



**SAHAJ MARG
AND
PERSONALITY PROBLEMS
&
YOGA PSYCHOLOGY
AND
MODERN PHYSIOLOGICAL THEORIES**

By Dr. K.C.Varadachari M.A., Ph.D

VOLUME I

Dedicated to

SHRI RAMCHANDRAJI

President:

SHRI RAMCHANDRA MISSION

Shahjahanpur (U.P.)

And

Sahaj Marg Research Institute

TIRUPATI

On the occasion of His Seventy first Birthday, May 6th 1969

INTRODUCTION

In the immediate presence of Shri Ramchandraji a Symposium was held at Tirupati on 12-12-1968 with Mr. Suresh Chandra M.A. Professor of English, Birla College, Srinagar, U.P. and on 13-12-1968 with Shri Ramchandraji as observers.

Dr. K. C. Varadachari, introduced the subject, "Sahaj Marg and Personality Problems" in a brief speech. On the first day, Prof. Suresh Chandra emphasised the difficulty of Research in this field and congratulated the participants on their elucidation of their personality problems and how Transmission and meditation enabled them to solve those problems.

In concluding the two-day Symposium, Dr. K.C. Varadarachari showed how symposia like this would bring in more and more evidence of the psychic potentialities of *Pranahuti* method of Shri Ramchandraji. The potentialities of this method to bring down personal and national and international tensions are great but solid work is necessary and preceptors should equip themselves for this stupendous task of rescuing mankind from neuroticism and insanity. This is only one part of the work. The second part is the exploration of the dimensions of consciousness such as the *Brahmanda, Parabrahamanda* and the Central Region, in which our President has opened up areas unheard-of till now.

He thanked the President, Shri Ramchandraji Maharaj for having opened up hope to mankind by giving it a way of union with reality through *Pranahuti* (Divine transmission of God - thought) that would promote the divinisation of mankind. He thanked Prof. Suresh Chandra and Saint Kasturi for their being in their midst.

The Madras Centre held on 1st January 1969 a Symposium on the personality problems and Sahaj Marg, in the immediate presence of President Shri Ramchandraji Maharaj, - Dr. K.C. Varadachari was the observer.

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Om Tat Sat

Constitution and Aims of the Sahaj Marg Research Institute—Tirupati

President: Sri Ramchandraji of Shahjahanpur, U.P.

Director : Dr. K.C. Varadachari, M.A., Ph.D.

Associate Director: Dr. S.P. Srivatsava, M.A., Ph.D. Lakhimpur Kheri, U.P.

The Institute proposes to carry out its research programmes systematically according to an accepted plan.

Sahaj Marg claims to offer to every aspirant the spiritual experiences of the great *Rsis* and Mystics. It puts no bar to any one and through its preceptors tries to carry the abhyasis slowly and steadily to the goal or Reality. As the method adopted is “Transmission” the process of individual evolution gets accelerated and what would take a decade or two in other systems of *Yoga*, takes just a few months in this system. This said claim of our system, the institute feels can be proved—and our *Guru* has stressed this point several times.

Broadly we can say the problems before us are:

- (i) To see whether every abhyasi (including preceptors) gets spiritual experiences in our system. If so what are they?

Note: This is purely descriptive and would be like case-studies. The experiences of abhyasis can be analysed, sorted out and common features high-lighted. This would give an insight into the pattern of experiences of the abhyasis.

- (ii) Do their experiences (individually) agree with the descriptions made in our basic texts of the Master and the Mission? What is the extent of correlation?

Note: The features described by the Master about the several points and levels can be sorted out. If need be Master can be asked to give detailed characteristics of every region. (It is to be remembered that Master did not write his books with our purpose in his view. It was for other purposes). Keeping this “Reference” in view we may correlate the experience of the abhyasis with it. We do not thereby make any remarks on the level of the abhyasis. We all know “*Bhog*” need not be full in

every level and that our system accommodates speedy progress only by limiting the *Bhog*.

- (iii) The preceptors aid in the progress of the abhyasis by cleaning their systems.

Note: This should mean (a) identification of the grossness and (b) its removal. One can expect that with the removal of grossness—the abhyasi would experience lightness, elation, tears etc. Daily record of the experiences of the abhyasi's condition would aid us to relate the ratings of the preceptor with the experiences of the abhyasis. This would testify the effectiveness of the system and its validity. (This of course again is case-study method)

- (iv) To establish the nature of the centres objectively.

Note: To establish the nature of the several centres objectively, two methods can be used.

(a) The preceptors can be asked to study every centre for a minimum of ½ hour and record their experiences. This should be communicated to the Institute which would carefully process the material and give its report on each centre.

(b) The nature of the centre can also be studied by observing the abhyasis in these levels. Ex; 'A' is an abhyasi –and is in pind desh according to preceptor. Suppose he is at point '2' (Atma) or '4' (fire); the abhyasis would feel 'calm' or 'heat' as the case might be. We would thus be in a position to correlate the preceptor's rankings with the abhyasi's experiences. Besides, we come to a decision about the nature of the centres, if we can collate the remarks of the preceptors about several abhyasis' levels and the experiences of the abhyasis. In this method we have two steps.

1. The analysis of the preceptor about the condition of the abhyasis.

And 2. The abhyasi's record of his experiences.

(v) To see whether our system is really better than others?

Note: This is an exclusive problem of the advanced preceptors.

THE PROBLEM OF PERSONALITY

Inaugural Address of

The Revered Sri Ramchandraji

(President of the Sahaj Marg Research Institute)

THE PROBLEM OF PERSONALITY

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

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

Now, 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 treasure-house 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.

1. CHANGES IN PERSONALITY IN SAHAJ MARG

By Dr. G. Kuppuswamy, L.M.P.

I have been commanded by our revered preceptor to read a paper in this symposium. Knowing well my incapacity, I tried my best to wriggle out of the assignment. I gleaned a few excerpts from our revered Master's writings and incorporated them in this paper.

Most people are woefully ignorant of the real nature of man. Man is unable to apprehend the Reality. Yet there exists in him potentialities, which if developed by yoga, will change his whole personality.

Sahaj Marg system of Raj Yoga, revived and perfected by the Grand Master Lalaji and spread by Shri Babuji, our Gurudev here, is very simple, yet unique in its basic approach in that the Master initiates the process through "*Pranahuti*" transmitting into the very core of the heart of the abhyasi, the divine effulgence of that Ultimate Reality. A few are able to register a state of peace immediately and others gradually but surely depending on their sensitivity.

This natural path of Realisation is very simple with no rigid methods of austerity, penance or mortification. Not even an attempt at concentration is advised. Nor do we try for anything. Just we think of God, continue to attach ourselves with God by thought, and in thought, detachment and every thing will follow automatically. Sit in loneliness for sometime everyday regularly and punctually and think of God with devotion. Gently turn your attention towards your heart and meditate at the point where you feel the beatings and merely suppose the presence of divine light there. All efforts to localise the exact position of the heart or to visualise the light must be avoided. Surrender and remain absorbed in your meditation with devotion unmindful of the wanderings of the mind, consequent interruptions and disturbances without getting disheartened. As you proceed with your *Sadhana* you will find conflicting thoughts losing their intensity and ceasing to be a source of disturbance. When you meditate and if you secure even a temporary lull, it means you have gone a step further on the path. In due course you attain a state of harmony. Feeling lighter and lighter means loss of weight of one's own thoughts. The real state of *Samadhi* is that in which we

remain attached with Reality –every moment, no matter how busy we are at the time with our work and worldly duties—a state worth striving for and gaining.

There are two aspects of *sadhana*—one being the *abhyas* and the other Master's support. In this *samstha* almost the whole task is taken up by the Master. He removes hurdles in the progress of the *seeker*, cleanses the centres and directs the grace of the Supreme on to the abhyasi, thus bringing about transformation of the inner being to its real nature. This dual function of the Master is a great help to the abhyasi throughout the spiritual career. Go on doing the process of meditation till it is mature and we become almost one with that. Absorbancy in pious thoughts and attachment with that Supreme, is constant remembrance and that is what *Bhakthi* implies. If it is not there, it is but a mockery and a flattery. The true *Bhakthi* is devoid of any physical or mental desire. It is actuated with real craving, which when fulfilled does not give rise to another in its place but ends all craving.

There is only one God and that is God. We must take the only ONE to realise the ONE. Yet so many of us worship Gods and Gods with all pomp and show of fervour. By all this show, are we pleasing Gods or pleasing ourselves? No doubt mental enjoyment is there, sense enjoyment is there and we are caught up by so many enjoyments which forbid to peep further into the life meant for Realisation of the Ultimate which must be our goal, and the goal can be reached only by those who have a real craving to attain the Ultimate. Then peace will automatically follow. We have to really seek for peace within ourselves and real peace can only be achieved by developing real light within, mending and correcting our mental condition. To develop this within us self-effort alone is not all and enough. It must be supplemented by the Divine grace and this flow of the Divine grace can be directed towards the abhyasi through the medium of a Master of calibre, who has established an irrevocable connection with the Supreme. Such a Supreme Personality is now here amongst us and His help is absolutely necessary to proceed further into the sphere of limitlessness. If the teacher is not perfect, there can be the danger of getting caught up in the powers which are not concerned with spirituality or remain held up by the charm of it. Thus his progress gets frozen. Shake off your lethargy and seek His guidance. Besides Sahaj Marg, there is no other *sadhana* which can bring forth such top level results in such a short time. Every one is welcome to try and have a practical experience of it.

Prior to my initiation into this *samstha*, I wasted time, money and energy in various types of *puja* and *sadhana*. A welter of disconnected thoughts fantasies, broken recollections used to plague me during my meditation. Mind was wandering restlessly and unceasingly and all my strenuous attempts to restrain it and suppress my rushing thoughts having failed, I used to get up and go away in utter disgust cursing myself and the Gods too. Unfulfilment was gnawing me. Fortunately, one day, under very peculiar circumstances, I was inducted into this *samstha* and began practising Sahaj Marg system of meditation. Even here I felt nothing either at the time of initiation or for quite sometime after. Though I was disappointed and was losing all hopes some subtle force egged me on to persist in my practice regularly inspite of my having no pleasure in the task. Perhaps my constancy was tested! Thanks to my Master's grace, my patience was rewarded and my perseverance paid handsome dividends. Slowly and steadily His grace began to flow and fill me. It is said that in our approach to God, not man but God takes the first step. It is the descent of His grace that we experience first, then only our ascent and subsequent progress.

Incursions of thoughts were there but their intensity was very much less. Nowadays I am able to go on with my meditation unperturbed and unmindful of their activities. During meditation occasionally I used to feel heaviness i.e. feel as if bowed down by a heavy weight and just a prayer to the Master, the heaviness was lifted and I felt lighter and experienced His grace descending and flowing through every fibre of mine. Thus one can actually experience how just a prayer brings the support of the Master immediately, how He is watching the abhyasi always and removing the impediments in his progress. That is how my trust in the Master gave place to firm faith and confidence. Love and devotion automatically followed and surrender is but a totality of all these and a natural corollary. Attachment to the environment and surroundings and '*thapithrayam*' which are the causes of grossness and heaviness began diminishing. Life, it has been poetically said sleeps in the stone; dreams in the flower; wakes in the animal and comes to self-consciousness in man and man only can experience the all-pervasiveness of the Divine. This gives him a new and a coherent view of all life and activity integrating his whole personality. *Manasikam*, *vatchikam*, and *karmenyekum* are brought about as we now live in God, by God and for God. Nothing is empty of meaning. Result is that our strength is no longer dissipated in different directions; our mood is one of serene confidence mingled with humility in strong contrast to the prevailing pessimism and pride of our time.

Here a lesson in humility will not be out of place. Our Master is humility incarnate. One night at His holy abode about ten abhyasis finished their dinner and threw the leaves all over the dung heap in the compound. Early next morning I was shocked to see the Master collecting the strewn leaves and putting them on the dung heap. When I expressed my surprise He laughed and said that they are good manure. Manure for whom and for what? I asked myself later.

When Master wrote to Dr. K.C. Varadachari that he has reached the Centre and there is just a little more, about 2% only to be gone through Dr. K.C.V. said that 2% is the big ocean of difference between him and Master. By practising regularly with faith and devotion one can notice a gradual transformation of his whole outlook and I can categorically vouchsafe such transformation from my personal experience. I am a mere nobody and all my progress is entirely due to my Master's loving grace.

Our Master does not induce anyone to give up his worldly belongings and bid farewell to his domestic living, but only to attend to everything in a sense of duty entrusted to him by the divine Master. He is all love and affection. Who cannot but love and be devoted to such a benevolent Master? Surrender and offer your tiny heart as *Gurudakshina* to Him. He will cleanse it, put in divinity there, and hand it back to you enable you, God willing, to soar or swim across the ocean of Infinity, to that INFNITESIMAL CENTRE, yawning towards the vast limitless expanse. Let us be deserving of His Godly love and grace and may He in His bounty grant us our only wish and guide us to the Ultimate Reality.

Man is limited. God is limitless. Beware! Spiritual pride is the surest path for certain downfall of an abhyasi, however much he may be advanced, for there is a continuous growth even in perfection and one has to go on and on, as the Master so beautifully put it in 'Anant-ki-Aur.'

2. MY EXPERIENCES IN SAHAJ MARG

By Dr. P.T. Jagannadha Rao, Ayurveda

TIRUPATHI

From my 16th year I had the opportunity of associating myself with some Gurukula or other. I heard a lot but failed to obtain an application. I had the advantage of reading several books such as Upanishads, Samhithas and the work of Vivekananda and Ramathirtha. I was well equipped with the theory of Philosophy but not had an occasion to go into the practical side of it. I practised *Pranayama*. I was only conscious of the ratio and rate of breathing. I did not find any improvement in my mind. I did not find any improvement in my mind. I did *Mantra Japa* to such an extent that I uttered the same *Mantra* when I was awakened from my sleep. I did not realise any benefit from it. I did *Sivarchana* sitting in one posture without a shake for 5 hours. I was able to merge myself in the recital of *Rudra* but not go beyond. At last by God's grace I joined this mission in 1967 March.

During transmission I had the following experiences:

In the first month, I experienced tranquillity or calmness. There was a gentle pull up from the heart region to the level of the eyes as if a curtain was drawn up.

In the second month, I felt some faintly luminous thing entering into my body from above downwards. My look turned in and became blank. There was relaxation or inhibition of tension. I felt jerks all over my body. A kind of vacuum state was felt.

In the third month, I experienced the silent mind, along with the busy thinking mind. The vacuum state turned into a state of introspection.

In the fourth month, a humming sensation was felt and it was succeeded by a vibratory sensation, like that of a weak electric current extending all over the body. I felt something moving up vertically in my body to the head. I felt more relaxed than before.

During the fifth month one day I was remembering Master for a considerably long time. At the hour of meditation I tried to receive His spiritual energy through transmission. I felt I was under a water-fall I actually felt the thud and pressure. I was full like a balloon filled up with water for a few minutes.

In the sixth month the imagination of the mind was considerably reduced and a sort of emptiness or plainness was felt.

In the seventh month the condition which was hitherto objective became subjective. The mind could not perceive the condition as an object.

During the 8th and 9th months one day at the end of my meditation I did not know where I was. I felt a finer body of mine fitting into physical body as one tumbler fits into another. On one other day I felt my body to be like an empty shell and on another day like a living statue.

During the last quarter of the first year I felt as though something was getting loosened. I actually felt the untwisting of a knot. I felt much relieved. I felt I was very light as if floating in air.

Early in the second year of transmission I entered into a dream-like state. I think I was identical with some thought and sailed with it. During that time the external sounds were not heard, though heard were very faint. It was probably the mind-consciousness set free from the body-consciousness.

In the middle of the year I felt I was very light with buoyancy. I actually felt I was lifted up by some pressure from below upwards. In utmost relaxation the mind-consciousness disappeared and the respiration became either slow or shallow. This state appears to be, being and not knowing. There is only an existence – consciousness which is not a consciousness of any object. In further relaxation a more balanced state is experienced. There was also an experience of removal of some clamp-like bonds. Relief and lightness were felt thereafter. Deepavali crackers did not disturb my meditation even though I was aware of them. I have to merge in this balanced state yet. I owe all this progress to our Master and my preceptor.

I presume to have reached the goal, when I absent myself from this body and when Master propels this body as a pilotless aeroplane is propelled by radio signals. May Master's grace prevail on us all.

3. SAHAJ MARG AND PERSONALITY PROBLEMS

By Dr. S.R.G. Muralidharam, M.V.Sc.

College of Veterinary Science, Tirupati

Let me say at the outset that I am not competent to speak about Sahaj Marg before Pujya Babuji and other distinguished persons who have been in this system for a considerable period. I want to place before you a few facts about how I was attracted towards Babuji and how I have been progressing after I was initiated by our Divine Master, Sri Ramchandraji of Shahjahanpur, U.P.

Out of curiosity I called on Babuji on the evening of 11-6-1967 at Sri Raja Grha, the residence of Dr. Varadachari when he was camping at Tirupati. After introducing myself to Babuji, I posed a number of questions for about 45 minutes on idol worship, on the validity of the declaration of many Babas as incarnations of God, on the question of rebirth, on the behaviour of abhyasis in Sahaj Marg etc. In between these topics I touched on certain aspects of the practices and utterances of Gandhiji and Swami Vivekananda. I had asked these questions just to get my doubts cleared but not to degrade the system he is advocating nor to under-estimate his personality. The most interesting part of my discussion was that on no occasion our Babuji got irritated or disturbed or wild though some of my questions were definitely provocative to a man of ordinary calibre. Contrary to Babuji's reactions, some of the abhyasis who had participated in our discussion, did not like some of my questions and they had reacted in an ordinary way. This is the first divine quality I perceived in our Master at my first meeting.

Our Babuji gave me the following replies which I am reproducing from my memory.

"I never condemned idol-worship but I can say with authority that it takes an abhyasi only to a certain limit but not to the ultimate goal of life. The goal of life

is not getting material benefits but it is to become one with God and to be free from the chain of births and deaths. This can be achieved only by the transmission of Divine power (*Pranahuti*) into an individual. The method of *Pranahuti* is the simplest and the most effective spiritual process that has been evolved and perfected in this system by my Master, Sri Ramchandraji of Fategarh, U.P.”

“In the recent past or in the present day world no spiritual head of any existing mission had reached the ultimate and none had any real Divine power to transmit to others. Most of the present day heads of the religions and spiritual missions acquire certain amount of lower powers and they are not in a position to lift their disciples to the higher spiritual plane. How can any individual show the way to another individual when he himself is caught up in the primary stages of his ascent to the highest. Being satisfied and caught up with the lower powers, the individual declares himself as a Baba or a Mahatma and so on. As a test, entrust two or three abhyasis to me and give another two or three abhyasis to the existing Babas and observe the spiritual progress in both the groups. What else you want me to speak about the Babas? Is there any Baba who has given a correct procedure to reach the ultimate except asking his disciples to remember his name or is there any Baba who is following up the spiritual progress of his disciples? The ignorant masses are carried away by the miracles the Babas exhibit. Our aim is not to develop those miraculous qualities and the miraculous powers lead us no-where in the spiritual plane.”

“It is a fact that there is rebirth and the chain of births and deaths goes on as given in the Hindu Scriptures. I agree with the truthful life Gandhiji led and the inner voice he used to hear. It is true that there is no religion and God higher than truth and every body must develop the necessary strength to lead a truthful life. Swami Vivekananda had inspired the masses but now there is nobody in the Ramakrishna Mission, to lift the masses to the spiritual heights he wanted to take them.”

“The internal and external changes in an abhyasi who practises meditation in the Sahaj Marg can be seen in a gradual manner. Individuals take varying lengths of time to change themselves for the better. The changes seen in an abhyasi will be in proportion to the intensity of practice of meditation and the spiritual advancement that has taken place. We cannot expect any change overnight. The

change that comes in a gradual process, will be more secure and lasting than that is exhibited in a flash of curiosity.”

“The presence of a Divine Master brings internal peace and happiness to a stranger or an abhyasi. Vegetarianism helps spiritual growth though non-vegetarians are not prevented from getting initiated into Sahaj Marg. Whoever wants to follow the Sahaj Marg must practise meditation as advised in the Sahaj Marg, without sticking on to his previous religious or spiritual practices, because one cannot walk on two paths simultaneously.”

After hearing the simple, striking and gentle replies of our Babuji I took leave of him for the day. The next day i.e. on 12-6-1967, while I was returning from college at 4.30 pm, I suddenly thought over for a moment as to why I should not give trial to the practice of meditation in the Sahaj Marg. Straight I went to Sri Raja Grha and met our Babuji and asked Him whether I can have the grace of His initiation. Immediately He had asked me to sit opposite to Him on his cot and gave me the usual instructions before He did His Divine work with me. Except for seeing a diffuse bright light before my inward eye, I did not have any extraordinary sensation in my first sitting. But I had the satisfaction that he had initiated me instantly though the time was nearing for their Satsang at the Ashram. In fact I had a doubt whether our Babuji would initiate me without fixing up an engagement and that too on the last evening of His stay at Tirupati. I consider that it is a part of his Divine nature to attend to his divine work at all times. I am sure that none of the present day traditional ‘Gurus’ will pay so much attention to strangers and abhyasis alike. It is a rare Divine feature of our Babuji I suppose. My first impression about our Babuji was that he is an embodiment of peace, love and simplicity.

I was asked to take my second and third sittings with Dr. Varadachari, our beloved preceptor at Tirupati centre. We are lucky in Tirupati to have Dr. Varadachari, an ocean of knowledge and an authority on both theoretical and practical aspects of religious and spiritual matters. Under his guidance, I started perceiving Divine vibrations in my body within a fortnight after I was initiated into this system. The perception of Divine Vibrations is a constant feature in varying intensities. Generally the vibrations are being felt most strikingly during the weekly special sittings with Dr. Varadachari and during my meditation at home. In

fact the moment I sit at him I automatically perceive the vibrations. The flow of the vibrations continues even when he is engaged in talking. According to Dr. Varadachari the Divine vibrations clean the individual system and prepare the individual for higher evolution in the spiritual plane. The severe type of vibrations indicates the heaviness or grossness in an individual. The finer form of vibrations indicates the absence of heaviness or the presence of lightness in an individual.

While talking about the vibrations, we must get rid of doubts that have often been raised by critics of Sahaj Marg. The magnetic vibrations that are produced by the will-power of another individual or by the same individual are not at all comparable with Divine vibrations that we perceive in our system. In Sahaj Marg neither the preceptor, nor the abhyasi makes any special effort to create the vibrations and so they are so spontaneous, natural and peace-giving. The vibrations that are produced by magnetic or mesmeric or hypnotic forces produce exhaustion and fatigue in the subject but the reverse is the experience of an abhyasi with our Divine vibrations. In Sahaj Marg after a sitting (in meditation) is over, an abhyasi gets rid of his tensions, feels fine and gets mental alertness and freshness. Another interesting part is that an abhyasi may perceive the vibrations at odd times i.e. in the absence of the Master or even the preceptor, indicating that the Divine force is working in an abhyasi at all times and it is not working on the special effort of any individual.

As regards the Divine light in the heart region, I have been seeing only a diffuse light in different shades. Dr. Varadachari says that Divine light does not mean seeing any flame or burning of a candle in the heart. It means that an abhyasi perceives lightness in his body and he sees the Divine light in the heart region in different shades, which indicate the spiritual condition of the individual.

Recently I had asked Dr. Varadachari whether he is fully convinced and satisfied with the working of our system. “Do you mean that I am cheating you?” he asked me back. I said that I did not mean that. “Whatever you may mean, my Master has always been with me for the last 13 years and He has never failed me,” he said. Within two days after this conversation, I had a vision in my waking state in which I saw a bright light first, then I was lifted up, and when it was happening I wanted to open my eyes but I could not. Within a few moments I returned to my normal senses. During the same week I had another vision in which Dr.

Varadachari was by my bedside and asked me to turn upside down; then I was lifted up. At this stage Dr. Varadachari touched my body and brought me back to normal senses. On another occasion I saw a hall full of abhyasis sitting around and crawling towards Dr. Varadachari for Satsang at Hyderabad. These visions have definitely dispelled certain of my doubts because I cannot remain blind for ever, ignoring the facts that are happening before my inward eye. I enquired about the meaning of these visions from Dr. Varadachari. He said that it was all Master's work and he did not do anything for me to get those visions.

The impact of Sahaj Marg in day to day life:

The Divine force working in the system creates a new confidence in life in an abhyasi and makes him work harder and efficiently. The constant perception of Divine force within the body makes an abhyasi to abstain from doing wrong things. As a result of regular practice of meditation in the Sahaj Marg, an abhyasi gets peace for himself and peace for others.

One of the most interesting aspects of Sahaj Marg is that it does not contribute anything to the necessity of '*Sanyas Ashram*' in life. It aims at lifting a '*Gruhasta*' to the spiritual heights with the aid of Divine force which works constantly within an abhyasi from the moment an individual is initiated into this system. Our Master knows what an abhyasi requires and He always takes care of him. An abhyasi's immediate spiritual needs are met by the preceptor, who constantly watches the progress of an abhyasi.

