People follow what they want and do as they desire but expect the result to be as I want it and which is so dear to them and to me. The result is that a sort of block is formed. I find this in many hearts. This hides the Reality and keeps it out of the sight of the *Abhyasi*. If I am to be held responsible, I will request you to follow what I say.

FOMENT

Dynamic methods should be adopted. And what can those methods be? Only those which introduce, from the very beginning, the character of the Infinite. I shall be very grateful to the readers if they ponder a little over this sentence.

This can be best introduced by those who have imbibed the real characteristic within their own centres; who know how to draw in the power and piety from the higher centres to the lower ones, and who can transmit the effect into the *abhyasi* so that they may adopt the same character. For this a strong dynamic hand is always necessary. As long as we do not remove grossness settled in our centres, the grace or effect of higher centres remains far apart due to the grossness and complexities we have made.

A man is not fit to impart Spiritual training unless and until he has developed the capacity of fomenting his disciples with superior force which is all and all.

FOOD

Now we fix it {Goal} up in our thought at the time of taking our food, so the effect filters down on the substance which is there. When we eat it, the effect taken in by it enters our body and begins to spread all through our veins and arteries. In other words we have utilised to our best purpose the thing which we take in from outside. The particles and atoms of the body begin to get purified. The impulse of thought created thereby combines with the food, and helps to promote our physical and spiritual health.

Our rules provide for taking food in the remembrance of God. All our actions should likewise be such as may be helpful to us in the attainment of the Ideal. While taking food we fix our thought upon the Ultimate which we have finally to attain, in order to take in its effect too, and increase our purity all the more.

The Eastern thinkers have taken special regard of the question of food. It should be cooked neatly and cleanly in a proper manner. That is the hygienic point. But if it is *sattvik* and is cooked in constant remembrance of God, its effect will be surprising. And if it is taken meditating all the while on God it will cure all kinds of spiritual diseases and remove things which hinder our progress. I have not to say much about it as it has already been dealt with sufficiently in our books.

Neglecting altogether the really essential hygienic and spiritual basis of food, we must not be whimsical, thinking that it is defiled if merely touched by one other than of a particular sect, even though he be more innocent, pious and spiritually elevated. Hindus have experienced sufficiently and ought now to realize that the present day policy of food is neither social nor spiritual. In support of my views I quote below the words of Swami Vivekanandaji who is an authority on spiritual subjects, "The extravagant meaningless fanaticism which has driven religion entirely to kitchens as may be noticed in many of our sects, without any hope of noble truth of that religion ever coming out to the sunlight of spirituality, is a peculiar sort of pure and simple materialism. It is neither *jnana*,

nor *karma* nor *bhakti*. It is a special kind of lunacy and those who pin their souls to it are more likely to go to the lunatic asylum than to *brahma-loka*".

FORBEARANCE / TOLERANCE

We must cultivate the habit of forbearance and tolerance, putting up coolly with taunts and rebukes of others, feeling ourselves to be at fault. This is not too great a sacrifice for the attainment of the great Goal. If my views seem to be appealing to you please try to follow them. This will bring you greater peace. If you find yourself inefficient for it, then you should resort to prayer with a supplicant heart. Do this and see whether you are able to overcome anger or not.

FORCE

It is wonderful to find that everything in Nature is round, so as to form a circuit for the flow of power. The positive force revolves alongside the negative in order to effect generative growth through the medium of heat caused by the action, in accordance with the divine will.

FORESTS

The *rishis* of yore used to recommend people to go into the forest or the hills, where the environments are natural. The place recommended was to be far from human habitation. If one goes to a high peak of a mountain, he will only find a sort of echo and not any thought.

Our ancestors had sought their ways of realisation in the forests, away from the life of action, forsaking all ties of worldly connections with their fellow beings and others. We under the Sahaj Marg system try to create such an atmosphere around us in our homes so that they serve the purpose of forests.

FORGET THYSELF

You may by the way study the thoughts either of Shri Aurobindo or of Maharishi Ramana, but you must also go on with what you are after. I too had gone through *mahayoga*. The followers of the Maharishi are even today found to be badly entangled in, and controverting over, the view regarding the exact position of the heart in the human body, whether it is on the right or on the left. There is however no mystery about it. It will be quite clear if we take the whole structure of the physical heart into consideration. Maharishi insists upon enquiring, "Who am I?" In my humble opinion it would be far better instead to try to forget 'who I am'. The body-Consciousness and soul-consciousness must both necessarily go away, and this view is based on my personal experience.

FORGETFULNESS

You say that you want to cover the entire distance in one leap. That is highly encouraging, but for that you have to adopt proper means which might be helpful to you to the maximum limit. In this connection please recall to your mind the example of **Hanuman** who is said to have jumped across the sea between India and Ceylon in one leap. How could it have been possible for him? The fact is that usually he remained in a state of forgetfulness all the time. Consequently he was seldom aware of his capabilities unless he was reminded of them at the hour of need. He was ordered to go to Ceylon to bring tidings of Sita and he was so deeply absorbed in that thought (compliance of the Master's orders) that nothing but the object was in his view. He had no idea of the distance, nor of the ocean, nor of any difficulty. A slight recollection of his capabilities having been revived in his mind, he set off on the enterprise. Nothing could then stand in his way and he reached Lanka in one leap. So if you can create a similar state of forgetfulness in you with your thought fixed firmly on the object and not on the intervening things you shall be able to jump up to it in one leap. For Hanuman the focus of his thought was mother Sita and for you, the pursuers of the Divine path, it should be your mother, the *guru* or master, who takes you along up to God. So if you are able to reach up to your master you can as well find your way to God. The method for bringing

yourself up to your master would also be the same i.e. promoting a state of forgetfulness in yourself.

FORGOTTEN

When we were born into this world for the first time we were pure, because the source from which we have descended or come down is purity. The time went on, and in our innumerable births we have gathered around us different types of grossness by our actions.

In this present existence too we are performing actions and the result is that these very actions slowly form layer after layer of grossness around the original purity, so that in course of time we become to resemble the silk-worm that has spun a cocoon around itself. When man reaches this stage of his earthly existence, his life is one of the artificiality and full of grossness, both in the level of action and in the results. The original purity has been reduced to a faint glimmer and that is often scarcely perceptible. All memory of his original source or home-land is now forgotten, and as action follows action the shell around him gets harder and harder and his memory of the source gets fainter and fainter, until it is almost completely forgotten.

We have now come to the stage where we become disgusted with the present existence, but yet we have no memory of that pleasant and pure state which is our real existence. This is because we have become accustomed to this existence, whereas the other has been almost totally forgotten.

The only way out of this existence is to return to the source. To find the way back by unravelling the strands binding us may not be possible except with the help of a guide who has connected himself to the Source, and who can therefore loosen the knots binding us by the power of his Transmission of the highest consciousness.

FORM

At a certain stage of the development of faith in an abhyasi, we generally lay stress upon meditation, apparently on human form. The critics may perhaps consider it suicidal to the spiritual feelings. The case is not so, provided the man meditated upon is one of special calibre, who has come down from the Immaterial Absolute for spiritual training or has attained the spiritual standard of evolution required for the purpose by supreme self-exertion. When we begin to love such a soul which becomes the object of our concentration, Nature's power then begins to run through us, for the great soul is endowed with such powers.

If the Master is a great divine soul who has secured his merger in Absolute Reality, meditation on his form is, by far, of greatest advantage to the disciples. His body, though gross in outward appearance is really as fine and subtle in character as his inner self. If you meditate on the form of such a Master, you not only begin to lose your own grossness but also begin to imbibe within you the finest condition of his inner self. The form taken up in view will after sometime disappear from the sight and you will gradually embark on the plane of pure Reality. Thus automatically from the outward form, we travel inwards and then to the real point, where everything disappears.

FORMALITY

We generally begin an important thing in the name of God and it is customary almost in every religion to do so. But that is only a matter of formality and has no real significance, we never dedicate the thing to God in the real sense and at heart we are in fact quite away from the idea of God. Remembrance of God thus is of no avail. The real significance of the custom is that we must remain in touch with the idea of God in all phases of our mental and physical activities.

FRAGRANCE

When we slide down a little for the purpose of work, we feel our own fragrance (the Divine one) in every particle. Unless a momentary glimpse of that stage is witnessed, it is very difficult to understand the condition.

FREEDOM

The state of Freedom commences then but it is after a good deal of tiresome journey. When Freedom dawns the fatigue of the journey is over and we do not feel ourselves encumbered with its weight.

But our travelling is not yet over. We march on still towards the Base, where the Realisation assumes its original form. The colourful visions having ended, the vision of the Absolute in its true aspect commences forthwith. But the march is not over yet. There is something still which is inexplicable. The idea of freedom is also there, and so long as it is there, it is a bondage still, though our journey might have come to an end. There it is only God's help that can take us along onwards, but only when we are in a state of complete oblivion. In that sense I would therefore prefer to induce people to forget themselves instead of knowing themselves.

Everybody likes freedom. But few take care to acquire 'freedom from freedom'. This higher stage is the result of total submission to Master Supreme. It is all absorbing attachment (bondage) to Reality alone, which liberates one from every other bondage.

Freedom we want but we do not know its definition.

FRUIT

The only thing required for the sure success shall be intense restlessness for the attainment of the goal which shall bring the real Master to your doors. I shall have the fruit of my labour only when your hearts get flooded with it so much that you may yourself become an ocean of pain.

You are to be what you really are and pain is a proof of it, and restlessness its forerunner.

FUNCTIONARIES

Who may these functionaries be? One might say that they must be gods and goddesses. Certainly not! Gods and goddesses are in fact the various powers of Nature, like the different parts of the machine. They go

on with their set routine of work irrespective of every thing else, and they have not the capacity to go even an inch beyond. The real functionary at the root is the 'man'. It is he who has to look to the proper regulation of Nature's machinery, and to maintain the right functioning of its parts. This may be surprising to some but it is a fact beyond doubt.

When a man gains mastery over this region {Pinda Desh}, he automatically develops within him an intuitional knowledge of science pertaining to matter, which he can utilize any way he likes after sufficient practice and experience. But as this achievement does not suit his purpose, so far as spirituality is concerned under efficient system of training, an aspirant is kept unmindful of all those material powers and is helped to cross over by the reflected power of the Guru, so that his attention may not be attracted by anything other than purely of spiritual nature. He is then in a position to conduct petty godly work entrusted to him. His sphere of work at this stage is a small locality, e.g. a town, a district or some bigger division. The nature of work he does is the proper adjustment of everything in action within his jurisdiction in perfect accordance with the demand of nature. He introduces the required elements within his sphere and removes the unwanted ones. He is known as a Rishi and his designation is **Vasu**.

The next higher in rank and position is a **Dhruva**. He enjoys mastery over Brahmanda Mandal and falls under the category of Muni. His sphere of work is much larger and he exercises authority over the Vasus. His duty is to look to the cleaning of the atmosphere of all unwanted thoughts and ideas prevailing within. Besides his routine work he has also to look to numerous other duties entrusted to him for the time being. The state is acquired after the thorough illumining of the region located in the human frame within the hylem shadow.

Higher above is the position of **Dhruvadhpati** who directs the work of the Dhruvas. The state is acquired after gaining mastery over the point of Naval. His sphere of work extends to the whole world but his work is similar in nature to that of a Dhruva. Besides his routine work in connection with the cleaning of the atmosphere, he too has to look to causal events

and incidents happening at different times. These godly functionaries are highly developed souls of great calibre who work strictly in accordance with the will of Nature in utter disregard of the feeling of individuality or self. Their working is automatic and mechanical and they have no personal choice or discretion in any matter.

The position of **Parishad**, who is above Dhruvadhispatis, is bestowed under rare circumstances when Nature stands in dire need of it. He regulates and directs the activities of the various subordinate functionaries mentioned above and imparts various duties to them, reserving for himself only the most important ones. His will works in all-important matters, e.g. great enterprises or wars, in order to bring out the destined result. He works all the destructive and constructive plans of Nature. His sphere of work is confined to this world only. The state is acquired when a man gains complete mastery over the central point of Sahasra Dal Kamal.

The position of a **Maha Parishad** is the highest in rank. It is the last godly post and is very rarely bestowed except when Nature stands in urgent need of drastic change or an overhauling of the world. He enjoys the highest power. It starts from the right region of the occipital bone as given in diagram No. 5, *Efficacy of Raja Yoga*.

Such are the marvellous attainments of Raja Yoga, which a man can achieve if he is really earnest about it and proceeds along the right path under proper guidance.

GATHERING

Hear about our gathering. Some gentleman does puja for the sake of courtesy, and another sits for it for the sake of formality. Well, thank God, there is at least this much. Some gentleman has got the habit of sitting for puja once in a while, and wishes that I myself should form this habit in him. Well, so much for the better. Possible someone or other may even enter the sphere of blasphemy by remembering me instead of God in times of difficulties and hardship. None seems to possess the real interest. Even if there are such, they can be counted on one's fingers; they have got neither

longing nor craving. Once my master Lalaji had written to some gentleman, "I require lions, not sheep". And he orally told some gentleman, "I have admitted even sheep in my Satsangh for courtesy's sake". This was his experience. Remembering this, no complaint against anybody remains. It appears that it is my fault alone. But then, everyone has to be looked after. I thought of methods. It is a matter of gratification to me to think of receiving some light, or of receiving it in future, which at least is better than nothing. Some work or other at least would have been done. Anyway, our intention is right.

GAYATRI MANTRAM

Gayathri Mantram:

Om Bhu, Bhuva, Swaha

| Tat Savitur Vareniyam || Bhargo Devasya Dhi Mahi

| Dhiyo Yonah Prachodayat

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

GIFT

Everyone is apt to receive blows in the life of this world, and this has happened in your case regarding your salary. If you cannot think this as a gift from the beloved, think it is from Satan and you will have some courage. The heaviness will disappear by God's grace and probably it has already disappeared.

GITA

It was in accordance with the need of the time that Lord Krishna revealed the truth depicted in the *Gita* to Arjuna. We must be highly indebted to him for all that he put forth for our benefit, which in course of time has become the guiding light for us all. It was not merely an idle

discourse but the actual revelation of the very thing needed for a true pursuit of the Divine path. They relate directly to the various conditions which an *abhyasi* passes through during the course of his march. It related to the practical realisation of those conditions which can be attained through proper *Sadhana*. There may however be elevated souls present in the world today who may be able to give you a glimpse of it, or to create instantly the same state in you by the application of their own inner powers.

Let us here consider how much time Lord Krishna could have possibly required for speaking out the total text of the Gita as we find it today. The armies were standing face to face on the battlefield, and war trumpets were sounding loud, announcing the zero hour for action. How much time was there at the disposal of Lord Krishna to bring Arjuna round to the proper course by preaching a sermon to him? The recitation requires at least a few hours. How could that be possible at that critical moment? Evidently he could not have taken more than a few minutes for it. The fact is that Lord Krishna actually transmitted to Arjuna, within a few minutes, all those mental states necessary for the purpose at the time. Really they were the very conditions which an *abhyasi* passes through during the course of his march. The process brought Arjuna instantly to a higher state of spiritual Consciousness and purged out the feeling of undue attachment from his heart. This can as well be possible today if a personality of that calibre is there. But, as it is too commonly witnessed, people hear and recite Gita for the whole life without taking in the least effect thereof. None has so far ever turned round like Arjuna in spite of hearing the Gita for years together. The reason is that those who recite to others are not capable of transmitting its truth into their hearts, on account of which no effect is produced upon the hearers. For that purpose it is necessary that the reciter must have a practical approach up to the conditions related therein, and should possess a strong will and the spiritual force necessary for making his voice vibrant so as to carry the effect of the sound right into the hearts of the hearers through the process of transmission. Then alone can its recitation be useful to the hearers.

As for the teachings of the Gita, we are ever being told by teachers and preachers of high rank and reputation that man should never consider

himself to be the actual doer of things. But at the same time it is quite evident that mere reading or hearing of it is of no avail unless we take up means to achieve it practically. But we are always in the dark about those means which are necessary for the purpose. Nowhere can the slightest hint to that effect be traced out in all other discourses. The result is that the hearers are wrongly led to the conclusion that only the frequent repetition of the words, 'I am not the doer' is all and enough for them. It is in fact an inner state of mind in which the physical actions of the *abhyasi* do not create impressions upon his heart. Consequently, a feeling of being a doer does not arise in him. When impressions are not caused the *sanskaras* are not formed, and consequently chances for *bhoga* do not arise. The formation of *sanskaras* is thus stopped. This is quite essential for those on the spiritual path. This was in fact the actual state which was transmitted into Arjuna, and by the effect of which he at once rose up to that level of higher Consciousness. The oral expression given at the time constituted only seven slokas to offer brief hints to illustrate the condition acquired by Arjuna through transmission.

The state of *atman* described in the Gita is a further clarification of the same point. When one has practically attained that state, he begins to feel the same all through. That is in fact the actual state of Realisation. Great stress is laid in the *Gita* upon ***nishkama karma*** or desireless action. One may go on saying like that forever, still it may never crop up within him unless he adopts the means and practices for its achievement. This is in fact a kind of ***layavastha***(state of merging) without which the vision of ***Virat***, as displayed to Arjuna, could never be possible, though proper capacity and advanced insight on the part of the *abhyasi* are also essential for the purpose. On witnessing the scene of Virat, even Arjuna cried out that he could not bear to see that dreadful sight. The reason was that the Layavastha which had been transmitted into him related only to the conditions of the *virat desh*, while the scene witnessed by him was the display of the full force of the ***brahmanda mandal***, which is far beyond the region of Virat. It was in fact the sphere wherefrom everything comes down to the material plane. The entire plan of the battle of Mahabharat was there in an astral form. It was this vision that Lord Krishna brought to Arjuna's

view after pulling him up to that level. Some people may not however feel induced to believe it as it is, and they might have their own reasons for it. But I may assure them that though normally wanting in practical proof, it is quite possible and practicable even today, provided there be a personality of such calibre, and provided the sadhaka too be capable of being lifted up to that level.

The Gita also emphasises the importance of **Duty**, which constitutes the very basis of the social order of the world. It falls within the scope of Raja Yoga, and it is immensely helpful in bringing about the cessation of *sanskaras*. The state commences when all senses are silenced. Mere saying or hearing is of no avail in this respect. It is only to be practiced, and for it a broader heart is required. It is not so easily attainable in a brief span of time. Persistent labour with proper means is essential for it. It is likely that people may not pay heed to what I say herein; but soon the Reality which has, due to the effect of time, got covered with complexities, shall be unmasked and the people shall begin to realise its true significance. May the time come soon! Amen.

Commentaries on the Gita

There are numerous commentaries {on GITA}, and more are still being added. Almost everyone attempted it from his level of learning and reason for the people to understand it from the same level of thinking. But though their physical labour in this respect may be appreciable to some extent, the actual purpose is not served at all; and, to be more frank, the commentaries have made the original text all the more complicated by putting the bare truth under coverings or misconceptions. In other words we increase our own limitations by adding more and more complexities to it.

Similar is the case with the worship of God who is represented as physically similar to man, with the only difference that he is a superior being and has a bigger sphere in proportion to his bigness.

GLORY

The glory of God is reflected only in the heart which is pure like a mirror. May God grant you all the capacity to come up to it to solve your problem of existence.

GOAL

It is very essential for everyone to fix his thought, at the very outset, upon the goal which he has to attain so that his thought and will may pave his way up to it. It has been observed that those on the path of spirituality who did not fix that final state for their goal have definitely remained short of the mark, because, before arriving at the final point, they mistook one or the other of the intermediate states to be the final point or the Reality, and stopped there. Thus they suffered merely for not having fixed their goal. Even in worldly matters so long as a person does not keep his object in view his efforts are never so intensified as to ensure success.

Our goal of life, as discussed in the previous chapter is the final stage where we are nearest to the Superactive Centre or Zero, which is the primeval cause of the entire manifestation and to which everything will ultimately return after Maha Pralaya (complete dissolution). To acquire this state we have ourselves to become zero.

Now I come to the point what the real goal of life should be. It is generally admitted that the goal must be the highest; otherwise progress up to the final limit is doubtful. For this, it is necessary to have a clear idea of the highest possible limit of human approach.

The final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation; Nothingness or Zero. That is the highest point of approach or the final goal of life.

Such is the extent of human achievement which a man should fix his eyes upon from the very beginning, if he wants to make the greatest progress on the path of realization. .

GOAL CLARITY

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

GOD

God is one and one alone, so we must take up the one to realise the one alone. The idea of Trinity will definitely lead you to multiplicity, whereby the object shall be lost. One may however adhere to the worship of gods so long as proper means are not within his sight. But when he discovers the right course he must give them up for the better and higher one, and take up the direct way to the realisation of the Absolute.

God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms or rituals, nor is He to be traced out from within the scriptures. Him we have to seek for in the innermost core of our heart.

There are various conceptions of God. People look upon Him differently according to their capacity and understanding. The most commonly accepted conception of God is Eternal Power. But the philosophic view goes much beyond and includes the idea of Nirguna Brahma or Indeterminate Absolute, which is above all multiplicity and distinctions. It is the ultimate cause and substratum of existence, the supra-active Centre of the entire manifestation or the Absolute Base. It is beyond quality, activity, or consciousness. It is also known as Para Brahma. Next comes the idea of God as Supreme existence. We see the universe with all its diversities and differentiations and we are led to believe in its creator and controller. We call him Ishwar or Saguna Brahma (Determinate Absolute). We think of Him as a formless Eternal Existence, which is omnipotent and omniscient and possesses all the finest attributes. He is the efficient cause of the world and He is also its preserver and destroyer.

It is only when viewed from this lower standpoint that God (as the God of religion) becomes an object of worship. This is the final approach of almost all the religions. So far, God is conceived of as Nirakar or formless, but possessing of certain attributes. This is in itself a difficult idea for the common folk to grasp. They therefore, try to secure an easier approach by taking up to a more tangible form. Some, therefore, think of Him as seated on the highest Heaven, administering justice and benevolence to all. Others think of Him as an all-pervading power controlling the Universe. Thus by degrees we are in a way gradually drifting away from the Nirakar or formless aspect to some tangible form or Sakar. Much has been said in the religious books about the two conceptions, the Nirakar and Sakar, but really both the conceptions, as generally understood, are greatly misleading. Really God is neither Nirakar nor Sakar but beyond both. Those who treat him as Sakar limit the Limitless within bounds of form and shape. The result is that they cultivate narrow-mindedness and remain forever within bounds. If we take Him as Nirakar the very idea brings to our mind the limitation of attributes as creator, controller and destroyer. Even the idea of God as Power or Energy is still a limited conception. We go on ahead to the idea of non-entity or zero, still we are in a way somewhat away from Reality. What then? Expression now fails. Sufficient be it to say that if we are really away from both the conceptions, we may think ourselves to be in the right direction. So long as we remain confined within the bounds of religion the God of religion remains in our view and we remain entangled within one or the other view. The highest spiritual attainment is only possible when we go beyond. In fact spirituality begins where religion ends.

There are some who advocated the idea of a personal God, others that of a formless God, still others that of *saguna or nirguna* (with or without attributes). There are heated discussions resulting in bitterness which create feelings of hatred against each other and produce causes for dissension. The supporters of both *saguna* and *nirguna* concepts, though they vie so much with each other, are, in my opinion, equally in the wrong and neither of them has thereby been able to achieve the ideal. They are really the two paths with the same (common) object, viz. Realisation. The

only difference between them is that for those who proceed by the former (*saguna*) and remain fixed to it, Infinity ever remains out of their view. That means they have solidified the watery vapours of the air into hard icy rock. Now if icy rock slips down into the sea, ships are likely to strike against it and get sunk. Similar shall be the fate of the advocate of the *nirguna* view if he sticks to it forever thinking it to be all-sufficient, perhaps with the only difference that his rock might be a little further on. Truly speaking, God is neither *saguna* nor *nirguna* but beyond both. He is what He is. What should then be done to solve this mystery? The only possible solution can be to fix our eyes on the Absolute, be it *saguna*, *nirguna* or neither, and develop love for it.

Really God is very simple and plain. He is not in solid forms. There is no solidity whatsoever of any kind in Him. God is simple and extremely subtle. In fact the very simplicity and purity of the Ultimate has become a veil to it.

In order to understand the conception of God or Ultimate Reality, let us start with the stand taken by an atheist, that there is no God. This is to say in mathematical terminology, that no positive or negative value can be assigned to it. The mathematical sign for that which has no positive or negative value is 'zero' or 'naught'. Now let the atheist be faced with the question as to what exists. A consistent agnostic can doubt and deny the existence of everything but not of his own self, viz. that which doubts or denies. Speaking again in mathematical terminology it may conveniently be expressed as 'one'.

Look at the magical function of 'zero'. As you go on adding more and more of that which does not exist, i.e. 'zero' to the right side of that which exists, viz. 'one', it goes on swelling and multiplying itself. There is hardly a comprehensible limit to this expansion, and the *Upanishads* have rightly characterised this expanded Infinite as bigger than the biggest (*mahato mahiyan*). Then start adding 'zero' to the left side or negative side of 'one', with the function of negativating will, i.e., the decimal point. The addition of more and more 'naughts' will gradually bring the 'one' closer and closer to the 'zero'. Again there can be hardly any limit to this shrinkage of the 'self'

and the *Upanishads* have rightly characterised it as smaller than the smallest (*anoraniyan*).

For the sake of understanding we may call it 'Zero' or the 'Centre', or the 'Base'. No *prakriti* and no universe can stand without the Base. There must be a backing for the existence and that backing is God or *Brahman*, Ultimate Reality. It is the *Bhuma*, a substanceless substance and a forceless force.

God is quite plain and simple, devoid of everything, not to speak of any solidity. So, it is absolutely necessary for us to free ourselves from grossness and solidity in order to achieve Him. The solidity comes in by the effect of our own thoughts, actions and surroundings. Our thoughts must therefore be regulated, and the individual mind must be thoroughly disciplined so as to clear off the weight settled in. We should become as light as possible so that a single breath of the master may put us to the highest possible flight.

Some think that the concept of Indeterminate or attributeless God (Nirguna) is better than that of determinate God (Saguna). Others hold just the opposite view. In fact, both of them are erring. They neither attain Nirguna Brahman nor Saguna Ishwara. There are, no doubt, the two ways; but the goal is one - the realisation of the Ultimate or Eternal Absolute. Both the conceptions, as generally understood are greatly misleading. Truly God is neither nirguna nor saguna but beyond both.

It is very difficult to explain God because there is nothing to compare Him with. We are therefore compelled to take up the method of contrast.

Whatever it is we must love it.

GODS AND DEITIES

Devas die and are reborn taking up our form, while we die and become devas. They too are not free from the entanglements of births and deaths. Thus, worship of the devas can never lead one out of the entanglements of birth and death. To be out-spoken, I may as well say that Gods are in fact at our service and not we at theirs. With due regard to this

fact, let one decide for himself how far these Gods can be of avail to us in our pursuit of Realisation, when they themselves are craving for it. Had the service of Gods been sufficient for the purpose, one would never have looked for other means. It is therefore necessary for one thirsting for realisation to discover proper means for quenching his thirst. Gods are the various powers of Nature, set up to work out her designs. It would therefore be better if during leisure hours you rest your thought on the 'all pervasiveness of God' and try to remain in that thought so long as you have time. This may serve a double purpose, of constant remembrance and of a happy pastime as well. This is for everyone to follow in all seriousness.

GOD'S COMMAND

Every one must be prepared to meet his end. That means he must attain the highest spiritual level as early as possible so that he may not have to regret when his end comes. Devotion and constant remembrance are the only surest means thereof. God- realisation is not at all a difficult task provided one diverts his attention to it in the real sense, with faith and confidence, resigning himself completely to His will. It can be very easily accomplished if one attends to the due discharge of one's worldly duties taking everything in the sense of God's command.

GODLY WORK

Time has almost matured for a change which is imminent and inevitable and for which the Godly energy in human form is already at work as referred to in my book *Efficacy of Raja Yoga*. It may not at present seem convincing to some of us but it is a fact beyond doubt. The world shall know of him and his work in this respect after some time when events have sufficiently come to light. Godly work is always accomplished through the agency of some human being of high calibre and not direct. The reason is that God does not possess mind, which is the only instrument to bring things into action. Man possesses mind, which can be utilized for the purpose, but only when he has lost his feeling of individuality in toto. What

remains in him after he has achieved complete negation of self, is not the human mind but only the Godly mind in pure and absolute state. Now Nature works through this Godly mind although apparently it exists within the frame of a human being.

GRACE OF GOD

Sometimes, the fortune favours and one gets such a Master even though one is not fit for the best sort of spiritual training. In that case there is nothing but the grace of God.

GRATITUDE

Even as the harshness of the Beloved is appealing to a lover since it contains a gentle tenderness which reflects love all through and attracts him all the more, the rebukes of the Beloved are very pleasant to him and offer him greatest joy. If we take a cruder view of these scoldings they assume the form of painful experiences which people call by the name of miseries which are so easily endurable to a true lover who takes them with delight even in their grossest form. When this state is acquired, the underlying emotional trend converts it into a state of gratitude. This indicates how nicely he has welcomed them and is now so happy with them because they have come down from his Beloved.

This results in all joy and he begins to abide in it. After sufficient practice it becomes his second nature and its consciousness too drops off. The glamour too passes away. When this is attained, there remains nothing but the swimming in the sphere of Reality, and further on the idea of swimming too becomes extinct. The power generated by the habit of forbearance helps him a good deal in his pursuit, and he enters the sphere described above. What happens next has already been dealt with sufficiently.

In our system this stage is often attained by an Abhyasi. It offers him pleasure and he begins to appreciate it. It helps his entry into the above mentioned circle where he begins to have an experience of the calmness

of mind. Then he begins to realise that all these things which had the outer form of misery or scolding had come down only for his good. They are really invaluable to us when they come as gifts. Being overjoyed to have them, one is naturally inclined to express his feeling of gratitude for them.

The kicks of the past should be considered to be like the thrashing by a teacher to bring the pupil round to the right path, and for which we should be grateful.

GREATNESS

We thought of one thing and one alone, attaching ourselves to the thing far above our conception. The idea of greatness is now in our heart. Naturally we feel ourselves as its part, or a trifling thing in comparison to that. We do it over and over again. Now we have made the passage by connecting our thought with that high region for realisation. As we practice this, clouds of darkness begin to disperse and vacuum is created by the force of the will. The power then begins to rush in, in higher degree, with the result that individuality goes away and mind remains.

GREED

Greed is our own creation. It should be eradicated completely. One should not have greed even for spirituality. It is seen that some abhyasis are very greedy of taking sittings.

GRIHASHASHRAM

Grihastha ashrama {Family Life} is not a bar in gaining the Real. I think this is the best *ashrama* in which higher approach is easily possible. I am a *grihastha* and my master was also one. I assure you that a perfect saint may be found in this *ashrama* alone. We perform our duties and remember Him as the Ultimate Reality. Duty is itself worship if the idea that it is the order of God remains in the mind. .

