

# SAHAJ MARG AND PERSONALITY PROBLEMS

## VOLUME – II

### SUPERSTITION AND SPIRITUALITY



Edited by

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# INTRODUCTION

**MASTER** has asked me to speak some introductory words regarding the Symposium. The Problem which we have posed for symposium is one agitating the minds of almost every individual who has had a history of research for the Ultimate. Superstition has been held by psychologists and psycho-analysts to be native to the human mind, an inherent quality of the human mind to restits beliefs and actions and attitudes on certain unproved and therefore unscientific beliefs and the history of science has been a struggle against superstition.

What really do we mean by superstition? Superstition is something that is imposed on some facts of experience. We base our case of certain objects or of certain events on a single incident and relate them as cause and effect for instance, omens in many countries. We feel that if we see a cat crossing our path, we are not likely to meet with success in our efforts. We feel also that if a man has sneezed, when we are trying to do some work, that work would be unsuccessful. There is a famous illustration: **TEEN THERA OUGHT ATARA** which is said to be numerically troublesome. There should not be number three nor thirteen nor eight nor eighteen. Why? I do not understand why number three is such an ominous number. But, there are in the universe, religions where everything is number three. Three processes-creation, sustenance, destruction; Father, Son and the Holy Ghost of Christianity and we have any number of such things. Three Brahmacharis, according to us, are always a very unholy trio or unsuccessful one or mischievous one. Here, we have to realise that number three is not so obnoxious and we do not exactly know why number three has become like that. Triangle, for instance, has three sides, and I do not know whether it is an ominous one. As a matter of fact, double threes-a triangle transpersed with another triangle is said to be a very sacred symbol. Now, **OM KAR** has three symbols – ‘**A**’ kara ‘**U**’ kara and ‘**MA**’ kara and why should it be bad? I simply cannot understand why. And here is a superstition; if I may put it, an ungrounded superstition – whether good thing has turned out to be bad or the opposite way. Everywhere we have got number three. Number three is a most effective principle of science and it has come into bad omen.

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“The Influence of 13 Houston – Apr. 15<sup>th</sup> Superstitious observers of the Apollo Moon Shot Drama will no doubt find all their fears about the number 13, confirmed, it was noted here yesterday, First the space craft number – Apollo 13 – then the Electricity failure – it happened on April 13 – next blast-off time at 13.13 Houston time. Some are even wondering if Houston technicians are also beginning to worry about the harmful influence of 13, at the end of the Tuesday afternoon they announced that splash down in the Pacific would probably not happen on Friday at 17-13 hrs but at 17-18, five minutes later which might break the ‘13 Jinx’ A.F.P.

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“Why is number thirteen so much treated as an unwelcome number? You know that number thirteen has a reference to a parable or incident in the life of Christ. The persons at the table of Lord’s supper were the twelve disciples of Christ and Jesus himself, making thirteen – that number thirteen has been very important and auspicious. The Great Mahavir Jain had twelve disciples and if he is included, it was thirteen. But I do not think Mahavir had anything of crucifixion. Similarly, there is a superstition regarding number eight. Some believe number eight to be a mystic number and a bad number. And I ask ‘for whom. It is important always whenever we have a superstition or anything is said to be good or bad, for whom is it good, for whom is it bad? Now, if we take Sri Krishna and the most famous number eight. He was said to be born in the eighth month; even according to the western calendar it was August. He was born on Ashtami Thidi. He was said to be the eighth son of his parents. I believe his elder brothers were slaughtered, not he; he escaped. My house number is eight and I do not think anything disastrous occurred except the best. If the best is a disaster, I had a disaster. Now, I do not even understand number eighteen. The number of chapters of Geetha is eighteen. The number of Mantras is eighteen and the number of Puranas is eighteen. The Maha Bharata has eighteen chapters. Well, I had a superstition only day before yesterday. When I had gone to Madras and returned, my daughter asked me “You have come on the ninth after you left this place.” Why was number nine said to be in difficulty? But number eight was said to be bad by many people. Then we call it superstition. I am only trying to define by examples some of the common superstitions that we have now. Religion, itself is said to be a Grand Superstition. Why? Because, we have not been able frankly to connect the causes with effects. Therefore, once you define the relationship

between any two events, we are said to have established a causal law. If we do not have a causal law, well, that is a superstition.

Now, I am suggesting to the symposiasts that they should devote themselves to their own superstitions and how these superstitions may be well-grounded, or ill-grounded. If a superstition is well-grounded then, it becomes scientific. If it is ill-grounded it has to be discarded. One of the problems which I should pose on this occasion for us as 'Sahaj Margis' is, we have the problem, shall we say, of belief in idols. Is idolatry a superstition? That is a question which we have to carefully consider. What is a superstition for one is a reality or a convincing belief for the other. Now, there are degrees, then, of these grossness of conceptions. That is, a thing which is not fully scientifically tested at every plane of experiment can become a barrier towards a higher ascent, just as ordinary superstitions can be barriers to scientific understanding.

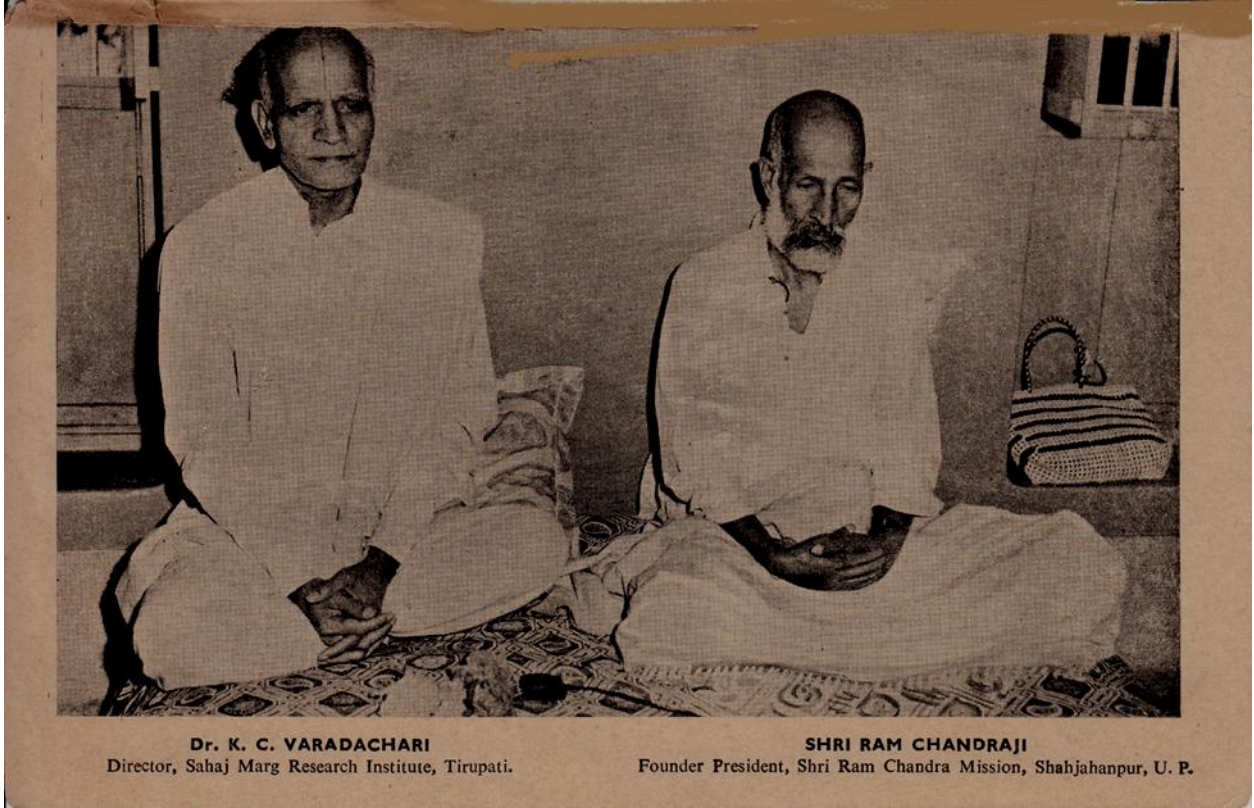
And today, we are in a country or in the world, where, the most scientific men in some of their lethargic moments perhaps, have become superstitious in their behaviour. It is not merely a superstition that is carefully hidden in the sanctuary of a prayer-room in the house, but it is often flaunted in the public by those who are entitled to be called scientists in some other fields. They are not capable of undertaking this job or scientifically correlating their suggestions with certain dynamic principles of spirituality or mental behaviour. That is why I said they are lethargic in their ways of life. Because a man is a scientist in one field, do not think that he is scientist in all fields. And one of my complaints about these so-called scientists is that they are gross materialistic in the other sense and it is high time they gave up their grossness of science for the enlightenment of Real Spirituality or to know the real cause and its effects in the totality of the Universal Creation. That is why, I have been trying, in my humble life, not to fight superstitions, but to understand the underlying causal law or the relationship between the causes and effects. It is useless, I would feel, to discuss this point in a theoretical way. That is why, this particular personal problem which is posed to us by our Spirituality namely the Sahaj Marg way of understanding. The Sahaj Marg which our Master propounded is attempting to remove every grossness that is, lethargy, of the Soul to understand the real dynamics of Spiritual Being at its Highest, not at its lowest. That is why, I thought I should invite my associates to put their own superstitions and elucidate them in the light of Spirituality which has

been granted to us, thanks to the transmission, 'prana-huti', of our Dear Master. All the inspiration in this matter and even the faith that we can solve this problem can not only liberate man of superstition but give him the spiritual, scientific temper of mind and enable him to live a life that is free, liberated and, above all, real. With these introductory remarks, and thanking again for the August presence of my Master here, I invite the symposiasts this evening to read their papers and throw their personal light on the way by which their superstitions have been eroded by the Spiritual Power which has been given to us by our eminent Master.

**Dr. K.C. Varadachari, M.A., Ph.D**  
Tirupati, 9-1-1970



Samarth Guru Mahatma,  
SHRI RAMCHANDRAJI  
Of Fatehgarh, U.P.



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# **SUPERSTITION AND SPIRITUALITY**

## **INAGURAL ADDRESS:**

### **Shri Ram Chandraji Maharaj, President**

All the religions of the world have been started when we have found the necessity. Some start from the core of the Being and some out of the outer aspect. But all of them try to touch the Divinity above all religions. They prepare the masses to dive deep into the Reality. They succeed in many cases and fall short in some other ways, because the religion is for the masses and spirituality is for the selected few. Since millions adopt the religions with some views which their status of wisdom warrant, now, they burst out into branches because the people of different mentalities adopt it. At one side there is high thinking and at the other side there is gross behaviour. But these things play their own part in the spheres they have formed. Now both grossness and subtleness exist. To the subtle minds the idea of the greatest is understood and to the grosser minds only the idea of grossness is evident. Now the thinking has become gross. They connect the grosser things with the religion and if even a lie is spoken a hundred times it becomes the truth. Similarly the same thing and their adverse belief have become the part of the subject of religion. When we are out of light we fall in darkness. When we are out of wisdom we become fools. When we are out of Reality we become satan. Now they have come down to the adverse state of Reality. They begin to imbibe that which is not in consonance with Reality. In other words animalism begins to spread into them and they begin to peep into the state which an animal has. Some times they will think ‘Since I tamed this cow I began to get enough money, I tamed a horse and I have a grandson’. So such ideas are nurtured. Such conditions when observed for some time breed so many other ideas which we call superstitions – which themselves denote they have no meaning. But this is the result of only gross thinking. When we take the finer aspect of grossness we begin to think ourselves spiritual. That is also a superstition. They think of what they are not really. If milk is adulterated in wine it remains no more milk.

In any religion which becomes old such things creep in and then saints come to remodulate. But unfortunate it is that such saints do not come at all times. That is because we do not call them for it. Why do we not call them? Because

superstitions become in the mind of the people a religion by itself. And they are so immersed in it that they do not think what is above it. What is above the superstition is really a power which can call the saints. And that is the spirit required for the transformation of the lives of whole of the world. A doctor can cure a disease but the shepherd cannot. What is the call of the present day? Nothing but the energy issuing forth from the centre. Either it should burn us or it should embrace us. That should be our thought if we really want our transformation, for which we should come forward like a warrior in the field to test our own bravery for the task.

## **SUPERSTITION AND SPIRITUALITY**

### **1**

**Dr. K.S. Swami, M.A., Ph.D. (Penn)**  
**Head of the Department of Zoology**  
**Sri Venkateswara University, Tirupati**

The words spirituality and superstition have strange relationships as far as the meaning is concerned. The superstitions are practices and beliefs which have apparently little scientific basis or evidence. But when evidence is forthcoming with the associated reasoning, superstition becomes a fact. However, all superstitions cannot be facts. A fact may get distorted enormously or contorted several times and consequently results in a final product which appears to be totally different from that of the original source. In the present paper I wish to present some of my experiences in the spiritual training given under the guidance of Dr. K.C. Varadachari and our revered Master. My interpretations and thoughts are purely mine and they are subject to correction by Master.

During some of the sittings given by Dr. K.C. Varadachari, I saw a lighted round object behind which there was a dark round glow. The dark glow projected from behind, slightly over the lighted round object. The white disc is in front and dark disc is behind. Both are probably of the same size. As one sees from front, the dark disc appears as a crescent moon of dark colour. A slight distortion of this picture will indicate a resemblance to a vision of sunrise. It appeared as if a dark sun was rising over a white ocean, the dark crescent representing the dark sun and the diffused light disc the white ocean. Such a vision represents sandhya (sunrise

or sunset) in the negative form. The sunrise or sunset will have a lighted disc namely the sun and a relatively dark ocean in the lower fringes of the sun disc.

The object perceived during transmission is probably located within the body and has a colouration which shows an inverse pattern, when compared to the colour pattern observed at sunrise or sunset. Probably there is a situation in our body which resembles sunrise or sun set. Perhaps the prescribed period for meditation which is at sandhya may be in consonance with the condition present within the body and thus meditation at sandhya may be more congenial because of the similar orientation within the body and also outside in the surroundings. Thus the mediation prescribed at sunrise or sunset may not be superstition but it may have real significance.

The experience of dark sunrise occurred in 1966. But I could infer the real meaning of this experience only in 1969. The dark and white paired discs appeared at the back of the head, i.e., in the occipital region. Do these discs bear any relation to the upper dark and lower white regions, described by Master, referred at D1, D2 and D3 areas? And the centres of these discs represent points such as A and B?

Another experience is that of Kalasam. There is an oval or round vessel on the top of which a coconut is placed with its tail up. Praying to this object could be superstition since its precise representation of the divine grace could not be envisaged. Does this Kalasam represent really some thing? Once during a transmission I had a vision similar to Kalasam. There is a point which on ignition by Master's grace started throwing flames side-wards and upwards in a curved fashion. The flames moved upwards and converged at the top as if they were knotted. But then again they started moving up taking a similar turn and finally tapering off. The first turn of the flame can be compared to the vessel and the second turn of the flame to the coconut of the Kalasam. Thus Kalasam may represent two points (whose location is beyond my reach), the lower one is ignited first which throws out flames in upward direction, which in its turn ignites the second point which is placed slightly above the first point. Thus the ignition and function of these points may have some important significance in the spiritual development of an individual. Consequently our ancients might have established Kalasam as an important event in praying God. As the meaning is forgotten the practice of instituting Kalasam remained as a ritual and finally a superstition. Thus the coconut and the vessel became a mental vestige of gross thinking of man.

