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TRUE ABHYASI, RIGHT ASPIRATION & REAL GOAL

P. Rajagopalachari

(Concluding address on Babuji's 80th Birth Anniversary celebrations at Ahmedabad on 1st May, 1979)

We are coming to the concluding part of a most auspicious, most spiritually significant and what is most important, a most spiritually elevating and ennobling experience that has been the substance and the essence of these three days that we have been together here, where we have tried to offer our humble homage at the Holy feet of our Divine Master by celebrating his birthday. Such occasions are extremely important; and when we come to such celebration of unbelievable spiritual magnitude, importance and value, it is essential that we understand how we should comport ourselves, how we should behave generally; what should be the way of life that we should adopt not only during these three days but throughout the rest of the year so as to draw from Babuji Maharaj the very essence of existence itself which Master calls life in life. ! So I personally consider these celebrations as something of a retreat into ourselves where we establish contact, through Babuji Maharaj with the inner essence with His own inner essence which he has implanted in us and thereby seek, and receive, the spiritual revival, the Grace, His wisdomfilled illuminating words which help us to carry on for the rest of the year till we come again for the next Utsav.

Now these are called concluding lectures, but I am an optimist and I believe that what ends can only begin again. So I look upon the concluding address as the inaugural address for the next session, and in that spirit I would like to place before you certain points which my Beloved Master has offered to us yesterday, and the publication of which he has approved. This will be printed and issued to all centres in due course, but since the message contains exhortation & since the advices contained here are extremely important for us I think I should take this opportunity of your presence here and reveal to you Master's thinking. Master says.

'The abhyasis aspiring for the Highest alone can be said to be the true members of Shri Ram Chandra Mission. I repeat, 'The abhyasis aspiring for the Highest alone can be said to be the true members of Shri Ram Chandra Mission. Here Babuji Maharaj has tried to emphasise that one does not become a member of the Mission by just walking into our centres, taking three meditation sittings, practising it in a rather haphazard fashion without devotion, without dedication, without interest, nor by wearing the badges that we are all wearing on our hearts. What is essential is that the teaching should be inside the heart. We should receive the transmission here, right inside the heart. I once heard a preceptor rather humorously remarking about a most unreceptive abhyasi to whom he had been giving a sitting. When the sitting was over the preceptor said, 'My dear friend, did not ask you to sit in meditation to whitewash your outside. It was your inside which I was seeking: But I could not penetrate into it. You are so unreceptive.' So a true member of the Mission; of this august, this glorious &

what will prove to be an everlasting Mission, is that one should seek the Highest. No lesser aims can qualify us for membership. No lesser aspirations can qualify us for membership. He who seeks the highest alone is a true member of the Mission.

The second point which Master has emphasised is, 'If they continue this aspiration for some time, devoting themselves to the Almighty then comes the grace to foment the Real aspiration.'

Here is a great secret which Babuji has revealed, first he talks of the highest aspiration, the aspiration for the highest, and now he says that if this aspiration for the highest is continued, for sometime then the grace of the Almighty, our Babuji Maharaj, descends to foment in us the Real aspiration. So the real aspiration is something else again. Now, how to know it? How to understand it? How to even find out what is this real aspiration? So the first aspiration for the highest is but a step in the real aspiration which is opened up in us, which is fomented in our heart. Craving is created for it, We are all talking of craving and the need for craving everyday. But yesterday Babuji Maharaj opened up this secret that the level of aspiration at the beginning which we call the aspiration for the Highest, with a capital H is yet a lower level of aspiration than that which should develop provided one has the right aspiration in the beginning. Aspiration for the Highest is therefore not the highest aspiration; So the right aspiration confers upon us not merely the membership of the Mission, which is the true membership of the Mission, but draws or enables us to

draw from the Almighty sitting here, the Grace that is pouring down on us, which in turn will foment in us the real aspiration i.e. instead of whitewashing the outside the Grace now starts getting inside and fomenting that which must be fomented.

The third point which master gave is : "We want that fountain in us which may spring forth all the time doing worldly or Godly work".

Now what does this fomenting create in us ? What does the well-spring of creating which springs into us ? What is it expected to do ? It is expected, first, to spring forth. Now it is a sort of a desert land, uncreative, unproductive. But by the fomenting power of the Grace that descends into us, and that awakes the real aspiration in us, springs, which he calls the fountain, are opened up in us. It springs forth because there is a gushing out. There is power embedded in us which pushes the things out of us for creative work in the two fields of divine and worldly work. Here Master emphasises the fact that Sahaj Marg does not emphasise the Divine aspect of life or the worldly aspect of life. As He has said again and again, this path is that of the bird which flies on two wings, and there has to be perfect balance both. So our business is to allow the first part of the real aspiration for the Highest, thereby acquire His Grace which will foment in us the real aspiration, which in turn opens up the well springs lying dormant in our hearts covered up with all the grossness of eyes and ages of existence. When they are pushed aside by the innate strength of divinity, by the innate power, latent

seeds of divinity fountain forth and enable us to perform in both the fields of divinity and materiality; What does it do ? Master says.

