

With Best Compliments from

**The Indian Textile paper
Tube Company Ltd.**

Registered office & Factory:-

19, Perali Road, Post Box No. 5, Virudhunagar-626001

Grams . Indtube

Phone : 3604

Branches at :

Myleripalayam, Pollachi Road.

Coimbatore Tk.

Grams-Indtube

Phone 30 (Kinathukadavoo)

Selling Agents --

M/s T. T. Krishnamachari & Co.,

Madras - Bombay - Calcutta - Delhi

Publication Department Shri Ram Chandra Mission,

SHAHJAHANPUR, (U. P.) 242001 INDIA

Sahaj Marg Printing Press, Shri Ram Chandra Mission,
SHAHJAHANPUR (U.P.)

सहज-मार्ग SAHAJ MARG

Bi-monthly, Spiritual

Registration No. R.N. 12620/66

Volume XXIII

No: 3

May 1980



Grams. SAHAJMARG

Phone: 2667

Shri Ram Chandra Mission

SHAHJAHANPUR, U. P. (India) 242001

Vol. XXIII

All rights reserved

No. 3

Editors:

May 1980

Sri P. Rajagopalachari

Yearly Subscription Rs. 12.00

Dr. S. P. Srivastava, M.A. Ph.D.

Single Copy Rs. 2.50

CONTENTS

English.—

1 Statement about ownership and other particulars about the Newspaper 'Sahaj Marg' (Spiritual)	A
2 The need for spirituality—by Dr. Atmaram, Bombay	1
2 Do we deserve Master's Grace !	6
4 Alone But Not Lonely—by V.P. Rao, Tirupati	8
5 How to look at the Master—by Padmini Ramchandra	11
6 To Increase Capacity—by Brigitte Smith	15

हिन्दी—

१- बाबूजी का जन्म दिन —श्री आर० एन० महेन्द्रकर, हैदराबाद आंध्रप्रदेश	१
२- "तन्मयता"—श्री शिवलिंगप्पा इंगलगी, सेडम-कर्णाटक	४
३- ईश्वर-प्राप्ति—श्री शिवप्रसाद खेतान, बी० काम०, ए० सी० एस० रिटायर्ड मजिस्ट्रेट, (तिनसुकिया, आसाम)	६
४- प्रगति के लक्षण—श्री एम. ए. सर्नाड गुलबर्गा-कर्णाटक	१२
५- सहज अभ्युदय—श्री जे. पी. पाठक, लखीमपुर-खीरी	१४

Statement about ownership and other particulars about the Newspaper "SAHAJ MARG" (Spiritual)

Registration of Newspaper (Central) Rule Form IV
(Rule 8)

1. Place of publication	Shri Ram Chandra Mission Moh. Diwanjograj, Shahjahanpur-U.P. (India) 242001
2. Periodicity of its Publication	Bi-monthly
3. Printer's Name	Prof. Laxmi Shanker
Nationality	Indian
Address	Principal, K.P. University College 24, Motilal Nehru Road, Allahabad
4. Publisher's Name	Prof. Laxmi Shanker
Nationality	Indian
	Principal, K.P. University College, 24, Motilal Nehru Road, Allahabad
5. Editor's Name	1-Dr. S.P. Srivastava (Hindi)
Nationality	Indian
Address	Head of Department of Philosophy, Y.D. College, Lakhimpur- Kheri, U.P.

[A]

2. Shri P. Rajagopalachari
Indian
"Gayathri", 19, North Street,
Sriram Nagar Madras (600 018)

6. Names and addresses of individuals who own the Magazine and partners or share holders holding more than one per cent of the total capital.

Shri Ram Chandra Mission
Shahjahanpur
U.P., INDIA

I, Prof. Laxmi Shanker, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Prof. Laxmi Shanker
Superintendent
Publication Department
Shri Ram Chandra Mission
Shahjahanpur-U.P., India

Dated 1st March, 1980

The Need for spirituality

(Dr. Atmaram Jajodia. Bombay)

If one questions a lac of highly educated and intelligent persons as to what their aim of life is, the majority will cut a blank. Quite a few of them feel the question itself to be unnecessary. A few might opt for a degree, a good job., prosperous business, good family life or something like that; in short, a comfortable worldly life. Most of them do not believe, much less try to find out that there is a life beyond this life, For them death is the end of everything.

