

Methods of Training in Divinization (Part-I)

- The attainment of Layawastha is purely Abhyasis job and not of the Master although his help will be there.

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Methods of Spiritual Training under Sahaj Marg

In this little booklet we have tried to collect some of the most important process introduced and applied by the Great Master Mahatma Shri Ram Chandraji, the founder President of Shri Ram Chandra Mission. For spiritual training of the Abhyasis under the system of Sahaj Marg. The methods and processes given herein are so efficient and effective that they are sure to bring forth the desired result in the shortest possible time. But a preceptor-in-charge of the training work must be very careful and may consult the Master before applying any of the processes upon anybody, lest the strong spiritual force working at the root, may overact beyond the normal capacity of the Abhyasi.

The book is meant exclusively for the use of the preceptors who are entrusted with the work of training others under Sahaj Marg System

Shri Ram Chandraji Maharaj

An Adept

30th July 1960

Shahjahanpur (UP)

1. Essentials for a Trainer

1. He must as far as possible be free from internal and external shortcomings, lest similar effect may pass from him to the Abhyasi through transmission.
2. He himself should give up things which he wants other to abstain from
3. He should possess noble qualities which he wants to be transmitted into others
4. His inner and outer must at all times be the same. But this refers only to matters related with spirituality, otherwise in worldly affairs he may some times have to go against it.
5. His heart must be free from all emotional excitements, though in his worldly life he may sometimes have to resort to it for the sake of necessity. But in that case too his heart should be free from the effect thereof. He should be abiding in a state of all round moderation.
6. He should have no idea of self importance or egoism. He should be as plain, simple and unassuming as possible. In this respect he should try to copy Nature.

2. Hints for Trainer

1. While transmitting to an Abhyasi he must think that it is the Master (In his form and person) and not he himself who is transmitting.
2. He should firmly exercise his will, supplementing it with repeated suggestions for the development of things he wants to infuse into the Abhyasi
3. When any work is entrusted to him, he would at the very start form a will that the work has been done and then begin applying his thought force to it. Success will thus be sure. Confidence is of course necessary and the reverse thought should never cross the mind.
4. In order to set his own astral body to work, he should take it out of his physical body and infuse it with life force. It should then be set to work after giving it the necessary power for the purpose. A suggestion should also be made to it to report when the work is finished.

A. In order to make an Abhyasi more deserving the teacher should transmit to him more than his capacity and then try to get it absorbed in him. The process will be to transmit to the heart with the idea that Brahmanda or the next higher region is being awakened. The effects will thus be spread over both the region making passage for further approaches smooth and easy.

B. Everyone at or above the stage of Dhruva should after transmitting to an Abhyasi, form a will that all that is transmitted beyond the capacity of the Abhyasi is transferred to the Master, and then the rest which is in proportion to his capacity is getting absorbed in him.

5. The following methods can be applied for transmission to the residents of Other Worlds:

A. The teacher should encircle them by his thought force and form a will that he is transmitting to them.

B. He should setup his own astral body there with instructions to transmit as per need It should also be directed to report when the work is complete.

6. Methods for developing to fullness by self-effort, the points covered by the Master through His transmitted power :

A. A gentle transmission from the brain should be directed by the Abhyasi towards his own heart. But since it is very difficult to have correct estimates of it, it may better avoided.

B. The Abhyasi should takeout his astral body and transmit to it at the heart creating in it the states of merging and identity.

C. The same process may be repeated on other points higher above. This process will be very helpful in the completion of our journey through the points.

7. A trainer must note that the transmission will proceed from the point wherefrom it is willed to work upon the Abhyasi.

3. Cleaning Process:

Man possess mind which is originally a part of the force that came into action by the effect of primary stir which led to the formation of the universe. The state of the Absolute which was at the root of the stir is also present at the base of the human mind or Manas. But on account of the over activity of the mind, the awareness of that Absolute state is lost and it appears to have grown dull. The primary pursuit under the Sahaj Marg system is therefore to look to the proper cleaning and regulation of mind at the very initial step so that it might be relieved of its grosser and inharmonious tendencies.

Processes:

1. The teacher should exercise his will to purge out all undesirable elements from the Abhyasi heart and awaken in him the state of absolute which lies dormant in him. By this process the Abhyasi will constantly be getting the necessary power required for his spiritual uplift and his progress will be perfect and permanent. The same process is to be repeated on every point or chakra. The minor details in this connection will be clear by experience.

For those trainers who lack proper understanding of the preciseness of the sub points related with particular type of working or the amount of force to

be applied for the purpose, it is sufficient for them to stick to the general process of cleaning of the heart.

2. The teacher should think Abhyasi's mind to be identical with the Absolute, and should divert it towards absolute thinking that it is by itself meditating upon the Absolute after giving up all its perverse tendencies. The thought should be maintained so long as the transmission goes on (Absolute - Ultimate Reality)

3. Formerly teachers usually took up higher regions only after going through the course of transmission at the heart. But in view of the need of the time, I deem it proper to direct that lower Chakras should also be taken up and cleaned along with cleaning of the heart. But care must be taken not to clean them to the extent or to apply so much force as to affect their cleaning which might lead to enlivening of super-normal powers or Siddhis.

4. The following processes are recommended for daily practice and should be done by every Abhyasi regularly in the manner advised to him.

a. Think all impurities to be going out from your backside in the form of smoke or vapours and in its place the sacred current is flowing into your heart from Master.

b. Imagine divine light to be present in the top portion of your head having connection with the eternal divine store. Draw some of it downwards allowing to pass gently through the left arm, taking out all impurities with

it and are going out from the finger tips. Repeat the same process taking up the right arm. Do it again making it pass through the left side of your body right up to the toe and then with the right side of your body.

c. Imagine yourself to be merged in the Ocean of Bliss the waves of which are passing through your entire body (transparent) washing away all impurities and grossness from the whole system. This process may be advised to those who require drastic cleaning and should be practiced daily evening.

Note: In all the above processes it is absolutely necessary to apply the force of the will to throw out impurities and to finish the practice with a feeling of confidence that it has been efficiently done and the impurities have been driven out.

d. Divine Master is seated in front of me. His Divine Power is flowing through me and all unwanted things and obstructions on the path of Ultimate Realization are being washed out from the whole system.

After cleaning feel that total system is filled with His Divine Grace.

Some Special Techniques:

1. When a man feels depressed or exhausted, he should connect his thought With the point, commonly known as Bhanwar or (whirl) which is the meeting point of Maya and Purusha and where immense power exists. He should then make a passage for the power to run into him. This when effected will remove depression.

Note: While doing this process it is necessary to presume the condition of the whirl to be static so that the effect of the vibrations may not enter in. The process is to be done only for a minute or two.

Though every one except those who have reached up to the Para-Brahmanda mandal may not be capable of practicing it efficiently, yet it does not debar anyone from trying it and deriving as much benefit from it as he can.

Gloominess is very harmful for the spiritual pursuit. If it comes in it must be immediately removed. The following process may be applied.

- a. Fix your attention on the point called Bhanwar (whirl) thinking that the condition of the place is entering in and removing gloominess. It should be done assiduously.
- b. Transmit yourself on your face (avoiding the eyes) and imagine that the central force in you is driving out gloominess and bringing in cheerfulness to your heart.

