

SAHAJ MĀRG SADHANA
OF
ESOTERICISM
PART -2

Compiler Note

“If you desire to have your father’s patrimony, you must have to learn the father’s disciplines / system of education and knowledge.”

The Sacred Saying: “**Whoever served became worthy of being served.**”

Practice: The Revered Master in accordance with the instruction of his own Revered Grand Master we keep it **at least as it is** and through such practice (action) render happiness and service to our Master?

In Sahaj Mārg sadhana Babuji connects abhyasi to source (Ultimate) through Pranahuthi. but not his subtle body. **

The Mission Books should be read at least once in a week. Doubts of many abhyasis would be dispelled by this. The possibility of the abhyasis getting confused by a variety of answers given by preceptor, which are sometimes apparently contradictory, would be lessened.

The transmission becomes so natural that sometimes at it become difficult to feel it, so the preceptors feel that I have not transmitted. Actual condition goes deeper in the heart of abhyasi. When Kasturi is available I sometimes asked her the nature and effectiveness of my transmission. I give an example. When I was working in the Judge court, I gave a sitting to Mohammedan friend of mine in the office itself. Now twenty years after he met with my fellow disciple and said that a sufi met him and said that somebody has transmitted you so well that its effect is still there. About a week ago my fellow disciple related this story to me.

Shri Babuji Maharaj

One of the senior preceptors said all are Sahaj Mārg followers, understanding of Lalaji and Babuji depends upon their way of approach and sadhana. You also approached Babuji for your spiritual sadhan as per your condition and sadhana you are progressed and you’re continuing the sadhana. Reading of other Sadhakas books is good, but following and forgetting original system leads to diversification from real sadhana.

Lalaji's instructions for Sahaj Mārg followers

- “Lalaji says character is more important”
- “Lalaji Keeping the statues and singing is against Samstha”,
- “Pay attention to purity”
- “Treat equally your friend and foe.”
- “Lalaji said whenever one goes to someplace, one should follow the instructions of superintendent of that Place”.

This booklet was compiled by taking various books which were given to us during our visits to Babuji Maharaj from 70's to 80's, some are from abhyasis personal letter replies from Babuji and clarifications

We think this booklet helps for abhyasis to some extent. Cleaning and other sadhana methods are written by Babuji in systematic sequence. Abhyasis think and take advise from prefect or Preceptors. Babuji given capacity to all abhyasis to draw “**Divine energy from eternal store**” but presently it is exposed as limbs cleaning. **Please go through cleaning methods.** In special meditation Babuji told “**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.**” **For introspect of abhyasi condition it helps a lot.**

“Babuji spread the spiritual seeds in the entire Universe, to grow like banyan tree but some are growing like trees, some growing like creepers.”

Websites details available – page No:252

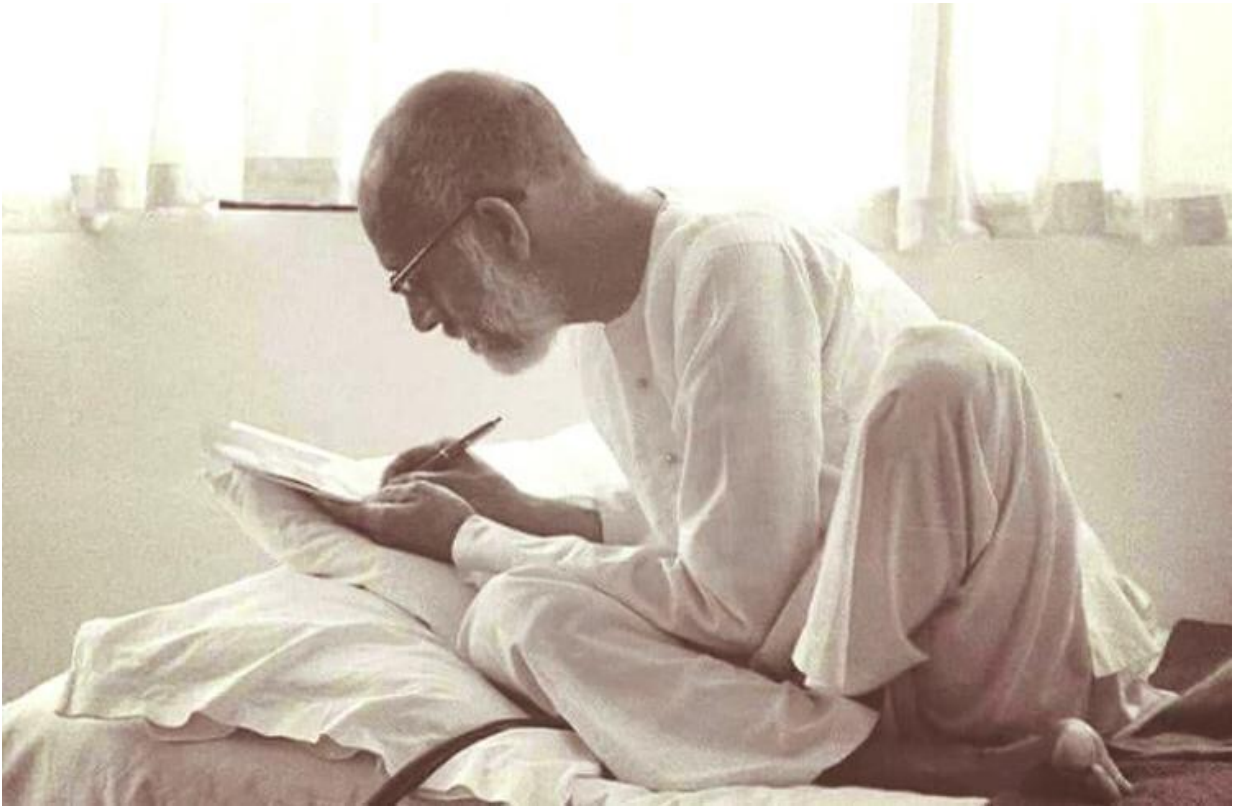
Sri Krishna Janmashtami

30-08-2021

Sahaj Mārg

Abhyasis

E-mail ID: sahajmargsadana@gmail.com



INDEX

1	AIM OF SAHAJ MĀRG	
	Principles of Sahaj Mārg	1
	Aim of Sahaj Mārg	2
2	TECHNICS AND METHODS	3
	a) Superiority of Yoga Sadhana	
	b) Raja Yoga Technic in General	
	c) Simplification Introduced in Sahaj Mārg	
	d) Time	
	e) Duration of Meditation	
	f) Prayer	
	g) Method of Meditation	
	h) Heart- As a Point of Meditation	
	i) Lights	
	k) Posture	
	l) Place	
	m) Common errors in Meditation	
	n) Constant Remembrance	
	o) Devotion	
	p) Surrender	
	q) Conclusion	
3	ROLE OF ABHYASI AND GUIDE LINES	22
	a) Abhyasi	
	b) Abhyas	
	c) Dairy Writing	

	d) Sadhana Methods	
	e) Meditation	
	f) Purpose of Meditation	
	g) Cleaning	
	h) Constant Remembrance	
	i) Dependency	
	j) Surrender	
4	SADHANA METHODS FOR ABHYASI	45
	a) Prayer	
	b) Meditation on ' A & B' Points	
	c) Purification of Point B-1	
	d) Additional Practice	
	e) Cleaning Methods	
	f) Three-point Japa, four-point Japa	
5	PRECEPTOR GUIDE LINES	54
	a) Introduction	
	b) Reading the condition of Abhyasi	
	c) Spiritual Training	
	d) Requestion for a Preceptor	
	e) Hints to Preceptors	
	f) Methods of Transmission	
	g) Cleaning Process	
	h) Methods of Giving Sittings	
	i) Auto Transmission	
	j) Divinity Charging for Abhyasi	
	k) Reading the Condition of Abhyasi	

	l) Development of Sensitivity	
	m) Training for women	
6	METHODS FROM AUTOBIOGRAPHY	70
	Methods	
7	PROCEDURE FOR PREFECT AND PRECEPTOR	108
	a) Prefect	
	b) Preceptor	
8	ADHYATHMIC YATRA	114
	a) Adhyathmic Yatra	
	b) Development of Viragya	
	c) Yatra by 'AKSI' Method	
9	APPROACH AND REACH	131
10	CLARIFICATIONS AND DIVINE SPARKS	
	a) Clarifications	
	b) Divine Sparks	
11	MASTER	162
	Master	
12	CONCLUSION	169

AIM OF SAHAJ MĀRG

PRINCIPLES OF SAHAJ MĀRG

Dictation from Lord Krishna (concerning the principles of living under the new system of spiritual discipline):

“The principles of life should be most simple.

The habit of speaking truth should be most simple.

The habit of speaking truth should be developed.

Abstinence from (useless) audio-visual pleasures.

Affection to children.

Respect for elders.

Service to parents.

Honest living.

Remaining well intentioned.

Having no covetous eye on what belongs to somebody else.

Avoidance of adopting a threatening attitude to others.

Trying to keep cool and calm.

Restraint on utterances that may cause hurt to somebody’s heart.

In spite of all these (principles) drawing out one’s sword in the face of the enemy is not (to be) forbidden, but it should be remembered that this (drawing out one’s sword) should be for the defense of somebody (including oneself).

Prayer and worship (Sandhya) should be performed twice daily. In view of the altered times, I have not ordered Sandhya a third time. Gayatri is essential.

These are ordinary principles, which everybody ought to observe.

Sahaj Mārg

The word Sahajmārg is derived from Vedas and Upanishads and it is used in so many spiritual literatures i.e., Samanya Vedanta, Upanishads, Vishnu purana, Yajurveda Samhita, Atharvaveda and other Vedic literatures.

The aim of Sahaj Mārg is God realisation (Ultimate Reality).

It is the natural path of Realisation and new Yogic sadhana introduced to meet the need of the time and to awaken the sleeping masses to Divine consciousness.

Under the Sahaj Mārg system of spiritual training the Master at the very outset weakens the downward tendency of the Abhyasis mind by the effect of his own power transmitted through Yogic process of Pranahuti and sows the seed of Divine light in the inner most core of abhyasis heart, so that it may get automatically diverted towards the Divine. The Master's support being a very future of sadhana.

Sahaj Mārg system of training starts from Dhyana, the seventh step of Pathanjali yoga, fixing our mind on heart in order to practice meditation.

It works on "the thought force" the kingly thing in man is of the same nature as in the original stir.

Note

Ultimate Reality (Absolute God) is only Real Master, we get everything from Real Master only. For common man it is difficult to get connection with Ultimate Reality directly, therefore we take the help of a person who is Omnipotent and Omniscient and totally merged in Ultimate, that special personality is Babuji Maharaj, He only leads us to the Real Goal.

TECHNICS AND METHODS

Techniques and Method

(For Aspirants)

Superiority of Yoga Sadhanā

" There are various methods and techniques of spiritual practice (sādhanā) among them Rājayoga is regarded as the best.

Having determined the goal or end as Centre Absolute, Nothing, Base or Zero, we pass on the means (Sādhanā) for its attainment. Babuji Maharaj tells us "God is Simple and extremely subtle. In order to realise this subtlest Being we must take up means, which are equally fine and subtle. The difficulty arises only when intricate methods are applied for the solution of this very simple problem. In other words, they apply huge cranes for picking up a small sewing needle." According to Sahaj Mārg System, God-realization is very simple and easy and the difficulties faced therein are due to the application of intricate methods for a simple object. "Just as when we want to feed a baby we pose innocent like him, so also it is necessary for us to become Godlike in order to realize Him, but the superiority of yoga has been applauded and appreciated.

Rajayogic Technique in General:

The term 'Rājayoga is derived from the root 'ra' to shine. Therefore, the plane on which peace and Light of spiritual illumination shines forth is called Rājayoga. Rājayoga primarily concerns with 'thought' "Thought builds the universe. The mind only is real Samadhiyoga. There have been enumerated various steps or stages of Rajayoga, six-fold eightfold and fifteen-fold; but the eightfold yoga of Pantañjali is treated as the most perfect and adequate form of Rajayoga "But the Rājayoga as enunciated in Sahaj Mārg system is more natural and simpler than the traditional Rajayoga as mentioned above. It introduces an efficacious technique suitable to the demands of the present environment and also as per the capacities of man. Really Rajayoga is a technique that teaches us how to gain the power

of concentration (samadhil), In Rājayoga one is trained to get control over the wavering habit of mind, A sound body, no doubt, provides much help; but it is not an essential thing. "Good physique no doubt counts much but it does not mean that the weak and sickly have no chance of attainment. Surely, they have, under all conditions of health and body, only if they surrender themselves completely to, their Master, Guide or Guru" Babuji Maharaj remarks, "Rājayoga really is a science and not a religion, it lays downlines along which to proceed in order to gain communion with God. The governing principle is thought power." He also says it is a Rāja yoga alone that can lead you on to your ultimate destination or the highest point of human approach, where you are in perfect harmony with nature, assuming your absolute and pure form."

Simplification Introduced in Sahaj Mārg:

The method of the practice of Rājayoga in Sahaj Mārg System is so easy and simple that its "very easiness has become a veil to common understanding." The process as followed herein begins from meditation (Dhyana) enumerated as the seventh step in the famous eight-fold path of Patanjali. Babuji remarks, "The previous steps are not taken up separately but they automatically come into practice as we proceed on with mediation. Thus, much of our time and labour are saved." The previous six steps are not observed separately but it is assured that the achievements and progress of all the six steps automatically originate in the aspirants, and this has made the practice of Rajayoga in this system simple, easy and natural the last three steps Dhāraṇa, Dhyana and Samidhi -in the yoga sadhanā). **Ishwar Sahai** remarks that these three steps really are the three levels or states of Dhvana, and therefore "of all the eight limbs of Asanga Yoga there remains only one the meditation, **which covers everything physical, mental and psychic**; and is all efficient in every way." Babuji also explains the reason for starting practice from meditation, the seventh step:

People may ask why it is necessary to proceed with meditation at the first stage of Rajayoga the answer is quite plain and simple. We are now gathering ourselves at one point so that our individual mind may leave its habits of wandering about, which it has formed. By this practice we set our individual mind on the right path because it is not metamorphosing its habits. He also remarks, "By, the effect of our

vicious thoughts and action we spoil our sense of discrimination and right cognition. Those who have reached this state of solidity do not like to come under the training of Rajayoga. This is why people turn a deaf ear to what we say the first of the commandments of Sahaj Mārg puts forth a simple practice for sādḥaka.

‘Rise before dawn. Ofer your prayer and P’uja at fixed hour preferably before sunrise, sitting one and the same pose. Have separate place and seat for worship Purity of mind and body be especially adhered to.’

“The first commandment is comprehensive as it covers almost yama, nivama, asana and dhyāna stages of the yoga shastra. This commandment relates the method in which one should observe meditation and by following it one will naturally begin to draw in power and spiritual progress during the course of his practice.

Time: 'Rise before dawn':

The best time for meditation is the dawn and dusk.

These are the times when the two phases day and night, light and dark coalesce. Dawn and dusk are really the two meeting (sandhi) points; and this is why they are regarded as the best time for offering worship and prayer. Since prayer or worship is offered at these conjunctions of day and night, they are called sandhyas. Moreover, sandhyā at midnight and mid-day is also suggested. "The times we know as SANDHYAS are, of course, relative to the sun, the earth and perhaps the moon also and finally our own time as determined by our waking and sleeping hours."

Babuji scientifically explains the characteristics of Sandhyās. "Performing sandhyā before sunrise is stressed upon for the reason that the external heat and other influences, which have been driven out of the body, may not creep in again by the effect of sun and thus we may be able to derive the best advantage of the time." According to Shri Ram Chandraji the dawn is the time of sattva and the dusk is the time of Tamas.

Therefore, one should rise before dawn' under Sahaj Mārg system, for offering his worship. However, the time for meditation at

dawn is not a fixed and strict rule to be adhered to by an aspirant. The main emphasis is laid on the 'fixed hour' convenient to an aspirant. There is a psychological reason behind it. When man determines to offer his worship at some fixed time, he naturally feels inclined towards worship at the approach of this hour which automatically pulls his mind from the habit of wandering and makes meditation more absorbing and natural.

Duration of Meditation:

Sahaj Mārg advises meditation for the duration of one hour in the morning and half- hour in the evening. Beginners are asked to observe meditation at least for half an hour.

There is, however, nothing dogmatic about this duration, as well. The emphasis is on the development of the effect for which meditation is the means. Ritualistic adherence to the strict formalities may be necessary at initial stages for practical purposes, but once the conditions, aimed at, are arrived at, the ritualistic performances themselves get naturally modified in accordance with the demands of the Ultimate purpose, in view.

Prayer:

This System prescribes a prayer for the sādḥaka, which provides a great assistance in spiritual progress through meditation. The second of the Ten Commandments of Sahaj Mārg tells:

“Begin your puja with prayer for the spiritual elevation with a heart full of love and devotion”.

"Prayer is the soul's sincere desire, uttered or unexpressed. The motion of a hidden fire, that trembles in the breast." Babuji remarks, "Prayer is the sign of devotion. It shows that we have established our relationship with the Holy Divine." Prayer is really a means or medium to keep communion with the God and seek his help for progress on spiritual path. Deep love with a feeling of devotion is also necessary for having full benefit from prayer because the state of prayer is that of a devotee and it is strengthened by love. "Further he tells: "no particular time is fixed for the prayer.

One can do it when he feels inclined to it or else, he should try to create a disposition for it when required." It has also been advised for obtaining favourable results one should keep the feeling that he as a true servant approaches the great Master in the humble capacity of being an insignificant beggar engrossed upon the mind. He may put up everything before his Master, resigning himself completely to His will. In other words, he may assume his real form after surrendering everything to the Master. He should withdraw himself from all sides and turn completely towards Him losing all worldly chains. The remembrance of everything should merge in the remembrance of one the Ultimate, resounding all through in every particle of his being. This may be known as the complete annihilation of self. If one develops this stage, he should be considered as an embodiment of prayer. Every thought will be synonymous with that of the Master. He will never turn towards anything that is against the Divine Will. His mind will always be directed towards that which is the Master's command. This description as a whole outlines a psychological feeling and in brief tells to open one's heart and offer every fibre of one's being to God. This attitude of total surrender with a submissive mood is of great importance, while offering one's prayer. "Prayer starts with faith, with complete trust in the Being to whom appeal is made, with the feeling of profound need, and a simple faith that God can grant us benefit and is well disposed towards us

Sahaj Mārg system introduces the following simple and brief prayer: -

O Master!
Thou art the real goal of human life.
We are yet but slaves of wishes,
Putting bar to our advancement
Thou art the only God and Power.
To bring us up to that stage.

An aspirant is advised to offer this prayer before starting meditation and also at bedtime in a "most

suppliant mood with a heart overflowing with divine love". The prayer should be repeated once or twice and be lost meditating over the sense and meaning of the prayer. "In fact, every word in the prayer of our Sansthā is irreplaceably significant. The first thought in the prayer asserts that the Master is the real goal of human life. Whatever the goal, it must essentially be exemplified in a member of human society itself the natural object of attachment and realization for man is man. The ideal or goal has, however, to be distinguished from the actual or the starting point, prayer essentially has three parts- (i) refers to the goal, (ii) refers to the obstacles and (iii) shows that God alone can lead us to the goal. All these three features are contained in the prayer and also there are four points in this prayer of Sahaj Mārg (i). clearness of object, (ii) description of devotee's condition, (iii) complete surrender towards worshipped and (iv) calling the worshipped for help. These features have been revealed in a very simple language in the prayer of Sahaj Mārg.

Method of Meditation:

Offer your Puja (Worship): -In Sahaj Mārg the Puja or worship is offered in the form of meditation. The practice advised for a beginner is that, he should sit for mediation twice i.e., in the morning and in the evening at some fixed hour. The sadhaka is given following direction for meditation.

Sit for meditation in an easy posture keeping the same pose as far as possible. Offer prayer (O, Master...) twice or thrice and begin meditation on the heart point thinking there in the presence of Divine Light. Meditation is to be observed with mere supposition of light in a simple and natural way. There should not be mental effort for seeing the light in the heart because one may see light during meditation but vision of light is not the mark of meditation. Really light is subtlest conceivable object for the ordinary man to begin the meditation. The vision of light is an experience only in the beginning of one's march-on the path of sadhanā. One should observe evening meditation in the same way, but he should also think that the grossness and complexities are going out of the system(body) from backside in the form of smoke.

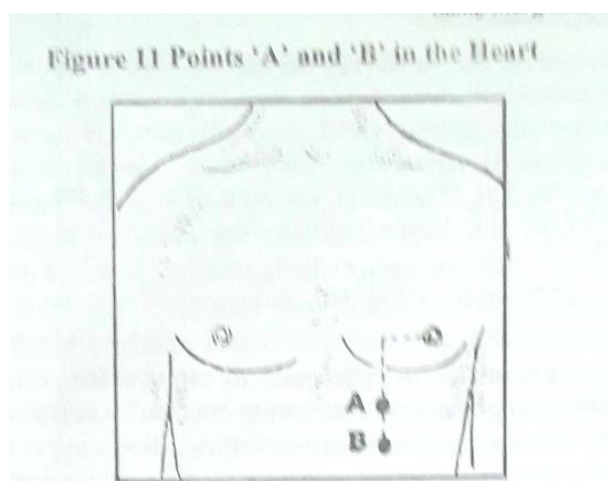
The morning meditation is the inflow of spirituality poured into the heart and evening meditation is a cleansing process, which is an outflow of the grossness and materiality from the heart. Thus, meditation as advised in Sahaj Mārg serves both ends as cleansing the being of man and making it fit for receiving the Divine Current. Babuji Maharaj asserts that this process of meditation will help one in purging one's mind and making the aspirant receive the efficacious influence of great Master.

An Abhyasi is also asked to observe the process of cleaning as prescribed in the evening meditation for about five minutes before the start of the morning meditation also. The process of cleaning uses the original power of Thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of Realization of the subtlest essence of Identity."

About the cleaning process, a word of caution is to be sounded. The abhyasi is not to emphasize that his or her system is full of impurities and grossness, needing continuous effort to get rid of these. The aspirant is simply to suppose, in a natural way, that whatsoever undesirable impediments may be there in the system, having been removed through the application of the current of divine grace. Babuji told Bed time Prayer (O, Master...) before going to bed. The proper and most effective method for offering prayer is to sit in a suppliant mood and mentally repeat the prayer twice or thrice and then keeping in mind the sense and thought of the prayer going to bed and get drowned in it.

Sahaj Mārg system of meditation on heart. Further, Babuji told two points: 'A' and 'B' for the convenience of the Abhyasi as in following figure. There are really three points the upper point is A', the lower point is B' and the third point lies between" A "and "B" But two, of them are important for the practice of meditation as advised in Sahaj Mārg.

Figure: Points 'A' and 'B' in the Heart:



Babuji clearly describes the location of these two points in human organism. Measure two fingers of width from the left nipple towards the right nipple, then measure three fingers of Width straight downward and this is the point 'A'; and straight-downward at the two fingers Width from the point A is the point B' This measurement should be undertaken by one's own fingers. The method and technique of meditation on these points, which positively tills the heart with divine transmission and negatively extricates defects and impurities from the mind, third point between these to points A and B has been kept a secret because this point is said to be concerned with miracles, and its improper use may cause unwarranted consequences for an Abhyasi.

The technique of meditation on point A and B is as following

- (1) Meditation on point A: fix attention on the point A with a feeling that all men and women are one's brothers and sisters and get drowned in the thought. Before bed time 5 to 10 minutes
Meditation on point B': fix attention on point "B" and imagine that all the impurities and grossness are going 'out of the body in the form smoke from the front side and from behind it is the glow of Atman beings to come into view. Before morning meditation 5 to 10 minutes.
- (2) It is suggested that during meditation, one should not try to concentrate but simply meditate on the heart because concentration is the result of meditation". It is also remarked that those who force their mind to concentration during meditation

meet failure. But if one observes meditation properly would naturally culminate into concentration. Almost in all the forms of yoga practices, meditation (dhyāna) is treated as the preceding step of concentration (Samādhi). In Sahaj Mārg proper process of meditation is treated as itself resulting in concentration.

It is but natural and common that numerous thoughts and ideas rush into mind at the time of meditation and these create disturbance. The forced avoidance of these ideas is harmful as it leads the mind.

It is better to treat the disturbing thoughts as uninvited guests and thus they would themselves run away. Shri Ram Chandraji also says that if thoughts and ideas still trouble even after treating them as uninvited guests, one should imagine them to be Master's, not one's own. Thus, the thoughts and ideas would slowly reduce their force and will vanish.

Heart: As the point for meditation:

It is necessary for the sadhaka on the path of yogasādhanā to have some object external or internal, verbal or symbolic to meditate upon, and to regulate the mind and to channelize it towards That.

Sahaj Mārg system takes heart as the point to meditate upon. Babuji Maharaj on the grounds of his personal experience tells that meditation on other points e.g., on the tip of the nose, middle of the eye-brows, mulādhāra etc., is not so simple and easy; and moreover, there is danger of having a physical complication, which may obstruct spiritual advancement. The following arguments may be summarised in favour of heart as the point of meditation: -

(1) Babuji said the heart is the pumping station of blood. It sends forth blood after purification to different nerves and cells of the body. Now we have taken Heart as the Centre of meditation. The blood that runs throughout our system is affected. The solidity due to our own thoughts and actions begin to melt away.

This is the first thing we begin to gain from the first day by this method of meditation on Heart. Science treats heart and its beatings as the mark of life in organism. When the sādhanika begins his

meditation on heart the inflowing Divine Currents pouring into heart, spread slowly in the whole of the organism along with the blood that comes out from heart after purification. Hence meditation on heart is more effective for bringing about spiritual transformation in the organism

(2) Giving a psychological reason, Babuji remarks that "in my opinion meditation on the Heart is the easiest and most beneficial.... The purpose is only that we who have been extroverts, should now begin to introspect by detaching our mind from the external world to which it is accustomed and by turning it within. If we are successful in this attempt, we will begin to gain spiritual experience automatically, and will progress on the spiritual path."

Generally, heart is the primary organ to feel pain and pleasure. It is the point we feel near most to ourselves. Babuji writes, "I use the word 'heart' because it is the nucleus and creates the vibrant motion where to it is directed.

(3) The most appropriate point for meditation can only be that wherefrom the current flows on, either upwards or downwards. It can only be the heart and nothing else.

Trikuti (centre of the eyebrows) can also be taken for the purpose but that is not an easy job for common people as it requires more labour from the Abhyasi. It may also give rise to many complications in due course, if the meditation is not properly practised by the Abhyasi. Meditation on the navel point has no spiritual value except that it causes a tickling sensation which finally makes the mind and passions all the more powerful. "Thus, heart is the point more suitable than other points, because really here from the human consciousness flows to all the directions of human organism.

(4) "Further, heart is the field for the action of mind. Mind is always as it is. It is the heart which as the field of action of the mind is to be set right." In other words, really heart "is the field for the action of mind to work and this is the instrument by which we develop the discriminative faculty. "Since Rajayoga concerns thoughts and actions and tries to regulate mental activities in such a way as they may be diverted properly towards the ideal,

the meditation on heart naturally regulates the Working of mind and its habit of forming samskaras. The subtle works in this place for the descent of Divine energy. If somehow our thinking conjoins with it or we train it so that it may percolate the right thing and direct it towards

Reality, the problem is solved."

(5) The heart is the only point, at which the connecting link between the animate and inanimate is most clearly felt. This is the reason why meditation on the heart is very useful." As we have seen in the process of evolution of the world that heart is the knot between the material and spiritual. Sattva is soul, Tamas is body and Rajas, which is the admixture of Sattva and Kayas, is the heart, if one meditates on heart one can easily divert one's extrovert tendencies moving to the material objects inward towards the matters of spirituality.

Over and above these reasons, we may add more God resides in the heart of all the living creatures." It is also described that thumb like soul lives in the heart cave. Therefore, meditation on heart is better than other points.

The meditation on heart as advised in Sahaj Mārg system is process to create space in heart. "The person who is in space, on him, indeed, do I meditate." In this way according to Sahaj Mārg system space is a vacant or empty container and has the attribute of sound (śabda), which represents an important state of Spiritual elevation.

Lights:

An aspirant during meditation is asked to think that the Divine light is present in his heart. The thought of the light is also noteworthy, as it is very helpful for an abhyasi for meditation.

