

SAHAJ MĀRG SADHANA

OF

ESOTERICISM

PART - 1

FORE WORD

It is really a matter of immense delight and pleasure to place this book before discriminative readers of inquisitive minds in order to highlight its significance and usefulness for the practicants of spiritual practice, particularly of Sahaj Mārg as introduced by Revered Ram Chandraji Maharaj of Shahjahanpur (U.P.), India, who is also known among his followers as Shri Babuji'. This book contains almost all the basic aspects of yogic sadhana and of Sahaj Mārg spiritual practice.

I hope it will prove as a great asset for all the spiritual practicants and also to understand how Babuji worked on Abhyasis when they are practising various methods before their approach & reach in the path of spiritual journey. In this booklet each chapter is of its own kind. First chapter reveals how 'Sahaj Mārg' word came into existence and the concept of Sahaj Mārg sadhana. Second chapter Guru and selection. In the third chapter constitution of Man and in the fourth chapter Being and Becoming.

From the fourth chapter onwards other systems like Chakra Vidya, Kosas, Bodies are described. The fourth fifth and sixth chapters represents different abhyasis who approached Him (Babuji) with their previous sadhana methods by dedicated disciples like Sri Ishwar Sahai, Dr. K.C.Varada Chari, Sister Kasturi and Sri Raghavendra Rao. On every individual Babuji Maharaj worked and they realised the Sahaj Mārg Pranhuthi aided meditation only help to reach the Goal (Ultimately Reality or Bhuma). During their sadhana period they experienced on Kants, 64 points, Regions, Points on Spinal cord and stages of progress. Etc., According to their experience in sadhana they wrote article and books which were approved by Babuji.

Sri.P. Rajagopala Chari expanded Shri Ramchandra Mission, Dr S.P Srivastava translated Babuji's Autobiography full version, Sri Raghavendra Rao, Sri Sarnadji, Sri Andre pore (France) Sri Kumara swami, Siter Kasturi, contributed in spreading Sahaj Mārg by their letter correspondence with Babuji and they witten books those are approved by Babuji and published. Shri Birthe Hugahard (Denmark) Sri K.V. Reddy toured along with Babuji in abroad. Books are available in websites for free to down load.

“DO Research work, but in my pattern,”. ### Babuji constituted Research centre on Sahaj Mārg at Tirupathi under the supervision and direction headed by Sri K.C. Varada Chari professor in philosophy in S.V. University Tirupathi. all are permitted to do research work on Sahaj Mārg. Sri K.C Narayan, Sri G. Kuppu Swami, Dr. V.S. R. Murthy also contributed in Research institute work and further detailing of Sahaj Mārg sadhana. Babuji permitted Sri. Prem Sagar to do research on Sahaj Mārg, Under the guidance of Sri S.P. Srivastava M. A PhD professor in Philosophy. Sri Pram Sagar

submitted his Research thesis and he was awarded Doctorate. Same thesis was printed. (Adhyatma Vijnana Prakashan, Bahadurgarh Haryana, India). Required persons can get **soft copy of Sahaj Mārg Sadhana Research book** through email. (This is only Research book on Sahaj Mārg).

In Sahaj Mārg sadhana Master connects abhyasi to source through Pranahuthi but not his subtle body. **

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 (Glory of God unto him) propagated the sacred ‘name of Ram (God), and brought up the garden by offering his blood as water throughout his life; and remained irrigating till the very last moment of life. Is it not our duty that, if we are unable to give it greater brightness through our unworthiness, we keep it **at least as it is** and through such practice (action) render happiness and service to our Master?

From 1972 to 1981 Babuji during the clarification to abhyasis told distribute books freely for real seekers is only service to Master,

Babuji: “I kept open what my Master given to me”. Further Babuji added “for me Sahaj Mārg system is important rather than Mission”.

One abhyasi asked Babuji “what about me after you” He said do your duty that is my look out” (Progress).

Babuji: “Every abhyasi was connected to Source, whenever he sits in meditation, he gets transmission from the source”. “Further he said for him no capacity to disconnect”.

Babuji: “Everything in the Universe is prasad.

Q) but you’re doing “Babuji replied for some people it is necessary, they later realise”.

“Reality is Reality, if you change anything it seems to be Reality, but it is not reality”.

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.

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

Does Nature cease to exist?"

Shri Babuji Maharaj

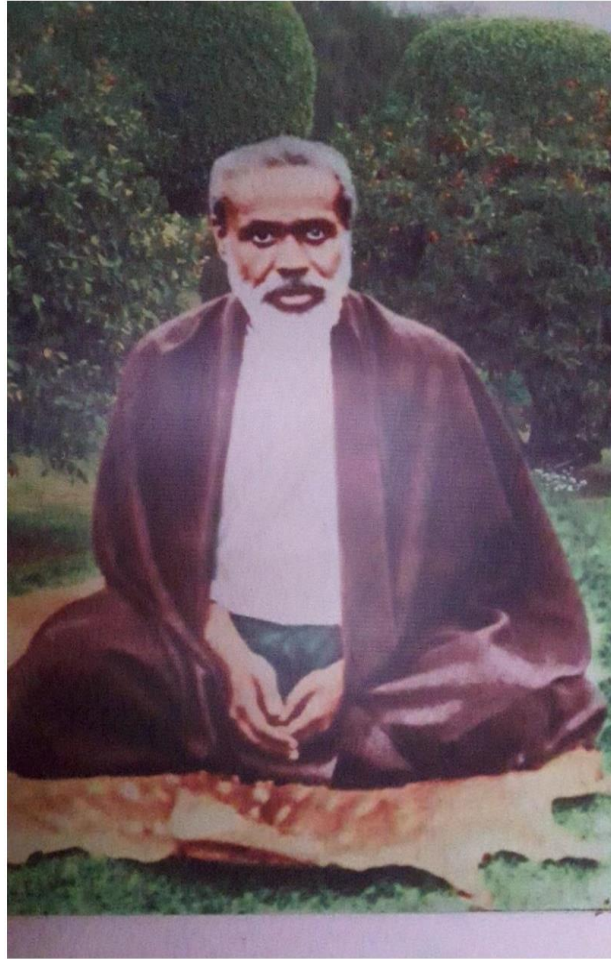
Sri Krishna Janmashtami

Sahaj Mārg

30-08-2021

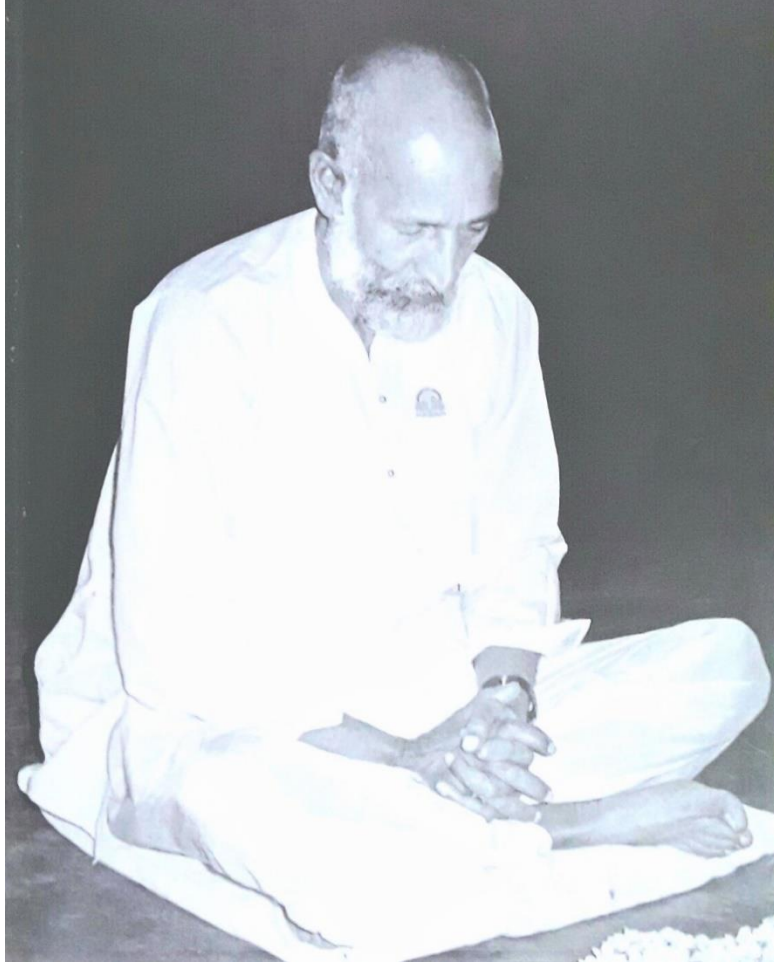
Abhyasis

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SAMARTH SAT GURU
Rev. Lalaji Maharaj
Fatheghar (U.P)

SPECIAL PERSONALITY



Rev. Babuji Maharaj
Shahjahanpur (U.P)

DIVINE PERSONALITY

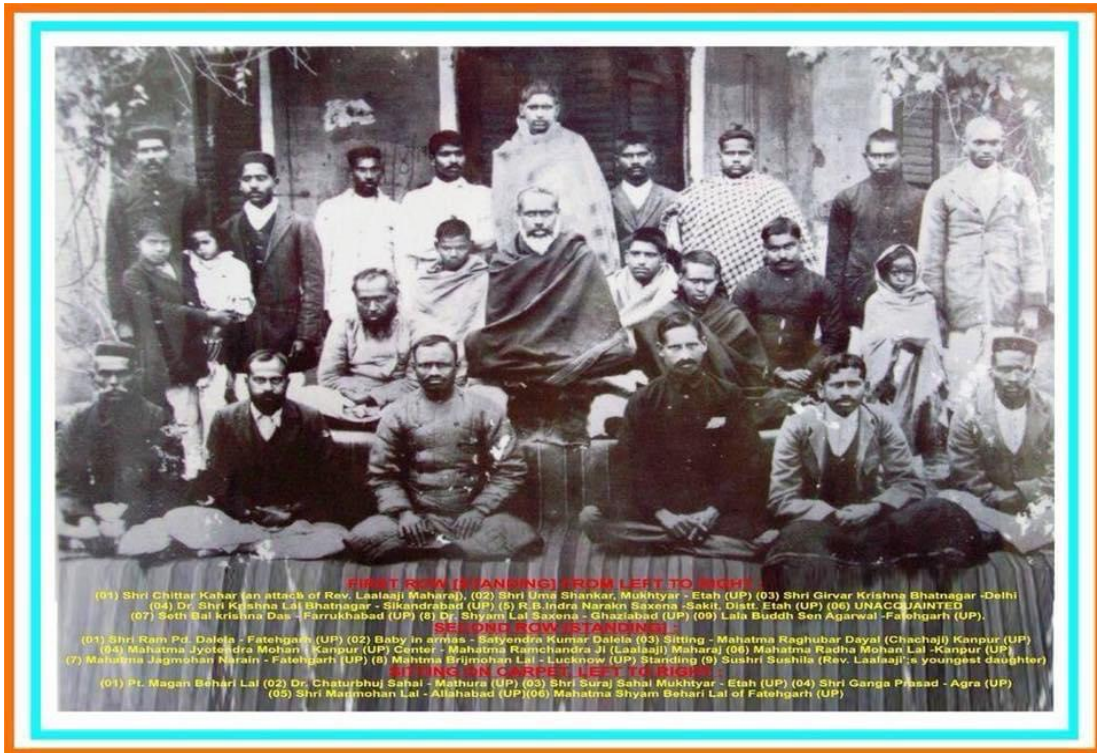
Lalaji Merged in Babuji

The merged personality is known as Divine personality



When a person is aware of Divine personality, He will naturally be aware of him.

**LALAJI WITH HIS ABHYASIS
AT
FATEHGRAH**



**BIRTH PLACE OF SHRI RAMCHANDRA MISSION
BABUJI'S ASHRAM FOR ABHYASIS
SHAHJAHANPUR**



Ashram for Sahaj Mārg Followers

BABUJI IN ASHRAM



ASHRAM IN SIDE



LALAJI'S COT



Babuji and Ishwar Sahai



Babuji and sister Kasturi



Babuji and Dr. Varada Chari



Babuji and Raghavendra Rao



Babuji and chari



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SAHAJ MĀRG

Lalaji: "Name your organization as 'Sahaj Mārg' See that no mayavic effect is alloyed with it so that there should be no deterioration in future".

Sahaj Mārg to teach paranahuthi aided Meditation, if any change in the method it is not Sahaj Mārg.

SAHAJ MĀRG

Sahaj Mārg as a 'New Darshana', based on the spiritual intuition of the two Masters of the system known as the Adi-Guru and the Founder-President of the system. Adi Guru Lalaji Maharaj and Founder president Babuji Maharaj, both names are same Shri Ramchandra but their places are different, Adi Guru from Fatehgrah and Founder President from Shahjahanpur.

." Sahaj Mārg introduces a new interpretation of Reality and fresh approach to the problem of human existence and its purpose on earth. It brings to light a natural and simple way of God- realization within shortest possible time. The spiritual practice (sādhana) as advised in this system is based on pragmatic application and is most suitable to resolve the numerous riddles in the field of spiritual endeavours. It opens new vistas and explores afresh the prospects and possibilities for human beings through reconciling the various complex issues and the knotty conceptions.

Sahaj Mārg sadhana is a type of yogic sadanā for attaining Ultimate Reality or summum bonum of human life. It aims at this attainment unto the farthest limit in the shortest possible time with due consideration of the capacity and limitations of an individual living in a particular era. Sahajmārg is an ancient of practice followed even by holy Vedic seers. Sahajmārg means nature's way or natural way or easy way or simple way.

Sahaj Mārg enunciates a novel and efficacious approach in its practice by introducing modified version of Rājayoga. Pantañjali in Yoga Sūtra (1, 29) propounds the eightfold path, but Sahaj Mārg practice begins from the seventh step (i.e., dhyāna) and claims that all the essentials and characteristic features of the previous steps from Yama to Pratyāhāra naturally and automatically develop in an abhyasi during the course of one's practice. The last three steps (Dhāranā, Dhyāna and Samādhi) are treated as a single step of meditation, starting with Dhāranā and culminating in Samādhi. Sahaj Mārg has vitalised and infused the very methodology in order to achieve the real goal in shortest possible time. Besides, it has also done away with the physical mortification from the path of spiritual regeneration in human

life assuring sure success.

The technique of transmission is a unique and important feature in Sahaj Mārg Sādhanā; and this technique is not found in any other form of spiritual practice (Sadhanā). Transmission is a technique in which "the Master by the application of his inner powers awakens and accelerates to action and directs the flow of Divine currents towards his heart." It helps in the spiritual transformation of man. The function of the capable guide essentially supplements the effortful abhyāsa of the aspirant to make the Sadhanā really efficacious.

Sahaj Mārg propounds that Reality is definitely indescribable in words, but not beyond experience. This system asserts that Nothing is not a negative but a positive force which posits the being and becoming of the world. The Ultimate Reality has been conceived in a simple and easily comprehensible way as Tam, Centre, Nothing or Zero. The conception of Nothing is not the nothing which nothings, but it is a positive concept meaning the 'reservoir of all energy' as it has been discussed earlier also. it is the Base conceived as Tam. Actually, it is said that the Realty is neither light nor dark, but it is somewhat of 'grey' colour. Sahaj Mārg Sādhanā has given a way and a meaning to our domestic lives. They say that domestic life is no more a hindrance in the path of Yogic Sadhanā, rather true form of spiritual elevation is possible only in domestic life. To Babuji the domestic or family life "is not a bar in gaining the real aim of life. I think that it is the best Ashram in which higher approach is easily possible.

Sahaj Mārg Sādhanā divides the path of spiritual advancement into three regions - the Central Region, the Mind Region and the Heart Region, these regions are respectively described in the form of seven, eleven and five concentric circles, which are crossed by an abhyasi on the path of spiritual elevation. The description of Central Region is the unique discovery and a revolutionary contribution of Sahaj Mārg practice to the Sādhanā aspects of Indian Philosophy. The prayer introduced in Sahaj Mārg practice for an abhyasi is very simple and presents the real essence of a prayer. It sums up the feeling of an abhyasi in order to achieve communion with God. " Sahaj Mārg is simple and sweet in the beginning, simple and sweet in the middle and simple and sweet at the end. Sahaj Mārg system would come to light, it discards scholastic interpretation and mystic glorification and models its technique of Sādhanā on the principle of "do and feel i.e., On the basis of direct experience the **word Sahajmarg is Sanskrit word. The word Sahajmārg is derived from Vedas and Upanishads and it is used in so many spiritual in literatures.** Used in Samanya Vedanta, Upanishads, Vishnu purana, Yajurveda Samhita, Atharvaveda and other Vedic literatures. The modern Sahaj Mārg system represents the developed and matured form of spiritual practice (sadhanā) adapted to the needs and circumstances of the human beings in the present-day society.

“It is in fact a complete overhauling of Patanjali’s yoga, purging out from it all physical, occult and esoteric appliances, and runs from beginning to end along purely spiritual lines without slightest amalgamation. It reconciles all systems of philosophy and yet has a separate entity of its own. Sahaj Mārg introduces a new interpretation of Reality and fresh approach to the problem of human existence and its purpose on earth. It brings to light a natural and simple way of God realisation with shortest possible time. The spiritual practice (sadhana) as advised in this system is based on pragmatic application and is most suitable to resolve the numerous riddles in the field of spiritual endeavours. It opens new vistas and explores afresh the prospects and possibilities for human beings through reconciling the various complex issues and the knotty conceptions.

In this Sahaj Mārg Sadhana malas (natural impurities) are going out in the form vapour from the backside of the body, 1. Moha (infatuation) 2. Mada (pride) 3. Raga (attachment), 4. Visadha (dejection) 5. Sosa (grimace) 6. Vicitta (aversion) and Harsa (pleasure). In this the power has in four forms. i). Acintya (power beyond thought), ii). Sahaj Karana sakti (natural or causal power, root force) iii. Adheya sakti (basic power, the physical force) and iv. Pada sakti (the power of words, vocal power). In many descriptions of yogic practices, it is found that the natural state (sahjavastha) whereupon an aspirant enjoys inborn or natural bliss (sahajananda) has been regarded as the highest type of spiritual happiness. Sahaj Mārg sādhanā conceives Ultimate Reality as the simplest and extremely subtle existence devoid of grossness and materiality. Babuji maintains that Ultimate.

Reality or God "is neither confined within the certain forms or rituals, nor He is to be traced out within the scripture, Him we have to seek in the innermost core of our heart. Really God is very simple and plain. He is not a solid form, there is no solidity what so ever of any kind in Him, God is simple and extremely subtle. Babuji explains that in order to know zero, the Ultimate Reality, one should become zero. When one becomes zero the duality of knower and known is lost and then "the zero cannot know the condition of zero, nor the dead of (his own) corpse. "Moreover, Ultimate Reality is indescribable because Reality never says, "I am so and so or I have such and such nature." It is we who assign it the description as Not-this' Not-this (neti-neti). Since the description of any object in language is always through one or more words, but the object is even more than the description made in words. The word 'table' signifies the object table but the word 'table itself is not table. Hence, the description of Ultimate Reality is possible,

but one should not treat it to be the complete and total expression of the Ultimate Reality as a whole. That is to say that the conception of unlimited and formless Being is impossible through limited and formal words. Therefore, Ultimate Reality is indescribable. Senses and intellect may not reach up to Him but Its realization is not an impossibility.

Babuji's concept of zero to characterize Ultimate Reality; and thereby he exemplifies mathematically the Upaniṣadic thought of Reality as being bigger than the biggest (mahato mahiyān) and 'smaller than the smallest (anoranīyān). He argues: "In order to understand the conception of God or Ultimate Reality, let us start with the stand taken by an atheist, that there is no God. This is to say in mathematical terminology, that no positive or negative value can be assigned to it. The mathematical sign for that which has no positive or negative value is Zero' or 'Naught'. Now let the atheist be faced with the question as to what exists. A consistent agnostic can doubt and deny the existence of everything, but not of one's own self, viz., that doubt or denies. Speaking again in mathematical terminology it may be expressed as 'one. About absolute nothingness Babuji tells, "Death is an entering into absolute nothingness and life is an appearing out of absolute nothingness."

Babuji remarks: "no Prakṛti and no universe can stand without the base. There must be backing for the existence and the backing is God or Brahman, the Ultimate Reality" For the sake of understanding Sahaj Mārg system attempts to describe Ultimate Reality by various words viz. zero or Naught, Nothing. Centre, Base and Tam. These expressions are not fresh invention or discovery, but a new interpretation of the various notions and concepts used in the history of Indian Philosophy.

Babuji Sahaj Mārg or the natural path of Realisation is a new system of yogic sadhana introduced to meet the need of the time and to awaken the sleeping masses to Divine consciousness so as to set them right on the path of progress. Plainness and simplicity begin to develop in an abhyasi by the effort of his own abhyas and the transmission from the Master. The system runs along simplest and most natural lines which are easily adjustable to the ordinary routine of a worldly life. It admits none of the old mechanical methods or rigid austerity, penance, or physical mortification undertaken with a view to affect the strangulation of the mind and Indriyas. Much of the responsibility for removing impediments and obstructions rests upon the master. Under Sahaj Mārg system of spiritual training the teacher at the very outset weakens the downward tendency of the Abhyasis mind by the effect of his own power, so that it may get automatically diverted towards the Divine. This state of mind relates to the higher plane of consciousness whereas the former one relates to the lower. This basic principle of spiritual training under the system may offer a chance to philosophers to ponder over.

Under Sahaj Mārg, the Master's support being a very special feature of sadhana, it becomes incumbent upon the abhyasi to seek a worthy guide to lead him on, helping him by his power transmitted through the yogic process of Pranahuti.

In this way all that which previously required persistent labour and hardships, can now be achieved very easily in a much shorter time with least labour. But it is all practical and cannot in any way be put into words. Our practical experience can reveal its merits.

It is, thus, for the spiritual regeneration of mankind and the emancipation of the pining souls. That in compliance with his wishes, revealed to me as his representative, the Mission has been established and a new system under the name of 'Sahaj Mārg' has been Introduced, in order to meet the need of the time.

The aim of Sahaj Mārg is God realization by attaining a state of similar subtleness to the last possible degree. The system helps an abhyasi free himself from grossness that has settled round him in the form of coverings. The technique of Sahaj Mārg, though quite simple and natural is often beyond common grasp, since it adheres closely to the Absolute Reality and proceeds on subtlest lines. Our system is meant exclusively for the attainment of liberation and beyond, hence far away from baser ideas.

Under this system there is absolutely no room for anything except true worship of God the one Absolute. It is not at all possible to proceed with it with Gods and Goddesses besides. If there be any one who finds himself too weak to give it up, I cannot compel him to do so, but in that case, I cannot be held responsible for his progress. If they are not prepared to give up what is not needed why they should at all go to others to seek for other means. Their very hankering after other means and methods goes to show that they have no firm faith in what they follow, that at the bottom of the heart they realise some error or deficiency. The only course open to them is to pray earnestly for some time for His Grace to guide them on the right path.

Besides ' Sahaj Mārg ' there is no other sadhana or worship which can bring forth such top-level results in such a short time as a part of Man's life. That is what Sahaj Mārg stands for. The training under Sahaj Mārg starts from Karan sharir (causal body) where the impressions are in seedling form. The training which is of a very high standard hits at the very root and proceeds from the centre to the circumference. It is a centrifugal process and produces deep rooted and lasting effect. The intelligence of the Abhyasi grows

wonderfully till it is transformed into Divine intelligence. One can feel the gradual transformation in his being if he is sufficiently sensitive. Under the system of Sahaj Mārg inner cleaning is accomplished by easy mental practices, aided by the power transmitted by the teacher. This simplified course of spiritual training has rendered the highest spiritual flight possible for every one whether man, woman, young or old, Grahastha or Virakta (recluse). Sahaj Mārg runs closely along the lines of Raj-yoga; but of course, with certain amendments and modifications to purge out superfluity from that system. The modern system of Sahaj Mārg makes a diversion from the set old path in respect that it does not take up the different steps of Ashtang Yoga one by one separately. Under this system Asan, Pranayam, Dharan, Dhyan and Samadhi are all taken up simultaneously during the course of meditation. We start from Dhyan fixing our mind on one point in order to practice meditation. 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 is saved by this means.

The system of Sahaj Mārg Sadhan an easy and natural path for the attainment of the ultimate. Sahaj Mārg does not advise those cruder methods which are hardly practicable in the routine life of man. Under this system of spiritual training the action of the senses is regulated in a natural way so as to bring them to their original state i.e., just as it was when it assumed the human form for the first time. Not only are this, but the lower vrittis (modifications) which are working independently subjected to the control of super consciousness. Hence their perverse action is stopped.

The higher centres come under the charge of Divine centres, and in this way the whole system begins to get divinized. There is not the least justification for anyone to flee away from home in utter disregard of his worldly duties and wander about without any definite aim or purpose. As a matter of fact, even in that state of Vairagya, one is seldom free from the feelings of worldliness.

The most important feature of this system of sadhana is that it goes on in conjunction with the normal worldly living of the common man with to his duties and responsibilities of life, so that both the phases of life-the worldly and the Divine may develop equally bright. We do not mean merely to preach or propagate these ideas, but also to bring them into practice and apply them in daily life.

The Sahaj Mārg System of spiritual practice training is open to everyone without any distinction of creed, caste, Sex or colour. Seekers of truth come to experience by practice and derive greatest benefit from the grace of my Master, who has turned a new leaf in the tradition of India philosophy. May the benign Super-vision of the Master Supreme

guide all to the Realization of the Ultimate goal and fulfillment of human purpose.

Swami Vivekananda explains, "The solid melts into liquid, that into gas and gas into ether, then mind and mind will melt away, all is spirit. Sahaj Mārg Sadhanā is also a technique in which gross dissolves into subtle and solidity merges into the finer levels. As an abhyāsi marches onwards on the spiritual path, the subtlety goes on developing into its finer forms, and finally Identity with the Ultimate is secured.

Sahaj Mārg Sādhanā to the concept of Brahman. Adi Guru Shri Ram Chandraji of Fatehgarh explain that the term Brahman is derived from the two roots 'Brh', to grow and Man', to think. Therefore, Brahman is that which grows and thinks. Some may say that since growing is only a progressive (agragāmi) process, Brahman would not be explained thereupon. But it is not so, because both the processes - progressive as well as regressive-signify the same sense of 'growing'. The difference is such as one pushes up and down, rise and fall or expansion and contraction, the same principal of growing involves both the motions and there is no thought of diminishing in it. The Adi Guru has very aptly explained this idea by the example of the running wheels of a locomotive, whose spokes on one side rise up and on the other side go down, making the wheel move forward. Even so in the case of Brahman growing involves both the progressive and regressive processes.

The Adi Guru also points out some characteristic features of the Brahman, the Great Existence. He remarks that (i) Brahman is a knot of animate and inanimate: (ii) it is a mixed state of sattva, rajas and Tamas. (iii) like ourselves it wakes, sleeps and is merged and becomes Mahat: (iv) like ourselves it behaves and (v) truly it is great and we are little ones. Brahman is limitless, all knowing, all pervading and inherent in all the object but we are limited ones. Since he is great, his name is Brahman and ours Jiva. The root brhati' also means 'big' or great and mam, the heart, therefore, Brah-man is one who has Great Heart. The thinking process will always be possible by manas' Brahman is the transcendental heart and Jīva is earthly heart. He is one and this is many. He is whole and this is a part. Further, the Adi Guru, astoundingly attributes a few more characteristics to Jīva and Brahman alike; "Jīva is stupid (mudha), Jiva is ignorant (ajñānī), Jiva is wise (jñānī), Jva also remains unsteady (cañcala). Brahman is ignorant (ajñānī) Brahman is wise (jñānī) and unsteady (cañcala). Had these qualities not been in Brahman, these qualities would not have been in Jiva.

PURPOSE OF SAHAJ MĀRG SADHANĀ (MEDITATION):

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 think that Divine light is present where heart beats, 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 Sahaj Mārg System without changing. Spreading of literature freely for future generation is another duty of Abhyasis. (From Q&A of abhyasis in 1970's Shahjahanpur)

GURU AND GURU SELECTION

“I don't subscribe to this orthodox idea of Gurudom which to my mind is only a mental slavery. In the spirit of mutual service and brotherhood I wish all to work together.”

“True and worthy Guru is one who serves humanity selflessly. He should know the secrets of spiritual facts and have the direct realization of the Ultimate. Such a man should be pure at heart full selfless love. His motive should neither be fame nor amassing wealth. His objective is to awaken the dormant souls for spiritual pursuits and to dispel darkness from the adherents and from the humanity at large”.

The word 'Guru' is etymologically derived from the Sanskrit root 'gr meaning 'sound' (sabda) and swallowing (nigarane). Hence, he who utters a sound (preaches of sacred law or one who swallows up the ignorance (ajñāna) is called Guru. Yajñavalkya Smṛti (1, 34) defines that he is the Guru who having performed all the rites imparts the Vedas to the pupil" Manu Smṛti (II, 142) tells: "That Brahmin, who performs the rites of Niseka (conception-rites) etc. in accordance with the rules (of the Veda) and gives food, is called Guru" Advayatāraḥkopaniṣad (16) gives the analysis of the word "Guru", "The syllable 'Gu indicates 'darkness, the syllable "ru" means 'dispeller'. Because of the quality of dispelling darkness, the 'Guru' is so termed.”

Sahaj Mārg system advocates, “guru is the connecting link between God and Man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the path”. Kabira figuratively applauds that this body is the poisonous-creeper, Guru is the store-house of nectar. If one achieves Guru even by offering (one's own) head it is cheaper. Guru is the potter and disciple is a pot. Internally assisting with hand and externally applying touches (Guru) ousts the evil in (pot's) making. Let the whole of the earth be made paper and the forests the pen. Let the seven seas be made the ink (but) the quality of guru is (Still) indescribable. The Guru alone is the transcendent Brahma the Guru alone is the Supreme goal, the Guru alone is the wisdom and the Guru alone is the ultimate limit; the Guru is the highest wealth, For the reason that he teaches That therefore, is the Guru greater than all else. The Guru is Brahman, the Guru is Visnu the Guru is always the Lord Achyuta, greater than the Guru there is no one, whatever in all the three worlds. One should worship with extreme devotion (the Guru). who imparts divine wisdom, who is the spiritual guide, who is the Supreme Lord (himself). For him there will be the fruit of knowledge given as the Guru so is Ishvara, even as the Ishvara, so is the Guru. He should be adorned with great devotion. There is no difference between these two, one should not engage in debate on equality of

status with the Guru anywhere. With devotion, one should conceive in his mind of the identical character of the Guru, Gol and Atman. Guru Nānaka maintains that the word of Guru is the (sacred) sound; the word of Guru pervades all. Guru is God, Guru is Gorakha, Guru is Brahman, Guru is the mother pārvati.

Thus, the assistance of Guru is a matter of supreme importance for sadhana. He is equal to God or say even more than God because it is Guru who makes us realize God.

Moreover, if God is not pleased, we can seek shelter of Guru but there is no place to get resort if Guru is displeased. Guru is God 'imaged in human frame', Christianity also advocates, "I am the way, "(John 14, 6). "No one come to father but through me." (John 14, 7), Hence in order to realize the ultimate goal of human life one should seek guidance from the capable and competent Guru.

Under Sahaj Mārg, the importance of Guru is recognised as absolutely essential, but greatest care in the choice of Guru is advised. "It is better to remain without a Guru all the life than to submit to the guidance of an unworthy Guru. Now-a-days Gurudom has become a most profitable and easy business to earn enormous income and secure kingly respects and regards from their disciples" Swami Vivekananda has warned that Guruism must not be a trade; that must stop, it was against the Shastras Shri Ram Chandraji asserts, "It is high time for all the masses to open their eyes and see what havoc has been wrought by such persons. 'Disciple hunters' and 'miracle mongers are not lacking. It has become extremely hard to judge the capability of a Guru and his worthiness, generally people are tempted by the coloured robes and the physical appearance of the posing

gurus' and 'yogic charlatans'. Shri Ram Chandraji says that "It is not the royal robes alone that make a real King. Similarly, it is not the form or dress that makes a real saint or a yogi. Outward physical feature is not the sure indication of the heart within.

The question of the selection of a worthy guide legitimately arises. It is indeed very difficult to judge the capacity of a man by his external appearance. Spirituality concerns the innermost being; hence, the chances of deception in the matter of the choice of the spiritual guide are but natural.

Verious types of Gurus:

They are the following: -

- (1) Guru Sifli (Guru of the lowest type);
- (2) Guru Kitabi (Guru of books and knowledge);

- (3) Guru Azli (Born Guru);
- (4) Guru Fazli (Guru of the higher type);
- (5) Guru Azli Fazli (a born Guru of the highest type),

Guru Sifli: Gurus of the lower type are those who tell us to worship ghosts and apparitions and who know some charms.