4. Meditation on the form of the Master.

It is no doubt the most efficacious process but only when the Master is of a specially high calibre, the one who is completely merged in the Absolute. Since it is very difficult to find such a Master, the process is not commonly advised. Those to whom such a Master is available can avail of this method and derive the greatest good there from.

Method:

Think that, the form you are meditating upon, is connected with the Absolute. Think it once and begin Meditation.

Note: The entire body of the Master should be taken into view in meditation. It is highly improper to take up only the head or the face.

5. Methods for reading the condition of the Abhyasi:

- a. Magnify the condition of the Abhyasi and then study.
- b. Take out the internal condition of the Abhyasi out of his body and expand it in the space by the force of will from the point of the heart. Then make a close observation of the condition of the components there of, and thereby come to a conclusion.
- c. The powerful effect of the Abhyasi's condition at a point will often produce corresponding effect upon the teacher. But this is not a very sure method.
- d. The possess the power of casting out the effect a certain point or chakra upon others. The teacher must thereby conclude that, that particular chakra of the Abhyasi is awakened. The same will hold true in case of higher/highest regions.

6. Process for Developing Sensitiveness

A. man whose physical heart has come to normalcy and balance will most sensitive. When sensitiveness of the Abhyasi has to be aroused the teacher should imagine that a bright star of sensibility has been put into his heart.

Its glow should be further brightened by the force of his will so that it may begin to emit light which should then be spread over his heart. The teacher should attend to this process continuously for some days till it becomes permanent.

Note: The idea of sun or moon , in place of the star should not be taken up in any case.

If the Abhyasi practices meditation on the Divine light he should be advised to think that the Divine light he is meditating upon is that of the Absolute. (Ultimate)

7. General Process

The following are some of the process which shall be highly beneficial to the Abhyasi according to his individual requirements in respect of his Inner State.

1. For those who are badly entangled in some of the perverse tendencies of the mind:

After the usual process of cleaning of the heart and other sub-points (only to the extent that the physical obstruction be removed there from), a soft current from the brain should be directed towards the Abhyasis heart. The point of the current in the brain should be linked with the causal body of the Abhyasi. Anything which is to be infused into him may be placed and encircled within the causal body in the seed form. The cause will then turn into action and the thing infused in the seed form will begin to develop and proceed towards Bhog (fruitation). The effect may occasionally be reinforced by the teacher. But this process can be practiced more effectively by one who has gone above the ordinary limits of spiritual attainments.

Note: If a teacher misuses it for his personal gain or self adoration, it can be nullified by connecting the Abhyasi's link with the causal point of the next higher region and laying therein a reverse thought to counteract the effect thereof.

2. The state prevailing at a certain point of Chakra of the Abhyasi should after necessary cleaning be made identical with that of the Absolute in a way that the feeling of the Absolute may remain prominent. That state of identity should then be merged into the Absolute. The same process is to be repeated at every Point or Chakra. When all the Chakras have thus assumed similarity entire state should then be merged again into the Ultimate. The process may be repeated several times. This will lead the Abhyasi to such a state of elevation as is rarely attainable even after years of hard practice.

3. For Creating Shabda or Vibration in the Abhyasi:

A. Concentrate upon the thought that the Shabda or Vibration is resounding and causing an echo in the astral mind of the Brahmanda stage and that echo striking against the heart of the Abhyasi. The idea may in the beginning be maintained only for a short while but subsequently it may be extended in accordance with the increase of the Abhyasi's capacity. The process will result in the creation of Shabda in the heart.

The method is not freely permissible unless the trainer consults the Master for permission to practice it upon the Abhyasi.

B. An easier method for it would be that the trainer may create the condition of Shabda within his own heart and then cast it into the heart of the Abhyasi by the force of his will.

The same process can also be applied for creating Anahad. The trainer should create the condition of Anahad within himself and then cast it into the body of the Abhyasi.

C. The method of transmission to the astral body of the Abhyasi:

The teacher should think of the astral body of the Abhyasi and transmit to it, keeping the particles of the body in tact. Whatever it to be infused into the Abhyasi should then be instilled in it. The power will thus begin to saturate into the astral body direct. But this should not be done too quickly or in the first sitting but gradually when there is inner urge for it.

4 Method for taking up more than one region simultaneously.

After the cleaning of the sub-points of the Pind-Desh, those of the Brahmanda too should be taken up and cleaned up to the extent to which the Abhyasi is to be sent up. The points of the Pind-Desh should then be brought to awakening in a way that the corresponding points of the Brahmanda too may also get awakened automatically. The same transmission will work in both the regions and desired elevation will come into effect. But the trainer should have a 'strong brain' to practice this method upon the Abhyasi.

5. For those who have lesser chance of meeting the Master

a. In addition to the usual process of transmission, it is necessary to create in the point or the Chakra taken up at the time by the force of will, a potent tendency to proceed by itself towards its awakening. This will create a power within him which will work through for the completion for the task.

b. An Easier Method. An idea that his transformation is proceeding towards completion (within a specific time should be installed in the form of a point or seed into the heart of the Abhyasi.

This process does not require any extraordinary power on the part of the trainer but any one even of ordinary talents can do it.

Its action in each case will, of course, be in accordance with the capacity of the trainer. Even a trainer wanting in proper capacity required for the work can also do it if his love and devotion for the Master is up to the mark, and his Master too is of Super-Normal capability. But softness of heart and real

faith is of course essential on the part of the teacher. This should be done in such a light manner that the doer may not even have awareness of as to who he or the Master, is doing it.

6. Instead of filling the Abhyasi with the necessary force, it is more proper to awaken the latent power, of the point, being taken up. This process will help him immensely in his onward attainments.

7. If the inner state of an Abhyasi is confusingly complicated, then instead of the teacher doing anything himself, he should connect his (Abhyasi's) link with the Root-Power. In course of time he will gradually be relieved of the complications in the most natural way.

8. Method for transmitting to a gathering:

Pull out, like ropes, the brains of all the persons and fix them at one place. Then transmit to it with a firm will. The process will be highly effective in every case without perhaps a single exception, IF the transmission is done with a soft and pointed attention the effect will be more potent.

If its connection is established from above, the subtle effect will permeate the whole gathering. If it is connected with the Ultimate and the teacher too who effects it has a command up to it, the effect may be so strong as to shatter the brain nerves. For this reason it should be practiced only in most exceptional cases when genuine need for it arises.

This process is almost a miracle.

9. If prayer for the recover of the sick is to be offered, It should be done thus:

Take a bowl of phool (An alloy) filled with water, place it so that it may be in full view of the patient and him who prays. Then the prayer should be offered.

Prayer for recovery at the last moment is useless. At that time it should be for the absolution of sins. This process is not permissible in case of pthysis or contagious diseases. Water should not be placed in such cases. A simple prayer should can however be offered.

10. For extracting a disease out from the body of a patient, his ailment should be transferred to his astral body, which should then be taken out of the physical body and subjected to the cleaning process with a view to relieve it of the disease. The astral body should not be allowed to re-enter until it is purged of all disease. This process should be resorted to only in special cases and should not be frequently used. If it is necessary to continue the process for some days, the astral body should then be kept out encircled by his thought power and should be allowed to re-entered only when it is completely relieved of the disease.

8. Training for ladies:

1. While transmitting to a lady, care should be taken to avoid seating her quite face to face with the teacher. It would however be better if the teacher himself turns a little side way.

