

SESQUICENTENNIAL YEAR OF
LALAJI MAHARJ ERA



(PANCASATADHIKAIKASATA)
OF
LALAJI MAHARJ ERA

A decorative border with black floral and leaf patterns on a light green background, framing the central text.

On The Auspicious *Basant Panchmi*.

It was the auspicious day of *Basant Panchmi* the blissful time 2nd February 1873, on which the Power of Nature descended to earth in the human form of Samarth Guru Mahatma Shri Ramchandra Ji Maharaj at Fatehgarh. This blissful time ushered in by his advent brought a new Era of Spirituality. The Era of Lalaji Maharaj (*SAHAJ MĀRG ERA*) started exactly 150 years ago. *SESQUICENTENNIAL YEAR OF LALAJI MAHARJ ERA*. Lalaji introduced Yogic training transmission (Pranahuthi), of which he is the Master.

About Lalaji Maharaj Krishna Bhagavan says that he is his own example.

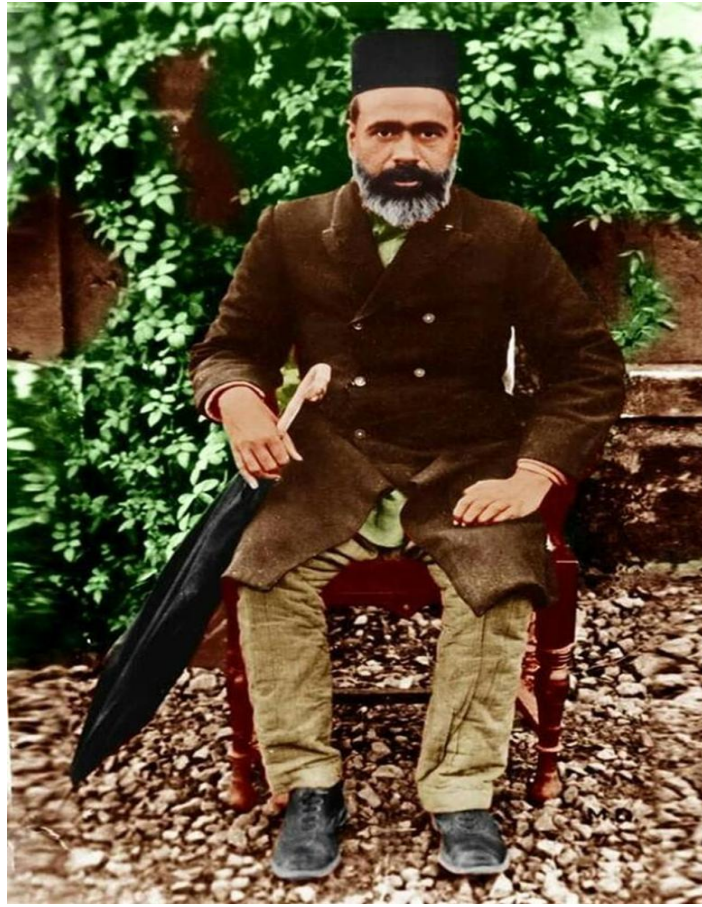
Swami Vivekananda: My opinion is that such a Master was never born. Nor did anyone sacrifice to that extent.

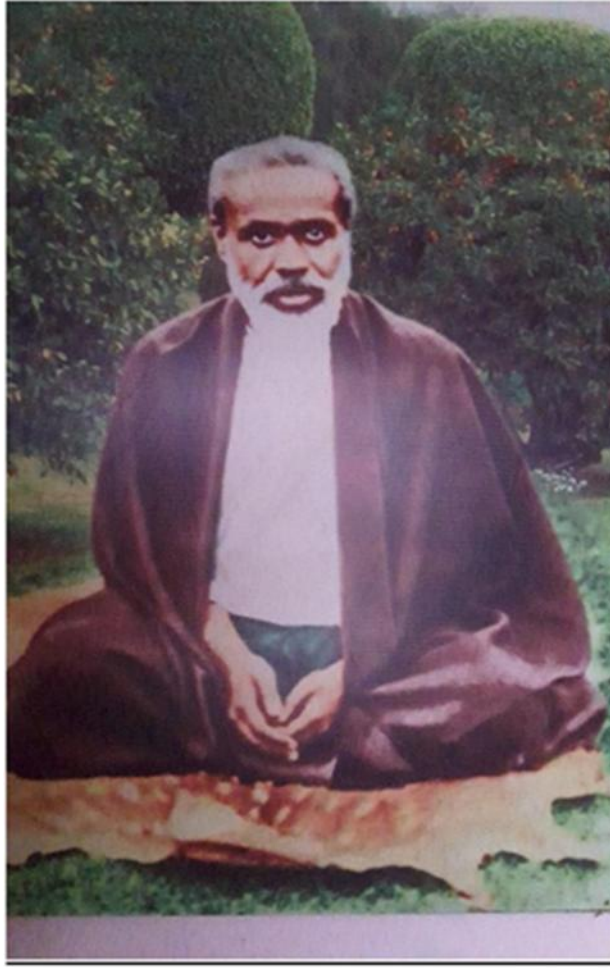
Babuji described him that Great men are not accidentally born. They are born when world waits for them in eager expectation. Such is the phenomenon of Nature.



Rev. Lalaji Maharaj

Fatheghar (U.P)



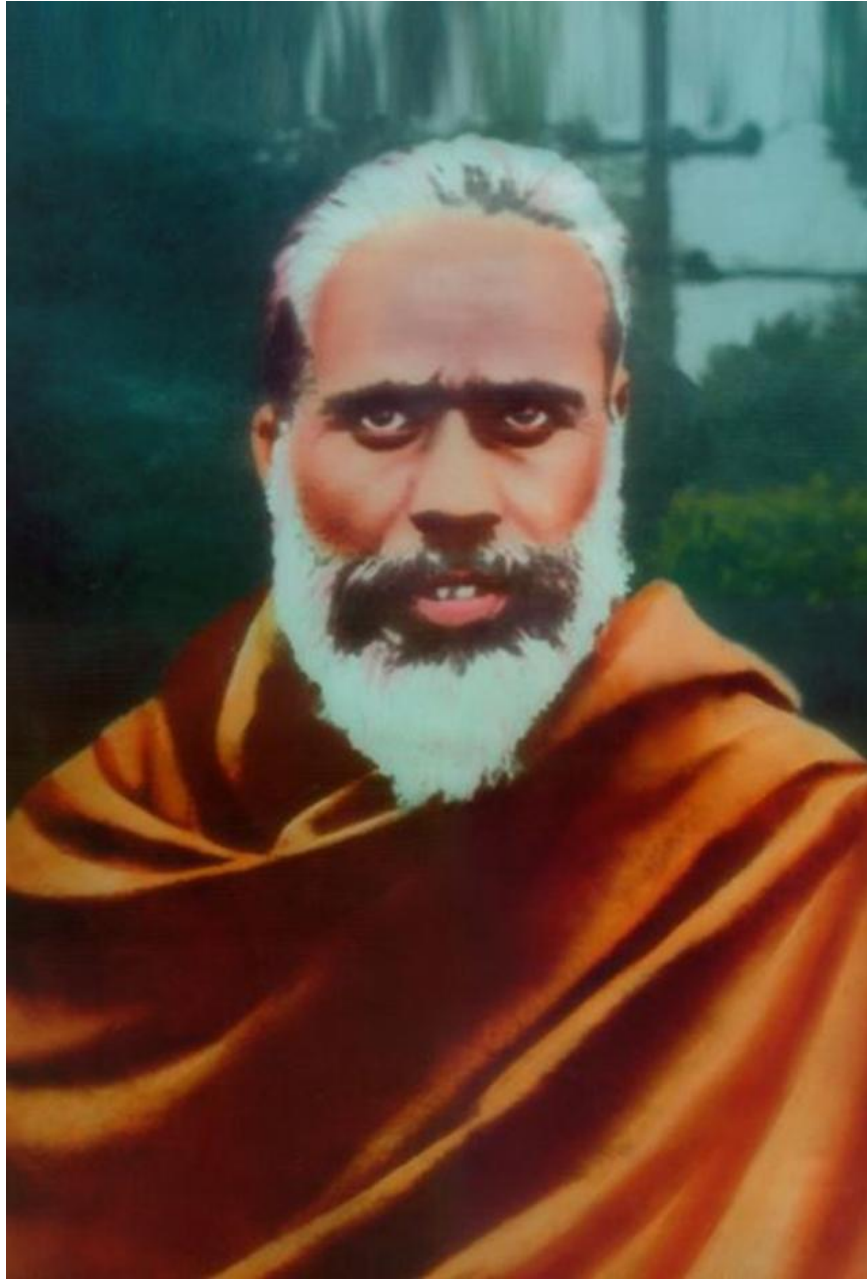


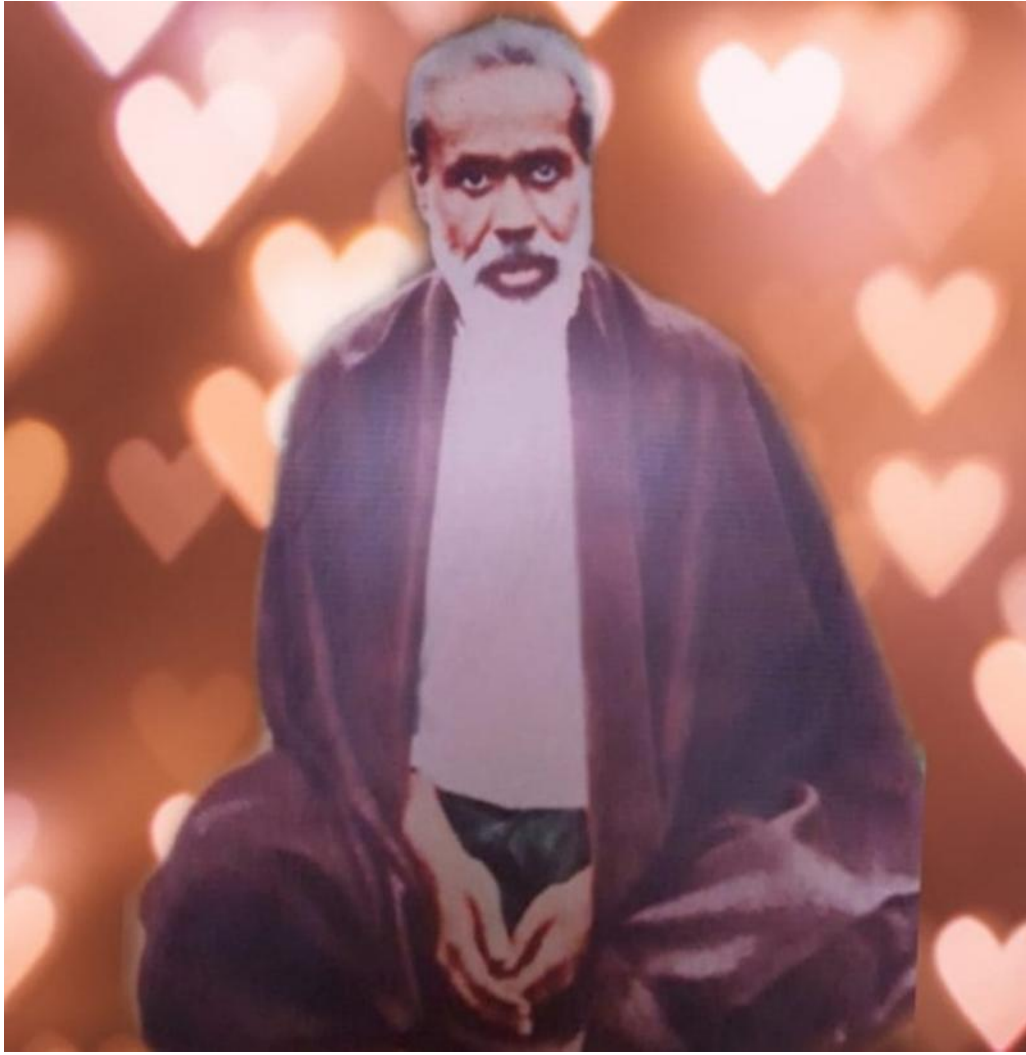
SAMARTH SAT GURU

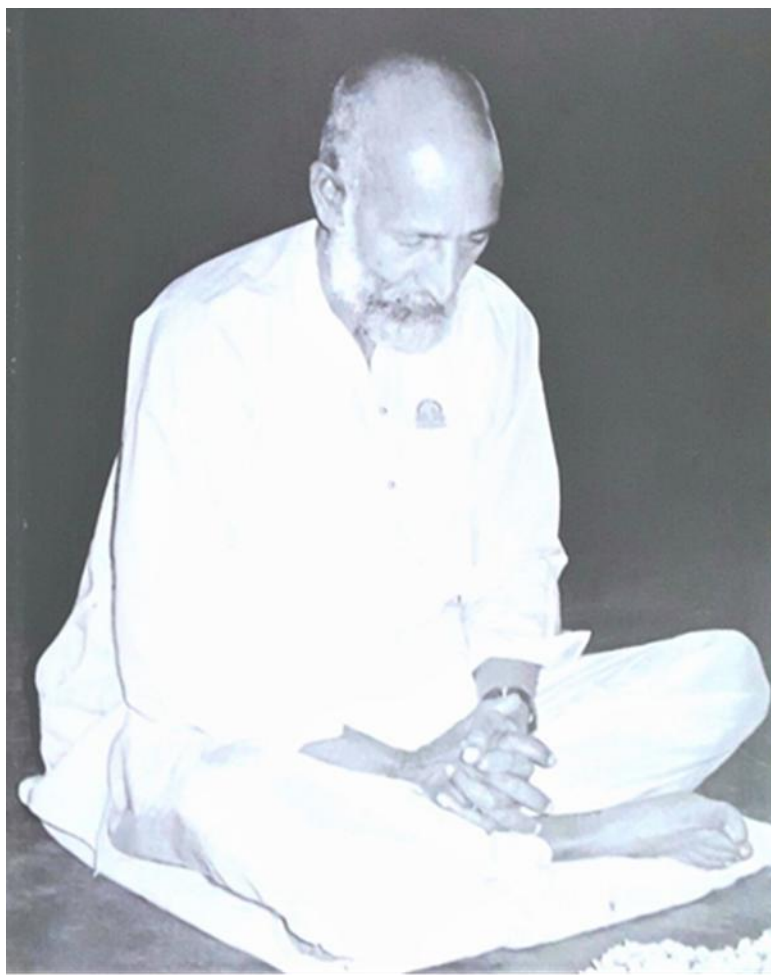
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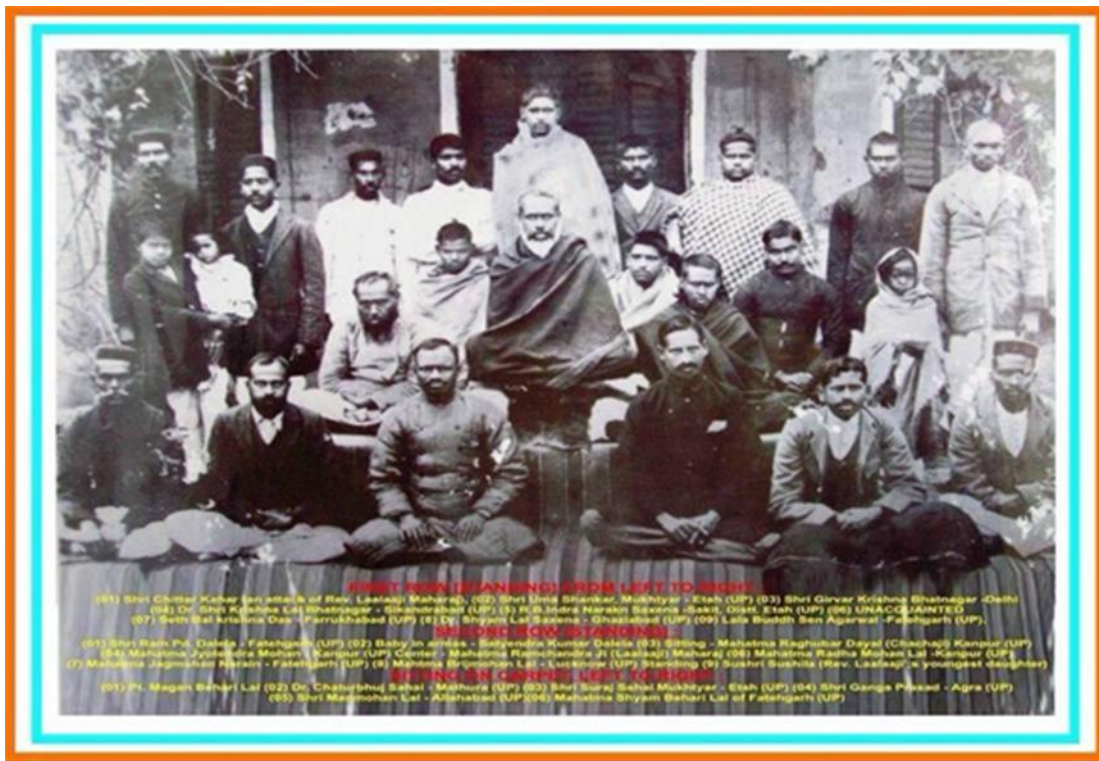








BABUJI MAHARAJ



LALAJI WITH AHBYASI



LALAJI MAHARAJ AND BABUJI MAHARAJ

Compiler Note

On the occasion of Sesquicentennial year of Lalaji Maharaj (Pancasatadhikaikasata of Lalaji Maharaj Era) i.e., 150 years

Here we are compiled some of Lalaji's writings and writings of His followers. We made a calendar and named each month with the names of important persons who are associated for the spreading Sahaj Mārg in the universe.

“The word **Sahaj Samadhi** occurred in the song saint Kabir, praising it thoroughly well, Guru Nanak has also called it as **Sahja avastha**. As far as I remember, Swami Shankaracharya adopted these words in his commentary on vendanta philosophy. My Master used to call this method **Santh Mat**. Afterwards he named it **Sahaj Mārg**, the natural way for God realisation, because we proceed side by side with nature”.

Duties of Sahaj Mārg abhyasis is to following Lalaji Maharaj said principles and sadhana methods told to Babuji Maharaj.

<https://youtu.be/EdB4JDVdc5w>

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LIVES OF GREAT MEN ALL REMIND US WE CAN MAKE OUR LIVES SUBLIME

Pre-dawn Era:

The medieval and modern periods in the contemporary history of India are regarded as "dark" periods, which produced intellectual giants but spiritual pygmies. The latent but silent revolt of individual souls against the self-imposed bondage, and the inner craving to reach the destination, materialized from time to time in different modes and manners, shapes and hues, according to the dispositions of the different individuals; but the struggle went on, ceaselessly, though perceived only by a few, and the real nature of it could be dis-closed to still fewer. Others found Peace in social and cultural reforms, armed mutiny or in the religious rejuvenation of society, The mushroom growth of rites and rituals, forms and formalities dominated the religious sphere of India: According to Swami Ram Tirtha, "an abject slavery, to fantastic superstitions prevailed, and spiritual suicide glazed under the plausible name of obedience to the authority." New Samasthas founded on new schools of thought remained an Utopia while dispassionate but hopeful observers like Paul Brunton continued "to wait for the next fresh surprise each morning." Saints like Swami Ram Tirtha were convinced that "within the first half of the twentieth century, India would be restored to its original glory," but the men of intellect were busy finding out the real way to Reality. Dr. Ram Krishan, recording his views, says "the prophet souls and not the priest minds, the original men of understanding and not the mechanical imitations of the inherited habits, are needed to help our wandering generation to fashion a goal for itself." And saints of the caliber of Swami Vivekananda, who had progressed considerably on the path of spirituality were convinced that a day would come when mighty minds would arise and gigantic spiritual minds, would be ready to go from India to the end of the world to teach spirituality.


Advent of Dawn :

It was during this era of hopes and fears, scepticism, misguided beliefs, uncertainties and suspense that the Divine Light descended on, earth on the auspicious day of Basant Panchami, February the 2nd, 1873. Samarth Guru Mahatma Shri Ram Chandra Ji was born at Fatehgarh in the State of- Uttar Pradesh in India. A silent promise made by Nature a disguised band was extended for help and, though unknowingly, humanity set about throwing off its load and freeing itself from the iron bonds it had itself put on.

CALANDER MONTHS OF PUJYA LALAJI ERA

With the ushering of the Advent in 1873 the New Era started. Since we owe everything to PUJYA LALAJI MAHARAJ, it is but prudent to call it ***Lalaji Era (L.E)***

Era of Sahaj Mārg system of Pranahuthi aided meditation started after the birth of Samarth Guru Lalaji Maharaj, an attempt is made bold by signifying HIS Holy presence to count the years in the New Era for Abhyasis of Sahaj Mārg. Here the names of the months are decided according to the logic of the SAHAJ MĀRG system of beloved Babuji Maharaj.

13th January or 14th January usually happen to be the date on which Sun () enters the constellation of Capricorn and Uttara shad 2 pada. Therefore, 14th January was taken as the 1st of the New Year of the Lalaji Era. Since we owe everything to Pujya Lalaji Maharaj, it is but prudent to start the year with His name. More so because it is during this month He descended on earth.

The days of the months are evenly distributed, first as 30 days and later to adjust the number of days to 365, and additional day

has been added to the months of Lalaji Samavarthi, Prana, Raghvendra, Babuji Maharaj, Srivastava, Ishwar, Varda&Chariji, Krishna, Saint Kasturi, Satpad, Radha, Vivekananda,

CALANDER MONTHS OF THE LALAJI ERA

MONTH	DESCRIPTION
LALAJI Samavarthi Feb14	He is most Benevolent so its proper to start the year by the name of Samavarthi. It gives hope to us that all that happens during this year will be just and God ordained. Lalaji Birth day falls on Basanth Panchami.
Prana Mar 14	The Adi Guru secured the permission for introduction of this spiritual force (Prana) into the aspirants.
Raghvendra (Appa) April 14	This month is named after Sri. Raghavendra Rao. He is close associate of Babuji Maharaj and his birth day falls on 19 th March.
Babuji (Malik-E-Kul) May 14	This month is named after the beloved Master Pujya Babuji Maharaj whose birthday falls on Baishaka Badi Panchami in this month.
Srivastava June 14	Named after Sri S.P. Srivastava. whose birth day fall on 14 th June. He translated Babuji Maharaj Autobiography from Urdu to English.
Ishwar July 14	Named after Revered Ishwar Sahai a closed associate of our dear Master Revered Babuji Maharaj
Varada chariji and Chariji Aug 14	Named after Dr. Varadhachari Ji and Chariji an intimate of the Master. Their benevolent grace alone is responsible for the new order of training in the system to reach the pinnacle human glory. Chariji birth day on 24 th July and Sri Vardachari birth day on 14 th August.
Krishna Sep 14	Named after the Lord Krishna the Avatar and the Head of all organizations of Revered Babuji (because they are not distinguished) whose Birthday falls on this month.

Saint Kasturi Oct 14	Named after Saint Kasturi. Her contribution in detailing all stages in the path. Her letters to Babuji and replies by Babuji helps all abhyasis in their sadhana.
Satpad Nov 14	Named after Primary goal of sadhana.
Radha Dec14	Named after intimate of Lord Krishna whose very nature is "Universal Love"
SwamiVivekananda Jan 13	Named after Swami Vivekananda whose hand in structuring our system in fully acknowledged by the Master.

Naming of months HIS HOLY presence as per the logic of SAHAJ MĀRG System

Samavarti:

Since we owe everything to Pujya Lalaji Maharaj it is but prudent to start the year with his name. More so because it is during this month (Magha Suddha Panchami according to the Indian calendar) he descended on earth. We know that He is most Just and Benevolent and it is therefore proper to call this month Samavarti. It gives hope to us that all that happens during this year will be just and God ordained and we with absolute faith in the Master continue our sadhana.

Sri Lalaji had all the qualities of a truly great and perfect man being, as he is, next to God. This Great Master who was a prodigy of Nature, the Ultimate Reality, brought back to humanity the long-forgotten art of transmission of the Upanishadic pranasya pranah and worked out a novel method of spiritual training which completely relieved the practicant of almost all of his responsibilities. 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 it possible that a man could attain perfection in one life - rather a part of it -

leading just a normal family life. He simplified the method of spiritual training to a great extent and adjusted it to suit the requirements of time.

The greatest miracle of Sri Lalaji is perfection of which is Sri Babuji's grand personality unparalleled in the history of spiritual development. His researches, and discoveries in the field will be regarded as wonderful and superb and shall remain a subject of further researches for centuries. Only posterity will be able to assess and evaluate the boons bestowed upon humanity by Him

Prana :

The second month is named Prana after the Pranasya Pranaha introduced into the aspirant during meditations. The Adi Guru secured the permission for introduction of this spiritual force into the aspirants and thereby exhibited practically how much the Lord is eager to yawn towards us. The connection to this vital force of Pranasya Pranaha is the essence of this system of sadhana.

On behalf of all of us He (Revered Lalaji Maharaj) prayed and then he obtained that permission of the Divine. He could enable, make the Divine yawn towards the circumference as Revered Babuji puts it. The centre is now yawning towards the circumference. That exactly is the basis of our Pranahuti. From where are we getting this Prana, Pranasya Prana as Dr. K.C.Varadachari puts it? Yes, it is the Pranasya Prana alone that we are having in Pranahuti. This ultimate Prana only is what we are experiencing. It is that centre only that is yawning towards us.

The word Pranahuti is derived from the words Prana and Ahuti. Ahuti is offering particularly in sacrifice during religious ceremonies. Prana means life or life force. The nature of Prana is expounded in the Vedic and Upanishad literature, particularly the Kaushitaki Upanishad (3-2) where it is stated Sahovaacha Praanosmi (He said I am Life) and Kena Upanishad (2) where it was stated as Praanasya Praanah (The Life of all lives) and Praanosmi Mam upaasva (Adore Me who am Life). Thus, we find the nature of

the Ultimate is of the nature of Prana. Prana is of the nature of pure thought and that is what makes human beings important in the scheme of Divinity in as much as he shares the nature of original stir in a way that no other being, animal or devas etc., is capable of is now fairly established. That human life has been regarded, as most fortunate is no new concept for any religion but the main reason why it is so, is what is established by Rev. Babuji.

Pranahuti or transmission of superfine thought is the most unique feature of the system of Rajayoga of Sri Ram Chandra. This is supposed to make the task of the aspirant easier. The Master says that without the help of Pranahuti it will be difficult, if not impossible, to reach higher stages of sadhana.

Sri Raghavendra (Appa):

The third month was named after Poojya Sri Raghavendra Rao affectionately known as Appa was born on 19th March 1925. The humble seeker Sri Raghavendra Rao met the Samarth Sadguru Sri Ramachandraji Maharaj on 22nd October 1955 at Shajahanpur at His residence. The first meeting turned out to be the eternal love and the seeker's self has transformed by the Great Master as the Master Himself. Master wrote in His first letter to Sri Raghavendra Rao after his visit to Shahajahanpur, that "Many people come to see me but go without seeing me but you have taken me along with you." He declared to one and all that 'Sahaj Mārg is the only surest means of becoming a true being and this is the only goal to be persued. He translated He translated Ten commandments were written in Urdu by Babuji Maharaj into English and written commentary. His written books. All other books written by him were approved by Babuji ad were published in SRCM. Babuji replies for his letters are very useful for abhyasis for their Spiritual approaches. He wrote many books on Sahaj Mārg philosophy like panoramic view of Sahaj Mārg, call of a fellow traveler etc. He travelled widely, attended satsangs at various places and also foreign countries and guided the Abhysis.

Prabhu (Babuji Malik-E-Kul):

The fourth month is named Prabhu after our beloved Master Pujya Sri Ramchandraji Maharaj whose birth day falls on Baishaka Badi Panchami in this month. On 30th April 1899 in Shahjahanpur Sri Badri Prasad was blessed with a boy who was also with his Divine named as Ramchandra. perception Lalaji Maharaj came to know that the boy for whom he is waiting was born in Shahjahanpur and the preparation started from that day. Sri Ramchandra of Shahjahanpur also called as Babuji Maharaj was thus under the care of the Master, Sri Lalaji Maharaj right from his birth and there was always an unknow urge in him When this matured, he keeping him restless. went to the feet of his Master Lalaji Maharaj on 3 June 1922 and finally emerged as Special personality during the year 1944 and from that day onwards he has been discharging the duties entrusted to Him by Nature and will continue to do so for a *millennia*.

In 1944 his condition reached such a state that he was a perfect vacuum and there was no alternative for Nature except to fill him with all the powers that are there and all the saints of different traditions and all the prophets of different religions merged in him and requested him to rectify their institutions. Such a special personality was born for the first time in human history in 1944. His Master's merger in him had become now total and there's no difference between the two here after. The powers of the Special personality are such that he can direct, co-ordinate, monitor and order all the powers of Nature. His status is not significantly different from that of an Avatar yet he is not an Avatar. Avatars have an exclusive responsibility to destroy while the Special Personality is in charge of overhaul through the process of Change.

His mission is to install spirituality in the place of the prevailing non-spirituality and place the World Order on Nature's track. A New Civilisation base on spirituality was ushered in. The system of Rajayoga was modified to make it suitable for the modern day. His system accepts all that was good in the earlier tradition not

by just adding them but incorporating the spirit of such earlier efforts. His methods starts with the meditation on the Divine light without luminosity to be practiced in the morning before sunrise for an hour, He prescribe a method of cleaning to be done in the evening for half an hour in which the aspirant is asked to clean himself by the process of willing away the impurities in the system. He suggested meditation on two points called 'A' and 'B' located in the chest of the individual which enables him to progress in spirituality overcoming the compulsive thought tendencies of sex and rage. These processes assist the person in moderating the bestial instincts and live as humans.

He suggested the practice of Ten Commandments, which were given to him by the Divine in his super fine state of Super Consciousness. He prescribed a method of prayer before going to bed, which is absolutely secular and has no religious or regional Overtones and in fact no reference to any God so far imagined and projected by the human race. The God of Sri Ramchandra has no mind, no form and no name. He is the force behind all and the base of all. He is the most intimate located in the heart which is the meeting point of activity and inactivity in the human frame.

The Special Personality is also fulfilling the aspiration of Swami Vivekananda who said "I am anxiously waiting for the day when mighty minds will arise, gigantic spiritual minds will be ready to go forth from India to the end of world to teach spirituality...those ideas which...belong to India's soil alone".

The spiritual regeneration of Humanity has started and the message of the Master and His method is already spreading fast in all countries of the world and a New World Order is emerging in which the principles of fraternity, service and sacrifice are becoming the way of life.

He is the guiding principle in all respects and in all aspects of our life and is enabling us to reach the status of being a Real Man.

Sri Srivastava:

The fifth month is named after Sri S.P.Srivastava. whose birth day fall on 14th June. He translated Babuji Maharaj Autobiography from Urdu to English. He translated all Urdu writings to English given by Babuji Maharaj. He became the Director for research institute after Dr. Varadha Chari. In his guidance only Dr. Premsagar completed his research work on Sahaj Marg sadhana. Babuji approved that research work.

Ishwar:

The sixth month of the year is named Ishwar after Rev. Ishwar Sahai who is one of the most devout associates of our dear Master Rev. Babuji Maharaj. Revered Ishwar Sahai was an invariable companion to our Master. Ishwar also means a perfect man and he was called endearingly as master by our Master due to his vocation in that capacity.

In his letter to Revered Dr. K.C.Varadachari the Master said 'Shri Ishwar Sahai was brought up to brahmand mandal within six months of his approach to me... Further on his selfless services compelled me to give him stages after stages in quick succession with the result that he has now entered the 12th circle (as described in the Reality at Dawn). He is now in a position to pull on the Mission's work with his efficacious training. He remains almost thoughtless, and enjoys the state where even Bliss has departed. He has not the slightest tinge of maya in his Transmissions. Upon his passing away Master in his letter to Revered Dr. K.C.Varadachari said 'He served the Mission for about twenty years selflessly. He also served me well which I cannot repay. His death was a saintly one.

His book 'Spotlight on the True path' gives a lucid explanation of the system of Pranahuti Aided Meditation as propounded by Revered Sri Ramchandraji Maharaj and is easily understandable to the layman. Being one of the persons who was closely associated, with the Revered Master for a long time Sri Ishwar Sahai presents

the subtleties of the system ably in the book. The book can be safely considered as one of the best introductions on the subject.

Varada chariji and Chariji

The seventh month is named Varada after Dr. K.C.Varadachari and P. Rajagopala Chari an intimates of the Master whose services in the development and spread of the system of Rev. Babuji are incomparable.

Varadachariji:

His benevolent grace alone is responsible for the new order of training in the system to reach the pinnacle of human glory.

Instrumental in recognizing and recording many points in the higher regions, it was he who noted the ruby color of the Chit Lake of beloved Master Babuji Maharaj.

Chariji:

Shri Parthasarathi Rajagopalachari, also known as Chariji, was born on 24th July 1927 Chennai.

In 1964 Chariji was joined in Sahaj Mārg and started practising Sahaj Mārg Sadhana. He dedicated himself to helping Babuji actualize his vision for humanity. Chariji accompanied Babuji on extensive travels throughout India. Chariji in 1972 accompanied Babuji on the first of a series of overseas journeys to Europe and America. They met aspirants, conducted meditations, gave talks, answered questions

Under his leadership he spread the organization both in India and other countries. He worked hard upto 2014 to Spread Sahaj Mārg system in the foot steps of Babuji Maharaj.

Krishna:

The eighth month Krishna is named after Lord Krishna the Avatar and the Head of all organisation of Rev.Babuji (because they are not distinguishable) whose birthday falls in this month.

Lord Krishna is one of the greatest personalities who ever came into being. No part of Indian culture and its art forms may be drama, dance, music-or literature etc., is uninfluenced by this great personality. For all that is therein spiritual life, He is the Head. The purposes for the descent of the Avatar are entirely different from those of the descent of the Special Personality. There is also some confusion in the minds of some people that the mergence that is talked of, is a total mergence. This will be remembered by all of us here and you will try to be in the thought of the Master, in whom Krishna is expressing himself as on date. All the powers of Lord Krishna are vested with him and perhaps something more if you have read this in "Towards Infinity" properly. You will then understand that not only the power of Sudarshana Chakra is there, but something more is also there with which we have nothing to do. We are here to be submissive all the time. The idea behind it is that we shall all share the thought of the Master again and again so that our faith gets confirmed, more than anything else. We are all trying to remember our roots call it home, call it Master, call it Lord Krishna, call it whatever you like - that is the root. The root has to be known and Lord Krishna was definitely one, meant for it and you will find that the Special Personality that is our Babuji Maharaj Himself shares this with Lord Krishna to a large extent. We have no reason to think about Lord Krishna in exclusion to that of our Master Babuji Maharaj.

Sister Kasturi:

The ninth month named after sister Kasturi. Siter Kasturi was born on 26th September 1926, (7th day of Aswani month Krishna Paksha). She came in contact with Babuji Maharaj in 1948, her spiritual journey started under his guidance. She involved in

Nature's work, and performed duties entrusted to her by Shri Babuji Maharaj.

Satpad:

The tenth month Satpad is named after the primary goal of sadhana to be reached through the method of Satyapada Marg.

"True Reality is beyond both light and darkness. This is what has been shown in the emblem of the Institute and which is in a true sense the real state of man's perfection, from which no decline or fall is possible... It is in fact the reflection of the Reality which in itself is still beyond. This may be astonishing to most of the readers but I have written this only for those who are well advanced in spirituality and who have thorough knowledge of this science. It can only be experienced in a practical way and is not to be found within the bounds of religion. It is an entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes."

Radha:

The eleventh month Radha is named after the intimate of Lord Krishna whose very nature is 'Love Universal'.

Viveka:

Swami Vivekananda is the most prominent among the recent exponents of this great system of Rajayoga. His contribution to the understanding of the several systems of philosophy of India and in particular the systems of Yoga and Vedanta is something unparalleled. Swami Vivekananda is one personality that humanity shall ever be indebted to for bringing out forcefully the logic and need for human unity

That all are brethren is something every Avatar or Messiah has stressed but humanity failed to live upto that expectation so far. For the first time Swamiji was able to appeal to all in the world.

The twelfth month Viveka is named after Swami Vivekananda whose hand in structuring our system is fully acknowledged by the Master.

