

Dear, Editor,

With the increasing mobility of Indian Citizens touring in Western Countries and due to the difficulties encountered by our Indian Sahaj Margic in this country, I propose the following suggestions :

- 1—Airmail letters from India to North America normally take from 10 to 14 days in transit. Therefore, if you wish abhyasis here to know of your pending arrival, please intimate this information well in advance.
- 2—North America and Europe have a detailed system of telephone communications. Once you have arrived in a country, it is quite simple to use this system by merely enquiring from the operator. The only information needed is the abhyasis name and address; his telephone number can be given to you, anywhere in that country. For a nominal charge it is possible to have instant contact with the party you wish to contact, in order to plan your programme.
- 3—Contact the General Secretary before leaving, if you wish an up-to-date list of addresses regarding Overseas Centres. Our addresses do change regularly and it would be difficult to make contact here upon arrival if the address is incorrect.

We want very much to meet our Sahaj Marg Brothers and Sisters when they visit this country. We hope these suggestions will be of assistance.

Yours affectionately

William Waycott

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Serving The Master

(P. Rajagopalachari)

I have been very fortunate in accompanying Master on some of his travels. Wherever I have gone, I have noticed the eagerness which abhyasis have shown in serving Master. The eagerness is generally so overpowering that a scramble frequently ensues among the abhyasis, each one striving his best to be the one to serve the Master. It is a common sight to see one abhyasi trying to help Master get out of his chair, while another abhyasi anxiously looks for his slippers. A third one is ready with Master's walking stick while a fourth may be holding out a towel or napkin. All are eager and anxious that Master should accept the personal service so proffered. And surrounding the few happy ones who have managed to grab something with which to serve him are the disappointed many who could not take timely action. This I have seen repeated again and again wherever I have gone with Master.

Is Master happy with the services of the abhyasis so eagerly and anxiously offered? Sometimes yes, but often no. I have no doubt that Master is happy to see the idea of service developing in the minds of the abhyasis. Nevertheless, one reason why he may not be happy is that few abhyasis, if any, take the trouble of finding out what exactly he wants. The wrong sort of service is offered. This generally comes about because we are anxious to serve the Master not for his own sake but for the sake of the pleasure it affords us,

or the reward that we expect such service to earn for us. In thus trying to serve him, we generally hinder him or obstruct him! So the first thing that one wishing to serve him sincerely must do is to try to ascertain his needs and wishes, and then act appropriately. It is the rare abhyasi who seems to be able to sense the need of the Master and to offer him a glass of water, or a pillow to rest upon without being asked for it. When this is accepted, all the others look on; unhappy that they did not think of doing so. What is the secret in such cases? The secret is not to 'think' of what Master needs, but to intuitively feel it, and act to fulfil that need. Love for the Master, a totally absorbing love for him, alone seems to make this sort of intuition possible. Thus, only an abhyasi who loves the Master can really serve him. The others can only try to guess what he wants or needs, and generally end up by obstructing him, and causing annoyance and displeasure to all.

Now, what is it the Master really seeks of us? What is it by doing which we can really and truly serve the Master? After all, anyone can help him to put on his slippers. Why rush to do it? Similarly, not much service is involved in handing him his walking stick, or in opening the door of the car for him to get in. These are trivial things, and also things in which his need of our services is minimal. Then what should we do? Is there service of a higher order than merely physical action? Yes! One can serve him by assisting him with the work of the Mission. The work of the Mission is his life-work, the purpose of his mortal existence. In assisting him in that work we certainly serve him in a more vital and necessary way. This does not mean that we

should not help him find his slippers or his stick. We should certainly do it when necessary. But we should not stop with this level of service. We should strive to rise ever higher in the levels of service available. We can offer our service in writing about his teachings and his work. We can offer our assistance in maintaining books of accounts, or by running the printing press. Engineers can offer their service by helping with designing and construction of ashram facilities...and so on.

Thinking about these things, I often wondered whether there was one way of serving him which one could call the highest way, or the noblest way, or perhaps even the most loving way of serving him. It came to me one day during group meditation with abhyasis at Mysore that there is such a way of serving him in the highest, noblest and the most loving way. What is it that he wants from us? Is it physical service? He can get this from servants. Is it the work of the ashram? He can pay staff to get this done?

Certainly not, because one prayer from him can open the wealth of the Universe and put it at his feet. Is it wisdom filled advice? He is the very repository of all wisdom. Is it skill in action? He is the source of all skills. Love? Can it be love? Regretfully, almost with tears in my eyes, I got the answer. No! Many love him, but do all therefore or thereby serve him? No! No doubt it is a high and noble offering. But service? No! Then the answer came to me in a bliss-filled flash of light without luminosity. What is it he wants us to do? He wants us to 'become' that which he wants us to become. And in doing this is the greatest service to the Master. He serves the Master most nobly, most lovingly, who becomes what

the Master wants him to become. A simple answer. An illuminating answer. A soulsearing answer. A tear-evoking answer. All these, yes, also an understable answer.

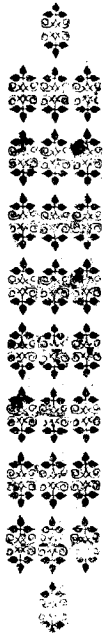
Is this not, after all, the very thing that every father wants of his children? What can exceed the grief and despair a person feels when his progeny turn out to be nothing; all his dreams and aspirations shattered; all the loving work bestowed upon them brought to nought; a life time of dedicated work ruined just because the person on whom all this was lovingly showered refused to become what he was expected to become. There is no greater dis-service a son can do to his father than by this non-becoming, nor can there be a greater service than in the becoming. If this is so with our worldly parents, how much more so of our spiritual father who is our mother too. Can his grief and misery be any less if we fail to come up to his expectations? And can his joy know any bounds if we become what he wants us to become? Master's work upon the abhyasis and his love for them, is his service to us. In fully availing of his services and becoming what he wants us to become lies the greatest service that we can, in turn, do to him. The greatest service we can do is therefore to utilise the loving service he offers to us in the most devoted and dedicated manner. In the total acceptance of his service to us lies the totality of the service that we, in turn, can offer him.

What is it that we have to do to become what he wants us to become? The animal man has to become humanised and then we have to proceed on to the destination. The way is before us—meditation, cleaning, prayer and constant remembrance.

We have already covered the journey from what-we-were to what-we-are. Now that-which-we-are has to become 'That', that which we-ought-to be. This is but another way of saying that our sadhana must be correct in every way. Then only can the goal be attained. Many meditate, but few meditate as Master asks us to do. Many only 'think' that they are meditating. Many also use objects of meditation not specified in Sahaj Marg. During cleaning, cleaning is not done but thoughts are allowed to breed in indulgent fancy. Remembrance is rare, and if at all it is there then it is about other things and not that which we should remember. And so it goes on; the sad chronicle of our imperfect sadhana. How can such abhyasis ever truly serve the Master? Our sadhana is purposeful, goal-oriented, and at the same time amazingly simple and undemanding. If, in its practice, abhyasis don't progress, then one can only conclude that the will to progress to the destination is lacking. The motive force is lacking. That is, even the desire to serve Master is lacking. If one accepts the idea that only the abhyasi who meticulously carries on his sadhana and proceeds unlingeringly towards his goal is really serving the Master, then all other aspects of service are seen to be merely lower orders of service, at best. There is the danger that such service can even degenerate into hypocritical attitudes of self-seeking. Every currency needs to be 'backed'. Similarly our service to the Master must be backed by love, devotion, and correct practice as these alone help us to become what he wants us to become, and thus set the seal of true service upon our efforts.