If a person manages to escape misery and troubles to a reasonable extent, he thinks he has led a successful life, He starts thinking that he has created his success; he does not need any body's help : he is his own God. But the moment there is some problem or trouble, he starts looking for help from other quarters, If he does not get it, which in most cases happens, he curses everybody around including the invisible God as tyrannical and unjust.

A question also arises as to what is misery ? We find different people happy and miserable under identical circumstances. Even those who possess practically all the comforts of life and wealth, tell us they are miserable, Everybody wants satisfactor and peace as he envisages it. This is not always possible, as time and again it is proved that circumstances and events do not bring satisfaction or Peace, We

find people very much satisfied in the midst of surroundings which others would not stand a minute. Even when persuaded they are not inclined to leave them. Some might term this as 'ignorance', but those who are in it call the advisers ignorant and continue to wallow in their 'mud' as it were. A dreaming man does not know he is dreaming. His dream is very real, absolutely lifelike. He realises the unreality only when he 'wakes' up. To recognise our worldly existence as a unreal dream is extremely difficult. If only somebody 'wakes' us from it, we might accept the comparative 'reality' or 'unreality'. The classic example is a famous story from our ancient books of wisdom.

Consequent upon an instance of gross misbehaviour Lord Indra, the king of gods, was cursed by the sages to undergo the life of a pig for one hundred years. Steeplly he fell in the wink of a moment and became a Pig. He took up residence in an open drain fed by the filth of a thickly populated city. In course of time he found a wife for himself and reared up a family consisting of several children. In the heavens in the meanwhile, due to Indra's long absence, the work of sacrificial offerings and other important rituals ground to a halt. The gods were terribly worried and besought the holy sages to release Indra from his curse. The sages thereupon advised the gods to persuade Indra to give up his ignorance and get released. When the gods approached Indra, at first he could not understand their language. So one of them assumed the form of a pig and spoke to him thus : 'O Lord Indra, don't you realise your miserable plight, your fall from the pinnacle of glory? Why don't you give up this sordid, filthy existence, and assume

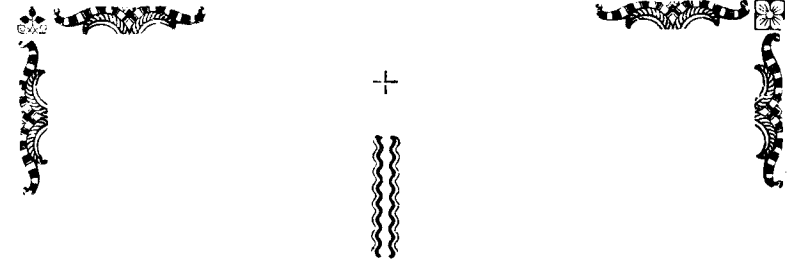
charge once again, of your majestic kingdom, your Indrapada ? The pig said : 'Dear friend, who ate you ? I do not remember to have seen you anytime during my life. Why don't you leave me alone and mind your own business ? I am extremely happy here. I do not know, nor do I wish to know anything about your so-called Indrapada. I have an affectionate wife and very lovable children. Besides, there is here available a perennial and unrestricted supply of all my requirements. In fact I can hardly imagine anything happier than this. This is my Indrapada. Please do not try to disturb me., The gods were shocked and dismayed beyond words. They again approached and prayed to the sages for advice. The sages said, 'Unless you release him out of the present delusion which is his life, he would continue to behave like this.' The gods thereupon brought Indra's Vajra and hit the pig right on his smashing life out of him. Then the soul of Indra coming out of the pig's body realised its true self and Profusely thanked the gods for their invaluable 'help'.

A pig enjoys its life and considers it luxurious and worth having like the Indrapada of the king of gods. Who is then to dispel its 'ignorance', and that too by smashing its head ? Karmic sanskaras are so strong that they do not allow a soul's level of consciousness to be changed. Man is made up of various levels of consciousness. His gross physical instincts of hunger, sleep, fear and procreation operate an animal level. Higher than this is human consciousness, and still higher comes the field of divine consciousness, the base of which is spirituality. Humanity has both the choices : to descend deep into crass animality, as also be divinised and rise up to the level of God Himself. A

fall is easier as habit creates a tendency, which keeps one enmeshed and entrapped. So much so that one starts actually enjoying the condition. How could then one be released? The task is well nigh impossible.

