

Call of the Fellow Traveller

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Revered Master's Birth Centenary
Celebrations Committee, Dharwad

Call of the Fellow Traveller: a collection of essays on Sahaj Marg System of Sadhana by Shri Raghavendra Rao, B.Sc., B.E., M.I.S.E., Deputy Director of Technical Education (Retd.), Preceptor, Shri Ram Chandra Mission, Raichur, Karnataka.

Pp: x + 278

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First edition: April, 1999

1,000 copies

For Abhyasis of Sahaj Marg System

Published by:

Revered Master's Birth Centenary
Celebrations Committee,
Yogashram, #53, Banashankarinagar
Dharwad - 580008
Karnataka, India

Processed & Printed by:

S. I. Akalwadi,
Manohar Printing Press
Old Dalal Sal, Market, Dharwad.

PREFACE

RESPECTED Brother Raghavendra Rao had *Darshan* of Revered Master for the first time at our Master's House in Shahjahanpur on October 22, 1955. He is one *Abhyasi* who had assimilated Master and His Mission in the very first meeting. In other words, Revered Master had graced him fully at the first sight itself.

By the Grace of Master, Bro Raghavendra Rao had very soon acquired mastery in the process of Constant Remembrance of Master, and by which he attained *Sannidhana* (Benign Presence) of Master.

These articles are written by such an *Abhyasi* in such a condition, as mentioned above. In these writings, which include some of his speeches delivered on auspicious occasions, one would find a vivid exposition of the Principles of *Sahaj Marg Sadhana*. This priceless literature would guide all seekers of Truth for ages to come.

Even by mere reading, one would feel the Divine vibrations emanating, and an urge to take up the *sadhana* under the *Sahaj Marg* System. We trust that this collection of Bro Raghavendra Rao's contributions would serve as a valuable means of effectively communicating Master's Message to the humanity desirous of moving into the spiritual field.

April 30, 1999
Buddha Purnima

Justice D. R. Vithal Rao
Judge (Retd)
High Court of Karnataka, Bangalore.

FOREWORD

MAN'S quest for happiness has, since ages, been manifold and persistent. An in his relentless pursuit, he has mostly faced disappointments since his search for happiness centred around objects of pleasure or those very things he thought to be a source of happiness turned into nightmares.

On his journey, he has occasionally come to the feet of God Himself, who, in the form of a *Guru* has shown not only the limitations of happiness, but has also taken aspirants to the higher states of human evolution even while leading an ordinary family life.

Very rarely in one's life time, seekers of Reality find Manifestation of such a Divine Personality ready to render practical help to achieve the Goal of human life through practical methods and simple living.

One such example is amply found in the pages of this compilation: *Call of the Fellow Traveller*. The present book, consisting of articles and speeches by Bro Raghavendra Rao, is a unique one in which a seeker would come face-to-face with philosophy, religion, science, mysticism, and spirituality, leading to the transformation by the *Sahaj Marg* System under the guidance of our Master, Mahatma Shri Ram Chandraji Maharaj of Shahjahanpur (U.P).

An aspirant can also experience the warmth of Master's Love, and can identify himself with *Sahaj Marg* System through the author, who, by his close association with Revered Master, and assimilation of the System is an example of Master's Training and Teachings.

As followers of *Sahaj Marg*, we have been seeking clarifications on the practical aspects of the System, and on the Teachings of Revered Master. We are sure, all seekers of Reality will find this compilation useful on their journey towards the Goal of human life.

We are happy to bring out this collection on the auspicious occasion of our Divine Master's Birth Centenary Celebrations at Dharwad on April 30, 1999. Its rich contents have brought us closer to the System and its Founder.

We record our deepest thanks to Bro Raghavendra Rao for permitting us to bring out this collection on this auspicious occasion.

We are grateful to Smt Nalini Shyamrao of Gulbarga Centre for collecting the literature of Bro Raghavendra Rao from the various issues of the Sahaj Marg Patrika. The Celebration Committee is also thankful to Bro D Balaji of Bangalore Centre for his editorial inputs to make this compilation almost error-free.

April 30, 1999
Friday

B N K Ghante
Secretary
Revered Master's Birth Centenary
Celebrations Committee, Dharwad.

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Salutations to Babuji Maharaj

Dear Sisters and Brothers:

GREAT men are not born accidentally, and their Mission is not completed easily. Our Great Master has given us this Mission according to the needs of time, and it is for us to fulfil His Mission. We are very fortunate in taking up His work, and at the same time, a great responsibility has fallen upon us. The responsibility becomes even greater as Master has given us so much freedom to think and act.

Our present form of existence is the result of the mixture of complexities, solidification, distortions, and perversions in our Original Condition. When the essence disappears, trivialities assume gigantic and monstrous forms. Therefore, we have to be very careful at every step, to see that the essence is maintained in all its purity, and that even obstructions and impediments are transformed into guiding stars and stepping stones for our upward march, by the effect of the Light of this Essence.

Dear brothers, our Mission is unique. Everyone is welcome here. But once you adopt this as your own, you feel like disowning everything else. That will be a crucial juncture. You have to decide once for all, which is the best. Temptations for compromise are various and very strong too. But a compromise with falsehood, or with an unworthy thing on equal terms will be fatal to Spirituality and Reality. Hippocratic humility is as false and harmful as fanaticism and bigotry.

We are doubly fortunate in having Master living amongst us and guiding us. He has laid our firm foundation for our Mission. He has left it for us to complete the task of building it up. As this is going to be the most precious one and is intended to be everlasting, it becomes our duty to use the right things in the right manner at the right places. Any introduction of lower grade or improper things will harm

our work. Therefore, please get your things thoroughly tested and checked up by Master by opening up all your bundles to Him. Never hesitate to throw off the things if they fail to shine in His Light, however glittering they might have appeared to you in darkness. By such throwing away alone, you can become light and unburdened.

Our path is neither an ascetic's denial of this world nor the materialist's denial of the other world. Both the worlds in fact, all the worlds are in our view, yet we wish to have only the Master of all the worlds. He alone is our goal, and whatever things of the world we feel we are possessing should be for His sake only. Therefore, dear brothers, show to the world that you are having Master, the Master of all the worlds, with you and in you. Leave off weeping and crying to have or not to have some silly things or others, which have been told to you by others to be had or not to be had. Rise above these silly things of the silly worlds. Have only Master in your view. Merge yourself in Him in toto, or else, love Him to so an extent as to convert yourself into His beloved. Then you can have Him in full.

People are gradually attracted towards our Mission. A time will come when the whole world will look up to Sahaj Marg for guidance and light. Under such conditions, you have to prepare yourself for the great task ahead. A member of our Mission was once asked: "what are the Ten Commandments of Sahaj Marg?" He began to search for the leaflet! How I wish he replied, "See me and find out!" I wish every member of our Mission to become the embodiment of Sahaj Marg, and to be a true and faithful representative of our Great Master and His Mission.