2. Before starting transmission he should think that God has created Prakriti also and that the elements contained in her composition are being transformed into Divine.
3. The transmission should be very light and calm. She should not be detained at the point of the heart longer than it is absolutely necessary, but should be brought to the point of the soul. Forceful transmission of whatever stage it might be, should never be done. This is a very important point to be taken into consideration.
4. Ladies should be induced to love their husbands and to look after the house hold affairs properly.
5. If she is a widow she should be induced to love God direct.
6. Woman should not be allowed to meditate on the form of the teacher. A wife can however meditate on the form of her husband.
- 7 The preceptor should be very careful to safeguard or not to allow the the development in her of over attachment for the teacher.

Note: For all these various reasons the training of ladies is a bit difficult job. Indirect transmission is, however not objectionable. The common practice to be advised to every lady whether married or unmarried or a widow is that she should meditate at the point of the heart, thinking that she is meditating on HIM who is all pervading. A married lady may, however, mould this meditation thinking that she is meditating upon HIM who

pervades all over and in her husband too. This will strengthen her pativrata dharma.

9. Process for Children

They may be asked to sit with their eyes closed and recite mentally the name of **rama**. They should do it till they feel tired. It would be better to let them practice before the teacher. But he should not in any way be attentive towards them.

or

Imagine that Divine Babuji Maharaj is in front of you. Recite the prayer mentally 3 or 4 times. And think that Divine Master is giving transmission; sit for 10- 15 minutes daily.

10. Practices for Abhyasis:

(General Practice to be followed by every Abhyasi regularly at 9:00 PM)

Think that all men and women in the whole world are my brothers and sisters. All my brothers and sister's hearts are being filled with Master's Grace and real faith and devotion are developing in them.

Note: This is very important and should not be ignored in any case.

A. Three point japa:

Think of the divine light to be present in your heart. Pull some of it to the

crown of the head where the word 'OM' is to be recited mentally. Then bring it straight downwards reciting the word ' TAT ' as we pass through the chest. Proceed on and come to the naval-point with a slight jerk of thought reciting the word 'SAT' . Take three rounds of it in one breath. It should be done in a way so as to form a continued circuit.

B. Four point Japa:

This Jape covers recitation of 4 words 'HARI OM TAT SAT' each of which is to be recited mentally at a fixed point (as given below) together with the Thought to be associated with each.

Point No. 1: Two fingers width from the right nipple towards the centre.

Point No. 2: Two fingers width from the left nipple towards the centre.

Point No. 3: Top most point in the head.

Method:

1. At the point No. recite 'HARI' think of God as the giver of Bliss.
2. Then come to the point No. 2 and recite 'OM' thinking of God as the Giver of daily bread.
3. To point No.3 reciting the word 'TAT' thinking of God as the giver of higher approaches.

4. Come again to the point No.2 and recite the word 'SAT' thinking of God in the sense 'I surrendered to Thee'.

Take 3 rounds of it in one breath, applying a slight jerk of thought at each of the points..

This japa is very useful for those who are heavily encumbered with the effect of adverse Samskara

C. Meditations on Points A&B

From the left nipple measure two finger width straight towards the right proceed straight down wards upto three finger width. This is the position of the point. 'A' further on proceed two fingers width more in the same direction. This is the position of the point 'B'.

NOTE: Measurements to be made by one's own fingers.

1. Meditation on point A:

Fix your attention on the point and think that all men and women of the world are your brothers and sisters. Do that before going to bed for not more than ten minutes. This meditation is highly effective for checking the indulgences of the mind and the improprieties of conduct.

Generally the ladies do not stand in need of this meditation for they are comparatively free from restless tendencies. But if any of them is a victim, to it, the process should be advised to her with the following modifications.

She should think that all the Divine gifts are available to her and that every man and woman of the world think each other to be brother and sister and she is also with them in this respect.

2. Meditation on Point B:

Imagine all your impurities and grossness to be going out from the point towards the front side and from behind it the glow of the Atman begins to come to view. Do this for not more than 10 minutes in the morning before commencing your daily practice meditation.

Note: The two meditations (on point A & B) given above) are very helpful in curing the disturbed tendencies of mind (or Chanchalatha). Since this disturbed condition of mind exists in the majority of cases, the two meditations can safely be advised to almost all Abhyasis without exception.

d) Gayathri Mantram: (For non-Abhyasis only)

Om Bhu, Bhuva, Swaha |

Tat Savitur Vareniyam ||

Bhargo Devasya Dhi Mahi |

Dhiyo Yonah Prachodayat ||

Recite the above Gayathri Mantram every morning mentally three times and meditate over its real meaning for 20-30 minutes daily.

11. Additional Practices To Be Advised In Particular Cases:

1. Lie down on the back calm and motionless. Meditate that the inner points which have been purified by the Master are inhaling the Power of Guru and are developing properly by the effect. Do this till you get into a state of balance (or samata). Remain absorbed in it as long as you can.

This is very useful for higher attainments.

2. Meditate thinking that all your sensibilities are purified. Karm Indriyas and Gyan Indriyas have assumed their real state. A firm will should be formed that it is really so. After that imagine that all the senses have merged into the Real and perfect balance, which is our goal, has come in, finish it with a firm confidence.

3. Fix a point at the lower surface of the right toe at the centre of the first joint. Meditate over this point thinking that the power of the Absolute (Ultimate) is entering your body at the point and the molecules of Maya are getting dissolved.

This may be practiced by those who have completely devoted themselves to their Master but only after securing his permission for it.

12. Miscellaneous Processes:

1. When a man feels over fatigued by travelling, he should expose the particles of his body and merge them in the power of Brahmanda, but only for a minutes or two.

2. If over fatigue of an Abhyasi is to be removed, he should be given soft and soothing transmission thinking that a light drizzle from the Brahmanda is affecting every particle of his body bringing freshness to it.
3. If one has to undertake a long walk he should imagine that the earth is slipping fast and his steps are falling fast. This will reduce the sense of distance.
4. In case of digestive trouble or frequent motions one should meditate upon the Sun drawing from it red-electricity into his stomach but only for 5 minutes.
5. For cough and cold he should draw over his chest the Bluish rays of the Sun for 10 minutes.
6. For excessive anger, one should sleep on the ground possibly closest to its surface or he should meditate for its removal, taking the help of the cleaning process or meditation upon light blue colour is also useful.
7. For those who sleep much or have unhappy dreams, the evening meal should be avoided.
8. For heart trouble:massaging on both sides of the thick nerve at the back side of the left foot above the heel at about the level of ankle. This is for immediate relief.

9. For stomach disorders-massaging with both thumbs in the downward direction of the backside nerves of the legs below the knees.

10. For Brain troubles: Massaging the front nerves of both legs just below and attached to the Knees.

Note:

The exact position of the places referred to in processes from 8 to 10 are shown in the diagram.

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Part - I Completed.

Methods of Training in Divinization
(Part - II)

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1. Preface and Early History of the Master

Preface:

On the morning of 3rd June 1922, my fortune took me to the holy feet of my Master Shri Lalaji Saheb to receive from Him transmission for the first time. As the effect of it I felt that I had moved up to a level, where the surroundings were very much different from those of the external atmosphere. The same feeling persisted and I remained in that condition for several days. I started meditation, not on the Divine light but on my Master's form, seating Him in my heart.