As regards the material benefits, though an abhyasi does not pray for them, he gets whatever is needed for him to lead a righteous life. Sahaj Marg does not prevent people from earning by right means, does not attach an individual to worldly things and it does not come in the way of spiritual progress. It is clinging to the earnings that attaches an individual to the material things and obstructs his spiritual progress. The feeling of attachment vanishes from an abhyasi as he advances from different spiritual centres, in his body. An abhyasi realises these facts for himself after gaining sufficient experience in the practice of meditation. Until then an abhyasi has to believe implicitly the words of our Master or preceptor, just as a raw science student believes the words of his teacher before the teacher demonstrates the facts of an experiment.

Most of the Hindus believe in the presence of God in every fraction of an atom in the universe including within one's own self. However, instead of approaching his own self, every body wants to see divine form in others and on other things. It is really a ridiculous and funny thing to go out in search of the Divine power which is already in one's own self. Perhaps it is convenient to an individual to attribute divine qualities to others instead of trying to see the divine quality which is already in his possession, because the moment an individual accepts the presence of the divine being within, he has to live up to the divine standards. It is beyond the capacity of an ordinary human being of the present-day world, to entertain the thought of divine standards of living, when he is not in a position to maintain even the human standard of living. If we think for a while we can easily understand at what lower standards we are now. I humbly pray to our Divine Master to bring the humanity first to the human standards of living and then to take them to Divine standards of living.

Sahaj Marg is a scientific way to solve the problems of life and death. It does not believe in theoretical propositions. Its foundation and expositions are fully based on experiments conducted in the human laboratories of our Divine Masters – Pujya Lalaji and Pujya Babuji. The results of the experiments of these two great souls are being retested in the individual laboratories of hundreds of abhyasis belonging to different walks of life. The observations and findings of hundreds of abhyasis is a clear proof of the efficacy of this system. Now it is in a process of extending the results of its experiments, just as a scientific unit does for the benefit of the humanity. Any aspirant of spirituality can experiment on himself, to find the result for himself and compare his findings with the findings of others who have been in this system. Our Pujya Babuji is always with us to make us deserve the spiritual heights and to make us one with Him ultimately.

4. TENSIONS AND SAHAJ MARG

By Dr. V.S.R. Murthy, M.A., Ph.D.

Thanks to the advancement of technology, humanity as a whole has been progressing materially by leaps and bounds, in the recent times. At present, especially the more civilised countries of the west are able to boast about the freedom of man from the vicissitudes of Nature. Man is in a position to reduce, thanks again to the space technology, space and time to the limits possible owing to the fantastic speeds of the travelling craft. So to speak the contemporaneous human society or in short, the modern man has reached the cross roads due to his gearing up processes which might hinder or perhaps accelerate his own evolutionary processes.

However, a more dispassionate view about the present position of the human race would reveal that the progress achieved on the material plane of his existence is just not sufficient to outweigh the degeneracy experienced by the race on other planes of existence. The recent happenings involving political, social and economic upheavals together with the attendant unrest in the contemporary society of almost every continent is sufficient to point out and bring home the obvious fact that all is not quite well with the race as was thought of at one time. To put it in short, we have people among us who have conquered the outer space and are even contemplating seriously upon the conquest of the other planets. Thus man seems to be meddling with cosmic forces by gradually extending the frontiers of his activity to the interplanetary systems, instead of confining to this planet – the Mother Earth, as was the case since the dawn of civilisation. At the same time, it is a matter of deep regret to note that there is also another set of people who just cannot think of going to bed in the night for fear of a restless, sleepless and torturous night. It would not be far from truth to say that several persons including my own humble self, are subjected to such emotional imbalances leading to stresses or tensions at one time or other if not all the time. At present, tension seems to be so common as to be regarded as a synonym of modern man or in Shakesperian language “Tension thy name is Man.”

We can do ever so many things that can really be considered as marvels such as the conquest of space, transplantation of hearts, breaking the genetic code, unravelling the endocrine and neuronal mechanisms etc., but also, we cannot sleep naturally and soundly in peace for a single night.

Of course I am quite aware of the fact that there are some people who have no need of any peace and they can apparently work normally when strung up like a wire with all sorts of tensions and some argue that the best qualities of man are out only when he is quite under tension. But such people seem to be forming only a negligent few in numbers while the masses at large crave for that restful, blissful and invigorating peace and positive avoidance of all worries and consequent tensions.

Is this monotonous repetition of untold miseries resulting in emotional imbalances in the lives of one and all a necessity? What is the purpose achieved by this significant and universal theme of the life's drama? How can one get rid of or sublimate his tensions? Do we have to work singly and individually or collectively and as a whole? These are some of the questions that have plagued me since my boyhood and now I realise that the very same questions have been raised time and again by many and have been answered variously from time to time during the very evolution of the society.

Despite the scientific observations and accurate analysis of emotions by the ascetics of the orient, it is only in the recent times that modern science has come to appreciate the role of emotions in the very well being and survival of man. Every one knows some thing or other about endocrine glands and their role. Modern science has proved beyond doubt that man is what he is – physically, mentally and emotionally, due to the interplay of endocrines and nerves.

Most of the people experience physiological or psychological tensions due to their desires to flourish well in this competitive society which is characterised, at this juncture, by degenerative trends regarding moral, ethical, social and religious practices. I had more than my own share of these emotional imbalances. Very often I used to become upset, not due to the things that actually cause me trouble, but due largely to the helplessness of the human beings in the hands of fate.

The sages of the yore have maintained that the pleasures are for the body and the soul evolves only through pain, misery and humiliation. I feel that the experience of these forces is a must for the evolution of the individual and there does not seem to be any other alternate shortcut for approaching the divine. It is only through suffering and misery that one develops the faculty of seeing clearly at life. Going through the mill of life, full of pains, sorrows and miseries helps one to develop the will – power that can ultimately, if properly handled, lead one to the elixir of existence. Since time immemorial it has been an established practice in the orient that peace can be and is got by individual efforts. Meditation has been suggested as one of the important ways of getting at it. During meditation, it is believed that one will be shaping his spiritual body i.e., Astral body or whatever it is, from which we receive the energy for our upliftment through the medium of a capable master.

The method introduced by the great sage of Shahjahanpur, Sri Ramchandraji, President of Sri Ram Chandra Mission, who is currently gracing the occasion by His benign presence insists on meditation by the individual during which the transmission of divine force can be experienced by the abhyasi. From personal verification borne out of experience, all His abhyasis know that this Supreme Personality commands a live, superior, vital and innate force that is imperceptible, invisible and finally unquestionable. He does not demand anything from His abhyasis. It is one – sided relationship. He gives all and everything and we just receive it. That is all to it.

What is this transmission and what is the nature of the force transmitted to the abhyasis? Is it hypnosis? No. Is it auto – suggestion? Not at all. Is it hallucination? Certainly not. The books “Sahaj Marg – A New Darsana” by Dr. K.C.V. and “A Peep into Sahaj Marg” by Late Sri Ishwar Sahai have amply dealt with this aspect. One is quite conscious, if not super – conscious, during the period of transmission of this force and there is no thought transference from Master and further the lack of any ill after – effects – all these prove that it is not hypnosis. The lower will of the abhyasi does not participate at all during this transmission and hence auto-suggestion and hallucination are ruled out.

Then what is it and what is it that this transmission of the divine force can do to an abhyasi? It simply is what it is and it does everything since it is a superior

type of intelligence descending down from the supreme super-consciousness working to improve the system of the abhyasi. Not only does it remove the obstacles and dirt but also simultaneously, perfects the system making it fit for the descent of the higher consciousness in course of time. All this happens while the abhyasi is in the thick and thin of the life's activities. All problems seem to be evaporating just at the moment of crisis quite naturally. In the words of Hon'ble Justice Venkataraman of Madras High Court and Dr. K.C. Varadachari, Director, Sahaj Marg Research Institute, Tirupati, this divine force is the 'best antidepressant' and 'best Detensionist', respectively.

It is needless to try to enumerate the corroborating experiences of thousands of abhyasis strewn all over the country and a few in other foreign countries. To sum up, we have experienced a miraculous and complete transformation after joining the Mission and this has given us the strength to face the buffets of fortune in life with all courage and confidence. Further, we are able to lead a quiet and peaceful life. Even while we are in the thick of all miseries and humiliations we will have the reassurance of His company thus making the abhyasi travel under the protection of His umbrella rather than go alone.

I am very much delighted to put it before this August gathering that there is a practical way of getting over the pains, miseries etc. In Master's words: "I found that if one is inclined towards the side where even the groaning men find relief then gradually the troubling thoughts cease to trouble. Diversion from miseries is also a factor to save from the restlessness" and I am very much awe-stricken when I had occasions to get a personal verification of it.

A critical outlook at the commandments of Sahaj Marg, especially the commandments numbers 5, 7 & 10, would enable one to realise that they are mainly intended towards the controlling of the emotional behaviour and to channel the imaginative thought faculties of the abhyasi towards reaching the perfection and purity in the context of his spiritual pursuit. After a thorough and successful practice the abhyasi reaches a state when his emotions are neither in, nor of, nor for him. He refuses to allow his emotions to develop into passions and hence he is in a position to take an objective view of all events.

I understand that the principle involved in the practice of Sahaj Marg is more or less similar to the one practised during the vedic times by many a successful seeker of the Reality, i.e. following the technique of transference commencing with the Idol – Image – Idea – Thought - Thought Force - and finally to Reality. I believe, atleast in South India, the Idols seem to have rightly served their purpose of representing the ‘PARA’ or the impersonal force. After some initial difficulty the idol is transferred into a mental image during the meditation as is the case with the abhyasis of our *Samstha* meditating on Master’s image after transferring the physical form. Quite soon the image fades out into a faint idea and this process being accelerated by constant remembrance accompanied by love, *bhakti* and *jnana*. Some of the abhyasis, of course the unfortunate few like me, obtain these only after an initial angering, raging, disappointment, wailing and what not. Love, which is not superficial and artificial but which is borne out of *jnana* does not take to exhibitionism and emotionalism in expressing itself towards Divine Master.

The idea after sinking deep into the being, forms the very raw material for the thought. Thought, as we know, plays not an insignificant role in the control of emotions, character and the very personality at large. Within the mind of every individual there are tremendous forces: forces that can heal and bring happiness and peace or disrupt and destroy the person. Every man has divine and *asuric* forces in him. It is only the training and the proper regulation of the latter that enables us to move forward on the road to the Reality. It is the proper equilibrium between these two opposing forces that is regarded as moderation by our beloved Master.

Yogis of the ancient India have clearly identified the imagination as the generating force behind emotion. Imagination from the very beginning plays a very unique role in the life of an individual. If it is properly controlled the emotions automatically get checked up and thus we find ourselves beyond the influence of desires. The desireless thought, speech and action as propounded by Buddha is regarded as thought in its purest form and at this level the thought becomes a mighty and subtle forceless force or the ‘real stuff’ and enables one. I believe, to go beyond thought itself. At this level of development the abhyasi is regarded to be in touch with Reality.

I am convinced that sooner or later one enters the stage of restlessness even while enjoying peace and calm in the very depths of his being. This restlessness which, I believe, is the only way to success, indicates the continuous and unceasing action of divine force. This can be perceived, if one is sensitive, in the form of soothing and calm vibrations that infuse the heart incessantly and uninterruptedly. Peace is a state of mind while restlessness is a condition of the body. Though it is not intended to be so, it looks as though it is imperative for most of the seekers of Reality who experience that innate and uncontrollable urge to seek the Ultimate, to pass through the temporary conditions of sense of failure, frustration, despondency, dejection, humiliation and utter helplessness and they cannot but give themselves up to crying and wailing in a deep sense of sorrow, dejection and discontentment, which of course, may even prove to be the worst enemies and definite obstacles for a man on the road of spirituality, if unchecked at the proper time. This is the indication of the fact that thought is still in contact with the material forces. It is probably because of these temporary states that the question “Have you ever wept for Him” has been asked repeatedly.

I feel these make one deeper and deeper and capable of bearing the sorrows of life very easily and effortlessly. Further, it appears to me that we cannot get complete or total surrender to the Divine or His will without a taste of these feelings of utter helplessness in the material and spiritual life. These are necessary for increasing the dependency on HIM in day to day life. Speaking about the role of sorrows and pains Master says, “These are things which knock towards divinity, where only, a man becomes care free.” One may ask the pertinent question: Why should an aspirant and a devout abhyasi get these attacks though temporarily? My answer to this would be: The *asuric* forces resident in us and which have found innumerable opportunities of expression all along in the form of desires at thought or action level are protesting against the craving of the soul and hence one is temporarily given up to these feelings. The need for the grace of Master is much more for an abhyasi when he is afflicted with *asuric* forces.

Since all biological processes need a minimum time for their completion and cannot be speeded up without detriment to the tissue, patience is absolutely necessary even while one is in the state of restlessness. Strangely enough peace and restlessness; patience and restless-craving coexisting in the same abhyasi look quit queer and paradoxical but I believe it is a very important stage in the journey

onwards Reality and I regard it as a preliminary step towards getting over the several dualities of life.

Before concluding my account, I would like to draw your attention to the well-known and oft-quoted stanza from Gita:

Ananyaschintha Yanthomam!

Ye Janah Paryupasate

Tesham Nityabhiyukthanam

Yogakshemam Vahamyaham.

When I look at my Master in the light of the message contained in the stanza, I cannot but remember that He has not asked me or any body in the *samstha* to give up *chinta* or worry. He does not even ask for surrender from the abhyasis. Yet we get rid of all *chinta* or worry and we develop true surrender as time goes by. So long as we practise meditation regularly and sincerely he gives us. Yoga by maintaining the connection with the God-head from above in a '*avichhinna taila dhara*' fashion and looks after our '*kshema*' by sustaining us from below. I have a definite feeling of growth under His benevolent care from the pigmy that I am and I fervently pray that it would take me to the giant I would be.

Anybody can join Him as he is, where he is and at any time. There are neither any qualifications to be insisted upon, nor are there any list of questions to be answered. The only passport to Him is the craving for the Ultimate Reality and willingness to practise meditation under His guidance.

I am sure by now all those who did not have any contact with Him so far would be asking "Then who He is?" Well. He is just in front of you in flesh and blood giving a grand feast to the heart and soul of every one of us. My humble and only appeal to you, is – try Him once and get personal verification.

5. FUNDAMENTAL ASPECTS OF THE LIFE OF AN ABHYASI OF SAHAJ MARG

By Dr. V.P. Rao, B.V.Sc., M.S. (USA)

On the advice and encouragement and the guidance of our beloved preceptor, Dr. K.C. Varadachari, the article is prepared.

The purpose of our existence is to tread the path of righteousness and reach the Ultimate under the guidance of the Guru. The life of an individual depends usually on his actions in his past and the present. As the highest – evolved – being on earth, he has the capacity to modify his condition with the blessings of the Guru.

An abhyasi of Sahaj Marg, as any other individual, has two facets in his life – the domestic and the vocational – working through which he attains the spiritual heights.

The domestic front offers a variety of problems which are not uncommon and involves Finance, Health, Ambition, Children, Desire and other traits. The want of one or the other may cause considerable anxiety and worry. In some cases it is not the lack of it but the inherent nature of the individual that causes misery. It would appear that man worries over something or the other. While literacy seems to spread over the length and breadth of our country, education has taken a retrograde step. With a poor capacity to understand and a lesser ability to adapt, man drifts from the fold of spirituality, yields to the dogmas of religion and rituals, is tempted toward evanescent materialism. In all his actions during the day he has a weak mind, tuned to serve his selfish interest. He becomes blind to what he learned from the scriptures, deaf to the instructions of the noble souls, and he does not hesitate to descend down to enjoy the illicit gains.

Even so the official front presents several problems. The uneducated mind is not able to overcome the temptations of rank materialism. The so-called educated, having delved deep into the meaning of Evolution and Culture betray poor physical and mental health. While ethics at home are conveniently forgotten professional ethics are not adopted even in name and are overlooked with authority. They may take shelter under the garb of administrative justice and reason, morality and

religion which are neither understood nor adopted but only voiced forth to protect their own personal interest. The contemptuous vindictiveness ruthlessly practised against an honest man reveals the primitive barbarism which is lurking in the dark recesses of civilisation and which is tainting its soul.

Man, rich or poor, of a higher or lower status has necessarily to seek service or some vocation for a living in modern times. Whatever may be the dictates of morality, situations always arise creating obstacles for a man following the path of righteousness. I need not dilate on this point which every one in service meets with in life every day. It is only people who, with all simplicity and humility, follow *dharmā*, meet with several difficulties and are forced to face trying circumstances. The greater the sensitiveness, the greater the misery which saps the mind.

East or West, whatever the religion, man has an appreciation for the right code of conduct. Leading a good life and avoiding pitfalls may afford a peaceful and happy life now and in future. But as long as desire for anything other than the Ultimate is nurtured, one is subjected to transmigration and the tendency to become gross is not avoided. It is therefore essential that one should be guided by a guru to reach the Ultimate. With the cultural background and training as we have, one can steer clear of the pitfalls and seek the help of noble souls for guidance along the road to Truth.

I have no experience with idols or with any system of religion or *yoga* and Destiny brought me to the Sri Ramchandra Mission. Our Master may assure us a living probably to facilitate us to meditate under His guidance. Several situations, we abhysis face in our daily pursuit of material life – domestic and official – are not to be thought of, nor any solution anticipated. However, I would say that whenever there is a problem and whatever its nature, simple or great, our thoughts which were once automatically directed to our parents, now seek the help of our sympathetic preceptor, Dr. K.C. Varadachari who may be in town or elsewhere and our Master who may be far away at the foot of the Himalayas. We are aware that everything that happens is a result of our actions – in the past and the present – and that they are inevitable. Yet we feel the burden to be light or not felt at all. The attitude is such that the so-called problems in life lose their sharpness and there is no cause for anxiety or worry. I reiterate that while problems exist and no material benefits are assured the mind undergoes a change, a gradual and progressive

divinisation. The Five Cardinal Virtues – Satyam, Ahimsa, Astheyam, Aparigraham and Erahmacharyam – are meaningful and the values attached to matters in life are viewed in proper perspective. There is no undue charm in or immoral attraction to material life. All our attention is directed to the Ultimate. While there are no remarkable modifications in all spheres of his activities, what a miraculous change is brought about in an abhyasi! He has not migrated to the forest for *tapas*; nor neglected his family and made his spiritual progress arduous; nor forsaken his vocation and made his life miserable. Then what is it that made him shoulder the responsibilities in life with patience and cheerfulness and what is it that gave him a new vision which made him to stick on to *dharma* with moral courage? Help in any form – academic achievements and material prosperity – bestow on us fame, name and wealth which are short-lived, diversions from the direct path to the goal. They do not facilitate spiritual progress but provide ample opportunities to acquire liberal amounts of grossness. So the atmosphere we are in, is suitably adapted by our Master to make our progress smooth and easy. A silent metamorphosis is going on automatically, even without our knowledge, correcting our diet, habits, thoughts and so on which are conducive to spiritual growth. Our moral fibre is modified and our awareness to cosmic consciousness is increased. What else is the aspiration of man! This Divinisation is owing to the Transmission of the divine '*prana*' by our Revered *Gurudev* and active guidance of our affectionate preceptor Dr. K.C. Varadachari who are our spiritual parents.

In daily life, treading the path of Righteousness and the Cardinal virtues and the Ten Commandments would help us have our aim on the Ultimate all the time, an unconscious but constant remembrance of the Ultimate. This encourages us, as advised by our Master, to travel light leaving the burden to Him. All our thoughts, words and deeds would never go wrong or they would be as they should. This ensures our progress. Constant remembrance may be further strengthened by constancy in thought, the thought of the Ultimate only. Practice of diverse methods is only a weakness of the mind which retards progress. In our mission if only one desires to reach the goal he gets it.

I offer my humble *pranams* to the unostentatious and divine personality, our *Gurudev* and our dear preceptor, Dr. K.C. Varadachari for their affection and blessing. I cannot repay them in any way except by my faith in and devotion to them.

6. SAHAJ MARG AND BHAKTI YOGA

By Sri K.C. Aravinda Rajagopal, M.A.

The system of Sahaj Marg propounded by our Master Sri Ramchandraji Maharaj is a purified form of *Bhakti Yoga* practised by Sri Ramanuja. The several ingredients of *Bhakti* as revealed in the *Narada Bhakti Sutras* such as *Sravanam*, *kirtanam*, *padasevanam*, *arcanam*, *vandanam*, *dasyam*, *sakhyam*, *atmanivedanam*, *kantam* and lastly *tanmayatvam* are gross forms of *Bhakti* according to this system. It reveals the constant remembrance of God which is equivalent to *tailadhara aviccinna dhyana* of Ramanuja. *Bhakti* itself is a kind of knowledge according to Ramanuja as stated in the opening verse of Sri Bhasya '*Semusi bhakti rupa*'. *Bhakti* or devotion to God involves constant remembrance of God. In Sahaj Marg this constant remembrance of God can be easily accomplished when all our actions and work are treated as a part of the divine duty entrusted to us by our Master. This constant remembrance of God is achieved by the abhyasi by the Grace of the Master through the power of transmission. By the power of *yogic* transmission a *Yogi* can transmit by his own will force the *Yogic* energy of Godly effulgence within anyone and remove anything that hinders him to spiritual advancement. This power of transmission is called *Pranahuti* according to our system.

The transmission by the Master into our hearts makes our attachment with the Master stronger and stronger. At first, when one sits in meditation other thoughts, no doubt, accrue in his mind but in course of time these thoughts will disappear and the day comes when the thought of the Master gets an upper hand and meditation naturally follows. Hence meditation is the only way by which one can realise God and attain union with God. By constant practice in meditation the mind becomes calm and peaceful and the unwanted ideas will not trouble him. The proper method to control the activities of the mind is to fix it on one sacred thought just as we do in meditation and remove from it everything unwanted. In course of time, after constant practice the mind gets disciplined and regulated and much of the inner thoughts and feelings is eliminated. During meditation when the idea is formed in our mind we must feel that Master Himself is meditating in His form. We can achieve excellent results when we meditate in this way. By

meditating in this manner not only do we lose our grossness but imbibe within us the finest condition of His innerself.

By the grace of the Master the thought of the Master is always in our heart. Our system insists that we must have implicit faith in the spiritual Master, who is the embodiment of universal reality and who can alone transmit to us the thought and feeling force. It also reveals to us that devotion to the Master is the real basis of surrender. When we surrender to the Master by offering prayer in meditation, “O Master! Thou art the real goal of human life, we are all yet but slaves of wishes putting a bar to our advancement. Thou art the only God and power to bring us up to that stage,” the Divine Master helps us to attain union with God with the power of transmission.

Offering prayer to God plays an important role in our system. It brings about connection with God to whom we surrender ourselves with love and devotion. In prayer we sit before Him as a humble servant representing to Him our real state and completely resigning ourselves to His will. This is the true form of prayer and as a true devotee we must be satisfied with the will of the Master. Therefore we must offer our prayer to the Master with a mind fully absorbed in love and submission to Him, who alone is capable of removing all kinds of dirt and disease as stated in the prayer “Thou art the Ocean of Bliss. We are all seated in it. The waves of Thy ocean are passing through us removing all dirt and disease.”

The next important thing to be considered in our system is whether our devotion to God takes the form of *Saguna* or *Nirguna*. There are systems which deal either with *Saguna* form of worship or *Nirguna* form of worship. Those who advocate *Nirguna* form of worship criticise those of *Saguna* form of worship and vice versa. As a matter of fact, both of them are wrong. They have neither attained *Nirguna Iswara* nor *Saguna Iswara*. No doubt, there are two ways by which one can attain the goal but the goal is only one, namely God – Realisation. When we meditate upon the *Saguna* form of God and think it to be *Saguna* we are removing the Infinite from us. Similarly if we contemplate upon the *Nirguna* form of God and think it to be *Nirguna* only, we are falling into the same error. It is we who conceive Him to be *Saguna* and it is God who makes Himself *Nirguna*. In Ramanuja’s philosophy though God is ‘*Para*’ in his transcendental aspect, He takes up several forms such as *Vyuha* for the purpose of creation, sustention and

destruction. He incarnates himself as *Avatar* for the purpose of restoring *dharma*, destroying the wicked and to protect the virtuous. As an *Antaryami* He is the indwelling seer of all souls and nature, whose movements He regulates even like a machine. The *Archa* concept is that God takes residence in icons for easy accessibility to all those who seek refuge in Him. Thus Ramanuja's conception of God is integral and all these are but one only and should not be considered to be different. This is the doctrine of oneness in fiveness or multiplicity distinguished only by function or personality. But our system lays stress on the fact that the abhyasi must turn his attention on the original element, be it *Saguna* or *Nirguna*. Whatever it is, we should be devoted to Him. In whatever form God is worshipped, ultimately we reach the One Supreme God which is formless according to this system.

In our system the intimate relationship between the *Guru* and God is more important rather than anything else. The Ultimate which is formless when communicated to us is perceived by us in the form of wave or vibration. When the Ultimate consciousness-force is passing through us, a natural cleaning of the system begins. In course of time, a gradual transformation takes place in us and ultimately we reach a natural state. The transmitted force of the Divine takes the abhyasi to such an extent that only a feeling of helplessness is present in him and it becomes the easy task for God in making the abhyasi a Divine Being.