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Master's Restlessness

(S.S. Ramakrishna)

An abhyasi from here went to see Master. He sat in front of Master. By Master's Grace, a beautiful thought arose in his heart: 'Unless I become more and more like Master, all My practice does not serve its real purpose: I must endeavour to become like Master.' Tears flowed from his eyes, but Master did not say anything. Master's response came after a few hours: 'Give your heart to God, and become Restless. That is all. It is very easy.' He added after a while. 'What is Bhakti ? It is to become a slave at the threshold of the Master'. The abhyasi took these words as Master's advice and the means to fulfil the longing that had risen in his heart a few hours earlier.

Master lays very great emphasis on this Restlessness. According to Master, Peace or Bliss cannot take us to God, but 'Restlessness burrows its way to Divinity.' According to Him only this restlessness creates waves and ripples in the otherwise silent storehouse of the Almighty. It is like a telegram or S.O.S. which tells Him of our need for Him. Of course, He knows our need before we do; we only convey our awareness of our need for Him; or "need for Need" as brother Parthasarathi (Chari) writes in 'Sahaj Marg in Europe.' Master's restlessness is that each one of us should develop this restlessness, because He knows that this alone can compel him to give us the greatest fruit of our sadhara.

What is this restlessness that Master speaks of? We do not know much about it in the beginning. We even wonder if it is really good for us! After all, a spiritual person is supposed to be calm and unperturbed, free from tensions, agitations, or nervousness; as we have been led to believe. Only after we proceed with Sahaj Marg practice for sometime, Master reveals to us that it is not a restlessness for anything impermanent, like peace or bliss, or even salvation. As brother Sarnadji wrote, the material restlessness is both the cause and the result of our desires, but the spiritual restlessness removes our slavery to desires. It is not a restlessness of the body, mind, or the intellect alone, but the natural restlessness of the Soul, or Divine spark in us, which longs to merge with its parent or origin, the Divine Light. As sister Kasturi is reported to have said: 'Everyone of us is a part of the Master, psychologically speaking; It is the nature of the part to want to join the whole'.

Perhaps the best understanding will come to us much later, through a continuous act of obedience to the third Commandment: 'Fix up your goal, which should be complete oneness with God: REST NOT till the ideal is achieved'.

An abhyasi confronted me with the question: 'Have we reached the Goal yet? Then why do we rest so much, physically, mentally, and spiritually?' The desire for unnecessary unearned rest is the wrong use of the presence of inertia, resulting in laziness. I was advised by brother Parthasarathi to overcome laziness by using will power. Once we are absorbed in mission work, the momentum keeps us going and inertia works for us instead of against us; it will then become hard

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to give up work, even if we try. Master condemns laziness in so many ways, both by words and by example:—'Laziness is poisonous to spiritual life. Laziness breeds grossness. Laziness is the mother of poverty....Laziness breeds cancer.'

Mr. Ramdas Singh wrote in the Tinsukia Souvenir: 'Nature takes no rest. Why should we? Even sleep is his service if we lie down with his remembrance in mind.' This is why brother Raghavendra Rao speaks of the great importance of converging our state of sleep into a state of prayer, by using the bedtime prayer prescribed by Master.

To the natural question: 'How can I develop this Spiritual Restlessness, and still do my duties in the material world? Master gives the simple answer: 'Constant Remembrance'. How does it work? When love and devotion develop to a high intensity, they result in an intense longing and undistracted restlessness. How to develop Love and Devotion? Master's Voice Real says: 'Devotion as great as possible is necessary and Constant Remembrance creates it in one's heart. Remembrance increases Love, which yields Restlessness. Long ago, I asked brother Parthasarathi (Chari) how I could increase my love for Master. He told me that I should 'know' more about Master by association, I should increase my 'nearness' to Him, then automatically Love would grow. 'If you know Him well, how can you help loving Him?' Now, how can I increase my nearness to the Master? Many things help from outside: a pilgrimage to the Ashram, seeing Master physically, receiving sittings; regular meditation, etc. But the most important thing is to remember Him constantly from inside! We can never 'rest' or 'take a break' from this job of remembrance.

Master describes Constant Remembrance somewhere as the 'Remembrance of the Primordial Vibrations' – the Original stir in the Divine Centre which resulted in our individual, separate, identities. It is the level from which Master continuously transmits to us. In less abstract terms he refers to 'Remembrance of our Homeland' where we had a state of oneness with God. Since the homeland is almost forgotten, we can start by remembering, throughout the day, the same condition we had during meditation. If even this is difficult for beginners like us, the simple technique we are advised to start with is this: Do all your duties as a service to Master, as if Master is doing it Himself; From this seed, Remembrance sprouts, devotion blossoms, yielding the fruit of Divine Restlessness. As Remembrance become subconscious, still it has to be practised consciously ('it is done, not just felt'). Finally we are advised to drown in constant Remembrance.

We are given to understand that this restlessness is important not only for beginners like us, but even for very advanced abhyasis of our Mission. At very high stages, the purity and lightness or subtleness of the experience may become too attractive to permit us to peep further. This has happened to many mystics in the past, we are told. How is this obstacle overcome in Sahaj Marg? Well, it is the Master who gives us a glimpse of a still higher stage, even when we are at this lower stage; Consequently we become aware, rather we 'remember', that there are higher stages, and we become restless for further progress. This is a special and unique feature of Sahaj Marg whereby 'Nature fements us with the fire of Devotion', as Master puts it! Many abhyasis testify that they experience being lifted up temporarily

to a new, transcendental, divine state when they attend Basant or other Mission celebrations, or a Satsangh in Master's physical presence. When we return to our normal dwelling places and our usual spiritual states, we are filled up with an inexplicable nostalgia and longing to regain the pure, subtle atmosphere which we tasted, and to make it permanently our own. Till we do it, there is an almost unbearable pain and suffering, almost near grief, at least for the first few days. One almost feels that Nature is too cruel! But our Beloved Master assures us: 'Blessed are those who have a glimpse of Divinity, even though it may be momentary'! After the glimpse of 'That', will we ever rest content with our drab everyday scenery? Even if we did, will beloved Master let us rest?

May we never forget his beautiful but startling words from Voice Real: 'The sources of amusement are varied. For a child it is toys; for a learned man, the study of books; for a whrshipper, practices and sadhana; for a bhakta (devotee) emotional love; for a realised soul, realisation and merging, and for one Perfect, his state of ignorance. But until now all these are amusements for amusement's sake only. True Reality lies still ahead when we are beyond all these stages. It is a pity that people remain entangled in these amusements, thinking them to be Reality, and their pursuit with them. 'One who got a piece of turmeric considered himself to be a grocer'.