This was quite spontaneous and automatic. I went on with it. Another change in my inner feeling was that the idea of God seemed to be lost to me, yielding place to that of my Master and Master alone. To me there was no God but my Master. I went on with it regardless of anything else till I reached the level expressed by my Master in the following verse:
'I become THEE and THEE as I. No one can say, I am other than thee or thou art other than me'

It was a very happy day indeed, when at Fatehgarh, where my Master used to hold the annual spiritual gathering Bhandara, I suddenly experienced by the Master's Grace a similar state of absorption. (Layawastha) as He has in Brahm. It repeated itself two or three times in successions. I felt convinced that it was the real stage which I must have, since then I began to adjust myself to bring about the real state. It was not a mere conception that

I was in that state, but something real started to awaken in me. I went on doing all that silently without telling it to my Master even.

The Master's remembrance arose in me the very day He had transmitted to me for the first time., So I was continuing it, with three things together: a) Constant Remembrance of the Master, b) Adjusting myself to bring about that condition of Absorption or Laya-Awastha which my Master has and c) Reading and experiencing what was happening in the region I was at that time.

I started meditation, as I said before upon His form within my heart. In the beginning the form used to remain to view but after some time the vision begins to dwindle away, till only reflection - Akar remains, which too melted away after sometime and only an idea of it remained. Besides this I used to meditate upon His complete form placed before me. The subsequent stages involved in the process are also almost similar. After some practice the form grows subtler and subtler and subsequently begins to fade away leaving in its place a mere idea of it. When that too disappears the Abhyasi should take it a mere supposition, that is there. Later on when that supposition too vanishes there comes the second stage. But this must come naturally and automatically and not by willful efforts to create this condition. At this stage the Abhyasi begins to feel himself as the Master. Then he begins to feel, if he is sensitive enough, that all parts of his body, limbs etc., are those of Master. Here again I shall repeat the same warning that this must also develop naturally and automatically and not by willful effort. If the Abhyasi goes along with the practice in the correct manner, the body idea will soon begin to vanish. He will begin to feel that the body is

neither his nor of the Master but still he should have the idea that his body is that of the Master. When that idea vanishes, he should suppose that he is the Master in the end, when the supposition also fades out, the process will bring itself to the third stage that the soul within is the Master. This will complete all steps automatically after which there remains neither the idea of the body nor of the soul; He is nowhere now and the task is practically over.

When I was in this last stage of meditation, I was asked by my Master in the dream, to meditate on the soul itself and He told me the process also which was as below “Lie down straight upon the bed, without movement and meditate upon soul for some time”.

I did it for full one month and took leave from the office in order to devote the maximum time to it. It was all due to the Grace of the Master and Master alone that this process came to my mind, automatically ± each step itself giving clue to the next step. Of course my Master never asked any body to meditate upon his form and I am proud that I was the only person who adopted this process though there were many others, who used to have His remembrance off and on. After completing the entire process I thought of bringing into effect negation of the negation and had started doing it while the Master's grace showered on me in torrents. Soon afterwards my Master revealed to me that He would have taken some more time but since I had started the last process. He was compelled to allot work to me otherwise it would not have been possible for me to train others.

What follows next is REALITY and a man goes on and on with it. There are of course more steps further but then it is the work of God or Master alone. We have nothing to do because it is His work then. At this stage, we have played our part completely.

Early History :

Since this booklet is for preceptors to guide others, I must reveal the thing that I had in my heart if any body wants to gain absorption - Layawastha in Brahm this is the only way for him.

The attainment of layawastha is purely abhyasis job and not of the Masters: although his help will be there.

But the Abhyasi can have layawastha very easily after completing the whole course said above, provided His Master himself has Layawastha. It is, therefore essential to seek for the adepts and not the neophytes. It is better to remain all life without a Guru than to submit to an unworthy Master. The finding out of such a Master, is of course, very difficult but prayer to God will help much. But he whose past samskaras are good and congenial for the purpose can undertake the process.

The new Samskara for the Reality can also be formed by the Master to a certain extent but the seekers will not like to have company with such a Master. Even if such a Master goes himself to their doors, they will not pay any attention to him. Now I give my own view of the Master. Suppose one does not get a Master absorbed in Brahm, one should seek the man who has completed all the steps of spirituality. He can in that case be meditated

upon. This process is not for women. Remembrance of Master is allowed but the meditation on the form of the Master is not advisable for women.

I must teach a little the scientific aspect of the process. Duality is necessary for the sake of worship as we must proceed from our level although those who advocate Adwaita proceed with 'I am Brahma'. This means usurping the privileges of the Ultimate with the result that there is no help. It is the privileges of God that He may mould the Abhyasi to any necessary way.. When we meditate on the form of the real guru our thought is there. Now to fill that gap, the grace of the guru rushes in. In the end you lose up everything of your own, giving place to what divinity has. So the system begins to get divinized very easily and without any effort on the part of the Abhyasi. One who follows this path sincerely with devotion even for a week, he cannot leave it afterwards.

The charge is so charming so ennobling and invigorating and the peace of such a fine nature, that one would like to spare some time out of his lunch hour even. If he will be busy in some work, he would like to finish the work to return to this process.

It will not be out of place if I say that the whole system of Sahaj Marg is dynamic, because the power of the Master works. The man who comes to spiritual training with faith, devotion and confidence, begins to turn dynamic from the very first day. This can be experienced by any person very easily. If such a one is sitting in a society, the pious thing in him radiates and affects the persons sitting around giving them peace a little or more.

Only the Ultimate Consciousness can transform man and not the 'Supramental' of Shri Aurobindo. Supramental is only upto mental level and Reality is beyond it. The efficiency of our system : Sahaj Marg as moulded by my Master Shri Lalaji Maharaj is that every preceptor of the Mission releases that Ultimate force to the heart of the Abhyasi consciously or unconsciously. The effect of it can be traced out in a very short time. It is very difficult to transmit the energy which is free from matter (Matter free energy) and for it very high approach is required. Thanks to the Master for having made possible for us under the Sahaj Marg System every preceptor who trains the Abhyasi sows the same seed in him which grows and brings out the same result.

2. Curse

In our religious literature we find the instances of curse having been pronounced by certain saints. A saint said something ill for a person and it came to pass. That has created a sense of fear. In my humble opinion, if any saint curses anybody the effect of utterance, usually, brings out the impressions samskaras that were buried deep within the system of the man who is cursed. So the consuming - Bhog of the Samskaras starts which may other wise, have started years after. We, therefore need not be afraid of it. In a way we become free of that amount of burden earlier.

We should fear the persons, who can create the samskaras and circumstances merely by his utterances. But such persons are rare and those who have this power shall hardly use it. Suppose there is a person who has been cursed by anybody and he is undergoing the impressions as a

result of curse and you want to remove it. The method is that you go to the next region higher than that from which the curse has been pronounced and as you move to next higher region take it out from where it is rooted. I tell you one very good thing. We clean the system of Abhyasis removing the impressions along with that impressions of curse, if any at all are also automatically and unknowingly removed.