"It removes the rust already settled on the instrument we have." Any tool which has not been used for sometime will have a covering of rust on it. Now if you wipe it off externally, it is possible to do it, and leave it unutilised, then within two days you will again find rust on it. So what is the true and only efficacious method of removing the rust which we have covered ourselves with ? It is to allow the inner fountain to spring out, which by enabling us to work perfectly in the twin fields of materialism and spirituality automatically, from inside, throws out all the rust and by its continued creative functioning in these fields further covering of rust, further addition of grossness as we usually say, is prevented altogether.

Next Master gives us what I consider to be a very, very important exhortation. It is not just advice, it is an exhortation ! He says,

"It does not look nice to have the idea of being a Guru before time".

As Babuji Maharaj explains, even the merest tyro in spirituality seems to assume that he has got on to some sort of a pedestal in spirituality, and by that little, tiny, minute elevation which we get even from the first glance of the Master one should not begin to think that one is superior to his fellow brothers and sisters. One is still very much

part of humanity. This brotherhood, this idea of brotherhood, should not be lost. One should not try to think that he is becoming a Guru in any sense. Master once explained this to me when we were flying back from abroad, from Beirut to Delhi and we were talking of divinisation. Master, said; 'The higher you go, the lower your vision must descend. I could not understand it for a moment. But you know I found myself looking out of the window of the plane and it suddenly struck me that when we are in the air we only look at the ground, whereas when we are on the ground we are looking up into the sky all the time aspiring to reach the stars in heaven. So this is one aspect of invertendo that we always look away from where we are, and the highest has to look down to the lowest and the lowest has to look up to the Highest.

So, as one proceeds and by my Beloved Master's Grace and His immense mercy, as we ascend higher and higher our vision has to come lower and lower and it must reach a level where as Master says,

"A true Master is one who has submitted to the entire creation."

It is not merely submission to humanity, not merely compassion for existence or compassion for the living things; or even, as I have observed in Master, compassion for vegetable life. Perhaps you all know that when our Shahjahanpur Ashram, the Head Quarters of our world wide organisation, was to be built, the project was delayed for six months, because there was a standing crop of arhar

dhall on part of estate which Master refused to touch. He said, "well, it is a growing thing. It is a living organisation. It must come into fruition and for that we must allow the time. My building can wait. This cannot be destroyed for that." This is the idea with which we have to face life. This is the idea with which we have to see what life is. Life does not mean human beings alone. Life is that which pervades the entire universe. And in our ancient seers are to be believed there is life even in stones. The only thing is that they have adopted, or got into their existence, such an immensity of grossness that there is no movement, there is no sensation, there is nothing in them, It is life at its most dormant most, static aspect. At the other end you have the spirit, not embodied, untrammelled by desires, not bound down by grossness, freedom in the universality of the spirit. So this is the compassion we have to develop. It is not a compassion in the aspect of pity. I remember one great Preceptor once told me that if we look at true saintly persons, you will find there is always a film of moisture upon their eyes. Now it is a fact of observation that the more material a person is, the more metallic the eyes become. They glitter. There is a metallic glitter in their eyes; Whereas the more elevated spiritually a person becomes his eyes become softer and softer, and at one stage you find a film of moisture covering both the eyes. It is not tears. But there is a permanent film of moisture and the Preceptor explained to me that it is the permanent well-spring of compassion flowing into their eyes and it is reflected as a compassion which is universal in nature. Not for you or me in a particularised sense but in a universal sense. So at this stage it does not look nice to have the idea of being a Guru before time.

The Six point is :

“If anybody has such an idea for the good of the Mission, there are other ways which can help the growth of the Mission.”

That is, if a person truly wishes to serve the Mission and wants its good, wants it to grow, wants it to expand not out of personal egoistic tendencies but out of that immense gratitude that what I have received others too must receive there these are other ways of serving the Mission. It should not stop with me. What Master has given to me is not for myself alone. It is like a river which flows from the Himalayas down to the sea. We are permitted to take that much of water that we need, but we cannot dam up the river at our door step in a selfish manner, because the river must flow and if you dam it up the river starts stinking because it is now stagnant. Life must flow, rivers must flow. Here too, the good of the Mission means service must flow out of the heart of every abhyasi. The right aspect of service service without bias, service without preference, service without seeking rewards is important. I emphasise this point particularly because very often we have abhyasis coming to us, coming to Master Himself, saying, ‘Babuji’ I wish to offer my services to the Mission.’ And while their offers are very sincere and very genuine, they are somewhat premature because the concept of service is not properly understood and there are yet differences in our minds of what types of services we shall offer, how that service should be accepted, and in what form that service should be remunerated. Only when all these three aspects which are lying dormant in our minds

[not really dormant but suppressed by us because we wish to appear sincere, we wish to appear spiritual, & therefore they are kept dormant, hidden from the Master, as they think but only really hidden from themselves] are understood and sublimated, are we ready for real service.

