

IMPORTANT INSTRUCTIONS FOR EVERYONE'S ATTENTION.

It is observed that the extant instructions regarding the visits of Mission Members to Shahjahanpur, are being violated quite often. They arrive at Shahjahanpur, without prior permission and without prior intimation of particulars of arrival dates and timings or duration of proposed stay. Many arrive even during the restricted period (11th to 20th of every month) which is reserved for Master's work outside Shahjahanpur. Of late, there is a decline in the standard of discipline amongst the Members which is regrettable. Great difficulty is experienced in providing accommodation in Master's home. His work gets interrupted to a great extent. He is unable to get adequate rest, and this results in fatigue. In order to overcome these difficulties, it is very important that all Members should strictly adhere to the following instructions :

- 1 No one should arrive without prior permission.
- 2 Permission should be sought by letter stating ;
 - (a) Proposed date of arrival.
 - (b) Proposed duration of stay.
 - (c) Number of persons in party.
- 3 Normally, the period should be restricted to three days.
- 4 On receipt of permission, a letter should be sent. confirming date of arrival and stay period as also the strength of the party.
- 5 As far as possible, letters of introduction should be brought from local Preceptors.
- 6 No application should propose a visit involving any of the days, 11th to 20th of each month.
- 7 The metal badges of the Mission should be worn during the period of stay.

The above instructions do not apply to Overseas Associates of the Mission.



Year of Dedication

सहज-मार्ग

Sahaj Mārg

Bi-monthly, Spiritual

Registration No. R. N. 12620/66

Volume XIX

September 1976

No. 5

Discipline Number



Grams:-SAHAJMARG

Phone:-2667

Shri Ram Chandra Mission

SHAHJAHANPUR. U. P. (India) 242001

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Vol. XIX No. 5

DISCIPLINE NUMBER

EDITORIAL NOTES

Dear Readers,

September 1976

Our beloved Master is in slightly better health than last reported in these columns but still very weak and has occasional pain. Let us continue to pray for His early and complete recovery to normal health.

Though there has been no written communication from readers, it is gathered that there has been a general, subdued welcome to the previous four special numbers. The present issue is entitled "Discipline Number" with a view to drawing attention of readers and other members of the Mission to the possibility of a deterioration in discipline in the Mission leading to lessening of the benefits accruing to abhyasis and preceptors from Master's Grace. A timely hint is always well worth while and hence this decision.

The promised list of new overseas preceptors is not yet complete, and is therefore postponed with regret to the next issue. It is some consolation that it will reach the readers at least in the last issue of the current year.

(A)

The Ashram building of the Mission Centre at Bangalore was inaugurated By Sri P. Rajagopalachari, General Secretary of the Mission, on 12 September 1976, in the presence of elder preceptors Shri Raghavendra Rao and Shri S. A. Sarnad. Master's Message was presented to the assembled abhyasis, bringing sanctity to the new building

The new book, "Sahaj Marg in Europe" chronicling the events and happenings of the recent tour of Master, running into around 250 pages and embodying three of the loveliest yet four colour pictures of our beloved Master in different European settings and a dozen and a half of pictures in black and white taken during the tour, is in print and expected to be available for distribution before the end of November. Despite high cost of paper and printing, the quality is ensured and the price has been kept at Rs. 20/- for pre-publication orders, though purchasers can get the book only for Rs. 25/-each unless orders with remittances are received by the 15th of November, through Mission Centres.

Your Editor trusts that the spirit of this Number will imbue every Reader and inspire correct appreciation of its import. Thanking all readers and praying for the blessings of beloved Master for one and all.

September 14, 1976.

Your EDITOR

(B)

MASTER'S MESSAGE

READ OUT ON THE OCCASION OF THE
INAUGURATION OF BANGALORE ASHRAM
ON SEPTEMBER 12, 1976.

I am happy that the occasion has come when a new Ashram Building has been inaugurated at our Bangalore Centre. I feel sorry at the same time that due to my poor health and being otherwise very busy here, I could not avail the opportunity of being personally with you on this happy occasion.