GROSSNESS

The currents flowing down from the Origin manifested themselves in diverse ways. They had descended not without purpose. They were in fact powers which began to act in numerous ways, producing the required results. All these powers had emerged from the Origin and began to manifest their actions. Take the case of a baby. At the time of birth he could not even move about. Subsequently he began to sit, stand, talk, walk and run. That is to say, the capacities lay dormant in him, which now began to develop into action till he attained blooming youth and acquired the full active vigour of a man. The elements contained in the composition of the baby developed in various forms, though the origin of all these was the same tiny drop. Veils after veils began to set round which were caused by the effect of the mother's habits, the father's thoughts, the type of training and all external influences which began to display their respective actions. All these influences had a touch of materiality. The multiplicity of actions made him uncognizant of all the various changes which he had undergone during his march towards grossness. Now he is so intensely engrossed in it that it defies all efforts to get out of that state of complete grossness. Later on it took another turn. He came in touch with the world around and was influenced by the dealings and associations of others. The environment caused its own effect. One became possessed by thoughts and worries. His entire existence being coloured thus, he assumed a changed form and began to attract material for the same. What was he, and what has he become now. The original drop was suppressed so much that it went quite out of view? Not only this but the elements thus introduced went on growing stronger by the effect of his own thoughts. Consequently their action grew still more powerful and intensified, with the result that they began to draw in greater power from the forces of nature. Just as a tiny spring composed of a few drops of water trickling down from a mountain crevice flows down in the form of a petty rivulet, and goes on swelling by the additional supply of water from the melting snow or from tributary stream till it develops into a huge sea of water, so does a baby, when the things introduced into him at the primary stage have attained full development, attain maturity. The origin of the ripples present in the water is nothing but the result of the *Karmas* (actions) which had helped him during the course to acquire its final form. These are the waves which are

lastly considered to be the waves of joy often misinterpreted as '*Anandam*'. In a man's life this phase comes during the period of youth when he is sufficiently coated with contaminations. When a man comes into this form which is the result of all the actions, his state is similar to that of the ocean.

Moreover unfortunately today the ideal too kept in view during these practices is not the highest. In most cases they remain all along in close touch with the idea of gods in the physical form keeping in view their gross body and activities. The effect of this gross conception is nothing but internal grossness and opacity, which they inhale all along during the practice. A gross conception will necessarily keep you within bounds and limitations and final approach or absolute freedom can never be possible. This is the reason why in spite of years of practice they find themselves at the lowest level of attainment. They are, so to say, searching everything in a stagnant pool where even oxygen, necessary for the upkeep of life, is wanting. They have made such a pool their permanent abode. Proper light is needed to make pearls.

Life is the awakening of the State of Being. When we brought in our share of the awakening state, every function of the material existence commenced. In the beginning, it was more in relation with Divinity from which life started. With the progress of life, actions continued having their effect according to their nature. Now we have lost our balanced character and have grown unbalanced.

Action is a very strong thing because it is connected with life. So its misuse has produced wrong effects and each centre has lost its originality and has begun to imbibe different effects, with the result that the whole frame of the body become a human factory and began to pour out, what we have collected so far. And this process continued for years. When the span of life ended we took another form with the accumulated effects of grossness we had formed. Thus we have been adding at each birth till we have become the actions themselves. Every centre of the nerves became a pole itself producing different climates and changes. We have formed the poles according to our actions and the repeated actions made the centre

more strong. The outcome is that we remain embraced by the commands we receive from different centres for each faculties.

Now our life changed from spirituality to matter and this went on and we became worse. Somehow, either by the effect of circumstances or by the company of pious persons, we got a passing air of Divinity and began to compare it with the present state, and then we came to know that there is something superior to what we have.

Our excessive attachment to the environment, and surroundings of a similar nature, create in us heaviness and grossness. Subtleness is lost and everything that comes to our view is interpreted in the same light. This not only veils our understanding, but the heart and brain also get affected by it. It was the same tendency of mind which displayed itself through all the writings of men of knowledge and learning. For thorough understanding of things one must have practically attained the state of mind required, before one can come out to explain it to others.

GUIDANCE

You are definitely under the guidance of such a one in the form of my great master, whose effulgence, if keenly observed, will be found spreading all through the world. If anyone ponders seriously over it he will find it full in every nook and corner. I shall however go on serving you with the wine of spirituality and at the same time developing your capacity for more and more. What else do you want of me?

GURU

Having in view our determined goal and the proper means to achieve it, our next lookout must be to find out the right type of person as our guide, who might successfully take us along the path of realization. In all cases(including those pertaining to worldly attainments), we stand in need of the help of a capable guide. It may, however, be possible that after acquiring some knowledge, we may proceed further by our self-effort. But even then we have to depend upon the experience of the teachers of the past contained in their books and writings. In spirituality the case is

otherwise. The need of a Guru or Master grows greater and greater as we go on advancing and securing higher stages. Books are of no avail to us in this respect .

The help of a Guru or Master is, therefore, essential and indispensable for those engaged in spiritual pursuit. There have been cases, however, where sages have attained perfection by mere self-effort, surrendering themselves direct to God. But such examples are rare. It is really a very difficult course and can be followed only by persons, specially gifted with uncommon genius. Guru is the connecting link between God and man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the Path.

The selection of the proper guide or *guru* is the next point to be taken into consideration. The *guru's* job being the most significant and invaluable factor of spiritual life, it is absolutely necessary that due precaution be taken to select the right type of man for the guide. The slightest error in this matter may often prove highly disastrous. God alone is in fact the real guide or *guru*, and we all get light from Him alone. But only he who has cleaned his heart to that extent feels it coming therefrom, while a common man engrossed deeply in material complexities feels it not. He therefore stands in need of one of his fellow-beings of high calibre to help him in that direction. We may call him guide, *guru*, master or by whatever name we like, but he is after all a helper and a supporter, working in the spirit of service and sacrifice. His role is by far the most important, for it is he who, as a matter of fact, pulls the real seeker up and enlivens him with the light which is lying in him under layers of grossness. The light thus awakened begins first to cast its reflection upon outer Coverings and removes grossness and impurities therefrom. By and by it goes on developing, affecting the deeper layers also. The light can, however, be awakened by independent efforts as well, but that requires persistent labour for many years together. For this reason association with a worthy guide is of immense value to the *abhyasi*, since the master too, is duty bound, keeps on removing obstructions and impediments on the path.

When the disciple completely merges himself in the guru, the latter becomes restless to take him further, especially when the disciple is unable to go further of his own accord. I will answer a question which possibly arises in every one's heart: "If guru happens to be a traveller of the region of *baqua*, how is it possible for the disciple to reach a higher region when needed?" If the guru is a liberated one the disciple will surely receive his help, provided the disciple has developed a condition due to which his voice reaches the guru. The voice of those people who are initiated by him reaches the guru quickly. Apart from this, there are representatives and teachers who fulfill the needs of the disciple.

Guru - Adept

It is very difficult to find an adept in Raj Yoga, but they are there, no doubt, in this world. I tell you an easy method of finding them out. If you sit beside such a person, never mind he be a sanyasi or a grihastha, calmness, the nature of self, will remain predominant and you will be care free for the time being. You will remain in touch with the real thing so long as you are with him. The effect is automatic i.e., even if he does not exert himself. So if you really want to search for such a person, what you have to do is only look to your own heart and note the condition of your mind. It becomes comparatively calm, quiet, and the different ideas that have been haunting your mind and troubling you all the time are away so long as you are with him. But one thing is to be clearly borne in mind, that mind should not in any way be taxed and there should be no heaviness.

Con-scientious Guru

I hold it to be the birth right of every man to break off from his Guru at any time if he finds that he had made a wrong selection or had misjudged the Guru's capacity or worth. He is also free to seek another Guru if at any stage he finds that his Guru has not the capacity to take him beyond what he has already acquired. On the other hand a con-scientious Guru must himself, under the circumstances, direct his disciple to seek another, more advanced and better qualified, so that the disciple may not in any way suffer progress. This is the sacred duty of a true and selfless Guru. If,

however, permission to break off, sought for by the disciple, is denied by the Guru on account of his selfish motives, the disciple is at liberty to break off from him at once and seek another. No moral or religious law ever forbids him from doing so.

Guru - Fraud

The popularly believed principle that a disciple can never break off the sacred connection with his Guru under any circumstances, is also a cunning device adopted by those false Gurus to make their position safe and secure and is nothing but a fraud.

Guru - Free Thinker

I have always been a free thinker, so I feel no hitch to express myself freely and frankly. I am always ready to welcome any one who may be able to take *abhyasis* farther on beyond the limit to which I mean to give them approach. When you have taken up one for your *guru* or guide on the Divine path, and at any subsequent stage discover his incapability to help you up to the final mark, decide for yourself of what avail he can be to you, except wasting your time and energy, and to remain ever deprived of the final approach. You engage a tutor for your child to coach him up in a certain subject but afterwards you discover that he is not so well up in the subject to serve the required purpose. What will you do then, except to replace him by another, better suited for the job? The same should be the procedure in this case also.

Guru - Capable Guide

You must remember that only he can be a capable guide who has torn off his own Coverings, and at the same time possesses the power of transmission to help and support others on the path.

Guru - Guide

It is absolutely necessary for us to find out such a guide who can lift us higher and higher by his power.

There have been great saints of highest calibre in India almost at all time and they have by their teachings and preachings tried to guide through to uplift the masses to a higher level of consciousness. But, of all these, one who can foment us by his own inner powers would be the best for a guide in the spiritual pursuit. It is he and he alone who perceives our inner complexities, understands our real needs and knows how to conduct us along the path up to the final limit. *Pranahuti* or Yogic transmission is of course the chief instrument he works with. That is the only effective process to introduce immediate change to regularise the inner tendencies of our mind so as to effect our gradual transformation. Under the present conditions when the poisonous effect has overshadowed the entire cosmos so as to attack every mind and keep it in a constant state of tumult and disorder, when the senses have all gone out of control, and when the individual mind is on the wings every moment, we stand in dire need of such a personality to take us along supporting us by His superior Powers. This is what we had in the Divine personality of the Great Master referred to above.

A real guide is never eager for fame or honour, and there are examples of saints who have often courted general disrespect by adopting outwardly, at times, things derogatory to their position. There is one such instance related about Kabir which helped him to get free from the association of his false followers.

Guru - Brahma

As for the relative position of the *guru* and God I may say that this question crops up only when one means to aspire for the realisation of God through the help and guidance of the *guru*. When such is the case it is evident that the two, God and *guru* are both in his view. In that case the third one (i.e. the self of the devotee) also can by no means be ignored. Thus it comes to a trinity like that of Brahma, Vishnu and Mahesh. He thus remains fixed in this trinity which may otherwise mean multiplicity. But so

far as spirituality is concerned, our real purpose is to march from diversity to unity, and then beyond it to whatever 'It' might be. But the course we thus take up leads to the reverse of what we aspire for. What is to be done under the circumstances is for each one to decide for himself.

They say that one must love his guru as much as he loves God. In my view that is quite impracticable for there can never be two parallel objects of love. The human heart is not a caravan serai where any and every one may come in to have his stay. Love admits of no dual loyalties not to speak of multiplicity. It has no room even for the duality of the lover and the beloved

*“Jab mai thaa tab too naheen
ab too hai mai naheen.
Prem galee ati sankaree
taame dho na samahi.”*

*“When I was there thou wert not;
now thou art there I am not.
The love-lane is very narrow and
cannot contain two (I and Thou)”.*

Such is the path of love. It is also an answer to the question regarding the relative position of guru and God. That means we have to ignore either of the two. For this Swami Vivekananda reminds us saying, “Know thy guru as Brahm.” That is the only solution. But this does not apply to professional gurus who teach and preach for their earning or who are after name, fame and riches.

My experience of spiritual life is almost mature. From your point of view it may be for me a piece of misfortune since I could not have the taste of many things of the world. I had become quite dumb, having laid myself down upon my master's feet; but definitely from that time onwards all my miseries were over. My worldly life was altogether transformed and I began to view an ocean of bliss all around me. That was due to the kind grace of the Master and to my implicit faith in Him. Under the influence of the Divine current flowing into me from His heart, I felt lost within my self. All this

brought me closer and closer to Him, 'my all and everything'. You might question whether or not God was there in any way near about in my thought. To this I can only say that it was the only relation between Him and me, as it must necessarily be with every real *abhyasi*. The *Shastras* too give out a similar view — "Know thy *guru* as *Brahm*". Swami Vivekananda also puts it thus, "When we speak of God as He is in His absolute perfection, we meet with miserable failure, as we are limited and bound by our present constitution to think God as man". It is indeed a childish view to say that it is blasphemy to regard man as God. Really we start from dualism and automatically reach *advaita*. When we are lost in it, Reality dawns. This is however my *anubhava* or experience.

Gurudom

Orthodox idea of *gurudom* which to my view is nothing but mental slavery.

Unfortunately, today, the selection of the proper guide is much neglected, although every religious-minded Hindu believes that it is incumbent upon him to have a Guru in order to satisfy his craving for spiritual benefit. Generally people select any one for the purpose without any regard to his capabilities or worth. They are induced to do so mostly by persuasion or by miracles displayed by those so-called Gurus to attract the ignorant masses. The disciple-hunters are not wanting. They are as numerous as the leaves of a tree, for to most of them Gurudom is a very profitable job, which can secure enormous income, which they cannot otherwise earn. Besides they command highest respect and personal service from their disciples. The ignorant masses thus fall a ready prey to these self-seeking professionals. A petty miracle or an ordinary display of something charming or attractive is enough to attract hundreds of these silly sheep to their fold of Gurudom. A simple threat to pronounce curse upon one who happens to displease them, may bring thousands into their abject submission.

Guru - Pashu

Those who stick to the idea of the physical form alone as the Master, create for themselves the grossest entanglements and complications. Kabirdas has rightly termed such persons as Guru Pashu.

Guru - Ingenuity

For the professional Gurus who perform mock initiations to serve their purpose, it is a matter of constant anxiety. Therefore, in order to keep a disciple permanently in their grip, they proclaim it as a Divine dictate that he shall be courting all the miseries of the hell if he ever thought of breaking off from them at any time. The ignorant masses accept it as the gospel truth, trembling at the very idea of doing anything that might displease their Guru. So they always try to put up with all their atrocities in passive submission. I am sure, there is not the slightest suggestion to this effect found in our Shastras. It is only an ingenuity on the part of these teachers of religion.

Guru - Initiation

The practice of initiating a disciple (though really based on sound principle) has been much abused by most of the modern professionals who do not understand its real significance. Their only function as a Guru is to breathe a few mystical words into the ear of the disciple at the time of initiation and tell him to follow certain ceremonial practices by way of worship. Their duty to the disciple ends with it and nothing remains for them to do for the betterment of the disciple except to give him their Darshan every year and get their annual tribute from him. Really a disciple should formally be initiated only when true faith exists in him and Divine love takes prime root in his heart. Initiation signifies that the disciple's link has been connected with the Supreme Power. In that case the spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends much upon the power and capability of the Master to establish a sound connection for which high calibre is needed. A sound connection once established shall continue as long as the disciple does not secure liberation which in such cases is not a far off matter to be attained after numerous lives. In fact if a disciple is initiated in the right

sense as mentioned above by a Guru of high calibre the question of breaking off from him can never arise.

Of course, it is true that initiation is an essential thing and there is no go without this. This is necessarily helpful in attaining really high approaches. It is a different thing if anybody creates in himself the conditions of high approaches. Even then he remains deprived of the Great Gift. The person who does initiation becomes as compelled after the initiation as the father to his sons. However naughty the son may be, still the father claims him as his own son and his parentage remains the same. Yes! In spirituality some such thing is also produced in special cases where the teacher can cut off any of his spiritual descendants. But this is done in very exceptional cases, and only the Guru can decide about it. The principle of initiation is that initiation can be done only when the faith of the aspirant is matured, and when he is going deep enough in love.

Guru - Knowledge

There are some who hold the view that knowledge being the preliminary stage of realization is essential and indispensable. I do not agree with them on the ground that knowledge is only an achievement of brain whereas realization is the awakening of soul and hence far beyond its scope. In books on spiritual science we read much about the conditions of mind at various spiritual stages and get acquainted with them but as regards practical attainments we are far away from them. We can talk to people about those conditions, advance arguments for and against them and establish our superiority in learning but inwardly we are quite ignorant of them.

Guru - Mahatma (Saint)

The real test of a Mahatma or Guru is not his miracles or his extraordinary ways and manners but only his practical attainments on the path of realization. The popular meaning of a Mahatma as a great individuality does not seem appealing to me. I would define a Mahatma as the most insignificant being or rather a neglected figure, beyond all feelings

of greatness, pride or egoism, dwelling permanently in a state of complete self-negation.

A saint or a Mahatma is not in any way different from an ordinary worldly man, except that his mind and senses are in a well-disciplined state and wholly under his control. He remains free from the effect of the different hues and colours of the world and remains ever merged in his own, the one colourlessness. He attains a state of contentment and settledness which breathe in an atmosphere of peace and calmness.

The word *mahatma* has been defined in several or various ways, not perhaps without some reasonable basis. But my definition of it as a 'non-being person', though somewhat peculiar, is meaningful. It may also be interpreted so as to relate to one who has gone 'off' with spirituality. But that may not be quite acceptable to those aspiring for spirituality. If I go deeper to explain its real significance I fear it may not be understandable, so I had better hold over the topic.

Mind generally has two trends, the one directed towards the world or diversity and the other directed towards the Ultimate or Unity. There must be due adjustment in them. Excessive attention to either is a drawback. That is where an ordinary worldling differs from a true saint who can, at will, turn the downward tendencies of his mind upwards. That is not within the capacity of an ordinary man.

Guru - Master

I do not hereby mean to advocate the orthodox idea of Gurudom in any way. Only a person capable of transmitting Divine Grace through the *Yogic* process of *Pranahuti* is fit to become a Master.

A true Master can be he and he alone, who possesses such wonderful power and can at a glance create a state of light in an aspirant, diverting his thought from darkness to light till his tendencies, which were previously directed towards darkness, begin to absorb brightness within them. His passage towards light thus becomes smoother and his own internal power begins to act for it. His problem is thus solved and he is

saved from all adverse influences, imbibing only that which is to his advantage. Another remarkable thing, which if adopted will leave no stage uncrossed, is that one should try to copy Master's merging. I did the same and it helped me to attain my present state. May God grant you all the capacity for it.

It is very sad in the present state of society that they have given up the idea of service and taken to the idea of Masterhood instead. History tells us that we have grown from poverty to power, and from servant to Master. The idea of Master, is pregnant, really, with the idea of service but generally our saints forget it although the very idea of service has brought them to their present state. When the basic idea is forgotten, the structure falls off, and there remains neither servant nor Master. The proper sort of training, if the Guru is perfect, is that the teacher should generate among his disciples that sort of smell which leads them to the garden.

Guru - Mother

The conception of a Guru as a mother is, in my opinion, by far the most appropriate and advantageous to a disciple. A mother is the very embodiment of love and affection. Only a mother's heart can forbear with patience all the troubles and miseries caused to her son, thinking all the while of trying to provide for her son's comfort and happiness. The same is the position of the real Master or Guru who is the spiritual mother of the disciple. As such the Guru is always on the lookout for the spiritual welfare of the child, the disciple. It is due to the affectionate attachment of the Guru with his disciple that the attention of the great Father, with whom his spiritual mother is so closely connected, is directed towards him. A mother's affection is well known but people know very little of the Guru's affection and still less of God's affection. The function of a mother and of a true Guru is closely similar. The mother retains a child within her womb for certain duration. The Guru, too, retains the spiritual child within his mental sphere for a certain duration. During this period the disciple, like the baby in the womb, sucks his energy and gets nourishment from the spiritual waves of the Guru's thoughts. When the time matures he is born in the brighter world and thence his own spiritual life begins. If the disciple enters

the mental sphere of the Guru, surrendering all his belongings to him, it takes only seven months to deliver him into the brighter world. But the process is generally delayed for a considerable time because while in the Guru's mental sphere the disciple retains the consciousness of his own thoughts and feelings. Thus, we find that the position of the Guru is much the same as that of a mother. The conception of the Guru as a spiritual mother promotes within us the feelings of love, reverence and surrender, which are the main factors of a spiritual life.

Guru - Personal services

Most of the so-called Gurus nowadays encourage the practice {seeking personal service}, because it offers them personal comfort and feeds their vanity. They say that by touching the feet of Guru, or by massaging his limbs the magnetic currents pass on from the Guru to the disciple, which helps the disciple to form pious Samskaras. Thus by this practice the disciple draws in much of purity and piety from his master. It may be true, but let me question them for a while whether the same thing is not possible if the Guru renders the same service to his disciple. I think none can dare deny it. Evidently then the motive at the back is nothing but personal comfort and ease. In my humble opinion the process should now be reversed in accordance with the need of the time and the Guru should himself render such services to his disciples. Really the position of Guru is very strange. If he feels himself as a Master and hence far above his associates, it will be an Ahankar of the worst type in a Guru. It is really the lookout of the disciple to devote himself to the service of his Guru with love and devotion and not the right or privilege of the Guru to demand it. I am reminded of an instance. A simpleton once approached one of such prevalent type of Gurus and offered to become his disciple. The Guru, delighted at the prospect of one more addition to his fold of Gurudom, began to teach him the duties of a disciple. "You should," he said, "be in complete submission to your Guru, attending all the time to his personal needs and services. You should prostrate before him every morning and evening and go to bed after the Guru is asleep and get up before he wakes." The poor fellow finding himself incapable of doing all this innocently questioned: "What will be the result if I failed to act in strict

accordance?" "You will be turned out and doomed" was the firm reply. "Then, Sir," he added politely, "It shall be very kind of you, if you accept me as a Guru". We often come across instances of jealousies and frictions between a Guru and his disciple. What is all this due to? It is only on account of selfish interest or personal gain.

Guru - Preachers

A little advanced among the class of Gurus are considered to be those who teach and preach on the basis of their knowledge of the Shastras and other holy books. They have established orders and Ashrams where they enjoy a kingly position among their followers. They go out and address large audiences telling them what to do and what not to do and explaining to them problems concerning Maya, Jiva and Brahma. People flock to them in thousands to hear their sermons admiring their high ideas and extensive knowledge and regard them as great Mahatmas or saints. They ask them numerous intricate questions and if they are able to answer them out of their stock of the knowledge of Shastras their greatness as Mahatma is established in their minds and they are induced to accept them as Gurus. But really they have, thus, put to test their learning and not the real worth. It must well be borne in mind that it is not learning or knowledge that makes a man perfect but it is only realization in the right sense that makes a true Yogi or saint. It is just possible that the man who has thus impressed you with his outward form, learning or eloquence, may be at the lowest level as regards practical attainments. Knowledge, therefore, is no criterion of a true Mahatma or Yogi.

Guru - Professional gurus

In order to ensure monopoly of their profession they declare that none but one belonging to the privileged class has the right of being a Guru, whether he may be a Sannyasin or a householder. They claim to be world teachers of religion by birth, irrespective of their capability and worth. Sannyasins, too, you will find these days in multitude posing as Mahatmas and professing to be Jagat Gurus(world teachers). Is it not a pity to find such professional imposters, who are a shame to the nation and the

religion, roaming about with complete impunity to cheat and defraud the ignorant people, in order to serve their own selfish ends? It is high time for the masses to open their eyes and see what havoc has been wrought by them. Gurudom as a monopoly of a privileged class is only an absurdity, introduced by the professional Gurus to safeguard their personal interests.

Many Swamijis who start the profession of Gurudom as soon as they put on the ochre coloured uniform, complain that although their disciples listen to them with interest, yet they remain as crooked as the tail of the dog afterwards. The reason is obvious. Either the Swamiji does not exert his will or he has got no power. The teachers prescribe many laborious and brain-taxing practices and leave their disciples to their own fate. Neither the teacher knows the result of the practices nor does the disciple care to use his discrimination. The result is internal grossness and dullness of intellect on the part of the disciple, and corruption, degradation and moral turpitude on the part of the Gurus - who are very conscious of only their right to teach, but quite unmindful of their duties and responsibilities towards their disciples.

Guru - Pseudo-religious leaders

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

But if anyone was to question him as to whether the sermon he preached was the one based on his personal experiences or on experiences of others which he had borrowed from books, he would only say “whatever it might be it is after all the very wisdom”. Some people went even so far as to presume that mere acceptance of the transitory nature of the material world and the infinite character of the Divine is all that wisdom implies. This goes to mean that they can relish the taste of a mango by simply talking about its sweetness. Can the description of the taste ever satisfy the appetite of the listener or can the hunger of a man be ever appeased by preaching to him that bread can satisfy the hunger? Certainly not. But still these pseudo-religious leaders feel greatly exalted to think that they had preached a grand sermon and that they were real gnanis(knowers of true knowledge). This is exactly as a man who enacts the role of a king on a stage goes about afterwards thinking himself to be a king in a real sense. Can he ever command the same honour and influence as a real king would? Let a person assume himself whatever he wills but that will always be far from reality and it will not be difficult to judge at sight the real worth and the level of approach of such vain preachers. They may however silence others by the logical display of their scholarly knowledge but still the reality at the bottom seldom remains unrevealed. May God have mercy on those who are in the hands of such impostors who keep themselves confined only to books.

The real wisdom not being the concern of such persons, they pretend to preach and lead people on the path, which they themselves have never traversed. Living is not for them to bother about, forbearance is a foreign word to them, and toleration is against the code of their so-called saintly conduct. Acceptance of personal service from others is their birthright while to serve others in the same way is below their exalted dignity. To them divine knowledge is quite exclusive of all these most common rules of etiquette and good conduct. In their view wisdom is only an academic current meant for the fickle minded masses, theirs being the only job to divert it towards them. This is all the greatness of their saintly personalities. How to awaken the various states of the real wisdom in the abhyasi’s mind is not their concern at all. To understand the mysteries of the

Granthi(knots) or to attain Layavastha(merging) and to unfold and master the different states of enlightenment is all beyond their conception. Neither do they themselves know anything about it nor would they condescend to learn it from anyone and accept his guidance in the matter. Yet from whom, after all, are they to learn when all of them are alike in this respect?

They feel and proclaim themselves to be teachers of men following a family life. To learn anything from the latter is beyond their understanding and their sense of dignity and pride. This vanity and egotism has entirely ruined their spirit and thus the real merit is lost though the outward form still remains intact. When it comes to be so, similar developments began to come into effect as its result. Everything assumed a crude state and the same effect began to be reflected from it. The significance of yoga was lost and parrot like recitations were taken to be all needed for the purpose. This began to be preached all round as the highest mark of perfection. Thus they not only remained blind to reality but have also been incapable of even imitating it in its outer ways through their external practices. On the contrary adverse thoughts began to settle down in their minds and they began to teach the same to others. If they turned towards devotion(Bhakti) they began to display playful show of human qualities; and if they leaned towards knowledge(Jnana) their wantonness was revealed in its true colours. They squeezed out only that which their garment was drenched with. In short the people inherited the very defects, which existed in those teachers.

A common man being pleased with their easygoing rules adopted them for their practice only to drive themselves finally to a state of distortion. They are in fact following the very practices, which go against the attainment of the real knowledge, yet still the vanity of being a Jnani(knower) stands. They do not bother about what others say about it. Their only concern is about what they themselves say. They do not even allow others the privilege of pointing out the right thing to them, because that would be a rude shock to their sense of self-perfection, and in that capacity they inwardly feel justified for it. What the Nature wants men to lead to is quite unknown to them because they have no access up to it. They do not even know that now the time has come for them to mend.

Guru - Qualities

My Master of revered memory was an example. All through his life he treated his associates as brethren. The idea that they were his disciples never once crossed his mind. He was ever ready to offer personal services even to his disciples and very often he did it without letting it come to their knowledge. I think and feel it as an essential thing for a Guru to give up his masterly position and feel himself an ordinary servant of humanity. His claim for personal service from the disciples has no justification except in cases of dire necessity and that too only to an extent to which he himself is prepared to render to his disciples.

I have a heart ever ready to help anyone who might be in need of help. I take the job not as a master but only as a humble servant of humanity. There are and have been masterly *gurus* who work and have worked as masters in their time, but I prefer to be a servant instead, and to work as a servant for the good of the people in general. Please do what you are told to do, and keep me informed of your day to day progress and also of the difficulties if any. I may assure you that you can achieve the goal very easily if you go on persistently with constant remembrance.

A Guru must, therefore, necessarily be quite devoid of any personal motive or selfish interest. He must be totally free from all feelings of pride of greatness. He must be a selfless man and a true servant of humanity at large, teaching people out of pure love without any ulterior selfish motive of name, fame or money. He must have his access up to the farthest possible limit and must have the power of Yogic transmission. Such a man we must seek for, as our guide if we want complete success. It is better to remain without a Guru all the life than to submit to the guidance of an unworthy Guru.

It is therefore essential for him to think of himself as a humble being, and act in the spirit of love and service. He must completely devote himself to the service of his fellow beings both individually and collectively. The service may be physical as well as spiritual. Spiritual service he must always be occupied with, physical service too he must ever be ready to

perform if needed. He must be thoroughly devoid of feelings of greatness, self-importance and pride. He must not be a mere preacher of theories but a practical man who has traversed the entire distance up to the final limit of human approach and has completely merged in the state of Infinity. Such a man alone can be the fittest to act *asguru* or master to take the *abhyasi* along the path of spirituality. In that case the spiritual force keeps on radiating automatically all the time from him and affecting those around him. But such special beings are Nature's gift to the world. They come into the world only at Nature's will to work as a medium for Nature's work. Such a high soul is to be sought for if possible and available; otherwise one must get himself attached to the next highest personality available and accessible. By merging himself in his expansion, the *abhyasi* can acquire corresponding expansion for himself.

There are such men in India who can very easily guide you to the Destination, so near and dear to you. But the selection you have to make yourself. For Him to guide you in your search, I may say that where you find the idea of service with no selfish motive of the Guide, there rests the Real Thing. One more thing to take into account specially, is to know and be sure that one who can foment you with his own internal divine power to make your task easy, is the only capable hand for spiritual guidance. To get such a man is a sure sign of successful solution of the problem of life. For you all I pray that the seekers may get such Guide. AMEN!

I think now there remains little on my part, to pray for your spiritual elevation when you get such a man as your Guide.

Real Guru

God is the real Guru or Master and we get Light from Him alone. But as it is extremely difficult for a man of ordinary talents to draw inspiration from God direct, we seek the help of one of our fellow beings who has established his connection with the Almighty. He must, therefore, treat himself as the humblest servant of God, serving humanity in the name of the great Master. There will thus be no room for Ahankar and for its resultant evils, which are unfortunately too common nowadays. Reality is

totally absent where these evils prevail. A Guru or teacher must, therefore, banish from his heart even the slightest feeling of greatness and superiority and consider himself as the humblest associate or a servant of humanity.

Guru - Role

I must say, for entering into the vast ocean, swimmers and swimming, both are needed. So Swimming is the part of swimmer and to teach swimming is the part of Master. We can get such a Master as can lead us to the extent of his approach, if we follow him earnestly. But really speaking, such a Master is required as may be able to foment us by his divine power. There are stages in the cosmic regions which we have to cross and indeed we proceed to a certain length. Afterwards the power of the *abhyasi* fails to get at the subtle force. It is very difficult to cross it unless and until a push is given to the next step and that is the Master's work.