LIFE HISTORY OF REV.LALAJI

Lalaji Maharaj Born on, Monday the February 03, 1873 [AD] Mahatma Ram Chandra Ji, affectionately known as Laalaji Maharaj stands 35th in the Golden Sufi Saints Hierocracy of [Naqshbandiya-Mujaddadiya-Mazahariya] descending right from the Prophet of Islam. He is the first non-muslim Naqshbandiya Sufi saint initiated by the ceremony of bay't in to this great 'Silsila', by his 'Pir' [Spiritual-Master] - Hazrat Maulaana Shah Fazl Ahmed Khan [1857-1907], stands 34th in this Hierocracy, called 'Sjijra Shareef'. The unique feature of the Naqshbandiya Sufis is that they do their practices in silence. This group of eminent Sufis named after a great saint known as Hazrat Harun, renamed as 'Naqshbandi' by his Spiritual Master, who loved him most amongst all his disciples and for this reason most of the other disciples were jealous with Harun. A related story about renaming Hazrat Harun is that - One day the Master had to go out and ordered Hazrat to paint a certain quantity of earthen-pots, black, with the inscription 'Allah' in white. But Harun, owing to many devotional practices, forgot to do it. When the Master arrived back, the other disciples immediately informed him of the forgetfulness of Harun. The Master enquired from him about the work entrusted to. Harun replied in affirmation, yes. All the disciples were furious. He is not only forgetful but a liar, they said. The Master went in to the room where the earthen-pots were standing. Harun, by profession was a pot-painter. But as Harun glanced at the pots standing there, owing to his great devotion and the grace of God, all the pots were standing black with the white lettering as ordered. Since then, his Master gave him the name: 'Naqshabndi', the 'impresser'.

As claimed by the scholars that the Sufis were found much before the Prophet of Islam, it is the ancient Wisdom. Much before a sect called "Kambal Posh" [blanket wearers], and they went to every

prophet. These researches are much contextual to the story related to the birth of Mahatma Ram Chandra Ji.

His father, Chaudhri Harbax Rai Adhauriya was then posted as Excise Superintendent, Farrukhabad. He belonged to a Jaageerdaar [great landlord] family of Bhogaon [district - Mainpuri]. Despite all his splendid magnificent material state, Chaudhry Sahib was childless. His mother, Mrs Durga Devi was a great Devotee of the Lord and a great lover of 'Rama Charit Manas'. She was sad because she had had no issue. One day, inadvertently a 'Kambalposh-mazzub [ascetic] appeared at their door and asked for alms. The saint expressed a desire to have fish for meals. It is well to remember that meat and fish were taboo in the ladies' quarters, of a 'Vaishnava-family]. It so happened that very day, the Nawab of Shamsabad had sent two cooked fish as gift to be used in male-quarters. This fact was within the knowledge of their maid-servant and she informed her mistress. She sought of her mistress's permission to fetch the same for the use of the 'Kambalposh-ascetic' from the male-quarters. This was done, she brought the plate of the cooked fish for him, who enjoyed his meals with fish and was ostensibly very pleased. The maid was precisely waiting for such an occasion asked for a separate favour for her mistress. She narrated how the couple were still childless and how unhappy the mistress was on this account. The maid prayed that the saint might grant the boon of a child for the couple. After a few moments he beamed and raising his fingers towards heaven said "one —— two —— on ——two ——"and muttering this he departed never to be seen back again. The first son born on Monday the 03rd February 1873 [AD] to Mrs. Durga Devi of grace was Mahatma Ram Chandra and the second one born on Thursday October 07, 1875 [AD]

While a child, he inculcated in himself a deep love of music, and had an amazing aptitude for producing an exact imitation of the intonation etc., of any song which he had heard only once. His mother's spiritual-life had a great effect on him and he had at that young age, developed a strong love for Reality. His mother breathed

her last when he was only seven years of age and he was brought up by another Muslim lady who loved him very dearly and whose affection were repaid by him in full. Laalaji had deep regard for her all her life.

After completing the primary education at home by one Maulawi, who exhaustively educated in Urdu, Persian and Arabic. later on, he was admitted in Christian High School, Farrukhabad for further education from where he passed his middle class 'Anglo vernacular examination' in April 1891. Laalaji's father also passed away soon after getting both the brothers married. During Chaudhry Sahib's life time both the brothers were living with him in house allotted by the Government and were enjoying a princely life. But soon after his father's death he had to vacate the house and shifted in to small rented house in mohalla - Nitaganja in the Farrukhabad town. For his livelihood he met to the then Collector who was quite friendly with Chaudhry Sahib and pleased to appointed him as 'paid apprentice' in his office.

It was perhaps the God's arrangement that incidentally he came in the contact with his Spiritual Master, and was formally initiated by him [without conversion in to Islam] on June 06, 1896 and was granted full powers of the 'Full-fledged Master' [Guru] on October 11, 1896 [AD]. And, in return for this conferment he [Maulvi Fazl Ahmed Khan Sahib, R.A] asked as his 'Dakshina' - "you should go on serving the lonely-astray persons and lash with love selflessly and without expectation of any reward. I have you should in the same way as I have bestowed today these riches on you in the name of the Lord. Never endeavour to be Master but, as befitting to the times. Always have the service of mankind as your motto and always to serve the children of God, considering yourself merely as their peon and doorman. These are critical times and people are seen to so many shortcomings that inspire of having the inner desire and will to do so, they are unable to tread the path of spirituality without anybody's help. It is they who will clear your

attention.” All-through his life he spread his Mission with the aforesaid ideal before him.

Laalaji's gracefulness was an outward expression of his inward harmony of soul. There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to the Creator by doing good to His creatures.

By nature he was always calm but was easily moved by the pains and pleasures of others. Possessed of a melodious voice, he was an adept at employing sweet language for communicating his thoughts and captivating the hearts of his audience. Really could he be angered. Not given to superfluous talk, he spoke as little as possible; but in answering questions put to him he dealt with them exhaustively, he seldom was the questioner left in doubt.

Laalaji was very much against rituals and favoured widow marriage as well as female education. One of his wishes that the children of Satsangis marry amongst themselves; but early or late marriages did not find favour with him.

Laalaji established regular Satsang from the year 1914 and started training his followers. He did not put off this work even during his illness. After his retirement on 30th June 1928 [AD] he began to give all his time to his noble work. He spent two or three hours every day on dictating books, articles and letters to Satsangis. He was a great scholar of Urdu, Persian and Arabic, and had had a sound knowledge of Hindi and Sanskrit. He had disclosed the hitherto unknown secrets of Vedas, illuminatingly interpreting important riches and bringing Reality of light. Controversial phrases and words commonly used in scripture but generally misunderstood, were explained in such a simple way and in such easily understandable words coined by him that real knowledge became common property.

A few days before his 'NIRVANA' he said “many liberated souls are present around my bed. This is sure proof that the hour to be

with my beloved has come. In the end he underwent an attack of diarrhoea and consequently became so much weak that he could not walk by himself. On August 14, 1931 he came to the Puja Room unaided, and all by himself lay on his bed with his eyes closed, never be opened again. At 01.00 AM in the night [between 14th and 15th August 1931] the light, which had illumined and enlightened the hearts of groaning humanity with unparalleled love and changed the face of the earth, allowed itself to be extinguished. This great house of mad men, which we call the world was left to be lit up by the small and big sparks he had lit.

The Divine Light descended on earth on the auspicious day of Basanth Panchami 2nd Feb 1873. Samarth Guru Mahatma Shri Ram Chandraji was born at Fatehgarh, U.P. A silent promise was made by Nature, a disguised hand was extended for help and, though unknowingly humanity set about throwing off its load and freeing itself from the iron bonds it had itself put on.

Lalaji's mother was a saintly lady. Charity was her noblest virtue and no needy person was ever refused, if possible. His mother's spiritual life had a great effect on Him and He had, at that young age, developed a strong love for Reality. He has left no autobiography. Nearly all the events of the Great Master's life are shrouded in obscurity.

Of perfect build and average height, Lalaji grew up into a perfect specimen of graceful manhood. His gracefulness was an outward expression of His inward harmony of soul. His broad and high forehead was indicative of the vast store of intellect lying within Him which He used not as one who uses a lamp for his own seeing but like a light house to guide those on the sea. Most remarkable were His eyes which were like two bright stars which appeared to see through everyone and everything. They were like serene lakes of immeasurable depth. Costly clothes did not find favour with Him, but His clothes were always clean. A good heart, benevolent feelings and a balanced mind lie as the foundation of character. It must be capable of standing firm in the world of daily

work, temptation and trial and be able to bear the wear and tear of actual life. Lalaji was an illustrious example of this. Lalaji established regular Satsangh from the year 1914 and started training His followers. He did not put off this work even during His illness. He had disclosed the hitherto unknown secrets of the Vedas, illuminatingly interpreting important 'richas' and bringing Reality to light. Alas! The Divine Light, the Ultimate Reality ceased to grace the earth with His material presence on 14th August 1931. One night Babuji saw His Master in a dream. He saw that His Master merged Himself with His worthy disciple and said, "I became you and you became me, I became body and you became soul, so that after this none could say that I and you were different."

The greatest miracle of Lalaji is perfection of Shri Babuji's grand personality which is unparalleled in the history of spiritual development. His researches and discoveries in the field will be regarded as wonderful and superb and shall remain a subject of further research for centuries. Only posterity will be able to assess and evaluate the boons bestowed upon humanity through Sahaj Marg and the Shri Ram Chandra Mission so named by Babuji after His beloved Master.

If one could not understand Him, He brought about the desired state in that person who acquired an experience and knowledge of the subject under discussion. He was a strong disciplinarian. The discipline corrects the baseness of worldly passion, fortifies the heart with virtuous principles, enlightens the mind with useful knowledge and furnishes enjoyment from within itself. Hence Lalaji never failed to enforce stern discipline with love. About imparting training, He used to say that He was only a peon to His officer. He had simply to carry out the orders of Divinity without thinking about the success or failure of His efforts.

His teachings: "Never offer advice unless invited, otherwise it is likely to yield bad results. If you find any fault with anybody, pray for his freedom from it." He Himself never directly asked anyone to

give up any bad habit. All such bad habits and afflictions left that person in no time after he had been with Him.

He always advised reduction of wants. He would say, "Do not purchase a new thing if you can manage to carry on with your old belongings." He was not against earning money by honest means, but insisted upon spending it on others. Use of intoxicants and being given to adultery were strictly prohibited by him. To Him show was disqualification. Stating a bare truth was always good in His opinion.

For removing various complexities of the heart, Lalaji Saheb asked the Satsanghis to make friends of their enemies and the persons whom they dreaded and directed them not to do to others which they themselves did not wish to be done by. He considered love to be the greatest Tapas. He often directed His audience to thank God for the various amenities given to them by Him and advised them to right use and resort to good actions so that they may be permanent. Lalaji was very particular regarding conduct. He announced in unambiguous terms that realisation of self was not possible without adhering to the standard moral code of conduct. The real sadhana is to balance the mind. Eat less and lead an honest living. Without taking honestly earned food, spiritual experiences often go wrong. Once He wrote: "It is good to be put to worries. The home is the training centre for submission and endurance etc. It is the greatest form of penance and sacrifice."

Atheist is not a person who does not believe in God. Those who harm the physical, mental, intellectual and spiritual existence are atheists.

God has hidden Himself inside your hearts and exposed you. Hide yourselves and expose God! This is the real Sadhana.

Is it not amazing that Lalaji attained perfection within a brief span of seven months? While only a student his entire system was transformed into a celestial inner light, and His consciousness

ascended and transcended all the known stages and reaches, to reach the state of statelessness.

This special personality who was a prodigy of Nature the Ultimate Reality, brought back to humanity the long-forgotten art of transmission of the Upanishidic Pranasya Pranah and worked out a novel method of spiritual training which completely relieved the practicant of almost all of His responsibilities.

The location of Centre or God, the discovery of a region beyond the supracosmic sphere called Central Region and the Ultimate state termed by Him as Tam were like a closed book to knowledge.

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 it possible that a man could attain perfection in one life — rather a part of it—leading just a normal family life. He simplified the method of spiritual training to a great extent and adjusted it to suit the requirements of time.

Afflictions are the boons from God. There are many secrets in them and many inner experiences can be had by undergoing sufferings. Babuji: “I never asked my Master (Lalaji Saheb) for relief from worldly troubles. Lalaji Saheb gave me a carefree attitude.”

BRIEF ACCOUNT OF RAM CHANDRA

[THE EXPOSITOR – REV. LALAJI]

Fatehgarh a small but important town, situated on Kasganj-Kanpur section of North Eastern Railway, is civil head quarter of the Farrukhabad district in Utter Pradesh (India). This small town was chosen by the first Master Sahaj Marg Esotericism : H. H. Mahatma Ram Chandra Ji affectionately known as Laalaji Maharaj as 'nucleus' of his spiritual activities and with the lapse of time, came to be regarded as the heartthrob of the mission, which has spread to all corners of India, attracting millions of devotees from all

castes and creeds and from different regions, speaking different languages strung together as beads of the same rosary with the thread of love that passes through them all.

The path of saints transcends barriers of caste and creed, race and religion; it is a unifying force that binds man and man through spiritual practice, percept and experience.

It was at this place, Fatehgarh, that Laalaji who had drunk deep the nectar of life at the feet of Great Sufi saint, Hazrat Fazl Ahmad Khan Sahib Raipuri, for full sixteen years, first lit the lamp of spirituality in the year 1911, which has engulfed every nook and corner of this country and has spread to foreign lands as well. It was here that he chose his final resting place and his mortal remains are laid in his Samadhi, situated in 01/114, Navadia (Kanpur Road), Fatehgarh (U.P.). Here the seeker after truth throng in ever increasing numbers, as years pass on and assemble once in a year in Easter Holidays at the annual congregation, 'Bhandaaraa' to quench their spiritual thirst and renew the bonds of love.

Parampujya Laalaji Maharaj, a household-saint, assimilated all that was best in different religions, did research and evolved a system, which was most suited to the present circumstances and the short span of life which is the lot of us, the 'Grahasthas' (householders) to whom it was mainly addressed. It made possible for them to realise God in their existing lives and that too within the shortest possible time; the Guru (spiritual Master) standing sentinel on them watching their every step to uplift them from Morass in which they might fall and to goad them on the pastures new, irrespective of the fact whether he/she is living with us or not. That was its special feature. Having attained oneness with God, he was best qualified to establish the missing link between man and his creator.

He was not only great spiritual leader but also molded the temporal life of his followers in more ways than ways than one by laying down guide lines for conducting the affairs of daily life in

matters of birth, marriage, death etc. He was also great social reformer, advocating a life of simplicity, austerity, without ostentations, doing away with outmoded, expensive and meaningless social customs. He was a champion of adult education, widow- remarriage and abolition of dowry etc. Truly he was 'Maryaadaa Purushottam' keeping within bounds all the constraints of life, aimed at a social and spiritual regeneration.

As a result of the benediction of a great saint, the Holy Man Laalaji was born in the family of Shrimati Durga Devi and Chaudhari Har Bux Rai (Adhauriya), the superintendent of Customs and Excise, Farrukhabad, on Basant Panchami, Monday, February 03, 1873. Having passed his Middle class 'Anglo-Vernacular Examination' in April 1891, he entered in Government service. It was at this time, at the early age of 18, that he came in contact with his Pir-o-Murshad (Spiritual-Preceptor) and was formally initiated in to the Highest Wisdom by him on June 06, 1896 and was granted full powers of the Saint-Preceptor ('Samarth Guru') on October 11, 1896.

He is not only a Saint par-excellence but is a complete Satguru as well. He had not only attained the highest stages of 'Yoga', but is such a thorough Master of all its various steps leading to the highest ones, that he could make others to realize any of these stages at his will, at any moment of time, and like a very competent 'Physician', he could prescribe both, the cure and the regimen, to his devotees according to their special needs, for which he had the insight of a great seer.

Not only this, he put his experiences in words so as to make them comprehensible for the common man, he was a prolific writer and the numerous works he turned out, bear the stamp of his grasp, learning and scholarship, thoroughly ingrained as he was in all great religions of Hinduism, Islam, Buddhism and Christianity.

He was a great pillar of Santmat (Sufism beyond religion). No rituals, no dogmas and no ceremonies were prescribed by him. His

Writings meant for householders are truly soul string and have universal appeal and application. They are simple like truth.

The Holy man Laalaji lived in a small house (now known as "Laalaji Nilayam") in house No. 01/45-A Mohalla-Talaiyalane (renamed as Mahatma Shri Ramchandra Marg), Fatehgarh, Uttar Pradesh, India, is presently a well known pilgrimage; the same being spiritually charged with His mystique. He had eight daughter and two sons. Parampujya Laalaji Maharaj served the Government for earning his livelihood. He was epitome of virtue, etiquette, culture, kindheartedness, truth, purity, simple-living and amicability. He did not accept service from others for personal needs rather he used to take pleasure in serving his disciples and devotees, who thronged in numbers at his feet. Such was his human touch that he would described his caste, if ever, equivalent to that of a sweeper and a washer man, perhaps because he was chosen to cleans the Augean stables of the teeming millions. He had immense and un-shakable faith in God.

Laalaji breathed his last at Fatehgarh at about 02.00 O'clock between the night of 14th and the 15th August, 1931 (AD). Obviously, He left (in writing) no representative before veiling from His mortal frame. His disciples, instead of putting joint efforts at furtherance of His unfinished work, separated, and His system, became static. However, His tradition was ably carried on by his son, Mahatma Jagmohan Narain, till his demise in Fatehgarh on September 17, 1944.

Mahatma Ram Chandra (Babuji) of Shahjahanpur, one of the dearest spiritual-sons of Laalaji Maharaj, who had continued adherence to the discipline enforced by His Master and used to send his diary-extracts narrating his spiritual experiences and his state to his Master (at his postal- address of Fatehgarh). This he did not stop even after Revered Laalaji's 'Mahasamaadhee'. An extract of the diary of Friday dated 19th May 1944 is quote worthy here in respect of a dream, he had seen Laalaji pleased to bestow: "I had given you perfection in fifteen days, when you had taken leave from

your work and stayed at my place. I had gone so probably in June-July 1931* - Ram Chandra). I had called you only for that purpose. If that (calling you) had been done through a letter, it would have become known all-over. You made a mistake in sending your diaries to R1. When you come across such a person (as yourself), keep him connected directly to yourself."

*AN EXTRACT FROM THE DIARY OF H.H. MAHATMA RAM CHANDRA JI (LAALAAJI) MAHARAJ OF FATEHGARH U.P.

Tuesday the June 23, 1931;

"Baabu Ram Chandra came today from Shahjahanpur and brought fresh fruits with him. Today's the main food I took was the fresh fruits, brought by him. Incubated with warmth-cloth. In the noon a letter of Govardhan Daass has come in respect of "rukhsat" (permission to call his house). The reply given then and there."

The greatest miracle of Laalaaji is perfection of Pujya Babuji's grand personality which is unparalleled in the history of spiritual development.

BABUJI MESSAGE ON CENTENARY CELEBERATION DAY.





Centenary
Celebration Message

A message was delivered by Babuji Maharaj on the Birth Centenary celebrations of Pujya Lalaji Maharaj in Madras on February 24, 1973.

WE HAVE assembled here on a very auspicious occasion to celebrate the Birth Centenary of our Great Master, Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh. We should utilise this occasion in getting into Master and Master alone, which will act as food and tonic for spiritual elevation. Remembrance should be in a way that we feel the thought of remembrance oozing out from the objects everywhere. It is the real Remembrance, which mortals can have. It is a play for our good.

Now a new chapter opens in the web of life. The effect of our deep devotion begins to resound in a way that, we feel the Ultimate is remembering us. That is the Justice of Divinity. When you have played your part fully well, the Ultimate cannot fall short in playing His part. That is only a beginning, of the higher sort of Spirituality. As a result of it, our senses become summarised to have their own share in the Being. This is my experience.

When they are summarised, they become new forces for our regeneration. Now this is another instrument for our help. When this thing is attained, we have formed a base for our further approach. It begins to modify itself, when the effect of Divinity starts to percolate. The base becomes a sort of force and begins to reinforce the substance required for our elevation. When the base is formed within us, the charging with its contents is also there, affecting the entire fibre of our being. These contents are the ingredients of real life, which we can safely call "Life in Life". The main difficulty, we find is, all our actions are directed unwisely. Actions are results of thoughts and thoughts are our own actions. Truly speaking, we give wrong suggestions to the mind. People can object to it. How do we give such suggestions? The environment

creates the circumstances to have such ideas. We move in that sort of environment.

Rishis of yore used to recommend people to go into forest or hills, where environment is natural. The place recommended was to be far from human habitation. If one goes to a high peak of mountain, he will only find a sort of echo and not any thought. Purity starts from being and impurities are the results of the wrong suggestions and improper utilisation of the inner environment. When all these are combined, narrowness of views is effected and this is one of the factors for creating a sort of confusion, sometimes automatically and sometimes forced by circumstances. When all these things are accumulated, they bring different colours. This affects the lower part of mind, which gives direction to higher part of it. Now your direction is not correct; so, mind itself becomes thorny. We do not create congenial vibrations because we move contrary to Reality.

Before the world was born, a Balanced State prevailed. When the Balance was disturbed, we came into existence. I do not want to elaborate the subject metaphysically. The Thought for Creation stirred up near the Centre and Energy began to flow out. What was that? That was the First Mind — pure and simple, and that has woven all our frame and structure. It brought Purity with It, which is still maintained. So, when we begin to give wrong suggestions, the mind which is absolutely pure, expels them in order to maintain its Eternal Purity. That is the cause of thoughts. In reality, it sends out contents, which appear like a fog covering a certain surface. We call them thoughts. When we are attentive to thoughts, their power develops. If any of you breed divine thoughts, the mind will grasp it and will not eject them, because it is the real nature of mind since it has come from the real artery.

If a man wants to work out the problems of his life easily, he should give right suggestions to the mind. It is the condition which comes by practice and proper moulding of one's self. It is very easy to remain in one's own condition, which is divine. It is the sure

process for evolution. A little inclination towards the attainment of Reality will start weaving the future.

There are so many processes prevalent in India and they may be correct. But what is correctness? The process which may put you in the undisturbed state. Vibrations should become all Divine. How does it happen? When heaviness is gone, then only the Thing behind the scene opens to the mind. If any of the methods brings about the desired result, it is genuine, right and natural. Out of so many methods you have to seek one for yourself, which may bring out this state. If you are really trying for that and have got a real Master, the things become very easy and a good deal of time and effort is saved. People can ask "How to get such a Master?" As an answer to it, I can safely say, "How can one get such a disciple who may follow what is said above?" I must say for entering the vast ocean, swimmers and swimming, both, are needed. So, swimming is the part of swimmer and to teach swimming is the part of Master. We can get such a Master who can lead us to the extent of His approach, if we follow Him earnestly. But really speaking, such a Master is required as may be able to foment us, by His Divine Power. There are stages in the cosmic regions, which we have to cross and, indeed, we proceed to a certain length. Afterwards, the power of an abhyasi fails to get at the subtle force. It is very difficult to cross it unless and until a push is given to the next step and that is the Master's work.

I have come across many a person, who argues with That in him, which is not in himself. Some also say they have made their conscience as Guru or Master. But I am sure they have not made conscience as their Guru, but their own ego. The conscience, as described in the Shastras, is made of four things — manas (mind), chit (deeper conscience), buddhi (cognition) and ahankar (ego). If all these become perfectly purified, conscience will give you only correct signals.

After the purification of these things, there come the higher powers. And, at the same time, purity has now begun all round. I

hope people will excuse, if I add a little more in the context that incorrect way of worship will lead to incorrect results.

We all desire for Realisation but, have no yearning for it. I pray that we all return to our original condition and see the difference between the earthly and the heavenly life!

LALAJI FOLLOWER'S MESSAGE ON CENTENARY CELEBRATION DAY.

Thus remembered Laalaji on his first birth centenary-day

Reverend Ones!

Today we have assembled here to celebrate the birth centenary day of a Great Saint on this holy occasion of Basant Panchami', when he was born. This is a very auspicious day amongst the saints.

His name was Mahatma Ramchandra. Due to our great esteem and love for him, we used to address him "Laalaji Maharaaj". His respected father Chaudhary Har Bux Rai, was Superintendent of Excise at Farrukhabad (Utter Pradesh) India. His ancestors were one of the biggest property owners of the area and lived like almost as a mini"RAJA" (king). I have had occasion to have a visit to his ancestral house in Bhongaon, in District Mainpuri (an adjoining District to Farrukhabad). An Elephant could easily pass through its Main Porch. For a considerable, time Chaudhary Har Bux Rai remained childless.

Chaudhary Sahib's wife was a great devotee of Lord Raam and a great lover of Ram Charit Maanas'. She was sad because she had no issue. Maataaji (Laalaji's wife, to whom we used to address "Jijji") narrated to us that one day one Mazzub (saint of a very high pitch but derailed from the through path) appeared at their door and asked for alms. The saint expressed a desire to have fish for meals. Fish were, therefore, sought all round. It is well to remember that meat fish were taboo in the ladies quarter occupied by Laalaji's mother. It so happened that on that very day, the Nawaab

of Shamsabaad had sent two fish for being used by Chaudhary Saahib who needless to add ate meat. The fact was within the knowledge of their maidservant, which she informed Chaudhary Saahib's wife (Laalaaji's mother) and accordingly sought for her permission to fetch the same for the use of the saint from the gent's quarter. She did it immediately and brought the fish for the saint who enjoyed his meals with fish and was ostensibly very pleased. The maidservant was precisely waiting for such an occasion for a separate favor for her mistress. She narrated how the couple was still childless and how unhappy the mistress was on this account. The maidservant prayed that the saint might grant the boon of a child for the couple. Having bestowed the boon, the saint went his way. At the appropriate time two sons- Laalaaji Maharaaj (Mahatma Ramchandra Ji Maharaaj) and his younger brother Chachaji Maharaaj, (Munshi Raghubar Dayal Sahib) were born to Chaudhary Sahib. There were many who called the two children as "Raam" and Laxman but I, who have been a witness to their abiding love and culture, will prefer to compare them to Raam and Bharat instead.

The elder one Mahatma Raamchandra Saahib was born on Basant Panchami', February 02, 1873 at Farrukhabad. As stated above, his mother was greatly devoted to the Raam Charit Maanas, Laalaaji used to recall that his mother wafted the first breath of devotion in to his ears. She could cradle her love up to the age of seven years of her son, until her death; thereafter he was deprived of it. Thereafter, Chaudhary Saahib alone looked after him and his younger brother, Chachchaaji Maharaaj, Mahatma Raghubar Dayal Saahib. Soon after performing the marriages of both the brothers Chaudhary Saahib also died.

After passing English Middle, Laalaaji Saahib joined service in Collectorate, Fatehgarh at Rs. 10/- per month. After the death of his father, the burden of supporting the families of both the brothers fell on his shoulders. He used to reside then in Ganj (now Nitganja) near Ghumna Bazaar. He would sometimes go with us to that place and show us the old house where they had lived. This

being a very small house, he shifted to a nearby small apartment in the premises of 'Mufti Saahib's Madarsa' (school). In the premises of the 'Madarsa' a very great saint, known as "Maulwi Fazal Ahemad Khan Saahib", Occupied an adjacent small room. Swami Brahmanand, who was then very old, used to call Rev. Maulwi Saahib as the "Qutub" (spiritual Governor) of Farrukhabad. He originally belonged to Village Raipur under Police Station Kaimganj, of the same district. He used to live in that small room by virtue of his being a teacher in the same Madarsa of Mufti Saahib. Swami Brahmanand occasionally used to come and sit with him. Maulwi Saahib's nature was very generous. His catholicity was non-communal. As an instance of his catholicity of outlook at the time of his initiating Laalaji Saahib in the path, he bade him to spread his mission amongst the lonely and the forsaken. He said unless the people are aroused spiritually, they will not be true to their culture. Maulwi Saahib's Master was the Rev. Maulwi Ahemad Ali Khan Saahib of Mohalla- Mau Rashidabad in Kaimganj. He was also Qutub. Both these venerable were the preceptor of the Naqushbandia sect of Sufis, although they were beneficiaries of all other sects also. That is why they could vary their teaching to suit the needs of different disciples. They were great seers and their outlook surmounted the matters of the world and the spirit. To quote just two instances-

The first one is that Maulwi Fazal Ahemad Khan Saahib and Maulwi Abdul Ghani Khan Saahib of Bhongaon (Mainpuri), both the disciples of Maulwi Ahemad Ali Khan Saahib appeared, either at Urdu- Middle or "Normal examination. Both of them could not do well in the examination and reported to Rev. Ahemad Ali Khan Saahib accordingly. The later (Maulwi Ahemad Ali Khan Saahib) told them that they might have not read or written anything but he (himself) had answered the paper for them. When the result was announced, both of them were declared as successful. Such was the glory of his spiritual Governorship. The other instance relates to the time when Maulwi Fazal Ahemad Khan Saahib was jobless and did not have any money and the family suffered its pinch. The fact

was then brought to the notice of Rev. Ahemad Ali Khan Saahib. The later asked for how much money per month will suffice to support his family. Rev. Fazl Ahemad Khan replied that Rs. 10/- per month would serve his purpose. The former told him that he has got the job at Rs. 10/- per month with effect from the first day of the month. The day of this dialogue was in fact the 14th day of the month. It naturally crossed his mind as to how it was possible for him to have been engaged from the former date, i.e., the first of the same month, without his knowledge. While he was coming back to Raipur from his visit to Kaimganj, the Nawaab of Shamsabaad came across his way and asked him to coach his two sons from the next day. He accepted it happily, but when on the first day on the following month he received his pay as Rs.10/- for the entire month, he was surprised. He protested that he had started the coaching from the middle of the month, but the Nawaab insisted that he would get his pay from him for the entire month, i.e., the first day of the previous month and not from the 15th. On his second visit, he narrated the episode to his Master, who said there upon Fazl Ahemad! How a disciple like you could not have faith on my words? It seems adversity makes a man disbeliever."

There are numerous instances relating to Maulwi Saahib of Raipur. He showed the path of reality to numerous persons who had gone astray. More of it is in the narrative of Laalaaji. Here I have touched upon then in brief only to emphasize the face that we may not lose sight of the grand teacher and other saints, because the progress in our spiritual system is possible only by the grace of the holy masters.

As far as known to me, Laalaaji Maharaaj met his guru in the year 1891. It happened thus, once while returning from Fatehgarh, he was drenched in rain and was shivering with cold, perhaps it was winter season. As he passed by the cell of Maulwi Saahib, the latter asked him to tarry a little, and warm himself by the fire, which he was preparing for him and that will do him good and remove the effects of cold. These words had effect of magic. Laalaaji

told him to come back after putting of the drenched clothes. When he returned, Maulwi Saahib had a blazing fire ready for him and he basked in its warmth. Maulwi Saahib covered him with his own quilt. Often Laalaji would utter of the feeling of extreme bliss that he experienced from the covering of quilt on him. Perhaps that was the supreme moment, when the deal of eternal love between the two struck thus and he had started traversing the unseen path of spiritual training. He took him as his disciple after performing a formal ceremony, on January 23, 1896 at 05.00 p.m. He made him full-fledged Master (guru) on October 11, 1897 and in return for this conferment, the "guru" asked his dakshina" (charity)-"you should go on serving the lonely and the lost with love selflessly and without expectation of any reward. That you should do in the same way as I have bestowed today these riches on you in the name of Lord". He added- "never Endeavour to be Master but, as befitting to the times, always have the service-motto of mankind and always serve the children of God, considering yourself merely as their peon and doorman. These are critical times and people are having so many shortcomings that in spite of having the inner desire and will to do so, they are unable to tread the path of spirituality without any body's help. is they who will claim your attention". His intention was that he should serve all who come to him and never think for a moment of utilizing the source of anybody for his own sake.

All through his life, he spread his mission with this ideal before him. Even though we were then young, but he would never allow us even to wash his clothes. On the contrary, he would himself draw water from the well for his bath. If even we volunteered to do anything for him, prompt came the reply that he was not disabled. In brief, he planted in all of us, from the very beginning the seed of selfless love and ingrained the idea in us never to assume the role of a Master.

Through the period of his posting at Kaimganj, it was his routine to go regularly from Kaimganj to Raipur, a distance of about

three and half miles, to meet his guru. Once during such a journey there was a storm followed by rain. He took shelter under a tree. When the storm abated a little, he continued his journey to the Master, and look at wonder of wonders; though there was rain and wind on all sides, but he himself was untouched by both. Nor was there a single drop of rain under the tree, where he had taken shelter. When he reached his guru, he told him, "So rain and storm could not deter you from coming to me".

Once he fell ill, perhaps due to gout. He was unable to sit, much less to move. When he was slightly better, engaged a palanquin to take him to his Gurudeva and when he met him, the latter told him- "my son, you have taken a lot of trouble in coming here" and he recited the following couplet- (meaning); All those who possess bodies, suffer pain. The learned do it with understanding while the fools do it with tears.

Soon after his arrival back from there he had no pain in his knee.

Once upon a time, when he was perhaps in tahsil- Aligarh, he thought that his satsnagies would stand him in good stead at the time of his need. However, when the occasion came nobody even cared to go to him. That led him to contemplate that this is the result of one's placing reliance on mere men, rather than on God. He wrote about that to his Gurudeva at Raipur giving expression to his doubt that if the state of affairs continued, the entire gathering would disperse. To which his Gurudeva replied, "The world has come to such a sorry-pass, if they do not want to help us, we should ourselves seek them and help them"

He used to narrate, once when he presented himself before his Gurudeva, he was playing with water sprinkling it all over his body and drenching it repeatedly. He saluted him and thought that it was not proper for him to stay at that hour and, therefore, he returned. When he went to him the next time, he found him in very happy-frame of mind. He said-"Puttu Laal (he used to address

Laalaaaji by this name during all those days) you have not given me even a single occasion for displeasure. Last time when you were here, I had desired that nobody should stay with me. You understood my wish and returned at once." Laalaaaji used to say that almost all the satsnagies used to massage the feet of Gurudeva, but he himself never dare to do it, fearing that the feet of Gurudeva was so tender and his hands were so hard that they may not cause pain to him.

One venerable old man of village Bhojpur, near Fatehgarh, used to meet Laalaaaji showing great affection but his habit was to drain off all the spiritual attainments of theirs whom he used to meet. Having perpetrated the mischief, he and Laalaaaji went their way. Laalaaaji reached his Gurudeva, but the old man had a burnt of giant pain in his chest which did not abate in spite of several days treatment. He then was compelled to own that none other than Maulwi Fazl Ahemad Khan could cure him. As a result, he asked people to take him to the Maulwi Saahib in a palanquin. He told him that his son Munshi Ramchandra of Fatehgarh has deprived him of his spiritual wealth and that he was in great agony of pain. Maulwi Saahib, however, told him that he (Laalaaaji) was a very noble boy; such a thing is not expected of him. There must be some misunderstanding. As it turned out Laalaaaji also reached there at the same time and was confronted by the Master with the allegations of the venerable old man. Laalaaaji stated that he did not know anything about draining of anybody's acquired spiritual wealth. Then, Maulwi Saahib told the man, you yourself had tried to play this trick on the boy in an attempt to deprive him of his spiritual wealth, but the tables have turned upon you. "Go back and do not indulge in this malpractice in future".

Brothers, this is an art, which is some of the saints and Fakirs' indulged in to do harm to others. If one has not attained oneness with one's Master, such a malpractice may harm such a one for a while. Therefore, whenever you have to meet people unknown to you be particularly careful. One venerable Param-Hans

of Bihar was a victim of such a mischief during his journey to Vrindaban at the hands of another saint. He too has cautioned all aspirants never to embrace outside peoples. In the past, this venerable saint also had met Maulwi Saahib of Raipur, at the Farrukhabad railway station and offered him his 'hukka' On the next station, again while loitering before reaching the train he offered him the hukka'. This happened several times. He silently watched this trick. However, on the next occasion, Maulwi Saahib told him that he would not be able to reach the next railway station before the train. In fact, the saint wanted to exhibit to the Maulwi Saahib that he was on such a high pitch of spirituality that he could fly in the air. This is fact that some saints do possess such powers, but they do not make a show of it, while others misuse such power. If one does not attain oneness with his spiritual Master, it is very likely one may falter.

Once upon a time Maulwi Saahib (of Raipur) was going from Raipur to Kaimganj along with Laalaji Maharaaj. They came cross on the way a woman who was stark naked. A huge crowd gathered there and they were apparently not at ease. For some time, he watched silently and thereafter uttered some prayers (Mantras). There was a shriek voice "'do not burn me; I am leaving this woman's body just now". That woman was under the influence of some evil spirit, who was troubling her.

One goldsmith was agnostic and did not believe in God. When the goldsmith was at his deathbed, he suffered from pricks of conscience. He, therefore called Maulwi saahib and told him that he was never a believer in God. Was that fact not the cause of his present troubles? Maulwi Saahib told him that there was no time left for entering in the merits or demerits of this dogma. He should now bear with that now. There after Maulwi saahib sat in deep meditation, near him and helped him to secure eternal bliss.