Further we think of God only in times of distress and misery. We expect Him to come to us on such occasions to remove our sorrows and miseries. A true devotee is one who loves Him not for any favour or for worldly interest but for the sake of the Divine love. He must be satisfied with all that is given to him whether what he achieved is good or bad, pleasant or unpleasant. He should regard everything as a divine gift. Such resignation and unquestioning attitude in all matters is the highest form of devotion. Resignation does not mean giving up everything to God without doing anything by himself and depending upon God all the time thinking that God will bestow on him everything if He wills. It really means that we should be devoted to Him without diverting our attention to any worldly objects or without caring for the consequences of such action. It only means fixing upon the goal of life which is absolutely essential for the devotee to attain progress in spirituality and for that we practise devotion only as a duty.

Duty for duty's sake is what is called *nishkama karma* and it is our bounden and primary duty to realise our goal of life.

The goal of life according to this system is God-Realisation and not the mere attainment of peace. Some people want peace, but not God. This conception of the Ultimate is mainly due to the perverted mind of the human being. God is the embodiment of peace. He is the Ocean of Bliss, pure universal love, Wisdom, Truth, Beauty and several other things. God is the Ultimate Reality who is above the conceptions of light and peace. When God is realised, everything is attained. God is represented to us as a supra-consciousness which is above the ordinary thoughts and feelings. Every abhyasi must experience this divine consciousness in meditation and when he experienced this divine consciousness, he is said to have reached the Ultimate. Reality cannot be perceived through organs of sense but can only be realised in the heart of every individual. God can be realised only by us when we are free from bondage which is the ultimate cause of pain and sorrow. Freedom from bondage is liberation. It is different from salvation which is not the end of the process of rebirth. The cycle of birth and death comes to an end only when we have attained liberation.

The next question to be considered is whether one can attain liberation in this life or after death. *Visistadvaita* holds the view that one can attain liberation only after death. But our system which speaks of *Jivanmukti* theory brings about the release from the sense of bondage though the prior effects of *karma* would hold on the body till the exhaustion takes place. Even the *Prarabda* and *Sancita karmas* could be destroyed by the thought-*pranic* force by bringing them to *bhoga* in a number of ways and cleanse the system completely so that the real *Jivanmukti*, living freedom can be enjoyed through the Grace of God. Hence according to our system we can attain God-Realisation with the help of our Master by the transmitted force and by this force he transforms the abhyasi, who is hitherto an egoistic person into an altruistic person or a Divine personality.

7. IMPACT OF SAHAJ MARG ON LIVING

By Dr. K.S. Swami, M.A., Ph.D

Head of the Department of Zoology

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From 1957 to the end of 1963 I have been practising meditation without taking any guidance from any guru. Every day in the morning and evening, I used to utter prayer followed by meditation. During the meditation, I used to imagine the figure of Lord Rama in an illuminated form. All the time I made efforts to keep the idol, well lighted and bright. I never permitted it to become dark. Sometime during 1961-'62, I started imagining the figure of Lord Rama on my back side, just for a change. When I was doing that, I felt that I was getting forgetfulness i.e. I was getting into a sort of forgetfulness for routine affairs and academic duties. Then I thought I was venturing on some uncontrollable experiments which are not congenial for my well being. I got afraid and stopped doing that. Then I tried some other experiments. This time I used to keep the illuminated figure of Lord Rama on the right and left side of body (outside the body). I could not see any response. Then I tried to imagine the figure over my head. Then there was intense illumination in me. Later I imagined the figure below the head. Then there was sudden appearance of darkness within me. I could not understand and make out what these are. Some time in the months of September and October, I started losing the capacity to visualise Lord Rama in a lighted condition. The image seemed to turn black. Whatever may be my effort, I could not ignite the idol, with my concentration force and some time in November 1963, even the idol used to disappear. I could not see Lord Rama at all during meditation. I tried my level best and tried to create the image, but without success. I got frightened. I felt that God has deserted me. If God stays away from me, where am I? How can I live in this world? There is nothing in the world without God. There is no protection, probably my life has come to an end. Probably there will be a downfall in my career. The time has come to an end.

Uneasiness, unrest started appearing. I became restless. I was unable to sleep peacefully. Even day time was horrible. I felt there was nobody to seek for help. Then I was reminded about my meeting with Dr. Varadachari some time in

1961. At that time, Dr. Varadachari spoke to me very rough and tough. Probably he was testing me. Because of my ignorance, I could not understand him well, then. When I recollected that previous contact with Dr. Varadachari, I thought that the time was ripe and he was the person whom I should get in touch, and consult. Immediately I met him at his house and told him about my experience. He heard my difficulties and suggested that I should take a trial transmission from him for 10 mins. We both sat for 10 mins and he gave transmission. The experience was strange. I could not see anything. No thoughts appeared. No visions. It appeared as if all the thoughts and the visions were shattered to pieces and powdered. This powder was sprayed throughout. This first experience was highly peaceful and calm. All the worry and anxiety with which I had been suffering so far vanished. I was fresh as if I had taken a cold water bath. Joy came back to me. I thought I got the right thing and Dr. Varadachari showed it to me. Later after this meeting, Dr. Varadachari wanted me to take individual sittings twice a week. After two weeks, he wanted me to attend *Satsangh*.

After coming into the Mission, my life started changing. Previously I was afraid of the world and people. As far as the academic duties, such as teaching and research are concerned, I was able to manage alright. However, there was an element of fear coupled with anxiety for petty things. Even the regular routine affairs seemed to produce a lot of tension in me. Even if the job to be done is minor, it used to hang very heavily on me. I was under tension. When one job is over, there is another waiting. If I finish the job at University, I have some more work in the night, in the form of preparation for next day's teaching and research. So the tension used to continue day and night, there used to be no end.

I was unable to put up with, even minor criticism or even suggestion from the superiors. I used to wish, that the superior officers don't exist at all. Even if they exist, they should leave me untouched. They should not call me at all and give advices. I hoped and prayed God, that the superior officers would never bother me at all. It was something of an uncomfortable attachment. I hated going to the superior officers. The hatred seemed to increase day by day. The dislike increased. I wondered whether there would be a day when there would be no superior officers. I did not know how to solve this problem.

In this context, I wish to point out, that my superior officers were good and kind. They were never intending to harm me. I knew that they would not harm me, but the way they put things and tackled the situation seemed to be unpleasant. Perhaps psychologically, I was not prepared to take the situation and understand it in the right perspective. I was intensely sensitive and emotional. With mental tension, not only my understanding of the environment was poor, the efficiency of my action was also poor and defective. I was not able to tackle the situations efficiently.

Even the criticisms of my colleagues seemed to pierce and prick. I was uncomfortable, with the result, my balance of mind and the level of thinking did not improve. I was unable to face uncomfortable comments of my so-called friends. With the result, I was unable to solve the day to day problems that confronted me in my academic duties and social contacts. I used to be miserable and suffering mentally, which used to reflect on the physical body. Life itself used to be a misery. Then I came to a conclusion that there could be nobody in the world, who could be called a friend.

I could not blame everybody, for one thing or other. All people cannot be wrong and I alone be right. This is probably bothways. Perhaps I was not able to communicate with others in a proper manner. The defect was probably with me. I didn't have the efficiency, courage and calmness, with which I could tackle the uncomfortable situations. Perhaps psychologically, though not physically, I made enemies around me. The inner thing in me was not competent enough to raise above.

After coming into Sahaj Marg, there seemed to be a radical change in me, which is gradual and continuous. It is not an overnight change. It is a very slow process, and sometimes, we will not be even aware of it. If I compare notes with a varying period of few months, I can notice the change in me.

The fear seemed to subside. The tension seemed to dismount. If such a situation which develops fear and tension is to be confronted. I immediately used to get very intense transmission. Sometimes I had to go to my anteroom and sit in meditation. The force was so heavy that I could not keep my eyes open. My body was oscillating vigorously backward and forward. Especially the chest region

seemed to be pulled forward and backward. It looked as if I was pushed forwards and backwards by a strong force, which is establishing its contact with the area possibly, termed as *Pinda Pradesh*. When I closed my eyes during such periods, I could see the downpour of calmness. This process seemed to take half an hour to one hour. At one time such heavy transmission occurred for one and a half hour. After that, all fear is gone. Tension disappeared.

In this context, I wish to narrate one of the several experiences I had after getting into Sahaj Marg. In my academic career, sometime in the middle of 1965, there was actually a plot, a secret one to condemn me and throw me out of my position. Since my academic career, namely research and teaching were progressing well, the organisers of the plot could not condemn me on these lines. They wanted to resort to some illegal and unscrupulous ways to bring about a quick condemnation, leading to suspension and also forced resignation. The superior authorities, not being aware of the real truth, started to add fuel to the fire. The situation was deteriorating. At this point I reconciled myself, that probably I had been destined so. One cannot overcome the decision of destiny. Probably it was time for me, to go some where else and leave this place. Well, I was prepared to take the judgement of God. I thought that there was nothing to do and went on waiting for the final result of the decision of the destiny. For about a week, day and night, the transmission was coming on me pouring on me. I was in a meditative mood, during my wakeful state. It was working heavily on me. It appeared as if, some dirt in my body which was deep-seated, was being burnt and thrown out. At the end of a week of this experience, one morning I felt light. Heaviness had gone. I felt that everything was over. To my surprise on that day, some people who did not know me well before, took it on themselves and started working towards a comfortable solution of the deteriorating situation in which I had been engulfed. Things improved for the better. I could feel God's action. His action was very slow, but very strong and decisive. All men have to bow down to the invisible commands of God. Those who do not respect His command will be shown their position. They are eliminated and thrown out. I started feeling that I was not the person. I by myself am nothing. I am losing my individuality. There is nothing of mine, which I can boast of. Even a single moment in my life is not under my control. My dependency on God increased day by day. I began leaving all my burdens, tension, fear and anxiety to the God, for Him only to cure.

My efficiency increased. I was able to tackle any problem, that confronted me, peacefully. Calmness prevailed even in troubled circumstances. My efficiency in teaching and research increased. The horizon of thought was increasing widely. I was unable to think several times. I spoke sometimes without a thought. The words come spontaneously. I don't know wherefrom they are coming. As far as my brain is concerned, it is calm and blissful without thoughts. But words are there and also the actions. In public lectures, sometimes even in classes, I get into a thoughtless state and deliver the lectures. Even in the research plan and execution, there is no thinking. Thoughts come spontaneously without any involvement of error. They are correct thoughts and precise.

I begin to see more things in the very same material I was aware of before. More and more information and direction come out both in the academic and social activities. My capacity of understanding things and people, seemed to be improving. The very same people, whom I thought to be enemies, are not enemies at all. They were previously under the stimulation of some of my *Karma*. Now the very same people are friendly and helpful. The spiritual food given in the transmission seemed to develop and nurture new faculties in me which are conducive for my life in this world. My life seems to have better meaning. I feel that the "Sahaj Marg" is the only way for me, so that I may really be alive to divine forces that are operating on the living beings. The "Sahaj Marg" is the only way of living in this modern world.

(Note: The spiritual progress and other things are matters to be decided and suggested by the Master and His divine knowledge. I feel I may not be competent to comment on these aspects; I do not know how to thank the concerned people who helped me in leading a meaningful life in this world.)

8. WHAT SAHAJ MARG HAS DONE FOR ME

By Dr. T. Krishna Rao, M.A., Ph.D.

Dr. Varadachari, my loving preceptor, has been pleased to suggest to me sometime back that I should speak on this day. I have accepted the suggestion with a readiness quite unusual with me. Then I explained to myself and to my preceptor that my promptness, even happiness, to speak may be due to certain circumstances that attend talks on such occasions as these, viz., one speaks about one's self which is what one knows somewhat better than anything else; one speaks of certain inner truths, and one speaks with conviction and from one's heart. This explanation which seemed good then does not seem to me so good now. For now I cannot but think that it is Babuji's spirit and force that are behind my exceptional conduct then and also now. A great spirit is ruling within me and ruling over every word and thought that come from me. That spirit is now before us, inspiring and guiding us in everything.

It has been proposed by my preceptor that I should speak about "What my association with Sahaj Marg discipline has done for me and what changes it has brought within me." Before I speak of those, I should first confess that certain amount of this influence of Sahaj Marg system cannot be fully translated into statements, even as a great deal of it cannot even be consciously understood or grasped. Certain changes are of chemical nature. So what I am able to state here is a portion, a small portion, of the great good that has happened to me after I have taken to this path of life. I attribute all this to Babuji.

My first acquaintance with Sahaj Marg goes back to 1963. But my real acceptance of it dates from '66 and when this acceptance came, it came with an urgency and force that could not be resisted. God's ways are strange yet certain, even as His work cannot but bear fruits. At that time I was in a morbid state of mind. The uppermost thing in my mind, or the greatest vexation I had, in those days was the fear of dying a little too early and suddenly. From my childhood the closeness of death to life worried me and in 1965 when I visited a place where the body of a man who died of a heart stroke lay, I nearly fainted. Thereafter I was afraid that I too may die early. This I did not like for two reasons: 1. It would not be convenient to die with a sense of incompleteness about everything we have begun

in this worldly life, particularly when everything looked like smooth and fortunate sailing. 2. I did not want to die untimely, without making myself quite sure that I would not come back to the routine misery of taking birth, growing and then dying, a countless number of times. It looks as though I wanted to have the best of both the worldly and the spiritual lives and that quite funny or amusing. Whatever that may be, I was in the grip of a great fear. My spirits were down my blood pressure up and my thoughts morbid. Then I went for sittings; thanks to the love and mercy of Babuji and my dear preceptor. I have been saved. I have gradually conquered my fear. My blood pressure does not worry me at all now. In fact, I do not consult any physician about it. I have put myself in the hands of one whose love and guidance will bring me safe through everything. This is what I believe in, I now enjoy calmness and serenity. I do not worry myself about death. Instead, I am living very well and living a good life.

Certain changes in me took place during this period. Earlier I was irritable to a degree, perhaps my irritability was got from bad nerves. Now I am not irritated by anything or at anything. So I have no head-aches in the literal sense of the term. Earlier I did not possess so much of tolerance for other people's faults and weaknesses as I do possess now. Also my own mistakes, committed in the earlier period, do not put any dead weight on my spirit, they do not accuse me guilty, and I do not indulge in self – condemnation and self – flagellation as in the earlier days. For, now I have developed faith in the capacity of the Master to burn out all these. And after I have accepted this system and its discipline, I am happy to say that I am not conscious of anything wrong and unhealthy, said or done by me.

A few important changes in my reaction to certain situations must be recorded as I feel that they are important factors in my life's happiness.

One thing is this: I am not hurt by any one insulting me. I just brush the smart aside. Earlier I used to take it seriously and give it back.

I used to have strong likes and dislikes to persons and things. Now I am more moderate in these.

I am less sensual, less fanciful and less of a worldling.

Besides the above, my ability to do my work, my power of concentration and understanding my self-trust, cheerfulness, justness and goodness; let me meekly say, all these have been on the increase day after day. I pray to God that He keeps me on this path and grants me what He thinks is good for me.

With my devotion and love I submit humbly all this to Babuji who has wrought it all, who inspires me and sustains me. I request Him to accept it as my small but sincere homage to Him.

9. PERSONAL TRANSFORMATION

By Sri K. Kamalanathan, M.A

If a distinguished person like an eminent Vice Chancellor or a VIP like the President of the Nation were to visit a country side – elementary school and a new pupil in that school were to be asked to give an act of his experience what would be his answer or statement? What can he say? He is simply bewildered and overwhelmed. He has no vocabulary to express himself. Similar is my position this evening.

I am one of the junior members of this Mission. My experience is very little and I strongly feel that my effort is also not adequate. Thus my equipment and competence therefore to speak on an occasion like this is almost elementary. I am like a child gathering pebbles on the sea-shore. But if I still venture to rise, it is because of the profound respects to our revered preceptor, Dr. K.C.V. who has asked me to speak and also because of the holy presence of the Divine Master here. Like the Master, Dr. Varadachari is extra-ordinarily compassionate and understanding and it is his encouragement that has given me the confidence. His unique feature is his willingness to forgive some lapses on our part.

In this brief narration, Sir, I propose to examine three aspects of Sahaj Marg.

1. Why, when and how, I happened to take to this new system of Sahaj Marg.
2. Why I prefer it, to the other traditional systems and advocate it to others.

3. The transformation, if any, that has come over to me after my advent into this system.

In the process of explanation, I have to state my own personal experiences and indeed illustrate and substantiate my point.

It so happened that one fine morning a year ago I received a letter from my friend Mr. Chetty from Hyderabad desiring me to see Dr. K.C.V and know about Sahaj Marg. Nothing more, did he write. He had indicated '3.00 am' as the time of his writing that letter. That was probably the first thing he did as soon as he woke up that day. A good and generous friend, indeed, he was, that he could think of doing good to a friend. I knew that Dr. K.C.V. was master-mind, like Plato the great philosopher. I had known only of his scholastic dimensions. As a colleague, we had profound regard and respect for him. We were very much impressed with his great powers of speech and critical analysis, as also his wit and wisdom. In fact, not only could he be scathing and sarcastic but could make people roll in peels of laughter, by his sense of humour and make us delighted. An elderly gentleman and a commanding personality, as he is, I always bowed to him and respected him. But I was ignorant of his spiritual dimensions. On receipt of my friend's letter, I went to the doctor and lo, he was so kind. It was nearing 8.00 pm. and he was about to go down-stairs but when I called on him and mentioned the purpose of my unscheduled visit, he lost no time. 'Sit,' he said and bombarded me with his powerful transmission. I was initiated – I was blessed. He asked me to come again the next morning. I returned home with a sense of remorse and relief; repentance because, I had not known about him correctly and in full. In a sense I felt ashamed. Alas! It required an outside friend to tell me about the spiritual side of Dr. K.C.V. and Sahaj Marg. Being in Tirupati, I could not know about it. Nobody had told me. Yet there was, however, a feeling of rejoicing because, I had come into his fold at least then. 'Better late, than never at all.'

So, my friends, you will see that I am just an year old in this new life. But I strongly feel, in terms of the 'in-put out-put ratio'. I have been extra-ordinarily blessed indeed. I honestly feel that the Master has given me much more than what I deserve, or what I am really entitled to, in terms of my effort. It is literally true. I am happy in making this confession. In the Ten commandments Master has made certain stipulations: The first one very fundamental indeed is that we should meditate at fixed hours. In other words, regularity is to be maintained. But I have not been doing so, for some reason or other and yet the Master has been generous, in spite of my commissions and omissions.

Right from the start, I have found myself to be sensitive and receptive to transmission. Even in conflicting situations, I have found it possible to maintain calmness and equanimity without being disturbed or perturbed. Transmission has been varying in its intensity from time to time. In general, it has been gentle, and soothing, comforting and sometimes full of jerky vibrations. It has been swift and sweeping, too, like a flood or torrent but it does not wash you away. It only transports you and settles you comfortably into a condition of calm, a state of peace and an ocean of bliss. It is a sort of rehabilitation and rejuvenation. You get into the very depths of peace. Meditation softens and tranquillises the mind and you are at ease and feel relaxed. You feel, as if, a total reconstruction of yourself is going on; you are cast anew and moulded afresh. To my mind, Transmission is filling in, of your empty vessel with the divine nectar. It has always been invigorating and energising I find my mind elevated and physically feel lighter now-a-days.

It was Master's grace and my good fortune, I had the pleasure of spending about a week in Shahjahanpur, in the holy presence of our Divine Master. It is difficult for me here to express my joy and the sense of fulfilment I had, in those few days when I was at the feet of the Master. I must relate my experience. The train was 10 hours late, by the time I reached Jhansi. The connecting train had left. I caught the next train, which also was late by the time I reached Shahjahanpur it was mid-day. The Master had gone out but had made all arrangements for my food, stay etc. The moment I entered the room I had to stay in, and looked at the picture of Lalaji, I felt heavy transmission and I may assure you, that throughout the period of my stay at Shahjahanpur such was my condition. I felt amply rewarded. Being so close to the Master physically, I could see how great and yet how simple, like a child, He was. He was a great host and it is difficult to forget the kind, hospitality and the fullest care that He took to make his visitors comfortable and homely. Master is a master in hospitality too; it is unique and godly. (I wish, our Master blesses the modern University graduates who take a degree B.Sc., or M.Sc. in Home Science) It is difficult for any one imitate His hospitality or repay the same in that abundant measure. I must also confess that during the period of my stay with the Master there, I was free from all thoughts except the thought of Him alone thereby no concern, no thought about even the family except to relate a problem I had, about which I will mention later here in this paper. With that grand spiritual feast, I returned with Master's blessings and have been going on, in an incoherent and irregular way. Personally, I have experienced a new outlook on things and there has been substantial change for good in the environment of my family. From boyhood, I had been used to usual worship and used to feel enchanted and get lost in idol-worship. I was a frequent

visitor to the shrine at Tirumala and I was an ardent worshipper of Lord Venkateswara. But I may also assure you that I have hardly asked of Lord Venkateswara for any material advancement. I have worshipped for worship's sake and have experienced great joy, tears of joy and ecstasy overflowing my cheeks. At any given time, I could get into that mood. I mention this thing, not egoistically, but only to show how much I was involved in that business. After I took to meditation the thought of Lord Venkateswara has vanished from my mind. It does not occur to me at all, as it used to grip my attention and captivate my mind earlier. Once upon a time, I used to frequently dream of the Lord Sri Venkateswara and derive great joy. Such a thing has gone now. There is a feeling in me that it is only His grace that has led me to this new system. In this process of 'interiorisation' in meditation, we enter into an interior pilgrimage, sink deeper and deeper and silence the clamour of our unruly mind. There is a complete withdrawal, retreat, detached from the outer to the inner. We remove the veil after veil till we reach a thoughtless condition. I have found my mind emptied and stilled and become conscious of a new reserve of life in my being. After the thoughts pass out, the chamber of mind is left cleaner and brighter.

To a considerable extent, by nature I have been free from such features like selfishness and ego. By God's grace, I have had a detached outlook on things and certainly, all these qualities have been strengthened after my taking to Sahaj Marg. I feel more confident now than ever. Bad thoughts do not occur at all and there has been a complete elimination of ego and jealousy. Pride and prejudice have gone. My attitude towards certain other things also have changed profoundly. The tendency to defy authority has been eliminated, and I have chosen to seek greater harmony. There has been a keen desire and anxiety to avoid conflicts. Physically too, I feel more enthusiastic and capable of doing more work, without any strain or distraction. These are the good results of even my poor meditation.

I may mention some other experiences too, during my meditation.

1. Once, during Master's sitting, I saw vast sheets of light unfolding before me in the horizon one after another.
2. On two occasions during the Sunday evening meditation in this hall, I smelt intensely, though for a split second, the fragrance of a flower "Manoranjan." It repeated successively on two Sundays. I was not sure, whether it was my imagination or a true experience. I was afraid of asking Dr. K.C.V. though I just mentioned it, to him. I asked the Master about it at Shahjahanpur and He said it was awakening of the soul.

3. But one thing, what I was really astonished was this: On the 15th August 1968 on Sri Krishnashstami Day, it was understood that in the evening there would be a special transmission. I had gone out of station and tried my best to come in time to attend the meditation but could not. I was very unhappy for the disappointment. That night I had the pleasant reward. In my dream, I saw Dr. K.C.V., shining so lustrously and giving me transmission.

4. Even after taking to this system I have gone to the temple of Lord Venkateswara on some occasions though not so frequently as before, more primarily to keep company with friends. As I have stated emphatically already, there is no urge in me to-day in that direction. Every time, I have gone there, I had prayed to the Master to give me transmission in the Sanctum Sanctorum itself and I had immediate and instantaneous response. My not going to Lord Venkateswara did not mean any disrespect to Him. We do not show any disrespect towards our elementary school teachers, when we leave them and go to a higher school. We respect them as those who have shown us the correct path towards higher evolution and self-realisation. The ancient saints who had attained self-illumination could see only one Absolute Brahman without name and form.

5. I have stated earlier that there has been a remarkable change in my family environment and I acknowledge publicly my gratitude towards the Master. My wife's health has not been good for long. She developed some difficulty after the third delivery and she used to suffer frequently from high nervous tension, anxiety, anger and what not. No known God has ever given me such quick relief in so abundant and so generous a measure, as I had from our compassionate and unostentatious Master. He hardly promised to do any thing but has wrought a miracle and there has been a commendable help to me in this direction. He has given her great confidence to face situations and she now feels composed and encouraged free from tension, fear and anxiety mood. While I was at Shahjahanpur with the Master, my wife saw the Master in her dream, sitting by her side and assuring her freedom from fear.

6. My wife is an ardent worshipper of Lord Venkateswara and did not have much faith in such missions as ours. A crisis arose in the form of illness to my child. Suddenly my child developed diarrhoea and vomiting and consequent dehydration and my wife was excessively worried. The doctor worked till late in the night and gave her siquil injection, telling us not to disturb the child's sleep. My wife was

unhappy at the unconscious condition of the child and desperately she challenged me. “You speak of the glory and power of your Master, let him make my child turn this side and open her eyes.” It was an occasion for me and I sat in meditation; It was 1.00 am. However poor the call was, the response was instantaneous and the child turned the other side, opened her eyes and incoherently asked her mother for some water, which the doctor however had advised against. The mother was pleased and of course, I was moved in another direction of expressing my gratitude to our Master.