Lord Vishnu has a long cord developing from his naval region at the tip of which is a lotus with Lord Brahma in it. I know several people of other faiths have laughed at this concept. They even said that Lord Vishnu was dirty and never took bath so that his naval became dirty and obnoxious and a lotus grew with a bud, i.e., Brahma, This concept of Lord Vishnu can be brushed aside as a blind belief or some sort of superstition in worship. However some of the experiences during transmission threw some light on this aspect. Once Dr. K.C. Varadachari was transmitting. From his naval region a cord like thing started developing. It grew upwards till it reached the level of the head. At the distal end, it developed a bud-like projection. When the naval region was dark the distal bud was glowing white. After some time the distal bud turned black white the naval region became glowing white. This type of whitish glow and dark glow alternated repeatedly several times. I felt that the bud represented some point outside the body which is slightly above the level of head which had connection with another point in the naval region which are working alternately, each one supplying energy to each other in a complementary way, I am not sure which way the energy was flowing. Is the bud supplying energy to the naval?

All this vision was located in the body of Dr. K.C. Varadachari. Then I could draw similarity to Lord Vishnu lotus and Brahma. Thus the so-called dirty navel of Lord Vishnu and the rest may represent the gross characteristics of the real function which is an essential event in spiritual training.

Similarly the Kapalamoksha and Brahmarandhra could not be dispensed with as superstition. A couple of years ago during Master's transmission, I saw the flow of a dark fluid from the top of the head into the body. Similar vision could be seen in other Satsanghis. In some there was a conical storage vessel in the top centre of the head which was filled with dark fluid. The fluid was dripping down into the body. As and when a drop fell the whole body was ablaze. In some others the flow of the fluid was continuous and the whole body was ablaze continuously.

Thus it appears that the experiences one gets are the real facts which were probably conveyed by able masters of the past to the betterment of mankind and their guidance. Unfortunately, we have made these interpretations more and more complicated with ignorant and gross touch, thus eclipsing the truth. The twisted, inverted and distorted image which came as final end product had lost its original meaning and ended up in blind belief and superstition.

Before conclusion, please permit me once again to state that impressions of experiences during the receipt of transmissions are purely mine and it is very likely

that my experience may not be fully real or partially real. I leave the final decision to Master in the assessment of the truth in my experiences and explanations. I request my master to give me the real material and knowledge, which is a reality.

## **SUPERSTITION AND SPIRITUALITY**

### **2**

**Dr. G. Kuppuswamy, L.M.P.  
Tirupati**

Meaning of Superstition as given in the dictionary is: “Standing in awe over any belief that is inconsistent with known facts or rational thought especially a belief in omens, supernatural etc., and an action based on such beliefs”. Superstition originates in fear and thrives on fear whereas the basis of spirituality is unflinching faith in and sublime love of Ultimate Reality. A spiritual man is filled with love and good will for all.

Man, as he evolved, shedding his primitive habits, began to worship forces of nature. Later, he gave them forms, installed them as gods and goddesses and propitiated them. Ritualistic forms of worship with sacrifices were performed, either to appease their anger or to get favours out of them. Superstitious fears crept in replacing the sublime love. High beliefs were lost. Magic, fortune telling, selling of charms attained more and more prominence day by day. Fanatics and quacks were adored and worshipped. Both God and Devil were exorcised by them. Their word and will began dominating on the weak and credulous minds and controlled them to unquestionable obedience, beyond all reason. Thus, superstition manifests itself not only in credulity but also in servility. Result is unmanly submission to unworthy pretenders. Luxury and scepticism made inroads into the decadent society.

If only one would just pause and exercise commonsense and try to unravel the superstition, he will certainly be wiser for it. For instance, when there is a case of small pox, chickenpox or any epidemic in the house, margosa leaves must be tied to the front of the house. This is just to notify that the house has an infectious disease and is a right step towards the segregation of the house. The patient should be laid on a bed of tender margosa leaves which should be changed every day, indeed a very soft and sweet smelling antiseptic bed. The patient should be fanned or gently scratched for there will be terrible itching with margosa leaves only and must not be scratched with fingers. What a magnificent idea to avoid secondary

infection! No pungent stuff like chillies should be fried and even hair should not be combed by the household because the tender and already irritated mucous membranes will be further irritated. For the same reason, a bland diet is enjoined. Clothes should not be put to the dhoby and letters must not be written to any body. It is to avoid spread of infection by clothes or by post. Every body should wash their feet and change their clothing before they enter the house. Every one of these injunctions are just elementary precautions of sanitation and antisepsis: yet, enforced in the name of the goddess of the epidemic with threat of incurring her terrible wrath if the rules are infringed.

It is a very bad omen if a single brahmin is coming opposite to you when you are leaving your house, even on a small errand. You are doomed to failure and misfortune in the shape of an accident might befall you. What terrible fear is introduced into you and what amount of abuse is showered on the poor brahmin! What a pathetic colouring is given by misinterpreting ordinary rules of etiquette and ethics. In those early days those few learned brahmins ever steeped in absorption of God rarely stirred out of their abodes and did only if they must. Elementary etiquette requires of you that you should not brush past such an individual, but just tarry a little, invite him to your house, enquire of his needs and render him all the help you can.

Another example for a stupid, meaningless custom: A certain family had a pet cat with three kittens. Cats are notoriously inquisitive and they must smell and taste every article of food even if they do not thieve. On one ancestral ceremony (Shraddha) day, all the cats were put under one basket to prevent their depredation on the Holy dishes and were released only after the ceremony. Their descendents used to make four dolls with flour, cover them up with a basket after some rituals and then only commence the Shraddha ceremony of their ancestors. Anything and everything is carried out under threats of fear of committing unpardonable sin with dire consequences.

Spiritualism is not at all exhibition of miracles. Rightly has Jesus said, “An evil and adulterous generation seeketh after a sign.” One becomes degraded in the course of expression of these powers. Sri Ramakrishna Paramahansa called them “Stragglers from the path of Truth. Visit them not.”

These various gods and goddesses denote various stages in the development of man’s thinking of God, providing various forms of worship to suit different stages of spiritual growth and knowledge till he comes to know that God is more important than images and that there is only One transcendent God without name



or form or attributes, and realise that He is not just a material object, a living being with mental activities and that He is beyond time and space.

To quote Victor Hugo, “That Infinity man carries with him. He will always carry with him. Man’s home-sickness for Eternity will always be there”.

Within all great faiths, there have been mystics far above the level of common men. Having had direct super-conscious realisation of the Ultimate Reality, they proclaimed that mere conceptual knowledge will not do and does not touch even the fringe of Reality. With firm discipline, unflinching faith and loving absorption and through mental daring and fearless experimentation with life’s uttermost possibilities, they had the subjective experience of the transcendental Ultimate. They lost themselves in admiration and with the illumination of the soul, they became immersed in God. Out of the wisdom and spirituality of these sages of yore, thoughtful men were influenced through the centuries.

The problem for us now is how to possess this inner constancy of peace, which makes depths of our soul calm, even when the surface like the ocean is ruffled. The best and the only way is total surrender, prayer and meditation. Nothing is as soothing and as strengthening as the comforting power of prayer and meditation. Sense of God’s presence becomes more intimate as His sublime Grace fills us. Yet, however much one is fortunately blessed with an unflinching faith and devotion an abhyasi can advance upto a certain limit only. Impediments are great and progress is very very slow. Truth in fullness is not easy to attain. So, the help of a GURU who has attained the Ultimate and is capable of guiding the disciple is absolutely necessary. The weakness of our present age is want of real great saints. They are born and only rarely and are not easily discovered or understood. Indeed, very great is our fortune and highly blessed are we to have in our midst the rarest Gem of a Real Saint and Sadguru **SHRI RAMCHANDRAJI MAHARAJ** of Shahjahanpur. The quiet pervading radiation of our dear Master is elevating and his Grace enduring. His system of initiating an abhyasi is ‘Sahaj’ and unique. His method of transmission otherwise called ‘Pranahuti’ is singularly superb and puts the disciple in touch with God almost at once. Let not any one miss to avail oneself of the golden opportunity.

“In Peace that only Thou canst give,  
With Thee, O Master, let me live!”

“OM SANTHI”

## **SUPERSTITION AND SPIRITUALITY**

### **Dogma and belief in Religion**

**3**

**Shri K.C. Narayana, M.A., M.A.(Hons)**

**S.V. University, Tirupati**

It is only a few days back I thought how India alone has so many Avatars, Prophets and Saints. It was something that challenged my reasoning, as I could not simply believe that all other countries have only a secondary status. I had quite a funny idea that God takes different forms in this country frequently because we have a particular quality of becoming sinners quicker than any other and that God comes to rescue us to confirm the truth in his statement “Dharma Samsthapanarthaya Sambhavami Yuge Yuge”.

But that was not satisfying me. I felt there must be something much deeper. We know full well that people in other countries are by no means superior to us in character as human behaviour is much the same throughout our globe. Then it struck me that in our country the major religion followed by the people i.e. Hinduism is not really a religion or a philosophy but a way of life. It is not based on the feelings of any one individual or a group of individuals but on the spirit of seeking the Ultimate which is comprehended by many people in many ways. The Hindu is just not concerned about ‘who said it’ but with ‘what is said’. That is precisely the reason that though Aryan social life is based on caste system, many brahmins became the first disciples of Mahavir and Sakya muni. While the Hindu gives much weight to what is said by a great personage he also expects that the latter shall have certain basic qualities. This of course has led to certain dogmas like ‘the saffron robed man should always be respected’ etc. As contrasted to this the other religions are based on the teachings of one person and that that person is the only Saviour and whosoever denied him or his teachings goes to damnation. This is one of the major dogmas that can be observed in all religions. The major dogma that is present and which killed the spirit behind the Man who taught and lived for the sake of that spirit has to be overcome to reach the Ultimate. It is not therefore to be taken that Hinduism is a better religion. It lacks cohesive nature; it lacks, one may even say, moral standards etc. The only point in favour of it is that it is committed to the realisation of the Ultimate i.e., Para. Of course in that process it has accepted all sorts of powers and gods as the goals, worth striving for. And

whenever it accepted such demigods it paved the way for certain dogmas and superstitions inevitably, like Tuesdays and Sundays are sacred for Gangamma, Saturdays are good for Venkateswara. You should give your hair to the God.

But a dogma in religion is very much the same as compulsion in psychotics. They cannot resist the idea that is involved in the superstition and would advance any reason, and one may find it even ingenious to defend the idea. Most of the religions believe in their propounder being the God himself. They cannot resist the idea that Christ and the God or father are the same. He is father because he was not made i.e. born to any person. He is the son because he came out of the womb. We can elaborate this argument and prove how absurd it is to believe that. But our point is entirely different, viz. to show how in India we have survived this deification of man in the main stream of Hinduism. We have had a large number of avatars but we have not made any one of them a God. And fortunately very few of the Gods ever gave us a doctrine saying that that is the only things which will lead us to salvation. This freedom given to us, I believe, by the grace of God alone, is the most spiritual factor which has saved us from dogmas and superstitions. The liberty, fraternity and equality that we enjoy with all people irrespective of the path we choose are the basic pillars of spirituality and any modification or restriction of these three is bound to make spirituality itself gross and lead us to dogmas and superstitions. It is not thereby meant that Hinduism is devoid of all superstitions and dogmas. But the basic spiritual freedom that it enjoys makes it possible for the Divine to revive the true path to the people whenever the religion fails the spiritual purpose and takes detours.

In Sahaj Marg we find the upliftment of spirituality again which has sunk deep into the debris of human hearts. Here is a call again from the Eternal to return to the original condition and save ourselves from the pseudo- spiritual paths advocated in the name of Vedas and Upanishads. There is no one who wants to speak of any one less than Yajnavalkya and Maitreyi. But one can be sure that the people who speak about the great sages and seers of the past have neither the depth of wisdom to understand them nor the calibre to speak on such matters. All that is required now, which I may term as the age of superstitious belief in sanyasins, is a pair of saffron robes and a dozen men or women around us to capture the imagination of the people and pose ourselves to be great saints. We have a deep-seated dogma that sanyasins are better than ourselves and a much worse superstition that they alone deserve Ultimate Realisation. It is purely by the grace of God that we have come across Shri Ramchandrajii who emphatically asserts that we are as good as the sanyasins if not better. It is really fortunate that we are saved from this dogma and superstition and are introduced to true spirituality.

# **SUPERSTITION AND SPIRITUALITY**

## **4**

**Dr. P.T. Jagannadha Rao, L.I.M.  
TIRUPATI**

Superstition is belief in or fear of what is unknown or practice based on belief in divinisation, magic, omens, etc. Superstition is the cause behind several ritualistic actions. Spirituality is the experience or feeling of divinity which is not manifested and therefore not perceived by senses. Superstition is supposition and spirituality is reality. Superstition is attribution of certain occult powers to a material or physical object, outside one's own body. Spirituality is realisation of the supreme aim as it reveals to us within our own selves.

Before getting into Shri Ram Chandra Mission I was worshipping idols, chanting Vedic hymns and repeating certain mantras that were obtained by me by tradition. The idol of some God is adored for favours and a mantra is repeated several times for certain powers. In all such things the goal or aim is an object outside one's own self. The practice is with Manas. Manas is used to arrest its own activity and mould it to suit one's own purpose. It proved a failure, as it would be similar to quenching fire by fire. It was all a superstition, a belief in an unknown thing. After associating myself with the mission under the able guidance of my preceptor I was at first confronted by Buddhi, the higher mind, with which I had to meditate and leave alone the Manas with its perception and thoughts. I then realised my folly in adopting the superstitious methods.

The word 'Upa vaasa' generally means fasting. I saw many orthodox people fast on Ekadasi day. They say fasting helps transcendence. On one Ekadasi day it suggested to me to fast and think more of God. Till 2.00 p.m. I did not take anything, not even a spoonful of water. I felt I was developing symptoms of dehydration and uraemia with quick breathing, weak pulse, low tone and prostration. I failed to attend to my normal activities. By 4.00 p.m. I was forced to be on bed. I had to break the fast to survive, I took fruit juice and after an hour milk and bread. Slowly I was regaining my lost tone but not to the prefasting level. That was the first and last occasion for me to attempt an orthodox fasting. I came to the conclusion that Upa-vaasa, fasting, is only a superstition and that it must have some other meaning. Literally speaking, Upa is near and Vaasa is to live or to be. It means that one should be very near God, to be in God, rather be God. This is the Spiritual aspect of it.

Divinisation is intuitive precognition or prevision. Some beggars in the street, through a medium, claim to possess divinisation. But it is only a partial telepathy derived out of black magic. They can say what exists but the future fails.

Divinisation spontaneously developed in me and remained for sixteen years. It was not achieved by my effort nor bestowed by anybody else. I could not understand it myself. After going through some astrological books I found that it was a gift resulting from jupiter in the constellation at the time of my birth. Clairvoyance is a byproduct occurring in Spiritual transcendence with cosmic consciousness. People generally think that divinisation is a quality of Mahan out of superstition. A Mahan is really void of all qualities. A true spiritualist will never remain in cosmic consciousness and clairvoyant stage, beating his own trumpet for long as he has to transcend to the unmanifest Divine.

I had a glamour for the study of Yogic Chakras. I went through in detail almost all TANTRIK texts. I practised Pranayama and tried to awaken the KUNDALINI and to work on the Yogic Chakras. With my knowledge of physiology I tried to do some research work in correlating them with the plexi and ductless glands without success.