'What Reality can possibly be is very difficult to describe in words. For the sake of understanding we may call it as the end of all spiritual stages, though it may be

only the beginning of Reality. Further, that too disappears, and its memory also recedes to the background. Then we reach the plane where our swimming goes on infinitely."



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Realisation of God in this very life

or

Jeevan Mukti

[Capt. K K. Moorthy, Nellore (A.P.)

Realisation of God is the highest state of spiritual attainment which one can attain while living with this very mortal body. If one reaches this state of negation, he lives like a living-dead. He gains *STHITI* over *PRAGNA*. *Sthita* being the permanent hold, condition or permanent residence while *PRAGNANAM* being Brahman, one starts living in Brahman. Such a person is called 'Sthita Pragna'. Our ancestors always craved for this state of attainment only. They always tried for Moksha and their aim remained as Moksha only. Wherever he goes, whatever he does and whomever he meets he talks about peace, peace and peace only. After—all let us see what is this peace? And why should we crave for it?

It is just nothing but a balanced condition in between two extremities. To tell in one word it is 'Dwandwa Teeta' i.e., to be beyond Dwandwas like Seethoshna, Sukhadukha and Manavamana etc. Really speaking the peace of mind is only the smell at the outer periphery of the balanced condition as explained above. As our Master very rightly says, 'Taste of pudding lies in eating it.' That means the Ecstasy of spiritual Sadhana lies in complete mergence in God, but not in craving for peace of mind. In fact, this peace is the very first gate on the blissful route of Mukti which leads to

Living in the same Rupa or from as God is known as Sarupya: This again we should understand in spiritual language which has no basis on physical form or type. Actually Sarupyata is 'Tadrupavastha'. It indicates more nearness of the soul with the Divine. Here one starts advancing and going towards the Centre and he remains attuned with the divine and experience that He is doing everything. When the feeling of His existence everywhere starts, this is an indication of starting Saranagathi or surrender. Likewise, this Sarupyavastha is a state developed within one self by both, the individual's Sadhana (Cooperation with the Master) and Master's PRANAHUTI (Transmission).

After having practised this Sadhana for quite sometime with an iron will and burning desire for realisation, this Tdrupavastha starts and some abhyasis even fix their entire body in the form of Master's body and see through his deep and transparent eyes. Here they not only adjust their mental conditions but really dwell in the spiritual environments. Here the 'YADBHAVAM TADBHAVATHI' etc As you think, so you become principle plays a mystic roll and moulds an individual from grosser fields to subtle regions finally taking Saranagathi in HIM. Though it is a long practice in the initial stage only this Tadrupavastha can be felt but not always because its other end is SAYUJYA, where one merges with the Divine.

Complete mergence with God is SAYUJYA: This is the real realisation of God, which is the goal of our Mission. This can't be explained but can only be realised That's all. Anybody talking about it, explaining or experiencing about it, is anything but not SAYUJYA:

So, dear bretheren: What a fine and simple prescription our beloved Master has suggested through Sahaj Marg to attain this highest state of existence in this very life. How fortunate we are to have such a PERSONALITY, amidst us. Blessed are those who live in the world where He lives. Chosen are those who go nearer to him and Picked up are those who merge in Him once for ever; Master Himself has warned 'Now time is ripe, if man takes little pains he can attain the highest state. For thousands of years to come such opportunity will not be possible'.

May Master bless us all.



AT THE FEET OF THE MASTER



M/s. BABROS

[New] 13, Mooker Nallamuthu Street,

P.B. No. 1868,

Madras—600 001

Divine Silence

(By Francis Thangaraj, Bangalore Centre)

When we read our Master's "VOICE REAL" we see in it that "The Voice Real will be heard when all other voices are stilled". Those words had aroused my desire to understand about the Voice Real and the experiences involved in it.

On 31st May 1975, I was meditating in group sitting in front of Shri Raghavendra Rao who had come from Raichur. I reached a very deep state of thoughtlessness and after few minutes there flashed a sentence in my mind. "Do you know what for you are sitting in this Darkness of Silence?" I brushed it aside. After few minutes I reached a still deeper state of thoughtlessness and, to my surprise, another sentence appeared in my mind: 'The process of divinising yourself is going on in this Darkness of Silence'. At once, I understood that the second sentence was the reply to the first sentence in that meditation sitting. Jus then, the Meditation was over.

On the way to my house, I was wondering at those sentences flashed in my mind and at that time a thought came and reminded me of the fact that "The Voice Real will be heard when all other Voices are stilled". Then I understood about the Voice Real which is the DIVINE VOICE of Truth.

The next day, I met Shri Raghavendra Rao and I narrated to him the whole experience of the previous evening meditation. He confirmed that it was correct to have some

such spiritual experiences and he advised me to start writing the experiences of our spiritual life in a separate diary, and since then I have been trying to maintain a diary.

Later on, when I attempted to analyse those flashes of sentences-Darkness of Silence-divinising yourself-etc., I further understood that as we surrender our will and mind to our ultimate Divine Master-divine light-we experience in our meditation the state of thoughtlessness in the Darkness of Silence which gives rise to Voice Real of such truth as and when necessary. Hence I love to name the Darkness of silence as divine silence because our beloved Divine Master is the actual Silencer who has been erasing and silencing the previous samskaras of previous lives and the present life, external voice and internal Voices including human thoughts and pictures in our mind by pranahuti.

We have already experienced the void state in front of our Divine Living Master and we also understand the reason why our beloved Divine Living Master has said that we do not need to have worldly education at all. He means that if any one meditates according to the Sahaj marg system, he or she will have perfect experiences owing to the divine silence of meditation in which every one of us is being divinised, nursed, nourished, cherished, enriched and transformed by the Grace-Pranahuti-Pranasya prana of the Master. Consequently we will understand that the Pranasya prana should possess the Super intelligence which is capable of teaching and guiding all of us in the right directions and thereby we will have ample knowledge and experiences even without any external aids. So while we meditate; we reach the state of Divine Silence to divinise ourselves and transform us.

Constant Remembrance

[P.R. Krishna, Madras Centre]

Elders and Preceptors,

The importance of Constant Remembrance is well known to all of us, and Revered Master has stressed its importance to us often enough. Yet, we find that of all the things prescribed to us for practice in Sahaj Marg, constant Remembrance is often the most elusive to bring into practice regularly. Abhyasis tend to forget about it, or putting it in another way, they don't remember to remember Master all the time.

I would like to air a few of my ideas on this subject. It is my feeling that Constant Remembrance can be put into practice in any easy way by having greater contact among the abhyasis. Master stresses the importance of both constant Remembrance and of brotherhood among abhyasis. So, by having greater contact among ourselves, we would, in effect, be knocking off two birds with one stone !