My Master once related a case of a Sanyasi to one of his disciples. A Sanyasi of attainments used to come to Him to receive spiritual training at night. He used to inform my Master though inter-communion whenever he has to come. He used to come in the nights because he did not go to the house of any house-holder-grihastha and lived in open space at the bank of Ganga throughout the year. Once this Sanyasi cursed a person and it came to pass. The out come of pronouncing the curse was that the Sanyasi had to be born again at Rangoon though he survived only for a brief span seven or eight years.

Here I like to issue a warning for the Abhyasis of our Mission, for , the power of the Master works in the system of the Abhyasis. It is almost daily occurrence with the Abhyasi having faith in the Master that they touch the deeper layers of spirituality. If at that time, they may unconsciously, say anything it will come to pass. I have already written some warnings on this point in my letters.

3. Suggestion:

Transmission effects in three ways voice, touch and thought. The transmission by voice is very strong. One who knows how to wield it can do

better work. Those who have become thoroughly dynamic should not touch any person at spiritual centers. This care should be taken up by the preceptors in general, because they are themselves developing the spiritual power. It is just a precaution. When I give permission for higher work to any body I control the power produced by voice to the extent needed at that time. At that time the whole frame of body nerves etc is filled with spiritual energy. In the provisional permission, it is not the case I complete the Yatra of heart region, to the extent of Pinda-pradesh - Microcosm and put him into the second point Atma Chakra filling some light in the third and the fourth point. Agni and Jal respective after doing this I simply ask them to work.

I have divided suggestions under three degrees for the sake of clarity ± subtle, subtler and subtlest. The suggestion should be used alone for making of a man. A preceptor can give suggestion that such and such thing is happening in the Abhyasi and gradually it will happen. If you make it subtler it will not take much time and if it is the subtlest the result will be immediate.

The suggestion is mere supposition and subtlest is an idea and subtle is slightly weight. Subtle is sookshma, subtler is karan (causal) and subtlest is purely divine (Daivi - Divine). The '**suggestion**' which apparently seems to be of no importance is the most potent and 'useful instrument' in the hands of a Yogi and on the basis of my experience I can assert that it is an unfailing one.

The subtle suggestion can be used in transmission every day. It is free from all dangers. There are preceptors in the Mission who can use the **subtler** suggestions and also the **subtlest** after some experience. While coming to **subtlest** moulding, the preceptors should be very cautious. In such cases the capacity to observe and experience is essential. Whenever any disciple of my Master went to Him and complained of certain undesirable and unrequired tendencies as rage, He simply said 'Achha...' ! (well) and the rage was gone. I studied years and I came to know that it was a **suggestion** in a way. It was needed through **voice** and the man was freed from the cause of complaint.

This again I emphasize for spiritual work alone. It is also an instrument for divine work when it is used through **subtlest** methods. There may be few rare personalities who are given work by the Divine directly. Sruti and Richa both are present in Vedas. The question arises in the presence of sruti, whether richa is needed ? It happens with very high sages that God sends **vibrations** of the work which have no sound, though, in rare case the sound may be there, if the vibrations are very forceful. I experienced the sound only twice or thrice but it was very faint.

Suppose a Sruti comes to a saint he, being a human being, misses a part of it He will then create Richa. The same Sruti will not come next time. How Richa is created ? If any thing is missed in catching the Sruti, the saint will create the Richa with his super conscious mind. Diagram. 2 given in the book 'Efficacy of Rajayoga'.

The process is that he meditates upon the nature and the meaning of the Sruti and then by means of subtlest suggestions, he creates a sort of picture in the atmosphere and reads it. And it is not difficult of course. Sruti is not in our hands but Richa is. Now he will read it and do the work. I brought these things here under the topic of suggestions simply to let you know the importance of suggestions. If a man cannot mould himself to the subtlest ways of suggestions, he cannot produce Richa. A little practice is of course required.

4. Automatic Transmission:

During the life time of my Master, I was at Fatehgarh to participate in the spiritual gathering Bhandara, when I found that the channels of the hearts of all Satsangh were linked up with the Master's heart and the flow of divine effulgence was there to each heart.

So the preceptors of the mission should linkup the hearts of the Satsanghis with their own hearts during such gatherings. The transmission will go on unless disconnected by the preceptor. It will save the labour of transmitting them throughout the twenty four hours. Never mind even if there be millions and billions of Satsanghis. All will be benefited.

5. Charge of a person by Divinity:

My Master told me when the Divine takes over charge of any person the task of guru is over. It is an undoubted fact and I am lucky enough to have a few such a persons in our midst. The experience says that after a very high reach, the Divine takes charge of a man. But first of all it is a mere touch

which remains along and that is the first step, afterwards a little more than that and gradually it takes full charge of a man and in that case the Master cannot even touch him. But the duty of the servant is always there. And that is to facilitate work of the Divinity by cleaning the various centers where it is working.

Sometimes the Divinity takes charge of a man even before he enters the central region. But it rarely happens. Suppose a man enters into the Central region but he has not yet crossed the rings, the duty of the Guru then remains as before, to help the Abhyasi to cross over the rings. If the Divinity takes the charge of an aspirant before he enters into the Central Region, the duty of the Guru stands to help him in crossing the rings. **‘The Divinity works towards the overall transformation of man turning everything in the human body to divinization.’**

The turning of Atoms of body into energy and then to their Absolute form is the function of God (Ultimate). Any man who has such condition in himself can do this work immediately. But it is not at all permissible because he cannot be as subtle as God. For such work as mentioned above, extreme subtleness is required. For the encouragement of the preceptors, I like to write that every preceptor of the Mission, even if he may not have this condition, can turn stone into energy and then into Absolute, provided he is confident in himself and has full faith in the Master. But I expect all the preceptors of the Mission not to do this because it is extremely dangerous for the Abhyasi.

I took one such case, I could do a little only a slight touch and the result was that almost every centre of the nerves was troubling. Then I stopped the work. All time I was observing the condition of the Abhyasi if it was not being unbearable to him. There are so many other things to be taken up by the Master for which God has no concern. What are they ? The points near about the beginning of the Central Region and the rings of splendour and so on. It seems to me that the Divinity takes charge of man when it finds that the Master may be knowing the way of working but cannot be as subtle as God is. If the Master is very powerful and high caliber He can give the charge of a person to God in the very beginning. But only that Master can do it who has control over Nature as far as possible for a human being. So this process should not be attempted. When the Almighty (Ultimate) sends his current to man, it always comes in through Brahma Randhra. It is the Point where we keep *shika*.

The process is that one should open the centre of Brahma Randhra towards the Divine and the flow of the current of the Divine should be linked to it. A great precaution is to be taken. While attempting this process one should develop a bondage side by side so that the centre of Brahma Randhra may receive only as much force as needed otherwise it will become extremely dangerous. I do not want to keep any such thing in my heart and the orders are also like that so I am revealing all these to the preceptors who do the work. More over it may become the foundation for further thinking. If any discovery is made, it should not be tried on Man directly as some scientists and doctors do. Higher centers if improperly touched, become dangerous. So first of all one should think how to avoid danger. When he is thoroughly satisfied, he can bring any such process into use. Of course the experiences

also are the factors of discovery. But for the higher research work cognition should be right and it happens in the higher state of development.

Whatever a man thinks at this state, must be correct. Now the correct thinking is there and at the same time the heart gives signal that the thinking is right. In other words, correctness of thinking is also verified by the heart.