As at present, by the grace of our Master and the impetus transmitted to me by my preceptor, I think, I am pushed up into the fifth elemental plane of AKASA, as I experience the new condition very much like space. I felt I was floating in air in the previous plane of VAYU. Flames of golden fire appeared in the plane of AGNI. With this meagre experience I come to the conclusion that all these things are nothing for a spiritualist, as they belong to the manifested material world. I now think that all the Tantrik texts expounding the Yogic Chakras are only a further development of Nadi Chakra described in several UPANISHADS. They contain symbolic expressions, geometrical diagrams and literary comments which are all based on mere superstition and hypothesis. Research in correlating an unknown thing with a known thing is the work of a materialist. A spiritualist never cares for these chakras, as his aim is to transcend from the manifest to the unmanifest or from the human to the divine level.

A spiritualist may perform a traditional ritual, as a matter of duty for duty's sake, but not with any belief in it, not for fear of consequences of non-performance and not out of superstition. He neither differs nor agrees with any body. He neither condemns nor congratulates any action. He is above all virtue and sin.

## **SUPERSTITION AND SPIRITUALITY**

### **5**

**Shri D. Ramamurti, CHITTOOR**

The burden of my essay is: Superstitions have no meaning for me. Vemana, the great telugu poet, says, “Of what use is your worship of God, if your heart, your chitta, is not pure.” The Realisation of God is, therefore, based on the purity of one’s heart. In Sahaj Marg, at the time of initiation, the aspirant’s heart is cleansed of the dirt, grossness, impurities and complexes. After that, the descent of Master into the heart of the aspirant is prayed for. The heart is the nucleus of the human system. Unless it is purified higher spiritual evolution is an impossible factor. When we talk of spiritual evolution, we mean the realisation of God. According to our system God is neither Sakar nor Nirakar but beyond both. It is the Ultimate Reality, the highest goal that any man can aspire for.

From the Vedic and Upanishadic times to the present one, if we make a study of the transformation of the conception of God, we find a lot of Gods gaining entry into the spiritual realm. Alas! What a fall, my friends, from that Absolute Reality! Unfortunately these Gods are taken for the Ultimate reality. As our Master puts it, “Gods are like the different functionaries of Nature, set to work out Her will like the different parts of a machine.” In other words these Gods are just power-points having their allotted places and discharging their specific functions in the spiritual field. In our ignorance, may be due to our superstitious belief, we identify them with the Ultimate Reality, Even our own so called Guru’s light fails to dispel this ignorance or wipe off this superstitious belief, for his realisation is only limited. Our elders are not fools in giving specific names to every one of these Gods. When they call a particular God, Subramanya, they mean that God only and none else. Panchayat president, means the president of a Panchayat only and certainly not the president of the Indian Republic. So we have to recognise this wellmarked difference in the levels of function of the several Gods and the God, the Ultimate Reality. Often times we are led astray in the spiritual field because we have not fixed our goal properly. Fix your goal first. Be constantly conscious of it. In Sahaj Marg the goal is the Ultimate Reality. Nothing short of it should satisfy us. When once we are sure about it, we are always conscious of it; half the battle is over. The other half is for Master to fight it out and win it for us. For want of a clear conception of our goal we suffer from ever so many obstacles. We shift ourselves from system to system. Added to this, our superstitious belief plays a havoc on us.

Superstition means belief in omens and signs, false worship and religion, an ignorant and irrational belief in supernatural agency, belief in what is absurd, without evidence and excessive reverence or fear based on ignorance. These things may be due to our social or religious practices or what has been going on for a long time in the name of religion and worship. There must therefore be an attempt at removing these things and motivating the human being to the Ultimate Reality. Otherwise what little subtleness is there in us will be lost and we will definitely become gross. That is why I say superstition is a kind of darkness. It cannot stand the light. It is a child of ignorance, it hates and flees from knowledge. As Reality dawns, superstition fades out.

Sahaj Marg aims at making an aspirant realise the Ultimate Reality. The process is made possible and the progress quick by the transmission of the Ultimate force into the heart of an aspirant. It alone is capable of 'Chitta Vritti Nirodha'. Neither the supramental force nor the penultimate one can make the aspirant think of the Ultimate. So Sahaj Marg is unique by itself. It is void of all austerity, all the vigours of performance, all the intricacies of vain, excessive, useless philosophy. In fact it is no philosophy; it is practice itself; it is action-oriented; its built-in technique is transmission. The aspirant's soul feeds on 'transmission'. He is moulded after Master's being, grows himself into the 'Ultimate Reality'. An aspirant's mind is slowly but surely cleansed of all superstitions and false notions of God. He may certainly get doubts. But these doubts get themselves automatically removed, when he gets every time a spiritual experience, otherwise called 'imperience'. So our idea of the Ultimate Reality is not founded on fear or ignorance. But it is the goal we have fixed before ourselves and its realisation made surprisingly simple within an unbelievably short time, all by the Grace of Master, of course! The aspirant is at perfect liberty to test its efficacy at every stage and have his faith reinforced by his own experience.

So the question of greatness of Gods does not arise at all. Gods are there, no doubt but to realise them is not our goal. We have to realise the one that is beyond all these Gods. Is there anybody to take us to that goal? Our Master says, "Yes, I can". All that we have to offer Him is our tiny heart. Our heart is the field of His operation. Let us, therefore, trust Him and entrust ourselves to Him. Transplantation of heart may be an impossible task for a practitioner in a rural health clinic, or for a physician in an urban hospital, but certainly not for an expert surgeon in a well-equipped modern hospital. **We have got a doctor among ourselves, the only expert to take us to the Ultimate Reality. Sahaj Marg definitely paves the way for the Realisation of God-thanks to the Grace of our**

**Master and his ‘pranahuti’—in one’s own life time provided one is sincere and has faith in Him and gives oneself upto Him.**

I offer this flower, this gift of Master unto Master Himself.

Let me conclude my essay with a quotation from Tagore’s ‘Fruit-gathering’.

“Your speech is simple, my Master,  
But not theirs who talk of you”

## **SUPERSTITION AND SPIRITUALITY**

### **6**

**Shri M. Subba Rao, CHITTOOR**

I feel that my daily meditation is changing both my body and mind. The rituals are of no value to me. I perform ‘abdikam’ – annual ceremony to my deceased father – as a duty to my family. In everyday life, people look into the calendar for Varjyam, Thithi, Yamagandam and Rahukalam. These have no significance to me. Since the system of the abhyasi has been changed with the Ultimate force which alone is capable of ‘Chitta Vritti Nirodha’ but not the supramental force or the penultimate force. The abhyasi finds a wonderful moulding of his mind, tuned to the Realisation of the Ultimate.

For the last several years I was given to understand that I was under the evil influence of the snake god. I was advised to perform some puja to overcome the bad effects. But even after performing these pujas I was still considered to be under the same evil influence. A friend advised me to do Subrahmanya Japa and stipulated a few conditions to be observed during the period. This friend cost me considerably. Then Mr. B. Krishnamurthy, Asst. Radio Engineer, one of our abhyasis introduced me to the Sahaj Marg. I gave up the japas. My beloved Master, Shri Ram Chandraji assured me, during His visit to Tirupati, in December 1968, that I was not under any evil influence and that regular meditation every day would protect me. In my meditation, on two or three occasions, I observed that a snake was cut into pieces. Yesterday I informed Master about this and He said that I was free from that trouble.

Master says that in this system the mind is disciplined and regulated automatically owing to the transmission of the Ultimate force. The Ten



Commandments give us a guide line in the daily routine of life. Miseries are to be taken as Divine blessings. Master helps me whenever I am in trouble. The goal of our life is to reach the Ultimate Reality.

The age, sex, caste or creed or religion is no bar for any one to become an abhyasi of this mission. A regular meditation for the last one and a half years has enabled me to lead a life of simplicity, austerity and moderation; petty things in my life do not worry me while problems do exist. I am able to get over them with ease. The calmness I feel seems to pervade the entire house hold. As master said **Real purity can dominate only when one is attached to the Real Being.**

## **SUPERSTITION AND SPIRITUALITY**

**7**

**Shri K. Ramachandra Rao, Chrompet**

Please bear with me when I lay bare some of the intensely personal experiences and tortuous mental processes that I went through and am still going through in my strenuous attempts to disabuse myself of my superstitions in my own way and to get a firmer grasp of reality as embodied in the spiritual path, Sahaj Marg. One man's superstition may be another man's spirituality. My intention is only to bring out or express my own psychological or may be parapsychological experiences in the confrontation of what I considered as my superstitions with what I consider as spirituality.

When I speak of superstitions I do not refer to the ordinary or garden variety of superstition like: objecting to somebody sneezing at an auspicious moment or getting disconcerted at meeting a widow just as you step out of your house. My reference to superstitions on the other hand relates to several deep rooted and very serious beliefs and practices which have entwined and entrenched themselves inextricably into the very core of my being and which have compelled me inexorably to conduct myself according to the dictates emanating from such beliefs; which have dared me to defy their power in compelling such conduct at the peril of my peace of mind or even of my sanity. Let me give you a few instances of such of my beliefs and practices which I now choose to call as superstitions.

Anthropomorphic conception of Divinity as enshrined in Sri Madhwacharya's Dwaita philosophy with emphatic emphasis on the supremacy of Hari with his wonderful form and countless auspicious attributes, a deep sense of devotion and loyalty to Madhwa saints like Sri Raghavendraswami of Manthralaya

accompanied by the feeling and belief that they are guiding my spiritual destiny; a vague but compelling belief and satisfaction in my being a brahmin with the consequent unquestioned bequeathment by ancestry of special spiritual potentialities; an uncompromising faith in the efficacy of performance of Sandyavandana daily (although I was doing it only once in the morning) a feeling that I was dearer and nearer to God when I wore the Gopi Chandana Dwadasa Mudras or my caste marks; a jubilant eagerness to participate in bhajans and especially in group dances chanting the name of the Lord for hours together believing that such activity in the company of pious men led me to greater spiritual altitudes; and performance of Salagrama puja elaborately involving the bathing, the dressing, the decorating and the feeding of the Godhead and also offering of flowers and tulsi leaves, sandal paste and other upacharas like sweet music etc.

I came into Sahaj Marg in 1965, thanks to the kindness of Sri Raju and Sri Seshadri at Tiruvannamalai. Slowly but steadily I gained insight into the subtleness of the system, again thanks to the loving and tender care bestowed on me by Sri Veeraraghavan at Madras. Last but not least I had occasional shock treatment meted out to me by our revered Dr. K.C. Varadachari who answered my timid questions with unconventional nerve-shattering but effective answers which helped me in shedding many of my superstitions.

Now I shall try to tell you how I tackled my superstitions. The practice of meditation began to slowly wean me away from outward forms of worship of God. I began to feel that other ways of worship like Saligrama puja, bhajans etc., were giving me less and less satisfaction compared to meditation because the idea of worship began to be greatly disturbed by outward activities like chanting mantras, or doing archana with flowers or singing devotional songs. The idea of worship began to get equated with meditation and other practices appeared to be formal and less appealing. The reaction or response of my mind or body to meditational worship was different from the reactions to extrovert forms of worships and I began losing interest and zeal in such outward forms of worships. The anthropomorphic conception of God reinforced by the figures in temples, pictures and in the picturesque description given in the soul-stirring composition of Dasas, Alwars etc., was a harder nut to crack. Here again meditation with the form of our revered Babuji was of great help in surmounting the difficulty. The beauty of the idea of experiencing the presence of the Infinite God on His own terms rather than dictating to Him how He should appear to me also caught my mind effectively. I can say now that I have lost interest in the anthropomorphic conception of God. My mind is now getting attuned to the idea of God's ineffable presence in all things and persons around me.

I would not like you to go away with the impression that my superstition fled from me or dropped from me that easily. These traditional beliefs and practices have a knack of suddenly emerging on unexpected occasions with a violence that is quite disconcerting to a person who thinks he has left them behind. Unconsciously and unawares I often found myself offering a sneaking loyalty and homage to these practices making me subsequently feel a remorse and a sense of retrogression in my spiritual march.

The practice of performing of Sandhyavandana and wearing caste marks was clinging to me till very recently. The other portions of the Sandhyavandana were done mechanically and at the time of chanting Gayatri I used to gently slide into meditation losing count of Gayatri. However I began to feel restless. I thought I was not scrupulously following our Babuji's commands. I was heading towards a crisis. Then with the attitude of a baktha offering a supreme sacrifice, with great effort and difficulty I tore myself away from the practice of performing Sandhyavandana and of wearing caste marks. After this only I felt at peace with the Master. Then only I felt a real 'Prapanna'; that I had really surrendered to the Master without reservations and inhibitions. I have burnt all my boats and I now rely solely on Babuji.

I have to express at this juncture my deep sense of gratitude to "Lectures on Sahaj Marg" by Dr. K.C. Varadachari. The reading of this book worked a transformation in me. It brought clearly and succinctly to my mind the vital principles of the Sahaj Marg. The idea and the fact too, that no less than the Ultimate is transmitted to me during the meditation has satisfyingly convinced me that I am doing the only right thing in confining myself to meditation which is the best and subtlest form of worship. The need for and the efficacy of absolute surrender to the Master was also very well brought out in this book and I reaped the best results by reading this not once or twice but many times.

I pray to the Master to help me in continuing to shed my superstitions and in giving me a firmer hold on Reality.

## **SUPERSTITION AND SPIRITUALITY**

### **8**

**Shri T. Dhond Rao, KALAHASTI**

Today I take this opportunity of placing before my Master, my experiences under the influence of Sahaj Marg.

I had been thinking that visiting temples and prostrating before the so called saffron dressed Sadhus was the only way for the Realisation of God. So I was visiting temples frequently and never failed to see any Sadhu who came across me. Whenever they touched my head with their hands I felt that they had blessed me and I felt that was enough. After sometime I developed an inclination for the chanting of some of the sacred manthras, the meaning of which I honestly confess, I was not aware. I developed special care to chant chapters from the Bhagavad Geetha, which I did regularly for years.

One fine day I was informed that some Sadhu has come and was put up in the house of Dr. Varadachari whom I have seen but had no acquaintance with. I saw Babuji seated in an easy chair in an ordinary dress and not in the customary saffron cloth. My Master just looked at me when I sat before Him. That look was the look of the divine, transforming me into a man of real divine consciousness. I realised that it was God that has come in the human form, to enlighten me and take me to the real state of spirituality. Having lost faith in all the practices I had been doing, I started meditation under the guidance of my divine Master with the idea that Master was sitting in my heart and meditating for my sake. The calmness I felt was of such a nature which could not be put in words. The force which entered into me was of such a powerful nature which I could not explain.

Now came the time of test for me to judge which is the right type of worship. I could not leave chanting the chapters from Geetha or discontinue my meditation which I felt was the only path for Realisation. For some days I stopped chanting Geetha and felt a bit worried. I explained my difficulty to Dr. Varadachari. He asked "Are you sure that Lord Krishna is satisfied with your chanting of Geetha? Stop and see if He would be angry with you". What could be my answer for that? It is pure labour without any development or advancement in spirituality. So I stopped all kinds of practices and finally determined that there was no path other than meditation under the Sahaj Marg system that would lead me to the Realisation of God.

During the practice of meditation for the last ten years I mention below some of my experiences. Sometimes calmness prevailed throughout. For sometime negativeness for everything developed and the thoughts that were rushing in my mind gradually diminished. And if at all, any thought came it was the thought of Master. Sometimes I felt I was floating in air without the idea of body and nearing a stage which looked very small in size but expanding to the extreme unlimited.

My Master was taking care of me at all times, at both in my material life and spiritual pursuit. Whenever I did any work I felt that Master was doing and I had no will of mine with the result that nothing other than correct and accurate results were forthcoming. It became my nature to think that my Master is always with me and at all times and is constantly being remembered while doing every act which was nothing short of right action. I felt that Master was all-pervasive and I never felt that Master was absent from me though Master remained at a far-off place, namely Shahjahanpur.