In Sahaj Mārg system one is advised to think of light, but he is warned not to shape the light in any forms like moon or lightening etc If one forces oneself to see light in a particular form, psychologically the light may appear before him through the force of one's suggestibility. That light will not be the Real Light,

but a self-imposition or projection of the imaginative will-force. Therefore, while performing meditation, according to Babuji, the sādḥaka should proceed with mere supposition on light with the thought of Divinity at the bottom. Really in this way one meditates on the easily conceivable subtlest Reality. Shri Babuji also reveals the significance and the place of light during meditation: "Every saint has used the Word Light and I too cannot avoid it because that is the best expression for.

Reality. But that creates some complications, because when we talk of light the idea of luminosity becomes prominent and we begin to take it as glittering. The real light carries with it no such idea. It refers only to the real substance or more appropriately 'substance-less Substance'. Under our system an abhyasi no doubt sometimes sees Light. But the glittering light appears only in the beginning, when matter comes into contact with energy. In other words, it is only a clue that energy has begun to work. The real light as I have discussed in the book Efficacy of Raj yoga has the dawn colour or a faint reflection of colourlessness."

Babuji also explains a scientific fact that those who force their mind to see light and see it, 'really speaking they are on the verge of MAYA in solid form. I use the word solid for the light The scientists may object to it, but if they think in true sense of the Reality, where there is no light or darkness, they will find the former far heavier than the latter. This thing happens generally in Trikufi and beyond it Therefore, the light we see in meditation is material (pertaining to Ma) and it is perceived by some Abhyasis only in the beginning, and light is the result and the mark of the contact of matter with energy. It is perceived only during the preliminary stages of sadhana by some Abhyasis.

Posture: Sitting in one and the sane pose:

"Postures is that which is firm and pleasant" "wherein one can transport his mind (to the supreme Atman) comfortably, wherein one can abide for a long time (without discomfort), that is the right posture to be assumed. "The state of passivity to all things are the best posture."

Really posture (asana) particularly for meditation means keeping one's body, head and neck straight. Hence, posture is a mode of keeping one's body during meditation or in other exercises of yoga. It is said that "by whom posture has been successfully attained by him are all the three worlds subjugated. Posture being conquered the dualities do not obstruct.

There have been enumerated numerous postures (asana) in Yoga. But in Rajayoga, posture is not a forced folding of body, but is a mode of sitting steadily and comfortably. Individuals, who take to the practice of asanas, are also of two types (i) Those, who seek' only physiological advantages and (ii) those who are anxious for spiritual advantages. People of the first type may be called physical culturists and those of the second type may be termed as spiritual culturists. "For purpose of meditation and prayer we ought to take up the sitting posture, which is steady and easy, and which can be maintained for at least an hour without discomfort.

Babuji Maharaj gives a very remarkable and note-worthy explanation of the main spiritual purpose of posture "in order to go upwards, he must start contracting from below. The form would only be to bring his legs and the allied parts to one pose and to keep them steady. In whatever way it might be done the form would finally be that of the asana. He further adds, "Performing of Sandhyā in an upright sitting pose has been thought to be most advantageous from very ancient times, because in that position the flow of Divine Grace descends straight upon the Abhyasi. If an Abhyasi sits crookedly or obliquely, or in an unsteady pose, the flow of effulgence will necessarily be impeded or disturbed. The Abhyasi will thus be deprived of the full benefit of the decent. Therefore, in order to get the greatest benefit, one must sit in a proper steady pose. Some may probably think that the upright steady pose may be reflecting a tinge of pride. It is not so. In principle, the devotee or Abhyasi should present himself before the Master in the same manner as a soldier does at the time of parade. At the call of 'Attention' it is essential for him to keep up the same steady upright pose, looking with attention and freshness of the body. The same principal holds goods in the case of the Abhyasi while sitting in service before the Master."

Sahaj Mārg system tells that one should not force to keep his body in a steady pose. One should be natural in one's posture. In whatever position one can sit comfortably, that only will be suitable according to this system. Babuji asserts, "There is no harm in doing meditation lying on an easy chair even, but to sit respectfully before the Master alone is real devotion (and surrender), while at time of Pujā, it is better to do it by sitting unless there is any other compulsion, you may do the meditation lying or sitting whenever you feel like doing the meditation."

Place:

It is also necessary to select some pure and pious place for meditation. The fact behind this, in the words of Babuji Maharaj, is that "the room or place we sit in for meditation is also charged by our thought force and a feeling of sanctity begins to prevail all over there. He further adds that it has been generally observed, and the sacred shrines are living proof of it, that this influence is not exhausted with the lapse of time and even today the pilgrims and visitors get benefitted by it.

The attitude of mind, however, is more important. A fixed place and a fine place, is important in so far as it helps in the creation of the right attitude of mind. Thus, finally the purity of body and mind is to be adhered to for having undisturbed meditation, because "it makes the meditation healthy and one's attention is not diverted to the body." Babuji explains the fundamental reason of observing purity: "the principle of purity was based on the thought that the Eternal and pure Existence which we have to enter into is entirely free from all contamination. It is perfectly pure. The highest standard of purity free from all impurities(mala), distortion (viksepa) and covering (avarana) was taken up for the ideal. Our being is contaminated with all these, hence far below the ideal. Thus, our attention being directed towards the attainment of purity of that highest level, we began to imitate in all outward ways, looking particularly to the cleaning of the body. The external ways adopted for the purpose began to cast their effect upon the mind, and thus, the internal purity too began to develop. Sahaj Mārg system advocates that merely taking bath and incensed atmosphere do not bring cleanliness and purity, which really is an affair of mind. This is why it is not necessary for an Abhyasi under

Sahaj Mārg to take bath compulsorily under pressing circumstances, but cleanliness should be looked to. If one feels the necessity of taking bath one should sit for meditation only after taking bath.

Common Errors in Meditation:

Sahaj Mārg system advocates a simple and easy process of meditation; but often there arise complications, which deprive an Abhyasi of the full advantage from it. For the purpose Ishwar Sahai endeavours to clear some of the technical points of the process, which are commonly misunderstood. While doing meditation one should observe the following things to avoid errors:

1. One should practise meditation and not concentration. It is remarked that one should start with meditation and when one gets absorbed in meditation, he reaches the state of preliminary concentration (samādhi); and later it culminates into outcome of concentration. Concentration "is the natural. meditation, when one's being merges into one thought or feeling. Thus, real concentration follows meditation in due course. It would therefore be a wrong process to take up to concentration.
2. All the efforts to localize the position of heart or to visualize light should be avoided.
3. Generally, it happens that after starting meditation with the conscious idea of the object, he is gradually drifted into a state of apparent forgetfulness. In such a case he generally concludes that he has drifted away from the point and had missed meditation for that time. But it is not so. Really it is a state of forgetfulness, which commences when an Abhyasi goes deeper into the finer layers of consciousness. The awareness is lost, but the meditation still continues unconsciously in subconscious level of mind. Thus, one should not consider such absence of awareness as an error in meditation.
4. We experience an abnormal rush of thoughts and ideas, which disturb meditation. Ishwar Sahai tells that in meditation "we try to create a thought-vacuum in our conscious mind. Now just as the rush of air towards the vacuum is stronger, so must the rush of thoughts be

more forceful towards the thought-vacuum One should pay no heed to, rather treat them as uninvited guests

5. One should not try to control mind by restraints and mortifications, because these forced efforts may give rise to other complexities and complications. Instead of control, we need proper regulation of mind towards the ideal

6. One should try to free himself from thought as far as possible

Keeping these things in view one should observe meditation. Thus, in Sahaj Mārg system Dhāranā, Dhyana and Samādhi instead of being three different steps of Yoga to be practised separately one after the other. These are, in fact, the three phases of the one and the same process of meditation. Dhyāna (meditation) begins with Dhāranā and ends in Samādhi (concentration)

Constant Remembrance:

Beside meditation Sahaj Mārg system suggests to practise constant remembrance, because mere consciousness of God cures many of the evils of the mind and removes difficulties from the path. And this is why simply doing meditation is not enough, because meditation associates us with Sacred thought of the Divine for a while; and sometime after, we have no idea of God, and we remain away from the God throughout the day. Consequently, an Abhyasi feels himself at the low level of spiritual advancement. Hence, constant remembrance is of utmost importance. In Gita Lord Krishna remarks: "I am easily attainable to them, who constantly remember me. The method for cultivation of constant Remembrance is to think with firm conviction during your leisure hours, whether in office or at home, in the street or in the market that God is pervading all over and everywhere and you are thinking of Him. Try to remain in the same thought as long as you can.

Therefore, this process of constant remembrance infuses the spark of spirituality in every action, and one performs one's duty with love and sacrifice, and fulfils the duties as if they are entrusted to him by God. Such a practice brings rapid and speedy progress for an abhyasi.

Devotion:

Constant Remembrance is naturalized when coupled with the feeling of devotion for the object of constant remembrance. It is a common experience that the mind is absorbed most pleasantly with the thought of the beloved, when we are devoted to a real one in life. The constant remembrance in such a case needs no effort: it no more remains a task. If that could be done in case of the object of worship and Sadhanā, the progress on the path is bound to be most speedy. The natural object of love and devotion is a person of your own species, about whose qualities you are convinced. It is, therefore, emphasized in some Bhakti traditions of Sādhanā that the capable guide is to be taken for the goal or object of Sadhana. Sahaj Mārg system also emphasises the same. But the essential precaution in adopting such a course must have to be taken with the extreme care in choosing the guide, whose limitations are bound to impose limitations on the progress of the

Abhyasi, attached and devoted to him. If a guide of real calibre is not available, abstract God or zero or Base or Centre or Nothing or what not may be taken for the object or goal of sadhanā, in the interest of safety from the pitfalls, which are, of course, far greater in case of accepting an incapable fellow being as guide in the sense of the ultimate object of Yogic practice.

Surrender:

The culmination of devotion and attachment is surrender in the final phase of the role of the aspirant. Surrender to God has been described as one of the means for the achievement of the state of cessation of mental modifications in Yoga Sūtra. Beside it is also said in Yoga Sūtra that the state of samādhi is accomplished by surrender to God.

Babuji Maharaj gives the following remark that "on account of my personal experience I suggest a simple process which can be followed by all quite easily. If 'one' can sell his heart i.e., make a gift of it to the Divine Master, hardly anything more remains to be done... The adaptation of this easy and simple technique makes the beginning of the process the very end of it. Really surrender means 'submission to the will of the Master. Babuji Maharaj says, "Self-surrender is nothing

but a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of negation. When we surrender ourselves to the great Master, we begin to attract a constant flow of the highest divine force from Him. In this state a man thinks or does only that which is his Master's will. He feels nothing in this world to his belonging but everything as a sacred trust from the Master and he does everything thinking it to be the will of the Master." In order to affect surrender in the easiest way Babuji tells that only an act of will is required. But lighter and finer the will, the more effective shall be its working. An act of will lying in the form of seed of an insignificant volume in the deeper cores of consciousness shall soon develop into a full-fledged tree stretching its branches all over. Adaptation of this method is sure to bring about desired result. Only a courageous start is all that is needed for the purpose.

Conclusion:

To sum up, the practice of meditation as advocated in Sahaj Mārg conveys the following important features: -

- (i) Cut off from this world and connect with that.
- (ii) Not know but forget oneself.
- (iii) The process of meditation is the natural transformation of the matter into spirit, gross into subtle, solidity into fine energy.
- (iv) It does not advise to restrain mental tendencies but to regulate them towards proper direction.
- (v) Prayer is begging and meditation is having.
- (vi) Meditation begins in Dhāranā and ends in samādhi (concentration).
- vii) Constant Remembrance- the practice of constant remembrance brings rapid and speedy progress for an abhyasi Devotion- Constant remembrance is naturalized
- (viii) when coupled with the feeling of love and devotion for the object of constant remembrance.
- (ix) Surrender If one can sell his heart and make gift of it to the Divine Master hardly anything more remains to done.

ROLE OF ABHYASI AND GUIDELINES

ABHYASI:

One thing is specially important here. It is that the *abhyasi* must ever remain restlessly impatient for the attainment of the goal. This is the key to success and it strikes at the very root.

The *abhyasi's* part is to be perfectly obedient to the Master. I mean to say that he should comply with the directions given to him, having faith, or at least trust, in the Master, and confidence in himself.

An *abhyasi*, while intensifying his craving (*lagan*), must at the same time be at least as submissive to his guide as a school boy is to his teacher, and it is also an essential part of his duty. The guide does not thereby gain anything for himself but it is the *abhyasi* who profits by it and increases his capacity.

Under Sahaj Mārg the master, by the application of his inner powers, awakens to action and accelerates the dormant forces in the *abhyasi* and diverts the flow of Divine current towards his heart, through the process of *Pranahuti*. As a result, the *abhyasi* begins to advance spiritually, experiencing more and more of bliss. The *abhyasi* has only to prepare himself to receive it, or in other words to make himself capable and deserving of it. In this way all that which previously required ages of persistent labour and hardship can now be achieved very easily in a much shorter time with little labour. But it is all practical and cannot in any way be put in words. Only practical experience can reveal its merits.

The only thing for the *abhyasi* to do is to connect himself with the power of the Master, whose mind and senses are all thoroughly disciplined and regulated. In that case the Master's power begins to flow into the *abhyasi's* heart, regulating the tendencies of his mind also.

In our Sanstha the task {spiritual growth of abhyasi} is taken up by the master who feeds him with the spiritual force through Transmission. Now it depends upon the *abhyasi* to extract from the master as much as he can through love and devotion. The greater the devotion and surrender the greater will be the force flowing into him.

TYES OF ABHYASIS

Babuji: Now, I will let you know the types of Abhyasis(disciples) also:

- (a) Selfish;
- (b) Fazli;
- (c) Ahli;
- (d) Devotee;
- (e) Murad.

Selfish: Selfish disciples are those who want to gain their ends. Suppose a person comes to know that Sri X is a Mahatma and a devotee of God, he will immediately rush to him with the idea that he would get material benefit by that contact. Such persons who are concerned with worldly matters do not do any work. They join the Satsangh to achieve their selfish ends. They get things done by means of flattery. After that they will creep away. If their work is not done, then also they turn their back. They have nothing to do with love and attachment.

Fazli: Fazli type are those who sit for meditation occasionally, if they are in cheerful mood due to the pleasant atmosphere. They have no attachment of heart whatsoever.

Ahli: Ahli are those in whom there are Sanskaras of higher type of worship, and who want to worship and want to continue it. Some among them may progress and reach the position of the devotee. Some, however, are such that they start from the very beginning with the condition of devotee.

Devotee: Devotee is one who loves his Guru intensely. He always keeps himself internally connected with his Guru. Men of this type possess all those qualities that should be present in a disciple. From among these devotees, rarely one or two acquire the condition of Murad.

Murad: A 'Murad' is one who has become the object of love of his Guru. In other words, the Guru's attention is always centred on him. He can also be called a beloved person and such people are rarely found. In these days 'Murads' are seldom found and likewise Gurus also are rare. Revered Lalaji had written to me in one of his letters that in these days as many 'Murids' are seen as the pores of the body, but 'Murads' are very rare.

ABHYAS:

It is a fact that unless there is the will of God, He does not attract the servant towards Himself, and it is impossible to have His vision. Now, the question arises, why should He trouble Himself to attract the servant towards Himself? Because, if there is any motive in the Lord, then I think He too is just like a householder like ourselves. But along with this it is also a fact that when our motive is to join Him, then we adopt such methods only and this alone is called abhyas (Practice). For the sake of proper abhyas try to seek the adept. When you find such a one give yourself upto him.

I agree with you that from the very beginning an *abhyasi* should devote himself to *abhyas* with diligence and persistence. I appreciate the idea and wish you to introduce it in your *satsangh*. Generally,

I find people complaining of the scarcity of time, which is for them a sufficient excuse for not observing regularity in *puja*. I think everyone does somehow manage to find time for everything of his taste and liking except this one, *puja* (Living meditation). Obviously, the reason is not the want of time but the lack of interest. But what can I say in this connection when I myself never devoted much time for it {Puja}, though at the same time I never did miss it any day? My master was in the know of it, but at the same time I was all the time busy with constant remembrance and never missed it even for a moment. It was for this reason that he never objected to my short-time practice. As a matter of fact, though I never sat for meditation for any long duration yet I was never away from it any moment. Consequently, when I was relieved by my master from the daily routine of *puja*, I felt exceedingly

happy, though it was really no exemption in the practical sense but only a change in the mode.

The inner disorder and disturbances can never be set right unless you react yourself. They must at least be suspended so as to introduce an atmosphere of peace and calmness. But unless they are suspended, the ways of living cannot be regulated and improved. So long as the proper regulation remains wanting there can be no equilibrium, hence no balance at all. Without it we can never stand by nature. It is only when we get closely in touch with nature that we begin to breathe in the purified air coming therefrom. By and by we begin to acquire identity with it. In a word everything becomes possible and attainable when we get ourselves attached with the *real* man beyond man.

Revered Master dictated the basic principles concerning aspirants under the system of Natural Path:

1. In our fold much emphasis is laid on faith (Aitaqad). That is the first step (of the staircase). To ripen it is every aspirant's duty. Without this proper benefit is not derived.
2. Every aspirant must first decide in his heart whether this particular method shall do him/her good; and this will be evident to him/her through (his/her own) experience. Then there should be an orientation to ripen faith; and compliance of one's guide's orders should be considered as duty.
3. It should be made comprehensible to the aspirants that what is being done to them (through transmission) is not mesmerism (hypnotism) but the way of, connecting (the aspirant) to the Ultimate Being; and that this is the main thing (under this new system viz. Natural Path). So long as an aspirant does not decide well in his heart and comes and to have trust in the guide, there is no need to make him/her start.
4. The consideration of character is the main thing and Bramacharaya (celibacy) is also strictly essential.

This is the way of devotion (Bhakti), and whatever else may be achieved along with.”

“Duties in general for all Satsangi brethren:

1. Rising up early in the morning; and following the laws of Nature.
2. Simplicity in habits and regularity concerning meals etc.
3. Being pious and generous.
4. Truthfulness in words, thoughts and deeds.
5. Sympathy (and compassion) for everybody like that for one’s children.
6. Service to fellow beings of every kind in one’s direct environment.
7. The whole world to be thought of as one community, with rights for everybody.
8. Faithfulness to the Supreme Lord (Master) and His Mission as well.
9. Regular time (twice daily) to be devoted to Puja (worship).
10. Prayer to be offered by every member of the Mission at night before going to bed, for the success of the Mission, and for strength to oneself to follow the laws of Nature and the mandates of the Mission.

This is the most important thing.

“This is binding for everybody whether big or small. Special cases may be exempted. They will abide by the orders, whatever may be there.”

1. Rise before dawn. Offer your prayer and puja (worship) at the fixed hours, preferably bore sunrise, sitting in one and the same pose. Have a separate place and 'Asan' (seat) for worship. Purity of mind and body be specially adhered to.
2. Begin your puja with a prayer for spiritual elevation with a heart full of love and Devotion.
3. Fix up your goal which should be 'Complete Oneness' with God. Rest not till the ideal is achieved.
4. Be plain and simple, to be identical with Nature.
5. Be truthful. Take miseries as divine blessings for your own good and be thankful.
6. Know all people as thy brethren and treat them as such.
7. Be not revengeful for the wrongs done by others. Take them with gratitude as Heavenly gifts.
8. Be happy to eat in constant divine thoughts whatever you get, with due regard to honest and pious earnings.
9. Mould your living so as to rouse a feeling of love and piety in others.
10. At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same.

Dairy writing:

The chief purpose of the diary is that an abhyasi may remain attentive to his condition because he has to write about it. When an abhyasi remains attentive to it, his Anubhava or experience develops because concentration is there. Concentration is the Divine Instrument for revelation. People are of the opinion that if there is no concentration, meditation is useless.

I can emphatically say that a man can never 'get' God by concentration, because in concentration you are one-pointed and you are not waiting for anything while in meditation you wait for something and that is God. Waiting produces a sort of attraction automatically on account of continuous effort. "Every member of the Mission should maintain a notebook, in which these Guiding principles (as mentioned above) be taken down; and one should go through it off and on to remove one's shortcomings. There should be notes in the diary as to what could not be fulfilled, and wherein one's short coming still persists".

SADHANA METHODS

PRAYER

"O! Master

Thou art the real goal of human life.

We are yet but slaves of wishes

Putting bar to our advancement.

Thou art the only God and Power

To bring us up to that stage."

Prayer remains the most important and unfailing means of success. Through it, we have established our link with the Holy Divine. The reason why prayer should be offered with a heart full of love and devotion is that one should create within oneself a state of vacuity so that the flow of Divine grace may be diverted towards him. When the world emerged into the present form, the central point, was already rooted in us, being a part of the Supreme, turns our attention towards

the source. In prayer we try to reach up to the same central point. This is possible only when we create a similar state within. This requires practice. It can be attained by resigning ourselves to the Divine Will, which is absolutely simple and tranquil. Apparently, it seems to be very difficult but, in fact, it is not so, though only for those who aspire for it. When a man creates in him a strong craving for the Absolute, he is indeed in a state of prayer, and it is for everyone to strive for. Whenever a man enters into that state even for a moment, his prayer is granted. But it requires continued practice to accomplish it. People should be exhorted to offer such a type of prayer. If one achieves and settles down in it, what else remains for him to do except remembrance; and that, too, in away that it never comes into consciousness even.

Prayer must be always in such a way as if most miserable man is laying down his miseries with a deeply afflicted heart before Supreme Master, imploring his mercy and grace with tearful eyes. With this alone he can become a deserving aspirant of spirituality.

We should always pray to the Supreme Master, the Omnipotent and Omniscient alone with a mind totally absorbed in love and submission to him forgetting even ourselves altogether. One should pray to Him alone who is the Master in the true sense. No particular time is fixed for the prayer. One can do it when he feels inclined to it or else, he should try to create disposition for it when required.

One thing more by way of practice is to offer daily the above brief prayer at bed time in the most suppliant mood, with a heart overflowing with Divine Love. Repeat the prayer in your mind once or twice and begin to meditate over it for a few moments. The prayer must be offered in a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the Supreme Master, Imploring for His mercy and grace, with tearful eyes.

Then alone can he become a deserving aspirant. There are many methods of loving God and many 'Bhavas'

are resorted to, example, paternal sentiment (Pitru Bhava), friendly sentiment (Sakhya Bhava), etcetera. In my opinion, there can be no relation better than that of the lover and the beloved. If an Abhyasi thinks himself to be the Lover, and takes God to be the Beloved, and proceeds with the same sentiment, the result will be that God himself. Will become the Lover and the Abhyasi the Beloved in the long run. But if one thinks that one has realised the goal at this stage it will be a serious blunder. What remains further cannot be stated, for I related to practice only.

Meditation: (When we meditate, the Central Power we have remain in force)

Meditation

In Sahaj Mārg system of meditation we start from dhyan, the seventh step of Patanjali Yoga, fixing our mind on one point in order to practice meditation. The previous steps are not taken up separately but they automatically come into practice as we proceed on with meditation. We got within us the same central force, though marred by our wrong doings. We take work from the same force during our meditation.

This is how we proceed naturally with nature's force, so to say. When we meditate, the central power we have, remain in force.

We have to sit in any convenient posture preferably in sukhasana and meditate for an hour thinking that there is Divine Light without luminosity present in the heart, it in a simple and natural way without in any way forcing mind. We should be asked to sit steadily in the posture assumed as far as possible without resorting to unnecessary movements of the hands and feet.

We should not to bother even if we do not see any Light. We should meditate so to say with a mere supposition turning attention to his heart inwardly in a natural way without any effort to concentrate, but maintaining the one and the same posture. We do not try to see any light of any kind and only suppose that there is Divine Light in the heart and meditate. We should not bother about any thought or ideas or imaginations of any sort and continue steadily with meditation.

Under the Sahaj Mārg system of training we start from Dhyana, the seventh step of Patanjali Yoga, fixing our mind on one point in order to practice meditation. The previous steps are not taken up separately but they automatically come into practice as we proceed on with meditation. Thus, much of our time and labour are saved. In certain Sansths as the usual routine followed for practice is often kept confidential. It is released and revealed only to those who undertake to join them formally. What their purpose at the bottom may be is not quite understandable. Nature has no secrets, and I think that one professing to follow the divine path must also have none.

The practice followed in our Mission is meditation on the heart. The same method has been recommended by Patanjali. There is a great philosophy underlying it.

We find ourselves all the time busy with worldly things. If we are not doing anything, our thoughts seem to have wings in the leisure hours. We are, always in tumult and disorder. Our individual mind has become used to such a characteristic activity, and thus we have made everything topsy turvy. Our actions and thoughts count much in our wrong doing. When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotive feelings and senses. All the senses are spoiled and adopt a wrong course. The marks we thus make upon the senses and Indriyas turn them solid like rock, having no *bodh* or wisdom. Soul is, no doubt, not acted upon, but we create such obstacles and coverings as to keep it enwrapped all round like a

cocoon. We cannot even peep into the soul, let alone realising it. By the effect of our vicious thought and actions we spoil our sense of discrimination and right cognition. Those who have reached this state of solidity do not like to come under the training course of Raja Yoga. This is why people turn a deaf ear to what we say. No practice of Hatha Yoga can bring out true realisation as it fails after the Ajna Chakra, and there still remain very many states to be passed after it. Therefore, Raja Yoga is the only thing that can lead to the end. There is no other means of approaching the Centre. We have got within us the same central force, though marred by our wrong doings. We take work from the same force during meditation. This is how we proceed naturally with Nature's force, so to say. When we meditate, the central power we have remains in force. It disperses the overwhelming clouds which are greatly fired up by its force. It cannot be expressed in words, only an Abhyasi can feel it. This can only be known practically. You will soon find yourself swimming in everlasting peace and happiness. Everything ends here. There is no attachment with the world. The mind is disciplined. It is regulated automatically. Senses begin to come under control and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear you find Nature's work within your bounds and limits; rather you begin to work yourself.

In our system, the Abhyasi is advised to meditate on the heart thinking of the Divine light there. But he is directed not to view light in any form or shape like that of an electric bulb or a candle, etc. In that case the light appearing there will not be real, but one projected by his own creative speculation. An Abhyasi is advised to proceed with a mere supposition of light with the thought of Divinity at the bottom. What happens then is that we meditate upon the subtlest which is to be attained.

The method of meditation on the heart is to think of Godly light within it. When you begin meditating in this way, please think only that Godly light within is attracting you. Do not mind if extraneous ideas haunt you during meditation. Let them come, but go on with your own work. Treat your thoughts and ideas as uninvited guests. If

even then they trouble, you think they are Master's, not yours. This process of meditation is very effective, and can never fail in bringing about the desire result. Sit in an easy posture for an hour in the morning in quite a natural way. You should only meditate. You should not struggle with your ideas which generally come during meditation. Concentration is the automatic and natural result of meditation. Those who insist on concentration in place of meditation, and force their mind to it, generally meet with failure.

Every saint has used the word 'Light' and I, too, cannot avoid it because that is the best expression for Reality. But that creates some complications, because, when we talk of light, the idea of luminosity becomes prominent and we begin to take it as glittering. The real light carries with it no such idea. Under our system the Abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning, when matter comes into contact with energy. In other words, it is only a clue that energy has begun to work. There alight has the sawn colour or a faint reflection of colorlessness. Although light is not the exact translation of the thing, (because light is really far more heavy a thing than what that actually is) it has been expressed merely for the sake of understanding. If the Abhyasi begins to feel himself lighter and lighter, it means he is progressing, because in that case he is going into the state that God is in. Light means the loss of the weight of one's own thoughts. Thus, the real light refers only to the real substance, or more appropriately, substanceless substance.

The method of meditation on the heart is to think of Godly light within it. When you begin meditating in this way, please think only that Godly light within is attracting you. Do not mind if extraneous ideas haunt you during meditation. Let them come, but go on with your own work. Treat our thoughts and ideas as uninvited guests. If even then they trouble, you think they are Master's, not yours. This process of meditation is very effective, and can never fail in bringing about the desire result. Sit in an easy posture for an hour in the morning in quite a natural way. You should only meditate. You should not struggle with your ideas which generally come during meditation.

Concentration is the automatic and natural result of meditation.

Those who insist on concentration in place of meditation, and force their mind to it, generally meet with failure.