Guru Kitabi: Bookish gurus are those who, merely on the authority of books, tell others to practice. They are not concerned with the purpose of practices and the conditions under which they prove beneficial.

Guru Azli: Born gurus are those who go on prescribing practices so that men may attain perfection in a certain field, provided they are not caught up in the whirl but if, perchance, they are entangled, it is beyond the power of such gurus to pull them out.

Guru Fazli: I have used the word "Fzli" for Gurus of the higher type who always enjoy the grace and kindness of God and who are capable of utilising that grace for reforming others.

Guru Azli Fazli: There is still another type called "Azli-Fazli" which is very difficult to find. This Guru of the highest type has reached the supreme original condition and is always attached to the origin.

Therefore, brother, it is such a Guru we have to search for, and if such a one is not available, we should pull on with a Fazli guru. There is room for every kind of suspicion in a bookish guru. It is quite possible that his conduct may not be good. But, in Fazli and Azli-Fazli Gurus, this is not possible. People who have no mind to believe will never believe this even if you go on repeating this. In the words of Kabir: "Whom can I convince when the entire family is blind?"

About the Azli Guru (Guru by birth), though such a type of guru has the original condition free from ebbs and tides, he does not have the capacity to foment others from his inner condition. But Fazli Guru can do this. He can transfer the grace of God into the abhyasi. There are two types of this. When grace flows involuntarily unto him, he transfers his share into others; He cannot do so prior to the flow of the grace. One who can consciously transfer the grace is capable of involving the grace and transferring it whenever he wants. In our Sahaj Marg each and every preceptor is a conscious transmitter, the system of training itself being such. And what to say of Azli Fazli? He can do whatever he desires within a wink. Such saints are rarely seen.

Grand Masters and Master

The Adi Guru Shri Lalaji, Master and the founder president Shri Babuji of Sahaj Mārg system of Yogic practice. Both Masters have brought about a revolution in the field of spiritual practice. They have contributed a simple and natural method and have opened new vistas in spirituality rather discovered new field of spiritual progress. Adopt easy means for gaining the easy things. Dogmas can do you no good. It is only the practical thing that can weave your destiny, ***under the guidance of one, who has traversed the entire distance and discovered the original-source.***

The Adi Guru of Sahaj Mārg:

Samartha Sadguru Mahatma Shri Ram Chandraji Maharaj of Fatehgrah (U.P) is the Ādi Guru of Sahaj Mārg system. He is known as 'Lalaji' among the followers. He was born on February 2, 1873, the Basant Panchami day, in Kayastha family. His standard of living was simple and his dealing with people were very friendly. He had a melodious voice with very sweet tone.

“He was an embodiment of moderation, toleration and devotion, devoid of egoism altogether. With him dawned the new era of yogic training through transmission, of which he was the master. He could bring a man to perfection simply at a glance. It was he, who made possible that a man can attain perfection in one life only and even while leading a domestic life. He used to say that troubles and miseries of domestic life are the penances and sacrifices for spiritual attainments. He had simplified the method of spiritual training to a great extent and adjusted them to suit the requirements of the time.

The discovery of '**Central Region**' is the unique and remarkable research contributed by him to the process of yogic practice. His work and command over Arabic and Persian languages on the one hand, and over Sanskrit, including Vedic Sanskrit on the other. His hold on the both Sufi and Hindu traditions of yogic practice appear to be convincingly.

Samartha Sadguru Mahatma Ram Chandraji of Fatehgarh, the Ādi Guru of Sahaj Mārg system is succeeded by his disciple with identical name Shri Ramchandraji of Shahjahanpur (U.P), affectionately known as 'Shri Babuji'. Babuji was born on April 30th 1899 Sunday at 7.30 a.m. at Shajahanpur (U.P),

Swami Vivekananda tells, "What is Guru?"

Let us go back to the Shrutis He who knows the secrets of Vedas, not book-worms, not grammarians, not pandits in general but he who knows the meaning.

"An ass laden with the load of Sandalwood knows only the weight of the wood, but not its precious qualities so are these pandits."

The Adi Guru of Sahaj Mārg system takes into account all the physical, intellectual and spiritual characteristics, when he points out some qualification of a worthy guide or guru as following:

- 1) He should be established in Truth (Satyaniṣṭha) i.e., he should have his access up to the fourth state of consciousness (Turīya) and should be Jivanmukta.
- (2) He should have a control over all the points in the mind of a man.
- (3) He should have bright and shining eyes and also have a broad forehead.
- (4) He should have understanding of knowledge (jñana), devotion (bhakti) and action (karma) and he should be able to answer the question to the satisfaction of an enquirer.
- (5) He should have concern only with spirituality.
- (6) He should have the power of the transmission (prānāhuti) of divine energy.

This last qualification is most important and those who do not have the power of transmission are not worthy of being called a guru.

Actually " by a conscientious Guru must himself, under circumstances, direct his disciple to seek another more advanced and better qualified Guru, so that the disciple's progress may not in any way suffer. This is the sacred duty of a true, selfless Guru. Contrary to the usual practice of most schools of Gurudom, concerning the problem of Guru-disciple relationship, Shri Ram Chandraji declares, I hold it to be the birth-right of every man to break off from his Guru at any time if he finds that he had made a wrong selection or had misjudged the Guru's capacity and worth.

Gurudom

Orthodox idea of gurudom which to my view is nothing but mental slavery.

Unfortunately, today, the selection of the proper guide is much neglected, although every religious-minded Hindu believes that it is incumbent upon him to have a Guru in order to satisfy his craving for spiritual benefit. Generally, people select any one for the purpose without any regard to his capabilities or worth. They are induced to do so mostly by persuasion or by miracles displayed by those so-called Gurus to attract the ignorant masses. The disciple-hunters are not wanting. They are as numerous as the leaves of a tree, for the most of them Gurudom is a very profitable job, which can secure enormous income, which they cannot otherwise earn. Besides they command highest respect and personal service from their disciples. The ignorant

masses thus fall a ready prey to these self-seeking professionals. A petty miracle or an ordinary display of something charming or attractive is enough to attract hundreds of these silly sheep to their fold of Gurudom. A simple threat to pronounce curse upon one who happens to displease them, may bring thousands into their abject submission.

GURU:

The selection of a worthy Guru is no doubt a very difficult job for a seeker. An easy method of judging is when you happen to come into contact with one, his association promotes in him a feeling of peace and calmness and silence for the time being at least, the restless tendencies of mind without causing any weight or effect upon it. If so, seeker can conclude that he can be a fit man to lead you on the path. Before deciding about the final selection, seeker must be 'fully convinced of a man's capabilities and merits with regard to his practical attainments on the path. For this he must have continued association with him to judge. Things through perception and experience in a practical way. When seeker is thus convinced, he must then trust him in good faith and rely upon him firmly. This is very essential for a successful pursuit.

Having in view our determined goal and the proper means to achieve it, our next lookout must be to find out the right type of person as our guide, who might successfully take us along the path of realization. In all cases (including those pertaining to worldly attainments), we stand in need of the help of a capable guide. It may, however, be possible that after acquiring some knowledge, we may proceed further by our self-effort. But even then, we have to depend upon the experience of the teachers of the past contained in their books and writings. In spirituality the case is otherwise. The need of a Guru or Master grows greater and greater as we go on advancing and securing higher stages. Books are of no avail to us in this respect.

The help of a Guru or Master is, therefore, essential and indispensable for those engaged in spiritual pursuit. There have been cases, however, where sages have attained perfection by mere self-effort, surrendering themselves direct to God. But such examples are rare. It is really a very difficult course and can be followed only by persons, specially gifted with uncommon genius. Guru is the connecting link between God and man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the Path.

The selection of the proper guide or *guru* is the next point to be taken into consideration. The *guru's* job being the most significant and

invaluable factor of spiritual life, it is absolutely necessary that due precaution be taken to select the right type of man for the guide. The slightest error in this matter may often prove highly disastrous. God alone is in fact the real guide or *guru*, and we all get light from Him alone. But only he who has cleaned his heart to that extent feels it coming there from, while a common man engrossed deeply in material complexities feels it not. He therefore stands in need of one of his fellow-beings of high calibre to help him in that direction. We may call him guide, *guru*, master or by whatever name we like, but he is after all a helper and a supporter, working in the spirit of service and sacrifice. His role is by far the most important, for it is he who, as a matter of fact, pulls the real seeker up and enlivens him with the light which is lying in him under layers of grossness. The light thus awakened begins first to cast its reflection upon outer Coverings and removes grossness and impurities there from. By and by it goes on developing, affecting the deeper layers also. The light can, however, be awakened by independent efforts as well, but that requires persistent labour for many years together. For this reason, association with a worthy guide is of immense value to the *abhyasi*, since the master too, is duty bound, keeps on removing obstructions and impediments on the path.

When the disciple completely merges himself in the guru, the latter becomes restless to take him further, especially when the disciple is unable to go further of his own accord. I will answer a question which possibly arises in every one's heart: "If guru happens to be a traveller of the region of *baqua*, how is it possible for the disciple to reach a higher region when needed?" If the guru is a liberated one the disciple will surely receive his help, provided the disciple has developed a condition due to which his voice reaches the guru. The voice of those people who are initiated by him reaches the guru quickly. Apart from this, there are representatives and teachers who fulfil the needs of the disciple.

Guru - Adept

It is very difficult to find an adept in Raj Yoga, but they are there, no doubt, in this world. I tell you an easy method of finding them out. If you sit beside such a person, never mind he be a sanyasi or a grihastha, calmness, the nature of self, will remain predominant and you will be care free for the time being. You will remain in touch with the real thing so long as you are with him. The effect is automatic i.e., even if he does not exert himself. So, if you really want to search for such a person, what you have to do is only look to your own heart and note the condition of your mind. It becomes comparatively calm, quiet, and the different

ideas that have been haunting your mind and troubling you all the time are away so long as you are with him. But one thing is to be clearly borne in mind, that mind should not in any way be taxed and there should be no heaviness.

Conscientious Guru

I hold it to be the birth right of every man to break off from his Guru at any time if he finds that he had made a wrong selection or had misjudged the Guru's capacity or worth. He is also free to seek another Guru if at any stage he finds that his Guru has not the capacity to take him beyond what he has already acquired. On the other hand, a conscientious Guru must himself, under the circumstances, direct his disciple to seek another, more advanced and better qualified, so that the disciple may not in any way suffer progress. This is the sacred duty of a true and selfless Guru. If, however, permission to break off, sought for by the disciple, is denied by the Guru on account of his selfish motives, the disciple is at liberty to break off from him at once and seek another. No moral or religious law ever forbids him from doing so.

Guru - Free Thinker

I have always been a free thinker, so I feel no hitch to express myself freely and frankly. I am always ready to welcome any one who may be able to take *abhyasis* farther on beyond the limit to which I mean to give them approach. When you have taken up one for your *guru* or guide on the Divine path, and at any subsequent stage discover his incapability to help you up to the final mark, decide for yourself of what avail he can be to you, except wasting your time and energy, and to remain ever deprived of the final approach. You engage a tutor for your child to coach him up in a certain subject but afterwards you discover that he is not so well up in the subject to serve the required purpose. What will you do then, except to replace him by another, better suited for the job? The same should be the procedure in this case also.

Guru - Capable Guide

You must remember that only he can be a capable guide who has torn off his own Coverings, and at the same time possesses the power of transmission to help and support others on the path.

Guru - Guide

It is absolutely necessary for us to find out such a guide who can lift us higher and higher by his power.

There have been great saints of highest calibre in India almost at all time and they have by their teachings and preaching's tried to guide through to uplift the masses to a higher level of consciousness. But, of

all these, one who can foment us by his own inner powers would be the best for a guide in the spiritual pursuit. It is he and he alone who perceives our inner complexities, understands our real needs and knows how to conduct us along the path up to the final limit. *Pranahuti* or Yogic transmission is of course the chief instrument he works with. That is the only effective process to introduce immediate change to regularise the inner tendencies of our mind so as to effect our gradual transformation. Under the present conditions when the poisonous effect has overshadowed the entire cosmos so as to attack every mind and keep it in a constant state of tumult and disorder, when the senses have all gone out of control, and when the individual mind is on the wings every moment, we stand in dire need of such a personality to take us along supporting us by His superior Powers. This is what we had in the Divine personality of the Great Master referred to above.

A real guide is never eager for fame or honour, and there are examples of saints who have often courted general disrespect by adopting outwardly, at times, things derogatory to their position. There is one such instance related about Kabir which helped him to get free from the association of his false followers.

Guru - Brahma

As for the relative position of the *guru* and God I may say that this question crops up only when one means to aspire for the realisation of God through the help and guidance of the *guru*. When such is the case, it is evident that the two, God and *guru* are both in his view. In that case the third one (i.e., the self of the devotee) also can by no means be ignored. Thus, it comes to a trinity like that of Brahma, Vishnu and Mahesh. He thus remains fixed in this trinity which may otherwise mean multiplicity. But so far as spirituality is concerned, our real purpose is to march from diversity to unity, and then beyond it to whatever 'It' might be. But the course we thus take up leads to the reverse of what we aspire for. What is to be done under the circumstances is for each one to decide for himself.

They say that one must love his guru as much as he loves God. In my view that is quite impracticable for there can never be two parallel objects of love. The human heart is not a caravan serai where any and every one may come in to have his stay. Love admits of no dual loyalties not to speak of multiplicity. It has no room even for the duality of the lover and the beloved

“*Jab mai thaa tab too naheen
ab too hai mai naheen.
Prem galee ati sankaree
taame dho na samahi.*”

“*When I was there, thou wert not;
now thou art there I am not.
The love-lane is very narrow and
cannot contain two (I and Thou)*”.

Such is the path of love. It is also an answer to the question regarding the relative position of guru and God. That means we have to ignore either of the two. For this Swami Vivekananda reminds us saying, “Know thy guru as Brahm.” That is the only solution. But this does not apply to professional gurus who teach and preach for their earning or who are after name, fame and riches.

My experience of spiritual life is almost mature. From your point of view, it may be for me a piece of misfortune since I could not have the taste of many things of the world. I had become quite dumb, having laid myself down upon my master's feet; but definitely from that time onwards all my miseries were over. My worldly life was altogether transformed and I began to view an ocean of bliss all around me. That was due to the kind grace of the Master and to my implicit faith in Him. Under the influence of the Divine current flowing into me from His heart, I felt lost within myself. All this brought me closer and closer to Him, ‘my all and everything’. You might question whether or not God was there in any way near about in my thought. To this I can only say that it was the only relation between Him and me, as it must necessarily be with every real *abhyasi*. The *Shastras* to give out a similar view — “Know the *guru* as *Brahm*”. Swami Vivekananda also puts it thus, “When we speak of God as He is in His absolute perfection, we meet with miserable failure, as we are limited and bound by our present constitution to think God as man”. It is indeed a childish view to say that it is blasphemy to regard man as God. Really, we start from dualism and automatically reach *advaita*. When we are lost in it, Reality dawns. This is however my *anubhava* or experience.

CONSTITUTION OF MAN

Constitution of Man (Psychology)

Indian Philosophy contains a large number of theories regarding the constitution of human personality, Sahaj Mārg system propounds that at least this much is certain that "our existence in the present grossest form is neither sudden nor accidental but is the result of the slow process of evolution."

Sahaj Mārg system, as we have seen conceives Ultimate Reality as the Centre, which is the Base of the creation of manifold objects of the world. The first stir, which led to be the cause of creation, gave rise to vibrations. These vibrations slowly and slowly, in due course of time, assumed grossness. Babuji describes these vibrations as coverings, which enveloped the Reality as the silkworm in the cocoon. These covering proceed from subtleness to grossness. It is very hard to enumerate the number of the coverings because they are innumerable. Babuji gives a broad division in the form of three regions the Central Region, the Mind Region and the Heart Region. These Regions too are further sub-divided into circles, which depict the stages of the evolution and an Abhyasi has to pass Over these stages during the course of his spiritual elevation.

Aspects of man in Sahaj Mārg:

There are two aspects of man the apparent man and the real man. Apparently, man is a physical organism constituted of five gross elements and consisting of various limbs and organs of body; and the real man is identical to God. Essentially there is no difference between God and man. The apparent man meets its end after death but the real man continues its existence in its subtle form. Shri Ishwar Sahai remarks that the man in this subtle form after death "may also not be the real man, for, though relieved of the grossest coverings of the physical body, it is still enwrapped within numerous other coverings of lesser and lesser grossness. Thus, in order to trace out the real man, one has to go far back, beyond all these coverings from the grossest to the subtlest. He also clarifies that the real man is extremely fine and subtle being, which may be called soul or spirit for the sake of understanding and the soul that leaves the body after death is not the real man because though relieved of its most grosser covering it is still engulfed within numerous subtler coverings of samskāras, Māyā and Ego.

The Three-body Theory:

Sahaj Mārg system presents forth a synthetic view of human personality roughly akin to the organismic dynamical view, mentioned above, According to Sahaj Mārg theory, there can be three levels of aspects of man's being: (i) The apparent man- as in his outer physical appearance, (ii) The subtle real man - that which survives after death enveloped with the subtle covering, and (iii) The real man: man, as identical to God.

Here the mask and essence views of the human personality are distinguishable though taking the three aspects or levels as constitutive of a single unit of existence, one has to emphasize the organismic dynamical approach. Sahaj Mārg points out three levels of self (subject) viz. bodily, psychical and spiritual.:

(i) **The apparent man:** This consists of the gross body of an individual. This body is of four kinds -Jarayuja, Svedaja, Andaja and Udbhijja.

Adi Guru of Sahaj Mārg system tells that the apparent man: is the gross body, which is constituted of five gross substances viz., (a) ether (ākāśa), (b) air (Vayu), (c) fire (agni), (d) water (jala) and (e) earth (Prthvi). Heart is the regulating source at this level. It is heart that vitalises its functioning and enlivens with energy to perform action.

(ii) **The subtle real man:** is the subtle body of a man which is constituted of five subtle elements viz. (a) sound (sabda), (b) touch (sparśa), (c) form (rūpa), (d) taste (svāda) and (e) smell (gandha). This is the inner being that has been described as Jivātman by Sri Aurobindo. This Jivatman is the particle of Saccidānanda. It is the Centre of the Spirit in the Cosmos. There are innumerable centres of Spirit in the cosmos, as Jivatman are countless in number. It is our true being, the Supreme self in us. The Jivātman is the part of Divine, a portion of Paramātman and is transcendent to individuality. In Sahaj Mārg the governing agency at this level is the mind. It is mind and its thought force that works in association with the samskaras.

The Jīva: derived from the root Jiv', the word Jīva literally means 'that which breathes'. Sahaj Mārg Sādhanā like the tradition of Vedic thought propounds that Jiva is nothing but atman. The Adi Guru tells that when ātman has the desire to live it is called Jiva or more broadly, that which has desire to live is Jiva. All the embodied existences are Jiva. Jiva of human being is an animated existence.

Jiva is atman as well as Brahman. individual or personal soul enshrined in the human body. This is called Jivātman as opposed to Paramātman, the Supreme Soul. The principles of both ātman and Brahman work in Jiva, because it is Brahman or ātman imaged as and caged in physical frame. It inherits their attributes. For this very reason Jiva has motion and this motion is that of growing as well as that of thinking. Thus, Jiva is the embodied ātman. Being subjected to body, its vision does not go inside and it sees outside which causes illusion. It is the enjoyer (bhokth) and the doer (karth).

Jiva is specially related to heart. This is the only near most Reality of which a man is conscious. If there is no heart, there is no Jiva. But heart is not Jīva. Really Jiva is the name ascribed to the assembled state of three existence viz. Atman (soul), Mana (heart) and Sarīra (body). Thus, Jiva is the associated condition of soul, heart and

body. This Jiva has three forms: (i) Visva-Jiva associated with gross body and this is earthly, (ii) Taijasa-Jiva associated with subtle body and (iii) Prājña-Jiva associated with causal body. (iii) **The Real Man:** is the causal body and according to Adi Guru is constituted of the five causal forms of the five subtle elements. At this level a man receives vitality from the Centre. One assumes identity with God. At this level the human person is the ātman. Atman is a Reality next to Brahman. It has been accorded great importance so far as realization is concerned. often ātman is used as equivalent term of Brahman.

The Adi Guru of Sahaj Mārg Sādhanā analyses the word atman as constituted of two roots 'āt', to go or move constantly and 'man, to think. Thus 'āt-man means moving along with thinking or say, thinking along with moving. That which thinks and moves is atman.

He also remarks that this ātman also has three bodies causal (kāraṇa), subtle (sūksma) and gross (sthūla) bodies. As ātman, the causal body (kāraṇa śarīra), is the seed and this causal body of atman as manifested in the heart is the subtle body (sūksma śarīra). Since subtle body exists in the heart, it is said that ātman is to be realized in the cave (Guha) of the heart. God resides in the heart region of all the creatures." The physical or material organism is the gross body (sthūla sarīra) of atman. The gross body is constituted of gross elements, the subtle body is made up of subtle, elements, and the causal body consists of the seed form of the above-mentioned elements. These three bodies come into existence out of the synthesis and organisation of these elements. There has been a lot of discussion over these three bodies. But really ātman is the causal body. The body, the heart, and the soul are respectively the gross, subtle and causal bodies and these are after all the bodies. Gross body has the characteristic movement of the senses of action (karmendriyas) and senses of knowledge (jñānendriyas). Subtle body remains engaged in the movement of thought of the subtle senses of action and of knowledge. It had both motion and (peaceful) rest. Causal body has perfect rest and enjoys peace, which is also known as happiness (ananda). In this way atman also is not devoid of action (karma). Thus, according to Sahaj Mārg view atman is the causal body and is also subject to action.

Atman and Ignorance (ajñāna):

Sahaj Mārg Sadhamā attributes the quality of ignorance to atman, since atman is compound or admixture in its causal form as a seed of all the manifestations. People have conceived atman according to their capacity of understanding. The Adi Guru of the system, under reference also furnishes reasons why people feared to ascribe the characteristic of ignorance to ātman. There have been many learned ones, meditators, seers, sages, prophets and saints, but nobody has said that atman (Soul) is ignorant (ajñāni) because of the following

reasons.) They feared of death in leaving old traditional lore. (ii) They feared and moreover did not like to get defamed. They kept themselves confined to the limits of religion or sect in which their spiritual as well as worldly life was nursed and nurtured. They could not cross the religious or- communal limits, because, it was regarded, as a great sin for them to go against traditionally propounded thoughts and theories. (ii) They simply hinted at and spoke of this fact of ignorance about ātman; but in a concealed and indirect way, that ātman is a limited Reality caged in the physical frame of body. No body lifted the veil and revealed the truth. (iv) Moreover, they introduce such practices and meditations that the heart may itself be awakened, and it was thought that people would themselves comprehend the truth. With such organization the truth was not clearly explained and the expression was kept concealed to the hints, proverbs and hymns.

Generally, ignorance (ajñāna) means 'not knowing' but the Adi Guru tells that one, who tries to understand the implication of knowledge, is ignorant. Further, he also clarifies that ignorance (ajñāna) does mean 'absence of knowledge or understanding'. Ignorant ātman definitely has knowledge but is not conscious of it. In ātman it remains concealed as the tree remains concealed in the seed. That is to say that ignorant ātman has knowledge, but remains unconscious of it. Knowledge means thinking, understanding, discrimination, and all these are the affairs of heart.

Forget Yourself:

Sahaj Mārg Sādhanā advocates forget thyself in place of 'know thyself (ātmanam viddhi). This also clarifies that not the knowledge instead the forgetful state is required for its realization. Sahaj Mārg Sādhanā ascribes ignorance to ātman, which implies the absence of even realization. The real knowledge of ātman comes when even the awareness of ātman is lost.

Thus, Sahaj Mārg also admits the three-body theory along with its constituent elements; but the description of these bodies differs from the traditional view. He says that there are three circles (i) circle of gross body, which is covered with darkness (andhakāra); (ii) the circle of causal body, which is full of light, and (iii) Circle of subtle body, which has both light and darkness and this lies in the middle of the circles of the gross' and the causal bodies. These three circles represent the three fields and have three governing principles - causal body is governed by the centre, subtle body is activated by mind and the gross body is regulated by the heart.

Referring to this three-body theory of human existence Babuji says that the outermost form is the gross body (sthūla śarīra) behind which there exist the astral body (sūksma śarīra) and the causal body (kāraṇa śarīra). Besides these three outer forms, there are innumerable other ones, which are so fine and subtle that thinkers do not call them as bodies, but only as the fine coverings round the soul. It is very difficult to put a name for each of them, which may be

countless. With all these innumerable forms from the finest to the grossest the man is in existence in the material world as a true copy of the universe or the entire manifestation of God represented by a complete circle from the outermost circumference to the innermost centre or zero. In this way the three-body theory has received an accurate and a very plausible interpretation in the system of Sahaj Mārg spiritual practice and it puts aside the mist and confused notions gathered around these concepts.

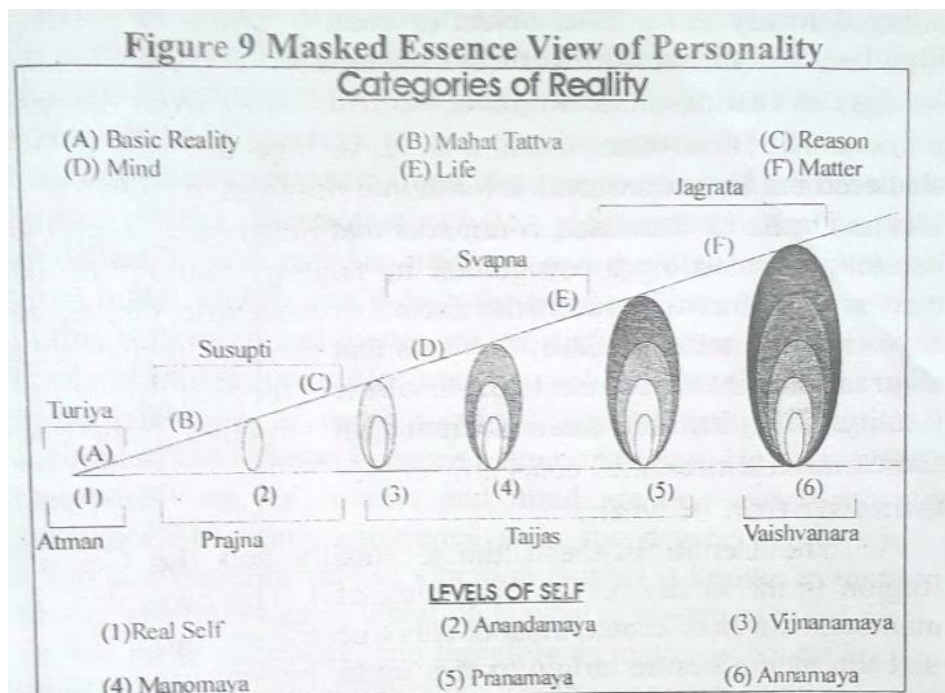
Five Sheath Conception and Sahaj Mārg:

The human personality has five sheaths (kosas) viz.

- (i) the sheath of food (annamaya kosa),
- (ii) the sheath of vitality (prānamaya kosa),
- (iii) the sheath of mind (manomaya kosa),
- (iv) the sheath of consciousness (vijñānamaya koṣa),
- (v) the sheath of bliss (ānandamaya kosa).

These five koshas, are arranged one within the other like the concentric circles. the soul of the 'Jva' being in the centre of them all. The anandamaya is the innermost and the annamaya is the outermost shell while the three other kosas, viz. the Vijñānamaya, Manomnaya and Pranamaya are interposed between them.”,

Figure



Sahaj Mārg advocates a noteworthy approach to the Upaniṣadic conception of five sheaths (kosas). Babuji tells that there are twenty-three sheaths or coverings round the soul which may be described in the form of concentric circles. These twenty-three circles are divided into three regions - (i) Central Region, (ii) Mind Region and (iii) Heart Region.

In this way Sahaj Mārg describes the Upanisadic thought of five sheaths in the form of concentric circles round the centre. These circles from the centre the outermost circle convey the thought of increasing grossness. Babuji tells, "Complete freedom from these kosas is an essential feature of realization and that is possible within the life time of a man too. All these things shall come during the course if one remains adhered firmly to his final object or goal. It would be greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose." Thus, these sheaths or coverings are not to be shattered but to be transcended for higher progress in sadhana. Babuji thereby "reveals that all creation is of the Mind (Manas), which is the first Stir of the Reality. This Primal Manas radiating in vibration from that Centre or Reality created concentric circles."

Constitution of Man:

The Centre is the Ultimate Reality and the Central Region is the Godly region (Esvariya desa). The becoming of man begins from the outermost circle of central region. It is true that the man owes his origin to the Centre but coverings up to the seven circles are very subtle and they are the divine or celestial rings of splendour. "As a spider moves along the thread, as small sparks come forth from the fire, even so from this Self come forth all breaths (prāṇah), all worlds, all divinities, all beings. Its secret meaning is the truth of truth. Vital breaths are the truth and their truth is it." This Centre is the Ultimate Truth. "This is the truth. As from a blazing fire sparks of like form issue forth by the thousands, even so, O beloved, many kinds of beings issue forth from the immutable and they return thither to Divine and formless is the person. He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable.

For practical purposes, the constitution of individual being in Sahaj Mārg has been analysed in two aspects the Mind and the Heart. They respectively denote psychic and physical spheres. The nature of Mind and Heart is determined by the distance of their location from the Centre. The Mind represents the inner mental properties and the Heart stands for the outer physical constitution of man. Sahaj Mārg by these two regions paints the total picture of the psycho-physical built up of a man's existence on earth. Thus, the composition of man has two poles the innermost Circle representing the mental modification and psychic activities and the outermost circle of gross body. The former pole is the mind and latter are the matter. In this way mind and matter are not different categories but two levels of one process. "Now that which we call matter and mind are one and the same substance. The only difference is in the degree of vibration. Mind at a very low rate of vibration is what is known as matter. Matter at a high rate of vibration is what is known as mind. Both are the same substance; and therefore, as matter is bound by the time, space and causation; mind,

which is a matter at a high rate of vibration is bound by the same law." Hence the external world is gross and internal is the subtler and finer.

Mind and Heart are the two main functionaries, which bring about the existence of man. Mind governs the psychical aspect and heart regulates the physiological functioning of body. Mind is the 'Ksetrajña' and heart is the 'Ksetra'. Babuji says, "The heart is the field for the action of the mind. Mind is always as it is. It is the heart which, as the field for the action of the mind, is to be set right." In this way according to Sahaj Mārg there are three main governing principles of human existence viz. Centre, Mind and Heart. Centre governs causal body; mind dominates subtle body and heart regulates gross body. They are in their successive manifestations. They are really one. The difference lies in the degree.

Sahaj Mārg system contends that from First Stir the process of evolution shoots forth and the latent thought in the Centre turns into manifestation. This first Stir is the First Mind and the mind of a man is also the same. Hence, the circle of universe is the Mind. In the words of Babuji "the innermost centre of the man's existence and that of God's manifestation is really the same as the realization of the Self and Vice versa. The entire Universe came into existence from the same point, the zero, through the process of evolution. Similarly, man's existence too developed from the same point." He also says, "The consciousness of individuality was the first covering in the composition of the man. Further additions continued one after the other. Egoism began to develop and ultimately assumed a grosser form. The working of mind senses and faculties began to contribute their share towards grossness. Action of the body and mind led to the formation of Samskāras. Finally, now the man exists in the grossest form consisting of outer gross body and inner finer bodies and coverings." In this way the constitution of man is similar to that of universe. Just as behind this solid external universe there are innumerable others of the finer and still finer type, so behind this gross physical form of a man there are numerous finer and still finer form of existence.

Babuji gives good account of Jiva (individual soul) and points out the immanent Brahman-hood in Jiva. According to him originally Brahman and individual soul (Jiva) are one. "Jiva, the individual soul, becomes cognizant of its being when it assumes individuality, and that becomes the basis of his existence. Originally, Jiva and Brahman were quite akin to each other, and it is only the individuality of the Jiva, which affected a difference between the two. Now Jiva, as soul, bound up within the ego or individuality came into existence. The sphere, it was in, also began to cast its effect upon it. Various hues one after the other began to settle in and step-by-step, the ego began to develop and grow thicker and denser. Feeling's emotions and desires began contributing their own share to its grossness. Thus, Jiva like a golden bird, got itself completely enclosed within the iron cage of the body. All this resulted from the effect of actions and counter actions of thoughts.

emotions, feelings, and desires (in the zone of ego), which went on adding to the capacity. This is in brief the whole history of Jīva.

The constitution of man continued to remain a riddle and numerous attempts have been made in order to sort out some solution and as a result there are various theories e.g., the three-body theory, five sheaths theory, four levels of consciousness etc. The mention of Brahman, Atman, Jiva, samskāras, bandhana, and ajñāna are the numerous concepts depicting the various aspects rather the levels of human personality. The description of constitution of man in Sahaj Mārg system unravels and tackles the inherent implication of so far used notions and concepts. Now the succeeding chapters shall deal further the inherent implications. Thereby it would be easier to comprehend the constitution of man in a coherent and useful way for the purpose of spiritual practice.