Whenever I felt any kind of anxiety regarding my domestic life, namely, the sickness of children etc.. I used to pray Master to take care of them and I felt that they were becoming alright without my care. The moment I prepared to sit for meditation they used to whisper to each other and sit very quietly allowing me to meditate without any disturbance and wait for me to get up from meditation to resume their usual pranks. I feel that I have become lighter and lighter day by day and am gradually developing a sense of non-existence also. It has become my nature to always feel that my Master is with me at all times and constantly remembers me and that I do things which I feel are only my Master's dictates and nothing else.

I feel that true devotion to Master and self surrender to His will alone are paving my way to God-Realisation easier and easier.

In conclusion the superstition which I had viz. visiting temples and worship of sadhus in saffron has been removed from my mind due to meditation under the guidance of our Pujya Babuji. I hold that Sahaj Marg as propounded by Sri Ramchandraji, our Revered Master is the surest and the best suited one for a Grihasta for God Realisation.

# **SUPERSTITION AND SPIRITUALITY**

## **9**

**Dr. V.P. Rao, G.M.V.C., B.V.Sc., M.S.(Kans)**  
**Veterinary College, Tirupati**

The history of our country reveals that people from the ancient times attached an immense value to some of the incidents in everyday life which were believed to forecast either a good or a bad situation. Illiterate as they were and living in ignorance, everything new they came across enthused fear in them. As man gained knowledge by experience, literacy spread, ideas have been modified and gradually he became 'more advanced in his outlook on life. However some of these beliefs are deep-rooted so that an incident at a particular time portends good, another bad. Man or woman, young or old, accepts the ideas expressed in this regard. This has no scientific basis which can be proved by experiment. One cannot explain this but only quote the precedence of the same or a similar incident. This is superstition.

Superstition has made a deep impression in the minds of all people, irrespective of caste or religion and does not distinguish between literate or illiterate and the rich or the poor. Even the habits and customs are regulated in accordance with the superstitious beliefs. These beliefs may vary from country to country and an incident considered to forecast a good feature in one country may not be taken into consideration at all in another country. Again, an incident considered to forebode good by some might be taken as an evil omen by others. Our legends and epics give us a variety of these beliefs which substantiate the idea of superstition. All the activities of some importance are conducted only under the so-called auspicious circumstances. It is evident therefore that man is subjected to the superstitious beliefs, knowingly or unknowingly. These views have come to stay and have regulated the socio-religious customs to a lesser or a greater extent.

The soul of man, a particle of the integral whole in the Centre or the Ultimate, has been created as a result of 'Kshob' or the original stir which resulted in the formation of vibrations, had made its descent and in its course became enveloped by several strata of grossness or rings. The aim of this imperishable or immortal soul is to reach the Ultimate. That is SPIRITUALITY.

Life follows the slope of our desires and flows into every form of mediocrity or corruption, its current is set toward profit, amusement and sensorial satisfaction. The mainspring of our actions is the desire to gain some personal and above all

pecuniary advantage. Self interest is dissimulated with a subtle hypocrisy. Honour has become an anachronism. Intellectual and moral developments are both equally necessary but moral atrophy brings on us more irremediable disasters. How then is Spirituality gained?

Our earthly existence is only the preparation for an existence outside space and time and to reach the goal. Science has not yet brought us any effectual aid in conducting our lives. Instead of asking it for light, we have used it to exploit nature to our own profit. It has taught us nothing about the subject of our true destiny. The more power science puts into our hands the greater opportunities for evil as well as for good.

Education is of prime importance because of its value as a food of the soul. Man is attracted to science by which he increases his knowledge and control of the universe; politics and economics by which he creates and regulates the society that will best serve the good life; language through which he has access not only to his fellowmen but to the collective wisdom of the world; industry and commerce, regarded not merely as means of making money, but, as Plato conceived them, as mothers and nurses that supply mankind with the necessaries of life. In the words of Ruskin, education does not mean teaching people to know what they do not know, it means teaching them to behave as they do not behave. Plato saw that the ultimate aim and essence of education is the training of character, to be achieved by the discipline of the body, the will, and the intelligence. Men should be able to live as good members of their family, of their community, of their nation and of the whole human society.

The defects for rational conduct and behaviour may be hereditary or acquired. They should be avoided during the pre-and post-natal development of the child. It is for the love of its mother that a small child behaves well. The quality of the diet, the habits and training have a considerable influence on the aptitude for rational conduct. The intellectual, physiological and moral rules are habitually put into practice in daily life. Our love of the Ultimate should enable us to submit to an arduous moral discipline. Moderation in food facilitates growth of calmness and renunciation of such of those habits and mental attitudes which amount to spiritual suicide. The great virtues are not limited to genius, they are within the range and reach of all. That is one of the great discoveries and messages of religion.

The chief test of progress is eradication of low desires from the mind. Yoga teaches us the concept of extra-sensorial perception and the awareness to the

spiritual influences. This is necessary to prevent man from becoming dehumanised and decadent. We need an education which teaches us not merely how to use the power of science but how to use it well. It should build up in every man and woman a solid core of spiritual life which will resist the attrition of every day existence in our mechanised world.

With the development of spirituality, superstition has no meaning and fails to affect him in any way. This forecast does not prevent nor in any way influence the actual occurrence of the future event.

**The object of meditation is the perfecting of character, a realisation of the MASTER and a growth of the SOUL and its increasing touch and union with the supreme SOURCE.**

I pray that this may be achieved under the guidance of our beloved Preceptor, Dr. K.C. Varadachari and the blessing of revered MASTER.

Ref: - 1. Some Tasks for Education: Sir Richard Livingstone, 1964:  
2. Reflections on Life: Dr. Alexis Carrel: 1962:

## **SUPERSTITION AND SPIRITUALITY**

### **10**

**Sri P. Rajagopalachari, T.T. Krishnamachari & Co., MADRAS-6**

Superstition is something very difficult to understand both in its working upon the individual human mind – and through him of society – and the conceptual and emotional foundations upon which it rests and which subserve its working. That perhaps every single human being inhabiting the globe is superstitious in some way or other-some quirk of thought, some often surreptitious behaviour pattern and generally some religious or social observance-cannot possibly be open to denial, the only differences capable of arising out of a consideration of this supposition give an answer to the question – ‘What really constitutes superstition?’ ‘What is really this superstition which is so little understood and yet almost universally prevalent and which, where it exists, makes the volitional and functional aspects of the human mind so slavishly subservient to its powerful and often ineradicable influence – an influence almost sub-terranean and primordial both in respect of its location in the human system and in its depth of functioning’. It would be right to consider it almost a part of man’s mental ‘Terra-incognita’ – that part which Jung calls the collective unconscious. To understand superstition



these questions must be answered as fully as possible and in a manner which must seek to define the areas of penetration, influence and function.

Superstition is commonly thought to consist of that area of human beliefs (and consequent actions) which are founded not on proven facts or on established cause – effect relationships of phenomena but which relate to feelings of “excessive reverence or fear based on ignorance” (Chambers Dictionary) and particularly relating to an individual’s religious beliefs and rituals and to some extent his social customs arising out of, or even entirely divorced from such religious beliefs. Such beliefs are therefore widely held to be irrational and consequently form the subject of scorn and scathing criticism from the more educated and sophisticated minds, particularly the Western or European intellect. Such criticism is certainly valid and necessary too, to clear the human mind of its cobwebs of a primitive and naturistic part but a wider examination will show that superstitions are not exclusively ancient beliefs. We have modern ones too and to this class the Western mind would appear to be susceptible, as these beliefs have a veneer of truth or apparent truth on them. That science does away with the need for God is one such; that better and better standards of material life can give more and more happiness is another; that love before marriage can ensure its blissful continuity after marriage or to put it in another way, that there can be no love after marriage if one does not love before marriage, is a third one; that education also cultures the educated individual is a fourth; that eating with metallic implements is cleaner and more hygienic than using one’s fingers is yet another’. Such examples can be many but what is commonly not appreciated is that these are as much superstitious beliefs as any that we suffer from in the orient because there is no rationality behind them.

Superstition seems to change from time to time i.e. once held beliefs are dropped and new ideas taken up. Also certain superstitions have subsequently become scientific facts (the earth revolving around the sun). So where to draw the line is the question. Whatever it be, its hold is based either on fear of retribution arising out of non-performance of certain acts or rituals or on the hope of beneficial results arising out of the performance of such acts. The former preys on fear while the latter exploits man’s incorrigible tendency to hope.

I have had my personal quota of such unreasoning fears and unrealised hopes, though perhaps the ordinary social and religious ones did not affect me as much as they affected others. Mine have broadly been confined to: -

The normal negative ones of fear of retribution arising out of non-performance of religious rituals: this I got rid of very easily as these superstitions were not deeply ingrained in my mind.

What I may call ‘futuristic’ fears, arising out of a basic and fundamental fear of the future – a feeling of hopelessness resulting from awful imagination of losing one’s job etc: I had a definite fear of the ‘dakshinayana’ (the six months of the year of the Sun’s Southern transit).

A very deep and totally inexplicable fear of death and strangely enough not of my own death but of that of other loved ones. I would like to explain here that even though I am swayed by fear as an abstract emotion. I have never been afraid of my own death at any stage of my life. I have, however, been terrified, mostly during sleepless nights, of some near and dear one dying on my hands as it were:

I must relate here an incident which occurred a few years ago. I was staying in a double room in a hotel, sharing the room with a colleague of mine. I woke up at 5-30 in the morning after a good night’s sleep and found my colleague lying on his bed in what appeared to me to be an unnatural and death-like posture. The thought appeared in my mind that he was dead and this so terrified me that I started shivering physically and rushed towards the window to throw myself out – it was a room on the fifth floor. As I touched the window-sill some sane instinct urged me to touch him and see if he were really dead. I struggled back to his bed and with great fear, just touched him when he immediately woke up. Instantaneously I was normal and to this day my friend does not know that he saved me from suicide. I would like to reiterate that this is not just fear but a superstitious feeling that someone will die when I am there and this fear is less when more people are with me and is exaggerated when I am alone with just one other person. Until recently this fear was so obsessive that I frequently woke up at night to verify whether the person was dead or alive by observing whether the chest moved or not in breathing.

After I came to the feet of my Master in March, 1964, the first thing I confided to him were these abnormal and obsessive fears which threatened to ruin my life. He promised to help me. The first few months of Sadhana eradicated all my religious and social superstitions and I am no longer bound to these. The second ones relating to the future also have disappeared. I am now confident that the future holds no evil or destructive potency and that it can hold nothing but good. The third did not disappear so easily, nor has it gone even now.

However, the Master's Grace has worked wonders. Late in 1967 when He visited Madras He casually asked me "How are your fear problems now? I hope you do not suffer as you used to". I replied that though there was improvement, most of it yet remained. He said, "I have removed most of it but perhaps some shadow of it remains. Please sit in meditation". He transmitted to me for about twenty five minutes. I got deeply absorbed and just before the end, I felt a dark face, a replica of my own, detaching itself from me and moving off sideways. I told Master the experience and He said "I have removed everything, but still something may remain – the memory of fear itself and that you must avoid".

Since then I am a changed man. I no longer look about me for corpses to be terrified of. I sleep calmly. Occasionally fear does come but it is not fear as such but a fear that I may be afraid, if such and such a thing should happen – that is, it is a fear that I may be afraid. When this happens I put my mind on Master's words and it immediately goes. The grosser fears have gone but I expect complete freedom from such superstitious fears will come only when the cleaning process under Sahaj Marg has gone to the deepest sources of human Samskaras – but come it must! The Sahaj Marg method with its 'triple-effect' transmission (to quote Dr. Varadachari, it is like Singer Oil, three-in-one) has cleaned me of All impurities, though within the scope of this symposium superstition is the subject. Under the guidance of Master and by His supreme Grace freedom of a total nature, impossible to even conceive a few years ago, seems now within sight.

## **SUPERSTITION AND SPIRITUALITY**

### **11**

**Dr. V.S.R. Murthy, B.Sc (Hons), M.Sc., Ph.D**  
**Dept. of Zoology: Sri Venkateswara University, TIRUPATI**

When I was informed that there would be a symposium on 'Superstition and Spirituality' in which I have to participate by our Revered preceptor, my first reaction indeed was superstition in itself. When I was going through the books written by Sri Ram Chandraji several passages have drawn my interest and attention and I used to think quite often about their implications. One such is concerning the entry of the abhyasi in the mental sphere of Master which enables him to complete the yatra in a miraculously short time. When I asked Master during my visit to Shahjahanpur in August 1968 as to how Master could expect an ordinary abhyasi to have the capacity to enter Master's mental sphere in the early stages of his abhyas. Master replied to this and to some other earlier questions of mine, "Why, I have done it." Afterwards in His characteristic way He told me that

he was giving His own example for everything as if He was a very big man. He paused for a short while and put me the question, while laughing “AM I BIG?”

Though it is debated by several atheists and men of science that to talk about spirit is a mere superstition, it has been held for certain and beyond dispute by top ranking intellectuals and men of religion, that man is represented both by matter and spirit. To be more precise we have in man a physical, a vital, a mental a spiritual and finally as per our beloved Master, a central being very much similar to the idol in a temple which is said, in Agamas to be having a Moola, Vibhava, Utsava, Vyuha and finally Para forms. We in Sahaj Marg, believe, as was the custom in ancient vedic times, that idolatry is the lowest form of worship while the final and the Ultimate is the central or para form I personally feel that every abhyasi should try to answer Master’s question ‘Am I big’, though in His own way. Anybody looking at the physical form of our beloved Master would have absolutely no difficulty in arriving at a definite answer to His question. Further everyone knows that the physical body has the limitations of time and space. When we in our samstha pray “O! Master! Thou art the real goal of human life”, - to which particular level of our Master’s being that we address our prayer? If we address it to His physical being and if we are not able to go beyond the lower physical, vital and mental levels how far or how near are we from the practice of idolatry and superstition. Ofcourse it is a difficult thing atleast in the initial stages for anybody to wean himself out completely from the habit of association with the physical form of our Master. But then if we exclude the lower levels from one’s personality what is it that remains. Last week when I was at Madras I heard our beloved Master saying that He would be seen by the abhyasis as He is. Then what is He? Do the spiritual and central levels have any limitations? Are they not transcendental and representative of the Ultimate, i.e., the infinite of infinities?

How does one attain ‘That State’ and who will bring us up to that state? Here again despite the fact that we squarely came across with another superstition of “Bahunam Janmanam”, our Master in His Ultimate form comes to our rescue and leads us on and on. He Himself has attained That state in His life time, and He is leading others to IT and told the story of His success in so many words. The surest way of success lies through ‘Painful Restlessness and Burning Aspiration’. He Himself was in these conditions for a period of twenty seven years continuously. Again one becomes superstitious and asks ‘why pain’ when we hope to be one with the everlasting bliss. In Master’s language pain is the trunk road to Reality. Even now we find Him, so to speak, wedded to pain.

As Children we are told that man has five senses. Thanks to the advancement of science it is now known that there are many other additional categories as well. Any person who is in his senses can readily accept about the existence of pain as a distinct sensation. All religions have maintained that unless we go beyond senses one cannot have access to Reality. What is meant by going beyond senses? What happens, for example, when we go beyond the limits of our vision, hearing, smell etc.? Anybody who has tried to verify this knows that it results in pain. Further we have specific pain preceptors strewn all over the body enabling us to register pain from different parts of the body.