It is the characteristic of the heart that it gives signals as verification for which I have no words, otherwise I would have written then. The preceptors of the Mission may try to understand them. If an Abhyasi is laya-absorbed in the Master, the verification also comes from Him even if He be not in the material form.

6. Development of Vairagya

Dia. 11 If any body wants to know the spiritual condition of a man he should mark the current of thought as shown in Dia. 11. The chit lake is denoted as Z the flow of thought energy comes from the point Z and at point X it diverts itself into two channels. The one enters into the lower region of the heart and the other to the centre of Atma. Generally its flow is of greater force towards the lower region of the heart instead of being towards Atma centre one can read the condition of the Abhyasi by simply looking at the current flowing in the lower region of the heart marked 'L'. In the spiritual advancement, the stronger flow towards 'L' gradually dwindles away and it becomes stronger towards Atma centre or Chakra. The preceptor who transmits to the Abhyasi may also draw the flow running at the point L towards X to make it flow into the Atma Chakra. But he should not divert

the whole of it towards X but only the upper flow should be drawn towards 'X'. This should be done very mildly and force should not be used. The result will be that the Abhyasi will soon begin to develop detachment - Vairagya and he will find that he is very easily and smoothly proceeding on. I have tried this method and I have not failed even once in giving the full benefit of it. Its immediate effect is that our Abhyasi becomes almost thoughtless and it is a natural process. Usually the preceptors should not try to stop the thoughts of the Abhyasi except when he finds that they are meddling with his work. I found in a few cases that the Abhyasi's minds were having great restlessness with the result that I found some wavering in my heart as well. In that case I tried to remove the restlessness first by process of cleaning. Afterwards I stopped the rush of the thoughts. This method of diverting the thought energy towards Atma chakra may be tried even when Abhyasis join the Satsangh for the first time i.e., in the very first sitting.

If any body want to search out the ocean in the human body it is Chit lake the point marked as Z. The vibrations are there and Nature regulates them. It has no concern with Agya chakra. The Agya Chakra has some other purpose. It only distributes the power and energy for the consumption of the human organism while the chit lake only works in the thought forces. There are different colours found in the people of different mentalities. The grey is medium colour of Chit lake in an ordinary human being who risen a little higher. In case of a perfect human being the colour of the chit lake in the end turns to that of ruby. This ruby colour was discovered by Dr.K C Varadachari at Tirupathi by his observations and it is entirely correct Now what is the part of the teacher here ? He should try to regularize it in a way

that its rise and fall may disappear and the state of moderation may prevail. If it is corrected then the energy which it is distributing to the lower region of the heart will have some Divine smell. It will work well in the worldly affairs but charged with Divinity.

Before attempting the above method regarding chit lake, it should be cleaned as thoroughly as possible. Of course, cleaning will take some time and it is not easy to clean the point instantly. IF the preceptor finds any difficulty he may first clean the right toe of the foot. (See Dia. 11). And take up the chit lake in the second turn.

Difficulties are there but the will force of the Preceptor clears all the thorns and thistles in the way of various Centers*. The front part of the nail relates directly to the chit lake and if the whole of the toe is cleaned, there is no harm.

It will not be out of place if I mention the way of meditation on Agya Chakra for the information of the preceptors. The Abhyasis of the Mission are not allowed to take it up in any way because we have already taken the heart plexus for meditation. The people generally do meditation on the upper layers of the centre Agya chakra which remains flickering because it is, all the time distributing energy to the human body, for different works. On account of this work of distribution there is some activity in the form of vibrations. The proper method is to meditate on the base of the Agya Chakra.

People are generally tempted to take up its meditation because some light appears here. It becomes a sort of toy for them to play with, otherwise the

colourless colour of Reality is some what greyish and we proceed from light to grey. I express the colour as greyish for the idea between light and darkness as that of twilight. I am not finding these words to describe the exact shade of grey. It might, perhaps convey the idea if I call it 'grey less grey'. Even the scriptures have described it in only suggestive terms, there is neither light nor darkness says the **Nasadiya Sukta**.

When the **vibrations** of the Chit-Lake become very low and faint some what similar to those of Central Region, the state of naturalness is there and they might be called the natural vibrations Really it is we who have spoiled them. If this process is complete, thoughts would be minimized and would rise only when it is necessary.

The left region of the heart© is still unexplored. It is only for the worldly work I tried to know what is there, so that we may also utilize that power for the spiritual benefit of man but I found that the innumerable areas are there relating to different organs of the human body. It is very difficult rather impossible, to relate the nature of power which these areas contain. If some how we develop that sort of vocabulary we might be able to say something about them. It is, of course, a dark region just on the opposite of the right side of heart. I am still trying on the lines that those areas may some how, take the tinge of spirituality so that their effect may work towards bringing about purity and divine effulgence in the human organs. When I become sure that they can be brought to give the spiritual benefit, I will add a supplement to this part of method of training.

7. Journey

In our Sahaj Marg system journey (yatra) is essential. The Abhyasi gains thereby the knowledge and utilization of the effect of that centre for the benefit of man. I believe every preceptor knows it and can do it rightly. But I am writing the methods which I have either discovered or have come to my experience. The first thing should be that the Will should be at our command and I assure All The Preceptors of The Mission that they have got such will but as a precaution for further development of will, I want to tell them that there should be no doubt about success in the work they have undertaken. The doubt is the sign that they have no faith in the Master and their self is predominant. I mean to say that those who think that they are doing the work themselves remain aloof from the real power of the Master. While doing the work the preceptor should think himself to be the Master or It is the Master's Force that is working at that time. This creates confidence in oneself which is also essential. If a preceptor thinks that the journey of a certain chakra is over for example that of the heart region. It will be over immediately but 'self' should not be there as I said before. The idea should be that it is the work of the Master and He is doing Himself. But this must not be done in hurry as it may affect any nerve. It is generally seen that the journey^{1/4}_{1/4}. Yatra does not start itself in the Abhyasi, although the movement is there. He also moves in other chakras which my Master used to call reflection ..Aksi...Pratibimba....We should, of course, wait for a reasonable period of time that the journey of the heart may commence.

If it does not start by itself we should create a field of power at point P, with the idea that the movement of the journey has started and the point P is helping it. We should also give movement in a clockwise direction, the journey will at once be over and it must not be done. We should proceed very mildly bit by bit.

Suppose any preceptor wants to finish it in an hour or so, then he should manage the touch so mildly that even the heart may not be able to feel it. He should slowly begin the movement, when the movement is there and the preceptor wants that it should be over, say in fifteen minutes, then very mildly he should divide the fifteen minutes into 5 parts i.e., at each step he should devote three minutes. But this method must not be touched by the persons who are having provisional permission. So other things contained in this part as well as in Part-I can be touched by the man having provisional permission but that only preceptor can decide. After the journey of the heart plexus or centre to the required extent of Pinda Pradesh is over, the Abhyasi can be moved to Atma Chakra. The same process will complete the journey of that Chakra. The same process should be followed in other Centers Agni, Jal, Kantha Chakra and Agya chakra. But when a man moves to macrocosm Brahmanda Mandal and still further $\frac{1}{4}$. This process should not be followed. There we should take the nucleus of the region or the Master Cell which is always in the middle. We should clean it and take the help of the will power in its movement for journey. Suppose a preceptor wants to get it done in fifteen minutes, he should divide it into five parts and form a will that one fifth of the journey is over. But we should not give the suggestion suddenly. Gradually and very mildly he should move it to be completed in three minutes (i.e.,) he should devote

three minutes to cover this one fifth and so on. It should be general principle of the preceptors that in the region of Heart and Brahmanda Mandal he should wait for sufficiently reasonable time and try to develop such power in the Abhyasi that he should carry on the journey himself and this may also be done in other chakras i.e., developing the power of Abhyasi, in making the journey complete. If I am correct my Master always proceeded in a natural way in spite of the fact that He had the power to do so better than any saint, the world has even seen. But to me His orders are different.... That I should prepare the man in the quickest manner possible, hence I am doing it and allowing you all to speed up His work.