The job of the Teacher is the component factor in weaving the destiny of man's life. It is a fact beyond doubt that *anabhyasi* cannot go above by his own effort after a certain level of improvement, because he comes in contact with the subtle force which he cannot cross. In the lower stages also it becomes difficult if he proceeds by his own effort. The human consciousness is there which only he is aware of. He is to go into the Divine Consciousness, one after the other, which will ultimately lead him to the goal.

Fortunately we have got a master who is all spiritual. Then it will be master's duty to destroy the poles we have formed by the effects of our unbalanced thinking. When they are destroyed, their channel of wrong influence is cut off and we move to the proper level of spirituality. It becomes the duty of the Master to regulate everything and to bring about the original state into us, so that we may begin to realise the awakeness of Divinity which first fell to our share. How does the Master proceed? He introduces in the *abhyasi* the Pure State of Divinity, which he is having because this is his work. For the sake of help and cooperation he prescribes certain methods. The best one is meditation and he helps *abhyasi* in it also. Meditation really means that the mind may be

accustomed to the centre itself instead of wandering elsewhere. Meditation on heart is prescribed for that purpose. Why we meditate on heart is already written in the books, so I need not repeat it here.

The job of the Master is to remove the thick layers so that the Divinity may begin to bloom. In the state of spirituality the bud becomes a bloom. Every transmission from the preceptor, even if given with a lack of confidence in himself, will give light to the abhyasi, whether the latter feels it or not is due to lack of sensitivity, because the one and the same force is working in all of us. Moulding is the Preceptor's Business. I am happy that all the preceptors of the Mission are doing good service to the abhyasis selflessly, not as a Master but as a fellow being. May this develop further.

Our Sahaj Marg recommends the method for the cleaning of the centres, and the Master himself does it through the process of transmission.

Here the guru's assistance is still needed, since even the subtlest force of the swimmer in the act of his heavy swimming sets up waves of energy that erect a barrier against progress. Only the experienced, capable and watchful guru helps in setting the waves and teaching the swimmer the art of light swimming which is almost akin to floating but still is not floating which type of swimming does not set up opposing waves. The guru also helps to keep the swimmer from slipping into enjoyment of the state of light swimming, which will impede further progress, and takes him on the further journey.

Sadguru

A person can rightly be taken as the knower of the divine knowledge in true sense when he has mastered the various conditions depicted in this booklet {Towards Infinity}. He who transcends them is capable of being a guru or teacher and he who transcends beyond where one might rarely be able to reach deserves to be called a Sadguru. Further beyond there remains nothing, which is not within his comprehensive knowledge.

Guru - Search

We have to search for such a good Master who has his approach to the final limit. It is very difficult to find such a Master, and in the words of the *Upanishads* it is equally difficult to find a disciple. But if burning desire is there for Realisation, the Master will reach the seeker's door.

The question now arises, how to find out such a man. In my humble opinion they should judge first their fitness to deserve such a Master. If they fall short of it they should make themselves deserving.

Those, who are deserving, for them I repeat my pet sentence that the real cry of the pangful heart of a true seeker brings the Master to his door. For making one-self deserving one must have his goal and his present position clearly in his view. Afterwards one should adopt the means which should be conducive to the spiritual growth, and guard against the retarding things which may prevent one from attaining the objective. These should be the basic lines which will constitute the search for Reality. There are so many among us who have the idea that simply knowing of God is enough. This is their wrong conception. Having God is the real subject of spirituality. If we proceed methodically experiences are there and the transformation takes its root from the very first day. Of course, there are experiences in the beginning which are mixed up with imaginary ideas, but as we proceed on we come to that sort of experience in the end which requires no other experience.

The only thing required for the sure success shall therefore be intense restlessness for the attainment of the goal which shall bring the real Master to your doors.

We now began to seek the method to revive our original condition. We searched for a proper man. If the thought deeply touched the core of the centre which is ultimately found in all centres, in other words, if somehow we touched the spirituality, the basic substance of all the centres, it produced a kind of trembling, and as every action has some result, it had its own, i.e., it would lead us to the proper man who is really spiritual. If we fall short of it, we will move towards the person who has formed a

personality, gross, in the garb of spirituality. We will always get the right person if the craving is for the realisation alone.

No doubt the world is in us and we are in the world, but we have to search out who is behind the scene. Meditation and everything is for that alone. We feel He is hiding from us, although it is not the case. We see stars sometime, but after some advancement, we begin to feel the lustre of the sun; and after that there comes the time when we are able to see the sun itself. As long as we think of the lustre of the Sun, the real Sun remains hidden from our view. I earnestly pray that all may reach the Goal — the cause of all our existence.

Guru - Selection

The solution of the problem as to what sort of man should be selected as a guide or Guru is not difficult to seek. When our eyes are fixed on the final goal we can never be satisfied with any one who appears to be short of mark. Every saint or Yogi has got his own level of attainment and of self-elevation. If we attach ourselves with any one of them with faith and devotion and secure merging with his highest condition, we will ourselves attain corresponding elevation. It is, therefore, absolutely necessary to select one, of the highest attainments as our Guru. If unfortunately we are somehow or other induced to select one of inferior attainments we will correspondingly be lagging behind in our final approach.

It is therefore essential that the guide we select must be one of the highest calibre and worthy of the task of tearing off the intricacies at a glance with the aid of the extraordinary power at his command. He can only be one who has himself attained perfection or complete negation of Self. Hence we must connect ourselves with such a great power by feelings of love and attraction. It does not matter much what conception of him we entertain in our mind. We may call him our friend, Master, servant or whatever we might be pleased to choose. But he remains after all our guide or Guru, as he is commonly called.

The selection of a worthy *guru* is no doubt a very difficult job. On the basis of my personal experience I may give you an easy method of judging

the worth. When you happen to come into contact with one, try to understand whether his association promotes in you a feeling of peace and calmness, and whether the restless tendencies of mind get silenced at least for the time being, without causing any weighty effect upon the mind. If it is so you must conclude that he can be a fit person to lead you on the path.

There is another difficulty as well. It is that even though such a master is available and accessible he is not usually trusted unless he displays some striking miracle.

For our spiritual help and support we therefore need as our Master not one who displays wonderful miracles, or exhibits extraordinary feats of Asana or Pranayama, or delivers learned discourses on the philosophy of Maya, Jiva and Brahman, but one who can solve the practical difficulties, remove impediments from the path and help us along by his own inner power. If fortunately you happen to find one whose association promotes in you the feeling of peace and calmness, and the restlessness of mind seems to be silenced by his effect, you must understand that he has transcended the limit of senses and that he can be a fit person to help you in the solution of your problem of life by the exercise of his inner powers. By connecting yourself with him with love and devotion you also begin to transform accordingly.

In my opinion when we come across one whom we think to be capable of guiding us on the path, we must first have sufficient association with him to judge how far the tendencies of our mind are being affected by it, i.e. whether they are getting gradually silenced or maintain their usual trend. We must try to understand whether his association is causing the same effect upon our heart as it finally must. In the present age of degradation such guides or masters may be rare no doubt, and those having a command over it still rarer. (

Guru - Sermons

We attend lectures and hear sermons on *Gita*, we recite portions from *Gita* regularly everyday, and we read commentaries on it written by

great men of learning but what practical effect is thereby produced upon us? Has any one of us been ever able to acquire practically any one of the conditions depicted in it? They may, however, repeat the words "World is Maya, Man is Brahma" and so on, but inwardly they are quite unconscious of what they speak in words. None has ever been able to develop the conditions, discussed therein, just as Arjuna did when he heard it from Lord Krishna. *Gita* as we have it today is really a commentary on what Lord Krishna spoke to Arjuna on the eve of the battle of Mahabharat. Lord Krishna had actually transmitted the very conditions, explained by words of mouth into the heart of Arjuna with the result that Arjuna was literally feeling the same condition prevailing all over, both within and without. Thus it was, that every word, which he heard, descended right into his heart producing a permanent effect. The cause of failure of modern teachers and preachers of *Gita* to produce the desired effect upon the mind of the hearers is their lack of power to transmit those conditions. The various conditions of mind discussed in the *Gita* are really the different stages, which a man comes across during his march on the path of spirituality. They develop automatically from within. Formal means adopted to acquire a particular state of mind at a premature stage increases internal grossness, which is detrimental to our progress.

Guru - Teacher

A real teacher is not one who can explain to us the soundness of the religious dogmas or who can prescribe to us do's and don'ts. Almost every one of us knows enough of it. What we stand in need of, from a Guru is the true impulse to affect the awakening of the soul and his direct support in the course of our further march on the path of realization. Such a man we have to seek for, if we aim at success. It is, therefore, evident that while judging a man for our spiritual guide we must take into account not his learning or miracles but his practical achievements in the field of realization. A man who is himself free can free you from eternal bondage.

Guru - Types

The types of gentlemen that are generally responsible for almost everything in our midst, and among whom we consider some to be Gurus.

They are the following:—

- (1) **Guru Sifli** — Guru of the lowest type;
- (2) **Guru Kitabi** — Guru of books and knowledge;
- (3) **Guru Azli** — Born Guru;
- (4) **Guru Fazli** — Guru of the higher type;
- (5) **Guru Azli Fazli** — a born Guru of the highest type;

Gurus of the lower type are those who tell us to worship ghosts and apparitions and who know some charms. Bookish gurus are those who, merely on the authority of books, tell others to practice. They are not concerned with the purpose of practices and the conditions under which they prove beneficial. Born gurus are those who go on prescribing practices so that men may attain perfection in a certain field, provided they are not caught up in the whirl; but if, perchance, they are entangled, it is beyond the power of such gurus to pull them out. I have used the word “Fazli” for Gurus of the higher type who always enjoy the grace and kindness of God, and who are capable of utilising that grace for reforming others. There is still another type called “Azli-Fazli” which is very difficult to find. This Guru of the highest type has reached the supreme original condition and is always attached to the origin. Therefore, brother, it is such a Guru we have to search for, and if such a one is not available we should pull on with a Fazli Guru. There is room for every kind of suspicion in a bookish guru. It is quite possible that his conduct may not be good. But, in Fazli and Azli-Fazli Gurus this is not possible. People who have no mind to believe will never believe this even if you go on repeating this. In the words of Kabir: “Whom can I convince when the entire family is blind?”

About the Azli Guru (Guru by birth), though such a type of guru has the original condition free from ebbs and tides, he does not have the capacity to foment others from his inner condition. But a Fazli Guru can do this. He can transfer the grace of God into the *abhyasi*. There are two types of this. 1. When grace flows involuntarily unto him, he transfers his share into others. He cannot do so prior to the flow of the grace. 2. One who can consciously transfer the grace is capable of invoking the grace and transferring it whenever he wants. In our system each and every trainer is a conscious transmitter, the system of training itself being such. And what to say of Azli Fazli? He can do whatever he desires within the blink of an eye. Such saints are rarely seen.

In respect of the associates who are under training with me, suppose I think of them as my disciples, shall I not thereby be doing discredit to myself by imposing again the link of relationship which had so kindly been cut off by the magic effect of my master's grace? The thought of their being disciples would create in me an idea of being myself a guru. So in that case the training imparted by me shall never be pure and free from egoistic feelings, and any thing disparaging or derogatory to my position will incite me to fury. May the Supreme Master keep off this worst evil from our *sanstha* for ever! Now, since I do not think of anyone as my disciple, there is no reason for me to mind any unbecoming behaviour from his side. If you examine this with the heart's eye, you will find that it goes to promote the feeling of non-beingness. Thus we take up from the very beginning the thing which we have to finally arrive at.

Unworthy Guru

Really a man is fit for the work of training only when he does not entertain in his heart the slightest impression of being a teacher or Guru. I believe that if the idea of being a Guru crosses his mind even once in life he becomes unworthy of being a Guru for all his life. The very presence of this idea shows that he cherishes in his heart a feeling of self-importance or greatness. The consciousness of being a Master, if maintained, soon develops into pride, the crudest form of Ahankar, and consequently into its resultant defects, which are the worst drawbacks in a Guru. It is, therefore,

essential for a man to get rid of these evils before he comes out into the field as a Guru.

If your Guru is not free from the bondages of Samskaras, Maya or Ahankar it is not possible for him to free you from those bondages. Suppose you are bound to one pole and your Guru to another, how is it possible for your Guru to free you from the bondage? Only a man who is himself free can release you from the bondage. People have, in most cases, gone astray for this very reason as they have submitted themselves to the guidance of such unworthy teachers, whose primary motive is perhaps mere self- aggrandisement or some personal gain. With this view in mind they are generally found to be eager to maintain their position and prestige by false impositions. To them it is probably the greatest shock to their pride of power and position, to acknowledge the superiority of anyone more advanced or better accomplished. This is nothing but Ahankar in the crudest form. If you submit yourself to such a Guru, you are sure to inherit the same feeling of pride, which is the worst type of grossness and is sure to hamper your spiritual advancement. Liberation is never possible so long as this evil exists.

Guru - Usurp

It is thus quite evident that if a man comes out as a Guru or Master he has usurped the position really due to God and as such it is nothing but mere blasphemy.

If a *guru* comes out into the field as a master, puffed up with feelings of greatness and superiority, it is obvious that he has usurped the position of the real Master — God. As such it is quite definite that he cannot benefit others to the required extent.

Worthy Guru

Ordinarily a spiritual teacher should never consider himself fit for training others, unless he has secured his approach up to Brahmand Mandal at least (also known as Virat Desh) where everything appears in the subtle form, before it actually takes place in this material world. When

a teacher has connected himself with that plane or sphere, he is constantly in touch with the inexhaustible storehouse of power. On the other hand if a man takes up the job of training others in spirituality before acquiring this stage, he not only begins to lose his own power but is contaminated with the Samskaras and grossness of those under his training, with the result that very soon he himself gets spoiled. In our mission permission to impart training is not generally granted at this stage even.

The general rule is that the light should begin to flow automatically without any willful effort. And when, without their being aware of it, people begin to receive spiritual benefit from a person, then he is fit to be made a trainer.

You do not consider yourself worthy of being a trainer. When that idea is there, no more time is required for one to be so. By the Master's grace he can then be raised to that level in an instant.

HABITS

He {Abhyasi} must also cultivate habits which will be conducive to his efforts for shattering the net-work. For instance, the ears should attend only to noble talks; the eyes should see only that which is pious and good; the heart should be inclined only towards that which is virtuous. There may be many such other things which will automatically come to his knowledge if he is after it. Besides this, he must also put in his own sincere efforts to shatter the net. At every stage there are practices and meditations for this purpose, but a strong will and confidence are essential everywhere.

HAND AUFS HERZ

An oath for truth, meaning "hand on the heart."

HANKERING

Under this system there is absolutely no room for anything except true worship of God — the one Absolute. It is not at all possible to proceed with it with gods and goddesses besides. If there be any one who finds himself too weak to give it up, I cannot compel him to do so, but in that

case I cannot be held responsible for his progress. If they are not prepared to give up what is not needed why should they at all go to others to seek for other means? Their very hankering after other means and methods goes to show that they have no firm faith in what they follow, that at the bottom of the heart they realise some error or deficiency. The only course open to them is to pray earnestly for sometime for His Grace to guide them on to the right path.

HANUMAN

During the time of the Ramayana, Hanuman, by his will-force, utilized certain power or gaseous energy found in the sea-water round about Ceylon for burning the fort and city of Ravana. Whether it is still there or not let modern science try to ascertain. This, which he could do by his will-force, westerners require instruments for.

HAPPIEST MAN

We should try to be happy even in unhappy life. Happiest man is he, who is happy under all circumstances, and that is the part of a saint.

Usually worldly tangles are a cause of worry, but for the most part to those alone who attach undue importance to them. If a man turns his attention away from miseries and afflictions, their painful effect is considerably reduced. One must therefore make it his habit not to attach himself unduly to them. Then alone shall he be happy and contented under all circumstances.

HAPPINESS

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

life should be meagre. "Plain living and high thinking" is an English proverb. Detachment in attachment is really needed.

HATHA YOGA

Hatha Yoga lays down mostly physical practices to effect cleaning, some of which are too hard and tedious for all and sundry.

Hatha Yoga has no access beyond *ajna chakra*. Besides, there is another serious defect in it. When we start with the bodily exercises of Hatha Yoga, the consciousness of our physical efforts with the idea of self in the background also remains all through. Thus the ego instead of reducing goes on increasing thereby.

Another difficulty that comes in the way is that the people of this age have begun to fear *Yoga* because, whenever, there is a talk of *Yoga*, their mind is diverted towards *Hath Yoga*, deep breathing and so on which might have harmed so many.

HATRED

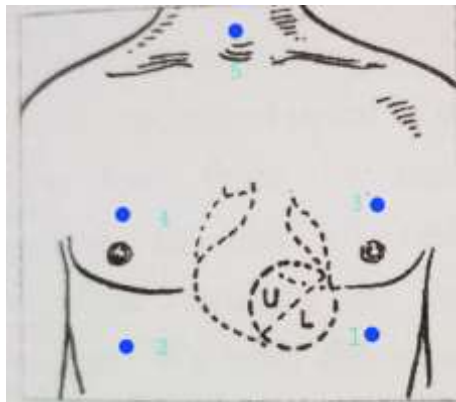
I do not therefore agree with those self-styled *jnanis* who induce people to consider father, mother, brother or son as their enemies. On my part I shall never be prone to follow that principle at any cost. Whatever may be their view, in my opinion they are but dragging people into entanglements by preaching to them what might finally be ruinous to their sacred cause. The practice, if taken up, would promote feelings of hatred and repulsion which are equally detrimental to our spiritual purpose.

God belongs to no caste, creed or society, hence there must be no difference between man and man on that basis. This is a godly quality and one must try to imbibe it within one's self. If instead we look down with hatred upon the low and small we swerve away from the path of duty or *dharma*. God resides within everyone, so there is no ground for treating anyone with hatred. This is one of the conditions which an *abhyasi* comes across during his march along the path.

HEALTHY

Give up the mental complex of ill health. Consider yourself to be healthy, then alone will you find yourself healthy. A healthy man if he persists in thinking himself to be ill shall definitely be half ill at least. Do not give way to weakness. Man possesses everything of Nature but he does not take it into account. A man must keep his eye fixed upon the object, and so it must be in respect of health which is quite essential for the success of the pursuit.

HEART-REGION



People generally think of the heart as made of flesh and blood only. Whenever the idea of heart comes to them they locate its position as that of the heart made of the things said above. This is one of the limitations in viewing the heart region in its broader sense. It is really a vast circle covering everything inner and outer. The things after the first Mind all belong to the region of heart. All the lotuses or *chakras* are set within its limits. In other words they can well be called a part of this big region. The stages of human approach are lying hidden in it; super-consciousness lies there; *sushupti* is a part of it. We are all playing like ducks on the water in that region. The stage of inter-communication with the liberated souls of the brighter world starts from this place. Individual mind plays its part in this region. It is the main artery of God. We cannot reach Him unless we proceed through it. Narada is playing the tune in this region.

God has given brackets in sub-circles of the heart region. They begin to get loose till they lose their identity and come to a standstill. No power of brackets now remains. You untie everything. This untying of a certain thing produces some result, because it is the natural phenomenon that every action must bring out some result. The rays you feel in the different corners of the sub-circle all begin to disappear. The light which you feel by the amalgamation of matter with the real thing, begins to fade till it disappears altogether. There are a few parts in this region having a dazzling light. People in certain *sansthas* sometimes meditate upon this light as well. They take the light as the real thing — and they go with curiosity in it, fully applying their will. The result is that they expand the matter for the light to come in in a higher degree. Power of light no doubt increases as the capacity for having it improves. But really speaking they are on the verge of *maya* in solid form. I use the word ‘solid’ for the light. The scientists may object to it, but if they think in true sense of the reality where there is no light or darkness they will find the former far heavier than the latter. This thing happens generally in *trikuti* and beyond it. The top-most portion of the body is the end of this big circle. Such is the sphere of this big circle.

There are very many things in this vast circle which can only be felt. No words can express them. The various powers of nature reside here. Atri rishi is playing his part here. He has not gone far above in this circle although thousands of years have elapsed. Rishi Agastya has his working in this region only. They get command for the work from the Personality who has crossed this region. Besides these there are very many rishis working in this very region. I open a secret of nature. We worship Vishnu, thinking him as our god. I may disclose his strength today. He only keeps the different particles in order, to keep up the creation. His circle of work is within this region. No god or *devata* can ever boast of crossing this circle. It is but for a human being who has at his command the power and means to do so, and thus his flight is far above that of the gods. It is really we who give them power by the force at our command. I use the word ‘we’ for the personalities who have crossed this region, i.e. the heart region, and entered the region described as the first or Super-Mind of God. Nay, I am

using this word for the personalities who have crossed even this region. Still I am incorrect. I must say that it is for those who have gone far above the first Mind of God.

It is easy to cross the big region of heart by following the advice of one's master. But remember a capable master can only be he who has crossed all the regions far and above, and has the power of transmission. Firm will is, no doubt, required on the part of the disciple. This thing is not really so difficult as it appears to be. Abhyasis adopt intricate methods for gaining the simple thing. That is the main difficulty in the way. Narada was at the lowest rung of the ladder leading up to this big region. He played his tune, no doubt, with vina in one corner of the heart region. He was only the catcher of the sound or *shabda* felt in the heart. He was absorbed only in the inferior type of the sound produced in the heart. I do not want to deal further taking up the examples of other big rishis. I am afraid the people may pounce upon me if I disclose their condition or true state, but I may reveal these things to my representative whoever he may be. I have to disclose very many things. Some of them will come to light during my life time, others will follow me, i.e., when I shall cease to exist in material form.

The heart region is extended almost from head to foot. All the creation of Almighty is within this circle. The work, of course, is divided and pushed on by different senses. If we go below the middle point of the heart region we find several functionaries at work, of course on different lines prescribed for each one of them. Powers of Almighty are also found in them which can be utilized as such. It is a big machinery of Nature.

When you clear off the matter and exhaust the power produced by you, I mean your self-created power, you enter the state just as it was in the beginning. In other words when you untie your own knots in this region, **calmness** prevails and becomes predominant. Everything that you find there (originality is now there) looks calm and simple. Nothing of your own making now remains. Dots and particles disappear. Twinkling light also now begins to fade till it comes to nothing or zero. There is no heaviness now. The state is of course beyond conception for the soul which has not yet come to the standard of reality found in it. Self has always a

longing for its own realisation. It is only possible when it becomes one with the Centre. Outward things (the coverings with regard to this region) are no more now. Cosmic powers reside in this big region of heart. Before crossing this region on to the Real Mind you acquire many powers which are utilized in Godly work. I am not going to discuss these powers in this book.

HEART'S EYE

There are many systems proclaimed as the best and the most efficacious, and all of them no doubt claim Realisation as their goal. But here we must pause a while to weigh them all with the heart's eye. I use the word 'heart' because it is the nucleus and creates the vibrant motion whereto it is directed. This is the field for the mind to work, and this is the instrument by which we develop the discriminative faculty. The subtle forces work in this plane for the descent of Divine energy. If somehow our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards reality, the problem is solved. But that is impossible unless one tries to have a clear view of what realization is.

HEAT

The fire of the Divine which has been burning since the beginning of time has not yet cooled down. When the time of creation came the latent thought came into action and the subtlest particles got heated up. Thus the preliminary covering set in from the very first day. By the effect of continuous heating, the particles began to come into motion. Its intensity went on increasing, adding veils after veils to it. Grossness began to develop by the effect of the growing intensity of the vibrations. The action of every particle started and went on multiplying till the Reality was completely wrapped up within, like a silkworm in the cocoon. In other words only the white shell of the egg which glitters remained open to view veiling the reality within which was lost to sight. Co-relationship began to spring up. Now one who was more closely attached to it, received more of it for his share. The heat which existed on the first day manifested itself in man,

and gradually it went on developing assuming the form of organic growth. Every particle got affected thereby, absorbing its due share of it. A material tinge was thus introduced into it and it remained subject to the influence of that which it was part of. The bigger layer previously formed by the heat maintains its connection more with it. Now the influence caused on the greater thing will naturally be reflected on the smaller thing which will get affected thereby in proportion to its magnitude.

There is an immeasurable difference between Nature's heat and that caused by the sun. The former which originates from Reality is totally devoid of materiality, whereas the latter which originates from a comparatively material source is heavier. In my view the former may more aptly be called as force or energy. In energy the heat exists in a latent state while in the sun it is apparent. The sun's heat is mere warmth while the other is the promoter and preserver of life, though the word used in both the cases is the same. It is regrettable that no adequate means of expression of such subtlest matters are available and possible. I have, however, tried my best to explain it through words as far as possible, yet the actual realization of the difference depends upon practical experience (*anubhava*) alone.

HEAT OF THE SUN

The heat of the sun has been gradually diminishing for some time past and it may be a baffling problem for the scientists to tackle as after some time life on the surface of the earth may become quite impossible owing to insufficient heat in the sun. No solution of it is within their mental approach in spite of all the material powers at their command. I may assure them that it will not at present diminish to that extent. The present decrease in the sun's heat is meant only to expedite nature's process of change and the personality deputed for that work is utilizing it for the purpose. It is an unfailing sign of the imminent upheaval in the entire structure of the world and after it the sun will again resume its full glow. The same sign will appear again at the time of Mahapralaya (complete dissolution) but as it is a far-off thing.

HEAVINESS

Heaviness of mind or internal denseness caused by gross forms of worship is thus a great impediment to our spiritual advancement and should be avoided. If they maintain it with ever-increasing intensity they remain entangled in the thorny bushes of grossness and deception far removed from the realm of perpetual bliss.

You have written that the worldly worries create heaviness in the heart. This proves that the heart is purified to such an extent that even the sweet fragrance of the flower cannot be endured by it. Nevertheless, the worries should be in the flying form so that the heart may not be aware of them.

HERO

In order to control our thoughts and actions we have to look to the proper working of the mind which is never at rest even for a moment. Religious teachers rail at it in bitterest terms, ascribing all bad names to it and proclaiming it to be our worst enemy thinking it to be the cause of all evil within us. The present circumstances and the environments too contribute much towards the ever-increasing activities, of the individual mind. Almost every one, today, feels his life to be a hard struggle for existence confronting acute problems of poverty, insecurity, distress and rivalry and it is almost impossible to, keep himself free from its effect. The result is the constant unrest and disturbance of mind. We breathe in the same thing from atmosphere and are consequently led away by circumstances and surroundings. Our individual mind has become the weathercock, turning its face at every blast towards the direction in which the wind blows. The real hero in the struggle is one, who braves them courageously and keeps himself free from their effect.

HINDUISM

One of the greatest specialities of Hinduism, as pointed out by Swami Vivekananda, is that it offers means and methods of attainment of nobler

ideals of life to people of every taste, mentality and talent. For this purpose, there is in it for some the worship of idols and images, for others that of gods and deities, for still others that of God with form or without form and so on. Further still for those of higher capabilities there are the paths of *upasana*, *bhakti*, *jnana* etc. For the attainment of still higher ideals there is again the path of *Yoga* classified under different heads including Hatha Yoga and Raja Yoga. As for the attainment of liberation or complete freedom almost all the great sages of the past and the present agree on the point that Raja Yoga alone is the path that ensures success up to the final point of human approach, and everyone dedicated to complete freedom must sooner or later come up to it. Sahaj Marg runs closely along the lines of Raja Yoga but with certain amendments and modifications to purge out superfluities from that system hitherto known by the name of the Raja Yoga.

HOLI

Tomorrow is the day of Holi Festival. There is a great participation in colours and gugal revelries. The enthusiasm of the participants might have started from today itself. But brother who are these? They are the people whose temperament is inclined towards play. But brother, has it ever happened that some others who don't participate, are the persons whose inclination is mostly towards it, and the onlookers or bystanders are also charmed by the colourful form it offers. I think that it would certainly be so, but to whom? Those who are admirers of colour. If our inclination does not identify (admire) it, then we must try for it. You will say that those who have eyes to see can very well distinguish between black, yellow, blue colours etc. I would say this, that as long as the eyes bear the power of distinction between black, yellow, blue colours etc. which is the real aspect of the colour, it cannot be called to have discrimination (real knowledge) about colours. So long as there is variety in inclination, one does not give due respect to colour. Now brother, I am unable to comprehend as to whether the Holi comes to get the colours distinguished or is it the manifestation of His craftsmanship? You may decide it yourself. If you ask me, then my brief reply to it would be that one must become colourless while playing with colours. Now, if somehow, I too get affected by the colours of Holi, then my

reply to it would be part pheasant, part partridge, a mixture of coherence and incoherence like that of a drunkard. What shall that be? The meaning of “whole” which is an English word is “total”. It therefore means that if we have linked ourselves to the whole (ultimate) then certainly the same view should appear before vision. It therefore, follows that, if we got ourselves linked to the ultimate, then the colour of the same ultimate shall pari-passu prevail in us and if per chance we become unaware of that link by maintaining it repeatedly, then please tell me what would be your form or shape thereafter? The same state of mergence, which we are in search of? What a good thing it would be if we learn this lesson from Holi.

Will you please give me a chance to congratulate you on the occasion of Holi? Brother it was merely a fun (joke) of Holi. And what else can I do? Whatever has been my nature, a tint (fragrance) of it is still present. And what is that condition? In rural language, I would say this: “Whether I be standing, sitting, lying down or in any pose whatsoever, I am always at the same point (the base)”.

That means, the base or the destination must never go out of our mind. We must ever keep our base in mind. The destination can only be arrived at by him who has become crazy and mad after it. I do not find any other method better than this. Whoever has made progress in this field, has adopted this very course. Whoever becomes mad after someone, then it is just not possible that the latter’s madness may not make him (the former) restless. Brother, when pain is there, the cure would also come. We have to create pain in our heart. If someone asks me, I would say that all the labour (practices) and Abhyas is aimed at this only. Will that time come when I will also be able to see such burning hearts? Definitely, it must come, when you develop feeling like mine, that is when you become eagerly impatient to acquire all those states which I am restless to impart now. Brother; it may be possible with my love for you that the restless craving for my master may bear fruit and create similar intensity in your heart. There is a famous adage that, ‘when a widow touches the feet of a woman, whose husband is alive, then she wishes that the latter may also become like her’. What else could you get from me except this? You take this thing from me and the rest will be bestowed by the Master (God).

HOMAGE PERSONIFIED

At times liveliness increases, otherwise condition mostly remains very light, and I often feel a very serene condition. Both inside and outside the notions of culture and civility have come into being. The condition inside which was very respectable with added subtleness now remains respectable with a new pleasure. The new pleasure is due to the fact that with respectfulness more humbleness and worship have been added. In fact, inner uncivility seems to be more offensive. At times, I feel myself to be "homage personified".

HOMELAND

I regret to say that most of our fellow associates remain too much occupied with their own self, attaching to it the greatest importance. Innumerable lives have gone by but our return to the 'homeland' could not be effected yet. And even now the craving for that does not seem to have revived in the heart. In fact all this depends upon the sweet will of God. May they have of me even as much as I may be capable of imparting; and beyond that, if their longing still persists, I will most gladly advise them to seek for another, better accomplished one. The greatest joy to me would be to see people going higher than myself. What or where I am, the Master alone is in the full know of. Only so much am I able to understand that I am incapable of determining the limit of my approach, not knowing how much more I have to swim on yet. However, if any of my associates at any later time comes to a full understanding of it, he may have to repent for not availing of it fully at the time. I wonder why their hearts are not moved even though I remind them of it so often. Perhaps it is due to some of my own shortcomings.