BEING- BECOMING

BEING-the Ultimate Reality

The view of Sahaj Mārg in the light of philosophical traditions brings to light the theoretical background of the 'Being' and its significance and usefulness in day-to-day human life. The notion of the 'Being' is the basic concept of philosophy referring to the Ultimate Reality, it involves the root cause of origin, Sustenance and dissolution of the world, i.e., thoughts and theories regarding God, the fundamental element Substance) of the mundane World as the root cause of the process of origin and evolution of whole of the cosmic universe

Human Beings:

All the three levels of causal, subtle and gross are totally manifested in human beings. The greatness lies in the fact that they can achieve the fourth state of consciousness called 'Turiya', which is not possible in the previously mentioned three levels of manifestation. Now how does the thought of high and low or up and down commenced during the course of evolution, which brought to motion the notion of ascent and descent of divinity. In other words: what makes one object higher and the other lower? Babuji accounts for that: *When we have sprung up from that which is greatest and best, the level next to it will naturally be called lower or lesser in comparison. This brings in our mind the idea of high and low." Hence the divine energy descended down into gross forms and it is a scientific principle that the lighter things are subtler and they tend to rise upwards, and grosser objects being heavier remain lower in the course of evolution. When the downward tendency begins to get diminished, the very same thing, which had been continuously pouring heat into the particles help to direct them upwards wherefrom their existence had started. Thus, everything that came into activity by the effect of Divine flow, tends to fly towards the origin." This is known as ascent. Such is the thought behind the notions of evolution and involution, descent and ascent, becoming and being. When downward tendency diminishes, one naturally feels inclined towards the worship of God.

(1) God, the Ultimate Reality

The question of 'Being' (Ultimate Reality) is the pivotal point. Some Supreme Reality, which governs the being and becoming of all the animate and inanimate objects in the world, The problem about Ultimate Reality "is not that of proving or disproving the existence of an Eternal Absolute but that of describing it in an adequate and satisfactory way." All the traditional heterodox and orthodox school, Neo-Vedānta and Yoga school in India have painted Absolute Reality in different shades and hues, according to the intellectual capacities of

their founders and in the light of the later development of their approaches towards the origin (janma), sustenance (sthiti) and destruction (pralaya) of world. Shri Babuji Maharaj says: The Reality has sunk deep leaving its outer cover for the artist to paint with colours according to their mental taste and skill. The result is that people began to focus their attention on those very paintings and get into them to the extent, which is neither spirituality nor real.

God is simple and extremely subtle devoid of all grossness. In the matters of Realty, one should always keep in mind the words of Swami Vivekananda that "a man has no right to say that there is God unless he realises It. Similarly, Shri Babuji also tells, "I believe that one must have no right to touch the subject of realization unless he has attained it in true sense, whereby the Divine wisdom has awakened in him.

The concept God in English language is very much like the syllable 's (AUM) in Hindu mythology as following.

(AUM) and GOD

Deities	Governing	Sound	Alphabets	Function
Brahma	Origin	A	G for	Generation
Visnu	Sustenance	U	O for	Operation
Mahesa	Dissolution	M	D	Destroyer

Sahaj Mārg Sādhanā contends that if anybody takes these triple divinities as his ideal, he will never be able to get release from the cycle of birth and death simply for the reason that the field of action of these three divinities is limited and they are mutually assisted by one another to complete the rotation and to keep the wheel of universe moving on and on. According to Babuji the various incarnations of Ultimate Reality as Rāma, Krisna etc., to descend to earth in human form to save human race from vice and sin or say from demoniac powers. which become Overpowering during that period.

Babuji' s own words: "The Avatars come down for a definite purpose endowed with all the necessary powers required for the accomplishment of the work allotted to them. That may, in other words, serve to be their samskāras, which brought them down into the world. The power withdraws them when their work is finished." They are generally described as Almighty, because they had full command over various powers of nature and could utilize them in the way they thought to be proper. The scope of their work and the field of their action were limited in accordance with the purpose of the work they had to accomplish. They went back when the task assigned to them was fulfilled. Thus, the coming down to earth and returning back to their Original Source of the numerous incarnations means that "they are also not away from the sphere of birth and death. In this respect

worship of them can never lead one beyond the circle or region of rebirth.

Moreover, they descended to earth to save humanity from the evil forces and when their mission was over, they went back to the Original Source. This also means that the incarnations were the partial manifestations of Supreme power. "We die and become gods, while devas die and they take our form." Further, Babuji asserts, "If I put it in high sounding words on the basis of my own experience, I would be bold enough to say that gods are intact at our service and not we at theirs. With due regard to this fact, you can yourself decide how far can gods be helpful to us in realization. They themselves are always craving for it. Therefore, these gods are helpful only to the extent of their power and their worship and adoration will lead only to the extent of their level in the order of Nature.

Babuji suggests, "God is one and only one, so we must take only the one to realise the one alone. The idea of Trinity will definitely lead you to births and rebirths. "God is Subtlest. In order to go up to Him one must become equally subtle. He also explains some conceptions about Reality.

Etymological implication of "Brahnan':

Sahaj Mārg Sādhanā mentioned conceptions of Reality as misleading. "These are no doubt two ways; but the goal is one - the realization of God." Both the conceptions are inaccurate and inadequate because "God is neither Sākāra nor Nirākāra but beyond both. It is we who conceive him to be Nirguna; it is we who make him Saguna. What we should do in order to avoid these quarrels is that we must fix our view on the Original Elements (Adi Tattva)." If one meditates upon the Saguna form of Reality and thinks it enough, the Infinite will disappear and the Reality limited to form only would survive; and those who worship Nirguna form of Reality commit the mistake of limiting the Reality in a negative way. An attempt to set aside the age-old controversy in Indian Philosophy, over the concept of Ultimate 'Reality or God, has been made' Babuji said the following words: "I believe that the controversy over the question of God is a fake one, It really arises due to misconceptions with which God has become loaded in the course of the history of various cultural groups of humanity, The need, therefore, I to give up the impulsive approach to the problem, because it blurs the vision and thus, impedes the progress of man towards his goal "

(3) Being, the Ultimate Reality in Sahaj Mārg:

As per Sahaj Mārg sādhanā conceives Ultimate Reality as the simplest and extremely subtle existence devoid of grossness and materiality. Babuji maintains that Ultimate Reality or God "is neither confined within the certain forms or rituals, nor He is to be traced out

within the scripture, Him we have to seek in the innermost core of our heart. Really God is very simple and plain. He is not a solid form, there is no solidity whatsoever of any kind in Him, God is simple and extremely subtle, in fact the very simplicity has become a veil to it. "Experience of the Ultimate Reality in its naked form comes with the casting aside of the covering of egoism." The Ultimate Reality is indescribable (anirvacaniya) and they say that neither speech nor mind nor sense can apprehend him. The indescribability of Ultimate Reality in Sahaj Mārg has neither been explained by logical arguments, nor by making language incapable of expression. nor by taking agnostic or sceptic stand, nor by admitting intellect as blind or senses as lame to approach up to It. Sahaj Mārg system describes Reality from different angles of view; and thereby advocates the implication of the thought of the Upaniṣadic philosophy: "How knower can be known (vijñātāramare kena vijaniyal)? Babuji Maharaj also explains that in order to know zero, the Ultimate Reality, one should become zero. When one becomes zero the duality of knower and known is lost and then "the zero cannot know the condition of zero, por the dead of (his own) corpse. "Moreover, Ultimate Reality is indescribable because Reality never says, "I am so and so or I have such and such nature." It is we who assign it the description as Not-this' Not-this (neti-neti).

For the sake of understanding Sahaj Mārg system attempts to describe Ultimate Reality by various words viz. zero or Naught, Nothing. Centre, Base and Tam. Now, the implication of these terms may be under taken into consideration in the light of the philosophy of Sahaj Mārg practice. It would help to have a clear and comprehensible notion of the Ultimate Reality.

Ultimate Reality as Zero: -

Babuji uses the concept of zero to characterize Ultimate Reality; and thereby he exemplifies the Upaniṣadic thought of Reality as being bigger than the biggest (mahato mahiyān) and 'smaller than the smallest (anoraniyān). Babuji asserts that "start assigning 'zero to the left side or negative side of 'one' or yourself with the function of negativating will i.e., the decimal point, the addition of more and more 'Naught's will gradually bring 'one closer and closer to the zero. Again, there can be hardly any limit to this shrinkage of the 'self, and the Upaniṣads have rightly characterized it as smaller than the smallest (anoraniyān) The concept of Ultimate as zero reveals the attribute of immanence as well as transcendence, and it also explain that the origin of creation of the manifold objects in the world does not affect in any manner the integrity of Ultimate Reality, Babuji points out that zero is the most potent numerical symbol, which represents the power of the greatest degree of addition or subtraction. All the numerical digits stand for accurate and definite amount of some limited quantity. But the capacity of zero encircles in itself greater value than the other numerical Digits.

Babuji has very accurately pin-pointed that the Ultimate Reality is a perfect and changeless existence and whatever that exists in this moving world is Ultimate Reality.

Ultimate Reality as Nothing:

The notion of Ultimate Reality as Nothing is very common in Philosophy. It, is experienced as a reservoir of all imaginable energy. "Thus, the nothing in Sahaj Mārg is not a nothing, which nothings (nichetet) itself. Nothing has a positive aspect, which makes it the 'reservoir of all imaginable energy' and infuses vitality to, "Death is an entering into absolute nothingness and life is an appearing out of absolute nothingness." Babuji has himself pointed out that the conception of Ultimate Reality as Nothing is simply for the sake of expression and understanding or so to say. for comprehending a glimpse of Ultimate Reality. He explains that the term Nothing also does not convey the actual and real sense of Absolute Eternal, because even in this negation a faint idea of something remains in view. It is that one may not ascribe this-ness or that-ness to the idea of 'Nothing', but the Nothing is after all a thing. Hence, the word 'Nothing' too bears a faint reflection of something in it. Some may charge that if Nothing is taken for granted to be the Ultimate Reality, it is useless because in the absence of something in it, the so-called Nothing neither would serve any pragmatic purpose nor the creation of the world could legitimately be explained.

Nothing (Sahaj Mārg)

- (1) Nothing is always independent and it does not need any help to determine itself dependence and interdependence are the characteristics of limited particulars objects but it is a Perfect and self-proved existence.
- (2) Nothing has a positive essence. As it posits pragmatic purposes and is the reservoir of all imaginable energy.
- (3) Nothing is knowable by following proper practice under the guidance of a capable Master.
- (4) Not only phenomenally but also noumenally Nothing is connected with the things, and therefore, things are true not Sunya as Buddhist idealists proclaim.
- (5) Nothing cannot be described in language but is not of indefinite existence. He is the Base of all things.
- (6) Nothing can be known by the ardent and devoted seeker. Unpolluted by them defects of desires. Through spiritual practice under capable guidance pollute all our visions.

(7) the existence of Nothing in a particular place and time is self-evident because it is an all-embracing and all-pervading existence. But in Sahaj Mārg it is wise to regard Nothing as existent and actually it is 'existent non-existence'. Hence, it can be held that world is neither a dream, nor a mirage, neither a flux, nor an appearance but Nothing.

This conception of Ultimate Reality as Centre' is a unique contribution and pragmatic discovery highlighting the contemporary renaissance. Babuji clarifies the real sense of Centre', so that its true significance may not be misunderstood. He asserts: "the centre of a circle, if observed minutely, is in itself another smaller and finer circle. As such it must have another still finer centre. The same process continues up to infinity. In other words, each of the finer or smaller circles serves as a centre of the next bigger circle. Reason and imagination fail to trace out an origin or end." This conception of Reality as Centre is original contribution of Sahaj Mārg and this Centre is the root cause of the multiple existences in cosmic universe.

Ultimate reality as centre or base:

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Ultimate Reality as Tam:

In Sahaj Mārg the notion of 'Tam' as used should not be confused or identified with the Tamas, one of the three attributes (guna) of Prakrti in Sārmkhya philosophy. In this respect of gunas Shri Ram Chandraji tries to remove the misunderstanding: "People generally consider sat to be Reality and treat it as a yardstick for measuring the knowledge of God. In fact, it is all the sphere of Tama and Tama alone. This is the only thing worth achieving for a true Yogi. Babuji remarks that people have lost true sight of Ultimate Reality, which is beyond both light and darkness. It is grey in its colour. He writes: "true Reality is neither Light nor Darkness. It can be called 'dhundhlāpana'. "The conception of Tama as the Reality is unique. It is the Reality." It is "the actual state we were in when the world was created or born." He also asserts that Tama is THAT and "Here again my Master has given the meaning of the Ultimate as Tam. The name of it is Tam - THAT. You cannot express it in any other language. You cannot call it 'aham'; you

cannot call it 'tvam'. It is THAT". Thus. Tam is not the abbreviation of Tamas. It is Tam -That or the object the second accusative case of Sah'. If you know the object, then get identified with it. One will begin to draw the vital from the Source. This contention of Ultimate Reality in Sahaj Mārg unravels mists of the wrong conception and provides a reasonable explanation.

The Ultimate Reality:

Now we come to the concept of Being and becoming. These are not the terms to signify the two levels or states to be attained at or crossed over; but the two processes in the spiritual life of an individual on the path of spiritual practice (sādhana) Being and becoming are inversely related and "in yoga we seek to increase Being and reduce becoming. We inverse dharmī or self-consciousness or awareness and reduce the object-consciousness (dharma)." He also clarifies, "The movement of ourselves has this twofold nature; one which is inward and central increasing awareness or Being, and the other outward and losing awareness of Being but gaining consciousness of becoming. In this way Being' means God-ward ascent and becoming Signifies 'descent towards world'. Former is the process of realization, and latter of creation. Sahaj Mārg trains man to increase Being and reduce becoming.

Sahaj Mārg sādhana presents numerous descriptions of the so-called indescribable Ultimate Reality for the sake of understanding and for having a glimpse of it. The variety of conceptions of Ultimate Reality as Nothing, Zero, Centre, Base, Tam, **Bhūmā**, Being and becoming may create confusion in mind for comprehending the real meaning and the essential nature of the Ultimate Reality. Moreover, it may also make it difficult for an aspirant to select one conception to begin with one's practice on the path of spiritual elevation. Actually, it is not so because the large variety of concepts used for Ultimate Reality in Sahaj Mārg philosophy as explained above has been described and evaluated from various viewpoints in order to make way for reaching a plausible comprehension of true implication. Ultimate Reality is ontologically 'Base or Bhūmā', epistemologically 'Nothing', cosmologically Being and becoming. mathematically Zero', geometrically Centre', transcendently extremely subtle, practically simple and pure, negatively 'devoid of all grossness and solidity and positively reservoir of all imaginable energy.

Sahaj Mārg attempts to define Ultimate Reality to a conceivable limit, In the history of philosophy there are numerous modes in which Ultimate Reality has been described. It is noteworthy that the description of Babuji matches with the notations of Upaniṣad but it would not be an exaggeration if mentioned that the clarity and practicability in the conceptual rendering surpasses the analysis of Upaniṣads, when he mentions that Ultimate Reality is a substance less Substance', 'godless God', forceless Force', and metaphorically saltless Salt'. Further, more plausibly he maintains that the best possible

expression of Ultimate Reality can be that it is, as it is' or say He is, what He is'.

Thus, Ultimate Reality is the "Central Substance". Which has been described by various names and forms. "The metaphysics of Sahaj Mārg thus implies the acceptance of the transcendent, which is beyond all descriptions, and yet is the fountainhead of all descriptions. It is Infinite and indescribable, but it is capable of being realized. It is that which grants Ultimate peace, perfection and liberation to all. It is that which is to be known, seen and entered into. From it, all our senses recede and our mind also recedes, but it can be realized and entered into.

Becoming: The Cosmic Evolution:

Our existence, in present grossest form is neither sudden nor accidental, is the result of the slow process of evolution. The questions as to why and how do the whole of universe along with its manifold objects come into existence.

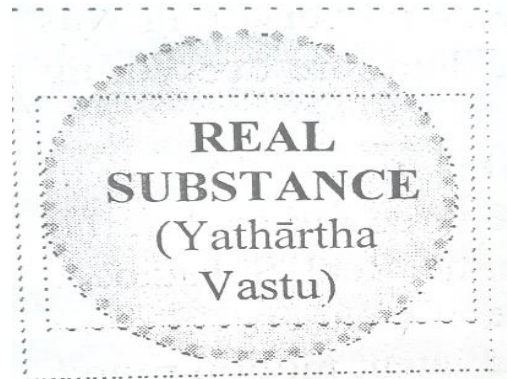
The Real Substance and Evolution:

Sahaj Mārg sādhanā holds that before the origin of the process of creation (evolution) there was Real Substance (Yathārtha Vastu), which is the unconditional and primal cause and source of all the animate and inanimate existences. This is the original Base (Bhūmā). "The Real is the Ultimate source of realities and sustains all. It can be said to be the Substance of all that is real." This is known and described as such only for the sake of understanding. Actually, that Real Substance has neither name nor form, because all the names and the forms originate from It. It is the Original Ground', the "Base' existing in itself. It is causeless cause. All the existents for their subsistence depend upon It. It is an independent existence, because there is nothing else to depend on. One prefers to designate the name, which one considers being the best as per one 's own liking, inclination and interest. All the ascribed names and forms are the product of one's approach and comprehension. It is we who give one or the other name. It is we who impose subtle and fine attributes. In itself It is Nothing. It is the pivotal Centre to make the process of origin (Janma), sustenance (sthiti), and dissolution (pralaya) run. It is Real, it is Perfect. All the conceptions are merely reflections for the sake of understanding and making it comprehensible unto the possible limit of human intellect.

Shri Lalaji Maharaj, gives a plausible and comprehensible description of this Real Substance. He asserts that towards the bottom of the Real Substance there is something what may be said to be smoke-like playing around in a superfine and most subtle form. In Sahaj Mārg philosophy this smoke-like thing is called "maya', which revolves and plays around the Real Substance. It is in the form of very subtle particles. Taking the shadow from the Real Substance, also called That (Tam), it forges different shapes and features. Really mayā does not have any separate independent existence. It appears as existent (sat) or non-existent

(asat) only in and by the presence of the Real Substance. The power is dependent on the powerful and in itself power does not have any independent existence. Likewise, maya too has its being based on Real Substance. This comprehension is unique as it provides us apprehension in the best and the simplest possible way. The Adi Guru illustrates (Figure-1) the Real Substance along with the 'energy particle' of māyā playing around it.

Figure



The Real Substance, which has been called 'Nothing, Centre', 'Zero' 'Base' etc., is the primeval form of Ultimate Reality i.e., the be all and end all of whole of the cosmic universe. Around it the Mayā or Being (Satta) may be said to be in the shape of energy particles, in its original form. It is Nothing. It is Centre. It is Ultimate. It is something motionless or say mute. It is infinite in itself. The Centre Original is "absolutely motionless, and there is no energy, no power nor anything of the sort."

Clarifying the traditional belief regarding the concept of Mayā Sahaj Mārg philosophy contends that Maya is neither an illusion, nor ephemeral appearance. It is not something to be feared as binding to the cycle of birth and death. Sahaj Mārg philosophy argues: had there not been the Maya, there would not have been the possibility of creation of the cosmic universe and consequently we, the human beings, too would not have come into existence. There is no remedy for one who conceives Mayā to be something tempting the soul and subjecting it to the imprisonment in the cage of gross body. If one thinks that Mayā is something, which can harm, one will definitely get harmed and there is no way out from this riddled notion. It is rightly said that there is cure for madness but no remedy for foolishness especially in the field of spirituality. Thus, Sahaj Mārg system does not conceive Mayā as an entity, which infatuates soul and subjects it to attachment and bondage. Shri Babuji Maharaj clearly remarks: "those who talk so highly about it are, in fact, far away from the sphere of spirituality even."

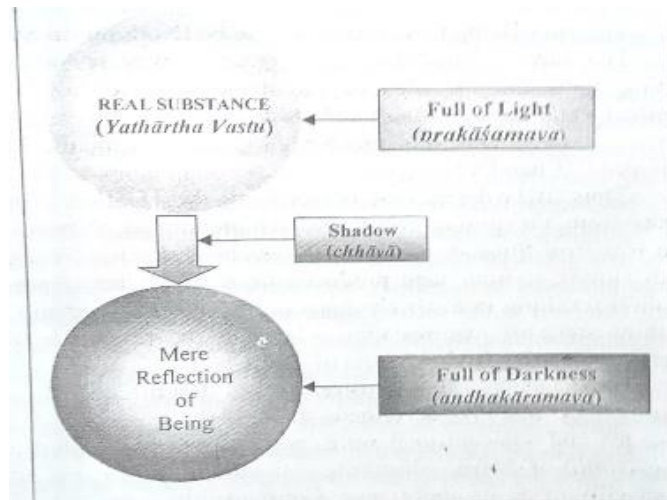
"Balanced state of the gunas, called Prakrti. Shri Babuji asserts: "the Prakrti itself came into existence through the effect of the

revolving motion round the Centre. The motion generated power, which subsequently led to the same cause of creation." He further clarifies that "at the time of creation everything was not available quite measured and sized up; therefore, everything was manifested in the real reflected state."

Sahaj Mārg contends that before the time of creation there was not Prakṛti, the balanced state of three gunas, but the stir (ksobha), a revolving motion around the Real Substance. This stir, the revolving motion, is the cause of creation. "Before creation came into effect, there was only the latent motion round the Centre; and adjacent to it and in it was present the idea of creation (ksobha). You may call it motion, vibration, force or anything for your understanding. It was the Ultimate cause of creation and everything necessary for it. When the time of creation came, the idea which lay hidden or sleeping in the latent motion matured and churned up the whole motion created a force or power which rushed out." He further clarifies: This latent thought came into action and the subtlest particles got heated up. Thus, the preliminary coverings set in from the very first day. By the effect of continuous heating. The particles began to come into action. Its intensity went on increasing adding veils after veils to it. Grossness began to develop by the effect of growing intensity of the vibration."

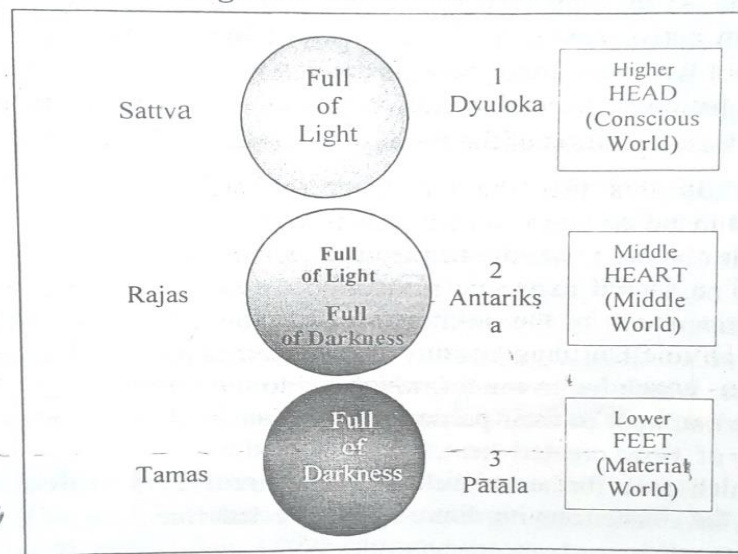
There was only one Entity in the beginning without second and that has been called 'Real Substance (Yathārtha Vastu) in Sahaj Mārg system. "In the beginning, my dear, this Being was alone, one only without a second. Some people say in the beginning this was non-Being (asat) alone, one only: without a second. From the non-Being (asat) the Being (sat) was produced." This non-Being (asat) has been called 'Nothing' in Sahaj Mārg.

Shri Lalaji again illustrates the description of the creation. As already described that there was one Real Substance and adjacent to it were 'energy particles' called the Being (sattā) or Majyā. Absorbing and saturating Mayā slowly and steadily made its appearance. Consequently, a second field or circle was formed, which is a reflection (partibimba) of the Real Substance pervaded with darkness." Shri Lalaji gave more clear picture of this assertion that the perfect Real Substance at the beginning was full of light and its shadow came to encircle another field, which is a mere reflection (pratibimba) and is full of darkness. Shri Lalaji explains this through illustration as follows:

Figure 2 Shadow of Real Substance

One may contend and protests that it is a contradiction in description as how can the dark being evolved out of Real Substance, which is full of light. Shri Lalaji clarifies and justifies through the example of burning lamp that in the first place, it existed below or down the Real Substance; secondly it was the shadow, which was reflected in it.

The Three Worlds

Figure 3 The Three Worlds

Heart is the book to understand this creation. Heart is the admixture of consciousness (spirit) and materiality. Therefore, heart has the potency and capacity to understand both the worlds. "The energy particles coming into contact with thought got heated up and moved out; and in this moving out they irradiated the entire universe, forming rings after rings and individuating themselves." In this way the process of creation proceeds on and on. Herein it is noteworthy that farther the process of creation moves away from the Real Substance it goes on becoming grosser and grosser and cultivates more and more

solidity. In due course it envelops the Real Substance like the silkworm in the cocoon.

Shri Babuji pointing out the cause of the Original Stir (ksobha) remarks that perfect calmness prevailed before the process of creation came into existence. "Even power or force lay frozen in its origin. The time for the change, however, came. Motion got awakened and set things into action, resulting in the formation of forms and shapes in accordance with the will of Nature. At the root of it there was something, which we might call an active force. But that too must have a base for itself, without which it cannot have its actions, and it was the Ultimate. Thus, we come to the conclusion that creation was the result of motion, and motion of the Base, which is and shall be."

In this way the theory of the origin of universe as propounded and explained in Sahaj Mārg system states that the creation is the result of stir (ksobha), which is called the 'Super Mind' a sacred existence next only to God. This stir too was brought about by the dormant will of God. After this first stir "the Divine Currents began to flow, their actions and counter- actions created a grossness, which led to the formation of atoms (anus) and sub-atoms (paramānus) in their particular forms and shapes. The continuance of flow created heat, which was the very, basis of life, and which gave further stimulus to existence. But the heat remained in existence: its force got diverted downwards."

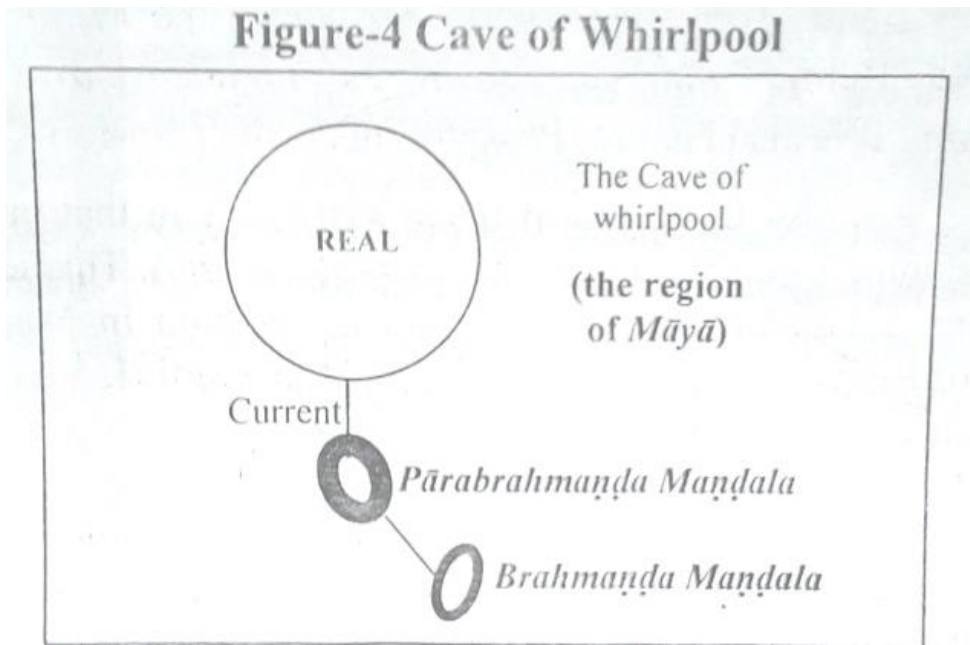
The evolutes in the process of creation may be summarised in the table as follows: -

The Causal, Subtle and Gross:

DIVINITIES	STAGES	REGIONS	MANIFESTATIONS
Hiranyagarbha	Casual	Mahakala	Five currents
Antaryamin/Avyakrta	Subtle	Trikuti	Five subtle elements
Virata	Gross	Sahasrara	Five gross elements

The Cosmic Evolution:

The real substance had the 'energy particles (Māyā) revolving round it. This Māyā saturated the shadow of the Real Substance in itself. Later a current, which rushed out from it encircled a field and is called Pāarabrahmānda Mandala, which having the reflection developed three levels of the causal, the subtle and the gross.

Figure-4 Cave of Whirlpool

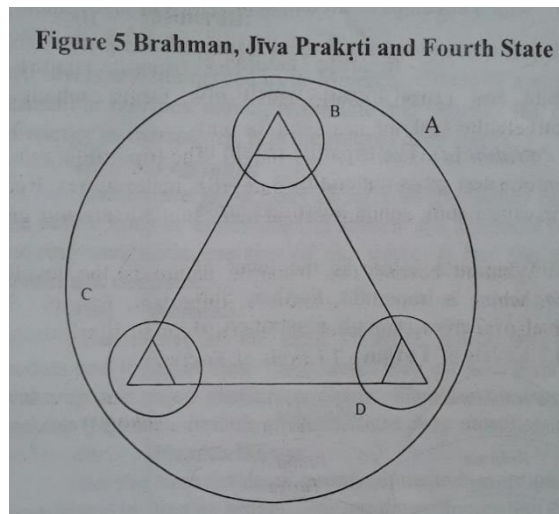
These parts are called Hiranyagarbha, Antaryamin/Avyākṛta and Virāta. In the cave of whirlpool, it is known as Hiranyagarbha, in Pārabrahmaṇḍa Mandala it is called Antaryāmin/Avyākṛta and in Brahmaṇḍa Mandala it is designated as Virāta.

Hiranyagarbha, Antaryāmin and Virāta are respectively the soul, the heart and the body of Brahman. This triplicate form is known as trigunātmaka. When the other animate objects evolved out, they also had three bodies causal, subtle and gross. In the gross body of human being ether (ākāsa) took place in the throat, air (vāyu) in the heart, fire (agni) in the navel, water (jala) in the organ of generation (jānanendriya) and earth (pṛthvi) in the organ of secretion (gudā). Five subtle elements took their respective places in subtle body and the causal elements in the causal body.

The Base - Fourth Level:

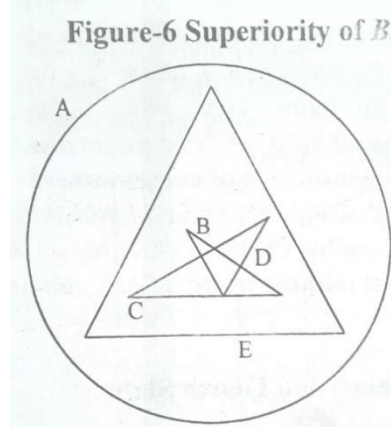
The Adi Gurū explains by the help of diagrams. Whatever is beyond (para) Brahman is called Parabrahman. As is the condition of Brahman having three attributes (trigunātmaka) so is (parabrahman). And it has been revealed or manifested by the saturation of the shadow of Real Substance, the ultimate base of the process of creation in the cave of whirlpool. The Parabrahman is pure because it is not soiled by the defects of physicality (Sāririkata). That which has physicality is Brahman, and this is the state of Hiranyagarbha and it is also known as the state of fourth level of consciousness i.e., turiyālita. Saints have called it Kāla Puruṣa or Mahākala Purusa and He is the base of the cave of whirlpool. And higher to it is the level of so-called Satpuruṣa of the region of Sat (Sat-Loka) in the thought of saints.

Figure 5 Brahman, Jiva Prakṛti and Fourth State



In Figure-5 there is a big circle 'A', and inside it a triangle BCD, which too has three smaller triangles having their own circles. The big circle "A is the foundational Base and is the fourth state and the remaining smaller circles are the fourth state of their respective triangles. The "B", 'C' and 'D' circles are respectively the region of Brahman, Jiva and Prakṛti. In this regard Shri Lalaji also hints that this diagrammatic representation is simply for the sake of understanding. Actually, Brahman bears supreme position and encircles all that which exists. Brahman is higher than Prakṛti and this too has been illustrated through the following diagram.