When two persons meet and talk to each other, the first thing they invariably do is to talk about the weather, and whether it would rain that day or not. It is only after they have met four or five times that they begin to know and understand each other well. An abhyasi from Trichy, who has just returned from Shahjahanpur, told me that the first impression that he had of the Master was that he was a fakir with a hookah. It was only after a few days stay that

His spirituality and greatness became apparent to this abhyasi. So, if he had left after forming the first impression when he met Master for the first time on the first day, he would have taken that impression with him, and would probably have lost all interest in Sahaj Marg. This example is just to show the importance of sustained contact.

Closer contact would also help in bringing about constant Remembrance in this way. When abhyasis meet often, they talk about Sahaj Marg and so about our Revered Master, since without Him there is no Mission and no method. So there is, consciously or otherwise, thought of Master. The more the abhyasis talk about Sahaj Marg or about Him, the more this thought is strengthened. Thus constant Remembrance is established, even if only for a few hours.

Now why I am saying this is because I feel that constant Remembrance is as habit forming as anything else, say for example the morning newspaper or the morning cup of coffee. Now, the newspaper or the coffee is inspired not by the memory of these things but by the need for these things that has been impressed on this mind so much and so regularly. Thus the memory acts accordingly, and right on time. So too, constant Remembrance, given a chance, can be made to become just like the morning coffee or the newspaper. I stress again that the need for a thing or object is what makes the memory act, and bring the thought of the thing to the conscious mind. I feel that constant Remembrance is only a tool for creating a lasting need for the Master. Just as we need the morning paper and the cup of coffee, we should also learn to need the Master. This comes only by habit.

Just as some people learn to need a cigarette after every meal, so too can we learn to need Master always. Once the need for Master is created in the mind, then things become easier.

It is therefore my opinion that we should meet not only at general satsangh on Sundays, but more often and during other times so that we have the opportunity to come closer together and thus please our Revered Master, and also help ourselves by remembering Him more and more often, till a stage is reached when we are in constant Remembrance of Him.

Thank you.

(Talk by P.R. Krishna at the Madras Centre
on Sunday 8th October 1978)

❀ सतत् स्मरण ❀

श्री एस० ए० सर्नाडि अनुवादिका— डा० सुधा गुप्ता

आध्यात्मिक अभ्यास के लिए गुरु का सतत् स्मरण सर्वोत्कृष्ट है। हमारे अभ्यास का यही चरण बिन्दु भी है वास्तव में, समस्त साधना ही सद्गुरु के प्रति सतत् स्मरण की ओर उन्मुख करती है। जब अभ्यासी में सतत् स्मरण की प्रवृत्ति स्थायी हो जाती है तो अन्य प्रकार के अभ्यास के तरीके अपने आप समाप्त हो जाती है तब सतत् स्मरण स्वयं ही आने की उन्नति का साधन बन जाता है और फिर साधना नया मोड़ ले लेती है।

प्रत्येक साधक सतत् स्मरण के लिए प्रेरित होता है क्योंकि यही युक्ति प्राप्ति का प्रथम अपेक्षित गुण भी है। ध्यान और पवित्रता के तरीके ही सद्गुरु की सतत् याद की ओर अग्रसर करते हैं और इसीसे अहम् और अनेकानेक संस्कारों के बन्धन टूटकर आत्मा भी मुक्त होती है सतत् स्मरण के द्वारा ही सद्गुरु के साथ एकात्मता का चरम आनन्द प्राप्त होता है यही वह मानसिक स्थिति है जो संस्कारों के मूल को नष्ट कर देती है तथा अभ्यासी के सांसारिक बन्धनों से मुक्त कर आत्मा की यथार्थ पवित्रता और दीप्ति को प्रकाशित करती है।

प्रायः अभ्यासियों द्वारा प्रशिक्षक से एक प्रश्न पूछा जाता है। सतत् स्मरण कैसे विकसित करें? लेकिन क्या सतत् स्मरण विकसित किया जा सकता है। अथवा वह अपने ही तरीके से विकसित होगा चाहे कोई अपने अभ्यास में कितनी ही गंभीरता से क्यों न संलग्न रहे? यह वास्तव में अत्यन्त नाजुक प्रश्न है, जिसका सकारात्मक और नकारात्मक उत्तर दिया जा सकता है। लेकिन जब आध्यात्मिक साधना में व्यवस्थित तरीके अपनाये जाते हैं तब क्यों नहीं सतत् स्मरण के विकास के भी उपाय हो सकते हैं?

पूज्य बाबूजी ने अपनी पुस्तक 'रियलीटी एंड डान' में सतत् स्मरण के विषय पर विस्तारपूर्वक वर्णन किया है। यहाँ उसी की पुनरावृत्ति करने

का उद्देश्य नहीं है केवल यही सांकेतिक करना है कि उसमें जो सतत् स्मरण को विकसित करने के उपाय बताये गये हैं, वे अत्यन्त प्रभावोत्पादक हैं, यदि कोई वास्तव में सच्चाई से सतत् स्मरणको बढ़ाना चाहता है तो उसे उन उपायों को अपने प्रतिदिन के अभ्यास में काम में लाना चाहिए। इससे अधिक उसके लिए और कोई छोटा मार्ग नहीं है। साधना की प्रारम्भिक स्थिति में एक सामान्य साधक गुरु की यदा कदा याद भी नहीं करता है जब तक उसके लिए यह स्वभाविक नहीं हो जाता है तब तक अभ्यासी को लम्बे समय तक उसे याद को बनाए रखने के लिए प्रयत्नशील रहना पड़ता है। उसका यह कार्य उपचेतन मानस पर प्रभाव डालता है जहाँ कि प्राणःहति के द्वारा सतत् स्मरण के बीज पड़ने से ही बो दिए गए थे। धीरे धीरे वह एक विशाल छायादार वृक्ष के रूप में अंकुरित पल्लवित एवं पुष्पित होने लगता है तब अभ्यासी उसकी शीतल छाया में बैठा हुआ सांसारिक कष्टों के ज्वलनशील सूर्य से सुरक्षित रहकर आन्दानुभूति प्राप्त करता है। यद्यपि इसे पलायन करने की भूल नहीं समझ लेना चाहिये, क्योंकि यह तो एक कवच है जो कि दुःखपूर्ण और संकटपूर्ण परिस्थितियों में अविचलित रहने की अतिरिक्त शक्ति प्रदान करता है। सद्गुरु का सतत् स्मरण ही अभ्यासी में आश्चर्यजनक साहस पैदा करता है।

सतत् स्मरण का आत्मसमर्पण सेनिकट का सम्बन्ध है जितनी गहराई से सतत् स्मरण होगा उतनी ही आत्मसमर्पण की जड़ भी गहरी होती जायेगी। फिर भी इन दोनों की कोई सीमा निश्चित नहीं है, क्योंकि सद्गुरु असीम होता है। अतः सतत् स्मरण और आत्मसमर्पण भी असीम होना चाहिये। सद्गुरु का कहना है कि याद इतनी गहनता से हो कि हमें याद की भी याद नहीं रहे। कितना बड़ा विरोधाभास है ?