7. ”The man full of love”, says Kural, ‘gives him very bones to others.’ That is our Master. He radiates love and His life is a moving picture of love. I have no doubt in saying for every single step, that we take to reach Master, Master takes a hundred steps forward to receive us. We think we are seeking Him, but in reality, it is He, who is in search of true devotees. Did He not do so in the case of our revered Preceptor, Dr. K.C.V.? It is He who has come to Tirupati to meet us and help us. They say when you walk towards God, He runs towards us.

Master’s grace knows no bounds or limitations. It all depends on your capacity to draw the force from Him. His is a reservoir of grace, how much you can take-in or draw depends on the diameter and condition of your own pipe-line.

He has shown us the path and given us the right guidance. How do we get his grace? Or when do we earn it? When are we entitled to it? Of course, when we go to Shahjahanpur, He puts us at ease and says, “It is your house.” His easy accessibility, absolute informality is astounding; He makes no great proclamations, like some who say they are Gods themselves. He is simple as a child and kind as kindness can ever be. His humility and simplicity are unique and unparalleled. He does not put on airs or exercise authority like a pope or a pontiff or even a *Mathadhipati*. There is no heirarchy for Him nor does He hanker after acquisitions and institutions.

Well, the grace of such a benevolent Master how are we going to earn? Only by one means and that is by total surrender, which indeed is difficult. So let us ask Him alone to help us to surrender. Surrender must be spontaneous. Describing God, the Gita says “Subtle is He than the Subtlest.” Subtle is the atom. God is subtler than the atom and the electron. It is therefore clear that we cannot

obviously realise the Subtlest by gross means. Dr. K.C.V. has been referring to the “Total eclipse of Conscience”.

“Negate thyself,” exhorts the Gita,” and be naught”. He who owns not himself, he hath God, one has to give up his will and become a zero and must become hidden is the hidden God.

Our system is very simple. It does not demand any thing from you, except to expect you to be regular in your meditation and evolve spiritually. It is Sahaj Marg; no penance no hard regulations, no rigorous prescriptions; even normal formalities like taking bath and burning incandescent sticks are not necessary. Can there be any other system, which can be so easy and yet so profitable? The answer can never be “yes”. It is within the easy reach of all-poor and the rich.

In other systems, extremes of asceticism have been attained on the hard and narrow road of mortification, such a thing is not recommended in our system. The physical body too is a temple of the Lord and hence it is not necessary to mortify it. A Christian saint, St. Peter said, “My body and I have made a compact together. While I live in this world, it is to suffer without intermission”. For almost 40 years the saint slept on the average for only an hour and a half at night and that too in a sitting posture. He fasted for two days out of every three.

In our system, we are asked to sit in a restful and easy posture. What is enjoined upon us is constant practice. The compassionate Master takes complete care of His devotees and as it were, assumes, full responsibility, for our spiritual growth, on condition that there is a total surrender on our part and for this He gives the golden key--viz, constant remembrance. It is for us to deserve it.

In a world ridden with sorrow and sin Master has a mighty message. He has come to open a new epoch in human evolution.

10. SAHAJ MARG AND ADJUSTMENT TO GOOD LIVING

By Sri K.C. Narayana M.A., M.A (Hons)

Before I read the paper this evening, let me say a few things which I feel would make you see my point in the paper. I have had no previous experience in any other system of Yoga. But when I was inducted into this system my feeling as I recollect it today was one of mixed feeling of “Why all these things” and “Let me see what this is.” There was not much of a necessity to drive me to a *guru* for peace or solace. But I continued to do meditations though very irregularly and certain times reluctantly. Years rolled by and a habit of doing things regularly developed. A natural calmness even in adverse circumstances developed. A confidence, to say what I feel as right, irrespective of the consequences is another development. A commitment to truth and all that is good is another result. What I have read in books of philosophy and religion are no more just statements which are incoherent with my existence. I believe I am led to a state where I feel confident to say that life has got a meaning. I no more kick about without direction. All due to grace of God.

Being fully aware and conscious of the fact that no one lives this mortal life beyond a span of 100 or 120 years, it is surprising to observe that most of us adopt several methods and procedures in our day to day life that seem to imply that we believe we are eternal. Aggression naked, brute speech and heinous acts form part of our daily life – all in order to gain what is not ours and for things without which we can easily live a comfortable life. If we observe ourselves carefully and try to understand our acts and thoughts, we are sure to come to the conclusion that selfishness is the most dominant motive or drive in our life. Scientists may prefer to call it the will to survive. But can such a will in every one of us become justified? Will it not automatically lead us to the concept of survival of the fittest? And therefore would we not be compelled to accept the theory that war and conflict are inevitable?

At the same time we find in us atleast in certain moments, an attitude of sympathy to those who are suffering, a feeling sincerely to help others in their distress and an urge atleast to say a few comforting words to the needy. May be

such a behaviour is the outcome of social customs – that atleast is the opinion of some of the modern scientists. But to say that all these feelings of good and moral actions to be just social in origin seems to be too much. There is, it appears some good in human beings also.

It is undeniable that we have been struggling down history to see that the good in us which appears alien to our texture improves and that the bad instincts based on selfishness which seems to be our true nature are decreased. It is very probable that the selfishness in every one of us is just what we have inherited from the beasts and the altruism which we want to develop is the divine call from within. But despite all religions and the host of Gods with them, despite all the prophets and messiahs, despite all the Gurus and *Anandas*, despite Socrates and Manu and probably despite God and Man, we have been just at the level of struggling to better our inner nature of brutish behaviour of incest and parricide. All the sophisticated behaviour of apparent altruism is backed by naked and brute selfishness. A way – not a philosophy – is what we desire to solve this opposition. We have been trying frantically to try all that the religious, social and medical men asked us to do. It is not very difficult for those who are serious about the problem to realise where they have led us. It would be probably harsh to say that their behaviour had been very much motivated by selfishness and they tried to give us solutions of which they were not clear.

In such a state simple hedonism alone can thrive. But then are we to be satisfied with it? Are we to succumb to the base nature in us and forget all about doing good to others? Are we to live in eternal fear of danger from others? Is there not a thing like common good? Is the impulse to do good from within just a weak and solitary cry? Obviously not---atleast we hope it is not so bad as all that. Because there is from every corner of the world statements made, and promises held about the possibility of divinising man. That we can better ourselves and develop into cosmic beings seem to be the fond and austere hope of several men round the globe. How then is such a thing – a life of simpleness, a life of dedicated service to good, a life of austerity without vain luxuries and pleasures, a life of moderation-possible?

Among the probable thousand different answers to these questions, Shri Ramchandrajai offers, which in my opinion is the glorious and the best – namely, a

way of life according to Sahaj Marg. As any other spiritual or religious system he asks us to believe that there is an Ultimate Reality, that there is a God and that Man can attain the state of Ultimate Reality if only he aspires and works towards that end. For most of us philosophical systems constructed on these concepts, however beautiful and artful and grand they are, are just meaningless. Also we know that certain ethical and moral implications arising out of such philosophies are more often mouthed than practised even by those who construct such systems.

But Shri Ramchandraji's greatness lies in giving a very practical method of realising the Ultimate. He does not ask us to just believe Him and accept all that He says. The only thing that is required of us is the willingness to sit before Him – yes – it is just sitting – and allow God to work in us. The various methods of control over ourselves in order to purify us, that other religious and spiritual men have been teaching, are not denied by Him but He just refuses to give them any importance. Of course if we develop such controls in the right manner without making each one of them an end in itself they would do good. But then, we have a knack of falling into pits always! Whether it is Truth speaking or *Ahimsa* or even *Iswara Pranidhana* we have been making them more important and primary than even God Realisation. Certain extraordinary men have gone to the extent of saying that *Bhakti* is more important than God. Of course, only human beings are capable of this type of exaggeration or perversion.

That is why Shri Ramchandraji almost refuses to accept any of these things as important, and insists on *Dhyana* – guided and controlled by a competent Guru – that is one who can establish a link between a disciple and God. A person who is well read in *Vedas* and *Sastras*, a person who is endowed with extraordinary capacity to express abstract ideas and construct exquisite metaphysical systems is not competent to train others. Unless a person can connect us to God he is not worth the name of a Guru.

Shri Ramchandraji says that through such a connection with the Divine we become more and more good everyday and the bad and evil in us was removed steadily, though the difference is not perceptible in the beginning. That is because there is a growth and the change is not sudden, though radical. Through such a connection with the Divine established by the process of what He calls '*Pranhuti*' we tend to feel an impulse to do good and avoid bad. Such a connection also

means that we are in constant touch with the Divine and doing righteous things become easy and natural. Any one who has accepted this method is aware of the fact that there is in him a feeling gradually growing to do all that is said to be necessary by religious leaders for Realisation. Truth speaking, *Ahimsa*, *Brahmacarya*, *Iswara Pranidhana*, austere living, simplicity in actions, capacity to work efficiently etc., become natural or Sahaj. Calmness, unperturbed mental state and a capacity to return to calmness within seconds from fits of anger, passion and lust which is unthinkable in our life is among the first fruits of following Sahaj Marg.

For even those who do not believe in Ultimate Reality or God, Sahaj Marg is the way for efficient adjustment to Good living. The effects of *sadhana* through transmission are so glorious that a sinner turns into a saint without his ever knowing it and when he has changed the only thing he is capable of, is simple surrender, being incapable of understanding how such a transformation is possible in him. It is a very holy and pious feeling I felt myself and have heard others saying it to me in a mood of confession. The excitement one gets when such a turn takes place in one's life cannot be described adequately – tears flow, body shivers, words fail, pale eyes stare at the beyond – helpless and sure of help from God – groundless, sure of the Ground Beyond – Voiceless, seeking the Ultimate Voice.

The efficacy of the method of Sahaj Marg cannot be described but for those who want to really become Divine there is no other efficient and easy method. This is the most suited for modern man who is vexed with philosophy – it just asks us, as already stated to sit and allow God to work. Probably this is the first time that spirituality has been made so easy in human history. Godliness and Divinity are not so very difficult as they have been made out to be, to attain, nor is God – Realisation a Herculean task. Of course unless we are prepared to believe that good is really better than bad, that there are certain comforts we get through righteous living which are impossible if we were to be purely pleasure seeking men – the value of Sahaj Marg cannot be appreciated. Its importance lies not in parroting old statements to be truths nor preaching great and profound philosophy, which of course it is but in its call for action.

It may be of interest for some to know how the connection with the Ultimate or Divine is established. Sri Ramchandrajji says since the Divine is simple it is to

be realised through simple methods only. Just as a person who knows another, can introduce us to him, a competent Guru who is realised can communicate or transmit that Reality to us. It is the intimacy between the guru and the God that matters rather than anything else. The Ultimate which is formless and Zero when communicated is perceived by us as a wave or vibration. That it is perceived as such by us is amply proved by the experience of abhyasis in this system. When the Ultimate consciousness – force passes through us, a natural cleaning of the system starts. We become alive to this subtle force and tend to leave the gross sheaths about us slowly. A gradual transformation takes place and we grow into our natural state.

The claims of the efficacy of the system are really fantastic to the modern man-but the experiences of the initiated in the system offer unfailing proof to those who are interested. As already stated, the transmitted force of the Divine transforms the abhyasi to such an extent that nothing except a feeling of helplessness or *akincanatva* is present in him and the task of God in divinising man becomes easy. Naturally so, because selfishness has no place in such a state of mind and the person offers a blank field for God to work. The work of God obviously cannot be imperfect nor are the results of this system of yoga.

11. SAHAJ MARG AND THE PROBLEMS OF PERSONALITY

By Sri P. Rajagopalachary, T.T.K. Co., Madras

It is rather difficult to attempt a precise and brief definition of the word Personality, except to say that it is the sum total of man's behaviour pattern as apparent to an observer. The word personality itself is derived from, I believe the Greek word *Persona*, meaning mask, and when so derived, personality would mean the "mask" or "face" that an individual puts out to the world, or which he exposes to view. There are several modern shades of meaning ascribed to the word personality including appearance, grooming, smartness, mood and so on, and perhaps some definitions also include mental states. However, broadly speaking, personality can be considered to be the something that is reflected in a person's

appearance-cum-behaviour, and may be said to be the result of the interplay of two main factors, namely heredity and environment.

Psychology tells us that a man's exterior is conditioned by his interior, not in a physical sense of course, though that also can be true in certain cases, but in terms of a mental approach. That is, the man's mind makes of him what he is, or what he appears to be to the external world. It would be true to say that a man's personality is like an ice-berg which reveals but a fraction of its totality for outside exhibition, and hides the largest part of its bulk from public gaze under the surface of the ocean. That this is true can be easily seen in every one's personal experience of his relatives, friends and of such other humans with whom one is thrown into association in his life, however brief and superficial that association may be.

We are invariably made to wonder at how different a person appears to be on close association with him, as compared to what he appeared to be when first met or on casual acquaintance. It is perhaps right to point out at this stage that it is hardly ever one's own fault, because the person observed, or one who is being cultivated, rarely reveals the truth about himself until the casual acquaintance has ripened into something more solid and lasting to form the basis of personal confidence and uninhibitedness of behaviour.

This is as far as the personality of others in one's own experience is concerned. To bring the problem of personality to one's own door, as it were, it is a fair statement to say that probably no individual exists who has not, at one time or another, been surprised by his own thoughts or actions. In fact, in the ordinary run of humanity such a state of affairs is perhaps all too common, and perhaps forms the basis of self-hate and self-condemnation which, in the final analysis, is the cause of man hating brother man and condemning his brother. It is a fact of psychology that at the root of all man's troubles with brother man, and with his own environment lies this suspicion and hatred of himself.

Man, it is said, is nothing but a cultured animal, and that culture is nothing but a thin and inadequate veneer super-imposed on him by a demanding civilisation, and through which the leashed animal is ever waiting and straining to

break out into its uninhibited freedom permitted by the jungle law out of which it has evolved, but not yet out-grown.

It is therefore amply apparent that not only are personality problems ever present in one's relation to the external world, but such problems are perhaps more numerous and immediate, and demanding of solution in one's relation to one self. It is here that the crux of the matter lies, and here is the psychological breeding – ground of all the hate, tensions, frustration, jealousies and rivalries that today plague human existence at all levels of society, and within mutually excluding barriers of race, religion, tongue, culture etc. It is with this latter aspect of problems of personality, that is of man's problems in relation to himself, that we here in this Mission are mainly concerned.

Man's problems are multifarious and enormous. There is firstly the problem of survival, of keeping body and soul together in an essentially hostile world. Secondly, there is the problem of existence, that is, once survival is made possible, to live in comfort and security. There is, thirdly, the ever-present problem of mutual co-existence with the members of one's own family, of one's own community, society and in fact this problem has attained inter-communal and international or global significance and importance in the last few decades.

To-day's world is a world of maladjustment at every level of human inter-course, and of social and communal inter-course. It is a world composed of a conglomerate and seething mass of humanity split up into states or nations on a basis of Geography, race, culture, religion, language or some such artificiality. What is of significance is that whatever be the reason, people are divided into camps and clans and they are tense against each other, and mutually warring. At the same time a veneer of so-called civilisation makes it necessary for the individual to hide or mask his basic attitudes of aggression and tension under an externally assumed attitude of friendliness, cheerfulness and trust. This only serves to aggravate the internal tension further, because of the further strain imposed by such an attitude on an already over-strained existence. The remedy is worse indeed than the disease!

When we analyse the reasons for the existence of tensions we find that they are due basically to emotions of hate and fear, and to frustration. The so-called

primitives also have these basic emotions, but with them fear is a legitimate fear of things one had to be afraid of, if one were to continue to exist. They hated with a pure hatred which left no burden on the conscience, and the need for which was again conditioned by the need to survive. They were therefore happily free of all the psychosis and neurosis which bedevil modern human existence. This is a picture of human existence as it is even today.

Man has, at least until very recently, customarily and naturally tended to turn to God for the easing of his conscience, and therefore of his tensions. Religion was thought to be the force which could relieve man of all, or at least most, of his sufferings, and religions perhaps did effectively cater to this important need of the human individual to some extent.

That modern living gives the lie to this belief or assumption is perhaps as uncharitable way of looking at the part that religions have played hitherto. But it is nevertheless true that religions, as they exist to-day, no longer appear capable of functioning as the principal organisation, capable of relieving man of his miseries and tensions. This is largely because religions have tended to play upon man's emotions in keeping their hold upon him. They have invariably used two effective tools to maintain their strangle-hold upon the individual and society. These have been fear and temptation. Religions have alternately played upon these two notes holding out the temptation of a glorious heaven to be attained, or a terrible fear of eternal damnation in a hell full of brimstone and pitch. This attitude of the religions has, if anything, increased man's problems to almost insoluble levels since, apart from being made a hypocrite to all and to himself, he has been given the necessity of approaching even the Creator Himself in a hypocritical manner. There is no love for God in his heart, but only a horrible and ever-present fear of Him. Religions whose prime role is that of connecting man to God, have actually turned him away from Him, and can therefore be taken to have dismally failed in the fulfilment of the only function for which they exist. I do not think that anybody will dispute the fact that religious worship, or worship by external symbols and rituals of an externalised God, is kept alive by nothing except fear of a God whom we do not know, and a feeble hope of attaining a heaven which we do not understand.

Sahaj Marg, the modified system of Raja Yoga re-discovered by Samarth Guru Shri Ram Chandraji Maharaj of Fatehgarh, and now being offered to the whole world by our Divine and beloved Master Shri Ram Chandraji Maharaj of Shahjahanpur, seeks to solve this problem in a unique manner by adopting the technique of *Pranahuti* of Yogic Transmission, whereby the thought power of the Supreme Master is transmitted into the heart of the abhyasi. The immediate result, almost at the very first sitting with the Master or a preceptor of the Mission, is a feeling of peace and lightness. This has been confirmed again and again by innumerable abhyasis from their own personal experience of this method of sadhana. It is a matter of fact that a de-tensioning is effected by loosening the knots of tension in the psychic area which immediately bestows upon the abhyasi a peace such as he has never known before. This is a total effect upon the personality, and piece-meal efforts aimed at one or the other phases of it. Worry born of frustration and indecision are perhaps the first to go. Fear follows soon after, or if it is deep-rooted, it nevertheless leaves some time later, - of this there is no doubt I have heard Dr. Varadachari quoting, time and again, that famous sloka "*Abhayam sarvabhutebhyo dadami, etat vratam mama.*" I was never able to appreciate the deep significance of this utterance, and the great need for the fearlessness which the Lord promises here, until fear became the one obsessive emotion in my own life. That I am in the main, rid of this is the greatest testimony that I can personally offer for the efficacy of this unique system of Sahaj Marg. The greatness and remarkable nature of the transformation is multiply enhanced when it is pointed out that change has gone almost un-noticed. I remember Dr. Varadachari once saying that all of God's activities are carried out in anonymity, and this I regard as the greatest testimony to His humility and that of my Master, that man can be helped without any humiliation for the gift received being imposed upon him.

We see, therefore, that under this system, attitudes of fear, indecision, worry, frustration all give place to changes of deep import and permanent nature, effected by the Divine force and power of the *Pranahuti*, given in a relatively short time a person who now possesses courage, faith, and a sublime peace that pervades not merely the period set apart for meditation but his whole sleeping and waking existence; an individual who is adjusted to himself, to his immediate circle of family and friends, and to his environment. Such a person is an asset, for, by the

change in his personality and attitudes to life, he is now capable of depth of thought, skill in action, courage in deeds, and all this so naturally and effortlessly, because they are not volitional but spontaneous. That is, his transformed human make – up is geared to these things and so it is natural to him.

It is important to note that these vital personality changes are effected without the abhyasi's knowledge, or effort on his part. There is no giving up of this or that, no heart-wrenching renunciation, no unnatural and ineffective anonymity imposed by name changes or adoption of specific garbs. Here in Sahaj Marg the force of the Supreme Master's transmission achieves all these permanent changes, changes of an irreversible nature, by seeking from the abhyasi nothing except co-operation in letting the force work upon him. Indeed all that is necessary is NOT to impede or hamper the working of the force. Peace and harmony are easily established within the individual without any strain or tension. The entire spectrum of human personality is transformed by normalising all the contributory or structural facets of that personality, and such a normalisation restores the individual to his original nature which is one of repose in God with love, faith and surrender.

12. PROBLEMS OF MAN AND SAHAJ MARG

By Dr. A. Lakshminarasimhan, B.V.Sc., M.Sc

The problems of man, whether of yore or now, - I mean of the primitive man or the present 'homosapiens' (We are homo but are we sapient?) are not only manifold but of the same nature. Probably our problems are more. Man, the 'naked ape' as Desmond Morris calls him, is even today an ape only, aping the primitive ways of life and being, as his ancient forebears did. So, it is obvious that what we ordinarily refer to as 'human' is the masked ape only. It is only when we transcend the simian way of life, that we make for a higher life, a higher consciousness, in other words a divine life. Our revered Master says that to become a perfect man is to become divine.

Beset with the many problems as man is, the basic urge and therefore the basic problem of man is 'sex'. When I say sex, what I have uppermost in mind is

the idea of sex. Of course in a broader sense, sex includes everything that stems off from the idea. The idea later gives rise to inequality, when we forget that male or female, each has a part to play in the society and in the drama of life. Still further the idea of sex gives rise to other problems. I feel that the Freudian psychology is correct since we are a sex oriented civilisation. All our actions, all our behaviour patterns are sex-oriented. What I mean is, we do things in the consciousness of being a male or female. It is quite easy to write, say or even think that all womenfolk are sisters, but how may we become such?

My point is that the basic urge should not become a problem to man. Sex to the extent of a biologic minimum is necessary for keeping the pair-bond, in Zoologic parlance. "The flower of creation" as Walter Sayles says is the "Moral man". The other animals are not bothered by morals. Sex as a problem is insurmountable, particularly, when we hear that *Rsis* of the legend were not free from that temptation. That is why women were sent to disturb the *Tapas* of *Rsis*. What I mean is that this problem of man remains the same. And what is the solution? I do not agree with Oscar Wilde and say that the easiest way to overcome temptation is to yield to it. Moreover the grossness of sex is in the human mind and not in the object seen, as is the case with any sensory phenomenon.

I have particularly taken up this subject to discuss it in the light of Sahaj Marg way of life. My discussion is in the form of a reply to an article written by the Editor, Bhavan's Journal agreeing with the author called the "Tormented Hindu Mind" whose letter he reviews. The article of the editor is called "Whither this drift towards sexualisation" published in 1966. The author of the letter traces this evil of sexualisation to women and wails for a cure to his tormented Mind. I wrote to the editor this letter (written on 11-05-1967) which I am going to read now.

"Ref: Your article "Whither this drift towards sexualisation in the Bhavan's Journal of May 22, 1966.

I wish to bring the following for your perusal and you may forward this letter to the "Tormented Hindu Mind" for his benefit or publish this for the benefit of your readers.

While I agree with you in toto regarding the steps to be taken to fight social vices particularly your strategy “to catch ‘em young”, I am doubtful of the outcome, just as it would be in the case of ‘prohibition’ etc. This sexualisation is a world problem and therefore the problem of the individual. The problem is to be tackled at the level of individual. This will result in a better society. This letter can bring about the means for establishment of ‘equipoise’ to the “Tormented Hindu Mind” (though he claims to have equipoise, I think it is not correct because if equipoise can be distorted, it is not equipoise.) The Tormented Hindu Mind is not aware of the natural ways of life and living. May I ask if his equipoise is distorted if he happens to go through a city where there is no prohibition, or when he is forced to be in the midst of a group of drunks? Does he not just avoid the place and men in question? So it is plain that for him ‘drink’ is not a temptation but ‘Sex’ is, at least mentally, by his own statement. There are others, as for example the man is “Humour in Uniform” of the Reader’s Digest of years ago, who watching the consternation of the lady seated opposite him to keep her skirts from blowing up, said “Don’t worry, my lady, my weakness is for alcohol!” The moral is, from the individual’s point of view, to outgrow the temptation, whatever its nature is. We shall later see how this can be done. May I also mention how in the old order of administration of our ancients, the society did not prevent indulgence in sex and liquor by those who volitionally sought them but planned their location in such a way, that those for whom these were taboo, were immediately put to public shame by their very indulgence? And there were individuals whose plane of development was high and they would not fall a prey to the temptations. I suppose this is so, for any kind of vice or temptation. So it is the spiritual development that is needed and the developed individual will not be allowed by the Divine to transgress moral limits in any facet of living. The individual becomes his true nature by the Divine Grace. As Confucius said, ‘I could let my thoughts wander without trespassing the moral law.’

I now deal with the chief points mentioned in the letter of “Tormented Hindu Mind.” He cannot claim equipoise, because his so-called equipoise gets distorted. I disagree with him when he says he has conquered’ anger, greed, ego etc’—because these are not conquered by man. For a man who grows into the Divine, there is a sublimation of all grossness connected with the sense-organs and mind. One should not, ‘feel like bursting the eyeballs’ to prevent pollution of mind. Can

he with equal ease burst his mind? Annihilation of sense organs and mind is not salvation. It will be dangerous to destroy the physical body, because the soul will be condemned. The sense organs and mind must be used in the natural way to keep the physical body in a sound condition for realisation of the 'self'. Volumes are written and lectures are delivered everyday preaching that sense-organs and mind must be controlled. How is this to be done? We cannot control the mind, because it is not ours. It is a part of the infinite and so only the Divine can control it. Controlling of mind by the human agency is dangerous for it can revert to the original condition as in the case of the preacher in the 'Rain' by Somerset Maugham.