I take this opportunity also to put in a few words of warning. Perversion in values has been the main cause of degradation and degeneration of many a noble *Sanstha*. The zeal to increase the number of members, the enthusiasm to collect more and more funds, or the desire to put out a charming show should never cloud the Light of the essence. Of course, we require more and more associates, funds and charm and all that, but all these should be for the sake of realizing Him alone. No trace of selfishness, self-aggrandisement, or the idea of gratification of

senses should enter our being. Then alone the Purity of our system can be effectively maintained, and there shall be no fear of degradation or degeneration.

Our *Sanstha* will be perfect when every member of it becomes perfect. And every brother can become perfect when he constantly keeps in view the Perfect Personality who is ever present in his heart. Complete submission to Master makes one fully receptive to the Transmission of our Master. Worship of the only one real Master helps to erase all other impressions from the heart. To consider all people of the world as your own makes you realize the common Origin or Ultimate source; to give away to everyone his fair dues relieves you of the heavy and binding burden. To think always about the welfare of your great Mission keeps you in eternal contact with Founder of the Mission. Thus alone, we can attain perfection individually as well as socially. Any trace of unsocial tendency must be rooted out of our being completely.

I pray to Master to give us all the strength and courage to live upto His expectations and to infuse us with Himself to carry out His work fully and effectively.

May Master live amidst us forever! Amen!!

(Speech delivered at the Annual Function of the Mission, at Shahjahanpur in January 1966)

* * *

Efficacious Meditation

THERE are numerous teachers prescribing numerous types of meditation. the types vary from a mere five minutes transcendental meditation to about four or more hours mental repetition of a few chosen words. While the gullible persons will blindly follow such practices, the clever teacher will, all the while, be trying to drive into their brains suitable suggestion to keep them under his control. These suggestions also vary from flattery to threats. The final outcome is utter slavery: just the opposite of the ideal sought by a seeker.

No doubt, as some philosophers put it, absolute freedom is just a fantastic fancy of the suffering human being. Man is a slave, all the same. Either he is a slave of others, or he is a slave of his own desires and imaginations. Even then it is possible for man to realize his real slavery when he realizes Master the One who is Absolutely Free. This realization releases him from all other kinds of slavery. Of course, then and only then man is released from all bondages. And whatever remains after it shall be his absolute natural state.

Therefore, it is necessary to have a clear view of the goal, to select a teacher who has attained that goal, and to adopt the practice of meditation under such a One's guidance to reach the goal. Otherwise any meditation taken at random without having a clearcut Goal and a worthy guide invariably lands a man in either lunatic asylum, or a world of fantasy and nightmares.

It is certain that mechanical repetition of certain chosen words cannot be termed as meditation. To concentrate on some chosen pictures or idols is also not meditation. Meditation consists of thinking about a pious idea for a sufficiently long time, with interest and even with love. Such a practice of meditation will drive that pious idea deep into the subconscious or unconscious level of the mind. Therefore, it becomes imperative to take the Highest Ideal as the object of

Meditation so that such a thought may be driven deep into the innermost core of our heart.

The optimum duration of Meditation over a given pious idea is about an hour to get the best results within a reasonable period. It normally takes around 10-15 minutes for an average person to get steady to make the mind to have a continuous flow of that Divine Idea, due to the habituated fickleness of the mind. Therefore, a 10 or 15 minute meditation is just useless. Of course, if there is a capable and a worthy teacher who can transmit Divine Impulse, it will be a different matter. In that case much effort or labor of the *abhyasi* is saved. And fortunately, if we can catch hold of the Perfect Teacher or *Sadguru*, our object is immediately realized by connecting ourselves with Him with intense love and faith. As *Sadguru* is connected with Ultimate, Our connection with *Sadguru* will naturally connect us with That.

The efficacious meditation has a dual effect to produce one is purification of the heart and the other is infilling with Divine Light. These two effects are mutually interactive. It is not possible to have one without the other. Therefore, any practice of meditation must coordinate the mental activities in such a way as to at once purify and divinise the heart. A certain amount of will force of an *abhyasi* or a little Transmission from a capable Master will augment the above process of purification and divinization.

The easiest and most efficacious form to meditate upon is the Form of the Perfect Human Being, who has attained the Highest, and is ever living in That. Where can such a fellow being be found? One has to search and pray for it sincerely to God. We take the example of our beloved Master in this regard. A sincere seeker's heart immediately recognizes such a superhuman form. It is literally true: "God Himself comes to the door of a sincere seeker." A sort of unconscious love envelopes the core of the heart when one comes across such a Personality. And if one strengthens that love by his practice of Meditation with devotion, interest and attachment, he is sure to realize the Goal in the shortest possible time.

Love of Wisdom

To aspire to become wise is the natural urge in human beings. Some consider themselves wise and desire to grow still wiser. Some others are fed-up with their own wisdom and hanker after some sort of superior or Divine Wisdom. There is a basic belief that wisdom is the cure of all ills pestering mankind.

When desires due to the knot of the heart become the base or the controlling agent of the activity of human thought, the love of wisdom itself becomes one of the innumerable desires. The meaning of wisdom is coloured by desires haunting the heart. Sometimes, wisdom is translated as knowledge about the special properties of material objects, to use them for comforts or gratification. Some other times, it is interpreted as the enlargement of one's awareness, or even the development of the faculty of reasoning and logic to tickle or gratify one's own ego or pride.

It is universally accepted that wisdom is understood in two ways, namely, the worldly wisdom and Divine Wisdom. When Creation started, it was as if a stream of Divine Energy descended. Up to a certain point of descent it was one main stream. From there it branched out into two main streams. Of course, there have been many minor currents as well. Out of the above two branches, one flows downward and the other towards the right side tending to take an upward turn. The downward stream probably relates to materialisation and solidification, and the right stream is spiritualistic or sublimating. Divine Wisdom pertains to the right (side) stream, and the worldly wisdom probably pertains to the downward stream.

It has been the speciality of *yogis* and sages of India to aspire for Divine Wisdom. For this, the first requisite prescribed by almost every great sage is to purify the heart and put a check to its downward tendencies. Divine Wisdom dawns upon

him, who, they say, has rent asunder the knot of his own heart.

The point of Wisdom is just below from where Divine Current started to flow downwards. The great *yogis* have discovered that one desirous of reaching the point of Divine Wisdom should first make a movement towards 'right' (direction) in accordance with that branch of the Divine stream which flows towards right side. There are five main points in the region of the heart. After completing spiritual journey of these five points each successive point is either towards right side or at an upper level of the preceding point. A pilgrim in the spiritual field enters the sphere of divine wisdom.

The Divine impulse transmitted by one who has crossed all the points and has entered the Divine region greatly helps one desirous of attaining Divine Wisdom. In fact, such a Transmission becomes absolutely essential at higher levels which are so slippery that it is almost impossible to abide there unaided. Transmission from a capable and worthy Master alone can help to push an aspirant to higher levels. Those having intense love for Wisdom are requested to take up the research work in this field of Divine Wisdom, and discover new vistas and possibilities hitherto unknown in this field.