We should do our duty to uplift the mankind not minding whether they are doing their duty towards us properly. I believe that it is the highest moral which we should achieve even though with some troubles and sacrifices on our part. This is a part of saintliness. When we work, it is but natural that some hurdles are also there. Gradually they diminish. There are good people everywhere hankering for Him. If we do service, success will surely dawn. Blessed are those who have a glimpse of Divinity even though it may be momentary. In 'Sahaj Marg system very much higher things sometimes come even in the lower stages. That means Nature is fomenting one with fire of devotion. Cold and heat are almost the same but with a little difference. The lower part of it is heat, because weightless weight is there above it. If both naturalised, that is the Real Realisation. So, only remove the weight and you will find no density. Air is dense when it is touching the earthly substance. If that touching is gone, you will feel equality in all matters. Nature opens one hand and not two at the same time. If there is cold at one place the hot wave is nearby. This thing is going on from the time immemorial. It is for the

(C)

wisdom of the human being to make use of these things in his favour. We are a part of the cycle of this existence or in plain words, we are a part of Nature. We should abide by Nature and not try to beat the Nature. If all the things are changed to co-operate with the Nature, balance develops and that is what we want. This balance is developed by abhyas.

When the idea is there, action comes as its result. If meaning is there, the words are also there. When you dilapidate all these, Reality begins to dawn till it grows to its full length giving fruits and flowers. Merging of course is the chief thing which is bestowed upon the simple being and simple man is he who knows nothing about himself. Longing for Reality brings a person to the right path. It gives a new life to the sleeping condition of a man and prepares him for the highest approach reserved for human beings. Not only that, it transforms the whole being, shattering all the obstacles in the way of progress. The true meaning of Realisation is 'Death of Death' or 'End of End'. If a man is absorbed in this condition, it means the way is clear now.

I wish and pray that all of you, rather the whole of humanity, may have the tasteless taste of the Reality and that also at the earliest; but for that you will have to strive hard. May He give you the strength to do it. !

RAM CHANDRA

President

Sept. 12, 1976

Sri Ram Chandra Mission



(D)

Some Important Features of "SAHAJ MARG"

Mahatma Ram Chandraj, President, Sri Ram Chandra
Mission, at Rajamundry on 29 Nov. 1968



I may today present before you some of the important features of our system, Sahaj Marg or the Natural Path of Realisation. The system runs along simplest and most natural lines, which are easily adjustable in the ordinary routine of a worldly life. It admits none of the methods of rigid austerity and penance or of physical mortification undertaken with a view to effect the strangulation of the mind and the Indriyas. The ideology of Sahaj Marg is so plain that often for this very reason it is not so well understood by people who are under the impression that realisation is the most difficult job which requires persistent labour for lives and ages. It may however be difficult to those who proceed on, loaded with their own confused concepts of Reality and adopt complicated means for their achievement. As a matter of fact, Reality, which one aspires for, is so simple that its very simplicity has become a veil to it. A simple thing can be achieved by simplest means alone. Therefore, for the realisation of the Simplest, it is only the simplest means that can ensure sure success. It is quite easy to pick up a needle from the ground by means of your fingers but if you apply a crane for the purpose, it may well neigh be

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impossible to achieve. Exactly the same is the case with Realisation. The confusing methods and complicated means advised for the realisation of the Simplest do not serve the purpose; rather, on the other hand, they keep one entangled in his self-created complexities all the life. As a matter of fact, realisation is neither a game of contest with the nerves and muscles nor a physical pursuit involving austerity, penance or mortification, but it is only the transformation of the inner being to its real nature. That is what Sabaj Marg takes into account, ignoring all misplaced superfluities connected with it.

The practices advised under the system are not merely formal and mechanical, related with the closing of the eyes for meditation. They have a definite object, a purpose and an end. There are two aspects of it, the one being the Abhyas and the other, the Master's support through Prana-huti (or yogic Transmission) which accelerates the Abhyasi's progress by removing complexities and obstructions from his path. Under the old ways of practice, it was the Abhyasi who had to struggle hard for removing his impediment and obstructions while the Guru's job ended with prescribing for him certain mechanical practices for the purpose. It is however not so in Sabaj Marg where much of the responsibility in this respect rests upon the Master who removes impediments and clears off complexities from Abhyasi's mind by applying his own power through Prana-huti. This age-old system of yogic Transmission has ever been the very basis of Rajyoga but during the later period, had almost been lost to the Hindus who were the real originators of it. It is now due to the marvellous efforts of my great Master Samarth Guru Mahatma Ram Chandrajji Maharaj

of Fatehgarh that this long forgotten system has been revived and brought to the light of day. Under this process, the Master by the application of his internal powers awakens and accelerates the dormant forces in the Abhyasi to action and diverts the flow of the Divine Current towards his heart. The only thing for the Abhyasi to do is to connect himself with the power of the Master whose mind and senses are all thoroughly disciplined and regulated. In that case the Master's power begins to flow into the Abhyasi's heart regulating the tendencies of his mind also. But this does not refer to the old orthodox view about gurudom. In our Sanstha, we take it in the form of common brother-hood with a spirit of service and sacrifice.