Now it is only when this three fold idea of qualities of services etc, disappear from our minds that the Sadhaka becomes a true sevaka. There is a difference between a Sadhaka & a Sevaka. A sadhaka does for himself, while a Sevaka does for the Master. I must emphasise here something which I am telling our brothers and sisters wherever I go — that when we serve — when we offer our services to the Master, there is often this immense temptation offered to us by abhyasis. They come to us and say, ‘Sir you have done so much for us. You have spent so much of your time on us. You have been getting up at 4 O’ Clock and going to bed at midnight giving sitting and we are very grateful to you;’ I say this is a temptation because Preceptors are human beings and if they get into their heads the idea that they are serving humanity, the first crime in spirituality commences, because none of us are serving anybody except the Master. We are only servants of the Master. It is my Master’s desire that I should transmit to the abhyasis. So I do it. It is our Master’s desire that we should congregate and feed the people here and house them properly. So we do it. That is why I emphasised three days back when I had a volunteers’ meeting that our brothers & sisters who are here, they are Master’s guests, & therefore should be treated as such by us. Even brotherliness is not enough. They are Master’s beloved guests and if we have

the idea of service it should be something like what you offer to your Sambandhi. When the bridal party with the Baraat comes, how much fuss we make about them. How many sweets we offer to them, How much attention we give to their every least comfort. This should be the aspect of service because here Master is the supreme bridegroom & all of us are brides in the ancient principle that there is one purusha only and all the others are only females whatever be their sex, So this should be the aspect of service.

Next Master gives us a point concerning Transmitters, or Preceptors, but that concerns only the Preceptors. And so I come to the final point Master places before us which is.

“Our aim should be to reach the highest points.”

So he has created as if it were a spiritual circle by starting with the aspiration for the highest and ending with the aim which should be the highest. Now an aspiration and an aim—there is a distinction which our Beloved Master draws here. An aspiration is really not an aim. When does an aspiration become an aim? When the aspiration is solidly backed by our will to achieve. And as master emphasises again and again will can be created in us. Will can really become fruitful only when there is interest. Sadhana starts, or has started for most of us, when we heard of it from some friends or some abhyasis whom we know. They said, ‘You know, there is a mission called Shri Ram Chandra Mission and I find it is a very good thing because I have benefitted by it; One man says, ‘my anger has disappeared’, another says, I found peace of mind’—

things like that So we come, we enroll ourselves, we start sittings and then as we go on doing this meditation, we find that in our own experience we are able to confirm the experiences of others who introduced us to the system. This confirmation in our own experience of the values which we sought makes our interest deeper; and the deepening of interest makes us more and more disciplined in our Sadhana I would not say perfect because perfection comes only at the last. It makes us more and more sincere in our efforts and our Sadhana becomes deeper & deeper. So that experiences, or shall we say, what we should call experiences, not the things which are brought out in cleaning, but the true spiritual values which are revealed to us, as they deepen progressively, our interest is elevated to the level where it becomes a commitment to our Sadhana, and when that reaches its culmination, you find the tendency of surrender developing in us. So from interest to commitment to surrender can be one way of explaining progress.

Now surrender is a term which many people are afraid of. They think that it is loss of freedom. often we find people asking us, even yesterday we had some questions, whether could we go to pictures, could we attend to music parties, things of that sort. Now there are innate tendencies in us which have to be expressed until they are cleaned out. So it is reasonable to expect that until the cleaning process has reached its completion at least one small tiny portion of our Samskara must find expression must find expression in our external life, and that is permissible. But as Master emphasises in his works, if we look at the flowers and admire their beauty and praise the Almighty Lord who

created it there is no wrong. But if you look at it a second time, if you look at it a third time and create in yourselves an attachment to its beauty which breeds in you a desire to possess it, which perhaps tempts you to cut off the flower and take it home, then you commit an act of theft. That is the problem, So these trivial worldly things, we should not pay much attention to. Master says it is only necessary to divert the mind and automatically it will take care of itself. So that we are what master is teaching us is not a denudation of our lawful ways of life. We have to live in this world. whatever we may do or not do our existence is something over which we have no control I mean the physical existence. But surely we have control over our spiritual experience, When we surrender ourselves to the Master His control comes only when we give up our control to him. That is, instead of my depending on myself I transfer this dependence to our Beloved Babuji Maharaj, & then when the dependence is surrendered it becomes a true state of surrender, That is as Master states repeatedly, "A state of dependency create in yourseleves a state of dependency and surrender will automatically come".

I thought I should exchange with you some of these ideas which my Beloved Master explained to us yesterday in our Preceptors' meeting which will we circulated to all with his approval.

MIRACLES OF SAHAJ MARG

(C.S. Sanwal)

The first miracle I experienced was during my first sitting given by the preceptor when he told me that I had been thinking of my past gods and deities which was correct. However I did not pay much heed to it: I practised the system alone, without any abhyasi and preceptor being nearby, with half-hearted faith for about three months when I wrote to the preceptor brother that I was feeling nothing like transmission. Three or four days later sweet strong vibrations were felt by me in my left side of the chest & my letter informing this to the preceptor crossed his letter to me that he had prayed to Master & I must wait to have some experience soon. This was my second miracle.

Then one Sunday, to be exact on 20-6-76, I sat at the appointed hour for transmission by my preceptor at least one hundred miles away separated by several high hills and lo! The transmission was felt just like a sitting in a room face to face. I considered this as the third miracle. A similar thing happened a few months later when I was engaged in some official discussion and forgot the appointed time for a long distance when suddenly heavy vibrations startled me and reminded me of the appointment.

Some past actions of material greed had made me feel guilty & in fact for several days I couldnot eat properly

since every article around me used to remind of my mistakes. I wanted to leave every thing and run away. I felt too ashamed to tell about this to anyone but ultimately I confided to my preceptor.. I had an official programme to go to Lucknow shortly and I was advised to meet Sister Kasturi with the problem, Well I did so & she gave me a ten minutes' sitting telling me to consider every thing as Master's prasadam. It was certainly a miracle that the feeling of guilt completely subsided by the time I returned home.