A venerable Mazzub used to live in Farrukhabad. During the time, Maulwi Ahemad Ali Khan Saahib of Kaimganj was alive. Maulwi Saahib of Raipur was passing that way and he tested the

Mazzub. That Mazzub was a great saint and took offence at teasing. Maulwi Saahib (of Raipur) felt as if something was churning his breast as millstones. He immediately remembered his guru, where upon the venerable Mazzub told him that, had his guru not have then come to his rescue, he would have not been unscathed, and that he would have taught him a lesson for his life. As soon as he presented before his guru, the latter told him that it was improper to confront and tease other saints.

Laalaaji Maharaaj has also said and written somewhere that our spiritual gurus are great seers. As an instance, he sited the fact that once he went to somebody's house and began to narrate that such and such ancestor used to sit for meditation at a particular place while other one used to do the same on the other place. When the time of Maulwi Saahib's (of Raipur) departure from this world was nearing, he called all his disciples and told them that they should not shed tears or fall in grieve at the time of his demise. He made clear that once he becomes free from the trammels of the physical body, he would be able to render all the more help to all of them". Until his last breath, he continued to pour his divine light on all his disciples. We are silent witnesses to the same phenomenon and continue to reap its benefit; although this is a matter of experience and feelings for all and sundry. This is so now and be so in the future.

As I have stated earlier that unless one attains oneness with his guru, one cannot attain the highest ideal in the spirituality. Having attained oneness, not only he gains in spirituality but also the tribulation of this world and dissolve with ease. When a person achieves oneness with his guru, no person with a foul intention can easily harm some body or cast an evil on him. Every moment of our lives, we are getting help by the spiritual gurus, who in their twinkleness helped and protected by the guru. The guru follows him like a shadow. Those who have achieved this stage can fully comprehend the mysterious help to receive from him.

Laalaaaji Maharaaj used to say that he, in could achieve this state of oneness with his Gurudeva with in twenty-four hrs. He narrated this incident to clarify this point- the occasion was his marriage. In those times, dancing girls used to accompany the bridegroom's party. The bridegroom used to sit in the center of the congregation, while the girls danced and showered all their attention on him, along with all the erotic gesture, common to other class. Laalaaaji had to do so unwillingly, but he took the precaution of concentrating all his attention on his guru, no other thought crossed his mind even for a single moment, with the result that for the twenty-four hours he was lost in the contemplation of his guru and achieved oneness with him.

Another incident relates to his early life, his Gurudev. He was serving in the when he presented himself first time before Collectorate and his colleagues arranged a sort of picnic at the riverbank named Ghatiaghat', where they prepared the Bhang (a sort of intoxicating herb). One of his very close friends Pt. Maataa Charan played a dominant part in this Bhang' affair. Everybody had to partake of Bhang' including Laalaaaji, which he refused to accept whereupon it was decided by the friends to force the Bhang' down his (Laalaaaji) throat. Pt. Mata Charan threw him down on the ground and seated himself on his chest for forcible feeding. At that juncture of time, Laalaaaji's face assumed the countenance of his gurudev, and Pt. Maataa Charan had the same feeling. He thought it was not Laalaaaji but somebody else. He immediately stepped down from the chest of Laalaaaji and narrated the whole story to the other friends. They too were astonished at this happening and to desist from pursuing their mischievous deed against Laalaaaji. They also narrated this story to Swami Brahmanand. Later on, Pt. Maataa Charan turned his follower. Laalaaaji Maharaaj started his work at Fatehgarh in the year 1915. Some one of the rest said that the 'Mission' took its roots in 1911 or 1912, when plague ranging in Fatehgarh and Laalaaaji was staying in the castle of King of Tirwa state. However, the Mission' was formally launched in the beginning 1915 and amongst the first disciples were Pt. Pyaare Laal and Pt.

Maataa Charan. May these souls rest in peace; they were very devout and self-effacing persons. Within the next 3 or 4 months we also joined the 'Mission' and began to bathe ourselves in the showers of love and affection. Those who have seen those times can now be content with the thought that whatever we saw was a dream, whatever we heard was a story.

The sum and substance of his (Laalaaji) teachings was love and service. Even for a short period of three or four months only who so ever came in his contact, all of them, so firmly, tied with the bonds of true love that not even one dared to budge from his company. We were then youngsters and at some nearby place, the people were celebrating the festival of kites. He took all of us to the place of celebration, and gave each one of us two paisa for enjoying and eating sweets. This was the love, which he gave us in such abundance and he always used to behave with all of us without any discrimination. During the course of anybody's trouble, he always used to make all possible arrangements for his/her food or medicine etc., what so ever was required then and that too from his own pocket. He would always think of the troubles and tribulations of others as if his own and used to deal with accordingly. He used to say if you have a rupee in the evening and your friend is need and you need it in the next morning, keep trust in God and give that rupee to him immediately. God will give you much more next morning. Do not shrink to help your friends in need.

Astounding things were daily happening but everybody felt irresistible. When one of his daughter's marriage had to take place, all of us were looking after different arrangements. It seemed to us that the food that was available would not be adequate. He (Laalaaji) at once bid us to cover the food with the cloth, in the name of God, and commence feeding the marriage party. With the result, all the marriage party and whole of the host's side satisfactorily ate but still there was stuff in the stock.

By the year 1919, the satsang' had had deep roots. During the period, we used to sit regularly, in evening satsang. Often,

Chachchaaji Maharaaj used to come from Aligarh and he used to sit right through the night, surrounded by our company. He himself shouldered the main responsibility of imparting spiritual knowledge to the disciples. In good humorous mood, Laalaaji used to call him "Nannhe", adding further, "I have fed these persons with my love, let them not scare and bolt away, looking to your tapasya (hard work in spiritual practices) and its serious application".

Once at the time of the annual gathering at Bhongaon, it was a new experience to see the devotees then present. Laalaaji Maharaaj sat continuously from 06.00 A.M. to 02.00 P.M., without changing posture even for a single time. He discoursed on the topic of 'awtars' (incarnation). The (Muslim) audience was spellbound and was of the view that if somebody narrates to us like this there can be no dissent (Between Hindu and Muslims). This speech came to public in the form of a small booklet. Soon after the assembly dispersed, the participant briefed the speech to the Maulwi Saahib (Maulaanaa Abdul Ghani Khaan Saahib (may God rest him in piece), he remarked with full of joy, "God knows what wisdom has been inducted in the Munshi Ji (Laalaaji) by our elder brother (Laalaaji's gurudev), that no one has been able to fathom it so far.

I observed several times that Laalaaji had a divine all-pervading vision. During the period of my government service, I had been working at Dildaarnagar, in district Ghazipur. He wrote to me about his visit to my place, for two or three days. It was per chance that he could not reach by the scheduled train. I thought he would have changed his mind. However, he reached there on the third day all of a sudden, and knocked the door. The house allotted to me by the department was out of the main city. I was surprised how he could find my residence and that too at the odd hours of 03.00 A.M. I expressed my feelings, how much trouble he would have gone through in finding out my house at such a remote place. He replied that he had come straight to the house and it was only this door, which he had knocked, adding that it had seemed to him, which had already been managed much before. The same thing repeated

once more, while I was seriously ill in Lucknow and he again came straight to my residence, without having any knowledge about the situation of the same. He often used to say that he visits at least once in every twenty hours to each disciple. Like his own gurudev, he too used to follow the devotees like shadow. Once Bhaai Saahib, Dr. Shree Krishna Laal left from Sikandrabad (UP) and by the time he arrived at Shikohabad he had a severe attack of cholera. There his colleagues admitted him in the hospital. When he reached Fatehgarh later in the morning, on interrogation by Laalaji as to how he was feeling then, he informed that he was better. Exactly at the same time when Dr. Shree Krishna Laal was ill at Shikohabad, while somebody wanted to speak with Laalaji at Fatehgarh, he avoided talking as he was so engrossed. Anxiety on his countenance showed that at that moment, he was deeply involved in Bhaai Saahib's indisposition at Shikohabad and he was silently praying for his fast recovery.

He was deadly against liquor. Once, at the Occasion of Deepawali-festival, one of his relatives invited him to his house. When he reached there, he found, that some satsangies' in the company of their relations were partaking the liquor. In the morning when I called upon him, I found him lying with his face covered. Maataaji (Laalaji's wife) told me that he was sad and unhappy since last night at the thought that even after sitting in his company these persons could not shun away from the evil company of drunkards. when the concerned person knew about his unhappiness, he gave up liquor altogether.

He was in great favor of widow marriages. One person who was not even a 'satsangi' expressed a desire of widow-marriage. He was apprehensive that his relations would not participate in the marriage openly. Laalaji Maharaaj came forward and materialized the celebration from his own house. The pair who married thus led a happy life with his family.

One particular instance, to which we are witnesses, is worth mentioning. One boy named Munnaa' fell seriously ill. Some three

or four doctors, who had come to him, went with him to see the boy at Farrukhabad. We asked him as to how he was arranging for his treatment within his meager income. We of course offered to contribute with money. However, he did not accept saying that Laalaaaji Maharaaj had given him Rs. 50/- the previous day for his treatment. On returning, we found that Laalaaaji had arranged that money on his Own resources, with great difficulty.

One of my classmates and me used to go to Laalaaaji for meditation. Once while we were going together, he showed his inability as he was going to some of his relations leaving word that he would soon be coming back. When he came back after some time, and sat for meditation, he could not concentrate as he was afflicted with undesirable thoughts and informed Laalaaaji. After sitting with Laalaaaji for some time as we asked his permission to leave, he asked him "how did he feel now?" He replied that he could meditate well then and was happy. Laalaaaji admonished him not to partake of meals from all and sundries. In the way, I asked him how it was. He clarified that his maid servant had brought the meals from some other place, which he had taken. This all was visible to the eyes of Laalaaaji, who could detect as soon as he came to him that he had eaten some undesirable food.

Once I had gone to Laalaaaji, after a walk of several miles in the scorching heat of June. As a result, I had several bloody vomits on the way and was consequently very weak. My clothes were also soiled. I thought that I should not appear before Laalaaaji in those dirty clothes. Therefore, I first took bath, changed the clothes and walked slowly to his house. No sooner did I touch his feet, he asked why had I come in such blazing sun? I felt almost fit and strong and all the troubles vanished. His affection is but a sad memory now difficult to come across again in life.

The affection of Laalaaaji and the many benedictions of Chachchaaji Maharaaj, both are evergreen in the minds of old devotees. That was a wonderful time. Laalaaaji Maharaaj himself used to say then that the small assemblage of his could dare the

biggest following of others in matters spiritual. I have traveled a lot and have come across many saints, some of whom were presiding deities of their sects. They had unequivocally stated that we have a jewel (Diamond) amongst us and still we are mum, while others, who do not know anything about spirituality, make all the fuss with great pomp and show. Even those great saints paid fulsome homage to Laalaji Maharaj

Laalaji Maharaj used to say that one who has sat in meditation with him for as little, as three days could spiritually activate the heart of others. We were but silent spectators of this marvelous phenomenon. To be a vein scholar is an entirely different matter from leading a practical life of devotion and spirituality.

He had an abiding faith in his spiritual teacher. When his daughters came to marriageable age, he used to say that though he was searching for suitable matches for them, but the Gurudev seized of this and has more anxiety in this regards.

When the number of satsnagies began to during which we may multiply, he suggested that we should fix suitable holiday meet here. Consequently, at those times the four days Easter holiday considered the most suitable for the purpose. This was decided in the year 1921 and the first "Bhandara" commenced in that year during Easter holidays.

In the year 1921, Chachchaaji Maharaj fell seriously ill and every hope of recovery diminished almost. Chachchaaji made to have full faith on the person under whose treatment had to undergone. Soon after such a 'vaidya' commenced his treatment, the same continued but all of us who were then present were convince that Laalaji Maharaj had donated a portion of his own life span for Chachchaaji and save him from certain death. This is evident from another fact. Chachchaaji Maharaj told us that he will go before Laalaji, but when Laalaji went first, I asked Chachchaaji how Chachchaaji declared that in 1921, during his

serious illness, Laalaji had transferred a part of his life span to him and lengthened his life.

One of my friends in his letter to Laalaji complained that for a long time he had not received any letter from him, from which he assumed that Laalaji was displeased with him. To this he sent an affectionate reply, which is available in his published letters-concluding with the words "I constantly see your eyes". This was all his embarrassing love.

He had a very sweet voice. He would often say that his singing was spiritual, that is why it was so sweet. His fame as a singer reached to the extent that a reputed theatrical company offered him a salary of Rs. 200/- P.M. in those times, he simply refused to accept. However, he was always ready to sing as an amateur for disseminating spirituality.

Once he was serving under a Deputy Collector, who called him for listening to his music. Since the Deputy Collector had a spiritual bent of mind, he went there. He called him again; he went there for the purpose. On the third occasion when the peon of the Deputy Collector came to invite him, we were then sitting with him; he declined and told the peon telling him that he was not a professional musician. He had gone to him previously because the Saahib was of a spiritual bent of mind.

When he fell ill, he took care to go to meet all his devotees. Beginning with Sikandrabad in the first trip, he went to Bulandshahar and Etah. In the next trip, he went to Kanpur also. When he started from Bulandshahar, in car, he embraced everybody, which was unusual with him. It struck me then that we might not meet him again. He then onward made his mind to live in 'Navadia'. If arrangements could be made for some helper and milk, the fresh and open place would be particularly beneficial to him. It was the Navadia', which he had (perhaps) chosen for his final resting place. This is the same Navadia', where his Samaadhi is now situated.

Such was his devotion that he became one with his gurudev. So far as I know, he passed away on the same day on which his gurudev left his mortal remains.

At the time of the last Bhandara in his lifetime, he used to repeat often-

"Dame waapisi bar sare raah hai,
Azeezo, ab Allah-hi-Allah hai
Waadae wasl choon sabad nazdeek
Aatash shauk tez tar gardad"

(Now the time to come back home is on the way. O my loved ones, it is God and God alone. The time to fulfill the promise of oneness is very near now.)

Never will he disclose the secret of one follower to another. I was very close to Bhaai Saahib (Dr. Shree Krishna Laal of Sikandrabad) and this he also knew. Still, he will never pass on my secret to him or his to me. However, he used to discuss such secrets amongst us; such was his etiquette and culture.

His whole life was a sage of neatness, love, service, etiquette and a life of sharing the tribulations of others and all this without any thought of self. That was, secret of the bond with which we all came so close to each other. However, much we may have traveled; we did not come across a soul like him, who bestowed the deepest of the soul to us without enforcing rigorous discipline.

This was possible due to his unbounded love for everybody.

Today, so far as we have been able to gauge, he has left behind a following of five/six lacks of devotees, be they attached to any of his disciples, they are found everywhere in this world.

Our spiritual teachers are always waiting for us. If we brothers continue to work with courage and devotion, we will bring all the greater glory to the Master.

May God bring peace to his soul and let his spiritual love continue to be showered on us all now and hereafter.

Discoursed by Dr. Shyaam Laal

An adherent disciple of Rev. Laalaji Maharaaj, right since his school days.

REMINISCENCES OF LALAJI AS NARRATED BY BABUJI- SARANAD:

Babuji Maharaj used to remember Lalaji quite frequently and tell the abhyasis some incident or the other concerning him. Many such narrations have been recorded in Lalaji's biographies written by different authors but some have gone unrecorded till this day. Whenever I had the good fortune of being in the divine presence of Babuji Maharaj, I happened to note down some such references made by him about Lalaji and I have attempted to narrate the same in the following paragraphs.

Lalaji had to face a lot of difficulty in his boyhood days. He lost his mother at an early age of seven. He and his younger brother Sri Raghuvar Dayalji were brought up under the care and affection of a generous Muslim lady who fulfilled all their needs. Many a time, he had no evening meal and went to bed drinking some milk. He sacrificed a great deal for the sake of his younger brother to whom he left his own share of ancestral property saying that by God's grace he had Govt. job to eke out his livelihood whereas his younger brother had no job.

Lalaji was a clerk in the Collectorate. He possessed extraordinary spiritual powers. Once, the Collector's son was suffering from enteric fever. There was no improvement inspite of the best treatment available in those days. Somebody told the Collector about Lalaji's spiritual powers. Then the Collector

approached Lalaji and after a good many entreaties succeeded in taking Lalaji to his residence to see the suffering boy. Lalaji offered prayers for quick recovery of the boy. The very next day fever subsided and the boy recovered his health within a short time. The Collector was pleased beyond measure and from then onwards looked upon Lalaji with great respect. But after a few days someone slandered about Lalaji that he had acquired evil powers due to the influence of which the boy suffered. The Collector got angry and was prejudiced against Lalaji. He sent for Lalaji and when he came, asked him whether the information he had got was true. Lalaji fearlessly said: "Sir, I am not such a crooked fellow as to harass others with my evil powers. In fact, I have no powers except to pray for the good of the people. If you have no belief in my goodness, why did you approach me at all? Please don't utter such words again." The Collector was dumbfounded listening this thundering reply.

Lalaji used to manage somehow in his meagre salary of Rs.10/-or so. He led an utterly simple life, his personal needs being very few. However, he used to cater to the needs of his guests who came to him in large numbers for spiritual training. He did not drink tea or coffee nor did he smoke or chew tobacco. occasionally, he took decoction of 'tulsi' leave (artemesia indica or wormwood plant) with a little milk added to it. Nevertheless, he offered tea to those guests who were used to it.

Once Babuji happened to go to Fatehgarh to spend some time in the divine presence of Lalaji Maharaj. There was no other abhyasi at that time. So, both of them sat to take dinner in one and the same plate as is wont in the northern parts of India. Stale chapatis (wheat bread prepared in India which is normally round and flat) and curry were served in Lalaji's side of the plate whereas fresh chapatis and curry were served to Babuji. When Babuji knew this, he felt extremely embarrassed and began to eat from Lalaji's side of the plate, though Lalaji prevented him from doing so. Babuji went on eating saying, "Would it not be better to eat cold food first and then eat fresh and hot food?"

On another occasion a miracle happened. All of a sudden, some guests arrived. It was about 12 noon. Prior to this Lalaji had sent someone to the flour mill to get some wheat ground, but the man who had gone for this work had not returned. No flour on loan could also be got from the neighbouring houses. Lalaji did not know what to do. He felt himself in an awkward position. He thought of getting some sweets and snacks from sweet meat shop. Just then, an unknown person, obviously a rich man, came with delicious food sufficient for 15 to 20 persons and requested Lalaji to accept it and bless him. All those present were wonder struck and took the food with great pleasure.

Once Babuji went to Fatehgarh with some abhyasi brothers. IT was mid-winter and nights were severely cold. When Babuji and his associates alighted at the Fatehgarh railway station it was about 1 A.M or 1.30 A.M. Some abhyasis suggested that instead of going to Lalaji's house in the dead of night and biting cold, it was better they stayed at railway station only go to Master's house in the morning. But Babuji's mind was craving to go to Lalaji's house howsoever late it might be. Deciding not to disturb any member Lalaji's family, all of them moved to his hous someone opened the door and every abhyasi occupied whichever place was available without making any noise. Babuji got a place in the cowshed. Spreading a blanket and covering himself with another, Babuji slept comfortably. The next day, Lalaji's son Sri Jagmohan Narayan saw where Babuji had slept and told Lalaji about it. But Lalaji turned a deaf ear to it. He already knew all that. Babuji, too, had slept in Lalaji's remembrance without the least feeling of discomfort.

Lalaji's wife Jijjaji (as she was respectfully called) was very short tempered. Exactly opposite to her temperament, Lalaji was uncommonly calm and composed. He used to say frequently that a fakir's (saint's) wife should be peevish, which would help him to learn lessons of patience and forbearance.

Lalaji was highly controlled in his speech. He never talked anything without purpose. He used to remain silent for hours

together with abhyasis around him. But when he sensed that his silence caused weariness to them, he would begin to talk endlessly, with the result that the audience listened to him with rapt attention and reverence. Babuji used to say that he too had developed the same nature. Such was Lalaji's simplicity and serenity. Anyone who came in contact with him had an indelible impression that he was a great saint. Narrating these incidents, Babuji would deplorably say that he could not imitate Lalaji's saintly qualities. At the same time he would quote Lalaji telling him through intercommunion with him that he (Babuji) had imitated his (Lalaji's) condition of mergence which none could do. Lalaji used to tell Babuji, "People will be misled and deceived by your simplicity which veils your true personality."

Lalaji's spiritual powers were immense and unique. Babuji used to say that he had not seen another one of Lalaji's eminence. He could transform people at a mere glance. Once he selected a wayfarer for spiritual training. The person selected was notorious for adult for adultery.

But miraculously enough, within a few days of training, when he went with the sinful purpose of committing debauchery, he found him emasculated. He was highly perturbed as the same happened quite number of times. At last, he begged Lalaji Maharaj to forgive him for the sinful deed. He survived Lalaji Maharaj and whenever he remembered Lalaji Maharaj, tears of gratitude trickled down his cheeks.

Lalaji had a small book on how to perform miracles. Babuji asked Lalaji's son Sri Jagmohan Narayan to lend the book to him for a few days. But Lalaji strictly forbade Babuji from reading that book. Lalaji's opinion was that miracle mongering was an art of the lowest order indulged by persons of low taste and calibre. And yet Lalaji performed innumerable miracles during his life time without giving any importance to them. Whenever 'prasad' (anything offered to God, especially sweet) was offered in Lalaji's house, he used to distribute it among the children first. He called little children of the

street and gave them prasad. He used to say, "Children eat 'prasad' with great joy."

Lalaji was Nature's Prodigy. His life and work are beyond the comprehension of ordinary men. A time will come when the world will appreciate the enormous work he has done for mankind.

May his soul illumine our hearts !

[*Business can bring about wealth but not liberation. Yoga can only give liberation but not money.

* There is direct relation between God and us. We seek Master's help only to destroy what we have created ourselves. Otherwise, there is no need for a Guru.

Once the ego is gone, it never returns. This ego (self) is born of something else. When that is also gone, ego too will automatically bid farewell.]

The Aim of Religion is Bliss Eternal:

The aim of religion is that man should be happy. The happiness should be at one's will, one should have mastery over it, and it should be of the highest order and eternal. It is natural spire for happiness. There may not be even a Single person on earth who does not seek happiness. Meeting people, working together, trying to avoid unpleasant situations why do we do all this? Only for happiness. Nobody wants to be unhappy. All are desirous of being happy, and religion is the best and surest way to obtain it. There can be nothing better than religion, which can help us gain maximum happiness. What is happiness? The true state of happiness is freedom. Unless one is totally free, he cannot be happy. According to the saints, real happiness is total freedom. You may argue, are we not free? We are happy if all our household requirements are procured. What do we call this state? Is it not happiness? Here is the answer to it. From a comparative point of

view, you feel happy when you get something you desire, because possession of anything is a type of freedom. But this state of mind is temporary and remains for a few moments only, because this state of mind, that is, the relation with that thing or object, cannot be for long. As the soul wants only freedom, it cannot tolerate a long time attachment to any of the external items. This is because there is a possibility of dispossession of that item. It is the law of nature that when any two things come in contact with each other, they have to also get separated some time or the other. Whosoever comes in contact, also has to lose that contact. Whatever we get, we have to lose it too. One who is born has to die. Whoever rises has to fall. These are all known facts. Therefore, one who thinks that by depending on something other than the Self, he can gain happiness, is sadly mistaken

Once he realizes this mistake, he would detest it, would want to be away from it and would crave for a longer or permanent happiness. And slowly, he would start moving towards that freedom, and will not rest in peace till he achieves total freedom. The freedom in which he is alone, and nothing else is there, is the true state of happiness. Eternal happiness is the origin of the soul, and it is the very treasure of all happiness. But, due to illusion, man has forgotten it. He continued to seek pleasure in several ways, but as he gained experience, he progressively improved and ultimately entered the sphere of the Self, and reached the stage of complete happiness. The illusion that he had was like a veil, which had fallen around him, and had made him gross. Due to this, he was moving aimlessly hither and thither, like a mad person. He turned his attention this way and that, but to no avail.

Religion tries to remove these veils so that he becomes free, and sees his real Self. This freedom alone is his happiness, and is the true happiness. Religion is the way and means to obtain it, and the aim of all these attempts is to gain happiness.

The Philosophy of Santmat:

Religion And Its Search Thereof:

Religion is generally considered by people to be only a collection or set of rules and regulations, in which the intellect has no role to play. This is totally wrong. And I do not agree with this statement, that the limit of our beliefs is only so much that we should blindly accept whatever is told to us even without trying to understand it, and if our intellect says just the opposite, we need not give heed to it. This type of faith is dangerous, and it will be a mistake to term it as faith. Faith may be defined as the condition of the heart, which feels that something is true and correct in all aspects. It is possible that all these aspects leading to faith may not be right before him, but his intellect as well as his knowledge help him to have a strong confirmation of this belief. We shall, therefore, term faith as that which has its foundation in the average intellect and discrimination of man. It shall be the faith, on which he has nothing to comment or object, and upon which he may apply his intellect and understanding. This is another aspect of thinking and he understands it to some extent.

The nature of man differs from one to the other, and along with his nature, the stages of development of his intellect also differ from one to the other. When such differences of intellect and understanding exist in the individuals, it will not only be hard, but cruel, to force certain beliefs and faiths on him. It is also possible, that this cruelty may weaken his power of understanding and discrimination, and he may fall down to the level of an animal, and adopt beastly behaviour. This has never been the purpose of religion. Its purpose has always been that his experience, mental or otherwise, may continue to develop day by day. The principles, which he has chosen for his guidance throughout his life, may lead him gradually to a level of self-confidence and self-realisation and his life may become truthful and realistic. Where child-like simplicity, regularity and attentiveness exist, and the natural faculties are also simple, we do not feel the need to advise. The

beliefs of children should not and cannot be challenged or criticised. But every human being is not a child, nor is he in the condition of a child. Individuals must be given opportunities to understand the realities completely. They should proceed, taking full advantage of their development, and weigh facts on the scales of intelligence, so that the real goal of life may be reached.

Any religion, which blindfolds its followers, and disallows them the rewards of knowledge and intellect, is not a religion. One cannot expect useful results, rewards and blessings by following it. In all worldly affairs, it is only our intellect, which gives proper guidance. Thus, what we do is to use our intellect and discrimination in our daily life. All wise men tell us, that we should not do anything without giving a careful thought to it. When this principle is applicable in each and every personal or worldly action of ours, then why should one be forced to accept the religious and spiritual beliefs as correct? By doing so, how can a human-being exist as a human-being? The intellect has not been given to us without a purpose. It has a definite purpose, which means that it should be allowed to perform freely.

The knowledge of all worldly objects and actions is obtained through the sources mentioned below: Praman or Indriya-gyan ; The knowledge obtained through the organs of the body, viz., head, mouth, eye, nose, ears, skin etc. Anubhava or knowledge: Obtained through thought, imagination etc., for which the base is the organs of the body.

Shabda Revelations from our fore-runners and religious books

Praman the foundation of all these three (kinds of knowledge) has its root in the mind and intellect of the man. The intellect is the fountain source, and the root of it stays deep in the human mind. The five sense organs are small outlets, through which it flows out. Here also the help of the intellect is required, because the sense organs cannot be put in motion without the mind. This is called 'Indriya gyan', literally meaning the knowledge obtained through

sense organs, say powers of hearing etc., Now when the human being has been equipped with these sense organs, he should use them correctly and obtain knowledge through them.

Anubhava : The act of thinking and imagination is the second aspect of knowledge, which depends on further experiences. With the help of this aspect, one is able to arrive at a definite conclusion. When we see a river, we do imagine that there has been a rainfall. It is possible, that knowledge thus obtained is not correct. It is also possible, that smoke-like appearance may be due to the effect of heat (and not fire). The imagination can be divided into many kinds, but going into these details is not easy.

Shabda : The third kind of knowledge comes from revelations. Revelations are disclosures of the (mental) experiences of evolved persons, and advice by our predecessors on well-trying matters, indicating how we should deal with the day-to-day affairs of the two worlds. These predecessors were also conversant with the affairs of Paramartha-the Divine Path. They have experience of all aspects of life. They do not tell a lie, because they have nothing to gain from it. They have no selfish motives. Their life is that of truthfulness. Their experiences (visions) are vast. Whatever they say is Eternal Truth. Usually, their sayings are accepted as right. But even this (True sayings) is not to be accepted in blind faith. In such cases also, it is necessary for an individual to use his own Indriya- gyan, and acquired knowledge to try to reach the right conclusion.

The revelations are grand. We have been allowed a limited number of years to live in this form (human body). It is not possible for us to obtain personal experience (in all cases) by going deep into comparative, and at times opposing, versions of knowledge. But it will also not be wise, if we do not take advantage of the experience of our fore-runners, for want of time in our life. There are many such things, which we cannot understand for want of our own ability, acceptability and vision, but we derive benefit from them. Quite a long life is required for this study, which is not available to everyone. It would therefore be unwise, if we remain indifferent

towards them, and do not take advantage of the vast store of knowledge, various descriptions, and sayings of the experiences of generations of people.

We must therefore take advantage of this and be benefited. But we should also take maximum help from our own understanding. If there be some intellectual and mental difficulty in understanding any item, such an item may be set apart for further analysis. A time will come when we can take advantage of it. Accept as much as can be understood and let the remainder be reserved for the sake of future benefits. When the mental faculties become totally subtle, it results in realisation (of Self). One will attain this in due course.

The above process has its benefits, but sufficient emphasis has not been given to it. Our own observations and investigations are more important because only with the help of these observations, humanity has been working in this direction for innumerable years. Their experiences are vast, and are worth being honoured and respected.

These are the three kinds of knowledge, which have been bestowed on the human beings, and heading them all is the seat of the intellect and the mind. This is what is called the Experience of the Self-anubhava, and with the help of this anubhava, the best results are obtained. Unless the experiences of others become our own experiences, it will not be wise to depend on them. This has never been the teaching of a religion, nor will it be so in future. If this be the case, you will definitely become a prey to blind faith and fall down to the animal level. Then what is the use of religion? If religion is the most valuable thing in the world, its benefits and rewards to the society should also be most valuable. Religion makes a man all-powerful. It makes him a superman and a complete man. Religion being the mental staircase, invites a man to ascend the steps and reach Reality.

If the purpose of religion does not take a man towards the Truth, but makes him stay in haphazard environment all his life, it will only be an animal life. To root out such a religion would be the right action of man.

But religion is not so. There are very few people in this world who are properly acquainted with religion. Men should understand that religion is something very good. Wisdom lies in following it, and this relieves us from worldly miseries. A man becomes a complete man by following all its principles and teachings with a clear understanding. Then it leads one to realise Reality.

The Stages of Search:

The three kinds of knowledge, namely Praman, Anubhava and Shabda, are connected both directly and indirectly with the Indriyas. Since the indriyas are the instruments of the mind, the knowledge obtained through them is in reality the knowledge of the mind. It is the mind, which acts through the Karmendriyas. And this very mind obtains knowledge through the Gyanendriyas. The Gyanendriyas and the Karmendriyas are the doors of the mind, that is, these physical organs and sense organs are the sources of knowledge of the mind.

The physical organs have the power of action. The action of the mind is through these physical organs, and it exposes its existence to the outside world through them. But the beauty of it is that, in spite of its action being through these organs, it appears to stay away from them. Nothing can be done without its participation. For instance, the action of the eyes, ears etc., is explicit and visible. The mind has to adopt the shape of the object through the very organ with which it has to act. When the mind adopts itself to the shape of the object in question, only then complete knowledge is obtained. Lakhs and crores of living beings fill the sphere of the space, but our eyes are not capable of seeing them. Why? Because the mind has not adopted their shape, similarity, and also nearness with them. Either it should become subtler in accordance with them, or if they are gross, it should become gross like them. It is

only then that gaining this knowledge is possible, and not otherwise.

There will be innumerable similar instances. The atoms of the space move and give expression to Shabda (the word), but we cannot hear them. The reason is that there is no fine-tuning from our Side (through the mind).

Thus, the knowledge of all types is dependent on the mind. This secret is revealed only when the gross coverings of the mind are removed, and when it learns the art of obtaining Similarity with, and nearness to them, by tuning itself into that frequency, with the help of regular practice of connection and disconnection.

There are three ways in which the mind works. In trying to understand them, we have to accept its triple form or condition. The first is belief, the second is determination and the third is the mental power. The stage of belief is known as Buddhi', which understands the Reality by adopting similarity and nearness to it. Determination is Ahankar, which has its own identity, and is able to cast its influence on anything and everything. The third is the Manan-shakti , the power of thinking. All these three acts as if inter-woven with one another, and it is a bit difficult to differentiate between them. Out of these, the first condition is supreme. It leads to the expression of determination (ego) and also the thinking power. The thinking power acts on two currents, the Karma - action (by the physical organ), and Gyana - knowledge (by the sense organs). The mind is always with them while they act. Their two forms are positive and negative. When the two forms get together, only then can Gyana or knowledge be obtained. But it is to be kept in mind that positive and negative exist everywhere. When the part of positive exceeds, we call it positive, and when the negative is in excess-we call it negative. The divisions are made according to the quantity of each-the positive and the negative powers; otherwise, both these powers exist everywhere in their different proportions. Because Purusha (the creator) and Prakriti (the nature), are positive

and negative respectively, this combination is visible in each and every item of creation. We need to understand all this carefully.

The intellect stays at the top among the three. Below it stays the ego, and below the ego is the thinking power, sankalpa (the positive), and vikalpa, (the negative). The mind thinks, the ego confirms it, and the intellect accepts it. This action is so quick, that it is very difficult to determine its stages. Here is an example to explain this. The mosquito bites and its sting is felt on the body. The current of feeling, which is present in every part of the body in the shape of gyanendriyas, receives this shock. The mind exercises its positive and negative powers, and knows that a mosquito has stung. The Ahankar (ego) confirms it. The intellect finally accepts and believes it. In this way, the knowledge is processed in stages.

What has been said above is about the procedure in the lower strata. This process of stinging of the mosquito etc., took place within the three stages i.e., body, mind and intellect. The abode of the Atma-the Soul-is above the intellect, and it gives light to every part. One of the currents of the intellect flows towards the ego and thought power, which is the cause of all action detailed above, while the other current flows towards the Atma, which is nearest and above it. When the intellect gets an opportunity to strengthen the relation with the Atma, it becomes anubhava in the path of ascent, and its experiences are considered to be reliable and real. Its position is above all and the highest. The saints give more importance to this power of anubhava in their path of ascent, and its experiences are considered to be reliable. Because at the lower level, there is a possibility of being deceived, hence their experiences are not considered reliable. Due to this reason, an attempt is made in Surat Shabda Yoga (the meditation on the Divine Word), to convert them into subtle (sookshma) experiences and strengthen the anubhava shakti. This will strengthen the stages of search. Saints always instruct that, until one has the anubhava oneself, one should not accept anything as correct, even though it might have come to him from any source whatsoever.

The knowledge of the Self or soul which is the right purpose of religion, is only obtained by anubhava of one's self. There is no other means to achieve it. The practice of the Surat Shabda Yoga (the meditation of the Divine Word) is taken up only to increase and enhance this anubhava, so that every abhyasi (one who practices yoga) may get the knowledge of the Self, by and by. This knowledge of Self is known as the essence or gist of all the knowledge of the Universe. Thus, if religion is helpful in obtaining this knowledge, it is correct, otherwise useless. A Persian poet says thus:

"All the preachers of religions say that one should search for Reality. Fortunate are those who get the right guidance in this direction."

According to the teachings of the saints, this knowledge cannot be obtained completely, unless the layers of the mind and intellect are made subtle with the help of abhyas-constant practice. Anubhava shakti is obtained only by becoming subtle.

"It is impossible to obtain this stage, merely by loose talks and frivolous discussions, or even by the application of thought. If one has to get something, one has to act."

THE STEPS TO SPIRITUALITY

Introduction

Any work, be it material or spiritual, has to be done in a certain order. Without this order, success is not possible. When a child starts to study, it progresses gradually. If a child does not pass the first class, he will not be admitted to the sixth class; nor would he be made to read books of a higher standard, without being taught the alphabet. If this were to be done, then maybe the child would have no knowledge even after studying them for all his life. To study for the degree of Master of Arts (M.A.), it is necessary that one complete High School and his Bachelor of Arts; only then can he get admitted into M.A. Similarly, every work has a specific order,

and this order is based on certain principles. Without these principles, there can be no order.