(Sahaj Marg Patrika July 1968)

* * *

Constant Brooding over our own afflictions increases our worries. Our attachment to them develops and we become rigidly entangled in their intricacies. This hampers our onward progress and the chance of success becomes slight.

-Babuji

Then and Now

Soon after I joined Shri Ram Chandra Mission, I had to face a peculiar situation in my small circle of society. Some of my friends were simply taken aback to learn that, I of all the fellows, have joined a spiritual organization. A few murmured that they had all along been thinking that I would sooner or later do such rash thing. Most of them had nothing but scorn or sneer for religion, and pity for me. Ofcourse, almost all my friends were university graduates either in Arts, Science, Engineering or Law. Some were employed, and some others were looking forward for some bright opportunities. I had joined service as a teacher in Engineering Science then.

Years rolled on. Master declared that my formal training in Spirituality was almost over. Worship was dropped off not due to my sneer or scorn but simply because of its sublimation. I sometimes happen to come across my old chums. No longer that carefree and free-thinking fresh young graduates they were. It is now my turn to have dig at their religiousness, ofcourse, not with scorn or sneer or even pity, but out of sheer concern for their spiritual welfare.

How has this happened? How quickly has this transformation taken place? Shall I compare my course of life with theirs? Does it imply that I feel an inch taller than they do? No, Never. I love them as I have loved them before, more sincerely. When they tell me about the gods they worship, about their desires, which have been granted by these gods, about their hopes, and about their fears, I listen to them quite sympathetically. I tell them about my ideas about *gods* and *religions*, *japas* and *bhajans*, *gurus* and *bhagwans*, ofcourse, quite freely and frankly in reply to their inquiries, and they are again taken aback. What has happened for such a state of affairs to come?

Modern education has scattered the faith of intelligence and enlightened people in religion and religious methodology, but it has not substituted a higher power of spirituality in its place. Mind remains quite unregulated. In due course, desires

and necessities and 'Nature's Kicks' over-shadow them. Their intelligence gets blunt and darkness enters into their being. Consequent strife and struggle focus them to call gods and religions for their succour. Keepers of gods and religions are never ready to oblige. So vegetation sets in. Exploitation continues in few different forms.

All the trouble is due to wrong methods, wrong guidance, and even wrong aim. After I saw Master, all these three were fully realized in their proper forms. The aim was correctly oriented ; a superb and only effective method was given to me by the name of **Sahaj Marg** by the Perfect Master. The whole training has been completed through the special method of Transmission. All darkness vanished, all solidity melted and washed out, and the entire life made sublime by Master.

May all my beloved friends taste this nectar and regain their Originality by the Grace of Master.

(Sahaj Marg Patrika of January, 1970)

Way to Immortality

Parents of Young Markandeya were grief stricken because the predicted hour of death of their beloved son was fast approaching. The boy had already gone to worship the Supreme Lord. The God of Death went to the boy but could not touch Him because the boy was enveloped by the Grace of the Supreme Lord. The God of Death had to return empty-handed.

The God of Death had taken the life of Satyavan. The devout wife Savitri followed the God of Death to get back her husband. She braved all dangers and troubles on the way and kept on following the God of Death. God dissuaded her a number of times but she would not listen. Finally, god consented to grant her any boon she desired. She tricked God into granting her the boon of sons and grandsons. As she was devotee's wife, her husband was restored back to earthly life.

Young Nachiketa went to the God of Death and waited for Him for three days without taking food. The God was pleased with the boy and promised to grant Him three boons. Being a very shrewd and clever boy who would never allow himself to yield to any temptation, he wanted to know the mystery of Existence itself as the final boon, for, who would be more qualified to impart this knowledge than the very God of Death? Thus Nachiketa not only crossed the threshold of death but also became immortal through attaining self-realisation by the Grace of God.

The philosophical thought of India has been greatly enriched by the abovementioned episodes. The high drama, the exquisite romance and the highest of philosophical thinking have influenced every aspect of Indian Culture and Civilisation. Art, Literature, Poetry, and Philosophy have amply drawn their material from the above. Mystiques too go into raptures of ecstasy by the mere mention of the names of Markandeya, Savitri, or Nachiketas.

Love of life is the essential property of every human being. The fear of death enters into the living being due to the confusion of the retention of the particular form with the real life. This confusion can be traced even to the so-called inanimate forms of matter. Consequently, the break of forms releases the locked-up energy into action. If, somehow, this love of life is properly oriented towards the real life by shifting its emphasis from an individual form to the Oneness of Existence, the fear of death can no longer remain in one's being. All threats to an individual form lose their significance and meaning. Why does an individual get so much attached to his individuality? Ancient seers have seen various powers of consciousness and called them Gods, who always try to help men to live as they are for the fulfilment, or even for the retention of those powers. Men provided food for gods, and gods provided food for men. Heaven and Earth were married.

Just as there are gods to help men, there are also demons who live upon the darker and the baser powers of consciousness, and they too are constantly demanding their share of the food, given by men. Gods and demons are really *blood brothers*, the opposite kinds of powers of the same consciousness.

Ancient seers have also seen that even gods and demons are not free from fear. Men pass either into the worlds of gods or into the worlds of demons after completing the period of their earthly existence. It is but natural for man to desire for the world of gods. That the world of gods is not the ultimate abode has been quite clear to the deep-thinking sages of the past, and hence they pointed towards yet higher spheres of existence; and they also hinted at the methods of securing Ultimate Liberation, passing through the brighter worlds. The first and foremost condition for it is to have an intense desire to gain it, and to be rid of every enticement or temptation.

No doubt, one has to face and also conquer the demoniac world, since the polarisation cannot be of one brighter sign only. The beings of darkness whose

very nature is to attack and destroy all that is bright and good, terrify, threaten, and even attack aspirant. They do not hesitate to attack even Him who has reached the Destination but maintaining His earthly form for the sake of His lovers and to help His associates. But in such cases those demons will be doomed. Nevertheless, some physical harm is caused to the Body, which can be treated only by intense love and the power of prayer.

The idea of attempting to make this earthly body live forever is foreign Indian Wisdom, which has somehow crept into us, waylaying even some good *yogis*. That the life and the entire existence is one dynamic whole, without any allowance for the stagnation of particularised form, had been the basic conviction of Indian Philosophers, and the evident fact of the experience of the ancient seers can be verified from the very way of Indian Life. The spirit of renunciation and inner detachment to the earthly, or even heavenly forms have been the keynote of Indian Culture. Immortality, so highly spoken of in our scriptures, is the regaining of complete freedom from all bondages through self-realisation, which can be had only through the Transmission of Divine Grace.

That this Transmission, has again to be sought for by an aspirant is another important point stressed upon by the sages of the past. It appears to have been practised in their seclusion by the great *yogis*. It is only in the System of *Sahaj Marg* that this has been brought to light and made available to every sincere seeker. Now, anyone, who wants to realise the spirit of a Savitri or the conditions of a Nachiketa, or a Markandeya can easily get his desire fulfilled if only he approaches an adept in the art of *Yogic Transmission*.