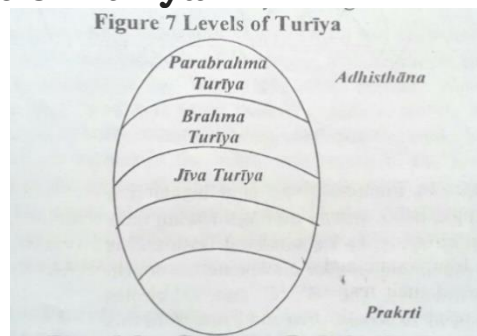
Figure-6 Superiority of Brahman over Jiva and Prakṛti



In the Figure-6 B is Brahman, "C' is Jiva and D' is three Prakṛti. These are the triangles falling inside a big and that is triangle Parabrahman and actually the circle A is the Base or Ground, which envelops of all of them. The tripartite nature of Brahman has causal, subtle and gross forms, which are respectively the soul, the heart and the body. Prakṛti is material (Padārthaka). The tripartite nature of Prakṛti consists of causal, subtle and gross materiality's. Really the tripartite nature contains causal soul, subtle heart and gross body.

What is beyond this tripartite nature is the level of Turīya, which is above Brahman, is important. Further, Shri Lalaji also analyses the level of Turīya through illustration as under.

Figure 7 Levels of Turiya



This is the illustrative description of the consciousness beyond the fourth level (Turiya), which is known as Turiyātīta as also mentioned in Yoga Upaniṣads. So far as the tripartite feature and its knowledge of trinity persist it is not the perfect stage. Really when one gets merged in the Turiyātīta level, then one reaches real perfection.

Shri Babuji provides a worthwhile explanation that if one develops within oneself the state or space (akāśa), one reaches a high point of spiritual advancement; but it is, of course, very difficult to bring it about to the mind of everybody. 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 (sabda), which represents an important state of spiritual elevation.

The Space and the Time:

The categories of 'space' and 'time' are admitted as the eternal and all-pervasive existences, because it is said that all the phenomenal objects have their being and becoming in space and time. Everything, whatsoever it is, exists within the limits of these two categories of space and time.

Shri Babuji also gives a better explanation that before creation of the numerous objects, there was only space all over. Even God (Isvara) himself was later development during the course of creation. He says: space served as a mother for the creation of God." Now the question legitimately arises that if space is the cause of God, what is the cause of space? Sahaj Mārg system explains that the need for the creation of God and the universe are the cause for the creation of space. Space is and will be. Therefore, it is an eternal existence. "The Akāśa or the space is the Absolute. It is not composed of particles, nor is there any action in it. It is perfectly pure and unalloyed." If so, why should one not worship space? Shri Babuji provides a worthwhile explanation that if one develops within oneself the state or space (akāśa), one reaches a high point of spiritual advancement; but it is, of course, very difficult to bring it about to the mind of everybody. 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.

The Time:

Sahaj Mārg system tells that when the creation commenced the brief pause between the original thought and the subsequent Being, or in other words between cause and effect is called Time. Comparing time with space Shri Ram Chandraji tells: "Akash I the Space while Avalkasha is the Time, both are widely different from each other. Time. the creation of space. may be taken as the grosser state of Alasha. As a matter of fact, universe is the manifestation of time or avakasha, while God is that of Akasha or space.

Pralaya (Dissolution):

According to Sahaj Mārg pralaya occurs when things change and start to return back to the original source, they have come from. The state of pralaya comes in when contraction begins to take place. Similar contraction in man leads to the individual pralaya at the time of death of an individual being the elements constituting the gross body begin to contract. The earth element in the organ of secretion (guda) contracts into water element in the organ of generation (jananendriya) and the earth element is dissolved and is transformed into water. This is called water dissolution (jala pralaya) and the hands and feet get cold. Afterwards the water element in the body contracts into fire in the navel and becomes fire. This is known as lire dissolution (agni pralaya). Then there remains heat only above the navel. Later fire element passes into heart and is turned into the form of air. This is named air dissolution (vāyu pralaya). At this stage body feels shivering and slowly is transformed into ether in the throat and it is known as ether dissolution (Gkāśa pralaya).

The dissolution (death) is not still complete. The gross and physical body dies; but the portion above the eyes still survives. Now the contraction of Brahman element occurs and the eyes are over turned and the Brahman in the Brahmrandhra becomes Virāta, Virāta dissolves in Antaryamin and that too into Hirayagarbha in this way the Brahman dissolution takes place in our body. Thus, contraction brings pralaya and "the contraction always starts from below and proceeds upwards.

Onwards at the time of Mahapralaya the three bodies of Brahman assimilate into time and time into the whirlpool of original Māyā and finally into the Real Substance.

Sattva, Rajas and Tamas:

These are the three primal attributes attribute. Sattva, Rajas and Tamas

Shri Lalaji Maharaj provides an explanatory description of the three attributes: tamas is manifesting and unfolding. There is

becoming and is-ness in tamas. Sattva has contraction and is unmanifesting. It is thin (adam) and dissolving (mahaviat). Herein the thinness and dissolving should not be treated as non-existence. Rajas is admixture of both. Tamas is body, satva is soul and rajas is heart.

Important Features of the Process of Evolution:

The process of creation as envisaged in Sahaj Mārg system its characteristic feature and a brief sketch as a hint may be mentioned in order to highlight the significance of the description of Being and becoming as pointed out by the Adi Guru and the Founder-President of Sahaj Mārg system.

These features are as under

(1) Principle of Parallelism:

Shri Ram Chandraji also maintains that both the lines are now in action; the Divinity and the Humanity are running side-by-side parallel to each other. That is to say, it is the principle of parallelism. which is keeping order and symmetry in the manifold and numerous objects of nature. What is true of the atoms or 'amsa' is equally true of the vast and the whole. As is the minutest, so is the largest. The finite repeats the Infinite. The microcosm is the repetition of the macrocosm. If one knows the atom, he can know the Atman or Brahman

(2) Principle of Invertendo:

This principle consists in the peculiar process of inverting the arrangement during the passage from one place of experience or existence to another. That is to say that, the left side of the object becomes the right and the right takes the left at a different level in due course. But herein Shri Ram Chandraji gives an account as how the two opposite agencies or existences synthesize with each other. The inter-action., between the two sides of an existence, has an intermediary point, where the inversion takes place and at this point of inversion a twist or knot is formed. As the process of inversion moves on the grossness goes on increasing. Now, how is the parallelism to be maintained, when there is the principle of invertendo in the process of evolution. "The dynamic organic explanation of the Sahaj Marg reconciles the basic concepts of creation with the development of parallelity between the inner and the outer. The inner, seen through inner vision, is spirit, animated with that basic and central life, whereas the outer is seen to be the matter, the body of that inner, and there is the transcendental interaction between them. At any moment one could pass from the one vision to the other and realise that both are real, and that a central force alone makes for the transformation or translation of one into the other." Thus, it is clear as to how the two principles of parallelism and invertendo work in the process of

evolution and what is the place of Ultimate Reality, therein. Moreover, this principle also reconciles the controversy of non-dualism (advaitavāda) and the dualism (dvaitavāda). Sahaj Mārg contends that there is inversion of the upper and lower regions.

(3) The Formation of Coverings:

The process of evolution during the course of becoming forms coverings one after another and curtails the Real Substance. These coverings in Sahaj Mārg are described as having the form of circles or rings and its envelopes the Real Substance as the 'silkworm in the cocoon'. When a stone is thrown into the water reservoir, one finds that the water wave- rings running towards the bank are formed. Similarly, the first stir (ksobha) in the bosom of Ultimate Reality goes on forming rings one after other. As the process moves on, the grossness and solidity goes on increasing.

(4) The significance of Being over becoming:

Sahaj Mārg system clearly hints that one should not unnecessarily worry over by thinking on the lines as how the universe came into existence, because such considerations are opposed to the development of peace in the spiritual advancement. One should have the mania to find out one's own self and this alone may be termed as the spirituality. It suggests that instead of pondering over as to how the universe came into existence, one should admire the Being, who created the universe “. The attempt at knowing the Being is more important than the knowledge of becoming. Thus, for the sake of having speedy progress on the path of spirituality one should culminate rather cultivate deep love, firm faith and iron will for the achievement of the real goal of human life.

CHAKRA VIDYA

CHAKRA VIDYA

“Lalaji had full knowledge of the Chakras.”

The objective of the knowledge of *Chakra-Vidya* and meditating at the subtle points in a state of absorption is that one achieves the target in this very life and may not be trapped in the cycle of birth and death.

INTRUCTION

The basic issue before us is to understand the reality of the chakras and to acquire knowledge about them, as to how they came into existence, what is their importance, evolution of what elements helped in their constitution and so on. To find an appropriate answer to all these questions, we would have to first understand the truth of the ‘Self’ (*Atma*), as without understanding the Self, we would not be able to explore the Truth. Knowledge of Self can be acquired only through *Brahm-Vidya*, which is the highest, ultimate and inner-awakening. It is extremely difficult both to understand and to explain it. The abstruseness and subtlety of this knowledge can be judged from the fact that all the scriptures are filled with discussion of this knowledge and even the great sages and seers even after spending all their life could not completely comprehend it. For ages this has been discussed and the discussion continues even today.

The propagators of each of these systems have tried to explain the ‘Self’ in their own way. All the great persons have been talking about ‘Self’. This is the most difficult subject and one, who is able to grasp it, nothing further remains to understand for him. It is written that without the knowledge of Self, knowledge of *Chakra-Vidya* cannot be acquired. Knowledge of Self cannot be gained without traversing through the path. It is, therefore, necessary that one first acquires the knowledge of ‘*Sulook*’, i.e. (the path to be followed for spiritual progress). In other words, it means that one must engage in ‘*Abhyas*’ (practice-the *Sadhan* adopted for spiritual advancement). Without practice the seat of consciousness (mind-the *Manas*) and the intellect cannot acquire eligibility to properly understand this knowledge. This would mean that one needs to first train one’s mind and intellect and it is well proven that without practice of Yoga neither the mind is able to concentrate nor the intellect can be steady. Masters therefore, right from the beginning ask the seekers to practice Yoga

even without explaining the reason therefore and, as the mind starts getting quieter and the intellect becomes sharper, one starts gaining 'Vivek' (the faculty of mind to discriminate between truth and untruth) and one starts acquiring the real wisdom. In *Satsang Upasana* (adoration), *Karm* (action) and *Jnan* (knowledge) go together, but it is only for the committed seekers. Those, who are not committed, cannot understand the difference clearly.

Telling a seeker about these things, before they learn it through practice, could unnecessarily make them a theoretician or deceptive. They may lose focus from reality and may not make effort for further progress, because they may start believing that they have known everything. Some seekers in such conditions have been observed to become atheist or disbeliever. This humble servant also holds the same view on the basis of his own experience. My revered Master also followed the same methodology of subjecting the seekers to thorough practice and only thereafter used to impart them the necessary theoretical knowledge about the chakras and their location. He explained various matters to us according to our capabilities to understand the same. It is, therefore, appropriate for the seekers to first go through the practical experience through thorough practice and then acquire the theoretical knowledge of *Chakra-Vidya*. But keeping with the tradition which they have been following from the beginning, that they had been necessarily imparting oral instructions about Brahma Vidya. I would also make an attempt to explain and reinforce the *Chakra-Vidya*. Since the knowledge of the Self is necessary to gain the knowledge of *Chakra-Vidya* and for gaining the knowledge of the Self it is necessary to gain the knowledge of the path to follow. I pray the Almighty to give me strength and courage to explain the path and the process. I believe that all the necessary details would unfold sequentially at their due places and I would try to explain them as necessary at the appropriate place in order that there is continuity and link in the discussion and the flow is maintained.

Before things come to the present form revolving motions commence, at some places in greater while at others in lesser degree. The stoppages i.e., points of greater and lesser degree, serve to increase resistance like brackets which increase the power of the current. At each bracket there is marked a lotus, named after the working it does. So, they are all within one circle called the Heart region. Functions of each of these lotuses are different. The stages of human development in spirituality are governed to some extent by these sub circles, called the chakras (lotuses). We soar up high by awakening and cleaning the chakras and the sub-points thereof, taking up kundalini at the end, with which the Abhyasi has nothing to

do himself. It is exclusively the outlook of the Master. During our spiritual March to freedom, we have to pass through various points, known as chakras (figuratively called lotuses) having different forms and colours. They are all in the region of Heart. They are the centres of concentrated energy of the Real Power of Divine force inherited by man. They are located in different places within the human frame. The intervening space between the points is characterised as a network interwoven by numerous intricate fibres. As we proceed along, we have to pass through these entanglements of the intervening layers. We have to stay there for a considerable time to complete the Bhog. Above it the condition is different from what you have already experienced. Chakras are all gone. The structure falls off as soon as you proceed onwards.

God has given brackets in sub-circles of the Heart Region. They begin to get loose till they lose their identity and come to a stand-still. No power of brackets now remains. You untie everything. This untying of a certain thing produces some result because it is the natural phenomenon that every action must bring out some result. The rays you feel in different corners of the sub-circle will begin to disappear. The light which you feel by the amalgamation of matter with the real thing, begins to fade till it disappears altogether. There are a few parts in this region having a dazzling light.

DESCRIPTION OF CHAKRA'S

“Yoga” according to dictionaries has various meanings, including “union”, “coincidence” and “combining”, but the context in which I wish to use this term is the way to achieve liberation”; it is also one of the six philosophies, which refers to focusing one’s mind in order to get absorbed in the Divine”. In this regard my revered Master used to say that the knowledge of the spiritual chakras is a great blessing, which the Almighty has given to the Sufis and the *Rajyogi*-saints.

According to my limited knowledge, yoga and the knowledge of the spiritual chakras both require traversing through the same common path, either through the “*Hathyoga*” or through the ‘Rajyoga’. While in the case of a *Hathyogi*, all the gates for acquiring knowledge open through the body or breathing exercises, in the case of a *Rajyogi* the only key he has is his mind (*Manas*- the mind or the heart). Although the real existence of man is his soul, but the *Mano-Bhautik Vijnan* (the psycho-physical science) of yoga does not accept it and looks to discover his real existence through its own means and does find it also.

In our physical body, there is a cylindrical *Meru-Stambh* (the backbone or the spine) and some circular centres of nerves i.e., chakras* (*Chakras-spiritual chakras or centres of spiritual energy). It is believed that the soul while descending down in the human aggregate, first descended at the vertex, i.e., the '*Brahmrandhra*' and from there it spread in the entire body, pervading every cell of human body, and in the process rested at some points, known as chakras, which are the centres of spiritual energy. Practice (meditation) at these centres activates and energizes these centres leading to various spiritual experiences. Which starting from the root of the spinal-chord (which is the seat of the lowest chakra, i.e., Moola Dhar Chakra) rise up to the *Brahmrandhra* located at the vertex in the head.

The spiritual energy related to these chakras is beyond the reach of body-consciousness. If somehow this energy can get activated through our *Pran-Shakti* (life-force), then it would grow naturally and would move towards the upper chakras, uniting there with a supra-conscious power, which is the energy supporting our physical and mental existence. This union leads to a deep trance with a feeling of "Oneness" in which the existential-consciousness gets absorbed in the supra-conscious.

This is an old practice in which mind is not to be instantaneously absorbed but is to be brought to a standstill. This thus is a way of *Sadhana* in which the mind is observed and checked and gradually allowed to give up its tendency of aimlessly wandering and getting occupied with unnecessary thoughts. In this way of practice mind experiences that the freedom which it enjoyed so far has been taken away and now it has no purpose or interest.

There is another way of practice, which is less taxing and more result-oriented. Here all the external thoughts are discarded and the mind is directed to focus within. In such a state of total stillness, it can remain focused only on the "Absolute Truth" or it can be united with the supra-conscious. There is some difference in the two methods but the ultimate objective and result is same. The objective is to seek union with the Lord and to experience the Oneness. In *Rajyoga*, however, other objectives are also included like gaining access to esoteric knowledge and powers, which cannot be achieved completely

The earlier saints and Mahatmas though revealed the knowledge of these chakras etc. and gave it to their disciples, face-to-face and through personal explanations or through parables or allegories, but they did not publicize the knowledge about the colour, form and

sound etc. relating to these chakras, perhaps due to the then prevailing practice where the disciples used to spend time in the company of their Guru, who would instruct disciples by imparting practical knowledge, as we know through various Upanishads. In the era of Upanishads, *Rishis* used to live in Ashrams and used to impart the complete knowledge through question-answers or through allegories. In the time of Sant Kabir, Guru Nanak, Sant Dadu Dayal and Sant Tulsi Sahab of Hathras also the medium of imparting esoteric knowledge and its transmission to disciples mainly confined to parables and allegories and traditional methods adopted by the Rishis.

Man is constituted of body, *Hridaya* and *Atma*. Body is lower, *Atma* or *Rooh* is at a higher pedestal and *Hridaya* is the link in-between them. The body is completely gross and has no capability of acting on its own. The consciousness that we see in the gross body is because of *Hridaya* and the life-force visible in it and *Hridaya* is due to the soul's own existence. *Hridaya* being the link between the body and the soul, it possesses qualities of both and, therefore, also called the knot of matter and consciousness. It rests between the two and remains in communion with both (*Barzakhî*). It makes organs of action and organs of senses work and, therefore, it acquires a magnetic power and field. As iron in fire acquires the characteristics of fire and becomes red hot, capable of burning anything, similarly, *Hridaya* being close to *Atma* it develops capability of desire, hate and attachment etcetera. Without *Hridaya* body cannot have movement or consciousness, nor can the soul or its qualities be known. It is, therefore, necessary to duly acquire information about and knowledge of *Hridaya*. 'Manas' or mind is originally a Sanskrit word, which is used to refer to that power of creatures through which they feel pain or pleasure and resolve or negate and where thoughts occur. There is another word 'Manisha' which also has its roots in *Manas* and which means intelligence. The subject of my study here, i.e., *Manas* is not different from it. Both the words *Manas* and *Manasi* are of special importance. *Manas* refers to the mind, heart, *Kamdev* (the god of love-Cupid), resolution, negation and man etcetera. *Manasi* refers to mental veneration or mental worship.

From the very beginning, in the process of evolution of nature, there are three stages: i) the physical life, ii) the mental life and iii) the invisible and hidden spiritual realm. All the three are the basis for mutual existence and in the process of evolution, their culmination. Our objective should be that while protecting and maintaining the integrity of physical life and gratifying the mental life, in the fully evolved body and mind, the best of the activities of soul are reflected. In this entire process nature always remains eager and ready to help.

Behind our physical existence, there is a subtle body, which is exactly a reflection of our physical body. This subtle body is carried by the soul even after death and through this subtle body it can explore all those secrets of the physical body that are not revealed through physical investigation. In the practice of *Rajyoga*, the mind occupies the most important place. There are four sequential stages of concentration of mind:

- i) Pulling away mind and senses from the outside world, which is known as “*Pratyahar*” (retraction);
- ii) Leaving aside all other thoughts and mental activities, to focus the mind on one thought, which is known as ‘*Dharna*’ (retention);
- (iii) Continuous absorption of mind in that thought, which is known as “*Dhyan*” (meditation); and
- iv) Complete withdrawal of consciousness from outside and attaining the state of unity with the subject matter of contemplation, which is known as “*Samadhi*’ (trance).

On the basis of above and for the purpose of mere understanding, if for a little while we take the mind and soul as one, I do not think the wise readers and scholars would have any objection. In the English language there are two words, which are synonyms—mind and brain. On minute consideration there appears some dissimilarity in them. Our analysis clearly brings out that brain is the instrument, which is used by mind and soul or the consciousness. One may call mind as the reflection of one’s personality. Mind is the seat of consciousness; Personality cannot be a function of brain. Instead, it is some outside power that uses the brain.

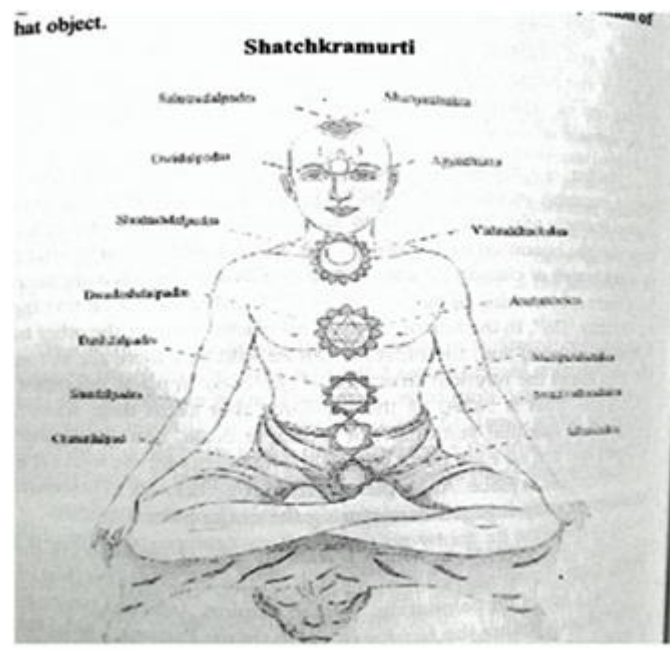
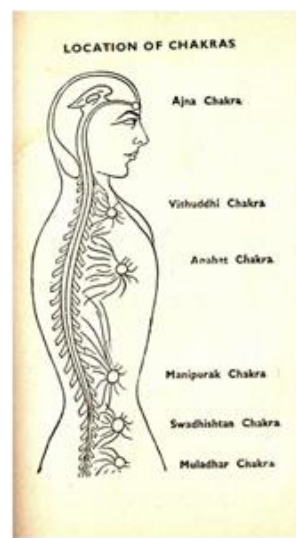
In brief, we can say that engagement of body is *Karmkand* (observing rituals), absorption of *Hridaya* is *Bhakti* (devotion) and association of soul is *Jnan* and spirituality. *Atma* being full of consciousness, bliss and brilliance, ordinarily it is the soul of the body. True happiness, bliss, *Jnan* and spirituality are all in *Atma*. To gain knowledge of ‘Man’ is to gain the knowledge of *Atma* and this knowledge is the knowledge of *Atma*.

The attraction of absorption in *Atma* in different circumstances influences the *Hridaya* and the body and overwhelmed with this, it is the *Atma* that is active in both. Systematic education naturally is based on the principle that it is *Hridaya*, being nearer to *Atma*, which through its power of attraction can make one experience the true happiness, *Jnan* and spirituality. It is not possible to experience these through the body.

Absorption in soul, i.e., the consciousness or the true attraction, is that internal engagement or the wave on which all activities of our life depend. This is such an initial association, the attraction of which pulls even the thought also to associate and get attracted, which immediately has its impact on the machinery of the body. This absorption in soul, which provides movement to thought, is called ‘*Suratdhar*’ or “*Tavajjoh*” etc

“Thought” on its own has no independent existence, rather it is manifesting of that energy at a particular point. Through the above discussion, I wish to submit that for self-realization or to gain the knowledge of the Self; there can be no other natural way except through heart. And because it is also the link between the gross body and the soul, therefore, by accepting the knowledge gained by it, one would also be able to keep an eye on both.

LOCATION OF CHAKRAS



Hridya (there are Five Chakras)

S.No	Name of the Chakras	Location	Colour
1	Hridya	Near the left nipple	Yellow
2	Atma	Near the right nipple	Red-brown
3	Fire	Near the left nipple	White
4	Water	A little above the Atma	Black
5	Akash	A little above Water and Fire and in the middle of them	Green

The very important improvement in the way of internal *Sadhana*, which later proved to be revolutionary. He considered only one of the above-mentioned chakras namely Hridya Chakra to be enough for *Tavajjoh* to be given at this chakra. The other chakras were included in it. After activation of this chakra the seeker could be taken to *Agya-Chakra* as the first step and then to the *Sahstradalkamal* and *Trikuti* as the second step.

We feel the vibration of heart at the left side of our chest, which is more profound as compared to the feeling of vibration at the right side. On the right side this vibration appears to be quite weak and at times some of the seekers do not feel it at all. This *Hridyakash* is the main centre of internal *Sadhana*, which is considered to be the resting place of the soul (and the Supreme Soul).

The causal body in the man is reflected in five constituent organs i.e., the five spiritual centres namely the *Heart*, *Atma*, *Fire*, *Water* and *Akash*, which pertain to the World of Order and govern the inner aspects of the man. The subtle body is reflected in the *Nafs* (the psyche) i.e., the heart or the mind and the gross body is reflected in the physical body comprising of the gross elements. The five spiritual components pertaining to the World of Order are considered to be the principle of and bear a strong relationship with the individual elements pertaining to the World of Creation and directly arrived from them. They bear the relationship of the cause and effect. These five energy centres (the spiritual Chakras) are all located in the Hridya Chakra of the man by the order of God.

The human brain is connected and linked with the *Shat-Chakras* through various nerves. Like in telegraphy, the message sent from a station by striking a chord reaches thousands of miles away instantly similarly, through meditation by focusing one's attention on any chakra, the energy is transmitted to that part of brain with which that chakra is linked immediately. This happens exactly in the same manner as a puff of air makes a half-blossomed bud blossom it fully. The *Siddhis* or powers in the brain start blossoming and gaining perfection like these buds by the energy generated through meditation or directing breathing exercises (*Pranayam*) at various chakras. Thus, through meditation at various chakras, various *Siddhis* or powers start blooming, which in due time results in fruition, which shows what would one achieve by meditating on a particular chakra.

Taking birth as human beings, with a human body and, therefore, it is appropriate for us to first know about our own body. In this corporeal body, the Supreme Soul has entered in the form of nourishment, breathing, *Manas* (the mind *Quvvat*=Senses+*Tarivlya*=Solitude, i.e., *Quvvate Takhliya*), *Vijnan* (intellect or consciousness i.e., the wisdom of peace and forbearance) and bliss (i.e., a state similar to mild inebriation). By „entered“ one means that if there is a house, there would be someone residing in it, as nothing can be empty. In the process of creation, the Supreme Soul descended** taking various forms, the first of which was “Soul” and then in the form of five sheaths, which are:

1. *Annamay Kosh* (the sheath of gross body, which is nourished by food),
2. *Pranmay Kosh* (the sheath of breathing),
3. *Manomay Kosh* (the sheath of mind),
4. *Vijnanmay Kosh* (the sheath of intellect or consciousness),
5. *Anandmay Kosh* (the sheath of bliss).

In all these sheaths the soul pervades in different names, i.e., *Annamay-Atma*,

Pranmay-Atma, *Manomay-Atma*, *Vijnanmay-Atma* and *Anandmay-Atma*.

1. *Annamay Atma*. It is that mentality, which drags one towards vices.
2. *Pranmay-Atma*, which means the *Pranvayu* (breathing).
3. *Manomay-Atma*, which points out to (the main meaning), purpose and essence etc.

4. *Vijnanmay-Atma*. It is that mentality, which disapproves indulgence in vices, as a result of which one repents on such misdeeds. It is like a mirror on which even a mild contact of breath leaves its impression in the form of vapors on the mirror.

5. *Anandmay Atma*. It is that mentality, which produces peace and contentment in the soul.

Atma has four functions, i.e., retention imagination thinking and fancy According to Vedic-scholars mind has four faculties, i.e., *Manas* (the faculty responsible for emotions), *Buddhi* (the faculty responsible for analysis), *Chitta* (the faculty where thoughts arise) and *Ahamkar* (ego or the faculty which owns up the action).

The essence is that the soul in association with various faculties of mind acts accordingly centres of power are called Chakras or Kamals (plexus), out of which seven have been discovered by *Tantriks* (followers of occult sciences) and other seekers. These are Mooladhar, Swadhishthan, Manipurak, Anahat, Vishuddha, Agya and Sahstrar. Some yogis have discovered another minor chakra called Manash chakra between Anahat and Agya chakras and in the vicinity of Anahat chakra. Saints have discovered chakras beyond these and thus the total number of chakras comes to eighteen. They also put these chakras under three categories on the basis of their relation to 'Pind', 'And', and 'Brahmand', i.e., the gross, subtle or causal body, as under: Pind (Gross)-The six chakras belonging to this category are Mooladhar, Swadhishthan, Manipurak, Anahat, Vishuddha and Agya. And (Subtle)-The six chakras belonging to this category are Sahstradhar, Trikuti, Sunn, Mahasunn, Bhanwargufa and Sachkhand. 3. Brahmand (Causal)- The six chakras belonging to this category are Alakh, Agam, Anami, 03,02 and 01, which are hidden.

Ascent to these chakras begins from the Mooladhar Chakra and ends at the 01 Chakra, which is the abode of the Supreme Soul and the desired goal for the soul to reach. Saints, however, leave the lower three chakras, as by starting the initial journey from Anahat Chakra, the lower chakras are automatically activated. Tantriks, however, attach great importance to the lower three chakras and they insistently try to activate these chakras.



Mooladhar Chakra

1	Location of the Chakra:	Two finger's breadths above the base and about two finger's breadths below the genitals. The physical location of the pelvic plexus indicates the presence of this chakra there in subtle form.
2	Shape	With four leaves
3	Color	Blood-red
4	Shabd(sound)	Kling
5	Tatva(element)	Earth
6	Tatva-Beej	Laam

Swadhishtan Chakra

1	Location of the Chakra	Two finger's breadths above the Moola Dhar Chakra and attached with the pubes. The physical location of the Hypogastric Plexus indicates the presence of this chakra there in subtle form
2	Shape	With six leaves
3	Color	Pinkish-Vermillion
4	Shabd (sound)	Aumkar
5	Tatva (element)	Water
6	Tatva-Beej	Vaam

Manipurak Chakra

1	Location of the Chakra:	It is located at the base of the navel. The physical location of the Epigastric Plexus (or Solar Plexus) indicates the presence of this chakra there in subtle form.
2	Shape	With ten leaves
3	Color	Blue
4	Shabd(sound)	Hiring (Hrin)
5	Tatva (element)	Fire
6	Tatva-Beej	Raan

Anahat (Hridya) Chakra

1	Location of the Chakra:	It is located at heart. The physical location of the Cardiac Plexus indicates the presence of this chakra there in subtle form.
2	Shape	With twelve leaves
3	Color	Red
4	Shabd(sound)	Soham
5	Tatva (element)	Air
6	Tatva-Beej	Yaan

Vishuddha Chakra

1	Location of the Chakra:	It is located at the throat. The physical location of the Carotid Plexus indicates the presence of this chakra there in subtle form.
2	Shape	With sixteen leaves
3	Color	Smoke-Grey
4	Shabd(sound)	Shreem
5	Tatva(element)	Ether

Agya Chakra

1	Location of the Chakra:	It is located in between the two eye-brows and a little inside. The physical location of the Medulla Plexus indicates the presence of this chakra there in subtle form.
2	Shape	With two leaves
3	Color	Lighted or white
4	Shabd (sound)	Bell or at times constant beat.
5	Tatva (element)	Mahat
6	Tatva-Beej	Aum

Sahstradal

1	Location of the Chakra:	It is located in the brain, vertically above the palate and at the opening of Brahmrandhra, which appears hollow in infants. The physical location of the Cerebral Plexus indicates the presence of this chakra there in subtle form.
2	Shape	In the form of a lotus with thousand petals
3	Color	Bright-Golden, like full moon
4	Shabd (sound)	Similar to bell and conch
5	Tatva (element)	Beyond elements
6	Tatva-Beej	“:” (colon)

Nervous System

The nervous system plays an important part in the life of a yogi. It controls all sensations and feelings. The action of nerves is subject to the activities of mind which is the vital force in man. The nervous system is divided into two groups, the voluntary nerves and the involuntary nerves. The voluntary nerves can be controlled physically at will or by the force of habit, but the involuntary action of the subconscious nerves is beyond control. It is this part of the nervous system that plays an important part in the pursuit of yoga, and for this, the yogis generally resort to physical practices of Asana, Pranayama, etc. The nervous system is composed of microscopic units called cells, which are highly specialised. From the cells collected in the brain and the spinal column, thin nerve fibres extend practically to every tissue of the body. They carry impulse from the body to the mind and vice versa. The yogic anatomy deals with ten important nerves of impulse (Vayu-nadis), of which at least three are the most important. They are Ida, Pingala and Sushumna. Ida is located on the left side of the spinal column and ends in the right nostril. Pingala is on the right and ends in the left nostril. By conscious control over the incessant working of these sympathetical nerves it is possible to reduce the katabolic activities of the body and suspend the general wear and tear of tissues to help the prolongation of life. Sushumna is centrally situated and passes through the spinal column. It originates inside the Kanada i.e., the sacrum, which corresponds roughly with the level of umbilicus. From this point it runs up towards the head to join the Sahasra-dal-kamal. At the level of throat (region of larynx) the Sushumna divides into two parts. The interior part goes towards the frontal lobe of the brain while the posterior portion towards the cavity of the brain. It is this posterior portion which is very important in yoga and which when, developed governs all sensations.

Chakras or Lotuses

Sushumna Nadi is connected with the nerve cells in the spinal column from which nerve fibres proceed to the body. After leaving the vertebral column they divide into numerous branches. They make connection with each other forming several net-works known as plexuses (Chakras) located in different parts of the body. They are the chief centres of supra-vital force and serve as stops or checks to increase the force of resistance. Each Chakra is connected with a particular section of the anatomic nerves and controls its sub-conscious activities. Stages of spiritual development are governed mostly by them. It is, therefore, the

persistent effort of a yogi to acquire conscious control over the sub-conscious activities of these centres.