HONESTY

In all my work honesty is paramount. Honesty pays in the end; and dishonesty, only in the beginning it at all'. Honesty and seriousness in all work 'brings good hull.

HUMAN NOBILITY

The perfection of human nobility lies in the devotee being always within the sphere of devotion.

HUMAN PERFECTION

Human perfection lies in realising the Master as Master in true sense, and oneself as His slave devoted entirely to His service. By doing so one creates in himself a state of Negation which attracts His direct attention and establishes a link with Him. Now it becomes incumbent upon one to discharge his duties in like manner, keeping the link intact, so that the Master's greatness be engrossed upon his heart and he may be in His direct view.

HUMANITY

In the perfection of the spirit, Divine attributes are developed. If it has bearing on something else then it is not on the point of full realization. It has the awareness of having no awareness of the past, and a little moulding will enable it to know the abstract. Humanity remains even if one be at the apex of realization.

A saint, even at his highest approach, cannot wash off humanity because in that case life will be extinct. This limitation will always remain, and it will play one part or the other. This is the secret of Nature.

God loves him who has seen Him but remains at a distance from Him. That means one must keep His remembrance alive in his heart, remaining ever within the sphere of devotion, in full cognizance of his own status of humanity.

Mergence is there without doubt. But in such a state a man, having become absorbed in Reality, feels linked with the other side also, i.e., the world. It is Nature's plan for humanity, because humanity cannot survive without it; and it is also essential because we have to exist as human being first, till we close our eyes permanently. It is the secret of Nature.

No doubt, a person in changeless state is disturbed by the worldly environment. This is due to the fact that the bondage of humanity must remain, of course in mild form, to prevent a man from jumping thoroughly into Eternity. There is one thing which often occurs with the man of higher calibre. Whenever a thought comes he begins to think it with full force, with the result that its intensity becomes greater. Really we should apply our thinking only to the extent that is needed for the work. Anxiety creeps in because the burden of family lies on our shoulders. But whenever we feel that the anxiety has gone out of bounds, we should drop it for the time being.

A man can reach the Central Region while having a body. When a man reaches Central region, a bondage is kept so that he may have connection with the lower regions also. If this bondage be not kept, the soul will jump into eternal peace, and life will be gone. It is therefore necessary that one must feel the air of the lower regions at times. This will be the condition of even the highest saint of the world, if he somehow reaches this Central region.

Sita had a parrot. She loved it very much. It died. Her father, Raja Janak loved his daughter Sita greatly. So, because of her he began to be grieved too. That may bring some to the conclusion that a great saint like Raja Janak was unduly attached to the petty parrot. But whatever may be their justification for it, I believe that if one does not feel grieved at the distress of others, he is devoid of the common sense of humanity or, in other words, he is not a man at all.

HUMILITY

To stiffen one's neck, is a defect. So long as it is not removed, one is not aware of one's own Base. What I mean by 'Base' is that when a person is wholly rid of this defect, there arises a state, which has been attempted to be translated by the use of this word. To live in that state is human culture. When that state grows a bit denser, it enters the region of the attribute of Poverty or Humility. When such a state is achieved, then the

subject (of the Lord) becomes a subject in the real sense. To achieve such a state, hundreds of transmissions and prayers are prescribed.

Greatness lies in humility and meekness.

One rises to prominence only when he thinks himself to be humble and low. Humility brings forth what arrogance cannot. One must, therefore, never part with this noble virtue, be he great or small, high-born or low-born, *brahmana* or *sudra*.

HYMNS

The hymns and prayers offered generally result in flattery when one is dumb to the real spirit of the essential character.

I AND THOU

Master made me sit near him to the right and gave transmission to me and asked me if I recollected the couplet " I become thee' Thou becomest me' I become body' Though becomest soul' So that no one may henceforward say that I and Thee are separate" He reminded me "I become Thee and Thou me".

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

I AM YOURS

You have written, "Please give me that thing which you consider essential for me", and further, "I hope you shall certainly give it". The worldly answer for this is that when I am yours, everything that is mine is already yours. And my real desire is to sell myself away. But no customer seems to be forthcoming. It is because I have fixed no price for myself. And such are the times that none wants to have me even free. And in a way this too is alright. What should one do with a handful of bones? "Nanak boodhe bail ko kaun bandh bhus de". O! Nanak, who would maintain and feed an old ox? So, dear brother, please get yourself ready to buy me, so that I may not go on hawking myself from house to house.

And dear brother, the desire for good health and wealth is there in everybody to some extent. This is a fact beyond doubt. But you have got the desire for that which is yours alone and which is with you; and hence you are more worried for it.

IDENTITY

As regards 'Identity' I may say that it can better be presumed to be something like a fine idea which subsequently develops into thought. It is very difficult to convey its exact sense. One may however take it to mean that which brings into our cognizance the Consciousness of the Origin; or as a slightly grosser form of the original consciousness; or, in other words, as Reality garbed in a somewhat grosser covering. The grosser form strikes in our heart an idea that there must be something beyond which serves as a cause to bring it into being. One might thereby be led to the conclusion that that too, in its turn, must have a cause of its own. The sequence of cause and effect may thus continue till one might come up to the point where the sequence too gets out of our Consciousness. Logically one might as well say that even this must have a cause. But then it is all beyond human comprehension. Suffice it to say that at its finest level it is denoted as Identity. Every embodied soul must have an identity which, at higher levels, is finer and subtler. The subtler the identity, the more powerful shall the person be in life. Identity remains in existence till the time of *Maha Pralaya* when it loses its individuality or identity and merges into one common identity which later serves as the cause of the next creation. Thus it is the individuality that ends and not the Identity. It is so because of the dormant action at the Root or the Centre where the difference between 'being' and 'non being' is but nominal.

When the condition of mergence, after having crossed its limits, assumes the form of identity, then whatever thoughts come arise from the heart alone.

IDOLATRY

If a man is a slave of his habits he is also an idolater. I go on further

to say that if we suppose anything and it does not exist, that is also idolatry. If a man loves his family, children and so on, he is also an idolater. Any attachment towards material things is idolatry. How can it be abolished altogether? It is possible only when the thought does not take any such impressions. If it comes, it is thrown back automatically. But such is the case after a long reach. We should avoid the worship of concrete things so that we may rise above and catch it. There are men who, even if any practical hint for realisation be given, will not leave idolatry of the rocky type. There are a few examples of abhyasis with me to whom I showed practically, but momentarily, the state of Realisation. They felt it and appreciated it very much, but they are not prepared to leave their idols, because they have become habituated to it. And their wisdom has become quite blunt. They have already lost discriminatory power, and that is the cause of our downfall. When the power of discrimination goes away, fear sets in. They will not leave idolatry because their fore-fathers have been doing it all along. This is one thing. Another is this; they think if they leave it, some calamity will befall them. This is our tragic story.

IGNORANCE

At the higher levels of approach the sense of feeling also ends. Differentiation is almost lost, and 'ignorance' develops without any awareness of it. As a matter of fact, I have for that reason become quite ill-fitted for elementary training. People of the primary standard who come to me for spiritual training get from me some of my own state or at least something similar to that. And that is exactly what they do not like at all, for that would not be suited to their taste. They would like to have something exciting, pleasing, joyful, which may not be there according to their sense of understanding. A vulture will relish a piece of rotten flesh more than the sumptuous dish of a man's meal. If I transmit to them from a level considerably lower to mine I begin to feel heavy panting because I am not accustomed to that condition. I may however come down to a certain limit if it is the need but that too only for a minute or two.

IMITATE

During my great master's lifetime devotees clustered round him like moths round a flame. It was so because the candle was alight. They went on making progress on the path, but after him the situation changed. There were then few amongst them who could burn themselves with their own internal fire over the flame that had gone out. This was possible only to one who had absorbed into himself sufficient light to keep himself aglow with, and to consume his very being in it. Such a one is for all to imitate, so that they may not remain lacking in that inner heat to consume themselves afterwards.

It is said that a true disciple must try to imitate his master. But at the same time they say that a disciple must follow what his master commands him to do, and not what he actually does himself. The question arises, how are the two directives to be reconciled? A real master is known to be the possessor of super-normal virtues, related with his outer self as well as with his inner self. If the *abhyasi* imitates those virtues he himself gets transformed accordingly. It is in this respect that the *abhyasi* is advised to imitate the master. The second directive is also quite to the point. It directs the *abhyasi* to follow the master's commands and not his actions. It is but definite that the master's command will always be in the best interest of the *abhyasi* and so it is but proper to follow it without question. Now the latter part of it seems to be a bit confusing though in fact it is not so. The reason is that in certain exceptional cases the master has to take up work for which he might have to go against common rules of discipline. For example I was once commanded to go through a lane inhabited by prostitutes. I had to pass through the lane looking with attention upon almost every house. Now if any one had witnessed me in that position, what a bad opinion he would have formed of me? There were several other occasions of the kind and it is often the case with others too. But that does not mean that any of them could have thereby fallen into degradation. I wish to see you all going by the path which is free from pollution and defilement, whereas my path, as luck would have it, lies through dirt and filth, where one would easily develop nausea had there not been the

supreme Divine force to protect him all through. Such is my world, where I am to be, so sadly lacking in peace, though on the other hand I wish you all to abide in peace. This is in short what I have in store for myself — going about with a rent-up heart, looking only at filthy drains and ditches. I am so much engrossed in this state that it is hard for me to get out. In other words, it has become the primary object of my life. My master, once commenting upon my condition had remarked that the higher a man goes, the greater shall be the lowness in his view. But after all this is the greatest boon, rarely bestowed upon man even in the course of ages.

IMPATIENCE

Impatience or constant restlessness to reach the goal in the shortest possible time is, thus, by far the most important factor that contributes to our speedy success. We must not rest even for a while till we have gained the real object, the eternal peace and calmness. Intense longing for an object naturally creates restlessness for it and we have no peace till we achieve the desired object. It is, therefore, a very essential thing and must be cultivated by whatever means possible. Thus for gaining the eternal peace we cultivate within us restlessness and impatience at the preliminary stage. It may look strange at the very face of it when I ask you to cultivate the very thing we want to do away with but it is the only way to achieve sure and speedy success. The restlessness thus created is temporary and different in character from the ordinary restless condition of the mind. It is finer and more pleasant. It creates an inlet in our heart for the divine current to flow in and smoothens our passage to the kingdom of God. If you thrust a man down into the water you find that he makes desperate efforts to free himself from your grip. It is only because his impatience to get out of water at once increases his force of effort and he does not rest till he is out of water. Similarly such desperate efforts caused by extreme impatience to reach the goal at once, will quicken our steps on the path of realization and ensure easy success in the least possible time. That is the easiest and the most efficient means of speedy success.

IMPEDIMENTS

All that we have to do is to keep it clear and free from thorns and shrubs which might be impediments in our way. Earnestness of purpose and the intensity of devotion help to keep the path clear. When the path is clear, the heart pushes one forward on it. The impediments comprise chiefly of the conflicting ideas which keep on haunting the mind. A temporary lull created by the effect of meditation means a step onwards. As one proceeds on with it one will experience that the conflicting ideas begin to disappear. When that attains a state of permanency, the thought of closeness with God gets into prominence.

IMPRESSIONABILITY

It is impossible that these things may not make an impression upon the brain at some time. Whatever gets into the mine of salt becomes itself salt. You will come across the intellectual class in some parts of our country. They love their own sentiments.

IMPRESSIONS

When we do something by applying our head and heart we form impressions thereof at the base, which remain there in seed-form till they are washed off by the effect of *Bhogam* (the process of undergoing the effects). The *Bhogamis* thus essential and indispensable. As a rule, Nature wants to keep everything pure and crystal clear just as it had originally come down in the beginning. Even the slightest coating veils its lustre. This in itself, being a power, assumes a kind of life which we relate with our own *Karmas* (actions). It is because we pose ourselves as the doers. This very thought forces its impressions. When such thoughts get accumulated they form numerous coils. The heat of thought contained in it promotes the growth of activity which sets up a sort of boiling action in it. According to the law of Nature every thing tends to go back to its source. Since owing to the continuous contact of heat its heaviness grows unendurable, it becomes necessary for it to return to the Origin in order to relieve itself of the weight. Things coming out from even smaller things get expanded when they find sufficient scope for it. The expansion is full with force according to the volume it covers, because the things which have

sprung up naturally possess power. When this is the case it now turns another phase and begins to cover all available space, affecting even the layers reserved for *Bhogam*. This leads to the commencement of sufferings. I have taken up the subject very briefly though every point in it could be further illustrated separately. The circumstances for the process of *Bhogam*, which may be from internal causes or external, are thus created.

IMPULSE

If the impulse is coming through the medium of a highly elevated soul, it will be real in the strictest sense of the word, because every particle of his being, having merged in the final condition, must have attained the absolute state.

Such impulse is to be sought only from one of our own fellow beings of the highest calibre, who may be within our approach ready to solve our difficulties at any time.

INATTENTIVE

Thoughts which one makes, or has made, remain afloat in the *Brahmanda Mandal* and transform into energy. At times they strike a man's heart causing their impressions in accordance with the capacity and nature of the man. But if he remains inattentive towards them their intensity is lost, and they become almost ineffective. If we form the habit of paying no heed to them they will have no effect upon us.

INDEBTED

I am greatly indebted to my gracious master who has so kindly put me on to swimming through the Infinite, which otherwise could have been possible only after death. And He is still pushing me on further through it. Not only this, he also bestows upon me all that he acquired himself during the course of his swimming through the Infinite ocean, for in every case the ascent continues infinitely.

For myself I can say that gods as they are were there even before I had submitted myself to my master. But none of them ever felt inclined to pull me up. It was my master alone who picked me up to help me in the pursuit. Whom should I now be indebted to, to the gods or to my great master?

INDISPENSABLE

As for the highest human approach, I may say that if by God's Grace one gets into the Central region after crossing all the rings of splendour, the very atoms of the body begin to turn into energy and then further, on to its Ultimate. It cannot however be achieved by mere *abhyas* and selfeffort. At higher levels the conditions are such that even if one ascends a little by selfeffort, he quickly slips down because of the strong push from above. So, for our entry into higher regions, the Master's help is indispensable.

INDIVIDUALITY

When mind separates itself from Godly Mind, it begins to call itself as an individual one. Why do we feel it separated? It is because the functions of the Big Mind on it cease to exist on account of our doings, and our going on the wrong path. It gets saturated with these things so much that we feel nothing of reality, but feel only the impressions which these things have already made. The impressions grow so powerful that they begin to overrule our senses. The surroundings, no doubt, leave impressions on it. Now, when we give place to that important idea — the pious one, on the mind of ours — the impressions we had made begin to lose their density, and in course of time we are free from these things. The effect of what is prevailing in that Big Mind is felt as well. If you go on practicing you will feel the same thing in your individual mind as there is above it. When you feel these things permanently in your individual mind, think that you have lost its individuality.

INDUCEMENT

I am perfectly sure that you are a true gentleman. So if anyone

requests you to do something for him, and if by doing that there is no loss to you as well, I think you will certainly agree to it. It is also a part of human duty. Hence I request you for it and I hope you will accept my request which shall be of advantage to me and of no loss to you. You do not do *puja* and I too do not, in the sense in which I ask you to do. Hence both of us are at par in this respect and equal sinners as well. You say that you must feel something to induce you to do *puja*. But since I too do not do any *puja*, I request you for my sake, to think continuously for about half an hour that I am meditating upon God in the prescribed manner. Dear brother, can't you take up this little service for my sake? I do hope that you will definitely oblige me by accepting my request. Your peevish temperament which you complain of, is due to the effect of ripples rising in your heart. When the water becomes calm these things melt away.

*“Apnee maujoan main dilay jaar jaraa doob ke dek
thoo hee thoo hogaa na dariya na kinaara hogaa.”*

“O, though weeping heart! Dive deep into your own waves and behold that thou alone shalt then be there. Neither the river nor the banks will be there”.

I have retired from service and now I am henceforth a servant of the Lord whose service alone is really paying and rewarding. I wish you all to keep up the relationship of love linked up with Him. You also wish for the same and it is quite good. If fortunately this wish ever slips down to join with the original source, then there would be the end of every wish. This relationship is to be developed further and the practices are all meant only for that end. When our wishes are directed towards this mortal world, they are ruinous. When their flow is diverted towards the other world they are sure to enliven us. You want my prayers for your steadiness, which can reach you only through words, oral or written. But I wish to convey to you the jewel necklace of my heart studded with the pearls of the tearful eyes. May it create a tempest within you. Tempest here refers to the waves of the river which verily returns to the sea some day.

INERTIA

At a higher stage of advancement regular routine *abhyas* becomes almost impossible. In that state if the aspirant keeps alive his link with God, his *abhyas* goes on automatically and unconsciously without any conscious effort on his part. This is the case with almost every *abhyasi* in our *sanstha*, provided he is going on with faith and confidence. When advanced merging is secured, guidance comes to him by itself. The state of inertia (in which the *abhyasi* feels like a dead man) is a spiritual stage which may be taken as the beginning of spirituality in the true sense, though people take it wrongly as the end of it. I wish every one to aspire for and be blessed with it.

'I'NESS

While referring to this path to the Ultimate, saints have said 'beyond and beyond'. When we speak thus, it sounds very well. But when we try to do it, things become a bit difficult, for due preparation is not there. 'I' consciousness remains far and near, and it disappears also, if we do our *abhyas* devotedly. There is a common error almost everywhere, that they think 'I' as an enemy. That is a negative attachment, which makes it hard and impossible. When we think of 'I', it becomes stronger by our own thought force, brought about by concentration. Try to forget the 'I', it will help a good deal. Once Divinity dawns, the negative attitude to life goes far away. The demolition of the past is a chapter in Sahaj Marg.

INFINITY

Our next step will be that we may begin to absorb ourselves in Infinity as the idea of finiteness will be washed away. Now the door is opened and we have come to the path. When finiteness is, dissipated from the mind, the way lies clear. We proceed in the Infinite and to the Infinite with the result that even the idea of Infinity cannot pop up. Now the Reality dawns. Further on, when we have jumped into the Reality the play ends and the scene begins. But this is not the end. Go on and on. Not only this, not only this — "Neti Neti".

In fact there can possibly be no hallmark to the advancement of the human soul, because we have finally to enter into Infinity. If, however, we may be able to take into account, in some way or the other, the final approach of man, then the very thing we take up in the beginning will lead us on along the path, and God will Himself present to us a Master who can take us on to the real vision of the Immaterial Absolute. On the other hand if one has not grasped the idea of true Reality, the means or methods he takes up for the purpose shall serve as a bondage against further advancement.

INFLUENCE

We have no faith in the oneness of God. We are partly influenced by environment and partly spoiled by association. The Western culture also made an impact to a certain extent. Thus when it had already deteriorated, wrong spiritual training completed our fall, with the result that we were separated thousands of miles from spirituality.

INITIATION

The practice of 'initiating' a disciple has been much abused by most of the modern professionals, who do not understand its real significance. Their only function as a Guru is to breathe a few mystical words into the ears of the disciple at the time of 'initiation' and tell him to follow certain ceremonial practices by way of worship. Their duty to the disciple ends there and nothing more is done by them for the betterment of disciple except giving him their Darshan every year and realising their annual toll and tribute from him.

It is true that initiation is an essential thing and there is no go without this. This is necessarily helpful in attaining really high approaches. It is a different thing if anybody creates in himself the conditions of high approaches. Even then he remains deprived of the great Gift. The person who does initiation becomes as compelled after the initiation as the father to his sons. However naughty the son may be, still the father claims him as his own son and his parentage remain the same. Yes' In spirituality some

such thing is also produced in special cases where the teacher can cut off of his spiritual descendants. But this is done in very exceptional cases, and only the Guru can decide about it. The principle of initiation is that initiation can be done only when the faith of the aspirant is matured, and when he is going deep enough in love.

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

Really a disciple should formally be 'initiated' only when true faith exists in him and divine love takes prime root in his heart. Initiation signifies that the disciple's link has been connected with the supreme power. In that case spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends much upon the power and capability of the Master to establish a sound connection for which high calibre is needed. A sound connection once established shall continue as long as the disciple does not secure liberation which in such cases is not a far-off matter to be attained after numerous lives. In fact, if a disciple is initiated in the right sense as mentioned above by a Guru of high calibre the question of breaking off can never arise. But for the professional Gurus who perform mock initiations to serve their purpose, it is a matter of constant anxiety.

The saint asked for my hand to initiate me. Thinking that I had already been initiated, I hesitated. Somehow to fulfil his desire I extended my hand and he put his hand on mine and did what is done at the time of initiation. At that time, I realised that some very high point had been awakened, and this condition prevailed for many days.

Saw a saint in a dream, and with his permission someone initiated me. He made me say, after putting his hand over my hand, I was being initiated over the hand of Horizon. The respected saint enquired if I had been initiated over the hand of horizon. I said yes. Then somebody else initiated me.

INNER VOICE

Proper spiritual training, fitting closely with the present worldly life is, therefore, the only thing required for the spiritual growth of the common people and which has so far been unfortunately neglected. For such a type of training we stand in need of help from outside in most of the cases. This help comes from the Guru or the Master, who is the only person able to shape our destiny. When this help comes, the spiritual life is awakened and the higher powers of soul are roused to help our growth.

The practice of seeking inspiration or guidance from gods and demi-gods or from some departed soul treating it as Guru or Master is in most cases very dangerous. Similar is the case with those also who seek guidance from their inner voice, as they call it. I have come across people who lay great stress upon their inner voice, which they think to be the real guide in all controversial matters arising in the mind. We have concrete examples of people relying on their so-called inner voice who are found to have been misled in the spiritual field. Really what they think to be their inner voice or an impulse from the departed soul is only the play of their indisciplined mind. This undesirable practice, if followed for some time, makes the mind so much unduly powerful and over-active that it begins to question and answer by itself. This the people often misunderstand as a stage of Yogic attainment where one acquires the power to intercommune with departed souls. They are really far away from it. The inner voice or the voice of the real self is no doubt never misleading, but how many there are who are advanced enough to catch it. To most of those who profess to follow the inner voice it is quite inaudible. They are merely befooled by the wonder-working tendencies of the mind, which can create anything and everything by itself. It can even present fearful ghosts to their view or make

them hear strange voices in trees and stones. This is all due to the activities of the mind in its indicipline and polluted state. Unless the coverings of Mal, Vikshep and Avaran are removed and the mind is brought to a state of perfect poise and moderation, inspiration or guidance from the inner voice is meaningless. Most of those who pose to follow the inner voice or seek guidance from a departed soul are really following the dictates of their own unregulated and indisciplin mind. It is mere hallucination. If we develop this vicious habit we are lost forever. It leads us to constant mental worry and harassment.

I know of a gentleman, prominent among the so-called Bhaktas, who professed that he had secured direct connection with the soul of Tulsidas, the author of the *Ramayan*, whom he had taken as his Guru. He went on for some time feeling exultant over his supposed achievement. Later on, a discord arose between him and his celestial Guru, which soon developed into a bitter quarrel on account of which, as he used to say, he was constantly belaboured and harassed mentally with the result that his mental equilibrium was almost shattered and he felt extremely miserable. It was after two years of hard labour with him that he was cured of this evil. Then he was able to understand that it was all an illusion or self-deception and what he understood to be the inspiration from the soul of Tulsidas, was really the magic play of his own indisciplin mind. Since he has been relieved of that miserable state he now feels peace and tranquility restored to him. The inner voice is in fact the voice of the mind in its perfectly pure state. Unless the mind is cleared of all pollutions and defilements and is brought to a state of perfect Peace and moderation, it can never reflect the inner voice. In fact for one whose mind is perfectly pure, it is his inner voice alone that always speaks and the impulse from highly developed liberated souls continues to flow to him continuously. The practice is thus evidently, very dangerous and in most cases leads to disastrous results.

INSPIRATION

Now whether inspiration comes from the Divine store-*Bhandar*, or the Base or from any other level, seems to be a vague question. If in reply I, in my turn, ask you from which layer you draw air for your breathing, you will

not be able to answer it precisely. In fact a complete answer to this question may cover the whole philosophy of our system. In a word I may say that the drawing of inspiration, whether from the Base or from any other level, depends upon the personal capacity of the aspirant which can truly be judged only through practical observation. Perhaps the Vedas might offer some clue to it. But the numerous commentaries and interpretations put forth by men of learning have complicated things so hopelessly that it becomes very difficult to arrive at any definite conclusion. Consequently the final solution remains to be discovered. As a matter of fact it is only the life of practical effort that is required for a successful solution of the problem. Unfortunately people go on suggesting solutions without being able to achieve any. Perhaps nothing can be a greater absurdity than this.

INSTINCT

Though limitations are broken by the Master, still the sense of humanity is not lost and the instinct remains throughout, because if the instinct is absorbed, the man will leave the body at once. So in that state he looks both upwards and downwards as the situation demands. It is, therefore, necessary to have an unlimited view in order to attain the unlimited, and the method for its attainment must also be the right one.

INSTRUMENT

“God has no mind and requires human mind for connecting with Reality as it has evolved.” In this connection I may add that if God (Brahm) be supposed as possessing a mind, then the function of the mind must also be there. Then He too must be subject to the effect of His own actions. But He is universally accepted to be free from all such effects. That means the functioning of mind is not there. This finally amounts to non-existence of mind. I think this complexity of thought arises only because of the numerous conceptions of God. But when speaking of God in this conception I mean God as Brahm, in His absolute state, beyond everything, beyond even power, activity or Consciousness, not to speak of the mind. Now the human mind through which it works, having been completely negatived, has no individual functioning of its own, and all that

comes into action through its medium is Divine. Hence it serves as an instrument of God.

Man is Nature's instrument. He possesses immense power, and has also the implements required for the utilisation of that power. That wonderful implement is the mind, and it is exclusively the possession of man. Even gods who are thought to be the objects of worship do not have mind. The animals however are said to be possessing mind, but it is of a different nature. It is, so to say, in an inert state in comparison with man's mind which is full of life and activity. The mind owes its origin to the first 'stir' which came into effect by the will of God to bring the creation into existence. Such being the true nature of the human mind, it is highly discreditable on the part of these pseudo mahatmas to rail against it in the bitterest terms, proclaiming it as the worst enemy of man. They do not take in to consideration its real value and merit.

In fact, it is the only instrument for bringing things into action. It is the same Divine force which descended down in the form of *Kshobh*. It is the same power, in a miniature form, which has now brought into existence the tiny creation of man. It is the same power which is in action at the root of everything. Now, whose power is it? Is it of God, or of man? The answer is simple. It is definitely of man because God possesses no mind. If He had it, He would also have been subject to the effect of sanskaras. It must therefore be the human mind that works at the root. Now, about man's mind we hear a good deal about its evils, but all that may be with reference to its present state of degeneration. Really, we have spoiled the mind so much that its true nature seems to be almost lost, and it has therefore become a source of constant trouble to us. As such, instead of helping the proper working of Nature's machinery it serves only as an obstruction or impediment. Thus we arrive at the conclusion that mind, which is generally thought to be the cause of all evil, is also the only cure for it if handled properly.

INTELLECTUALITY

The present question before the world is how to lead a happy life. But the difficulty comes when we move forward backing towards the Sun. The intellectuality works in its own narrow sphere. We should always take the broader view of things and widen it so that it may be able to cross its own boundary. When the boundary is crossed, you open yourself to be embraced to Reality.

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INTER-COMMUNE

You say that you want to inter-commune with the Special Personality in existence today. Well, I have already given you the method. Sit in meditation for some time praying sincerely to God for it. The physical form of the Personality may come to your view. If you want to see him with your physical eyes it can also be possible if you are keenly eager to trace Him out. But intercommuning with Him can be possible only after sufficient advancement. For an answer to your question as to where you should seek for Him, I would only say, just above yourself! Or else seek Him at the highest level up to which the stream of your thought can flow. In a fit of emotion you might as well say, 'Please show Him to me'. What I have to say to it is that my thought is, and has ever been, inclined towards it, and I am trying to make the manifestation of the Personality, with all its effects, possible to you.

There are three points, one above, the other below, and the third somewhere between the two. The upper point is denoted as 'A' and the lower one as 'B'. You will find different seeds and *vrittis* whirling there. Between 'A' and 'B' there is a point which, if pressed, you can have

communication with the liberated souls of the brighter world after some practice of Raja Yoga.

INTEREST

I am not sure whether all those associated with me have craving for realisation or not. If they have, these things must have developed in them automatically. There must be in their heart an interest for that, and the interest develops only when one feels firmly attached to the goal.

INTRICACIES

How simple it looks when we say that we have restored our BALANCE! It is of course a very simple thing, but it becomes very difficult to follow, because with our unbalanced state we have created intricacies.

INTRODUCTION

In our *sanstha*, the reality is infused in to the *abhyasi* at the first stroke. It serves as a seed for further growth which, under the watchful eye of the master, goes on developing, unaffected by the scorching heat of adverse circumstances. But it remains for you to keep on watering it by your constant remembrance which is the only instrument to ensure speedy progress in spirituality.

We must go on with speedy steps, not resting even for a moment till we have attained the Goal. When we have got the right path we must stick to it firmly and not be away from it at any cost. All sorts of grosser means and mechanical practices should be given up. When we find ourselves growing lighter and lighter day by day we must conclude that we are proceeding right towards that which is the lightest and the subtlest.

INTUITION

It is impossible to reach Reality through the medium of reason. Reality is after all an intuitional (*Wajdani*) thing. This is quite true and the Sufis (Muslim Mystics) mostly consider the *Wajdani* (intuitional) condition to be the Real condition. But our thinkers have gone still further than this. *Wajdan* is, nevertheless, connected with matter and the "I-ness" is

hidden in it. The condition which lies beyond this can indeed be called the Real condition. Reason cannot reach there. When individuality goes away from the individual mind, the mind alone remains which is one only, and it can then be called the Godly Mind. Just that alone brings to view the real condition of the self. The reach of reason is to the extent to which you view the other thing with import.

INVENTION / INNOVATION

This {Central Region} is one of the marvellous inventions of my Lord Samarth Guru Mahatma Shri Ram Chandraji of Fatehgarh, U.P., who has made it accessible and practicable. As far as the vision of the inward eye goes no such example is ever found in the history of spiritual attainments.

My revered master too has modified the system, adjusting it to the needs of the present time. His most wonderful invention in the spiritual field is the one related with the *abhyasi's* approach to the Central Region. I am following in the footsteps of my great master.

One's entry into the Central region and his swimming in it during his life-time has so far been known to be an impossibility, and none could have even dreamt of doing it while in the physical body. It is however the greatest innovation of my great master, Samarth Guru Mahatma Ram Chandraji of Fatehgarh, who was the first personality to have secured his approach up to that highest point while maintaining his physical existence in the world, and has thereby made its achievement possible and practicable to others.