It is the birthright of each soul to regain its lost kingdom, its Indrapada. It lost it through ages of actions and reactions which formed the cycle of karmic samskaras. Here comes the need for spirituality, Through spirituality alone is it possible for an animal to rise to humanity and thence to divinity. this gift is given only to the human race. Even gods can not become God unless they pass through humanity. They can only enjoy fruits of their meritorious deeds in the brighter worlds and descend back to humanity. The animal has no intellect and discrimination; hence it cannot rise up to humanity even. Transformation of man is possible only through the grace and help of a capable Samartha Sadguru, a Master who is all the time completely merged in the condition of the Ultimate. He alone is capable of transmitting his own spirituality to other receptive souls. As this is imparted to the very core of the being, the animal in man slowly starts getting humanised. His mind becomes balanced and he is at complete peace with himself. This condition is naturally reflected in all his actions and behaviour towards others. Peace flows from him to others. In whichever walk of life he is placed, whether as an intellectual, as a disciplined soldier and leader or a manager of big things, success comes to him naturally. His mind is calm and clear, hence there is no haziness or wavering. This is an immense advantage in all worldly dealings i.e. vyavahara. Later when his process of divinisation starts, he

can also become the Master's instrument for reforming the whole of humanity. All this is but the outer fringe of the real benefit that accrues to him. The real problem of life is solved; the lost kingdom is regained and ultimately he merges back into the original source from which he had come out. But all this is possible only through the grace and help of a capable samartha sadguru like the Master of Sahaj Marg. The only requirement from our side is full cooperation. let each one of us find out his own way of cooperating. That will prove to us the need of spirituality, the need for gaining our birthright.



M/s. **Aluminium Industries**

Assam (Pvt.) Ltd.

UDYOGNAGAR,

Tinsukia, Assam

At the feet of the Master



M/s. India Wire products

Udyog Nagar,

Tinsukia, Assam

Do we deserve Master's GRACE !

It seems to me that none of us, the brothers and sisters of Sahaj Marg, deserve our Master's Grace. Even the most respected senior members of the Mission are but beggars from His bowl.

They, no doubt, present examples worthy of emulation. However, it does not appear that their merit is anything more than a willingness to accept His divine generously and follow His simple instructions;

Our situation can be likened to that of a person being given a million dollars by a loving uncle. Along with the gift comes a set of instructions based on Hit investment experience. The instructions tell us how to start a business venture which will stimulate the economy of our nation, and at the same time provide for the future security of ourselves and our family.

This gift is offered freely to all, but all do not accept His generosity in the same manner, Unhappily for the state of our world. most refuse to take it at all.

Others accept the gift and tear up the instructions for it's use. They take the million dollars and stuff their mattress with it. During their life, in times of need, they pull out a few bills to tide them over troubles. The rest of the time they sleep poorly on a lumpy bed.

Some are too lazy to follow the instructions exactly, however, but realizing the value of what they have been given, they put it in a bank and live comfortably on the interest.

A few, those whose example we should emulate, receive the gift with gratitude and follow the instructions for its use to the letter. They realize they have a duty to the donor for the proper utilization of His gift, according to His instructions. Their businesses prosper and they, their families and their nations, grow spiritually rich. But can we say that they truly deserve what they have been given on a silver plater ?

Some of us point them out as truly deserving because we wish to make excuses for our own lack of similar success. "Oh, I'm not business minded." say the lazy ones Or, "He's so much smarter than me, he deserves his rewards" say those who are full of doubts.

We make excuses for ourselves by claiming our innate inability or undeservedness. We point out others as being able and deserving, and thus duck our duty and responsibility, by claiming to be not what we say they are.

In our Mission there is only one Master and the rest of us are His undeserving disciples.

May we all shake off our laziness and doubts, and may He fill our hearts with His Grace up to the Ultimate extent.