These principles are always valid for all times, all countries, and all people. It is a different matter, that any rule that is derived from these principles may be valid for a particular time or country alone. The third chapter of the Bhagavad Gita says that, in those days when people used to perform yagna (sacrificial religious rituals), the Gods were pleased and blessed them with rain or other things. Today we see that neither Yagna is performed, nor do the Gods give rains on time. This rule and the event are therefore of the past, and have no validity today. But the principle of co-operation that works behind this ritual is valid for all times, all places and for everyone, Co-operation was necessary in the past, is necessary now and will be necessary in the future too. Without co-operation no work can be done in this life.

Similarly, when we know of our weaknesses, we try to get rid of them. India has been a spiritual land from the beginning, and all its efforts have been to get rid of worldly miseries. This feeling has been prevalent in all schools of philosophy. In the context of time, place and circumstances, the great personalities of that period made certain modifications, and thus different philosophies were born.

In the spiritual world, there are three main paths to reach one's goal. They are Karma (action), Gyana (knowledge) and Upasana (devotion). There has never been just one path. May be at times, only one path has been emphasized, and the other two not given as much importance, and this has given rise to different sects and orders. Numerous sects have appeared and disappeared according to the time, place and circumstances. It is so even now, and will be so in future. All persons do not have the same tendencies, and circumstances also change with time. That is why differences exist. Every person chooses a method by which he sees his aspirations being fulfilled. This is the reason for the existence and progress of so many sects. Among Karma, Gyana and Upasana,

Gyana (knowledge) has traditionally been given the highest place, even though the path of knowledge is obscure and difficult. Tulsidas has said.

The path of knowledge is like the edge of a dagger. Once fallen, an arrow can no longer strike.

Even though the path of knowledge is very difficult, still, without knowledge the objective cannot be achieved. Action and devotion are futile without knowledge. This is the reason why Vedantins (philosophers adept in the Vedas) have a special place in Indian Philosophy. Vedantins proceed with logical reasoning, and reach a stage where the intellect is no longer able to comprehend, and they start saying "Neti, Neti"-not this, not this. Further, when they reach a condition where the intellect has no access, they are in a state of wonder. Sufis call this Mukam-e-Hairat (the state of wonder), and the Vedantins try to get merged in this. To reach this high state, four spiritual practices are followed. These four spiritual practices are the basis of all sadhana, whatever type it may be.

Tendencies:

Tendencies are of many types, but the Shastras have divided them mainly into two. Tendencies generated by Rajas and Tamas are called "klisha" (distressing) because they cause distress. This means that man experiences happiness and sorrow and gets caught in the cycle of life and death thereby undergoing untold misery. The tendencies of the second type are connected with sattva and when these arise, there is liberation. Tendencies exist in five states.

In the first state the mind turns more towards material aspects such as honour and dishonour, hunger, money, etc. The mind is fickle and the entire attention is on the fulfilment of desires

Some tendencies such as laziness or sleep are Moodha (dull), which means that one does not want to do anything. In this no work is done. The attention is neither on the material aspect nor on

the spiritual aspect, and that is why these tendencies are called moodha.

Every day when we take up our Abhyas, we experience that the tendencies we already have, bring us out from inside and the attention shifts from samadhi to the world. When we sit for meditation all kinds of work that we must do surface, of which we did not even think before. Also, at times we get such sordid thoughts, which normally we never get. As a result of this our mind deviates from being one-pointed.

The three mental tendencies mentioned above belong to the Worldly people. The next two tendencies are of the Yogis. In Ekagrata (one pointedness), the consciousness gets merged in its true form. This means, it shifts from all around to one place. When the thought gets fixed at one place and is in its True state, is called Nirodh

Viveka:

The first step of these spiritual practices is Viveka. Viveka means the power of discriminating what is real and what is not. Knowledge has been described in the Bhagavad Gita in seven different ways, but in the fourteenth chapter, Real knowledge which is Spiritual knowledge, has been dealt with. That alone has been considered supreme, and all the rest, ignorance. This real knowledge alone gives the supreme state and it gives the of knowledge of the real and the unreal, that is, what is destructible, what is changeable, and what is permanent.

The main limitation here is that everyone accepts this in principle, but when it comes to practice, we fail. For example, everyone believes that God is all-pervasive and exists in all beings. But when the time comes to put this principle into action, human beings are tormented by pride, ego and possessiveness and forget that the essence of the same Supreme Being is present in all. Those who are equal in the eyes of God, then become high and low before man.

This does not mean that Viveka has no place, but only that the initial knowledge is not true knowledge. True knowledge originates when the mind, intellect and ego are purified. The knowledge originating from a pure ego is real and permanent. Only this knowledge confers the ability to take correct decisions.

Vairagya:

Vairagya, the second step comes after Viveka. As soon as we realise what is unchanging and eternal, and what is destructible and changeable, it is natural that our attention shifts from what is destructible to that which is unchanging and eternal. This withdrawal of the mind from worldly objects is called Vairagya.

The withdrawal of the mind from the world depends on many things. When one is accompanying a bier in a funeral procession, or when a relative dies and when the thought of our own death arises, then the world seems worthless. But this feeling is not stable. It stays for a short while, and the moment the scene disappears from the eyes, the old condition returns and the daily occupation starts again. This is called "Smashana Vairagya (renunciation at the cremation ground).

This apart, when the family is destroyed, the wealth is lost, or when relatives cheat us, or when some other bigger calamity befalls, then the world appears distasteful. This Vairagya is also not stable because all the desires of the mind remain buried in a seed form. The onslaught of sorrow is only a covering on them. As soon as the wound heals and circumstances are favourable, the buried desires spring up again and the feeling of Vairagya ends, (because) it was temporary.

People have tried various means for attaining true Vairagya. True Vairagya does not come till all the desires of the mind are brought to an end. This can be achieved in two ways: by Sadhana or by Experience. Some take recourse to Sadhana and some others take the support of experience.

The Vedantins have used practice' (Sadhana) for achieving Vairagya. They started thinking that maya (illusion) is false and hence destructible. They started analysing each and every thing and thought it was unreal, and finally only God remained, who is Eternal, True and Real. From this it could be deduced that the world is unreal and only God is real. They made this thought so strong that it did not waver even for a moment, and sadhana helped in strengthening the will. However, due to lack of experience, and absence of a decisive intellect, they had to face great difficulties and could not succeed in it. Because of lack of experience, when a situation arises in life, all the Vairagya comes to naught. Very few succeed and the majority drop on the path.

In the Santmat, this method of the Vedantins is not followed though the end results are the same. The difference is only in the means. On the basis of long experience, it has been concluded that Viveka originates from the strength of the thought force and is not steady for want of experience. The reason is that it has been understood only by thinking that the world is false, but this has not been reflected in our conduct. The result is that when we have any bitter experience the power of reason deserts us, and all the Viveka becomes futile.

Viveka and Vairagya are not the means by themselves but are the result of certain practices. But Vairagya is not our goal of life. We have to go ahead. Because Vairagya is only an intermediary stage, both Viveka and Vairagya have been considered as means. Unless and until the mind, intellect and consciousness are purified, the ego is not purified; and until the ego is purified its Sattvik (virtuous) power does not surface. Viveka is dependent on egoism, and is the result of the purification of the ego. Vairagya is a result of Viveka. The Path of Saints combines both practice and experience, but Viveka and Vairagya are not considered means but the result of practice. "Sant Mat," the path of saints commences with the third step, Shat Sampatti.

Shat Sampatti:

In Santmat the practice begins with the third step, Shat Sampatti after which spiritual attainments commence, the first attainment is Shama which means the settling of the heart. Our tendencies are withdrawn from all sides and our heart gets fixed on the attainment of the goal. This settling of the heart can be achieved in two ways. The first is Vairagya, which is the path of those having special mystical Knowledge the Gnostics. When the real and unreal are known, then the attraction shifts from the unreal to the real. By strengthening the thought of Vairagya, the Gyanis (Gnostics) still the tendencies. The second way is by abhyas (practise), when we direct all our attention at one place. Thus, Shama has two ways: one to let go and the other to hold on.

The Hindu Shastras (Scriptures) take a stand that "Eko Brahma Divinity Nasti" (there is only Brahman and nothing else), In this they have accepted Brahman to be the first and have considered all the rest as having merged in it. Taking up only one thought, they merge everything in it. Muslims also have a similar thought-stream. "La Illahi Il- Allah" has the same meaning: that there is nothing other than God. In this all thoughts are quashed and only the Supreme Being is accepted. Thus, there are two paths, one of renunciation (nivritti) and the other of active worldly life (pravriti)

The path of renunciation is adopted by the Gyanis, because they consider Vairagya to be the principal practice. This is difficult because the mind is caught in so many desires and cannot be easily controlled. It can neither be attentive nor be Six spiritual attainments, quiet. It needs something to do. Hence the path of renunciation is difficult.

Compared to the path of renunciation, the path of practice and devotion is easier as it is the path of pravriti. In this path, one object is selected according to our faith, and all our attention is centred on it. By doing this practice we reach a stage where our entire attention is centred on that object. When this practice gets established, then automatically Vairagya develops towards

everything. Even then one thought is left, which should also be put an end to. If it remains, it is illusion (maya). Not only that, but even the very thought that something has been renounced, should not be there.

"Tark Duniyan, Tark Usava, Tark Moula, Tark Tark."

"Relinquish the world, relinquish the highest, relinquish God, and relinquish relinquishment."

Think of the highest and renounce the world. When the highest becomes the goal, replace it by God. Then we are no more there, only God is there; but there is still far to go. Even if we have reached God, 'the thought of God and of the self still remain. The thought that we were two and became one should also end. Because what we were is the true state, therefore, when two were not there at all, how can there be a thought that we were two and became one?

Thus the path of acceptance (pravritti) is easier than the path of renunciation (nivritti). In this we advance by devotion and Yoga. Yoga is the name given to the stilling of the mental tendencies. In us we have three states called Sattva (purity), Rajas (passion) and Tamas (darkness). Based on our state of mind, tendencies arise. For instance, in Rajas and Tamas states, tendencies such as anger and sleep are prevalent. These tendencies affect the soul, and that is why the stopping of the tendencies is extremely essential

Ashtanga Yoga: (Eight Steps to achieve union):

The practice adopted for bringing the consciousness to its true state is called Ashtanga Yoga. The first step is Yama) (good conduct), which means eschewing bad habits. Yama has several sub-divisions. The first sub-division of Yama is Ahimsa (non-violence), which means not hurting anybody by thought, word or deed. Some people think that Ahimsa is a sign of cowardice, but this is not so. Bearing pain while ensuring that the other does not suffer requires great inner strength. One who does not have this

inner strength cannot practice Ahimsa. It is to be noted that accepting something that is unjust, is not Ahimsa but cowardice. Not accepting that which is unjust, but peacefully rejecting it, is a sign of inner strength and is Ahimsa.

The second sub-division of Yama is Satya (H) (Truth). Satya does not only mean speaking the truth, but expressing something as it is, that is, being the same within and without, and the same in word and deed. Speaking the truth is only an external form of Satya. It should be kept in mind that truth should not be bitter or cutting, and should not transgress the boundary of Ahimsa. For example, if someone comes to kill somebody, and a person knows this, and also knows where the intended victim is, then this person should not tell this truth to the killer. If he tells the truth, then a person may be killed, and this is Himsa (causing injury). Truth is never bitter, nor does it transgress the boundary of Ahimsa.

The third sub-division of Yama is Asteya , which means 'not stealing'. Stealing does not mean taking away something when nobody is watching, but taking more than what is rightful is also stealing. If we hoard something that is not useful in the present but we have kept it for the future, that is also stealing, because that may be useful and necessary to someone else, but is useless to us. Collecting for the future, more than what is necessary for the present is also stealing.

The fourth sub-division of Yama is Brahmacharya (celibacy). Brahmacharya does not only mean sexual abstinence or avoiding the company of women, but not allowing sexual desire to arise in the mind and having mastery over it. If we control the sense organs, but if there is desire in the mind, it is still not Brahmacharya. Brahmacharya poses a problem to those in Grihastha (householder's) life. If we follow this path, do we need to leave our wife and children and take (asceticism)? No. Brahmacharya for a Sannyasa Grihastha is that his relationship with his wife should be in accordance with the Shastras. The relationship should not be for desire or enjoying himself, but for fulfilling the desire of the wife,

and he himself should remain untainted. This is the Brahmacharya of the Grihastha.

The fifth and last sub-division of Yama is Aparigraha (non-acceptance of charity), which means being content with whatever we have and not becoming greedy on seeing others having more. Aparigraha is not only being happy but also being grateful for whatever we have.

The second step after Yama is Niyama (a) (Regularity). Niyama means to pledge to follow a regular system of life and to implement the same. Normally most of the people follow certain rules, but they are only in connection with material aspects. We can divide Niyama into five main parts.

The first part is Shauch (cleanliness) or purity.

External purity of the body is necessary, but more essential is cleanliness of the heart. Our thoughts should be pure, and we should be as pure mentally as we are physically.

The second part of Niyama is Santosh (happiness) which means avoiding feelings of jealousy and hatred. Santosh means being happy in whatever circumstances God has placed us in and not being unhappy for things we do not have

The third part of Niyama is Tapas a) (penance). Generally, in every form of Yoga mortifying the body and doing various practices is called Tapas. In this the person forgoes the worldly attachments and goes to the jungle to do Tapas. But in the Path of Saints Tapas means to face all miseries and yet help others.

The fourth part of Niyama is Swadhyaya (self-study). Normally people understand Swadhyaya to mean reading books, whereas this is only part of the meaning. Reading books only increases external knowledge while having very little influence on the inside. If we study the word Swadhyaya, 'Swa' means 'Self'. So the study of the Self is Swadhyaya. We read our thoughts ourselves, and by doing so we slowly understand our shortcomings through our thoughts and

try to get rid of those shortcomings. That is why Swadhyaya is not reading books alone, but studying our own thoughts.

The fifth part of Niyama is Ishwar Pranidhan:

(Surrender to God) which is having faith in God and being happy in whatever circumstances God places us in. Having no desires of our own, but thinking only that His wish is our wish is called Ishwar Pranidhan.

The third step of Ashtanga Yoga is Asana (posture). When we sit for meditation, it is in a specific posture. Indian Shastras describe eighty-four main Asanas, but in the Path of Saints these Asanas are not emphasised. Sitting is practised so that the body stays in one position without moving and the chest, neck and head are in one line, and the spine is straight. The body should be neither too taut nor too slack. This posture is called Sukhasana (comfortable posture).

The fourth step of Ashtanga Yoga is Pranayama (Tar) which is the control of breath, and it should be done as instructed by the Guru. Pratyahara (withdrawal), the inner withdrawal of the mind, is the fifth step of Ashtanga Yoga. The five sense organs perform different functions. Eyes see and ears listen, but in conjunction with the mind these sense organs have various effects on the heart. For instance, the function of the eyes is to see, so whatever object comes in front of them will be seen; but the mind comes in-between. So, whatever the mind likes, it desires to see again and again, and it affects our heart and the attention goes there. The same condition is there with respect to the other sense organs, and our attention is always on the outside world. If we practise bringing the attention inside, the attention again and again goes hither and thither. Stopping this and shifting the attention inside is called Pratyahara.

The sixth step of Ashtanga Yoga is Dharana (focus), which is the fixing of consciousness on one point. The mental tendencies,

which are dispersed into the external world, have to be fixed on the goal by constant practice. This is called Dharana.

Dhyana (meditation) is the name given to the seventh step of Ashtanga Yoga, when the consciousness is fixed on the goal and does not waver. In this the one who is meditating is not there: only the goal and the awareness of the goal are left.

The eighth step of Ashtanga Yoga commences when the state of meditation becomes very deep. Then the goal alone remains and even the awareness is not there. This state is called samadhi. (Dhyana and Samadhi differ only in that in there, whereas in Dhyana the goal and its awareness are Samadhi only the goal is left.

Thus, in the third step of the Shat Sampattis, first we practise Shama (T) and then the control of sense organs. Some take the path of action, some of devotion, and some choose the path of knowledge. But in the Path of Saints (Santmat), all three action, devotion and knowledge are taken together in the Satsangh, and thus we progress in this path. All the three components, action, devotion and knowledge are essential, and one cannot do away with any one of these. If anyone says that only one component can be taken and the path can be crossed through, that is almost impossible because in any one of the components, all three are present. Only the pre-eminence may be of one part. If a bhakta (devotee) says that he is not concerned with action and knowledge, it is meaningless. Even a bhakta has to do something to achieve his ideal. That is the part of action, and the fruit of this action is knowledge.

Therefore, in one all three are present. In other words, action is the foundation, devotion is the wall, and knowledge is the roof, without any one of these three, the building cannot be completed. In the Satsangh of the Path of Saints all three go together. Sometimes action comes to the forefront and devotion and knowledge get suppressed. Sometimes devotion comes to the

forefront or sometimes knowledge, but all three are always together. Along with this Asana, Pranayama, Dharana, Dhyana and Samadhi also keep getting established.

In devotion the practice of stilling the mind is action, the stilled mind is devotion and the understanding of this is knowledge. In knowledge thinking is action, the stabilisation of the condition is devotion and the result thereof is knowledge. Going to a satsangh and listening to the discourse is action, implementing the precept and doing the practice as instructed is Upasana and the Viveka and Vairagya born of the practice is knowledge. If Viveka and Vairagya do not develop after Satsangh, then there is not much benefit, though everyone may benefit a little.

The heart becomes peaceful, the mind becomes concentrated and emotional tendencies get awakened and at times miracles also occur. But true Viveka comes when our shortcomings and defects are understood and we repent for the same and start gaining control over the sense organs. If this is not so, then it should be understood that there is some shortcoming in our internal abhyas.

Dama comes next in Shat Sampatti, after Shama. In this the outward tendencies of the mind are kept away and every sense organ is turned away from its normal function. For this the Hindu Shastras specify different methods, but mainly two methods seem to be practised to suppress the sense organs. The first is to completely destroy the tendency and the second is to master it and these two methods are prevalent in Indian tradition. An example of the first type is Lord Shiva reducing Kamadeva (Cupid) to ashes when his Tapas was disturbed. An example of the second type is Lord Rama who went with his Guru Vishwamitra to witness Sita's swayamvara (choosing a husband publicly by the princess). Rama saw Sita in the flower garden and was enamoured, but was not affected to such an extent so as to take him away from accomplishing the work of his Guru. After this when he reached the swayamvara , he did not become restless like the other kings. He did not get up to break the bow till his Guru instructed him, and

even when he went to break the bow, he showed no trace of excitement. He had full control of the emotions. The second method is followed in the Path of Saints, that is, the tendencies of the sense organs are not destroyed, but they are mastered and used for the correct purpose when required.

In our satsangh if the abhyasi is Gurumat (obedient to the Guru), then without abhyas, by the Guru's inner attractive force, Viveka, Vairagya and control of the sense organs takes place and the heart is cleaned. The seekers who are Gurumat perform all wish. They do not love anyone other than the Guru. On such people God bestows his special grace. But such abhyasis are a few in number. Most of the seekers are Manmat (self-serving), who have many desires and when these desires are not fulfilled, they leave the satsangh. They do not have anything other than their selfishness. Thus, the seekers are of two categories. The first are those who love the Guru, and God is especially benevolent towards them. They do not have to do anything. By God's grace all their work is completed, whether worldly or spiritual. Some of these seekers have an even more special position. Everything they have is surrendered to the Guru. They do not have to do any abhyas. By itself a current of nectar continuously pours from above on the lotus of their heart. Such people are called Murad (R) and out of thousands, we may find one or two with great difficulty.

The third Sampatti is Uparati which means to abstain or withdraw. When a person reaches such a state, he is convinced that whatever is there is destructible. Such a person is not concerned either with this world or the world thereafter. The difference between Vairagya and Uparati is that in Vairagya things are viewed with a negative attitude and are discarded. This is the reason why in the Path of Saints, Vairagya originating from Viveka is considered incomplete. That is why no attention is paid to it and we go on progressing till the mind and intellect are purified. In Uparati, all pleasures are enjoyed and left after satiation, because one realises that happiness is not in enjoying something but going beyond. So

there is aversion towards worldly enjoyment and dealings, similarly there is indifference towards heaven, hell or celestial abodes.

The fourth Sampatti is Titiksha which means forbearance. The practitioner no longer worries about honour and dishonour. He becomes dependent on God. An example is Hanuman who was so powerful, but without egoism. In the Ashoka Garden when Ravana's son used the Brahmastra against him, he could have cut it, but he did not do so. He permitted himself to be bound by it. In this condition dependence, tolerance, and rising above honour and dishonour are the special qualities.

The fifth Sampatti is Shraddha (faith), and this is the foundation for spirituality, because Shraddha means belief in the Guru and the Shastras.

The learned have said that faith means, believing in the scriptures and the Master. And by this, one achieves what one should, But just by saying that one has faith in the Guru or Shastras does not result in the generation of faith. Even if a little faith is created, it is of a Tamasic nature. True faith does not dawn until true Viveka is created and Vairagya is born in the heart, and the person rises above honour and dishonour and worldly desires, till then Sattvika Shraddha is not created, when it originates, the intellect expands and the ego weakens, this enables one to advance towards merger with the Mahat element or principle.

The faith before this stage is called blind faith. The origin of Sattvika Shraddha is blind faith. In the beginning one has to take the support of blind faith, because if the abhyasi does not listen to the Guru in the beginning itself, progress is not possible. A teacher teaches the student the first letters, and the student accepts this without debate, if he starts debating, then further learning is stopped. Likewise in spirituality the abhyasi has to take support of blind faith only. In the beginning the seeker goes to the Guru after hearing about his fame or greatness. After joining the satsangh, his

faith slowly becomes stronger. Along with this, love for the Guru develops gradually.

This love is not there in the beginning, but there is only selfishness. Gradually love for the Guru increases, and the reason for that is also not understood.

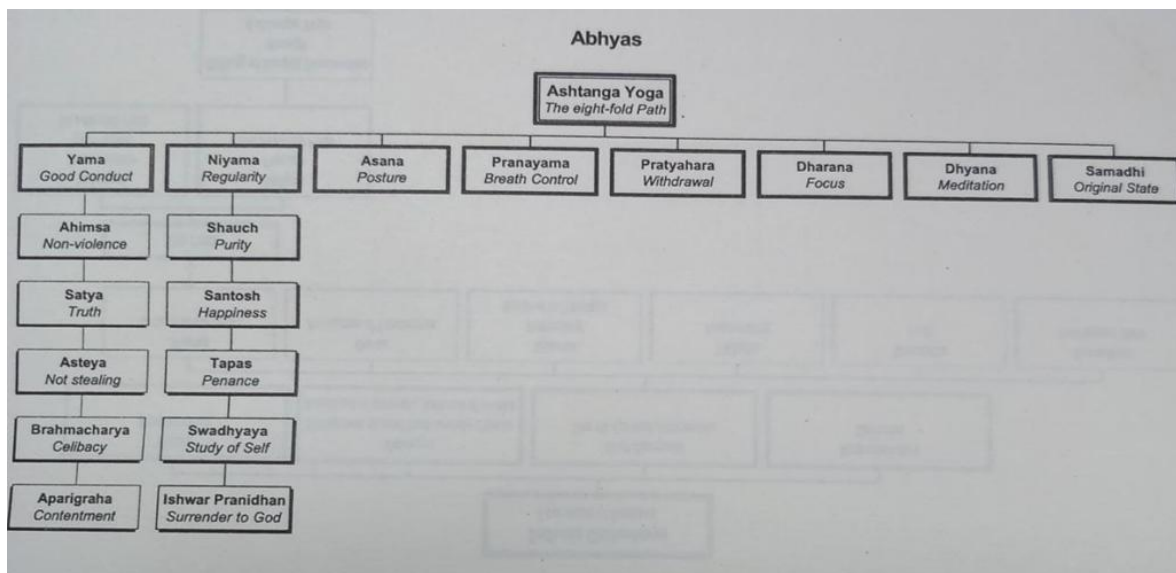
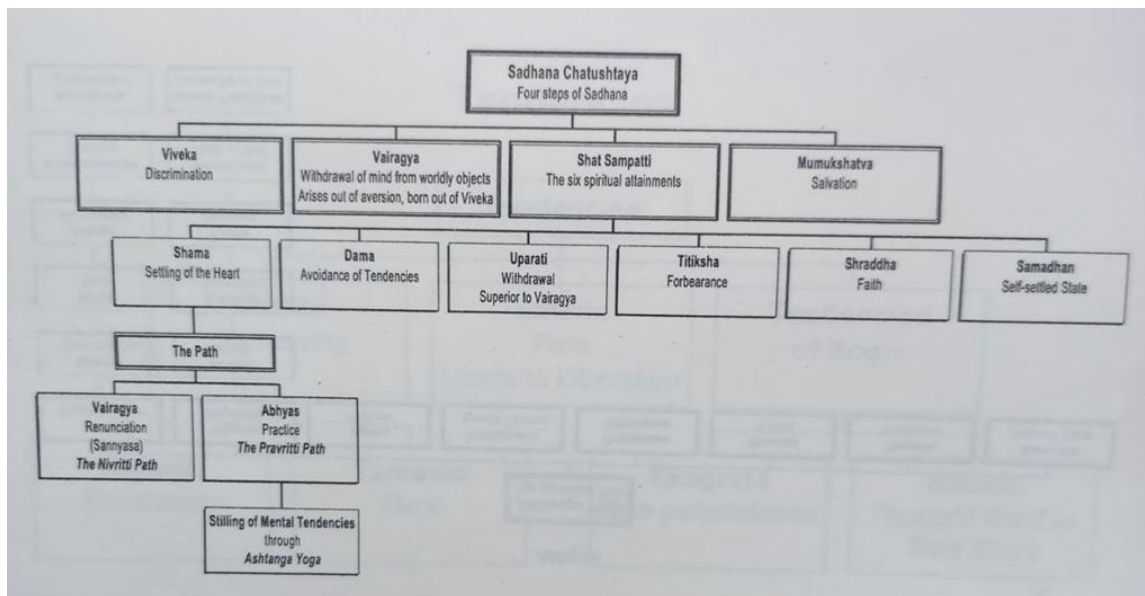
Love is truly the supreme form of the purest human feelings. Love and pain are born together. Unless there is pain, one cannot know the existence of love. Love is born in a human being in an unknown, unclear way, and pain lifts it up and gives life to it. After this, lifelong, the lover continues to adore the beloved. Being bereft of everything is the only aim of life, and getting merged in the object of worship is the supreme exaltation. While reaching this stage, many a time the abhyasi develops faith and many a time disbelief. The Guru waits for that stage to come, because without that stage real faith does not originate. Without Sattvika Shraddha the true goal is also not understood.

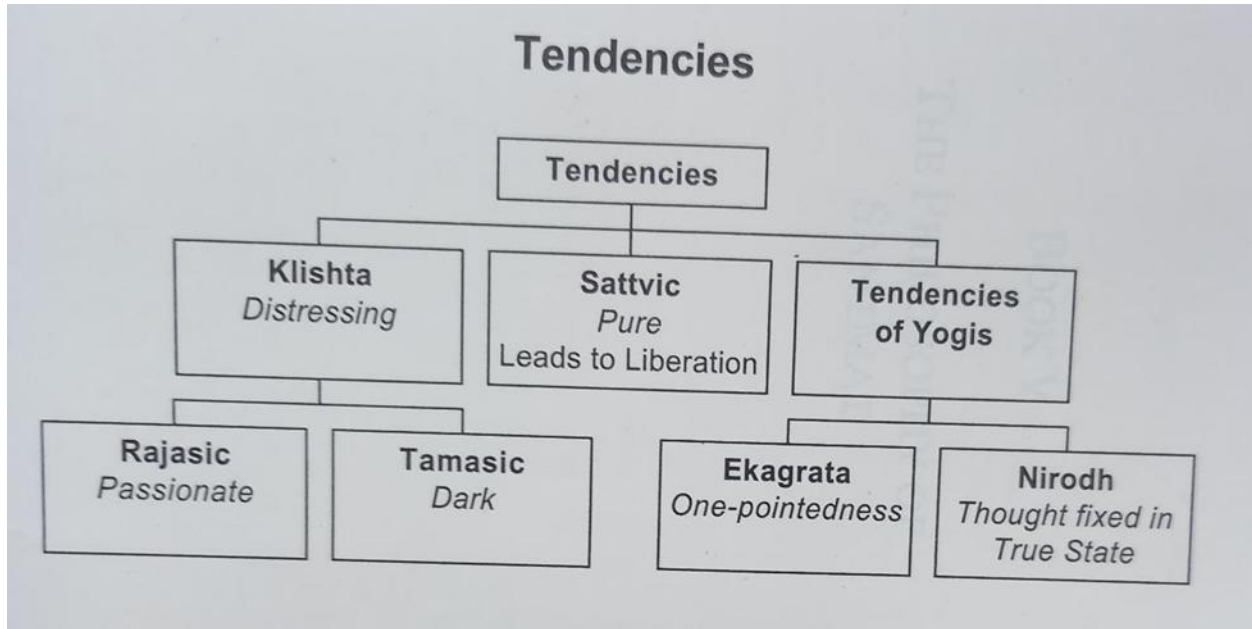
The sixth Sampatti is Samadhan (fixing the mind). In this state the mind is one pointed. There is no attention on Ananda (bliss) or otherwise. Only the thought of God is there, and His wish is our wish, and there is a feeling of wonder.

Mumukshatva:

The fourth step is Mumukshatva (Salvation), and in this, one sees the practical aspect of liberation and realization, from the point of view of devotion. Now there is no other wish, other than experiencing closeness to God. Till this state is reached, understanding it is very difficult.

Sadhana chathustayya:





His spiritual teachings can be summed up as below:

[01] Engage yourself in practice of listening to every heart-beat, super imposing there with the nomenclature of the Lord [Ajapa Jaap].

[02] Keep your heart pure, away from the corrupting influences of undesirable things and undesirable company.

[03] Always keep attuned to the Lord, your attention should never for a moment deviating there from.

[04] Concentrate your attention on the heart and keep your heart centred in the Lord.

[05] endeavour to attain kin-ship and attachment to eternal truth, the Lord of Universe.

[06] Gradually erase the identity of self, try to merge in, and attain oneness with God.

[07] Sacrifice life in this grand endeavour.

This alone is the easiest and most certain shortcut to attain eternal bliss.

During his last days Laallaaji lived in a house [now known as Laalaaji Nilayam] situated in Talaiya Lane [renamed as Mahatma Ram Chandra Marg] Fatehgarh UP. To pay homage and glorify the liturgical fealty of the place the family persons have installed his tangible presence, where Laalaaji Maharaj lived to expound the purpose of human life i.e. self-realization until left his physical remainders and resumed in the main stream of eternity.

The first category is of satsanghis. Satsanghi means a man who keeps closeness with Truth (Sat). 'Sa' means actual, true and real, and 'Sang' means association, closeness and living together. One who knows about Reality, who longs for Reality, one who seeks Reality and who visualizes Reality in everything is fit to be called a satsanghi. His other name is Adhikari, or the one who has the ability or who is befitting or has some capacity for it. In fact, one who has benefited by His grace by being in His company is called Adhikari. The difference between an Adhikari and a satsanghi is that the Adhikari, without having the required capacity and the ability, cannot have satsangh. Those who start attending satsangh are called satsanghis.

The word Suteeti' means Sagun worship. After contemplation, when its real meaning is known, it is called Nirguna Worship. Worshipping idol in different apparels is Sagun, and thinking of Him in the heart is Nirgun. By sitting in satsangh, he adopts and follows both the Sagun and Nirgun forms of worship together. Till now such a person has not accepted any Guru.

Adhi' means too much, and kri means doing. It means that karma is the inclination to work, using the power of natural

physical desires and inner feelings. Therefore, it is only listening and thinking (shravan and manan). After deliberation, if a man brings Reality to his mind, he would learn the ways and means to absorb the feeling of Sat in him. Such a one is called a Sadhu.

A man who does no sadhana but only remains concerned with illustrating, obtaining and practicing cannot be called a sadhu. As he is an earnest seeker of Sat, he is intent on knowing the truth. If anything appears to be a hurdle in his way, he never hesitates in giving it up. In the real sense, the Guru's blessing is always there for him. Being a Guru-Mat disciple, he follows the path shown by the Guru, and he concentrates on his own progress. The stage of sadhu is 'Nidhyasan'. 'Ni means internal, 'Dha' means 'to have it' and Asan means to sit in a particular posture. One who internally takes a thought in himself, and remains firmly seated, is a Nidhyasan. Various methods and ways have been adopted to educate people in the theory and practice of Nidhyasan. They are bhajan (singing of devotional songs), Constant Remembrance and meditation.

To follow Yama and Niyama is the pious duty of a satsanghi. Giving up untrue feelings and untrue thought is Yama. Yama means to give up. Wanting to know Reality, and thinking of Reality is Niyama. Yama means not to accept gifts, not to steal, not to tell lies etc. Niyama is mainly related to physical cleanliness. Yama is giving up of unwanted things from the heart, whereas Niyama is filling up of required qualities in the heart.

Duties of a Sadhu.:

Asana, Pranayama, Pratyahara and Dharana is the four- fold way.

Asana: First of all, one has to sit in such a way that his mind does not waver. The posture in which he gets comfort is Asana.

Pranayama: Pranayama means to raise the life force in such a way that it makes your mind steady. This has nothing to do with

the holding of breath. No importance is given to exhaling and inhaling.

Pratyahara: Chitta (Mind) will not rest unless it is concentrated at a particular point, and is given support to lean on it. When the mind runs hither and thither, one has to fix it at the goal again and again, and has to seek help of transmission (tavajjoh) to get it fixed at one place. Then it is called Pratyahara. The practice of checking this tendency of the mind again and again is called Pratyahara.

Dharana: To gain mastery over keeping a hold on the mind, and to fix it, is called Dharana. This word is taken from Dhruta, which means to hold on.

All this put together is called Nidhyasan (Nidhidhyasan). These are the four steps.

There is also a stage of a 'Hans', which refers to one who is able to accept Reality. Satsanghi means a person who is associated with truth. A sadhu is one who practices the truth.

The word 'Hans' is derived from 'kill'. One who has overcome bad desires, and lives with a true spirit, is known as Hans. His characteristic quality is to have a vision of God.

Dhyana: Having had mastery over Dharana and trying for a deep absorbency is Dhyana (meditation).

Samadhi: To achieve depth in meditation is samadhi. am means 'to mingle' and Dha' means 'to hold on' The method of mingling with Reality and holding on to it is called Samadhi. With this view in mind we can categorize Hans into two states. To eschew untruth and hold on to Truth and, (i) To become one with Truth. This is said because if water and milk are mixed, a swan takes only the milk and leaves water behind.

As long as one does not hold on to truth and gives up the untruth, the condition of Hans is known to be that of 'Sukamil 'Sa' means 'to be with a thing', kala means to have cognizance of the

distinction between them-To have the power to discriminate is known as "sukalp".

To take milk out of the mixture of milk and water is the real purpose. When a Hans achieves mastery over this, he is known as Paramhans. It is the most charming and pleasing state of life. Some call it as Avadhuta and some call it as Kalandar. It is a stage of pleasing and pleasant absorbency in Reality. Satsanghi, Sadhu and Hans are yet in the grip of Maya, Gun and Kaal (Illusion, Qualities and Time). There is a fourth stage. which is beyond all these, and it is called "Sant". The form of Sat is called as Sant (real). Sant in itself is a form of God and Reality. In fact, everything else is false. Everything originates from Sat, but there is difference between their conditions. The difference is in the degree of wisdom, but even that difference in wisdom is artificial.

Divine and divinity is one thing, characteristic features and imitation is another. Truth is divinity and qualities are artificial. Whatever is real is always there and that is Sat. What is not real and shows the artificial to be real is artificial. That which is maintained by itself is Sant and Sat. That which is not maintained by itself is Asat (unreal).

Therefore, a satsanghi is one who is an associate of a Sant. A Sadhu is one who does sadhana to reach the state of Sat or Sant. Hans means one who remains happily absorbed in the condition of the Sat or Sant. Sant is a form of Sat and he is Reality himself. Param Sant is one who is established in saintliness.

A satsanghi says and does things with the determination of a Sant whereas a Sadhu only' does things with the determination of a Sant, but does not say.

In a Hans there is determination in doing as well as living. in a saint, doing and living. are put together with befitting uniformity, and are interwoven in the most agreeable way. It is the stage of Baqa-Ul-Baqa', i.e., the stage where one attains the state of being omnipresent. Kasbi, the one who has earned it on his own and

Bahebi, the one who has been bestowed it by God, both are there in these stages. Now you understand the different states of the Real and the Unreal. In fact, a sadhu or a saint, who makes efforts to go ahead beyond the points (chakras), is a Sant and Santmat. After having known the reality of all the religions, he accepts everyone with compassion, and does not oppose anyone or anything, because every religion is in him and he is above them all. He calls everyone, and tries to raise them or help them raise themselves, without any hatred or objection.