Recent scientific advancements in the field of neuro-physiology have revealed the existence of different specific individual areas that are called as integrating centres. One such is Thalamus located in the Forebrain of Man and is regarded as integrating centre for input from all the sensory systems of the body. More ventrally located is Hypothalamus which is involved in many regulatory functions of body. Centres for thirst, hunger, sexual drive, rage, pleasure and pain have been identified in this part of brain. This part of the brain is one of the highest developed primitive integrating areas, controlling many forms of complex instinctive behaviour. Through pain the Hypothalamus is activated which inhibits the activities of other sensory organs and also influences the consciousness of man. Thus in pain we have a clue not only to the consciousness of man but also to his spiritual uplift.

## **SUPERSTITION AND SPIRITUALITY**

### **12**

**Shri Andre Poray, Paris, France**

Superstition may be defined as reasoning originally built on a single event which had some meaning to the person who faced the event. To illustrate even in the animal world, we know the experiments of Pavlov in which the dog expects food on hearing a whistle. If that dog were to be a teacher it would teach that something good would happen whenever there is a whistle. This is superstition. It has some relevance to the dog of the experiment but none whatsoever to others, yet they would expect something good to happen whenever they hear a whistle-that is the method of thinking itself. We want to learn from the experiences of others and also want to share our experiences with others. The constant confrontation with paradoxes of life makes man give utmost importance to learning. Everyone lives under the influences of two forces – the force to grow and the force to die-the

anabolic and the catabolic. It is under the ignorance created by these two processes that we live by searching for laws of existence. It is true that the rules and laws found by us differ according to our level of existence. It is therefore not surprising that in the life of one individual he finds it necessary to change or modify the rules and laws of his own several times. That is what one may wish to call progress. This progress is also influenced by the experiences of others. This is so because we live in a group or a society. Several individual beliefs (which we have so far called rules or laws) combine to form social beliefs which go by the name of tradition in due course. These traditions are generally confused and / or associated with edicts of religion. This is primarily because we need certain routine ways of behaviour. There is a charm in being stupid! That is the logic of forming habits. Habit formation is also considered to be energy-saving mechanism granted to the individual by life process. These habits are as much important as the superstitions and traditions for routine living. As a matter of course they are the key bones for transmitting any culture to the future generation. They form invariably a substantial part of the thinking of every individual, so much so it is difficult for anyone to say that one's life is devoid of superstitions. Nor can any one say that this is the end of traditions and superstitions and this the beginning of spirituality. But unless the habits and superstitions are reduced substantially the chances for spiritual growth are limited. We have to raise ourselves beyond the level of superstitions we enjoy; free ourselves from delusion, pray for protection, and meditate to seek peace of mind, which takes us to the state of 'No-thoughts' and from there to the Ultimate.

## **PART - II**

### **SUPERSTITION AND SPIRITUALITY**

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

#### **INTRODUCTION TO THE BASIC WRITINGS OF SHRI RAM CHANDRA**

Shri Ram Chandraji of Shahjahanpur is the founder and President of the Mission called after His Guru Shri Ram chandraji of Fatehgarh (U.P). The Mission was started to spread the method of Raj Yoga which Shri Ram Chandraji of Fatehgarh devised during His life-time. Though based on the ancient method of Raj Yoga it is, in a sense, an innovation and improvement on that method which also fell into disuse owing to a variety of causes. The training given under this new method for spiritual improvement is unique and is in many respects different from what goes by the name. This is in the considered opinion of the founder most important for rescuing mankind from the faults of spiritual training available today in every country and religion, which have led to the deterioration of spiritual values and moral degeneration and physical disintegration. The Mission therefore has the universal purpose of uplifting humanity to the real and basic spirituality that belongs to it and into which its destiny is to evolve or attain.

Shri Ram Chandraji of Shahjahanpur is a unique personality in many ways. He is unlike other yogis because His yoga is called Sahaj Marg, the normal divine life which is capable of being accepted and followed by every human being, without any difference of race or caste or creed. He is not dogmatic but a practical idealist, testing every one of His methods by anubhava or experience. He is a householder living the ordinary life of a family man with all the duties and responsibilities belonging to that station and life (asrama). His simplicity and purity and all-pervading peace are rare qualities. He enthuses everyone who meets Him with this godly aspiration for Ultimate peace and simplicity and liberation both within and without, and what is more, has been able to train persons belonging to different levels of varna and asrama to live this divine life of purity, simplicity and peace amongst their fellowmen.

Shri Ram Chandraji's life was entirely spent at Shahjahanpur as an official in the District Court at that place. Uneventful in respect of the world, it was

spiritually packed with sadhana which His Guru trained Him in. He attained the highest limits of spiritual attainment in the brief span of thirty years. He was chosen to be the representative of His Master by His Master and since then He has been carrying on that work. Though as He puts it, all the powers of Nature are vested in Him yet since they are not the be-all and end-all and in fact they are the refuse of spirituality, He has been above them all. His most important work or mission has been the dedication to make men divine through the special training discovered by His Master. He has since then improved upon the technique of transmission and made it applicable to each and every type of man who seeks His help.

He speaks of the special personality who has incarnated for the ushering in of the new age of true or real spirituality. Such a personality could be known through meditation. The new age of spirituality will be something quite different from the past when only a few persons were liberated or divinised. But even those men did not have the awareness of levels of Being which have now been opened up by Him, the most important being the Central Region beyond the levels of cosmic and supracosmic consciousnesses. Might be that some very advanced souls have had glimpses of the same-especially the mystics who had experienced the Nihil, the Unground, the Void, beyond all the apprehensions of the senses and the mind, beyond the levels of the waking, dream deep sleep and the fourth or turiya. This is a remarkable achievement in so far as not only has He been able to penetrate into it but also take along with Him at least some of those who have been trained by Him for this Experience of experiences.

His philosophy of Sahaj Marg He has presented in the four works, which have been written from the spiritual level, namely the Reality at Dawn, Commentary on the Ten Commandments of the Sahaj Marg, Efficacy of Raj Yoga and Towards Infinity.

In the Reality at Dawn Shri Ram Chandraji describes the Ultimate Experience as it was at the Dawn of Creation. In that state Reality is in its highest potentiality. It has been known as the Base and origin of Creation. It has been described as the Night before the Day. It is a condition or Reality as it is in itself before it had proceeded to manifest the creation. Philosophers usually describe this state as the Causal condition or just Causa sui. Mystics of the Upanishads have



held that this is what has to be known, this is the Brahman, this is the Reality which once being known all get known. It is described as Sat, as containing the root of all existence or satyasya satyam. This is the Asat in the sense that it's the Non-existence that was prior to all this existence. It is the That (Tam) which is to be known, seen and entered into if one seeks liberation from the cycle of births and deaths. The philosophers have claimed that this has to be contemplated upon if one seeks to attain Truth. In fact truth is the Ultimate-the Primal Being which is verily non-existence to all the ways of knowing that man has at his command-perception, inference, analogy and even the Sabda or scriptural revelation. But it is something that could be known perhaps by being instructed by the seer by means of transmission of a new power of consciousness far above the conventional pramanas or ways of knowing. It is something of a revelation by the Divine, an exposure of the Divine to the seeker or an uncovering of the Divine of the inner reality which sustains and supports all the known and knowable realities which we call truth and to which the criteria of truth and error apply. This primal condition is the Dawn.

Having explained the Dawn what is the Reality that one apprehends at that stage. Reality is to what truth corresponds. But it is more than truth. And thought it is that goes by the name of truth and it is thought that makes the correspondence possible. But some levels of thought especially the discursive can never know reality and limits itself to consistency of one thought or idea with another.

Truth is thus said to be judged by coherency with a system of knowledge or truths or consistency between the several truths belonging to one and the same level or to different levels. Thus uncontradicted knowledge is said to be truth. This is fairly applicable to the areas of our sources of knowledge but totally inapplicable to Reality that transcends them or incapable of being fully covered or embraced by them either singly or collectively. Thus Shri Ram Chandraji affirms that where philosophy ends spirituality begins. It begins with wonder or mystic experience. The mystic seer wishes to probe into that which is beyond thought and sense and even the individual ego-sense. He is determined to realise Reality through thought if possible if not through being itself. In one sense then being becomes the mode by which Being can be apprehended or grasped or made real to oneself. This is the meaning of anu-bhava which may be properly translated as im-

perience rather than experience. It is an in-tuition rather than intellection or discursive and dichotamic daliectic.

Reality is then what is to be known. It is to be known through the integral experience or imperience of the heart which is the living organ in every human being. Considered in the context of anubhava the heart has reasons which the head or intellect can never be aware of and more often the heart is right though the head refuses to credit it with wisdom. In other words the anubhava that leads to the realisation of Reality is something different in kind from what operates through the head or intellect. This leads to the question whether these are not opposites. The thought that operates through intellect is in nature identical with that which works through the heart but as Shri Ram Chandraji points out there is inversion a phenomenon which we can witness in all cases of movement - a wavy process that causes inversion – the right becomes left, the up becomes down. This is the principle of Invertendo which He expounds in His works. It is this principle that leads to our world – experiences and takes us from grossness to subtleness or vice versa. Thus successive stages of thought might appear to be contradictory or opposites when in fact they are just the same at different points of movement – as in motion that is wavy or wave – motions. Similarly we find that waves condense into particles and particles disintegrate into waves and Shri Ram Chandraji mentions a level of anubhava when the atoms in the body get broken up into vibrations at a very high level. In this He shows how the physiological processes abide by the laws involved in the breaking up of the atom.

He also throws light on the origination of the atoms not mentioned in the Yoga or Samkhya sutras and He also shows that changes occur in the human body in a perfectly intelligible manner by the utilisation of the Divine thought-force which operates on lines mystically noted in the Visisika doctrines of Pila-paka and Pithara-paka. These have been thoroughly forgotten by the schools.

Thus Shri Ram Chandraji points out that it is absolutely necessary to go beyond the intellectual philosophers and philosophy and instead of finding refuge in an equally untenable religious solution, seek the spiritual awakening which puts us in direct touch with Reality.

Reality is the Ultimate ground of all manifestations. It is the ground of all that we know as existence as well as thought. This Ultimate Reality is

characterised by Peace Calm, Plenitude and Simplicity and Infinity. It is the ‘That’ (Tam). Union with this is liberation and perfection and realisation, of one’s nature. To live with it is to attain the real being which is natural to the human individual or individual as such. It is Sahaja – the natural condition arising from living with the Ultimate Reality which is the very stuff and soul of oneself in all one’s levels of existence from the subtlest to the grossest, from deep transcendent awareness to the sensori-motor life in the physical body. This is the deep aspiration within each individual to attain union with one’s deepest being and force of being or existence. This is the final Resting place and abode of all creatures aspiring for liberation.

Disunion with this Source and ground never really completely happens. But manifestation or creation happens by an inexplicable movement from this Ultimate Ground and Source and this force or movement (ksobh) is what is known as Manas or thought. This is in fact what is the beginning of creative diffusion of the force which is both thought and intelligence and the cause of all the levels of manifestation. It is suggested that this original primal impulsion from within is of the nature of Living sustaining breath (prana) which sustains all the creation from the Parabrahmanda to the Pinda (gross physical world). But it must be remembered that the original manas continues to abide in a very gross condition in the grossest sensible matter which we meet with. In a serious mystical sense one can say that all this is manas or thought, and all levels of being or manifestation are verily thought or manas.

For outer vision the manifestations appear to be disunited fragments but for the spiritual vision they are all operating from the original impulsion of Manas which keeps their organisation and organic unity in a multiphasic unity. Separateness is for the purposes of deeper unification in terms of the organic multiphasic unity.

The problem of man may be posed in two ways. It may be considered by some that they should realise the fullest dimensions and possibilities of the manifestation and integration. This ‘creative advance’ is to them adventurous and pleasure –granting and heroic. The whole process is leading up to external manifestation of an infinite inwardness in the Primal Ground or Primeval Motion (Ksobh). But this creative advance and pleasure consequent on that may turn out dialectically into pain and bondage and misery and an unending prison-house of boredom if the connection with the Centre or Life-Force is somehow attenuated or snapped or forgotten. When thought becomes a thing and nothing more than this it is the end of all peace. This may be play of doom not the play of liberation. Though it appears as a pessimistic play or tragic drama of lila, it is true.

Pleasure that culminates in its opposite, and an adventure that becomes its opposite viz cowardice and fear cannot obviously be the goal of man. The opposite tendency is to seek the origin and return to it because all the outward movements have become exhausted, in their results. Having come down to the level of veriest matter and sense and found that all these lead to bondage and suffering, one returns to the original self-nature-giving up attachment to the sensory and motor worlds and ego-centricisms. This is the path of renunciation.

According to the exponents of Divine Evolutionism, divine evolution or the evolution by the Divine Force is not a movement to the centre, from which it has started but a movement away from the centre whose infinity is sought to be exhibited in terms of multiplicity in terms of space-time. In fact it is asserted that this outward going dynamism is really continuous with the Centre which supports the multiplicity and grossness and once this is restored or kept up constantly it will be a play of ecstasy and acceptance rather than the rejection of the manifestation or creation. Rejection of manifestation is not necessary nor inevitable for the realisation of the Divine freedom which is freedom realised and experienced in terms of manifestation and multiplicity. But the grossening process in the last terms of the downward or descending process leaves evolution in the grip of materiality and immutability. So much so even this theory would have to provide for the Yoga which entails the rejoining or linking up of the lowest and lowliest with the Central Original Force of the Divine, so that these may have continuous flow of divine energy which remains Divine even in matter. The necessity therefore to conceive of the Divine as remaining divine even when it has descended into matter becomes more and more clear and this means that we have to conceive of a second or third or fourth force different from that which has descended to form the levels and is seeking experience in each of them. God then has to be brought down to the lowest level if there is to be divine evolution.

Ancients knew that the Divine is indeed the Guru or Teacher who constantly undertakes this task of linking up the outermost with the innermost-and not only does he himself do it but also provides for the constant working of this process through those whom he had trained in it. The Avatars also are considered to perform this divine function of linking up the Divine with the manifestation from the centre which is Himself to the fringes of matter or the unconscious gross being, all of which are the extensions of His thought-force or Manas or Prana.

Ordinarily Yoga or linking is the attempt at union by the individual with the Divine Centre. But really it is the conscious assistance that one gives to the Divine

in linking up itself with the Divine. In other words whilst Yoga is what the Divine is performing and maintaining at all times and levels unceasingly, it is the individual's recognition and renewal on his part of the connection with the Divine in a complementary effort to that of the Divine. The connection of the soul with God is Yoga and it is seen that this can be done only with the help of the Centre or God Himself or His original power. God of course is not thought of as even the primal one for He is beyond manas or thought. But it is undoubted that without His will this connection cannot be made by the individual soul in a conscious way and unless this connection is established between the soul and God as complementary to that between God and the soul, there is no possibility of full Yoga. Integral Yoga, in a new sense, would mean not the integration or combination of the three yogas or more of the kind we know, based on individual efforts alone according to the three modes of man's affective, cognitive and conative functions but the integration of the twofold processes of the Diving link with the soul and the soul's link with the Divine.