So it is the sublimation of the mind and sense organs which is necessary. By sublimation I mean removal of grossness by the Divine Force. The wailings of the 'Tormented Hindu Mind' with regard to 'Sex' are additional proof of the necessity for sublimation of mind.

In this connection, I would like to ask- what would the 'Tormented Hindu Mind' do if he should find himself in certain parts of our country, nay any town or village, let alone places like Paris, Hollywood or Tokyo? And what of works of art? The 'Tormented Hindu Mind' has to remember the influence of the West and Far East on us in all walks of life. While he questions the fashion ways of the female he forgets the craziness of the male for fashion. 'Tormented Hindu Mind' refers to his Swamiji and wants the latter to initiate a movement against sexualisation. According to him, the Swamiji referred to has not yet cleared his own, 'the only big menace-*vikshep*—against my spiritual development.' How can the Swamiji do this for the multitude of the Society? The world contains different types of men and things and it is for us to choose whatever is good for us and not to make demands of it. So the whole problem centres on the spiritual development of the individual. How is this to be done? Religion has its own influence on the moulding of the character of the individual but a system of practical philosophy is necessary to develop the individual to become divinised. For this it is necessary to seek a Master or guru who is not only divine, but has the ability to transmit the Divine Force into the heart of the individual. This was the method followed in the ancient system of Rajayoga. There are numerous *Swamis* and gurus in our country. But how many of them can transmit the Divine Force to other individuals? Sri Ramakrishna Paramahansa could transmit only to

Narendra. Similarly there may be others who could have transmitted the Divine Force to isolated individuals.

Now I make mention of a rare Master who can transmit the Divine Force to all people who seek Him. His method called “Sahaj Marg” has helped hundreds of people to live the natural way of life in perfect harmony, and also in their spiritual development. Living in utter simplicity and comparative obscurity this Master, Shri Ramchandraji is the Founder President of Shri Ram Chandra Mission, Shahjahanpur (U.P.) in India. The recovery of the method of Transmission followed in the Rajayoga of the ancient *Rsis* and which has fallen into disuse, is due the Shri Ram Chandraji of Fategarh and His disciple Sri Ram Chandraji of Shahjahanpur, the Founder of the Mission referred to above.

Anyone can just go to Shri Ramchandraji of Shahjahanpur and have spiritual guidance for the mere asking of it. There are no formalities and not even a vestige of hierarchy. No qualifications are prescribed and no rites are performed. All are brothers and sisters and anyone from any corner of the earth and sit with Him and have spiritual guidance. The sex, caste, creed, religion or age is no bar for becoming an abhyasi of the mission.

Before I close this, may I ask the “Tormented Hindu Mind,” why he has used the adjective “Hindu” for the mind. What is the sanctity about being a Hindu? All men are equal in spiritual and other fields of work. Universal brotherhood and love are the basis of the “Sahaj Marg” system and the problem of the “Tormented Hindu Mind” is a problem of any sincere man.

Referenees: “The Naked Ape.” Desmond Morris, 1967, London: Jonathan Cape

“Biology of the Vertebrates” , Walter, H.E. and L.P. Sayles, 1965, New York: The Mac Millan Company.

13. INTEGRITY THROUGH SAHAJ MARG

By Dr. A. Lakshminarasimhan, B.V.Sc., M.Sc

I have been asked to present a paper on personality problems and Sahaj Marg. I have selected the topic of Integrity through Sahaj Marg.

Before analysing the characteristic called Integrity, I wish to say a few words about personality. The word personality refers to being a person. From it derives another word 'persona' which in Jungian psychology means the outer aspect of the personality as revealed to other persons. As everybody is aware this revelation of personality in most cases is masked. The person appears to be something which he is not. In other words he is, what we psychologically call a 'multiple personality'. How to overcome this multiple personality we are, and develop integrity so that we may become whole or in other words attain perfection, to fit in anything we do at home or elsewhere?

I cannot define integrity better than by quoting Arthur Gordon. (Ref: Gordon, A 19 "Foolproof formula for Success")

Basically the word integrity means wholeness. In mathematics as integer is a number that is not divided into fractions. In the same way, a man of integrity is not divided against himself. He does not think one thing and say another—so it is virtually impossible for him to lie. He does not believe in one thing and do another. So he is not in conflict with his own principles. It is the absence of inner warfare that gives a man the extra energy and clarity of thought that make achievement inevitable. Integrity thus is a characteristic embracing a number of attitudes such as, doing the best possible for oneself, to be honourable, to have a conscience, to have courage of conviction, to be bold, and to maintain equanimity against setbacks and injustices. But integrity is more than all this. It is an inner obedience to the unenforceable, which means one cannot be compelled to have integrity.

As Arthur Gordon puts it, it is not easy to acquire integrity. This is where I can affirm that the Sahaj Marg way of life is inevitable for man, because the regulation of mind, emotions and conduct are consequences of the introduction of the Divine Force into the 'being' of man. Total and utter dependency on the

Divine is developed and fear is thus removed. This divinisation of man and fearlessness are the primordia for development of integrity. Our Revered Master often says—that the Sahaj Marg system, makes man a better man-makes him gain divinity. As my co-abhyasis are aware, the Sahaj Marg system employs the method of '*Pranahuti*' or introduction of Divine Force into the heart of man by the Divine Master. Once the force is introduced in our hearts, it is our duty to nourish it and allow it to grow. Depending on the growth status, the individual attains characteristics like integrity sooner or later. A minimum of virtuous life is obligatory on the part of the abhyasi to prevent accumulation of grossness and this is made easy if the abhyasi follows Master's Ten Commandments and teachings of Sahaj Marg in the daily life. Of course even to practise these teachings, the descent of the Divine Grace into the abhyasi is necessary and this is what is given at the very outset by our benelovent Master. Integrity thus achieved and a correct understanding of the role of sex in human affairs, are followed by liberation and our Revered Master says liberation is the first step towards the ultimate goal held out by the Sahaj Marg system.

14. THE SAHAJ MARG AND PERSONALITY PROBLEMS

By C.S. Ramakrishna M.A., Madras

At the very outset there is a slight hurdle to be crossed – an initial difficulty to be managed. Our theme today is Sahaj Marg and Personality Problems. In analysing the problems of one's personality one has to use freely the first person singular. Now repeating *Aham* and *Mema* is not exactly a sign either of social grace or of spiritual maturity. A sensitive soul shrinks from the 'I-sore', 'I did this', 'My experience was that'—these are not expressions to be paraded. If one were writing on say, a scientific theme the ninth letter of the alphabet can be quietly avoided. But how to divorce 'I' from personality? There is the rub.

And then it suddenly struck me that the answer was staring at me in the face. Is not the very purpose of Sahaj Marg removing the 'I' from personality? Each of us has a personality. That is unavoidable, that is perhaps the only fact of which we

can be certain in this uncertain world. And it is also true, as Dr. Varadachari is never tired of pointing out each *Jiva* is unique, each personality is non-paired. God is not a fool to have created so many individual personalities. If separate personalities were a mistake we might have expected Him, after a few rounds of creation, to have realised His error and stopped creating altogether. But He seems to be bent on creating with ever-increasing tempo and gusto. So there is nothing to be apologetic about the individuality of one's personality. But this personality has to be transmuted into a power for good instead of a force of evil, a blessing instead of a curse. 'I' is the factor of deterioration in one's personality, that 'I' has to be carefully liquidated without damaging the personality itself, the grossness has to be sublimed away leaving one a pure essence. And Sahaj Marg, the Natural Way, gives the least of us a simple, stainless method of achieving this sublimation of realising this fulness. Attaining which one looks to nothing else as a superior attainment; Established in which one is not in the least perturbed even by what is apparently a great sorrow. Sahaj Marg trains us to separate the subtle from the dense, the substance from the shadow, and that not with a flourish of trumpets but in a homely way.

Indeed the simplicity, the homeliness of Sahaj Marg is in a sense its difficulty. I may confess that the first time I glanced through some writings on the Sahaj Marg I was not much impressed. One's samskara, the way one is conditioned, counts. I have been trained as a scientist and I have been taught to look for clarity and precision in all that I encounter. If an idea seems misty or a term vague I cannot help raising my eye-brows. So in my spiritual Odyssey I have had to turn a blind eye and a deaf ear to many a book and teacher who tried to express the Ultimate in woolly words. What I read about Sahaj Marg seemed to be in a lock for which the key was not supplied. I did not reject it out of hand, but my scientific training inclined me to draw no conclusion therefrom. I was not prepared to act on those words.

Fortunately my boyhood friend Mr. Joga Rao who sent me the Sahaj Marg literature had also asked me to contact immediately Dr. Varadachari, a preceptor in the Marg. I had seen the doctor only through the papers. I had enjoyed some of his penetrating reviews in the Weekly Hindu, but had no idea what type of personality his was. I had admired the way in which he would lift topics out of the ordinary level of criticism and display them in a novel and betwitting light. But a

writer is not necessarily the man. About a philosopher, especially, one has to be circumspect. His fine words may be only a painted veil. Saying magnificent things may be just his professional disease. But the doctor I met was revelation. In that spare upright frame of his throbbed a dynamo of spirituality. His words arose from the depths of truth and not from the pages of other people's books. He spoke not like the scribes and the pharisees, but as one who has seen and known. Here was a ripeness of understanding and richness of experience that rang true. This man had realised. A scientist is not ready to accept an authority, however hoary or traditional, but a fact of observation he cannot shelve. What the doctor was spreading before my enquiring eyes were facts and not fancies. They were data which could be readily accepted and worked upon.

I was delighted with the clarity and precision with which he spoke – and by the way, as a teacher, I admired also the lilt and delicacy of his style. But what drew me most to him was a truly scientific quality of his – the readiness to experiment. After explaining to me the essence of the path and his own discoveries on the path he put me the question which no genuine man of science can resist – ‘Why do you not try? Come and sit with me tomorrow morning’. I have in my spiritual wanderings met many types of religious men whose bonafides I do not question. But none of them had confronted me with such a proposition – to experiment immediately without any preconception whatever.

The next morning was indeed Reality at Dawn. It was an experience from whose well – springs I am still drawing a continuous flow of elixir. I cannot describe that experience here because intimate things are not amenable to formal expression. I can only say that I now understood the full meaning of the term Upanishad sitting near. What we learn through books or from discourses represent only the stock of knowledge. It is the sitting with a Realised Soul that transmits the imperishable wisdom. In the course of the sitting the obstreperous ‘I’ quietly slinks away, doubts get disposed, anxieties take to their heels. In a word, grossness melts and one experiences the surge of a subtle but puissant energy that makes me feel like a school boy on an excursion – joyously ready for any adventure. The sittings with the doctor convinced me that I was really on the path.

And then came the Master and took my breath away. What an immensity in simplicity! To the cursory glance He is an amiable little man. A perfect

gentleman, He is the very pink of courtesy. Chatting with Him you feel as if you are His honoured guest and not an anxious pupil. But when you connect yourself to Him, when you get into real communion with Him you sense a personality that is truly Olympian. He takes you by the hand, as it were, and in a trice wafts you to regions you had not even dreamt about. Unsuspected by you He scrubs away your grossness and the resulting lightness raises you to luminous heights. And all that He asks you to do is to have the minimum working faith in Him to surrender yourself to His loving care. It is rather ironic that while we are prepared to trust ourselves into hands of a variety of paltry folk in our every day life we become very reluctant to confide in one who promises us the *summum bonum* of life – the direct Realisation of the Ultimate. **We are prepared to present our necks to the uplifted razor of the barber but when the Master asks for a little self-surrender to help Him to help us on the Highest we suddenly become very clever and produce reasons to establish that ‘blind faith’ is wrong.**

That is really the problem of personality – how to surrender joyously our micro-person so that we may grow with the macro-person, how the limited Purusha may blossom into the limitless Purushottama. And it is only the Master’s grace that can lead us into this all—conquering self-surrender.

15. SAHAJ MARG AND PERSONALITY PROBLEMS

By Sri C. A. Gupta (Voltas)

To-day the society is split into three classes of people based on economic solvency—Poor, Middle and Rich Classes. These three classes are in existence in all castes of our society. The world to-day is also split into capitalism and communism based on this only.

In this society, we observe struggle going on for the poor to become middle and rich and the middle to grow into rich and richer and the rich man to become richer and richest.

The methods that the rich class follow to become richer is an example to other two classes of society. The rich class comprises the industrialists, big business executives, land lords and the political leaders. They wield power in the

society and with their riches they can command anything in this world. They dominate business and politics. They taught us that success in securing power or material comforts, regardless of how it has been achieved, was supreme title of public esteem. Religion, morality and ethics have no place in their life so long as they enjoy power and riches. Only power, lust, sex-obsession, the greed for money took their place in them. Professor Pitirim A. Sorokin of the Harvard University, one of the eminent Sociologists of our times has conducted an exhaustive survey of the facts of history and modern life to lay bare the morality and mentality of rulers and business executives throughout the world. He came to the following startling and irresistible conclusions:

1. The moral behaviour of the ruling groups tends to be more criminal and sub-moral than that of the ruled strata of the same society.

2. The greater, more absolute and coercive the power of rulers, political leaders, big executives of business, labour and other organisations and less freely this power is approved by the ruled population, the more corrupt and criminal such ruling groups and executives tend to be.

In India, the Industrial Revolution after the year 1947 is primarily responsible for these conditions in our society. Indian thought has always upheld the view that all values proceed not from matter but from the spirit of the man. But due to changed circumstances the man has to accept the matter as a useful convenient concept for scientific investigation of the world of experience though he is aware that the materialism leads to the evil of the mechanisation of man and the destruction of the beauty and the worth of his personality. Bertrand Russell said in his "Impact of Science on Society" as "The Machine as an object of adoration is the modern form of **SATAN** and its worship is the modern diabolism."

But it is inevitable to accept in any society as this machine is the giver of wealth and producer of happiness. The society recognises it. The people clamour for this. The new generation of students and middle-aged men are coming to experience this. The Western view of life throws guidelines for our generation to follow.

On top of this, the number of honoured men who is austere poverty leading a dedicated life in search of epic faith, unlimited selflessness and total sacrifice

diminished. The religious and moral leaders like Mahatma Gandhi, L'Abbee Pierre and Albert Schweitzer disappeared giving place to new set of self-seeking religious men who strive increasingly for the same values which successful men covet power, wealth, material comforts, hedonistic pleasures, fame and popularity. In such a climate obtained in society can any one think of religion?

If at all religion comes to him as an alternative, he is shuddered to think of it as it is strewn with lot of restrictions on physique, mind and intellect and if adopted he is sacrificing a lot of his happiness, change of his habits etc. With this he would continue his moorings with materialism rather than with religion, where the fruits are abstract. He therefore postpones it. Further he is afraid that spiritualism may affect his family life. Honestly speaking this is the problem I too faced.

Unless these basic problems are solved, religion has no attraction to the modern man. My master Shri Ram Chandraji of Shahjahanpur could solve them.

His answers are ably presented before us for our experimentation. The spiritualism and materialism can co-exist and as the man progresses in spiritualism, he will find equal progress in materialism. In the words of my Master "The two phases of life, the worldly and divine must go side by side in conjunction with each other and must be attended to without least neglect of either". We have a standing proof in our mission in the personality of Mr. Parthasarathy.

The second problem is the mass of restrictions on every organ of our body bestowed on us by God for projecting ourselves into the world. The idea behind this is that we should wash off all the previous *vasanas* and avoid new *vasanas* or *Sanskaras* to come in. Is this not possible for any Sadhana to achieve without these *Niyamas*? My Master Shri Ramchandraji says it is possible and the process of *Pranahuti* is the answer.

The next problem we face in our life is that when should religion be adopted as way of life? Many of my elders told me that it is in old age, as otherwise I would lose the nectar of Youth, Middle Age life. This advice sounds to me now as "The cat goes to Mecca after killing a hundred mice to wash off the guilt!" **My Master says that this Sahaj Marg Sadhana has to be practised only as a Grihastha.**

The next problem is, can I see God or realise God during my life itself? I asked this question quite a few including my own parents. To my remembrance they all said in one voice that it is not possible. But the experience of my mother is worth mentioning. She, on her death bed told us that “Look – Gods are flying before my eyes – Are you not able to see them? They are all calling me” and after four days of this experience she breathed her last. This happened at my age of ten. My father praised this experience and informed us that is the end – all for all persons to achieve. He told me with confidence that my mother went to Heaven, as any *Vaishnavait* puts it. But one thing is that seeds of religion were sown in me from that age. Now my Master says that one can realise God during his life time itself and the standing proof is our Dr. K.C. Varadachari.

Now comes my own practice and *anubhava* in this sadhana. The above have impressed me so much that I decided to give an earnest trial to this system. In the beginning of my sadhana thoughts were many. Disturbance of mind was beyond my forbearance. Bad thoughts held on for long and the good thoughts needed less attention. **As I was habituated to the practice of concentration these thoughts were found to be a menace. My sittings ended with mental tension instead of release of them.** At this stage I increased the individual sittings. I found calmness and tranquility. As I progressed with the Sadhana the quantum of thoughts reduced at one stage the thoughts touched and fell back without any impact on the mental region. During the month of July '68 I experienced that 'I' within me became an obstruction and this trouble was removed in a few other sittings. To-day I am experiencing the state of thoughtlessness and if at all there is any visit of thought it will not stay for a second. All the present sittings are one of producers of cheerfulness.

At first my meditation started with the supposition that there is Divine Light in my heart. After about a week, this supposition or feeling disappeared but closed eyes with the feeling of presence of my Master. But I could not turn my inward eye towards my heart. When I attempted I felt tension in my mind. It was due to numerous thoughts visiting my mind. As these thoughts reduced, I could with least effort attempt the practice. To-day my sitting starts with a feeling that the Master Himself is meditating and it so happened recently that a black shade of mine came out of me, lightening my physique and my Master entered into me and stayed on for some time.

Transmission of my Master's grace into me was felt when the quantum of thoughts flowing in reduced. As the grossness in me was being cleared out I could feel the power of His grace descended unto me. I experienced 'Awakening' of something indefinable. This Transmission was very heavy swinging my body up and down. But one peculiar thing has been that I was conscious of what had been happening and I could narrate all that happened to me to my preceptor. My love for the Sadhana increased as I admired the way in which my heart establishes its contact with the mind and intellect. When this contact became permanent my behaviour in the world changed. Many of my negative tendencies melted away.

Constant Remembrance of my Master: *It is this which is most efficacious in this system. 'Either Master should be within you or You should be within in the Master'. This is the goal for which we pray every time. Our Prayer reads "O, Master thou art the real Goal of Human Life."*

I am able to practise Constant remembrance within quit a few breaks. I am humbly making request to my Master to shower His Grace unto us so that our family could develop this remembrance always.

In the words of my Master that for one who remembers Him constantly one and half minutes sitting is enough.

A German poet says that "The world revolveth not round the inventors of new noises but it revolveth inaudibly round the inventors of values." When the very inventor or Creator is in our midst, we have to recall the clarion call of Swami Vivekananda –Awake, Arise and stop not till the Goal is reached.

16. MY EXPERIENCES IN SAHAJ MARG

By Sri K. Ramachandra Rao

Somewhere at the end of Dec. 1965, I came into 'Sahaj Marg'. When I was working as a Block Development Officer in Chetpet near Tiruvannamalai, my friend Mr. Raju was responsible for getting me initiated through Mr. Seshadri. I met the Master at Tiruvannamalai in Dec. '65 for the first time. I expressed some vague fears to the Master. The Master said, "I am not converting you into any new

religion. Go home, think well, everything will be alright.” Sri Ramachandra Reddy of Cuddapah was also kind enough to me in talking about his initial experiences and subsequent progress which reassured me.

Education from the Primary Classes to the B.A. in Jesuit institutions, love of Bajans, study of the Gita, intense devotion to Saint Ragavendra of Mantralaya, a great longing to talk about Philosophy and matters divine – these factors had contributed towards the formation of a personality intensely emotional, idealistic and somewhat lacking in efficiency in the so-called material side of the world. Although frequently devotional in my moods, I had also very many short-comings and serious defects in my make up. I had an overall confidence in myself, nay, even a slight tendency to brag at least to myself that I was a good fellow, a man of religion and a traveller in the divine path.

The impact of Sahaj Marg on this personality of mine gave me in the first few months a severe jolt. My ideas about God and about my purpose in life which I had been nourishing all along seemed to be all wrong with reference to the ideas that Sahaj Marg gave me. The conflict between the old and new ideas was very violent. Our prayer in English was repulsive to me when compared to the traditional Sanskrit *Slokas* to which I was used to. The difficulty in thinking of God during meditation without any form was insuperable. I fell into an unenviable and miserable position of having lost faith in my traditional ideas without any firm hold on my fresh notions. I felt I was deserting my old loyalties and was setting foot in strange lands where I had to tread with suspicion and fear deriving doubtful comfort and scant encouragement from the remembrance of my new-found Master. I who used to sing with fervour and devotion the divine songs of Purandara Dasa felt ashamed to sing them now because I felt that according to Sahaj Marg a personal God should not even be thought of, much less prayed to. I felt a hypocrite when I went to temples. I began to avoid temples and Bajans. I felt a sense of guilt when I now stood before the great picture of Lord Venkateswara in my room and turned my eyes away, I felt that all my moorings had gone. I felt desolate, robbed and miserable. I could do neither meditation under Sahaj Marg nor the old forms of worship. I gave up everything for some time.

Then I was transferred to Madras. The Master had already instructed me to go to Sri Veeraraghavan for guidance. I gave myself up wholly to him. He was

very kind, sympathetic and helpful to me in slowly bringing me back to some state of orderliness and later to confidence. The old conflicts gradually resolved themselves. I began to have a clearer grasp of the insights of Sahaj Marg as so far revealed to me. The human mind is something very unaccountable and I cannot help if I have formed certain ideas and come to certain conclusions which are perhaps not quite accurate with reference to the exacting standards of the Sahaj Marg. For example, the description of the progress as crossing several circles and of God as something very very subtle makes me feel dizzy. My mind is not capable of reaching such heights or subtlety at least for the present and I do not worry myself on such ideas. I simply seize what is available to me easily, viz. the Master's form and start meditating upon it. I like to feel the presence of God not in distant dizzy heights but in my innermost self, in person around me, in objects animate and inanimate which I come across. This seems to give me the satisfaction that I am never away from God. The Master, I feel is a projection of God for redeeming me, a ray from the divine sun, a drop or descent of grace of God, a vehicle or instrument sent for transporting me to God.

What happens during meditation to me: Let me begin with candidly admitting that I have not been putting in sufficient work viz. meditation strictly as required in our system. Usually I sit for about 40 minutes in the mornings and for 20 to 25 minutes in the nights. Meditation after 7 or 8 am is not as effective as pre-dawn meditation. Pre-dawn meditation results in a calm, and equipoise, a throb and an exhilaration which are rarely experienced in meditation during other hours of the day. I am guiltily conscious of my failure to have pre-dawn meditation on most days. I feel guilty because due to my own neglect I am not getting the best that is patently available in Sahaj Marg. Stray and unwanted thoughts do continue to haunt me during most sittings. But I, at the same time feel a perceptible diminution in their disturbing effect. Only very rarely such thoughts disturb me to the extent of making me get up with a sense of disappointment or dissatisfaction. On many days after the usual settling down of thoughts, there is a feeling of a cordon or blanket thrown in my mind when I find a certain vibrant calm, a stimulating fervour, a dynamic peace, a silent activity and a pleasant exhilaration that lasts for 10 to 15 minutes and it is such periods during meditation that give me a sense of fulfilment and satisfaction. During such periods stray thoughts trying to force themselves within the cordon or the blanket find themselves unable to enter

or register themselves in the core of my mind. I actually experience and take delight in the defeat of the stray thoughts from disturbing me. During certain sittings there is a feeling of long and sound sleep terminating in a sudden jerk and awakening. During days when the body is tired and exhausted I have gone into immediate and actual sleep especially in the night sittings, only to get up after a sudden fall from the sitting posture. I usually begin meditation with the Master's form in my mind. The form does not last long. It is very difficult to describe accurately what actually happens during the meditation. Experiences differ on different occasions. I have by now accustomed myself not to get unduly elated or depressed by the experiences. I sit as a matter of course with the general idea that I am in communion with the ultimate, without any specific prayer for any particular worldly objective.

I am frequently trying to remember the Master during times other than meditation also. Constant remembrance is yet for me far away. Faith and surrender are still yet to come in a large measure. I try to remember the Master during my routine office work, my journeys and when I fondle my children. Such frequent remembrances have become valuable to me in fixing priorities and values and in giving me a steadiness, a firm footing in the idea that there is an underlying purpose beneath all that is superficially happening, a feeling that I am a spectator of all that is happening around me and anxiety that I should not lose myself wholly in the routine. There is a vague awareness of a cosmic order, of a grand scheme guided by an unseen force to which I feel loyal, responsive and obedient. The idea of *Nimitha mathra bhava savyasachina* takes hold of me slowly and steadily and this in turn helps me in viewing or bearing my own little joys and sorrows with a certain equanimity and in addition this gives me the idea of a purposefulness in life.