DUTIES OF A SATSANGHI

Sure, Ways for God Realisation

In my opinion, it is good if:

1. Only japa of the heart (meditation) is done.
2. The heart is kept clear without being influenced by non-believers, bad company and impure people.
3. Our attention is not diverted to anyone except God.
4. There is determination to always keep the heart alert, and one-pointed.
5. Devotion and love be developed towards Truth and the Master.
6. One completely effaces oneself and gets merged in Him. and
7. One loses one's identity by this action.

This is the shortest and the surest way to reach the Real Goal

- Mahatma Shri Ram Chandraji

Rules for the Sincere Satsanghis:

The following few rules are being written for those satsanghis having complete faith, and not for those with superficial belief.

1. The members (of the satsangh) should have full faith only in the Ultimate. For example, if a person is searching for something, and

even after asking everyone no one gives it to him, he becomes dejected and gives up the search. In a similar manner he should remain unaffected and not expect anything from his relatives, friends, superiors, subordinates or even the king. If anyone helps him, he should think that it is the Almighty who is helping him through that person, and that He has put that idea into the heart of that person to help him. Therefore, he should thank God, but he should also express his heartfelt gratitude to the person who gave such help, since that person has accepted and followed God's instructions.

2. He should greet all elders with respect and behave with humility, and love those younger to him. To the extent possible, he should help them in fulfilling their needs and ignore their faults. To those of the same age, he should show love, sympathy and affection. If someone tries to oppose you without any reason, avoid him, remain indifferent and stay away, like a man of the world who is in fear of his creditors, or a miser in fear Spending his money. However, if such people request for help, you should do their work and then keep away from them. Feelings of contempt or of taking revenge or Duties of a Satsanghi harming them should not be fostered in any case.

3. Do not talk about the faults of others to everyone. If a secret pertaining to anyone is known, it should not be revealed without his or her permission.

4. Our own faults should be immediately accepted without any fuss or obstinacy. Criticism should be avoided at all costs. If one sees something bad in others, then one should only try to learn a lesson from such faults.

5. One should never talk about the bad qualities of others It is possible that we may also have the same bad qualities. One should not be accused of anything without proper investigation. If one's close relative, or even one's own son, is of bad character, then he should not be supported, as it may encourage him unduly. If such a

person does not change even after being sincerely advised, then one should part ways with him.

6. Disrespect and wickedness are the results of too bad conduct and behaviour. Making a false promise brings disrespect.

7. Taking a loan is the worst, but it can be taken in case of dire need. The urgency of real need can be understood after deep analysis. A loan taken for ostentatious purposes may be difficult to repay. If it is taken when in difficulty, for food, for a daughter's marriage, or in times of famine, and if the intention is good., then God helps, and the loan is repaid sooner or later. The creditor must be faced, and one should not hide and avoid him.

8. One should take only such work from servants, which One is unable to do by oneself. Servants are for assistance and not for luxury.

9. The labourer should be paid his dues immediately. Making excuses and delaying payment is extreme misconduct.

10. One should give religious education to their children.

11. By some means or other, bring your wife in conformity with your views.

12. As far as possible, shun places where liquor is served, and entertainment in the form of song and dance is offered. If it is inevitable, one should attend as one goes to the toilet out of sheer necessity.

13. While listening to the song, if the singer is in front of you, do not avoid it in a manner that people can make out, nor involve your heart in it, nor enjoy it—remain unaffected.

14. If relatives or friends force one to participate in any work that is against dharma, relationship with them should be severed if required, because no friend or relative helps when one is in dire need, and even if they are rich, they do not give even a pittance as loan. On the contrary, they are ever ready to criticise, to object and

behave indecently. Yet, it is not understood, why one harbours false hopes and spoils one's work.

In fact, it is stressed that the SantMat (Path of Saint) is like that of a simple man, with sympathy, faith and submission to God. Repose faith in God, and carry out one's work in a natural way.

Daily Routine of Satsanghis:

1. Every member of the family should wake up before Sunrise.
2. Every member should get involved in cleaning the house, with the help of servants. One should sweep the house, one should make the bed, one should dust the articles, and so on
3. After completing the morning ablution, all members may have a wash or take a bath as required, and finish the sandhyopasana (worship/meditation) before sunrise,
4. A specific place or room in the house should be allocated for worship. fragrant incense should be burnt in that room, and clean mats spread. Everyone should wear clean clothes.
5. Begin the worship with a prayer. One person should read and the others should repeat, Or otherwise, the prayer can be in the form of a bhajan (devotional song), where one person sings and the others listen. Be absorbed in this for ten minutes. At the end of this, prayer may be said. All these activities should be completed by 07:00 A.M.
6. After this, one should exercise for 15 minutes
7. Then one can have breakfast with whatever simple food is available.

8. The women of the house should get busy with cooking and finish the work together. Each one should do her part of the work without passing it on to others, but it is not necessary to allot turns.

9. The men and boys should read religious texts which are predominantly devotional.

10. When the women of the house finish cooking, they can take an hour's rest. By 1:00 p.m. this work must be completed

11. The women can then engage themselves up to 3:00 p.m. in household work such as sewing and knitting.

12. From 3:00 p.m., till 3:30 p.m., the women and children should read religious texts.

13. From 3:30 p.m., the women may commence cooking together. Gardening can also be taken up at this time.

14. At sunset, the women and boys may gather at a specific place, and perform sandhyopasana (Cleaning) for a period not exceeding half an hour.

15. After dinner the men may take a stroll and then sit outside for satsangh. After reading books or listening to a discourse, the inner satsangh (going within) should be done.

16. One should not indulge in futile talk, malicious gossip and backbiting.

17. At the latest, one should go to bed by 10:30 p.m. and get up by 4:30 a.m.

Ladies in satsang:

Ladies should be a symbol of modesty and decency. They should not show gestures and fickleness and should refrain from exhibiting their feminine- person**. Such acts may lead to the ruining of the society.

My second request to the sisters/brothers participating in 'group-Satsang' is that when they sit in meditation, along with their

other prayers, they should also pray for their co-disciples that amongst them they may have a feeling of brothers and sisters or that of a mother and a son and that they may mutually strengthen each-other.

My third request to the sisters/brothers is that when they are in group Satsang, they should leave behind their gender-consciousness and consider themselves as having entered in to a man's/woman's body.

I would also like to remove a delusion amongst sisters. I understand that they desire to look beautiful, which forms the basis of their gender consciousness and is considered as their dignity, but the beauty does not reflect from cosmetics or from their appearance. Using cosmetics, they may look anything but not beautiful, although they may think that they are looking beautiful. It is then natural to know how they would look really beautiful.

The fact of the matter is that the face and the body, which are desired to be shown beautiful using external cosmetics, are a reflection, a mirror, of inner personality. If your mind is beautiful then your face, your body would radiate that beauty. If your mind is dirty then the external make-up would appear as if it is an attempt to cover filth with dust. How then to acquire the inner beauty is the question that lies before us.

THE PRINCIPLES OF CONVERSATION:

The balanced condition of the mind is an expression of the right attitude of man in all his activities, under varied circumstances; in a broad sense, it is the reflection of his character. It has a deep impact and a favourable influence on people who are associated with him. It reveals itself in conversation— serious and long or light and short—which is devoid of excitement or emotional outburst; devoid of rapid, short-tempered and moody reaction but a prompt, methodical and civil expression of one's own self. It is soft, cultured and smooth like the harmonious descent of Divine Grace.

The pure heart, in communion with the Base or the Source, pours forth naturally with nobility, magnanimity and love. It leaves an impression immediately and it progressively makes deep inroads into and established itself in the minds of all. The voice may be modulated to avoid a high pitch or any variation of the tone because they go with anger and anger is poison to spirituality. If a nasty and sharp temper is avoided, if the evil of anger is overcome, there is scope for the attainment of a balanced condition of mind. This frailty of man leads to loss of self-respect and individuality and results in unhappiness. It restrains the flow of Divine Grace. The greater the control of this attitude, the freer and more bounteous is the celestial gift.

It is a pity that this important and essential principle in the use of the tongue in the inevitable and constant activity of man, is not only overlooked but neglected. It is unfortunate if the Divine Guru is held responsible for this lapse in man. It is no doubt very difficult to control the mind. He whose tongue is polite, civilised and cultured, has a large heart, pure and noble and thus has a wide sway over the minds of others. But equivocation is not to be encouraged.

A civil tongue is a prerequisite to achieve the Goal of human life. A cultured tongue rules the kingdom of the heart. A polished tongue in discourse or conversation, influences humanity and reigns supreme.

Guidelines For Expenditure:

1. It is imperative for every satsanghi to consider the following factors, before incurring even a nominal expenditure.

- a) Is this expenditure required to meet any specific need, or is it on account of a habit or custom?
- b) Or does it have an element of ostentation mixed in it? Does the work help or assist our brethren, or is it only for empty pride and fame?

c) Will this expenditure result in disrupting our peace in future or obstruct our internal abhyas?

d) Does the expenditure violate the tenets of religion or the rules and regulations of society?

2 If any satsanghi has a saving of income after expenditure, but already has a loan to repay, he should at least consider before buying additional articles, whether he is violating the expenditure rules of the satsangh. The meaning of a need is that it is not possible to manage without that article, If such a kind of article is already in the house, and if the new article shall not be put to use in the near future, then it is not necessary to buy that article.

3 A part of the monthly income should be set aside so that it can be used in times of need. This amount should be put to use for providing assistance to the brethren. "Awwal Khesh. Varhoo Darvesh," which means, that first consider those who are ours, then consider the beggars.

Other Duties:

1. Impure or spoilt food is bad
2. As far as possible eat food that has been cooked by a satsanghi
3. Offer the food to God before eating. The manner of doing this may be enquired and found out.
4. Eat food in a clean place.
5. Eat simple and clean food in a regulated manner and a little less than warranted by hunger.
6. Speak less while eating.
7. Avoid intoxicating things.
8. Stop eating non-vegetarian food like meat, etc.
9. Avoid going to parties and feasts, and eat only at such places where you are sure that the food is not impure. If one is compelled

to eat at such places, fast should be observed afterwards as penitence.

10. Observe fast once a week. During daytime, read any religious book.

11. Avoid hurting other's feelings.

12. Do not speak ill of anyone, either in front of them or behind their backs.

13. Cover up the faults of others.

14. If one sees any living being in distress, one should help.

15. Do not scorn or abhor anyone, howsoever bad he may be. If you dislike his actions, pray for him.

16. Never turn away a beggar at your door. Give alms to the extent of your capacity; otherwise refuse politely.

17. If one has to speak in a severe manner with someone, one should do so, using sweet words.

18. Avoid the company of women and children.

19. If a person is conversing with a lady other than his wife, it should be ensured that someone else is present.

20. Do not cast covetous eyes on the wealth of others, or on other women.

21. Wear sturdy, lasting, clean and inexpensive clothes.

22. Men should avoid wearing ornaments; at the most they can wear a ring.

23. A small part of the income, one sixteenth or so, should be set apart for charity. This should be given to near relatives, if any. If there are none such, it should be deposited in the satsanghi so that when the need arises, it can be used for helping a satsanghi. If any balance is available at the end of the year, it can be used for a good purpose at the annual bhandara (gathering).

24. Respect elders, love youngsters, and develop love and understanding with other satsanghis. Sever relationship with those who do not have the same viewpoint.

25. Respect the teachings of all religions as that of your own religion. Hear their sayings with faith and belief, and if some points is not understood, one should seek clarification from another satsanghi or one's Guru. One should not think that it is wrong or incorrect.

26 If one hears ill of any religion founder or one's own Guru at any place, one should leave that place immediately and pray for change in the behaviour of the one who is speaking such words.

27. As far as possible, avoid going to clubs and do not become a member of such clubs.

28. Be sure to teach Hindi to children so that they get an opportunity to read religious books.

29. Do not charge any interest on loans given Under unavoidable circumstances one can take a small amount say, a twenty-five paise per hundred rupee per month.

30. All forms of gambling should be avoided

31. Do not play cards or dice games

32. Try to accompany the dead body in a funeral procession walk slowly and keep praying for the dead person

33, Do not weep and wail loudly at the death of a relative or family member, but pray for hem

34, Since the rituals performed on the tenth day (after death) are not performed properly and also the people who know the proper method are hardly to be found, they are not useful. It is therefore better if the person performing these rituals maintains cleanliness and purity for thirteen days and prays for the liberation of the departed soul on the tenth and thirteenth days one should give charity to the poor and deserving, to the extent of one's ability.

Detailed Description of Worldly Miseries:

There are three kinds of miseries in the world:

1. Aadhi daivik): caused by the various forces of nature, known as deities,
2. Aadhi bhoutik (3T te): caused by other living beings, and
3. Aadhyathmik : caused by our own self.

Various forces of nature are working in this creation, known as devatas (deities) such as the Sun, the Moon, lightning etc., The management of the Universe (creation) consists of many Brahmandas (sub-creations). Though the real power working in them is one and the same, but it is manifested in quite a large number of forms. The description of all these forms is not possible. Neither the details can be described, nor can their list be compiled. If somebody claims to know their number, he would not dare to tell it. It is therefore, sufficient to say that all these brahmandas are full of these innumerable forces, and that these forces are pervading everywhere, and contributes their part of duty in the management of the Universe.

Their functions can be divided broadly in two parts: integration or bringing into

1. Creation, or say existence, and
2. Destruction or say disintegration.

When a plant springs out from a seed, these basic powers of upbringing, colouring, destruction etc., which keep hovering over it, assist it in growing into a beautiful form. The mind also develops due to these very powers, and is made capable of enjoying the colourful nature. All these powers of nature are minute. They have their own individual shapes and their special colours, but they are so minute that we cannot see them. This is why they are called shapeless and dimensionless. But, when we see the strength of their action, we feel that they actually exist. Some of them are

directly felt, while there are others, which cannot even be felt. But when they convert themselves from minute into gross forms, they can be seen, heard and touched. For instance, it is difficult to see the minute shape of the Sun, but when it concentrates its currents (rays) of power, it takes a concrete shape, we can then see, touch, feel and know it. Because we stay in gross form, we cannot feel the strength of their minute power. Knowledge is divided into several kinds. Human beings are bestowed with five kinds of indriyas-organs of the body. The knowledge obtained through these indriyas is Indriya-gnan. The Mind is the sixth indriya, which is much more minute than these indriyas. The Mind has no Anubhava Gyan or Vichar Gyan It can understand the forces of nature only through these indriyas. These indriyas are the only means and instruments of understanding the forces, and are related to them directly. Where this relation exists, the function of the forces can be understood-not otherwise. That is why it has been stated above, that unless the forces of nature convert themselves into gross form, one cannot obtain their knowledge. An instance will make it clear. The Sun or fire, which is the treasure of beauty, cannot be seen unless converted to the very shape of our eyes that is, gross. The Sun, the fire, and our eyes are now similar, related and adoptive. Water or the Varuna, the deity of the oceans, is the store of water. We cannot enjoy the taste of water, unless it takes /adopts the shape of our power of taste. Therefore, there is similarity between the water, and our power of taste. Atmosphere or the deity Vayu is the store of the power of touch. Unless it adopts the same shape of our skin, and flows in the shape of wind, we cannot feel or touch it. Space or the deity Akash is the store of sound. It is related to the ears. Smell or the deity Ashwini Kumar is the store of all fragrance. It is similar to the nose. The deity of the mind is Brahma who is the creator of the positive and negative thought. All these powers are the cause of creation of miseries. For instance, a man could not bear the hot sun and fell ill. Another suffers from the effect of the thunder current. The third was harassed by the hard winter. The fourth got mad after the effect of the moonshine. The fifth suffered from sorrows of

various kinds. Then the various stars and planets in the Solar system have their own special effects, such as Mars, Mercury, Jupiter etc. When these planets reach certain angles of light, they have their marked effects. When we sit before the light of a lamp, the light has its effect on the eyes, and they begin to blink. The wind flowing outside does not adversely affect the one, even when he moves freely in it, while the other gets indisposed by the effect of that very wind. These different effects are all due to the kinds of wind that blow. The solar system remains moving all the time, and the bad effect continues to fall on some persons. Who can say that he is safe from the vagaries and hardships of the seasonal changes? Everyone falls a prey to these changes. Some are miserable due to one reason, while others due to another. Nobody is without misery. These miseries are known as Aadhi-Daivik , that is, caused by nature.

The other type of misery is Aadhi-Bhoutik. It is caused by the living beings, to the living beings. Because every one of the creations of the five elements is known as Bhootas their miseries are also known as Bhootas. This type of misery is also as common as the former, the Aadhi-Daivik, and can be divided into crores of types. Man is the enemy of man. Lions, tigers' mosquitoes, bed bugs etc. are friends for some, while enemies for others. The opposite of fire is water, that of sweet is bitter, that of sunshine is shade, and that of health is illness. The beauty of it is that both these opposites stay together and are not separated for a moment. They have their effect as and when they get an opportunity. Where there is lotus in water, the leech also stays there. Where flowers exist, thorns also are present. In rose petals stay poisonous insects. With pleasure stays pain.

There are ever so many opposites. In this mixed creation affinity is also, at the same time, necessary. With the Purusha (the Creator) there is Prakriti (the Nature). The creation of Singles would have been different from all these. The real reason for it, nobody knows, nor do they themselves know. People do all sorts of mischief

due to their foolish insistence and make a mess of everything. They may not have any benefit from the foolish insistence, but they would not stop doing so.

They would even ruin themselves for doing harm to others. To create a bad omen for others, they would even put themselves to shame, if we examine this aspect with broad-mindedness, we find truth in it. Mahatmas, great men, come to this world to do good to the people. But their goodness caused harm to them. They were crucified, burnt alive, were confined to jails-Why? Because of the foolish insistence of the people. Why should we go elsewhere to see this? Look in the homes. A brother is an enemy to his brother, a father to his son, and a husband to his wife. Look into Mahabharata (the great epic), and you will find the truth. This kind of misery is Aadhi-Bhoutik, that is, caused by living beings to living beings. Where is the fortunate one in this world who is safe from this misery?" O God - Thy Maya (Nature) Creates All These Dualities. Save us from these."

The third type of misery is Aadhyatmik, which is related to our soul. You will be surprised to learn as to how a man creates misery for his own soul? But it is a fact. You are sitting happily with a smile on your lips, and in a moment your condition is changed, your brows are wrinkled. The eyes get hot, and people are afraid to look towards your face. Every blood vessel of the body is trembling. What has happened? The condition has changed in moments. What is the reason? Where had you gone? What has come over you? All others sitting by your side are worried. Nobody is able to understand the reason. Nobody is able to solve the mystery. But the reason of all this is your own mind.

"The waves do not seem to subside but we have to cross the ocean. Who can help one across (them) save the help of the guide (the Satguru)."

There is an unfathomable shore in the waves of the sea. The waves rise to the height of skies. Tides are seen. The onlookers are

afraid of them. Similarly, the waves of mind are also rising. Many of these are pleasant, while many are unpleasant. When anger entered the mind, fire rose from toe of the foot to top of the head. The turn of sorrow arrived: The whole atmosphere is polluted; one is not interested in either talking or hearing: tears down from the eyes; one breathes heavily. is a flow photographer capable of taking a picture of this misery? Can a poet describe this condition in his poetry? But all this is difficult. There was' nothing the matter. It was only a thought, which altered the condition, and changed a person totally. The kind of mental agony, upsetting of thoughts and the sudden calamity is what is called Aadhyatmik misery. Can there be a person, who dare deny its effects?

The former two kinds of miseries are of course dangerous, but this one is more dangerous than both of them. Those two are connected with the outside world. This is connected with the inner world. Those two are comparatively distant, while this is the nearest. That is why it is more troublesome to man. The mental misery is more dangerous and one should avoid it at all costs. This mental misery keeps us at tether's end, sometimes we go up and at other times we go down, it is a sort of swing which is at work all the time. We continue to swing between heaven and hell, but there is no relief, and no peace, This mental agony is the worst of all miseries. It is very awesome, and it cannot be compared with the other two kinds of miseries, viz., the Aadhi-Daivik and the Aadhi-Bhoutik, even both these miseries put together cannot come anywhere near the smallest part of the Aadhyatmic type of misery. It is the most poisonous of poisons and burns the skin, flesh and bones with the fire created by itself. It acts as a double-edged sword, which goes on tearing the heart. The misery is internal, and it penetrates every nerve and blood vessel of the body. We use our own axe for cutting our own leg, and prepare our own pyre.

The action of the Aadhi-Daivik and Aadhi-Bhoutik is one sided only, but the action of Aadhyatmik is two-sided. Those two kinds of poisons come from outside and penetrate our body. The

Aadhyatmik produces poison of misery in the inner layers, and also collects material for misery from outside. For instance, one creates bad thoughts in his mind. The heart becomes dirty and he begins to quarrel with others, abuses them and beats them. Now the attacks of various miseries from outside commence their action. He begins to quarrel with every person who comes his way. The quarrel becomes bloody and swords are freely used. People go to jails, Cases are instituted in the courts, and a lot of money squandered and poverty strikes. The fire is outside and we see everything around burning with that fire.

You would have heard that like-minded people are attracted towards each other. It appears to be the law of nature. A man of unclean thoughts, attracts unclean thoughts, unawares from the universe and accommodates them. From the words, deeds and thoughts of such a man, evils multiply into hundreds and thousands, and he becomes a perfect criminal in the world. One who gambles and tells lies would be dishonest and would commit theft. A thief will necessarily be cruel and harsh. With cruelty, he will become a great sinner, because cruelty is a great sin.

This goes on. The mind is the root of sins. The arm, the tongue etc., are the instruments. Due to impure thoughts, one adopts association of other impure people. Every impure man emits threads of impurity like that of the silkworm and entraps himself and others. Why does a man fall ill? It is due to the thoughts only. Why does he get into trouble? Also due to his own thoughts. Thoughts generate anger; thoughts lead to sex; thoughts produce greed. The ego is also given birth to by thought. Not only these miseries come under the classification of Aadhyatma, but there are so many others that one may require a regular office to record all of them. One disease can, however, be treated and cured, but how can thousands of diseases be cured at a time?

The whole world is in trouble due to these three kinds of miseries. All are approaching the gateway of death but no one is aware of it. The great Buddha was correct in saying, that this world

is a market of Maya, where miseries are purchased and sold. The world is a mass of fire, in which all the living beings are being roasted. The world is a sea of miseries, into which the householders are being plunged.

Detailed Description of Worldly Pleasures:

We all desire for pleasure. We work the whole life through, sake of getting pleasure. We do not do anything, which is not for our pleasure. We continuously think only of enjoying life, and do not want sufferings. We always want pleasant things, and do not want to have anything to do with that which is unpleasant and uncomfortable. But this does not happen, because pleasure and pain are together part and parcel of life. Out of these two, our sole desire is to be happy always, and we never want to even think of miseries.

While strengthening our relation with happiness, we unwittingly invite miseries along with it. Here is an instance: A young man has an intense desire for marriage. He very well knows that he will get pleasure and comfort from marriage, but has closed his eyes towards the fact that he will have to undertake so many kinds of responsibilities when he gets married. For taking care of his wife, and for her comfort, he will require many a thing. In addition, there will be children, and he will have to spend for their education, marriage etc. He gets entangled in it. Similarly, whatever may be the pleasures of the world, they only entangle him. Outwardly it seems fascinating but miseries and inconveniences also follow it. It should be so, because this sphere of creation is a mixture of the two pleasure and pain go together. Therefore, even if we make the maximum effort in the hope of our betterment, the worldly pleasures will always be accompanied by miseries.

Our desires keep changing as also our circumstances. Nothing remains constant forever. Things are always changing. Things, which we value today, we throw away the next day Those whom we love today, we may later have hatred towards them. Where there is

attachment today, tomorrow there will be detachment. The pleasures of today may become sorrows of tomorrow. People may say that the present condition will not remain forever, and that the worries of the mind will fade away. But no, it is a mistake. The future may be bright, but the effect of whatever you think, understand and do will stay in the layers of your mind as samskaras. Tomorrow all these samskaras will sprout and bear fruit. The condition is similar to the seed, which is buried under the soil. How can one believe that it will not sprout under favourable conditions? And when it does, leaves, flowers and fruits appear. Similarly what we desire today, its samskara will take root in the mind, and will result in pleasure mixed with pain. There is no escape from it.

Just like miseries, the pleasures of the world are of three kinds:

1. Aadhi Bhoutik
2. Aadhi Daivik and
3. Aadhyatmik

The pleasure derived from the correct and proper dealings with the forces of nature is Aadhi Bhoutik. You have cattle, servants and attendants, some property and materials. The pleasure got from having them is Aadhi Bhoutik. You feel good when there is warmth in winter and coolness in summer. You feel happy when the sun appears during winter. The moon appears beautiful at night. Rain benefits human beings. They are all deities. The pleasure or comfort derived from them is Aadhi Daivik. Enjoyments and pleasures are the thought waves of the mind. Physical and mental pleasures are Aadhyatmik in nature.

The types of pleasure are also similar to that of miseries. We should examine and see, if the aspect of these three is only one-sided or two. It will be realized that it is two-sided. Where there is pleasure, pain is also present along with it. Application of sandalwood paste is beneficial for headache; but to rub it with

water, extract the paste and to apply it on the forehead is also a headache! Can one stay basking in the sun and not go to work? No doubt the pleasure derived from mental and intellectual activities is high and pleasing too. But it is to be noted that the Aadhyatmik miseries are equally bad. The problem caused by Aadhyatmik or mental miseries is more severe than any other problem. Any particular thing, the more minute it is, will be more powerful and therefore will give greater happiness. Just the fact of it being minute, increases the level of happiness, so it also increases the intensity of miseries. How miserable a man feels when he recollects his friends and relations, whom he has loved and lost? How does he become a prey to troubles, when he estimates his future with reference to his present conditions? This is the greatness of Aadhyatmik powers. To remain attached to them is a mistake. Whatever pleasure, misery, bondage, liberty, mine and thine, visible in the world, is the play of Aadhyatma. It has no more significance. Wherever the mind gets attached, a relationship is created, and the condition of bondage gets established automatically. The truth is that you are in bondage now, and that nobody other than yourself and your own mind, has trapped you in this bondage. It is therefore unwise to get entangled in the trap of comforts and pleasures.

So, what religion aims to do, is to dig out the root of mine and thine, so that the useless distinctions of the mental faculties may not exist. The Aadhi Bhoutik and Aadhi Daivik pleasures do not create so much of misery, because their capacity to create pain is not more than that of creating pleasure. But because Aadhyatmik power creates more pleasures, it also brings forth more of misery.

All the comforts and pleasures of the world are contained in these three divisions. But it appears necessary to go into further details in the gross conditions in which the living beings are mostly entrapped. The condition of those involved in Aadhi Bhoutik, that is, the pleasures of the world, is indescribable. Their standards of ideas of pleasure are different. One searches it here and the other there. Take for instance, a man prefers to collect material wealth,

money and other valuables, and thinks them to be the most desirable. His pleasure is in possessing money and large quantity of wealth. His desire initially was limited, but it went on increasing with the collection of more and more wealth. With the increase of his greed, several kinds of difficulties follow. Because all his attention is concentrated on the accumulation of wealth, his inclination to enjoy it becomes lesser and lesser. Secondly, because of the fear of losing his wealth, he has to build a strong house, purchase good locks, and appoint reliable guards. Thirdly, he begins to dissociate himself from everybody, lest someone may deceive him and deprive him of his accumulations. He stays away from people, even his own kith and kin, due to this fear. This results in lack of love and sympathy, and is in itself a form of misery. In this way, one who desires worldly comforts more than what is necessary, has to suffer many a misery. Ultimately, he comes to a conclusion, that there are more miseries and fewer pleasures in the world. From this example, it will be easy to understand whether or not it is beneficial to get entangled in worldly pleasures.

Additional Description:

Who experiences pleasure and pain? When, and why?

It is necessary to explain these points. The feelings of pleasure or pain are experienced in Jagriti, the waking state. As long as we are awake, we feel the pleasure or pain. When asleep, even the idea of pleasure or pain is not there. That is why a patient with a wound or some other illness is given medicine, which induces sleep in him. When he regains consciousness, his feelings are also awakened. Except in the state of wakefulness, this kind of feeling is absent. If it is argued that the feeling of pain is present during sleep or dream. It may be true, but there is surely a difference between this state, and the one in wakefulness. But during deep sleep, the feeling is altogether absent. Thus, when one is seriously hurt, he feels pain till he is awake. On such occasions, the current of life is drawn towards the brain, and the man who is hurt loses his sense of

feeling. At that time, he totally forgets his hurt. This proves, that the feelings of pleasure and pain are related to the wakeful state only. This answers an important part of the above question, i.e., who experiences pleasure and pain, and why?

The strength, which works in the body of a man, is received from a special point through the currents. When this current stops its flow and concentrates on that special point, one gets comfort or pleasure. When this concentration is drawn away, or separated from that special point, the result is pain or misery. These currents are of two kinds. One of them acts, while the other only feels. From the movements and feeling of all living beings, we can understand that they want relief from pain, and contact with pleasure. This is a common phenomenon, which every ordinary man can understand. When a person meets another person, two conditions are seen. One is the desire to get familiar and close to him. The second is the desire to absorb him into our hearts. In case neither of these two desires appear, an attempt is made to get rid of him. The first two conditions are of pleasure, while the last is that of pain. For instance, when some undesirable element is present before the eye, the power of feeling in the eye desires to absorb it, so that it may become similar or an integral part of the eye, otherwise it desires to get rid of it. If the element could be absorbed by the eye, the misery is over. In case it could not get familiar and be absorbed, an attempt is made to drive it out. The attention, being always with actions, feels the pain. When attention is given to the unpleasant condition, the misery is felt and experienced. Because the attention is diverted towards this unpleasant condition, the forces of repulsion begin to act, and create pain. This attention, which the body feels, is known as pleasure. All pleasures and miseries are experienced due to this attention.

None of the worldly actions is devoid of misery, even if it is performed due to desire. By mistake, we may think something is good today, but it may become bad tomorrow, due to our above-mentioned experience of it. In such a condition, the Santmat comes

to our rescue, and prescribes a method, which gives happiness. By adopting this method, the man escapes from miseries, while he is alive in this world, so much so that, even after leaving this body he has a claim over this happiness. This method is within the reach of every human being. A man or a woman, old or young, can adopt it without any difficulty. As one progresses and proceeds in this direction, he develops faith in the greatness and the grandeur of the Self. He then realizes happiness in it.

What is this method? Everybody can understand that the removal of the current of attention from the material and the mental planes, due to any reason whatsoever, may be due to some wound in the body or due to some mental disturbances or even due to any unpleasant reason, This is named as misery, On the contrary, if this very current of attention is offered a chance to stay with the physical or mental plane as its Centre, it would seem to give happiness, But these physical and mental planes, which are made up of dual or say opposite conditions, have neither complete happiness nor complete unhappiness but are a mixture of both happiness and miseries, That is how these conditions bring about and establish centres of burden in the physical and mental planes, which are not conducive to happiness, But as this attention rises to the higher stage of concentration, and also above these mixed states, it proceeds towards the state of singularity, and will be nearer to the conditions of real happiness. When it leaves the state of duality altogether behind, and reaches that of singularity, it will get rid of all the miseries of the world.

Disturbances of the mind, Chitta, are instability of thought, filthiness of ideas, and absence of concentration. These lead one to what is called misery-Dukkha, Peace of mind means to have mental equilibrium, serenity of thoughts, and concentration of attention, these lead one to what we call happiness Sukha, the static condition of the mind and thought are related to the soul and its static condition. When a man concentrates his attention at a point, he is comfortable.

There are, no doubt, several ways to concentrate one's attention. Reading and writing, games, indoor and outdoor, music and the like, all these need some degree of concentration of one's attention, and happiness found in them is limited to that very extent or degree. But because the happiness in them is dependent on the external items and the current of attention is only extended temporarily, the happiness so derived is not permanent. Real happiness is where it exists by itself. This happiness is Sat-Chit-Anand, everlasting, eternal. The entire happiness is contained only in it. When attention is withdrawn from all sides, and concentrated on this point, it gets much more happiness, which is everlasting and under the control of the Self.

People may ask as to how, when the current of attention is attached with the worldly objects, a man can derive happiness? This needs to be described in detail. These details can be understood by an example. Suppose the son of a man has gone out to some place. He returns home. The man feels pleased. But after a while, when the attention is diverted from it, the temporary happiness got from it is gone. It proves that the real happiness was not because of the son, but it existed because of the current of attention of the man. Had the happiness been in the son, what should be the reason for its disappearance when the attention was withdrawn from the son? This very condition exists in case of the happiness of the world.

It may pertain to the wife, children, wealth and property, the state and authority etc. When the attention is diverted towards them, they are converted into items of happiness temporarily. Because this happiness is different from that of the Surat (soul), it cannot be equated with the real happiness, nor can it be absorbed in the latter. The attention has to be diverted from them. If not, it can only cause misery, and this will necessarily be the result.

Then, where do we find happiness? Whatever be his status, every man is in search of happiness. It is possible that one may not apparently be aware of his happiness. It is also possible that

another might have got a trace of what is real happiness. But if we peep into the minds of both these people, we will realise that the idea, which is deep in their minds, is only the search for happiness. Everybody wants happiness. In this intricate net of the world, so far as any life is concerned, whether it be animate or inanimate, a bird or a beast, a man or an angel, all are involved in the quest for this happiness. The deity Lord Indra (the god of Rain) opened the gates of kindness, and the rewards of nature, in the form of rain, made the earth profusely green and elegant.

Look at the jungles and the gardens! How green and luscious they appear! It is so because they have got what they needed, though unknowingly. This is the proof of the presence of the element of feeling and discrimination in the plant life. The plant of Lajwanti (Touch-me-not) fades with the touch of man. What does it prove? It is that the Creation has granted this plant the power of the feeling of the dirty fumes emanating from the body of the man, which are unpleasant. The beasts, birds and everyone have been bestowed with the feelings of pleasure and pain, according to their capacity. If we observe minutely, we shall find this feeling present in each and every atom of creation. This great intricate creation is in search and research of this great mystery (Tilism).

"From non-existence we moved to existence in search of happiness, but unawares we descended into the valley of thorns in search of flowers."

Kinds Of Pleasures:

Now that it would have been understood very well, as to where and in what pleasure exists, it is necessary to put before you the different kinds of pleasures derived, on the basis of their source, or nature. For this purpose, pleasure is divided into three kinds:

1. Bodily pleasure
2. Mental pleasure, and

3. Intellectual pleasure

In the lowest strata of creation, pleasure lies in the physical body. This is the grossest condition of matter in Nature. Minerals, plants, animals etc., all feel pleasure in this grossest condition. Inanimate things are considered to have no life. This is a serious mistake. The expression, lifeless or without life, is meaningless. Even an atom in the universe has its own personality and individuality, and has life. Without life, none can exist. It is said that the creation is the result of the coming together of the Purusha (The Supreme Soul) and the Prakriti (Nature). Now, how can you separate the Purusha from an atom? Without the association of the soul/life, creation is never possible. Therefore, it is necessary, and an accepted fact, that soul/life exists everywhere. Look carefully into the pores of a wound. They expand and contract as a result of heat and cold. This is the proof of the existence of life in them. In addition to it, the engineers have repeatedly expressed that the parts of a machine get tired, so much so that all attempts to run that machinery fail. When they get ample rest, they begin to work again. It has been tried and found that such items have life.

All are made of molecules, and the attraction and repulsion visible in them is due to the presence of life in them. What will you call this power of attraction and repulsion, or say, I love and hate? If there were no life they will not come together. These atoms of matter act because of the chemical reactions, like those in man. Just as you feel intoxicated by consuming some intoxicant, these atoms also feel that effect to a certain extent. For example, imagine the reaction of a man consuming a very sour substance similar is the reaction of the atoms of matter. The difference is in degrees only.

There will be a time, or say it has come, when people will be able to understand, that atoms of matter or plants are not devoid of soul/life. The presence of love and hate in them is ample reason to believe that they are living and have a desire for pleasure. Plants can be classified as lifeless from a comparative point of view, but

even then, the desire for pleasure is found in them. As compared with the gross items, they have more power of feeling. They understand their condition, and that of the surroundings.

The plant of Lajwanti (Touch-me-not) hates the fumes emanating from the body of a man. When the sun rises, the lotus opens and expresses joy, and when it sets, it also shrinks and folds in. The same condition is observed in the Kumudini (Lily) flowers with reference to the moon. Some plants are carnivorous caterers birds are afraid of them. All the plants feel excited at one time or the other and produce flowers and fruits. In some cases, the male and female plants come together in a particular season, while travelling by a cart, if you happen to go near certain plants, they will express their displeasure against the noise and movement of the cart.