इससे क्या हो सकता है, आखिरकार वह साधक ही तो है ? इसका एकमात्र तात्पर्य यही है कि साधक अपना व्यक्तित्व पूर्ण रूप से सद्गुरु में विलीन कर दे। वास्तव में यह अत्यन्त उच्चावस्था है। यहाँ पहुँचकर साधक प्रायः यह अनुभव करता कि वह सद्गुरु को बिल्कुल स्मरण नहीं कर रहा और उसके लिए दुःखी भी होता है। किन्तु यदि वह स्वयं के भीतर झाँक कर देखे तो पायेगा कि सद्गुरु ने उसकी चेतना से इतनी मजदूत पकड़ बना ली है कि

उनकी याद ही उसकी जाँस बन गयी है। क्या किसी को भी अपने श्वास प्रश्वास का मान रहता है ? कदापि नहीं। किन्तु यदि हम उस ओर ध्यान देने लगें तब हम पायेंगे कि वह है। यदि वह नहीं होगी तो हम एक पल के लिये भी जीवित नहीं रह सकते।

सतत् स्मरण के लिए निम्नांकित कुछ निर्देश उपयोगी हो सकते हैं :-
१- हमारे समस्त कार्य चाहें वे सही हो अथवा गलत सद्गुरु को समर्पित होने चाहिए। हम उनका स्मरण कार्य के प्रारंभ में करते हैं अथवा अन्त में इससे कोई अन्तर नहीं पड़ता। अत्यन्त दीनता से की गयी नियमित प्रार्थना अपने आप गलत कार्यों को करने से रोक देती है।

२- खाली समय में अथवा दिन में जितनी बार भी संभव हो हम सद्गुरु को याद करने की कोशिश करें। मिशन का साहित्य तथा मिशन का कार्य करना इस प्रक्रिया को तीव्र करने में सहायक होगा।

३- प्रत्येक वस्तु जो कि हम प्रतिदिन के कार्य कलापों में देखते और सुनते है उसे सद्गुरु के साथ जोड़ना सीख लेना चाहिए चाहें वह कितने ही कम समय के लिए क्यों न हो ?

४- भक्तिपूरक गीत भी सद्गुरु के सतत् स्मरण को बनाए रखने में सहायक हो सकते हैं। स्वयं सद्गुरु पर बनाए गए गीत और भी अधिक लाभकारी हैं। किन्तु इन गीतों का प्रयोग करते समय अत्यन्त सावधानी की आवश्यकता है कि उन गीतों के माधुर्य एवं चित्तकर्षक धुनों में ही न डूब जाए जो कि प्रायः गीतों के वास्तविकमर्म को पृष्ठभूमि में डाल देते हैं। यदि हम उनके स्वरों के माधुर्य के प्रति ही आकर्षित हो जायेंगे तो संभव है हमारे में स्थूलता आने लगे।

५- अत्यन्त श्रद्धापूर्वक सहज मार्ग के दस उसूलों का पालन करना भी सतत् स्मरण को विकसित करने का एक अन्य तरीका है।

६- मन ही मन बार बार प्रार्थना की पुनरावृत्ति करना श्री सद्गुरु की याद को बनाए रखने में सहायक होगा।

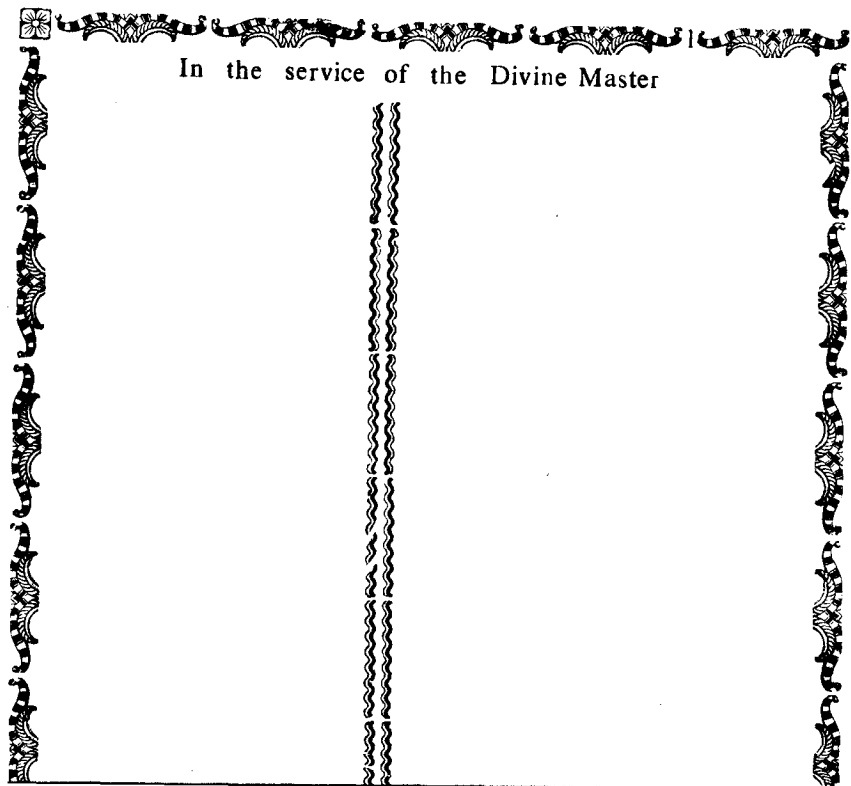
७- यदि हमने सद्गुरु को देखा है तब हम उनके बात करने के ढंग को हास्य को भाव पक्षियों को और इसी प्रकार की अन्य बातों को जब तब याद

कर सकते हैं। जब कभी भी मौका मिले दूसरों के साथ सद्गुरु की बातें कर सकते हैं।

८- सद्गुरु के तौर तरीकों की नकल भी यदि संभव हो ती कुछ हद तक याद करने का एक तरीका हो सकता है।

९- सदैव अपने मानसिक चक्षुओं के सम्मुख सद्गुरु की रूपाकृति को रखना भी उनकी याद का एक श्रेष्ठ तरीका है।

उपर्युक्त तरीकों में से कुछ तरीके हैं, जो अनेक अभ्यासियों द्वारा स्थूल रूप में ग्रहण किए जा सकते हैं। अतएव किसी को भी सच्चाई से इन तरीकों को अपनाना चाहिए।



“प्रेम जगत में सार”

(श्री जगदीश प्रसाद गुप्त—तीतापुर)



प्रेम दो प्रकार का होता है—प्रथम भौतिक तथा द्वितीय ईश्वरीय। भौतिक प्रेम में वासना का पुट होता है, मोह, लोभ आदि गुण विद्यमान रहते हैं। वह क्षणिक एवं अस्थायी होता है। संसार में भौतिक प्रेम का बाहुल्य है। उसी में मानव मदमस्त हो रहा है। उसके समस्त कार्य भौतिक प्रेम से ओत प्रोत रहते हैं। मानव उसी को अपना चरम लक्ष्य मान लेता है और उसी में लित रहता है। उसकी बुद्धि कुंठित हो जाती है, विचार शक्ति क्षीण होती है और मानव भौतिक प्रेम के फलस्वरूप ईर्ष्या द्वेष, घृणा आदि दुर्गुणों से युक्त रहता है। उसके विचार संकुचित हो जाते हैं। भौतिक जगत से परे की कोई बात उसे अच्छी ही नहीं लगती है। वह जो भी कार्य करता है भौतिक प्रेम के अन्तर्गत ही रहता है। इससे मानव अपने मूर्ख उद्देश्य अथवा गन्तव्य स्थान को भूल जाता है।