(*Sahaj Marg Patrika of July, 1970*)

* * *

New Light Shining in India

HISTORIANS tell us that about 2,500 years ago, a great personality known as Goutama Buddha preached about methods, by practising which men could get rid of miseries of this earthly life and attain *Nirvana*. Now we come across many forms of *Buddhism* and many kinds of Buddhists, almost all of whom are still suffering from the same miseries and still hoping for *Nirvana*.

About 2,000 years ago another great personality known as Jesus Christ preached about the way of life to attain salvation and enter the kingdom of God. Now we come across many forms of Christianity and many kinds of Christians, all most all of whom are still suffering from the same bondages of flesh and struggling under devilish dominations.

Similar is the case with Islamic and other various religions and their followers. Even secular ideologies and philosophies like Marxism and Darwinism have been relegated to a similar fate of fanatic followers suffering miserably. Even though Marxists do not call their ideology a religion yet it has been betraying all symptoms of religion like dogmatism and intolerant fanaticism based upon selfish and vested interest of leaders, or men at the helm.

India is a great country noted for its great spirit of tolerance and generous hospitality for all religious as well as secular ideologies. Even though these noble virtues have been costing its integrality, and sometimes even sovereignty and independence, yet, quite oblivious of these calamities, it is continuing and even developing those qualities. In this country, one can see different shades and colours of all ideologies and religions with a guarantee of religious freedom, and freedom of thinking for each and every citizen.

Due to this spirit of freedom only, it has been considered a boon granted by God, to be born in this great land, in spite of common miseries associated with poverty,

old age, disease and death. When a believer in a particular religious ideology starts killing his fellow-beings just because he thinks that they do not believe or have faith in his conception of God; when a believer in a particular social theory or ideology indulges in mass killing of believers in other ideologies in order to 'save' his own ideology; or when two groups of the same religious faith or social ideology start mutual wars, the Indian Mind gets baffled and can never believe in their professions of religious faith or social ideologies.

The Indian Mind takes the commonsense view that these wars are fought to preserve parties with vested or selfish interests. The parties are ashamed to acknowledge their animalness and lower levels in the rung of evolution, and start clothing brutes in themselves with deceptive and plausible ideologies. These mass killings or wars become more cruel when these victims are assured that it is all for their own good. When animal sacrifice was prevalent in India, priests were preaching that the sacrificed animal would straight away go to heaven. No wonder, if an atheist should recommend to priest to sacrifice his own father, if it were really so. Philosophers try to separate, classify and analyse problems, attempt to put forth their theories, and sometimes even recommend their solutions. Nevertheless, the problem of an individual remains as complicated and unsolved as the problem of society. Mystics also attempt to solve it, but before they can do anything, they get entrapped in their raptures or emotional ecstasies, or even fanciful hallucinations.

Therefore, if any fresh attempt is to be made by anyone in this direction, one should take care to avoid pitfalls which humanity has already encountered, and expand his vision of Ultimate or of the ideal to Infinity, and make a firm determination to remain dynamic, and never to stagnate at any point. The vast development of technology and the spread of education ought to have convinced almost everyone by now about the tremendous potential power that lies in the thought power of man. All sciences, philosophies, religions, discoveries and inventions are the result of man's thinking.

Hence, solution of the problem of an individual as well as of society lies in utilising this power of thought, which depends upon an individual's will and effort alone. No amount of brainwashing techniques, religious persecutions, or inquisitions, or even temptations and persuasions can help in preparing an individual to take work from his own will power. An individual shall have to willfully will for shattering away his own bondages and become free. Then only one can hope for further evolution and progress to higher human and even to divine levels.

Of course, the help of a higher power is quite necessary and even indispensable. But that higher power, apparently outside of oneself, has to be ultimately discovered within him only, for which, again the same higher power helps. This is not mere mysticism but a practical and a realistic fact of experience. In the practice of Raj Yoga, according to the System of Sahaj Marg, this help is rendered through Transmission. If anyone is desirous of experiencing it, he may approach a preceptor of Shri Ram Chandra Mission and try the experiment.

The question of realism versus idealism; institutions versus individual; holy ignorance versus realisation of God, and many others are resolved in a very natural manner if one starts using his own power of thought after practising it. This is a new path discovered by the Founder President of the abovementioned Mission, and fortunately for us He is amongst us to help us without an iota of selfishness.

May all seekers see the Light! Amen!

(Sahaj Marg Patrika of November, 1970)

* * *

Catch The Spirit

Dear Sisters and Brothers:

I HAVE come from Raichur. Like me many have come from many places to see Master. Master has attracted us and we came here. Have we come here just to see Master, or to have something more? What is the purpose? What is the idea? These things we have to think. I am addressing all *abhyasis*.

We have taken up the practice of Meditation. Here our thinking must function. We must think. If you want to stop thinking, if you are afraid of it, and if you cannot manage it, it is not for you. Meditation is not for you. If you do not want to think, there are many so-called other systems, many so-called *gurus*, many so-called *yogic* methods, where you can conveniently forego your faculty of thinking and go to sleep. There is confusion between dullness and peace. Here we have to use our thinking faculty. We have to use our wisdom. Meditation helps in developing that. When that is developed then naturally our other behaviour has to change or follow. This is necessary.

Meditation or *Puja* or *Abhyas* is not a matter of formality to be done for an hour and to be forgotten. It is not like that. You catch the spirit of it. The practice of *Sahaj Marg* - why are you doing this? To mould your life completely? To realize God? To have firm determination? To have that Ultimate Goal? Or to realize That in this life only? If you want to have That, continue the practice, and if you continue the practice under the instructions of a preceptor, then follow the instructions of such a preceptor implicitly and mould your life, mould your behaviour, and your ways of speaking accordingly.

I have come across many *abhyasis*, whenever I visit Hyderabad, who ask me about their progress, about their condition, and about their level or whatever it is; Not only Hyderabad *abhyasis*, but all other *abhyasis*. They are naturally anxious and inquisitive to know about it. It is a very good thing. You develop that and try to

find out yourself. Try to find out how far you have changed, how far your habits have changed, how far your behaviour has changed, and how far you have been helpful to others. This way of thinking is absolutely necessary. Then only you will be able not only to help yourself, but also influence the community and humanity in general in the right direction. Otherwise, if you still maintain old conceptions, given by the so-called *gurus* and *swamijis* and religions, if you have got all that bondage and that luggage with that, you add grossness on your heart and impede your progress.

You must be prepared to give up idolatry. Idolatry is developed by mechanical ways of thinking. You have to get rid of it and use your wisdom, and try to find out what for and why you are doing it. If you do mechanically you have not used your faculty of thinking. To give silly examples (if I shall tell you how awkward and silly it becomes), the habit of doing service: we love our Master and want to be of service to Him. All of us want to be of service to Him at the same time. Imagine the implications. The other day it so happened. Master was travelling from Madras to Raichur in the express train and the train stopped at the platform. And our *abhyasis* started to run along with the train, saw our Master in the coach and rushed into the compartment and did not allow Him to move. With great difficulty He could come out, and *abhyasis* took away His luggage and they all ran away. Well. Imagine in this crowd what happened.