A few minor miracles I experienced in my meetings with Master. In the very first meeting I smelt the fragrance of sandalwood. One day I reached Him with rather a severe headache and within a minute after offering my Pranams the headache disappeared bringing in much freshness and lightness. When I told Him about this, He said, "I have performed a very minor operation on you." One night after dinner I was badly drowsy while other abhyasi brothers were jubilant that these days Master was in very good mood narrating lots of nice things till late in the night. This was before the staying arrangements in the ashram had begun. I rather felt awkward at this as I would doze and disturb Master and others present and may not be able to enjoy the time. I was thinking this habit of "Early to bed and early to rise" was not so good; However, miraculously Master appeared after dinner, had his hukkah and disposed all of us for sleeping. Even my preceptor with whose kindness I had that opportunity of visiting Master cursed me unknowingly, telling me, "I don't know which one of these people is drowsy to spoil our grand evening." I kept

quiet and went to bed. A very important miracle was experienced by me when the antaryamin form of Master came to me and also it depicted how careful He is for our all round benefit all the time. In probably trying to be over simple in food habits I stopped using onion and garlic in our meals at home thinking, "Babuji belongs to Kayastha family where nonvegetarian food onion, garlic, spices are eaten in plenty otherwise probably he would not eat even onion and garlic."

A few days after this I happened to drop in at Master's place for a few hours when an Indian brother working in Iran was also present. The Master told many of the advantages of garlic addressing my other companion and added, "I belong to Kayastha family where non-vegetarian food, onion, garlic & spices are eaten in plenty. otherwise I'd probably not eat even onion and garlic." (Amazingly His tone and words were exactly of the same order as had appeared to me earlier in thoughts,) "But garlic is useful for all of us and the advantages of garlic have been seen by me in super conscious State." This was all the more important as Master generally in such cases tells, "This is my experience.," His words affected me so much that I started eating garlic regularly.

The Tinsukhia function of Nov. 1977 did no less appear to me as a miracle which was my first stay in any outside centre where I felt how the life in our country during satyuga must have been. It was a glimpse of the type of world which our Master would bring in soon through the Sahaj Marg. This feeling was strengthened later when by Master's grace

I could attend subsequent functions at other places. It was in Nov. 1976 when one day evening I was starting on a three to four day's official tour to some interior area when suddenly I sneezed twice and thought how nice it would be if the cold could be postponed till I returned home.

During autumn of 1977 my five year old daughter was almost on the point of death. She was in deep agony, her whole body being so full of pus and blisters including the eyes that there was no place anywhere even to give her an injection. Wrong medicine for allergy had caused all this. She fell delirious and even very heavy doses of strongest sedatives could not make her sleep. Ultimately I lost endurance and prayed to Master for her recovery. Within two minutes the child slept & started recovering. In fact she came out so much better that she could not be recognised after a week.

I was a man full of sensuousness from my childhood due to bad company and one said event when I was hardly five years old. The physical craving left me within two months of my starting the abhyas and now such ideas appear in dreams only. I had grown so short tempered that I used to drop & break even costly things in my home quite often and my anger was generally limited to my family members and subordinates who were dependent on me and sincere to me. This led to great constant remorse & grief as well. I used to think that no power could change this but the greatest miracle of my life has been that within two years of rather halfhearted abhyas this was regulated by at least ninety per cent.



Hat Trick of Basants

(N:S. Rao)

In one of the popular games contest witnessed even recently in our country, the above terminology viz., Hat trick means three in a row. Similarly the experiences enumerated below refer to the feelings of an abhyasi attending three Basant Utsav Celebrations on successive years.

The very first visit to Ashram in Shahjanapur rouses a variety of feelings in an abhyasi. The envelope of Grace is so subtle but complete to the extent of even being impervious. In other words, for a new comer it is a strange but true experience that during those few days, no other thought of outside world permeates his mind. He does not even 'remember to think, much less worry, about his 'so called' family, office or similar things. The being of the Abhyasi is filled and overflowing with love of his Master.

Similarly, he sees at first hand a true demonstration of the one-ness of his spiritual family. He realises the love of one and all the gathering. The actual lack of status or any false dignity should strike his mind. In the first trip one is anxious to seek and have as many additional sittings as possible from various other preceptors; this also affords an opportunity to meet and know brothers & sisters from other centres. The second BASANT gives yet another tip for progress. Having overcome the initial shyness, & having

noticed the different activities in the first visit, the Abhyasi learns to volunteer (not necessarily with badge & colours) for so many incidental duties needed to take care of the comforts of the participants. This helps to develop a greater affinity to the Mission. It brings home the moral that apart from the main sittings at dawn & evening, the way to deserve more Grace is to be actively aware of the need of others, to strive to put one's shoulder to the common wheel & thereby lose one's individuality in the ocean of LOVE.

Quite often by the third Basant, the abhyasi has imbibed the true values of Transmission & universal brotherhood of love. He is now tuned his entire being (not only his intellect) to the objectives of SAHAJ MARG. It is easier to appreciate the aphorism that to emulate is to learn. Hints and suggestions are given and not class room type of instruction. This behoves on every true seeker to 'observe' carefully the way in which others & especially the seniors in the mission conduct themselves.