The process of linking or yoga is however again a point of great interest. Undoubtedly all of us have to link up with the help of our thought, which has its basis in the affective, cognitive and volitive functions. This thought has unfortunately become so particularised to the needs of bodily survival and adjustment and adaptation to the environment that its power to link it with the original thought has become lost. But without this original thought descending into the individual nothing really can happen. This original prana (manas) known to the ancient Rsis as Satyasya Satyam Rstasya rtam, pranasya pranah and manaso manah, is already waiting to descend if the individual could but purify himself of all other goals and seekings and desires. But mankind has come to a pass when even this simple life of purification of one's thoughts including emotions and instincts or cravings, is found to be almost impossible. Every effort to do so only lands it in more complexities. In fact the definition or function of Yoga, according to Patanjali seems to refer to this work of stemming or arresting or once and for all abolishing the mental modifications – *Yogah cittavrttinirodhah*. But this is undoubtedly a very difficult thing without the grace of the Divine. *Isvara Prasada* – As Sri Krsna says: *maccittah sarva durgani mat prasadat tarisyasi*: becoming of my mind through my grace you will cross over all these walls or forts (of mental modifications) Shri Ram Chandrajii indeed refers to the formations of the circles of thoughts from the most subtle to the most gross, from the circles of splendour to the circles and rings of Maya in the Reality at Dawn. The grace of God comes when one surrenders one's mind to God, one's thought, however gross to God so that by that influx of that original thought or Godly Manas or thought the gross

thoughts of the particularised and individualised person will receive purification and get restored to divine activity.

Shri Ram Chandraji herein introduces the real function of the Guru. It is He who having attained the Ultimate Central Anubhava is capable of introducing that supreme superfine thought into the heart of the seeker or abhyasi so as to evoke the processes of mental control and spiritual aspiration and ascent. He is the Ignitor, initiator of the spiritual union. All others however learned and scholarly and even walking encyclopaedeas can hardly do this work. Thus we find saints among the unlearned or those who have unlearned their book knowledge and not among the scholars of knowledge. Hence the need to select a proper Guru on the Yoga path who could train is imperative.

**Further in the real Raj Yoga, since it starts with the meditation on the heart wherein the Master or Guru introduces the Ultimate living force (prana), the other steps seem to follow naturally. The natural formation of spiritual nature or reformation of individual behaviour is something quite natural and effortless because of the nature of the force that works from the centre of one's heart towards the periphery of all behaviour. There is a superconscious development which almost makes this reformation of one's behaviour miraculous and evolutionary. Yama, the fivefold virtues of truthfulness (Satyam), chastity (brahmacharya), non-injury (ahimsa), non-robbery (aparigraha) and non-theft (asteya) as well as niyamas or cleanliness and godliness happen as the very nature of spiritual life. As for the seat (asana) and breath-control (pranayama) they are found to be naturally following from the intensity of one's meditation which brings these about in a satisfactory way. Physical health is something that follows from spiritual health, unlike what materialists would like to maintain that a sound mind can only be in a sound body which every one knows is a materialist doctrine.**

**Supporting the goal in one's mind is dharana whereas dhyana is basic to all Yogic practice of spiritual union with the Ultimate Yoga as control of mental modifications thus is a consequence of Divine descent or introduction of Prana into the heart by the Guru. Once this is grasped Shri Ram Chandra shows how the process leads to the Ultimate union in the shortest possible time. Yoga is really the method of swiftest self-evolution to the Divine nature as contrasted with the biological evolution that has been taking place through millions of years.**

Pranahuti or the introduction of the Divine Life-principle of the nature of Divine superfine superconscious thought is therefore the Guru's work and unless one does it or can do it ably he cannot be a Guru of Yoga. It is the introduction of this 'breath' or life spiritual that awakens, illumines and leads the seeker to aspire, perservere and move upward to the Centre through all the several rings of ignorance, illusion and egoism and splendour. Without it Yoga is incomplete or rather has no capacity to start at all.

The Yoga of Shri Ram Chandraji shows that the heart is pivotal for dhyana (meditation on the divine thought), purification of the entire psycho – physical system of all gross particles and patterns.

He shows that the Divine Centre is subtly placed in the region marked as C in the Central Region (which is also the discovery of the Master) in the Occipital protuberance or just below it.

He shows that the heart can be connected with that Centre through the superfine thought vibrations of the Pranahuti and only then does the **Sahaja Samadhi** take place. Sahaja Samadhi is the state of being in the divine consciousness even in the waking sensori – motor condition of the normal man. **Such a person in whom the two points have been closely linked achieves liberation from the cycle of births and deaths and also attains the bright worlds of freedom after death.**

The Divine centre is not the Sahasrara of the tantrik-yogins or even the Brahmarandhra through which one is said to depart at death. These are shown to be placed in the third region and not in the Central Region. **The very fact the Central Region is marked in the physical plane of the Head shows that one can attain it even whilst in this body. But if the turiya is above and outside the physical then liberation or experience of the Divine worlds could only take place after death.**

Consciousness such as the individuated particularised individuals possess is not the Ultimate. True consciousness is something very different. Even so Shri Ram Chandraji considers that the "Soul possesses consciousness as a result of God's will to effect creation" (Reality at Dawn p. 31 first ed.). The soul is said to be conscious only because it arises from it when it is called upon to function. A state of realisation which is for oneself goes behind this consciousness which is needed for work outside itself and for others. Even in the case of our knowing God this is normally directed outward towards manifestations and images or

representations or symbols of God. But in the case of knowing God as He is in Himself and for Himself, one has to go behind this consciousness. Thus alone can one enter into the Divine (tattvena pravestum) as the Gita puts it.

Thus one attains the Divine through the Divine's help as Guru. The Isvara in the Yoga system is known as the teacher or perfect teacher-perfection being translated as Isvaratva. Even so, in the Sahaj Marg, the Divine or Guru is teacher and trainer and transmitter of the Divine breath and thought and consciousness by which the dhyana is cultivated and improved and perfected into Samadhi of the Sahaj Marg. All this is seen to happen naturally, simplified and efficient, producing what we may call welfare all round and peace in everybody.

One finds that one's problems of the evolution into Divine nature get solved easily and without the arduous practices which do more harm by producing tensions in the life. Theories of Maya have produced more tensions than solved them. Similarly renunciation has produced tensions of a different kind. Even the practice of virtue has become a hazardous enterprise in the modern world. The ethical life is a life of tensions whereas really it is the life of vice that ought to be so. In any case vices produce tensions and create more complexities at the physical, mental and spiritual levels.

Shri Ram Chandraji in the Reality at Dawn presents a simple philosophy of the Sahaj Marg which could help everyone to become normal, undepressed and unrepressed, detensioned and happy even amidst the chaos that is shrouding the world today.

**The ethics of Sahaj Marg consists in its being the preparation and practice of spiritual life, it has been held that before one undertakes the practice of Yoga one should possess or cultivate the fourfold means (sadhana chatustaya), as pointed out in the Reality at Dawn viveka, vairagya, sama and dama, uparati tittiksa, sradha, and samadhana.**

The Vedantic explanations are slightly different from those adopted by Yoga. In any case every one is agreed that it is necessary to awaken to the sense of the temporary and the permanent, out of which the others follow necessarily. **The Yogic transmission of the highest consciousness which becomes the divine censor within or conscience, makes the following of the several steps of moral reformation easy. The will to do the right, knowing the right, is all that is necessary. One should not be in the state of mind of many a weakling; 'I know, what is righteous, but am unable to follow it: I know what is wrong**



**(evil) but am unable to resist doing it.”** This predicament of the moral degenerate like Duryodhana is made impossible once the individual comes into the path of spiritual regeneration and evolution through spiritual transmission.

All yoga involves the practice of self-restraint (yama) in all conduct, and certain basic observances (niyama). The “Commentary on the Ten Commandments” expounds at length the commandments or directions for daily routine observance by every abhyasi. One should practise these consistently and uniformly with the feeling that all this is pleasing to the Divine. Love dictates the moral life rather than mere duty. Thus one is instructed to rise early and offer prayer to God at fixed hours sitting in a pose which is convenient for meditation on the heart. One should have the goal steadily before one’s mind-this goal being the Ultimate condition of Reality itself. One must become more and more identical with Nature, the Ultimate superfine superconscious state of Reality. This is known to be plain and simple and capable of producing and maintaining sublime peace.

**Love for the Ultimate is most necessary but it is also something that grows in and through the practice of spiritual reception of the transmission from the Master. Faith also grows and so too constant remembrance of the Divine and the Master.**

**The fifth commandment affirms the necessity to speak the truth. Be truthful. This is the most important element of the principles of Yama. Be honest with oneself refers to asteya. Be not revengeful for the wrongs done by others refers to ahimsa. To treat all people as brethren is to practise ‘aparigraha (non-robbery) – to treat all as sharers in God’s bounty. To eat divine prasada or offerings made to God is to have contentment as well. One should accept all wrongs and sufferings and miseries and diseases even, as gifts of God. They have to be accepted with gratitude as heavenly gifts. Above all the ethical person should practise repentance for the wrongs one does or has committed and shun once and for all their repetition.**

Thus spiritual ethics does not exalt the necessity to choose and discern and weigh and act. He is not concerned with the problem of choice between the pleasure and un-pleasure, good and evil understood as productive of pleasure or pain, misery or happiness, wealth or illth. His goal being the realisation of the Ultimate Reality which has been chosen as such there is one necessity, the necessity to feel the omnipresence of the One Divine in all one’s living and moving and being.

Shri Ram Chandraji has beautifully explained the commandments not as vidhis (inviolable obligations) but as basic observances which help spiritual progress. Any deviation only causes delay and one's co-operation with his Master or Guru is obviously necessary. This is all that is needed on the individual's part. It is his effort (yatna) which will help the speedy progress of his evolution. Though the Guru's transmission would do all these too, the individual's conscious collaboration is valuable on the path. In this sense these are commandments.

These commandments do not prescribe or proscribe any duties or acts which are against the decent behaviour of persons who wish to live a good life among men and society. The virtues which are requisite are universal virtues. There is no prescription that men should on becoming spiritual, be beyond good and evil moralities. On the contrary it is clear that no one can be said to live a normal life who creates tensions within himself and in his environment. **The goal, if attaining the highest good, which is liberation or freedom from all misery and perfection of one's spiritual nature determines the inner voice which is indeed the divine awakened within by the spiritual transmission. One's awakening of the divine within and hearing the inner voice is a true moral attainment, which will be in tune with the divine Nature.**

The real moral life arises from the surrender that one makes to the Ultimate Reality, giving up oneself in all one's nature to its realisation. **Surrendering oneself to the Divine Force and Reality also means the recognition that one is by oneself incompetent to pursue it integrally. It is not merely the resignation of oneself to the fate in things, but a willing acceptance of the hazards on the path of integral spirituality till the final goal is reached.** It is true that doubts and scepticisms may arise on the path of spiritual evolution as in every other walk of life, but they may be recognised as, merely the testing periods of the progress made and the steadiness acquired so far, thanks to the transmission of the Guru. In a sense they are verily the stepping stones to success. There is no pessimism on this path since the path is a great moral anti-depressant and anti-tensionist. The spiritual utterly exposes the moral anti-depressant and anti-tensionist. The spiritual utterly exposes the moral pathology of repression and conditionings and possibly makes the downward movement to anti-social and criminal behaviour impossible. But these are not merely large claims. A moral or spiritual transformation of man must involve these. If religious codes have failed – as we can see the religious pathology – it is because they have not taken man seriously for the transformation and provided outlets for social pathology.

In the Efficacy of Rajyoga, Shri Ram Chandraji reveals the magnitude of His discoveries in the field of Yoga. Rajyoga has been said to be the original system of practice which tried to connect the Divine with the help of divine thought with the human individual mind or thought. Thought being the sovereign principle in man the method has been called Rajyoga or sovereign Yoga. The other features of thought are not eschewed but they are in the human being divided and disintegrated. The integral or unified divine thought takes care of all the processes in man once it is introduced into the system or organism of the seeker after Ultimate emancipation. It is not the goal of Yoga to attain powers of control over nature which go by the name of siddhis (or miracles). Nor is it the aim of Yoga to attain the trance state (Samadhi) whether it is called nirvikalpaka (asamprajnata) or savikalpaka (samprajnata). On the contrary **the goal is attainment of liberation from all material organs and outward-going mind and intellect.** One realises the soul as different from its causal, astral and physical bodies, and attains the condition of Being in the Divine. All his activities are restored to the original condition of Nature. One attains the condition of real Isvaratva (freedom from the nature and its modifications)

In the Efficacy of Rajyoga Shri Ram Chandraji reveals the levels or regions of Heart, Mind and the Central Region to be placed even within the human anatomy. It means that as in the Cosmos so also in the individual, the regions are interconnected or reproduced. Yatha brahmandetatha pinde- as in the macrocosm so too is the microcosm. This metaphysical mystic assumption is now being more and more recognised by science itself as shown most lucidly by Professor Errol Harris in his monumental work “Foundations of the Metaphysics of Science.”

The previous thinkers stopped with the Mind region and did not realise that there was the Central Region and the Centre. The conception of levels of super-existence in close conformity with the Ultimate Reality within the human organism itself is astounding and amazing but making it amenable to experience is what makes this formulation of the Rajyoga unique. It is not a mere conception but like the modern discoveries in outer space it is directly verifiable with the help of the divine thought-instrument which can be transmitted to those centres under well-defined conditions and under the guidance of the Guru. It is shown how the human consciousness which is at the gross stage, tied down to outer objects and needs of the body can be transcended at the heart region. The Heart region holds the key to evolution as it is known by all to be the key organ wherein the soul and the Divine dwell, to be awakened. Thus we appeal to the heart rather than to the head. The living being is known by its heart rather than by its head. The Rajyoga begins with the awakening of the gross heart to the divine vibrations of the transmission and

since the transmission is of the nature of divine love, the heart begins to glow with the light of the divine thought within it. The purification of the points near the heart helps the perception or vision of the light within. The calm and lightness follow almost very soon. The individual awakens to its real task in birth. It begins to seek and aspire strongly for the Divine life. Through several centres or points which Shir Ram Chandraji calls \* knots (granthis), the soul illumined by the Divine thought begins to travel upward to the region known as the Mind region. Of course this region is an inversion of the Heart region, but it is a rarefied superfine consciousness that prevails in this region, which is already connecting itself with the Cosmic regions beyond the body. This region is said to be so vast comprising all the cosmos that it would take millions of years for the soul to cross it. It may appear on the physiological scale to be very small but experiential and evolutionary scale would put it in terms of perhaps cosmic distances. But with the help of divine transmissional thought it is possible to pass through these regions almost within a few decades. This is the field of cosmic energies and as such is known also as Brahmanda. One may venture further to imagine that the higher levels of this area are Parabrahmanda. In fact Shri Ram Chandraji holds that very few, if at all, among the Yogis of the past have gone so far as that.

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\* Existence comprises all the various forms and conditions in which the different elements appear to us... At the time of the creation the Origin wherefrom the currents began to flow out was cold because it was unalloyed with matter. As they flowed out they gave out jerks which went on multiplying. The jerks occurred mostly at the point wherefrom the process of creation had started. It will be more comprehensible if, for the sake of understanding we divide it into three parts. When the coolness got extended upto the limit where it started generating heat mostly by its own actions, therefrom it began to assume the differentiated form. It was of course the central part. Now the same central part came to our lot in the form of a Granthi (knot). There we find some circling rings in it. To be more plain I may frankly say that the very Root–element now by itself turned into a knot and owing to the multiplicity of actions and counter actions assumed such denseness as to transform it into matter. Now we are absorbed in it through our thought and are wandering round in it so that we may be able to proceed onwards ...” (p.10-11. Anant Ki Or translation into Towards Infinity).