For the purpose, it is necessary to purify the Chakras so as to relieve them of the grosser effect, settled on them as layers. This is, therefore, one of the most important items of the pursuit. When the Chakras are thoroughly cleaned, they resume their original glow and the properties lying dormant therein are released.

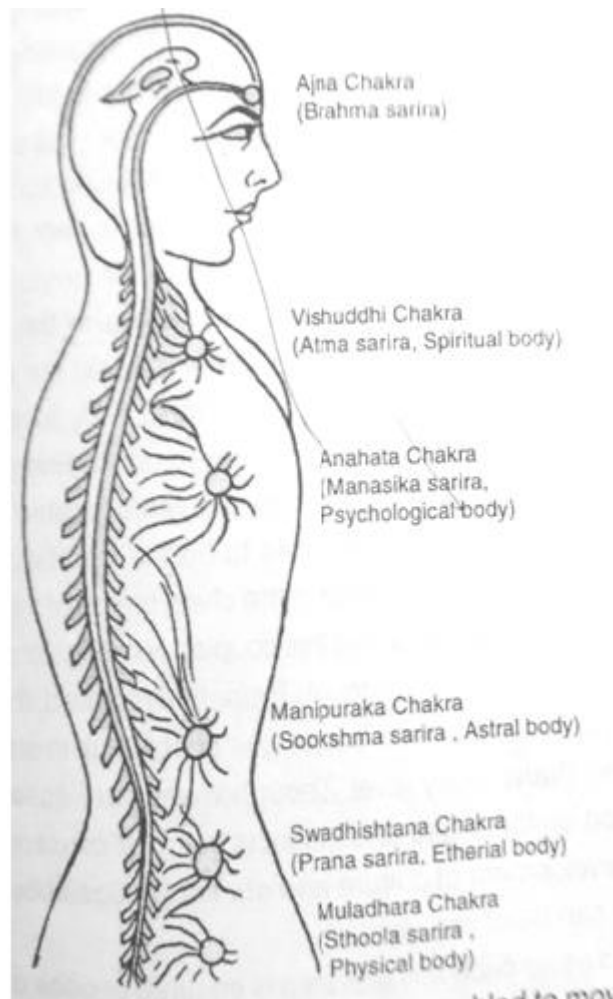
This is known as the awakening of the Chakras. The Chakras, when awakened, smoothen our passage to higher states of finer super-consciousness. But, if the awakening of the Chakras is forced by physical means, such as exercises of Asanas and Pranayama, the real transformation seldom comes about into effect and instead of subtleness power alone develops.

The following are the six important Chakras:

1. Muladhara Chakra	(Basic plexus) near the side of the rectum.
2. Swadhishtana Chakra	(Hypogastric plexus) in the pelvic region, on the level of the root of the penis.
3. Manipurak Chakra	(Solar plexus) in the region of the umbilicus.
4. Anahata Chakra	(Cardiac plexus) in the region of the heart.
5. Vishuddhi Chakra	(Pharyngeal plexus) in the region of the throat.
6. Ajna Chakra	(Cavernous plexus) between the two eye-brows, at the root of the nose.

BODIES

LOCATION OF CHAKRAS AND SARIRAS (BODIES)



BODIES

The composition of a man is exactly the same as that of the universe. Just as behind this solid external universe there are innumerable others of the finer and still finer type, so behind this gross physical form of a man there are numerous finer and still finer forms of existence. The outermost form is the gross body (or Sthool sharir) behind which there exist the astral body (Sookshma sharir) and the causal body (Karan sharir). Besides these three outer forms there are innumerable other ones which are so fine and subtle that thinkers do not call them bodies but only as fine coverings round the soul. It is really difficult to put a name for each one of them which may be countless. With all these innumerable forms, from the finest to the grossest, the man is in existence in the material world as a true copy of the universe or the entire manifestation of God represented by a complete circle from the outermost circumference to the inner most centre or zero. Now the inner most centre of zero of a man's existence and that of God's manifestation is really the same. Realisation of God means the same as the realisation of self and vice versa. All the universe came into existence from the same point, the zero through the process of evolution. Similarly, man's existence too developed from the same point.

The majority of people feel nothing but their own body. Their thoughts are located to this very point. They think their body as the only thing worth keeping. They consider it as everything. They do not want to see their body decomposed. They are all along with the doctors when they feel it diseased somehow. All care for their body becomes their aim and object. They do not free themselves from the idea cradling in them.

They are all the time found serving their own master the body. Soul has no value to them. It is an afterthought for them. They do not find any leisure besides. How many circles they have put around their body.

It was solid itself. They have hammered it round and round making it all the more hard and solid. Where do their ideas lie, on the body or inside it? When you lay stress upon a certain thing the ideas begin to jump inside but in consonance with the thoughts already made. What you find within it is the idea working for the body. You remain in contact with such a body and you make it more solid still. Naturally, your ideas, when they rebound after touching the body become solid. Solidity was to some extent within, as they had, in some form or other, the idea of the body. Now they have become one with the

body having the same relation with one another. You can now be defined as the solid globe having the poles as well as the axis within.

Mind is the centre of this outer expansion of man in the form of human body and everything which is exhibited through the medium of the body proceeds from the centre, the mind. Some make their own self a sort of showroom, others convert the hearts into a caravanserai to admit all passers-by. Everyone is quite sure that he has to give up his body someday, still he remains devoted to it beyond due limits, and often at the cost of other necessary things. I do not mean to induce you to neglect it altogether, for that too is a great sin. What I really mean is that due care and proper nourishment of the body must necessarily be looked to but in accordance with fair need and necessity, so that it may be fully capable of discharging its due duties towards God and self as well as others.

The human body is the soul's residence. All things whether pleasant or repulsive are there, all mean to serve our purpose at times. It is we who are to keep them in proper order so as to serve our purpose at the end. It is in fact the disorderliness in their utilization and arrangement that creates troubles, not the thing in itself. That is the case with afflictions. They can be to our advantage if they are properly handled, and harmful to our cause if wrongly used.

Man possesses the body as well as the soul. Both are essential features of his existence. The manifestation of the soul can never be possible without its base, the body. Both have their own importance, and man is in duty bound to take due cognizance of them both. The body stands in need of proper maintenance, and the soul of due cognizance of the origin. Naturally during illness, one must take all care of the body, but at the same time he must not neglect the other phase as well.

Similar to this is the formation of the human body wherein the initial vibration of the cosmic force descends and gives rise to the super cosmic existence (mahakaran avastha), which is the subtlest possible form of the body and is known as Anandmaya Kosha (Sheath of bliss consciousness). Prominent element of this sheath is ether (akash). Then intellect is added to it, which functions through thought, and thus one more body is enveloped over the first one. This body is known as Vijnanmaya Kosha (sheath of intellect). Intellect comprises of mainly three powers viz. perception (vivek), memorizing (smiriti) and decision-

making (nirnay). Prominent element of this sheath is fire (agni). The crude form of thought (vichar) based on these three faculties gives rise to imagination (kalpana). This sheath (kosha) is made up of these.

Addition of creations of the mind to it having the manifestation of the mental world gives Manomaya Kosha (mental sheath) over the previous one. It consists of five senses viz., hearing, touch, sight, taste and smell. Prominent element of this sheath is water (jal).

Activities of vital force (prana) when added to it cause the formation of Pranmaya Kosh (etheral sheath). It keeps mind and body together through the vital force-Prana, which functions in the body in five ways viz., Prana (inhalation of air), Apana (exhalation of air), Saman (body nourishing breath), Udan (pharyngeal breath) and Vijana (muscular stimulation breath). Prominent element of this sheath is air (vayu). Not a single cell of the body is free from this life force (prana). This alone keeps all cells and the whole body alive and working.

The further depositing of molecules of the physical body made of earth, water, air, fire and ether over it, gives rise to the shape visible to eyes and that is Annamaya Kosha (physical sheath). Prominent element of this sheath is earth (prithvi). These five sheaths are also explained in Taiteriyopnishad Brahmanavalli in 4th to 12th mantra.

The very first attempt of spiritual ascent takes the aspirant out of the physical body and his vital force (prana) starts acting in positive direction. So, the basic knowledge and attempt to awaken the chakras, or of spiritual exercises, starts with Pranmaya Kosha. First three chakras (plexures) viz., Muladhar, Swadhishtan and Manipurak fall under Prammaya (etheral sheath). Next four chakras (plexures) viz., Anahat, Vishudha Ajna and Sahasrar come under the mental sheath. Six centres in the form of a triangle above Sahasrar and Shunya, Mahashunya fall under the sheath of intellect,

Bodies

The gross physical sheath is known as physical body. Subtler than that is the Astral body which appears to be the same in shape and contours as of physical body but does not possess the molecules of the physical elements. In dreams we see several persons exactly same as in physical form, though the bodies seen in dreams do not possess the weight or mass of physical body. These bodies are astral bodies. Next subtler body is cosmic (casual) body which is made up of effulgent light wherein a hazy picture of the person appears. Beyond that is the Super cosmic body which is so subtle that to name it as a body is not justified.

An aspirant in order to reach supreme has to pierce through the physical sheath (annamaya kosha) upto the sheath of bliss consciousness (anandmaya kosha) and go beyond. In doing so he would raise his spiral force (Kundalini) through all the twenty-one centres. In other words, he would raise his consciousness (surati) from the physical body (sthul shareer) to situate himself in the cosmic body (karan shareer) and then be taken beyond, upto super cosmic body.

This all could be done both intentionally and unintentionally. Intentionally is when one follows practices to awaken one plexure (chakra) after the other, or to pierce through one sheath (kosha) and enter another, or by concentrating on subtler bodies one after the other.

After reaching each new plexure (centre), or Sheath (kosha), or Astral body the aspirant meets with different treasures of subtle powers or abilities, which if he indulges in and gets so used to them that he becomes proud of possessing them, he would fall spiritually. Then on his own it would be difficult to leave them and proceed for achieving further stages. Therefore, the unintentional approach is the best. In this the aspirant has the singular wish to meet the Supreme and, in that quest, only goes through various practices advised by the capable experienced teacher (guru). In the process all this is done itself i.e., his plexures are pierced through, he is able to cross through different sheaths and is able to take himself to the astral bodies; which can be confirmed by matching his condition with the descriptions of various stages of koshas and plexures and bodies. This unintentional approach only is followed by those following the santmat, or the devotional way (sufis, nakshbandiya and bhaktimargis) and our system is the same.

The way through sheaths:

By keeping fasts, observing penances, going on pilgrimage, worshipping idols and pictures with usual rituals establish one's belief in the existence of the Supreme Power and thus begins the quest for the true way to meet the Supreme. This is the indication of one having crossed the first sheath (annamaya kosha).

Observing strictly the do's and don't's; (yama, niyam) practicing breathing exercises (pranayam) - consisting of inhaling (puraka) through one nostril, holding breath (kumbhak) for different periods and exhaling (rechaka) through different nostril; practicing physical exercises (asanas) of eighty-four types viz. Mayur, Shirsha, Hala, Padma, Vajra, Siddha, Shava etc.; practicing Mudras of ten types viz. Khechri (to lengthen the tongue), Vipritakarani (making body upside

down resting on elbows), Pasini (tying of legs around neck), Kaki (Sucking of air after contracting lips like a crow) etc; practicing Bandhas viz. Muladhar, Uddyan etc. are some of the exercises for crossing the etheric Sheath (pranmaya kosha) All of these exercises fall under Hathyoga.

Mental repetition (mansik jap) of certain phrases (mantras), and mastering them (mantra sidhi), remembrance of the form of the lord and its manifestation (zikra), concentration (dharama), contemplation (chintan), meditation (dhyana), retraction (pratyahar), repentance (toba-pashchatap) for immoral actions are the exercises for growing of deep affection towards Supreme (uns) enabling one to cross the mental sheath (manomaya kosha).

Practicing different types of absorption (samadhi) and understanding therein how the cosmic force is acting within various objects of this earth, different planets and universe; attentive reading and following the teachings (swadhyaya and manan); approaching towards bliss consciousness by practicing deep meditation on cosmic sounds (udgeeth) etc. are the exercises to cross the sheath of intellect (Vyanmaya Kosha).

It has been practically felt that at the most man can struggle upto the mental sheath but for the path beyond, one has to depend on the powers to be transmitted to him by and experienced capable teacher (guru). Without that no one can think of crossing the sheath of intellect. By memorizing pages and chains of stanzas of sanskrit from different holy books and scriptures (extensive swadhyaya) one cannot claim to have attained the wisdom bestowed upon the aspirant as that of the sheath of intellect. The knowledge one attains there is quite different. He really sees and practically feels the manifestations and functions of the cosmic eternal force within each object which may be static or mobile (char, achar). Such an aspirant speaks or tells little about such things but enjoys and understands within himself more.

Mercy of Almighty (parmatma ki kripa), complete surrender (Ishwar pranidhan) at all times and of everything (purna samarpan), unto the Supreme and the help of a mighty and experienced teacher (samarth guru) are the only means by which one can traverse through the sheath of bliss consciousness.

The condition beyond cannot be explained as nobody who experienced that, could narrate in words. An aspirant can be made to feel it only by a capable teacher (samarth guru).

Way through plexures (chakras) & bodies:

Aspirants who wish to follow the method of raising the spiral force (Kundalini) through different plexures, concentrate on different sounds or on the forms made of cosmic lights at those centres and repeat the sounds mentally at the centres. Along with such practices they have to observe various types of physical & mental discipline. Thus, whenever a digression is there, by deep meditations and by retraction of mind to the original thought, they awaken the specific plexure and thus the spiral force, rises upto that centre (plexure), For example, sound of Om with the form of effulgent light is meditated upon for Anahat, repetition of claim from the anterior and posterior parts of the palate successively helps in awakening Vishuddha. Meditation on a spot of light at the junction of the eyebrows, or meditation on the front part of nose helps in awakening Ajna plexure.

Aspirants who intend to cross over from physical to Astral and then on to the causal bodies practice gazing without a blink on their shadow in moonlight, or on the rising sun, or on the shadow of moon in a plate of water, or on a crystal ball etc. till they themselves feel entering into the object. All these exercises of awakening of spiritual centres, crossing over the bodies to astral, are very time consuming, and also risky. One may become lunatic or may bleed or lose eyesight or have severe headaches etc, if not practiced carefully under the guidance of an experienced teacher (guru).

In our system no concern is kept for Koshas or upon awakening of centres. Instead, it depends on the powerful force of the specific strength transmitted by a capable teacher (guru) whose attention is directed towards the Supreme. His force and continuous remembrance of him take care of all these developments as these occur automatically in the body at the appropriate time.

This alone is what protects the aspirant from growing of proud of sidhis and from all major difficulties that could distract the mind from spiritual world to the physical.

Attributes and Plexures:

At muladhara there is the predominance of inertia of the lowest order (nikrashta tamoguna) which gives laziness to the aspirant on concentrating there (at muladhar) which resemble the nature of the predominant element 'earth at the centre. Nature of earth is calm, quiet and unruffled_ and it moves (shakes) rarely during earthquakes etc. At swadhishthan gross rajoguna (nikrashta rajoguna) activates the aspirants' desire for lust & sex and makes him restless like the unquiet substance-water (the predominant element at the centre). Left on its own, water would start flowing and would not be stable & quiet

until restrained in a container. An aspirant when progresses a bit and his spiral force is raised upto this level, his sexual desires multiply which if not restrained may ruin further progress. At manipuraka gross (nikrashta) satoguna is prevalent. It resembles with satoguna fire in nature because fire on heating purifies almost everything. That is why milk is pasteurized and food is cooked to make it pure and worthy of consumption. These three centres are under the etheric sheath (pranmaya kosha). Therefore, the elements viz. earth, water and fire and the gunas viz. tamoguna, rajoguna and satoguna are in gross form i.e., of lower (nikhrasta) type. As one progresses further up the subtlety of the elements and purity of gunas increases. At Anahat there is predominance of Sato- gun which is in consonance with the nature of the main elements ether (akash). Ether (akash) is such a thing that left to itself it remains calm and quiet and stays the way it is kept. For example, if we fill it with noxious substances, it would become dirty and if pure gases are injected it would attain purity.

Same is the condition of the heart and the spiritual centre adjoining it. If we keep it filled with the thoughts about wordly objects it would become tamasic. Alternatively, by keeping our attention directed towards divinity, the Supreme, it would attain the divine qualities. At Vasudha there is an abundance of pure rajaguna which resembles the nature of the predominant element of the centre air. Air is unquiet and particles of different gases comprising air are constantly in motion. By movement of air in different ways in the vocal sacs, the sounds are produced. Pronunciation of different sounds and syllables (mantras) activates this centre.

Ajna is the border of tamoguna and satoguna. Lower part is under tamoguna and upper part is under satoguna. By practicing meditation at the junction of eyebrows one gets headache and feels drowsy due to the effect of tamoguna. But if one is able to overcome that drowsiness, he would be able to cross over to the higher stages of the mental sheath (Manomaya kosha). This centre is the junction of physical and subtle attributes (gunas) and possesses two main currents viz., of divinity (satogun) of sparkling type going upwards and the other of dark type (tamogun) going downwards. This centre is also known as "white-spot" (nukta suveda).

In the mental sheath (Manomaya kosha) i.e., from Anahat Chakra to Sahasrar, there are three states. The lower state upto Vishudha has a predominance of divinity (satoguna), which covers the briefest span, and gives rise to the waking stage jagriti avastha). The middle state upto Ajna has the longest span under rajogun, of the subtle existence of cosmic force (sukshma maya), and gives rise to the dream stage (swapna avastha). It is the longest because from throat

to the eyebrows all the five sense organs are situated viz. sight, hearing, Smelling, taste and the organs to realize the feel of touch. The entire worldly knowledge is made up through these, so this area becomes the longest to cross. The last one upto Sahasrar takes very brief time and has the effect of tamogun, giving rise to the sleeping stage (sushupta avastha).

Manomaya kosha is also known as Chandraloka or Swarga. Since the principle element of mental sheath is water, which is unquiet (chanchal) by nature-resembling that of the moon which keeps increasing or reducing in size every day (when seen from earth). Besides the moon causes cooling effect after the hot day and so does water as the moon reflects light from the sun to the earth and does not possess any light of its own, so is the condition of the aspirant of this kosha who does not possess much command on supernatural powers but so long as the donor (Supreme or a capable teacher) keeps his blessing on the aspirant, he enjoys the command on powers, and not otherwise. Due to these resemblances the mental sheath is known as Chandraloka.

SHEATHS (KOSAS) WAY

Annamaya Kosha:

Ascent through the chakras discussed so far can be compared with the stages while transcending through the sheaths (kosha). If the aspirant commences believing in the existence of the Supreme power and realizing the importance of reaching, meeting and merging in that, and if he is ready to attempt seriously to follow such a path then it indicates that he has crossed the physical sheath (Annamaya Kosha).

PranmayaKosha:

When following the methods required to cross ethereal sheath (pranmaya kosha) viz. breathing and physical exercises, mudras and bundhs which fall under Hathयोग, one reaches a stage where he can sit breathless or pulseless for long (for hathyogis) and feels himself free from sensual attractions. At such a time he is in a state of unconsciousness as is felt by aspirants of this system (Mudha avastha or Unmani Mudra) and then it is close to the end of ethereal sheath. There the nerves are rendered inactive as if effected by an anaesthesia. This is considered to be a very high stage by Hathyogis. But the adapts of spiritual sciences like Maharshi Patanjali and others, do not consider an aspirant to be capable of enjoying the stage of absorption (samadhi) which falls under Rajayoga until he has crossed the mental sheath.

ManomayaKosha:

When the aspirant enters the mental sheath, he enjoys the first touch of divinity (satogun). His attention is completely on the target and he feels a typical inner attraction to top. Sometimes he sees saints, sages and temples during meditation or in dreams, which

impart contentment, and happiness. This stage is known as waking stage (jagrat avastha). This intact is the stage where the spiritual ascent begins. On progressing further, the seed of spiritualism which has already been sown during the first stage, starts deeper actions and the aspirant comes in contact with activity (rajoguna). Now the impression of the past actions, of previous lives and also of the present get activated and the target ahead is replaced by innumerable types of thoughts and thought forms which may have some sense, or many a times that are meaningless and which appear in the form of cinema. Here the aspirant's zeal of the previous waking stage (Jagrat avastha) comes to an end and he feel as if he has started to move down wards. In spite of all his efforts he finds himself helpless, unable to get rid of these scenes and thoughts. This condition is known as the dream stage (swapnavastha). Unfortunately, this is the stage which takes the longest time to get over and at times even some dozens of years. The only way is to run to the shelter of an experienced teacher who would lift the aspirant's consciousness (surati) by the force of his own soul to a higher stage. But once raised to a higher stage the aspirant loses it again, generally within three months. And so, the aspirant must get in touch with his spiritual teacher at least once in three months. But by one's own perseverance and by having the surati uplifted repeatedly towards divinity by the spiritual teacher the mind gets used to being on the spiritual path. Mind is full of thoughts, and thoughts are the mightiest yet subtlest force to be overcome. Therefore, it is the toughest task to change the habit of mind so that it may get interested and then delve in the divine, in lieu of wordly things. All exercises, efforts and methods are devised to change the habit of mind in order to turn the direction of thoughts inwardly i.e., towards divinity

On further progress when the mind really develops the ability to remain directed towards the Supreme, it calms down and the aspirant feels deep sleep of inertia (tamoguna) So it is called the sleeping stage (sushupta avashta). Here the mind gets the unique feeling of unity (ekagrata).

These three stages of waking, dreaming and sleeping respectively predominated by satogun, rajogun and tamogun are intermediary i.e., between the unconscious stage (experienced at the end of ethereal sheath) and the high stages of absorption with consciousness (samadhis) (experienced during the sheath of intellect-Vijnanmaya Kosha). The Supreme is manifested in the form and sound "Om" made up of alphabets A, U and M. Waking, dreaming and sleeping stages are reflected by these alphabets which are articulated successively by the lips in pronouncing OM" Repetition of supreme's name as "OM is considered to be the best. Muslims however consider the sound HU" in lieu of "OM".

Vijnanmaya Kosha:

When the aspirant enters the horizon of the sheath of intellect (Vijnanmaya Kosha) he begins to really experience the stages of absorption (samadhis). When the attention in meditation is continuously directed towards the Supreme such that the retraction (pratyaharra) is not that necessary, then he is said to be approaching samadhi (absorption). In the stage of samadhi one feels his hands and feet completely without sensation and the body becoming light, as if rising and floating automatically. He hears a typical cosmic sound at the back of his head. This sound is like that of a cricket (insect) in rainy season, or like lilt of a gong or bell, or dissipating hum of the word "OM" when pronounced stretching O first, then "M" for quite long. When an aspirant gets digressed from his aim it is easy for him to come back to his practice by directing attention to this sound or to the cosmic lights. He feels a typical attraction, a pull (Juzba) at that time and he intends to remain in that stage only. Such a stage is known as absorption (samadhi). Vijnanmaya kosha is also known as Surya Lok because it has effulgent lights, cosmic visions full of cosmic heat.

The lowest stage in the sheath of intellect (Vijnanmaya Kosha) is known as "absorption with introspection" (Savitarka or Savikalpa Samadhi). Here the subtle intellect (sukshma budhi) in association with the mind (means starts studying during meditation the objects of the universe which originated from soil, air, fire and water viz., planets, galaxies, earth and the objects therein. Here the aspirant learns about the actual divine colours (which are different from those seen by physical eyes) of the objects and also about the real matter they are made of. Many a times he is convinced of these and at times not. So, he feels, sees and experiences unique type of stability-in-movement and vice-versa. Here the main manifestation is of perception (vivek) and memory (smriti and intellect (budhi).

By advancing further these thought forms die out and stability is felt in deep meditation. This stage is known as "absorption without introspection" (Nirvitarka or Nirvikalpa samadhi). The mind feels tired quiet, leaving the intellect to work. The subtle intellect also does not linger any more with the mind (manas). The subtle intellect thereafter associates itself with "mind stuff" (chitta-pure form of mans) and with the help of memorizing and decision-making powers (Smriti and Nirnayaka Shakti) finds further during deep meditation the cosmic presence in all the objects of universe originated from subtle air, ether, manas, intellect and pure ego. This study can be of any desired object anywhere in the universe and is self-convincing. Here the aspirant is not left with any doubts which existed in the savikalpa or savitarka samadhis.

Such a knowledge is known as perfect knowledge (Ritambhara jnan) and this Samadhi is known as absorption with thoughts (Savichar Samadhi). In Savikalpa samadhi the intellect in association

with mind (manas) cross examines various objects (originated from subtle earth fire and water). There it analyses various options of why, how, when etc but in the savichara the intellect associates with the mindstuff (chitta) and studies them as they are and this study includes of the objects originated from subtle air, ether, means, intellect and pure ego.

After making these deep studies the intellect (budhi) itself gets tired and feels too burdened to be used or pushed further. This is the stage of absorption without thoughts (Nirvichar samadhi). These all four stages or absorption (samadhis) known as Savikalpa (or Savitarka), Nirvikalpa (or Nirvitarka), Savichara and Nirvichar are absorption with intellect (Sampragyat samadhi). In these stages there is continuous flow of knowledge. The cosmic force flows down ward thereon soul (Faiz) depicted as Trikuti (tripod) discussed further.

KOSAS

KOSAS

Saints of higher attainments are generally relieved of the Manomaya Kosa or the mind sheath. It does not mean that they lack the mind. It means they are off with the covering that serves to keep them bound to the world below. Anandamaya is a kosa rather than the ultimate state which is described as sunya or zero. Anandamaya kosa is one of the five sheaths. Evidently, Anandamaya, as limitation, cannot be taken as the ultimate state which, as a matter of fact, is beyond everything including bliss even. I do not dwell more upon it since your own experiences of the after the breaking of your Anandamaya kosa sufficient clarification of the point. At the stage of liberation, one is relieved of all the five kosas or sheaths, without which one's naked form could not have come into view. Complete freedom from these kosas is an essential feature of realisation, and that is possible within the life-time of a man too. These sheaths are undoubtedly limitations, even on scriptural grounds. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose.

The journey to the state of Nothingness has to be invariably through the five kosas. Five different Kosas named as Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Kosas, the five kosas fit one inside another like five socks slipped over the same foot. The outermost kosa is the Annamaya- kosa or physical sheath (literally, food sheath). Inside it is the Pranamaya-kosa or sheath made of Prana (energy), which "fills the physical sheath as air fills a bellows." Inside the Prana sheath is the Manomaya-kosa or mind sheath. Next is the Vijnanamaya-kosa or sheath of intellect, and last is the Anandamaya-kosa or sheath of bliss.

It is to be understood that the physical body or the Sthula Sarira is the Annamaya Kosa, while the subtle body or Sukshma Sarira is the Pranamaya Kosa, Manomaya Kosa and Vijnanamaya Kosa and the causal or Karana Sarira is the Anandamaya Kosa. It is the wisdom of the Seers of the Upanishads that enabled them to comprehend the Anna, Prana, Manah, Vijnana and Ananda as forms of Brahman or Ultimate reality or expressions of the same Divine Consciousness. Self is covered by several bodies and these bodies are called Kosas in Sanskrit, which means "sheath, vessel, container or layer." They are the sheaths through which the Self/Soul functions simultaneously in the various planes of existence.

The Kosas, in order of increasing subtlety, are: 1. Annamaya Kosa: the sheath composed of food-the physical body, being the coarsest of sheaths. 2. Pranamaya Kosa - sheath composed of Prana (vital force) also known as the etheric or health body. It coexists within

the physical body as its source of life, breath and vitality, and is its connection with the astral body. 3. Manomaya Kosa-sheath composed of Mind or the lower astral body also known as the instinctive-intellectual sheath of ordinary thought, desire and emotion or lower mind. 4. Vijnanamaya Kosa- the sheath of cognition, or cognitive-intuitive sheath. It is the vehicle of higher thought, understanding, knowing, direct cognition, wisdom, intuition and creativity and 5. Anandamaya Kosa-sheath of Bliss - the intuitive-super-conscious sheath, the foundation of all life, intelligence and higher faculties. Anandamaya Kosa partakes of the nature of Brahman to some extent but in reality, is something less than the level of Brahman. It is Atman which shares with Brahman the qualities of expansiveness, vastness, unlimitedness and is Peace.

Annamaya Kosa

The Annamaya Kosa is the product of Tamas or Matter

The first and foremost layer of the mind is Annamaya Kosa. It is the physical body that grew in the womb of the mother with the help of the Anna or Food taken by the mother. It has grown and is being sustained by food alone. After death, it becomes part of the Earth. We identify ourselves more naturally with the physical body than other sheaths. It is one reality that clearly lays our boundary and does not permit any intrusion into it. Thus, the Annamaya Kosa is the most predominant one in our thoughts. Majority of our thoughts relate to it and its needs. It demands and gains full attention from us all the time and while we do resist its demands, we cannot postpone them always and many times cannot deny attention to them. There are certain natural characteristics of the physical body. Annamaya Kosa that is the means of achieving the Dharma. It needs no stress to say that Swadharma is nothing but achieving one's. Therefore no system of Yoga can afford to neglect the role of the body.

It is necessary that the body is maintained in good health and for this good food habits are required apart from necessary exercises. In order to achieve this, tradition prescribed many Asanas to be practiced and also insisted on detailed food prescriptions to be followed. Purity of food is essential for good health. In the 8th Commandment Babuji elaborately described about this. This one aspect of attending to Annamaya Kosa is more important than others. It is also necessary to note that Matter becomes Annamaya Kosa because of the presence of Prana only. Taking bath before meditation so that the body is pure is therefore mandatory. We should feel that the body – more appropriately the heart in the body – is the place where we are invoking the presence of the Divine. The purity that is demanded has to be understood in all its intensity. All our limbs and sense organs are to be dedicated to the Divine. That alone ensures purity of body.

For this one only Babuji insisted 5 to 10 minutes cleaning before morning meditation

“The Ocean of bliss is passing through entire body and removing all dirt and disease and they are going out from the back side of the body.”

In the Xth Commandment Babuji asks us to pray before going to bed. Bed reminds us of rest- the natural inclination of Matter the only way for us to control the Annamaya Kosa for our spiritual progress is to, as Master puts it ‘gird up our loins’ and give priority to sadhana over all other activities. At the stage of liberation, one is relieved of all the five sheaths, without which one’s naked form could not have come into view.

PRANAMAYAKOSA

Pranamaya Kosa may be considered as crude mind, The Pranamaya Kosa is really the main layer that gives maximum difficulties for performing effective sadhana. While the body imposes its limitations in sadhana, the vital plane (Prana Sarira) poses formidable obstacles in the path.

The astral body includes the Pranamaya Kosa, the Manomaya Kosa and the Vijnanamaya Kosa. Pranamaya Kosa have a way of Life that is indicative of pursuit of wealth, sex, power and progeny. Pranamaya Kosa is the most troublesome of the Kosas that offers us binds from several directions. The Pranamaya Kosa or the vital sheath is the product of Rajoguna (Drive, Passion, Dynamism etc.,) this also has a beginning and an ending and therefore is also called a Sarira. This Kosa is also called Kamamaya Kosa by some. The Kamamaya Kosa is the crude mind. It is related to the ordinary conscious mind and the neo- cortex. It has three functions, 1) to sense external stimulate via the indriyas, 2) to form desires. based on these sensations, 3) to perform actions through the motor organs. It controls the indriyas and the instincts and activates the body to fulfill the basic desires for food, sleep, sex and to react to danger through flight or fight. This layer is possessed also by animals, The functions of this layer are associated with chitta. Pranamaya Kosa behaves more actively. Prana is the life force in Matter and is the active principle operating in the field of torpor and inertia. It propels the Jiva (living being) to action and is also the source from which the energy emanates for self-preservation (called as Kama) and propagation (called as Krodha).

Babuji Maharaj has discovered two points in the chest region of the human frame called A and B has graciously given to us the details of the same and also suggested various meditational methods on those points to effectively deal with the problems posed by the twin principles of life called Kama and Krodha. He categorically stated that

these two cannot be annihilated and have to be moderated by each aspirant.