It may be called that at this stage one virtually reaches a turning point. The Master's grace permeates every nook and corner of the ashram, every activity that goes on from morning till bed time, and how it extends in all directions, unimpeded by physical barriers and obstacles. The abhyasi has arrived. There is no turning back, but fast progress towards the goal of realisation of the ultimate. Surrender to His spirit, Submit to His Will, Undoubtedly you are off to the Ultimate.



Divine Grace

[Chandra Mohan Vaidya]

Divine Grace is very essential for the spiritual seed to germinate in human life. One has to vacuumise his heart and the entire system to draw the divine grace. So this is a journey in vacuum. In meditation we actually vacuumise our entire heart and mind. The whole attention is diverted towards the divine with a feeling of utter dependency and helplessness. The path of surrender only leads to the descent of the divine grace in to the seeker's heart. This diversion towards the divine, generally, happens by virtue of pious samskars or in a materialistic crisis.

In Sahaj Marg sadhana, Grace is transmitted from Pujya Babuji's heart to the abhyasi's heart. A regular abhyasi practically feels the flow of the Grace in his entire system not only in meditation but at other times of the day also when he is engaged in worldly activities. An abhyasi should develop a prayerful attitude in the beginning and then gradually become an embodiment of prayer. Then only he becomes a deserving vessel for this Grace. In spirituality, divine Grace descends only in deserving hearts. So we must go on improving our deserving capacity. Pujya Babuji also often says "Deserve only and Desire not". How to develop this deserving capacity ? is a basic question in many of the beginners.

For the sprouting of a plant, a seed has to lose its identity and should get destroyed. Similarly for the growth of the spiritual plant, whatever life-span is left in the case of seeker has to be dedicated to the service of the Master. As a result of the sacrifice of this life, we are bestowed with eternal life in the brighter world. Service and sacrifice are the two instruments which develop our deserving capacity provided the devotional attitude is there at the base.



गुरु की सेवा

(श्री पी० राजाशोपाजाजारी)

अनुवादक—श्री किवप्रसाद खेतान; तिनसुकिया, जालाम

पूज्य श्री बाबूजी की चम्प पात्राओं में मुझे उनके साथ जाने का सौभाग्य प्राप्त हुआ। जहाँ कहीं भी मैं गया, अभ्यासी भाइयों के अन्धधर श्री बाबूजी की सेवा करने की तीव्र इच्छा दृष्टिगोचर हुई। कहीं कहीं तो यह भावना इतनी प्रबल प्रतीत होती थी कि अभ्यासी भाइयों में आपस में छीना झपटी की सी नीबत आ जाती थी। साधारणतः ऐसा देखने में आया कि एक भाई श्री बाबूजी को कुर्सी पर से उठने के सभ्य मन्त्र देने में सलग्न है, तो दूसरा चप्पल खोल रहा है और तीसरा उनकी छड़ी लिये हुये हाजिर है और चौथा हाथ में तौलिया घामें हुये है। इनमें से कुछ ऐसे भी हैं जो समय से लाभ न उठा सकने के कारण निराश हैं। सबाल यह उठता है कि क्या श्री बाबूजी इन सेवाओं से खुश हैं। कुछ अंशों में 'हां' पर ज्यादा मात्रा में 'ना' का ही उत्तर मिलना। 'हां' इसलिए कि बाबूजी को इस बात की खुशी है कि अभ्यासी भाइयों में सेवा की भावना जाग्रत हो रही है और 'ना' इसलिए कि बहुत थोड़े भाई ऐसे हैं जो उनकी जरूरतों को समझने की कोशिश करते हैं ज्यादातर भाई सेवा इसलिए करते हैं कि या तो इसमें उन्हें आनन्द मिलता है, अथवा इन सेवाओं के पीछे कुछ इनाम पाने की आशा जैसे आध्यात्मिक प्रगति छिपी रहती है। इनमें कुछ भाई ऐसे भी हैं जो श्री बाबूजी के कहे बिना ही उनकी जरूरतों का सही अन्दाज करके उन्हें एक गिलास पानी अथवा आराम करने के लिये एक तकिया देते हैं और जब ये सेवाएं स्वीकृत हो जाती हैं तो अन्य उपस्थित भाइयों के मन में पछतावा होता है कि वे श्री बाबूजी की जरूरतों के बारे में पहले से क्यों न सोच सके। इस तरह का पूर्व आभास 'सोचने' से नहीं बल्कि 'अनुभव' से प्राप्त किया जा सकता है और 'अनुभव' सिर्फ वे ही अभ्यासी भाई कर सकते हैं जिनके दय में श्री बाबूजी के प्रति अगाध प्रेम हो। अन्य सब श्री बाबू जी की