Alone But Not Lonely

(V.P- Rao, Tirupati)

We abhyasis would like to Realise God with the help of Babuji. Master, Mission and Method are important. We meditate and subject our selves to the influence of transmission which transforms us gradually by a centrifugal process. The books on Sahaj Marg give an indication of the scope of this yoga. So, in this mission, the only activity for our approach to the Infinite is Silent Surrender to the Supreme Power. The mission stipulates the celebration of Lalaji's birthday during Basant and Babuji's, on April 30th. every year. That is all that Sahaj Marg means to us, in general. The system is unique in that we have the Ultimate consciousness in the living form of Babuji and we are conscious of the exquisite work of divine Grace and the ineffable experience along the path to Truth;

Every soul is directly responsible, in respect of all its activities, to the ultimate, which, in turn, with ITS cosmic consciousness reciprocates and guides the soul to the Goal. Then, is there anything else; on the part of the individual soul, to do ? Absolutely none. However, a sadhak may be replete with various ideas and may be enthusiastic to project a volley or questions concerning meditation and all its implications; also the various customs, conventions and practice of 'man-turned-abhyasi'-in social life, in his vocation or in domestic life. Careful and patient study of the books

on Sahaj Marg may enable him to find a solution. Genuine doubts in spirituality could be clarified by Babuji who has prescribed the methods and who has undertaken to guide the abhyasi.

Every abhyasi 'belongs' to the mission, is in the affectionate fold of Babuji and hence responsible to HIM. It is his duty to meditate regularly and sincerely. He has to be earnest in his endeavour to do so. He must attempt to understand what Goal, Guru and Method mean. Babuji attends to every abhyasi, unasked, to the extent possible. There is no scope for collective approach, With this 'Constant Remembrance' of Babuji, the abhyasi who is involved in all the activities of the day vocational- social and personal, who has a mind suitably regulated, leads a simple, contented and happy life which is conducive to spiritual growth. He acquires an inherent capacity to 'FEEL' the efficacy of Surrender and to be conscious of the feeling of nearness to Babuji.

The solitary soul toils alone. The soul being faithful depends entirely on the Ultimate; the sincere soul cherishes the memory of the spiritual parent and the innocent soul longs for the Love of its divine Mother. Thus the abhyasi, whenever possible, withdraws himself from the noisy activities of life, drifts to an apparently inert existence in the thought of Babuji, delves deep into the depth of the huge void and recognises the silent call of the heart. Now, an illustration: A father returns home after work, His son, a toddler, rushes to the father, blocks his entry into the compound and pleads for a ride for a few minutes on the scooter. The father is happy to satisfy the Innocent child,

because, as Vivekananda said, he gains by giving. Later the family leaves the town for a few days. The father returns home after work as usual, He is immediately reminded of his son. The mental vision is conspicuous, is real and though alone he does not feel lonely. Evenso the humble soul, though 'Alone' is not 'Lonely', longs to get on 'Alone Together', steeped in the bliss of silence, enjoying the calm repose in the thought of Babuji and thus deserving HIS GRACE.

Can he attempt to describe his condition? The tongue with its limitation, is incapable of expressing what the mind is able to visualise. He does not find words for what is within the scope of the quick perception of thought. That is the Language of the Heart, that is Real. Let us then, act well our part, tread the path Alone, not feel Lonely and get on Alone Together so that Babuji may shower His Grace.

At the feet of the Holy Master



Ishwar Trading Company

A. T. Road

TINSUKIA—786125 (Assam)

How to Look at the Master

(By Padmini Ramachandra)

Babuji, I have heard it said, used to remark "Many come to see me; but they do not look into me." Indeed it is so, for the outward eye can hardly get a correct insight into the inner personality of great men. All that glitters is not gold. "Many a gem of purest ray serene the dark unfathomed caves of the ocean bear." says the poet. These emphasise the deceptive nature of the exterior. The relevance of these words is with reference to my own experience my father's and perhaps of many others too in regard to our first contact with Babuji. Of a lean contour with a beard, a bald head, clad in simple dress, shorn of any halo around his attractive face, with his favourite hokkah, and not robed in any ochre mantle. Babuji (aged as he is) did not inspire any awe and reverence. This used to cross our minds quite often and we found it difficult to integrate our sense of his greatness derived from our extensive reading of his books and of others on him (My Master for example) and reports of the experiences of some of his disciples, into our sight of his Physical configurations. My father used to ask, "why does this great man smoke, one spiritually so high and endowed with amazing divinity and power." The ointment which my father had to battle with and which I used to ignore, has affected even a very senior preceptor. My father's trusted abhyasi friend and mine too Chromepet, somewhat irritated by my trifling attention to Babuji's hookah used to silent me thus "Today you ask why

does Babuji smoke', tomorrow you will ask, 'Why does Babuji answer calls of Nature; and the day after 'Why does he eat ? till it even be 'Why does he breathe ?' Then I would hang my head in shame. The senior preceptor, mentioned above, told my father the long ago Babuji once read his mind in this matter and it was referred to Lalaji for adjudication. It appears Lalaji said, If you can give it up, it is O.K; if you cannot it is also O.K." The profundity of this advice of Lalaji and that of Babuji's reply to a European questioner who asked him "Why do you smoke"— "I take poison, but I give you nectar. Will you take it ?" Can be realised by only a discerning insight into personality of realised souls as described in the sequel.