Even if an *abhyasi* does not himself undergo the usual routine *abhyas* he can be made to cross these stages up to the final limit of perfection by the transmitted power of the Master if only he co-operates with him in the true sense. But commonly if the condition is brought into full swing all at once, there is the danger of his nerves and muscles being shattered. Under Sahaj Marg system this process has been made quite safe involving no physical risk to the *abhyasi*, and this is one of the greatest innovations of our great master. This process is applied to the *abhyasi* in a very gentle way, so that the condition transmitted to him comes to his conscious knowledge after some time when its unfoldment begins to come

into effect. In that case his apparent condition seems to be somewhat different from that of one who has attained it by regular stages, but in both cases the *abhyasi* shall definitely be free from birth and death.

INVERTENDO

A question now arises as to why *Sandhya* has been fixed only at the times of *Sattva* and *Tamas* and not at the time of *Rajas*. The principle of Invertendo is probably known to everyone. Both terminals are taken into account, viz., the beginning and the end. The beginning is *Sat* and the end is *Tam*. Inverting them we get the reverse. The beginning becomes the end and vice versa. The middle in both cases remains the same, or in other words a hypothetical line which connects the two ends.

INVISIBLE MOTIONS

Intense devotion admits of no discrimination. A little beyond the level there is the point from where Divine inspirations descend into the human heart. Few of the *Rishis* of old could have access up to it, not to speak of regions further beyond. That is in fact the actual process that led God to come into being. I have put this down as 'the invisible motions' which subsequently came to be the cause of creation.

IRONY OF FATE

The soul, is longing to feel its characteristic which has gone out of sight, and this insignificant being is seeking fellow pilgrims to march on the path of freedom. My longing to get fellow travellers is only for the sake of rendering service to help their safe arrival at the Destination. The idea may look foreign to you at first sight, but if you pause a little to consider the problem (the Destination) you will surely come to the conclusion that you are sailing towards your own Home, wherefrom you have been snatched away by the irony of Fate.

Yoga is the oldest thing in India, but its development stopped for sometime because they forgot to extract phosphorus from the bones. India is now India within and the same thing is also coming out. Therefore, the true conscience of the people has taken its turn to make it run outside also.

And they are compelled to do so as good times are ahead. The irony of fate is that we do not see the THING behind the things. Hence we measure the consciousness from our outward experience.

JAPA

I am not in favour of *japa* which is exclusively external in character, though I too advise *japa* in certain cases, but they are of different type. These are really the means by which an *abhyasi* is to try for his growth himself.

I am not opposed to *japa* but I do not approve of the ways in which it is generally practised. *Japa* does not mean parrot-like recitation of certain words or phrases without any understanding of their real significance, and without any collaboration of thought. In our system too *japa* is sometimes advised when required, but it is of a different nature, and practised in quite a different way. For example, *Gayatri japa* is one of the essential features of general *Sadhana* and is practised by most, irrespective of other *japas* which might have been advised at times. The way in which it should be done is as follows. The *abhyasi* is to sit in a meditative mood, repeating the *mantra* mentally twice or thrice, keeping in view the sense it conveys. He is then to begin meditating upon the sense. The words will naturally go out of his Consciousness and the thought alone will remain in his mind. After some time when he gets absorbed in it, the thought too shall vanish and nothing shall remain except absorbency in the prayerful mood. That is the proper way. *Japa* practised in this way will be of highest value and immensely helpful to the spiritual growth of the *abhyasi*.

My humble opinion is that few persons perhaps might be knowing the correct process for practising *japa*. Most of those who happen to come to me are found to have created in their heart a rigid knot by their wrong way of practice, so that it becomes a very hard task for me to remove its effect settled in their hearts in the form of solidity and grossness which, in certain cases, I have not been able to wash off over the course of years. So long as the method of practice is not subtle, the realisation of the subtlest can never be possible.

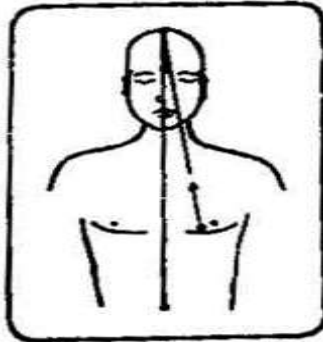
Japa - Mechanicalness

JAPA, people do without even knowing how to do it. Similarly there are other modes of worship which they do in order to please themselves, but not to please God. I want to create naturalness in you but you prefer mechanicalness. In this way, you see the mirror from its back.

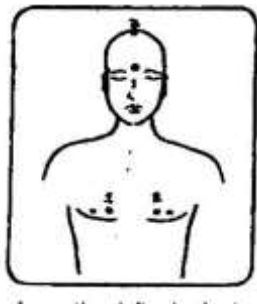
JAPA METHODS

Three point japa:

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



Four-point japa:



This japa covers recitation of four words "Hari Om Tat Sat" each of which is to be recited mentally at a fixed point as detailed below, together with the thought to be associated with each.

Point 1: Two fingers width from right nipple towards the centre.

Point 2: Two fingers width from the left nipple towards centre.

Point 3: Top most part of the head.

Method:

At the point 1 recite "Hari", think of God as the giver of Bliss.

Then come to the point 2 and recite "Om" thinking of God as the giver of daily bread.

Then to point 3 reciting the word "Tat" thinking of God as the giver of higher approaches.

Come again to the point 2 and recite the "Sat" thinking of God in the same sense "I surrender to Thee"

Take 3 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 effect of adverse samskaras.

JIVA

Jiva, the individual soul, becomes cognizant of its being when it assumes individuality, and that becomes the basis of its existence. Originally *jiva* and *Brahman* were quite akin to each other, and it is only the individuality of the *jiva* which effected a difference between the two. Now *jiva* as a soul bound up within the ego or individuality came into existence. The sphere it was in also began to cast its effect upon it. Various hues, one after the other, began to settle around it, giving it a new colouring. In a way diversity began to settle in and, step by step, the ego began to develop and grow thicker and denser. Feelings, emotions and desires began contributing their own share to its grossness. Thus *jiva*, like a golden bird, got itself completely enclosed within the iron cage of the

body. All this resulted from the effect of actions and counteractions of thoughts, emotions, feelings and desires (in the zone of ego), which went on adding to its opacity. This is in brief the whole history of the *jiva*. Now happily if it happens to come into dynamic contact with one who reminds it of its origin, then it begins to cast off the coverings one by one.

JIVAN MOKSHA

Activity of course serves for a medium for Divine grace. If activity resumes its absolute state, the impulse drawn from it will also be of the purest and the finest nature. When one secures expansion in it, his thought force makes further headway towards potentiality. If however the aspirant still maintains his flight onwards he goes beyond potentiality and acquires the state of *jivan moksha*.

You will ask how the things which are called troubles, or the reverse of the Original, get power. The answer is that the power of Consciousness or *chaitanya shakti* makes them powerful in proportion to our paying attention to them, and gradually so much force is created that that thing appears to over-power us or our thought. The same is the case with *bhakti* (devotion) or worship. If we divert our attention towards the Original, towards God, then, because God Himself is Power, the power begins to come in *bhakti* also. Then this other power, namely the power of God, begins to descend, and the undesirable things automatically begin to grow weak. Since these things are under us, we give them power. And because that thing is under God, it receives power from There. What is the purport? If we turn our interest towards God in the real sense, then all these things fade out in the end, and gradually the result will be that condition which Lord Krishna has described. What is that condition? Man begins to feel himself actionless and this condition, when it grows and reaches a high level, stops the formation of impressions or *sanskaras*. And if one ever stepped into this condition and went on further, then what remains? One part of it will be what is called the state of liberation in one's lifetime called *jeevan-mokshagati*. What a word which people are trying to prove in many ways! But dear brother, what a light and easy thing it is! And be

assured, to attain this alone is very easy. An easy thing is always attained quite automatically or easily.

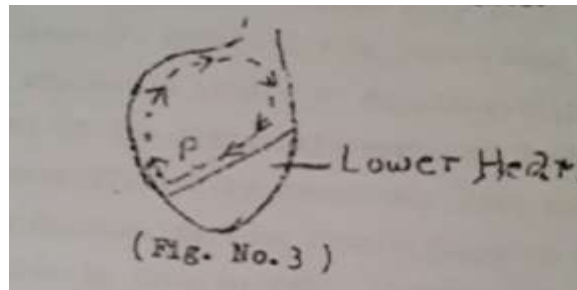
The thing is so easy that, if tried, it can very easily be achieved by multitudes. The way of achieving this condition has generally been told by folk who really do not know the path, nor have they ever tried through somebody who had really entered this kind of sphere in life. They seek the remedy with the persons who are fresh enough merely to speak always on the subject. They are moved greatly by the people who speak extempore on the platform. The real thing is in the innocent hearts of the persons who have mastered Nature, so to say. Rarely will people find this thing. Why? Because they do not try to gain the simple thing by a simple method. May the day dawn when the people may taste this nectar of real life unattainable even for *devatas*. People are busy thinking always of their own tales. Sit in loneliness for some time, and think of God with at least as much power as you have bestowed to your own difficulties. What then? It is as easy to realise your own God as it is to realise the worldly things in crude form.

JOURNEY

In our Sahajmarg system journey (Yatra) is essential.. The Abhyasi gains there by the knowledge and utilisation of the effect of that centre for the benefit of man. I believe every preceptor knows it and can do it rightly. But I am writing the methods which I have either discovered or have come to my experience. The first thing should be that the WILL should be at our command and I assure ALL THE PRECEPTOS OF THE Mission that they have got such will but as a precaution for further development of will, I want to tell them that there should be no doubt about success in the work they have undertaken. The doubt is the sign that they have no faith in the Master and their self is predominant. I mean to say that those who think that they are doing the work themselves remain aloof from the real power of the Master. While doing the work the preceptor should think himself to be the Master or it is the Master's force that is working at that time. This creates confidence in oneself which is also essential. If a preceptor thinks that the journey of a certain Chakar is over for example that of the heart region. It will be over immediately but "self" should not be there as I said before. The

idea should be that it is the work of the Master and He is doing Himself. But this must not be done in hurry as it may affect any nerve. It is generally seen that the journey Yatra does not start itself in the Abhyasi; although the movement is there.

He also moves in other Chakras which my Master used to call reflection ----Aksi---pratibimba . we should, of course, wait for reasonable period of time that the journey of the heart region may commence.



If it does not start we should create a field of power at point "P" with the idea that the Movement of the journey has started and the point "P" is helping it. We should also give movement in clock wise direction the journey at once be over and it must not be done.

We should proceed very mildly bit by bit. Suppose any mildly that even the heart may not be able to feel it. He should slowly begin the movement when the movement is there and the preceptor wants that it should be 5 parts (i.e) at each step he should devote three minutes. But this method must not be touched by the persons who are having provisional permission. So the other things contained in this part as well as in part-1 are also for preceptors whom I have given permission on behalf of the Master. A few thing of part-1 can be touched by the man having provisional permission but that only preceptor can decide. After the journey of the heart plexus or centre to the required extent of Pind Pradesh is over, the Abhyasi can be moved to Atma Chakra. The same process should be followed in other centres Agni, Jal, Kantha Chakra and Agya chakra. But when a man moves to macrocosm Brahmanda Mandal and still further, this process should not be followed. There we should take the nucleus of the region or

the master-cell which is always in the middle we should clean it and take the help of the willpower in its movement for journey . suppose a preceptor wants to get it done in fifteen minutes, he should divide it into five parts and form a will that one fifth of the journey is over. But we should not give suggestion suddenly gradually and very mildly he should move it to be completed in three minutes (i.e) he should devote three minutes to cover this one fifth and so on it should be general principle of the preceptor that in the region of Heart and Brahmanda mandal he should wait for sufficiently reasonable time and try to develop such powers in the Abhyasi that he should carry on the journey himself and this may also be done in other chakras (i.e) developing the power of Abhyasi, in making the journey complete. If I am correct My Master always proceeded in a natural way inspite of the fact that He had the power to do better than any Saint, the world has ever seen. But tome His orders are different... That I should prepare the man in the quick possible manner. Hence I am doing it and allowing you all to speedup His work.

Suppose the preceptor wants to save his labour and wants to finish the journey soon, he can have a will that it may be finished in two hours or so and the same thing will happen. But I am also putting up a difficulty before you which I have experienced. I took a case and gave suggestion that it should be finished in two hours when the Abhyasi was at Agya Chakra. I forget it and after two hours when the whole Chakra had become active and the activity was increasing. My Master reminded me and I sent him to the Brahmanda Mandal after removing the effect of the activity. I am giving this example for the sake of guidance.

For your guidance and research, I reveal a few thing. After Brahmanda Mandal comes Parabrhmanda Mandal, after it Prapanna; then Prabhu and in the end Prapanna Prabhu. Some references of these are found in Persian literature but only up to Parabrahmanda mandal.

Afterwards I found a sufi giving some Prapanna region but the same name of the region is not there. There are centres after it also and I have named them a,b,c,d and so on. Now in the case of one Abhyasi I have pulled him from A to Z & A1 to Z1 and from A2 to J2 and there are points

further. The abhyasi has also written the description of the condition of that centre. But now at his present level it is inexperienced. Journey is also there in the centres and X & Y (both centres I have taken together) I have found the condition of liberation in life Jeevan Moksha. I do not know how much time I will take in counting them. When these points are over

I will take in counting them. When these points are over I will add a supplement to it. The centres though they may look tiny, are very powerful. When a man enters into the Central Region there is no journey at all but expansion, knowledge, vision of the Absolute and so on. These things come after crossing the seven rings of splendour. Further on, nothing can be said. There is no question of approach there. Here the activity ends; May God bless all with this condition. One who reaches there cannot part with the condition he has even at the cost of his life and if it is explained to a man and he is convinced of it he will not attempt for Realisation.

JNANA

The word in the ordinary sense means knowledge, which may be of different kinds, physical, mental, material or spiritual. In the spiritual sense the term is applied so vaguely that often it becomes very difficult to understand its true significance. The range it covers extends from the baser level of common understanding to higher level of inner enlightenment. This gives rise to a lot of confusion and misunderstanding. A man who has learnt a few scriptures, another who can argue and assert things on the basis of his book knowledge, still another who recites every moment set phrases like '*aham brahmasmi—I am Brahma*' etc., claims to be a *jnani* or the enlightened and is accepted as such by the masses, irrespective of his real inner state. *Jnana* in the real sense refers to the inner condition of the mind, which an *abhyasi* develops during the course of his pursuit, while passing through different spiritual states at different knots or *granthis*. *Jnana* is in fact the realisation of the conditions prevailing at each knot. Now since the knots are innumerable, the knowledge gained is also different according to the level of approach of the *abhyasi*. Thus it is almost meaningless to call one a *jnani* without defining his level of approach or the limit of knowledge

realised by him. This is the main point, which is meant to be elucidated to the readers through the contents of this little book.

But now having been acquainted with momentum and undergone its pleasing effect to a great extent, the thought of search for peace began to creep up in our mind by itself. When we started the search, our attention was transfixed upon calmness, which we understood to be somewhat more pleasant. But so far we knew not what it actually was nor had we any taste of it. Experience promoted our understanding and we began to feel that it is undoubtedly something worth achieving, though we had not experienced it as yet. This is what may be presumed as the preliminary level of *jnana* or knowledge. People may, however, call this understanding as true knowledge but actually it amounts only to recognition that there is a state known as peace or tranquillity. This is generally the level of a common man where he gets enlisted as *jnani* (agnostic) merely for the reason of knowing so much. That is the only significance of *jnana* (knowledge) in the eyes of a common man.

The real state of enlightenment comes when we get into full consciousness of the condition of enlivenment and after imbibing its effect, secure our merging in it. When we develop this stage and merge into its consciousness we come to know all about it and thus become *jnani* i.e., enlightened upto that extent. The blissful state so brought about tempts our heart to go ahead and our touch with it offers inducement to enter into the next stage. Our courage intimates to us the happy tidings of our onward march towards the real life which follows every *layavastha* - state of merging. We get into it. It helps us further and we begin to advance towards the next point. The feeling of restlessness is no doubt there, but if our will is strong and our efforts sincere the next condition, which is superior to the previous one shall dawn without doubt. Though in fact we have to go nowhere, everything being close at hand, yet we have to arrive at the final state definitely. If we get a good guide who pulls out the inner poison then the nectar alone remains.

The real knowledge of a state means complete identity with the state we have merged in. It brings us to full consciousness of the condition

and for this very reason it is interpreted as the real life, which can be experienced only by an animate being. Being thus encouraged we now begin to aspire impatiently for further knowledge.

It is of course certain that our religious books speak a lot about it {Jnana}, but unfortunately the (quack) commentators of the later period have on account of their wrong understanding misrepresented the facts in such a way as to drown the very sense.

JUSTICE

In my life I always placed justice higher than self advantage. People do so many awkward things in their short tenure of life without minding the club of justice from God.

KALA SHAKTI

I was pondering one day if there can be any other ways of training besides what I do. At that time when I was deeply absorbed in that thought, I found that my Master was telling me that there are two ways of training: one Dayal shakti and the other Kaal shakti.. I asked Him “ You have given us training through Dayal Shakthi or through Kaal Shakti?

‘Through Dayal Shakti, “ He said.

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

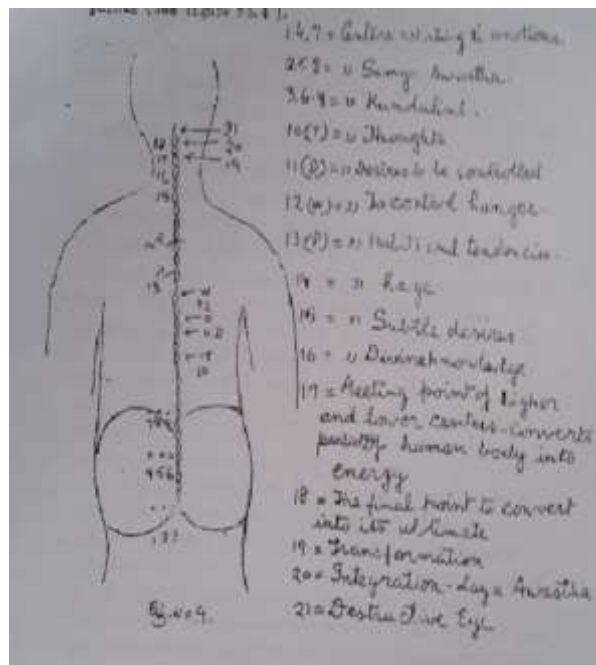
None was fit for that sort of training” , came the reply.

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

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

Then said the Master“This is the method of khal Sakti”

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



In the diagram the points 1,4,7 in the spinal chord are related to passions.
 2,5,8 Sama Avastha

3,6,9 Kundalini

10 (T) Thoughts

11 (D) Desires to be controlled 12 (H) To control hunger

13 Habits and tendencies 14 Rage

15 Subtle desires

16 Divine Knowledge

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

18 The final point to convert into Ultimate 19 Transformation

20 Integration (Laya Avastha) 21 Destructive eye.

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

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

The point 10 (T) is for the regulation of thoughts. It is not that the thoughts arise from this point but it is from minimising of thoughts. The process is that we should keep a little pressure of the will over it and draw out the energy from some corner and let it function in the system and the preceptor should visualise that the energy which is being drawn out has served the purpose. When the purpose is served he should take out that pressure. Then it will come to the state which previously prevailed in the centre. On every centre there is a net so that the energy may not gush out . For all this work a few seconds will be enough.

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

The procedure will be the same for all other points.

Point No. 20 is the strongest point. It is for the Integration. In my opinion this point can be touched at every high stage and for not more than two or three seconds. The point 21--, The Destructive Eye – must not be touched at all. It has no constructive work. I have written it for the knowledge of preceptors only. This point is touched by nature itself or through its agency if destruction of any part of the world is needed. Regarding this point I have written in

‘ Efficacy ofRajayoga’ that Lord Krishna kept it open for 18 days during the battle of Kurushatra

KALIYUGA

About reciting God's name over and over again advised by certain sages as the surest means of liberation in the Kaliyuga, I believe that unless we merge ourselves in the vibrations produced by reciting God's name we can never be sure of getting the desired result. Some scriptures tell us that if we recite the name of God continuously for 24 hours we shall have his darshan. The theory of darshan too, as popularly believed, is not at all convincing to me on the basis of my own experience and anubhava in Realisation.

KANTA CHAKRA

The power can be utilised in other ways too. For instance it can be used for awakening the points related with the art of singing. The centre of *Deepak Raga* lies just a little above the left nipple, and that of *Megha Raga* a little above the right nipple. The pitch of sound required for the singing of the songs in these *ragas* is directly related with these points or sub-*chakras*. There is another point a little above that, which is known as the *Kanta-chakra* (seat of *Durga*). The energy promoting the laughing and weeping tendency is in abundance there. When a singer wants to produce a particular type of effect, he connects his sound with the power of the point specified for the purpose. The point last mentioned is full of *Durga-Shakti*, and one having command over it can exhibit similar actions as are

commonly attributed to it. This point is also known as the seat of *maya*. When the thought instinct of man gains proximity with it, he begins to have dreams. Sometimes during meditation when an *abhyasi* happens to get in touch with it he begins to have waking dreams. Such is the wonderful function of this point or sub-*chakra*. Its working can be regulated only through the process of *Pranahuti*.

KARMA-PRARABDA

They are in store for bhoga, as every action of body or mind produces some effect. We can attain liberation when we have cleared ourselves of all the past impressions. It is ofcourse a tedious task.

KSHAT-SAMPATTI:

This is the third sadhana of the vedantists. The first of these sampatties is sham which pertains to the peaceful condition of mind leading to a state of calmness and tranquility. When we practise viveka and vairagya follow automatically. We start our practice from sham and devote all our attention to the proper moulding and regulation of mind which is easily accomplished by the help of the transmitted power of a worthy Master. Control of senses and indriyas (or dam) follows automatically when we fix our mind on the thing and one alone which is the Reality, ignoring all others. Generally most of the sages follow this course. A few of the sects attempt an approach to Sham through the practice of Karma (action), others through devotion or bhakti. There are still others who set aside both of these and proceed on through the medium of Gyan (knowledge).

In fact, the stages of karma, Upasana, and gyan are not different from each other but are closely interrelated and exist all together in one and the same state. For example, in Upasana, controlling of the mind is karma, the controlled state of mind is upasana, and its consciousness is gyan; in gyan the process of thinking is karma, stay on the thought-out object is Upasana and the resultant state is gyan; while in karma the resolve to act is karma, process of bringing it into practice is upasana and consciousness of achievement is gyan. Thus, it is that in our system of training they are taken up all together most efficiently creating automatically the state of viveka

and vairagya in true sense. No practice is really of any avail if it does not naturally result in viveka and vairagya.

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

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

The fifth is shraddha or faith which is a very high attainment. It is very different from the preliminary state of artificial faith.

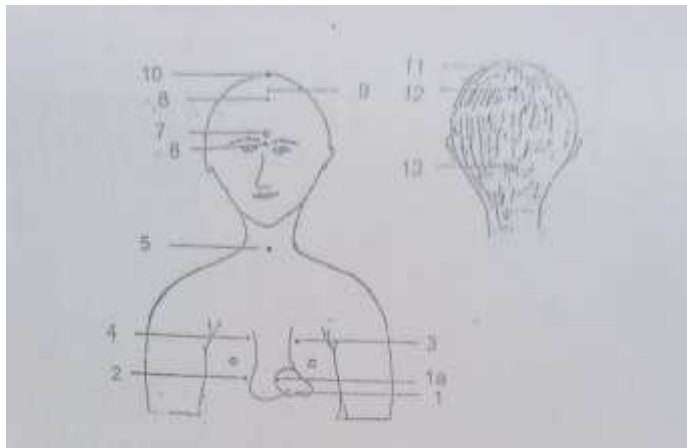
The last one is Samadhan which is a state of self-settledness to the will of Master, without even the consciousness of it. At this stage a man is perfectly devoted to the great Master without any thought beside.

KINDLE

You will find that you might have kindled this fire in so many hearts, and many a one might be there in whom you can kindle it. And you too were such a person that a simple sentence which I had written on some occasion had affected you so much that the extinguished flame in you got lit up once again, and this became so bright and intense that the flames began to go out. You have started correctly. The field has got to be prepared, and is being prepared. If the extinguished hearts come before

such a heart, and even the warmth has gone out of them, they will still certainly be lit up. The sphere of your work has got to be enlarged.

KNOTS



There are certain *granthis* or knots in all regions. When the current of Nature flowed down from the Origin to effect creation, the jerks created knots which became centres of power. In the course of our swimming up through these currents, the knots begin to get unfolded through the power of meditation, making our advance easier and more smooth. Further, we enter the region which is purer and where the effect of *granthis* is greatly reduced. In this way we go on stage by stage till we reach the point where maya becomes almost extinct. The greatest of sages normally have had their access only up to this extent. But much remains further still. Judging it from the spiritual point of view I may say that it is yet only the fifth circle* we have covered, and eleven more remain still to be crossed. When we have crossed all the sixteen we step into the Central Region, as I have called it in my “Efficacy of Raj Yoga”.

At every point the process of merging and identity repeats itself, the latter being the final stage of the knowledge or *jnana* of the point. When we have gone through it sufficiently and have experienced everything fully, the next knot then comes to our view.

It must be borne in mind that on entering into every successive knot there is a slight feeling of heaviness in the mind on account of which people often discontinue the practice. But if we take into consideration that every

attack of illness is followed by the restoration of good health, we will be encouraged better to attempt crossing of the knots.

KNOTS COLOURS

1st knot: Vairaga, vevaka, yellow, crimson. chitter or heart. anima.

2nd knot: Cleanliness, simplicity, regularity in sadhana, grey white, pranayama. Atma.

3rd knot: Devotion, love, helplessness, surrender, luminacy as bursting flames, fire, Mahima

4th knot: Acceptance of the MASTER, mental tranquillity, destruction of (bhog) previous samaskaras, vinyam, anukuva, water, laghima.

5th Knot: Presence of MASTER everywhere, constant remembrance, purity, sturdiness, prapti, vayu, light blue to light violet,

6th Knot: Brahmanda, the effect of matter thins away considerably, light with haziness, ista, supramateril sphere.

7th Knot: Bhramandadesh, Virat region, holiness, piety, purity are felt. supra mental sphere.

8th Knot: Prabrahdamandal, feeling world like a dream, vairaga increase, peace, sturdiness,

9th Knot: Prappna, HE IS THE MASTER we are HIS slave's total absence of all feelings of enmity and ill will. Inexpressible softness of heart

10th Knot: Prapanna Prabhu, MASTER is the goal, HIS HOME is ours. sameness begins.

11th Knot: slaves of reality now start, a constant craving for HIM there is rest or peace without HIM.

12th Knot: Identical with HIM, Sayujyata

13th Knot: All through HIS eternal existence is present.

First Knot

Now I may throw some light on the state of consciousness, which blooms after this first sub-point. When we cross this point to breathe in the next, everything seems to be changed. When we get merged into it a godly state begins to reign within and when identity is developed we begin to feel that a peculiar state reflecting a tinge of divine touch prevails over all objects, animate and inanimate. There is such an indescribable outburst of emotional feelings at this point as often drives people, who lack the support of a worthy guru of calibre, to a state of mad ecstasy - Avadhuta - which keeps him entangled in it for ever, putting a permanent full stop to his onward advancement. Now let us ask those who boastfully profess to be the enlightened ones or *jnani* whether they have ever come across such a state, which in fact is but the beginning of the first chapter of the book of knowledge. If we try to attain this state by applying our force of thought, it will only be artificial and not true and genuine.

Now we arrive at the next sub-knot. The consciousness of the condition prevailing at it is in the second stage of knowledge. When by dint of our love and devotion we secure our approach up to it we find that the condition now becomes lighter and finer than the previous one. What is it that we find at this second knot? It is a state that presents to our view the presence of the godly state prevailing all round and pervading everything. It reflects a tinge of plainness and simplicity, which shows that we have gone into it further.

knot: Vairaga, vevaka, yellow, crimson. chitter or heart. anima.

Second Knot

Our intensity of devotion now forces our way into it.

Now the tone of spiritual experiences is further changed. We feel considerably relieved of the previous denser effect. A clearer view of Reality now begins to dawn. Lightness develops to the extent of simplicity all through, though perfect purity is yet far off. This condition comes in about the end of the second knot. Here we feel glimpses of soul and our

experiences at the point are of similar nature. For this reason it is known as the seat of *atman*. Cleanliness and simplicity are the characteristic features of this state. A feeling of moderation is also experienced to a certain extent. There are innumerable sub-points, the detailed description of which is not of much consequence and their difference is beyond words to explain. In short now the blissful conditions of the sphere of the soul are being unveiled unto us. We get acquainted with characteristic features of the region and by continued meditation we secure our merging into it. The first covering is now removed and we begin to sense the fragrance of the Soul and similar visions appear within and without. Unless we have attained full realisation of this state we cannot claim to have acquired knowledge at all. If we try to develop it by the force of concentration it will only be sham. The extraordinary mental visions will no doubt come to view but since they have resulted from the exercise of thought-power they will only serve as a bondage to keep us ensnared so tightly that it shall almost be impossible to extricate ourselves from it. A true aspirant is he who adopts the right course and the right procedure from the beginning to the end.

This second knot covers the entire sphere of the soul. It comprises innumerable sub-points appearing in the form of layers, settled round one after the other and which we have all to get over in order to emerge out of the region. Anyhow we now exert ourselves to get out and arrive at the next stage by the help of the divine grace. Now our entry into the next sphere of divine enlightenment justifies our claim to have become *jnani* or knower up to that extent.

knot: Cleanliness, simplicity, regularity in sadhana, grey white, pranayama. Atma.

Third Knot

Existence comprises of all the various forms and conditions in which the different elements appear to us. Now the next stage comes in when the divine luminosity appears in the form of bursting flames of fire. A true devotee associates the heat thereof with that of true love. I may also add

that at the time of the creation the Origin wherefrom the currents began to flow out was cold because it was unalloyed with matter. As they flowed out they gave out jerks, which went on multiplying. The jerks occurred mostly at the point wherefrom the process of creation had started. It will be more comprehensible if for the sake of understanding we divide it into three parts. When the coolness got extended up to the limit where it started generating heat mostly by its own actions, there from it began to assume the differentiated form. It was of course the central part. Now the same central part came to our lot in the form of a *granthi* or knot. There we find some circling rings in it. To be more plain I may frankly say that the very Root-Element now by itself turned into a knot and owing to the multiplicity of actions and counter actions, assumed such denseness as to transform it into matter. Now we are absorbed in it through our thought and are wandering round in it so that we may be able to proceed onwards. When our intense craving brings us in direct contact with the real condition at the knot we find it to be related with the element of fire. By securing merging in it one acquires command over the element of fire. When we cross this sub-point we come to the consciousness of its original state, which serves as a ladder for our further approach towards fuller apprehension. Merging has developed in us the knowledge of the condition of the place. It is now ours and we have acquired mastery over it, and have become *jnani* up to that level. This is what *jnana* really means and such is the actual condition of the *jnani* – the knower of the divine knowledge.

knot: Devotion, love, helplessness, surrender, luminacy as bursting flames, fire, Mahima

Fourth Knot

We proceed on and come to the next higher region. The state of fire now disappears. This shows that we have now entered the state which is quite opposite in character to the previous one and it is that of water. If we settle down at this merging, then in spite of all our wanderings in it we can but master this element alone. The help that knowledge offers us is that it infuses us with a longing for the search of the Ultimate. If this longing is absent or one does not crave for Reality in true sense, he stops at the point

and begins displaying miracles. We can truly realise the condition of the region only when our craving for Reality helps us to develop in us the state of identity, which follows every merging. Since we aim at the absolute Reality, we, in spite of our mastery over the knot, never feel inclined to utilise this power. There is such a soothing tranquillity at this point as one would feel by the refreshing effect of a vast stretch of water before his view. Identity with that condition will bring the abhyasi to fuller realisation of the state.

knot: Acceptance of the MASTER, mental tranquillity, destruction of (bhog) previous samaskaras, vinyam, anukuva, water, laghima.