जरूरतों के बारे में सोचा करते हैं और अक्सर मदद के बजाय बाधा ही पैदा करते हैं ।

क्या ऐसा कोई उपाय है जिससे हम श्री बाबूजी की सही माने में सेवा कर सकें । चप्पल तो उन्हें कोई भी दे सकता है, उनको छड़ी पकड़ाने में अथवा वे जब गाड़ी पर चढ़ रहे हो तो दरवाजा खोल रखने में कोई खास बात नहीं है । ये मामूली बातें हैं जिनमें उनको हमारी सेवाओं की बहुत कम जरूरत है तब क्या, इन व्यक्तिगत शारीरिक सेवाओं के अलावा भी कोई ऊँचे दर्जे की सेवा हो सकती है । हाँ है, हम मिशन के काम में मदद देकर उनकी सेवा कर सकते हैं । उनकी शिक्षा और कामों को लिपिबद्ध कर सकते हैं, खाता पत्र और हिसाब रख सकते हैं, छापाखाना चला सकते हैं और अगर हम इंजिनियर हैं तो बाथरूम का मरम्मत निर्माण और डिजाइन में मदद दे सकते हैं । इसका मतलब यह नहीं है कि जरूरत पड़ने पर हम श्री बाबूजी को चप्पल और छड़ी पकड़ा कर उनकी मदद न करें ।

मैंने कई बार सोचा कि क्या ऐसा कोई रास्ता है जिससे हम श्री बाबूजी की उच्चतम कोटि की सेवा कर सकें । क्या शारीरिक सेवा उच्चतम कोटि की हो सकती है ? नहीं इसे तो वे अपने नौकरों से प्राप्त कर सकते हैं, क्या यह आश्रम का काम हो सकता है, नहीं इसे भी वे अपने कर्मचारियों से हासिल कर सकते हैं । क्या यह बुद्धिमत्ता पूर्ण सवाह और कर्मकुशलता है ? नहीं, श्री बाबूजी तो खुद ही बुद्धि और कुशलता के स्रोत हैं । क्या यह प्रेम हो सकता है ? नहीं, बहुत से लोग उन्हें प्रेम करते हैं परन्तु क्या यह उनकी सेवा करना है । यह सच है कि प्रेम एक बहुत बड़ी देन है परन्तु इसे सेवा नहीं कहा जा सकता । तब फिर उच्च कोटि की सेवा कैसे कहा जा सकता है ? इसका जवाब एक दिन मुझे अन्दर से यह मिला कि हमें वैसे बनना चाहिये है । हमारा 'वैसा' बनना ही श्री बाबूजी के प्रति उच्च कोटि की सेवा हो सकती है । इस प्रश्न का यही सीधा सा उत्तर है । अगर हम श्री बाबूजी की इच्छा के अनुकूल बन पाते हैं तो उनकी खुशी की कोई सीमा नहीं रहती, और अगर नहीं बन पाते तो उनके दुख का कोई ठिकाना नहीं ।

अब सवाल यह है कि श्री बाबूजी हमें वैसे बनाना चाहते हैं उसके नियमों में क्या करना होगा । उत्तर यह है कि हमारे अन्दर जो पक़्त्वपना

है उसे इन्सानियत में बदल कर अपने लक्ष्य की ओर अगुसर होना है । ऐसा करने के लिये हमारे सामने ये रास्ते हैं—ध्यान, सफ़ाई, प्रार्थना और सतत स्मरण । पहले हम 'जो कुछ भी थे, वहाँ से अप्रसर होकर अब जहाँ कुछ भी है । वहाँ तक पहुँच चुके हैं । अब हमें जो कुछ भी है उससे आगे बढ़कर वैसा बनना है जैसा कि हमें होना चाहिये । ऐसा बनने के लिये यह जाँजमी है कि हमारी साधना पूर्ण रूप से सही हों । अक्सर देखने में आता है कि कई अभ्यासी माई श्री बाबूजी के निर्देशानुसार ध्यान नहीं करके और ऐसी बस्तुओं को ध्यान में लेते हैं जो सहज मार्ग में नहीं बताई गई हैं । सफ़ाई की क्रिया के समय सफ़ाई नहीं की जाती बरन् विचार मनमानी विचरण करते हैं, सतत स्मरण जो थोड़ा बहुत करते हैं वह ठीक तरीके से नहीं किया जाता, इस तरह की अशुद्ध साधना से हम श्री बाबूजी की सच्ची सेवा कैसे कर सकते हैं, हमारी साधना अर्ध पूर्ण और लक्ष्य से सम्बन्धित है और साथ बहुत ही लौबी और साधारण है, अगर ऐसी लक्ष्य से सम्बन्धित साधना द्वारा प्रगति नहीं कर सकता तो साफ जाहिर है कि ऐसे माइयों में लक्ष्य तक पहुँचने की इच्छा में कमी है । लेकिन साथ ही ऐसी सेवा के पीछे भक्ति प्रेम और सही अभ्यास का होना बहुत जरूरी है, कारण वे ही वे साधन हैं जिनके माध्यम से हम वैसे बन सकते हैं जैसा कि श्री बाबूजी हमें बनाना चाहते हैं । इस तरह हम अपनी हर चेष्टा पर सच्ची सेवा की मोहर लगा देते हैं ।

अनोखी शरण

श्री मत्स्यस्वरूप श्रीवास्तव, लखनऊ)