Every saint has used the word 'Light' and I, too, cannot avoid it because that is the best expression for Reality. But that creates some complications, because, when we talk of light, the idea of luminosity becomes prominent and we begin to take it as glittering. The real light carries with it no such idea. No doubt, sometimes sees light. But the glittering light appears only in the beginning, when matter comes into contact with energy. In other words, it is only a clue that energy has begun to work. There alight has the saun colour or a faint reflection of colorlessness. Although light is not the exact translation of the thing, (because light is really far more heavy a thing than what that actually is) it has been expressed merely for the sake of understanding. If the Abhyasi begins to feel himself lighter and lighter, it means he is progressing, because in that case he is going into the state that God is in. Light means the loss of the weight of one's own thoughts. Thus, there alight refers only to the real substance, or more appropriately, substance less substance.

All artificiality and misdirected emphasis guided by the Abhyasi's own desires and preconceived notions prove injurious – very often irrevocably. As such, the visions of light, etcetera are not to be artificially created or insisted upon. These may only be noted, when they do arise, without any feeling of personal attachment to any of them. The only object of personal attachment should be the Ultimate goal, viz., Realisation, which is to be firmly held in view throughout; and this is to constitute the most reliable guarantee against any and every irrelevant diversion. One example of harmful misdirected emphasis, as already pointed out, is the insistence on concentration of consciousness, expected anxiously during every session of meditational practice by most Raja Yogic Abhyasis. This has played havoc in the history of yogic Sadhana in India and elsewhere. Methods of ascetic austerities, penances and physical mortification, usually applied for keeping the mind under control; do not relieve it of its

misdirected trends. On the other hand, they only serve to keep the evil subdued within, and it might at any time burst forth; when, by change, the control is some how relaxed. The real solution of the problem lies not in controlling the mind artificially by suppression, restraint or mortification, but in its gradual moulding which is to relieve it of its misdirected trends. In this, and every other matter, therefore, having the attitude of a sincere student, grasping and allowing everything to work and develop in a natural way, is to ensure the most speedy progress.

Generally, I advise meditation on the heart at the point where you feel its beats. Meditation on other points can also be undertaken such as fixing the attention on the point of the nose or between the eyebrows, etcetera, but, in my opinion, meditation on the heart is the easiest and most beneficial. There is a great philosophy underlying meditation on the heart. The heart is the pumping station of blood. It sends out purified blood to all parts of the body and to the smallest cells. Now we have taken the heart as the centre for meditation. The blood that runs through our system is affected. The solidity due to our own thoughts and actions begins to melt away. This is the first thing that we begin to gain from the first day by this method of meditation on the heart. It is the nucleus, and creates the vibrant motion, wherever it is directed. This is the field for the mind to work, and this is the instrument by which we develop the discriminating faculty. The subtle force works in this place for the descent of divine energy. If, somehow, our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved. People may ask why it is necessary to proceed with meditation: The answer is quite plain and simple. By meditation we gather ourselves at one point so that our individual mind may leave its habit of wandering about, which it has formed. By this practice we set our individual mind on the right path because it is now metamorphosing its habits. When this is done, our thoughts naturally do not go astray. The heart is the only point, at which the connecting link between the animate and the inanimate is most clearly felt. This is the reason

why meditation on the heart is very useful. Further heart is the field for the action of the mind. Mind is always as it is. It is the heart which, as the field of action of the mind, is to be set right. Hence, the most appropriate point.

For meditation can be only that wherefrom the current flows on, either upwards, or down wards. It can only be the heart and, nothing else. Trikuti (centre of the eyebrows) can also be taken for the purpose but that is not an easy job for common people as it requires more labour from the Abhyasi. It may also give birth to many complications in due course if the meditation is not properly practiced by the Abhyasi. Meditation on the navel point has no spiritual value except that it causes a tickling sensation which finally makes the mind and passions all the more powerful.

At a certain stage of the development of faith in an Abhyasi, we generally lay stress upon meditation apparently on human form. Critics may perhaps consider it suicidal to spiritual advancement. The case is not so, provided the man meditated upon is one of the special calibre, who has come down from the Immaterial Absolute for spiritual training, or has attained that spiritual standard of evolution required for the purpose by supreme self-exertion.

PURPOSE OF MEDITATION:

“One is to sit in any posture that does not cause boredom (disinclination). I mean that the posture should be easy one. Then the meditation: first of all, one is to have a firm conception (imagination) that the entire senses have got fully cleansed, and that all the sense organs of knowledge (Jnanendriyas) and action (Karmendriyas) have acquired their original (real) character. One should have the firm will that this has been done (achieved). This is work of one minute (to achieve the state). The purpose is that one should enter (the sphere of) the Ultimate Being (Zaat), having got fully cleaned. After this (in the second stage of the special meditation) one is to have the conception (thought) that all the five senses – vision, audition, olfaction, gustation and somesthesia have acquired merging in their real essence and that

perfect character, which existed there and was the destination, has taken their place, and that one has developed (in oneself) that same form of character”.

“In case of somebody having something especially excessive (in comparison to people in general), that must be necessarily taken up along with (for cleaning). When meditation is over, one is to rise up with the same conception (thought) and supposition (imagination) viz. the needed state has been established beyond doubt.

This meditation can be taken up by one who has attained approach to the cosmic (Kubra) region. One thing more has to be noted for future in view of past experience (what has happened often in these degraded times), I have to point out of necessity that every meditation as invented and being invented by people (everywhere) is not beneficial. Only that meditation will be correct which its founder inventor would tally; and that is to be of the sort that has its communications from above (beyond)”.

Babuji said it for just starting point for the sadhana and it (Divinity)expands from tip to toe. During questions and answers Babuji explained many times what my Master told to me and kept opened, if any addition, or deletion or changing the name of Sahaj Mārg leads to diversification of original system, but it is not Sahaj Mārg. My Mission is Spreading what Lalaji told to me i.e., Sahaj Mārg. Some people tried to modify but finally failed because it won't help to take abhyasis upto ultimate condition. “Reality is Reality if you add or remove anything it seems to be Reality but it is not Reality”. Every abhyasis duty is to spread Sahaj Mārg system as on its original name without changing. Spreading of literature freely for future generation is another duty of Abhyasis. (From Q&A of abhyasis in 1970's Shahjahanpur.

Cleaning:

The process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul. To enable it to ascend the steep and slippery path of realisation of the subtlest essence of identity.

In the evening again sit in the same posture, at least for half an hour, and think that the complexities, the network of your previous thoughts and grossness or solidity in your constitution are all melting away, or evaporating in the form of smoke, from your back side.

It will help you in purging your mind and will make you receptive of the efficacious influence of our great Master. As soon as I find that you are free from foreign matter I will either change it in some other way or ask you to stop, as the case may be. In this way, we soar up high, awakening and cleaning the chakras and the sub-points thereof, taking up Kundalini at the end, with which the Abhaysi has nothing to do himself. It is exclusively the outlook of the Master. But it must be remembered that while practicing these methods one should not force his mind too much but only sit in a normal way. This process of cleaning is to be repeated for about five minutes before meditational practice in the morning. Other ways of cleaning may also be advised according to the needs of individual Abhyas is, and need not be mentioned here in detail. Suffice it to say that the process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of Realisation by the subtlest Essence of Identity.

Constant Remembrance:

Constant remembrance of God is of course, a special feature in spirituality.

When we got awakened to the sense of duty and the idea of God becomes prominent in our hearts, we begin to treat realisation is the primary object of the life. Naturally our craving for it begins to grow stronger and stronger and we are thus led to frequent remembrance of God during our routine of daily work in spite of all our engagements and worries. We have to become conscious of God for the most part of the day during our worldly activities.

The method for cultivating constant remembrance is to think with firm conviction during your leisure hours whether in office or at home, in the street or in the market that God is pervading all over and

everywhere and you are thinking of Him. Try to remain in the same thought as long as you can. Rest the thought all the while on His attribute of All pervadingness.

This process helps in bringing the state of constant remembrance.

Taking in a deep impression of Realisation up to the heart means imbibing of the very thing that one aspires for. In that case the Divine thought will continuously remain alive in his hearts, and his attention will remain alive drawn forwards it all the while. That is the constant remembrance exactly means.

We must remain in touch with the idea of God in all phases of our mental and physical activities.

Constant remembrance of God is, of course, a special feature in spirituality. The method for cultivating constant remembrance is to think with firm conviction during your leisure hours, whether in office or at home, in the street or in the market, that God is pervading all over and everywhere, and that you are thinking of Him. Try to remain in the same thought as long as you can.

The minds of people are absorbed every moment in thinking about the various problems of their material life, and their attention is seldom diverted towards God except when they are in deep distress and misery. The reason is that they attach primary importance to their worldly interest alone which constantly remain in their view. Thus, they remain entangled within Maya without ever thinking of getting out of it at any stage. Frequent remembrance of God, though greatly helpful, is not at all that we need for our final success in Realisation. We generally, begin an important thing in the name of God and it is customary almost in every religion to do so. But that is only a matter of formality and has no significance. We never dedicate the thing to God in the real sense, and at heart we are, in fact, quite away from the idea of God.

Remembrance of God, thus, is of no avail. The real significance of the custom is that we must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our actions and work to be part of Divine Duty, entrusted to us by the Great Master whom we are to serve as best as we can. Some people think that constant remembrance, or even frequent remembrance, of God is not practicable when a man in life is surrounded by numerous worries and anxieties caused by worldly attachments and responsibilities. But practice and experience will prove to them that it is a very easy process, and can be followed by any and every one in spite of all worries and engagements if only they learn to divert their attention towards God in the real sense.

The idea of Guru as the Supreme Divine force is very helpful in spiritual pursuit, if the Guru himself happens to be merged in the Ultimate State of Realisation. You depend upon his guidance thinking him to be a superhuman being. If you go on with your busy routine of life dedicating everything to your Master, imagine what good it will bring to you in the long run. While doing a thing think that you are not doing it for yourself but for your Master; rather think that Master himself is doing it for himself. While at the breakfast table, you must think that your Master is breaking his fast. When you go to the office, think that your Master is doing it all. While returning from the office, suppose you see an attractive dance on the way. Your eyes are caught by the charming appearance of the dancer. Then also think that your Master, and not you, is seeing the dance. You will at once lose curiosity for it because your Master's power will begin to flow in to relieve you of the temptation. When you come back from office, your children rejoice to see you after so many hours. You, too, enjoy the merriment and it is but natural. Your attention is diverted towards them, for a while, and you feel a bit away from the sacred thought. What you are to do then is to think that your Master within is himself enjoying, and you shall be in touch with the same

sacred thought again. If you are chatting with your friend, think that your Master, not you, is talking to him. While walking, think that your Master himself is walking. Even during your meditation, if you entertain the idea that not you but your Master himself is meditating on his own form, it shall bring about excellent results. Similarly, you can adjust yourself in all your routine of work. If you cultivate this feeling and maintain the outlook that your Master is doing everything in your place, you shall not only be in constant remembrance all the while, but your actions will cause no impression whatsoever, and so you will cease making further Samskaras.

DEPENDENCY:

As for myself, I have always been a dependent of my Master and I would accept subordination to that person under whose subordination my Master orders me to remain. Through this dependency alone I have been able to develop such will power, which is but my Master's gift, that I can prepare thousands of persons for spiritual training within a second.

Surrender

(Self-surrender has great importance for an Abhyasi in his pursuit.)

The easiest and surest means to achieve the goal is to surrender yourself to the great Master and become a 'Living Dead' yourself. This feeling of surrender, if cultivated by forced or mechanical means, seldom proves to be genuine. It must develop automatically within you without the least strain or pressure upon the mind. If the knowledge of self is retained, it is not true surrender. What remains to be done when you have surrendered yourself in the true sense? Nothing. I believe that in this state an Abhyasi will be in close touch with Reality all the time, and the current of Divine effulgence will continue its flow to him without any break. In this way, you can solve your problem of life in the easiest and most efficacious way in the shortest possible time. Therefore, if one can give away his heart, i.e., make a gift of it to the Divine Master, hardly anything more remains to be done. This shall, naturally bring him to the state of absorption in Absolute

Reality. The adoption of this simple and easy technique makes the very beginning to be the end of it. What except of a tiny heart can be the fittest offering for the achievement of the dearest object of life?

One thing more. To effect the surrender of heart in the easiest way only an act of will is required. Besides, the lighter and finer the will, the more effective shall be its working. The adoption of this method is sure to bring in an attitude of renunciation from the very first day. A courageous start is all that is needed for the purpose.

Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of negation. When we surrender ourselves to the great Master, we begin to attract a constant flow of highest Divine Force from Him. In this state a man thinks or does only that which his Master's will ordains. He feels nothing in the world to be his belonging, but feels everything as a sacred trust from the Master, and he does everything thinking it to be his Master bidding. His will becomes completely subservient to the will of the Master. Surrender is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion. We submit to our Master, thinking Him to be a superhuman being. We love Him with devotion and faith and reverence, trying by all means to attract His attention and favour.

Sages have classified disciples under two main heads: the **Manmat** and the **Gurumat**. The former are those who approach the Guru with some particular worldly end in view such as relief from misery, desire for wealth, etcetera. They submit to him only so long as they are hopeful of satisfaction of their desires. When they meet disappointment in this respect, they are off. For such disciples the question of obedience or submission does not arise, what to say of surrender.

Gurumat disciples are those who obey the commands of the Master in all matters and try to submit to his will in all possible ways. Submission begins with obedience. When we are deeply impressed by

the great powers of a Master of higher attainments in spirituality, we feel inwardly inclined to follow his biddings. A beautiful example of surrender is presented to us by Bharata, the son of Dasaratha, when he went to the forest along with the people of Ayodhya to induce his brother Rama to return. In reply to the entreaties of the people, Rama bravely replied that he would be quite willing to return to the capital provided Bharata asked him to do so. All eyes were turned towards Bharata, who was himself there to induce him to return. But he calmly replied, "It is not for me to command but only to follow". Therefore, self-surrender has great importance for an Abhyasi in his pursuit.

SADHANA METHODS FOR ABHYASI

PRAYER***“O! Master******Thou art the real goal of human life.******We are yet but slaves of wishes******Putting bar to our advancement.******Thou art the only God and Power******To bring us up to that stage.”***

Prayer must be always in such a way as if most miserable man is laying down his miseries with a deeply afflicted heart before Supreme Master, imploring his mercy and grace with tearful eyes. With this alone he can become a deserving aspirant of spirituality.

We should always pray to the Supreme Master, the Omnipotent and Omniscient alone with a mind totally absorbed in love and submission to him forgetting even ourselves altogether. One should pray to Him alone who is the Master in the true sense.

1. Morning Prayer before meditation.
2. Night 9 P. M prayer for universal brotherhood.
3. Bed time Prayer.

Morning Prayer: Repeat prayer once or twice and sit for Meditation.

Night 9 P.M Prayer:

Everyone should meditate for about 15 minutes at 9 P.M sharp every night regularly thinking that all the men and women in this world are one's brethren and true love, devotion and faith for the Supreme Master is developing in all.

Night Bed time Prayer:

Before going to bed every aspirant should sit in meditation in a prayerful mood. He should offer his prayer in the slandered Prayer given bellow.

“O! Master

Thou art the real goal of human life.

We are yet but slaves of wishes

Putting bar to our advancement.

Thou art the only God and Power

To bring us up to that stage.”

The prayer is to be offered in a supplicant mood feeling the presence of the Master. This prayer is most efficacious under all circumstances and irrespective of the status of the aspirant has to be offered daily.

This should not be a routine practice of a few minutes going to bed but has to be a genuine crying for the help of Master It would be better that the aspirants recall all the events of the day and note carefully their lapses and place them before Master determining himself not to repeat the same lapses again.

Then begin to meditate over true sense and try to get lost into it. Thus, from the time we went to sleep till we wake up in the morning before sun rise, we are in that condition for many hours as the case may be and will be connected and live-in constant remembrance of the Divine during the entire period of sleep. This is one of the specialities of bed time prayer.

Meditation on points A & B

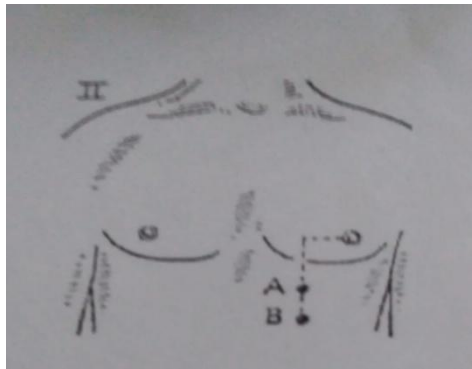
Measurements of A & B points:

From the left nipple measure two finger width straight towards the right proceed straight downwards up to three finger width. This is the

Position of 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.

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 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.

Point B:

The day starts with **B** Point meditation 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 beings to come to view.

We are unknowingly restricting downward flow and allowing the Atman point to glow to enable oneself to experience the flow of Divinity, this is the first step for viragya. Cleaning of B point helps in reducing previous samskaras. After B point meditation, we start meditation with prayer and try to connect with Ultimate Already Divine energy is flowing downwards into Atman, this Divine downward flow becomes reverse, upwards movement of Atman starts and Atman starts to move to reach Ultimate gradually and progressively.

Do this for not more than 10 minutes in the morning before commencing your daily practice of meditation. (One hour)

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.

Purification of point “B1”:

It is left to the abhyasi to purify the point ‘B1’ so that finer things may begin to reign. (B1 is in 6th Knot bottom) From efficacy of Raja Yoga.

ADDITIONAL PRACTICES

1.Lie down on the back calm and motionless. Meditate that the inner Points which have been purifying 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 attainment.

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. Meditation 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.

Cleaning Methods

1. 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's.
2. Imagine Divine light to be present in the top 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 toe and then with the right side of your body up to the toe.
3. 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 required 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.

2nd Cleaning Method

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

3. And in the same way it (divine grace) enters in to the right hand, cleanses it, and throws out the impurities (samskaras) through the fingertips of the hand.

4. Now it enters in to the left part of the body and cleanses and enter in to the left leg and cleanses it and throwing out the impurities (samskaras) through the toes.

From the above we came to know abhyasi got the capacity of connecting to the Divine stores and drawing power to clean the whole body (samaskars).

Some people are misguiding it as Limb's cleaning, I think it is not correct, here entire body of cleaning.

Further analysed it tells us Sthulasarira cleaning i.e., Karma Indriyas and Gyana Indriyas cleaning.

If further analysed during passing through entire body, it passes through pind desh knots i.e., 1st knot to 5th knot for cleaning .1st and 3rd knots are on the left part of the body 2nd 4th knots are on the right side of the body.

Abhyasi go through procedure and decide, it is left to their discrimination and approach.

Cleaning 3:

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 those who required cleaning.

Panoramic view of 3rd cleaning:

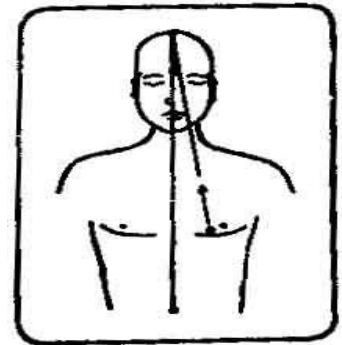
You are seated in the Ocean of bliss means you are totally merged. Entire body is transparent and bliss is passing entire body touching every practical inside the body and each wave when passing through body it takes away the samskaras formed in them i.e., from Gyana Indriyas, Karma Indriyas, 5 senses and all knots i.e., from 1st knot to 13th Knot, lower chakras, and A, B and all other points

presents also. (A1 and A2, B 1 and B2). Transparency comes only after samskars covered around the Soul were cleared.

- Who are unable to meditate on the Divine light without luminosity
- Who are interested to continue their breathing exercises and also do this method of meditation.
- Who are badly disturbed in mind and are unable to meditate on any subject the following methods are suggested by the Master.

Three point japa:

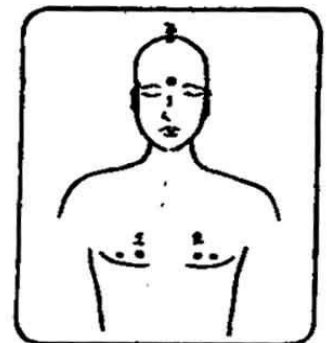
Think of the Divine light to be present in your heart
Pull some of it to the crown of the head where the word “OM” is to be recited mentally. Then bring it straight down towards naval point reciting the word “TAT” as we pass through the chest. Proceed on and come to the naval point with a slight jerk 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.



Four-point japa:

This japa covers recitation of four words
“Hari Om Tat Sat” each of which is to be recited mentally at a fixed point as detailed below, together with the thought to be associated with each.

Point 1: Two fingers width from right nipple towards the centre.



Point 2: Two fingers width from the left nipple towards centre.

Point 3: Top most part of the head.

Method:

At the point 1 recite “Hari”, think of God as the giver of Bliss.

Then come to the point 2 and recite “Om” thinking of God as the giver of daily bread.

Then to point 3 reciting the word “Tat” thinking of God as the giver of higher approaches.

Come again to the point 2 and recite the “Sat” thinking of God in the same sense “I surrender 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 effect of adverse samaskaras.

ROLE AND GUIDELINES FOR PRECEPTOR

INTRODUCTION

First of all, it is absolutely necessary for the preceptor to orient the thinking of an abhyasi towards the attainment of the Highest condition, the visible form of which is the Master. The preceptor himself should have his own thought permanently linked up with the Master; and fully dependent upon the Master for spiritual guidance, then only he can utilize the power of the Master to help the abhyasi. If the preceptor tries to use his own power to help abhyasi, there is every likelihood of the preceptor himself getting contaminated with the grossness and impurities of an abhyasi. Therefore, it is necessary for the preceptor to clean himself regularly and always try to get merged in the thought of the Master by practicing constant remembrance.

If the preceptor remembers his own contact with the Master and ponders over his own condition which he had at the time, he may get an inkling of the most subtle and most effective technique which Master occasionally expresses how a particular abhyasi is causing pressure, how yet another one is caught up in his own mechanical habits of thinking etc. If the abhyasi co-operates with the Master, his progress will be rapid. It is certain that every abhyasi starts thinking and seeking more freely soon after he comes into contact with the Master. This is the result in cleaning of the internal complexities and the obstructions, by the Master.

READING THE CONDITION OF ABHYASI:

While giving “sitting” to an abhyasi, the preceptor should have full faith and confidence in the Real Master. If the preceptor is not satisfied with the reading, he must refer to the Real Master in details his own observation and conclusions and await Master guidance and further instructions. In my opinion, it will neither be helpful to the abyasis nor add to the right understanding of the preceptors if they consult among themselves and come to a conclusion without referring them to the Master. If the reading is in the right it will give the indication of its own rightness to the heart, and there will not be any second thought. Even then, it will add to the efficiency and ability of the preceptor if it is referred to the Master for confirmation.

Normally, the preceptor comes across vague sorts of dark and dim spots or patches or solidities and cob-web-like things in the internal system of the abhyasi occasionally there appear bright points also which will be dynamic and moving and changing their intensities. Let us name the internal system as the “subtle body” which is very plastic and also dynamic. This body is also the indicator of one’s living personality.

This subtle body can be worked upon by the will- force. If the preceptor worked upon this body assiduously the formation can be cleaned and harmonized. Still deeper and at the central portion of it lies the casual body which consists of the causes of one’s existence. Master’s books and manuals give an idea about the formations of one’s entire spiritual being.

The sensitivity and the depth to which the preceptor goes determine the reading or the condition of the abhyasi. The preceptor can increase his abilities of reading the condition by receiving suitable guidance of the Master in this regard. Nevertheless, everybody has got the faculty of reading. It needs constant practice and alertness and Master’s guidance to become adopt in it.

SPIRITUAL TRAINING:

The ideas or conceptions about God vary from individual to individual ranging the gross anthropomorphic person to the subtlest power and indeterminate absolute. It is the duty of the preceptor to infuse the subtlest power into the heart of the abhyasi. The preliminary method is to give the supposition of the presence of Divine Light in the heart of the abhyasi with instructions to meditate on that without making any intense imaginations. The memories imaginations and wishful thinking sometimes play havoc with the meditation. Therefore, the process of cleaning is prescribed. In order to provide a vehicle to the abhyasi’s imagination the idea of his grossness, complexities and impurities etc., going out behind, in the form of smoke or vapour is given. In fact, the abhyasi must be encouraged and exhorted to effect his own cleaning. The preceptor too should likewise

clean the abhyasi's internal system. The practice of cleaning not only cleans the abhyasi but also develops his will power.

The scheme of spiritual training consists of taking the abhyasi from the grossest level of his existence to the subtlest level possible for man. In order to give play to the spiritual imagery, the subtlest is considered as the highest which can be grasped by the mind as giving it a spatially top position. It is extremely difficult for the human being to think without using name, form and casual sequence. Therefore, the scheme of training can be represented to extend from the Heart Region through the Mind Region to the Central Region. In fact, every idea or every point contains the above three regions in it. The moment the solid outer covering goes out of sight, one comes across the store house of power which causes the activities in the heart region, he finds that it is the mind region. The root cause of that power lies at the top of the Mind region, which can be considered as the Central region.

Therefore, the major part of the spiritual training consists of cleaning the Heart Region. The cleaning becomes easy if the abhyasi co-operates and tries by himself to realize the moral, intellectual and spiritual principle which connects himself to the rest of mankind. It must note, however, that the scheme of spiritual training is not a time-bound sequential process but the practical realization of the morally, intellectually and spiritually unifying principle of mankind, from the grossest level to the subtlest possible state where all become one pervading principle.

REQUISITIONS FOR A PRECEPTOR

1. At the time of Giving sitting Preceptor must as far as possible be free from internal and external short comings, lest similar effect may pass from him to the Abhyasi through transmission.
2. Preceptor should himself give up things which he wants other to abstain from.
3. Preceptor should posse's noble qualities for transmitting into others.

4. Preceptor inner and outer must at all times be the same related with spirituality. (In worldly affairs he may sometimes have to go against it.)
5. Preceptor heart must be free from all emotional excitements, he must be moderate in his worldly life. His heart must be free from emotions.
6. Preceptor must be without self-importance or egoism. Preceptor should be as plain, simple and try to copy Nature.

HINTS TO PRECEPTOR

1. Preceptor during transmitting to an Abhyasi he must think that it is the spiritual Guide er (In his form and person) and not he himself who is transmitting.
2. Preceptor should firmly exercise his will, supplementing it with repeated suggestions for the development of Layavastha in Bhraman must be infuse into the Abhyasi.
3. Preceptor wants to take any work is entrusted to him, Preceptor has to apply a will that the work has been done and then begin applying his thought force to it. Confidence is of course necessary, it gives success. Success will thus be sure and the reverse thought should never cross the mind.
4. Preceptor has to set his own astral body to work. For that he should take it out of his physical body and infuse it with life force and then 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.
5. Preceptor in order to make to make an abhyasi more deserving he 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, Para Brahmanda and the next higher region is being awakened. The effect will thus be spread over in the other region making the passage for further approach smooth and easy.
6. Preceptor at or above the stage of Dhruva should after transmitting to an Abhyasi, with a form will that all that is transmitted

beyond the capacity of the Abhyasi is transferred to the Spiritual Guide (Master), and then the rest which is in proportion to his capacity is getting absorbed in him.

7. The following methods can be applied for transmission to the residents of other Worlds:

- a) Preceptor should encircle them by his thought force and form a will that he is transmitting to them.
- b) Preceptor 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.

8. 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. 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.

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

METHODS OF TRANSMISSION

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 pat person at spiritual centres. This care should be taken up by the preceptors in general, because they themselves developing spiritual power. It is just precaution when I given permission for higher work to anybody, I control the power produced

by voice to the extent needed at that time. At that time the whole frame of the 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 extent of pind pradesh-Microcosm and put him on to the second point-Atma Chakra - filing some light in the third and fourth point- Agni - jal - respectively. After doing this I simply ask them to work.

I have divide suggestions into three degrees for the sake of clarity **subtle, subtler and subtlest**. The suggestion should be used alone for making of 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 subtlest suggestion is mere supposition and subtler is an idea and subtle is slightly weight. **Subtle is sookshma, subtler is karan (casual) 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 unailing 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 subtler suggestions and also subtlest after some experience. While coming to the 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 range was gone. I studied it for seven years and then I came to know that it was a suggestion in a way. It was needed through voice and the man was free from the cause of complaint.

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

being a human being misses a part of it. He will then create Richa. The same Sruthi will not come the next time. How Richa is created? If anything is missed in catching the Sruthi, the saint will create the Richa with his super-conscious state of mind.).

The process is that he meditates upon the nature and the meaning of the Sruthi 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, Sruthi 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 suggestion, he cannot produce Richa. A little practice is, of course, required.

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 Mārg 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 perversive tendencies. The thought should be maintained so long as the transmission goes on.
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.