Fifth Knot

There is a great difference between search and craving, the latter being more appropriate. Our craving brings us to the knot, which is decidedly superior to all previous ones. Now we have reached the point and begun traversing it through and experiencing things in a practical way. Now we have our firm stand on it, and our thought assumes a similar trend, which continues till at last we develop the state of merging in the state of wandering. This offers us opportunity to experience its condition, which is somewhat peculiar in nature.

By now we acquire control over the element of air. But the air here is quite changed. There are no gusts in it. It is something very calm and soothing. At this point an abhyasi often develops two conditions. Sometimes a feeling of sadness is felt and tears well up while he is passing from this state of knowledge to that of the real one. And sometimes the air here thrills him with experiences exciting laughter and weeping. In our system an *abhyasi* is not allowed to stay long at this state but is taken onwards after having developed the state of identity through the Master's power. Thus the time now comes for the abhyasi to move ahead. The full knowledge of the *pind* – or the material sphere – is now attained.

There is a particular sound too at every knot, the higher the knot the sweeter is the sound. It loudest in the *pind* – material sphere – but it grows softer and softer as we ascend higher. If one concentrates one's attention

over these sounds or on their rhythmic rise and pitch he develops only the *siddhis* or the miracle-working capacity. The sound at all the five knots, though slightly different, is much similar to each other. It is known as the Wisdom of Five-Fires (*Panch Agni Vidya*) over which Ravana had acquired full control. But friends, my purpose is not to make one a demon, so I keep them unrevealed. Let any one who likes to do so, try for himself. The vibrations at the point are such as to make one feel the echo of the sound there. They grow loud and low with the change in the condition.

Knot: Presence of MASTER everywhere, constant remembrance, purity, sturdiness, prapti, vayu, light blue to light violet,

Sixth Knot

Now we move on to the supra-material sphere, the ***brahmanda mandal***. It is now the sixth knot, wherefrom the supra-mental sphere begins. It may not be here out of place to mention that one who after passing through the *pind-desh* has stepped into the *brahmanda mandal* shall not return to this earth for rebirth. This is the only benefit derived from knowledge up to this limit. The form of experiences is now changed and the effect of matter thins away considerably. From this point we now proceed either by the usual course stated previously or if available by the help and support of a worthy guide, who does not detain him longer than it is absolutely necessary but helps him on to the next knot after creating in him the conditions of the previous points. Those who proceed independently also get up to it through the usual process of merging and identity but the result often is that they are attracted by its charming aspect and do not feel like going up towards the next stage. There is sufficient light at this knot along with a slight tinge of haziness. When we attain identity, the haziness melts away and light alone remains. This point is the distributor of power coming down from the above. It also supplies power to the *pind* or the material sphere.

Knot: Brahmanda, the effect of matter thins away considerably, light with haziness, ista, supramaterial sphere

Seventh Knot

We have now come to the seventh knot, which is completely in the supra-mental sphere or *brahmānda desh* and is also known as the region of *virat*. What to say of its grandeur! May God help everyone to get up to it so that the happy prospects of further progress be opened to him. Here the feeling of holiness and piety is predominant, but still the effect of matter breathes. The power of the atom, which was utilised in the war of Mahabharat, is immensely great. The powerful electric energy which a yogi must have full control over, is in abundance at this point and almost every Indian yogi did possess it to a great extent. Perhaps there might hardly be one among the ancient sages of India who might have been devoid of this great power. It is so charmingly attractive that often an abhyasi comes to a stop at it and his further progress gets arrested. Yet the condition though seemingly marvellous, is in respect of yoga but a toy for a child to play with. This power had grown abnormally great in Rishi Durvasa and it had become linked with the *rudra-shakti*, the centre where the faculty of upsetting others to the extent of tears is predominant. Yet India holds saints in such great esteem that even Durvasa was accepted as the incarnation of *Rudra*. I do not want to comment upon the actual position of Durvasa in the spiritual field or how far he was successful in achieving his object of life in view of such adverse developments.

The region is the storehouse of inexhaustible energy, which supplies power to every thing in the *pind-desh*. Here every thing is present in the microcosmic state. When we get into the knowledge of this region we become conscious of every power present there. When our merging in it starts we feel in every point within us immense power similar to that of electricity. Our expansion in it now begins and we realise that we are expanded all over the world. It is so because by the effect of our expansion in it, we develop corresponding expansion in the *pind-desh* as well. Yogis can utilise this power even for the temporary suspension of a law of Nature. He can use this power any way he likes even for the greatest work of any kind. If he gets completely merged in it he can set at naught the force of the fiercest explosives. All events occur here in the astral form before they actually happen on the earth in the physical form, and one can read them there before they come into action in this material world. If we are sensitive

enough we can discover at even the most minor points in the *brahmāṇḍa* the presence of all great powers, which govern the parts of the universe, connected with them. Modern science may perhaps exert itself to discover means for utilising them for producing destructive weapons, but only the advocates of Western culture can take up this job since their viewpoint is more material than divine. But a yogi thinks the other way, and his object being realisation, he utilises these powers for the betterment of the world and the well-being of its people, such occasions no doubt being exceptions when Nature itself demands their destructive use which happens off and on. It is such a vast region that even thousands of years may not be enough to have a complete round through the region. Complete traversing of the region is possible only when we get such a worthy guide as may by his own power take us round through the entire region in the shortest possible time. We do need such a guide because we have to attain the goal after crossing all these various knots. He receives light from this sphere to distribute it everywhere. The moon, the stars and planets all get their light from it.

It is, therefore, necessary for us to have our merging in this knot and to traverse it all through in a way to know most about it, after going through the usual process of merging and identity. It is the point where often people embark upon the state of mad-ecstasy like that of an *avadhuta*, which bars his further progress. Anyhow when we acquire the states of merging and identity, the phase changes and the knowledge of the sphere is gained. The feeling of purity persists still though with some sharpness which affirms the existence of some force in it. What answer will the *jnanis* – agnostics of today, give if they are asked about the extent of their knowledge, although to confess the truth the condition of the real knowledge has not even dawned in them as yet. It is a matter of regret that people often present themselves in false colours – in a state which they never have arrived at. The fact is that either they misunderstand it or they only mean to show off in order to impose their own greatness. The people having eyes and vision are no doubt rare and even if there happens to be one, none of them will ever be inclined to accept him as such or to believe

in what he says, rather they will all join together to drown his judgement in their clamour.

How nice a place, beyond all appreciations! A fuller description of the region might cover volumes. I may here add that the *sudarshan chakra* – finger wheel of Lord Krishna which is so highly spoken of in the book of yore, possessed the power of this very region. Now I probe into the knot to tell you something more about it. On entering into its mysteries an *abhyasi* finds in it some sort of whirling rings which contain so much power and momentum that if it is applied to any of the biggest objects it will not only be shaken but even shattered to pieces by the effect. There are many other things which an abhyasi may experience when he gets into this state.

How is this power generated? When several planets constellate they create a force, which maintains them at their respective places. Mastery over this point endows a man with similar powers. Acquiring mastery over a certain condition is nothing but merging in it just like medicine which gets dissolved into the body of a man. When we have achieved so much then a little higher above we come across another thing, which I have termed as *Maha-Kal-Chakra* – the wheel of the Supreme. It is that which creates field for the force, which maintains stars at their respective places. It is far more strong and effective than the Krishna-chakra which cannot hold candle to it. It is the mightiest instrument, which is utilised for effecting a complete overhauling of the entire universe. This force exists at the point where the seventh knot ends. I may, with due apology, also say that most probably Lord Krishna too might not have had it for the reason that it was not required at the time. But now the time for it has come and it is very likely that Nature might have allotted it to somebody for use.

I may herein deal with another striking point which may no doubt be shocking to some of the people, but let the truth be out. *Aham Brahmasmi* – I am Brahman – is supposed to be the highest state at present and those who claim to understand it are taken as the wise or the knower of the divine knowledge – *jnani*. But can any one claim 'hand aufs herz' that the condition has actually developed in him? Just as for the description of the

taste of wheat one might express it to be slightly sweetish, but the fuller understanding of it is never possible unless he has practically tasted it, so is the case with these wiseacres – *jnanis* of today who by turning over the pages of books arrive at a declared conclusion without having any direct practical experience. Some light is thrown on this pitiable state of affairs in the *Reality at Dawn*. Briefly here I may add that the feeling of *Aham Brahmasmi* is experienced at every knot on the point of contact of the body and the soul. But this experience becomes more vivid and real when this knot is arrived at and one's mental trend so harmonises with it as to keep the sense of the experience alive in him. He feels that the heat and the light of the sun, the brightness and the cool effect of the moon and the glow of stars are all his. So much so if anyone talks about Rama, Krishna or other higher souls, he feels that it is a talk about himself and for this he feels no scruple. After continued experiences when the condition gets matured another mystery is unravelled. When we have become intensely attached to it or in other words, have merged the experiences too, our vision then turns upwards and promotes a tendency for the feeling of "It is what it is." A slight tinge of this state does exist after every merging but there it is more obvious because we are now present in the vast sphere of divinity – *ishwari mandal*. When we go ahead and merge into the state of "It is what it is," we have then no other experience than "All from Him."

It is a mighty vast knot comprising of innumerable different states. One peculiar feature of this region is that after sufficient progress when an aspirant views a thing outside, he does not actually feel its presence though its physical form is before his eyes. That means his heart remains free from the impression of its existence. I have herein dealt with only the main features of the region. If the aspirant has sufficient interest and eagerness for it and also a capable guide to lead him on, he then gets the happy intimation of proceeding on to the next knot after the state of identity gets matured.

Knot: Bhramandadesh, Virat region, holiness, piety, purity are felt. supra mental sphere.

Eighth Knot

Our craving now brings us to this eighth knot. The entire scene is now changed. The conditions, which had been experienced at the seventh knot, come to view now in a more subtle form. Here the abhyasi feels that the world is like a dream or the playground of Nature. Sense of dissociation or unattachment – *vairagya* – becomes very strong. Beyond it, even *vairagya*, as it is, has no access, for it changes its form and then alone it can be taken as fully matured. Everything here seems to be very light. Thought loses its weight and the abhyasi begins enjoying peace and settledness. This blissful state of peace is in due course transformed into Reality. But dear brethren, a real seeker is he who all along with his state of tranquillity, feels a restless craving for the realisation of the Ultimate. It is in fact the very thing which removes thorns and thistles from our path and facilitates our march onwards.

We have persistently been hearing that the world is like a dream and that we should take it to be so. But to my mind those bookworms themselves have never been able to visualise it in that light, though the preachers have ever been emphasising it vigorously. As a matter of fact it is an inner condition which blooms automatically by the effect of the right practice when one reaches up to it. If we force our mind to accept it as such it will be a mere hoax, far far away from Reality. It is in fact the condition of a particular place which a pilgrim on the path comes across during the course of his journey. If we harden this feeling through artificial means and thereby draw the conclusion that we have acquired knowledge and that we have actually realised the world as a dream, it will be highly deceptive. The characteristic feature of the place is peace and our merging in it means that we have absorbed it fully. When we emerge out of it to attain identity we gain full experience of the condition. In this state we feel a sort of freshness like that which a sun stricken person would feel after a cool bath in the river in the hot summers. Now when we have attained identity which in other words, means living in the life of the place, the condition that develops after merging further into that living too, brings to us the happy tidings of our approach to the next knot.

Knot: Prabrahdamandal, feeling world like a dream, vairaga increase, peace, sturdiness,

Ninth Knot

We now enter the ninth knot. The form of experiences changes further and we now come to the point wherefrom the real contact with *Bhuma* – the Absolute – starts. We enter a state in which we feel like born anew into another world. Our expansion in it now begins and along with it we also begin to gain consciousness of That to whom the sphere, we are now reborn in, belongs. Our feeling brings us to a conscious understanding of it and the mind recognises the presence of the Lord. His presence impresses the abhyasi so deeply that unconscious worship starts within. Individual activities of worldly nature get almost exhausted before coming into this state and the bare relationship between the Master and the servant remains to view. “He is the Master and we are his slaves,” is the predominant feeling at this knot, together with a reverential consciousness of His presence. Our own state at this stage is that of extreme supplication with an inexpressible softness of heart, marking the total absence of all feelings of ill will or enmity. This in fact opens to us the very first chapter of divine knowledge. From this point the sense of self-existence begins to dissolve and the more we probe into it the more we are successful in the negation of self. For further clarification of the condition of self at this stage I may cite the example of Hanuman, whose inner powers were awakened only when he was reminded of their presence in him. Otherwise he remained quite forgetful of them. But onwards still we have to go, passing through the usual states of merging and identity at every point. When all these conditions get merged into the state of identity, which in its turn reaches the merging point, we feel our happy approach to the next knot.

Knot: Prappna, HE IS THE MASTER we are HIS slave’s total absence of all feelings of enmity and ill will. Inexpressible softness of heart

Tenth Knot

When we reach this tenth knot the previous conditions change their phase. By now we become so much accustomed to supplication that we begin feeling His home to be ours. That is to say, we begin to sense a

feeling of “Masterhood.” But this, not being an imposition, is the actual condition of the place which develops by the effect of our close proximity with the Lord and which must come to an abhyasi at this level. Just as on witnessing the gentle flow of a watery current one often begins to feel the dancing of the waves in his heart, so does an abhyasi at this stage feel and is inwardly prompted to revere his own self. Putting it another way I may say that for enjoying the fine fragrance of the sandal one has to go to the tree itself, but when he applies its paste on his forehead he gets close to it and enjoys it just in the same way. We are now at His portals and feel the cool breeze coming from within. The Master too starts sensing that one of His slaves is in wait for Him. Sameness also begins to develop to some extent though much is yet to be covered in respect of closeness. Here the function of *Ishwar*, in the sense of the Creator, ceases and the *Ishwar* has no access beyond. Onwards we begin to contact with the *Bhuma* – the Absolute and attain freedom from bondage. It is a place of rare approach. The air does not breathe there, rather the air at the place is of the type which is hardly attainable even after persistent labour, and practice, or we might as well say that the air transforms into its real essence which we have now to pass through. What is that essence? To call it as a vacuum may not be quite appropriate, to express it as the reflection of *Bhuma* may also not be exact, because all these are comparatively heavier. In all fairness it can only be said that the *Bhuma* is there and a conscious feeling of its existence is present in the heart, which determines that there is a certain eternal and universal existence towards which we have to move on. Then only we must understand that we have come up to the next knot.

Knot: Prapanna Prabhu, MASTER is the goal, HIS HOME is ours. sameness begins.

Eleventh Knot

Having accomplished this we now step into the eleventh knot. Off goes the veil and the vision of Reality now comes to light. We now feel helpless, beyond control. A constant craving for Him accompanied by all its aches and pangs prevail every moment. There is no rest or peace without Him. Truly speaking peace has now departed from us. What

remains instead may better be expressed as a condition of peace from which peacefulness is sucked out. That is exactly the condition of the knot, which we experience and get it finally merged. What remains there now? Everything seems lost except the pang which persists still and which is the only thing, which helps our onward approach. It ends when we have plunged into the Reality and moved on into the state of identity. When that too is merged we come to a state of refined identity, which marks our approach to the twelfth knot.

Knot: slaves of reality now start, a constant craving for HIM there is rest or peace without HIM.

Twelfth Knot

Now we arrive at the twelfth knot. What is there? It is the merging point of all things, acquired at the different stages of merging and identity. We now enter automatically into the state of refined identity or *sayujyata*, where the panorama is so much vested with purity that even simplicity may seem to be a hundred times heavier. If any other more appropriate word may have been available to denote the condition further on that too must be many times heavier than even simplicity. Now we proceed on with refined identity and begin to perceive a new form of existence which comes to our experience at the next knot.

Knot: Identical with HIM, Sayujyata

Thirteenth Knot

As we reach this thirteenth knot we begin to feel existence all through – an eternal existence. I have taken up only the major knots because the minor ones are innumerable and their difference is beyond words. So far words have somehow struggled on to express but they are henceforth helpless. Still our pilgrimage continues. Numberless such knots come in our way and we pass through the conditions of merging and identity at each of them. *Maya* loses its touch even before we enter into the thirteenth knot. So is the case with egoism. Further on everything loses its charm. Run is still there, till the run itself ends. And further on, it changes its form.

This state is attainable after thousands of years of labour and toil but the onward march is only possible when a capable guide or Master is available. Whosoever has got such a sadguru traverses every knot and finally reaches the shores of infinite ocean, which is the ultimate limit of knowledge.

My only urge to the people in general is that they must try to judge themselves in the light of this version. Only then they will have a clear understanding of what true knowledge is and where it ceases to function. Its function ends where its experiences are over, and the condition becomes like that of an innocent child who knows nothing. This is our actual condition when we arrive at the shores of the infinite ocean. This state falls in the sphere of knowledgelessness and this alone is the actual condition of the real knowledge and the final stage of it.

Knot: All through HIS eternal existence is present.

KNOWER

Having attained the state of realization one develops an unfailing will in the spiritual sphere. Though in a state of forgetfulness, he is the knower (in a limited sense of course) of all the sciences of the world. God is the knower of all things and one who is absorbed in Him must also be the knower (with due regard to human limitations).

KNOWLEDGELESSNESS

Had there been 'not-to-be', the world would not have existed. If we deal it spiritually, then 'to be' has the sense of 'self'. If we want to go into "Non-Self" then we will have to annihilate 'to be' in thought, and will come to 'not to be' in its real sense. It means the 'Life without life' — i.e., 'we are and we are not' as also 'we are not and we are'. The thought of one who is at "one in Himself" brings us to the state — 'When knowledge revealed itself, it was only knowledgelessness'. (*Jaanaa tho ye jaanaa kee na jaana kuch bhie*) And there the whole habitation of desires get turned into desolate ruin, and the cup of the besmeared Individuality is broken so as

to be incapable of holding anything in it. (*Ujdi huyee bastee hai. Toota huva paimaan.*)

Knowledgelessness only helps. A man of knowledge will never plunge into the ocean because he knows that the moment he does so his life shall be nowhere. Plunging in there is nothing but going on, and we swim on and on covering leagues. The way out to oneness is to take refuge in the lap of one who is ever ready to take you in his embrace.

KOSA / KOSHA

Saints of higher attainments are generally relieved of the *manomaya kosha* or the mind-sheath. It does not mean that they lack the mind. It means they are off with the covering that serves to keep them bound to the world below. At the stage of liberation one is relieved of all the five *koshas* or sheaths, without which one's naked form could not have come into view. Complete freedom from these *koshas* is an essential feature of Realisation, and that is possible within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose.

Anandamaya is a *Kosa*, rather than the ultimate state which is described as *Sunya* or *Zero*. *Anandamaya Kosa* is one of the five sheaths. These sheaths are undoubtedly limitations, even on scriptural grounds. Evidently *Anandamaya*, as a limitation, cannot be taken as the Ultimate state which, as a matter of fact, is beyond everything including Bliss even. I do not dwell more upon it since your own experiences of the state after the breaking of your *Anandamaya Kosa* offer sufficient clarification of the point.

KUNDALINI

We soar high by awakening and cleaning the *chakras* and the sub-points thereof, taking up *kundalini* also in the end, with which

the *abhyasi* has nothing to do by himself. It is exclusively the outlook of the master.

LACK OF EARNESTNESS

My experience reveals to me that in almost all the cases, with perhaps rare exceptions, I had to thrust into them everything required for their own spiritual growth; still everyone seemed to be slipping down if my attention was withdrawn even for a while. This can be due to nothing but lack of earnestness.

LADIES

Punctuality of time for puja is not possible in the case of ladies because of their varied duties, and is hence not insisted upon in their case. They may however utilise their spare time for the purpose. That is a special allowance in their case. Besides, if they go on with their household work with the thought that they are doing their duty in compliance with God's command, it shall all be transformed into puja and they shall be with it all the while without any conscious effort on their part.

LADDER

Consciously, the inner craving of a human heart is the attainment of the Real. This is the ladder for one to ascend towards unknown. The state of prayer is that of a devotee and it is strengthened by love. This constitutes the first step in the ladder which helps us to climb upto the Ultimate. All stages or states of spiritual advancement are within it.

LALAJI

It was the auspicious day of Basant Panchami (1873) on which the Divine Soul of the Great Master descended on earth in the physical form of Samarth Guru Mahatma Shri Ram Chandraji of Fatehgarh (U.P.). The happy day, so beautifully coordinated with the most pleasant season of the year, breathed into every heart the blooming freshness of the spring. The blissful time ushered in by His advent introduced a new era of spiritual

awakening which promises a practical solution of the human problem of existence. Our hearts leap up with joy when we recall to our mind the grand renaissance brought about by him in the spiritual field. He offers an easy solution of the problem of existence which has ever been confounding even the greatest of sages. Practical experience alone can verify the truth of what I say herein.

There was a time when India was at the highest pinnacle of spiritual glory, claiming to be the world-teacher of religion and spirituality. But with the march of time the degradation set in and almost every thing of it seemed to be lost. In course of time we sank to such a low level that even those who previously learnt from us began to claim to be our guides on the path. There have been, no doubt, at times higher souls who tried to mend and correct the situation, but in spite of their efforts the degradation went on increasing on the whole. Finally we not only lost everything but also forgot about it altogether; and now, if anything of it comes to our view, it seems to be quite foreign to us, and we do not feel inclined even to believe it. It was however not only to revive this long-forgotten spiritual science that the great master had come into this world but also to bring it again to our practical knowledge and perception.

It is thus for the spiritual regeneration of mankind and the emancipation of the pining souls that the Great Master came down to help the masses on the Divine path through the old yogic process of *pranahuti*. The process, though age-old, had during the later period been quite forgotten and was almost lost to the Hindus whose saints were the very originators of it. It is this service of the highest rank that the Mission stands for. None of the workers in it including even the preceptors have any personal motive, neither for money nor for fame and appreciation. This is, as a matter of fact, one of the essential duties of a true teacher of spirituality. But it is a pity that few of the people perhaps take these facts into account since we do not bear any imposing appearances by way of particular form of living or dress. My master's calibre was, of course, beyond words. To enumerate all his merits would be like lighting a candle before the sun. Suffice it to say that he was a Samarth Guru in the true sense. He brought to the people's view the ideal of human life and the

surest means for achieving it in an ordinary worldly life surrounded by troubles and worries. The means he suggested provided for an easy approach to the highest point for which one had previously to give up one's home, family and worldly life and to take up an ascetic form of living. He not only convinced the people of the efficacy of the natural means but also took them successfully along the path up to the highest level.

The system which he brought to light provides easy means for the highest spiritual advancement along with due discharge of our worldly duties and responsibilities. Similar in spirit was the practice in vogue in the time of Lord Krishna, through which he imparted spiritual training during his time. But in course of time the system, having been relegated into oblivion, was completely lost. Now the same old system has been revived and brought to light in new colours by our great master who had beyond doubt come into the world for this very purpose. Blessed are those who had the good fortune of having been associated with him. He was beyond all shortcomings and had in this respect no parallel. What he did for the bewildered humanity is really beyond words. He infused into all those who were connected with him a new life by creating in them a spirit of negation which is sufficient to absolve the very being of man. He introduced unfailing practical means for the attainment of the Highest. Such great personalities of calibre, though very rare indeed, have been in existence at all times and shall ever be. But to trace them out is the real difficulty, which depends to some extent upon one's samskaras or past impressions also. There is still another difficulty. Even if we somehow happen to come into contact with such a great soul most of us may not feel inclined to accept him as such, because he seems to offer no charm. This is all due to the *mayavic* effect they are encircled in, which keeps them confined only to things of similar nature.

In olden days the gurus usually demanded from the abhyasis a good deal of personal service in order to develop in them capacity for the Divine knowledge and to promote fitness for it, before they imparted to them even an iota of spirituality. But our great master, taking into account the helpless condition of a common man, most graciously dropped this precondition. All through his life he avoided accepting personal service of the abhyasis. On

the other hand he himself offered to serve them physically at the time of need. Thus he devoted himself to the all-round service of humanity, all his life.

LATENT MOTIONS

The latent motions generated power which rushed out and created something that can, for the sake of understanding, be expressed like the eggs of a fish in the spawn. These egg-like things are full of concentrated essence of power and energy created by invisible motions. Now all these three, i.e., the Centre, the latent motion, and the so-called egg-like things, are so adjacent to one another that it is very difficult to distinguish them each separately, and all seem to be one, or adjusted together as one.

But though they were dissolved into Origin losing their individuality, the previous impressions persisted. This was because of the shade of reality which remained under till the time of dissolution, which helped them to retain the effect of the impressions during the entire period of their existence. How long they continued to absorb this effect is beyond human imagination to determine. It must at least have been during the entire period of existence since the time of creation. The effect taken in by them was no other than the motion which generated from the shocks of the Root-Power. This being saturated with the effect remained slowly in motion and this continued indefinitely. This powerful motion is not visible and can be perceived with difficulty. It is known as the *Latent Motion* around the Centre. This thing went on till the time of creation.

LETHARGY

Since a few days my condition has become such that whenever I think of doing something lethargy does not permit me to do it. Every work is being procrastinated. If new clothes are to be stitched, the time never comes for it. In case someone comes across I ask him to do the work, otherwise not. Mostly, I am not conscious of any other personal requirement excepting food. Very often, I forget my meals; If my coat is

short of a button, the missing button is not replaced. There is procrastination and indifference in every work, particularly my personal work.

LAYAVASTHA

Merging really refers to a state of settledness in the condition at a certain point, or knot, arrived at by the abhyasi. When after sufficient practice an abhyasi is able to secure his entry into a certain knot or *granthi*, he goes round in it for some time touring the place in order to acquire a thorough experience of it. By this process he begins to absorb in him the state prevailing at the place. When he becomes saturated with it, his merging has then come into effect. This is known as *layavastha* (merging). But the consciousness of the condition we have by now arrived at also exists, and so long as it does, the state of merging cannot be said to have matured to fullness. For this we have to proceed on further to acquire the state of settledness, which is termed as identity or *sarupyata*. This again is not to the final phase, till it has developed into a still finer state of *sayujyata*, where the impressions of the state of merging and identity also become extinct.

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.

LAZY / LAZINESS

I regret to find that some of you do not try to overcome your lazy habits, which is a clear indication of the fact that the ideal has not yet been

firmly fixed in your mind. If it is foremost in your view, it can never be that you would shirk or neglect your duty in this respect.

It is my strange experience that laziness can also breed cancer. I have come to the point that laziness is surrender to the self. In other words, a lazy man surrenders to the self which is suicidal for spiritual growth. I am also very lazy, but this is only in household work.

LEARNING

Learning and knowledge have their own importance and people having it are often held in high esteem. I too have a regard for them and for that reason I usually behave submissively with them, exalting them in all formal ways. But on my part, I never did hanker after knowledge. Yet, to be quite outspoken, I may say that I do not feel myself lacking in knowledge in any respect, and I do possess it in its fullness. The reason is that my great master had transmitted to me everything that he possessed, and that included knowledge as well. For that reason, I feel myself immensely in possession of every type of knowledge from the lowest to the highest, though I may be lacking in the use of technical words in my expression. But it is my meekness of nature and disposition, which I have copied from my master that keeps it veiled under covering.

LEISURE

While describing the events of your life you have requested me not to read further if I have no leisure. In reply I may say that I do have enough leisure since I have attained leisure from my own self-creation. As such it is now wholly yours.

LEISURE HOURS

It would therefore be better if during leisure hours you rest your thought on the 'all-pervasiveness of God' and try to remain in that thought so long as you have time. This may serve a double purpose, of constant

remembrance and of a happy pastime as well. This is for every one to follow in all seriousness.

During my leisure hours I remain mostly busy with cleaning the *abhyasis* under my training, in order to develop in them the remembrance of God all through, and this service is for me a substitute for God's worship, hence my foremost duty. But that is a very tedious job and requires quite a long time which might perhaps exhaust the patience of the *abhyasi*.

LIBERATED SOULS

The impression held by certain philosophers that liberated souls do not possess the actual consciousness but only the potentiality for it, is wrong and misleading. No doubt the liberated souls develop their power so much that they utilize both consciousness and potentiality any way they like, but really they are above both; and then only follows liberation. If you have got potentiality developed in you, it means you have got something which is far away from the idea of Nothingness.

They swim and swim near about the Centre — the vast limitless Expanse — Infinite. The liberated souls will lose their identity altogether only when *mahapralaya*, the state of dissolution, comes in dead form as stated above.

The space shown round the dot marked 'C', the Centre, is the actual place of landing and swimming for the liberated souls. This is such a vast expanse that the first rishi of the time when the world was born is still swimming, and has not yet been able to reach even the middling point of this ocean. Those who have got vision of that first type or, in other words, that which they ought to have when they get into the central region, can verify the truth of what I have stated above.

LIBERATION

The problem before us is not mere deliverance from pain and misery but freedom from bondage, which is the ultimate cause of pain and misery. Freedom from bondage is **liberation**. It is different from salvation, which is

not the end of the process of rebirth. **Salvation** is only a temporary pause in the rotation. It is the suspension of the process of birth and death only for a certain fixed period after which we again assume the material form. The endless circle of rebirth ends only when we have secured liberation. It is the end of our pains and miseries. Anything short of liberation cannot be taken as the goal of life although there remains still a lot beyond it. We find but a few persons who have even liberation as the final goal of their life, which represents the lowest rung in the spiritual flight. The problem of life remains totally unsolved if we are below this level. There are persons who may say that they do not want Mukti (liberation). They only want to come again and again into this world and practise Bhakti (devotion). Their goal of life is undetermined and indefinite. Bhakti and nothing beyond as they say is their goal. Really they are attracted by the charming effect of the condition of a **Bhakta** (devotee) and like to remain entangled in it forever. They do it only to please themselves. Freedom from eternal bondage is not possible so long as we are within entanglements. The natural yearning of soul is to be free from bondage. If there is one who does not like to free oneself from the entanglements there is no solution for him.

Liberation has today become very easy because of the presence of the Divine Personality. The conception of people does not generally go beyond the point of liberation which they take to be the final limit of human approach. But that is a wrong idea. As a matter of fact liberation is the lowest attainment on the Divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The Infinite ocean lies still ahead. It is a limitless expanse. Have your eyes fixed upon *That* and only *That*, and go on and on to trace it out.

Moksha is commonly presumed to be the final point of most religious pursuits. But *moksha* may be represented in two ways as salvation and as liberation. **Salvation** refers to a state of temporary pause in the normal routine of birth and death. This temporary suspension of the normal routine may, in different cases, extend to different lengths of time according to one's attainment. During that period the soul enjoys freedom from rebirth. But after the expiry of that period it returns again into the world to assume a material form. But in the case of liberation, when once it has been

achieved, there remains no possibility of the soul's return to the material form. Liberation is literally the end of the routine of births and rebirths.