तुमने यदि मार्ग सहज सा न दिखाया हीता ।
व्यर्थ इन्सान का तन हमने गांवाया न हीता ॥
भूल कर बैठे थे हम अपने ही घर की राहे ।
रात दिन बढ़ता गई होती ये भौतिक चाहे ॥
मोड़ जीवन में अगर तुमने न लाया होता ॥ व्यर्थ....
जन्म पर जन्म मटकते ही गुजरते होते ।
कालिमा मिटती नहीं दीप हजारो जलते ॥
दिल का दीपक अगर तुमने न जलाया होता ॥ व्यर्थ...
मैल मन का न मिटा लाख नहाये गंगा ।
अंश थगवान का इन्सान बने भिखमंगा ॥
रत्न अनमोज तेरा सा न जो पाया होता ॥ व्यर्थ...
सत्य पथ कौन बिखाता तेरे बिन इस जग को ।
कौन प्राणार्हुति देता तेरे बिन रग रग को ॥
बन के अध्यात्म का सरज न तू छाया होता ॥ व्यर्थ ..
खोल कर दिल का जो आंचल तेरे दर पर आया ।
हो बड़ा कितना गुनहगार मगर अपनाया ॥
तेरा जैसा जो दया सिन्धु न आया होता ॥ व्यर्थ...
तेरा स्वर सुनके जमी युग की आत्मा सोती ।
व्यर्थ लेखन मेरा वाणी की मधुरता होती ॥
गीत लिख शान में तेरी न जी गाया हीता ॥ व्यर्थ....

अनन्त यात्रा

(इस स्थायी स्तम्भ के अन्तर्गत श्री 'बाबूजी' और सुश्री कस्तूरी चतुर्वेदी के बीच पत्र-व्यवहार क्रमशः प्रकाशित किया जा रहा है इसमें अध्यात्मिक एवं ब्रह्म-विद्या सम्बन्धी साधना में अभ्यासी की प्रगति का एक सम्यक व्यवस्थित वास्तविक विवरण प्रस्तुत है। उक्त विद्या को वैज्ञानिक अध्ययन एवं अनुसंधान के लिये सुलभ करने की दृष्टि से इस विस्तृत पत्र-व्यवहार का यथातथ्य प्रकाशन महत्वपूर्ण होगा। क्रमागत—

—सम्पादक]

(पत्र संख्या १६६)

आहजहाँपुर

३०-६-५१

प्रिय वेटी कस्तूरी,

खुश रहो

खत तुम्हारे सब मिल गये। तुम्हारी उरूज चढ़ाब) व नुजूल (नीचे गिरना) की हालत है। आदमी जितना ऊँचा जाता है उतना ही नीचे की ओर देखता है। नुजूल में दीनता और नफी की हालत है। तुम्हारे जो ख्यालात आते हैं वह तुम्हारे नहीं है बल्कि जी विचार उतरा रहे है उनफी यह अंकार है। अभी तुम्हारा दूसरा खत मिला उसका जबाब फिर विस्तार पूर्वक दूंगा। तुम्हारी हाजत इन्तहाई मकसद नुबते पर पहुँचने की उम्मेंद दिला रही है। अम्मा को प्रणाम, तुम्हारे भाई बहिनों को दुआ।

शुभ चिन्तक

रामचन्द्र

(५)

पत्र संख्या (१६७)

लखीमपुर

ता० २१-६-५१

परम पूज्य तथा श्रद्धेय श्री बाबूजी,

सादर प्रणाम।

हम पर मालिक कि कितनी अहेतुकी कृपा हैं इसे देखकर तो हृदय गद गद हो जाता है आपने मेरे संस्कार खींच लिये हैं इसका कुछ आभास मालिक की कृपा से मुझे मिल गया था इसलिए मैंने आपसे कहा भी था कि श्री बाबूजी, यदि मैं ईश्वर होती तो कम से कम बहुत तकलीफ देह संस्कार परम कृपालु सदगुरु के पास भोगने की कमी न जाने देती। खैर आपकी जैसी मर्जी, परन्तु एक प्रार्थना फिर भी अवश्य है कि तो और जितने संस्कार 'ला आफ नेवर' के हिसाब से आपके हिस्से में जायें वहा तक तों लाचारी है परन्तु उससे एक कण भी अधिक की मेहरबानी न फरमाइएगा, वैसे आपकी मेहरबानी का धन्यवाद तो करोड़ जिह्याये भी करने में अक्षमर्थ हैं बस केवल 'मालिक' की हं कर रहूंगी। आपको जहाँ तक ही सकेगा अपने में 'मालिक' की याद की कमी का कमी मौका न दूंगी। आप इस नाचीज पर सदैव खुश रहें इसकी प्रार्थना करती रहूंगी बस यही मेरा धन्यवाद होगा (परन्तु कृपालु लालाजी ने वास्तव में हमें वह प्रदाद किया जो विलकुल असमभव था, वह अनमोल रत्न प्रदान किया बैसा न हुआ है और न होगा। उनके चरणों में इस गरीबनीका सादर प्रणाम कह नोजियेगा और कह दीजियेगा कि मालिक को पूर्णतः प्राप्त करके रहूंगी। चाहे इधर की प्रपची उधर हो जावे। इधर करीक ५२० दिनों से यही हाल चल रहा है कि २०० दिन हालत अच्छी बिल्कुल शुद्ध मालुब होती है और दो-एक दिन को खराब हो जाती है।

आपकी दौन हीन सर्व साधन विज्ञीना
पुत्री कस्तूरी

(६)