Ofcourse, everyone has acted with affection and to be of service. Instead, what is the result? Well, Master had to stand for a while and had to ask ‘where is my luggage’? ‘Where are the *samans* (baggage)’? So, instead of being helpful we become positively inconvenient and unhelpful, and it is also a question of waste of time. Master had to stay for 15 minutes waiting for the articles to be again checked. It is a small thing. So, we can just understand the affection and love of the *abhyasis*. But, if it is done in an orderly way, it will be helpful.

I am thanking Hyderabad *abhasis* who have called us. What is our duty, the duty of those who have come from outside? This is not a *sanyasi's ashram* where you can go anytime without notice and go on becoming like them putting ash on your

bodies. Here, we are all earning members, *grihastas*. We should have that sense of responsibility. We must inform the organizers well in time that we are coming so that they can arrange for food, etc. Suddenly, 20 people come, at the dead of night and put them to inconvenience by demanding food etc. We have come here. We want meals. Ofcourse, they have invited; it is good of them. But we should not become a burden. Like that there are many things where we have to use our brain or wisdom. If we are unable to use our brains, what is the meaning in doing this *puja* and putting up a show, saying “I have been an *abhyasi* senior by 5 years, and I have been doing practice for 10 years?” Progress is not measured by years of practice.

When Master comes, we will be inconveniencing Him by not allowing Him to move. Think about it. Not that you are doing it willfully. You are carried away by mass psychology. One fellow starts to touch His Feet and all others follow him. Touching the Feet is alright. Have no quarrel with it, but to make it a mechanical habit without using our intellect, without using our wisdom, and becoming positively a nuisance, is a nuisance. So, what I mean to say is if we are practicing one thing, we must develop our wisdom. It must illumine our intellect. If these two things are not developing, think that there is something wrong, meditation is not right or you are not doing meditation according to *Sahaj Marg*.

Go to a preceptor individually, privately, tell your difficulties, and tell him your troubles. He will be able to help. We have to get rid of all grossness, and primitive thoughts accumulated by us by listening to lectures of the so-called *gurus*, who say “you have to fall on my feet, then only you will be getting a ticket to heaven.” This is foolishness. Wash out the impression of that thinking. It is absolutely necessary. Until you have washed out all these things, and unless you have purified all that grossness and complexities, you can’t hope for better results. Higher approaches can be given in a second, when we have got such a powerful Master, just for the asking. But how about this purification? Are we fit for it? Have we made ourselves deserving for that? Have we surrendered to Him absolutely? Are we prepared to take His Instructions implicitly and follow everything? Are we prepared to leave off our old mechanical ways of thinking?

Well Sir, *Sahaj Marg* is not for cowards. It is for the lion-hearted. A big revolution is coming up in the history of spirituality. An entirely new and revolutionary method is being given to you. Prepare for that. If you want to retain all this grossness, it is not for you.

Dear brother, in order to progress rapidly in the field of spirituality we have to determine once for all. We have to opt for it once for all, throughout all your pre-conceived notions, and all sluggishness which you have inside, and the various values which you have developed by constant hypnotic suggestions of the so-called *gurus*. Dehypnotize yourself. We should wish to have only Ultimate. Our idea should be on Ultimate. Have the Goal before you. Have the Goal. All our desires are obstructing the goal. That is an axiom. All desires are hindering our progress. He is the only help to take us to the Ultimate.

Daily we have to repeat this Prayer: “ *O! Master, Thou art the real goal of human life, we are yet but slaves of wishes, putting bar to our advancement, Thou art the only God and Power to bring me upto that stage.*” We cannot progress even one step without His help. We should wish for it. We should dedicate ourselves to it completely without any reservation. Our response should be to do whatever we can do to get rid of the thinking of our own making.

We must try all our best, and we must reduce the labour of Master. It will be too laborious to go on telling you so many things, silly things, which you can decide for yourself - whether I should put on coat or shirt or trousers or *dhoti*. Well, He is not here to guide you in those things. You have to decide for yourself and see that it is not inconvenient to others, but it should be helpful to you. That is why ‘develop wisdom’. Your wisdom has to help you if you are practicing properly. These are the two things needed. The method should be proper. You have to follow it properly. *Sahaj Marg* is the best method, and it has been tested and understood by all *abhyasis*. They have understood that this is the best thing for them.

See dear brothers! I am addressing specially the *abhyasis*. They have been practicing it for a long time in order to have this rapid progress. What does this

rapid progress mean? How far we have progressed? You have to think. You have to think and think properly and get it checked by expressing it before a preceptor. And your thinking must reflect in your behaviour. If the behaviour is not correct, if it is not corrected, and if it is not rectified, then, there is something wrong in our practice of Meditation. Desires must fade out or must become less and less. We must go to the Goal, we must ascent to the Goal, and we must go nearer and nearer to the Goal. Keep the Goal in your view and remove obstacles from inside the heart. Remove obstructions to develop the spirit of total surrender to a preceptor, and to the Great Preceptor (Master), you develop complete surrender, and this alone can help you to reach the higher levels in Spirituality.

With these words I close my speech.

(Speech delivered on the occasion of the Visit of His Holiness Shri Ram Chandraji to Hyderabad Center on June 14, 1971)

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We must cultivate the habit of forbearance and tolerance, putting up coolly with taunts and rebukes of others, feeling ourselves to be at fault. This is not too great a sacrifice for the attainment the great Goal.

-Babuji

Master the Secret

Dear Sisters and Brothers:

As THE Chairman of the Celebration Committee for the celebrations of Revered Master's 79th Birthday, I am happy to note that all of you have responded in coming over here, and I welcome you and wish you the best.

Master is amongst us here. We have assembled to celebrate the Birthday of our Master. So, it becomes our duty to be in a state of prayer for Master's health and His long life, and well being. And it is incumbent upon us to see that Master is provided with all conveniences, and not the slightest of pressure is exerted upon Him. As it is, He is already busy with His special work in our interest, and if we put our own small pressures upon Him, it will be too much for Him to withstand. He will be tired physically, and it will be a great exertion for Him. Yesterday, when He had come here, and walked only a few steps, He felt very weak and was taken to the house immediately.

So, I shall tell you the best way in which we will be benefited by the presence of Master amongst us. It is a secret, still I shall try to make you understand. I shall try to open it. The greatest secret is Silence alone. Still, I shall try to tell you how best we can make use of this opportunity for our spiritual benefit without giving Him or putting Him to undue strain, or without giving Him undue exertion. So, you silently develop in your heart a state of Prayer and state of receptivity. Are you following, my Dear Sisters and Brothers?