Some plants have been found to express pleasure under some specific conditions, while others are displeased in other specific conditions. In many plants, the organs of procreation are exactly like those in a human being. There is a plant in Africa, which has some two to four rope-like structures in the roots. Some vegetative growth is present at the ends of these ropes. When it feels hungry (or thirsty) there is some sensation in the root. The ropes draw water in some sort of buckets and irrigate the root with it, and this action is continued till it is satiated.

I have seen with my own eyes, a particular tree in which only one or two branches move when the wind blows strongly or a gale occurs. The different parts of the tree move at different times. But when a man pulls one of its branches, then the branches all around and even the trunk and root begin to move. Hindu women prevent their tender children from touching the plants in the evening and the night. They tell the children that the plants are sleeping. There is truth in it, which should be considered carefully.

The animals have more such power of feeling than the plants. Sometimes a man wonders how strangely they behave. The feeling

and desire for pleasure is more marked in them. All of them are in search of physical and mental pleasure. If you carefully watch a dog while eating you will observe the joy he gets in eating. It is believed that the dog should not be beaten at such a time because all his attention is on the food he is eating. He is said to be very friendly, but at the time of eating, he often forgets his own master and turns to bite him. The taste of eating is felt so much by the canines that it is not found even in the man.

Some living beings are more fond of sexual pleasure. For instance, look at the pigeons, poultry, domestic birds etc. This condition is rare to find in human beings, who are slaves of one or the other of the sense organs. The black wasp is a lover of fragrance. The elephant is proud of his power of touch. Fish are always running after their feed. The deer is a lover of harmonious sound. The flying insects are attracted towards light and beauty. These are the details of the bodily pleasures.

Mental and intellectual pleasures:

Higher than the above, are the stages of mental and intellectual pleasures. There is little difference between the mental and intellectual stages. These stages pertain human being. But we should not forget to note that the minerals, plants and animals are not devoid of it. Every one of us should always keep in mind, that the first principle of creation is intelligence and knowledge. The intelligence, therefore, exists in every atom of Creation. It is at work in each and every arrangement and movement in the Kingdom of Nature., The only difference is one of degree; and the power of expression is less in them.

Body, mind and intellect are the three essentials of Nature's expression. As these get cleaner and purer, a glimpse of their rays (aura) becomes visible. The learned people of the East have divided mind into three categories ordinary, average and superior. In the ordinary category, the mind stays on the physical plane, and acts without discrimination. The jurisdiction of its function is very very

large. The animals act with its help. The build and maintenance of our body, digestion and the liquidation of all foods taken, the circulation of blood, are all the functions of the mind. When we eat, we know that we are eating, but are ignorant of the functions after the food is swallowed. Although this is the function of the mind, yet we are unaware of it. Possibly this is the physical plane of the mind, which the Sufis have named as Qalb Mudabbari (mind's efficiency in management). It works within that range, and is under the control of the mind. This works under Nafs Ammara (instructions of the Soul).

The average kind of mind is that which knows, enquires, thinks, and understands. All decisiveness and indecisiveness (sankalpa-vikalpa) (treY-faeq) are connected to the mind. This type of mind is developed only in human beings, and is in the habit of doubting. Persons who deal more with these decisiveness and indecisiveness are more in trouble. But this is the staircase for progress. Until it passes through the Rajas state, it is not possible to reach the stage of Satva, the Divinity. It is called Nafs Lawwama (the power that prevents one from doing anything wrong). All types of worldly desires are dependent on it. May be, the Sufis call it as Qalb Sanowari (beauty of the mind).

The superior kind of mind carries the man to the condition of spirituality. All knowledge of the world, such as moral principles, subjects of worldly and spiritual understanding, has been bestowed on the human beings in this condition only. The divine revelations, and ability to foretell are received at this very stage. Absorption, deep meditation and samadhi are attained by this very mind. Its name according to the Sufis is Qalb Nilofari (condition of the lotus leaf), which is under the control of Nafs Mutmaiya.

All these three conditions of mind are so closely mixed up with one another, that it is very difficult to draw a line of demarcation between them. But the difference does exist. The great-learned saint Maharishi Kapil has categorized them into three Manas (mind), Ahankar (ego) and Buddhi (intellect).

These names existed earlier and are clear.

1. Manas - Mind
2. Ahankar - Ego
3. Buddhi - Intellect

Writers of the Shastras have named them as antahkaran chatushtaya the four-fold thought power by adding chit (tam), consciousness as the fourth one. The real purpose of all this is that, if the stages of a man's life are studied from the beginning to the end, the state of minerals, plants and animals, which pertain to the mind, shall also be clearly understood. He enters the ovary of the mother as an immovable, then moves as plants when he comes out of it and then transforms into the form of an animal (quadruplet). The western scientists say that it enters the ovary in the form of a germ (or a worm). We have no objection to it. When we look to its condition prior to it, we give it the status of an inanimate. When a child is born, it moves the hands and legs like a plant. Then it creeps like a worm. Then he crawls like an animal. And then he walks like a man. In reality the man is the reverse of a tree, of which the root stays upwards, while the root of a tree is down below. From this principle, you will find what the difference is between him and the plant.

In the beginning, the pleasure of the human being is in the body. Whatever a child gets, he puts into his mouth. Then he develops animal-like habits. By and by, the desires increase and feelings appear. Later, the power of intellect develops in him, and creates the desire for name and fame. Aged persons have an increased greed for it (name and fame). Ultimately, his experience tells him that these are the items of greed and misery and then he repents and feels ashamed. Bodily pleasure is different from mental pleasure, and intellectual pleasure is very much different from both of them. Study of books, pleasure in being busy in inventive work, the craze for criticizing everything etc., these are intellectual pleasures. It differs from person to person, depending on the

environment and status. Just as a child has a greed for eating, the mature intellectual forgets himself (or say, is lost) in the affairs of his intellectual business. All have concentration of mind. An inventor, a painter, a builder, an artisan, or a learned man, all these concentrate the mind in some capacity. This concentration is not the real concentration, but is rather a mirage. It has no relation to the yogic concentration, or the Spiritual absorption, or some other higher attainment. But it is, of course, higher and superior, due to its being higher than the approaches of a common man. But even then, it is far from shanti (Peace). Let us not believe that it is easy to control the mental faculties. Such control is possible only in the path of soul-consciousness, and can only be obtained by treading on this path.

Other pleasures described above are obstacles on the path of the soul-consciousness. Their farthest approach is the intellectual pleasure. Many people call themselves Brahm Gyani (having known the Brahm). But they are not spiritual people. They may produce thousands of arguments and criticize to the core, and may call themselves as Brahm. But they are only intellectual people. Saints call them vachakgyani (those who can only talk on the subject of perfect knowledge.) It appears clearly from their apparent condition, that they have not a tinge of knowledge about the soul.

Ways To Be Happy:

Every man seeks pleasure. There is no doubt about it. The various kinds and categories of pleasure in the world have been defined in detail in an earlier chapter. But these pleasures do not give any lasting satisfaction, and they change into miseries. Man is always in search of pleasures, which he himself is not able to define. All the pleasures of the world are available, but in spite of it, the desire for some special kind of pleasure is always present. It is only the mind, which feels it, but it cannot be described. It is a proof of the fact that in the beginning man would have enjoyed that pleasure which was unparalleled, and the taste of it still haunts him. Knowingly or unknowingly, he is engrossed in this search, and

is always worried about it. He continues to make an effort to find it, but when he finds that it is not that pleasure which he desired, he wants to withdraw himself from it. Whether he agrees or not, behind all these attempts, such as vairagya (renunciation), religious performances and spiritual exercises, the spirit of this desire is found hidden.

If you touch a colourful worm, in which the sense organs are hardly developed, it will begin to shrink within itself, because it has a strong desire to escape from trouble (misery). Even though it does not understand, it knows that it is likely to be trampled to death. That is why, when touched, it begins to shrink with fear. It is always afraid of death, because it has died and been reborn many a time. Its samskaras (the effects of past deeds) continue to remind it of the misery of death. Had it been born for the first time, and if it were facing death for the first time, it would not have tried so much to escape from misery. Because it has repeatedly experienced births and deaths, it knows that it is necessary to protect itself from harassment.

Similar to it, man has a desire for incomparable pleasure, which he is unable to explain. But due to experiences of the many past lives, he somehow attempts to seek this pleasure, Just like the knowledge of the soul of the man, the theory of life and death also is not easy to understand. However, it is clear that he has repeatedly died and taken birth, and has undergone several kinds of experiences.

This world is a strange kind of school, in which the soul comes to learn like a child. Suppose you have come to this world to learn one kind of lesson, and for the 'whole day of your life you continue to repeat and digest it; when the 'day of life' ended you went into the everlasting sleep called death. When morning appeared, it was your next birth. Thus you have undergone several kinds of experiences by repeatedly dying and being reborn. Our birth and death are just like the day and night in the management of the Universe. The purpose of it is that, the experiences and observations of man

should be broad-based, such that it enables him to understand Reality better day by day. This desire to understand Reality is hidden in his heart of hearts.

Those who have paid even a little attention to the condition of matter, would know that man is entangled in every kind of foolish and uncivilized desire. He has no knowledge of his own Reality. He does not know who he is. He has no knowledge of his own identity, and of his position in real and unreal conditions. It is because, at this stage, innumerable coverings exist around him. It is not possible to give details of these coverings. The subtle and gross coverings are countless. How can these coverings be described in detail? People may be able to describe the thick layers or coverings, but the details cannot be given. The soul is hidden under many such coverings, in the Reality exists under these coverings. For example, the orange fruit has been named Narangi (colourless) because only the outer side of it has a reflection, which, though visible, is only a shadow. Similar is the condition of the human soul. It is also hidden under thousands, nay, innumerable coverings. If these coverings are somehow removed, it is possible to get an opportunity to get a glimpse of Reality.

The right way and a sure approach to reach the goal will be to remove these coverings. As such, innumerable coverings exist on the soul. These coverings, which have been woven on our physical body, are in reality the samples of the outside circles of creation. The relation between them is also like that (Universe) and Pinda (the of Brahmand physical body). But the spiritual scientists and experts have tried to divide them into a series of five coverings, with a comparative point of view, in order to provide an opportunity to those who want to understand them.

The first of these coverings is the Annamaya Kosha the covering of the gross element, which is represented by the human body. It is the essence of the mixture of elements from the father and the mother. It is nurtured with affection and care, and then it dies. The flesh grows, and the veins and the arteries etc., are all

contained in it. It is the grossest covering. It has given its colour to the soul, and has dominated the soul so much, that it does not consider itself separate from it. There may be one out of lakhs of men, who considers his soul to be separate from the body. Rather, all men think the body to be the self. Day and night, they are engaged in its care, and all the time think of cleaning, adorning and nurturing it. The position of the body is that of a horse. The horse is meant for the rider, and not just for rearing only. Ignorant people rear it and give it more importance than what is due. People have often equated the gross body with the dress or apparel. But man commits the mistake of thinking that his physical body is all-important.

The body is the first covering. The second is the Pranamaya Kosha the covering of breath, which is constituted of Prana (breath). Prana is the power of Nature, which is more minute or subtle as compared with the gross matter. Divine light and other powers are contained in it and belong to it, due to which the world is dependent on it. Similarly this body is also dependent on it. There are thousands of kinds of this Prana. In Nature, there is no distinct division, limitation or classification, but according to their bodily functions, they have been broadly divided into five.

Prana , Apana , Udana , Samaana, Bayana.

They exist at various places in the body and have their special functions to perform. The bodily organs get tired through continued use, but the Pranas are never tired. Their function continues all the time while sleeping, waking, rising, sitting etc. The reflective conditions of these five also exist in the body and are named as:

Dhananjai, Koorma, Naag, Dev Dutt and Krikel

When the Pranas cease to function, the body becomes useless. The elements are then forced to disintegrate, and return to their original condition. The breathing, which is nothing but inhalation and exhalation, is its function, and the apparent onward expression

of its power. This Pranamaya Kosha is the second covering on the soul.

The third covering is the Manomaya Kosha, i.e., of the mind. The organ, which creates positive and negative thoughts, is called manas -the mind. It is very important, and most powerful in the body. In reality, this (mind) has wrapped the soul in its strong covering (or say net). Just as the silkworm provides thread from its mouth, wraps it around itself, and is entrapped in it, in the same manner, a man creates bindings for himself due to the positive and negative wanderings of the mind. This mind is the centre, around which all the ten organs of the body are moving. They function under its command They do as the mind orders them to do. They are the instruments of the mind. If the mind is controlled, their force is much reduced. Because their inclination is outwards for eons (Yugas) of time, they are accustomed to stay outwards, and the mind is entangled (with them) in their net.

Thus, the mind continues to create bindings or the soul. The mind stays in the middle of the live Kosas. Its sphere is on both sides, in the regions above, as well as below. If ever one thinks of controlling his mind, then the mind immediately comes to the middle, and occupies a special position. In this position, it (the mind) acts as a duplicate or an assistant the Brahmandi Mana (the Universal mind). Just as we have a physical (Pindi) mind, talked of already, which has its special duties (functions) to perform in the Pinda, there is the Brahmandi Mana, which has its special functions in the subtle creation. Those who are in search of Reality, turn their attention towards this mind, and follow it.

Try to convince the mind and also advise it. When the mind is controlled, every sphere of life shall be controlled.

The approach of the mind is just like a sea wave. If it stops its function (the movement of waves) the diamond below the depth will be visible.

The mind is great but mad. It does, as it likes. A man becomes what mind decides to make him. Sometime the mind rises to the skies, sometimes it falls down deep in pataal (the deep seas) Sometimes it decides to get attached to Reality, sometimes it gets away from them.

The mind is bound by the five (sense organs) and causes many birth and death. One who gets over these five, shall reach the shore, that is, shall be relieved of birth and death.

This covering is removed in two ways: Shama, persuasion and Dama, concentration and disciplining. To control the sense organs and the mind one by one, and to discipline them is known as Shama and Dama. This is a very heavy covering on the mind. It has its effect on both the upper covering is removed, it should never be abandoned, for fear of a fall. By doing so, it becomes easy to remove the subsequent coverings.

Once the mind starts running, it runs non-stop until it reaches its limits. When it stops running, it becomes stable at the right place.

The fourth covering is Vigyanamaya Kosha, the region of the intellect. Vigyana means intellect, which is the element of taking a decision. The mind proposes, and the element, which confirms the proposal, is known as Buddhi the intellect. With the help of intellect, an opportunity is available to see the reflection of Reality to a certain extent. But this covering, being subtle like the mind, eludes and deceives at times. Those who reach near it begin to get Siddhis (power of performing miracles) and powers of many kinds. And one who treads the path of the Divine is so badly deceived, that he does not get a chance to rise back to the right stage easily. It is, therefore, essential to remove this covering with great care.

The amorous playfulness of this Buddhi is a very very complicated affair. The shadow of this very Buddhi is Ahankar, the Ego. A man under the influence of this ego falls down. One who has not actually seen this covering of Buddhi, but has only got near it,

goes under the shadow of Ego, and argues uselessly in favour of his point, and never cares for the Truth or Reality. He falls down and gets entangled into the net of rebirths-the rotation of the 84 lakhs of births. It is, therefore, important and necessary to be cautious about the Ego, and carefully stay away from it.

The fifth covering is the Anandamaya Kosha the place of bliss. Here the soul is all alone. But it should not be taken to mean that it is altogether free. The Anandamaya Kosha, is very thin and subtle. It is said to be the knot of the inanimate (Jad) (S), and the animate (Chetan). Only here, Jad and Chetan unite with each other in a subtle way. This power is so minute and subtle, that there are no words to explain it. This remains as a very very thin covering on the soul, which is only for namesake. But this namesake is also the cause for other things.

Considering the intellect to be supreme, people have joyous discussions, using their knowledge and intellect, and seem to derive happiness, which is not real. But they do not understand that this very attachment to the intellect (worldly and other knowledge) continues to be the cause of their miseries. When such an intellect (destructive sort) functions, the soul falls down from Reality. Intellectual connections are, in fact, far away from the connection with the soul. This is like adultery. This covering is not real. That is why the saints do not value knowledge very high. Their attention has always been on Reality.

"This knowledge is great ignorance. Under its influence, one does not know the significance of love. The saints are Oceans of love, while all this knowledge is mud and muddy Water,"

The saints have all love for their beloved. Their Divine attention is absorbed in the Shabda (Divine name).

These are the five coverings. By tearing them, one gets a chance of the vision of the soul. All these five are within the human body. Every man has three bodies. One is Sthoola, gross, which consists of the hands, nose, ears etc. The second is Sookshma,

subtle, which is made up of minute and subtle material, or say elements, and in which exist the five Pranas, the mind, the intellect etc. The third is Kaarana. causal, which is very very minute and subtle and is the name of the knot, where exists the union of jad and chetan, as has been explained in the above para. It is called Anandamaya Kosha, the treasure house of Divine Bliss and Ecstasy, because the Soul is in bliss and ecstasy here.

There is only the covering of ignorance, which is the reason for the creation of the knot of Jad and Chetan. These three bodies are in every human being. While awake, the soul enjoys with the Sthool and sookshma bodies. During dreams, the soul, having lost contact with the sthool body, enjoys with the sookshma body only, due to which the existence of the body is felt. In Sushupti, that is, deep sleep, the soul, being separate from both the Sthool and sookshma bodies, enjoys bliss, even in the state of ignorance. People may question as to what is the proof of ignorance in this condition? The reply is that when a person rises from deep sleep, he says that he slept so soundly that he altogether lost consciousness of the body. It is evident that the person got an opportunity to pass through the state of ignorance, of which he himself is a witness.

These are the five koshas and the three bodies, of which the details have been discussed in the foregoing paragraphs. The vision of the soul can be obtained by tearing off these veils, which are separating them. Or we can say that, by getting rid of their influence, one can have the vision of the soul. The state of complete bliss is only in the Ultimate. The way to reach this happiness is by removing these coverings.

The Means to Get Happiness:

It is well known what happiness is, and that happiness is within you, and because of you. We are also aware that the power of

the soul has been weakened and subdued, due to various conditions. Due to ignorance, when one tries to find happiness in outside objects, one has to undergo miseries. One would have also understood, that unparalleled happiness can be obtained by removing these coverings from the soul.

Removing these coverings of the gross, subtle etc., is the only way to obtain happiness. The continued act of removing these coverings is termed as the practice (abhyas) to obtain happiness. But the question is, how and from where should one learn and practice the art of removing these coverings?

Religions of this world, whatever may be their origin or age, should be busy in solving this most important problem. If not, the people will start tackling this problem themselves according to their individual capacity and intelligence. On the other hand, the wheels of time and karma go on moving, fast and strong. Occasionally, man has to bear so many miseries and face difficulties. At times, he creates chains of bondage around himself. The only difference is that the chains of one are made of gold, while those of another are made of iron. The result in both the cases is the same. One does good deeds, and obtains happiness and relief for a while, and comes back to undergo bhoga of his samskaras. The other one, even though he is doing good deeds, earns punishment due to his own ignorance. Some sentiments seem to be working in them. And so, instead of tearing away any of these coverings, they weave for themselves even stronger coverings, like those of the silkworm, and thus never get a chance to lean towards spirituality

For tearing off the coverings of the soul, obtaining happiness of the soul, and for carrying the soul to this fountainhead of happiness, advice of the saints is contained in letters and words, but one should get a true teacher (Guru), good association (satsangh) and a good word (Japa)-only then his aim will be fulfilled, to obtain all these three, true devotion is required, which is also called true search or intention. Unless one is truly eager for it, his attention will not lean towards the Truth.

Almost everybody has heard about these three terms, but only a few have a correct understanding of them. Almost all the educated men of these days refuse to accept, rather, they denounce this theory, Therefore, it has become necessary that the meaning of these terms should be fully explained, so danger of spreading such misgivings can be prevented,

The Guru is that respectable spiritual identity, who has reached the stage of the saints, He should be acquainted with the path of the Divine, and its destination, and know the method of lifting the average man spiritually to those heights. The aspects spirituality should normally be seen in him. He should possess a strong character, courteous behaviour, and be free from all sorts of prejudices and weaknesses, Unless one gets connected to such a pious individual, one's spiritual sentiments do not get an opportunity to develop and prosper. The Guru is the only living, and illuminated lamp or candle. The spiritual light of all others remains hidden and subdued. Many others can be illuminated by the lighted candles; an extinguished candle cannot serve any purpose, People often argue, that they can approach the light directly by reading religious books, and that a Guru is not at all necessary, the book can serve the purpose, but they are seriously mistaken. They have not understood the reality of the inanimate and lifeless (jad), and the living force (chetan). A book is, after all, lifeless, neither can it produce spiritual sentiments, nor can it function as a Guru in producing disciples. Many people spend their lives in studying these books, but they can never get fulfilment from the spiritual point of view, If you examine the condition of such readers, you yourself will know.

But whenever a true Guru appears, thousands of ordinary, average men feel inclined towards spiritual attainments, and mend their lives quickly. Just as the rising sun spreads light, the presence of a guru gives solace to the minds of men, when they go before him. The deserving persons, even without anybody telling them, believe in their hearts that they will get what they require.

The true gurus are really spiritual suns, who cast away the darkness of ignorance. Their divine knowledge is full of brilliance. They have unquestionable character; control of senses and mastery of the mind and these qualities have an influence on the mind.

It is not necessary for a worldly teacher of knowledge to have a spiritual character. But a teacher of spirituality must be endowed with all these qualities, otherwise he cannot reform anybody. It is always true, that one who does not have a pure and clean human heart, may try to convince in thousands of ways, may shut the mouths of others by his arguments, but one will never find the absorption of Reality in him. A man of perverted knowledge is never trustworthy. It is therefore necessary to have a true guru. In reality, these gurus function as the true spiritual goal for the disciple. This is the reason why in all the systems of spiritual teachings, pertaining to any nation or any country, definite instructions are given to have a guru.

The Different Stages of Happiness:

The stage in which we exist is not that of complete happiness. To expect complete happiness in it is useless.

" Whatever is obtained, will be found incomplete, and it cannot be made complete under any circumstances. Everywhere there exists illusion, scarcity, and the condition of ignorance the world, in some way or the other, has always tried to provide an opportunity to make complete happiness available to man. From time immemorial, the societies have made efforts, and are continuing to make efforts, to lay the foundation for the initial basic principles of how to be happy. But till today, nobody has been able to get complete happiness under any circumstance whatsoever.

Many new philosophies were introduced, and various methods adopted on this subject. Many workshops were conducted for gaining knowledge on this, and societies and Governments were formed, whose aim was to provide complete happiness to man. But it has been the personal experience of everybody that one cannot

get complete happiness. Even though thousands of restrictions may be imposed on it, it is not possible to correct it, as Creation itself is such. If we prevent the action of matter from one side, it will react from the other side. It is the kingdom of Maha Kaal, the great deity of Time, or say, of Death, which continues to change every moment. Where there is change, happiness cannot stay. The change is visible every moment, and thus the laws of nature act firmly. The wheel of Time (Kaal) is moving so vigorously, that it shows no sign of halting, or even of slowing down. How can one expect to enjoy complete happiness, while staying here at this stage?

Every stage has its own special condition. Nobody can deprive it of its condition or status. With a view that man may be able to understand its reality in all aspects, the saints have divided Creation into three parts. All what has been said, and will be said on this subject, will be from this point of view only. Therefore, an attempt should be made to understand the origin of the matter and the spirit. An attempt should be made, not to get entangled in the net of words, lest the original purpose is lost.

These three divisions talked above are different from one another. We now go into their details:

Dayal Desh- The land of the All-Compassionate, which is the stage of the Lord and the spirit.

Kaal Desh- The kingdom of Kaal (the Time), the land of subtle Illusion (Sookshma Maya).

Maya Desh-The reign of Nature, the land of gross Nature (Sthool Maya).

The first is the Dayal Desh. It is purely spiritual. Here the soul is altogether free from the charms of Maya, and is Reality in its existence. It is the source of life. It is the very essence of life, and everything is contained in it. If it is not present, nothing can be done. All powers are due to it. This alone has the power to create and is thus above all.

The second is the Kaal Desh. This stage, the place of Kaal (Time), is called as that of the Brahmanda Mana (The Universal Mind). It is in the middle, that is, below the Soul and above the Maya Desh, (the second stage).

The third is the Maya Desh, the land of the gross matter. It is the thickest and the outermost covering. All the body organs are related to it. The following divisions are, therefore, most appropriate;

1. The stage of the Pure Spirit,
2. The stage of the spirit mixed with matter, and
3. The gross matter

The first, that is, the spiritual stage, is the place of happiness and bliss, Here the soul is in a clean and pure condition, It is free from all coverings of grossness, Only the Divine Light exists here, Any kind of Want, desire or attachment, or grossness of desires, does not exist here, It is the termination of all desires and expectations, It is the sign of real happiness, of real love and affection, The saints have described it As parent source of the Souls, treasure of Pure Consciousness and also the home of the Divine light.

The second stage is a combination of the Divine Light and the gross Conditions, a place of pure Consciousness mixed with Maya. Here the soul has established relation with the Kaal, the Brahmanda Mana, Although the soul is in supremacy here, but even then, it is combined with minute matter, Therefore, complete happiness is not available here, this is the land of subtle desires,

The third stage is that of the gross matter with the soul, in which the soul is wholly covered with the layers of gross matter. It has to depend on the physical organs to express its strength At this stage, the soul has been so much overpowered, that it cannot function at all without the help of the Indriyas-the physical organs, Due to the excess of coverings, its strength has altogether been lost,

It forgets its reality, and its real abode, and turns wholly to the worldly attachments. Here, the matter is supreme, The excess of its requirements for gross items had made it altogether dependent, In this stage, the soul is attached to the physical mind and Indriyas (organs), which represent the gross conditions of the matter.

The saints have divided these stages into six sub divisions each, in accordance with the comparative conditions. These stages exist in the body of the man, just as they do in the outside creation. All the spiritually learned men have named the body of the man as a miniature creation or Alam-e-Saghir. Amongst the Hindus, the proverb goes, "What exists in the Pind (physical body of the man) exists in the Brahmand (the Creation or Universe)," which they name as Aalam-e-Kabir. The Egyptian philosophers have named them as Bekarad Karm. The Upanishads have also emphasized the importance and greatness of it at several places. A lot of truth seems embodied in this very principle, and everybody should give due consideration to it. It all means that a miniature plan of all the gross and subtle stages is contained in the physical body of the man. If he likes, he can enjoy the happiness of the Divine, earthly, or of the middle stages, while staying in this human body.

Man is influenced by his surrounding environment and thoughts. If one who feels the heat of the fire, while staying near it all the time, happens to go near the lake of cold water, he must feel some special effect (coolness). Similarly, a man, who had been in the prison, will feel a great change when he is out in the open atmosphere. When this happens in the outer world, who can doubt that the man who sheds off the grossness in him and enters the subtle conditions, will feel the change in his condition by their influence.

There are some conditions of the physical body, which almost all men will be able to understand. Due to unforeseen accidents and incidents in the world, some people often pass into this condition of subtleness. Most people would understand, that the conditions of wakefulness and sleep are proofs, in themselves, that these exist in

us. From the above, it is clearly seen that special situations and circumstances always bring about special conditions. Let us proceed further. When in the state of wakefulness, a man is required to ponder over some difficult issues, his currents of attention are automatically converged inside. After staying for some time in this condition, the reality of the problem becomes visible. This happens due to the soul having an approach upto a certain inner place, and because his attention was not engaged in anything outside. It is likely that his eyes, ears, nose etc., all may be open, friends may be sitting by his side, but because of slipping into this condition, he was neither seeing those sitting by his side, nor could he see and hear what was happening. He was (mentally) at some other place, and that place was not outside, but was within his self. He unknowingly diverted his attention towards this, (inner) being unmindful of outside happenings. On reaching there, his attention and understanding reached a certain stage or condition, due to which he could solve the problem. Usually, it will be difficult for people to understand this position, but it is so, and there is no doubt about it.

There are certain positions and places or conditions in this body, such that whenever the soul stays there, special kinds of happiness are experienced by the person. Then he can get acquainted with the feelings, taste, powers etc., of the place or condition.

This physical body consists of all gross and subtle portions of the Brahmand, but their conditions are different from one another. If by using his own intellect, one obtains satiation for his organs (Indriyas), who can doubt that he will not be able to experience Divine Happiness?

The happiness in one stage is different from that in the other, as has already been stated above. In bodily conditions, where the gross mind and organ's function, bodily pleasure is always obtained. In the middle condition, where exists the combination of Brahmand Mana (Universal Mind) and subtle Maya, the happiness

obtained is subtle. Only the spiritual condition, which is beyond all these, is the treasure house of Spiritual Happiness. As such, when a man leaves the grosser conditions and proceeds towards higher ones within himself, he gets that much of subtlety and strength, and he will be getting that much of Spiritual Happiness and advancement, without anybody telling him about it.

The intellect of man is the root of all human progress and invention. The root of intellect is not in the soul. This principle need not be explained. Everyone knows that the stage of physical organs is gross. The mind and brain are subtler than this. The subtle is stronger and more effective than the gross. A piece of ice is no doubt solid, hard and strong. But we see it being converted into water and then it becomes much more strong and is able to expand its strength so much that it will erode mountains by its flow. The trees and forests, which come in its strong current, will be washed away and destroyed. This very water, when converted into subtle form, becomes still more strong (steam). Exactly similar is the happiness of man. As it turns into more and more subtle conditions, it goes on increasing its strength and effect.

A wrestler has made his body the centre of his soul and he is stronger than the others. All people are afraid of him and respect him. But much more strong is the king's minister, who has made his brain and intellect the centre of his soul. His approach is more minute than the wrestler's. The people of the state recognize, and are afraid of his strength. The people of the world tremble with fear when they hear his name. He thinks it merely a game, or play of his brain (intellect), to mend or mar the fate of nations. It is in his power to provide peace amongst them, or impose a war over them.

Even more powerful than this minister are the men having a spiritual bent of mind, who have the seat of their soul on the spiritual plane. Whenever such great men think of correcting or amending some wrong happenings in the world, they turn the tables of the world. Their action is broad-based, that is, for a big area, and is long standing. Thousands and crores of wrestlers have

existed, but people do not even know their names. Lakhs of ministers appeared on the face of the world and vanished. Their names and influences have also disappeared. But on the contrary, the world does remember the contributions of great men, who appeared and did something for the good of humanity. Their flag is always flying high and the spiritual teachers seek spiritual refuge under them. These are the instances of contacts with the gross and subtle conditions.

But the usual trend among people is to worship the gross matter. They say, "Eat, drink and be merry," and that is the sole purpose of life. But have these words stood the test of the tides of time? Everybody is not the slave of his mind. When such a person sees those, who are slaves to the worldly pleasures, he begins to hate them. Normally, those who abstain from these worldly pleasures (sex, passion etc.) are respected. Even the indulger in sex is obliged to respect them. Whatever a man may be, he is initially desirous of worldly pleasure. Just to broaden his experiences, Nature has given him a place in the physical plane and he enjoys its taste. But when he does not find real pleasure in it, Nature then makes necessary arrangements for him, and he is then inclined towards mental and intellectual pleasures. Here again he finds dissatisfaction. He feels illusive types of pleasures. It is only then, that he becomes eligible for the Spiritual Happiness. In this world, we learn such lessons only like this.

The circle of births and deaths is in reality a staircase of steps, gradually rising to the higher standards of happiness. Those who use their intellect and feel inclined towards Truth, escape the thrashings of the learned'; otherwise, everyone has to get this punishment. To die and to be reborn, both are very severe punishments.

In the above paragraphs, a brief description of all these three stages has been given. It means that all these stages exist in the body of the man. The difference between pleasures is one of stages and degrees. If somebody wants to enjoy all of them during his

lifetime, he can experience them and enjoy them by diverting his attention inwards. By perseverance, he will be able to know the reality, provided he has a craving to enter these inner realms, and swim in them.

In the foregoing paragraphs, this world has been compared with a school, in which the soul of a man learns various types of lessons in due course, and can be entitled to real progress and upliftment. It is likely that men may conclude from all that has been stated above, that the progress is certain, but by degrees only. But please remember that there are many people who desire to reach the goal early. The question arises, whether this type of speedy progress is possible or not. The reply is in the affirmative. Some people proceed towards their goal with a slow speed, while others go fast. Every kind of arrangement is available in Nature for their guidance. Out of those who are proceeding to Lahore or Calcutta, some go on foot, some travel by passenger train. Those who want to reach early, prefer to go by mail train (or even by aeroplane). Separate arrangements are available for everybody. You should not doubt that, whatever gains of progress or retreat are visible, they are the result of the maturity and concentration of your own thought. In your case, arrangements are made in this world, as your co-thinkers want you to be, and to the extent of the strength of their thinking power.

The subject of time, that is, early or late, can be explained otherwise also. The small fruit of pumpkin will not ripen if kept in the mouth, but if it is kept covered in a place with some chemical, it will develop in size in some hours' time, and the chemical action will ripen it. Similarly, the secret of the intellect and spiritual progress is only the one-pointedness of the mind. Those who can regulate their mind do succeed early and completely. In order to reach the stages of happiness detailed above, your own power of concentration of mind is required, provided it is in proper order.

Real Happiness;

Happiness is our real wish and our heart's desire. And we are anxious and busy, day and night, in our attempts to obtain it. How to get happiness? Study, go for work or do business, or marry and make the relations of marriage the burden on your neck, labour hard like a bullock day and night. Why are we doing all this? Is it not for the sake of happiness? A child of tender age wants happiness. A young man, who has entered this world, laughing and light hearted, is in search of happiness. An old man, who has neither teeth in the mouth nor the digestive organs in order, counts the beads of rosary, morning and evening. But do all these people find happiness?

The above question has two answers. Yes and no! Lord Brahma (the deity of Creation) has created this world by mixing happiness and sorrow together. Here the happiness and sorrow are twins. They are like the Siamese twins who never stay separate from each other. Please remember that wherever happiness exists, sorrow also exists.

Every suffering is followed by joy; After all man is the Sacred one of the Almighty God (and His Mercy prevails on him).

Therefore, the seekers of happiness trying to get it by all means, do get it. Nobody can deny the fact. A man who works hard all day long, finds the source of happiness in the rosy smile of his beautiful, angel-natured wife. When the unfortunate merchant, tired after toiling hard in heat and cold, returns home from distant lands, his children lovingly pull at his apparel. By their innocent broken language and affectionate movements, they make him forget all his difficulties. Hard work is always rewarded!

The Grand Manager of this Universe has such a farsighted and super-efficient management, that he keeps a ready reward of labour for everybody, to be bestowed on him according to his capacity and desire. God Rama sits in the balcony and accepts salutations from everybody. He grants rewards to everybody, according to the services rendered by them.

Everyone gets happiness, more or less. But this happiness is not devoid of misery. The question arises as to why it is so. The reply is this. In this sphere of life, where ignorance and selfishness have spread their web, this is inevitable.

The more the courage to bear, the more the worries of each one.

What has been discussed above is not about the happiness of the world. It is true that only relief and pain etc., are our share in this world. But they are temporary, because the world itself is temporary and not permanent. To involve ourselves in it is misery. But the wonder of it is that we feel happy in enjoying it. This is the misery.

Nobody can claim that he can be happy according to his will. All the objects of happiness in the world are weird and wonderful. By observing everything here, a man of discrimination learns new lessons every time. For instance, there is a man, whose only aim in life is to earn money. He thinks money to be everything. He is happy to possess money and for earning this, he has established a money lending business. He would surely earn money because nature respects the sentiments of everybody. But what is the result of it? Because his attempt to make money is due to ignorance, his greed for money will go on increasing with his earnings. Whatever happiness he has got by earning this money will be lost, as his craze for money increases. If you hanker for money and are greedy, happiness automatically departs. You would never have seen a greedy and hankering man to be very happy in life

"The result of greed is entanglement, and never to get out of it"

When he gets money, then he cannot get away from it. Due to his own mistake, he lost the happiness of getting money. Then he gets anxious that somebody is going to take away the money from him. So, a strong house was built and a steel box purchased to guard the treasures, and servants were engaged. It becomes his fair/foul duty to flatter the concerned officers. What a painful state?

Majnu (the Persian lover) has two-fold difficulty. Neither he gets the association of his (Beloved) Laila, nor can he bear separation from her.

Where a veil of ignorance is hanging heavy, happiness is wrongly interpreted. The world and the worldly objects will not always be with us. Then why can't one be inclined towards Reality, when all the happiness of the world is perishable? Does it not appear appropriate, that one should penetrate through the veil of his mind for some time, think over and find out as to where, in what action and in which place, real happiness is available?