Methods of Giving sitting:

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 Abhyasi 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. 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 or 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.

4. 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 intact. 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.

5. 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.

6. 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 his 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.

The 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 who-he or the Master- is doing it.

7. 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 onwards attainments.

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

9. 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. This process is almost a miracle.

AUTOMATIC TRANSMISSION

During the lifetime of Master, I was at Fatehgarh to participate in the spiritual gathering – Bhandara, when I found that the channels of hearts of all Satsanghis 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 preceptor. It will save the labour of transmitting them throughout twenty-four hours. Never mind even if there be millions and billions of Satsanghis all will be benefited.

DIVINITY CHARGING FOR ABHYASI

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 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 centres where it is working.

Some time 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. 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 atoms 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 throbbing. Then I stopped the work. All the 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 of 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 as 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 as 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 Centres, 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 experience 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 given signal that the thinking is right. In other words, correctness of thinking is also verified by the heart.

It is characteristic of the heart that it gives signals as verification for which I have no words, otherwise, I would have to written them. 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.

READING THE CONDITION OF THE ABHYASI

1. Magnify the condition of the Abhyasi and then study.
2. Take out the internal condition of the Abhyasi out off 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.
3. The powerful effect of the Abhyasi's condition at a point will often produce a corresponding effect upon the teacher. But this is not a very sure method.

4. If an Abhyasi possess the power of casting out the effect a certain point or a chakra upon others. The teacher must thereby conclude that particular chakra of the Abhyasi is awakened. The same will hold true in case of higher regions.

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 Light he should be advised to think that the Light he is meditating upon is that of the Absolute. (Ultimate)

TRAINING FOR WOMEN:

1. While transmitting to a woman, 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 teacher should be very careful to safeguard the development in her of over attachment for the teacher.

For all these various reasons the training of woman 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.

METHODS FROM AUTOBIOGRAPHY

METHODS:**1-8-1944**

Method of training revealed by Revered Master: “When spiritual training of somebody is started, first of all the point of heart is to be taken up. He is kept there for a sufficiently long time; preferably he should not be pushed ahead, so long as he does not come upon his own, to cross that point with the help of his guide. This makes his base stable, and the apprehension of a fall is overcome. That way, he comes to enjoy the glimmer and dazzle of divine effulgence, which grows dim on going further, so much that only an impression remains, and this also is finally gone. By so doing, i.e., by keeping him long at the point of heart, he is made to enjoy a lot, so that the tendency of mind for truancy gets over come.”

In reply to enquiry concerning how to know about it, Revered Master’s dictation continued: “When the aspirant may start to come up in a condition, subtler than the earlier one, then it should be taken to be an indication for opening the next point. This(heart) is not an ordinary point, as you have comprehended it. Many very big saints could not cross it; and a perfect stroll over it comes to be the fortune in quite rare cases. In our fold, these points were opened by way of shadowy reflection, but the capability for stroll was not found there in any body. So long as stroll has not been undertaken, perfect mastery is not acquired. It is this that requires the longest period.

“The other points in the lower region of organic existence on to possess that vast expanse, and do not require that much time. All those points are connected to the heart. Take the whole chest as heart, since that alone provides for the maintenance and growth of all organic forces. If its function is stopped, there will be a state of lifelessness in a moment. On proper consideration, this (sublimity of heart) will be revealed to be the sacred altar (of worship) for all sorts of sublimity. If this thing is left apart to fifth is point(heart) is not touched, the sublime condition at all other points will remain weak. In our fold this (sublimity of heart) has been as signed very great value: should not be thought of as an ordinary point. The method which has been given to you with the help of a plan, is to be used when quick results are needed. But it is better to give an opportunity to the aspirant to come

upon his own accord through some assistance from you. About other points, I do not feel the need (of emphasis) to that extent. Your own condition just now, is the ultimate (utmost) state of heart. All other forms of sublimity, whatever these may be, keep their condition confined to themselves: this (sublimity of heart) alone accompanies every other form of sublimity. As the heart advances, it proceeds on, leaving the mind behind. This means that the force of mind goes on decreasing (with the increase in the sublimity of heart) as it (heart) advances to acquire its original character (of purity), so much so that it adopts to the state of Undifferentiated Ultimate, shedding off all layers of illusory existence called Maya. It is this (heart) itself whose glory reigns in the region of piety (Qudsa); and it is this alone, that goes even beyond that. All other sorts of sublimity do not help in reaching up to the Destination. Wherever the aspirant arrives, he is able to arrive through this (heart) alone. It gets lost, when it has effected approach to the Final Being (Zaat). By the term 'heart', I do not mean the lump of flesh. It is that something which has been brought down into the Heart (region) in the shape of a kneaded compound medicine, consisting of the quintessence of all other forms of sublimity."

4th September 1944:

Revered Master's dictation:

New method of training.

Revered Master's dictation continued: "Just how, I transmitted to you; and you experienced vibrations together with a state. This is real power. Particles of this (power) can be stuffed in (an aspirant)."

In response to a query from me (Ram Chandra), Revered Master continued: "This technique is to be applied only in case of someone, who has crossed the cosmic region (Kubra); and it is considered desirable to penetrate power in his state in the para cosmic region (Ulia). Application of this technique, in case of a person of a status lower than that, will be wrong. I had brought this thing to your experience at the beginning. This is only for the para cosmic region. Beyond that, there is another method. The particles which are penetrated in the cosmic region, are less luminous than these. The five happy conditions spoken of as

belonging to the organic region (Sughra) require a different method of training. That also I have brought to your experience just now. To explain these is difficult; and these can be brought to comprehension only practically. You may make a note by way of (brief) indications.”

(1) Hridayah or Heart (Qalba): The particles penetrated at the point of heart have a little darkness in them, but not grossness. If there is grossness, then those are material particles.

(2) Atmah or Soul (Rooh): Here, only the outer cover of these particles drops off.

(3) Agnih or Fire-point (Sirra): The particles at this point (plexus) are in such a way as though a large part of the heat and radiance of bright fire be drawn out. If (the condition of) this point be desired to be sharpened, the brightness is allowed to remain, i.e., it is not drawn out, or so to say, it is not touched.

(4) Apah or Hydro-plexus (Khafi): At this point, the shape of the above-mentioned fire-element gets changed, to yield only apprehension or just an inkling of fire, which words fail to express.

(5) Vayuh or Air-plexus (Akhfa), also called Kantha Chakra or Throat-plexus: Here the particles become somewhat bluish like electric light. Only this much was to be told. (The Arabic words used in Sufi literature, given here in brackets, in case of the last three points, refer only to the secret or esoteric nature of the points, literally).

“This too is a method, which is not (to be) applied everywhere. Very few people are deserving of this: they are to be counted on fingers. Herein, all powers develop. So, its application is, in general, prohibited. Small parts of this may be applied here and there (sometimes); but the discretion, about where it is to be used, is a difficult matter. As such, it is better that it is not used.

22-09-1944

“The method of inquiring into somebody’s condition, is to transmit a little to him, having the thought that whatever condition is there in him, has come up (to expression). After having done this, one is to get oneself oriented to him, and observe as to how sublime is the effect flowing from him to oneself. It is however, essential that the person who is transmitting (i.e. preceptor) should be able to have sensibility to

every condition of the person to whom transmission is given, and whose condition is being inquired into.

There is another, better method, which is for use by special persons: It consists in expanding his condition, to yield the knowledge of that condition immediately.

“There can be one more method, though not as perfect or whole, that the forceful sublimity of the other alone shall cast effect on oneself.”

Revered Master happily exclaimed: This (third) method is akin to the post mortem examination of a deceased person by a doctor (surgeon), who takes out all the inner organs of the body to discover the exact cause of death. Just like this, the condition of the person (aspirant) being observed, be taken out (in the vacuum), and then expanded through transmission, which should be given from the point of heart. Thereafter it should be observed (minutely) to find out which particles in that condition are (still) gross, and which ones have (acquired) sublimity, capable of emitting the condition. The particles which contain the capability for emitting the condition, are to be taken to have come up to the awakened state of the sublimity, (residing in them). Just this technique can be of use in Brahmanda (Kubra) and Para Brahmanda (Ulia) regions as well. Theory of spiritual particles (quanta) is marvellous, and very effective. Nobody’s insight has ever penetrated into this aspect; nor has anybody ever utilized it. If you enquire of me, this is the entire sum and substance of spiritual training. The desired result can be achieved immediately through this. It is possible to climb up to (the state of) God just through this. This is simply the one method (to achieve the goal).”

This too is a new method, which consists in connecting a person, whose condition is found to be confused, from head to foot, to superior particles (quanta), instead of doing anything by oneself (for him). This will bring him up to well-being slowly; and this will be something natural.”

26-10-1944

Revered Master’s dictation: “He (Ram Chandra) has brought about a marvelous invention; and made the matter extremely easy. But this work can be possible only by him. The method is correct and people shall derive best benefit. There is more over no harm in adopting it.

“The new method is like this: **First of all, the points of the organic region** be all cleaned through force of will. Then the points and are as of the cosmic region upto where the aspirants is to be taken, be cleaned. **There after the points of the organic region be opened in the natural way; and** just like that **the points a head of that (in the cosmic region and beyond) be opened in the natural way.** If transmission is oriented to both at one and the same time, the perfection of the organic region will also be achieved, and the stages ahead of that too will be getting perfected side by side. The (application of this method, however, certainly needs celibacy (Brahmacharya); and the brain (mind) must be sufficiently strong.

“The second technique that can be used consists in opening points and stages in accordance with the stage of the strength of an aspirant’s heart and brain. But this estimate cannot be there in every person. As such, everybody should not start using this (technique). It will remain in his (Ram Chandra) lot alone.”

2-11-1944

Revered Master’s dictation addressed: “I have just now awakened dear Ram Chandra’s point of the analplexus (Muladharachakra), which is the spot of miraculous powers. It has nothing to do with spirituality. I had left it out for emergency, but this point was reverberating in his thought for several days and he knew that it was not in an awakened condition in him. He was weighing it from a spiritual point of view and was desirous of knowing to what destination it was connected. (Generally) there is no need at all to awaken it.

The plexus of the thousand petals (Sahasradal Kamal) has opened and come to its real state. This point is in the head and is connected to the analplexus. Sushumna (mid way nerve) goes from the analplexus through the spine up towards the head. I have set it straight. Now both ways are clear. He (Ram Chandra) can give training according to his choice (through the HathaYogic way of nerve cleaning etc. or pure RajaYogic meditation always, progressing through the organic, cosmic, paracosmic regions, etc.). For this people have devoted austere practices for many years without achieving the desired purpose.

This knot is not loosened by a (competent) guide in any case (almost); and I instruct you (Ram Chandra) also not to do this. Every one transmits from (various) points, but to dear Ram Chandra I have given expertness to achieve the desired result through gesture of any part of the body, i.e., he can transmit from any hair root on the body, a part from the (traditional) chakras to have the same effect that may be there in case of transmission from (fixed) points. There as on of this is that he has become the source (of transmission) from head to foot, and his heart has spread to every artery and vein (as well as nerves). This is some thing very special, present in him. If he makes a gesture with a finger, the flow of transmission shall start. How much to say (in praise of him)! As there is a purpose in revealing his states, I just say something. It is for the coming (generations) to take him as ideal and be proud of him.”

10-2-1945

“When some one is seated before one (preceptor) for transmission, he/she should first clean the heart (of the aspirant), and then all the points be cleaned a little, to the extent that the materialistic defects which may be obstructing the practice, be removed. My intention is not to clean to the extent of all the points being brought to full blooming, but only to that of the removal of the dirt and dust on the way. There after a light current of the aspirant’s brain be directed to his/her heart; and this current, after being cleaned to so me extent, be connected to the casual body of the aspirant. Then, the trainer should introduce in seed form in to the aspirant’s casual body, what may be desired to be penetrated in the aspirant; and the cavities of the causal body are made deep enough (to contain what is in traduced in seed form in to it). The effect develops out of the cause. As such, what is present in the seed for mint he causal body, descends in the form of fruition to be undergone. But I have to say again that all this I not a job for an ordinary person.

“The method for counter acting this method is also there. If some body adopts the above-mentioned method out of shamelessness, or sensuous greed or with the intention of getting oneself worshipped (by others), and the effect of this practice on some one be desired to be removed, the counter acting process is as following:

The casual body of the (spoilt) aspirant be connected to the causal body of the cosmic (Brahmanda), after cleaning the way (to the cosmic region); and then the plan for the removal of the particular defect be drawn on in the subtler cosmic world. In case the person concerned has an approach up to the cosmic level then the still higher level is to be taken for counter action. Every one cannot have an approach up to there.”

12-2-1945

“The first method concerns the possible device to get one’s own points and plexuses opened up through one’s own efforts, after the guide has made an aspirant cross (initial spiritual) stages to some extent, and brought him to traverse the intermediary destinations (of points and plexuses) in a shadowy (Aksi) way. For this purpose, there are two devices. He (Ram Chandra) has given preference to the second device; and I also prefer the same.

The first device is to go on transmitting oneself lightly from one’s brain to one’s own heart. Neither dear Ram Chandra nor I favour this technique, because there may be the possibility of the transmission running in excess of what may be there all need. The device, anyway, a certainly there, and it is correct.

When there also the condition of the merging of mergence (Fana-e-fana) is arrived at; and the state of permanent living (Baqa) starts arriving thereafter, it should be advanced to the still higher region, beginning the same practice there as well. Beyond that, thought will not work; and the need for a forceful guide will arise. I want this method to prevail in our fold.

10-5-1945

As such, when transmission is started, first of all that state (of unbalancing original desire) is to be cleansed, viz. the basic stir, which is manifest as mind, so that its particles that a red is proportion ate may lose or at least reduce their unbalancing effect. Then, that power of the Ultimate Being, which is providing force to the original stir, be brought upto thought through one's

spiritual force, and directed in the direction of the cover-up thing (over human existence), i.e., mind. This practice is to be repeated on every plexus. This will result in the power of the Ultimate Being, which lies at the back of the original stir, automatically remain casting its reflection; and as such whatever progress will ensue, will be perfect and permanent. The subtleties of this practice will come to comprehension when transmission through this method will be commenced."

11-5-1945:

"Now the method of transmission, noted down yesterday is further elucidated, in view of the principle of Nature. It consists in orienting the Ultimate Being present in perfect form towards those atoms which have acquired solidity through the continuous movement of revolving. The shape of the atoms, however, is to be retained, and not totally eradicated. Here is a warning: this kind of transmission is not to be administered in quick succession; and neither do every Tom and Dick deserve it. I am designating this method (of transmission) as 'the (SatTattva).'"

12-5-1945:

If some one is able to merge himself in the state, present at the back of the quiet-disturbing desire of the Ultimate Being, and then transmit, the effect will be terrific. However, this method cannot be applied by everybody. (Pause) He (Ram Chandra) just now effected more improvement in this method, viz. that first of all the darkness of the atoms involved in that disquietening desire, present in man, be snatched off; and then the brightness, which may also be designated as a kind of matter, be drawn away, but keeping the shape of the structure intact all along. The third stage, which is still better, and needs to be mentioned, just struck his (Ram Chandra) thought. That consists in removing even the effect of brightness (contained for quite along period in the atoms), which they (atoms) have consequently absorbed. Now Purity is there, at which point sages and seers are unable to arrive. Even after practising

worship and prayer for ages that point still remains far off. Through these methods the aspirant finds his/her first step reaching at the very spot which remains so difficult to arrive at. What has been praised in the hymns of the Vedas and other scriptures, and has been described as worthy of being transcended, gets clear (attainable) even in the very first transmission. What is that point?

The most blessed Sufi saints under Islam, have designated it as the region of Purity or Piety (Aalam-e Qudsa); and in our own (Hindu) scriptures this is known as the undifferentiated state (Avyakta-gati) or the condition devoid of phenomenal illusiveness (Maya-rahit Dasha). If these methods are applied, the knots of Maya start to be shattered just to begin with. (Pause) This method never struck the thought of any body thus far. This has made all difficulties easily melt away; and the trainer is saved a lot of labour. If this method is adopted for continuous practice, the condition that was available to my fortune, can be easily attained.

15-5-1945:

The method: The condition of mind remains unduly restless in the heart. Mind be taken to be part and parcel of the Zaat (Ultimate Being) in such a manner that the two, viz. mind and Zaat, appear, so to say, as of identical hue. By 'hue' I do not mean red, yellow, black, etc., but that Zaat being light, as it has been described, mind too remains alike part of that same Zaat. The face of mind in that identical form be turned towards Zaat in the way that, so to say, it gets absorbed (attentive) into just the same Zaat. The mind's face be rather turned away from out side and drawn towards that Same; and this transmission be retained during the whole fitting administered to some aspirant. This is to remove all the defects of the mind.

"Second method: All points and plexuses (Chakras) be taken up one by one; and the condition, existing there in, be cleansed and then identified with that condition of Zaat, so that Zaat appears to have risen in that shape or condition i.e., state of Zaat

Itself. Then, as I have already mentioned in the first method, that identical state be drawn towards, i.e., merged in That Same (Zaat).

"What a fine science it happens to be that when a small thing is pressed by a bigger thing from all sides, or is dipped in to it, the bigger thing circumscribes it. If for along time a small thing is pressed from all sides by the bigger thing, of which it is part and parcel in a deformed condition, the two things are bound to merge together in to one and the same unit. When all chakras (plexuses) have been crossed through this (new) method, i.e., all chakras are brought upto have identity with the Ultimate Being, then that whole thing (state) is to be drowned in the Zaat. This practice on the disciple should be continued for sometime, which will result in (die development of) such a condition as may be difficult to be the fortune of quite many good and fine people, and cannot be arrived at through years and years of one's own hard practice.

Restlessness of mind would have come to an end just through this first method. This method is very difficult, and cannot be practised by everybody. One whom God grants affinity; may perform it I am telling some thing secret for being noted down: just this is the method to achieve perfect merging with God (Fana-fila)."

22-5-1945:

When one is to be taken up from the organic region to the cosmic, Surat (flow of remembrance) be created in the cosmic region (Kubra) itself, instead of drawing it up from the organic to the cosmic region; and the two processes of Surat be allowed to develop perfection side by side, and soon and on. Now the method that was applied to just now is of a peculiar sort. It was this. One end of thought (Surat) was kept in the organic region; and the other end was oriented towards the cosmic region. From the end that was keep to oriented to the organic region, currents were directed to the five-fold sublimities of the organic region. The purpose was to let the organic region come upto perfection as well as to have the cosmic region opened

up; and to bring strength to both regions side by side. This very method can be advanced to the points and regions further a head of these regions. This is an unparalleled method that has come up in to his (Ram Chandra) thought. Fortunate are those persons who are able to derive benefit from him. I tell this again that this time is difficult to be here again; nor is Nature to wave up to this extent now. He will go after unravelling all the knots of this system. The system is getting renovated; and people have no awareness of it."

10-6-1945:

The connection of the person, to whom the best and unparalleled training be intended, should be established with one's own heart; and that connection as included in one's own connection of thought, be given a dive in the Real Store house (Asal Bhandari). If a higher condition be intended to be brought up, one's own connection that is established with that person, be drawn upon one's own heart; and the connection of that person be provided with a foothold there.

Thus, the spring of the Real Grace, whose connection has been brought up to there, will remain oozing up and the benefit of Real Grace will remain constantly available.

"In case of some plexus being Intended to be awakened or filled with Grace, the current of one's own thought together with the current of the thought of the person on whom the method is to be applied, be brought up to the particular plexus; and then leaving him there, one's own thought be brought back from there."

"The method (for general practice by beginners): A firms up position of Divine light in the heart is to be formed; and a part of that light is to be drawn up to the upper most point of the brain (generally called Brahma ranrdhra) and 'AUM' is to be uttered on reaching that point. Then that part of Divine light be (supposed as) drawn downwards, uttering 'TAT' on the way; and finally, that light is to be supposed to give a jolt at the point of the navel, while uttering 'SAT'. This is the first stage of (the

practice of the llimc cornered repetition of the sacred incantation 'AUM TAT SAT').

The second stage of this practice consists in reducing the supposed Divine light in the heart to the size of a little less than three-fourths of a pie (the smallest Indian coin about half centimetre in diameter at the time-1945 A.D.); and then the process of drawing up and bringing down that light, while uttering the words of the incantation at different stages as described above, is to be repeated. Then comes its third stage, which if performed methodically, can hardly be tolerated by even the best among good practicers. This stage of the practice consists in negating the reduced. Divine light to the extent of leaving only an idea of the light; and then drawing it up and bringing it down as in earlier stages. And finally, listen about the fourth stage. Even the mere thought of Divine light adopted for supposition and practice at the third stage is to be withered away; and then whatever remains is to be drawn up and brought down in the same way (as done in earlier stages). Leave a side taking up this in thought (and supposition), even its proper comprehension is difficult. And who ever may have come upto this stage, why should he/she do it at all! Experimentation (of course) may be another condition (or requirement)."

12-6-1945:

In a family, I mean of educated and cultured people, it is possible that there may occur some minor clash (of opinion and understanding), but in the end, when occasion demands, all are united, because they remain knit together in an underlying blood-relationship, just this has to be the case here.

Some difference of opinion may arise in between people (here), which is necessary for arriving at the correct conclusion, but all have to get united in the end. A kind of current of transmission different from every other transmission, should run through everyone; and that should be made part of the character. Now what is that thing? This can be communicated in a practical way only."

The prescription for idle gloominess (for example) if tried by some body, was done merely by way of performance of duty. A serious attempt was never made. If in this matter the example of dear Ram Chandra has quoted or he be blamed, it will not be proper, because here mains drawn up (tense) together with all powers. This is necessarily to affect his body and face. I do not want him to remain so much drawn up, and very often I have to bring him down as well.

The cause of his idle gloominess is this being drawn up; but here in case of others, this condition has not developed. As such it is essential for them to adopt this practice. (Pause) Just see, he has Invented another method for removing idle gloominess, which is easiest and can be practiced by everybody.

It is as follows: Transmission is to be imparted to one's own face through the special power lying behind everyone's back. The eyes should be kept guarded; and the thought is to be taken that the power (concerned) is bringing up blissfulness on the face. This will bring benefit.

19-6-1945:

"Now, hear about my method. I had perfected dear Ram Chandra during my life time; but I did not employ the labour like I have narrated alxive. Then, after having brought him up to the superb state, and after Ihiu! Given up my body, I got oriented in this direction and went on with my work continually; and that remained coming up effectively. Later when need Stole, and the rush of work started pouring (on dear Ram Chandra), and his tour of South India was ordained, I had then adopted this method with him, viz. I started passing myself through his each and every particle so that perfection was totally achieved. When I had completed this job, then I created that same condition, as narrated earlier, from AtoZ in three hours. I have some where already given a hint concerning this earlier also, but I have made it explicit just today. This work can be done well only after one's life-time. Proper control of rules concerning

celibacy etc. can be effectively achieved only after one's life-time, because the most precious part of life will be consumed by just these (regulation of celibacy etc.). This entire job can be possible to complete in one stroke also; but the compatibility (needed for this) can seldom be found in any body. If observed closely, every particle in man contains that unique power, which has no equal to it (Pause) There is as till better method, viz. the Ultimate Being be pushed towards the concerned person; but the jolt(jerk) of this cannot be borne by every body. I have done this as well. I (strictly) prohibit this being done."

15-8-1945:

The method is like this: the big toe of the right foot be fixed into sight, and meditated upon, fixing some point therein. God is omniscient and pervading everywhere. This state is to remain there forever. Even at the time of total annihilation, that (God) is to remain all-circumscribing as it is now. When the time of creation arrived, boiling up set in and forms (and categories) were manifested. The way That (God) is pervading the human being, happens to be in a strange way, difficult to comprehend. For the sake of understanding it may be supposed that the brain is the Real Ultimate Being (Asal Zaat), wherefrom Its light or power is focused on the entire organism. Its extremity or end in the real way remains beyond (the grip of) comprehension, because of being limitless. For the sake of understanding and in respect to the strange way in which It is enshrined in the human being, it will have to be granted that the last part of It constitutes the extreme end of the foot; and what happens to be the secret in it is that this big toe and that top point in the brain are one and the same, beyond the possibility of any adulteration. As such being one-pointed on this (big toe) means getting one-pointed on one's starting point; and this practice can bring about the desired result, which constituted the problem to start with. I instruct that those who have ritualistically scattered themselves over their feet, should adopt this practice (without fail).

3-1-1946:

"How much shall I praise his (Ram Chandra) brain! First of all, take note of the sentence starting with 'Good heavens!' What an easy

method of transmitting to an unorganized crowd is invented! Minds of all be drawn together like ropes and established at one place. If this place is transmitted to with a firm will, minds of most people will be seen to come to the state of suspension; and being spared from this effect is impossible for anybody. The effect will be sharp in proportion to the sharpness of the single-directed transmission at the point fixed by one's own firm will. This is the first stage of this transmission. Now starts the second part: just listen! These minds which have been drawn like ropes and established at one place, if connected upwards, there will be subtle effect on the thoughts of the large crowd; and if this current be connected to the still higher current, and such a connection be lost into the Ultimate Being (Zaat), and the power be got oriented therefrom, then in case the person transmitting possesses command, there will be possible danger of minds getting shattered. If an opportunity for applying this method be there, the person, endowed by Providence with such power, should refrain from getting oriented with full force of his/her status and will. It can be utilized to the extent of need. These are miracles, but masterly ones! Some one's vision would seldom acquire enough width to get a glimpse of these! This is a force that affects mind; its shape turns spiritual! Dear brethren, ask questions and have some solutions! This time will not be there again and again!"

15-1-1946:

" I am telling you very special meditation for Spiritual Advancement.

One is to sit in any posture that does not cause boredom or disinclination. I mean that the posture should be easy one.

Then the method of meditation:

1. First of all one is to have a firm conception (imagination) that the entire senses have got fully cleansed and that all the sense organs of knowledge (Jnanendriyas) and actions (Karmendriyas) have acquired their original (real) character. One should have the firm will that this has been done (achieved). This is work of one minute (to achieve the state). The purpose is that one should enter (the sphere of) Ultimate Being (Zaat), having got fully cleansed.

2. After this (in second stage of the special meditation) one is to have the conception (thought) that all the five senses vision, audition, olfaction, gustation and somaesthesia have acquired merging in their real essence and that perfect character which existed there and was the destination, has taken their place and that one has developed (in oneself) that same form of character”.

3-2-1946:

Revered Master: The method used this time was unique. I like this method be given (taught) to all trainers / preceptors, who belongs to me

“Method: Transmission be continued directed to the plexus (sublimity) intended to be taken up; and it should be opened (awakened) according to capacity; this every body knows alright. What remains needed is that such motion be created therein by one’s will as to set up that material in it (Plexus or sublimity) which would make it attempt blossoming (opening) by itself and progress in the same direction. That is to say that such power be created in the particular plexus or sublimity as may unable it to go on opening (blossoming) through its own courage and effort in the desired way(direction). This thing can be felt/ grasped better through the experience. This method can be applied to every plexus, when that one alone be intended to be taken up; and it can be made to serve very many great purposes. This method will very beneficial for some one who may have little time to come, personally to the guide.”

6-2-1947:

"Who says that one crosses some plexus without acquiring control over it? This science is wholly apart from grossness; and concerns rather that state which prevailed before creation came into being. This was the Real thought, which constituted the causes of the creation of the Universe, and manifestation of grossness (materiality). It is that Power, which can not fail to produce its effect. All elements, which formed the material of different bodies (organic categories), were present in it. If these elements be divided into five classes (earth, fire,

air, water and ether) then each (class) partakes one power each that constitutes the cause of the creation of the Universe. What was there to begin with? Every part (class) was possessed of its special power (character); and inspite of possessing its own speciality, each part (class) had all the five powers concealed (congealed) in itself. In each part (class=element) all the five powers work together : only the power that is special to it, or/and the speciality that belongs to it, stays predominant in it. Thus every part (class=element) has five sub-parts each; and all of these taken together come to be twenty five in the total number. This mixed up together constitutes the essence of the organic (or material) aspect of existence, whose residence is located mainly in the Pinda or Sughra (organic) sphere of the (human) yogic system of an individual. This is the state of Pinda (Sughra); and its subtle essence goes upto the Brahmanda (Kubra = Cosmic) sphere. Further still the yet finer (subtler) essence of what remains in Brahmanda (Kubra), goes upto the next higher (subtler) sphere viz. Paracosmic (Ulia = Para Brahmanda Mandal); and so on and on. So, this thing growing subtler (finer = purer) and yet subtler finally coming to be perfectly subtle or fine, gets lost into the Real (Ultimate). Now the question concerning powers arises. The power that resides at one plexus will be found at the second, third, fourth and fifth plexuses as well ! Then wherein shall the difference be there ? There will be more fineness or subtleness at higher or latter part or plexus as compared to the lower or the former one. To the higher yogic part, only those persons arrive who have completed the earlier part lying prior to it; or you may say, whoever happens to be in need of it (coming up to the higher yogic part or sphere or plexus or whatever).