I am taking for granted that all of you are regular *abhyasis* and know the technique of *Sahaj Marg* by practice and experience. If some of you do not know that, well, you can learn, but those who know the practice, I am addressing them specially. Because, just now, we had our Meditation. Now how best can we make use of this opportunity for our spiritual development is the question. So, as I told you, again, each *abhyasi* must master the secret. Because, it is the business of

each one of us. It can be just showered on a mass scale. We are not stones. We can receive it, we can reject it. If we reject like stones, it will fall and go away.

Here, we have got the practice. We can practice to receive the Grace fully. So, open up your heart and remove all desires except that of Master and Master alone. Do not exert any pressure on Him, or for getting from Him, leave Master free, and let Him give to us according to our capabilities, or according to our fitness. Let us make ourselves fit and deserving. That is our duty. How do we do that? By purifying our heart. Banish all desires. Remove all grossness from your heart. Remove all complexities and complicated thinking.

Sahaj Marg is the simplest way. It is the easiest way. Only you have to develop the skill by practice. So, think of Him. Think how best to be of service to Him. But it is not physical service. If each one of you tries to lift Him, you will only be tearing Him to pieces. That is not the right way. All of us can not simultaneously try to do the same work, and if we do that, we can not achieve any thing. This is only the material aspect. So, do not think of trying to help Him in a material way in which you think it is good. If any help is needed, because you are *abhyasis*, and you are all brothers and sisters, well, we would not hesitate to request any of you to be of any particular service. Without being requested, or without being asked to render a particular service, if you go on jumping, you will be annoying, and obstructing the smooth working.

Here, our brothers and sisters have arranged to the best of their capabilities. Our Mission is growing. No amount of enclosure is enough. We are expanding in the entire world. So, a limited space will always be limited, will always be overflowing. So, again, you have to exercise your thought to decide how best you can participate, and how best you can be of service, and can get maximum benefit. These are all the things, which can not be done by developing a mass hysteria or mass feeling. No. It can not be done on a mass scale.

Spirituality is *Atmavidya*. It is for every one of you; you have to find out your own way. So, you have to develop your own way. You have to develop your own skill. The principles are there, and whatever secret is there, Master is trying his best to

bring it to the knowledge of commoners like you and me. Still it is silent. On that we have to develop. That is done by practising Meditation. And this practice of Meditation as you have experienced is very simple in our *Sahaj Marg*. Just close your eyes and think of Diving Light in the heart in a very simple way. Do not make mental projections. It will then not be real and natural. Do not go on struggling and fighting inwardly. Just sit and meditate. You are waiting for Divine Grace to come. Develop this practice. You may be sitting for 5 minutes or half an hour. The best results you will, however, get if you sit for one- hour everyday in the morning. This practice is absolutely essential. And then, there is evening Cleaning which every one of you know it. You do that. And there is Prayer. The Prayer is the most important of these. Our prayer in *Sahaj Marg* is not like any religious prayer, indulging in flattery of gods or goddesses. It is something wonderful. It shows you the Goal, obstructions on your path, and help from whom to expect and to whom you are to surrender. Prayer is not confined to just words. It is even beyond the meaning, which the words contain, though sentences are there which will give you the idea. But then behind those words, there will be *bhava*, there is the condition. When words are forgotten, when *bhava* is also forgotten and you get merged in the state of prayer, you will go into sleep in a state of prayer. Then that sleep is converted from ordinary animal sleep to a state of Prayer. That is the right way of using your state of sleep.

Scientists have told us that human beings are no better than animals. Whatever it may be, there is one speciality of human life. We can think, and we can make use of our power of thinking to rise higher above the animal bondages. Animal things are there no doubt, but there is something superior. We have the faculty of looking into something more superior. That is the goal. That is the evolutionary point we have to attain. For that, we have to prepare ourselves-develop the state of Prayer.

What is the method? The method is what I told you now. While going to bed, transform your sleep into a state of prayer. Do this practice, and when you get the knack of it, you can always remain in a state of Prayer. When that happens, you will be receptive to Divine Grace. You are then bound to suck, swallow and digest

Divine Grace. You will become fit for That. That is the way in which you have to develop your own skill. Everyone of you have to develop that skill. So, as I told you, here we have all assembled for a particular purpose. Whose Birthday are we celebrating? Let us see to it that He is kept very very happily, comfortably and conveniently. He must be happy. It is not like a religious worship where we do not care whether the god we worship is pleased or not. There we do know who the God is. We do not care whether that God is pleased or not. We will go on doing our *puja* pleasing ourselves only. That is the habit of thinking, which we have developed. Here, we rise above that. Please note it. We have to practice to get Divine Grace. So, for that, Divine has to be pleased.

Here, we have got Divine Grace in the form of Master, and again Master has given preceptors who will tell you, and who will guide you whether your ways of worship are pleasing to God or not. If they are not pleasing to God then he will tell you how to please God and get His Grace. Think of the specialty of *Sahaj Marg*, i.e, Transmission. The Grace can be transmitted. Everyone of you have got It. When Grace is transmitted, it means that you have adopted a proper attitude to please God and you have received it properly. There is the Grace, there is the Transmission. It helps you in attaining the Divine. That is the Goal. No other Goal is kept in view which will turn into silly desires. There can be many desires, which can obstruct your progress. All the energies are frittered away in trying to fulfill silly desires which are contradictory many a time, and which create friction, spoiling your discrimination. If the Goal is before you. All your activities are correctly oriented.

(Speech delivered on the occasion of 79th birthday celebrations of Revered Master in Bangalore on April 29, 1978)

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Happy be the time that brought forth the present day which promises fulfillment of the Master's Mission.

-Babuji

Prayer and Meditation

Dear Sisters and Brothers:

I would like to place before you a few points to consider regarding our meditation and purpose of meditation. I have come across many *abhyasis*, when I ask them why they meditate, they just think for the reply and find themselves unable to answer. And I have come across some others, we have been practising some kind of *yoga*. When I ask them why they do it, they put forth some vague answer. It is absolutely necessary to know the purpose of Meditation. If the highest stage is not before our view then all our efforts will be wasted, or if they are pleasure-seeking activities, they will create more grossness. Therefore, please think deeply and understand why we are meditating.

The Prayer is there before us. In the Prayer the goal is clearly stated. The obstructions are also mentioned as also the Ultimate Source and Support. So, make it a point to start Meditation with Prayer. Then you are quite clear and your receptivity will increase.

I have come across many prayers in religions, etc. If I examine carefully, they are all meant for limited purposes. Either for worldly benefits or removal of miseries, etc. In *Sahaj Marg*, our aim is quite clear. And, we have the personality before us who is connected with *That* permanently. If we make Him our aim and connect ourselves with Him, we can hope to have spiritual progress. Otherwise, this very Meditation will spoil the purpose and may create (instead of removing) complexities, including some undesirable things. The Prayer may give you the idea. It will give you the idea of Goal. For this, you will have to think over the meaning deeply and forget the meaning to develop the state of Prayer. That is the method prescribed while going to bed. The process of supplication also takes place. The animal tendencies of sleep are transformed and sublimated into state of Prayer. That state of Prayer develops your receptivity and you are bound to progress in Spirituality by leaps and bounds if you develop a state of Prayer.