PART II

1. YOGA PSYCHOLOGY AND MODERN PHYSIOLOGICAL THEORIES

By Dr. K.C. Varadachari, M.A., Ph.D

I

There are two physiological theories advanced by two writers of the present day who seek to explain the psychonic system in terms of modern thought: The theory advanced by Sir John Woodroffe and Pramathanath Mukhopadhyaya on the one hand and Dr. Vasant Rele on the other. Dr. Rele's theory is on the lines of neural explanation and is worthy of study as it gives excellent cues as to a future theory of *Nadis* and *Chakras*.

1. The theory of Dr. Rele:

Dr. Rele holds in his work on *Mysterious *Kundalini*, that *Kundalini* is the right vagus nerve and the physiological nervous plexuses are the *chakras* and the several nerves can be identified with the *Nadis* described by the two books Satckra Nirupana and the Mahanirvanatantra. "All explanations about this (*kundalini sakti*) though learned, could as well apply to the autonomic nervous system" he says (P-34). The static or anabolic power is the para-sympathetic portion of it and the Dynamic or Katabolic power is the sympathetic portion of it. "The Vagus, pneumogastric or tenth cranial nerve, as we know, is developed from the hind brain and has a more extensive distribution than any of the other cranial nerves.**"

The notes on Endocrinogy were brought up-to-date by Dr. V.S.R.Murthy, S.V.University College, Tirupati.

*Mysterious Kundalini : Vasant Rele : Bombay.

**Halliburtons Hand-book of Physiology Ch.XVI P-171

"It arises with other cranial nerves (ninth and eleventh) from the grey matter in the floor of the fourth ventricle, where it is attached by eight or ten filaments to the Medulla Oblongata in the groove between the olive and restiform body. The

nerve as it emerges from the jugular foramen at the base of the skull, presents a well-marked swelling, called the ganglion of the root of the Vagus (jugular ganglion). This ganglion sends a branch to the carotid plexus which is situated at the base of the skull and is known as the *taluka chakra*.*

*Yoga Raja up. mentions that the *taluka chakra* is just below the *Ajna* at the root of the palate as its name signifies.

After its emergence from the jugular foramen, it presents another swelling called the ganglion of the trunk of the Vagus (ganglion nodosum)--from this the Vagus nerve passes along the spinal column vertically down through the neck, chest and abdomen where it ends into a plexus and forms connections with the solar plexus. In its journey downwards and before it ends, it sends branches to the prevertebral plexuses of the sympathetic portion of the autonomic nervous system. In the neck, it sends a branch to the pharyngeal plexus, i.e., *Visuddha Chakra*; in the thorax it sends branches to the deep and the superficial cardiac plexus i.e., *Anahata chakra*; in the abdomen it forms connections with the plexus of the coeliac axis i.e., *Manipuraka chakra* and then ends in a plexus known as the solar plexus i.e. *Kundalini chakra* which is the downward extension of the *Manipuraka chakra*. The Vagus also supplies branches to the renal, hepatic, splenic, and pancreatic plexuses.*

*Mysterious Kundalini pp. 46-47 and the plan and origin of the Vagus nerve p-248. See also the frontispiece of that work.

This then is the general outline of his theory of *Kundalini*. One single nerve vagus embraces all the plexuses and controls all the plexuses and therefore the organs to which they send nerve fibres.

More interesting than this is his appendix which gives us his complete view with regard to the nerves and *pranas*.

The *Prana* is a centre and *vayu* is an impulse. The *Samana Prana* is identified with the subsidiary nerve centre in the thoracolumbar region regulating the activities of the solar plexus; *Udanaprana* with the subsidiary nerve centre in the cervical region of the spinal cord. And the *Udana vayu* is identified with the afferent nerve impulse along the spinal cord *Vyana prana* is identified with the

reflex centre found at the bottom of the junction of *prana* and *apana* impulses as well as of *udana* and *samana*. *Apanaprana* is the subsidiary nerve centre in the lumbar region and *apana vayu* is the afferent nerve impulse along the autonomic nerves.

Prana according to him is a centre in spinal region: *apana* and *Udana* are afferent nerve impulses: *samana vayu* is efferent nerve impulse along the cerebro-spinal nerves. “*Vyana* is the reflex movement of the *prana* and *apana*, as well as *udana* and *samana*.” Here we have a theory which even goes to the extent of tracing the entire *nadis* along the paths described by the *tantra* and *hatha yoga*. Not only this, *Akasa* is identified with the sub-arachnoid space which surrounds the brain and spinal cord. The mention of the *Akasa-chakra* would certainly, on this interpretation, mean the plexus at the point.

Criticism of this theory:

1. The theory holds that the *Vagus* is the *Kundalini*. *Kundalini* is according to the *tantra sastra* placed within the spinal cord, the “tube” of the embryologists. The *Kundalini* is contained by the *Sushumna* which is said to be in the spinal cord. The plexuses are strung like lotuses in the *Sushumna*. “It is said for instance” says Woodroffe, “that the *Adhara Chakra* is the sacro-coccygeal plexus and that the *Svadhithana* is the sacral plexus and so forth.” * “This work (Shatchakra Nirupana) not to mention others, makes it plain that the *chakras* are in the *Sushumna*. Verse I speaks of the *lotuses* inside the *Meru* (spinal column); and as the *Sushumna* supports these (that is the *lotuses*) she must be within the *Meru*.”**

*Shatchakra Nirupana: p. 161- 162 introduction. “Serpent Power”.

**Serpent Power: Sir John Woodroffe. Ganesh & Co. Madras.

2. The identification of the *Vagus* with the *Kundalini* is defective because the authors of the *Upanishads* as also the *tantra* claim that they are so subtle as to be unseen by the eye and that only a *yogi* can see them.

3. Dr. Rele by identifying the *Sushumna* with the spinal cord and by identifying the *Kundalini* with the *Vagus* commits two mistakes. Firstly, the *Sushumna* is within the spinal cord and the *Kundalini* is in the *Sushumna*. Dr. Rele takes

Vajranadi which is not mentioned by the Upanishads but which is mentioned in the Shatchakra Nirupana as being within the spinal cord as the Fibre of Reissner.

Shatchakra Nirupana refutes the theory of those who place the *Sushumna*, *Ida* and *Pingala*, within the spinal cord (*Meru*).* The second verse of the work says that inside the *Vajra* which is within the *Meru* and the *Sushumna* there is the *Chitrini* on which *lotuses* are strung as gems and which like a spider's thread pierces all the *lotuses* within the spinal cord.

*ibid: P 164-165

The author of the Shatchakra Nirupana further refutes the view of the *Kalpa Sutra* that the *lotuses* are within the *Chitrini*. These *lotuses* are within the *Sushumna* but *Chitrini* only pierces through them and does not contain them.**

**The Shatchakra Nirupana attacks or rather refutes all the theories of *Nigamattvasara Tantra chudamani* and *Kulpa sutra*.

Thus the lotuses are within the *Sushumna* which is the *Brahmanadi* and the spinal cord and they exist as extremely vital and subtle centres of radiative force and as centres of grossened consciousness (more or less). Sir John quoting the verdict of a medical man not finding the *chakras* on dissection remarks that the *chakras* as such are extremely subtle and vital centres and are not available in a body after death: nor could they be seen in life unless one is a *Yogi*.

All activity is due to constant vivification of these centres which control however subtly yet powerfully, by *Prana* which is the active manifestation of *Brahman*. Only through the chakras can the entire organism be controlled and only through the control of breath can there be actual and dynamic vivification of the *chakras*.

Every cell of our organism throbs with its own individuality of activity and though to a certain extent the functions of a particular organism can be usurped by another, yet it would not be a substantial way of making that organism function integrally. Every cell of the body has a consciousness of its own which has sunk into the unconscious or autonomic level. In integrating the functions of the several segments of our organism into a unity and in making them function in a conscious

and purposive manner, void of the biological accretions and habits to which it unduly surrendered itself at the beginning of its evolutionary career, the entire organism undergoes a metabolic change which not unduly and certainly profoundly alters its entire facility in action, intuition and enjoyment. The use of *Prana* according to the example described by Dr. Rele seems to be that the entire nervous system is made to focus itself on the primal centres, therefrom the drainage of neural and psychonic power discharges itself and when it is commanded into the reginiste channels. The constant connection between the Vagus which controls the several plexuses as shown by the radio-photography of Dr. Rele and the spinal cord (the *Sushumna* in other words for it is myelinated by it) reveals the important manner in which the entire vital energy is drained into the spinal channel stimulating the entire series of plexuses of the psychonic level. In embryological development it is not the Vagus but the tube that becomes the spinal cord and develops into the brain and its parts and later differentiates itself into the cranial nerves etc. * Thus the theory of Dr. Rele reveals on the one hand acute correlation between itself and the theories of the Upanishads and on the other the dissimilarity between itself and the *tantric* theory. These dissimilarities Sir John Woodroffe himself notes down in his introduction of Dr. Vasant Rele's book.

*Elements of Physiological psychology : Judd and Woodworth. Chap II.

II

Sri Aurobindo Ghose who holds a very high place so far as *Yogic* culture goes, in his book *Yogi c sadhan* (His letters published in the Advent Aug., 1948, give a fuller account of the *chakras* and their place in the Subtle body) wrote, "I must warn you against stumbling into the error of those who try to harmonise *Yogic* science with the physical science of the Europeans and search for the Yogic nadis and *chakras* in the physical body. You will not find them there. There are certain centres in the physical nervous system with which the *chakras* correspond, otherwise *Hatha Yoga* would be impossible. But the *Chakras* are not these centres."** "The *Sukshma prana* moves in the nervous system of the subtle body as prescribed in the *Yogic* books, the *sthula prana* moves" in the nervous system of the gross body. The two are closely connected and almost act upon each other."

*** He says, being himself an advanced *Yogi*, that the identification of the physical and the psychical centres (centres in the *Sukshma* body) is fraught with “horrible confusion.”

**Yogic Sadhan: Sri Aurobindo Ghose, Pondicherry 1st Ed. P-36

***ibid. P-36 (This work has since been withdrawn from circulation His synthesis of Yoga—series of articles in the *Arya* however do not go contrary to the above.

According to these two writers there is a cleavage of opinion but Sri Aurobindo is true to the Upanishads, whereas Rele’s is a hypothesis. Between them it is the Upanishads that have to prevail, so far and so long as we are studying the psychological aspect of the Upanishads.

III

We shall next consider what the modern writers have to say regarding the psychonic theories of psychology independently.

The latest writers on the subject of Mind postulate a Psychon as different from a theory of Neuron and the proton. Two writers on the subject are Dr. Marston and Mr. Bousfield.

“Just as protons and electrons are aggregated into protoplasm, it is suggested that the psychons may be aggregated into psychoplasmic structures. The protons and electrons which constitute a protoplasmic structure are widely spread apart and hence there is no difficulty in the way of conception of an interpenetrating psychoplasmic structure. The psychoplasm may be regarded as constituent of every living cell including the germplasm and also as capable of constituting psychic structures comparable with the complex structures which are built out of protoplasm. The protoplasm and the psychoplasm are thus regarded as ‘concomitants’ the one carrying the physical basis of life, the other its psychical basis, both interacting electrons and psychons belong to the physical realm. Psychonic psychoplasm is regarded as being of mass so small as to be practically negligible.* says Bousfield. He further says regarding the brain, “We may conceive of the psychic brain as distributed through the open atomic network of the material brain, though this is not essential. In any case the material brain and the

psychic brain are both bathed in the ether which separates them and yet links them by etheric vibrations without the necessity of any direct paths such as nerves.”**

*Mind and its Mechanism: Bousfield. P-26.

**ibid P. 43-44

The suggestion of Mr. Bousfield is of value if only for its recognition of the limiting character of the neurological theories and physiological explanations and because it goes deeper and appears to suggest the theory which Aurobindo hints, namely the existence of an overlapping psychonic brain functioning in all psychic processes, an effecting all changes in the physical through the vibration of ether that whilst separating them yet links them. We have the Sandilya Upanishad telling us that the *prana* extends twelve digits above the head which seems to be echoed by the theory of Bousfield who says that ether envelops both the psychonic and the physical brains.

The theory of the Upanishads also deals with the problem of *spandana* (throbbing) of *vayu* as the media of movement of *chitta* and *Manas*. All associative virility issues out of the throbbing movement of *Vayu* or *akasa*. The *linga – sarira* itself is a product of *Akasa* and *Vayu* in one sense. Mind, meaning *Manas* in Bousfield’s theory, is called the *Mnema* of all impressions and is memory.*** It is a manufacturer of psychograms, that is, it carries the impressions and congeals them into a set, unbreakable but powerfully influencing the entire mental processes.

***Bousfield also affirms that there is no such thing as Unconscious mind, for all storage of impressions ideas etc. which are nascent are unconscious.

Dr. Mc Dougall in his “Mind and Body” says “The fusion of effects of simultaneous sensory stimuli to a unitary resultant is not a physiological or physical fusion or composition; but a purely psychical fusion; the unitary result exists only in the psychic sphere.” * He adds, “The materialistic assumption,” that the structure of the mind may be fully described in terms of cerebral structure is untenable.” There exists in the brain no such psychical medium of composition and the processes of the several sensory nerves simultaneously excited do not affect any common material medium to produce in it a complex physical

resultant.” ** It is meaning that is the cause of neural activity and there exists ‘no such’ unitary neural process correlated with ‘meaning’. All response in fact is really in relation to meaning or significance. Thus there is needed this psychonic system, a system which has place for meaning and is able to correlate its activities with the physical neural system and influence all its motor expressions.

*Mind and Body Dr. W. Mc Dougall p-293

**ibid p-289

Dr. Marston in his Emotions of normal people seeks to establish a theory of psychonic impulse contradistinct from a neural impulse. “Motor or affective consciousness is psychonic energy released within the psychonic or connective tissues of the motor synapse of the central nervous system.” * Defining the ‘psychon’ he says “The totality of energy generated within the junctional tissue between any two neurones, whenever the junctional membrane is continuously energised, from the emissive pole of one adjacent tissue ‘to the receptive pole of the next intrinsically constitutes consciousness. The structural unit of psychology is the psychon; any wave of psycho-chemical excitation initiated within the psychon is consciousness.”** The above definition, in spite of its chemical explanation of change within the neural and psychonic systems, is a clear statement of the need for understanding the principle and function of consciousness in terms of some theory or hypothesis countering the physiological and purely neural theories. But the theory of psychon whilst useful is done away with in the statement that consciousness is the product of continuous energisation of the membrane of the junctional tissue; and to say that it is the energy so generated, is too neural an explanation.

*Emotions of Normal People: Dr. Marston p-68 (Inter) Lib. Psy. Phil and Scientific Method. Keganpaul.

**Emotions of Normal People p-52

Rightly does Dr. Mc. Dougall write “Many of those who have written upon mental evolution and comparative psychology began their study by looking for indications of mental life in the lowest organisms, and failing to find any such indications of an indisputable kind, proceed to search the scale of life from below

upwards. It is a sounder procedure to attempt to trace mind downwards in the scale from man in whom by common agreement, we have the surest and clearest expressions of mind, endeavouring by analysis of animal behaviour in the height of analogy of human behaviour, to seize every indication of mental life, of purposive activity as far down the scale as impartial observation warrants.” * Dr. Mc. Dougall’s observation is mainly intended to show that consciousness has a mechanism of its own which can best be understood by the study of human consciousness itself and in the measure the brain mechanisms are active in the animals they may be considered to be growing intelligent or conscious animals.

*Evolution in the light of Modern Knowledge: Mc. Dougall p-334 see also his Energies of Men

But there is an impulse in the entire organism which is in nature at the beginning but aims at integrating its nervous paths with all the other systems (through exercise) thus making for coordinated action which shows the absolute vitality of purposive action in all evolution and integration. The same purposiveness which appears as the adjustment to the environment in the animals appears as consciousness and will in men and also as the integrative power which affects the entire associative tracts in the brain and links them together powerfully. It is that again which seeks to make the consciousness dominant in actual life. It is consciousness or more truly spirit that seeks motor expression and in its expressing it ‘stoops to conquer!’ its own earlier manifestations. The *Sukshma* (subtle) is an earlier stage in evolution than the *sthula* (gross) according to the Upanishads. The *sukshma* has the psychonic system—which expresses the *antah karana* (internal organ) and its phases and whose centres are placed along with the chakras within it and connecting with the physical organs placed at those places respectively.

But accustomed as we are to the physical alone we have left behind the *sukshma* conceptions and think in terms of gross neural systems and therefore the whole of Yoga philosophy and practice seeks to influence the direction of the physical by making the *sukshma* more efficient and vital with regard to our life and experience. This means the recognition of the theory which postulates the transmission of energy from the neural to the psychonic and from the psychonic to the neural systems reciprocally, till finally they are completely integrated. This also means perfect sensibility and perfect knowledge and conscious control. In a

sense, the psychon and the neuron are next brothers being born from a more primary element say *Akasa* or ether.

Thus the latest theorists in psychology reveal the anxiety to re-embrace consciousness into psychology, which had first lost its soul and then its mind in recent years thanks to the Behaviourists. Lest finally consciousness the epiphenomenon, should also be crucified Dr. Mc. Dougal and Dr. Marston have brought out a psychonic theory which may yet save consciousness to psychology.

Endocrine theory of chakras:

So far we have considered the neural and psychonic theories. We shall now discuss the endocrine theory of *chakras*. There is no theory called as such but the identification in some circles of the *chakras* with certain glands lends the view that they have a plausible theory of glandular correlation. The theory is stated in two sentences. It is said the pineal gland and the pituitary glands correspond with the *Sahasrara*. Des Cartes * and his followers held that the pineal gland was the seat of the soul. The interest lies not in the fact that the theory has the remotest chance of being accepted but as revealing how a little known organ has been pitched upon as the centre of the soul, or the *Sahasrara*, the pineal gland and the centre of the Divine.

*“The French Philosopher contemplated a non-spatial mind influencing the body through the brain and suggested the pineal gland as the rendezvous for mind and matter.”

From the living brain by W. Grey Walter, W.W. Norton & Company Inc. New York, 1953.

The endocrine glands of the body are closely connected with the metabolic processes of the body and their importance is very great. With the exception of the reproductive organs, the ductless glands are all characteristic of the vertebrate group alone and some authorities regard them as relatively recent acquisitions and their activities as something which came into existence after the development of the central and sympathetic nervous system.* But it would seem that the appearance of the primitive nervous system and the reproductive organs are about

the same time and the development of the nervous system into the autonomic system and the cranial series occurs before the appearance of the endocrine system.

*Modern Biological problems: Dakin: Benn's six penny Library p-27

The number of these glands is seven if we add the thymus and the pancreas, namely, the pineal, the pituitary, the thyroid, the thymus, the pancreas, the adrenal and the genital. This correspondence with the seven plexuses is no doubt a basis of this hypothesis. The location of the pineal in the cavity of the head, with the pituitary close to it point to the value of the theory of glands; added to this we have the version of a Upanishad which speaks of the genital organ as the *Svadhista*.*

*Dhyana-bindu up: verse 48 : Medhrameva nigadyate: also Sajous Vol. I, P-87

Dr. Sajous in his valuable work on "Internal Secretions and the Principles of Medicine" says that there is complete coordination between the several glands. "The close linkage of the several glands to each other confirms the view that they form a single system in close touch with each other and the blood circulation and the nerves of the central system. The pituitary is connected with the adrenals by direct nerve paths and it governs through the adrenals the general oxidation metabolism and nutrition."*

*Sajous: Internal Secretions and Principles of Medicine Vol. I of Alice E. Bailey: The Soul and its Mechanism, where she identifies the chakras with glands. She equates *sahasrara* with the pineal, *Ajna* with the pituitary, *visuddha* with the thyroid, *Anahata* with thymus and *Muladhara* with adrenal. The identifications of *Anahata* and *Muladhara* are open to objection as the one is too high up and the other degenerates very early after infancy.

The genitals according to Sajous is intimately connected with the adrenal system because the testicular preparations give the same reactions and tests in precisely the same way as does the adrenal principle.* Milk also contains the adrenal principle, the lactic glands being thus united with the adrenal principle.** As to the physiological aspect of the connection with the spinal system, "the pituitaro-adrenal path leaves the spinal cord through the upper four or five rami, to enter sympathetic chain and then the great splanchnic which through the intermediary of the semilunar ganglia, supplies nerves to the adrenals.***"

*Sajous: P-87

** ibid P-97

*** ibid pp -72, 79,169,171 & 173

“There has been some speculation in the literature as to which is probably the more primitive integrating mechanism within animals nervous or endocrine. Obviously both mechanisms, when broadly interpreted extend to all forms of living organisms, both unicellular and multicellular. (The phenomena of excitation and conduction and chemical intercellular transmission of information, the basic underlying activities in the physiology of the nervous system, are common to all cells. Some organising and differentiating forces obviously had to precede both of these coordinating mechanisms in both phylogeny and ontogeny. In development, gene induced differentiation must precede organiser activity.”)

“There is no good reason to postulate, therefore that either the excitatory or the chemical coordination factor is phylogenetically the more primitive. Both types of coordinating mechanisms probably evolved simultaneously and entirely parallelly and in response to the functional needs of the larger size, multicellular character and division of labour within organisms, highly specialised, cooperating nervous endocrine systems became differentiated.”

“There appears to have been an evolution of certain essential endocrine sources from tissue possessing a simple nervous or conductile function and located within the central nervous system, through an intermediate stage where the cells exhibited their secretory function while still retaining the special conductile ability of nerve cells, to a condition in which the cells have become specialised for endocrine activity alone and form glandular tissues or organs apart from the nervous system.”

“And in these instances where the secreting cell bodies are still retained within nervous organs, special intracellular conductile means are utilised to convey the secreted product beyond the bounds of the highly specialised ‘Brain – blood barrier’ and into proximity to their own vascular beds. Secondarily, other endocrine organs appear to have developed morphologically, but never

physiologically, independent of either direct or indirect regulation by the nervous system.”

From comparative Animal Physiology, By Prosser, C.L. and Brown, F.A.

W.B. Saunders Co. Philadelphia, 1962.

“.....the integration of endocrine activities is a major function of the central nervous system. The situation of the pituitary just beneath the cephalic brain stem, to which it is attached by the infundibular stalk and portal circulatory channels, enables the basal fore-brain and hypothalamus to bring their influences to bear upon the secretion of trophic hormones by this endocrine ‘brain’.

From The Waking Brain by Magoun, H.W. Charles. C. Tomas, 1958.

“Characteristic hormones of protein nature are extractable from the three lobes of hypophysis. The trophic hormones of the adenohypophysis are of great importance since they regulate the functional states of other glands belonging to the endocrine system. The hypophysis is known to exercise direct or indirect control over a wide variety of physiologic processes.

Anatomically and physiologically the hypophysis is closely associated with the hypothalamic portion of the brain.

A relationship which is still poorly understood seems to exist between the neurosecretory cells of the brain and the adenohypophysis. There can be no doubt that nervous stimuli are important in regulating the release of secretions from this important gland.

A reciprocal interaction has been demonstrated between the hormones of the anterior hypophysis and the adrenal cortex. A similar reciprocity exists between the gonads and the anterior hypophysis. The thyroid gland and the anterior hypophysis are reciprocally interrelated.”

C. Donnell Turnor. W.B. Saunders Co. Philadelphia. 1955.

Thus we have the adrenals as important as the *Manipuraka chakra* and as important as the Solar plexus of the nervous system, sending out its currents to every portion of the body and governing all metabolic action through its

connection with the pituitary gland as against the rest. The pineal gland almost passes unnoticed by the modern theorists as the function of that gland is unknown.

In the Human adult, the organ is about a third of an inch long and weighs some two grains (0.18 gm.). In children, it is relatively somewhat larger. Beginning at about the seventh year it begins to regress, from which time on it tends to become loaded with sand-like concretions of calcium salts..brain sand. Contrary to earlier belief, it persists in fairly definite anatomical integrity throughout life.”

“The evidences available suggest that the gland produces a hormone which helps to regulate the rate of bodily development and the onset of puberty.”

From Endocrinology –The glands and their functions by Hoskins, R.G.W.W. Norton & Co. inc. New York. 1950

The pituitary gland in the body may correspond with the *Ajna Chakra* the next highest chakra before the *Sahasrara*. In spite of this fact the pituitary may be studied in another connection viz. the *Khechari Vidya*, which involves stimulation of the *akasa* centre in the brain. Pro. Dakin describes the pituitary as the outgrowth from the mouth “This small organ (weighing only about ½ gm in an adult man) appended to the under surface of the brain has for some time past been recognised as consisting of two parts and since one of these lies in front of the other, it was customary to speak of the glandular anterior lobe and a nervous posterior lobe. Not only is the structure of these parts visibly different, but their origin is also very different, for whilst the posterior part arises from the brain at an early stage, the anterior part is actually an upgrowth from the buccal or mouth cavity of the embryo. (In fishes and amphibia it originates as a solid in growth from the surface in front of the mouth.) At an early stage it becomes separated from the mouth and applies to the downward process of the brain. The development of the cranium still further separates it from the mouth and thus we have the anomaly of the structure, which although it appears to be part of the brain is non-nervous in character (actually glandular) and whose origin in any individual is distinct from that of the brain.”* Thus the pituitary gland though situated in the brain is an outgrowth from the buccal cavity. This makes it possible for us to think of *Khechari Vidya* in this connection.