In the Bhagavata, Saptama Skanda, Narada tells Parikshit-

“निदन स्तव सत्कारः व्यक्तरार्थं कलेवरं ।
प्रधान पुष्पयोः राजन् अविवेकेन कल्पितं ॥

The idea is, "Censure, Praise, virtues or vicious conduct belong to the body and is due to non-discrimination between prakriti and purusha". While we, ordinary mortals lost in our ignorance and want of discrimination, mistakenly identify them with our souls, their impact on realised souls, is nil. Such impact even on the body, they realise is an expression of the Divine will and submit to it with a egoless instrumentality, This would be obvious, if we recall to our minds what Lalaji said to his weeping devotee, when Lalaji was suffering in his last moments from excruciating pain on account of abscess in the liver" I can get rid of the pain in a second, but I put up with it because it is God's will". Likewise

our Babuji has said, true to his Master's example, that though he can do away with the agony of his ulcers in no time, he bears them with cheer as the fulfilment of a divine dispensation. The following citation from Sri Aurobindo forcefully elucidates the personality of realised souls like Babuji.

Their consciousness cannot be fixed by any manmade rule of human standard; for his consciousness has moved away from human law and limits and passed into the divine Liberty, away from government by the external and transient into the self rule of the inner and eternal, away from the hindering forms of the finits into the free self-determination of the Infinite. "Howsoever he lives and acts" says the Gita he lives and acts in Me".....It is immaterial whether he wears the garb of the ascetic or lives the full life of the house-holder; whether he spends his days in what men call holy works or in the many sided activities of the world.... what he eats or drinks; what are his habits or his pursuitsHe is not governed by the judgements of men on the laws laid down by the ignorant; he obeys an inner voice and is moved by an unseen power." In the light of this explanation, the doubter can and should understand that what the European questioner regarded as poison is no poison to Babuji, that what Lalaji said to Babuji about his smoking is a matter indifferent to a realised soul. So let us, as Babuji wants us, look into him and not merely see him.

A word more about my personal experience. Whenever I sat before Babuji or sit in meditation, though my practice has been desultory, I forget myself at the moment. But I pray to Babuji to make me forget my self all the twenty

hours. As a mother of two kids, with work at office, and round of domestic duties, though I practise frequent remembrance, I am yet far from that desideratum. I have longed to visit that holy shrine in Shahjahanpur where our Master lives, particularly during the Basant Panchami celebrations. Yet it remains a consummation devoutly to be wished for. So I content myself with the consolation like Millon, "They also serve who stand and wait."

In the service of the Divine Master

**M/s Rayalaseema Mineral
Traders**

20/386-B-Co-operative Colony
Cuddapah—516001 (A.P.)

Manufacturers of:-

Barytes and other mineral powders for
Industrial purpose

Tele Gram - Rayalaseema Tele Phone - 2397-2267

Sole Selling Agent -

M/s T. T. Investments & Trade Private Limited
3, Cathedral Road, Madras-600086.
Bombay, Delhi & Calcutta.

PHONE : 447879



N.R.G. TRADES

Distributors of Dyes & Chemicals

No. 1, TILAK STREET

T NAGAR

MADRAS-600 017

To Increase Capacity

(Brigitte Smith)

When Master says that we should increase our capacity, what does that really mean? It does not help only if we run after having as many sittings as possible, we also have to clean the ground in order to be worthy earth, to let the power of transmission grow. This can only be done when we pay attention in our life. This meditation is for a grihasta life, for people who are in the midst of worldly responsibilities. And with and through these worldly responsibilities we should prepare the ground to become more worthy for Master's work on us. How does that look in the reality of our life?

Master said. "Whatever you do, do it fully". That means, we have to think with mind and heart in all our actions.

If we receive Master's food at Basant-time and we throw the plastic-covers of the food just on the ground, polluting the beautiful ashram, we do not think. If we travel with the servant and pay no attention to his comfort that though being an ignorant human, he also should have a warm blanket to cover himself in the cold of the night we do not think.