So, this prayer has got dual purpose: it reminds you of your Aim, or your Goal which you have to achieve, and it always shows you, or reminds you of Master. At the same time, you can develop the state of Prayer, and all grossness will be removed. Everyone of you might have observed what happens actually in Meditation. Removal of inner suppressive thoughts, desires, and so many other complications come to consciousness. They come to your awareness during Meditation and are removed. This process continues for sometime. It is actually purification. You need not fight with thoughts during Meditation and you need not be dejected if thoughts are there. After Meditation, if you try to recall all the thoughts you may hardly remember one or two. This is the proof to show that the harvest of thoughts was for the purpose of purification.

So, the systematic practice of Meditation, is quite essential. It is very simple as prescribed in *Sahaj Marg*. It is very simple. Only, we complicate it by practice of other systems of *sadhana*. You have got so many ideas about Meditation and we form complexities, and we like to have our Meditation to fit into these concepts and we forgot Reality. Reality is covered by our prejudices and complexities. So, if we want to reach reality, let us be brave; and then you will know it very soon, within a very short time by this practice.

We create complexities by misusing our thought, and we can get rid off them using the same thought properly. The power of Transmission is created by thought, and our development in Spirituality is effected by the power of thought. The whole system of practice is based upon mere thought only. And fortunately, we have the personality who has mastery over that power. He is connected with that Ultimate, and is free from all solidity and grossness. If we connect our thought with Him or His personality, it is very easy to get rid of obstructions; and then, you go through different stages of subtleties, and still finer conditions will dawn.

Our original condition was one with Divine. And by allowing our senses and desires to creep in a very haphazard way we have created all this complexities. Due to that, all senses have lost wisdom. Man is no longer a man but just an

animal. We have created inner bondages out of which we cannot get away. Now, we must get rid of inner bondages, which we have created ourselves by following wrong concepts and creating further complexities. The best way is to connect ourselves with Him who is free from all bondages. When you attain that freedom from inner bondages, you are really a free person. It is very very easy. That is what Master says: "It can be easily attained provided you 'will' for it." You make a firm will that you should get rid of the inner grossness, etc., and that you would not be carried away by pleasure-seeking tendencies. You make a firm will and take Master's instructions, which are very simple, which can be followed by any person. If that ideal is fixed, the progress can easily be achieved.

May Master bless all with speedy progress!

(Talk delivered on Basant Panchami Celebration Day at Shahjahanpur on February 1, 1979)

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"Books do not help in realization: And when realization is achieved books are useless."

-Babuji

Abhyasi, Preceptor & Master's Transmission

WHEN a person wants to take up the practice of Meditation according to the System of *Sahaj Marg*, it is necessary for him to fix his aim before taking up the practice. Otherwise he is likely to be misled by his own false concepts and tainted observations. The aim should be complete oneness with God, or the highest state of his evolution, which is beyond senses, and beyond all mental pleasantries, and and also beyond even his ego. Therefore, an *abhyasi* (he who takes up the practice of Meditation) should once for all decide to have nothing to do with his own pleasantries, either sensual, or mental, or egoistic. Then alone can he hope to get the real benefit of Master's Transmission.

Having fixed his Goal as the attainment of the highest condition possible for man, the seeker should approach any preceptor of Shri Ram Chandra Mission to receive Master's Transmission through "sittings". It must, however, be clearly understood that a preceptor is not Master but he is also an *abhyasi* who is permitted by Master to help his brother *abhyasis* through Transmission. An *abhyasi* need neither try to imitate a preceptor nor try to find faults but simply wait for the effect of Master's Transmission for his own evolution.

A preceptor, in turn, should always be attentive to his own evolution, which should create confidence and goodwill not only in other *abhyasis*, but also in all persons who come into contact with him. His behaviour and activities should create feelings of love and piety in others. If a preceptor does not mould his own character in keeping with the Teachings and Ideals of *Sahaj Marg*, he will be doing dis-service to the Mission and his Master. A preceptor himself should do the practices of Meditation, Cleaning, and Prayer so that his associates may do the same with confidence and good hope. A preceptor should make the work of an *abhyasi* simple and effortless.

It would be a bad policy for a preceptor to prescribe many methods of practices which may create confusion and complexities in the minds of *abhyasis*. Such

preceptor will not only be doing dis-service to *abhyasis*, but will also be bringing bad name to the System of *Sahaj Marg*, which is very simple and natural way of Realisation.

Our Master has given us a wonderful way of spiritual training, which is most effective as well as very simple. He has found out the root cause of human existence and behaviour. He has explained how the wayward functioning of a man's mind becomes slave of his own creation and goes on struggling endlessly, and in the process creates further complexities and bondages. The only way to regain his lost freedom is to try to shatter away his own network by using his thought power. The help of One who has shattered away his own network and is utterly free from any bondage, or limitation, or whatsoever, can be of immense benefit for an aspirant. In the System of *Sahaj Marg* such help is given through Master's Transmission. Constant Remembrance of the Goal by an *abhyasi* makes him more and more receptive to Transmission.

(Sahaj Marg Patrika of November, 1979)

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We can never rise above self, unless we take into view something greater and more powerful which indirectly becomes the focus of our attention.

-Babuji

Spiritual Training

Dear Sisters and Brothers:

Today we have assembled here to celebrate our Master's 80th Birthday. The idea of celebrating the Birthday throughout the country in different places during this year originated at Ahmedabad when we celebrated Master's 80th Birthday on April 30th, 1979. *Abhyasis* of *Sahaj Marg* are very fortunate and very happy to have a perfect living Master amongst us to guide. He has got a great Message to give to mankind. His life itself is a Great Message. Such a living *Guru* has not been in the world, and it is doubtful whether such a Personality will ever be born in future. So, we feel very fortunate to be under His Guidance, under His Training. And we are very happy to celebrate His Birthday throughout this year at various places.

Man considers himself superior to all other creatures in the world because he has been endowed with a well-developed mind. He can really become superior to all animals if his mind becomes well regulated. The *Sahaj Marg* System of Spiritual training offers simple and suitable methods for the purpose. A person desirous of regulating His mind to attain the Goal of human life is advised to think of his real Goal, which should be the highest condition possible for man to evolve into. While thinking of such highest condition he is made aware of obstructions which are constantly diverting his mind towards innumerable directions in the form of his own desires and wishes. When he becomes aware of his slavery to his own desires, he begins to start thinking of freedom from this slavery. Thereafter, he is recommended to seek help of a fellow-being, who has regained his freedom, and who can help him by Spiritual Transmission. In the System of *Sahaj Marg*, the trainer weakens the strong inner bondages of a seeker and sows into his heart the seed of Divine effulgence. Thereafter, a seeker is advised to practice Meditation on the heart in which there is Divine effulgence. Meditation is to be practiced in a very simple and natural way without any imagination, and without exerting any physical force.