"On rubbing purity against purity, only Purity (Khuloos) will be coming up. The essence of that part (plexus = region) alone will increase, to which the purity (to be rubbed) would belong. As such, if the powers, that lie congealed therein, be put to work, be assured that the result can not fail to be there ! When Nature put them to work, the desired effect was there : before that there happened to be nothing except that. The subtle or fine thing has greater expansion. The point through expansion creates the shape of increase (in space). Take it just this way: you come up to this point; and then see whether the same forms (categories = shapes of things) flow or not, out of your individuality, that had flowed from the whole out of the wholeness. In reality one has to include oneself just in these currents ! Can this not

be termed as power ? The sum and substance of all this remains only that one birth ought to secure one's release from the cycle of coming (life) and going (death)!"

2-4-1947:

Revered Master: "People are not practising with proper attention, that method which has been told about point B of earlier discovery. Else, they would have reaped great benefit. Those who have taken up the practice, would have derived benefit."

This (point B) is the seat of the mind in its worst condition. If once purifies it, he does everything for his / her betterment. Your doing your duty in this respect, although a little help is required some time. This kind of teaching is not an easy one. Mental work is greatly needed. Here, all miseries and thoughts give way. How fine and helpful this point is for the abhyasis (aspirants or practicants)! No body could discover it as yet. I will call it an invention instead of a discovery that is the highest training to introduce at the first step. "Lose yourself" is the key note: it is the sure unfailing prescription.

8-4-1947:

"Transmission for particular points and regions has very often been imparted and it has brought benefit. Transmission has been filled methodically and the benefit is also in the right way.

We start from the point of heart. The training of heart has specially been revealed to dear Ram Chandra This method I consider to be most appropriate. At every plexus this very condition will prevail and just this method of. training will apply everywhere. Either one may continue transmitting to the heart alone, whereby all points will remain deriving light, though there will undoubtedly be the problem of slow growth in this case; or else, after bringing the heart to some adequate state, other points, etc., which constitute real essence, be taken up successively."

28-6-1948:

'The malady happens to be self-purchased (self-bought), and is the result of spoiling the habit of mind i.e., developing the habit of mind to be oriented that way. The methods (techniques) to ward off the malady can be just what you have already indicated. You do not think that

dear Ram Chandra is cooking up these methods (techniques) out of his own mind : these techniques are mine. Love has a good effect on mind; and that also can be (used as) a technique. Another method may be to consider one's entity to be that of dear Ram Chandra and just this be emphasized. Yet another technique may be to suppose one's mind to be the mind of dear Ram Chandra. These are easy principles, that have been indicated; and these can be practised in the present age (times).

16-9-48:

Revered Master: "Brahma Randhra (at the top of head where communication with liberated souls, elder sages of yore etc. is established) is a point; and this is brought to awakened state, opened up in the case of prophets (Nabi). When the need for entering into higher worlds arises, it is effected just through this spot (point). This state is not penetrated in every Tom and Dick; and this also does not mean that this is the whole thing : a lot lies ahead from there. Only one Personality at a time (in the world) possesses the capability to enter into other (higher) worlds. I have designated this point as Brahma Randhra, because one gentleman indicated this point to me just by this name.

B-1 purification. (Lower part of Ajana chakra)

“It is left to the Abhyasi to purify the point ‘B 1’ so that finer things may begin to reign”.

Connection - With Master:

“First of all, the connection of one’s disciple to one’s own Master and Highest Predecessor be established. Then, establishing the connection from the disciple’s heart to his/her brain, its chain be linked to the connection, established first.

Thereafter, it is to be conceived that the connection from the heart through the mind to the highest Predecessor has been established; and this be endowed with a light force.”

“This alone shall remain the method for the future; and this invention will be related to the name of dear Ram Chandra. This is something Providential, that such things are issuing forth from him.”

TRANSMISSION – TECHNIQUES:

Transmission (For Transformation) “Transmission is the utilization of Divine Force for the transformation of man. Man, as the thinkers say, is a social animal.

That means animality is there. He becomes a super animal, and from super-animality to man, and then from man to man-behind-man. This is the transformation. Tendencies of the mind are changed, and he begins to do everything in proper order. He begins to learn the proper use of the faculties. Mind becomes disciplined and, ultimately, comes to Divine order. Transmission brings about such a result. It is the instrument we sue for this end. By transmission Divinity comes peeping in at every stage of development and finally end in Divinisation.”

Revered Master’s dictation continues: “Just now, I transmitted to you; and you experienced vibrationstogether with a state. This is real power. Particles of this (power) can be stuffed in (an aspirant).”

In response to a query from me (Ram Chandra), Revered Master continued: “This technique is to be applied only in case of someone, who has crossed the cosmic region (Kubra); and it is considered desirable to penetrate power in his state in the para cosmic region (Ulia). Application of this technique, in case of a person of a status lower than that, will be wrong. I had brought this thing to your experience at the beginning. This is only for the para cosmic region. Beyond that, there is another method. The particles which are penetrated in the cosmic region, are less luminous than these. The five

happy conditions spoken of as belonging to the organic region (Sughra) requires a different method of training. That also I have brought to your experience just now. To explain these is difficult; and these can be brought to comprehension only practically. You may make a note by way of (brief) indications.”

1. Hridaya or Heart (Qalba): The particles penetrated at the point of heart have a little darkness in them, but not grossness. If there is grossness, then those are material particles.

2. Atmah or Soul (Rooh): Here, only the outer cover of these particles drops off.

3. Agnih or Fire-point (Sirra): The particles at this point (plexus) are in such a way as though a large part of the heat and radiance of bright fire be drawn out. If (the condition of) this point be desired to be sharpened, the brightness is allowed to remain, i.e., it is not drawn out or so to say, it is not touched.

4. Apah or Hydro-plexus (Khafi): At this point, the shape of the above-mentioned fire-element gets changed, to yield only apprehension or just an inkling of fire, which words fail to express.

5. Vayuh or Air-plexus (Akhfa), also called Kantha

Chakra or Throat-plexus: Here the particles become somewhat bluish like electric light. Only this much was to be told. (The Arabic words used in Sufi literature, given here in brackets, in case of the last three points, refer only to the secret or esoteric nature of the points, literally).

Method Of Training:

“The new method is like this: First of all the points of the organic region be all cleaned through force of will. Then the points and areas of the cosmic region up to where the aspirant is to be taken, be cleaned.

Thereafter the points of the organic region be opened in the natural way; and just like that the points ahead of that (in the cosmic region and beyond) be opened in the natural way. If transmission is oriented to both at one and the same time, the perfection of the organic region will also be achieved, and the stages ahead of that too will be getting perfected side by side. (The application of this) method, however, certainly need celibacy (Brahmacharya); and the brain (mind) must be sufficiently strong.

“The second technique that can be used consists in opening points and stages in accordance with the stage of the strength of an aspirant’s heart and brain. But this estimate cannot be there in every person. As such, everybody should not start using this (technique). It will remain in his (Ram Chandra) lot alone.”

Method Of Awakening:

Revered Master’s dictation continued: “Here is a wonderful invention. The heart has a connection with every point. It is the way that takes (the aspirant) up to the highest point (Dhura). In view of this thought, dear Ram Chandra has brought about a tremendous invention. All difficulties are now made easy. The apprehension for a fall has diminished. Holds and hurdles have been got rid of. The method is this: While transmitting to the heart, the thought be taken that the cosmic or para cosmic region is being brought to awakening. The reach of the heart being up to the highest limit, the sublimity of whatever point (or region) be taken in thought, shall blossom, and the path will be clear. For example, if the thought for opening cosmic region be taken, the thought shall reach up to that limit, shedding lights on all points below it; and this will keep the path always clear.

This is the method which every trainer should write on the first page (of his manual notebook). This method can take (the aspirant) up to the highest point; and the method for ahead of that, which is my invention, shall be (kept) confidential. He (Ram Chandra) has comprehended it; but I have not allowed it to be perfectly revealed, so that he may not express it (To all and sundry). It is a method which can be helpful in opening every point fully. The person, using it, must form a restrictive thought in his/her heart, so that the awakening beyond the (fixed) point does not occur. It will help up to the limit of approach of the trainer. Whatever structurization of dear Ram Chandra has taken place is the fruit of not only my work but of his labour. (Pause) I had (acquired a special) efficiency, viz. I used to carry over work from the wakeful to the dreaming (state of consciousness) for completion. (This is to say that whatever work I was not able to complete during my wakefulness, I used to complete it in the dreaming state).”

Method of Control:

“Dear Ram Chandra has suggested one method to me, which is extremely fine: it has brought the solution of many problems concerning lack and excess of transmission. Every Qutub or a person of a higher state should take the thought (firmly) that whatever has

been bestowed beyond (an aspirant's) capacity is transferred to dear Ram Chandra; and if it has been bestowed correctly, (then) it is being absorbed by and by in the aspirant. Both these thoughts should be there together. Every Qutub should try to increase sensitivity. “

From The Point of Heart:

If a certain point is to be cleaned, give transmission from the same point. In making an aspirant pass through (cross) any stage, transmission has to be given from (the point of) the heart.”

Training-Method:

“When someone is seated before one (preceptor) for transmission, he/she should first clean the heart (of the aspirant), and then all the points be cleaned a little, to the extent that the materialistic defects which may be obstructing the practice, be removed. My intention is not to clean to the extent of all the points being brought to full blooming, but only to that of the removal of the dirt and dust on the way. Thereafter a light current of the aspirant's brain be directed to his/her heart; and this current, after being cleaned to some extent, be connected to the causal body of the aspirant. Then, the trainer should introduce in seed form into the aspirant's causal body, what may be desired to be penetrated in the aspirant; and the cavities of the causal body are made deep enough (to contain what is introduced in seed form into it). The effect develops out the cause. As such, what is present in the seed form in the causal body, descends in the form of fruition to be undergone. But I have to say again that all this is not a job for an ordinary person.”

Counteracting Method:

“The method for counteracting this method is also there. If somebody adopts the above-mentioned method out of shamelessness, or sensuous greed or with the intention of getting oneself worshipped (by others), and the effect of this practice on someone be desired to be removed, the counteracting process is as following: The causal body of the (spoilt) aspirant be connected to the causal body of the cosmic region or the superior world (Brahmanda), after cleaning the way (to the cosmic region); and then the plan for the removal for the particular defect be drawn out in the subtler cosmic world. In case the person concerned has an approach up to the cosmic level then the still higher level is to be taken for counteraction. Everyone cannot have an approach up to there.”

For Improving Character:

“This method consists in taking the subtle body of the other person (the aspirant) in one’s thought; and let the particles of the body (of the aspirant) remain intact. By taking in thought, I mean transmitting (to the aspirant), whatever moral characteristics the trainer requires to be in the aspirant, be entered into him. This, however, is not to be attempted to accomplish in the very first sitting: it should be done on receiving light for doing it, from within”.

Method Of Connection - For Best Results:

The connection of the person, to whom the best and unparalleled training be intended, should be established with one’s own heart; and that connection as included in one’s own connection of thought, be given a dive in the Real Storehouse (Asal Bhandar). If a higher condition be intended to be brought up, one’s own connection that is established with that person, be drawn upon one’s own heart; and the connection of that person be provided with a foothold there. Thus, the spring of the Real Grace, whose connection has been brought up to there, will remain oozing up and the benefit of Real Grace will remain constantly available.

Method of Yatra:

“He (Ram Chandra) has improved upon the method; and it is just a little thing, viz. the connection be established where the Master’s state be prevailing. Here, Master does not mean I but the person who is using this method. I myself was aware of this thing; and I have used this method in the case of dear Ram Chandra. Then, he had written to me in his diary that he felt the current of Master coming on his heart all the twenty-four hours. Applying this last extreme method is generally to be prohibited, unless the person using this method has tallied his thought with me. (Pause) He has affected more improvement, viz. in case of some plexus being intended to be awakened or filled with Grace, the current of one’s own thought together with the current of the thought of the person on whom the method is to be applied, be brought up to the particular plexus; and then leaving him there, one’s own thought be brought back from there”.

To A New Entrant:

Question: “How transmission is to be made to a new entrant?” [Pujya Babuji] Answer: “Make your current thin, and mark out the point on

the heart, so that the whole wave of the ocean may not rush in. Make the current more thick in proportion to the need.” [Rev.Lalaji]

Method to Exclude:

“If somebody is transmitting, and requires to exclude some person from receiving it, then this can be achieved by having an imaginary wall between oneself and the person to be excluded.”

Satsang - Procedure:

“Minds of all be drawn together like ropes and established at one place. If this place is transmitted to with a firm will, minds of most people will be seen to come to the state of suspension; and being spared from this effect is impossible for anybody. The effect will be sharp in proportion to the sharpness of the single-directed transmission at the point fixed by one’s own firm will. This is the first stage of this transmission. Now starts the second part: These minds which have been drawn like ropes and established at one place, if connected upwards, there will be subtle effect on the thoughts of the large crowd; and if this current be connected to the still higher current, and such a connection be lost into the Ultimate Being (Zaat), and the power be got oriented there from, then in case the person transmitting possesses command, there will be possible danger of minds getting shattered. If an opportunity for applying this method be there, the person, endowed by Providence with such power, should refrain from getting oriented with full force of his/ her status and will. It can be utilized to the extent of need.”

Sensitivity - Development:

When increasing the sensitivity of somebody is desired, first of all a firm thought is to be fixed up that a glimmering star of imperience (sensitivity) gets entrenched in that person’s heart, and its brightness of sensitivity be enhanced by the stroke of one’s own will, so that the state of the star would appear to be brilliant. That brilliance may then be lightly spread over the heart of the person concerned, all around; and the connection of that star be established with the brain. For a few days this should be cared for off and on, so that it would acquire a permanent shape. If it (sensitivity) is intended to be sharpened more, the firm thought of the sun rather than the star be fixed upon. I, however, do not permit this except in a very special circumstance,

which is hard to be estimated except by the person whose connection with me or elder sages of yore has got established so deeply that light and permission in this regard be obtained. This thing (condition) is available only in the incarnate beings: as such it is, in general, strictly prohibited. The thought of the moon should never be fixed upon: that reduces warmth and produces dullness (grossness). Much precaution and a correct estimate are needed in fixing upon the thought of the sun as well. I strictly prohibit the use of any of these practices, unless permission be obtained from me. For this practice (I mean the one concerning the star), the essential special requirement is that sensualities of the person applying this practice should have come to the sleeping state; and the person most suited in this context will be the one who has acquired permanence of this state, and in whose case sensualities be found absent even when thought of, and do not come up to experience in any way. For the rest, very special people who may be able to bring their sensualities to the sleeping state of whatever period of time, may practise this method on others only during that period of time. Even then, I forbid use of this method”.

Sensuality – Control:

“This is a transmission of an entirely new variety (technique) that has struck his thought. This technique consists of orienting one’s lost sensualities on the sensualities of the other one to whom transmission is directed. However, before applying this new technique, sensualities of the person to whom transmission is to be directed have to be got cleansed. Give currency to this method; and dear Ram Chandra is to be treated as the inventor of it”.

Special Transmission Techniques:

If someone is able to merge himself in the state, present at the back of the quiet-disturbing desire of the Ultimate Being, and then transmit, the effect will be terrific. However, this method cannot be applied by everybody. (Pause) He (Ram Chandra) just now effected more improvement in this method, viz. that first of all the darkness of the atoms involved in that disquieting desire, present in man, be snatched off; and then the brightness, which may also be designated as a kind of matter, be drawn away, but keeping the shape of the structure intact all along. The third stage, which is still better, and needs to be mentioned, just struck his (Ram Chandra) thought. That

consists in removing even the effect of brightness (contained for quite a long period in the atoms), which they (atoms) have consequently absorbed. Now Purity is there, at which point sages and seers are unable to arrive. Even after practising worship and prayer for ages, that point still remains far off. Through these methods the aspirant finds his / her first step reaching at the very spot which remains so difficult to arrive at. What has been praised in the hymns of the Vedas and other scriptures, and has been described as worthy of being transcended, gets clear (attainable) even in the very first transmission. What is that point? The most blessed Sufi saints under Islam, have designated it as the region of Purity of Piety (Aalam-e-Qudsa); and in our own (Hindu) scriptures this is known as the undifferentiated state (Avyakta Gati) or the condition devoid of phenomenal illusiveness (Maya-rahit Dasha). If these methods are applied, the knots of Maya start to be shattered just to begin with. (Pause) This method never struck the thought of anybody thus far. This has made all difficulties easily melt away; and the trainer is saved a lot of labour. If this method is adopted for continuous practice, the condition that was available to my fortune, can be easily attained.

Special Instruction:

Transmission of the third stage should be administered much later. There is general permission for the first; and for the second (permission is granted) only to special ones.

Order:

The mind these days is becoming very restless; and it is being provided with a climate accordingly. As such the modulations (Vrittis) of consciousness (Chitta), i.e., mental tendencies fail to acquire peace. I, therefore, order that those among my progeny, who are capable, should first of all exercise control just over these (Chitta-Vrittis). In general, for those, devoid of proper understanding as to how much force is to be applied at which points or what practices are to be adopted through these methods, I will require them to take up the sublimity of the heart only; but remain cleaning every point, as hitherto (usual)".

Universal Love-Development:

"Universal love is there where all identities seem to become nonentities, and Oneness alone appears to be pervading. When this state is developed, and someone likes to enhance it, then he/she

should include oneself in it, and then adopt it to oneself. Before this, if someone tries to enhance the condition, then, suppose he/she creates love for ten persons, there remain twenty more to be loved. If one may like to sharpen the former condition, one is to conceive the state (in which one has included oneself) as love and love alone.”

Ganga - Jamuni Transmission: “A new kind of transmission will start with dear Ram Chandra, which is to be designated as ‘Ganga Jamuni’ i.e., a combination of my and Lord Krishna’s transmission.” [Revered LalajiSaheb belonged to Fatehgarh in the district Farrukhabad of Uttar Pradesh - northern state - of India, which is at the bank of river Ganges, while Lord Krishna’s place of birth and chief activity is Mathura (and its vicinity) in the same state of India, situated at the banks of the river Jamuna. As such the combination of the names of these two sacred rivers is designated as ‘Ganga Jamuni’.

“By designating ‘Ganga-Jamuni’ transmission, my purpose is also that both of these elements will proceed together; or you may say that my and His (Lord Krishna) current, will remain mixed up, and the whole world will be lighted with you. Its appreciation shall reach people after your physical veiling.”

Peace, Satisfaction and Restlessness:

(Clarification) “When I used to go to my Master, people used to come to Him for Realisation. Now most of the persons who come to me want only peace. Time has brought such a change. Restlessness is prevailing everywhere. Everybody is hungry for peace. But the difficulty is that nobody knows what peace is. If one who worships God daily is somehow not able to worship one day in the morning, he feels restless; and when he does it, satisfaction is there. People think satisfaction is peace, so they are not peaceful, but only satisfied. Actually, restlessness comes from peace or rest which burrows its way to Divinity. Peace is the substance we want and restlessness is the instrument we use. What we gain from restlessness is peace. Restlessness gives you advancement to Divinity.

The state of peace is dormant, while the state of satisfaction is active. Peace at the Ultimate state becomes non-peace peace, and satisfaction at its Ultimate state becomes gross and heavy. Peace touches the silent aspect of God, while satisfaction touches the active part of God. Activity should be there if you want to come at real peace.

Satisfaction is production of man, whereas peace is the production of God.”

Kama, Krodha, Lobha, Moha:

“There is nothing so important for a man as passion. Passions have been related in different ways in the scriptures of all religions. The true picture is something else. The first jerk of energy was passion. It was pregnant with all the forces required for creation. It came from the highest intelligence because that was the component factor to give movement to the Will of God. It also came to our share, but its beauty was lost because “I” viewed it from different angles. The centre of the highest intelligence and of passion is the same. It cannot be annihilated in any way or by any method, because it excites into action that which is necessary for man. Man cannot enter into the spiritual life unless he is moved with force towards it.” “Anger and passion are the creation of Divine. Lobha-covetousness, and Moha-undue attachment, are man’s creation. Nobody can destroy God’s creation, but we can only modify it. Destroy your own creation. When energy descended from near about centres, it worked for the creation. There were anti-clockwise movements all over. The result of this movement was that matter was formed. The movement was not less than about three lakhs per second. Had the movement not been so strong, matter would not have been formed. I formed some matter and that is the basis of all creation. There was movement, and also movement in movement. It caused some force which grew into rage ultimately. All these came into our share. Man is the epitome of the Universe. Since heavy movement was there it became a force of material character. When will touches its depth, it produces a sort of irritation which one feels when one plays with it. The cause of heaviness is unbalanced movement. If balance had not been disturbed there would have been no creation. For every progress, rise and fall are necessary”

Anger – control:

“Question: [Pujya Babuji] “What is poison for spirituality?” “Answer: [Rev. Lalaji Maharaj] “Anger”.

Revered Master elaborated in detail: “What effect is brought about thereby (anger)? The system acquires

heaviness; and pressure is generated. As a result, the free and sublime current of spirituality fails to penetrate and blow through the system; and thought is not able to get rid of the burden outweighing it. Now the question arises as to how one can acquire freedom from it (anger and its effect). The prescription is here: one should consider oneself as humble and subservient (to Master). This should become a matter of trust and perfect belief; and one should remain practising it so as to get that same hue of humility and subservience penetrate every organ of one's whole system. Every where this control of anger has been praised. Is not the anecdote worth mentioning that sage Durvasa was the guest of Lord Krishna, and went back fully happy there from? Has there ever been a Personality thus far, to stand in comparison with Lord Krishna? Everywhere, a cool heart alone has acquired praise; and just that kind of heart is needed in the sphere of spirituality. This heart is such a tender and light object that starts withering in even a little change in the flow of the breeze”.

Jnana:

“The dying condition starts in all the plexuses when it is stronger than it is felt. It means that the abhyasi has become absorbed in the condition of the centre, losing his own identity. Immense peace may perhaps be interpreted by the word Jnana. When we pronounce ‘Jnana’, the flow of sound shows that something comes out of the root syllable, stopping at the last syllable. Jnana. It shows that what is at the root should be at the end. When you are in touch with knowledge of the Absolute, you bring in something as Reality, displayed according to its different conditions. So, Jnana is not simply knowledge for the purpose of knowing what one is or what one has in it, or what that is. Having Divine Condition speaks of True Reality. It is a sort of dance with certain movements produced by its effect. And there are different stages in it, which I have discussed in “Towards Infinity”. In short Jnana is not ‘knowing’, but ‘having’. This is the condition when knowledge and action become one. What the Divine displayed in its own realm; we begin to display the same in our realm with His power.

Actually speaking, at its highest point is the state of dissolution where remains nothing but the Divine. He is Absolute in His own cadre and we become Absolute in our own cadre. He is Absolute - He is

totally Absolute. Knowledge swims at the surface and the Real works as the base. So “Real” is the only knowledge. So, when we have Reality, we become aware of it. ‘Real’ gives knowledge when it becomes Reality. The Reality within and without is Jnana.

Surat (Condition):

After years of practice when the meditation grows deeper and the thought begins to start one’s upward march, one comes to a point where one feels “I am the power myself”. It happens when surat comes in contact with glimpses of the Divine. It loses its own character and gains the Divine one. There one starts to feel “I am Brahman”. I give the meaning of surat in this way. When thought comes in contact with soul, a third thing, a spark, is produced. This is termed surat. It leads to the Highest. Thought’s lag behind. They have no accommodation in the sphere of divinity.

After some time when Surat leaps forward, it brings in the Divine character. The self has been effaced, so naturally one goes a little further and every step brings to its lot more of Divinity. So, Divinity remains in his thought. Then he begins to feel the greatness as his mind is also trained to feel it. There he develops to “All from Him (Brahman)”. A step back reveals to him a part of the nature of God - “All is Brahman”. This is the effect midway between charging Reality and going beyond. One feels that “All is from God”.

When all these stages are over an abhyasi begins to feel himself as above all that has been said above. Thus, the real character of Brahman and of himself dawns. Going beyond, everything is silent, and silence itself becomes silent.

Deaf and dumb state:

“Deaf and dumb state: Playing within yourself in your own character; Touching your own corner; Being absent to your senses. This is the stage, which a man arrives at when he crosses his own boundaries. This is not a permanent state. That is far higher than this. It is caller changeless condition. It comes during the march of freedom. This is the end of all the activities.”

Devotion:

“Thought is the rust of Reality. The basis of words is thought alone. If thoughts are puree, the words will be pure and effective.

Devotion: Lashing in the wave of Almighty with unawareness of the fact of what I am doing and for what I am doing it. The highest type of bhakti is the unawareness of oneself, and of the process.

Ego:

Ego is said to have been abused by all the present and past writers. The ego gives you strength for all the work. It points out to you that you have got the power to do a certain thing.

But we identify ego with the body, instead of with the soul. It is the production of God, which you cannot annihilate. You should modify it.

Suppose a man has got an immense fortune and he is proud of that; he commits no sin because it does not do harm to anybody. What happens as a result of it is that the wisdom of the man becomes blunt.

Sensuousness:

“When a man, on his march to freedom, reaches the trikuti or cavernous plexus such conditions occur.

The symptom of reaching there is that the abhyasi feels darkness all round even in the sunshine.”

Samadhi:

“The Thinkers have laid stress upon Samadhi, and some of them have stated it to be the goal of all activities. They did not mark the real substance. If we utter the word “real” the flow is smooth, but if we use the word Samadhi the stress is there in ‘dhi’; that means unevenness is there in the very word. Unevenness is not found in nature. Swimming and diving are different subjects. Swimming in the river we know, but we have to learn swimming on the dry land first, and then diving. Suppose we want to dive in the water in the state of Samadhi the unevenness of ‘dhi’ will not give you full diving. I give the meaning of Samadhi in my own way; I can say ‘sam + adhi’. ‘Sam’ means the state of balance; ‘adhi’ means what was in the beginning. That means the condition, which was in

the beginning; i.e., when we came here for the first time. Now to utilise it, we should stick the word 'adhi' to the 'sam', that means that we have made this factor also beneficial to our approach so 'adhi' becomes the instrument for going to the state of 'sam'. Now I relate my own experience. "It is the state where a man feels awakening in the benumbed state". This benumbed state remains behind the curtain, and work goes on alright. In other words, it is sense in the senseless state. A man having this state can do the best work in the field of God and in his own field-the world. This state which, in my opinion, the angles crave for, only falls to the share of human being. What is above it, the word 'silence' can only describe; and there is something after it for which, if I use the word 'silence', It will be blasphemy to the Real Substance. To die in hunger is not saintliness."

Full Absorbency in The Master:

After, revered Lalaji experienced Maha Samadhi on the morning of the 15th August 1931 I found an utmost Force or Power both within and outside me which, my inner voice assured me, had been bestowed by my Master. My Master had gone into the state of Maha-Samadhi on the night of the 14th August 1931, but I had not known about it yet. This was the usual system of transfer of power adopted by saints of calibre. It was in fact the merging of the Master into me.

When I came back from my office in the evening, my cousin-sister informed me about this sad news of the passing of my Master. It came as a terrible shock to me, and the impression of the shock lasted for years; and it is still there, in a somewhat reduced state. I took leave from the office to go for the condolence, but I developed diarrhoea and the whole leave period was spent in sickness, which was ultimately pronounced to be cholera. The diarrhoea lasted for several months afterwards. After recovery from cholera, I saw Him one day in a dream at about 7 A.M. in the morning. He asked me, "What is the condition of the diarrhoea?" I said, "It is continuing". He said that I should give up Allopathic treatment. I left it from that very time. He then asked me, "What is your spiritual condition?" I said, "This, you know best". I meant to say that it was His responsibility. He said, "Is it so?" I said, "Yes, My Lord". He then gave me a jerk of transmission. I found that the whole of my body from top to toe was filled with spiritual force.

When He gave the second jerk my heart was about to burst and I felt extreme pain in the heart. A third jerk would have ended my life, but for this very purpose Rishis of yore practised penance in the forest for several years, sacrificing everything at the altar of spirituality. So, it was not proper on my part to have requested Him to stop the transmission. I had been to Master for this very object at that time. I was gaining it, for no price. I expressed myself in another way. I said, "Oh, Master! I do not care if I die". When he heard it, he was almost startled and stopped the transmission.