But then there is one difficulty. People are generally prone to take the impression of one who displays to them charming miracles. Though this capacity does develop automatically by effect of practice, it can by no means be held as a criterion of yoga. Besides a true Raj Yogi never feels inclined towards it for the purpose of display. Miracles are however of two kinds, one of Divine nature and the other of the material nature. The purpose of the former is always godly, whereas that of the latter is worldly. The former type miracles are awakened to him who proceeds by subtleness and they solve the problem of life that confronts us all. On the other hand, those proceeding along with grossness develop miracles of the latter type which overburden the heart. If, however, one gets absorbed in the conditions of this lower attainment, he as a whole becomes a knot so to say, with a whirlpool inside for himself to be drowned in. If that power is utilised on others they will also be dragged into the same whirlpool. In our Sanstha most

possess this capacity, but the watchful eye of the Master keeps it under control lest the person should go astray on that account. He is not even aware of it but a miracle does come to pass through his medium, when the genuine need for it arises. For the spiritual help and support, we therefore need our Master, not one who displays wonderful miracles, or exhibits extraordinary feats of Asana or Pranayama or deliver learned discourses on the philosophy of Maya, Jiva and Brahm, but one who can solve our practical difficulties, remove impediments from our path and help us along by his own inner power. If fortunately you happen to find one whose association promotes in you a feeling of peace and calmness, and the restlessness of mind seems to be silenced by his effect, you must understand that he has transcended the limit of senses and that he can be a fit person to help you in the solution of your problem of life by the exercise of his inner powers. By connecting yourself with him with love and devotion you also yourself begin to be transformed accordingly.

The routine practice followed in the Sanstha is meditation on heart and the same has also been advised by Patanjali. The basic principle of this process has been discussed in the Efficacy of Rajyoga, and I do not intend to repeat here. The process greatly helps us in throwing out the grossness of our being and in assuming a State of greatest subtleness. We know that God is completely devoid of grossness, so the realisation of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Sahaj Marg. The system helps an abhyasi to free himself from grossness settled round him in the form of coverings.

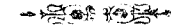
The technique of Sahaj Marg, though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on heart, thinking of the Divine Light there. But the Abhyasi is directed not to try to see the light in any form or shape. If he does so, the light, perchance it appears to his view, will not be the real but one as projected by him. An Abhyasi is however advised to proceed with it in the form of mere supposition. In that case it shall be the subtlest and we shall thereby be meditating upon the subtlest. Every saint has used the word "Light" for it and I too can not avoid it since that is the only expression suited best for the purpose. But that creates some complications, because, when we talk of light the idea of luminosity becomes predominant and we begin to take it as glittering. The real light carries with it no such sense and may be represented as light without luminosity. It refers to the very real substance or more appropriately the "substanceless substance," which is associated with neither light nor darkness but is beyond both. Under our system of practice too, an Abhyasi no doubt does see the light some times but that is only in the beginning when matter comes in contact with energy. In other words it is a clue to show that energy has begun to work. Moreover light not being our goal, the vision of luminosity within or without is not an indication of the attainment of realisation.

Under the system of Sahaj Marg, the dormant energy of the centres and sub-centres is awakened so as to enable them to function properly. When the higher centres are awakened they begin to shed their effect upon the lower centres and when they come in contact with the divine, the

lower ones get merged in the higher. The higher centres thus take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grossness settled on them. This alone is the proper and the most natural course which can bring out the highest result.

One thing which I specially lay stress upon is that the Abhyasi must cultivate in himself an intense craving amounting to restless eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success. But I fear lest one might come up saying that he has stepped into the field of spirituality not for having pain or unrest but for achieving peace and tranquility and he may be right from his point of view. But from my point of view, I would say that the former is for those who have their eyes fixed upon the Divine, while the latter is meant for those who want to partake of the delight of the intoxication so to say. The latter is however not so very difficult to achieve while the attainment of the former is not of course child's play. Many a man must have had a taste of the condition of peace. Let us now taste that for a spark of which one might be ready to forego thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world. In fact the actual state of the real peace is beyond comprehension. It admits of no contradiction. It is literally neither peace nor restlessness, neither union nor separation, neither bliss nor sorrow. It is after all that for which we had developed pain. May you all have a taste of that pain. It is not however difficult to cultivate. Only a firm will and

an undivided attention towards it are all that is required for the purpose. Then what you seek will be found quite close to you, rather with you; nay, you might yourself be that which you seek. For that, there must be a burning heart, which might burn down the weeds and bushes on the path.