Manomaya Kosa

The Manomaya kosa may be considered as the subtle mind. The Manomaya Kosa is responsible for most of the thinking and contemplation. It is the sphere of reasoning, logical thought and problem solving. It is the main control panel coordinating and controlling all sensory inputs and information acquired. The Manomaya Kosa is the sphere where we experience Pleasure or Pain. These are obviously due to the memories or results of and reaction to past actions. The Manomaya Kosa responds to all sensations and selectively chooses the ones that grant pleasure and seeks every means to avoid pain. The Manomaya kosa may be considered for all purposes as the controller of our lower self. It will always try to give some reason or the other for defending the impulsive tendencies and the consequent action. It is capable of reasons defending anger, lust, passion, jealousy, envy and host of other animal and quasi animal tendencies in us. The lower mind is primary cause for our developing what is usually called character. The Manomaya kosa is responsible for dreams. What usually the individual is not able to satisfy during conscious moments one enjoys during dreams. Dreaming is a state that we go through in daily life and it is experienced by sadhakas that are awakened when the Visuddha center becomes active. The Visuddha as we know is located in the junction between the body and head. It is an intermediate stage. So, the dreams can be of the nature relating to the Pind desh or of higher regions which are classified as super normal states of consciousness. Each of these knots has five levels relating to the five kosas. When we traverse the knots, we have to invariably go through the experiences of the nature of the knot colored by the different sheaths. Each one of them has to be gone through thoroughly. Then only the complete laya in the knot is possible. Yatra or journey in each knot is expedited leaving the aspirant to complete the experience in the knots. Since the aspirant does not go through the full course of experience in each knot and in matters relating to the five sheaths in the knot, he finds it difficult to progress in the higher regions. Completing Yatra which were passed over during the Yatra done in aksi manner is to be made good before one cross the Sahasrara. Babuji Maharaj has stated that "There are centers after it (Prapanna Prabhu) also and I have named them- a, b, c, d and so on."

The lower mental plane or the Manomaya Kosa is governed by the pleasure principle. Principle of Pleasure 2. Impulsive tendency 3. Immediacy of gratification irrespective of the consequences 4. If the

pleasure sought for is not forthcoming, resorting to fair or foul means to satisfy its demands. 5. If the demand is denied gratification, seek to satisfy it through vicarious means. With these characteristics it is clear for us to observe that the lower mind will stoop to any means to gratify itself and is the cause of Irregularity in sadhana

1. Unpunctual sadhana
2. Avoidance of sadhana on flimsy grounds
3. Changing goals to suit ones' convenience
4. Non acceptance of the guides' instructions sadhana
5. Unwillingness to part with comforts and demand conveniences
6. Reviling in excesses of impropriety in eating, drinking, sleeping
7. Determined with single pointed orientation to gain its objective
8. Possessiveness in every field of life thereby depriving others of their due share
9. It is the store house of all moha, lobha, ahankar and Kama and Krodha and would use any means to satisfy the call of these fivefold obstacles for gaining happiness.
10. Giving arguments to claim that one is discriminated against
11. Suffer from self-pity and thereby make claims for sympathetic treatment
12. This is the plane from where Satan works giving arguments for every wrong act and wrong thought.
13. This is the plane from where arguments are advanced to justify allegedly spiritual ways by those who adopt a ritualistic approach, worship of idols and conventions and many more that become obvious for a sincere sadhaka

The lower mind in yogic psychology is located in the center called Manipura. According to the yogis this chakra or place of gems is

described as having ten petals, red in colour. It represents fire and is located at the Nabhi. This center is related to expansiveness of consciousness and is the seat of the desire for power. This chakra symbolizes passionate consciousness and dynamism relating to Pranamaya Kosa. At the lower mental plane, Manomaya Kosa, it is the seat for enabling us feel ego, individuality, control and also intelligence. It is also the center from where we get energy for the development of Will. the Manomaya Kosa is the source from where we get power for rational thinking. That thinking is the kingly thing in man cannot be denied. But the same reason is used by the lower mind to explain away many times the problems that we face in day-to-day life to its advantage.

Babuji Maharaj in his system of Sahaj Mārg (raja yoga) has enabled the trainers to divert the flow of thought processes from the lower plane to the higher plane by utilizing their will power. This process effectively checks the indulgencies of mind and pushes it to the realms of sublimity. Not only this flow of thoughts was diverted to the upper plane but they are further diverted further towards the Atma chakra so that the traits of viveka and vairagya develop quickly. These processes are done at the time of introduction to the system of sadhana.

VIJNANAMAYAKOSA

Vijnanamaya the causal mind. We have while dealing with Pranamaya Kosa and Sadhana noted that the astral body includes the Pranamaya Kosa, the Manomaya Kosa and the Vijnanamaya Kosa. The Manomaya Kosa consists of the mind and the five Jnanendriyas that have become the instruments of the mind. The intellect and the 5 sense organs of perception together form the Intellectual Sheath or the Vijnanamaya kosa. In the Vijnanamaya kosa we observe three layers of consciousness. The first layer is that where the desire for spiritual realization originates. The initial faculties of super sensory perception or super- consciousness of the inferior type as called by our Master consisting of clairvoyance, intuition and artistic creativity etc., are the characteristics of this consciousness. It is not necessary that in all cases of persons who move into the upper portion of the heart marked as U these faculties must be observed or found, but in case of necessity to know the condition of the aspirant or oneself for purposes of spiritual growth these faculties do function and fulfill their task.

The second layer of the Vijnanamaya kosa two of the most important intuitional qualities which humans can develop are expressed. One is viveka or true discrimination; the ability to know what is permanent and what is transitory. The true sage knows that the passing show of this material world is only a relative truth and he or she is able to see the unchanging and absolute consciousness behind the panorama of the physical world. It may be surprising that

we have chosen to call Viveka as an intuitional quality as it is generally held that education through which one acquires knowledge is the source of Viveka. It is an internal spiritual growth and has little to do with the intellectual understanding that one gains by repetition of scriptural texts. Viveka is the discriminative faculty of discerning what is Eternal and what is not. This is the main function of the buddhi, which is part of soul. It is a condition that develops when one moves in the knot 1 as described by our Master in the book "Towards Infinity" The third layer of the Vijnanamaya Kosa is also called as hiranmaya kosa or "golden layer". In this kosa the aspirant feels a golden yellow colour and may also get carried away by its brilliance. Pranamaya Kosa may be considered as crude mind, the Manomaya kosa may be considered as the subtle mind, and Vijnanamaya the causal mind. It is to be noted that only the layers of the causal mind that survive the death of the physical body.

ANANDAMAYA KOSA

While it is anyone's guess as to what is the purpose of Creation it has been generally accepted in spiritual tradition that the purpose of Creation is the will of God to express Himself in myriad ways and to show that all forms of life are meant for happiness and joy.

The kosa in which the vasanas are stored is the Anandamaya Kosa the sheath of bliss or Ananda. The happiness/bliss that accrues from the satisfaction of desires however leaves us totally ignorant of the nature of happiness and does not permit us to understand while we acknowledge the different types of happiness. The Anandamaya-Kosa makes itself spontaneously felt during the fruition of one's good deeds. It is common for us to say: 'I am the enjoyer,' 'I am happy,' 'I am peaceful,' 'I am contented,' or 'My happiness,' 'my happiness is experienced,' 'my happiness is dear to me' which are strictly speaking is true of this Kosa rather than the self.

When we die, we carry the samskaras in the first four kosas and vasanas in the Anandamaya kosa and when we are reborn, they remain in the subconscious mind, influencing our thoughts, words and actions. While in Anandamaya Kosa we feel blissful and happy, when we enter to the portals of the Brahmand Mandal there is a distinctive quality of balance or equanimity that is capable of seeing a unity in an apparent diversity of existence and in the realm of thought we feel continuity of being in all thoughts. Ananda is not the final state and we have to go beyond Ananda or Bliss is by itself a difficult concept to understand. Knowledge fails after the Vijnanamaya Kosa is what we have seen earlier. Understanding also fails after Anandamaya Kosa.

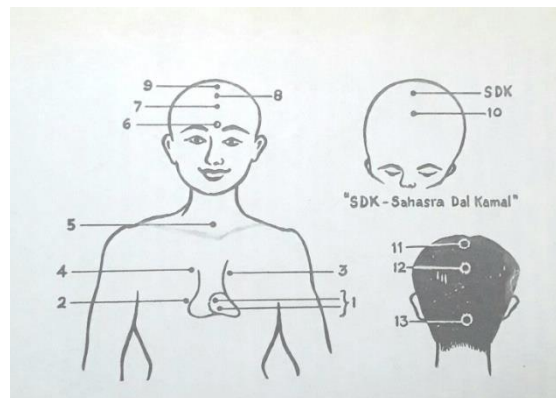
Babuji has described the spiritual journey of the aspirant to be through a total 23 circles or rings covering 5 rings of Maya, 11 rings of Egoism and 7 rings of splendor. The five rings of Maya broadly may be considered as the binds of the 5 Kosas. We have seen in Masters works that he charts our progress through 13 knots which express our states of consciousness in the journey to the Infinite, and they start from Viveka and Vairagya to the Ajnana dasa. The 5 kosas are also tinged by the colour of these knots and thus we have 13 points each referring to each of the kosas. Unless we travel through these points there is no entry into the Central Region.

KNOTS

KNOTS (GRANTHIS)

There are certain granthis or knots in all regions. When the current of Nature flowed down from the origin to effect creation, the jerks created knots which became centres of power. In the course of our swimming up through these currents, the knots begin to get unfolded through the power of meditation, making our advance easier and smoother. Further, we enter the region which is purer and where the effect of granthis is greatly reduced. In this way we go on stage till we reach the point where maya becomes almost extinct. The greatest of sages normally have had their access only upto this extent. But much remains further still. After crossing the region of Ego, we step into central region. This approach had formerly been quite unattainable by embodied souls, but by virtue of our Master's wonderful discovery one can now attain that state while in physical body.

We proceed methodically, awakening the various centres of power which are helpful in our pursuit. Each of these points has its own particular significance. We take up the heart which is the nucleus. We go on with meditation at this point till the goal is attained. There are five points or subcentres in it through which we pass during the course of our journey. When we reach the last or the fifth point, our passage towards Ajna chakra (cavernous plexus) become straight. At every point the process of merging and identity repeats itself, the latter being the final stage of know-ledge or gnana of that point. On entering into every successive knot, there is a slight feeling of heaviness in the mind on account of which people often discontinue the practise. But if we take into consideration that every attack of illness is followed by the restoration of good health, we will be encouraged better to attempt crossing of knots.



KNOT-FIRST:

Dictation continued: "The condition of mergence at the point of heart consists in the state of having lost oneself remaining continuous, in spite of thoughts arising in the mind. There is an aversion to the incoming thoughts. Mergence or losing oneself is of various forms. It is there at every stage; but there remains difference from one to the

other. The first form of self- forgetfulness (losing oneself) is called 'heart-resolution' (wherein the conflict of desires is the impulsive part of self is resolved). This is the condition of freedom from the heaviness (caused by conflict of lower impulses in ordinary life)."

The real state of enlightenment comes when we get into full consciousness of the condition of enlivenment and after imbibing its effect, secure our merging in it. When we develop this stage and merge into its consciousness, we come to know all about it and thus become jnani i.e., enlightened upto that extent. The blissful state so brought about tempts our heart to go ahead and our touch with it offers inducement to enter into the next stage. Our courage intimates to us the happy tidings of our onward march towards the real life which follows every layavastha - state of merging. We get into it. It helps us further and we begin to advance towards, the next point. The feeling of restlessness is no doubt there, but if our will is strong and our efforts sincere the next condition, which is superior to the previous one shall dawn without doubt. Though in fact we have to go nowhere, everything being close at hand, yet we have to arrive at the final state definitely. If we get a good guide who pulls out the inner poison then the nectar alone remains. In the same way there are numerous sub-points and at each of them the states of merging and identity repeat themselves.

The state of consciousness which blooms after this sub-point is such that everything seems to be changed. When we get merged into it a godly state begins to reign within and when identity is developed we begin to feel that a peculiar state reflecting a tinge of Divine touch prevails over all objects, animate and inanimate. There is such an indescribable outburst of emotional feelings at this point as often drives people, who lack the support of a worthy Guru of calibre, to a state of mad ecstasy - Avadhuta - which keeps him entangled in it for ever, putting a permanent full stop to his onward advancement.

knot: Vairaga, vevaka, yellow, crimson. chitter or heart. anima.

KNOT-SECOND:

"In the course of stroll at the (second) point of soul, all that is stated above remains in the shape of thought (subtler condition like supposition). Sentimental enthusiasm drops out. A sort of light condition is felt all around. A tendency to prefer temperance develops. Glamourizing inclination disappears. Simplicity begins to prevail. How much to narrate, as it all concerns imperience."

By dint of our love and devotion we secure our approach up to it. We find that the condition now becomes lighter and finer than the previous one. It is a state that presents to our view the presence of the Godly state prevailing all round and pervading everything. It reflects a tinge of plainness and simplicity which shows that we have gone into it

further more. When we have gone through it sufficiently and have experienced everything fully, the third knot then comes to our view.

knot: Cleanliness, simplicity, regularity in sadhana, grey white, pranayama. atma

KNOT-THIRD:

Our intensity of devotion now forces our way into it. Now the tone of spiritual experiences is further changed. We feel considerably relieved of the previous denser effect. A clearer view of Reality begins to dawn. Lightness develops to the extent of simplicity all through, though perfect purity is yet far off. This condition comes in at the end of the third knot. Here we feel glimpses of the soul and our experiences at the point are of similar nature. For this reason, it is known as the seat of Atman. Cleanliness and simplicity are the, characteristic features of this state. A feeling of moderation is also, experienced to a certain extent. There are innumerable sub-points. Now the blissful conditions of the sphere of the soul are being unveiled unto us. We get acquainted with the characteristic features of the region and by continued meditation we secure our merging into it. The first covering is now removed and we begin to sense the fragrance of the soul and similar visions appear within and without. Unless we have attained full realisation of this state, we cannot claim to have acquired knowledge at all. Extraordinary mental visions will no doubt come to view but since they have resulted from the exercise of thought-power they will only serve as a bondage to keep us ensnared so tightly that it will be almost impossible to extricate ourselves from it. A true aspirant is he who adopts the right course and the right procedure from the beginning to the end.

This third knot covers the entire sphere of the soul. It comprises innumerable sub-points appearing in the form of layers, settled round one after the other and all of which we have to get over in order to emerge out of the region. Anyhow we now exert ourselves to get out and arrive at the next stage by the help of Divine grace.

knot: Devotion, love, helplessness, surrender, luminacy as bursting flames, fire, Mahima

KNOT-FOURTH:

Existence comprises all the various forms and conditions in which the different elements appear to us. Now the' next stage comes in when the Divine luminosity appears in the form of bursting flames of fire. A true devotee associates the heat thereof with that of true love. At the time of creation, the origin where from the currents began to flow out was cold because it was unalloyed with matter. As they flowed

out, they gave out jerks which went on multiplying. The jerks occurred mostly at the point where from the process of creation had started. It will be more comprehensible if for the sake of understanding we divide it into three parts. When the coolness got extended upto the limit where it started generating heat mostly by its own actions, therefrom it began to assume the differentiated form. It was of course the central part. Now the same central part came to our lot in the form of a Granthi - (knot).

There we find some circling rings in it. The very Root Element now by itself turned into a knot and owing to the multiplicity of actions and counteractions, assumed such denseness as to transform into matter. Now we are absorbed in it through our thought and are wandering round in it so that we may be able to proceed onwards. When our intense craving brings us in direct contact with the real condition at the knot, we find it to be related with the element of fire. By securing merging in it one acquires command over the element of fire. When we cross this sub-point, we come to the consciousness of its original state which serves as a ladder for our further approach towards fuller apprehension. Merging has developed in us the knowledge of the condition of the place. It is now ours and we have acquired mastery over it, and have become jnani upto that level and such is the actual condition of a jnani - the knower of Divine knowledge. The real knowledge of a state means complete identity with the state we have merged in. It brings us to full consciousness of the condition and for this very reason it is interpreted as the real life which can be experienced only by an animate being. Being thus encouraged we now begin to aspire impatiently for further knowledge.

knot: Acceptance of the MASTER, mental tranquillity, destruction of (bhog) previous samaskaras, vinyam, anukuva, water, laghima

KNOT-FIFTH:

We proceed on and come to the next higher region. The state of fire now disappears. We have now entered the state which is quite opposite in character to the previous one and it is that of water. If we settle down at this merging, then in spite of all our wanderings in it we can but master this element alone. The help that knowledge offers us is that it infuses us with a longing for the search of the Ultimate. If this longing is absent or one does not crave for Reality in the true sense, he stops at the point and begins displaying miracles. We can truly realise the condition of the region only when our craving for Reality helps us to develop in us the state of identity which follows every merging. Since we aim at the Absolute Reality, we', - in spite of our mastery over the knot, never feel inclined to utilise this power. There is such a soothing tranquillity at this point as one would feel by the refreshing

effect of a vast stretch of water before his view. Identicality with that condition will bring the Abhyasi to fuller realisation of the state. Now the closeness, or Sayujyatha having been attained we proceed with our search for higher knowledge.

Knot: Presence of MASTER everywhere, constant remembrance, purity, sturdiness, prapti, vayu, light blue to light violet,

KNOT-SIXTH:

Our craving brings us to the knot which is decidedly superior to all previous ones. Now we have arrived at the point and began traversing it through and experiencing things in a practical way. Now we have our firm stand on it, and our thought assumes a similar trend which continues till at last we develop the state of merging in the state of wandering. This offers us opportunity to experience its condition which is somewhat peculiar in nature.

It is the sixth knot where from the supramental sphere beings. There is sufficient light at this knot along with a slight tinge of haziness. When we attain identicality, the haziness melts away and light alone remains. This point is the distributor of power coming down from above. It also supplies power to the Pind or material sphere. By now we acquire control over the element of but the air here is quite changed. There are no gusts in it. It is something very calm and soothing. At this point an abhyasi often develops two conditions. Sometimes a feeling of sadness is felt and tears swell up while he is passing from this state of knowledge to that of the real one. And sometimes the air there thrills him with experiences exciting laughter and weeping. In our system an abhyasi is not stayed long at this state but is taken onwards after having developed the state of identicality through the Master's power. Thus, the time comes now for the abhyasi to move ahead.

Knot: Brahmanda, the effect of matter thins away considerably, light with haziness, ista, supramateril sphere.

KNOT-SEVENTH:

It is necessary for us to have our merging in this knot and to traverse it all through in a way to know most about it, after going through the usual process of merging and identicality.

It is a point where often people embark upon the state of mad ecstasy like that of an Avadhuta, which bars his further progress. Anyhow, when we acquire the state of merging and identicality, the condition changes

and the knowledge of the sphere is gained. The feeling of purity persists still though with some sharpness which affirms the existence of some force in it. How nice a place beyond all appreciations; A fuller description of the region might cover volumes. The Sudarshan chakra – the finger-wheel of Lord Krishna which is so highly spoken of in the book of yore, possessed the power of this very region. On entering into the mysteries of the knot an Abhyasi finds in it some sort of whirling rings which contain so much power and momentum that if it is applied to any of the biggest objects it will not only be shaken but even shattered to pieces by the effect. There are many other things which an abhyasi may experience when he gets into this state.

How is this power generated? When several planets constellate, they create a force which maintains them) at their respective places. Mastery over this point endows a man with similar powers. Acquiring mastery over a certain condition is nothing but merging in it just like medicine which gets dissolved into the, body of a man. When we have achieved so much then a little higher above, we come across another thing which I have termed as Maha-kal-chakra - the wheel of the Supreme. It is that which creates field for the force which maintains stars at their respective places. It is far stronger and more effective than the Krishna-chakra which cannot hold candle to it. It is the mightiest instrument which is utilised for effecting a complete overhauling of the entire universe. This force exists at the point where the seventh knot ends. I may, with due apology, also say that most probably Lord Krishna too might not have had it for reason that it was not required at the time. But now the time for it has come and it is very likely that Nature might have allotted it to somebody for use.

The feeling of Aham Brahmasmi is experienced at every knot on the point of contact of the body and soul. But this experience becomes more vivid and real when this knot is arrived at and one's mental trend so harmonises with it as to keep the sense of experience alive in him. When we have become intensely attached to it or in other words, have merged in the experiences, our vision then turns upwards and promotes a tendency for the feeling of 'It what it is'. A slight tinge of this state does exist after every merging but here it is more obvious because we are now present in the vast sphere of Divinity – Ishwari Mandal. When we go ahead and merge into the state of It is what it is' we have then no other experience than 'All from Him'.

It is a mighty vast knot comprising innumerable different states. One peculiar state of this region is that after sufficient progress when an aspirant view a thing outside, he does not actually feel its presence though its physical form is before his eyes. That means his heart remains free from the impression of its existence.

Knot: Bhramandadesh, Virat region, holiness, piety, purity are felt. supra mental sphere.

KNOT-EIGHTH:

Our craving brings us to this eighth knot. The entire scene is now changed. The conditions which had been experienced at the seventh knot come to view now in a more subtle form. Here the abhyasi feels that the world is like a dream or the playground of Nature. Sense of dissociation or unattachment-Vairagya-becomes very strong. Beyond it even vairagya, as it is, has no access, for it changes its form and then alone it can be taken as fully matured. Everything here seems to be very light. Thought loses its weight and the abhyasi begins enjoying peace and settledness. This blissful state of peace is in due course transformed into Reality. An inner condition that the world is a dream and that we should take it to be so, blooms automatically by the effect of the right practice when one reaches upto it. The characteristic of the place is peace and our merging in it means that we have absorbed it fully. When we emerge out of it to attain identity we gain full experience of the condition. In this state we feel a sort of freshness like that which a sun-stricken person would feel after a cool bath in the river in the hot summers. Now when we have attained identity which in other words means living in the life of the place, the condition that develops after merging further into that living too, brings to us the happy tidings of our approach to the next knot.

Knot: Prabrahdamandal, feeling world like a dream, vairaga increase, peace, sturdiness,

KNOT-NINTH:

The form of experiences changes further and we now come to the point wherefrom the real contact with Bhuma - the Absolute - starts. We enter a state in which we feel like born anew into another world. Our expression in it now begins and along with it we also begin to gain consciousness of that to whom the sphere we are now reborn in belongs. Our feeling brings us to a conscious understanding of it and the mind recognises the presence of the Lord. His presence impresses the abhyasi so deeply that unconscious worship starts within. Individual activities of worldly nature get almost exhausted before coming into this state and the bare relationship between the Master and the servant remains to view. 'He is the Master and we are his slaves' is the predominant feeling at this knot, together with a reverential consciousness of his presence. Our own state at this state is that of extreme supplication with an inexpressible softness of heart, making the total absence of all feelings of or enmity. This in fact opens to us the very first chapter of Divine Knowledge. From this point the

sense of self-existence begins to dissolve and the more we probe into it the more we are successful in the negation of self. Hanuman remained quite forgetful of his inner powers and they were awakened only when he was reminded of their presence in him. But onwards still we have to go passing through the usual states of merging and identity at every point. When all these conditions get merged into the state of identity which in its turn reaches the merging point, we feel our happy approach to the next knot.

Knot: Prappna, HE IS THE MASTER we are HIS slave's total absence of all feelings of enmity and ill will. Inexpressible softness of heart

KNOT-TENTH:

When we reach this tenth knot the previous conditions change their phase. By now we become so much accustomed to supplication that we begin feeling home to be ours. We begin to sense a feeling of Masterhood. But this not being an imposition is the actual condition of the place which develops by the effect of our close proximity with the Lord and which must come to an abhyasi at this level. Just as on witnessing the gentle flow of a watery current one often begins to feel the dancing of the waves in his heart, so does an abhyasi at this state feel and is inwardly prompted to reverse his own self. We are now at His portals and feel the cool breeze coming from within. The Master too starts sensing that one of His slaves is in wait for Him. Sameness also begins to develop to some extent though much is yet to be covered in respect of closeness. Here the function of Ishwar, in the sense of the creator, ceases and the Ishwar has no access beyond. Onwards we begin to contact with the Bhuma - the Absolute and attain freedom from bondage. It is a place of rare approach. The air does not breathe there rather the air at the place is of the type which is hardly attainable even after persistent labour, and practice, or we might as well say that the air transforms into its real essence which we have now to pass through. What is that essence? To call it vacuum may not be quite appropriate, to express it as the reflection of Bhuma may also not be exact, because all these are comparatively heavier. In all fairness it can only be said that the Bhuma is there and a conscious feeling of its existence is present in the heart which determines that there is a certain Eternal and Universal Existence towards which we have to move on. Then only we must understand that we have come upto the next knot.

Knot: Prapanna Prabhu, MASTER is the goal, HIS HOME is ours. sameness begins

KNOT-ELEVENTH:

It goes the veil and the vision of Reality now comes to light. We now feel helpless beyond control. A constant craving for him accompanied by all its aches and pangs prevails every moment. There is no rest or peace without Him. Truly speaking peace has now departed from us. What remains instead may better be expressed as a condition of peace from which peacefulness is sucked out. Everything seems lost except the pang which persists still and which is the only thing which helps our onward approach. It ends when we have plunged into Reality and moved on into the state of identity.

Knot: slaves of reality now start, a constant craving for HIM there is rest or peace without HIM.

KNOT -TWELFTH:

It is the merging point of all things acquired at the different states of merging and identity. We now enter automatically into the state of redefined identity or Sayujyata, where the panorama is so much vested with purity that even simplicity may seem to be a hundred times heavier. Had any more appropriate word been available to denote the condition further on, that too must be many times heavier than even simplicity. Now we proceed on with refined identity and begin to perceive a new form of existence which comes to our experience at the next knot.

Knot: Identical with HIM, Sayujyata

KNOT-THIRTEENTH:

We begin to feel existence all through - an eternal existence. Words fail. Still our pilgrimage continues. Numberless such knots come in our way and we pass through the conditions of merging and identity at each of them. Maya loses its touch even before we enter into the 13th knot. So is the case with egoism. Further on everything loses its charm. Run is still there, till the run itself ends. And further on, it changes its form. This state is attainable after thousands of years of labour and toil but the onward march is only possible when a capable guide or Master is available. Who-so-ever has got such a satguru traverses every knot and finally reaches the shores of Infinite Ocean which is the ultimate limit of knowledge. Judge for yourself and try to have a clear understanding of what a true knowledge is and where it ceases to function. Its function ends where its experiences are over, and the condition becomes like that of an innocent child who knows nothing. This is our actual condition when we arrive at the shores of the infinite ocean. This state falls in the sphere of

knowledgelessness and this alone is the actual condition of the Real knowledge and the final stage of it.

Knot: All through HIS eternal existence is present.

64 POINTS

64 POINTS

The Great Master says “For your guidance and research I reveal a few things. After the Brahmand Mandal comes Para Brahmand Mandal; after it Prapanna then Prabhu and in the end Prapanna Prabhu. Some references of these are found in Persian literature but only upto Parabrahmanda mandal. Afterwards I found a Sufi giving some clues of the Prapanna region but the 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.” “Journey is also there in the centres and x and y (Both the centres I have taken together) I have found the condition of liberation in life – Jeevan Moksha.” “At J2 I found that it is shedding light on all points behind it. Afterwards there is one point K2 which is a point itself and has an arc and afterwards there is the Brahmarandhra. While I was taking an abhyasi at point K2 I found the arc broken and there was a flush of light and the whole of the region from K2 to Brahmarandhra was highly illumined. So, I gave crossing to the abhyasi through the Brahmarandhra direct to the central region. Now there are 63 points plus the Brahmarandhra in all. It is admitted that the crossing should be given from the point K2 direct to the central region not stopping at the Brahmarandhra and it is the direction of my Master.” Master adds that “although J2 is shedding its light on all points behind it yet the Yatra should be carried out on all points.”

Yatra in these points or grandhis which are not mentioned in the book “Towards Infinity” is possible only when the aspirant seeks total merger in the Master. The method of merger in the Master is love and total surrender. This can be only practically experienced.

Laya Avastha is a condition that displays non difference between the Master and the self. Master writes to Dr. K. C. Varadachari (letter dt/-25-2-'58) “The laya Avastha (absorbency state) has now commenced in you; which is of course a very difficult thing to attain for those who do not adopt the real method you have adopted. I do not want to say to other abhyasis openly these things. I have written the same thing in the Efficacy of Raja Yoga but in a different way, so that people may not hold opinion that I want to be worshipped by them.”

While the Master did not tell that the love to the Supreme Personality and almost a worshipful attitude towards Him alone can lead to higher realms, the writer has no hesitation to advise the same and also warn accepting any other person of inferior status as a worshipable master is ruinous to their sadhana. Better we do not worship Him until we are satisfied rather accept penultimate persons.

The Great Master wrote to Dr. K. C. Varadachari on 6th March 1958 "I am over joyed to inform you that you have crossed the region and have come to the point A (as I call it) on 1st of March 1958 at 9:42 A.M. I do not find names for these regions so I take them by numbers". The point that is worth noting is that these points open up only after one accepts the Master in every sense of the term and laya Avastha had already started. It may be also noted that laya Avastha is not an end in itself and is in fact only the beginning of real yatra.

The Great Master wrote to Dr. K.C.V. on 21st April 1958 "You have crossed the richer regions and now you have entered the dry ones. The conditions of these spheres are mostly inexpressible, but you can relish the state and see its effects yourself. I used to write to my Master my condition by way of diary, but the time came when even metaphorical language failed to express that. I hope your body idea will soon depart and please write to me to what extent it had faded out." In the same letter the Master has stated to Dr. K.C.V. "... I took the broader steps regarding these grandhis and I finished the run of spiritual life on thirteen grandhis.

The Master however has also stated "After the ninth or tenth grandhis I took the major ones because the difference between the minor knots was inexpressible." That means that these minor knots or grandhis which are 63 in number need not be necessarily gone through and the Master can pull up a person beyond these knots. However, it is essential that these knots are crossed over at least after the consummation of spiritual sadhana. These knots relate to the 5 Kosas as already pointed out and but for the wonder of this system the question of reaching central region without actually going through these knots is out of question. In a few cases where the Master has actually transported the sadhaka to the central region the work on these centres started much later. This, however, is possible because the body is still intact and the journey on these knots is still possible.

Further the Great Master says that journey in more than one knot here is possible simultaneously. Of course, this is true of all the knots. Master writes to Dr.K.C.V. on 29th Aug/1st September 1958 "If you search deep in you, you will find my abode in you. I put you to the point 'C' along with the Point B near about the 15th August. Now the yatra of both the points is running side by side. I want that, when I get the opportunity of meeting you, you may be able to cross the 5 or 6 points out of your own endeavour and let us pray for it." The state of negation which really means getting rid of the Kosas (i.e., identifying oneself with these Kosas successively or simultaneously starts here

and the much spoken of Turiya avastha is experienced here.

The peculiarity of experiences in these grandhis are the sadhaka does not feel anything spectacular. Everything seems to be ordinary and the thought of one's helplessness is predominant and occasional memory of the Master is the characteristic feature. Master says 'Dryness which you feel is the foundation of the state that will lead to Negation. Regarding invasion of thoughts, I want to know whether it happens at all times or at meditation hours or satsangh. ... What I find is that they are only at the outer surface; the inner layer being quite clear. This process will help you in breaking Manomaya kosha (mental sheath).' Master states "At the stage of liberation one is relieved of all the five Koshas or sheaths, without which one's naked form could not have come into view. Complete freedom from these Koshas is an essential feature of Realisation, and that is possible within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose."

It is not possible at this juncture (the research required is laborious and the willing aspirants who record their experiences so few) to state clearly which of these knots relate to which sheath but suffice it to say that these knots relate to the Koshas and the approach to the Eleventh knot is possible after one goes through these knots.'

However, over a period of study and examination of my own condition and that of a few advanced aspirants in the path I add the following notes. The journey through the 63 knots or points after the 10th knot is easy or difficult according to our having owned up the condition of the Pinda. In all cases where my Master has found me to be the instrument for such work in some aspirants, I experienced difficulties. The aspirants were clinging to their own notions of the system ignoring the basic purpose of sadhana is self-negation and total dedication to the divine whatever that might be. Problems of Annamaya kosa affecting the conditions in the Pinda is one of the major drags. I push a person up and he slips no sooner the effect of fomentation fades. Surely there is every need to pray and continue to be in a prayer mood all through seeking all the time the help of the divine to overcome the sloth. But a certain degree of self-sufficiency felt by the aspirant because of his approach

either in Aksi or Kasbi manner tends to increase sloth and justifying the same as not interested in anything other than being in the thought of the Master. Taking recourse to duck under the practice of constant remembrance is not rare. The 13 points refer to this aspect of our life. It is only the discipline that we cultivated earlier in the practice of commandments 1 and 8 that matter much.

The second set of 13 points relate to Pranamaya Kosa and owning up of the conditions in the knots of Pind desh is essential for moving on each point. This is the terrain that is badly affected due to irresponsible marketing culture that seems to be growing unquestioned. It is easy to make a person insane without use of any drugs through the media only where our capacities of cognition and affection are mauled and brutally assaulted.

Restraint required nowadays is much more than what it was for Sage Vishwamitra. Practice of meditation on points A and B and Prayer before going to bed are vital. The causality is that nonperformance of bed time prayer is sought to be explained away as due to being tired after days' work, not feeling well etc., Most often though no one confesses it is due to lust and baser instincts demanding attention. Lessons are to be learnt very assiduously in this plane.