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What He now unfolds is a region which is beyond this region itself. It is the Central Region which comprises the first primal thought –force (ksobh) radiating from the Centre. That primal implusion in the form of the superfine vibration forms, bright rings-seven in number the outermost being the limit of the brightness and extraordinary, unimaginable, indescribable consciousness. This may be the

bright worlds to which the liberated ones go after death. One who crosses into it with the help of the Guru no longer returns to the dark worlds and the worlds of Maya or reversed realities. Surely the Master or Guru alone can do this for man, individual effort hardly avails at this stage. Superb description of this region makes it almost beyond man's reach in one life. But for the divine thought-force nothing is impossible. It can take one uptill its own starting point, namely the Ksobh – primal impulsion. Of course no one enters into the Centre which is, in one sense, the refutation of all ksobh with which thought is concerned. One who goes beyond enters a zone of Reality that is beyond thought and which has variously been named Zero, which is not what Buddha called the Sunya. More truly it could be called the Absolute God. In any case this bright region of splendor was not accessible for experience or indwelling to those who were embodied up to now. Shir Ram Chandraji affirms that this is possible and reveals a new dimension in spiritual ascent and evolution. Though this region is intended for the Divine incarnations and special personality or personalities who is said to be there only one at any time, it is now possible to have that superfine super-consciousness for any embodied being who has adequate faith and Guru's grace.

These three regions of the Heart, Mind and Central are very important landmarks and help us to understand the full potentialities of this path of Rajyoga. In this sense there can be no Yoga without being assisted by the two yogas of Prapatti or Saranagati and Dhyana.

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In the fourth book entitled Towards Infinity, Shri Ram Chandraji presents further researches into the psychic state of the human individual. He reveals that though the ancients knew of the knots (granthis) they hardly thought of them as centres of power or batteries wherein the transformation of one kind of power happens into another, and one kind of vibrations is modified or reversed into another. In fact it is crucial that one should know how one kind of force transforms itself into another and how the subtle becomes gross and so on. It is the greatest psychic discovery, of the present times. The knots are precisely centres to which we should pay attention in Yoga. The divine transmission has to make the transformation of one kind of energy into another and in the process attend to the force released for higher evolution. The ancients knew of the knot of the heart which they held was the knot of attachment and insisted upon its being cut. Shri Ram Chandraji shows that these knots which appear to be so very difficult to cross over or transcend could by this yoga be made to yield power for ascent to higher levels. They have been formed at different levels within the human organism also as in the Macrocosm. These centres or knots or points are very important.

They are indeed different from the usual descriptions and locations of the Chakras (wheels) found in the Tantra Kundalini yogas. Though they are there in the psychic system they are hardly relevant or useful for spiritual ascent and liberation. They are centres rather for action than meditation. So the meditation between the eye brows (ajna chakra) is shown to be not helpful if not positively a hindrance as it provokes power of the ego. One should, if at all, meditate on a centre higher above namely the Chit-lake. In any case meditation on the Heart not perhaps the anahata is helpful of spiritual journey (yatra) of the soul. The spiritual transmission thus loosens the knot and permits the ascent which was closed by it when the soul came down to the gross level of a human being.

The researches of Shri Ram Chandraji show that there are thirteen knots in the microcosm of man and they have the same power as macrocosmic points so to speak. In fact every point or knot has, when awakened to full luminosity and effulgence in transmission the full potentialities of the Centre or God himself. But it requires the guiding hand and watchful eye of the Master and the awakening of the knot into action must take place with His help alone.

In this work He reveals how five points are placed in the chest that covers the Heart Region also known as Pind Pradesh. There are four in Mind Region called also the region of the Supermind of God and Brahmanda. Here is the Chit-lake where the mind becomes calm and collected and peace prevails. A thoughtless condition is achieved. Going beyond one enters the field of the Prapanna and the Prabhu which are placed in the Parabrahmanda mandal. Going still further on, one reaches the Central Region with the knots 11, 12, and 13 which is the Centre.

In a later work He has shown that there are nine points at the right sacral area which are centres of desire (sexual) passion and thoughts, all pertaining to sex. He has, in addition discovered the seat of the individual soul, the destructive eye which is opened in times of pralaya, both individual and cosmic.

He has been carrying on researches on these levels assiduously and has revealed many more points which cannot be described intelligibly to those who have not risen to the Anubhava of the Central Reality. There are points of conversion of atoms or ultimate particles into pure energy which is utilised for the cosmic purposes of transmission.

All these have been demonstrated by Him to be within the limits of human anubhava.

Such is the work of this great Master of Psychological Knowledge (adhyatma vidya) which is now being made available to all those who seek the Ultimate Reality and liberation which has the Peace that passeth all understanding. His is a pioneer work and He can fully be said to be the greatest living Rajayogi of our times, if not of all times.

## **PART - III**

### **TEMPERAMENTAL DIFFERENCES AND THEIR RELATION TO SPIRITUAL REALISATION**

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Traditionally certain temperamental characteristics are associated with saints, holymen, avatars and realised men. But seldom does tradition distinguish between accumulated wisdom down the ages and the superstitions arising out of ignorance. Many of the qualities mentioned by it are contaminated by dogmatism of a few to elevate their own man who might be the head of their clan or priest to the level of saint or god-head. In effect this has led to a wholly unsatisfactory situation of being not able to know whether certain temperamental qualities are related to Realisation of God.

The problem becomes more complicated due to several meanings given to temperamental qualities and Realisation of God. No fixed and scientific method of arriving at the correct assessment of an individual is used in religious and parareligious studies to know the temperamental pattern of the individual. Several socially accepted qualities are spoken of highly and their presence in an individual confers on him the status of being holy. Social morality seems to take a priority over personal and impersonal morality. Granting that such qualities confer on a man a holy status, the question would yet be whether all holy men are realised souls? And if so, in what sense of the term 'realisation'?

Further, temperamental inclinations are not also carefully studied and very rarely efforts were made to assess them in judging the calibre of the man in relation to reality seeking behaviour in man.

Yet another factor that creates confusion in this regard is lack of any accepted definition of Realisation or God-attainment. The personal, impersonal and organic conceptions of God have their own relative merits and the realisation of an individual is naturally linked up with those concepts. The temperamental qualities traditionally mentioned, it is to be expected, would be linked up with the types of God-realisation and may not be the same for all.

It does not require a science to state that no two human beings are identically alike but it requires the discipline of systematic inquiry to give in terms of scales and categories a useful description of individual differences. Further it is an age-old question as to whether people with different types of physique have different types of constitution carrying along with them distinctly different temperaments. If there are really distinct different temperaments or temperamental inclinations it would be meaningless to say all men can realise God if certain temperamental inclinations are a must to realisation.

In this connection it is to be observed that among all the efforts aimed at classifying men into different groups the recent and more scientific is that of Dr. W.H. Sheldon and others on constitutional psychology. While the background of his study and his conclusions have not much relevance to our topic, his effort at classifying men into three different temperamental patterns could be used by us with profit.

W.H. Sheldon through his constitutional psychology sought for a basic taxonomy of human beings. It asks for a frame of reference against which individuality may be set off and classified and scaled, a frame of reference simple enough to be comprehensible and yet full enough to account for most of the variety of human differences. Since the complexity of human beings makes it advisable to subdivide the problem in such a way that separate endeavours could be made at different levels he has attempted to devise both a taxonomy of structure and also a taxonomy of function.



Always, in the pursuit of science, the first problem is the choice of variables. What aspects of phenomena shall we attend to and what dimensions shall we measure? Though we know that wrong selection of variables lead to unfortunate results there seems to be no other better alternative than trial and error. It is possible to speak of adjectives applied to people as variables: as lazy, merry, etc. and as a consequence to speak of a bi-polar scale of personality as lazy-energetic, good-bad, ..... introvert-extrovert. But such a rigid bi-polar classification has not led to any useful purpose and human nature has, we can say defies such a classification. Sheldon was able to get rid of these opposites of adjectives and arrive at basic variables of temperament.

W.H. Sheldon collected a list of 650 alleged traits of temperament most of which are related to extroversion and introversion and these were reduced to fifty after a few contributions of his own, which embraces all the idea contained in the original 650 traits. These were incorporated in a seven point scale and analysed a series of subjects in order to rate them on these fifty traits. The object of Sheldon was to determine, if possible, the primary components or elemental characteristics of human temperament. Assuming whatever trait exists is one of the fifty traits he has he ran intercorrelation among them which ran to 1225. He was able to observe among the correlations thus arrived at that some of the traits were positively correlated while others revealed negative correlation. The positive correlation ranged between 0.86 to zero and the negative from zero to -0.73

He then proceeded to build up lists of such clusters of traits as show consistently positive intercorrelations among themselves. He soon found that these clusters form around three different nuclei. Thus he got at three different groups of traits which show positive intercorrelation among themselves and negative correlation with all or nearly all of the other traits. His criterion for determining the qualification of a trait into one of the nuclear group was that it should show a positive correlation of 0.60 with every other trait in its nuclear group and also a negative correlation of -0.30 with every trait in each of the other two groups. Employing this criteria, he arrived at six traits in group I, seven in group II and nine in group III. The next thing that was done was an attempt to increase the number of the traits accepting the tri-polar hypothesis. He wanted to increase the number of traits in order to make the instrument statistically more reliable and valid. Also he attempted to redefine and sharpen the accepted traits. With the

twenty two statistically acceptable traits serving to define three polar concepts, it was possible to find other traits which gave promise of fitting into the pattern thus started. The most fruitful source exploited by him were the persons fitting clearly in one or the other of the groups of traits. W.H. Sheldon writes "On each of eight occasions when we set up a proving experiment to try a new revision of the scale with a series of subjects the third cluster of traits returned the greatest number of qualifying correlations and the first cluster of traits the smallest number. The component underlying the third group of traits is apparently the most definitive of the three and the first is the most concealed of these components. The traits in the III cluster seem to stand out sharply while the traits defining the other components blend more normally or inconspicuously with the group more. Consonant with this finding is the fact that almost everybody overestimates his own third component. In self-rating the magnification of this component is so pronounced that we have once or twice considered trying to standardise a mathematical correction for the error." After eight revisions of the scale he was able to arrive at twenty traits of each of the groups and has accepted the number as being empirically adequate.

Sheldon rejecting the several names given earlier by the pioneers in the field of classification of human beings christens the groups as Viscerotonia, Somatotonia and Cerebrotonia because the complex of traits to which they refer are closely associated with a functional predominance of the digestive viscera, of somatic structures and conscious attention.

Sheldon states that the viscerotonic seems to be glued firmly to the earth, depending for survival or for the fulfilment of his destiny upon his superior absorption of nourishment and upon his social agglutination. The somatotonic has apparently wandered some distance away from the breast of the mother earth, but he developed powerful equipment of both offence and defence. He wins what he desires by vigorous muscular effort and in the final analysis depends mainly upon predation. The cerebrotonic appears to have wandered still farther from the maternal source of sustenance but he seems to have sacrificed both visceral mass and somatic strength in achieving a more sensitive exposure and further refinement of receptors. The elaboration of the cerebrum as a centre for the sensory projection might be regarded as merely incidental in such a process as the development of dark room is incidental in photography. It might be suggested that the term

‘exteroceptor tonia’ would be more accurately descriptive than cerebrotonia. But that would be difficult to pronounce.

Sheldon also developed a smaller scale consisting of ten traits of each of the groups. The traits are listed below group-wise.

	Viscerotonia	Somatotonia	Cerebrotonia
1	Relaxation of posture and movement	Assertiveness of posture and movement	Restraint in posture and movement
2	Love of physical comfort	Love of physical adventure	Sociophobia
3	Slow reaction	The energetic characteristic	Overly fast reaction
4	Love of Polite ceremony	Need of enjoyment and exercise	Love of privacy
5	Sociophilla	Love of risk and chance	Mental over-intensity. Hyperattentionality: Apprehensiveness
6	Evenness of emotional flow	Bold directness of manner	Secretiveness of feeling, Emotional restraint.
7	Tolerance	Physical courage for combat	Self-Conscious motility of the eyes and the face.
8	Complacency	Competitive aggressiveness	Inhibited social address
9	The untempered characteristic	The unrestrained voice	Vocal restraint and general restraint of noise.
10	Smooth, easy communication of feeling	Over-maturity of appearance.	Youthful intentness of manner and appearance.

Sheldon recommends that the subject to be rated in the scale should be carefully studied in as many different situations as possible. He suggests that as many interviews as possible is made with the subject and careful observations be made and the subject be rated properly. He felt that the ideal training necessary for adequate use of the scale would be a rigorous one and would require some degree of both clinical and social maturity, an observant eye and the long practised quantifications of judgments.

Probably the ratings of a team of workers would be more useful than that of a single individual. Of course that would make the problem of assessing the validity of the judgments more difficult. It is also likely that being itself a psychological investigation the facts tend itself easily to the interpretation of the interpreter. But there is no other better method of evaluating individuals in a temperamental scale.

## II

### GOD – REALISATION

Realisation of God and realisation of Self have been the two important goals worthwhile striving for in human life. It is agreed equivocally that the pleasures that accrue from the gratifications of the senses are far too inferior to the satisfactions that arise out of realisation of certain spiritual and moral values. Realisation of God and Self-realisation have been invariably associated with the practice of social and personal virtues.

To know the Atman (self) is to know the Brahman and though the lure of the All is greater than the discovery of the each finally the latter becomes more important factor in spiritual realisation. Thus the main problem of Advaita, Visistadvaita and Dvaita thinkers was the discovery of the nature of each individual in his relation to the total All, through the realisation of the individual himself.

Advaita in its purest form and highest aspiration is concerned with the individual integral consciousness. It describes this as an integral spirit which functions and sustains and transforms the three states jagrit, svapna, susupti which constitute its expressing into one continuous stream of its own expressing completely and perfectly without any confusion and interference. It pleads that no individual should cling to any one of the forms as that would begin the circle of ignorance again. But once an individual recognises his unitary nature there can be no falling away from integrality. Every person therefore should realise that he is a whole and not a series of states nor even as a series of functions nor faculties as the alayavijnana theory and the modern psychologists describe him to be. The individual in his unitary or self-character is an exponent or creator of beauty, truth and harmony which is bliss (sat, chit, ananda). This is the truth about all selves.

Such a truth about the integral individual may be extended to express the reality and integrality of the total whole the Universe and the All.

It may also be noted that there is no common ground between integrality and metaphysics. A metaphysic which asks for wholeness, a complete geographical planning of reality as if it were a continent or a planet is asking for something that is not real at all. Again it insists upon a spatio-temporal explanation which will never be done with a being that has no concern with it, for an integral reality is a whole existence, an entire action, which is the very stem of spatio-temporal being. Therefore it follows that they belong to it as its past. They belong to the created rather than the creating which is the self. It would be meaningless to ask then about the integral whether it is a universal reality or a particular existence, whether it is the total reality of the Absolute or that Absolute with all its reality of finite parts. It would be more right to say that such considerations are of absolutely no worth to integral existence which is truth which is individual.

Such being the position about the realisation of the individual it is very difficult to state what could be the nature of the individual in such a condition. Shri Ram Chandraji states that so far as the state could be defined it is not realisation. From the point of the individual it is a dumb state which is beyond expression. He adds that so long as there is a feeling of 'is' it is not complete realisation. It follows therefore that even Bliss is a draw back. He states that this condition should not be confused with nirvikalpaka samadhi. **The real state of samadhi according to Sahaj Marg is that in which we remain attached with Reality pure and simple every moment-- no matter how busy one may be all the time with worldly work and duties. It is known as Sahaj Samadhi--one of the highest achievements and the very basis of nirvana.**

All this is about self-realisation which also happens to be in a sense the realisation of God or reality. But realisation, it is stated, is not complete unless the individual forgets every thing of his, including the feeling of nothingness or akincanatva which in the beginning is used as a means to realisation and mergence in God and which finally becomes the very nature of the self, unless the individual realises God as God in true sense and himself as a perfected instrument used entirely in the service of God. **To live in God, for God and by God is the ultimate Realisation of an individual.**

The nature of an individual in such a state would be one of perfect harmony with all without distinction. **By living always in the awareness of God and in His essence, he acts in a natural way in every occasion. Such being the condition it is not necessary to give up family life and live in seclusion or take to hermitage. For such a one everything he possesses shall be a sacred trust from God for the discharge of duties entrusted to him.** What he enjoys is perfect psychological non-attachment to the possessions. Such a one is free from egoistic feelings, desires and worldly entanglements and devoted wholly to his duties to God which happens to be his self. Such an individual need not be perfect in his knowledge and many a time he is not but in view of the oneness which he enjoys with the Ultimate and nature he can get at the knowledge of any particular thing or event if that is necessary for the discharge of his duties to God. Thus those who are learned or those who can perform miracles are not necessarily realised men and on the contrary they may be mere imposters. Shri Ram Chandrajji states that a realised one is a most insignificant being or rather a neglected figure, beyond all feelings of greatness pride or egoism, dwelling permanently in a state of complete self-negation.