You yourself are Real Happiness. The whole universe is reflected through your shadow. Whatever wonder is seen outside, is only from the soul. It is the soul, which has created it. It is the soul, which has brought it into existence. But the soul forgot all this. The idea of Reality of soul was going away entrapped in ignorance, the soul was searching for light in shadow, mercy in tyranny and life in death. There is no limit to this ignorance. Man has made himself dependent upon gross objects, which have no life, which do not have even an iota of happiness in them. Everybody knows that matter is lifeless and without movement. Where from can life and happiness exist in it? We have given this life and happiness to it. Perhaps you will say that it is not correct, and that if happiness would have been within us, why should we search for it outside.

A man can do anything under the influence of ignorance. Every human being passes through three states in a day. These three are Jagriti, the wakeful state, Swapna, the dream state and Sushupti, the deep sleep state. When you are awake, you go through all the worldly transactions. This is called Jagriti or wakeful state. When eyes are closed and one sleeps, he sees various kinds of dreams. This is called Swapna or the dream state. When he goes into a deep sleep, and does not see any kind of dream, it is called Sushupti or deep sleep state. By studying these three states, which are common for everybody, it is very clear as to when and where happiness exists.

When awake, we derive worldly pleasures through our sense organs. The current of life activates these organs, and they work as its tools. The state of these organs is just like the tools of a workman. The current comes down from somewhere, and keeps our nerves and body tissues alive, due to which we are able to work. If someone does not believe in it, he should wrap a piece of thread around his finger. When the flow of the current of life is obstructed, the portion tied with thread will become lifeless or numb, and will be devoid of strength. This is why, at times, parts of our body acquire a numb feeling when we sit down for some time, and when the flow of current of life to that part of the body stops. This is true for every part of our body. If the current of life is withdrawn from them, they will become lifeless and lose the power of movement. They will then not be able to do any work. This is applicable to the tongue, the ears, etc. All (parts of the body) are dependent on this life-current.

When a man goes to sleep, this current is drawn inwards. None of the sense organs function at this time. If you put a piece of sweet in the mouth of a sleeping man, he will not be able to sense its taste, because the current which gives the power of taste to the tongue has been withdrawn inwards. In this manner, when this life current is drawn in during a fit or illness, the result is the same. By a careful consideration of this principle, it will be seen that the pleasure is not with the organs of the body. but it is some other power, which is present in you and me. That very power is your Soul, the Atma. We experience this power during the wakeful state.

When we consider the condition at the time of dreams, we get a chance to get nearer to Reality. When we go to sleep, the current of life is automatically drawn in, and all outward feelings become ineffective. Neither the hands nor legs move, nor the eyes, nose, ears do their duty. The whole body lies useless, purposeless and motionless. But what happens inside the body? What exists in the Outer world, is also present inside. The condition in dreams is more

subtle, when compared with that of the wakeful state. Therefore, the organs of senses are more supple then.

The mind gets comparatively more freedom, and merely by thinking of any item that gives happiness, it becomes available at once. As soon as an idea of riding an elephant arises, the elephant seems to appear, readily available. If we desire to fly upwards to save ourselves from an enemy, then at once we get the power to fly. Likewise, we can swim, just as the fish's swim up and down in water. When we think of eating, automatically all items seem to be available. We know that everybody passes through these states. There is hardly a man, who does not accept this state as his practical experience. From all this, we are again led to the conclusion, that the giver of happiness is the soul itself. It has the power to produce or create states of happiness

Now the third inner veil is raised. Look at its play. This third state is Sushupti, which we have named as the deep sleep state. When you and I reach this state, our relations with the sense organs cease to exist. No feeling exists there, and only the subtle soul is there. Had there been anything other than the soul, its knowledge should have been felt. In the Brihadaranyaka Upanishad it has been stated, "Oh Maitreyi, where two exist, one hears the other, one touches the other, one knows the other and one sees the other. Where only one exists, how will one hear, touch, know and see the other?" During Sushupti (deep sleep) it is only your own soul that is present, and it feels the bliss in itself. There is no human being, who is not acquainted with the state of bliss in the deep sleep state. Men, women, children, treasures, parties, dance, music and all kinds of food and drinks are available-yet a human being says that he is not interested. He asks permission from his friends to take a short nap. Why so? It is so, because in sleep, he gets the highest happiness. Had this highest happiness not been there, it would not have been desired in preference to so many items of worldly pleasure. What better proof than this is required?

But it is possible that people may ask, whether the man who sleeps, does admit all this. The reply is, Yes. When a man rises from sleep, he says that he had a good sleep. It proves that he derived happiness in sleep. But what was there which gave him happiness? Neither the world, nor the items of comforts of the world, nor even the requisites of worldly pleasures were present there. Even then, the happiness was felt. This proves that the giver of happiness was nothing other than your own Self, and that your soul is the embodiment of happiness.

"The giver of happiness was not different from yourself. Your soul is the embodiment of happiness." Everything is contained in it, and everything is created by it. If you think otherwise, then please tell us what else comes to your knowledge in deep sleep, other than your own existence? What else would you have known? There, only the soul exists. It was the soul, which realised all this happiness, and our heart accepted that it was so.

These are the three states, viz., Jagriti (wakeful state) Swapna (dream state) and Sushupti (deep sleep state). From the discussion of these three states, three conclusions are reached. First, in the wakeful state, other than the Indriyas, the soul also gets happiness. Second, in the dream state, the soul is the creator of all the requirements of comfort, and yet it is away from everything. Third, in the last condition of deep sleep, the Soul is bliss itself. The question then is, where does bliss exist?

The reply given above is that bliss is within you, in your soul, and that you are bliss personified. The relation of man with the current of the soul is during the wakeful state only. In case of illness, hurt or worry, the pain or trouble being felt vanishes, as soon as one goes to sleep. When the sleep ends, the moaning is heard again. Thus we can draw another conclusion, that the abode of the soul is the physical body, and at a particular place in it during the wakeful state. This is a very difficult, but very important conclusion, which everyone proceeding on the divine path should note carefully.

We have described only the three states in the above paragraphs. But for the highly evolved saints, there are other states also. One of them is Turiya, which is named by the Sufi saints as Aalam-E-Alahoot. When the soul passes through this state, it becomes altogether pure and away from the worldly attachments. This is called Turiya, and from here begins the fourth stage of the saints. If someone attains or acquires the power of reaching this stage at his own will and whenever he likes, during his lifetime, he will get a higher and unparalleled bliss, which cannot be compared with any of the worldly pleasures. It is because the condition of the soul in Sushupti described above, is not that of Shoonya (Zero).

People toil day and night for the sake of happiness, but complete happiness is never available to anybody in this world. It is because complete happiness does not exist in this stage, where we have been accommodated. Complete happiness is contained only in the soul. As the soul gets a chance to get back to the centre, it will become that much subtler, and will get that much of happiness which is due to it.

Who advises you to abandon this world without any rhyme or reason? It has never been suggested that you should discard all clothing, wear only a loincloth and wander in the forests. This will be the greatest mistake, and it will be a misleading instruction. But at the same time, will it not also be foolish, that you spend all your life in the funny and playful affairs of the world, and never think of finding some time for the search of your own Reality? While you prescribe sixteen hours of the day for your worldly affairs, one, two or three hours may be spent for this purpose, so that you may be able to live in this world as the lotus stays in the water, but yet the water is not able to wet the leaves. In this type of life you will be able to enjoy the world much better, and at the same time, you will not be unaware of the peace of the soul. When the time comes to leave this world, you will leave it laughing, playing and jumping.

There is one, who spent all his life in the affairs of the world, and death hovered on his head. Neither he got the pleasures of the

world, nor could he know about his own Self. There is another person, who performed all his duties in the world just as all worldly people do, but his mind was not attached to the wealth and actions of the world. He knew the reality of the world, and at the same time, was acquainted with his Self also, and was desirous of reaching the abode of the Almighty God. Tell me who is the better of the two!

The Self of a man, his Soul, is the treasure and source of all the powers. But even by mistake, no one pays attention to it. Lives are unnecessarily spent in pursuit of the pleasures of the senses. To hanker after the freedom and relief, while staying in the gross coverings of the maya, is foolishness. Freedom is not contained in the Prakriti (nature); it is contained in the soul. Nature is death, while soul is life. People leave the light and the heavenly brilliance, and run after the shadow. The shadow converts itself into a ghost and kills them. They cry and weep, but whoever listens? As you sow, so you reap.

Therefore, O, seekers of Truth! If you are really in search of happiness, try to remain within; seek happiness in your soul obtain the knowledge of the stages of the soul; become a seeker of Truth, and you will get eternal happiness.

Amen!

The Treasure-House of Happiness:

The atma or soul, which has been talked of repeatedly, is a wonderful thing in this Creation. It is the biggest jewel. It is related to the Satpurush, the True Lord. It is a ray of that Sun, or a drop of that Ocean. we are not separate from Him. He is the treasure-house of all souls. He is the Centre and the treasure- house of all lives. The reason for all our miseries is our being away from this Centre. What is meant by removing the coverings of the Soul, or the practice of Surat Shabda Yoga? It is nothing but an attempt at the search for the Lord. This may be undertaken by fixing Him as the source, or the centre of our target (the sacred goal), and by learning the secret from the Sant Sat Guru. If somehow the idea gets rooted

in your mind, that the Lord (Satpurush) is your centre (home), and that you have come out of Him, the feeling of love will pour out of you and bestow upon you a special condition. You yourself will begin to understand (the difference between) the soul and the matter automatically,

This centre is purely spiritual, pure chetan, or Life Real. The Kaal or Maya does not exist here at all. As you go on shedding the coverings, and get opportunities to approach nearer and nearer to the spiritual light, you will be getting more and more of the divine happiness in this very life. One who is not inclined towards it, is far away from this Centre. Those who have been able to shed their coverings are comparatively nearer to the Centre. As one moves away from the Centre, the coverings of matter go on increasing and thickening. As one moves nearer to the Centre, more of the sentiments of spirituality get automatically absorbed in him.

The lower strata consist of gross matter. Above are the stages of spirituality and divinity. Man stays in the middle of these conditions, which is the circle of the mandal of Maya. Whatever be our condition today, we, being a part of the Supreme Soul, shall never face death. Nor can we be deprived of the divine gift of life. Whatever misery is Within us is due to the coverings of matter over us. When they are removed, and we get to understand our soul, we shall be happy, and then there will be no limit to our happiness. All the knowledge and power emanates from the Centre. The nearer one reaches to the Centre the more he will be obtaining the knowledge of the divine power, in that very proportion. Such is the truth that should be understood by everybody. The world accepts the superiority and divinity of the soul.

A man is said to be the embodiment of wisdom, or wisdom incarnate. He obtains wonderful results on whatever plane he turns his attention to. On any plane, he delays is only due to his not turning his attention towards it. Then what is it that he cannot do? On his command and will, all the forces of Nature (such as electricity, hidden in the sphere of space) are ready to act. Even in

the material plane, whenever he concentrates his mind on some item of action, he works wonderfully well.

Where is the wonder in it? The miracles of human hands, the high soaring human power of thinking, the criticism by human intellect, are the witnesses of human power. He is capable of doing everything whatsoever.

When this is the condition of the spirit, which is only a drop in the Ocean, then think of the limitless power and knowledge of The Ocean itself! Our intellect gets wonder-struck when we think of it. 'He' is the original treasure-house of knowledge happiness and of real existence. Whatever craftsmanship and beauty we see in this world, is not by chance, but is due to the plea of Mother Nature. And the proof of it is the existence of complete divine power. If this drop enters the Ocean somehow, what will be the extent of knowledge and power?

We have described above the kinds of happiness, stages of happiness, and then the ways and means of obtaining happiness.

All what we mean is that a man should turn his mind and be inclined towards this treasure-house of happiness. Otherwise, in the middle condition, there is every chance of a relapse.

To proceed towards the Ocean of Happiness is not difficult. Men or women, young or old, all can proceed towards it. It is not at all necessary that one should give up all dealings in life, and cut off relations with his near and dear ones. The only requirement is to lead a simple life of ease and practice the Surat Shabda along with it. A man who remains happy can worship and obtain the love of the Lord easily. All attempts should be directed to please Him, and everything should be considered to be going on according to His Will. Every lover of the Lord should always feel, "Thy Will Be Done." Those who practice this will not find fault with the Lord for whatever happens, and learn to be happy in His remembrance.

The path of the saints is that of love. All lovers are in the habit of looking to goodness in the bad people, and to shut their eyes towards the evil in good people. He is broad-minded, intellectually entertaining, has courage and fortitude, and does not harbour hatred towards anybody. If anything goes wrong, he feels it is his bad luck, but never finds fault with others.

He always feels divine happiness in every item of work. He derives peace not from outside, but from inside. He does not indulge in outward practices, but adopts only internal sadhana.

He sees the wonder of the love of God everywhere. He does not see anything other than the love and kindness of the Lord. He always remembers this kindness of the Lord. One, who focuses his attention towards the Centre, does not see anyone except the Lord. He does not pray for any of the perishable worldly objects, nor does he ever think of the rewards, in exchange for his love and devotion. Whatever he prays for is neither for his benefit nor for his happiness. He prays because by doing so, he has the opportunity to be nearer to God, and he will be able to move closer to the Centre every moment. What more does he require? The Persian saying goes:

“Those who want the Lord, get happiness.

Those who want paradise are wage earners.

Those who want worldly benefits are cheats.”

The lover of the Lord is not concerned with happiness or the showy religious robes. Those religious teachers or yogis, who wear these apparels, often have expectations from the world for their maintenance. The thought of a lover is centred on the Supreme Lord. This is the difference between the two. The dress adopted by the former is for deceiving people, and for earning a living, or for the purpose of touring all over the country. The lover, while practicing the recitation of shabda, longs to have a vision of the Ultimate. His work is not for show, nor is religion an item to be exhibited.

Religion, systems, methods etc., are only mere words, indicative of the route. The route of the soul goes through the interior of the home (body). The descent of the Surat (soul) was through the shabda. It was shabda, which descended below, and formed circles (mandals), wherever it descended and came down thus. In the subtle shabda referred to above, all the conditions of the lower circles exist. Above is the divine light, and below is the darkness. The surat, therefore, ascends above with the help of the thread of shabda. Its speed is like that of a fish, which ascends to heights with the thread of water current. The ascent of the soul with the thread of the shabda is almost like this. In the beginning, the ascent is undertaken in this very manner when it reaches a point with the help of the shabda, it is desirous of ascending to the higher points. By continuing this very practice, it ultimately reaches the highest, and enters the Nij Bhandar, the Treasure-House, or Ocean off the Self (The Supreme Lord), which is alakh (invisible) and agam (unapproachable). The divine happiness is also the divine light. This divine light has thousands, lakhs, crores, nay, innumerable rays. The light of the sun and the moon cannot be compared with this divine light. There exists neither Kaal (the time) nor Karma (the action), neither Maya nor the space. The word, khula, meaning open space, cannot be used here. There is no room for doubts and estimations. Neither there is day, nor there is night. Neither it has a name nor any sign. The soul, on reaching there, is liberated forever. Then, it has no danger from the coverings of Maya. The one, who reaches there, becomes immortal and is relieved of the cycle of Kaal (the time).

The soul, which returns to its Homeland, thus sings the songs of ecstasy:

"I am a resident of that country where resides the Satpurush (the true Lord). Neither happiness nor misery exists there, and all days are the same."

"I am a resident of that country where happiness exists all the twelve months (of the year). Love ascends like the lotus plant, and all the five kinds of divine lights are visible."

"Only if I have doubts, I will fear. All my miseries have vanished. Now I am surrounded by the shoonya (space or Zero), and I have got the Divine name to lean upon."

"This route is traversed without legs. This country has no inhabitants. This Purusha is without the body. This is the message of Kabir."

"Once the salt has melted in the water, it cannot be loaded and transported on the back of animals. (i.e., the soul will have no more existence). Once the surat has got hold of the shabda, Kaal (death) disappears."

"Sahjo Bai says that the light of love has appeared, the permanent light (Divine) has been reached. All doubts have vanished, fear has disappeared, and I have found my beloved."

"My misery is gone, I chant your name, and have found my abode in the Divine. Now I have none to look to, other than my Lord"

"The visible has been absorbed in the invisible, the Ego the Self, the Soul in the Supreme, and Japa in the Ajapa."

"Neither there is lime or water, neither the earth nor the sky. Kabir says the non-believers have no approach to the Divine abode."

"I have said whatever I had to say, and there is nothing left to be said. The duality has gone and only the One exists he Kabir has merged with the Lord."

INSTRUCTIONS:

(1) "You should mould your life after the example of a water-fowl, who has its feathers dry, when it emerges from a dip in water."

(2) “Love the brethren, who belong to your noble company (Satsangh).” Use sweetness of style in every day conversation.”

(3) “Treat friend and foe as equal, wishing both of them well.”

Instructions from Revered Master: “He teaches self-control to others, without practising it himself.

(1) He should not indulge in something that may cause hurt to another person’s heart. I have to structure him as well. If so, much of labour had been done on someone else, who knows what he would have become. There is nothing lacking so far as the inner condition is concerned. He has little time at his disposal. How long he would remain in this condition of doubt and indecision!

(2) He should give up the style of a teacher of Muslim theology. He should not be obsessed with the idea of age. He should not consider anybody as inferior to himself.”

31st july:

Master told me the following things to be observed during bhandra (Spiritual congregation)

1. Everyone should respect others.
2. The question of high and low should not arise.
3. Nothing should be done which is disliked by others.
4. One should desist from uncultured behaviour.
5. One should keep his mind steady.
6. One should not indulge in unnecessary argumentation and useless criticism.
7. The real purpose of a bhandra is to refresh our memory of the whole festival is being observed.
8. There should be no differentiation between the guru or disciples of other institutions and one’s own.

The Revered Master, then, referred to some principles of life, to be adopted:

(1) One should remain involved with caring for and upbringing of children in such a manner that the heart remains unsoiled. The effect of love for them is not to be such as to cause suffering.

(2) One's spouse should be made one's helper, so as to treat oneself as one wheel, and the spouse as the other wheel of the household.

(3) Relations with people of one's locality (and neighbourhood) is to be maintained so that they appear to be one's own, and they consider you also as their own. This very principle be applied in case of friends.

(4) Bonds with relatives are to be maintained in such a manner as to keep the rope to be felt as disconnected. Under all circumstances, one should join them in their misery and pain; and this should be with, everybody. One should abstain from money-transactions (with them). In case of their need, they be helped with (only) that amount, which if not returned, would not cause repentance or deterioration in the relationship.

(5) The treatment with one's boss (or seniors in the office) should be such as not to yield any impression of insubordination to him (them); and whatever benefit this (attitude) may bring, is to be considered as coming from God.

(6) One should not tender advice, where one may comprehend it to be not respected. In the event of suggesting medicine in case of serious illness, advice (unsought) should not be offered, unless one comes to trust that the patient is going out of hand. This habit is in abundance in \social circles of) Shahjahanpur.

(7) Personal service should be accepted only to the extent that one may be able to repay as well. Helplessness is a different matter.

(8) One should not yield one's secret to anybody; nor should one arouse belief that something is being concealed from somebody.

(9) One should live a simple life without (undue) attachments.

(10) Keep away from worry, so far as possible. Even when it does arrive, it should be considered to be from the side of God, and He be offered gratitude for it.

(11) Regarding food and drinks, one should develop a flat taste (beyond intense liking and disliking); and consideration of legitimacy of intake be kept in mind.

(12) Everything be surrendered to Master (spiritual guide) - I do not mean reference to money; and all that may be His, should be treated (and cared for) as something of one's own.

(13) Respect for Master's spouse be maintained, as for a holy elder. The best thing in this regard is to consider all of them (Master's family) as members of one's own family, and then follow what principles (of family relationship) would permit. This includes Master's progeny as well.

(14) Treatment of the brethren of the Satsang (spiritual society to which one belongs) should be such as to generate pleasantness, and promote their (spiritual) progress. Direct opposition is something very bad.

(15) It is legitimate to be stubborn with sensuality. You should maintain the same method concerning training of women, which I had adopted: I always remained cautious in this regard.

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

1. Peace (Shanti): Perfect peace requires that taunts and rebukes, fouling up and fisticuffs, received from others, flow down like water from the smooth surface of an inverted jar without causing any effect on it. Tolerance under compulsion does not fall under this definition. In the initial stages, compulsion is needed for habit-formation.

2. Conjugation (Wasl): It is there, when all longing and quarreling (outburst) is over: neither intense desire for togetherness nor pangs of separation should remain.

However, if somebody adopts this in the beginning, it will be wholly wrong and misleading. The passion should be only for the union; that is the aspirant devotee's job; and that remains God's Grace, viz. to rid the devotee of longing and quarrel (outburst). Spirituality is the name of lightness: that is to put it briefly in a single word, or else I have given its perfect definition in my (dictated notes (already) somewhere.

3. Passion/Longing (Jazb): "It is of two kinds: lower and higher. In case of the lower level of passion, there is continual aggravation of the mental tendency: this is more beneficial in the initial stage. The higher form of passion is that whose one illustration has been cited yesterday by Swami Vivekananda Ji, viz. 'Your love is like a secret fire in the wood.' That is to say, inward smoldering in love would continue, without any aggravation of the heart being created. The real meaning of passion (Jazb) is attachment. The amount of attachment can be said to increase in proportion to the intensity of the relationship of conjointment (Nisbat).

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

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

6. Dependence/Faith (Bharosa): Briefly it is having/finding at any time nobody except He (God), nor having/finding any help other than His to depend on.

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

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

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

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

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

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

13. Transcendence/Hereafter (Ugba): It is where nobody has to do anything with anybody else, i.e. no attachment is felt (with others). Swami Vivekananda Ji explained: "Interdependence is the idea of our Lord as regards the world. The other world (hereafter/transcendence) comes just in opposition to that. Heaven is nothing but the condition of being devoid of these two things. Heaven means the condition itself."

Revered Master: "Now dear M1, note down a (Persian) couplet from me: 'Heaven is where no trouble remains; when nobody has anything to do with anybody else.'"

Swami Vivekananda Ji gave some more definitions and explanations:

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

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

“Think of the burning point of a lamp as Purusha, and shedding light as Maya. You swim across this light to reach the burning point. Where the luster ends, there the darkness prevails, making our horizon. It is called a gross state of Maya, I mean, where the light reaches in points and not in the shedding way. People are generally enveloped in this part of the big circle. Guru brings light from the burning point to this circle, making it all the same in the long run. The question arises, where from the Guru brings such light when he is born in the third circle of darkness. The answer is, as the word (Guru) itself suggests, that he is always near and nearer to the burning point, wherefrom he takes up light directly and leaves the veil behind it in utter darkness.”

[In Sanskrit, the word Guru means that which removes darkness: Gu=darkness; Ru=that which removes.]

Dictation from Lord Krishna (concerning the principles of living under the new system of spiritual discipline): “The principles of life should be most simple. The habit of speaking truth should be most simple. The habit of speaking truth should be developed. Abstinence from (useless) audio-visual pleasures. Affection to children. Respect for elders. Service to parents. Honest living. Remaining well intentioned. Having no covetous eye on what belongs to somebody else. Avoidance of adopting a threatening attitude to others. Trying to keep cool and calm. Restraint on utterances that may cause hurt to somebody’s heart. In spite of all these (principles) drawing out one’s sword in the face of the enemy is not (to be) forbidden, but it should be remembered that this (drawing out one’s sword) should be for the defense of somebody (including oneself). Prayer and worship (Sandhya) should be performed twice daily. In view of the altered times, I have not ordered Sandhya a third time. Gayatri is essential. These are ordinary principles, which everybody ought to observe.

“I had done away with rituals in my time; and laid the main emphasis on elevation of thought. Love was its main element. Greater emphasis was given on the way of surrender and seeking

shelter (Sharanagati), as the time of Kaliyuga (age of low capacity) was near at hand. Mental power had started bidding farewell. The practice of celibacy (Brahmacharya) had begun to deteriorate. The principles enunciated by me are still applicable. My incarnation was to make this affair easier (and simpler). By Sandhya I mean whatever devices may be possible for union with God, or whatever may be prescribed by (a competent) guide. Another kind of Sandhya, like the ritualistic one, i.e. reciting incantation (Mantra) etc. meaning thereby that what people of different Samaj (Arya Samaj, Brahmo Samaj, Deva Samaj etc.) do, may also not (be altogether) forbidden.”

"Duties in general for all Satsangi brethren:

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

10. Prayer to be offered by every member of the Mission at night before going to bed, for the success of the Mission, and for strength to oneself to follow the laws of Nature and the mandates of the Mission. This is the most important thing.

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

Brahmcharya

Brahmcharya is not running away from pleasure but is the height of enjoying the absolute-pleasure.

Brahmcharya is the state when every cell of the body feels the pleasure experienced in copulation. It is then only that you would get over seeking the pleasure through the genitals and you would be led to Brahmcharya. Then the pleasure becomes so deep rooted that one need not seek it separately.

The day when you would enter this state of absolute pleasure and your body would be thrilled, that day, as it occurred on the day of your birth or on the day of death, there is no connection between this absolute pleasure and copulation; it would make you realise your real true self for the first time, breaking all bounds within. In this state one experiences the existential-pleasure, which the 'Tantra' calls 'Sambhog'.

When your energy vibrates within you and gets absorbed in you, it gets dissipated in you and makes you experience the bliss. The power keeps on accumulating and then a time comes when without losing anything, without giving away anything, without putting anything on stake, one attains bliss.

This bliss experienced without any reason is called 'Sacchinanad' (Eternal Bliss). This is the beginning of existential-pleasure. There is no need of any special occasion to experience this bliss. When this event of eternal bliss occurs, half of your own existence acts as the wife and the other half as the husband. Half of

your energy becomes feminine and the other half becomes manly. Now the absorption and the consequent bliss arising there from cause no loss of energy.

Revered Master "Does anybody have the courage to be prepared to undertake such a hard course of spiritual training? The necessary conditions are that for twenty-five years celibacy is to be observed strictly and an attempt to develop a strong body is to be made. Then one should lead a life as a householder. After begetting children, the relationship of husband and wife is to be maintained for some time in accordance with the standard scriptural injunctions. The (spiritual) practices and meditation etc. should also be continued during this period, but health (physical and mental) should remain a matter of care and concern at each step. Upto the age of forty years, maximum effort is to be devoted to becoming an adept in the science/discipline of Divine Presence. At the outset of the forty first year, life as a householder is to be renounced, and one should start living at the place of the guide (Guru) and no other relationship except this is to be retained. Now the training which dear Ram Chandra has discovered and thought about, is to start. That consists in getting oriented to every plexus with one's full force in such a way that each particle is being stuffed with full power of the Ultimate Being. This will take quite a long time. Every particle will have to be dealt with separately one by one, and requires to be cleansed totally. Every plexus should be dealt with just in this way, one by one. When all the plexuses of the organic region are cleansed and set right, one should take up the plexuses of the cosmic region. Then one is to arrive in the para-cosmic legion, and the points thereof are also to be dealt with in the same manner. After completing the work upto here, every particle of one's body should be taken up and the same amount of labour be devoted to them. When all particles of the body have been cleansed, a flow or tendency be brought up in them, so that they appear imbued in the same current or tendency from top to toe. When this is completed, the whole State be absorbed in the Ultimate Base. I understand that if this method be adopted in life, perhaps only one

person will be possible to structure in a whole life; but a person thus prepared will have no example to match with.

Strengthening of one's own will power

Q) "How to make one's will power strong without taking up any practice or meditation?"

A) The answer consists in that some work be taken up as the main one, the other jobs be treated as being at the second and third place (in order of priority). This problem is still not solved.

Q) How is one to structure oneself so that this would start happening and a habit would be developed to that effect?

A) The reply to this query is that one should first of all have the firm determination that strong will power has to be developed. Then he is to take up the work. The result of this will be that according to the philosophy concerning the casual existence, outlined by dear Ram Chandra earlier some time, an impression will be carved therein, and the work taken up from this point of view, will be helpful.

Q) Now the question arises to how its impression is to be carved in the causal body!

A) The answer to this is singleness of orientation. The problem remains yet unsolved.

Q) How is singleness of orientation to be formed?

A) The reply to this is that one should first take oneself to be single oriented. This is called supposition, which dear Ram Chandra has very often adopted in meditation of Master's form; and it is just his (Ram Chandra) invention. The method of supposition consists in having the firm thought of only that which is to be done and brought to success; and create no thought against that. This practice can be applied in case of any worldly action, provided that it is right."

SRUTHI, SMRITI and AUM

Sruti is the name of that sound which can be heard but which is not bound by word, letter and lip pronunciation. Smriti can, to a certain extent, be called the imitation of that original sound which is bound by the tongue, lips, teeth and intonation etc.

Sruti is independent, Smriti is dependent. Nobody can contradict the Sruti whereas Smriti can be contradicted or denied. As Sruti is authority in itself it needs nobody's certification. Smriti is less self-authoritative and as such it needs certification or another authority. Sruti never alters, Smriti always alters. Sruti is the absolute vibration because it consists of vibration only, whereas Smriti is the imitation of the original sound, hence artificial, dependent on alphabets, words, language and pronunciation. It is therefore syllabic — Varnatmak. A syllable consists of a letter or letters of the alphabet. Sruti can produce original influence which means the order of God. Sruti has the effect of negation which pronounces itself at the time of total dissolution. This sound pervades the body of all beings and sustains, nourishes or preserves them. This is the suggestive meaning of the word Sruti. It is a mystery, a secret known by the Seers only. People of this manifested world and the world of effects cannot understand this, although they can express this sound reflected in their thought through various expressions— such as 'God is great', 'Garlic and Carrot', 'Shut up, you idiot'.

There is yet another meaning of the Sruti sound, which is called Udgeet — Ud meaning higher, other worldly, original, collection of attributes (becoming) and geet meaning song. Thus, the word means 'The song of the original and the manifestation', 'the song of Being and becoming', 'the song of heaven and earth', or human voice.

Om is the imitation of the Udgeet, and is a combination of three letters pronounced with the help of lips, tongue and intonation. Om is the real Veda when its natural tone is heard. This

Om is converted from its sound-form to letter-form with the help of a special thought (force). That special thought is birth, existence and return or death. But uttering Om merely with the tongue is mere imitation or idol worship, because giving our heart to a matter of thought is idol-worship; whereas connecting ourselves with Reality is knowledge. Such a kind" of idol-worship is not to be deprecated for it is only a means to reach the original Reality.

(1) A — Creation; U — Maintenance, preservation, sustenance; M — Dissolution.

(2) A — Brahma, the Creator, U — Vishnu, Preserver, M — Siva, the Destroyer.

Aum — OM, has all the three attributes of God viz.,

A is movement

U is the maintenance of that stability

M is the End of the movement.

Om has the three specialties of disturbance. Om is Sruti, Udget. If it is heard systematically, Reality will be attained and the goal of life will be reached. All these following three states can be easily had by remembrance of meditation on, and absorption on, Om.

(i) Sat —Existence; the beauty and charm of life.

(ii) Chit —Knowledge; right knowing and right understanding of life.

(iii) Anand — the joy or pleasure of life.

Om is sound and sound only. It is a vibration, a melody, and the melody is related to singing and hearing only. If it is sung and heard properly, systematically, both the singer and the hearer will enjoy bliss, and within a very short time they will be able to see Reality. Every individual is Sachchidananda. No one is devoid of Sat — existence, Chit — Knowledge and Anand — Bliss. It is due to

ignorance that man has thought himself to be something other than what he really is. Here, in the Satsang, it will be tried to remove his ignorance side by side with the practice of meditation which will enable him to experience Sat-chit- anand.

As Om is mere sound, Udgeet, and Sruti, it will not be wrong to pronounce it as 'yoam', 'swam' 'Twam' and so on which will still be an imitation of Om. It will be quite in tune, and no other sound is more in tune than this. That is why it is called 'Beejmann' (real remedy, real plan, real scheme). This is the origin, and all else in the three worlds are its imitation.

Vedas are not four but three only, because there are only three kinds of sound in Om. Four Vedas are admitted on the basis of system, content and order. Only three things in this world are fit to be practised, liked or chosen and to be thought of: Sat-existence, Chit-knowledge and Anand - bliss.

There are only three types of existence, knowledge and bliss.

1. Existence is of three types:

- (a) of existence — Sat
- (b) of knowledge — Chit
- (c) of bliss — Anand.

2. Knowledge is of three types:

- (a) of existence — Sat
- (b) of knowledge — Chit
- (c) of bliss — Anand.

3. Bliss is of three types:

- (a) of existence or life.
- (b) of knowledge and
- (c) of bliss.

Vedas are liable to be questioned because the real mantra, Sruti or Udgeet is Om. In them are found 'becoming-ness', the quality of being counted and hearty sentiments of the hearts of human beings. That is why there appears some difference whenever they are caught in words. For example, one and the same integer or unit assumes different forms of sums under the principle of addition, subtraction, multiplication and division. The whole sum in spite of inversions and seeming contradiction is integer or Unit only, and has the form of integers alone, in just the same way as water assumes various forms on passing through various channels as a fountain, well, tank, river or canal. Nevertheless, it remains the same water. Or to take another example, a seed contains in itself the root, tree, branches, leaves, blossoms, fruits and flower and, having undergone all these forms, becomes a seed which was its original form. Even so Om remains Om only, though it is bound in the form of the word. Owing to its different combinations the Vedas were constituted in different Chand metres and Mantras. As it contains human feelings, the effect of love and harshness, force and mildness, friendship and enmity etc. are seen in it. They give power to the Will of man, and they also transform themselves into different attainments, powers, miracles and habits. This is the method of chanting the mantra. It is necessary that the mantra should be pronounced in a special manner according to the special purpose. Then only will a special effect be produced. This principle is the soul of the science of music. If you pronounce a word, or sing it with a particular thought in your heart, a particular effect will be produced.

The water of the cloud also is water only. Stones assume particular shapes by water falling drop by drop on them. It strengthens the soil on which it flows and enables the seed to manifest itself to the fullest possible extent.

Air is the same all over. It aggravates the disease of the diseased; develops the strength of the strong; increases the joy of the jubilant and the fickleness of the fickle-minded. The same

theory holds good in all cases and matters governed by it. The same is the case with Om in producing different effects. Take the example of singing (music). The secret of man's inner thought lies hidden in Om. By the combination and permutation of a word the songs or poems are lengthened or shortened. 'Ding' is the sound obtained from a bell. If it is rung once only 'Ding' is heard. If twice, 'Ding, Ding' is heard, and if rung thrice what we hear is 'Ding Ding Ding'. Om is the mother of all sounds. It exists even in your belching, sneezing and yawning. Whatever sound you hear — the sound of the bell, conch, flute, tabla and tabor — the same Om is heard if you apply your mind to it. The Rishis have sufficiently thought over this and published it.

When the Mantra period came people lost the reality (originality). People lost the reality during the Mantra period. But as they had faith and devotion in what the sages had said, they believed the mantras themselves to be the Sruti and developed this thought with due faith.

Existence —the world of Manifestation.

Sruti is complete word. The flow of creation starts from it only. This flow assumed three forms: (i) Creation or manifestation; (ii) State of preservation or Middle, (iii) Dissolution or end. All these three states are present in Om in the seed-form; and the order of these states always follows one after the other, working in the form of creation, preservation and dissolution. Knowledge is present in it because it is all-containing. Nay, it is knowledge itself! It is necessary that there should be knowledge along with the word. Word and its meaning go together and both are one. From this view point Sruti is called 'the knowledge of the three worlds'.

How Om gave birth to the three attributes, three mantras, the principles and nature is the subject of Sankhya philosophical thought. It has been dealt with elaborately in the second volume separately. How human life manifests itself with its peculiarities is a subject related to human life which is action or Vyavahar.

Om has three peculiarities:

(i) A, U and M. The 'A' of Om is the beginning 'U' the middle; and 'M' the end. Om is all containing,

(ii) The 'A' of Om is Sat — existence; 'U' is Chit knowledge, and 'M' is Anand — Bliss. Om is Sachchidanand.

(iii) 'A' is the foundation or base; 'U' is the wall and 'M' is the roof. Om is in all the three.

(iv) 'A' is action — Karma, 'U' is Knowledge - Jnan and 'M' is Upaasana.

(v) 'A' is the body, 'U' is the heart, and 'M' is the soul or atma. Om is all the three.

(vi) 'A' is Sattva, 'U' is Raj and 'M' is Tam.

Om is thus the constitution of three attributes.

Besides these, the words Vyavahar - business of the world, Prathibhas - appearance and Paramarth - Reality are substituted in order to express the intention of the heart, and make others understand (a) that the worldly affair - Vyavahar is Sat (b) appearance - Prathibhas - is chit and (c) Reality - Paramarth - is Anand or bliss.