प्रेम कोई ऐसी वस्तु अथवा सामग्री नहीं है जिसे हम उठाकर अपने पास रख लें। कोई ऐसा पेय पदार्थ भी नहीं है जिसे प्राप्त करके हम पालें और प्रेमी बन जायें। प्रेम का सम्बन्ध हृदय से है। उसे किसी पुस्तक अथवा अन्य साहित्य में नहीं पाया जा सकता है। पुस्तकों के अध्ययन से हमारे मानस में भक्ति का प्रादुर्भाव हो सकता है। ईश्वरीय प्रेम मन्त्र की वाणी से तथा उसकी दया शक्ति से सुगमतन से उत्पन्न हो सकता है। ईश्वरीय प्रेम की परिभाषा करना सम्भव नहीं है। यथा “अनिर्बचनीय प्रेम स्वरूपम्”—नारद भक्ति सूत्रा वाणी उसका वर्णन नहीं कर सकती। स्वाद, स्पर्श आदि तथा वार्ता में जिसका अनुभव होता है, उसका वर्णन शब्दों में नहीं किया जा सकता है। प्रेम एक भावना अथवा संवेग है, जिसका अनुभव हृदय में

क्रिया जाता है। भगवान राम ने सीता को जब वह लंका में रही थी, संदेश भेजा था:-

तत्त्व प्रेम कर मम अरु तोरा । जानत प्रिया एक मन मोरा ।
ले मन रहत सदा तोहि पाही । जानु प्रीतिरस एतनेहि माही

बाणी से अभिव्यक्त प्रेम केवल वाह्य है। ईश्वरीय प्रेम का अनुभव हृदय में ही किया जा सकता है। जत्र में छलांग लगाने पर जब तक चेहरा ऊपर रहता है तब तक आवाज हो सकती है परन्तु जत्र शरीर पानी की गहराई में डूब जाता है तब उसे डूबना भी कठिन हो जाता है। इसी प्रकार जब हम प्रेम के सागर में डूब जाते हैं, तब हम कुछ कहने के योग्य नहीं रहते

डूबे सो बोले नहीं, बोले से अनजान ।
गहरी प्रेम समुद्र, कोऊ डूबे चतुर सुजान ॥

प्रेम का रसास्वादन उसी प्रकार का है-सूका स्वादनवत्। सूक व्यक्ति किसी वस्तु के स्वाद का वर्णन नहीं कर सकता है। इसी प्रकार जब हमें ईश्वरीय प्रेम की अनुभूति होती है तो उसका हम वर्णन नहीं कर पाते हैं। प्रेम में हम स्वयं को भूल जाते हैं। वहां तो मात्र प्रभू ही सम्मुख रह जाता है। वही ध्येय एवं ध्याता हो जाता है। एक बार राधा जी ने अपनी सखी से कहा कि वह श्रीकृष्ण जी के प्रेम के सम्बन्ध में कुछ भी नहीं जानती और यदि कुछ आभास भी होता है तो उसका शब्दों में वर्णन नहीं किया जा सकता। मात्र इतनी जानकारी होती है कि जिस क्षण वह श्रीकृष्ण जी को हृदय में अनुभव करती हैं, उस समय चेतना खो जाती है।

हम किसी के गुणों को देखकर उससे लगाव उत्पन्न करते हैं परन्तु जब उस व्यक्ति में तत्सम प्रति क्रिया पाने है, तो हमारा लगाव उससे समाप्त हो जाता है। वास्तविक प्रेम का अभाव कोई गुण नहीं होता है। ईश्वरीय प्रेम गुणातीत होता है। ईश्वरीय प्रेम स्वार्थ परक नहीं होता है, वह तो सर्व सामान्य प्रेम होता है। प्रभू की खुशी में ही अपनी खुशी समझते हैं। वहाँ तो अपना दुःख भी नहीं रहता है। प्रभू की अना सर्वस्व समर्पित हो जाता है। उस क्षण मात्र के लिए भी भूलने से अन्यन्त वैचैतनी उत्पन्न हो जाती है यथा—

बिनु जीवन गुन रूप धन, बिनु स्वारथ हितजानि ।
सूद्ध कामना से रहित, प्रेम सकल रसधानि ॥
अति सूक्ष्म, कोमल अतिहि, अति पहरी, अति दूर ।
प्रेम कठिन सबसे सदा, नित इक रस भरपूर ॥
रम मय स्वाभाविक, बिना स्वारथ, अचल महान ।
सदा एक रत बढ़ति नित, सूद्ध प्रेम रस खान ॥

प्रेम में हम मात्र अपने प्रभु को ही चारों ओर देखाते हैं, अन्य को नहीं यथा गोपिकाओं का कथन है !

कहि न जाय मुख सो कछु स्याम प्रेम की बात ।
नभ जल थल चर अचर सब स्यामहि स्याम लखात ।
ब्रह्म नहीं, माया नहीं, नहीं जीव, नहि काल ।
अपनी हूसुधि ना रही रहयो एक नन्दलाल ॥

प्रभू प्रेम एक आलौकिक अकथ कहानी है प्रभू भवत्र है कण, कण से है। प्रत्येक मानव के हृदय से प्रभू का निवास है। हम उसे अपने हृदय में ही खोजे। सर्वत्र प्रभू विद्यमान होने की भावना से ही हम प्रत्येक प्राणी चर अचर से प्रेम करना सीखे।

बड़ें प्यार से मिलना सबसे, इस जगती में धाय ।
ना जाने किस भेष में नारायण मिल जाय ॥

उस प्रभू को प्राप्त करने के लिये ही सबमें प्रेम को साकार करें। पूज्य बाबूजी महाराज की यही प्रबल इच्छा है कि वह हम सबमें उस ईश्वरीय प्रेम की उड़ेल दे जिसको प्राप्त करने के लिए पूर्व में ऋषि मुनि सम्पूर्ण जीवन में व्यतीत करते थे। वह अपनी दया शक्ति के द्वारा ईश्वरीय प्रेम की धारको हमारे अन्तर में अवतरित कर रहे हैं। हम उसमें अपने को डुबा दें, भूत जाये अपने आपको तथा याद रह जाये मात्र मेरे प्रभू। हमें चाहिये कि हम अपने हृदय पात्र को खाली कर दें उसे ईश्वरीय प्रेम से भरने के लिये इतना ही नहीं उस ईश्वरीय प्रेम को फैला दें संसार में सर्वभूत

ईश्वर अनुभव होने लगे । हो जायें उस प्रेम में आत्म विभोर । मानव के अन्दर जाग उठे वास्तविक मानवता और बन जाये वह दिव्य । अग्रसर हो जाये अपने ध्येय प्राप्त की और हृदय में मात्र रह जाये प्रभु प्रेम ।