Suppose a preceptor wants to save his labour and wants to finish the journey soon, he can have a will that it may be finished in two hours or so and the same thing will happen. But I am also putting up a difficulty before you which I have experienced. I took a case and gave suggestion that it should be finished in two hours when the Abhyasi was at Agya Chakra. I forgot it and after two hours when the whole Chakra had become active and the activity was increasing. My Master reminded me and I sent him to the Brahmanda Mandal after removing the effect of the activity. I am giving this example for the sake of guidance.

For your guidance and research I reveal a few things. After Brahmanda Mandal comes Parabrahmanda Mandal, after it Prapanna, then Prabhu and in the end prapanna-prabhu. Some reference of these are found in Persian literature but only up to Parabrahmanda Mandal. Afterwards I found a Sufi giving some clues of the Prapanna regions but the name of the region is not there. There are centers after it also and I have named them--a,b,c,d, and

so on. Now in the case of one Abhyasi I have pulled him from A to Z & A1 to Z1 and from A2 to L2 (total 64 points), the major ones. (Saint sister Kasturi has also written the description of the condition of all these 64 points). But now at this present level it is inexpressible. Journey is also there in the centers and at X and Y (Both centers I have taken together) I have found the condition of liberation in life-- Jeevan Moksh. These centers (points), though they may look tiny are very powerful. When a man enters into the Central Region there is no journey at all, but Expansion, Knowledge, Vision of the Absolute and so on.

These things come after crossing the seven rings of splendour. Further on, nothing can be said. There is no question of approach there. Here the activity ends. May God bless all with this condition. One who reaches there, cannot part with the condition he has, even at the cost of his life, and if it is explained to a man and he is convinced of it he will not attempt for realization.

8. Kaal Shakthi

I was pondering one day if there can be any other way of training besides what I do, at that time.

Twenty One Points

Sl.No.	Point No.	Purpose of the point
1.	1,4,7	- Centers relating to Emotions and/or Passions)
2.	2,5,8	- Samya Awastha

- | | | | |
|-----|-------|---|---|
| 3. | 3,6,9 | - | Kundalini |
| 4. | 10(T) | - | Thoughts |
| 5. | 11(D) | - | Desires to be controlled |
| 6. | 12(H) | - | To Control Hunger |
| 7. | 13 | - | Habits and Tendencies |
| 8. | 14 | - | Rage |
| 9. | 15 | - | Subtle Desires |
| 10. | 16 | - | Divine Knowledge |
| 11. | 17 | - | Meeting Points of Higher and Lower
Centers; Converts Particles of human body
in to energy |
| 13. | 18 | - | The final point to convert everything into the
Ultimate |
| 14. | 19 | - | Transformation |
| 15. | 20 | - | Integration (Layawastha) |
| 16. | 21 | - | Destructive Eye |

When I was deeply absorbed in that thought, I found that my Master was telling me that there are two ways of training: One-Dayal Shakti and the Other-Kaal Shakti

I asked Him ^aYou have given us training through Dayal Shakti or Kaal Shakti ?

‘Through Dayal Shakti’ He said. I said Why Sir ? You did not give training to any of us through Kaal Shakti ?

‘None was fit for that sort of training’ - came the reply.

After sometime a person came to me and complained of his passions. I then began to search for some centre on which the will may be exercised so that passions may become normal. I came to know about one centre and touched it by the Will Power. Next time when he came, he said that the passions had come to normal. Then said the Master "This is the method of Kaal Shakti ! "

That very day in the night hours I came to know the nine points (Dia. 12 In diagram the points 1,4,7 in the spinal chord are related to passions. 2,5,8 help in awakening the Kundalini and 3,6,9 are very powerful and exclusively relate to Kundalini. So these last points 3,6,9 must not be touched in any way. There is one easier way to awaken the Kundalini. When I found out the 14 points, I began to think that now there are no more points. Immediately Shri Lalaji Saheb said that there are 21 points. I again began to think over them and found out all these points in 14 ears. All the centers are thoroughly charged with divine energy. If any preceptor concentrates fully upon any one of the above points of the Abhyasi with the Idea of making use of it, it will rush up in volumes and will be extremely dangerous for the Abhyasi.

The way of doing it is that we should concentrate on a certain point meant for the specific purpose and takeout as much energy as necessary for the Abhyasi. In other wards, keep the pressure of will on that point and taken out as much as necessary for the Abhyasi i.e., it must not discharge more than what is needed, these points must not be brought into awakening state like those of the chest and head. On the contrary at points 1,4,7 - we should

not takeout energy from them but press it very lightly. If they are pressed further the man may become impotent. Exact location of the points is given in the diagram (Dia. No. 12)

The point 10(T) is for the regulation of thoughts. It is not that the thoughts arise form this point but it is for the minimizing of thoughts. The process is that we should keep a little pressure of the will over it and draw out the energy from some corner and let it function in the system and the preceptor should visualize that the energy which is being drawn out has served the purpose. When the purpose is served he should take-out that pressure. Then it will come to the state which previously prevailed in the centre. On every centre there is a net so that the energy may not gush out. For all this work a few seconds will be enough.

Similar is the case with 11(D) this is for the control of Mundane desires. The process is the same as that of 10(T).

The procedure will be the same for all other points. Point No.20 is the strongest point. It is for the Integration. In my opinion this point can be touched at a very high stage and for not more than two or three seconds.

Constructive work - I have written it for the knowledge of preceptors only. This point is touched by Nature itself or through its agency if destruction of any part of the world is needed. Regarding this point, I have written in ^aThe efficacy of Rajayoga that lord Krishna kept it open for 18 days during the battle of Kurukshetra.

9.Miscellaneous:

One day when I was at the feet of my Master Samarth Guru Mahatma Shri Ram Chandraji of Fategarh (UP) he told me a few things essentials for the preceptors first was that an able preceptor was he, who can read the past life of an Abhyasi if need arises. Now I am writing the way of knowing it, the advanced preceptor whose superconscious state of near about mind (Discussed in the Efficacy of Raja Yoga) is awakened can very easily do it. Just meditate on past life of any Abhyasi with light suggestions that his condition may appear before him. It will appear; then he should think over it again. the cause of it. After knowing the cause, he should take out.

The Abhyasi then will begin to improve. Two such cases came to me and I worked on the above principle and that cause .Sanskar was removed.

The process of making Sruthi into Richa will help much. It is done when that Samskara is so very deep that it is hardly discernible.