LIFE

Some feel enjoyment as the purpose of life, while others feel life to be monotonous. But the question is as to what is life. It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.

People ask the meaning of life. Life is meaningless in some persons' minds, and this is a suicidal idea. Life has its meaning because there comes a force with it, and that reminds us of something which should be very precious to those who want to keep it within them. Accepting turning towards the spiritual life is the beginning of life, and the highest state of it is 'Life in Life' which lies hidden in life itself. We should start for that Life which is to be entered into. All our *abhyas* leads us to that Life.

Now I come to your question, "Whether life has got some meaning". I may quote here a verse to give you some idea of it.

"Life means liveliness; damnation is for those who are dead at heart."

Whatever poetical meaning it might carry, my view-point will be clear by the following interpretation. What is liveliness? It is to live with a heart. But what kind of life would it be? In a word I may say, "Give away your heart to another, what remains then is only life". If you ponder over the word 'life' you will come to the conclusion that life is only that which is connected with living. My expression makes it clear that there is certainly some type of living with which life is connected. At the same time it is also clear that the living with which this life wants to remain connected is eternal and immortal. If we merge our life in that life it is then the real life, where there is neither bliss nor sorrow, neither pleasure nor pain. I wish to lead you all to that life which alone is the goal of life as I have put it. Whatever sense you apply to the sentence, "give away your heart to another", will be correct if that is associated with the feeling of love. But it is also definite that Reality can never be revealed through mere interpretations because

that would be far away from mental grasp. My object in writing all this is that the real being which is shrouded over with worldliness, or the heart which is inclined towards silly pleasantries, should be turned round. This is all that one has to do in life — the heart to be His, and you to be yours!

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

We are here again to take stock of our work on the path of the Master Almighty for the benefit of His children of all ages and climes. I eagerly wish that all my sisters and brothers in the world may taste the tasteless taste of mergence. Then you can understand the efficacy of the System in a better way. Life is not life we are living. There is something beyond and beyond. I hope all of us will see the better days, if we are devoted to Him and Him alone.

My object of life is that not only everyone of you present here but all the humanity should become the Real life personified i.e., life in life as I often say. Many of you have not yet fully seen the grace of the beautiful flowers of the garden and have not tasted their fragrance. I pray that you all may taste it to the full. This is the thing for which the Kings of the ancient used to leave their thrones and go to forests for penances. But the Sahaj Marg, provides a system in which, while living a normal worldly life in the way that all our actions may become penances themselves, we try to achieve our highest Goal — The Ultimate.

There is every sense in living — not only in living but achieving the highest. The craving of the soul can be satisfied best, while one is living and existing. Nobody knows the shore. The beauty of the training of my Master is that spiritual life runs parallel to the life in the world, with ever

increasing efficiency. Once you have decided to attach yourself with a system, where regulation of mind is the responsibility of the Master, please give a fair trial, and have your own experience after sometime. There cannot be any breakdown in spirituality, if faith and desire for the Ultimate is there. Physical or mental troubles do not tell upon spirituality. My Master unequivocally declares: 'Spirituality is my responsibility, as practice is your responsibility'.

LIGHT NESS

If the abhyasi begins to feel himself lighter and lighter, it means he is progressing, because in that case he is going into the state that God is in. Light means the loss of the weight of one's own thoughts. Thus the real Light refers only to the real substance, or more appropriately, substanceless substance.

LIKES AND DISLIKES

Liking something means egoism. So, one should rise above likes and dislikes.

LIMITATION

Nature's power is unlimited. The very word 'limit' came into man's understanding when he experienced his thought confined within a certain sphere. Thereby he concluded that his power is limited. The idea also promoted within him the thought of some higher power or superior force which lay beyond, and which is presumed to be unlimited. This thought of duality sprang up only when our sphere was taken to be narrower. If this idea gets banished from the mind, as it must be at a certain stage of spiritual advancement, it is then quite possible that we may lose the idea of being limited as well. When both these thoughts i.e. being within or beyond limit, are washed off from the mind, then we are in the true sense free from limitations, and the self has been joined with That which is beyond limitation or the limited. If fortunately one happens to have transmission from that higher stage then the above attainment is quite possible and practicable.

When you are describing your condition of bliss as heavy, it proves that your link is connected with the centre (*orkendra*) of ignorance, and it is due to limitation. It would be more proper if you describe it as boredom instead of heaviness. Boredom means that you require pleasant and light air as you are now proceeding in higher altitude. Peace will never be dull. I have given the reason above. Only such a one will like it whose one eye is damaged instead of both. If, by some fortunate chance, a man living in a hut gets a good and comfortable house, he likes it very much. But when he gets habituated to it after living there for a long time, he will begin to think of a house even better than that. This illustration is to show why you are feeling boredom and dullness. You have written, 'I feel that my mind's tendency is to get out of this condition; hence either my mind is not yet prepared, or those are not the real conditions of peace and bliss'. The natural property or power of mind is to feel the good thing, it may be either material or spiritual; hence whatever comes before its view it gets attached with it, whether it be peace or bliss

LIMITLESSNESS

It is definite that a person having been bestowed with that highest approach, is in complete subjection to the will of God. The Divine will, through the medium of his *guru*, works in him every way to this extent that he cannot be away from it even for a moment. In other words he is completely under the charge of his master. Such a man alone as can give himself up completely to his master is possibly worthy of that highest approach. But this too is after all the beginning of the state of limitlessness, which is to be entered into after this. In short, how far one has yet to go on cannot be determined in any way.

LIVING DEAD

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

It is possible that I cannot understand the meaning of Zero in as good a manner as others do, because the zero cannot know the condition of another zero, nor can the dead know the condition of the corpse. In a way, you may call such a condition as that where all dualities whatsoever go away, and we become living dead. Or we get dissolved in Reality in such a way that every discrimination is lost, and the difference between the Real and the imitation is not discerned.

LIVING STONES

Everything casts a reflection in a form similar to its own. If the thing is subtle its reflection will also be subtle in character and if it is gross the reflection will likewise be gross. If we concentrate on a solid thing we are sure to become ourselves inwardly solid. Great havoc has been wrought by teachers, who have presented to the ignorant masses everything they had learnt from the holy books in hard and solid form. It destroys the reflexive power of mind. If one develops such a horrible state he is gone forever. He loses his approach to a broader vision and the capacity for further progress becomes extinct. Such person may be compared to frogs in the well, with a little field of activity, which they consider all and enough. They remain whirling round in a closed sphere, hemmed in on all sides. They are hammering on the same thing all their life. Stories and illustrations of gods are all and enough for them. When the practice continues for long the cells of the brain are affected and they become saturated with the thoughts, which grow stronger day by day. Finally the whole nervous system is affected. The external opacity gradually creeps inwards and completes the work. They are now completely impervious, both within and without, to the passage for the Divine Light. Their approach to inner self is completely barred. I shall prefer to call them living stones. The hardened crust, which they thus developed, keeps them aloof from slightest association with anything higher or finer. They are almost spellbound by its effects, which they consider to be a spiritual stage although in fact they are far away from it. My personal experience in the spiritual field has revealed to me that it is a pretty hard and tedious task to shatter the hard crust, created by such forms of practice, from the hearts of those coming to me for spiritual pursuit. If one wants to free oneself from these bondages of

soul he must necessarily clear off the layer of grossness and solidity settled over his mind as a result of these stultifying practices.

LOKAS

There is hell for the sinful, paradise for those who are ignorant and ***Brahmaloka*** for those who are innocent. But, for the wise and the learned there is the artificial paradise of their own making, and for those who are weak, this mortal world. But who may the weak be? They are only those who lack self-reliance and confidence.

I think the above divisions are correct. If I explain it, it will require a number of pages. Therefore I leave the explanation to you people.

LONGING

If our longing (or Lagan) for the realization of the goal is great, our negligent or sluggish habits will not stand in the way of our efforts or progress. If we go through the history of ancient sages we find that they had sacrificed all the comforts of life for the sake of attaining Reality. They led a life of austerity and penance, undergoing every kind of hardship and trouble for the sake of the object so dear to their heart. Intense longing for the goal made them blind to everything else and they remained firm on the path not minding the difficulties and reverses that came across their way. Such an intense longing for the object and an iron will to achieve the goal is absolutely necessary to ensure complete success. I may assure you that you can win laurels in the spiritual field if only you turn your attention towards God and proceed with will, faith and confidence, no matter how adversely you may be placed in, surrounded by all the worries and miseries of a household life. Your busy life will then offer no hindrance in your way.

Your letter offered me greatest pleasure. I feel some lover has started thinking of this insignificant being. It is not however a small thing for me. My services to you may perchance be of a nature which might promote in your heart the growth of longing. But both you and I have to wait for that. Peace is transmitted from heart to heart. If you have not started meditation yet, please do so now. May God bless you. I do not want to tell you much

about myself since mere telling drove Mansoor to the gallows. Although those days are now no more, yet it is quite likely that people might begin measuring me with an undeveloped sight. I hope you will arrive at the reality by weighing me in the balance of your heart. Dear brother, you have taken into your heart my views expressed in the letters. Shall it not be regrettable then to ignore the writer thereof? No sooner do you form a will than the action thereof starts automatically (**Ideo - motor action**). Do pray and try to get drowned in it to the extent that the begging bowl alone remains in the hand while the begging also is lost in unawareness. If you create such a condition your prayer shall never go unheeded. Practise sobbing and weeping in love which, if it is not real, may be taken up artificially. Do this and see the result.

LORD KRISHNA

If the question as to from whom Lord Krishna got light is put to me, my answer would be that He is Self-luminous. But then this need not mislead the enquirer that he too is self-luminous and everyone else is also such, and there is an end to all enquiry. Logical speculations are no substitutes for the cravings of the heart. The heart is not satisfied even if the logic stops dead in some blind alley.

LOVE

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

means. The method though artificial will shortly bring you to reality and feeling of true love and impatience will begin to agitate your heart.

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

But for one like myself, I may assure you that I did not step into this field with an object of realising God. I had no such intention, or purpose or aim. I was blind to everything except the one I sought for. I sought for Him and Him alone, my master. He was to me all in all. Nothing else was in my view. His image alone was implanted deep within my heart. I never looked to anything but to His form. I never craved for the joy and comfort of the world nor even of heaven. I felt perfectly unconcerned with God. All that I craved for was the attainment of an end like that of His, nothing short of it and nothing beyond. I had absolutely no desire for the realisation of God, even if it be, on my part, an act of blasphemy in the popular sense. I was so mad with love for Him that I had lost my power of vision for all things. People may condemn it as blind faith, but my love-madness pulled me up to it, and I liked to linger within the dark gloomy atmosphere of love, rather than enjoy the blissful state of *anandam*. But I like to keep it reserved exclusively for myself and I do not induce any other to follow this mad course. His every gesture was to me the revelation of the Divine mystery, his every word a volume of spirituality, and his every action the exposition of the 'Unknown'. I had no choice or liking nor even a sense of discrimination between the right and the wrong. To me everything of his was what it ought to be. I was in complete submission to his will and could never think otherwise even for a moment. I literally followed the following concept:

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

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

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

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

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

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

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

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

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

LOWLINESS

He alone can climb up a height who has created in himself recognition of his lowliness.

LUMINOSITY (LIGHT)

Every saint has used the word 'light' and I too cannot avoid it because that is the best expression for reality. But that creates some complications, because, when we talk of light the idea of luminosity becomes prominent and we begin to take it as glittering. The real light carries with it no such idea. Under our system the abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning, when matter comes into contact with energy. In other words it is only a clue that energy has begun to work. The real light has the dawn colour or a faint reflection or colourlessness. Although light is not the exact translation of the thing, (because light is really far more heavy a thing than what that actually is), it has been expressed so merely for the sake of understanding. Thus the real light

refers only to the real substance, or more appropriately, substance less substance.

Feeling or observing luminosity within or without is not realisation at all. During the early period of abhyas one often witnesses and feels luminosity. An abhyasi, no doubt, sometimes sees light. It is not in fact light in the sense of luminosity that we are finally proceeding to but to that goal where there is neither light nor darkness, as the Emblem of our Mission indicates. What that can possibly be is beyond words.

People in certain samsthas meditate over this light as well. They take the lights as the real thing and they go with curiosity in it freely applying their will. The result is that they expand the matter for light to come in a higher degree. Power of light increases as the capacity for having it improves. But really speaking they are on the verge of Maya in solid form. In the true sense of the Reality where there is neither light nor darkness they will find the former far heavier than the latter. This thing happens generally in the Trikuti and beyond it.

I find people hankering after seeing the light in their heart, but that is to no purpose at all, for that light is far heavier than the bliss one craves for.

An abhyasi should not try to see the light, but to suppose that it is there. I may say that it is so much repelling to me that I try to be away from it. Light is in fact only a shadow of Reality, and not Reality itself. We have to gain true Reality, of which light is only material exposition. It is felt during the course of abhyas but we ignore it as superfluous. In fact we have finally to arrive there where there is neither light nor darkness

MACHINE

Whenever I indulge in any worldly or spiritual assignment I feel I do not know whether the work is being done by me or by some secret being. Only a machine seems to be in action. Even if I try to assure myself that it is I who am working, the door is not perceived. It seems as if various faculties, bestowed by God for different purposes, are working of their own

accord. For instance, thought does contemplative work. The hand does the work of writing etc. But I am unable to know who is working, because neither do I seem to be working nor does any other being appear to work. If I take myself to be a machine, it will perhaps explain my condition. My condition is like that of the pan of a balance. When some weight is kept on one pan it becomes heavier, and when the weight is removed both pans become balanced. To me this analogy illustrates my total condition.

MACROCOSM

Sahasra-dal-kamal, the lotus of a thousand petals. This is the *virat* region. It was from this point that the *virat rupwas* brought to Arjuna's vision at the time of the battle of Mahabharat. It is the Macrocosm. We proceed on towards the occipital prominence, after we have completed the journey through the *sahasrara*.

During the course of our march to this point we have to pass through, and cross, the various centres which have their own particular condition.

MADNESS

For myself I solved the problem in my own way by resorting to madness — the madness of love for a fellow being. The same may be a solution for another provided he gets a Master like Him, who is infallible, super-human and Divine in the true sense.

I pour this out to you without reserve, only with the purpose of exciting in you a similar fire of madness as I am burning in, but he alone whom God Himself pulls up may be successful in the pursuit. But to my greatest regret I find that though all my downpour in this respect is meeting with high appreciation from the people, they do not lend their thought in the least to what they are to do themselves. Still I am ever ready to serve them as best as I can.

There is a Persian Proverb: "See Laila with the eyes of Majnu". That is, as Laila was an ugly girl, it required the eyes of a Majnu only to see her. In the same way, if we have to see God, the same mad looks are required.

MAHA-KAL-CHAKRA

The wheel of the supreme. The Maha-kal-chakra is a stronger power than the Sudarshan. It is infused with the power of Time. It descends under rare circumstances when its use for some immensely great task is inevitable. The present overhauling of the Universe is a far heavier task than the one for which Lord Krishna had come down to the earth. Consequently it is now the time that demands the use of this superior power for bringing about the change on a much larger scale and for which the great Divine Personality has already come down to earth and is working for it with the help of this superior power under his command.

MAHAMAYA

Rama and Krishna, the two incarnations of the Divinity. We worship them with faith and devotion and want to secure union with them. Automatically that becomes our goal of life and we can at the utmost secure approach up to their level. Now Rama and Krishna, as incarnations, were special personalities vested with supernatural powers to work as medium for the accomplishment of the work, which nature demanded and for which they had come. They had full command over various powers of nature and could utilize them at any time in a way they thought proper. The scope of their activity was limited in accordance with the nature of the work they had to accomplish. They descended from the sphere of Mahamaya, which is a state of Godly energy in the subtle form hence the most powerful. It is due to this fact that we find excellent results coming into effect through their agency in their lifetime. The highest possible point of human approach is much beyond the sphere of Mahamaya; hence a good deal above that level. It may be surprising to most of the readers but it is a fact beyond doubt.

The prefix '*maha*' before a word denotes a condition which is higher than that implied in the word. For instance, the prefix '*maha*' added to the word '*maya*' denotes the condition which is beyond the normal level of *maya*. *Maya* may be taken to be something within the limits of a certain sphere. But when one goes beyond, *maya* dissolves. It is then denoted

as *mahamaya*. The exact conception of it is however impossible, just as a true conception of the region of air may be possible only when one is able to go beyond the last limit of airspace. But even then it would be quite difficult to determine the exact line of demarcation because of the gradual melting away and the transformation of the condition. Suppose you throw a ball high up in the air, you will never be able to fix up an exact location of it there, though it may well be in your sight. Anything coming out of the limitless must have a tinge of it in some respect at least. Now what makes you realise it is undoubtedly the thought, as one would usually say. But in the strictest sense it is not even thought but definitely something quite apart from it. Roughly it may correspond to a great extent with that which may be the 'thought out'. In other words the two i.e., the 'thought' and the 'thought out' run in concurrence with each other. For all practical purposes we say that it is the thought that realizes, but then it would be very difficult to specify its actual level. If we attempt to do so, we only mean to convert the Limitless into the limited. Think for yourself how it may then be possible to locate the exact position of the sphere of *mahamaya*. Suffice it to say that it is a mere region, for the sake of understanding.

MAHAPRALAYA

I do not like to dwell upon it here. One thing I may disclose in this connection for the interest of the readers. At the time of Mahapralaya the pole star will deviate a few degrees from its position and will grow a bit hotter. A powerful energy in the form of a gas will begin to gush out from it and will ultimately destroy the world and everything else in existence. The action of destruction will start from the North Pole.

MAKING OF MAN

Proper making of a man must be the natural result of the right type of training. Proper making comprises of the right moulding of mind with due moderation in the exercise of all our senses and faculties. Thus the right

type of training under the guidance of a capable master is by far the most important factor in our proper making without which higher attainments in spirituality are never possible.

To impart spirituality really takes no time for a guide of high calibre like my master. The time is mostly spent in effecting the making of the *abhyasi*. We should proceed with our *abhyas* with faith and devotion, and the thing desired will come to us by itself.

It takes me many months to purify the system. This is the reason why one could not feel much. This purification is absolutely essential in the making of a Man, and my attention always turns towards this, and this verily is the command of revered Lalaji also. Other was purer by nature, hence he felt the benefit very soon.

MAN

The origin of man is similar to that of the universe. It was what is known as *Kshobh* (Primary stir) which stimulated motion and activity. The reflection of *Kshobh* exists in man as well as in other beings. If it is not there then no activity could be possible. In man this reflection of *Kshobh* is known as mind or *manas*, which is an indispensable factor of existence. In the lower region or *Pind Desh* it is known as the *Pindi* mind, while in the *Brahmanda Mandali* it is known as the *Brahmanda* mind. At higher levels it goes on becoming further refined. The condition at each level differs from those at the others, and they may be innumerable.

It is commonly believed that 'God created man in His own image'. All the religions, philosophies and sciences of the world are unanimous on this point. It does not mean that the physical form of God is the same as that of man, with the human body made of flesh, bones, skin, etc., possessing arms, legs and other limbs. It really means that a man possesses, or is composed of, all the powers, forces and energy which are present in Nature in the same order.

A poet has said:—

“*Yeh jo surat hai teri
surat-i-janan hai yahi,
Yahi naqsha hai yahi rang hai
saman hai yahi*”

“Your appearance is the same as that of the Beloved. Its form, colour and everything else is exactly the same”.

When man first assumed his physical form he brought with him the thing opposed to the real nature of his being; that means both the opposites were intertwined to give it a proper shape. It appeared in the form of an outburst similar to that caused by the contact of fire and water. When supplemented by the flow of air, it went on smouldering and increased the force of the outburst. The outburst is nothing but the action of the force coming in contact with the soul, thus exhibiting a display of the elements. Reality was lost sight of. Just imagine what the reverse use of things finally resulted in. We took into account neither the cause nor the effect thereof, to trace out the origin of this degradation.

Most people are groping in darkness. They consider stones could represent or stand for God. They have lost their sense of discrimination. They cannot distinguish between man and man, nor between man and other beings. Who is a man? Only he who is imbued with a sense of humanity, But the real man, in the proper sense, can be he who makes a man the man that he ought to be, a thorough man in the real sense. How can one judge him? He can neither be a magician nor a conjurer who can demonstrate things unusual and uncommon. But there may be many such conjurers among *bhaktas* who pretend themselves to be what they are not in the least. They go on crowing ‘Ram, Ram’, on every bead of their rosary with a heart wandering quite away from it.

Before deciding about the final selection, one must be fully convinced of the man's capabilities and merits with regard to his practical attainments on the path. For this one must have continued association with him to judge things through perception and experience in a practical way. When one is

thus convinced, one must then trust him in good faith and rely upon him firmly. This is very essential for a successful pursuit. By and by, faith, the most lively factor of a spiritual life, begins to develop in one, and the master's form becomes predominant in his view with his remembrance in the background.

Things come and go but what lies in between these two is our real condition. This changeless condition of ourselves is the end of all spiritual activities. Blankness is another expression for this condition. The whole system is vacuumized in the end, and man becomes a real man. It has been found difficult to define "man", but when we add the word "real", it defines the beauty a man should have to belong to.

MANIA

Man possesses everything of Nature but he does not take it into account. A man must keep his eye fixed upon the object, and so it must be in respect of health which is quite essential for the success of the pursuit. There must be one thought, one object, and one pursuit in view and that must be related with the Divine. This is the type of mania which I wish everyone to develop in himself. It is only then what one may perhaps be able to have a view of that which he craves for.

There must be one thought, one object, and one pursuit in view and that must be related with the Divine. That is the type of mania which I wish everyone to develop in himself. It is only then that one may perhaps be able to have a view of That which he craves for.

MASTER

One who is merged in a state of utmost moderation and balance and of highest calibre endowed with all the greatest moral and spiritual values. His association promotes in one the feeling of peace and calmness and the restlessness of mind seems to be silenced by his effect. He has

transcended the limit of senses. By connecting yourself with him with love and devotion you also begin to transform accordingly. A true taster is he and he alone, who possesses such wonderful power and can at a glance create a state of light in an aspirant, diverting his thought from dark-ness to light till his tendencies which were previously directed towards darkness, begins to absorb brightness within them. He can foment us by his internal force by being a Brahmanistha and we soon begin to keep into the Real Being. He is the only power that can extricate us from the intricacies of the path.

The Master attends to the cleaning of the system by removing Mal (grossness), vikshep (fickleness) and Avaran (coverings) and is a great help to the abhyasi throughout the spiritual career.

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.

Things can easily be achieved if somehow, we get the capable Master. A capable Master is one who can bring about the full transformation of an abhyasi by means of transmission. A Master must himself be merged in the Divine. He is really the Master. Years are saved if we get such a Master. People will say that it is very difficult to get such a Master. But I can say it is equally difficult to get a deserving disciple.

The true cry of the aspirant brings the Master to his door. We have come down, now we are going up, so as to arrive at the subtle forces of Nature and to get at them is not easy for the disciple. The Master is definitely needed there. If a man somehow reached a certain stage by self-effort and he is unable to go up, a sort of grossness or, according to Ouspensky, a curvature is formed. My Master had also said this thing before Ouspensky had put it in.

There seems to be a vast populated area in vision of which the heart takes itself to be the master, and my eyes roam over it like those of a king over his subjects. The well-being and protection of that area is always in mind and my thought goes on spreading balanced state in a natural way.

The connection with the inhabitants of that area is felt by me through the heart that is to say, the ties of these people are linked with the heart and to me. My status seems to be that of Master; but there is no pride or arrogance whatsoever. The fire of love had been produced excessively and nothing but my attendance in the presence of the Teacher pleased me. Faith in my Guide and Teacher has grown a lot but has vanished.

The process we start with, and which we lay stress upon, is meditation upon the heart under the guidance of the force of one's master who has attained perfection and has within him the capacity of transmission. Such a master keeps off things barring out spiritual growth. Spiritual waves from him continue to flow into our heart making us calmer and calmer day by day. If we are deep rooted in meditation, we connect our link with the innermost thing desired. Devotion of course increases the capacity and smoothens the way. If we make our heart the target of masterly force, we begin to expand inside, with the result that in the long run we find ourselves stretching throughout the Godly empire. What a man fixed in the heart of central region, can do by his will force, others cannot do by force of arms.

MASTER EGG / CELL

There is one cell or egg-like thing which is bigger and brighter than all the rest. You may call it the master cell. The master cell is directly connected with and controlling the world we live in, and it is due to this fact only that the personalities we have here in this world are not to be found anywhere else in other worlds. We (in other words our world) are connected with the master cell, so we have almost the same force and power as possessed by the master cell.

The master cell is the outcome of the first jerk and has therefore the concentration of all the powers and energy in full force, hence bigger and brighter than all the rest. Other eggs were formed by the concentration of the energy that kept flowing, and could not be so powerful and bright. It can be better understood if we take up the example of a fire-spout or *anar* (a firework). The main current comes out directly with full force, the other

sparks have not the same force or power; but all, taken together, make up a tree or fountain of fire sparks.

The master egg or cell is the essence of things appearing in the form described as egg-like things. Just as the thing below the Centre is the essence or substratum of life, all smaller ones are wound up in a large one having connection with it which is called the master cell. It is like a big drop of ocean the foams of which are swimming about. In other words it is the power house for worlds connected with this big drop. You will find the same wave in the master cell and its force applicable to other cells as well. It is like the cream churned by the first motion. You will see the greatest personality always in existence in this world. Sages born here in this world have often controlled other worlds too, under directions from the Absolute Base which they receive in the form of vibrations in the central region.

MASTER'S APPEAL

I myself am very weak and worn out with age. Still I am doing my best to bring real peace to the humanity. I want capable men and women to help me in the task ahead. No doubt the world will be paradise, but for that we have to work very hard. What we have to do is only to have a strong grip always on Divinity. I never felt disappointed and worked singlehanded and the result is before us all. I have full confidence in myself, with the Master's hand at my back; and it has always worked. The same thing I want from all of you.

MASTER'S LOVE

Your view relating to Master's love in place of Divine love is quite to the point. Once while transmitting to *anabhyasi*, promoting in him Divine love, I was advised by my master to infuse into him Master's love instead. My shy nature hinders me from doing so for fear lest one might think I like to be worshipped thus. This is freely preached, rather insisted upon, in most of the other *sansthas* and also by quacks and charlatans. Though in principle there is nothing wrong in it, yet in practice few perhaps may be found to be up to the mark for this method. The result in all such cases usually is that the teacher and taught both get filled up more and more

with grossness. My great master has saved me from this most degrading evil. May he ever protect us all from it!

MASTER'S MESSAGE

The time has changed to such a great extent that so many persons in India do not know what transmission is. It is my Master alone who gave light to the Original Source, which was nearly dried. His message to mankind may aptly be pronounced as 'O Bounded ones, now start to look for becoming free'. (*Aseero karo ab rihaayee kee baathain*).

'Awake, O sleepers, It's the hour of the dawn'. The change, of course cannot come over-night.

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

MASTER'S PLEASURE

Though there shall definitely be one in my place after me to give you all spiritual uplift just as I do, yet it shall be a source of greatest pleasure to me to see you at the highest pitch of progress in my very lifetime.

MASTER'S POWER

Here, by the grace of God, the master's power alone works all through, and there can be no possibility of harm in it. If you find any difficulty or entanglement, or even an unbearable excitement of emotion, just refer that to Him through prayer at any time or from any place, and it shall go away at once. Never mind whether I become aware of it or not, your purpose shall anyhow be served.

There are numerous different states which are acquired one after the other during the course of our march. But the condition that exists there is such that if an abhyasi attempts to cross over to the next by self effort, he is unable to bear the strong flow of the Divine energy and instantly slips down. It is only the power of the master of calibre which can keep him up to overcome it. At the very highest stages the flow gets stronger because

Godly energy becomes still subtler and the subtler force is naturally more powerful.

This subtle force is very strong, so much so that in higher regions even if an *abhyasi* attempts to go up he is pushed down by the effect of this strong flow of the force. In that case it is only the Master's dynamic force that pulls him up through the flow and enables him to have a view of Reality.

MASTER'S PRESENCE

I am glad that your desire to sit for meditation at the fixed time is growing stronger. This is no doubt an encouraging sign. But, dear brother, I do not expect you to neglect me, and if you make up your mind not to leave me, you will find me always beside you, and of that you will have experience in due time.

MASTER'S WORK - OBSTACLES

There is yet another difficulty for me and it is that most of my time remains occupied with you all, on account of which I do not get sufficient time to devote to the godly work of a general nature. But who are those who keep me thus unnecessarily occupied? They are mostly those who have not in them the least craving for the Divine, in the true sense. If they only manage to 'submit' in the proper sense, much of my time can be saved. No doubt they want to have it, but they do not want to devote themselves to it with love and devotion, though I for my part do not mind this in the least, since I feel myself ordained to it. If they only take pity on me for all my services, even then I may have a chance to save some of my time to devote myself to other affairs. If an *abhyasi* makes himself as he must, he by himself will begin to draw it out of me.

MATERIALISTS

Most of those who come for spiritual pursuit, as they profess, are inwardly actuated by material purposes which they wish to have adjusted according to their liking and taste. If they do not have it, they break off; and

even if they have it they will not stick on because their purpose is served. There have been several cases like that.

MAYA

Our method is so simple that for this very reason it sometimes becomes very difficult for people to realise its true significance. Difficulties arise when people do not take God just as He is, but fit Him into numerous artificialities created in their own minds to suit their own taste and likings, and thus put Him completely within the sheath of *maya*. They worship Him as such, with the result that they themselves get engrossed in *maya*, or in other words they become the worshippers of *maya* in gross form. Now if anyone comes up to explain it to them they run away from him thinking that he is trying to delude them. They appreciate more the Mahatmas who, being themselves dyed in various hues of *maya*, offer them colourful things which are suited to their taste. The common mistake is that they do not care to pay attention to these most vital facts and they seek for liberation from those who have it not. Really most of them do not have any aspiration for liberation at all. They adhere to gods and goddesses only to serve their worldly ends. There may, however, be a few who worship God as well, but by the way only, and that too for merely selfish purposes. They are in fact not even worthy of having this type of spiritual training, nor are they capable of it. As a matter of fact while we are marching towards 'unity' they, on the other hand are drifting continually towards 'diversity', and are directing the flow of thought into numerous different channels. Thus our power of thought, being diversely applied, gets weakened and shattered and our efforts for realisation end in failure. Usually I do not take such persons into our *satsangh*, because I feel convinced that all labour upon them will be fruitless. Consequently, instead of wasting my time on them I must utilise it for the spiritual benefit of others who crave for it.

The hard and miserable life of most of the people, engaged in different worldly pursuits keeps them so much occupied with their problems of life that they are often led to believe that they can hardly spare time for devotion and worship except at the cost of some vital interest or pecuniary gain, which they cannot safely afford to ignore. This notion keeps them

away from the path of duty although sometimes they become seemingly conscious of it. Their minds are absorbed every moment in thinking about the various problems of their material life and are seldom directed towards God except when they are in deep distress, or misery. The reason is that they attach primary importance to their worldly interest alone which constantly remains in their view. Thus they remain entangled with the Maya without ever thinking of getting out of it at any stage.