At the feet of the Master Divine

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OUR MASTER

(K. M. Padmini Ramachandra, Bangalore.)



Torn by senseless strife and strain
The world groans in the throes of pain;
Dark and dreary night envelops her soul
Forlorn as one who knows not her fixed goal.

The clock has struck and the hour has come
For vigilant Nature to send some-one
To check the pulse, administer the cure
Saviour and Seer certain sure.

Hail, Babuji !, healing woes of humanity,
Personality Divine, destroyer of Barbarity !
You remove weakness and all frailty
And take us into the Golden Gates of Reality.

With piercing eyes of depth unfathomable
And heart full of love immeasurable
You steal our hearts to clean all chambers
And wake up the souls so lost in slumbers.

A golden hue shimmers on soft body
Frame so frail and form never gaudy
An iron hard will with power-house energy
Proclaim you as Nature's Prodigy !

"Simple Sadhana and sure its success
Nothing, I promise, shall hinder progress,
By giving me one step, you take ten of mine
Which other master offers such gain ?

“The work is mine, the blame goes to me,
No guru is worth the name that can't carry thee
on wings of Love to the ever-green shores
Where the waves of misery shall never beat more.

“It is your Homeland the land of Tam
Where the tongue fails and on you goes dumb;
You swim and dive in ambrosial waters
Like fish divine ever sporting with laughter.

It is a shoreless Ocean, this of Liberation,
Rest not content with just Salvation.
Such is Sahaj Marg scattering Purity;
Make up your mind and share in Divine Hilarity.

“Waste not time and Life believing hoaxes
Played by men working miracles to coax us
A Guru of calibre is truly hard to find
At your door He knocks, sent by Destiny Divine.

“Lalaji for ever is my one and only Master;
But for Him my life would have ended in disaster,
On me His Grace He showered in bounteous measure,
To spread His message, till now an unknown treasure.

“Come ye children ! so dear to my heart,
Loot all you can from this my mart,
Pranahuti, your legacy, sans caste, sans creed.
So you all of Karmic chains may be freed.”

Thus proclaims in stentorian Voice Real
Storehouse replete with potent vial.
Blessed are they that take this treatment
Free and Love—full for our improvement.

A faithful band Sister Kasturi leads
her wise precepts it ever heeds.
Master is the Goal and Sahaj Marg the way
For the weary and foot sore Here is the Day.

Long Live Our Master ! Our homage paid in love
Better late than never, take at once this vow
To make the hay with Sun in his splendour Service this
tiny should we
Service, this tiny, must we to Him render.



'Discipline in the Spiritual Sphere'

(Dr. C.A. Rajagopalachari)



The metaphysical aspects of DISCIPLINE have been analytically presented to Readers in Capt. K. K. Moorthy's article appearing elsewhere in this issue. Our Sadhana system claims to be and has proved that it IS, a highly practical system. Discipline is an essential factor in all areas of human endeavour and activity, not only in the material world but also in the mental, moral and Spiritual Worlds. Theoretical dissertations alone do not satisfy the present writer, who therefore takes up the practical aspects for serious consideration, but only as applicable to the one sphere, the Spiritual, which is the primary concern of all sadhaks of our system. Conditioned by tradition, birth and up-bringing and so habituated over the decades to plain thinking, plain speaking and plain doing, the writer often gets misunderstood as being rude, tactless, lacking in finesse etc., by those who want their quinine to be sugar-coated, bitter medicines encapsulated, headaches aspirinised and their delivery pangs thalidomided, despite repeated experiences of dire consequences to their general health. But TRUTH shines brilliant and glorious when not covered, when not varnished, not even adorned. This may be dazzling and blinding to some. But as the lessons of Truth are learnt and appreciated, the soul's eyes get conditioned and there is no more blinding, no more dazzle, and the soul starts revelling in Truth's glory.

Our sadhaks fall into two main groups—abhyasis, who are still struggling and plodding or progressing on the path with Master's help afforded through the agency of the preceptors, and the preceptors themselves. No preceptor, however mature and evolved he/she might be considered, can ever think that he/she needs no further help. It can be asserted with Truth that preceptors are pupil-teachers and not just teachers. The disciplined behaviour and conduct expected of every abhyasi is absolutely essential for preceptors. In fact, since preceptors are expected to safe-guard and ensure the spiritual welfare of the abhyasis in their charge, their need to be disciplined is even greater; they need to be ever alert, watchful and to pull themselves up, short of any possible mis-demeanour, to avoid being incorrect, as also to rectify themselves for the future.