The *Khechhari Vidya* involves the reversal of the tongue into the cavity of the brain in order (perhaps) to reach this outgrowth which has isolated itself leaving its embryonic parent. To achieve this end, the frenum lingui is cut by the Yogi and the tongue is made to go back into the cavity by gently pushing it into the buccal cavity and then still interior into the base of the brain, where there are the *brahmarandhra* (the third ventricle) and the *Kapala vastra* (either the thalamus or the optic chiasma which are full of nerve fibres.)* Posterior to which is the pituitary gland at the base of the brain connecting itself with the third ventricle by a hollow stalk, the infundibulum.

*cf. the solar plexus is described as *vastra* – cloth

Whether this is a possibility or not, the *Yoga kundalini*. Up and the Sandilya Upanishads have mentioned this method. The chief point in criticism of this method lies in the fact that the pituitary to be stimulated or in fact any nerve centre to be stimulated by the reversal of the tongue so as to stir them into activity needs the piercing through the bones of the cranium, which alone separates the gustatory from the neural portions.

Why should we speak of the possibility of the pituitary rather than the pineal? The real nature of pineal activity is yet conjectural; but in the case of the pituitary we have a mass of evidence. Dr. Sajoos writes regarding the pituitary:

“The pituitary body is the general governing centre of the spinal system which includes the grey substance of the base of the brain pons, bulb and spinal cord and the nerves derived from any of these structures, cranial or spinal, though subsidiary centres, are also present in the bulb and spinal cord.”

The pituitary body is the governing centre of all vegetative functions i.e. somatic brain.

The brain (as differentiated from the somatic brain) is the organ of mental processes and not the governing organ of motor functions though capable through the voluntary impulse it transmits to the spinal system of having its mandates carried out.

“There is no obvious nervous interconnections between the neural and the glandular part of the hypophysis.”

Paul Glees. *Experimental Neurology*. Clarendon Press. Oxford. 1961. But the circulatory relationship should prove valuable evidence of their intermaintenance.

Neither the anterior nor posterior pituitary body is a secreting gland. The anterior pituitary body is a lymphoid organ which through the mediary of the centre located in the posterior pituitary body and a nerve path in the spinal system, the upper dorsal sympathetic ganglia and the splanchnic nerves governs the functional activity of the adrenals. The anterior pituitary body governs through the posterior pituitary body all the oxidation – processes of the body. The centre in the posterior pituitary body through which the anterior pituitary body governs the adrenals also controls the functional activity of the thyroid gland and thus constitutes the adreno-thyroid centre.

The pituitary body, the adrenals and the thyroid gland (including the parathyroid) are functionally united, forming the adrenal system. The posterior pituitary body is the seat of the highly specialised centres which governs all the vegetative or somatic functions of the body and each organ individually.

The posterior pituitary body receives all the sensory impressions belonging to the field of common sensibility: pain, touch, muscular sense etc., initiated in any one organ including the mucous membrane, the skin and brain.

“Owing to this fact, the posterior pituitary body is the sensorium commune upon which all emotions, shocks, psychical or traumatic concussions etc., react. The resulting impairment of its functions being the cause of the morbid phenomena observed under such conditions.* The stimulation of such a centre full of possibilities of a very intense life also means death if it is done without proper expert guidance. Thus the *Khechhari-vidya* is a dangerous procedure to undertake, as the Yoga *Kundalini* Upanishad itself says, for it may slay the individual.” It is only after long and continuous practice under the direction of a guru that this should be undertaken: years must elapse before the final stimulation or *manthana* takes place and the psychic centre stirred into divine action. The *khechhari-vidya* may mean the stimulation of the pituitary gland and not any other thing.

*Sajous: preface to the 2nd and 3rd editions of his work "Internal Secretions and Principles of Medicine" Vol.1 p-XV cf. also the frontispiece on "The Innervation of the Adrenal system" cf. Dr. Swala Vincent: Internal Secretions and Ductless glands: Edward Arnold & Co. 1922.

The value of all these theories lies in the fact that they breathe the air of research into the intimate connections between the neural and the glandular and the psychonic systems. The way of their development studied embryologically shows the way in which they progressed coordinating themselves and reveals the importance of their transformations. In their differentiations lies the problem of separation of functions and in their integrated activity consciously carried out we may either shatter the entire organism or develop unnatural phases of our life or else we may be able to perfect the organisms under the skilful operation of the cortical and the supracortical centres, induced by the psychonic system and the self. Small lesions of the brain do not affect the rate of learning for the entire mass of tissue in the brain functions as a regulated organism and therefore the importance of the cortical and the supracortical areas of the brain whilst they reveal the entire mechanism of the intelligent life, are by themselves controlled by the ideational sphere which cannot be explained on the principle of neural- memory in association.

The Problem of Emotion:

It is a well known fact in psychology that all emotion is explainable according to the theory of James and Lange who hold that physical attitudes reveal emotion and are emotion. The theory of Dr. Cannon shows that adrenal stimulation is the most important physiological occurrence in emotion and that leads to visceral function stopping and cardiac muscles being enervated. Mr. Lashley holds "That the problem of emotion is still in confusion that one can draw no conclusion with confidence, but the accumulation of evidence upon the variability of expressive reactions and the repeated failures to find any consistent correlations between bodily changes and either exciting situations or reported subjective states lends little support to the visceral theory."* He continues "The weight of evidence, I believe favours the view that in emotion, in all persistence of attitudes, in all serial activity, there are continuously maintained central processes which, if they become intense, may irradiate to motor centres, speech and the like.

The pattern of radiation varies from subject to subject according to chance variations in the excitability of the motor or vegetative nervous systems and the peripheral activities are not an essential condition for the maintenance of the central processes.”** The maintenance of the central processes throughout any emotion is what is advanced by Mr. K. S. Lashley as a more commendable theory than the visceral. The adrenal function automatically increases the heart beat, stops all vegetative functions and in all emotion it is these adrenals that cause the highest amount of tension in the physical condition; reflexion on the contrary is what gradually inhibits all the activities of the adrenals. The control exercised over the adrenal secretions therefore is certainly from the higher centres. But in a consideration of rage and anger etc. we find that the stimulation offered by the natural opponents leads to enormous activity. Whilst emotion as such cannot be explained on the lines of visceral theory yet the adrenal action in emotion plays a very important part. Neither the nervous system, nor yet the adrenal system but the processes of biological inheritance and suggestions from them play a huge part in the emotive life of each individual. These are called the *vasanas* of the *citta*: it is these that stimulate the cortical centres which allow them to express themselves and when these intrigues between the *vasanas* and the adrenal are cut off, all vitality floods the other systems and supplying the needed power for metabolic changes. The entire energy instead of being released into the circulatory system is drained into other paths of control and makes for the control of emotion.

*K.S. Lashley: Basic neural mechanisms in Behaviour. Psy. Review. Jan. 1930.

**Basic Neural Mechanisms in Behaviour: Psychological Review Jan. 1930 p-11.

cf. K.S. Lashley: Brain Mechanisms and Intelligence.

Thus neither the glandular system which is in full command of the emotional and the metabolic activity of the human body, nor the neural system which is in full command of the sensory and motor activity as also the autonomic system and in fact radiates through the muscles and glands and controls the entire system, offers the complete solution of the problem of psychical life and consciousness and its expressions. It seems that all these systems which have differentiated themselves from the unicellular organism have developed an integral dynamic rhythm. They are whilst distinct mutually dependent and co-operative in function.

IV

Psychonic system and the Upanishads:

It is clear that the Upanishads offer something like the psychonic system called by them, the *Sukshma Sarira*. The *Nadis* belong to this body, so also the chakras, and it is *Sukshma prana* which flows through it, that connects radiantly the entire functions of the organism. It is also the *Sukshma prana* that connects the *Sukshma* body with the *sthula* or gross body at the corresponding places, for emotions with the adrenal and other glands and the solar plexus, for sensory functions with the brain and the sensory centres of the brain, for intellectual and highly specialised reactions with the cortex and the supra-cortex, and the nervous system for the preservation of the body with the entire organism. The nervous system may be considered to be the *fire-tattva*, the glands, water *tattva* and the *Sukshma Sarira* is formed not out of the gross *vayu* which pervades the body and helps the organism to live but is formed out of *akasa* and the *sukshma aksa* which is indivisible and subtle. The link between the *sthula* and the *sukshma sarira* is supplied by *vayu* in its subtler phase. That the *vayu* extends twelve digits above the head is a suggestion in point. And it is suggested that through control the entire *prana* must be made to be neither more nor less than the physical body. That leads to complete control of the physical body and is perfect integration of all levels, perfect harmonisation of the functions of the body. This is one definition of yoga according to the Sandilya Upanishad.

Regarding Chakras we have no mention of them by the *Sariraka* and the Garbha Upanishads which are considered to be physiological Upanishads.

The Garbha mentions the *Sushumna* and the coursing of *vayu* in the body as *prana*, the original *prana*, which descends through the *Sushumna* to the heart at the time of birth. Thus at the time of the Garbha and the *Sariraka* either the literature with regard to the chakras have not been known generally or else their descriptions being merely the physical gross descriptions, they have not referred to the *nadis* and chakras which belong to the *Sukshma Sarira* and could be seen only by Yogis.

Whilst it is true that the neurons are instruments of mind and act as the medium of the bodily expression, it is not absolutely true that the phenomena of

mind “Can only be correctly interpreted in terms of neurons and neuron arcs”* for the neurons are just one stage of evolution of the organism and not the most important, but along with other systems they form an inseparable function in the body.

*Brain and Mind: Berry. P. 489

The neural explanations as much as the glandular explanations do not make their explanations perfectly acceptable in psychic life in both cases with all good intentions after a search for behaviour and experimentation of reactions, the motive of an action or an expression is not found – that subtle mark which makes all the difference does not make any difference in behaviour of the internal organs nor external organs. This crux of the situation in Yoga and mystic life leads many to postulate that the mystic and the Yogic life are merely due to neurosis and this is not an explanation at all. It states the disease or it calls what some think as the highest consciousness – the perception of true spirit and the finding of true Individuality by a name and seeks to explain them away. In order to avoid such a summary treatment of mystic, William James writes in his Varieties of Religious Experience that “The states of consciousness of the mystic have a right and are true to those who have that experience.”

The Psychological phases of motive or *sankalpa* which plays such a part in psychic life indeed as yet no active counter – part physiologically and but for the barest instincts we cannot show the physiological situation or organ of reception of ideas and location of ideas, in a portion of the brain and the cortex. We have as yet no shade of distinctions drawn between one idea and another corresponding superficially to it. We have for all of them the same kind of response and the same stimulation, provided the circumstances are similar though this similarity is as superficial as mere identity of dress.

This is atleast the criticism of K.S. Lashley against the theory of visceral connection to emotion. The basic neural mechanism differentiates neither between one set of incidents and another set of incidents having but a slight similarity: nor does it vary even its intensive response with the shades of intensity of the circumstances. It is inhibition by the intellectual functions that inhibits also the intensities of reaction of neural mechanism.

True yoga consists in ordering all things and functions within the body. With the consciousness or purposiveness of a harmony which can only arise out of deep contemplation of all forms and their relations and their bearing to the making of a cosmos. It means the attempt at a synthesis of all levels of individual life, all planes of consciousness, all organs of activity and all activities of senses and sensory functions and emotive influence. Direct perception does not jump into being of a sudden. All the fatalities of life and conception and embryonic growth have to take full course, the normal period of human gestation must take place and then will be brought out the finest flower of intellect and feeling, the direct perception which is the most intrinsic function of the self. It is something having birth in congenial surroundings of harmony of the intellect and feeling, emotion and sensibility, memory and aspiration. The physical body no less than mental life has to be organised and controlled by the will which seeks harmonisation between the psychic and the physical hemispheres of being. Regulation means harmonisation through self control and self ordering which is performed by the *Prana* when guided consciously. Thus the effort of will towards a creation of new and facile type of being fully aware of the moral and real bear: of his life and conscious and deliberate and facile in each of his actions, involves rigorous moral training and in this consists the moral aim and ethical observance of the Yoga system. It is no less moral than it is aesthetic; and skill in action has been not stressed by the Gita as the consummation of Yoga. This conscious exercise for the betterment of the individual as also the whole world (the latter being the larger aim nascent only at the beginning of his course of yoga) involves inhibitions of emotional habits and mental associations and memory inflictions on sensory content and means acceleration and strengthening of those synaptic connections which are inhibitory of the autonomous actions and emotional outbursts. It means the draining off of the entire vital reserve energies towards development of volitional and metabolic centres in the brain. In a Yogic sense it means the utilisation of these energies for the purposes of connecting the physical *annamaya chakra* with the highest centre of our being, or the *Muladhara* with the other higher centres and finally with the *Sahasrara*. This and nothing else will make knowledge direct perception *aparokshanubhuti*.

In trance, it is said, that the body is apparently depleted of all consciousness and yet the mind is vigilant and is aware of the fullness and expansiveness of its

sway; its power and perfection are said to become luminous and function as self-consciousness. As intrinsic *Turiya* consciousness, the self rests in its pristine purity, perfection and splendour and functions with complete mastery on its return to the levels of ordinary life of waking consciousness over all the organs. Then not *manas* nor *chitta*, not *ahamkara*, not *buddhi*, not even *prana*, but only the self suffusing the entire organism literally bathing it in its own radiance and harmony. This is the *samadhi* which is inducive of direct apperception. On the path of *samadhi*, unconsciousness does not mean anything other than non-activity of the senses and the memory and it does not mean the loss of self-consciousness as self.

Thus we have in Yoga, Inhibition as the first mantra of self-control and self-consciousness. This means the renunciation of activity for a while so that the mind established in harmony may become facile through intelligent direction. The physiological control is also psychic control; the explanation which merely cares for behaviour will certainly face in the explanation of the mystic consciousness, a rock on which it will break and flounder. The reciprocal explanation even if it be satisfactory will not go far unless the explanation issues out of the problem of attitude. In morals, as in mysticism, the explanation must proceed from motive to expression, attitude to behaviour and never from behaviour to motive, for that is not what is characteristic of the mystic's life. One goal, the goal of union, is the absolute criterion. It is the one poise, the one destiny of his being. This is the differentia between the behaviourist and the true psychologist; one seeks for the expression or behaviour, the other for the attitude, the all-governing and focussing idea.

For the identity of symptom does not mean identity of person. Deep oscillations of emotional tone, ecstasies and even hysterical attacks do not necessarily imply the intellectual and moral insufficiency characteristic of Medeline and her class. They may, on the contrary be allied with traits which make the genius.*

*Psychology of religious mysticism: Leuba p-203 (interna. Lib. Psy. Phil and Scientific met)

We shall now discuss the criticisms levelled against the methods of Yoga: about its metaphysics we have nothing to do especially because the metaphysics of the Yoga theory are not perhaps acceptable to the *Vedantic* thinkers. Truly later interpreters of Yoga have made it into a system instead of what was called a *darsana*; a way or method of knowing the real, of experiencing reality of being.

“To characterise Yoga as a system of philosophy or ethics would be misleading. Its more direct analogy is with our manual of religion, for its central purpose, like that of our own books of worship is to teach salvation. But its practical directions are imbedded in more or less fanciful psychology and unnecessary metaphysics.” * says Leuba who devotes an entire chapter to the consideration of the Yoga system and its relation to Religious Mysticism. But he fails to observe that some of the tenets of the Yoga have as hoary an association with its past, as the later christian mystics have their own, however flexible metaphysical theories on which was based their own experiences.

*ibid p-38

We have the admission of Patanjali* even at the very start of his *Sutras*, that his *Yoga sutras* are a restatement (*anusasana*) of the Yoga of the ancients of the Upanishads and the Vedas. *Anusasana* is what he speaks of as the attitude of his book. That there is an endeavour on his part to treat the Isvara as merely a governor and the Ideal of world life to whom all things are subordinate because he is free from their influences, may be a theory that is not justifiable from the Vedantic or Upanishadic point of view; with this phase of his thought there follows the acceptance of the absolute caintany (mere consciousness or Intelligence) as the real nature of individual *Purusha*. Consciousness which cannot be annihilated is shrouded by *Prakriti* and release from the shroud of *Prakritic* forces is what makes the individual come into his own effulgent consciousness. He will never again be implicated in the shroud of *Prakriti* and will be free even as the *Isvara*, resting in his own consciousness. This is the *Kevalatva* proposed by Patanjali. But in the sense of Vedanta and in a meaningful sense, it means not only the release from the bondage of objects and objective leanings, it also means the utilising of nature and her forces in a manner which will lead to *Jivanmukti* or *Isvara* type: not the *Jivanmukti* of mere getting rid of bondage or the attitude of bondage and acting like a man who has renounced life, and its normal activities. In life the attitude of

freedom actually realised in him dominates dynamically every incident and every phase of evolutionary ascent and governs them with the inner light which is the light of all. This is 'lordship over the *Prakriti* and its movements' in the light of the *Isvara* who is the *antaryamin* of all beings dwelling in the heart caves of all beings. This is the synthetic acceptance of Yoga which is the poise supreme, the real *samanvaya* of the external as well as the internal in the Supreme, the Brahman; this is the highest aim of Yoga.

*Patanjali (Patanchala) is mentioned by name in the Brh. Up. III -5 and III-7 as one whose daughter or wife was possessed by a Gandharva named Kabandha (of the Atharvan Gotra). He is also said to belong to the *Kapi-gotra* or *Kapila-gotra*-Kapila being the founder of the *Samkhya* system.

The criticism of fanciful psychology and unnecessary metaphysics is a criticism that will not be justified from the stand-point of Indian thought or even modern thought, because the metaphysical theory is absolutely adequate for any religious consciousness and some basis of procedure which shall avoid great complications of mythical symbolism is what is provided by Patanjali. He avoids the extraordinary proposals of Vedanta of the evolution of elements and merely accepts them to have proceeded from one common substance, the *Prakriti* and then he avoids the implications of causal connection between the *Isvara* and the evolution of the world or even its appearance. He takes only those absolutely necessary factors which make for an uninterrupted course of Yogic practice, for the light that comes in freedom is unriddling, dissolving and vouchsafes direct apprehension of all Reality. Till then metaphysical theories about God and the individual may stand. The minimum of metaphysics is what one finds in Patanjali and not unnecessary complications. As to fanciful psychology we have surely instances of the extraordinary lengths to which conjectural relations can be formulated. In fact it follows the lead of inner introvert experiencing more than observation of outer expressions and the physiological bases. This building up of psychology, though it is open to grave charges of misinterpretation from a physiological and behaviouristic angle, is indeed true to its mystical instinct and purpose. It is the mysticism of Unity of all life that is the mystic's greatest and profoundest metaphysical principle formed out of a greater vision and experience.

In Patanjali in fact there is no metaphysical bearing but only the instruction as to the profoundest depths of being and attainment. God is necessary and only as a spiritual guru is He to be appealed for help on the path of Yoga.

But the criticism of Mr. Leuba is not altogether wrong. But he ventures to state that “an ethical purpose and practice is, nevertheless not logically demanded by the goal of Yoga; for honesty, friendliness etc. are irrelevant to one who seeks utter detachment in isolation. Cultivating friendliness and rejoicing with those who rejoice are demands hardly in agreement with a desire for suppression of personality. This is one of the incongruities that betray the confusion of thought from which this system suffers.”* This criticism far from being right is positively wrong, because all mystics by virtue of their aspiration to alter the circumstances in which they are placed, pass through a moral preparation. The isolation which the Yogi of the Patanjali school demands is the isolation from the bondage of *Prakriti*, for the promise always remains that he can become the splendid ever-free *Ishvara* of the Guru free from the bondage of *Karma*; the acceptance of Kapila is not a fault in Patanjali, because both of them wanted to represent to humanity, the acuteness of the stress of environment, habitual actions and emotional disturbances and unethical behaviour on individual personality which contradict the way of harmony and because of their intimate connections with bondage. All bondage is due to uncognized and unconscious and unthought out activity and to lift all actions to the level of consciousness means to inhibit consciously all actions connected with such actions having their play in an autonomous fashion. To break the autonomy of the several habits and nerves and nervous systems and endocrine systems is the true aim of intelligence (*jitendriya*). This can be done only through *nirodha*, restrain or control of all modifications in mind, that is in thought, all movements of habit all autonomic functions of the several organisms. Truly it is the way of regaining control. Once the control has been transferred to the levels of spiritual being, there is *Samadhi*, the trance-state in which all are absorbed into the fold of spirit and thence function spiritually. This is the highest morality, beyond even the limits of social morality. If reflective action seeking harmony of being is unmoral and has no bearing on the moral practices of honesty and friendliness then one cannot understand the aim of mysticism, of even morality. That the initial

aim of Yoga is utter detachment from *prakritic* influences is an absolute fact and is admitted; but that is the culmination of his entire existence or being is not necessarily involved in his attainment of perfect control or detachment from their leading strings. The isolation which is gained through the Yogic practice is the freedom to be within himself, '*ekanti*,' and that is not annihilation or becoming a prisoner in his own cave, nor is it the atomic existence which the individual seeks. Such is not the aim of Yoga, which is purely a mystical effort to join the true and the real and the perfect so as to be real, true and perfect. The meaning of *cittavritti nirodha* is not to be construed as the Path of *Nirvana* of Buddhist psychology, it is rather this self-establishment within oneself that one seeks. That there may be individuals who seek the release from the physical plane of existence does not involve the statement that those who exist in this world of matter are bound and those who are released from the bodily encasement are free and boundless.

*Psychology of Religious Mysticism, Leuba: p-38. (Intern. Lib. of Psy. Phill. and Sci. method)

That in trance the body assumes a state of absolute unconsciousness for days together sometimes is not due to the fact that trance constitutes the prime factor in freedom; it is rather the absolute domination of the self within which is able to deplete or withdraw consciousness from the physical body and its organs and functions. This is the *Turiya* consciousness – the self itself as it ever is and sees itself to be. In the Upanishad there is a passage which goes to show in the form of a parable how the several organs of the body claimed supremacy and how *prana* getting out made all of them impotent. Then did they realise that *prana* was Brahman the real self. *Prana* is the physical manifestation of the active self, the *saman* as Brihadaranyaka says. Morality being an essential harmonising principle of life makes for the lucid functions of consciousness or the self, since it would not lead to internal conflicts or external conflicts with either truth or the society. The progress of the Yogi in actual existence is difficult and in the avoidance of all conflict which may make for disharmony with oneself and truth, in harmonising the self and its movements with the best and the Good, one becomes less and less obsessed by the disharmonious elements of one's life. On the one hand, there is demand for a strict discipline over the external environment and, that is moral action and friendliness and others mentioned under *Yama* and *Niyama*, on the

other hand, there is complete mastery of the mind which leads to the state of *amanaska* (mindlessness) or *unmani* (above mind) when the mind (*manas*) does not function with fluctuating movement. Any one who misunderstands the moral or ethical preparation of the Yogic path has not understood the broader motive and higher altitude of the *Yogin's* mind.

Mr. Leuba thinks that the entire scheme of Yoga is based on the creation of automatisms and hopes that concentration and relaxation of effort play a capital role in the productions of various automatisms. Such a statement is truly a misunderstanding of the motive underlying the yogic practice. That those who undertake the Yogic practice out of superficial motives may make use of very many automatisms is possible. But neither concentration nor relaxation is out to create automatisms. The relaxation of all effort is undertaken for the sake of transforming the lower levels and making them feel the infusion of a richer consciousness, a noumenal light of supreme scintillative power. The postures of Yoga are integral part of the practice in order to make concentration or attention steady and unflickering and to this end all external strains must be avoided since strain will have its reaction on the system. The dialectical process of attentive consciousness has been very well understood by those ancient Yogis. They knew that every attention is inviting exhaustion to release itself from. Yoga aims at suspension of both this (attention or) concentration or expectancy – neurosis and exhaustion – neurosis or relaxation.

They instruct not only steadiness of posture, but also moral training of neither enjoying too much nor attachment to anything too much good or bad as ordinarily conceived in the meaning of pleasurable. Their instruction thus consists of *Vairagya*, freedom from attachment and *nirodha*, control of mental activities which lead to attachment.

That the Yogi seeks mere automatisms is pure conjecture on the part of Mr. Leuba. Indeed the very reverse is the case. He seeks consciousness rather than unconsciousness; he seeks not habitual reactions but intelligent and consciously willed or supra-consciously directed actions; he seeks not mere continuity of this quiescence of uniformity, dull, wooden, and binding but seeks full peace, harmony and the Bliss of dynamic attainment of reality. That Mr. Leuba should have styled the methods of Yoga as similar to the savage practices of stimulation only shows

the terrible misinterpretation of the real Yoga. Even the *Yoga sutras* do not take the highest state to consist of intoxication. A study of Caitany and all *Bhakti Yogins* does reveal the psychic intoxication, which Mr. Leuba says corresponds to the Savages-cult. But the *Raja Yogin* is not one who is very much anxious to have intoxication that unbalances; rather he prefers the complete mastery of the self and its forces.