Now I relate here the effect of that transmission. I found that for several days. He was seated in every pore of my being and in every particle of my body. It continued for some time. This is a highly developed stage which the saints crave for. It shows the full absorbency in the Master.

"During meditation 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 all other things, till I reached the level expressed by my Master in the following words in a dream when he left the mortal frame: "I become 'Thee' and Thou 'I'. Now none can say that I am other than thee or that thou are other than me".

Depression in spirituality:

"One thing more comes to encounter an aspirant on the way to the Destination: he feels a sort of depression in his (spiritual) condition. Very often people bid farewell to practice and meditation in this state. For this, meditation on (Master's) form is a well-tested prescription. In our fold, people mostly give up practice, when this state comes. This state is created, when the condition of the heart starts developing, and effects of Reality begin to descend into it: subtlety starts increasing, and intoxication begins to recede.

When this condition starts, the blissful enthusiasm in it should be enhanced, so that the aspirant does not feel the (sting of) defect, which is not a deficiency, in fact. It has very often come to pass that just when this state started to develop, people gave up even tolerating a view of my countenance. I give my blessings to you that those who will come to you for training, and receive transmission from you, shall step into this state, but will not develop to the extent of starting to

make complaints, nor will they come to despise your countenance for that. This state is there in you (The plan came to view), but you never developed this complaint. In fact, this complaint develops in those persons who are not endowed with sufficiently sharp (spiritual) tendencies; and are moving on under lukewarm attachment and secondary consideration. In case of real endowment of genuine spiritual tendency, there is growth of inward liking for sublimity, with the growth of subtle conditions, to the same extent; and he finds the earlier condition manifold grosser in comparison to the present one. You had just this experience at every stage; and finally, the state was such as to have no liking for transmission from anybody (else). There was submission to a sitting as a matter of courtesy; and very often it was avoided. This thing develops in case of advanced sensibility.”

Clarifications of commonly used terms in Spirituality: -

Revered Master defined and explained certain technical terms, commonly used in the context of spiritual theory and practice:

1. Peace (Shanti): Perfect peace requires that taunts and rebukes, fouling up and fisticuffs, received from others, flow down like water from the smooth surface of an inverted jar without causing any effect on it. Tolerance under compulsion does not fall under this definition. In the initial stages, compulsion is needed for habit-formation.
2. Conjugation (Wasl): It is there, when all longing and quarrelling (outburst) is over: neither intense desire for togetherness nor pangs of separation should remain. However, if somebody adopts this in the beginning, it will be wholly wrong and misleading. The passion should be only for the union: that is the aspirant devotee's job; and that remains God's Grace, viz. to rid the devotee of longing and quarrel (outburst). Spirituality is the name of lightness: that is to put it briefly in a single word, or else I have given its perfect definition in my (dictated) notes (already) somewhere.
3. Passion/longing (Jazb): “It is of two kinds: lower and higher. In case of the lower level of passion, there is continual aggravation of the mental tendency: this is more beneficial in the initial stage. The higher form of passion is that whose one illustration has been cited yesterday by Swami Vivekananda Ji, viz. ‘Your love is like a secret fire in the wood.’ That is to say, inwards mouldering in love would continue,

without any aggravation of the heart being created. The real meaning of passion (Jazb) is attachment. The amount of attachment can be said to increase in proportion to the intensity of the relationship or conjointment (Nisbat).”

4. Good conduct on the way to God-Realisation (Sulook): In the first (superb) form of it, everything, I mean concerning one’s own condition, appears to be in a sleeping state. Then there are second-rate forms of it. The first-rate conduct on the way to God- Realisation is rare to find.

5. Faith/Conviction (Atiqad): Firmness of faith is there when one’s link with Him (God) is established so as to be never diverted, even to the extent of finding oneself beyond control with respect to do that (diverting of faith). Achieving such conviction/faith should be attempted.

6. Dependence / Faith (Bharosa): Briefly it is having / finding at any time nobody except

He (God), nor having/finding any help other than his to depend on.

7. Thankfulness/Gratitude (Shukr): To remain happy under all circumstances is called thankfulness.

8. Gratitude/obligation (Ehsaan): This is the condition where in one is never oblivious of His remembrance, and considers Him alone every moment as one’s own. He means God: worldly obligation is not meant (here).

9. Contentment /Patience (Sabre): To be contented under all conditions, without the thought of something better occurring to one’s mind.

10.Craving (Talab): Nothing except God is to be craved for.

11. Longing/Pining (Tadap): This means restlessness; and it reaches up to the reality of love. This remains (verbal) meaning; and now listen to its definition: real longing is there when no current except that would arise in the heart.

12. World (Duniya): It is that wherein everybody desires one’s recompense.

13. Transcendence/Hereafter (Uba): It is where nobody has to do anything with anybody else, i.e., no attachment is felt (with others). Swami Vivekananda Ji explained:

“Interdependence is the idea of our Lord as regards the world. The other world (hereafter/ transcendence) comes just in opposition to that. Heaven is nothing but the condition of being devoid of these two things. Heaven means the condition itself.” Revered Master: “Now dear M1, note down a (Persian) couplet from me: ‘Heaven is where no trouble remains; when nobody has anything to do with anybody else’.” Swami Vivekananda Ji gave some more definitions and explanations:

14.Maya: It is nothing but the dark side of God.

15.Purusha: It is the bright side (of God).

PROCEDURE FOR PREFECT AND PRECEPTOR

Babuji made prefects and preceptors by observing the internal condition of abhyasis.

Babuji made preceptors after observing the internal condition of abhyasis. Sri Rayajadha, Km. Sister Kasturi Charuevedi, Dr. K.C. Varda Chari, Sri Kumara swami Sri Raghavendra Rao, Sri Sarnad, Sri Kasi Ram Agrawal, Sri Kushal bhai Patel, Sri Devaram Chawda, Sri Gunde Rao, Sri S.P. Srivasav, Sri. Andre pore, Sri Robert Koch (Germany) Sri P. Rajagopala Chari and Sri K.C. Narayana, Sri K.V. Reddy etc., above abhyasis is made during their visit to Shahjahanpur or His visits to their places. For some abhyasis Babuji written letters to work and later he awarded preceptor certificate like Dr. V. Parthasarathy Sri Bithe Hugahrd (Denmark), etc. Babuji asked some senior Preceptors to prepare some abhyasis for making them as preceptors. Babuji given permission to some preceptors to make prefects, for those Babuji issued the prefect certificate to those abhyasis. It is 3 days job 2 days for preparation for thorough cleaning to attain the condition, after completion of third day sitting, they are permitted to do work. Initially they asked them to give individual sitting, then to conduct sathasang.

Babuji Maharaj Said” I can prepare ten thousand Preceptors in one minute (i.e., He can give full permission by elevating 10000 persons to Brahmmand Mandal in just one minute without any risk to their life for Spiritual work) **Procedure for making Prefect and Preceptor**

PREFECT:

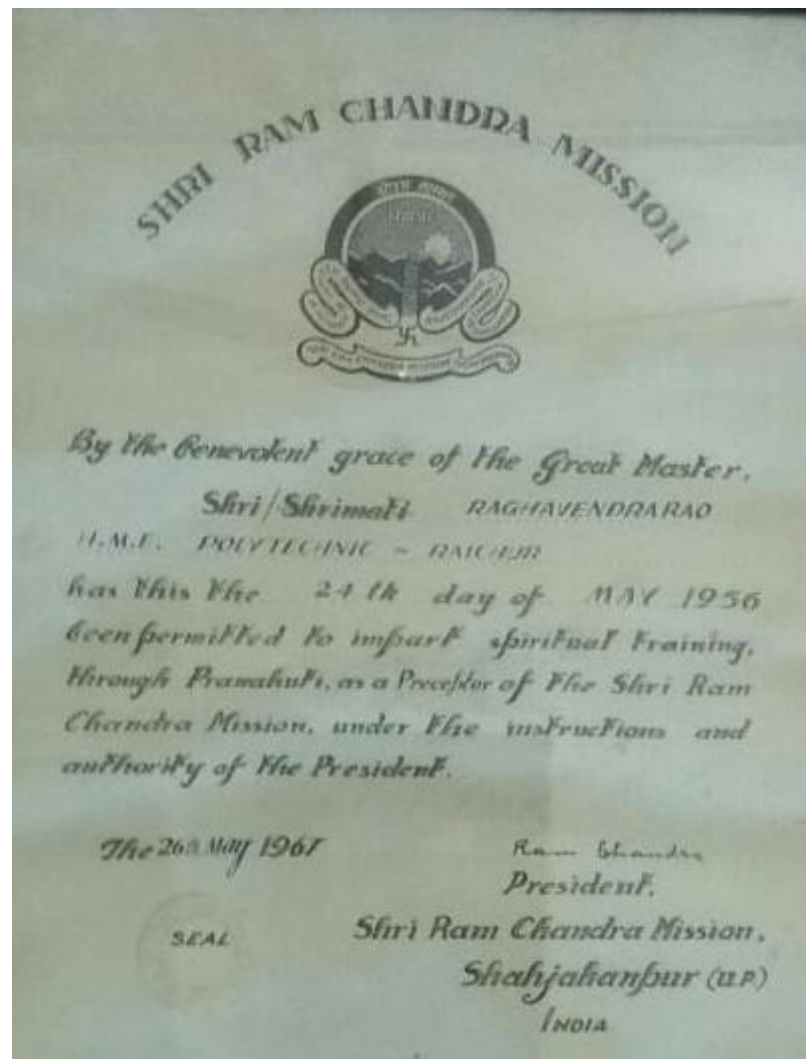
In the provisional permission as, Prefect I Complete Yatra of heart region; to extent of – Pind Pradesh - Microcosm and put him into the second point ATMA Chakra filing some light in the third and fourth point, Agni and Jal- respectively, after doing this I simply ask them to work.

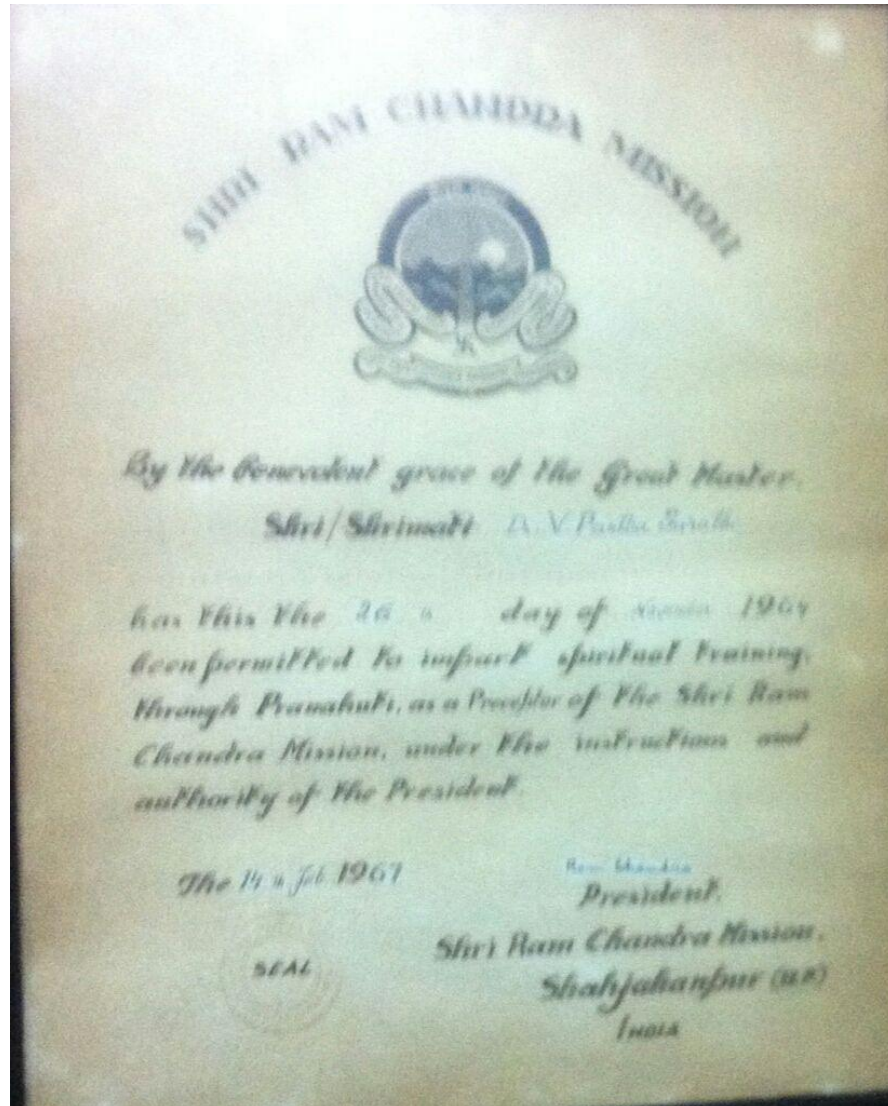
PRECEPTOR:

When I give full permission for higher work to anybody, I control the power produced by voice to the extent at that time. At that time the

whole frame of the body nerves etc is filled with spiritual energy. I complete the Yatra of the heart region (all 5 knots), then I put him above Para Bhramand Mandal, (Above 7th Knot), after doing this I simply ask them to do work. I tell them impart spiritual training through Yogic Pranahuthi aided transmission under Sahaj Mārg System.

“Babuji used Voice method for making Preceptor in some cases.”







Shri Ramchandra Mission
Shahjahanpur U.P. India

*By the benevolent grace of the Great Master,
Sri Guroji Dr. A. Rama Krishna Rao
has this day the seventh March, nineteen hundred
and seventy seven
been provisionally permitted to impart spiritual training
through "Yogic Transmission" under the "Tahaj
Marg" system as a Prefect of Shri Ramchandra
Mission, under the direct instructions and authority of the
President.*

Dated 9th March, 1977

Ram Chandra
PRESIDENT

ADHYATHMIC YATRA

ADHYAMIC YATRA:

The other thing which the preceptor does, is to start YATRA to the different regions and centres. There are very few persons who do the yatra by their own labour.

Refer: 1960 1nd 1967 preceptor guidelines written by Babuji Maharj and Autobiography original.

YATRA

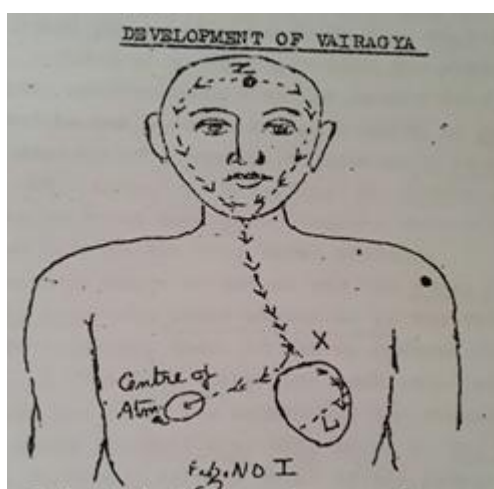
In our Sahaj Mārg system Journey (Yatra) is essential. The abhyasi again there by the knowledge and utilisation of the effect of that centre for the benefit of man. I believed every preceptor knows it and can do it rightly. But I am writing the methods which I have either discovered or have come to my 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 done in hurry as it is may affect any nerve. It is generally seen that the journey. 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 reasonable period of time that the journey of the heart region may commence. If it does not start, we should create a field of power at point "P" with the idea that the of the journey has started and the point "P is helping it. We should also movement give movement in clock wise direction, the journey at once be over and it must not be done.

We should proceed very mildly bit by bit. Suppose any 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 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, the other things contained in this part as well as in part-1 are also for preceptors whom I have given permission on behalf of the Master. A few things of part-1 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 Pind Pradesh is over, the Abhyasi can be moved to Atma Chakra. The same process should be followed in other centres Agni, Jal, Kantha Chakra and Agya chakra. But when a man moves to macrocosm Brahmanda Mandal and still further, 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 willpower 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 suggestion suddenly gradually and very mildly he should move it to be completed in three minutes (.e) he should devote three minutes to cover this one fifth and so on it should be general principle of the preceptor that in the region of Heart and Brahmanda mandal he should wait for sufficiently reasonable time and try to develop such powers in the Abhyasi that he should carryon 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 better than any Saint, the world has ever seen. But to me His orders are different... That I should prepare the man in the quick possible manner. Hence, I am doing it and allowing you all to speed up His work. Suppose the 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 forget 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 Parabrahmnda Mandal, after it Prapanna; then Prabhu and in the end Prapanna Prabhu. Some references of these are found in Persian literature but only up to Parabrahmnda mandal. Afterwards I found a sufi giving some Prapanna region but the same name of the region is not there. There are centres 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 J2 and there are points further. The abhyasi has also written the description of the condition of that centre. But now at his present level it is inexperienceable. Journey is also there in the centres and X & Y both centres I have taken together) I have found the condition of liberation in life Jeevan Moksha. I do not know how much time I will take in counting them. When these points are over will take in counting them. When these points are over, I will add a supplement to it the centres 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 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 it is explained to a man and he is convinced of it will not attempt for Realisation

DEVELOPMENT OF VAIRAGYA



If anybody wants to know the spiritual condition of a man, he should mark the current of thought as in the figure. 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 great 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 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-viragya 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 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 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 time (i.e.) in the very first sitting if anybody wants 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. Agya Chakra has some other purpose. It only distributes the power of energy for the consumption of the human organism while the Chit Lake only works in the thought force. 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 rises 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.Varadchari at Tirupathi by his observations and it is entirely correct. Now what is the part of the teacher here? He should try to regularise it in way that its rise and fall may disappear and the state of moderation may prevail. If

it is correct 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 shown in the figure and then take up the chit lake in the second turn.



Difficulties are there but they will force of the preceptor clears all the thorns and thistles in the way of various centres. 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 R up in anyway because we have already taken the heart plexus for meditation. The people generally do meditation on the upper layers of the Centre of 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 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 of REALITY is somewhat 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 Naradiyasukta. When the vibrations of the Chit Lake become very low and faint somewhat 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 minimised and would rise only when it is necessary.

The right 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 utilise that power for the spiritual benefit of man but 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 somehow, 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 are as may somehow, take the tinge of spirituality so that their effect may work towards bringing about purity & divine effulgence in the human organs. When I become sure that they can be brought to give the spiritual benefit, I will add supplement to this part of method of training.

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



Bottom of Right Toe

YATRA BY 'AKSI' METHOD (SELF EFFORT)

METHODS:

A gentile 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 avoid.

The Abhyasi should take out his astral body and transmit to it at the heart creating in it the state of merging and identity. The same process may be related on other points higher above. This process will be very helpful in the completion of Journey.

From Autobiography:

“The first method concerns the possible device to get one's own point and plexuses opened up through one's own effort, after the guide has made an aspirant cross (initial spiritual) stages to some extent, and brought him to traverse the intermediary destination (of points and pluxeses) in a shadowy (Aksi) way. For this purpose, there are two devices. He (Shri Ram Chandra) has given preference to the second devices; and I also prefer the same. The first device is to go on transmitting oneself lightly from one's brain to one's own heart. Neither dear Ram Chandra nor I favour this technique, because there may be the possibility of the transmission running in excess of what may be real need. The device, anyway, a certainly there, and it is correct.

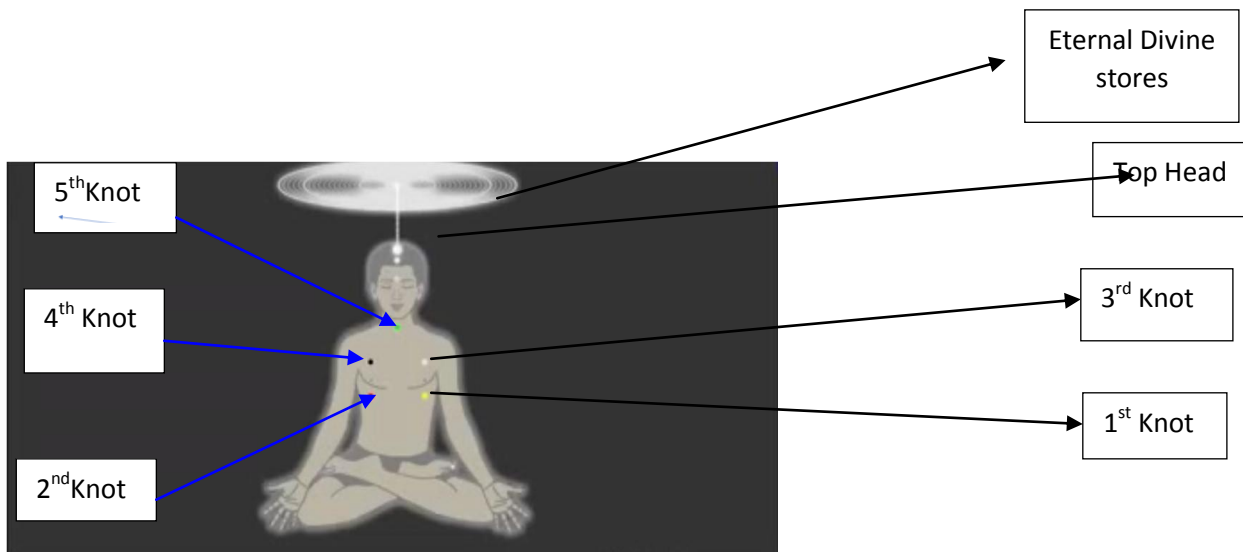
“The second device is to suppose that one's own subtle body is present before oneself (practicing); and then transmit to the heart of the that subtle body. If one remains doing just this, progress will continually be assured quite well. The second branch of just this device in details is as follows, even though is not a job for one and all: it is required a very cultured and sensitive person. The technique the condition of mergence (Fana) and thereafter emergence of the condition of permanent living. (Baqa) in it. At this stage the next point, viz, the soul (Rooh) is to be taken up for transmission. When the condition of mergence at this

point has been arrived at, and the emergence of the state of permanent living there has started thereafter, then the third point, viz. of fire (Sirra) is to be taken up. Similarly, the process is to be repeated on and on with further points viz., Khafi and Ajuta (in Sufi terminology). The benefit of this will be a good and detailed stroll. Then the state of awakening in the whole of the brain which is called cosmic region. Then, using the same state of awakening in the whole of the organic region has arrived at, then this whole state should be forcefully unconnected to the brain which is called the cosmic region. Then, using the same technique to widen one's condition, transmission is to be imparted to one's own subtle body from here. When here also the condition of mergence, and thereafter the same state of permanent living there is created, then this condition be advanced likewise to the next higher region viz. Para Cosmic region; and apply the same device of transmitting from there to one's own subtle body. When there also the condition of the merging of mergence (Fana- e- fana) is arrived at; and the state of permanent living (Baqa) starts arriving thereafter, it should be advanced to the still higher region, beginning the same practice there as well. I am getting from the Master the work has been done with from pure divine will and confidence.

METHOD 1

A gentile transmission from the brain should be directed towards his own heart without touching any knot as shown in the figure.

Reason for avoiding this method is during cleaning process abhyasi feels lightness and goes into absorption. For cleaning abhyasi must use his will power till the completion of cleaning process.



METHOD OF CLEANSING THE KNOTS

Methods of cleansing the knots.

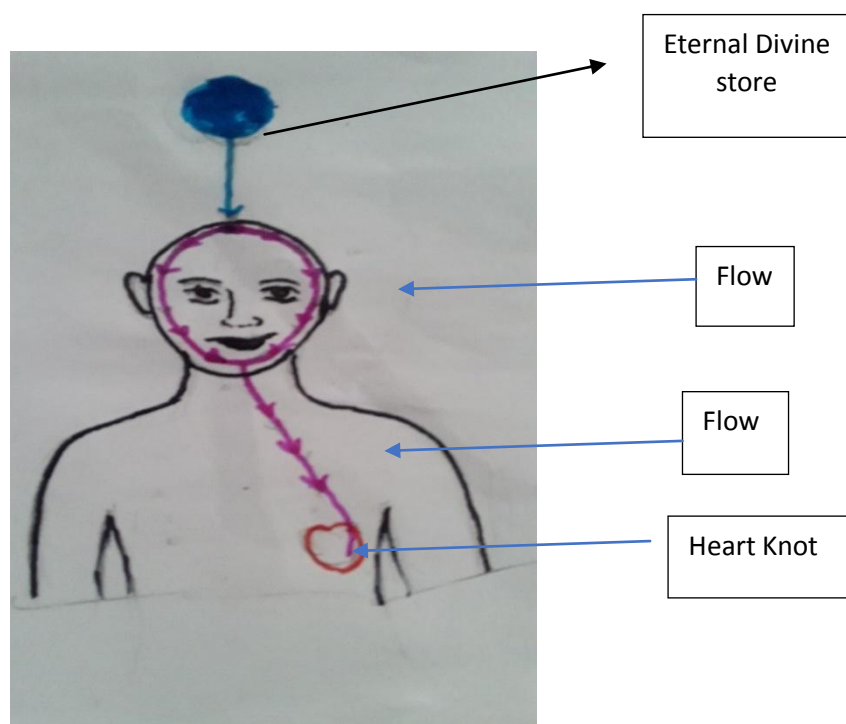
Connect to the source and draw some power for cleaning.

Cleaning method:

In this method Babuji told to all Abhyasis the method of connecting to the source and directly drawing Divine Power to clean 1st Knot, 2nd Knot 3rd knot, 4th knot, 5th knot, (lower chakras) and Right toe to clean Maya.

Imagine Divine Light to be present in the top portion of your head having connection with the Eternal store.

Draw some of it downwards allowing pass gently inside



Cleaning 1st knot:

Slowly transmit to clean to purify and to study internal condition of the heart, slowly and gradually. The heart knots blooming and blossoming purging out dirt and dust on the way.

A suggestion is given that I am developing increased calmness, increased transitoriness, swaswaroop, saththatwa.

Increased discrimination, increased determination and orientation with the idea that Master is the ultimate goal of my life.

Original condition of orientation to the divine is restored and a state of mind peace and balance and is manifested.

The heart knot is acquiring glow, expand with the original condition of the knot and make yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently to emerging into the next knot. (Atman)

Cleaning 2nd knot:

Clean to purify and to study internal condition of the Atman slowly and gradually. The Atman knot is blooming and blossoming purging out dirt and dust on the way.

A suggestion is given that I am developing increasing cleanliness, coolness contentment, inter dependency during diversion of divine energy into the Ataman point.

The Atman knot is acquiring enabling to grow, expand with the original condition of the knot and make Yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently emerging into the next knot. (Fire knot).

Cleaning 3rd knot:

Clean to purify and to study internal condition of the Fire knot, slowly and gradually. The Fire knot blooming and blossoming purging out dirt and dust on the way.

A suggestion is given that I am developing increased aspiration for the divine love and devotion percolating to every pore and fiber to the suthlasarira through sookshmasarira with dependency.

The fire knot is acquiring enabling grow, expand with the original condition of the knot and make Yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently emerging into the next knot. (Water knot).

Cleaning 4th knot:

Clean to purify and to study internal condition of the water knot, slowly and gradually. The water knot blooming and blossoming purging out dirt and dust on the way.

A suggestion is given that destruction of previous samakarasare taking place using the latent fire, and the aspirant is yielding with total acceptance to the Master achieving forgetfulness state of mind with increased faith and surrender.

The water knot is acquiring enabling to grow, expand with the original condition of the knot and make yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently emerging into the next knot. (Air knot).

Cleaning 5th knot:

Clean to purify and to study internal condition of the Air knot, slowly and gradually. The Air knots blooming and blossoming purging out dirt and dust on the way.

A suggestion is given for developing increased repulsion from mayavick effect enabling the aspirant to get absorbed in blissful state of absorbency developing constant remembrance feeling the presence of Master all through.

The Air knot is acquiring to grow, expand with the original condition of the knot and make yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently emerging into the next higher knot. (6 knot). All the five knots of pind desh are thoroughly cleaned purified enabling free from all the complexities impurities and other undesirable elements (entering into 6th knot).

This purified channel which is maintained pure is connected to casual body to establishing the link with pure consciousness of Master and invoking the flow of ultimate divine (source).

The flow of divine energy transmission is entering and then percolating in every pore and fiber of the whole system and is completely drowned and absorbed in the divine grace of master for divine realization and reducing self-consciousness and oriented to Master for spiritual elevation to have oneness with the divine.