If we change our tone of voice in our daily life to become unfriendly to those who are not having worldly

fame or power, we do not think. If we kick an animal just because it is in the way we do not think.

If we rush our way to be in Master's presence, though he might be resting, or his room might have been crowded for hours, though we all have this craving, to be in his sweet presence—we do not think. Because we were not paying attention to become more loving, more attentive, how does it help, if we read all of Master's books, if we do not start to pay attention to the detail in our life? Only this way, we can start to prepare to become worthy of our Master's unlimited love and grace.

If we really think, that for thousands of years people have been trying to find out the real reason of life. Thousands of books have been written about that subject, And to imagine, that we, knowing, or at least beginning faintly to know Master, have the absolute chance with his grace, to find the answer to that eternal question, how indicriably fortunate we are. This should guide us to be humble and willing to think with mind and heart, so that we, being His children, can thank him by preparing the ground for the transmission he is giving us.

बाबूजी का जन्म दिन

(श्री आर० एन० महेन्द्रकर, हैदराबाद 'आंध्रप्रदेश')

परम पूज्य बाबू जी का जन्म दिन १९७१ से प्रति वर्ष मनाया जाता है। १९७९ ई में उनका ७५ वां जन्म दिन हैदराबाद में मनाया गया और तब से विभिन्न केन्द्रों में जैसे बंगलौर, मद्रास, मदुराई, तिनसुकिया (आसाम) और अहमदाबाद में जन्म दिन बड़े पैमाने पर मनाये गये। इस वर्ष बाबू जी का ८१ वां जन्म दिन नई दिल्ली में मनाया जा रहा है। बाबू जी का ८० वां जन्म दिवस पूरे सालभर विभिन्न केन्द्रों में अलग अलग दिनों में मनाये गये। प्रति वर्ष जन्म दिन के अवसर पर भिन्न २ प्रांतों से २५०० से ३००० अभ्यासी सम्मिलित होते हैं। जन्म दिन के उपलक्ष में एक स्मारिका प्रकाशित की जाती है। स्मारिका के प्रकाशनार्थ चँदा प्राप्त करने एवं विज्ञापन की प्राप्ति के लिये हम लोग हमारे अभ्यासियों और अन्य जानेमाने भक्तिमान व्यक्तियों के पास पहुँचते हैं। हर साल जब हम इन व्यक्तियों के पास पहुँचते हैं तब ये मज्जन सोचते हैं कि प्रति वर्ष इतने बड़े पैमाने पर जन्म दिन क्यों मनाया जाता है? क्या ऐसा 'अहं' को बढ़ाने के लिये किया जाता है?

ऐसा उनका सोचना स्वाभाविक है। क्योंकि बड़े-रख्यातिप्राप्त राजनैतिक नेताओं, शासकों, साहित्यकारों, कलाकारों, तथा धर्मगुरुओं के जन्म दिन एवं शक्तिपूर्तियाँ आदि बड़ी धूम धाम से मनाई जाती हैं। उनके प्रशामक और अनुयायी इस तरह उनके प्रति अपनी निष्ठा व्यक्त करते हैं। यह उचित ही है। किन्तु ऐसे समारोहों में बड़े आउम्बर भी होते हैं। जिनके जन्म दिन अथवा शक्तिपूर्तियाँ मनायी जाते हैं वे यह समझकर प्रसन्नता का ऊपरी आवरण पहने रहते हैं कि उनकी सेवाओं का उन्हें फल मिला है और इस प्रकार

सहज श्रभ्युदय

(श्री जे.पी.पाठक, लखीमपुर-खीरी)

वर्तमान समय में संसार के समस्त प्राणी अव्यवस्थित मानसिक स्थिति से होकर गुजर रहे हैं। सभी कहते हैं कि आज सभी अशान्त है। अनेक अमानवीय आचरणों के समाचार मिलते रहते हैं। सभी कहते हैं कि सदाचार और शुद्ध विचार ही मानवता के लक्षण है। सहज होने से, निष्काम होने से ही मनुष्य वास्तविक मानव जीवन की अनुभूतियों में स्थिर रह सकता है। परन्तु यह जानते हुए भी हम भौतिकता में अपना बिखरना रोक नहीं पा रहे हैं, भौतिकता से बंधते ही चले जा रहे हैं। इसका मुख्य कारण है कि हमारी वास्तविक चेतना सामयिक चेतना सामयिक प्रभावों से ढक गई है। इस प्रकार हमारा आचरण पूर्ण रूप से वृत्तियों के अधीन हो गया है। हम इच्छाओं के वशीभूत हो गए हैं और इसी की पूर्ति अपने जीवन का वास्तविक लक्ष्य समझने लगे हैं।