In the third set of 13 points, we have the problems of lack of clarity on the goal and the way in which the Master is perceived. Only study of the basic texts of the Master can help in owning up the conditions and clear up odd notions of devotion, surrender, jnana etc.,

The fourth set of 13 points relates to Vijnanamaya kosa, and the fifth set relates to Ananda maya kosa. Journey through these is usually by passed by the grace of the Master. In fact, after M1 the states or all related to 4 and 5 knots.

Here tried to present the various conditions obtaining in these points in the adjoining table:

Basic Characteristic of 64 points classified according to Kosas

ANNAMAYA KOSA	PRANAMAYA KOSA	MANOMAYA KOSA	VIJNANAMAYA KOSA	ANANDAMAYA KOSA
A The Divine is all pervasive and enjoys	N I enjoy with the Divine	A1 Divine is enjoyable and beautiful	N1 Divine enjoys all	A2 Joy pure and simple
B The Divine is the owner and enjoys	O I am the joint owner of all that is	B1 Divine is all for me	O1 Divine owns and owned by all	B2 Divine dynamism
C The Divine enjoys with all	P I enjoy with all other beings	C1 Divine is my all	P1 There is only Divine	C2 Dynamic isness
D All this is Divine play	Q All His will	D1 My will merge with His	Q1 His will alone is	D2 Power of unexpressed thought
E All that exists is happiness	R All that is, is wonderful-beautiful	E1 Coherence is the truth	R1 Divine owns and owned by all	E2 Divine potentiality
F All is a matter of reverence	S Bond with the divine	F1 Irrevocable bond	S1 Divine is beyond all bonds	F2 Joy of freedom
G All that is, is worshippable	T ecstatic relationship with the Divine	G1 We two	T1 Only One	G2 Divine awareness
H Hush! Silence-the Lord is here	U awareness of the stream beneath	H1 Divine is awesome	U1 Indescribable	H2 Sivam-wonder
I This is it- This is the very thing.	V emotive bond without excitement	I1 Regality of the Divine	V1 Divine is beyond the court	I2 Absolute Joy
J That is all-Satya pure and simple	W personal identity with Satya	J1 Interdependency	W1 Divine is totally independent	J2 Sat -pure existence
K All is imperishable	X Divine is eternal and so is our bond	K1 Inseparableness	X1 He is when all is gone	K2 Ananda
L Balance of matter and mind	Y Balance of relationships of mundane and spiritual matters	L1 Samdrishti tatvam of God realised	Y1 He is pure	SKH AR
M No matter-No mind	Z Awareness of nearness of Master	M1 Proximity with God	Z1 No identity without Him	

REGIONS IN HUMAN BODY

REGION**HEART-REGION:**

The heart region is extended from head to foot, All the creation of Almighty is within this circle. The work, of course, is divided and pushed on by different senses. If we go below the middle point of the heart region we find several functionaries at work, of course on different times prescribed for each one of them. Powers of Almighty are also found in them which can be utilised as such. It is a big machinery of Nature. What we gain in the region of heart is beyond one's conception.

It is really a vast circle covering everything inner and outer. The things after the first mind all belong to the region of heart. All the lotuses or chakras are set within its limits. The stages of human approach are lying hidden in it. Super consciousness lies there: sushupti is a part of it. We are all playing like, ducks in the water in that region. The stage of intercommunication with the liberated souls of the brighter world starts from his place. Individual mind plays its part in this region. It is the main artery of God. We cannot reach him unless we proceed through it.

Cosmic powers reside in this big region of Heart. Before crossing this region on to the Real Mind you acquire many powers which are utilised in Godly work.

The top-most portion of the body is the end of this big circle. Such is the sphere of this big circle. There are very many things in this vast circle which can only be felt. No words can express them. The various powers of Nature reside here.

No God (or Devata) can ever boast of crossing this circle. It is but for a human being who has at his command the power and means to do so, and thus his flight is far above that of the Gods. It is really we who give them power by the force at our command. Personalities who have crossed the heart region and entered the region of First or Super Mind or God and who have gone far above the first Mind of God have such force at their command.

Beginning our march from the outer circle we come across several spiritual spheres during our progress towards the centre. It is an immensely vast expanse. We take up the heart - which is the nucleus - for meditation and go on with it till the goal is attained. There are five points or sub-centres in this Heart-region which we pass through in the course of our journey. At each point, all the four conditions are felt.

MIND REGION:

The next eleven circles after Maya cover the various stages of ego upto its final limit. The condition goes on growing subtler and subtler as one proceeds on through it. There are innumerable points and knots in each of these circles. In the ordinary course, and but for the wonders of this yogic process of pranahuti, it would have required a whole life time to go from one point to another. This can also help one to form a rough estimate of the last possible extent of human approach in the direction of Absolute Reality. We enter the Mind Region after crossing the fifth circle. The eleven circles after this depict the various stages of Egoism. The condition there is more subtle and grows finer still as we march on through the region. By the time we reach the 16th circle we are almost free from egoism. The condition at the stage is almost inconceivable and has rarely been attained by even the greatest of the sages. What remains when we have crossed this circle is a mere identity which is still in a gross form. We now enter the central region.

After crossing the region of heart, we enter the First or the Super-Mind of God. No word can express the condition which one feels there. The essence of the region of Heart lies there. The present form of the universe is due to the actions of that Big Mind. They are all power, no amalgamation and no light. The type of character of the calmness is very much refined and only the idea of calmness now remains. In other words, the forgetful state of calm-ness is dominant there, which is not the only thing to be acquired. Our Anubhava-shakti develops mostly when we enter this region. It remains now on one's part to feel. From here the things come in shape and light. There is motion. Invisible motions, when multiplying together with the idea of creation increase the force downwards. The outcome are the innumerable varieties we find in the universe. It is beyond ethereal force. Air does not blow there. This is the most powerful region of God. It is the power-house for setting the Godly machinery agoing. Motionless things (appearing as invisible motion) exciting vibrations are there, having great power. It can only be felt, Divine effulgence too now vanishes, beyond which remains mere conception. Go ahead and that too is gone.

There are innumerable points and knots in each of these circles. In the ordinary course, it would require a whole life-time for going from one point to the next but for the wonderful yogic process of Pranahuti. By the time we reach the sixteenth circle we almost free from egoism. The condition here rarely been attained even by the greatest sages.

None except Kabir could have secured approach upto this stage (16th circle) apart from my Master who had attained stages far beyond the limits of human approach. After this circle, what remains in one is a mere identity, still in gross form.

CENTRAL REGION:

Very few among the saints and yogis of the world had ever had any conception of it. Their farthest approach in most cases has been upto the 2nd or the 3rd circle at the utmost, and it is unfortunate that even at this preliminary stage they sometimes considered their achievements to be too great.

After crossing the mind regions (i.e., region of ego; 16th circle) we enter the central region. There, too, we will find seven rings of what may, for the sake of understanding, be denoted as light. The form of dense identity grows finer and subtler to the last possible limit.

It is the focusing light coming from the centre to the end of the central region, making something like a ring where the central region ends; although LIGHT is not the exact translation of the thing. Light, really is a far more heavy thing than what that actually is, and is left far behind. But it has been expressed so merely for the sake of understanding. Whatever we find in the central regions is the real thing in pure and naked form. There is no amalgamation whatsoever in it. Now to enter these regions,

we have to cross what is expressed above as ring, and it is only the force of one's Master which makes his way smooth into that region (i.e., the central region) where the powerful thing which I have called light, for mere understanding, ends. It creates a force at the end of which we have to cross, and this is only possible, when a push from the Mind region is given by his Master, who is the only power capable of the task.

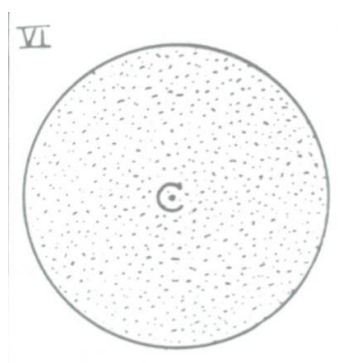
After crossing the first or super mind of God – the cause of all creation, we find behind it the centre- the real goal of life. The central point of the central region is the centre. Whether you call it God or anything else for expression, this is the main point, if there be a great soul of calibre he may be able to discover that there is appoint, rather a ring beyond Tam. The conception of a ring round the centre is indispensable. It may possibly be the last possible limit of human approach. I wish everyone to have access upto it and even beyond, if humanly possible.

The centre is throwing forth in the central region something in the shadowy form expressed above as 'Light'. The shadowy form of the region is due to it, and it is the swimming place for liberated souls. We can reach there even when having our bodies, can begin swimming like the liberated souls even in our life time. If we develop this stage, we establish ourselves there even before leaving our body, and the swimming continues after we leave the body. We are now swimming in utter 'Nothingness' so to say.

It is a big thing oval in shape, because the revolving motions move in that way. The current of Almighty flows in this region or rather abounds in it. There is a great mystery underlying it. On account of the revolving motions there are some particles, or ring like sparks present in the sacred region of God. They are different power which the circle consists of. When you proceed through Raj-Yoga these begin to melt in till they are exhausted. Reaching the top of this circle various powers begin to come to the Abhyasi. Opening of each knot means the advent of some power or the other.

Centre in itself is dormant and has no action within it. This is absolutely motionless and there is no energy, no power, nor anything of the sort. The centre only maintains latent motion. The colour of the place may be expressed as greyish, like that of dawn, or more appropriately only a faint reflection of that colour, rather spirit or essence of the colour of which dawn is the material manifestation. The colour of this place can be expressed as faint reflection of colourlessness. Near about it or adjacent to it are the invisible motions no doubt which generate power that issues henceforth. It conveys the idea of something motionless and mute. It is infinite within itself and one will plunge into the sea of wonder and amazement if he steps further. It concerns purely of Anubhava of the highest type. Expression and imagination fail altogether.

There are some eggs like things, no doubt, about the centre; you may call them power or energy working absolutely in a definite order. The example of the eggs of a fish has been given only for the sake of expressing the forces working around the centre, and which it maintains. Thus, as a result, the solar system and everything in the universe is complete.



Centre:

The centre has got its position in human body, on the back side of the skull called occipital prominence. It has connection with the only Real thing. It is the essence of life and has got all the powers essential for the upkeep of the body. It is a pulpy substance less than even a hair's breadth, and the colour is grey like that of dawn or only its faint reflection. The cells near the centre are actually found to be present

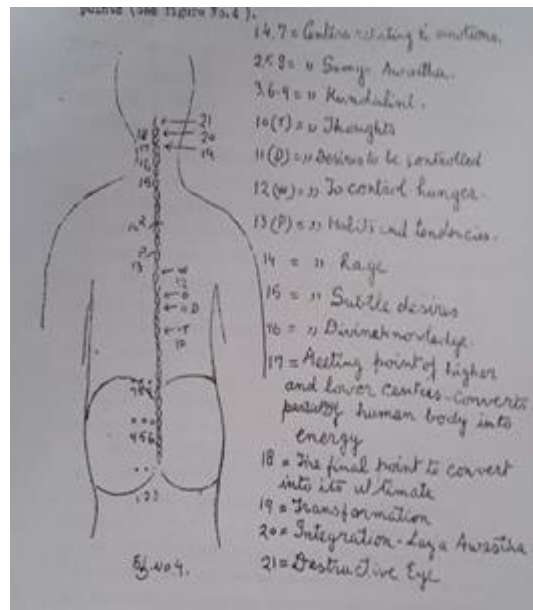
near this point also in the material form. They have their connection with the Master cell near the centre.

Such a one as is capable of having an experience of the central point is almost rarely born. Suppose there be such a great soul in existence who wishes to discover what exists within tries to peep into the ring around which all powers of Nature originate, then he is pushed back from it. Anyhow, if after undergoing all shocks would fail to express it. This is the final limit of human approach and none so far has been able to go beyond and for the future let others conjecture if they can. When the thought of jumping up arises in his heart it gets itself linked with the central ring. Now if one but with a careful precaution that he must keep a close watch upon his heart lest it might burst forth, he may be able to have some glimpse of it, but only for a few seconds after which he shall have to get back. I have now laid down an easy and quite simple method and it is now upto others to dare if they like.

For the sake of expression and experiment, I once made an attempt to enter into it, but a sudden, strong and forceful push threw me back, though I was able to get a moment's peep into it. This is made me to conclude that this is perhaps the last possible limit of human approach. I wish everyone to have access upto it, and even beyond it if at all possible. God taken in the sense of the centre or Bhuma does not possess mind or manas. Had he had it, the law of Karma-action would have applied to Him as well and He would have been in the world like us.

The form of gross (dense) identity- as I call it- has all the time been getting finer and subtler upto the last possible limit. We have now secured a position which near most to the centre and it is the highest possible approach of man. Here we are in close harmony with the very Real condition. When one gets in close touch with Bhuma, the Ultimate, or God in the Absolute state, what or where he is, is beyond his understanding. Complete merging into the centre or the Almighty is, however, not possible since it is essential to maintain a nominal difference between God and Soul. Such is the extent of human achievement which a man should fix his eyes upon, from the very beginning if he wants to make the greatest progress on the path of Realisation.

POINTS ON SPINAL CORD



21 points in Spiritual Cord

I was pondering one day if there can be any other ways of training besides what I do. At that time when I was deeply absorbed in that thought, it found that my Master was telling me that there are two ways of training: one is Dayal shakti and the other Kaal shakti.

I asked Him “You have given us training through Dayal Shakti or through Kaal Shakti?” Through Dayal Shakti, “he said. “Why, Sir, Said I, “You did not give training to any of us through Kaal Shakti” None was fit for that sort of training”, came the reply.

I then requested Him to tell me how training is imparted through Khala Shakti. But He kept quite and received no reply.

After some time, a person came to me and complained of his passions. I then began to search for some centre on which the will may be exercised so that the passions may become normal. I come to know about once centre and touched it by the will power. Next time when he come to know about one centre and touched it by the will power. Next time when he came, he said that the passions had come to normal. Then said the Master” This is the method of Khal Shakti” The very day in the night hours, I came to know the nine points (See figure)

In the diagram the points 1,4,7 in the spinal cord is related to passions

2,5,8 Samya Avasta

3,6,9 Kundalini

10 (T) Thoughts

11 (D) Desires to be controlled

12 (H) To control hunger

13 Habits and tendencies

14.Rage

15. subtle desire

16.Divine Knowledge

17.Meeting point of Higher and lower; converts particles of Human body into Energy.

18. The final point to convert into Ultimate.

19.Transformation

20.Integration (Laya Avasta.

21.Destructive Eye.

STAGES OF PROGRESS

STAGES OF PROGRESS

We proceed methodically, awakening the various centres of power which are helpful in our pursuit. Each of these points has its own particular significance. We take up the heart which is the nucleus. We go on with meditation at this point till the goal is attained. There are five points or sub-centres in it through which we pass during the course of our journey. When we reach the last or the fifth point our passage towards ajna chakra (Cavernous plexus) becomes straight. The condition at this point is peculiar. From this point the energy which we consume is diverted towards the lower region. During our journey to the point the major condition which one experiences is the feeling of something like shadowy darkness. This is only a clue to show that we have finally to go beyond light. Its real nature pertains neither to light nor to darkness, but to a dawn like colour. Thenceforth we proceed straight to Sahasra-dal-kamal- the lotus of a thousand petals. This is the virat region. It was from this point that the *virat rup* was brought to Arjuna's vision at the time of the battle of Mahabharat. It is the Macrocosm. We proceed on towards the occipital prominence, after we have completed the journey through the Sahasrara. During the course of our march to this point we have to pass through, and cross, the various centres which have their own particular condition. At the occipital prominence we begin to experience a changeless condition which in other words means Brahmagati or the state of the Divine. Its completion means we have crossed the seventh ring of so-called Light. After wards one having thoroughly merged in Brahm, gets in close touch with Bhuma - the Ultimate, or God in His absolute state. What or where he is then beyond his understanding.

The following four conditions, in order, are felt at the first point, the heart:

1. A peculiar state awakening within the mind a consciousness of the Divine force, pervading all over.
2. A Divine state prevailing everywhere and everything absorbed in its
3. Neither feeling of the Divine force nor that of remembrance, but remembrance. only a feeling of negation.
4. Everything gone. No impression upon the heart, not even that of existence.

These four conditions are experienced everywhere and at every point. Under the Sahaj Mārg system of spiritual training everyone passes through them, though perhaps only the sensitive ones among them might be able to feel those conditions in their minutest details. These go on getting rarefied as we proceed on through the various sub-centres from the lowest to the highest.

A common mistake which an abhyasi often falls into is that he starts with an idea of negating his mental tendencies, taking up means directly related with it.

Thus, he keeps his pursuit confined to a narrow sphere, which results in a life-long struggle with the vrittis or senses.

This often causes an adverse effect upon the brain. In my opinion, instead of struggling with the vrittis, if they adhere more firmly to their ideal success shall be easier and surer. Furthermore, if the endeavours are supported by the great power transmitted into them, the work of years shall be accomplished in seconds. With the help of transmission, it becomes very easy for the abhyasi to deal effectively with the vrittis. A capable Master, by applying his power through transmission, diverts the tendencies of the abhyasi's mind upwards, with the result that they begin to get moulded and grow comparatively calm and peaceful. He also gives to the abhyasi's Pind-mind (Material -particularized consciousness) a dip into the condition of the Brahmanda-mind (subtler or cosmic consciousness), after effecting its proper cleaning. The process accelerates the abhyasi's flight towards higher regions. In course of time when the lower mind gets thoroughly merged in the condition of the higher plane, it becomes cognizant of its true nature and gives up indulging in superfluities and superficialities. Thus, the negation of vrittis comes into effect by itself and the true nature of his being begins to reveal itself. Even if an abhyasi does not himself undergo the usual routine abhyas he can be made to cross these stages upto the final limit of perfection by the transmitted power of the Master if only he co-operates with him in the true sense. But commonly if the condition is brought into full swing all at once, there is the danger of his nerves and muscles being shattered. Under Sahaj Mārg system this process has been made quite safe involving no physical risk to the abhyasi, and this is one of the greatest innovations of our great Master. This

process is applied to the abhyasi in a very gentle way, so that the condition transmitted to him comes to his conscious knowledge after some time when its unfoldment begins to come into effect. In that case his apparent condition seems to be somewhat different from that of one who has attained it by regular stages, but in both cases the abhyasi shall definitely be free from birth and death. Coming to my point again, when the vrittis have thus been reduced to nothing or negation or, in other words, have acquired a transcendent state, it is then a lower grade state of Brahmagati. When this is attained, the veil gets torn off and we enter the next inner sphere beyond it. Our attention is then diverted inwards and we proceed on towards it, seeking the Self. This is how Sahaj Mārg proceeds on in its natural course, taking up chakras one after the other. The process helps us to march onwards with greater speed. Nature's power is unlimited.

The very word 'limit' came into man's understanding when he experienced his thought confined within a certain sphere. Thereby he concluded that his power is limited. The idea also promoted within him the thought of some higher power or superior force which lay beyond, and which is presumed to be unlimited. This thought of duality sprang up only when our sphere was taken to be narrower. If this idea gets banished from the mind, as it must be at a certain stage of spiritual advancement, it is then quite possible that we may lose the idea of being limited as well. When both these thoughts i.e., of being within or beyond limit, are washed off from the mind, then we are in the true sense free from limitations, and the Self has been joined with that which is beyond limitation or the limited. If fortunately, one happens to have transmission from that higher stage then the above attainment is quite possible and practicable. For example, if one is to be brought to the stage of Liberation, Sahaj Mārg method for it would be to divert his soul towards the Ultimate. The result shall be that he will go on developing till, by the last moment of his life, he will finally reach the destination and attain Liberation. I can proclaim by the beat of the drum that none except a worthy Master having at his command the power of transmission can ever bring forth such wonderful results, and that Raja Yoga alone is the path which promises sure success. But this can fall to the lot of those fortunate ones alone who are actuated by an earnest longing for Liberation and are really destined for it. The various successive steps of yoga laid down in Patanjali's system are all included in the one routine

process under the system of Sahaj Mārg and are covered by the abhyasi without undergoing each one separately.

But since that is possible only through the help of Pranahuti, I wish more and more abhyasis to come upto it and be profited thereby. People often say that they do not feel anything in respect of their inner state. But when I ask them whether they ever tried for it or not, they only reply that they did not, since they are incapable of it. I do not agree with them. I believe everyone has this capacity, because intelligence is sure to develop as one proceeds on with his abhyas. The fact is that they apply their developed understanding to other things but not to this One. Usually, it is diverted towards worldly things rather than towards the Divine, with the result that they go on getting more firmly attached to the world. As a matter of fact, they do not want to make any sacrifice, nor have they any real craving for Reality. All that they pose to be doing is merely for the sake of recreation or perhaps for satisfying their curiosity. Even under these circumstances I feel it obligatory upon myself to help them as far as possible.

Vairagya can develop very easily if one only diverts his attention towards God. On my part I do divert their attention towards the Divine and fix it there by my will, and this they do feel and realise, but they utilise it for material purposes only. I am confident that in certain cases they keep on pulling it downwards for worldly matters.

But most of the abhyasis, though they come up and make a start with it, ever remain complaining about the rising of thoughts. Who is after all responsible for it, I, or the abhyasi himself? I may assure you that on my part I keep on pulling out adverse effects from off the abhyasi's mind lest he might be over-worried. But what can I do for those who do not even attract my attention towards them? As a matter of fact, I have nothing of my own in me. It is all stored up in me for you all. I wish I could entrust it to somebody during my life time and be relieved of the burden, so that I may depart with nothing about me. Now what I have as the Master's trust can neither be termed as spirituality, nor Reality, nor even bliss. might seem to promise highest ascent. The real merit of the system will come to light if one comes forward as a true seeker for it. Hardly a few among the abhyasis exert to make True seekers in the real sense of the word are rarely traceable, though some of them exert vigorously to create

in them a state of mind which themselves even receptive, though even then I thrust it upon them at times, still I fear I may have to carry it all with me when I leave the material form. It is necessary for every man to realise the effect of the conditions infused into him.

Then alone can it be utilised for the uplift of others. There are so many conditions and so many points specified for them, and still more are being discovered. But none perhaps displays the capacity to utilise even one or two of them. I am, on the other hand, burning with an eager desire to see every abhyasi having a taste of the conditions at every point. If an abhyasi partakes even a little of it he will be greatly transformed. My Master too affirms that it is very difficult to find one who may be fit for the spiritual training upto that extent.

My experience has brought me to the conclusion that the light transmission from the stateless condition amounting to negation can produce marvelous effect on the abhyasi. Forceful transmission with excited emotion cannot do so. Reality is beyond force, excitement or heat. It is similar to the state which prevailed before heat came into existence. It is in fact beyond feeling or understanding. That is Reality in the true sense.

At a higher stage of advancement regular routine abhyas becomes almost impossible. In that state if the aspirant keeps alive his link with God, his abhyas goes on automatically and unconsciously without any conscious effort on his part. This is the case with almost every abhyasi in our sanstha, provided he is going on with faith and confidence. When advanced merging is secured, guidance comes to him by itself. The state of inertia (in which one feels himself like a dead man) is a spiritual stage which may be taken as the beginning of spirituality, in the true sense, though people take it wrongly as the end of it. I wish everyone to aspire for and be blessed with it.

The silencing of mental vrittis when developed to the stage of negation is an indication to show that inner vacuumisation has commenced. The material science of the present age strongly affirms that absolute vacuum can never be possible. Some of the air does remain even after vacuumisation has been effected to its full capacity. I shall interpret this scientific theory in my own way. Whatever remains after the vacuumisation has been effected to its full capacity is its real essence, and it is immensely strong and powerful. This power can well

be utilised for the construction of destructive weapons of the deadliest type. It is also of immense value for our spiritual purpose. When a man creates such a vacuum in himself, he becomes so highly powerful that even a slight motion of his will can bring forth greatest results. But few seem to be prepared to have it from me. My intense longing to find one who might be prepared to have it in full does not so far seem to bear fruit. None perhaps seems to like to have a brief pleasure trip to the dreary and desolate expanse of the divine which few might have access to. There is no end whatsoever to it. Negation is not the final end and even this is not our ultimate goal, which is, far, far beyond Bhuma or the Ultimate.

I may here add a few words to say something about the ultimate state we have finally to arrive at. After having attained the last limit of negation one has yet to go on and on to what may be termed as the ultimate limit of limitlessness, or the Absolute, where every particle of the body gets transformed into Energy. What happens then He becomes an instrument of Nature and having everything in his power and control he remains unaware of everything. But for Divine work he is ever fully conscious and quite alert, though he may not be conscious of his own state of being except in certain exceptional cases. The entire working of the universe is subject to his will. He holds all the powers of Nature under his command, as is the case with the present Personality who has come down into the world for the purpose of effecting a change, and to which I have referred in the 'Efficacy of Raj Yoga'.

DIVINE POWER DESCENDS

HOW THE DIVINE POWER DESCENDS FROM BHUMA

Before knowing how the power descends, the Trainer must have a thorough knowledge of different regions mentioned by Babuji Maharaj.

1. REGIONS:

- a. Pinda Pradesh = Organic Region = Heart Region (colour of this Region is PINK)
- b. Brahmanda Mandal = Cosmic Region = Mind Region (colour of this Region is Dark and Grey)
- c. Parabrahmanda Mandal = Para Cosmic Region = Godly Region (colour of this Region is Yellow + White – ‘Ulia’ in Arabic)

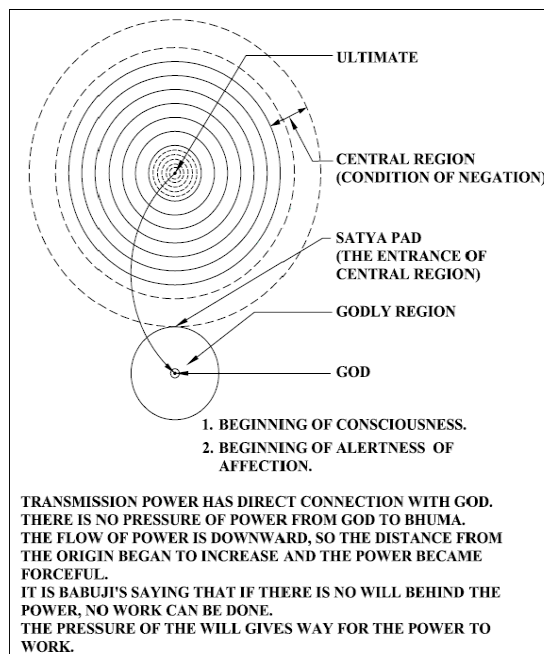
2. SATYAPAD

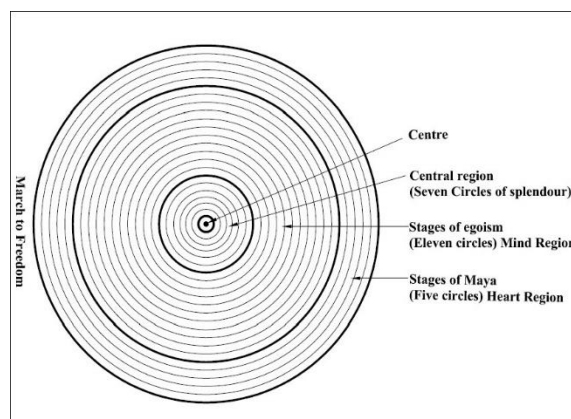
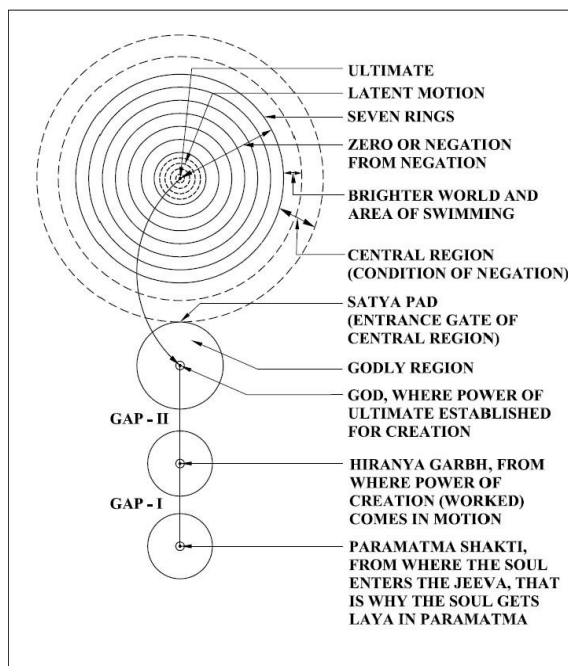
3. CENTRAL REGION

- a. Central Region
- b. Brighter world

4. SEVEN RINGS & CENTRE – BHOOMA

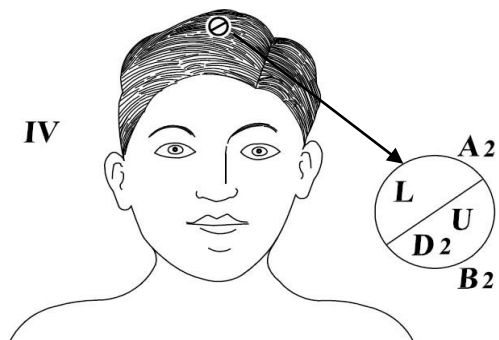
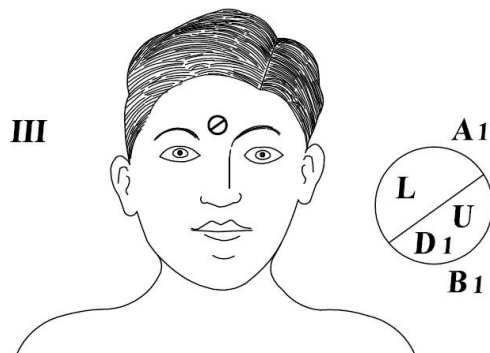
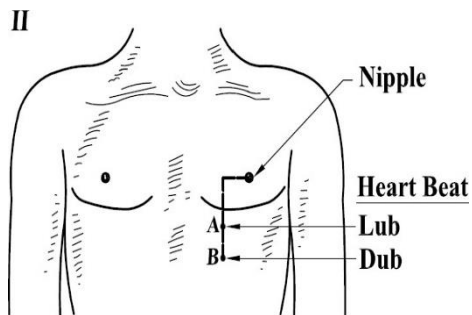
Please see the Sketch given by Babuji about 23 rings given

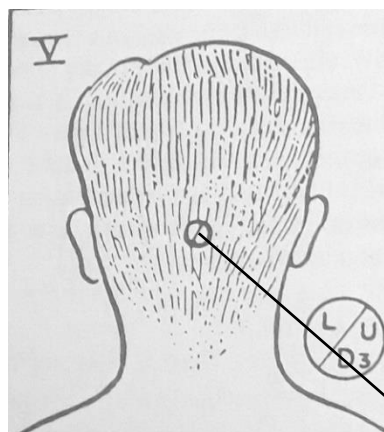




The Power which starts downwards from the Centre (Super Consciousness) directly reaches the Centre point of Godly Region (Divine consciousness) and then to the Centre Point of Mind Region (Hiranya Garbha = subtle consciousness) and then to the Centre point of Heart Region (Paramatma) and from there to the 'A' point in the upper layer of the subtle heart of the aspirant given in the sketch by Babuji in his manual of daily events. The descended power passes to the bottom of the Occipital bone of human head (marked as 'D3' in the sketch of Babuji --- Point situated at the bottom of occipital bone....

the backside bottom of human head) to the Godly Region and finally to the 'A' point in the subtle heart of the aspirant. Babuji Says that heart region extends from Top to Toe and this region spreads up to 'Virat' of God. He means, the Big Heart, the Virat Swaroop of God. So, there should be no confusion between heart region and the Big Heart.