Karma samskars and their impressions arise from thought, speech, and action. Responsibility for them is attached to the organ of thought, the mind (मनः), the organ of speech (वाक्) and the organs of activity comprising the body (कायः). River water is excellent unless polluted; pollution can take place at any part of the river's length and so needs to be eliminated wherever it occurs, at the estuary, the course or even at the source spring, if the water is to be good to life. We know that thought is at the source of all speech, and action and very rarely indeed - only when distracted by tremendously strong emotions, - can speech or action be spontaneous and not inspired by thought. Such rare occasions can be avoided by learning to avoid giving way to dominance of emotions. And, the greater part of pollution can be avoided by being alert, watchful and determined to avoid thoughts of the wrong kind.

Let us take up consideration of Discipline towards the Guru or Master. In this context, as in most others, the word Guru not only connotes the Personality known to us as Master but also includes His Divine Work and the Mission He has founded to carry on that work. It follows ipso facto that the word abhyasi includes preceptors here, since, all are abhyasis where Master is concerned.

None can deserve the honorific of GURU unless he has acquired real merit through personal austerities and endeavour, helped of course, by Divine Grace, has achieved the highest goal for human endeavour, possesses full knowledge of the whole way with all its intricacies, twists, turns, difficulties, obstructions, pitfalls, their remedial modes, by-passes, short cuts etc. and, more than all, has the ability to guide and take with himself all who come to him for succour and get them to that goal with certitude in the shortest possible period of time. In short a Guru is one of the highest calibre. Such a Guru, in the common parlance, is next only to God. To the enlightened ones, however, such a Guru is just the ONE and none else.

Duty to such a Guru should need no elaboration or extensive elucidation. The famous lines from 'The Charge of the Light Brigade' are quite apt here with the substitution of one single word therein :

“Onward the Light Brigade,
Ours not to reason why,
Ours but to do and LIVE.”

The Guru, Master, the one, transcends all else in creation and deserves all that anyone can offer. Since however, a true abhyasi has nothing at all to call his own, there is nothing to offer excepting his Self, the individual Self offered to the Divine Self. This is true SURRENDER (आत्म समर्पण) Thus all thought, attitude, talk and action should be so regulated as to be entirely in consonance with the implicit and explicit code of the Master. Without this pre-requisite being satisfied, even the fringes of Surrender are not achieved. With activity in every area of human activity being geared in this fashion, the question of applying one's rationality, judgement etc., based on human understanding and reason to Master's thinking, attitude or suggestions and edicts has absolutely no place in this sphere, in which the clarion call is ringing for ever, beckoning, inviting one and all to avoid the negative mode of doubt and distrust and to adopt in its place the positive mode of unquestioning acceptance of all that is of Master, that emanates from Master or pertains to Him, removing finally one's own personal pre-dispositions and predilections, and commence leading a life entirely in consonance with His way and mode.

Passing to the area of abhyasi-preceptor inter-relationship, more carefull consideration becomes necessary since the achievement of complete surrender and the consequent divinising of behavioural and conduct patterns is still just a rosy hue in the spiritual horizon. It is, however, necessary to stick to disciplined conduct in every minute detail in day-to-day life, in order to be able to even hug the tiniest ray of hope for spiritual progress, in the march to the Goal. The primary requisite is to recognise the preceptor as being a Guru

himself/herself, a Master in-the-making, without digging into that individual's modes of life, behaviour and conduct and embarking on an assessment of right and wrong therein. The latter is entirely Master's concern. An abhyasi's full time on this earth is not adequate for his own personal evolution and any time he uses in other projects unrelated thereto, is so much time lost to his own endeavour, and should therefore be sedulously avoided. In any case, as in the Bible, "Judge not, lest ye be judged" is good advice for all humanity. A major factor to remember here is that by such mis-use of time by the abhyasi, or even by a preceptor, the Master is over-burdened in His cleaning work in respect of the offender. It is just like thinking and acting, that before giving one's clothes for a wash one should drag the clothes through a cess-pool. Preceptors, who have been trusted and endowed by Master with enormous powers, particular, should be very wary in this matter, as by in correct action they betray Master's trust and become liable to lose that trust and the powers that went with it.