सही अर्थों में जीवन का मूल्य हमें तब मालूम होता है, जब हम बिचारों की श्रंखला से बाहर हो पाते हैं। ऐसी हालत में वृत्तियाँ हमारे निर्देश पर कार्य करती हैं। मानस हमारे अनुकूल चिन्तन करता है। यह एक प्रकार से मानस की न्यायिक स्थिति होती है। इसमें हम अपने अन्दर और बाह्य का सही मूल्यांकन करने में सक्षम होते हैं। जब तक हम आशक्ति और मोह के परदे के पीछे से झाकते रहते हैं, संसार के स्वरूप को अपनी इच्छा-नुसार ही महत्व देते हैं। ऐसी हालत में हमारा न्याय अपने दृष्टिकोण में स्वयं को नहीं परख पाता। वह अपनी चेतना को ही सर्वोपरि मानता है। परन्तु जब अपने और पराये पन का भेद मिट जाता है, तभी हण वास्तव में मानवता के अनुकूल आचरण कर सकते

है। प्रत्येक को सम्पूर्ण मानव जाति के प्रति अक्षुण और निष्काम प्रेम की स्थिति ही विश्वशांति और विश्वकल्याण का वास्तविक मार्ग है।

निष्काम, सहज या वास्तविक प्रेम की सृष्टि करने की आवश्यकता नहीं है और न इसे कहीं ढूँढने की आवश्यकता है। हमारे अन्तर में यह स्थिति पहले से ही विद्यमान है। परन्तु यह संस्कारों से आवृत हो गई है। मानवता की वास्तविक अवस्था को प्राप्त करने के लिए विश्व में अनेक अनुसंधान हो रहे हैं। बहुत सी संस्थाएँ भी इस ओर कार्यरत हैं। परन्तु लक्ष्य अनुसंधान का नहीं वास्तविक अर्थों में साक्षात्कार का होना चाहिए। तभी अनुसंधान का भी सही दिशा मिल सकती है। मात्र अनुसंधान के लक्ष्य वास्तविक स्थित तक नहीं ले जा सकते लेकिन साक्षात्कार के लक्ष्य से वास्तविक अनुसंधान के साथ-साथ कल्याण स्वतः होगा।

सहज अवस्था को प्राप्त करने के लिए सहज में पूर्ण रूप से लय होने का अर्थात् साक्षात्कार से नीचे का कोई भी लक्ष्य किसी उपयोग का नहीं है। इसके लिए हमें सहज अवस्था में स्थित महाबिभूति से प्रेम होना निजान्त आवश्यक है। यदि हम सहज में स्थित किसी अस्तित्व हीन अस्तित्व से निरन्तर प्रेम करेंगे तो हम जो भी करेंगे निष्काम होगा, सहज होगा। सहज में स्थित कोई भी प्राणी सम्पूर्ण श्रष्टि से न्यायिक प्रेम करता है। क्योंकि सहज स्थित अनन्त स्थित है। इसमें रहकर हम सम्पूर्ण बन्धनों से मुक्त रहते हैं। अतः शारीरिक चेतना हमें अपने अनुकूल चलने पर विवश नहीं कर पाती है। वास्तव में जिसे मालिक से प्रेम हो जाता है वह मालिक की सृष्टि से भी स्वतः प्रेम करने लगता है। ऐसा इस लिए हाता है कि संसार का सम्पूर्ण अस्तित्व उसे मूल रूप में अर्थात् ईश्वरमय दिखाई देने लगता है। इसका एक उदाहरण यहाँ उपयोग होगा:- एक मुस्लिम महिला को खुदा से अनन्य प्रेम था। वह कुरान का भी निरन्तर पाठ करती थी। कुरान में एक लाइन है ? शैतान से नफरत करो। उस महिला को यह लाइन बड़ा दुख देती थी। उसने पूरी लाइन पर एक कागज चिपका दिया। मौलवी साहब उसके घर आए तो कुरान उठाकर