Truly it must be said that what Yoga aims is to “Conquer oneself”, whilst the aim of Vedanta is to “Know oneself”. In synthesising the two ideas the Yoga of the Upanishads is justifying its true character of integral harmony. This is perfect Yoga, not mere ecstatic conversions, nor mere prayer that makes for partial stimulations, partial alterations and partial fulfilments in union. It is not reduction of mental activity, but it is the transcendence of mental activity, a direct intuition of universal harmony that issues out from concentration and meditation. Trance is not intoxication. Nor is ethical practice mere humanisation; on the other hand both trance and ethic make for real and integral uniqueness, which is at the same time unique universal. Consciousness of the universal is the consciousness of the individual and vice versa Real morality passes beyond the universals of social ethics and becomes truth expression; truth in action. These criticisms are based on a misinterpretation of the Yoga system; secondly the criticisms levelled against yoga-morality is merely baseless. Connection between Yoga and morals is intrinsic and absolutely determinative of the capacity for undertaking the path of Yoga: without Morals there is no mystic achievement. On the whole the philosophies of Patanjali and the *Samkhya* are absolutely empiricistic mysticism and cannot be utilised to prove the metaphysical theories of *Advaita* or Single soul. In all cases, the realistic pluralistic position has been taken up by Patanjali. *Purusha Bahutvam Siddham*. The world of matter of *prakriti* is also real. And there is an Isvara, the moral governor or guru of the universe, the ever-free and the ever-blissful being, lending a helping hand to each and every striving soul. All this is not metaphysics but mere ordinary acceptance. We may even say it is commonsense realism. It seeks to discover the real through *svanubhava*-self-experience. Towards this end, this amount of hypothesis is sufficient. The Varaha Upanishad speaks about the problem of the relation between the individual *Jiva* and the Supreme as a problem that can wait till fruition or fulfilment of perfection. And if we have the instruction into the mysteries of the universal and the

individual relationship, it is something that is given after the practice of Yoga. It is only when the lower self, the self that is burdened by the stigmata of experiences and *Karma* due to *Prakritic* bondage, conquers or releases itself from the grasp of these forces of *Prakriti* and its consequences, that the mind perceives its unique relation to the Supreme luminously. Till then, even though the veil is lifted through an answer to prayer or any other pathway, the intimate relation of the universal self and the individual self cannot be fully discovered. It is therefore that in practice this conceptual fight between dualism or spirits or multiplicity of finites or existence of a single self are all misleading and mischievous if not merely misleading.

Psychology of Religious Mysticism p-40

Kena Upanishad, of Prasana II

Now why is morality allowed to control the entire behaviour of the Yogi from the very start? The moral preparation is the best cure against misuse of power which naturally comes to an individual on the path of concentration and *citta-vritti nirodha*. Conquest over certain aspects of material existence within ourselves means an increased power over those factors. It means the control over every organ in the body. Control leads to consciousness of power, over every organ of the body.

In a secondary significance it means control over every element in existence even though belonging to the objective realm. The constitution of the physical body is of the same substances as the outer world, whose natural product of evolution it is. This possession of power and exercise of them is what is called *siddhi*. As to the possibility of there being a pure *siddhi*, Yoga says and Samkhya substantiates it*; in its statement that the *siddhis* are facts and they occur through the will of the Yogi. There is no absolute non-validity about the theory of *siddhi* which is the appreciation of a profounder law and the right use of the law of nature. It is that knowing of such laws and the ability to utilise them for its own purpose which constitutes a *siddhi*.

*Samkhya Karika XXIII

But *siddhis* as such are what the Yogi is instructed not to worry about or even ask for. Morality guides the use of the power which accrues to the individual as he develops and this power then becomes not the Nietzschean power that is intolerant and consumes, but the self-disciplined power that works for synthesis and harmony. In one word he is heading towards Godhood (*Isvaratva*). It is the cosmic consciousness, the coterminality of vision and consciousness with the divine and the ineffable, having its birth in a perfect morality and an aesthetic harmony overflowing with cosmic delight. For all universal acts are indeed moral acts. All harmony is aesthetic; all perfection of being is reality of existence and truth; thus through them the individual lifting himself to the vision of delight, becomes at one with the Divine inalienably and supremely. This is the highest consummation of his entire existence this joyous freedom even of the stars in the firmament of God. But one has to pass through the fireheat of life and even through the world of soul-making gathering the experience and seek spiritual regeneration through the divine. It is this union of the individual and the divine born from out of an entire sorrow and strain and awaiting and expectation that makes the achievement all the richer and greater and profounder. It has then the lyric of love, the passion of the soul and the symphony of life gathered into its essence. This is Yoga which is synthesis.

The usual criticism offered against the Yoga practices, even by the orthodox Indian Thinkers, is that it is a dangerous method of mystic practice and that it involves great danger to the physical system. The practice of breath control tones up the system undoubtedly, but the *hathayogic* practice of stimulation of the centres through uniting *prana* and *apana*, which constitutes in their opinion *pranayama*, is really courting disaster. The primary centre of the body is the *Muladhara* and along with the *Svadhithana* forms the physical system and the piercing through these two centres causes undoubtedly terrible metabolic changes culminating sometimes even in death, or great perversions. But, even as the Varaha Upanishad says, the path has to be followed even to its fullness, even till death claims us for its own, for even through death shall we learn to live integrally. This fearfulness of the inert and the incapacitated, is not preferred by some *Yogins* who feel that mere contemplation of the Essence of Existence, the Divine would make for release. The *Bhakti* and the *JnanaYogins* seek philosophical contemplation and emotional expression which latter sometimes tends to great

emotional outburst. *Pranayama* occupies a regular but minor phase in the life of the ordinary individual and one chooses a life of mere study and philosophic speculation or else intense *bhakti* through the way of *prapathi*. The aim of an integral life, the integral transformation of the entire psychonic and the physical system, has been abandoned completely in exchange for airy metaphysics and silent or passive dogmatism, or else to a kind of vehement emotionalism that is not grounded in integral purification. And when the practice has been undertaken, we have not an integral transformation but an effort at mere physical development of muscular control in *Asanas*, or else mere *pranayama* with out significance or purpose. In both cases, it has led to mere formalism or ritualism. Formalism is the complementary phase of materialism, it too is binding and has no purposive outlook which sustains it. It is as much dead of life and movement as matter itself. The bondage of forms and formal elements once they have standardised or habituated themselves in us acts as a cog in the wheel of spiritual evolution. Indian thought in its practices has come to the level of formalistic inertness, without courage of movement towards great vistas of active union with the highest, the Divine. The mystic outlook which is essentially dynamic regulation, firm discipline and intense purposiveness towards enlightenment and enlargement of life in and out of us, is the very negation of formalistic practice and silent or passive dogmatism. Mysticism challenges life and thus evaluates its formalistic movement and materialistic attitude and moulds the world in significance. Thus tradition which loses its soul is resurrected into vital and dynamic existence in the mystic consciousness. For to the Yogi and the mystic nothing in this world is material or spiritual, but the significance each person is prepared to give to it and in this quality of attributing significance to even dead dogma consists his turn of mind and spiritual activistic outlook. The Upanishads breathe this daring spirit of absolute mastery over everything and inculcate that life of strenuous practice even till death. For the brave and the courageous is the world of God the great destiny of coitive union with the highest the spirit that is resident in all, attaining which he is the master of the world. *Siddhis* as such are merely the intimations of the equality growing steadily within the individual, who knowing that all these are merely taking him to the Divine and not making for perfect union, prefers the perfect to his manifestations and cloyally clings to the Goal of Union-Yoga and none other.

There is nothing to say against the possibilities of *Siddhis* and any one who walks the path of Yoga may expect to get at the *siddhis*. That the *siddhis* are improbable and mere *arthavada* is the opinion of some writers, but in philosophy as in dogmatism we have this scepticism in Indian thought. But the upanishadic position, is that they accept *Siddhis* as normal to the knower of the Divine and in this they are supported even by the ancient Upanishads which speak of *samya*, with Divine, who is *satyasankalpa* and *satya kama*. The *Vedanta sutras* also speak of the individual as being equal to the Divine in all respects except with regard to agency of the world-creation and sustenance and destruction. The *siddhis* are further supported by the Samkhya which claims that when *buddhi* is purified it manifests the powers of *anima* and others.*

*Samkhya Karika XXIII

VI

The turiya and its Relation to Evolution

In the first chapter an effort was made to show that the *Turiya* and the *Turiyatita* are not states of consciousness as much as the Self itself. The *Turiya* is the individual self, the *Turiyatita* is the cosmic self, the divine. The fusion of both is so integral and complete, there resting in each other so over-flowing, that there can be distinction between the *Turiya* and the *Turiyatita*. They are aspects of how we view the individual. One is the body of the other. The vaster truer consciousness or being is the Divine the *satyasatya satyam, mahatomahiyana*. The *turiya* is described by the *Mandakyopanishad* – speaks about the *turiya* as the highest state, beyond the three states of our pragmatic existence, which bind. The three states of our conscious life, are the deep sleep, the dream, and the waking. The functions of these three states are in the deep sleep, *sushupti* – the mind is absolutely set in abeyance and the self is merely looking on, or there is mere awareness (*prajna*) in the second state of consciousness. There we have dream-consciousness full of gorgeous splendour of images string-like phantoms on the state: but there is one order of desire of the Isvara, the maker; this is the stage of imagination. No implicit stage of consciousness reveals the extraordinary part imagination plays in the dream – life it is full of revelations of combinations of sensual data which are reformed or unformed and synthesised by the logic of

desire. In fact in the early period of one's life the wish-fulfilment has a predominant phase in dream-life: and later only we have the compensation playing an almost supreme role in dream-consciousness. Waking-consciousness is the meeting ground of the actual field of imagination and fulfilment. Deterred fulfilment seeks its compensation in dream-life; success also seeks its wings in speculative dreams.

But it is also interesting to think of these states of consciousness as merely establishing that continuity of our life with our evolution. These three are merely phases of our biological experience. The deep sleep is the state of our primitive life already undergone which apparently seems to be so alien to our modern existence of our waking life. But an investigation into the study of the unconscious level reveals it to be no mystery as the psychoanalysts seek to make it. The only mystery is the mystery that it is complete history of our consciousness and its experience written even in blood. It is the memory that has sunk into ineffectuality, but yet operating through the trait developed by the race, as also the individual, in the forms of instinctive traits common to all individuals and special tendencies peculiar to the individual alone. It is therefore the background of our waking and imaginative life. The dream-consciousness analysed to its source of simplicity is the imaginative level which seeks fresh combinations in actuality, it is the creative factor of our life. The waking is the creative or imaginative phase of our being seeking manifestation conditioned by the deep unconscious. In dream-consciousness, the imagination may take the way of perversion of the unconscious or else a straight transfiguration of the unconscious or else it may argue for its continuation. In every case, the dream and the unconscious far from merely vanishing into each other seek that completion or satisfaction of their expression in the waking, the world of experience. The comparison thus means in other words, the unconscious level, is the level of the past, the biological background of our life; the dreaming is the future, the ideational and the imaginative and the waking-consciousness is the present-the meeting of both dream and the unconscious. But considered as a product of the strife between the unconscious universal background, the individuation of the individual must have been due only to his seeking to formulate his environment himself. The imaginative process or the process of associating a distinct activity instead of the routine makes for perfect individuation. Dream and ideation lead not a little to the culmination of creative

activity. That intelligent occasion has got coherent conceptions whilst dream-life does not possess them reveals only that the imagination seeks expression somehow and factors of unconscious make that goal nebulous, in intelligent thought it becomes clear and coherent; the dream is the substitute for creative life of imagination and in the measure that it acts as the stimulus to creative art and formative evolution consists its claim to be called the intimator of futurity. Dream in the intelligent and developed people moves between the unconscious level of biological self and the future of the ideational level and becomes a house of conflicts, compensations and subtle expressions. The provocation of the biological life, undergone in the lower strata of being grip the entire life and coming into conflict with ethical and social norms of a civilised society, seeks escape in symbolism or else in and through a naked expression of the biological instinct. The symbolic activity is the activity of adjustment which the dream refuses to express, when such an expression is not conducive to development. In all cases the dream is just the period of adjustment and symbolism, a stage when consciousness relieved from the stress of life and its completely binding nature, releases itself to its freedom and sometimes runs riot also on the wake of great repression of content seeking expression in the waking life. Compensation, the play of imagination, symbolism and repressed contents seek their fulfilment in dream. That the theory that *Isvara* inflicts these several chariots and other sensations occur, could only mean that what a man deserves that he gets, what a man has by his activities stimulated seek their manifestation in the dream state. That a man suffers for what he does outside in his waking life is merely the theory of compensation in life. But it also means the index to temperament.

Yoga tries to control this dream life as well as the waking life. The causes of dream are imaginative liveliness and associative potencies. In making these associations entirely moral and consciously so, we make the oscillatory movements between waking –consciousness and dream-life merely a continuity and not violent as in the case of immoral and high tension actions. The bondage to the unconscious elements can be got over when we make the biological collectivity merely non-existent to us, that never shows the least attention to its commandments and potencies. In triumphing over the instinctive life or reorganising our life in the light of conscious spirituality all the several stages of our life lose their meaning and one becomes free from the wheel of evolutionary reactions. One becomes

himself and does not travel into the realms of unconscious or dream, but expresses himself from the *turiya* in the waking. The continuity is made by one leap.

Jung's Unconscious and the Turiya:

Jung calls his unconscious the collective history of Mankind. "The unconscious is continually active creating from its material combinations that serve the needs of the future. It creates subliminal prospective combinations just as does the conscious, only they are markedly superior to the conscious combination both in refinement and extent. The unconscious therefore can also be an unequalled guide for man." But this would mean reducing the level intelligent fulfilment to the instinctive level, however, it may guarantee continuity of history between the individual and the collective society. Yet he thinks that the deep-rooted prejudices the instincts and tendencies of the race preserved in its bosom will be invaluable guides for man seeking intelligent function. For Jung "Individuation dispositions of mankind since an adequate consideration of the peculiarity of the individual is more conducive to a better social achievement, than when the peculiarity is neglected or repressed." Here Jung seems to be lapsing into the view that collective dispositions of mankind is exactly the aspiration of the entire Humanity to its completed height. The collective disposition of mankind is almost a product of social adjustment and its aspiration is however the aspiration for a better kind of world that what was available through the biological history. The aspiration of mankind of the most imaginative people of the world and the most creative spirits is to make man more divine and less animal like. The spiritual aspiration is not identical with the aspiration of biological history which has sunk into the unconscious below the threshold of consciousness. But it is true that the true individuality seeks its expression through the intermediary biological history, inhibiting gradually the trait of its course and tortuous experience and limitation. The spirit is born in matter and finds itself. This is the *lila* of the spirit.

2. SRI RAMCHANDRA'S INTERESTING INVESTIGATIONS ON THE PHYSIO-PSYCHOLOGY OF THE HUMAN ORGANISM

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Sri Ramchandrajii of Shahjahanpur has made startling investigations in Yoga psychology. These are found in his Reality at Dawn, Efficacy of Rajyoga and Towards Infinity.

He reveals that all creation is of the Mind (*Manas*) which is the first Stir of the Reality. This Primal *Manas* radiating in vibrations from that Centre or Reality created concentric circles so to speak and upto a point really revealed the potentialities of the Centre itself. This luminous region upto the extent of seven original circles was known as the Central Region of the Mind. This area is not open to the area of knowledge and therefore was known as the *Ajnana* or Region of Ignorance--where knowledge does not penetrate and which can only be investigated with the help of *Ajnana* and the Ultimate *Tum* itself, that is beyond the original Stir and may be known as God.

The regions that follow are the Region of Egoism firstly cosmic and later individualised for each person. The same pattern is in the Cosmic as it is in the individual or particular individuals or persons. The *Manas* now diminished in its force remains subtle but tends to become grosser and grosser. Eleven circles of egoism are known as the Region of the Mind and this is followed by the grosser region of the Heart. The human organism as a matter of fact from almost the head to the feet is the region of the heart in the gross level as well as in the subtle level. The Heart becomes the essential region governed by the circulation by the heart

processes. Physically everybody knows that the heart is central to the body. (Though today there are cases of transplantation of the heart, yet it would not disprove the thesis that the heart remains the main pumping station of power to all the portions or limbs of the body including the brain.) Whilst the nervous system is centred in the brain and the nervous system including the spinal ones the heart is the circulatory hub of all processes. Towards the harmonisation of the two centres alone is evolution working. This conception of the three regions—the heart, the mind and the central region, is unique. He however nearly identifies the three regions with the Indian conception of *Pinda*, *Brahmanda* and *Parabrahmanda* and the *Kendriya* or central regions which means that he considers that while the heart is individual, the *manas* is more cosmic, and *para-brahmanda* is still more cosmic and the Central goes to the supracosmic and acosmic levels of Experience.

Every individual, is connected with the Ultimate and sub-ultimate regions physio-psychologically.

The stir (*ksobh*) for expansion is stated to have taken place from below the Centre. This is significant as showing that creation is a downward movement rather than an upward movement. Sri Ram Chandra has mentioned that there are what are called *Kala-dasa* points—points that belong to Time, which emerges along with the movement in space that is below the Centre. They all stand under the Centre. This is also the significant metaphor of the Veda which speaks of the *Urdhva mulam adhas sakah*—the root is above, the branches etc. are below. So too the Gita mentions this analogy.

Kala-dasa points are all placed along the spinal cord of the individual body. They are below the Central point which is in the region of the Cerebellum. Sri Ramchandra points out that there is also the point of destruction just below the Centre. But by crossing down or by implication discovering that the creative downward movement is really a process of destruction of the Ultimate Happiness, perfection, existence and so on, one may conceive of the downflow of evolution (*pravrtti*).

Thus we have the points numbering twenty. From *laya avastha* one descends to the conversion of vibrations into particles, the higher minds conversion into the lower. Though upto this point divine knowledge is present, the downward

movement takes it to subtle desires (*kama*), which moves to the point of raga (*krodha*), which tends to flow down to habits and tendencies (*lobha, moha*), this moves towards hunger and grosser desires pertaining to the maintenance of the body and lower though for perpetuation, preservation, sexual appetites and finally ends up in *Kundalini*. Thus desire, anger, possession, self-preservation, delusion and sex are all clearly necessary for the extension of the field of the individual evolution. All individuals are the basic results of the downward movement of the *ari-sat*, or the sixfold which may be said to typify also the six-fold *sat-cakras* of the *Tantrik* conception. The centres there too are considered to be downward facing or hanging down buds, which it is the business of the yogi on this path to upturn or make them unfold upwards by piercing them from below with the help of the energy of the *Kundalini*. It is somewhat of a strange conception that the grossest power should be awakened and made to pierce the points or centres of lotuses from below and then move upwards till the Ultimate Centre is reached.

Shri Ramchandra presents a more rational explanation of the spinal downward turned points which represent the life-forces of instinctive evolution, which is also considered to be that of Nature.

It may not be very difficult to equate the six centres with point of Shri Ramchandra's diagram. These too are subtle centres except perhaps the last ones-- a fact recognised by the Minor Upanishads also.*

*Yoga psychology of the Minor Upanishads. K.C. Varadachari

Unlike the method adopted by the *tantriks* who wish to move by the same route as by which the original force had descended –an impossible if not risky job, Shri Ramchandra proceeds to show that the route of ascent is different from the spinal route of descent. This route is frontal rather than spinal and posterior. The starting point is the heart as stated by the Upanishads, where the *Jiva* is resident and where the *Isvara* is also working. Without entering into the metaphysics of the double presence of the *Jiva* and *Isvara* in the heart, we can state that one has to move upward from the heart to the Centre that is above. The path is not direct but rather zig-zag. From the point of the heart (left) one proceeds to the right and from that one ascends to point three just above the nipple (left) and proceeds from thence to the point four which is upwards of the right nipple. From that point one

proceeds to the throat point which corresponds to the *visuddha* point in the spinal in the front. This completes the frontal ascent in the *pinda-pradesh* or the individual evolution or ascent. It is from the thoracic point one moves to the point in the top of the forehead—not the *bhru-madhya* which is said to be point corresponding to the *ajna cakra* in the spinal level. It is the experience of many practicers at this point—to have vibrations or throbbing. Shri Ramchandra advises that this point should not be touched at all on the upward journey. May be that this point corresponds to the destructive eye or point in the back and might open up that point's activity. However many use this for material power some even present it as the third eye of Siva. However this point is by-passed on the ascent. One reaches the *Cit-lake* at the top of the forehead. One begins to experience the Mind region—as it opens up the cosmic levels, leaving behind the individual particularised life. Ego at this region is no longer identified with the body or the sense-cum-motor organs, but is free from their limitations and restrictions.

Waking—consciousness according to Manduky Up. refers to the sensory-cum-motor-mind awareness. But the true waking-consciousness seeks to be beyond these restrictions of limitations or grossness. The real awareness of the cosmic linkings of the mind or ego as mind becomes possible when one dwells more and more in the *cit-lake* (*manasarovovar* of the Upanishads).

The modern tendency to emphasise the place of the waking-consciousness arises from the fact that one would like to be held responsible for one's actions--especially the errors and sins that so much dominate it. The waking-consciousness involves that one must be conscious of one's powers and be able to plan the future according to whatever ideals that one has. In fact, it is the practice of some to see that the sub-conscious and unconscious levels of consciousness are gradually abolished. The *Yoga sutra* itself admits that *nidra* or sleep is a great impediment to Yoga. More so dreams also that set the mind wandering from one idea to another idea. Obviously we have to conclude that yogi never ought to sleep or dream but be in the waking-consciousness.

In all these what is the essence of the matter is that one forgets the inner self—the fourth. Our waking-consciousness suffers much from this loss of inner consciousness—the *turiya*. Therefore it is not really *jagrat*—watchful but

pleasure-hunting. Its world is narrowed to the field of desires which fulfil the appetites of the senses—motor and sensory. Similarly the *svapna – su – apna* is equally void of the inner awakensness of the self – *dhi* – and as such is nightmarish and wish-fulfilling rather than free and luminous (*taijas*). The *Su – supti* without the fourth or *dhi* is again not a sound sleep of the *prajana* but just a fatigue consciousness or a state of *a-prajna*.

It is the fourth that must inform all these three states –all of which are necessary for the real up—bringing of the body as an instrument of the inner self. If the philosophy behind these discoveries was the attainment of the *turiya* or the fourth, which is of the dis-embodied being then it is conceivable that some have never bothered to exercise the fourth in the three states of the body. If, on the other hand, the goal is to see that the fourth functions in and through the three states then it would really manifest the *visva*, *taijas* and *the prajna*. This might be the essential meaning of the attempt to arrive at that waking-consciousness which has all the richness and amplitude of the cosmic and supra-cosmic levels of Reality.

It is, however necessary to plumb the depths or ascend the heights of the Reality as it is in itself so that it might be made to function with that same force and energy and consciousness in the lower levels without dissolving them into nothingness—a fact well-known to the earlier yogis who attempted *nisprapancikarana* dissolution of the fivefold unification or aggregation that gave rise to the world.

The Bhagavad Gita has a passage which reveals that the night of the Yogi is day-time for the common man and the waking state of the yogi is the sleep state of the ordinary man. This gives the clue that one has to understand by the waking state not the state of the senses, motor and sensory and the lower mind operating through them, but the state of the inner self--the *purusa*. The *purusaic* consciousness or the *Dhi* is the waking state of the *Purusa*, whereas it is the state of sleep of the *prakrti*, contrariwise, the waking state of the *prakrti* is the sleep state of the *Purusa—the prajna*.

All these reveal that technical terminology has been rather loosely applied by expositors, without a firm grasp of the experience that is boded by the states and levels.

Therefore Shri Ramchandraji supplies a firm interpretation of the *prakrtic* evolution on the one hand as explained by the *Kala-dasa* points and the *purusaic* evolution which is explained as the frontal heart-cerebral movement of the consciousness.

Samadhi as transcendental meditation is a double-edged experience. On the one hand *Samadhi* provides the break away from the *prakrtic* embodied consciousness into the *purusaic*—that involves suspension of all bodily activities. This *samadhi* has been known to be reversed for those who have totally discarded attraction for the body and given up any attempt to use it for any purposes. Of course the actual practice has been rather opposed to this total renunciation. **Therefore *Samadhi* as the radical withdrawal of the consciousness from the body is not fully accepted as the way to Realisation, though a few yet cling to it as the only truth.**

Samadhi as the state of *purusa*—consciousness really realising itself within the *prakrti* which is, as it were, but its *ksobh*, and externalised, is what the *sahaja* method seeks to attain. This does not mean the severance of the link between the *purusa* and the *prakrti* which are usually set against each other. The Realisation of the highest consciousness—the *purusaic* within the *prakrit* or the body is naturally brought about by the transmission of the Ultimate thought arising from the Ultimate *purusa* or Self or God, *Samadhi* is not a state of trance—loss of bodily consciousness as such. It is a deepest state of absorption in the Ultimate from which one derives all power and consciousness and bliss and existence for then one goes beyond all these too.

The correlations made by Shri Ramchandra are invaluable and form a corrective to the speculative conjectures of the *tantrikas* and *mantrikas*.