Abhyasis are alerted to another matter, namely, comparing covertly and openly, the relative merits of different preceptors, basing such comparison on their own assessment of the worth of the meditation sittings with those preceptors. This is condemnable for the following reasons; 1) The power, Grace and energy transmitted all emanate from the same eminent source, the Master, 2) Divine power cannot be polluted by any agency, 3) the abhyasi's reaction to the sitting is dependent on his/her personal ability to perceive and understand accurately the transmission and its activity, as also on the ability to absorb such beneficial

input, the degree of absorbency being the deciding factor in regard to the assessment by the abhyasi. Most of the factors involved are in incipient stages of development in abhyasis (and most preceptors) and so judgements are very likely to be completely wrong.

Abhyasis will do the best for themselves and the Master's Mission, by unequivocally accepting once for all the basic dictum that the power, energy and Grace transmitted into them during any meditation sitting is that of the Divine Master brought down for them by the Living Master like Bhageeratha brought down the Ganga, and passed into the abhyasi moderated to suit the individual's ability to bear and absorb, like Siva moderating the vehemence and turbulence of the descending Ganga. Any idea of an abhyasi about preceptors, being based on incorrect and inadequate standards, is untenable and such habit of thinking should be eschewed. Just as physical health varies from day to day, weather conditions do similarly, similarly variations in moods etc., in the field of spiritual practices is also inevitable. The thing to do is to apply oneself assiduously, sincerely and regularly to the correct mode of practice throwing oneself more and more devotedly at the feet of Divine Master. This will most definitely reduce variations to a minimum, increase to incredible extents one's power of absorbency and develop ability to perceive the beneficent effects of transmission. By not doing so, one causes great sorrow to Master, whose sole aim in taking human birth was to save people and help them achieve Realisation, increase His burden of work, thereby proving oneself to be not only an ingrate but also an anti-Master.

Preceptors, being abhyasis first and last, must apply all the foregoing for themselves, and in addition, be ever aware of the tremendous responsibility and attendant power bestowed on them by Master's Grace. They should endeavour with their soul to discharge the sacred duties enjoined on them in a spirit of dedication and devotion. At no time should even a tinge of EGO (I am a TEACHER - feeling) be allowed to colour and smirch their thought, speech or action, towards abhyasis and towards any other preceptor, or even any others. Everyone must take to heart and ever act on the Vedic teacher's parting precept to the departing abhyasi,--"Ever Speak the TRUTH (सत्यम् वदः), Keep to the correct path in conduct and behaviour (धर्मम् चरः). These are basic and fundamental and deserve life-long addiction on the part of everyone, abhyasi and preceptor alike. The preceptors are reminded of the further injunction in the Vedic Valedictory precept : Do not be heedless of your personal study and practice as also of your responsibility to teach it to others (स्वाध्याय प्रवचनाभ्यान्न प्रमादितव्यम्). In short DISCIPLINE should be the warp of the cloth of life.



A Lesson for All Sahaj Marg Practicants To Learn

(Mari—Ann Johnsson, Denmark.)



It is essential to utilise Divine Power in the proper way. At the same time, a good standard for the Mission should be maintained; also, everything should be done to increase the prestige of the Mission in the eyes of the World.

Master rarely corrects direct or yells at people, if at all. It is for us to take heed of His lessons and work out our own solutions to our daily problems. I am sure that everything will be rewarded or punished by the Divine as deserved. Such is the well-known Law of Karma. Why should we behave like stupid dolls, only wanting to please ourselves without pleasing God, and often even displeasing Him? And He the one and the only one that can draw us to the Goal!

We should not let our associates get the impression that, no matter what they say, or do, it is all right. Their thinking of course, is unknown to us. It might be the general opinion of some persons, and perhaps also practice, to neglect a thought of Divinity when not in meditation, or when satisfying a personal need. It is sad to see how teachings are sometimes mis-interpreted. Our Master's writings and teachings give the correct lesson, quite different from the above, but only if understood in the proper way.

I see that most of us cannot understand what Master is talking about when feeling and speaking about Universal Love. We must think for ourselves, deeply and correctly. We are all on the same Path to God, but yet we are all very different people and must work in the manner best suited to each of us, even when the ways are different. We should keep learning and teaching all the time.

Everything must be done for God, not for us. Having this thought constantly in mind, we shall gradually learn to do the very true things. Anubhava will develop. It will happen automatically. The heart will give the right answers and corrections. Do not ask, "What will please me?"; "Ask, "What will please God. the Master" ? Get the answer and act up to it. It will be correct when done with sincerity and honesty.