The other thing He said is meant for the Abhyasi. He used to quote Persian verse “The path of true life cannot be had unless one weaves absorption”. (Layawastha)

The third thing He said was that some times a case can come who might have had some spiritual approaches in the past life. In that case the preceptor should proceed after the stage which the Abhyasi had gained in his previous birth. One such case came to me who had crossed 4 points in

the previous birth and when death had occurred he was in Agya Chakra. He came only twice or thrice to me for training. Afterwards he left this practice. That means he will come to his senses either in his old age or in next or subsequent Janmas^{1/4}births; So in my opinion environments are also necessary for watering further progress.

Once my Master said that when He started giving practice to somebody He gave him a dive (dip) in the Brahmanda Mandal so that he may get the power of flight. Up till now it is a mystery to me as to how He used to do that. But I presume that at the time of start, transmitting to a person from the Brahmanda Mandal will serve the purpose.

In our Samstha the man begins to become dynamic from the very day he joins it; because the real power of the Master works through the preceptor under the Method of Sahaj Marg System. The method every preceptor knows i.e., cleaning and the beginning of yatra, the journey. If the yatra is neglected the man cannot become so dynamic as he is this day among us. When we travel through the chakra we absorb the whole of the power of that Chakra.

It is positive fact that the higher centers take-over the charge of the lower centers as the after effects of the Yatra and the transmission. If you clean the lower centers the real state will follow and when it is in consonance with the higher centers, the higher centre begins to work automatically. If the preceptor feels that it should be speedily done, he can charge the lower centers from the higher ones:

The proper procedure and the transmission to divinize the whole system. I like to warn you against one thing more that in the highest approach when the Divine takes charge of a man all the centers in the spinal cord gradually come to the awakening stage except one...Destructive Eye. The awakening of the Eye is only the God's work. Other centers of the spiritual cord can be awakened if a man of the caliber exerts himself for their awakening. I again say that every preceptor of the Mission can do it. But it must not be tried at any cost because it is extremely dangerous. A man at the highest approach cannot be so subtle as is required for the purpose.

So -- I WARN THEM STRICTLY NOT TO TOUCH THEM

The preceptor whose centers of Spinal chord are not awakened can also do this because it is the power of the Master which works.

The result of all the activities of the human being should be that all the chakras of the body should become in consonance with the Centre. In a way they may become the Centre themselves. If the Master's Grace is showering over the Abhyasi, another condition opens. Every pore of the body acquires almost the state of Centre. In other words, every particle of the human frame turns into Centre. Then all become as if One.

The preceptors have not marked this thing, I presume. When they transmit even in the beginning, they sow the same seed because in their turn the same seed was sown to grow to its full state. This thing is only possible if some how we get such a perfect Master bestowed with such condition.

Transmission of course is the chief factor but cleaning of the system is of

great help to bring about this result. This is what Sahaj Marg stands for. It may also serve as a challenge to other Samsthas.

Every Abhyasi should try to become alert, because out of us Divinity prepares, a man for its work and in that case the order comes direct. If he is not alert he will miss it. And God always selects a man who may not miss it. This alertness is necessary whether Divine post is given or not. It is the result of Constant Remembrance. When a person is aware of God, God will naturally be aware of him.

-- Ram Chandra.

- . Heart reciting the word sacred 'OM' is called 'Ajapa' when it starts throughout the particles of the body - It is called 'Anahata'. When all the particles of the 'being' recite the sacred name of the Guru then - It is called 'Anahad'
- . 3rd April 1977 Sunday Evening at about 7 PM Master told me that the deceased part of the heart should be transmitted and it relieves heart-attack. He has done it in a number of cases and is highly successful.

Part II Completed

METHODS OF TRAINING:

SUPPLEMENT:

I have referred, in this book at page 15, that an abhyasi has his approach upto J2 while the book was written. It is now, by the grace of my Revered Master today the 15th Dec., 1967, that I could find out the other remaining points to complete this chain. At J2 I found that it is shedding light on all points behind it. Afterwards there is one point K2 which is a point itself and has an arc and afterwards there is the Brahma Randhra. While I was taking an Abhyasi at point K2 I found the arc broken and there was flush of light and the whole of the region from K2 to Brahma Randhra was highly illumined. So I gave crossing to the Abhyasi through the Brahma Randhra direct to the Central Region. Now there are 63 points plus the Brahma Randhra in all. It is admitted that the crossing should be given from the point K2 direct to the Central Region not stopping at Brahma Randhra, and it is the direction of my Rev. Master.

Although J2 is shedding its light on all points behind it yet the Yatra should be carried out on all points.

A very sincere and devoted Abhyasi took fifteen years, nine months and eighteen days (from Feb., 27th 1952 to Dec., 15th 1967) in crossing all these points.

SPIRITUAL DYNAMIZATION

For creating the dynamic condition in the abhyasi who has reached up

to the Brahmanda the following process may be done. The transmission done in a three-pronged way to the points A,B and Delta evokes a dynamic condition in the abhyasi. Dia.14.

The preceptor should allow sufficient time to the Abhyasi to grow dynamic by himself as some of them are naturally dynamic.

Laya Awastha in Brahm: The goal of human life at its lowest is Liberation and this is thought to be all and enough. But happier man is he who steps further in the realm of God. In my opinion liberation is a very narrow view of the

Reality, because we have to travel on and on to reach the ultimate Destination of man. When the charm of liberation is there we forget the next and the real step and that is a common error in human beings. It is also the fault of the Master if he does not encourage his disciples to go at the highest which we call Laya-Awastha or the absorption in Brahm. At every stage the Master should encourage his disciples not allowing them to stay before this Laya-Awastha in Brahm commences. The difficulty may arise with the Master himself even when he is of the highest caliber in cases who are not totally adhered to the Divine principle. There are and there may be the worshippers of God with all the paraphernalia but you cannot call them the real worshippers. The real worshippers are those who worship one and one alone. They should throw their responsibility totally on God not even preparing towards any other side. When you are attached to one, he will be responsible for your work and when you are attached to so many they may feel the responsibility but will make you the sharer of what they have and in that case everything becomes unreal reality.

Real purity can dominate only when you are attached to the Real Being. It is the duty of all the preceptors of the Mission to think of everybody with the purity of the highest nature.

When a man gets into the Central Region and crosses the seven rings of splendour he enters into the Stateless State and goes further on. Then the Divine Wisdom dawns at him. Afterwards comes the Divine knowledge and then the vision of the Absolute. May God bestow this condition to all our abhyasis. But the thing does not end here, because the turn of Laya-Awastha comes on now. What I have written here is now the work of God and not of the preceptor. But still, he is of great help. Although it is the end of all our activities still there is something there, when we are in the infinity. I have written in 'The efficacy of Raja Yoga in the Light of Sahaj Marg' the word "Swimming". When the Laya-Awastha in Brahm commences there is a very fast rotation below the navel and then control is needed and it is the work of the Master. Who may do it by any means.

Then the same rotary movement travels above and reaches at stages in the occipital bone. Now the process is complete but some times a little force in the brain continues, which diminishes gradually. This is the condition hardly bestowed upon human beings. But to him alone who is dead to the world and nobly alive to God alone, in other words, one who becomes living dead'. The Devas we worship have not even got the aim of the highest. They have got the limited view of the Reality wanting absolutely in freedom.

No amount of Bhakti or Tapas can bring about the result. There is only one remedy, that we should attach ourselves to such a Master who has got this Stateless State, divorcing every other worship except that of God-Absolute in right form.

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