During the flow of divine energy transmitted to the casual body filling vacant sites, cavities and gaps enabling to increase the capacity of container (heart).

Receiving transmission according to the need and requirements depending upon his individual receptivity and imbibing capacity.

The divine energy beyond the capacity with the idea that cosmic and para cosmic regions are getting awakened, enhancing the capacity getting absorbed and digested in the divine grace.

A suggestion is given that I am completely drowned in the ocean of bliss of purity of the Master developing true love and devotion and real faith towards Master with dependency. Receiving transmission according to need and requirement taking support of Master and developing spiritually to the desired extent by divine grace of Master. The mind is identical with absolute, thinking that is by itself meditating on the absolute linking with ultimate source orienting to Master for spiritual elevation.

ASTRAL BODY METHOD:

Abhyasi should take out his Astral body and transmit to it at the heart creating in it the state of merging and identity. The same process may be related on other points higher above. This process will be very helpful in the completion of Journey.

Methods of cleaning the knots.

Connect to the source and draw some power for cleaning (2nd method procedure)

Cleaning 1st knot:

Slowly transmit to clean to purify and to study internal condition of the heart, slowly and gradually. The heart knot blooming and blossoming purging out dirt and dust on the way.

A suggestion is given that I am developing increased calmness, increased transitoriness, swaswaroop, saththatwa. Increased discrimination, increased determination and orientation with the idea that Master is the ultimate goal of human life. Original condition of orientation to the divine is restored and a state of peace of mind is and balance is manifested.

The heart knot is acquiring glow, expand with the original condition of the knot and make Yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently emerging into the next knot. (Atman)

Cleaning 2nd knot:

Clean to purify and to study internal condition of the Atman, slowly and gradually. The Atman knot is blooming and blossoming purging out dirt and dust on the way.

A suggestion is given that I am developing increasing cleanliness, coolness contentment, inter dependency during diversion of divine energy into the Ataman point.

The Atman knot is acquiring enabling to grow, expand with the original condition of the knot and make Yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently emerging into the next knot. (Fire knot).

Cleaning 3rd knot:

Clean to purify and to study internal condition of the Fire knot, slowly and gradually. The Fire knot is blooming and blossoming purging out dirt and dust on the way.

A suggestion is given that I am developing increased aspiration for the divine love and devotion percolating to every pore and fiber to the suthlasarira through sookshmasarira with dependency.

The fire knot is enquiring enabling grow, expand with the original condition of the knot and make Yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently emerging into the next knot. (Water knot).

Cleaning 4th knot:

Clean to purify and to study internal condition of the water knot, slowly and gradually. The water knot is blooming and blossoming purging out dirt and dust on the way.

A suggestion is given that destruction of previous samakarasare taking place using the latent fire and the aspirant is yielding with total acceptance to the Master achieving -forget fullness of state of mind with increased faith and surrender.

The water knot is acquiring enabling to grow, expand with the original condition of the knot and make Yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently emerging into the next knot. (Air knot).

Cleaning 5th knot:

Clean to purify and to study internal condition of the Air knot, slowly and gradually. The Air knot is blooming and blossoming purging out dirt and dust on the way.

A suggestion is given for developing increased repulsion from mayavick effect enabling the aspirant to get absorbed in blissful state of absorbency developing constant remembrance feeling the presence of Master all through.

The Air knot is acquiring to grow, expand with the original condition of the knot and make yatra with application of spiritual force, merging and finally achieving a state of Layawastha with the ultimate and subsequently emerging into the next higher knot (6 knot).

All the five knots of pind desh are thoroughly cleaned purified enabling free from all the complexities impurities and other undesirable elements (entering into 6th knot). Then a light of current is drawn from the brain to his Heart to be directed from the brain to the heart is thoroughly cleaned purified synchronizing the brain and heart to become one.

This purified channel which is maintained pure is connected to casual body to establishing the link with pure consciousness of Master and invoking the flow of ultimate divine (source) ultimate.

The flow of divine energy transmission is entering and then percolating in every pour and fiber of the Whole system and is

completely drowned and absorbed in the divine grace of master for divine realization and reducing self consciousness and oriented to Master for spiritual elevation to have oneness with the divine.

During the flow of divine energy transmitted to the casual body filling vacant sites, cavities and gaps enabling the aspirant to increase the capacity of container (heart).

Receiving transmission according to the need and requirements depending upon his individual receptivity and imbibing capacity.

The divine energy beyond the capacity with the idea that cosmic and paracosmic regions are getting awakened, enhancing the capacity getting absorbed and digested in the divine grace.

A suggestion is given that I am completely drowned in the ocean of bliss of purity of the Master developing true love and devotion and real faith towards master with dependency. Receiving transmission according to need and requirement taking support of Master and developing spiritually to the desired extent by divine grace of Master. The mind is identical with absolute thinking that is by itself meditating on the absolute linking with ultimate source orienting to master for spiritual elevation.

APPROACH AND REACH
LAYAWASTHA

The following is the dictation given by Lalaji Maharaj and noted by Babuji Maharaj in his manual of daily events.

6-2-1947 Lalaji :“Who says that one crosses some plexus (points) without acquiring control over it”?

In Pind desh the lower tendencies like Kama, Krodha, Lonbha, Mada, Moha, Mathsarya are present in human mind, they are reduced and moderated to a minimum extent due to regularized **B** point meditation. However, Kama and Krodha being God given gifts, they still continue to remain in higher regions.

During clarification to abhyasis Babuji told Rushis are in Brahmand mandal. Probably the Rushis might have fallen due to inadequate level of purification of **B-1** point during their spiritual sadhana.

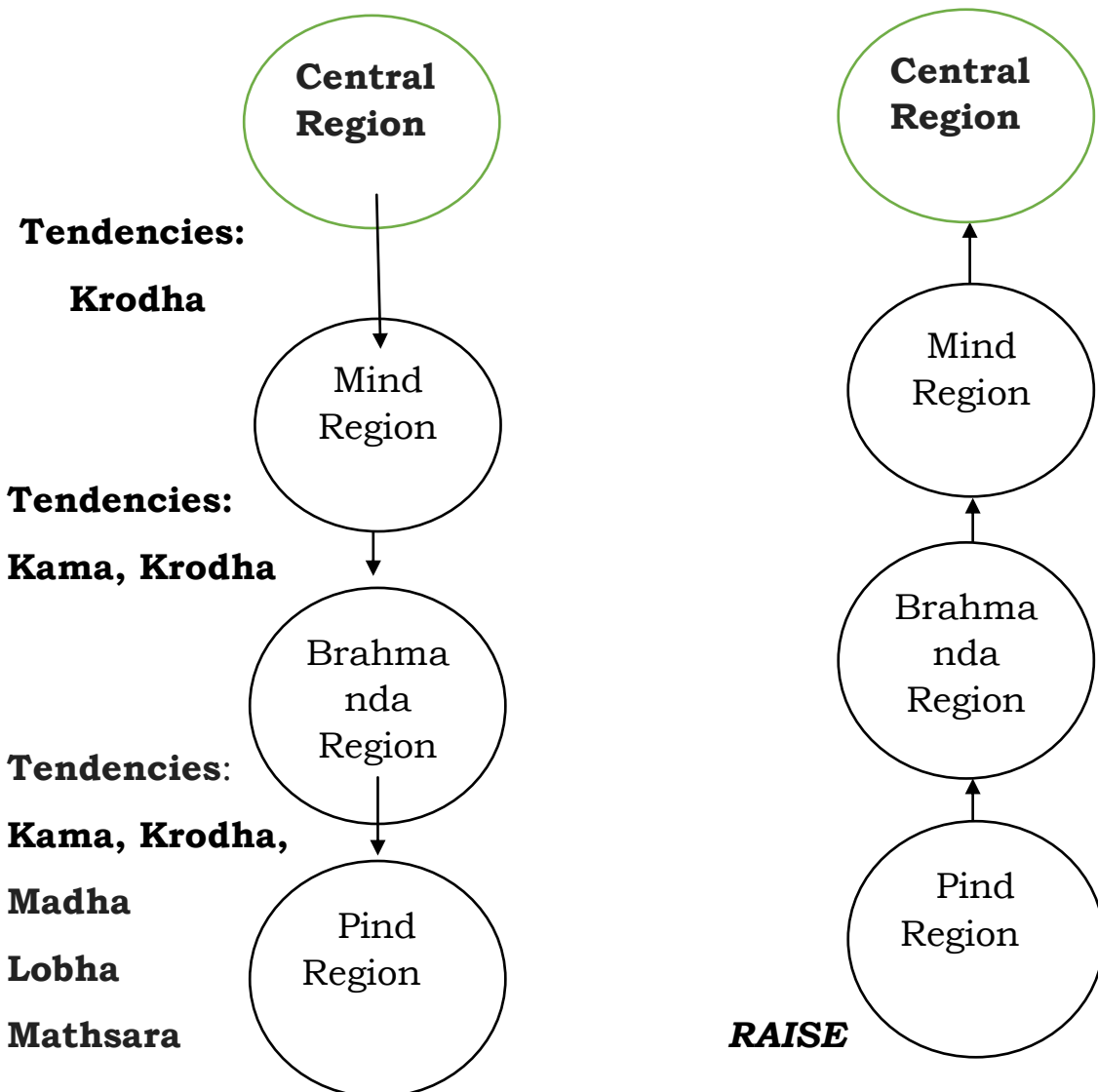
With all reverence to our ancient Rushis who have achieved a degree of caliber and experience during their spiritual sadhana, they had their own mental tendencies, pit falls which got activated due to “Chit “condition, resulted in their fall both materialistic sphere and Spiritual sphere. If we take the example of Rushi Viswamithra and Durvas. Both, have fallen only when they opened their eyes later during their Sadhana. Viswamithra had fallen after seeing Menaka KAMA got activated. Where as in the case of Durvas Krodha got activated. After few years they realized and started once again their sadhana. To get rid of these things in our sadhana Babuji told B1 cleaning is necessary and it is responsibility of Abhyasi. B1 cleaning helps in refining of the thoughts. The thoughts that are generated in Chit Lake travels downwards into lower heart, during their passage they pass through B-1 before entering into lower heart. Even though the abhyasi does regularly B point meditation, doing of B-1 purification, in addition it helps to a better condition to a refined state, that’s why Babuji has stated that B-1 point purification is mandatory for all abhyasis so that finer things to begin to reign. When a senior abhyasi written a letter to Babuji about his sensual problem in 1960’s Babuji replied, in Bhramad mandal there are two points X, Y these causes problem and immediately, he also replied everyone think when they got this problem, they are in Brahmand mandal it is not correct.

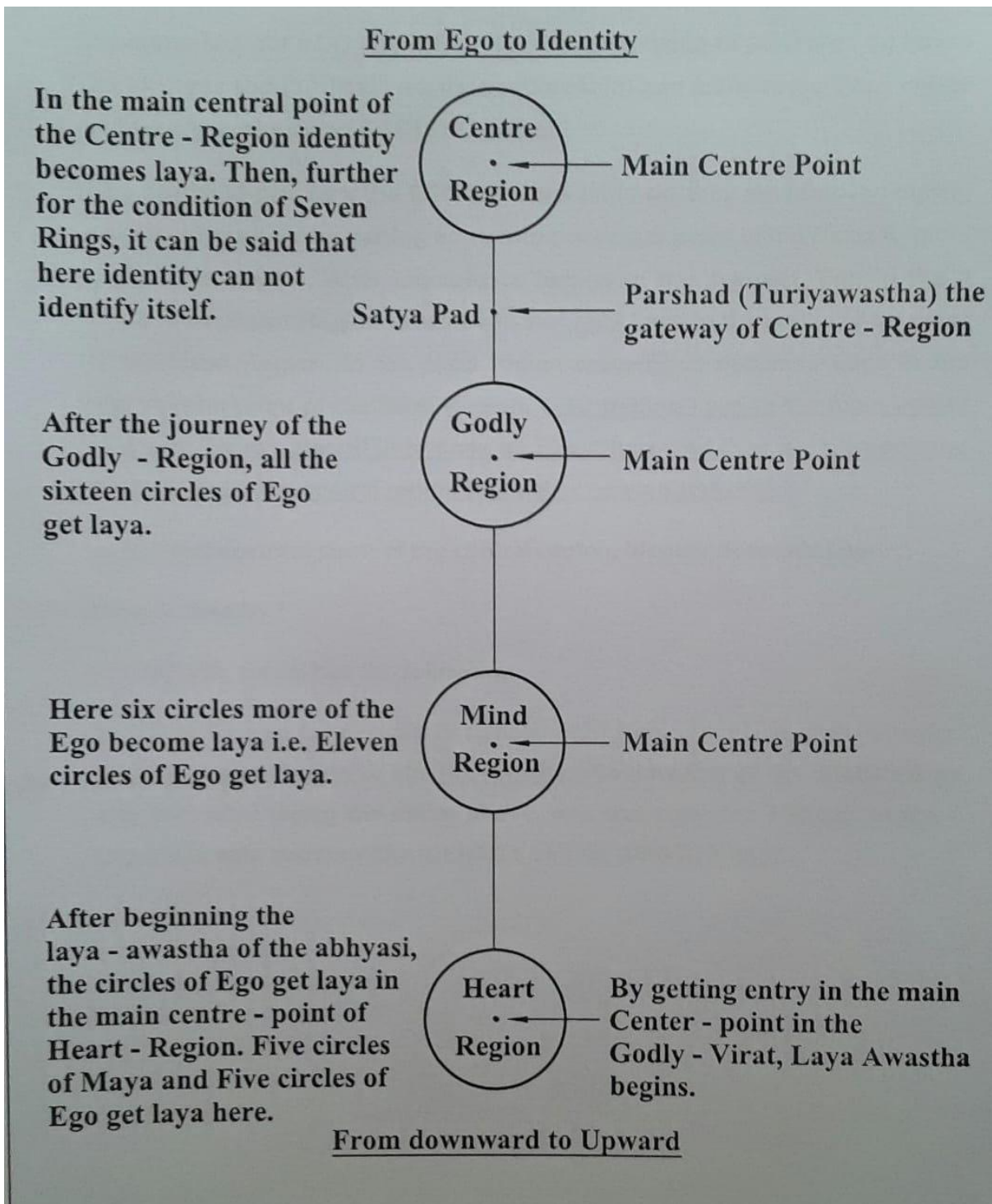
Babuji has written that B1 purification is abhyasi's responsibility for reaching higher Regions, since finer things begin to reign (In Efficacy of Rajyoga),

All areas Babuji written cleaning of Knots and points, but when he was writing about B-1 he said it is purification. There is lot off difference between cleaning and purification.

In Mind Region (10thKnot) lower part is also creates Problem. The super fine downward tendency qualities also some times activates and causes for down fall, here besides curse also associated with Krodha dominates more.

DOWN FALL





Approach of regions and reaching of that region are entirely different, if we are in Layawastha in that region we get the qualities of that region. When once reached and gets Layawastha in that region some of the lower region tendencies disappear.

Most of the abhyasis speak they are in Brahmanda region or Mind region or Central Region.

Prefect: In the provisional permission as Prefect, I (Babuji) complete the yatra of heart region; to extent of Pindpradesh. Microcosm and put him into the second point Atma Chakra filling some light in the third and fourth point, Agni and Jal respectively, after doing this I simply ask them to work.

Preceptor; When I (Babuji) given full permission as Preceptor, I (Babuji) complete the yatra of heart region; all five Knots, then I put him Brahamanda Region, after that I ask him to do work.

In both the cases, it is evidently clear that there are defined limits of Prefect / Preceptor with regard to Approach / Reach. Taking into cognisance of the above facts, where is the question of present day Sadhaka / Prefect / Preceptor / ... can imagine or assume of self-assessment that they are in the spiritual condition of regions, Brahmanda Mandal, Para Brahamanda Mandal, Prapanna, Prapanna Prabhu, finally central region.

Everyone has to justify their condition with respect to their tendencies not with approach. In the present situation there is no brotherhood relationship (Atma sahodaratatva) in between all abhyasis, preceptors and, Then how they claim they are in Brhamanda or Mind region or Central region or something else. Claiming that they have achieved to a greater extent (self-introspection and dedicated analysis of condition is must)

CLARIFICATIONS AND DIVINE SPARKS

CLARIFICATIONS

It is Raja yoga alone that can spiritually lead a man upto the highest level of approach and none else.

Ragayoga

1. RAJA YOGA teaches us the method to be identical with the Master of the real life. If one makes up one's mind to taste the nectar of real life, no power whatever, (Maya or anything) can check him off from his determination. We do not say that one may keep aloof from Maya, but that if one exercises oneself to be one with Him then the problem of life will be easily solved.
2. Philosophy is the way of thinking; Yoga is the way of doing and Realisation is the way of undoing.
3. Unchanging condition is the true state. A man gets a condition of dead-aliveness when he goes so much away from worldliness that it appears to him as unreal as a dream to a man awakened from sleep. Complete negation is that in which we get so dissolved in God that we neither know ourselves nor Him. The object of Yogi is to get control over nature but he can get full and complete control over it only when he merges himself fully and completely in God.
4. True Bhakti is devoid of any physical or material desire. It is actuated with the real craving, a craving which when fulfilled does not give rise to another in its place but ends all cravings. It is in the true sense the reminiscence of the Homeland which is the final end of our journey.
5. Attachment with it may otherwise be interpreted as "constant remembrance" and that is what Bhakti implies in the true sense.
6. The real sacrifice is not to leave the job or office or retire to the forest, but to use your own self, that is needed in the true seeker.
7. It is striking to note that almost all the great teachers utilized THOUGHT POWER which is predominant in man. The governing principle of Raja Yoga is the Thought power.
8. Raja Yoga is a system or science followed by great Rishis and saints to help them in realising self or God. It is not a new religion. The kingly thing in us is thought which ultimately develops steering us to our goal.
9. Raja Yoga starts with meditation so that the individual mind may leave its habit of wandering about. One may even, meditate upon luminous truth or even upon a human form, a big soul or personality of calibre, provided he has selected such a Master as his guide. When one

begins to love such a soul which becomes the object of his meditation, Nature's power then begins to run through him, for the great soul is endowed with such power.

10. Ramchandra's Rajayoga does not treat grihasta life as an impediment in the divine pursuit. It recognises that the worldly life and the Divine are in fact the two phases of natural life which must go together side by side in conjunction with each other. It is a process of give and take, do and feel and not read and enjoy.

11. The rays of light divine, are all rooted in the light, never for a moment separate from it.

The numerous plants and trees, though outwardly separate are all rooted in the Mother Earth, and draw their sap of life from her. Let us also find our roots in the Master, and get merged with Him.

12. The Master by the application of his inner powers, awakens and accelerates the dormant forces in the abhyasi to action and diverts the flow of Divine grace (current) towards his heart. The abhyasi begins to advance spiritually, experiencing more and more bliss.

13. Have you come into this life out of compulsion or of your own will? Midway between the two.

14. Master, are you happy?

Really speaking I have never tested the effect of happiness. I cannot remember if I was ever happy of course I can define happiness. One who is happy under all circumstances is happy. But I am telling you one thing, Happiness is heavier than tranquillity. I think pain is nearer to God. That is my idea. Of course, I may be wrong. But look here, some times when I am in great pain, I also groan ah, ah, but there is some peculiar enjoyment in it also.

15. You are working so much upon us for so long, and we in our own small way, are also working hard to co-operate with you. Is there no way by which you can complete the work say in an hour, so that all work for you and us is saved?

In this respect Lalaji has said that the perfection can be given in the time a teardrop comes out of the eye; but the nervous system will be shattered. If I do something immediately, and of course it can be done, then the persons will not experience any thing and so will not appreciate what has been given to him.

16. Master, you wrote 'Reality at Dawn' many years ago. This is also the case with your other books such as "Efficacy of RajaYoga" and "Commentary on Ten Commandments". Will you be reviewing these some time? Perhaps some of the points raised by you in those books are not valid any more.

I am telling you; these books were not written for today or for one year, or even for hundred years. What is written there is for all time. They are for the future. That is why even though they are simple, many people find it very difficult to understand them.

17. How can that be Master? If they are simple, should they not be easy to understand?

I will give you the example of the Vedas. It is my idea that when they were written by the Rishis in ancient times, few people could understand them. Today it is so easy to know their meaning. Similarly, with Ramchandra's Rajayoga teachings, they are for the future. The persons of the future will understand them easily.

18. I want to know everything. How to do it?

There is a Persian couplet where a Saint says "All that I have known is that I know nothing".

19. What are you, Master?

I am a treasure house with no doors. You come and loot me but very few undertake the charm of looting. I wish you to rob me of all that I have and in return give me that which you possess as yours. I am not a speaker - I am a silencer.

20. Babuji, what is your wish?

My heart is full with intense love for all my fellow beings. I never feel satisfied with my services to them. How eagerly I wish every one to come up to my level of approach, because so far it is within my power to help them up to it. What may be after I am gone from this world, I can say nothing precisely. The bountiful riches bestowed to me by my Divine Master, can never have been possessed even by greatest monarchs. Nothing of the world can be a match to it. I have no desire to take it along with me when I go but to transfer it to somebody just as my Master has done.

The Final Point of approach where every kind of Force, Power, Activity or even Stimulus disappears and a man enters a state of complete Negation, Nothingness or Zero is the Goal of Life.

21. Where to seek the Master, the God?

Seek in you, and you will find yourself - The Master is there. But when? Only when you are not there.

22. Is peace the goal of life and is it realization?

Everyone wants peace. That means Realisation is not the aim. In that case, one may get peace but not realisation. But if realisation is the aim, peace will automatically follow.

23. Is it necessary to have a goal in life?

You remove the goal in football or hockey. The play becomes meaningless.

24. What is conception of the man who has attained all the spiritual developments?

Balance. One cannot become God for there can be no two administrators of the world.

25. What is the goal of life?

To be a perfect human being, that is the goal.

26. What is the purpose of a human being, of human existence?

The purpose is only realisation or to realise one's own nature which is Divine.

27. What is life?

Well, there are so many definitions, but I tell you my own definition. "Life in Life is the Real Life"

28. What is wisdom?

It is a proper utilisation of the power of God.

29. Master! Could you tell us a few more things about the real goal?

a. I am lost with the Goal

Meditation

There must be one and only one goal so that one may not form different channels for the different goals.

30. I cannot get company of saintly persons?

Have the company of personality who has no personality.

Meditation is the Core of Spirituality. When we meditate, the Central Power we have, i.e., Thought in its Pure form remains in force.

31. As an abhyasi continues to meditate year after year will the process become easier or will thoughts continue to come?

The intensity of the thoughts will be reduced, but not in a day. Meditate longer and bring it up to one hour. Then see the results.

32.It is very difficult?

Only because you are not doing it. I can easily do am not a special person, and if I can do it, you can also do it.

33.What about light? Should we see light?

Well, I am telling you it is a mere supposition that light is there in the heart. It is a suggestion.

34.What are the visions and experiences felt in meditation?

Visions are unnecessary and have really speaking no value as indicators of spiritual progress. A vision is nothing but a locked-up impressions being allowed to surface by the cleaning process. Therefore, all that come out as visions are nothing but earlier impressions formed in us by our own thoughts and actions. Visions have no value in spiritual life.

35.Master, can you experience visions outside the body?

The vision of the Divine experienced all around outside is really a reflection of the inner vision. At elementary stage, owing to the outward tendency of mind, the vision seems only an outer experience. But afterwards when the outward tendency weakens the same condition seems to have reflected inwards, prevailing all within. That is then the next state. At this stage one begins to feel absorbed in himself. The condition, further goes on growing finer and finer, though the shore of the Infinite Ocean is far off yet.

36.Meditation is passive. You do nothing. How can it give results?

We meditate on the heart supposing Divine Light to be there. It means you are playing on your own heart, which is itself a sport and a work. You know you are meditating; that means doing something; and the place on which you work, the heart, is also there. And you have to reach your goal; this idea is also there, and you wait for some thing subconsciously. That means you are not inert but so busy that you are doing three things at the same time. So, passivity is lost in activity.

37. Suppose impure thoughts come during meditation, what to do Babuji?

You should be unmindful. When you are shifted away you must try to come to the original thought. Our attention should be made to the main i.e., the goal of life. If there are no thoughts for an abhyasi, he must write to his Guru. Thoughts must come. Thoughts should come. If a man regularly meditates, thoughts will subside slowly. For 22 years, I suffered on account of thoughts. Thoughts of Divine can come. Thoughtlessness is wrong. To me thoughts come, but they do not disturb me. If I am transmitting to anybody, the bad thoughts of the abhyasi come to me. They sometimes affect me also, but only for a moment; bad thoughts affect me. Like as looking in a mirror, I read abhyasis good or bad thoughts.

38. Why is it necessary to proceed with meditation at the first stage of Raja Yoga?

It is quite plain and simple. We are now gathering ourselves at one point so that our individual mind may leave its habit of wandering about, which it has formed. It is now metamorphosing its habit. Meditation is the foundation of spirituality.

39. Why we have to meditate on the heart?

We generally take the Heart for meditation. It is the pumping station of the blood. The heart sends out blood, after purification, to different nerves and cells of the body. Now we have taken the heart as the centre of meditation, the blood that runs throughout our system is affected. One's solidity due to our own thoughts and actions begins to melt away. This is the first thing we begin to gain.

40. What happens when we meditate?

When we meditate the Central Power, we have remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. Only an abhyasi can feel it

practically. The mind is disciplined and automatically regulated. Senses begin to come under control.

41. What is concentration? Is it necessary for meditation?

Concentration is the automatic and natural result of meditation. Those who insist on concentration in place of meditation and force their mind to it generally meet with failure. The Basis of Meditation is purely spiritual while that of concentration is only the ego.

42. How to proceed with meditation?

My advice to everybody is "Seek the Being that seeks you, and not that which tends to neglect you."

43. I want to give up meditation, because during meditation the breathing slows down considerably. This leads to reduced intake of oxygen and I felt that if the oxygen intake become so reduced, it might reduce my longevity.

Look here. Your feeling is correct. The breathing becomes very slow during meditation. Your complaint is therefore genuine. I examined my own condition during meditation and found that the breathing stopped completely for several minutes at a time. This was my own experience. Then I came to the conclusion that there must be an organ in the body itself which produces oxygen inside. I do not know if I am right in this. Yes, there is an organ or some thing like that in the body which produces oxygen inside. Now I have the confirmation for it. I have just received the confirmation.

44. How can you create Laya Avastha in me?

I do not create Laya Avastha I help ahbyasi to achieve it.

45. How do you differentiate between sleep and samadhi?

Sleep relates to matter, and samadhi to spirit.

Cleaning

The use of Original Power of Thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realization of the subtlest Essence of Identity.

46. Master what is the best time for cleaning?

The appropriate time is when the day's work is over.

47. What is the aim of cleaning and what do you do in this process?

It will help you in purging your mind and will make you receptive of the efficacious influence of our Great Master. In the evening again sit in the same posture (as for meditation), at least for half an hour and think that the complexities the network of your previous thoughts and grossness or solidity in your constitution are all melting away or evaporating in the form of smoke, from your back.

48. What is special about the cleaning?

Spiritual training starts with inner cleaning or the purification of "Chakras" which is the most essential factor in spiritual advancement. Thus, the right type of training in spirituality begins with the inner cleaning which if neglected will lead to abuse of power acquired through yogic means. While practicing these methods one should not force his mind too much but only sit in a natural way. This process of cleaning is to be repeated for about 5 minutes before Meditational practice in the morning as well.

PRAYER:

It connects our link with God to whom we surrender ourselves with love and devotion

49. What is the relationship between prayer and meditation?

Prayer is begging and meditation is having.

50. Why should we pray?

Prayer is the sign of Devotion. It shows that we have established our relationship with the Holy Divine. When the idea of divine Master ship is established, our position turns into that of a Serf. Now service is the only concern of the Serf. This is the connecting link between the Master and the Serf.

51. What is the greatest evil in spiritual life?

Prejudice is the greatest evil, rather the deadliest poison to spiritual life.

Faith:

The easiest and surest means to achieve the goal is to surrender to the Great Master. It is a lively link connecting the mortal with the Immortal

52. What is faith?

Faith, in true sense, is a lively link connecting the mortal with the immortal.

53. How does it come?

It is no doubt effected through the medium of the Master who is Himself connected with the immortal.

54. How to have faith, or develop it in oneself?

Really speaking, faith is not necessary. What we have to do is to trust in someone and begin. And then if you find you are progressing, Faith will automatically develop. Now I will tell you, people speak so much of conscience. Conscience should guide us but we guide our conscience as we choose. Now what is conscience? It is really of four levels, the manas, the buddhi, **chit** and ego. Where these are balanced and merge into the one original thought, then that is the real conscience.