In my opinion, we should not walk through life blindly. We should realise that anything we have, is from Master. Any Transmission, direct from Master or through any preceptor is a Gift from Grace and a help for transformation of Ego. Let us then try and see for what purpose this help can and should be utilised. — yes, only for the one purpose of reaching the Goal of Realisation, in the proper way. We must learn to see and understand, to do what can be done in co-operation with Master, to receive and use properly. This is our least Duty.

Every time we take one step towards Master, He takes ten towards us. Surrender to Master and He comes running to take us unto Himself and to lead us on. Obedience to

Master becomes second nature; for, His Will then happens through us. Open your Self up and Love Him; Everything will happen in the true spirit.

What we can do is to think positively. Love for God who is in everything and everywhere. Negative thinking and feeling is negating God. Do we not wish to give our love to God ? Love your fellow being, no matter how that person's behaviour or conduct appears to your eyes and thinking. No one sees through God's eyes. What right does anyone have to judge any one else. ? Let Him judge, he who sees through PURE, DIVINE eyes. We are all on the Path, but none of us can bear the least comparison with beloved Master. Let us keep the Goal ever in sight, nothing else.

He who is God-like or totally surrendered to His will and Leadership, can walk the way blindly, without thinking, without worry, without ego. To him, the Goal is already almost achieved. To my view, no one but Master can do this. May our Beloved Babuji live long !



DISCIPLINE IS THE KEY TO SUCCESS

(Capt. K.K. Moorthy, Nellore)



"All human beings are men but all men are not human beings", so is the case in our Mission. "All Abhyasis are members of our Mission but all members are not ABHYASIS". This statement may give you a shock, but cannot help it since it is so. Abhyasi means a SADHAKA or a practitioner, who follows his Master, obeys his order, acts on his instructions and imitates and adopts his way of life. How many of us are of this type? This only comes from discipline which is known as ANUSASAN. ANU stands for ANUKARAN or ANUSARAN means to follow, to copy, to imitate, to act or obey. SASAN means instruction, law, Act, order or commandment. The unified meaning of ANUSASAN is obedience to order, execution of act, follow up of rule, acceptance of instruction and maintenance of law. Unless this is there in us, we are not disciplined. So we cannot say that we are sincere sadhakas. Many do not pause to think of the real import of Discipline and it is imperative to know what discipline is and How it serves as a key to success in the spiritual sphere.

If we go back to the origin when the need for creation came, a stir took place and everything started flowing as per the order from the first mind of the Almighty. The

scriptures of various religions have said in various languages, but all of it is to the same purpose. Hindus said that SRISHTI started from OMKARA. Christians said that this creation started on the WORD of GOD, when God said "Let there be light, the light was there and so on. Muslims said this entire manifestation started from ALLAH KE ALFAZ, means letter or word, which is the composition of sound and may connote something similar to OMKARA. It is a fact that this entire creation is the outcome of obedience to the original order, from the supreme command.

If we think seriously we can see that the entire universe is functioning on two principles. Most things are happening on their own while other things are being done by living beings. The former is all for good but the latter is not always so. We must be very careful in our doings. We should not permit our individuality (Selfish and egoistic) to obstruct the divine order. If we analytically see, there is nothing for us to do, but to allow the Divine to work on its own. This means our disciplinary part is to allow the nature to flow, in its original direction, letting things happen on their own.

The way we think, the way we talk, the way we work, the way we formulate principles, form our habits, customs and behaviour patterns, all comprise execution of discipline. All physical, mental and spiritual adjustments we make are to ensure that our existence is not a hindrance for the Divine to function. Thus the entire life is nothing but a disciplined journey from the cradle to the grave. If any obstruction arises from the intrusion of human individuality

in any of the three planes of life, namely physical, mental and spiritual planes, the smooth flow of divine will breaks down and the individual becomes responsible for the consequences, not the Divine. Likewise in this world all the individuals are personally held responsible for consequences of their thoughts, words and deeds. So great care is needed to keep ourselves out from entangling the divine order working.

Discipline is essential for all living beings more so for human beings and very much more so for a spiritual sadhaka whose goal is the highest. An ordinary living being needs only physical discipline, a social being needs both physical and mental discipline whereas a spiritual seeker needs discipline in all three spheres of life. Unless this takes place our TRIKARANA i.e. MAN, WAK, KAYA wo'nt be perfect, without which our Sadhana has no value, which is only the means for a man to evolve from the lowest plane to achieve the highest GOAL. Discipline starts with a commandment and ends with its obedience. What is a commandment? It is an edict to obey, a precept to accept, a principle to adopt. It affords no scope for argument or discussion. It permits no motive to form and no chance to mend or amend. It is just 'DO AND DIE'. No question of WHY or HOW. This is real obedience. Then only surrender becomes possible and SHARANA-GATI takes place.