प्रीतम छबि नैनन बसी, पर छबि कहाँ समाय ।
भरी सराय "रहीम" लखि आपु पथिक फिरि जाय ॥
"कविरा" काजर रेखह अवतो दई न जाय ।
नैनन प्रीतम रमि रहा, दूजा कहा समाय ॥
आठ पहर चौसठ घरी, मेरे और न कोस ।
नैना माही तू वसे, नादहि ठौरन होय ॥

हमारा प्रभु प्रेम सर्वत्र फैल जाय । उन्हीं को हम देखे, सुने एवम् वाणी से उच्चारित करें । वही हमारा सर्वस्व बन जाये । मन, बचन, कर्म में प्रभु प्रेम-समा जाये । जीवन के व्यवहार में प्रभु प्रेम साकार बन जाये ।

बाबूजी महाराज ने एक अभ्यासी को लिखे गये पत्र में लिखा है ।

"ठाढ़ें बैठे खड़ें उताने, जब देखो तब वही ठिकाने । मतलब ठिकाने से है कि इस चीज को भूलना न चाहिये । हमें ठिकाना याद रहे और हासिल भी उसी को हुआ हो जो ठिकाने पर पहुचने के लिये दीवाना और मंजनु बन गया । इससे अच्छा नुसखा मुझे कोई मिला ही नहीं और जिसने भी तरक्की की है उसने यही नुसखा अख्तियार किया है । जो जिसका दीवाना बनना है मुमकिन नहीं कि उसकी दीवानगी उसे परेशान न कर दे । माई जब दर्द पैदा होंगा तब दवा भी मिल जायेगी । हमें तो दर्द पैदा करना है सब गियाजत तपस्या, और अभ्यास कोई मुझ से पूछे तो इसी के लिए है । क्या वह दिन आवेगा कि ऐसी दर्द मन्द तबियतें मेरे भी देखने पें आवेगी । जरूर आवेगी । कब ? आप सब की तबियत में मेरी ऐसी ही बन जायेगी यानी जिस तरह में आप लोगो को स्टेज देने के लिये वे करार रहता हूँ उसी तरह आप लोग भी उसको लेने के लिये बेकरार बन जाये । माई मुमकिन है कि मेरा मुहब्बत से कुछ यह फायदा निकल आये कि जैसे मैं अपने मालिक के लिये तड़पा हूँ वही तड़प आप लोगो में भी पैदा हो जावे मसल मशहूर है राँड के पाँव सुहागिन लागे हुइयी बैहना मोसी ॥" मुझसे सिवाय इसके मिलना

ही क्या । यह चीज मुझ से ले लो और बाकी मालिके-कुल देगा ।",

"हम बस ध्येय प्राप्त के लिए पूरी तबियत से लग जावे तो प्रेम की भी शरूआत हो जायेगी ।"

बाबूजी महाराज ने एक अन्य पत्र में लिखा है:-

"चाहता तो मैं यह हूँ कि आप सब रूहानियत में आफताब निकले । परन्तु यह मुमकिन कब है जब कि आप जमीन की छाया सूर्य पर न पड़ने दें । और यह कब मुमकिन है जब आप अपने चलने का रास्ता ऐसा बना लें, और आठि कब बन सकता है । जब कि आप रवाना (धारा) सीधी कर लें । और खानी सीधी कब हो सकती है जब कि पूरे तौर से ठिकाने का ख्याल रहे । और ठिकाने का ख्याल कब हो सकता जब कि आप उसके हो रहें । और आप कब उसके हो सकते हैं जब आप अपने आपको खो बैठे । अपने आप को कब खो सकते हैं जबकि सिवाय उसके और किसी का ख्याल दिल में न रहे । और यह कब मुमकिन है । मुहब्बत और दिलचस्पी से और मोहब्बत और दिलचस्पी कब पैदा होती है । बार बार ख्याल से । बार-बार ख्याल कब मुमकिन है । इरादे से । और इरादा कब हो सकता है जबकि आप अपनी आराम को कुरबान करने और सुस्ती को खैरवाद कहने पर कसर कस लें ।

बाबूजी महाराज सदैव यही कहते हैं कि हम अभ्यासियों के अन्तर में मुहब्बत एवम् प्रेम पैदा हो । यही नहीं वह हमारे व्यवहारिक जीवन में भी बतर जावे । हमारा जीवन इतना मधुर एवं विनम्रता से परिपूर्ण हो जावे जिसके देखने मात्र से ही साधारण व्यक्ति को हमारे अन्दर देवत्व का आभाम मिलने लगे । हमारा जीवन प्रभुप्रेम से ओत प्रोत हो जावे । इसके अनिश्चित हमारे जीवन में और कुछ भी न रह जावे । प्रभु स्मरण हमारे जीवन का एक प्रमुख एवं वर्धयता प्राप्त कर्तव्य हो जावे । वह हमारे रोमरोम में समा जाये । कहा भी है:

घर तजौ, बन तजौ, नागर नगर तजौ,
बन्सीवट तट तजौ, काहू पे न लजिहौं ।
देह तजौ, गेह तजौ, नेह कहा कैमे तजौ,
आज राजकाज सब ऐसे साज सजिहौं ॥

बावरी गयी है लोक, बावरो कहन मोकी,
कहैया सुनैया तजो, बाप और भैया तजो,
दैया तजो मैया । पै कन्हैया नाहि तजिहों ।

पूज्य बाबूजी महाराज हम सभी के अन्दर उस ईश्वरीय प्रेम को भर
रहे हैं, उसे हम श्रद्धा एवं सजगता से ग्रहण करें तथा प्रेम मय हो
जावे ।



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“ तमन्ना ”

(कु० उमा रानी शर्मा)

जिस मानव में जीवन के हर पहलू का विश्लेषण,
छुपा हुआ जिसमें दुनिया का हर बन्व हर चिन्तन,

जिस में मन्व - मर्यादा का हर अध्याय छुपा है
जिस में संयम और नियम का हर व्यवसाय छुपा है,

जी करता है मैं भी उनके आंचल में छुप जाऊँ
अमृत सा आनन्द व्याप्त है जिनके बाहर भीतर,

सहल मार्ग है अमर कि जिसके रस को पीकर
मैं ऐसे अपने बाबू जी पर यह जन्म लुटाऊँ

जिसके अंश अध्ययन से ही लोग बने हैं जानी
जिसकी प्रभुमत्ता का कोई नहीं दूसरा सानी,

चन्द्र किरण किसलय सा कोमल, रवि सा तेज प्रखर है
ऐसे त्रिभुवन दर्पण में छवि देखू और लुमाऊँ,

हर मानव के जीवन के हर क्षण तक जो हो आये
ऐसा रहबर नहीं दिखा जो घर-घर पूजा जाये,

मैं भी इनको पूजुं प्रति पल नमन करूँ हर्षाऊँ
जन्म-जन्म की साध सफल कर प्रभु पर बलि बलि जाऊँ