55. Speaking of faith, is it a gift or is it an act of will?

Both things are right.

56. Is faith necessary for meditation?

Faith is really the foundation of entire structure of spirituality. Faith in reality, faith in the right course you have adopted for realisation. Faith in the worthy Master whom you have submitted to, this is the rock upon which you must build your edifice of spirituality if you really aim at success.

Surrender

The easiest and surest means to achieve the goal is to surrender to the Great Master and become a "Living dead" yourself.

57. What is surrender?

Absence of "I" is surrender. First thing is devotion to God, Second, always feel dependent. Suppose you have surrendered to God. If the surrender is real there will be surrender to the whole humanity.

58. How to surrender?

To effect the surrender of God in the easiest way, only an act of will is required. Self surrender is nothing but a state of complete resignation to the will of Master with total disregard of self.

Constant Remembrance

Mere consciousness of God cures many of the evils of the mind and removes difficulties from our path to Realisation.

59. Does constant Remembrance develop naturally, or does one have to work upon it?

If there is a great deal of love it can develop naturally.

60. How to increase the constant remembrance? Is there any way?

We must think one thought, and only one thought repeatedly. The idea must be there in the heart. It should not be repeated as a sort of mantra.

61. Why should we practice constant remembrance?

When remembrance is there, the remembered must also be there close by. Master's remembrance is an important factor in overcoming the distraction of thoughts and it is indispensable for easy success.

62. How to start constant remembrance?

We take up Divine Quality and rest our thought on it. From quality we reach the substance and then reach its ultimate. For constant remembrance we take up Divine quality and rest our thought on it. From quality we reach the substance and then to its Ultimate.

Pranahuti;

The Power of Transmission is a Yogic attainment of a very high order by which a Yogi can infuse by his will force the Godly effulgence within anyone and remove anything unwanted to his spiritual progress

63. What is transmission?

Transmission is the utilisation of the Divine Power for the transformation of man.

64. What is the efficacy of pranahuti?

Spiritual training or the attainment of higher stages is only possible by the process of yogic transmission and by no other means. This is power working through the channels of pure mind.

65. How does the transmission work on you? Can you explain it a little, Babuji?

It brings out the Divine Energy into you and then it works. When Divine energy of that nature is coming into you, it will function.

Well, in myself it brings me to the balanced state of mind. Unbalanced character is lost. These are the effects of the transmission.

66. What will be the effect of Pranahuti?

This is power working through the channels of pure mind. Pranahuti is effected through the power of will which is always effective. The worthy trainer by the power of yogic transmission weakens the lower tendencies in the mind of the abhyasis and sows the seed of Divine light in the inner most core of his heart. The trainee may not feel anything in the beginning. After sometime, however, he may feel the results of such transmission which also are in the form of subtle changes of the working of his parts and tendencies of his mind.

67. What exactly is Pranahuti and how does it work?

It is Divine Power used for the transformation of the man. Transformation is the result of transmission.

Control of mind and thought:

The mind in its regulated and balanced state is the only instrument that can solve the problem of existence. It is closely identical with the root force or kshob. With the power of Thought, a kingly thing in humans, we connect a link with God.

68. What is mature thinking?

Have one Goal, one Master and one method.

69. What is the difference between thought and intuition?

The developed stage of idea is thought, and thought, when it crosses its boundary, becomes intuition.

70. When we are in a thoughtless condition, can there be feelings?

I am telling you it is not possible to be in a totally thoughtless condition, life would not be there.

Reality and Realisation:

Realisation is only the transformation of the inner being to its nature of balanced state.

71. Who is God?

One who comes out of Himself?

72. Is God inside us?

God is inside everything, but the real question is, are you inside God?

73. Why has God created this world where there are so many troubles and miseries?

If energy does not manifest itself for millions of years it will solidify and lose itself, and God would have been no more. So, in order to preserve His life, He sent forth the energy and creation was the result.

74. What is meant by Realisation?

It is really a dumb state which is beyond expression. Really it is a tasteless state - unchanging and constant.

75. What is the difference between knowledge and realisation?

Knowledge is only an achievement of brains whereas realisation is the awakening of soul and hence far-beyond its scope.

76. What is reality?

Reality is baseless base.

77. What is this state of Reality?

The State of realisation is really a dumb state which is beyond expression. Feeling or observing of luminosity within or without is not realisation at all. It is not in fact that we are finally proceeding to, but to where there is neither darkness nor light.

Three Obstacles in the path of Realization:

- 1) *We try but there is no attempt.*
- 2) *There are too many things we try at a time.*
- 3) *We do not have confidence in ourselves.*

GOD

- 1) God is the knower of all things and one who is absorbed in Him.
- 2) God is subtlest. In order to go up to him one must become equally subtle.
- 3) God is one and only one, so we must take only the one to realise that one alone.

Stages and Conditions:

It is necessary for every one to realise the conditions infused into him. One should develop the necessary sensitivity which comes only through sadhana. The stages of progress reflect growth to higher and subtler levels of consciousness

78. What is peace and how it is transmitted?

Peace is the inner consciousness of the Being and is transmitted from heart to heart.

79. What is perfection?

When all the powers are so developed that moderation reigns throughout.

80. Master, can you explain to me what the "SELF" is? What do sages mean when they say "SELF"? Is it God?

It is not God. It is other than God. The idea of the individual is in the Self. It is the result of egoism.

Liberation

Freedom from bondage is liberation. Absorbancy in pious thoughts achieves this goal. The endless circle of rebirth ends only when we have secured liberation.

81. What is liberation?

Freedom from bondages is liberation.

82. How is it different from Salvation?

It is different from salvation which is not the end of the process of rebirth; salvation is the only temporary pause in the rotation. It is the suspension of the process of birth and death only for a certain period after which we again assume the material form. The endless circle of rebirth ends only when we have secured liberation.

83. What is the way to liberation?

Feeling of lightness is the evidence to prove that the real state has begun to manifest itself. It is necessary to control the speech and the thought so that you may become deserving to attain higher states of mergence. Attainment of pleasure, tranquility and peace are the sources of happiness to others but to us dissolution and feeling the pangs of love is the way to liberation.

Prefect/Preceptor

The general rule is that the light should begin to flow automatically and when without being aware of it, people begin to receive spiritual benefit from a person, then he is fit to be made a Prefect/Preceptor

84. work of a preceptor?

One chief instrument of work for the preceptor is the will. The methods that the preceptors follow for the abhyasis are meditation and prayers. The other necessary methods are resorted to by the Trainers themselves for the elevation of the abhyasi.

85. What is the role of preceptor?

Preceptor do good work. They only begin; it is the Master who completes it.

86. What is the relationship between the preceptor and the abhyasi?

Doing is the duty of the trainer, Becoming is the duty of the abhyasi.

Miracles

Miracles are no criteria for a saint or a yogi.

86. What is the best miracle?

Putting a man on the right path is one of the best miracles

Love

A man of heart can be discovered only by one who is inspired with a feeling of true love.

87. What is love?

When you do not know why you love and what for you love, it is love.

88. How universal love can be achieved?

The real thing is to transfer all love to God. Remembrance of one brings remembrance of all. If I love you, I love your children also. There is a society which has been preaching Universal love for the last 40 years, but there is no success. Why? It is because of hatred, the presence of hatred in the heart. Remove hatred and love will develop by itself. So, you should not work on it, but on its base.

89. Can we just think of love all the time?

"Love is opening yourself to reality".

90. Does love develop attachments?

We should love all but without feeling attached towards individuals.

Guru

God alone is in fact the real Guide or Guru and we all get light from Him alone.

Spirituality:

A state of perfect tranquillity and moderation in complete harmony with nature

91. Master, how to overcome arrogance?

Pride or arrogance constitutes an additional link in the existing chain of egoism. As a safe-guard against this grossest evil, one should, therefore keep himself directly in touch with God, through sincere prayer.

92. Master, is it right to act in self defence?

We must never harm others but we must be right in self-defence of person and property.

93. What causes Birth, Master?

The condition which causes birth is the force of the will which turns out into the tendency or predisposition to be born.

94. How to mould kama and kosha?

Kama and Krodha come to us from God while the next two i.e., Lobha and Moha are our own creation. We can not give up what comes to us from God but we can only modify them so as to bring them to proper regulation required for the Divine living. I may make it clear to you that if Kama is somehow destroyed intelligence will vanish altogether, because it is closely connected with the intelligence centres. If Krodha is destroyed a man will not be able to proceed either towards God or towards the world. Really it is only Krodha that excites actions which is thus a necessary requirement of an embodied soul.

95. Can the recitation or hearing of Gita lead to moksha?

None has ever so far become like Arjuna by hearing the Gita for years together. The reason is that those who recite it to others are not inwardly as they really ought to be, on account of which no effect is produced upon the hearers. The reciter must have a practical approach up to the conditions related therein and should possess a strong will and the spiritual force necessary for making his voice vibrant so as to carry the effect of the sound right to the hearts of the hearers through the process of transmission. Then alone can its recitation be useful to the hearers.

What I want is that all of you rise as sun of Spirituality!

But how is it possible? And when that is possible?

When you orbit in such a way as your movement be direct.

How to find this orbit? How to move direct?

By keeping the destination in full view.

How to remember the destination?

By becoming one with it.

And when can a person be one with that?

When you lose yourself.

And how to lose oneself?

By bearing no other thought in the heart than that.

And how is that possible?

By Practice.

How practice is possible?

Through love and interest.

How love and interest can be cultivated?

Through determination.

How determination is possible?

When we grid our loins to sacrifice our pleasures and to shake off idleness.

DIVINE SPARKS

- When the Divine Master alone leads His entire creation from darkness to light in all spheres, where does the question of His going alone arise? The Mighty Divine Power looks after Him at all levels.
- The path of spirituality is so narrow that either Master can be accommodated or the 'I' (little self).
- You know many abhyasis by their names, but you may not know the names of all the abhyasis. Are those abhyasis whose names you do not know less privileged. Reply: "Whether he knows and calls an abhyasi by name or not, all abhyasis will get what is needed and essential, like a child gets all the necessary nourishment in the mother's womb".
- It was Master who promoted the thoughts, even the dumb could be made an orator at a mere merciful glance of the Master.
- Saints are not accidentally born- they are born when the world needs them most".
- Try to deserve and then desire.
- "Read and enjoy; Do and Feel"
- When we progress, we do not like to read" Master replied: "As we progress, what is unnecessary goes away". ***It is only through Sahaj Mārg***
- Socrates said 'know Thyself', **I say 'Forget Thyself'**.
- **I and my Master are one.** We cannot be separate.

- Gridle your lions and be prepared to receive the Divine Grace.
- How lion-hearted our Master is! He wants us to rob Him as much as we can, but who cares?
- “He (Master) gives a thought (Sutra), every abhyasi should brood over it and act over it and digest it.
- Forgetting is Remembrance.
- Sahaj Mārg is the shortest distance, i.e., perpendicular distance to reach God”
- I give you power to speak and understand, so that what is good in you may come out.
- “We must always bring out what is good in a person”.
- ‘Sahaj Mārg is seventh Darshan’ “Start the commandments from the tenth commandment to the first one”
- “Realisation” is separate as Real + Ization, power of God only remains. Real goes away”.
- **When a person joins and follows our system, my work is finished. The remaining work is that of God”.**
- He said, abhyasis should not have a desire of becoming Preceptors but vacuumise their hearts by devotion and love for Master. The Divine current flows immediately when the vacuum is created. Sensitivity is not a must for spirituality.
- "In silence only you experience transmission”
- ."Abhyasis should follow Master with wisdom.
- "Dreams are also for cleaning samskaras.
- “Crying is a sensitivity and human"
- "Gods are created by us and we are created by Divinity.
- "One should always be positive in approach e.g., 'Speak the truth instead of saying Don't tell lies',
- "We wish to lead a better life and how to get it?" Master replied, "You have got to use wisdom also; better wisdom means better life. Divine life is better than better life."
- When you walk on a rope, you are all concentration in order to keep the balance.

Is it the same thing in meditation?

- "Blankness of mind and absolute thoughtlessness are not possible because it brings about death. Blankness is the sign of absolute balance and that is only possible in death,"
- **"You should be in contact with Divinity. My duty is to help you in the task."**
Master further said, "'One should follow the Ten Maxims of Sahaj Mārg as ordained by
- **"You should also do research work but within My pattern,**
- I am a silent worker and that is the way to attain God
- Constant Remembrance: one must link oneself to God first and then continue to do one's work. Then when one forgets, that is Real Remembrance.
- Saintliness: Gentlemanliness. Humility is also there.
- I also have a Master and I must do what He tells Me."
- Identification of a true abhyasi: Truthfulness and Obedience.
- Meditation is the only way, all other requirements of Yoga that is Niyam, Pranayam, etc. are achieved automatically if one follows our system. All books knowledge is useless. Knowledgelessness is required.
- "If you have any question, look deep down within yourself, all questions will be answered."
- "Transmission is the utilisation of Divine Power for the transformation of man.
- Meditation is thinking or repeating the idea of one and only one object over and over again.
- . In Sahaj Mārg, concentration is the result of meditation.
- One always seeks to go into Samadhi; instead, one should go with Divine consciousness.
- "Opening yourself to Reality is Love".
- God cannot appear in the form of identity."
- "Idea of idea is the subtlest."
- "If there is a solution to the problem then it is not a

problem."

- "First deserve and then desire."
- "Materiality deals with matter and spirituality with soul."
- "Great men are not accidentally born, they come when the world waits for them with eager expectation."
- "In Samadhi, 'Sam' means balance; 'adhi' means beginning. What balance state was there in the beginning is Samadhi."
- "Greatest means one who is balanced."
- "Constant Remembrance. Create a thought of anxiety, drop by drop makes a sea. For getting is remembrance."
- When everything is lost, Reality oozes out.
- "In Sahaj Mārg, something is better than nothing; we do not peep into the matter of rituals."
- "Every good thing comes by itself, only if you are interested in it."
- "Everyone is after universal love. I tell you, remove the hatred in you and universal love is there. Hate nobody.
- **Sahaj Mārg, by the grace of God, is meant for a selected few only.**
- "God helps the one who helps himself.
If you follow another system outside Sahaj Mārg you have to apply two efforts; anything outside Sahaj Mārg is a burden to Master."
- "Co-operation is not knowing that you are co-operating."
- "Submission is to get ready for achieving the highest stage only.
- **"The writings that have been done in all the books are Lalaji's. Only mistakes are mine."**
- "Attach yourself with Master with the method shown. Vacuum will be created and that vacuum draws Master's transmission wherever you are.
- Two things are never equal. Only intellect and intelligence go side by side"
- "God is highest intelligence or nothingness or zero.
- Whom you do not know. If you define Him. He is no longer God. He is what He is, He will be what He ever has been, He is where He is. He is unknown and yet He is there."
- "Everybody is trying for universal love, I am telling you, remove the hatred in you and universal love is there and that you can very

- easily do. The method to do that, is by rejecting the thought of hatred."
- Doubt is a very bad enemy. Query is another thing but when you have doubt, everything is shattered."
- "Satisfaction is momentary and peace comes from God. Satisfaction comes from thinking clearly as if greased."
- "If you do not do meditation, you become restless as if you missed out something. Peace is not there too. That is a silent test."
- "What you got here, go home and find out yourself. I can show you what is Divine and Divinity."
- Everything is revolutionary in Sahaj Mārg.
- "Revolution is change and evolution is progress."
- "God is interdependent (on man). This is a revolutionary idea. He cannot survive with-out us and we cannot survive without Him. Suppose there is no humanity, through whom will He do His Work?"
- "At a very high condition even if you miss meditation, then you are not breaking the flow of meditation for 24 hours all the time."
- "We are proceeding towards Unknown in Sahaj Mārg
- "Knowledge lessness is my condition."
- "Thoughts come by themselves."
- "Philosophy is a way thinking and Yoga is the way of doing. Realisation is the way of undoing.
- "Untill you are perfect you won't get the knowledge of what is written down"
- The concept of 'work without asking for fruit' is praised in Gita. But here it is taught how to do it. It is constant Remembrance because if you think God is the doer who wants to ask you for the fruit."
- "God is smaller than the smallest and greater than the greatest.
- Goal of life: "To be a perfect human being -that is the Goal,"
- "Each molecule is a region or a continent on its own"
- "After death souls keep on improving through Master's Grace.
- **"Sometime I transmit through the voice."**
- **Cleaning is most important.**
- **"Lalaji had full knowledge of the Chakras."**
- "Life after death goes on until a sort of end comes to it."
- "Thought must be in contact with the Divine. When thought knows the soul in one point, you get the correct result."
- "Power comes in a semi-circle when coming; if it was straight, it would exhaust itself."

- "We go from darkness to light and from light to grey. Light is not our goal."
- "Grey is beyond the seven rings of splendor"
- "Temptation should be overcome by diverting your attention to the needs (thus, an automatic moderation (limitation) sets in.
- "When mind and Brahma meet together a third thing is formed, that is Atma."
- " Moksha is the birthright of an individual."
- First of all, you seek what is to be done for Realisation. Then seek the Master. If your thoughts are gone when you are with Him, he is the right person. He loves you whether you feel it or not.
- One must be natural in all His ways."
- Meat eating is not at all beneficial for the spiritual purpose.

MASTER

MASTER

THE MASTER IS “ETERNAL” and a Spiritual representative of Divine Ultimate Reality for humanity and generations to come. It is His Power which always works. Real Master has No NAME or FORM. God is the ONLY REAL MASTER. All are working under HIS direction and Guidance. Babuji did research in the field of spirituality and opened all the doors forever. Further in the central Point of EACH and EVERY REGION (Heart Region, Mind Region, Godly Region and in the Central Region, 7- rings and Bhuma, He has kept His WILL POWER centre adjacent to the central point of each and every region)

When aspirant comes into the proximity of Divine Personality (Babuji Maharaj) Divine will power by love craving and devotion, automatically, established power centre (Divine Will) attracts the aspirants and handover to the next region this goes up to Bhuma. His Divine will exist at each and every point of the Region and that Divine will take on the aspirant to the highest, if the aspirant do not leave His Divine feet and His Sahaj Mārg system of practice without any changes, which is simple and easiest for reaching the Ultimate (BHUMA).

Lalaji Maharaj was the Mater for His abhyasis until His Maaha samadhi. From Maha samadhi day of Lalaji to merging day of Lalaji in Babuji Maharaj, Lalaji Maharaj was only Eternally present Master for all those abhyasis. The merging of Lalaji Maharaj in Babuji Maharaj is a rare phenomenon in spirituality to become one, which has itself not repeated in the subsequent successor representatives. The question of Physically alive Master or Guru during that period was totally ruled out and “that is why” Babuji Maharaj referred total correspondence with Lalaji Maharaj as “the Master of both worlds” in his Autobiography.

Lalaji said:

“I become thee! Thou becomest me!

I become body1 Thou becomest soul!

So that no one may henceforward say that
I and thee are separate!”

Babuji emphatically uttered:

“I and my Master are one. We cannot be separate.”

It is evidently clear in the Spiritual hierarchy that there is neither physically alive Master nor Guru parampara. Which is a fact of Reality.

Revered Master posed a question: "Alright, tell me why there is need for successor representative?"

Does Nature cease to exist?"

The question comes who is the Guru for the Present Representative?

a) If the answer is shri Ramchandra (Babuji) the same holds good for all aspirants.

Revered Master: "I do not ask you to be away from the world, but only to live with God, in whatever job you have to remain. If somebody has brought up such state in oneself, it means that he/she is (permanently residing) in the very state of prayer.

All abhyasi brothers and sisters together travelling in the Sahaj Mārg spiritual path.

In Sahaj Mārg sadhana Babuji connects abhyasi to source (Ultimate) through Pranahuthi, but not his subtle body.

Babuji many times told “He connects the abhyasi to Source, but He has no capacity to disconnect.”

Lalaji:

“People have taken me to be dead. When they considered me to be dead, obstruction in that current (of transmission) also got created; and mostly people did not maintain connection with me.”

“It is more than twelve years since my physical veiling. During this period, the harm suffered by our brethren, i.e., disciples, is known to God or to my heart alone. The reason is that during my life – time, my ‘subtle body was present in every body which ensured their security and brought about their spiritual progress. With my physical veiling subtle bodies also went with me, and they became devoid of this blessing. As such, during this period (of more than twelve years), whoever liked, dealt harm to them (disciples), and misguided them one way or the other, trying to keep them away from me. When that (gap) period came to an end, and the Omnipotent Nature boiled up to come to Its own, a (suitable) personality again came into being, whose subtle body is now present in them; and security is ensured (again) in every way. As such there is always need for the controlling agency of the Master, and just this is the meaning of the successor-representative (Sajjada Nashin).

“If something remarkable may happen, one should immediately get oriented to the (Master’s) controlling agency.”

In order to avoid the problem occurred after Lalji’s Maha samadhi, Babuji safe guarded Abhyasis by connecting every abhyasi to source. After Babuji Maha Samadhi i.e., April 19th 1983 until Chariji was declared as successive representative by court there was no physically alive Master. During this period everyone getting transmission from eternally present Master Babuji. Now also everyone is getting transmission from Babuji only.

The fact that from almost August ‘1982’ t April 1983 He was in deep coma is known to all. It is also known to all that during this period when He laid Himself at rest, literally, none of the Sadhakas felt His absence and everyone was getting Pranahuti according to his

need and the trainers were not having any difficulty in performing their task, because of the fact that the Master was not in conscious. This is the great miracle performed by the great Master to show that “His support always there, whether he is conscious, sub-conscious or superconscious.”

Babuji established the fact that He can perform even when He was in coma even earlier i.e., in 1974 is known to all of us. Master Himself wrote.

“I (Babuji) may or rest tell you an incident which happened during my illness, I was in the state of delirium. I transmitted with the unique power and exactness to an abhyasi fully watching his condition and helped him to cross fifty-eight points within few minutes. I was transmitted to many other brothers of the Mission also. I answered to a few questions of abhyasis too- and, I was told after my recovery, that there were to their fullest satisfaction. It is not very difficult, clean your sub-conscious mind to grasp the sense of discipline and the thing is there. At the same time, mark the efficacy and infallibility of our system that the work of the Mission did not suffer at all”.

“Lalaji leaving a note for the future generation in my line of discipleship, which is to be taken down in bold and marked prominently as per abhyasis.”

“Nobody to be brought to higher states without being made deserving. In case one is intended to be brought up to higher states, labour on the part of both Guide and Disciple remains incumbent”.

For subtle bodies “It is more than 12 years since my (Lalaji) physical veiling during this period, the harm suffered by our brethren, i.e., disciple’s unknown to God or to my heart alone the reason is that during my (Lalaji) life time my subtle body is present in every body which ensured their security and brought about their spiritual progress. With my

physical veiling subtle bodies also went with me and they became devoid of this blessing. As such during this period (of more than 12 years) Who ever linked, dealt harm to them(disciples)and misguided them one way or other, trying to keep them away from me. When that (gap) period come to an end and the Omnipotent Nature boiled up to Its own, a (suitable) personality again came into being whose subtle body is now present in them; and security is ensured (again)in every way. As such there is always need for controlling agency of the Master and just this is the meaning of the successor representative. If something remarkably may happen, one should immediately get oriented to the (Master) controlling agency.

It is left to the wisdom of abhyasis or aspirants to select the real Master.

who is the Master?

On whom should we meditate?” People who have not been able to achieve meditation on the form of the Master in His life time, are asking now after His form has become invisible. You see already the allegiance is being transferred. In the process of transfer, people are in a quandary. Why? Because it is a selfish approach to the Master. “How will I get?”, is their question, not ‘what should I do?’” ‘On whom should I meditate?’ “Meditate on your Master” Who? “Your Master, with whom you have been associated all your sadhana years.” You see, this is not a society where we have two marriages and three marriages, least of all in spirituality! We have only one marriage-the Master is ETERNAL. Saints know no death...with the result that there is chaos, there is confusion, and there is this unnecessary talk about this and that so much of political nonsense...”

“Let us deliberate, let us think, let us not be satisfied with what we hear from platforms; let us read the books of the Master. There is nothing that which our speakers can tell which are not in the books. Because, in Sahaj Mārg, the creation of the philosophy of the theory has been perfected by the Master....

Let us “STICK TO THE ORIGINAL”. “You see Master was always concerned that the pristine purity of the practice and the philosophy

of our system should be maintained for ETERNITY. It is not for today or tomorrow. And how are we going to do it, if in the very first generation of abhyasis, we start distorting it, moulding it to our own intellectual fancies, predilections? Is it possible to preserve it?"

Temptation, fear, prejudice, anger, deviation from ideals, political nonsense should not creep into Sahaj Marg. Path of righteousness and character so often stressed by Lalaji and Babuji should not be sacrificed.

Rev. Babuji said that He was preparing Masters and not disciples. What did He mean? He expected all of us to evolve spiritually and follow Him—what He showed by His own existence, way of living, in daily life etc.—humility, simplicity, politeness, material and spiritual. If He has made us all Masters—we will have to stop addressing each other as ‘Brother’ but ‘Master’! Babuji had clearly stated that the REAL MASTER is Lalaji alone and all others are His representatives. But Lalaji has merged Himself fully in Babuji—‘You are soul. I am your body’. So, He is our Master. But to use the word Master loosely saying that one has used it as a common noun and not as a Proper noun is inappropriate, to say the least....not only for the reason mentioned above, but also reasons given from Babuji’s Autobiography II—ALSO CONSCIOUSLY OR EVEN UNCONSCIOUSLY ONE’S GOAL GETS SHIFTED. This is not mere food for thought. IT IS A DEVIATION. IT IS UNDESIRABLE. There can be ONLY ONE TRUTH. But ¼ truths, ½ truths, untruths, illusions, delusions, misrepresentations, misunderstandings, etc. etc. are many, many in number....” This is not a society where we have two marriages and three marriages, least of all in spirituality.”

All this and more and more, we—youngsters and elders included—should ruminate and digest with His Grace to preserve the IDEALS of the Mission, which is named after Rev. Lalaji by Rev. Babuji.

May Babuji bless us all to rise up to His expectations—not merely to preach on the platforms— but to try to put into practice what He says—or atleast imitate or attempt to imitate Him.

Conclusion:

Only layman and perverted minds can utter and write as Dead Master or Master is dead. There is no need of any discussions or writing articles on Living Master and Eternally present Master.

Witness for only one Master (Babuji): In November 1983 Committee meeting was arranged to discuss on Vasantha Panchami celebration in 1984 at Shahjahanpur for that meeting secretary Joint secretary and all other members including Chariji, S.P Srivastava, after brief discussion of committee members decided to celebrate Vasanth Panchmi at Shahjahanpur in 1984 without showing difference. Celebrations were started from 6th February. During celebration time one miracle was happened to open the eyes of all Satsanghis, it is witnessed by 5 to 8 thousand abhyasis. It is one of the foremost important one to say Babuji Maharaj is

only Master for Sahaj Mārg spiritual Sadhana. Chariji, S.P Srivatsa, other committee members attended the function. Half an hour before sathsang in the morning from mouth to mouth one word was passed i.e., don't enter into the meditation hall, sit for sathsang in their respective tents. some abhyasis entered into the meditation hall because it was constructed for them by Babuji Maharaj. Some people tried to stop entering into meditation Hall ; hall was full sathasng was conducted no one was bothered about who is on the Dias, everyone felt transmission and it was from only one Master Babuji Maharaj only. P. Rajagopalachari also conduct sathsang in his tent, both abhyasis inside meditation hall and outside that is in tents got transmission. That is the greatest miracle, both got transmission, even though different preceptors conducted sathsang's in different place in the same compound. This incident taught all abhyasis Master is only one. Inside gone abhyasis and who sat in tents discussed about their feeling at the time of sathasng, all abhyasis felt same. It is a clear-cut evidence transmission came from Babuji Maharaj; He is only one Master for Sahaj Mārg Pranahuti aided meditation. From next Satsang's onwards all abhyasis went inside Meditation Hall and there is no objection from

anyone, everyone felt Babuji Maharaj presence and same condition. It is clear that all

Prefect/Preceptors got the capacity to transmit Pranahuti as per the requirement of Abhyasis and this was guided by Babuji Maharaj. Successive representative's functions are conducting sathsang's like other preceptors but for him other works are there like spreading of Sahaj Mārg system and safe guard the property of mission, because all property of mission is abhyasis, collected through donation not one man show.



Holy Lotus Feet