Such being the state of the realised man it is now our point whether all can reach that condition. Whether the total humanity can be led to that condition of self-lessness. This is almost impossible if men are determined even by birth to certain temperamental traits, which in turn are said to be controlled by the physique of the individuals. It is also alleged that any serious deviation between the pattern of physique and pattern of temperament results in abnormality.

Further it is not so easy to realise unless as stated by all mystics and religious leaders one follows strict discipline regarding personal and social morals. Is it possible for all to do that? Shri Ram Chandrajji says that with the minimum co-operation from the individual it would be possible for a saint to transform the individual through the principle of Transmission or Pranahuti. However it does not mean that any individual can reach the Ultimate state of Zeroness without adhering to certain basic principles of morality. While the adherence to what are called Nitya karmas is a must it may not be necessary to follow all the naimittika karmas as it is likely to change from society to society and religion to religion.

Shri Ram Chandraji further states that even when a person has reached the farthest limit of realisation there will be certain amount of the element of humanity in him and pure and simple divinity can completely flood the person only after death. This amount of humanity is expressed in the individual as intelligence, the distinguishing character of human beings. He adds that even kama and krodha cannot be ruled out of man's life but these can be modified as they are creation of God and are essential for element of intelligence in man. He however states that Lobh and Moha can be eliminated altogether as they are the creation of man himself.

**Summing up we find a realised man is one who has in himself very little of humanity and who dwells always in the Ultimate for the Ultimate and by the Ultimate. He lives for all practical purposes in a society, shows signs of being just another human being, but all the time non-attached to anything in the world.** He may show extraordinary capacity to do any work and may take interest in the worldly events and may even assist others in proper methods of living and knowing but he is essentially cut off from the world and his eyes are fixed steadily at the Ultimate. It would be difficult to say whether he is in God or with God: but definitely he is neither with the world nor in it. We cannot find him doing any thing for his sake though he may do certain things in the discharge of his duties to members of his family and friends. He lives in the world for discharging his duties to his men and to God. While a convict in prison works there and thinks himself to be a prisoner, the official also works there but feels himself free. That is the attitude of the realised man, to the world. He is so free that he has no idea about his freedom or function. He remembers only one thing and that he is at the door of the God. He seeks nothing from Him also. He is a beggar who does not know what he is begging and probably is not aware of the fact that he is begging.

In such a state the psychological make-up of the individual is bound to be what nature has conferred upon the individual and may not show much of the influence of the environment, if the influence of the realisation of the soul has any bearing on the mind or behaviour of the individual. If not, one is likely to come across the old patterns of behaviour of the individual repeating themselves even after the realisation of the soul. That would mean that old concepts of realised man namely sthitha prajna, or unperturbed condition of mind in disaster and

happiness get refused in so far as we accept the realisation through Sahaj Marg as correct.

### III

There are today quite a few individuals rated by Shri Ram Chandraji and other senior men of the Shri Ram Chandra Mission as having realised the Ultimate State. Fortunately for us they are available for study. Their acts and actions can be judged and rated. If we assess them on the temperamental scale of Sheldon we would arrive at a reasonably correct picture of the temperamental inclination of those individuals. We can thus find out whether their different temperamental inclinations, if they are really different are related to the spiritual realisation they have had according to Shri Ram Chandraji.

Five persons were chosen for the study at the suggestion of the Director of the Sahaj Marg Yoga Research Institute, two of them said to be in the Ultimate state of consciousness and being and three others beyond the para brahmanda region. These people are to be assessed in their temperament only. Regarding their spiritual status this project does not question the ratings of the Master, Shri Ram Chandraji and other senior men.

For purposes of rating the individuals four persons have been selected and they were informed the method of study and the implications. They are all trained in objective assessment and accustomed to evaluate things objectively. Two of them are over forty with maturity of mind and are highly qualified academically one a Ph.D. and another an M.S. in Veterinary science. The other two are around thirty, one of them trained in constitutional psychology and another a mathematician.

The ratings of the five persons by the four raters were pooled together and an assessment of the Index of temperament for each individual was arrived at.



Table of Index of Temperament N = 5

	<b>Viscerotonia</b>	<b>Somatotonia</b>	<b>Cerebrotonia</b>
<b>A</b>	4	3	3.5
<b>B</b>	4	4	4
<b>X</b>	5	3.5	2.5
<b>Y</b>	4	3.5	4
<b>Z</b>	4	3.5	2.5

It can be seen from the table that all the five persons have considerable predominance in Viscerotonia when compared to the other components. Somatotonia has an edge over the cerebrotonia. However all the three components are found expressed considerably and there is no extreme case found. All the five individuals are well balanced temperamentally and their careers show either normalcy or over-achievement.

It is to be observed that the dominance of viscerotonia over the other two components should not lead us to the conclusion that all these individuals are gluttons and are accustomed for easy-going life. Firstly, the component is capable of extraordinary variations based on the other two components. Secondly, the component itself has certain intrinsic worth of being accepted morally as it is responsible for the qualities of tolerance ceremoniousness, comfort, patience, deliberateness etc. It is to be noted that predominance of this component generally means a slowness of reaction, but it means a tenacious grip on reality, especially upon social reality and a sure orientation in the spatial and personal sense. It means practicality. It provides the central theme for all religions prior to christianity (which is essentially cerebrotonic).

The other component which finds itself considerable expression, Somatotonia, means dynamic expression of the soma. This component is closely connected with physical drive and endurance with a relatively low sleep requirement with infrequent food requirement. Somatotonia needs exercise and loves a vigorous life. The importance of such an activity cannot be underestimated in the practice of Yoga.

Cerebrotonia is probably what Jung called introversion. It means that the function of thought is the naturally dominant one. The cerebrotonics can rarely act effectively in crisis. It is cut off entirely from both the visceral and somatic predominance and lives only in thought.

Though cerebrotonia may lead to a misapprehension that it is related to intelligence, one should observe that if there is anything like general intelligence its definitive principle may lie partly in the way the primary components blend and integrate with one another. It may be that the most generally intelligent person is he who most successfully carries and integrates a heavy endowment in more than one component and possibly in all the three. The most supremely intelligent person in the world may then be temperamentally something like a well-integrated 4-4-4. However the concept of God being omniscient, omnipotent and omnibenevolent being makes us rate him at 7-7-7.

Probably the difference is very clear between the Yogi and the God. The human perfection is found in 4-4-4 while God remains always far off at 7-7-7. Whether this concept is agreed or not, one thing seems definite namely that 7-7-7 is a constitutional impossibility for man.

Temperamentally therefore we find that the individuals under study express relatively high degrees of each component blended in a healthy way.

It appears therefore that a proper blend of the three components of temperament has a positive bearing on spiritual realisation. It is also natural that in so far as they possess the potentiality for better adjustment and intelligence they should also possess a latent capacity for realising the goal of man i.e., spiritual realisation.

It is also worthwhile thinking whether a 4-4-4 is not really near a 7-7-7. If the three components are expressed as the three edges of a triangle, 4-4-4 would find a place in the middle of the triangle. If however we accept the idea of a prism we would find the three components in their extremes get represented by the three points of the base individually and the apex as the integrating fourth which has all the three components in their extreme i.e., 7-7-7. While such a 7-7-7 is an impossibility for man as man, the nearest to that would be the middle of the prism 4-4-4. It is also interesting to note that Shri Ram Chandrajee says that an element of

humanity is left over even in the individual who has attained perfect realisation and that complete mergence with God is possible only after one leaves all sheaths of the body.

## **PART - IV**

### **EXPERIENCES OF ABHYASIS**

#### **1**

#### **EXPERIENCE OF AN ABHYASI**

**Dr. E.M. Sastry, Tirupati.**

I joined Sahaj Marg on Sep. 5<sup>th</sup> 1969. Having been in the practice of a slightly different system I was skeptical about the experiences narrated by a few other abhyasis. I kept an open mind and continued abhyas. When Masterji was here in jan. 1970 I said to Him “Cleanse me of impurities”. “Are you doing abhyas?” Masterji asked. I said “Yes”. Looking at my face serenely Masterji said “That will do”. These words of Masterji and the frequent encouragement from my respected preceptor Prof. K.C. Varadachari made me continue abhyas despite some irregularity and distraction now and then. I found about two months after the start, some impression of some light in the heart area but dismissed it as possibly a free-minded notion. It disappeared and made me feel no difference except that the regularity and earnestness in abhyas improved. This pleased me. Simultaneously I found that certain critical situations at home in respect of the health of the members of my family resolved themselves marvellously although I had made no appeal or prayer to Masterji in this or other matters. This experience was very striking and my preceptor told me Masterji knows and arranges things for the benefit of abhyasis. Later still, on April 14<sup>th</sup> to be exact I had a striking experience about seven months after start.

That day I thought of meditating on the heart region at an unaccustomed time by way of additional practice. It was 4.00 pm. I could fix my mind on the heart without difficulty and soon found that I could sense a mildly bright diffuse light in the heart. It was unmistakable and steady. I tried to divert my mind presuming that it might be wishful thinking subconsciously. The impression would

not leave me. I felt happy and a sense of joy. I continued abhyas that day with a great feeling of success, the light steady there all the time. I ended the session of abhyas and was delighted to find the light staying there the rest of the day. During that night, when I woke up now and then, steady light was there unmistakably. That whole night I was joyful at the experience. The next day also the light was there but diminished in width and was confined to the breast bone area and oval in shape, yellowish in colour. I said to myself “This steady feeling is similar to that of the happy feeling of a woman in the early months of pregnancy.” That steady feeling of something new in a particular part of the interior caused a feeling of joy. This went on for three days and then disappeared. I was not disappointed as I knew it was real and would come back or at any rate it was a clear indication of some progress in my abhyas. After an interval of few days, the light appeared again and has been steady i.e., for the past five days now. I feel happy. I know it is something real and valuable.

## 2

### **EXPERIENCES OF AN ABHYASI**

**Shri Narayana Rao, Bangalore**

While asleep I woke up in the normal mood. It was 3.30 a.m. (29-1-1970) I did not feel like sleeping or continuing in bed. I sat for meditation, after a wash. I again sat in meditation as usual at 7 a.m. After about half an hour, I experienced a sudden splash of a breeze, subtler than air, in my head portion, passing from left to right. The head portion gave a sudden jerk also simultaneously. But my calmness was not disturbed. I continued the puja without a break for a further half an hour.

13-2-1970: I commenced my usual puja at 7 p.m. After half an hour, I felt my entire trunk completely emptied. Almost at the centre of the chest, I felt a sort of vibration. Since two months, almost always and specially during meditation, I feel a sort of mild vibration continuously throughout my trunk with the result that I have been used to the feeling. But today it was more intense for a few seconds after which I felt a sort of fear gripped me. Since it was not pleasant or peaceful and caused distraction, involuntarily I prayed to Babuji for relief. Surprisingly I

experienced the relief in 2-3 minutes and felt normal and continued the meditation for another 15 minutes.

14-2-1970: During mediation in the morning, about half an hour, I saw a sudden flash of bright light in my front in a perpendicular way, measuring about 10-15 feet in length. I felt quite steady and composed to see the same. The light continued to appear for about half a minute and then disappeared.

15-2-1970: Commenced puja at 6.45 a.m. About 15 minutes later, I felt myself gripped with fear for a few seconds which receded later. It recurred after a few minutes and receded after a few seconds. I prayed to Babuji for relief. This condition persisted all through the period of meditation for  $\frac{3}{4}$  of an hour. Even during the day, amidst my normal duties, such a feeling frequented a number of times eg:

I sat in the kitchen for lunch. The thought or idea that I so sat for lunch yesterday at the same time would occur to my mind followed by the grip of fear.

While going to bazaar in the evening, I met a friend of mine on the way. The fact that I had met the same gentleman a week back or the fact that another friend was met by me at that particular place or at that particular time would occur to me followed by the fear. During sleep, I felt I was gripped with fear and I woke up. It was 1.30 a.m. I washed myself and slept after praying to Babuji. Again during the sleep I felt a similar sensation which caused me disturbance from sleep but I found my self praying to Babuji also simultaneously for relief. It was 3.45 a.m. I washed myself, sat in meditation from 4.15 a.m. to 5 a.m. I felt normal.

16-2-1970: During the meditation in the morning the fearful sensation was felt almost frequently. Yet I sat for about an hour.

During the whole day, the same sort of fear frequented nearly one dozen times. By this time, it had become almost my habit to pray to the Master, to pardon me if I had gone wrong anywhere unknowingly and relieve me from the mental worry caused by the persisting grip of fear. The feeling used to subside for the time being again to recur sometime after. As the day passed on to the evening, I

felt myself restless and cried out within myself to Babuji that He should not, any more make this innocent child a target for testing whether it had completely surrendered or not and prayed that there was nothing which was not known to Him. But still the feeling which would subside for the time being would again recur sometime after.

During the meditation in the night, 15-20 minutes after commencement the fearful grip occurred again and it was felt more intensely and I felt it was growing more and more intense with the result that I was forced to break off the puja in despair.

17-2-1970: I sat for puja at 6-30 a.m. Ten minutes later, I felt the fear. I said to myself "I am not doing anything contrary to God's will; I am performing His puja. Let anything happen. The worst result may be death. Since I am nobody to alter my destiny, I have got to take it as it comes". With this determination I continued the meditation for one hour though such a fear frequented 3-4 times.

During the day also, such a fear frequented about half a dozen times and at times, I thought myself that the Master is either testing me or teaching me the method of 'Constant remembrance' and got myself consoled. I used to feel the fear just around the physical heart, to a radius of about one inch all round.

During these three days, one other thing also happened. I have worn a gold ring on my left hand ring finger for the last thirty years. During these three days, when I used to attend to worldly duties, being mindful of that particular duty, some sudden thought used to draw my attention to the left finger when the gold colour of the ring would flash as if my finger caught fire and in despair I used to shake off my left hand also.

18-2-1970: During meditation from 7 a.m. to 8 a.m. a mild form of fear used to frequent which I did not heed much.

In the evening Sri Rajagopal, the preceptor, gave me a sitting for half an hour. When I requested him to let me know about my condition he expressed his satisfaction about my condition. Then I explained to him all about my experiences,

which I had during the last four days. He advised me to inform the same to the Holy Master.

During meditation in my house from 7.30 p.m. for 45 minutes I did not feel disturbed.

19-2-1970: This morning and evening, I performed the puja as usual and there was not much of the feeling though I had it in a very mild state.

20-2-1970: I woke up from sleep about 4.30 a.m. as usual. I felt my self quite fresh and calm. The whole atmosphere appeared to have changed for the better. I performed the usual morning puja pleasantly; spent the whole day also pleasantly. My worldly affairs also were attended to without my voluntary efforts and felt as if everything had been prearranged quite smoothly and properly adjusted.

20-2-1970 – 24-2-1970: no such fearful grip felt.

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