Hypothalamus (D3)

THE JOURNEY OF ATMAN TO THE CENTRE (BHUMA)

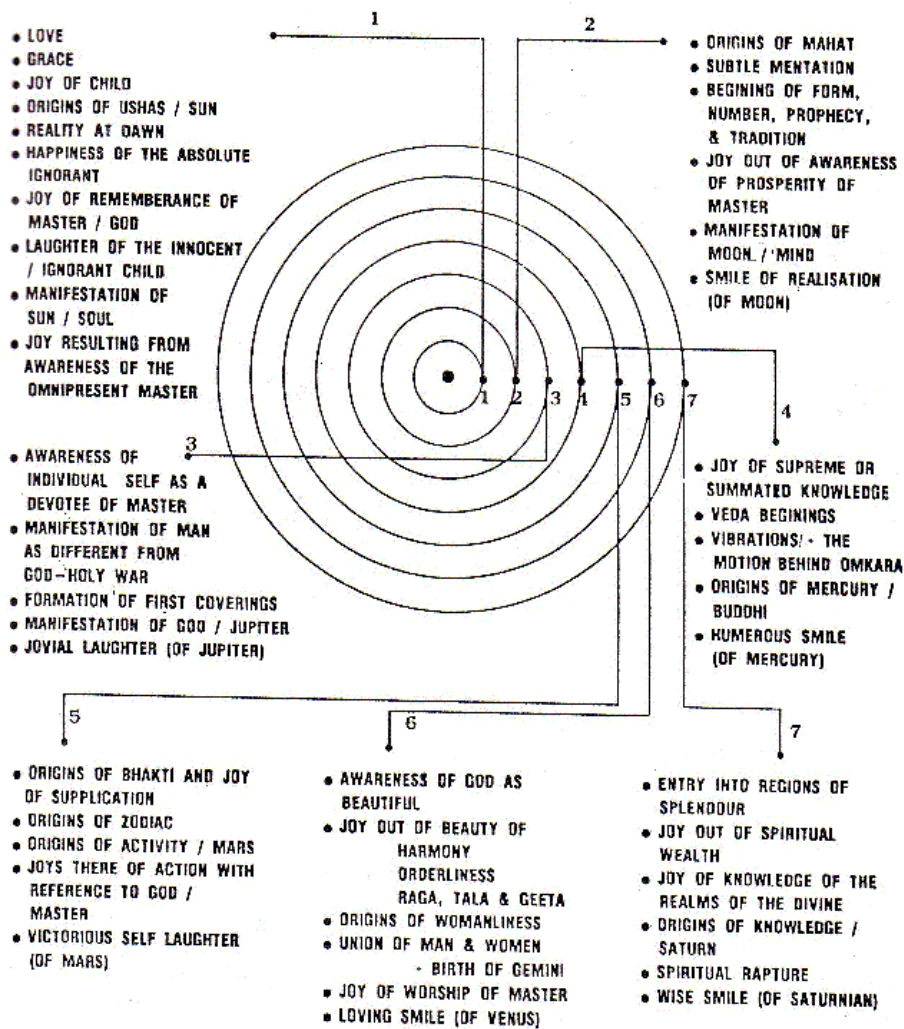
After the cleaning work, purification, melting of the subtle ego in circles and loosening of the knots, the soul (Atman) of an aspirant gets laya in 'Paramatma' located at the centre of Heart Region and made Journey to the centre of mind region, after the necessary purification works. At the centre of Mind Region which is called 'Hiranya Garbha', this Paramatma Sakthi gets laya in it and then travels to the centre of Godly Region. After losing form, body, identity and existence, Babuji dips the soul (Paramatma) in the centre of Godly Region and puts at the entrance gate of Central Region, i.e., 'Satyapad' (i.e., Brahmarandhra). Then, by Lalaji's Grace, Babuji, keeping the body of the aspirant remaining safe, makes the soul of the aspirant to cross the 'Brahmarandhra' point and puts it at the other end.

By Lalaji's instructions, Babuji sticks (takes) the soul of the aspirant with himself and then crosses the 'Brahmarandhra' point and establishes the soul at the other end, i.e., beginning of the 'Central Region'.

After swimming in the Central Region, Babuji allows the soul in the Seven Rings, and with the help of forceless force, the soul reaches the first mind or Kshob, which is very adjacent to Bhooma.

After completing the spiritual journey by crossing the 64 points, 16 circles, 13 knots, and the Seven Rings, Babuji has said, that the soul will be dissolved in Bhooma at the time of 'Mahapralaya'.

Please note that Divine Initiation method is given in the Book, 'That Divine Beauty' in the chapter Daivika Dheeksha (Divine Training). The same principle is adopted when a new aspirant joins in Babuji's way.



Rings of Splendour

POINTS, CIRCLES AND KNOTS

POINTS, CIRCLES & KNOTS

Babuji has mentioned, a soul has to travel 64 (sixty-four) points. Where are the points? How to locate them? The following is the dictation given by Lalaji Maharaj and noted by Babuji Maharaj in his manual of daily events.

“Who says that one crosses some plexus (points) 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 (first mind) which constituted the causes of the creation of the universe and manifestation of grossness (materiality). It is that Power which cannot fail to produce its result.”

“All elements which form the material of different bodies (organic categories) were present in it. If these elements be divided into 5 (five) classes (Earth, Fire, Air, Water & ether) then each class partakes one power each that constitutes the cause of the creation of the universe. Every part (class) was possessed of its special power (character) and in spite of possessing its own specialty, each part (class) had all the five powers conceded in itself. In each part (class = element) all the five powers work together. Only the power that is special to it or/and the specialty that belongs to it, stays prominent in it.

Thus, every part (class = element) has five sub-points each, and all these are taken together come to (5 X 5) be twenty-five in 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 (Heart Region) sphere of the (human) yogic system of an ‘Individual’. This is the state of Pinda.

Its subtle essence goes up to Brahmanda (mind region) sphere. Further still the yet finer (subtler) essence of what remains in Brahmanda goes up to next higher (subtler) sphere Para Cosmic (Godly Region) and so on and on. So, these things growing subtler (finer = purer) and yet subtler finally coming to a perfectly subtle or fine, gets lost into the Real (Ultimate).

The power that resides at one plexus (point) will be found at the second, third, fourth and fifth plexus as well. Then wherein shall be the difference there. There will be more fineness or subtleness at

higher or latter part or plexus as compared to the lower or the former ones. To the higher Yogic part, only those persons who have completed the earlier part lying prior to it, or whoever happens to be in need of it arrive there.”

Babuji has already pointed out that the power of the source 'Bhuma' descends and passes through several subtler points in the subtle body of the aspirants. It comes from Bhuma, passes through 'D3' (occipital prominence bone) in the human head and reaches 'A' point in the subtle heart. So that point 'A' is taken as receiving point. Five elements and its five sub-points (5 X 5 = 25) together with receiving point 'A' comes to a total of 26 points. So, Babuji has counted 26 numbers and named it as A to Z (the 26 alphabets of English Language). As subtle essence goes up to Brahmand Mandal (mind region), Babuji has numbered the same 26 points in that region as A1 to Z1. He says that in Godly region also there are 26 points and named it as A2 to Z2, as the essence of what remained in Brahmand Mandal (mind region) remains and goes up to the next higher subtle point and so on and so forth. But he has taken only 12 points, i.e. A2 to L2, as the remaining points are very subtle and the point L2 is very near to the Central Region. And so, He stopped counting more after L2 during his research. Babuji has taken Behenji up to L2 point and she has stated in her letter No. 844 that after that L2 point there is Central Region and has begun swimming in the First Ring.

Heart Region : 26 points from A to Z

Mind Region : 26 points from A1 to Z1

Godly Region : 12 points from A2 to L2

Total 64 points

The 26 points which are in the heart region are as follows (see sketch below):

1) Heart Chakra : A to F 6 points

2) Atma Chakra: G to K 5 points

3) Agni Chakra : L to P 5 points

4) Varuna Chakra: Q to U 5 points

5) Vayu Chakra : V to Z 5 points

Total 26 points

These chakras and points are shown in the next page in a diagram. (Please note: Should not confuse with the six chakras such as Mooladhara etc. mentioned in Indian philosophy.

Equivalent terms:

Heart Chakra

Hridaya chakra

Soul Chakra

Atma chakra

Fire Chakra

Agni chakra

Water Chakra

Varuna chakra

Air chakra

Vayu chakra

In the Heart Region, the following points, circles and knots are.

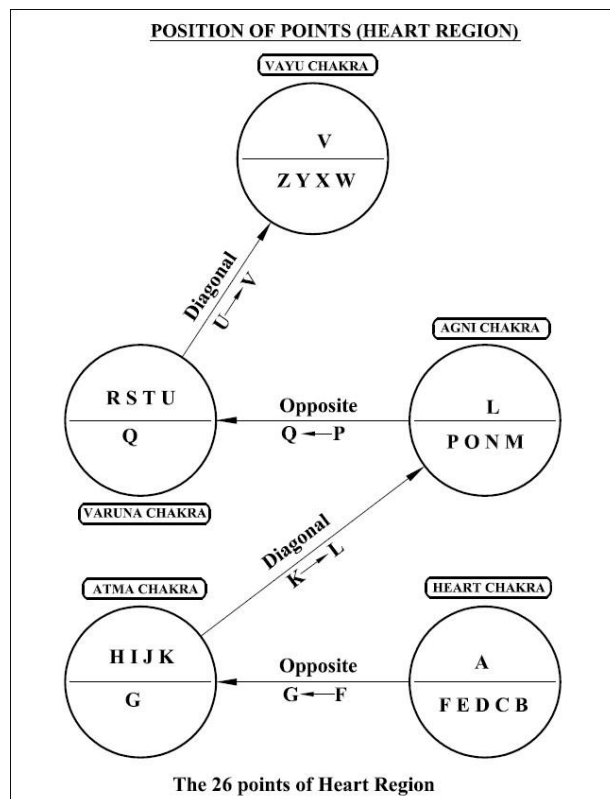
<i>In the Heart Region:</i>			
<i>Points</i>	<i>Circles</i>	<i>Knots</i>	<i>Points</i>
<i>A to F</i>	<i>1st Circle</i>	<i>1st & 2nd knots</i>	<i>6</i>
<i>G to K</i>	<i>2nd Circle</i>	<i>3rd Knot</i>	<i>5</i>
<i>L to P</i>	<i>3rd Circle</i>	<i>4th Knot</i>	<i>5</i>
<i>Q to U</i>	<i>4th Circle</i>	<i>5th Knot</i>	<i>5</i>
<i>V to Z</i>	<i>5th Circle</i>	<i>6th Knot</i>	<i>5</i>
<i>Total Points</i>			<i>26</i>

Mind Region:			
Points	Circles	Knots	Points
A1 to F1	6th Circle	7th Knot	6
G1 to K1	7th Circle	8th Knot	5
L1 to P1	8th Circle	9th Knot	5
Q1 to U1	9th Circle	10th Knot	5
V1 to Z1	10th Circle	11th Knot	5
Total Points			26
The remaining Knots, circles and Points are in the Godly and Central Region			

12th Knot – Cosmic Region (Godly Region)

13th Kont – Central Region

The 26 points of Heart Region



Babuji has already said that the transmitted power from the source Bhuma descends in an anti-clockwise direction and reaches Point 'A', the receiving point. The return Journey to the source commences from the Point 'A' and goes on clockwise. The journey, which commenced from Point 'A' passes through 'B' to 'F' points and so on to point 'Z'. Before commencing the journey, the first and second knots are opened at the time of commencing the sadhana by an aspirant so as to enable to continue the journey. This work is being done by the transmitted power at the time of initiation of an aspirant. Initiation of an aspirant at the beginning of practice and the Divine initiation of an aspirant are different from each other.

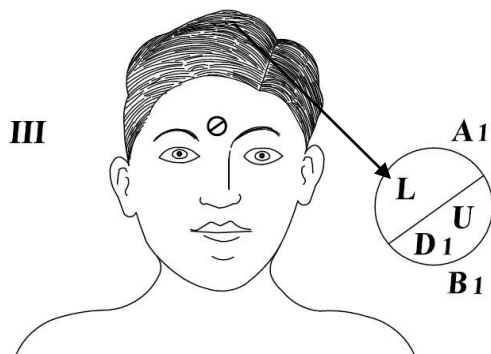
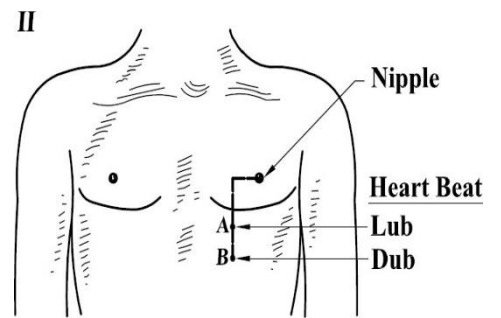
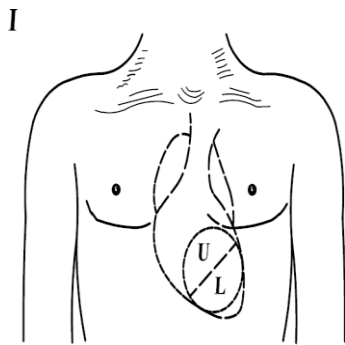
1st KNOT TO CENTRAL REGION

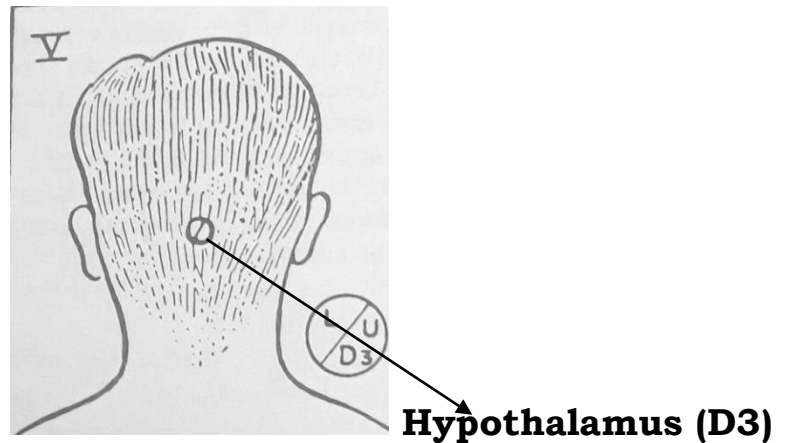
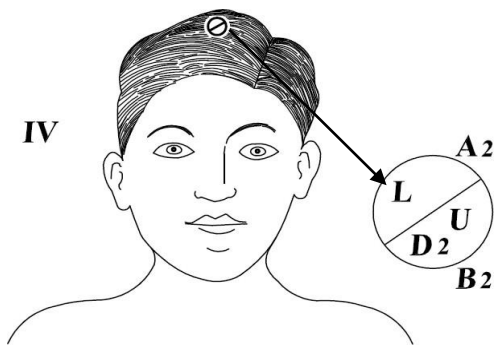
Importance of Points in Sahaj Mārg Sadhana

1st Knot (A, B) 6th Knot (A-1, B-1) 10th Knot (A-2, B-2), Central Region (D3)

Babuji clearly written and during the discussions with abhyasis and letter correspondence with abhyasis about the importance of all above points. In replies for abhyasis Babuji clearly clarified.

POINTS --- A, B A-1, B-1 A-2, B-2





The Heart region

I take the heart made of flesh and blood and divide it into two parts as shown in the diagram **No.I**. The first part of the circle marked '**U**' is brighter than the other marked '**L**'. There are three points, one above, the other below, and the third somewhere between the two. The upper point is denoted as '**A**' and the lower one as '**B**' in diagram No. II. You will find different seeds and *Vrittis* whirling there. Between '**A**' and '**B**' there is a point which, if pressed, you can have communication with the liberated souls of the brighter world after some practice of Raj-Yoga. Whenever you think of anything, the idea comes first at '**A**'. Whatever you think repeatedly, located at the point '**A**', you will form your fate accordingly. At the point '**B**', if you meditate that you are

becoming devoid of all sensual things, the result will follow in the shortest possible time, which you cannot even imagine unless you do it yourself. The *Abhyasis* under our system of '**Sahaj Mārg**' practice on these points and find remarkable improvement.

If the practice is systematically done on both these points, desires will soon begin to bid farewell, The point between '**A**' and '**B**' is kept a secret, as havoc can be wrought if it is improperly used. So, I am not disclosing it at all. The upper region marked as '**U**' is the first point of the heart and the lower region denoted by '**L**' is the second part of the heart. The upper one is the landing point of the great rishis. They come in this state after a good deal of penance and sacrifice. The thing is not open to everybody, although so near, but only to him who really deserves it.

The lower region is generally the place of common folk. Super-consciousness of the inferior type abides in the region marked '**U**'. You begin to become conscious of many godly things when you reside in this region. The man always intoxicated with worldly things cannot reach even this state of Super-consciousness of the inferior type. If you enter the upper region, cleaning the points '**A**' and '**B**', you make yourself deserving for reaching the other sort of Super-conscious state which lies in this region of Heart. One who thoroughly cleans the point 'B' receives, then, the happy tidings of his entry into that sort of super-conscious state I am going to deal with here-after. I am locating the points '**A**' and '**B**' by actual measurement. The heart lies in the left part of the body or near the lower part of the left lung. Measure two finger widths straight to the right of the 'left nipple. Then proceed straightway downwards up to three finger width. This is the position of the point '**A**'. Now you proceed two finger widths straightway downwards from the point '**A**', you will find the point '**B**' just above your lowest rib, *measurement to be taken with one's own fingers*. Our Super-consciousness travels in this region, till we come to the point of the superior type of super-consciousness, as we call it. This is shown in diagram No. III.

In the heart the upper region lies on the right side whereas here in this part it lies on the left side and the lower region is on the right. Here **'A1'** and **'B1'** are the points akin to those (i.e. **'A'** and **'B'**) in the heart. In the portion called **'D1'** there is superior sort of Super-consciousness. ***The only difference is that the ideas creeping in at 'A1' are finer. It is left to the Abhyasi to purify the point 'B1' so that finer things may begin to reign.*** You get purified to the same extent in this portion as you purify the points **'A'** and **'B'** of the Heart.

The people generally proceed with the right side called the lower region, because they have not purified the heart so much as to enable them to enter this portion in brighter state. They want to enter with all things they possess. Thus, they try to attempt an impossibility by trying to proceed with the left side. It depends much upon the worthy master or the guide to lead his disciple on to the right (correct) side with his things or belongings cast asunder. Here the cosmos begins, which is a part of this big circle of Heart. Here people often feel the light being displayed in heavy showers. But this is not our goal. We must tear it off before we cross this big circle of Heart.

Similarly, we now come to the other part of the region, called **'D2'** the upper one. Right side is the lower region as shown in diagram No. IV. Here we find the superfine state of Super-consciousness. It all depends upon the point **'B'** of the heart which, if purified to the core, will land you at the point **'A2'**, which lies in the region **'D2'**. A little beneath the superfine state of Super-consciousness (i.e., behind the skull) where the region of Mind begins, there are again two parts having the same points, but they are passed over easily to reach the point which I shall show by a diagram later on. I have discussed enough of the Heart region, though only in outline. I shall now deal with the finer stages that we come across during our march onwards.

MIND REGION

After crossing the region of Heart, we enter the First or the Super-Mind of God. No word can express the condition which one feels there. There are only such symptoms, as give an idea of this big region. What we gain in the region of Heart is beyond one's conception. Now we take up the higher stage. The essence of the region of Heart lies there. The

present form of the universe is due to the actions of that Big Mind. They are all power, no amalgamation and no light. We have said that calmness remains predominant in the region of Heart when it comes in original form. What kind of calmness prevails there is beyond one's conception, but in order to express it somehow or other I may say that if calmness prevailing in the Heart region be refined, it may roughly express the type or character of the calmness in the region of Mind? It is only an idea of calmness that now remains; in other words, the forgetful state of calmness is dominating there, which is not the only thing to be acquired. Our Anubhava-Shakti develops mostly when we enter this region. It remains now on one's part to feel. From here the things come in shape and light. There is motion. Invisible motions, when multiplying together with the idea of creation, increase the force downwards. The outcome is the innumerable varieties we find in the universe. It is beyond ethereal force. Air does not blow there. This is the most powerful region of God. For your understanding you may call it the Power House for setting the Godly machinery going. Motionless things (appearing as invisible motion) exciting vibrations are there, having great power. It is very difficult to explain this idea which can only be felt. People may doubt how calmness can abide when motion is there, imperceptible though it be. I would say that there is calmness in refined form, and it is imperceptible, just as the idea about creation is expressed as imperceptible. Still, it is something after all. We have not yet come to the point expressed as Nothingness or Zero. When can we enter this state? Only when, we make ourselves as such. We get power from the First Mind to reach the state of Zero. This is the state, which even angels crave for. Air of this state can be felt by him and him alone, who has abandoned all airs, i.e., who has become a living dead, Divine effulgence too now vanishes, though still there remains something. But where? Only a little way off and then that too gives way. It means you are now making preparation for entering the stage you have to attain.

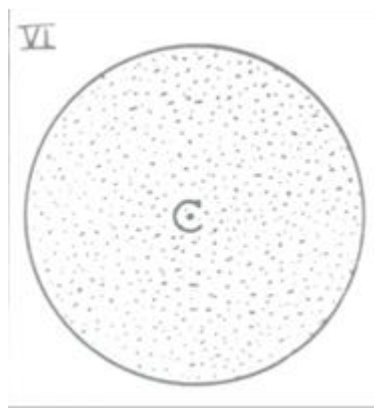
The limit of divine effulgence extends only a little way farther, beyond which remains mere conception. Go ahead and that too is gone, Expression now fails. The region of Mind is crossed.

CENTRAL REGION

Very few among the saints and yogis of the world had ever had any conception of it. Their farthest approach in most cases has been upto the 2nd or the 3rd circle at the utmost, and it is unfortunate that even at this preliminary stage they sometimes considered their achievements to be too great.

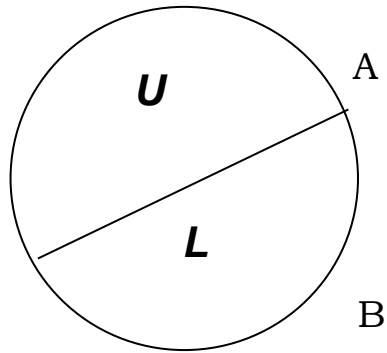
After crossing the mind regions (i.e., region of ego; 16th circle) we enter the central region. There, too, we will find seven rings of what may, for the sake of understanding, be denoted as light. The form of dense identity grows finer and subtler to the last possible limit. It is the focusing light coming from the centre to the end of the central region, making something like a ring where the central region ends; although LIGHT is not the exact translation of the thing. Light, really is a far more heavy thing than what that actually is, and is left far behind. But it has been expressed so merely for the sake of understanding. Whatever we find in the central regions is the real thing in pure and naked form. There is no amalgamation what- so-ever in it. Now to enter this region, we have to cross what is expressed above as ring, and it is only the force of one's Master which makes his way smooth into that region (i.e., the central region) where the powerful thing which I have called light, for mere understanding, ends. It creates a force at the end of which we have to cross, and this is only possible, when a push from the Mind region is given by his Master, who is the only power capable of the task.

CENTRAL REGION

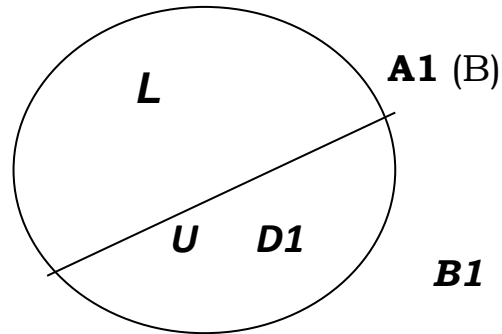


1st Knot

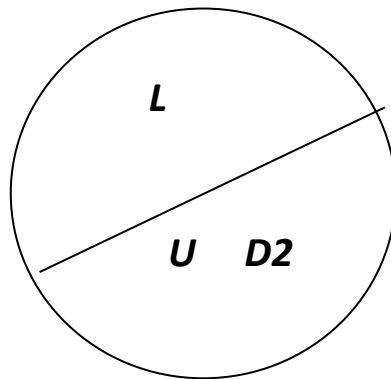
Heart Region



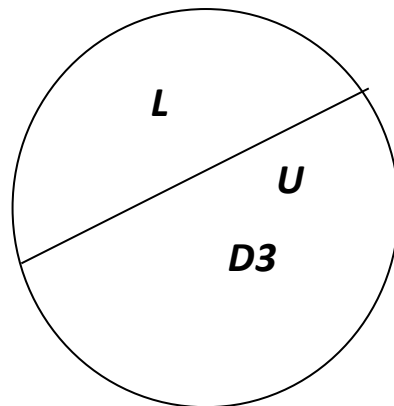
6th Knot
Brahmanda
Region



10th Knot
MIND REGION



Central Region



Babuji has clearly clarified about the importance of the points during His participation in discussions and subsequent letter correspondence with abhyasis.

Point A, and Point B are in the first Knot.

Point A1, and Point B1 are in the sixth Knot

Point A2 and Point B2 are in the Tenth Knot

Babuji discussed about U/L in 1st Knot becomes L / U in 6th Knot,

L / U in 6th Knot, becomes L / U in 10th Knot,

L / U in 10th Knot, becomes L / U in Central Region

Babuji given clarification to the abhyasis about Invertendo of Knots and in 1960's Babuji given same clarification in a letter to abhyasi.

The Sahaj Mārg system starts with **L / U** in central Region. Why not with **U / L**? If abhyasis able to understand the reason, sadhana and reaching the goal is very easy.

What is the principle of Invertendo?

To know much about full clarity of the principle of ***Invertendo***, a deep consideration of the manner of meditation is necessary what exactly does meditation do?

Is it merely a linking up of oneself with the object or goal or is it also the experience of the feeling that one is slowly being lifted upto that object? There is no doubt that one does experience the coming into oneself of the object in the form of waves of bliss (Anandalahari) which is followed by the ascent of oneself to the centre of the ocean of the bliss. This is very much like the description of certain fishes which go upstream counter to the flow of the stream.

Now it is necessary to enter into this a little more careful. We can see that when anything flows down it is seen to twist itself in a wavy manner. Liquids twist as they flow down. Waves of light and energy flow in wavy manner. Describing this we can say that things when they move or flow have the nature of twisting or Inverting. This is also called ***serpentine***. The top becomes the bottom, the right becomes the left

and upper becomes lower and vice versa. This principle is called the ***principle of Invertendo***. By Shri Ramchandra Ji. It is known as **Anatrope** by Plato. Topsyturveydom is the natural result of this flowing downwards of everything or movement as such. Upto a particular point this is tolerable but as these inversions continue to pile up distortion and grossening of the same occur. Indeed, at one stage the limit of flow having being reached there is solidification and thus the physical is solidification where in the flow has become stopped except in very little sense. The changelessness of matter or the physical is not quite correct expression however, for, has Shri Ramchandra ji states it:

“Change-lessness is divine characteristic. In man this changelessness is a divine characteristic running parallel (LAW OF PARALLELISM) with the Highest. If it is proportionately similar, he must then be having it in a lower degree (in comparison with the Highest) THE INVERSION ITSELF BECOMES DIVINE IF PARALLELITY IS REMOVED AND THAT IS THE ABHAYAS IN THE SAHAJ MĀRG “meditation thus attempts to remove this parallelity and that is by awakening this gross changelessness into its Ultimate condition of changelessness.

But this is done by a series of inversions which will restore the original condition in its subtle condition. The upward ascent has to be made by the same process of reversing the inversions. Each one of the points at which the inversion happened is a point of change, and it is known as a Knot or Chakra, a wheel which has to be reversed in its movement. Thus, we get the significance of rotating of the DHRAMA-CHAKRA which is the process of reversing the direction of movement of the ADHRAMA- CHAKRA.

The explanation is like this, the tendencies of first 5 Pind desh Knots becomes the finer tendencies in Brahmanda of 6th Knot onwards. Upto 10th Knot and

their tendencies are inverted and they are in finer condition. Babuji told B1 cleaning is abhyasis duty for reaching higher Regions.

(In efficacy of Rajayoga Babuji explained), The upper region marked as '**U**' in the first part of the heart and the lower region denoted by '**L**' is the second part of the heart. The upper one is the landing point of the great rishis.

When we are cleaning the **B** Point before morning meditation, Previous Samskaras that are formed cleared, and lower one gets purified. The lower tendencies of the human mind like Kama, Krodha, Lonbha, Mada, Moha, Mathsarya. are reduced and moderated to a minimum due to regularized **B** point meditation however Kama and Krodha being God given gifts still continue to remain in higher regions. In order to bring moderation and a state of balance with purity, it becomes mandatory on the part of the sadhaka (Abhyasi) to purify **B-1** point as stated in the Efficacy of Rajyoga in the Heart region.

During clarification to abhyasis Babuji told Rushis are in Brahmand mandal.

Probably the Rushis of yore, even though they have progressed spiritually to Brahamand mandal, they have fallen in spirituality without further progress to higher regions due to Kama and Krodha which have not achieved to the desired perfection and purity.

Basically Kama (Desire), and Krodha (Anger) in the system of Sahajmārg they are sought to be moderated and bring to a state of balance as they are God given gifts. being the basic urges in the life of human being.

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 are causing problem. Immediately he told everyone think when they got this problem, they are in Brahmand mandal it is not correct.

In the 10th Knot lower part is also creates Problem. The super fine downward tendency qualities also some times activates and

causes for down fall, here curse associated with Krodha dominates more.

Due to this reason only Babuji said after 10th Knot Divine Masters help is needed to reach the goal.

Lalaji in his writings says upto 10th Knot it is Pind desh only.

According to Babuji every abhyasi can reach up to 10th Knot by his self-effort i.e., by doing their own Yatra.

In our Samsthaman begins to become dynamic from the veryday h e joins itbecause the realpower of the Master works through the precept or under the method of Sahaj System.

The method every preceptor knows (i.e.) cleaning and Yatra ... Jo urney if the yatra is neglected the man cannot become so dynamic as we arehis day among us. When we travel through the Chakra, we absorb the whole of the power of that Chakra.

It is a positive fact that the higher centres taken over the lower centres as the after effect of the Yatra and the Transmission. If you clean the lower centres the real state will follow and when it is inconsonance with the higher centres, the higher centre begins to work automatically If the preceptor feels that it should be speedily done, He can charge the lower centres from the higher ones.

The proper procedure and the transmission to divinise the system. I like to warn you against one thing more that in the highest approach when the Divine takes charge of a man all the centres in the spinal cord gradually come to the awakening stage except one Destructive Eye.

The awakening of that Eye is only the God's work. Other centres of the spiritual cord can be awakened if a man of the calibre exert himself for theirawakening. I again say that here every preceptor of theMission can do it but it must not betried at any cost because it is extremely dangerous.

A man even at his highest approach cannot be so subtle as is require for thepurpose. So, I warn them strictly to touch them. The preceptor whose centres of spiritual cord are not awakened can also do this because it is power of the Master which works.

The result of all the activities of the human being should be that all the chakras of the body should become in consonance with the centre. In a way they may become the Centre themselves if the Masters grace is showering over the abhyasi, another condition opens. Every part of the body acquires almost that state of the Centre. In other words, every particle of the human frame turns into Centre. Then all become as if one.

The preceptors have not marked this thing, I presume. When they transmit even in the beginning they sow the same seed because in seed was sown to grow to its full state.

This thing is only possible if somehow we get such a perfect Master bestowed with such condition. Transmission of course is the chief factor but cleaning of the system is of great help to bring about this result. This is what Sahaj Mārg stands for. It may also serve as a challenge to other Samsthas.

Every Abhyasi should try to become alert because out of us Divinity prepares, a man for its work and in that case the order comes directly. If he is not alert, he will miss it. And God always selects a man who may not miss it. This alertness is necessary. Divine post is given. God always selects a man who may not miss it.

This or not. It is the result of constant remembrance.

When a person is aware of God, God will naturally be aware of him.

Two Great personalities Rev. Lalaji Saheb (A born saint) Fateghar and Rev. Babuji Maharaj (The Special Personality) Shahjahanpur bestowed the

Divine gift of Sahaj Mārg and Prayer (which descend from above) to the suffering humanity.

Sahaj Mārg is a revolution in Spirituality in which there are no Idols, rituals, Mantras, etc., and specially against to Orthodox gurudom i.e., Guru parampara. It is the duty of every sincere follower (Abhyasi or Preceptor) to preserve the purity of Divine gift (Sahaj Mārg) for future generation..... Amen.

To conduct research in yoga under the system of Sahaj Mārg through organisations established for the purpose.

The Sahaj Mārg Research Institute" has been functioning with headquarters at Tirupati under the direct guidance of His Holiness Shri Ram Chandraji Maharaj of Shahjahanpur. For this first Director was the foremost associate and Senior Preceptor Dr. K. C. Varadachari, M.A, Ph. D, whose passing away on Basant Panchami Day, 1971, deprived the Institute of in valuable direction and guidance, and the Master of his closest associate. Dr. S. P. Srivastava of Lakhimpur-Kheri has taken over this responsible position,

To encourage research in yoga by grant of assistance to interested persons. Such, research was under taken by Sri Premsagur of Lakhimpur-Kheri, under the guidance and supervision of Dr. S. P. Srivastava and the resulting thesis was accepted by the Agra University, which conferred the Ph. D. degree on the author, in 1971.

To establish charitable institutions for public service like Dispensaries, Libraries, Reading Rooms, etc. as and when feasible.

The setting up of a Dr. Varadachari Memorial Library is now under consider consideration.

Web Site:

In the following websites every one gets Babuji literature for free down load i.e Video's, Voice books and all Babuji correspondence, Patrika's, Souvenir's and unprinted literature.

1. www.babujishriramchandra.com
2. www.sriramchandra.in
3. www.saintkasturi.org
4. www.babujisahajmarg.in
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6. www.laalaajinilayam.google.com
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If anyone wants Research book on Sahaj Mārg approved by Babuji Maharaj you can get soft copy through email.

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