All that follows {The Oigin} falls within the sphere of *Maya*, where the people mostly abide in the pursuit of their activities accordingly. In other words it is this one that led to the composition of forms. This continued to develop in man too, and finally led to the formation of strong knots which are now difficult to undo except by the special power of will. Being entangled in these knots, man assumes a form which reflects grossness at the very surface. The external atmosphere and environment also effect it, putting it to actions and counter-actions which brings it from bad to worse, and the simplicity gets enshrouded within it. All these combined together form a snare which keeps man entrapped in it.

We have in our mind an idea of this great universe which is, as we all know, the material manifestation of God. Generally we look upon it as *Maya* or illusion to distinguish it from the unchanging absolute Reality. People have tried to define *Maya* in numerous different ways, not perhaps without some reasonable basis. It is really a Godly power which has brought into existence the entire creation in its different forms and shapes and which regulates its entire working. We are all the while surrounded by this great power and its effect is visible in all phases of our activity. We are whirling round within the glossy sphere of *Maya*, clinging at times to one or the other of the objects in view thinking it to be Reality. Our senses, feelings and emotions give it a new colouring and mould our actions accordingly. We remain entangled within the snare of *Maya*, without any hope of emancipation until we divert our attention towards the unchanging Reality at the root. This vast circle of material manifestation, the direct result of *Maya*, is unlimited. In it we go round and round with ceaseless motion like the rim of a wheel, ever farther and farther away from the pivot. Just as every circle must have a centre, so must this vast circle of manifestation

have a centre or base. If we are able to discover it we may possibly find a clue for the solution of our problem.

The third phase of manifestation relates to the material exposition of the objects of Nature. People remain entangled in it, forming numerous ideas and desires. Generally our eye is attracted by anything bright and glaring which we commonly misunderstand as *sat*. This bright object is nothing except *Maya* and those who talk so highly about it are in fact far away from the sphere of spirituality even, not to say of Reality.

Pains and pleasures of which we have ever been taking impressions are but the diversely coloured shades of our thoughts. They are not different from each other but only coloured as they are by the action of the imaginative faculties. For example, the theory of ghosts, real or imaginary, is there to frighten one but not another. Those who are in fear of ghosts are often found to be harmed by them. But the fact is that they are actually harmed by themselves through the ghost. Similarly treating *maya* as a ghost, it is really not the *maya* that puts us to harm but our own self through the agency of *maya*. Our boat is sailing on the glassy surface of *maya* which is spreading forth both its wings to take us in, in order to present us to the Master. Our existence in the world would never have been possible had there not been this network of *maya*. Should such a thing of merit and value ever be reviled and cursed? Those who do so lack proper understanding of its value and utility. For this reason alone it presents to them an ugly picture of its own. If we attach ourselves to the brighter side of it, it will make us brighter still. It serves no purpose at all to remain here after getting away from *maya*, but the proper course would be to adhere firmly to the One, the Real, and ignore everything else as of no serious importance. In this way everything needed for the purpose shall follow by itself. That is the easiest solution of the problem.

MAYA-MOHA

What is really essential for the pursuit is the subjugation of the feelings of *mayamoha* or physical attachment. But hatred or repulsion is the very opposite of love, and attachment also belongs to the same

category or, more appropriately, is the other extremity of the same thing. Thus the replacement of attachment by its opposite, the repulsion or hatred, is absurd and by doing so one can never be free from the feelings of *maya-moha*. Its right replacement can only be by duty, which is free from both attraction and repulsion. Hence there is nothing wrong if one treats father as father, mother as mother, and son as son looking to the due discharge of one's duty towards them. He shall then be free from both the feelings. That is in fact what it really ought to be.

MEANS

Having determined our goal, the next problem before us is to find out means for the realization of the object. Sages and teachers have elaborately dealt with the subject. They have laid down various forms of practices or 'Sadhanas', helpful for the attainment of what they put forth as the final goal. But for the realization of God, the Indeterminate Absolute or Para Brahma we have to adopt means, which lead us to the complete negation.

We belong to the country where religious spirit has ever been flowing in one or the other form. Diverse means are adopted for the purpose of gaining the object of life. They may be correct if the heart is connected with it in the real sense, so as to be absorbed in the essence of real life. We are bred to have union with Reality which we have emerged from. We have brought with us the very essence of infinity and we should try to keep close to it, in order to give freedom to our thought for absorption in the Infinite. If we neglect it we remain bound to activity of thought, and not to the Reality at the root which is limitless.

The great teachers have always been actively speculating to devise means and methods of higher approach, though the solution is quite at hand. Really the path nearest to yourself is the path nearest to God. My revered master, Samarth Guru Mahatma Ram Chandrajji Maharaj of Fatehgarh, has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life. His methods are so easy that their very easiness has become a veil for common

understanding. Simple and subtle means are needed for the realisation of the subtlest Being.

God is simple and extremely subtle. In order to realise this subtlest Being, we must take up means which are equally fine and subtle.

I may today present before you some of the important features of our system known as Sahaj Marg, or the Natural Path of Realisation. The system runs along simplest and most natural lines which are easily adjustable to the ordinary routine of a worldly life. It admits none of the methods of rigid austerity, penance, or physical mortification undertaken with a view to effect the strangulation of the mind and the Indriyas. The ideology of Sahaj Marg is so plain that often for this very reason it is not so well understood by people who are under the impression that Realisation is the most difficult job which requires persistent labour for lives and ages. It may however be difficult to those who proceed on, loaded with their own confused conceptions of Reality, and adopt complicated means for their achievement. As a matter of fact Reality, which one aspires for, is so simple that its very simplicity has become a veil to it. A simple thing can be achieved by simple means alone. Therefore, for the realisation of the simple, it is only the simplest means that can ensure success.

It is quite easy to pick up a needle from the ground by means of your fingers, but if you apply a crane for the purpose, it may well nigh be impossible. Exactly the same is the case with Realisation. The confusing methods and complicated means advised for the Realisation of the simplest do not therefore serve the purpose. Rather, they keep one entangled in his self-created complexities all the life. As a matter of fact

Realisation is neither a game of contest with the nerves and muscles, nor a physical pursuit involving austerity, penance or mortification. It is only the transformation of the inner being to its real nature. That is what Sahaj Marg takes into account, ignoring all misplaced superfluities connected with it.

If perchance we fall upon the means which go on adding grossness we shall definitely remain away from the vision of Absolute Reality.

MEAT EATING

My master used to say that a spiritual man should not eat meat. I follow the same policy. Indeed, there have been some saints who used to eat meat. Meat eating should be avoided.

MEDITATION

I may now add a few lines for the seekers, to reveal to them the secret of success. Meditation is the foundation of spirituality. If you meditate having your real goal before you, you are sure to arrive at the destination. There are ways and ways converging towards the real goal and they are discussed in various scriptures sufficiently. There are external forces too, helping us to the destination if properly guided.

If somehow or other they make a firm determination to reach the Reality, the power of Master shall affect them. At the same time I want to add that these things can be shattered only by the help of such a Master who has the power of transmission to break open the wrapped-up things and to remove complexities. Of course the abhyasi is directed to have meditation on certain points of concentration, I mean on one of the *chakras*, figuratively called lotuses.

People may ask why it is necessary to proceed with meditation at the first stage of Raja Yoga. The answer is quite plain and simple. We are now gathering ourselves at one point so that our individual mind may leave its habit of wandering about, which it has formed. By this practice we set our individual mind on the right path because it is now metamorphosing its habit. When this is done our thoughts naturally do not go astray.

By meditation we make a will in our heart covering thereby the surroundings around the heart region. It begins to expand, extending over to all *chakras* (lotuses) located in our body.

Thus all the *chakras* begin to glow. The circle goes onward passing through region after region till all begin to be absorbed in the innermost circle. What you feel there is dazzling light sometimes, because you have

made the passage from the heart towards that region where you are now. The dazzling light now begins to fade because you are going forward. You come in contact with different stages of *maya* as well. The dazzling light is there. When you cross it you find yourself in a totally calm atmosphere.

Here the kingdom of God begins. There are stages and stages after it which all pass through. Since it seems out of place to discuss them here under the head of Meditation we leave them aside. Now your meditation is leading you to the main goal. No practice of hatha yoga can bring about such a result. It fails after *ajna chakra*. Meditation — a part of Raja Yoga — is the only thing that can lead you to the end. There is no other means of approaching the Centre.

We have seen that one thought arising out of the Centre created so big a universe. We have got within us the same central force, though marred by our wrong doings. We utilize the same power which is automatic in us. We take work from the same force through meditation. This is how we proceed naturally and with Nature's force, so to say.

When we meditate, the central power we have remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. Only an abhyasi can feel it. This can only be known practically. You will soon find yourself swimming in everlasting peace and happiness. Everything ends here. There is no attachment with the world. The mind is disciplined. It is automatically regulated. Senses begin to come under control, and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear you feel the Nature's work within your bounds and limits, rather you begin to work yourself.

The process we start with, and which we lay stress upon, is meditation upon the heart under the guidance of the force of one's master who has attained perfection, and has within him the capacity of transmission. Such a master keeps away things barring our spiritual growth. Spiritual waves from the master continue to flow into our hearts making us calmer and calmer day by day.

By constant practice in meditation the mind will become calm and peaceful and the unwanted ideas will cease to trouble you. I often hear beginners complaining about the wandering of the mind during meditation. From the very first day they expect that during their practice at meditation the mind should remain at a standstill but when they find different ideas and thoughts haunting their mind they feel greatly perturbed. I must clear it to them that it is not the suspended condition of the mind we are striving for in our practice, but only the moulding of its multifarious activities. We do not want to stop its normal working but only to bring it to a regulated and disciplined state. If the activities of the mind are stopped from the very beginning, we probably do not stand in need of practising meditation at all. Meditation is the only process to achieve that end. Concentration is its natural result in due course. The proper method is to meditate all along remaining quite unmindful of the foreign ideas and thoughts coming to our mind during that time.

Generally people complain of numerous ideas creeping into their mind at the time of meditation. They think that they have failed in their practice unless they bring their mind to a standstill. But it is not so. We are not practising concentration but only meditation. We must go on with meditation unmindful of the foreign ideas that happen to come to our mind at the time. The flow of ideas is due to the activities of our conscious mind, which is never at rest. We are still busy in meditation with our subconscious mind, while our conscious mind is roaming about and forming numerous ideas. Thus we are not the loser in any way. In due course, after sufficient practice, the conscious mind too gets moulded and begins to act in harmony with the subconscious mind. The result thus achieved is deep-rooted and lasting, and finally calmness, the characteristic of soul becomes predominant.

Do not mind if extraneous ideas intrude during meditation. Let them come, but you go on with your own work. Sit in an easy posture for one hour in the morning in quite a natural way. If you require the philosophy of this method I shall reveal it to you after sometime. You should only meditate. You should not struggle with the ideas and thoughts which generally come in during meditation. Concentration is the result of

meditation. Those who want concentration for the sake of meditation and force their mind to it generally meet with failure. It must be remembered that while practicing these methods one should not force his mind too much, but only sit in a normal way. Sit in an easy posture for one hour in the morning in quite a natural way. It is better to sit in the grey of the morning for meditation or, if that is not possible, then at any fixed hour convenient to you, the *abhyasi*. Do not feel disturbed by the outer things but remain engaged with your work, thinking that they are in a way helping you to feel the necessity of greater absorption in your practice.

You can meditate for any length of time but there must not be any mental exhaustion.

I insist upon you to practice meditation as prescribed. Do it for sometime at least and that too only for experiment's sake. If you can do nothing else, then just imagine in your mind that I, Ram Chandra, am myself drowned in your thought. Do this in your leisure hours and while walking or doing some physical work. This is neither *puja*(worship) nor any ritualistic binding. You want to know the method for keeping the heart free from the effects of body-impressions and for drawing the senses inwards, pulling them off from their objective. In reply, I may say that meditation alone covers all these things.

I have divided the heart into two parts, not dwelling upon its details which are to be understood practically by means of *abhyas*. Of course, to the preceptors of the Mission they have been fully cleared because they have to work with them. Various powers of Nature lie hidden in the heart but that is a secret which may not be revealed, since it may lead to the abuse of power gained thereby.

How the heart in its lower state takes the reverse trend onwards is a problem not to be understood so easily. If I try to clear this mystery, I may hardly find words to express it, except that the phase is changed and the life is transformed. Then the heart, instead of being a field for defective mental activities, becomes the ground of Nature. Everything is changed into Real. The position of the heart, though physically at its own place, is

also changed. It may be a greater ambiguity to say that 'L' becomes 'U', but for explanation of it the word 'Silence' alone will perhaps serve the purpose best. I shall request you to go through the book over again. If you do so, you will find therein answers to all your queries. Putting before you my most favoured view, I may say that instead of pondering over how the world came into being, we should admire the Being who brought it into existence. This wonder will reveal to you how the creation set in. But when? Only when you know the Real Being in His real state.

If you do not get time for meditation during the day then do it when you go to bed, or after midnight (after a short sleep) when everything around is calm and quiet. In that case proceed first with the cleaning process fixed for the evening. Do it for about fifteen minutes and after it devote an hour or so to meditation as directed.

It is an established fact that meditation is a subtle method provided the object of meditation is not concrete. That is why under Sahaj Marg we advise to meditate supposing the presence of Divine Light in the heart. The *Upanishads* also corroborate this. This practice supported by the transmission of the Divine Effulgence becomes subtler and subtler until it becomes the subtlest.

He advised meditation on the heart as the easiest method and this is followed in the Mission. Meditation on certain other points such as the tip of the nose or the mid-point between the two eyebrows, as advised elsewhere, may also serve to some extent, but in my opinion meditation on the heart is the easiest and the most efficacious. I have sufficiently dealt with this point in the "Efficacy of Raj Yoga". We have so far been extroverts but now we have to become introverts by turning our mind inwards. When we are successful in our efforts we automatically begin to have spiritual experiences, and our march on the path of spirituality goes on without interruption.

Generally I advise meditation on the heart at the point where you feel its beatings, I do not want to expand its vision to the whole of the region of

the heart. Therefore, an *abhyasi* is to know the heart, as said above, to meditate upon.

The technique of our path, though quite simple and natural, is beyond common grasp, since it adheres closely to the Absolute Reality and proceeds on subtlest lines. It prescribes meditation on heart, thinking of the Divine light, but the *abhyasi* is directed not to view the light in any form or shape like the electric light or the moonlight. In that case, the light appearing therein will not be the real one, but only as projected by him. An *abhyasi* is advised to proceed with a mere supposition of it with the thought of the Divine at the bottom. What happens then is that it becomes the subtlest, with the result that we thus meditate upon the subtlest which is to be attained. Every saint has used the word "Light" and I too cannot avoid it because that is the best expression for Reality. But that creates some complication, because when we talk of "Light" the idea of luminosity becomes prominent and we begin to take it as glittering. The Real Light carries with it no such idea. It refers only to the real substance or, more appropriately, 'substanceless substance'. Under our system an *abhyasi*, no doubt, sometimes sees light. But the glittering light appears only in the beginning when matter comes in contact with energy. In other words, it is only a clue to show that energy has begun to work. The Real Light as I have discussed in the '*Efficacy of Raja Yoga*' has the colour of dawn or a faint reflection of colourlessness.

Meditation - Attract

The method of meditation on the heart is to think of the Godly light within it. When you begin meditation in this way please think once only that Godly light within is attracting you.

Meditation - Contemplation

After finishing puja one must look to, or brood over his condition. This helps him develop sensitivity.

Meditation - Divine Light

The technique of Sahaj Marg, though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on the heart, supposing the presence of Divine Light there. But the *abhyasi* is directed not to try to see the light in any form or shape. If he does so the light, if perchance it appears to his view, will not be the real one but a projection of his mind. An *abhyasi* is, however, advised to take it in the form of mere supposition. In that case it will be the subtlest, and we shall thereby be meditating upon the subtlest. Every saint has used the word Light for it and I too cannot avoid it, since that is the only expression best suited for the purpose. But that creates some complications, because when we talk of light the idea of luminosity becomes predominant, and we begin to take it as glittering. The real light carries with it no such sense and may be represented as 'light without luminosity'. It refers to the very real substance or, more appropriately, the substance which is associated with neither light nor darkness but is beyond both.

Under our system of practice too, an *abhyasi* no doubt does see the light sometimes, but that is only in the beginning when matter comes into contact with energy. In other words it is a clue to show that energy has begun to work. Moreover light not being our goal, the vision of luminosity within or without is not an indication of the attainment of Realisation.

Meditation - Heart

Why do we meditate on the heart when the brain alone thinks of everything? The heart is the field of work for the mind, and all the points which are in the body and the brain, almost all of them, are found in the heart and, by meditating on it, it facilitates in purifying all those points.

Mind is always as it is. It is the heart which, as the field of action of the mind, is to be set right.

The connecting link between the animate and the inanimate is its root. A poison and its antidote are mostly found adjacent to each other. When we are in the state of inanimation it is but natural to think of animation because it is at the base of the inanimate and both states are interrelated.

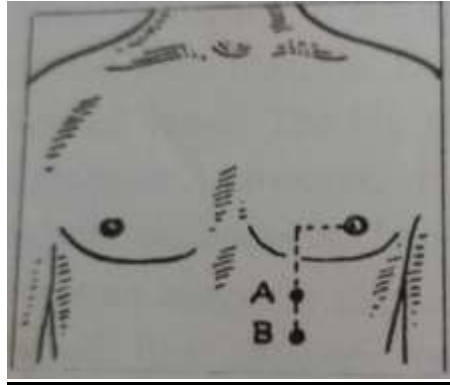
Now the first thought that flashed across the mind was to proceed towards animation, which constituted our very first step towards growth. It is a matter of fact that our vision fails to apprehend a thing situated at a very high or a very low level. But since man occupies the middle position, the medium state or **samavastha** came to his lot. What can that middle point in us be? It is only the heart and it is at this point that the connecting link between the animate and inanimate is most clearly felt. This is the reason why meditation on heart is very useful. Now either we ourselves thought of it or the environments pushed us that way, anyhow we leaned towards animate consciousness. But so long as the sense of consciousness lingers, the idea of worldliness exists and this the pseudo seers have called as *Jnana* or knowledge.

We generally take the heart for meditation. The heart is the pumping station of the blood. It sends out blood, after purification, to different nerves and cells of the body. Now we have taken the heart as the centre of meditation. The blood that runs throughout our system is affected. The solidity due to our own thoughts and actions begins to melt away. *This is the first thing we begin to gain, from the very first day, by this method of meditation on the heart.*

You know about certain limbs of the body. You find also the heart beating. You feel the respiration. You connect all these things with certain organs working. You also know that all these parts are set in different places of the body. You have the idea of liver, heart, lungs and so on. You are truly playing the part of the body as one unit but with solidity of things. You have nothing in your mind but this. You do not know the real play of things. You do not know where these dramas are being played. You do not know that you are tossing in your own ideas. You have made yourself quite distracted and disturbed. Why do these things happen? Why do such ideas flash across? Who supported these things to come in? Who has the reins of all these things, or who is reigning? The heart and nothing else. You have yourself made your heart in this fashion, bringing out such results. The consequence is nothing but disturbance.

All these thoughts were due to the heart, and subsequently all your actions will be governed and regulated by this thing only at the first step, wrongly, if unwisely directed, correctly, if properly directed. It means that it is the master of them all. It is the controlling agency in itself. This is the condition of your heart within you. It is working in different ways and colours. The main artery of Almighty with the idea of creation is working through it. The pendulum-like movement in your heart is nothing but the effect of invisible motion below the Centre. Our heart, being in touch with that invisible motion, plays the same part in its own place according to its capacity. Thus its function is almost the same as that of the invisible motion. Lo! the visible form of the Godly invisible motion. It is a drop of the ocean. It is but a unit issued forth from the Centre. It is the same power in a limited sense. The big thing has its unlimited powers. Limitation, however, is the outcome of your own narrow-mindedness. Invisible motions descended from the main artery for the creation of the universe, and they spread like showers in the big vast circle. These revolving motions constituted the world no doubt, and we see the forms created by the Almighty through the invisible motions all round. This clearly proves that we are connected with the force of power which effected such wonderful results as we see in the world. Thus, though diversely related with each other, all things are finally connected with one and the same thing. These things are all running throughout the bigger circle of which we find our heart as a part. We have limitations created by our own force of will. That is why we find our inner circle of heart separated from the things said above. Everything abides within this region. *Pralaya* comes here when things change, and return to the source they have come from.

Meditation - Points A and B



I am revealing my research, innovation, or discovery, as you may be pleased to call it, as regards this region — the heart region. I take the heart made of flesh and blood and divide it into two parts as shown in the diagram No.1. The first part of the circle marked 'U' is brighter than the other marked 'L'.

The *abhyasis* under our system of Sri Ramchandra's Rajayoga practice on these points and find remarkable improvement. If the practice is systematically done on both these points, desires will soon begin to bid farewell. The point between 'A' and 'B' is kept a secret as havoc can be wrought if it is improperly used. So I am not disclosing it at all

Point 'A'

I am locating the points 'A' and 'B' by actual measurement. The heart lies in the left part of the body or near the lower part of the left lung. Measure two fingers width straight to the right of the left nipple. Then proceed straightaway downwards up to three fingers width. This is the position of the point 'A'. Measurement to be taken with one's own fingers.

Whenever you think of anything, the idea comes first at 'A'. Whatever you think repeatedly, located at the point 'A', you will form your fate accordingly.

Point 'B'

Proceed two fingers width straightaway downwards from the point 'A', you will find the point 'B' just above your lowest rib, measurement to be taken with one's own fingers.

At the point 'B', if you meditate that you are becoming devoid of all sensual things, the result will follow in the shortest possible time which you cannot even imagine unless you do it yourself.

9.00 P.M.Prayer

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

Meditation - Form

We generally lay stress upon meditation, apparently on human form. The critics may perhaps consider it suicidal to the spiritual feelings. The case is not so, provided the person meditated upon is one of special calibre, who has come down from the Immaterial Absolute for spiritual training, or has attained the spiritual standard of evolution required for the purpose by supreme self-exertion. We take the example of our Master, Samarth Guru Mahatma Shri Ram Chandrajji Maharaj of Fatehgarh, U.P. The thing will soon come to light, and the world will remember him ever after. He was one with Nature. If we meditate upon such a great soul, the substance we are seeking for will come by itself. Mathematically, if A is equal to B and C gets equal to A then ultimately C becomes equal to B. If you have selected such a Master as your guide, the problem of life will be easily solved. I quote an example. "Those who worship you and those who worship the Absolute, of these which are the greater yogis?" Arjuna asked Shri Krishna. Lord Krishna answered, "Those who worship me with the highest faith and constancy are the greatest yogis. Those who worship and devote themselves to the unmanifested Absolute, the Omnipresent, the Omniscient and the Omnipotent, their difficulty is greater in the struggle,

for in fact this path is trodden with great difficulty by an embodied soul by self-effort". When we begin to love such a soul which becomes the object of our concentration, Nature's power then begins to run through us, for the great soul is endowed with such powers. Our emotions and feelings, made worse by our wrong doings, begin now to come to their original form and attain the highest excellence. By original form I mean that condition in which they were at the time when they took the human form for the first time. Our functions and work being unregulated, and the mind undisciplined, we seek the shelter of such a great soul or the Master.

If the Master is a great divine soul who has secured his merger in absolute Reality, meditation on his form is, by far, of greatest advantage to the disciples. His body, though gross in outward appearance is really as fine and subtle in character as his inner self. If you meditate on the form of such a Master, you not only begin to lose your own grossness but also begin to imbibe within you the finest condition of his inner self. The form taken up in view will after some time disappear from the sight and you will gradually embark on the plane of pure Reality. I have discussed in my book *Commentary on Ten Commandments of Shahaj Marg*, how the form disappears from view when you look at a thing constantly for some time. Thus automatically from the outward form, we travel inwards and then to the real point, where everything disappears.

It may not be out of place to say that I often used the words 'heart and soul' for my master in some of my letters, and that was in quite a natural way. Allegorically I may say that he was the only object of my love. As a matter of fact I was not a lover of freedom or any such thing, but only of *Him* and *Him* alone. If I induce others to follow the same course shall it not be, on my part, an act of arrogance because that may seem to indicate the presence, in my heart, of a desire to be adored and worshipped? My master was no doubt worthy of it, being the fittest man to be meditated upon. He was altogether free from egoistic feelings, from desires and worldly entanglements, devoted wholly to his own self. The phrase 'devoted to his own self' refers to a spiritual state of a high order not commonly bestowed upon man. That was the reason why I loved him as best as I could. I tried heart and soul to get myself merged in him *in toto* and

that had been the life pursuit for me. It was because I got a master who was unparalleled and matchless. I have no words to express the results achieved therefrom. In a word He is the infinite ocean of Grace in which we have all to merge. But how that may be possible under the present circumstances can be made clear by the following example. Consider yourself to be C and myself as B. Now C gets himself merged in B, while B is already merged in A. Shall not then C secure thereby his merging in A, the final goal? It therefore follows that since the greatest personality like my master is not available and accessible, we must make full use of the second best within our reach.

As to how the mind should be kept engaged, I may relate to you what I did during my period of *abhyas*. My master was everything to me as He is today. I meditated upon his form within my heart and outside as well. But I do not recommend this to you for you have not seen him. The benefit I derived from this process is beyond words to describe. Some people may have objection to it though the 37th Sutra of Patanjali's 'Yoga Darshana' fully supports it. (*Vitaragavishayam va chittam I.37*) I am not at all in favour of meditation on the pictures of saints.

I have devoted the major part of my life to constant remembrance. I was twenty two when I gained access to the holy feet of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, who brought me up in the lap of his grace and affection. My only object, and the main pursuit of life, has ever been the devoted worship of my Master and this continues from the beginning to end (i.e., till my present state). I took him into my heart as an object of worship and never took, nor do I take even now, anyone else into my view. May God keep up this feeling of mine for ever. I did not take in, any one but my Master, nor did I ever look to any other but him. It is, as a general rule, the primary duty of a true disciple and the only key to success. That is the only means which helps the removing of impurities from the heart and the overcoming of all obstructions on the path. It effects the unfoldment of the knots. It is in fact the real essence of all Sadhanas. One who has tasted it once, shall never part with it in life nor lean towards any other side. This is the unfailing process which our revered Master and all the sages of eminence had followed. As for myself the

process went on within my heart by itself during all my routine of daily work and it permanently turned in to my habit. It was, in short, the very foundation of my life. It helped to get over all stages up to the present extent of my spiritual elevation. It is, therefore, on the basis of my life's experience that I strongly affirm that it is the only method which ensures unfailing results, and guarantees the fullest help and support of the Master. I wish you all to have a practical experience of its deep rooted effect. Those who want to adopt this method may ask for its details personally. There are several stages of it. When an *abhyasi* has got over one stage, he may then enquire about the next. He may also go on reporting the conditions that he passes through during the course. The process was advised to me by the Master during his life time. But one of the most important points to be kept in view in this connection is, what sort of personality must he be from whom this process is to be undertaken by the *abhyasi*? For this the example of my Master is already before us. One who is merged in a state of utmost moderation and balance is the fittest personality to whom this process can be directed.

This wonderful process which is based on spiritual science is of immense value to an *abhyasi*. In my case the process started by itself. As a matter of fact the process indirectly involves meditation on the Form of the Master. As such it is quite necessary that the Form taken up for the purpose must be of one of the highest calibre endowed with all the greatest moral and spiritual values. In that case the process will help the development of similar virtues in the *abhyasi*. The scientific principle underlying this process is that when an *abhyasi* meditates his thoughts create a vacuum in his heart which begins to be filled up with the power of that which is meditated upon, so as to keep up the balance in accordance with the law of Nature. So long as it persists, the power continues to flow in automatically.

We have to approach the Immaterial Absolute. For that we have to take up the form of the master before us, but only when the Guru is admittedly of the highest calibre and has his condition merged completely in God, like my most revered spiritual Father. Patanjali too recommends the same in the 37th sutra. The four stages we come across through this

process are explained in the 'Practice and Efficacy of Raja Yoga'. The last one almost ends egoism. It is the surest means. I followed it throughout my spiritual career. If such a Guru is available then his form may be meditated upon. Otherwise the direct method is the best.

The process of taking the Master as an object of concentration is no doubt very efficacious, but only when the Master is really one of the highest calibre, merged in the Infinite, or transformed as Nature personified. If it is otherwise the effect produced upon the abhyasi will be the reverse and highly detrimental to his ultimate purpose.

Meditation -Retain

After finishing puja one must look to, or brood over his condition. This helps him develop sensitivity.

If we try to retain the effect gained by meditation for the most part of the day, and abide in the same state for as long as we can, we are in a way in constant remembrance of God and our progress is easy and rapid.

Special Meditations

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

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

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

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

3. Fix a point at the lower surface of the right toe at the centre of the first joint. Meditation over this point thinking that the power of the Absolute (Ultimate) is entering your body at the point and the molecules of Maya are getting dissolved

Meditation - Thoughts

Treat unwanted ideas as uninvited guests and be unmindful of them so that they wither away.

When we are attentive to ideas to check them, concentration is naturally there which breeds power and thus they become stronger.

I would like to say something about the thoughts coming during the meditation for which I receive complaints from many associates from practically all over the country as also from abroad. Thoughts during meditation are just like the children playing on the road. When your attention is not towards thoughts, they are wholly ineffective and are of no value. Actually thoughts do not disturb you, but you yourself feel disturbed. I have very often said that the best way to get rid of them is to be unmindful towards them and treat them as you treat uninvited guests. They rise for the sake of fall. They are leaving their field waiting for the Divinity to come in. When the force of meditation tears off the veil of the heat, these thoughts are attracted because of a little bit of vacuum which is there. When

thoughts arise, you feel disturbed, so the thoughts do not meddle with you, rather you meddle with them.

I do not understand why people often complain about thoughts arising as they start to meditate or contemplate on Divine pervasiveness or so. My specific advice to all *abhyasis* is that one should not worry about the thoughts that arise during meditation or at other times. They rise for the sake of evaporation. It is not possible to become completely thoughtless.

The best course to free you from unwanted ideas is to treat them as uninvited guests and remain unmindful of them. They will then wither away like un-watered plants and ultimately the same sacred thought will remain predominant. The only way to accomplish it is, therefore, meditation under the guidance of a capable master.

Treat your thoughts and ideas as uninvited guests. If they trouble you further just imagine them to be mine and not yours. This process is very effective and can never fail to bring about the desired result. Please inform me of the result. Thoughts can be stopped just in a moment, but that will not be in our interest since for the attainment of liberation it is but essential to throw out the buried thoughts after having completed their *bhoga*.

But most of the *abhyasis*, though they come up and make a start with it, ever remain complaining about the rising of thoughts. Who is after all responsible for it? I, or the *abhyasi* himself? I may assure you that on my part I keep on pulling out adverse effects from off the *abhyasi's* mind lest he might be over-worried. But what can I do for those who do not even attract my attention towards them?



BIRTH PLACE OF SAHAJMARG