गजल

श्री राम श्रीवास्तव अभ्यासी ,लखनऊ

हूँ मैं सायल उस गनी का जिसको तरसाना नहीं आता
मुझे दर-दर पे फिरना , हाथ फँलाना नहीं आता ।
गमें हिजरा में रोना अशक बरसाना नहीं आता
हमारी चश्मे-पुरनम को छलक जाना नहीं आता ।
मैं पीता हूँ , कि पीने की मेरे दिल में समायी है
भुझे पीकर के महफिल में बहक जाना नहीं आता ।
अगर शौके - मोहब्बत है तवाफे हुशन लाजिम है
किमी के पास चलकर खुद से मयखाना नहीं आता ।
तुम्हारी शोखियाँ तुमको मुबारक हो मगर जालिम
मुझे अपने इरादों से बदल जाना नहीं आता ।
हमें बस अपनी मजिल की तरफ चलते ही रहना है
कि जैसे उमृ रफता को ठहर जाना नहीं आता ।
“ फरोग ” आकर के बँटे हैं सहारे जब से इस दर के
खाल अब अपने दिन में दौरो - बुतवाना नहीं आता ।

॥ गीत ॥

(श्री जगदीश कुमार 'मृगेश' सीतापुर)

आज सुने प्राण गाते ।

बज उठी है मूक बीणा

आज अन्तर की ।

गा रहे हर रोम पुलकित,

स्नेह मदिरा पी ॥

प्राण मेरे आज तेरे, स्नेह का आभास पाते !

आज सुने प्राण गाते ॥

मधुर पुलकन स्नेह सिहरन,

नाचती मन में ।

मिल रही है ज्योति तेरी,

आज कण कण में ॥

साध्य-केशो को सितारे, ज्योति की छवि ले सजाते ।

आज सुने प्राण गाते ॥

उमड़ता है ज्वार स्नेहिल,

नयन द्वारों से ।

गीत का गुञ्जन बिखरता,

प्राण तारों से ॥

प्रात हंस का धोर तम के ऊँघते प्रहरी जगाते ।

आज सुने प्राण गाते ॥

विश्व बन्धुत्व में सहज मार्ग का योगदान

(श्री राम कुमार पाण्डेय लालगंज रायबरेली)

इस पृथ्वी पर उत्पन्न मानव प्राणी कर्ता एवं उपभोक्ता दोनों ही हैं । यह धरती अनेकभूखण्डों में वितरित है प्रत्येक भूखण्ड की अपनी-अपनी भाषायें हैं । अपनी अपनी समस्याएँ हैं । प्रत्येक भूखण्ड भाषी को अपनी-अपनी भाषा संस्कृति धर्म आदि पर थोड़ा बहुत विश्वास है और स्वाभाविक भी है । प्रत्येक मनुष्य अपनी भौतिक समस्याओं के अतिरिक्त दूसरे के बारे में सोच ही नहीं पाता । भौतिक समस्याओं में लिप्त मानव को स्याई शान्ति मिलना सम्भव नहीं है । आध्यात्मिक तत्व का इस जीवन में अभाव है । भारत वासी जन्म में ही आध्यात्मिक माना जाता रहा है इस लिए सारे विश्व की नजरे शान्ति की प्राप्ति में इसकी ओर लगी हैं, और लगी रहवा स्वाभाविक ही है क्योंकि जिसमें कुछ मिलने की आशा होती है उसकी ओर हाथ फैल जाते हैं ।

आध्यात्मिकता में अपना पराया कुछ भी नहीं है इस लिए वास्तविक सुख शान्ति तथा विश्व शान्ति तभी स्थापित हो सकती है जब प्रत्येक मानव आध्यात्मिक द्रष्टि कोण अपनाये, उनकी शिक्षा दीक्षा आध्यात्मिक तौर तरीके से दी गई हो । इसके लिए आवश्यक है हम जातीयता राष्ट्रीयता भाषा की मकीर्णता से परे रहें, क्योंकि ईश्वर एक है उसके नाम भाषानुसार अलग-अलग है । उसकी कोई जाति निश्चित नहीं है ।

विश्व के सभी राष्ट्र इसके लिए चिन्तित हैं कि किस प्रकार शान्ति स्थापित हो, जिससे प्रत्येक राष्ट्र बन्धुत्व की भावना से एक दूसरे के साथ जुड़ जाये । प्रत्येक वृद्धि जीवी इसी ओर कार्यरत है । यदि यही विचार भौतिक न होकर आध्यात्मिक द्रष्टि कोण से हो तो इसमें बड़ी सफलता आसानी से हासिल हो सकती है इसमें किंचित सन्देह नहीं है ।

ईश्वर को पाने के लिए बड़े बड़े ऋषियों ने अपने-अपने विचार दिये हैं अपने-अपने धर्म के अनुयायी एक दूसरे के मार्ग को गलत साबित करने की

होड़ में लगे हैं। पूज्य बाबू जी का कहना है कि सभी धर्म ईश्वर की प्राप्ति के लिए ठीक हैं किन्तु विश्वास होना चाहिए तथा विश्वास के साथ बतायी गई साधनानुसार साधना करे न कि केवल बहस करने से ईश्वर की प्राप्ति हो जायेगी।

किसी ने ठीक ही कहा है कि :-

पिलस्फी को बहस के अन्दर खुदा मिलता नहीं।

डोर को सुलझा रहा हूं और सिरा मिलता नहीं।

राज योग में पातञ्जलि ऋषि ने साधना के लिए आठ चीजों की आवश्यकता बताई थी यथा—यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि। किन्तु बदलते हुए युग में जबकि प्रत्येक मानव इतना व्यस्त है जिसके पास समय का बड़ा महत्व है। इस को देखते हुए समर्थ गुरु लालाजी साहब ने मात्र धारणा, ध्यान और समाधि को ही ग्रहण किया है। इसमें भी यदि गौर से देखा जाये तो धारणा बनाने के बाद ध्यान किया जाय तो समाधि अपने आप ही लग जाती है इस प्रकार केवल दो ही की आवश्यकता पडती है।

सहज मार्ग, पद्धति एक ऐसी पद्धति है जो वैज्ञानिक द्रष्टि कोण से अपने में खरी है इसमें किसी प्रकार का ढोंग व दिखावा किंचित मात्र नहीं है। इसीलिए विश्व का प्रत्येक बुद्धिवादी मानव सहज ही इस पद्धति का अनुकरण करने लगता है। इसकी शुद्धता व सरलता अपने में विशिष्ट है, कारण कि पूज्य बाबूजी इस साधना के एक ऐसे सीधे सादे तथा सिद्ध युग पुरुष है जो सन्देह से परे है। उनकी प्राणाहुती की दिव्य शक्ति, प्रत्येक क्षण अभ्यसियों के हृदयों को ईश्वरीय धारा में प्रवाहित किए रहती है। इसी पावन प्राणा-हुति की शक्ति के श्रेय है कि आज भारत के अतिरिक्त विभिन्न भाषा भाषियों में अपना असर किया है।