Obedience makes a man dependent on the commander, and Dependence removes the burden of independence. One becomes free of the need to take decisions and resigns his will to the will of the Divine. He works according to the order and for everything awaits instructions from supreme

command. He is only an executor. He has no concern with the source of the order. This is the reason why the DRILL is kept as important and compulsory in the ARMED FORCES. By regular drill one gets attuned to instant and unquestioning obedience to orders. Our daily life must be ordered on similar lines. Unless our ideas, principles, speech and our way of living are in conformity with the dictates of nature, we look unnatural and artificial and become a square peg in a round hole. Thus individuality drifts us away from unity which in turn drives us towards diversity. This is the root-cause for all the disharmony in the society of chaoses in the world. That is why our Master said 'Unless we come out from our own world, we cannot enter into God's world.'

When discipline is well set in our day to day dealings, it becomes part and parcel of our life. It will not only be seen in the wakeful state (JAGRAT AWASTHA) but also in dream (SWAPNA) state and in deep sleep state (SUSHUPTI). I have seen many sincere soldiers, who sleep while standing at attention. When fully disciplined, the commandment pierces through all sheaths and coverings of the being, i.e., through physical, astral and causal bodies, and touches the inmost. When an order of outer divine reaches inner Divine, both being of the same substance, they become one and the same. Then the 'I' (ego) disappears and the individual ceases to exist i.e. the Divine only exists. This is the reason that most of our ancient saints, RISHIS and the incarnations have been accepted to be as great as 'GOD'.

A well disciplined soldier is easily recognised as such even when among civilians. His appearance, walk, talk,

stance etc. in short his personality proclaims him, and infuses a desire in on-lookers to become like him. That is why our Revered Master said "When an abhyasi sits for meditation he should behave like a soldier on the parade ground standing at attention in front of his officer to receive orders".

Discipline can be classified as general, physical, mental and spiritual. General discipline is of general nature applicable to all human beings, and would connote co-operation with nature in all functions to allow things to happen on their own and to ensure that one's behaviour does not disturb the order of nature.

Physical discipline means, discipline concerning the physical body or the physical words. We all know that this body is the result of PRARABDHA and one day it will end. So we should make use of this body to the maximum extent and in the pursuit of the specific purpose ordained for it. Once it perishes the opportunity is lost. So there is no place for LAZINESS or complacency in this physical life. Its perfect utilisation in the present is the foundation for the future.

Mental discipline plays a major role in our physical behaviour. Unless and until mental equilibrium is achieved and maintained there is no peace. Peace is not the product of matter or mind but it is the balanced state attained in the culminating coordination of mind and heart. Our Master says "Heart is the field for the mind to work". So it is imperative to decide first what to think and what not to think. This is a basic lesson of mental discipline. Next comes how to think and how best our thought can help Nature

to function without any breakdown in the Divine order. If these two factors are understood, our actions are regulated, and things of our own making are in perfect harmony with those of the Divine. In this manner, when we remain attuned to the balanced state we get power from the thought which can be utilized for higher attainments.

Last but not the least, is SPIRITUAL discipline. This is very subtle, sharp and self-luminous. This can only be observed by one's own GURU of high calibre who alone can assess the true work of, and assist, the person who has mastered the General, Physical and Mental disciplines. Such an aspirant creates a vacuum within himself and attracts the Grace of Master and becomes deserving of spiritual upliftment.

The word DISCIPLE itself is derived from DISCIPLINE. Discipline means instruction and disciple means one who professes to receive instruction. Receptivity comes from MIND. Mind works in HEART, heart forms WILL, will strengthens the SADHANA, Sadhana takes us to the GOAL. To reach the goal is the object of life. All these principles are laid down in the open book of nature. One has to read within and understand through introspection for which we need perfect discipline in all the fields of activity.

Ours being the SAHAJ MARG system, it is natural and discipline oriented. As explained earlier there is nothing we do, except that we allow things to happen on their own, without any obstruction. This is Discipline of the highest order. There is no place for individuality in the order of

to function without any breakdown in the Divine order. If these two factors are understood, our actions are regulated, and things of our own making are in perfect harmony with those of the Divine. In this manner, when we remain attuned to the balanced state we get power from the thought which can be utilized for higher attainments.

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