Sat is existence which is expressed through the activity of the world, struggle, occupation and profession, craft and industry and duty etc. All these find expression through Sat, because nobody would have done these, nor was any possibility of doing these, if there were no existence.

The performance of almost all actions and duties is connected with the body. So this body itself is the obvious and open form of manifestation. Viewed from this point the body is Sat and, therefore, this body and the actions of this body - Karma - are considered to be the beginning or basis of the Veda. Action - Karma is the first and foremost necessary condition of life. How can the existence be inferred without body?

"Duties of a teacher (preceptor or guide):

1. Teaching (training) to be imparted to others, treating them as one's own brothers (and sisters).
2. Brotherly love and sympathy for disciples (students) must be there, your Guru (Revered Lalaji Saheb) is to be followed rigidly in this respect.
3. Talk (and instructions) should be humble and soft, as if one is speaking to oneself. Words spoken should be like the flow of a river, when its water is calm.
4. Students (under one's charge) should be respected and loved in one's heart as creatures of the same God, who is our creator etc.
5. Useless talk (gossip) should not be allowed (or indulged in) at the time of Satsang (gathering for worship in a group)."

Revered Master: "Every member of the Mission should maintain a notebook, in which these guiding principles be taken down; and one should go through it off and on to remove one's shortcomings. There should be notes in the diary as to what could not be fulfilled, and wherein one's shortcoming still persists."

Swami Vivekananda Ji: "Every month this notebook (diary) will be submitted to you for perusal. One will be at liberty to write one's own spiritual condition definitely every month. Special matters and circumstances should be referred to me or to your Guru. If malfunctioning, prevailing in your society, is not removed, you will be called upon to submit an explanation. Responsibility lies on your shoulders. By 'malfunctioning' I mean everything against the laws of Nature, which govern (and must govern) everything in daily life."

1. SATSANG 2. PRACTICE

Worship of the Worthy Master should be done. Association with Reality is called Satsang. Practice is the name of the practice of the means of union. The definition of a Sat—Guru is that:

- (1) he should attach himself to Reality; i.e., he should dwell in the fourth state and in the Jivanmukta condition;
- (2) he should have practiced yoga (Sabda-Abhyasi) and by means of this practice he should have control over: the inner regions of the human brain;
- (3) he should have glittering eyes and a broad forehead;
- (4) he should have knowledge of devotion, knowledge and work (Bhakti, Jnana, Karma), and should be able to answer questions but should not bind the tongue of the questioner;
- (5) he should concern himself with spiritual things, i.e. he should pay attention towards them. These are all ordinary characteristics. But the real inner qualification is that he should be able to satisfy his disciples by imparting the Divine grace (transmitting grace) through the awakened inner vision.

Control the mind in the third plane,
 Supreme knowledge springs from this yoga;
 When this condition is seen in the head
 Thousand—petalled lotus will open.
 This multiplicity is the (dwelling) place of Virat;
 The Brahmanda agoing was seen thus;
 Attention was caught in the bower of the Lord
 Light was seen and Divine sound heard,
 Sound of the bell and conch pleasant,
 Talks sweet and the sign of light.
 Sound was heard and light Divine was seen
 Attention was arrested, descended bliss divine,
 Mind is engrossed in love supreme

Thrilling delight in holy name.
Dwelt in the Sahasra Lotus for some days
A desire arose for the second stage
Ascended the curved way, ran to Trikuti
And saw the light of Om.
The sacred Om and grace of Master,
Ripples of the mind, these two will conquer;
This is the golden place of Master
A jubilee of words of Satsang inner.
Red sun and the flag of red colour
Sound of Om and tabor to hear.
Fix the glance at one spot
Hear the sound with attention
rapt Keep the body in a steady position
Then alone comes the further vision.
One who perfects meditation at Trikuti
Is called a saint, master of the body;
This is the inner practice, brother,
Here begins the path of Master.
Heading towards the region of Zero
Inborn duality suits the mind;
Drink the nectar of cool moonlight
One who gets this, is the most fortunate.
Pleasant sound of violin and Sarang

Heard inside and began to swing.
 See the form of fixed mind
 Dance in the mansion of nothingness.
 See and examine your own condition
 Have permanent repose in bliss.
 Where pitch darkness pervades
 Fixed attention can't be recognised;
 Trance of nothingness undisturbed
 How can its vastness be described?
 Top of the Brahma-randhra
 pleasant Was attained by the name patent.
 Shines there the sun of seven colours,
 Hear the sweet violin and rejoice.
 Bathe in the Manas-lake divine
 Know the flight and the way of the Swan.
 Washing the dirt and vice of this age
 Become pure as the sage.
 Separating the milk from water
 Become the Swan of the highest order.

BONDAGE AND FREEDOM

Artificial feeling and the idea of firmness of artificial relationship was all a form of mental conception just like religion. It was a play of man's willpower being unidirectional. Now, the question is: How is this life a bondage? The answer is that thought alone has made this play a cause of bondage,

Desire gave birth to greed in mind It held the mind steadfast

Gradually the greed became strong and that was the root-cause to bind. In that firmness the mind was bound with the thread of I'-ness

It acted as the warp and woof and the web was knit all-around.

Thus increased the desire for bondage It became a mine of worry and vice Just as the gait of snake and mouse

It remained quite unwise.

It does not give up greed nor its association and wants to be by its side

Where there is greed, there it resides,

A strange and wonderful juxtaposition! This is the bondage of the rope of Time, hardly one can see,

When the Lord bestow His grace Supreme Then disappears mental worry.

For example, in a drama, a certain individual assumes the role of the King Indra and comes on the stage. Due to the strong thought, he considers himself Indra during the play and even after the drama is over; this thought took firm root in his heart.

People laughed at him and explained to him. But he could not be convinced, with the result that he experienced sorrow and became a butt of ridicule.

Take another example; A person thought in the dream that he was ill, and the thought became so firm that it persisted even after his waking. Now he labored under the same illusion in the waking state and during sleep. Though he appears to be quite healthy, he never admits it; and he remains unhappy without any reason. This is another example of bondage. Take one more example. A person is under the illusion of ghost. He saw a bare branch of a tree in dark night and thought it to be a ghost. His thought power told him that the branch is a long-toothed ghost. He became afraid and ran away,

fell down and became unconscious. When he regained consciousness and opened his eyes, the illusion of the ghost caught hold of him. He begins to talk at random and to roam here and there like a mad man. He is thus unhappy. When a thought born out of illusion torments a man in this way, he is caught in its bondage and becomes unhappy. This world is a place of illusory thoughts, where thousands of affairs of illusion happen. What else can a man be except being unhappy when caught in the meshes of illusory thoughts? Brahma a, Kshatriya, Vaishya, Shudra, is a thought born of illusion. Grihastha, Vanaprastha, Sanyas—is an illusory thought. Hindu, Muslim, Christian, Jew—is an illusory thought. Religion, tradition, customs, sect (or Path)—all these are illusory thoughts. Men who have been caught in the chains of this bondage are so much worried that they are unable to understand reality. All these bondages are not real all of them are artificial, illusory, pertaining to thought, and fictitious. This chain goes far beyond, so much so that it exists in the other world even after death.

If one can understand this bondage, and after enjoying pleasures and suffering miseries one feels aversion towards them, or mentally refrains from them. You will find many a man free in this world in the same way as they are bound. Such men begin to persuade and pacify as soon as desires are born. They are called wise men of high approach. They free the persons in bondage by proper means and instructions. Their existence is a matter of fortune. They are called Mumukshu or desirous of emancipation and, are highly qualified and the most fit. But those devotees of God who love bondage are very obstinate and stubborn. They do not want to break the bondage, but only want to save themselves from misery. Such is their fitness. The doctors of their disease's ire generally propagators of religion, who treat one illusion with another and have gradually freed many. The third category of men are even worse than these. They know full well that customs and manners, particular religions and traditions are the worst bondage. But they are enemies of all reform. Those who free them are

somewhat harsh by nature. They take work with, strictness and topple down the faith and, beliefs of their disciples. They dig out the roots of illusory ideas with cruelty and oppression. They are good at heart, but when they see no other means, they are compelled to take work with strictness and force.

There is a fourth type of freeing men, who are called saints, who are found in almost all religions and sects. They are the most sympathetic, most kind and very good at heart. They become a friend, philosopher and guide and awaken the disciples. They do not adopt the method of threatening, refuting or beating. They reveal the Reality by safe and peaceful means. They strengthen the chain of their Satsang and give the bene-fit of their Satsang to those who are caught in illusion. Without aversion towards religion or tradition, they explain to the aspirants according to their bent of mind, but give them their own colour and make the aspirants like themselves. These are different kinds of liberators. The patient, however, is certainly fit for some kind of treatment or the other. Now the fact remains that some patients act according to the advice of the doctor and take medicine remaining on strict die, and they regain health in a short time. Some invite disease due to their ignorance; some do not adhere to diet; some do not care for the doctor's advice. That is why the remedies of doctor differ. Among patients they are the best who have faith in the doctor; who delight in taking medicine, and who are willing to remain on strict diet. Such patients recover their health easily and in a short time. The second type of patients hear the advice of the doctor but seldom keep up the diet. Their doctor explains to them, coaxes them and gradually brings them to normal health by slow and average treatment. The third type of patients want to get better but are very bad at regimen; they dislike bitter medicine and at times they look upon their doctor with contempt. For them Nature sends a hard-hearted physician, who sits on the chest of the patients and makes them swallow medicine by force. He never listens to the words of his patients and treats them with utmost cruelty, strictness and compulsion. He never cares for the sentiments of his patient. The

fourth type of physicians are the saints who become a friend and sympathiser of their patient, and treat the disease according to convenience. They bring the patients under their control through love, however stubborn they may be, and restore their health. The qualification for treatment is the condition of the patient at each and every stage.

THE NATURE OF FREEDOM OR LIBERATION

Attaining freedom from miseries is liberation. Liberation is both permanent and temporary. When the liberation such that the bondage of sorrow is never felt it is permanent liberation. Is bondage also permanent, if we are to speak of liberation as permanent? No! Bondages are not permanent, they are temporary. If bondages were permanent there would not have been any possibility of liberation from them. Now the question that if bondages are temporary and not permanent, liberation would also be temporary. Bondages however are temporary, but liberation is permanent.

Some say that being bereft of feeling and movement, like a stone, is liberation. Some think that being one with the ocean as the drop, is liberation. Others say, that flame uniting with flame is liberation. Some believe that one who ascends high is liberated. But none of these is true. Mental attachment is bondage, and detachment is liberation. It is also called sacrifice or renunciation. Renunciation and detachment can also be called liberation. The following is the difference between, these two which is also found in a saint, and in one who has renounced everything. Those who see attachment in detachment and detachment in attachment are called saints. Such is their liberation. Their system goes beyond the levels of non- attachment and attachment i.e. the levels of attachment and detachment, and reaches pure existence. This is the positive way. He who renounces everything is a detached person. He goes beyond the levels of total detachment towards attachment and this is the way of 'Not this, Not this'—Neti, Neti. The desired goal and ideal of both is one and the same. One is quite

clear about it whereas the other is devoid of clear vision. But even that is not total negation. How can there be the negation of negation? It appears to be mere jugglery of meaningless words. Internally he also aims at attachment, and there is no other go but to accept this attachment. Negation or Renunciation is the way of pure knowledge, and attachment is the way of love and devotion, which is purely positive.

THE SUBJECT OF LIBERATION

The means of attaining liberation is this: Guru—bhakti in one life, and chanting the Divine name in the second; Liberation in the third life,

And in the fourth, the Goal is gained That is :

Contenance in the first life, Householder in the second, Go to the forest in the third,

In the fourth, the goal is reached.

Guru-bhakti means only worship. Spend some time in the company of the Master and get your doubts cleared. Then internal practice, i.e. chanting the Divine name and silent muttering of it for some time. If this practice is continued for some time, one will gain liberation. This is called the condition of 'Liberation during one's life time', or Jivan—Mukta condition (Jivanmukta Dasha). Enjoy this condition for some clays (period) and you will automatically reach the real destination, from which there is no return. Liberation is not the goal or the ideal of the way of saints called Santhmath, it is achieved in the normal course of the process of worship: and in the process of the law of habit the Satsangi attains liberation during his own life time easily. The superiority lies in the knowledge of our own real form which we already have from the very beginning. Due to illusion, we are unable to gain real knowledge. Worship and devotion make it clear. This is the original thing. That which is the cause of bondage, when reversed, helps in, attaining liberation. There are three causes of bondage:

(1) Remembrance, (2) Meditation, (3) Bhajan. When the practice of these three is associated with external things, the result would be birth and bondage. And when they are practiced at heart internally keeping the goal constantly view, it will result in freedom from external and surface bondage.

(1) Remembrance means remembering again and again, (2) Meditation means having the idea, (3) Bhajan means contemplation or continuous meditation. Reverse these according to the instructions of the Master. There should be resistance to outside impressions, and the inner veil should be removed. Then gradually the meaning of liberation will become clear and liberation will be attained.

SADHANA

SELF REALIZATION THROUGH PRACTICE

Oh ! Sadhu, adopt natural practice.

Nothing can be gained without practice,

Know this as the secret;

Even the worldly affairs need practice,

Let alone attaining the spirit.

Impressions and the law of action,

Also believe in its fruit;

As you sow, so you reap,

Accept this as truth.

Speaking and talking are of no use,

Make up your mind to act;

You have myriad forms of illusion

Why labour under that?

Without practice, this illusion won't vanish,
 Practice removes it all;
 The Yoga of the Sound is natural practice,
 Learn its manner well.

When the dirt of the mind is washed away
 Your true form you'll behold,
 Thus, you gain in a natural way
 And cross the sea of the mortal world.

When the dirt of the mind is washed away
 Your true form you'll behold,
 Thus, thro' the grace of the Satsang,
 Oh Sadhu, get your purpose fulfilled.

Determination:

(Pujya Sri Ramchandraji Maharaj)

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

Q) But how is it possible?

A) When you do not let the shadow of earth eclipse the sun.

Q) And when that is possible?

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

Q) How to find this orbit? How to direct?

A) By keeping the destination in full view.

Q) How to remember the destination?

A) By becoming one with it

Q) And when can a person be one with that?

A) When you lose yourself.

Q) And how to lose oneself?

A) By bearing no other thought in the heart than that

Q) And how is that possible?

A) By practice

Q) How practice is possible?

A) Through love and interest.

Q) How love and interest can be engendered?

A) By remembering constantly.

Q) And how constant remembrance be cultivated?

A) Through determination

Q) How determination is possible?

A) When we gird up our loins to sacrifice our pleasures and to shake off idleness.

Saint Kabir says about the Guru:

Bow to the Guru and salute him crores of times. The black wasp does not know its capacity to convert an insect into its own colour by stinging it several times, whereas the Guru knowingly converts the disciple and raises him equal to himself.

The Guru is the true conqueror. He wins (the disciple) from head to foot (that is, completely). No wounds appear outwardly, but the inside is reduced to ashes (the ego is killed altogether).

I have every praise for the sword, the aim of which is only the heart (the mind or ego), but by which the body is not hurt.

Thousands of crores of suns and moons may rise, (but the darkness of the mind shall not be dispelled). But when a satguru is found, even the darkest of darkness disappears.

The satguru shoots the arrow of the Surat Shabda (the word); but he does not use a bow. One who bears the shot shall live.

Do not hesitate to escape from a false guru who does not know about the Shabda (the Word), but pretends to know everything.

Give your heart (mind) to the true Guru, who is just and impartial. Your mind will be regulated, and will not oscillate anymore.

The next thing is the sang (or satsangh). The word 'sang' means company. Where such a gathering of persons of true spiritual sentiments is available, it is 'sang' (or satsangh). At such a place, the suppressed samskaras wake up. There is a proverb, that the melon gets its colour through the company of another melon. If a man stays in the company of the good for some days, it is certain that he will imbibe the goodness. Some change definitely takes place, and he will also become good.

The meaning of a Persian couplet is, "My son, association of the good is a great boon, while that of the ignorant is a curse."

Even a short association with good people will give us the benefit, which cannot be obtained even by years of association with those who are not good. Because good samskaras and good thoughts create their own field and sphere of influence, and those who come into it, stay within. By going to such a place, the mind of a man undergoes changes, and in course of time, spirituality sprouts and takes root in him. If one is amidst people of divine love knowingly or unknowingly, he is bestowed with the same.

Everyone accepts that a change occurs by the effects of an association. It is evident that in inanimate objects, a mere touch can bring about change. The instances of iron (magnet) and the touchstone, (paaras), are well known. When such is the condition of the inanimates, how is it possible for a man to remain unaffected by the sacred and divine effects, while staying in the company of the lovers of God? The truth is that whatever greatness, goodness, fame etc., is obtained by someone in this world, it is because of the effect

of the company he keeps. That is why satsangh or association of saints has been recommended and emphasized.

If a good association is available, it is a boon. Just as one feels cool near the water and warm near the fire, spirituality flourishes with the association of saints. In short, the requirements of a true satsanghi is that he should be a person who can regulate his mind, have love for penance and forbearance, and may participate in the satsangh and practice the sadhans (means of upliftment).

The third secret is the Naam or the Word or say, the Japa recitation), prescribed by the Guru. The names of the Lord can be divided into two categories: one pertaining to His Self and another pertaining to his qualities. It is difficult to draw a line of demarcation between these two. But one can understand clearly, that the first, the 'dhwanyatmak' is connected with the sound, which is present within us, and which may be heard (sensed) by our soul. In the outer world, when people hear the sound of a conch or a bell, it can be dhwanyatmak to some extent, that is, related to the sound. When described with words such as 'ding dong', it becomes of the other kind viz.-varnatmak, that is, related to letters or words. But this is only a simile, and not accurate. People gave it a name just as they could understand (and pronounce) it. Rightly, it is very difficult to describe this difference through words.

The names, which can be described in words and pronounced with the tongue and the lips, are varnatmak, or pronounceable with words. The name of the Supreme Lord, which is dhwanyatmak, that is, only related with sound, is considered to be superior. Similar to the sounds in the outside world, different kinds of sounds are rising from within different parts of the human body. No part of the body is devoid of it. If the secret of this sound current is learnt from some person knowing his secret, and is heard inside with the help of the Saur soul), after some practice one will become antarmukhi, that is having all attention towards the inside. He will then ravel in the inner world, and go on proceeding inside from one place to another, and continue to remove the coverings.

We have mentioned above the three stages of creation, which exist in the outer and the inner world, or say, creations. Each of these three has been further sub-divided into six sub-stages. The inner sound in them is different from one another.

The reality is that the universe owes its creation to the Shabda or The Word. Shabda is the essence of life.

This very Shabda has been further named as Pran (breath), Prakash (light), divine exposures, divine light, illumination etc. If one proceeds along with the current of this Shabda in his inside, he will be crossing the points of meditation from first to second, from second to third and so on, and getting further and further away from the wheel of human life and death and maya, and will certainly be able to have a glimpse of the Lord inside himself someday. The magnificence of the Shabda is beyond description in all the religious books of the world, a reference to this Shabda, in whatever form, does exist, and this is the proof that the religions were acquainted with its reality, greatness etc. But because the knowledge and technique of its practice was somehow lost, the disciples of the great leaders have interpreted its meaning otherwise, and have become altogether unaware of it.

This very Shabda is said to have been the initial creative force of the universe. This is the beginning. There is no difference between the current of the divine and Shabda. But as it descended below from the source, the coverings of the Maya and the grossness continued to entrap it and this sort of adulteration continued. This Shabda is also the ultimate destination of the creation. Whatever shapes are seen, all belong to the Shabda. The Shabda has adopted these shapes. Thus, all the work is going on with the help of this Shabda. One man gives the orders, the other obeys him. Shabda or sound is its expression and sign of chaitanya, the living and existent.

A man is called a speaking Purusha. When this Shabda goes away altogether, he is considered as dead. When a child is born, the

usual question put is whether it cried. If not, it is considered as dead. Shabda stays in every particle. Where there is a letter (akshara), sound (shabda) exists there. In every particle of wood, it is present. The space (Aakash) is full of shabda. All the powers functioning in the universe are of the shabda. The Shabda is the Guru and the shabda is the disciple. The road (route), the village, the darkness, the light, are all instances of Shabda. In this manner, the Shabda exists everywhere.

In meditation also, one ascends with the current of this very shabda to the place from where this shabda was produced. Then, guidance for further ascent is taken from the shabda of the next region. Therefore, if a man acquired the knowledge of the secret of the shabda, he will not have any difficulty in understanding Reality. Few men understand the grandeur of the Shabda. But even a slight effect of the shabda can make a man angry, hot-tempered, and can even take one to the extent of committing suicide.

Saint Kabir says:

"One dies (while physically alive) by the beat of the Shabda. The kings abdicate their kingdoms due to it. One who has understood it correctly, he alone bears the crown on his head."

"Accept a Guru, who teaches the Shabda, there are many false Gurus. They are the parasites (of the society). They are greedy and work for their own benefit."

"The Shabda belongs to us and we belong to the Shabda it is the Shabda alone which should be tried. If you want liberation (from worldly miseries), accept the path of the Shabda."

"The Shabda belongs to us and we belong to the Shabda. The Shabda is the incarnation of love. If you want the divine vision, try and adopt the path of Shabda"

"Everybody talks about Shabda, The Shabda has neither arms nor legs. One (kind of) shabda cures and heals the wounds, while the other inflicts wounds."

"One shabda is the source of happiness, while the other is that of misery. One shabda liberates from bondage, (while) the other puts a hangman's rope around the neck."

"The greatness of the Shabda is like a magnetic force. One may try indefinitely, but liberation is not possible without Shabda."

The Shabda (soundless sound) within is dhwanyatmak, that is, based on the sound, and not on words or letters. As Saint Kabir says, it has the quality of a magnet. When this (magnet) is pulled inwards, concentration of the mind is automatically obtained.

Look to the outside world. On hearing the sounds of the sitar, fiddle and the flute, a man is attracted, and is lost in them. This magnetic pull is wonderful. When this is the condition of the outer and gross shabda, how can one describe the magnificence of the inner shabda? Whatever effect of the shabda is visible in the outer world, has come from inside. Rather that one (the inner shabda) is the original, of which this outer one is an imitation.

The imitation is always contained in the original. When the imitation consists of so much material of interest, the grandeur of the real shabda can be known and understood only by those, who have known it. To hear such sounds according to the surat (soul) is called Surat Shabda Yoga. This practice (of yoga) is considered to be the best and the supreme. It is named (by the Sufis) as Sultan-ul-azkar, meaning the emperor of all the systems of Japa (recitation).

By its practice, one-pointedness is easily obtained. Neither too much sadhana (devotional practices), nor self-control is required in it. After learning the secrets of Shabda, its practice helps one to ascend the heights of the various points of meditation, and move on towards the ultimate goal. Nothing else is required except this.

It is necessary that one who proceeds with this practice should refrain from animal diet, should not use any intoxicant, should not do harm to anybody in any way, should not eat much, should have

less attachment to wealth, property and women, and spare some time for reaching the abode of the Lord.

A Persian couplet says:

"There are thousands of minute secrets on the path of the Divine; One who could understand them, could also know the futility of mental exercises."

The pleasures in all these three stages are temporary and perishable. Neither they give solace, nor lasting satisfaction. The relation between body, mind and intellect is a sort of continuous chain. The steps taken to go forward advance indefinitely, and the journey is never-ending. The temporary pleasures are neither under our control, nor they are permanent. Those who reach these stages usually fall down. Those who reach the intellectual summits, often become atheists, suffer a lot of harassment by various types of miseries, and meet a tragic death. If you are able to study the condition of such people, please do so, particularly when they are in a troubled or diseased state, which is the creation of their so-called pleasures. Then you will yourself realize the truth. Under these circumstances, a search should be made for the pleasure (bliss), which is permanent, and under its own control.

There is reflection of the soul in the outward pleasures also. On the one hand, the current of life (soul) flows into you, and on the other, it flows towards the external things. It is only then that pleasure is felt. For example, if you give sweets to a man to eat, and tell him that they contain bhang (a toxic herb), the man will feel intoxication, even if there be no bhang at all in the sweets. If an item of sweet is taken with the belief that it is bitter, it will taste bitter.

The gist of all this is that, your soul is the 'pleasure real'. If, somehow, your mind ascends the spiritual heights, and meditates there, it will find for itself a treasury of pleasure. After some days of practice, one will be able to enjoy this pleasure, whenever one pleases and will reach the source of pleasure when one dies. That

place is the beginning, and also the real abode and sacred goal of everybody.

Commentary on commandments:

SAMARTH GURU MAHATMA RAM CHANDRAJI MAHARAJ
OF FATEHGARH, U.P.

1. Thou art the sun of Divine knowledge and the sagacious knower of its mysteries; Thou art the guide of the followers of the path and the very life and soul of knowledge.
2. Every phase of thy life was saturated with spiritual grandeur and every action of thine displayed the light of Divine Knowledge.
3. Though thy physical form is non-existent, thy Samadhi-the last resting place- is still glowing with Light and every particle of it displays spiritual charm.
4. When thou didst see darkness prevailing all over, thou didst overhaul the entire perspective of spirituality.
5. Thy innovation led to the foundation of a natural path of spirituality, having built the entire edifice of spirituality on a new base.
6. What a glory was there in the movement of thy eyebrow which illumined all the spiritual atmosphere!
7. Thou hast infused a new spirit the grace of which still flows everywhere, granting blooming freshness to the flower-garden of spirituality.
8. Every word of thine was a stream of love, and every gesture of thine a revelation of Divine mystery.
9. Thy patience and perseverance were remarkable and the seekers of Reality were completely devoted to Thee.
10. Thy sacred words at the time of thy union with the Divine that, “ The fortunes of true seekers will again shine forth, and for

my devotees the light of Divinity will be lit up again by itself attracting the aspirants like moths over a burning candle,” have fortunately come out to be true.

11. Now by thy benevolent Grace we have today amongst us that very Light burning bright and giving light to every lover of Divinity.

12. O, Bismil, the eager eye of a true seeker may well discern with joy the flower garden of spirituality blooming bright.

Annual Bhandara:

The Samarth Satguru Mahatma Shri Ram Chandraji of Fatehgarh started holding an annual gathering of his disciples, and all others interested in the system of spiritual meditation, known as Bhandara, long before his departure from this world. He fixed the three days of Easter, falling in the end of March or early in April, and held several Annual Bhandaras during his lifetime, during the Easter weekend. The reason for his fixing these days were apparently that:

1. These three days were gazetted holidays all over India,
2. The participants (Hindus and Muslims) had no religious or other type of engagement at this time, and
- 3 It falls in a convenient and moderate season, when the cold has almost gone and the summer has not set in fully. So not much clothing and bedding were necessary to be carried.

This celebration of the Bhandara was continued every year after he left this world, and the last gathering, during Easter from 28.03.86 to 30.03.86 was the sixty first in number. It is celebrated in the campus of the samadhi of the Saint in Nabadia, Fatehgarh, on Kanpur Road, just on the outskirts of the town. Thousands of his followers gather at this place in a very cordial, affectionate and loving manner, and get the benefit of the grace flowing from this great saint, as well as his Gurus preceding him, and an atmosphere

of spiritual bliss and tranquillity flows continuously on all these three days.

The visitors usually remain absorbed in the meditation of the Lord and the Guru during their stay, and return home full of divine grace and peace of mind. Discussion on other subjects, particularly politics, is prohibited. The use of intoxicants, even smoking., is not allowed in the campus.

The arrangements for the convenience of visitors, boarding and lodging, including all amenities of tea, meals etc., are adequately provided for, and arranged under the supervision and guidance of the daughter-in-law of the great saint, Smt Bhagwati Devi, wife of Mahatma Sri Jagmohan Narainji, and her worthy son Mahatma Dinesh Kumar, assisted by each and every member of the family, local satsanghis, and those who arrive there in advance for this very purpose.

Many of the disciples, made capable and authorized by the Samarth Satguru during his life to work as teachers, technically known as Gurus or Satgurus, commenced holding similar annual gatherings (Bhandaras), at various places and at different times of the year, to preach the message of the love of God, entrusted to them by their Master, and give solace to the people in general, who feel disturbed by the tensions of the so-called modernization of the society. at Mathura,

The Ramashram Satsanghs, organised Sikandarabad, Delhi, Ghaziabad, Kanpur, Kasganj, Lucknow, Shahjahanpur, Jaipur, Ratlam, Bombay, Madras, Ahmedabad, Bangalore and many other places, continue to hold their gatherings almost all round the year. It is not only in this country, but also in almost all countries in Europe, America and other parts of the world, that his Mission has reached. His system of meditation is so simple that it can be adopted by the average men, women, young or old, without any distinction of caste or creed, locality, language, nationality etc. According to him, it is not necessary to stay away from the

household and other affairs of the worldly life. It teaches detachment in attachment, peace of mind in the world of tensions, and the ultimate approach to the heavenly bliss, which is far superior to the very best type of joy available in this world.

AFTABE MAREFAT

On the occasion of Sesquicentennial year of Lalaji Maharaj ERA (Pancasatadhikaikasata of Lalaji Maharaj Era) i.e., 150 years disciples of Sahaj Mārg - dedicated to Lalaji.

Aftabe Marefat by Sain Kasturi: <https://youtu.be/nm682XDa3V8>

आफताबे-मारफत, ऐ नुक्ता-दाने मारफत।
 रहनुमाये सालिकों ऐ जिस्मो-जाने मारफत।
 तेरी हर तर्जे-रहाइश में थी शाने-मारफत।
 हर अदा में था तेरी नूरे-जहाने मारफत॥
 हो चुका गो वस्ल फिर भी है समाधी पर वह नूर।
 जरें-जरें में है अब भी आनो-बाने मारफत॥
 हर तरफ देखा जो तूने मतलये-जुल्मत-मआब ।
 तू ने बदली सर-जमीनो-आसमाने मारफत॥

बनके मूजिद इक सहज से मार्ग की डाली बिना।
 इक नई बुनियाद पर रक्खा मकाने मारफत॥
 जुम्बिशे अबू में थी क्या जाने क्या-क्या आबो-ताब ।
 जगमगा उठा था जिससे आसमाने मारफत॥

फूंक दी वह रूह जिसका फैज है अब तक रवाँ।
 हर तरफ फूला फला है गुलिस्ताने मारफत।।
 हर तकल्लुम में थी तेरे प्रेम की मौजें रवाँ।
 हर इशारे में रवाँ थी दासताने मारफत।।
 दीदनी था सब्रो-इस्तेकलाल का हुस्नो-कमाल।
 तुझ पे थे सौ जाँ से कुर्बा शायकाने मारफत ।।
 सच हुआ जो कुछ कहा था तूने बर-वक्ते-विसाल ।
 जाग उठेगा खुद ही बख्ते खुफ्तगाने मारफत।।
 मेरे परवानों के खातिर शम्मा जल उडेगी खुद।
 खुद ब खुद दौड़ेंगे उस पर तालिबाने-मारफत।।
 आज है फजलो करम से तेरे वह रौशन चिराग।
 रोशनी पाते हैं जिससे आशिकाने मारफत।।
 चश्मे -हक-बी देख ले 'बिस्मिल' निगाहे-शौक से।
 फूलता फलता है कैसा बोसताने मारफत।।

1. You are the sun of divine knowledge and the omniscient sagacious of its mysteries; you are the guide of the followers of the way, and the life even and the soul of divine knowledge.
2. Every phase of your life has been saturated with spiritual greatness, and every action of you will display the light of divine knowledge.
3. Although your physical form is non-existent, your samadhi - the last home place-is still glowing with light and every particle deploys its spiritual charm.
4. When you have seen the darkness that reigns everywhere, you have reviewed the perspective together of spirituality.
5. Your innovation has led to the foundation of a natural path of spirituality, having built the whole building of spirituality on a new base.
6. What Glory was there in the movement of your eyebrow that illuminated the whole spiritual atmosphere!

7. You have infused a new spirit of grace that still flows all over the world, granting the freshness of the flower-garden of spirituality.

8. Every world of you was a flow of love, & every gesture of your revelation of the divine mystery.

9. Your patience and perseverance have been remarkable, and the researchers of reality were entirely dedicated to you.

10&11. Your Sacred Worlds at the time of your union with the divine that " the fortunes of real researchers with the divine that " the fortunes of real researchers will be shining again, and for my devout of the light of the deity will be lit again by itself Attract candidates

आफ़ताबेमा रिफ़त (हिंदी अनुवाद)

आफ़ताबेमा रिफ़त एक क़सीदा है जिसमें कुल तेरह अशआर अथवा शेर हैं। इसे लालाजी महाराज के एक मुरीद श्री मदन मोहन लाल श्रीवास्तव जी ने मूल रूप से उर्दू भाषा में लिखा था। श्री मदन मोहन

लाल श्रीवास्तव पेशे से वकील थे और बदायूँ उत्तर प्रदेश में बिराजते थे। क़सीदा (फ़ारसी:

0) उर्दू शायरी का वह रूप है जिसमें किसी की प्रशंसा की जाए। क़सीदे के शीर्षक

आफ़ताबेमा रिफ़त का हिन्दी में अर्थ

हुआ अध्यात्म का सूर्य जो परम पूज्य श्री लालाजी महाराज के लिए प्रयुक्त हुआ है।

क़सीदे का हिन्दी अनुवाद सादर प्रस्तुत है:

1. हे अध्यात्म के सूर्य, अध्यात्म के मर्म को समझने वाले, डूबे हुए लोगों को राह दिखाने वाले, एवं अध्यात्म की काया एवं प्राण/आत्मा (स्वरूप मालिक)।
2. आपकी जीवनशैली के हर ढंग से अध्यात्म का वैभव झलकता था, एवं आपके हर हाव-भाव में अध्यात्मरूपी दुनिया का प्रकाश समाया था।
3. यद्यपि कि आपका (भौतिकरूप से) परमात्मा में लय हो चुका है, तथापि आपकी समाधि पर अब भी वही आभा एवं कण-कण में अध्यात्म की वही छटा और वर्ण विद्यमान है।

4. जब आपने (पूर्वी) आकाश को चतुर्दिक तमिस्रा (अँधेरे) से ग्रस्त देखा, तो आपने अध्यात्म की पृथ्वी और आकाश को ही परिवर्तित कर दिया.
 5. आपने आविष्कारकर्ता बनके सहज-मार्ग जैसे एक सहज मार्ग की नींव डाली, एवं अध्यात्मरूपी महल को एक नई आधारशिला (बुनियाद) पे खड़ा किया.
 6. आपकी भौहों के कम्पन/भृकुटियों के कर्षण में कुछ ऐसी चमकदमक व ठाठ-बाट थी जिससे अध्यात्म का सारा आकाश जगमगा उठता था.
 7. आपने सत/जौहर की ऐसी प्राण-वायु को फूँका जिसकी कीर्ति/यश/ भलाई अब तक प्रवाहित हो रही है और जिसके कारण अध्यात्म का उद्यान हर तरफ से फला और फूला है.
 8. आपकी हर बात में प्रेम की एक प्रवहमान लहर विद्यमान थी एवं आपके हर संकेत/इंगितार्थ से अध्यात्म की एक कहानी सी प्रवाहित होती थी.
 9. आपके धैर्य एवं दृढ़ता का परिपूर्ण सौन्दर्य देखने योग्य (दर्शनीय) था; आपके ऊपर अध्यात्म का शौक रखने वाले सुधीजन शत-शत प्राणों से निछावर थे.
 10. आपने मिलन की बेला में (अंतिम घड़ी में) जो कुछ कहा था वो सब सच हुआ कि अध्यात्म में सोये हुए लोगों का दैव (भाग्य) स्वयं ही (एक दिन) जाग जाएगा.
 - 11...कि मेरे चाहने वालों के लिए मेरे प्रेम की ज्योति स्वयं जल उठेगी एवं अध्यात्म के अभीप्सु (अभिलाषी) उसकी तरफ स्वयं ही दौड़ेंगे.
 12. आज आपकी कृपा और दया से वह दिया प्रज्वलित है जिससे अध्यात्म के चाहने वालों को रोशनी मिल रही है.
 - 13.ऐ सत्य को देखने वाली दृष्टि, तू प्रेमिका की प्रेम भरी एवं घायल नज़र से देख ले, अध्यात्म की वाटिका किस तरह फूलती और फलती है.
- अज़कलम मदन मोहन लाल श्रीवास्तव, वकील, बदायूं. (यकेअज़खादिमानेजनाबेहज़रत किब्ला-ए-मम्दूह). (उस श्रीमान पूज्य, प्रतिष्ठित, एवं प्रशंसित विभूति का एक अकिंचन सेवक)