प्रिय बेटी कस्तूरी

खुश रहो ।

अब मैं पहले से अच्छा हूँ । तुम्हारे १७ सितम्बर के खत का जवाब दे रहा हूँ । तुमने लिखा है कि जीवन में मोक्ष का आनन्द प्राप्त ही रहा है । यह कैफियत तो बहुत अच्छी है । इस कैफियत की आखीरी हद तक पहुँचा देने से इस तरह पर कि उसका भास न हो जीवन मोक्ष दशा कहलाती है । यह उसकी शुरुआत है । अब यह जहाँ तक बढ़ जावे मगर मैं अपने ख्याल कि क्या कहूँ कि मुझे किसी जगह पर तृप्ति नहीं हो ती (मान लिया) कि अभ्यासो जन्म मोक्ष कि पूर्ण दशा पर आ जावे तो भी बहुत कुछ आगे भीजूद हो मुझे कुछ इशारात किसी समय हमारे पूज्य लालाजी ने दिये थे इसको देख कर मेरे होश उड़ते थे मगर अब न मालूम मुझे अपने ठिकाने का पता न रहा (सिफ लाला जी साहब से कभी कभी इतनी रोशनी मिल जाती है कि मैं DIVINE कर रहा हूँ और यह सवर उस समय होती है जब कि ... : तुम्हारी बड़ी उम्दा उम्दा हालेते जब मैं खतो में देखता हूँ ' तो मुझे बड़ी खुशी ही है और सच पूछो तो यह सब तुम्हारी मेहनत का नतीजा है मैंने तुम पर मेहनत की ही नहीं और लोगों पर जो मेहनत करता हूँ तो उतना अच्छा नतीजा बरामद नहीं होता तो मेरी काव्लियत तो यह है । अगर तुम कहो कि यह सब तुम्हारी काव्लियत का नतीजा है । तो उनमें यह सब बातें पैदा क्यों नहीं होती, अपनी मेहनत ही काम देती है, यह खुशी मुझे जरूर है कि जीवन मोक्ष दशा की हालत के तलछर ए०बी०सी०डी जरूर है, तुमने लिखा है कि हल्केपन का भी एहसास नहीं रहा है इसका जवाब ऊपर दे चुका हूँ और यह लिखा है कि अपने होने का भी एहसास नहीं है और न अपने न होने का ही एहसास है, यह लय अवस्था की बहुत उच्च हालत है । सब की उन्नति चाहना यह ख्याल बहुत अच्छा है, यह एक किस्म की सेवा है जो जितना अभ्यासो आगे बढ़ता है यह चीज बढ़ती जाती है और मुझमें भी यही बात है, अपने फौलाब के महसूस होने के पानी यह होते हैं कि विराट देश में हम बिचरने लगे हैं, फौलाब की शुरुआत यहीं से होती है और जितना आगे पहुँचते जाते हैं उतना ही यह फौलाब की कैफियत बदलती

जाती है, जब तक अभ्यासो ईश्वरीय दशा में रहता है तब तक फौलाब की सूरत बदलती रहती है उसके पारकर लेने के बाद फिर फौलाब महसूस नहीं होता । उसकी शकल कुछ और हो जाती है यहाँ तक बन्धन है ।

अब मैं २६ अक्टूबर के खत का जवाब दे रहा हूँ । तुमने एकाग्रता भीजूद है और बिना जाने बूझे भी तुम्हारे ख्यालात की लड़ी 'मार्मिक' की तरफ जुड़ी रहती है इसलिये जब कोई जोर से बोलता है तो उसकी आवाज से उसके तनाव में झटका लगता है और तकलीफ हो जाती है । जब मैं देखता हूँ इस मुकाम में फैलाव हो चुका है तो और मुरत आगे को जाना चाहती है मगर जा नहीं पाती तो मैं कुछ धक्का दे देता हूँ । माता जी को प्रणाम ।

शुभ चिन्तक
रामचन्द्र

(पत्र संख्या १६६)

लखीमपुर

४-११-५१

परम पूज्य तथा श्रद्धेय श्री बाबूजी

सादर प्रणाम

आपका कृपा पत्र मिला पढ़ कर प्रसन्नता हुई, आपने रहम करके आगे को धक्का दे दिया इस कृपा के लिये बहुत २ धन्यवाद, आपने जो लिखा है कि मगर मैं अपने ख्याल को क्या कहूँ कि मुझे किसी जगह पर तृप्ति नहीं होती। पूज्य श्री बाबू जी काबिलियत की जो आपने लिखी सो सच यह है की काबिलियत और नालायकी दोनों को उसी बिन छोड़ दिया था जब से पूजा आरम्भ की थी और आप पहले पहले जब वहाँ आये थे आप तेरी मेहनत को लिये नाहक लिखते है यहाँ कि आप ही ने मुझे सिखाया था मालिक। बिना तेरी मर्जी के तेरे दर्शन नहीं होते। और आप ने ही सिखाया था की एक ही साधे सब साधे सब साधे सब जाय।, इसलिये मैं काबिलियत या मेहनत क्या जानुं। मुझे तो हुजूर ने तो सबक सिखाया था। यदि मालिक की कृपा हुई तो ऐसी-२ करोड़ों मोक्ष दशाओं से भी अधिक मालिक पर न्योछावर कर दूंगी।

आपकी दोन हीन सर्व साधन बिहीना

पुत्री कस्तूरी