Some other simple practices are also prescribed to effect inner cleaning and purification. A preceptor or a trainer also exercises his own will to effect the removal of the inner solidity, grossness, complexities, and darkness in an *abhyasi*. A preceptor of *Sahaj Marg* is endowed by Master with the power of Spiritual Transmission.

By practising according to this system of *Sahaj Marg*, many *abhyasis* have soon discovered that the wayward activities of their mind are gradually coming under some sort of control and that they (*abhyasis*) are becoming comparatively lighter and freer. When the desire to attain the highest condition grows strong, an *abhyasi* is advised to remember Him who has attained that condition and is abiding in That permanently. An *abhyasi* soon picks up the method of Constant Remembrance and starts jumping into higher levels of his being. His progress becomes rapid in proportion to his aspirations growing intense. By the help of Master's Transmission, an *abhyasi* gains freedom from his inner bondages and goes near to his Goal in a remarkably short period.

All the above can be experienced by any sincere seeker who submits himself to the spiritual training according to the System of *Sahaj Marg*, even as it is being experienced by many *abhyasis*. In this way alone the real evolution of human beings into higher level of existence is possible in an easy and natural way. Otherwise, mankind is likely to fritter away its energy in unnecessary violence and monstrous self-destruction.

In this way, *Sahaj Marg* has come to us, and we are duty bound to make the use of the System and more so of the Inventor of the System who is fortunately present amongst us to guide.

May Master give us all the wisdom and aspiration to evolve as demanded by nature!

(Talk delivered at New Delhi on September 30, 1979).

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Thoughts on Oneness

"WE are all brethren connected intellectually, morally and spiritually, the main Goal of human life. This and that have gone now. There remains Purity alone in all his work and environment, which weaves the spiritual destiny of persons with the Ultimate."

Master's Message

MAN is a social animal and is also a thinking being. The Divine condition is the base of human existence. If social living necessitates moral living, the Divine base demands spiritual living. The intellectual activity designs the ways and means to realise the main Goal of human life.

When the thinking activity is unregulated, feelings of separation and division are created. When it is regulated, differences are dissolved and the basic unity is realised. Dissolution of differences brings to view the real purity with which all are inseparably connected with Ultimate.

It is possible and even imperative to regulate the activities of thought by the practice of Meditation. Transmission of Master's Grace facilitates realisation. Normally, the activities of thought are provoked by desires; if a strong desire to realise God is inculcated (or induced) in the intellect, all other desires appear silly and lose their grip, and even lose their potentiality to provoke the thought activity. The disturbing thoughts during practice of Meditation are caused by the seeds of desires still remaining in the heart as impurities.

Simple and well-tested practices to remove internal impurities, grossness, complexities, etc., are prescribed in the Spiritual System of training called *Sahaj Marg* as devised by Master. Charitable disposition and selfless activities help a great deal to effect internal purification. Those who have not become completely

free from hatred and greed can never hope to enter the Kingdom of God. Attachment with Master helps much to get rid of grossness and solidity, because Master is absolutely free from bondages and limitations, and is always soaring high in the field of Spirituality.

In order to realise Master as free from all bondages and limitations, one should associate himself with Master and observe and study. In fact, Meditation on Master sets the thinking activity in order. Master may appear as an ordinary human being, but an *abhyasi* will soon realise that Master's Power is extending far beyond human levels, if he is keeping the real Goal of human life in his view. Master will begin to appear as a super human personality. The heart of an *abhyasi* goes on giving indications about the greatness and super refinement of Master, if an abhyasi is sensitive enough. If the association is having a tint of love, realisation will be quicker.

The Goal fixed by an *abhyasi* should be the realization of the Highest condition or Ultimate. Many a time it is seen that if our Goal is diluted by silly desires, Master attempts to set it right. But on account of our misplaced sensitivity we tend to blame, ridicule, or even insult Master and delay our spiritual progress. This happens because the process of purification always involves some effort on the part of an *abhyasi*, which he generally avoids by suggesting to himself one excuse or another like, he is so pure that he does not need any cleaning or Master cleans if needed, or he does not understand the real method of cleaning, or Master himself needs proper understanding, etc., etc.

The perfect Master, being completely pure, often appears to us as we think Him to be, and being too indulgent and extremely compassionate, gives us all the liberty which an *abhyasi*, if he is not always alert, is likely to mistake it as Master's sanction to his own idiotic and stupid ideas and concepts. We must try to realise the real state of our oneness with Him, keeping aside our silly, frivolous, and foolish conceptions.

Having assumed the human form, our Master will naturally be displaying all the human qualities. At the same time, being Perfect, He will be guiding us to realise the original, or the most refined, or the ultimate form of the human personality, which He possesses in a special way for the Mission of His temporal existence. If we realise that His loving behaviour, his humorous anecdotes, His expression of thoughts, all spring from the same reservoir of Power, and that they adopt different dresses for our guidance and understanding, it will be possible for us to remain on the right path. If we forget His superhuman or special personality, we are likely to get stuck in the enjoyment of our own fanciful understanding of His Personality, limiting Him within our own likes and dislikes. We must learn to like and appreciate every facet of that Special Personality, and be ever ready to take training by His every word, thought and gesture, and then only we can hope to realise Him as per His plan by the help of His Transmission.

An *abhyasi* should quickly realise that his pleasure-seeking tendencies are as perverse and complicated as to cause actual pain to himself as well as others. Only then he can hope to get rid of his slavery to his own desires. An *abhyasi's* attachment to Master goes through various phases of refinement if allowed to be freely moulded by Him. Beginning with pleasure and happiness, the attachment has to get cleaned of its perverse pleasure-seeking habits; otherwise, the excessive pleasure derived by observations and clownish imitation of Master, may accumulate to develop grossness and further perversity in an *abhyasi*.

The all-encompassing love which Master gives is likely to cater to the self-aggrandisement of *abhyasis* resulting in self-love and narrow mindedness instead of developing love for all and love of all. Exclusiveness instead of harmony, loneliness instead of oneness, voidness instead of clarity, sense of helplessness instead of the state of surrender, assertions instead of search, and egotism instead of negation may be the additional undesirable results. No wonder, if sometimes such an *abhyasi* becomes even insane by developing delusions about himself as to have become an adept in Spirituality or perfect Master or even God, by refusing to submit to his own internal cleaning.

After having studied the obstacles to the development of the state of oneness, let us now fix up our thought on the state of Oneness and its manifestations. When we consider Master as our own, the natural consequence in due course will be that we begin to consider everything of His as ours just as children consider everything of their parents as their own, in a crude way. At that stage, an abhyasi should take care to see that the feeling of oneness pertains to the essence, and that it has got the characteristic of all-persuasiveness. In fact, a Capable Master transmits the Ultimate consciousness, which an abhyasi should utilise to illumine his own powers of discrimination and understanding. Even the slightest impurity in the form of slighting others, or self-aggrandisement, if allowed to receive the power of thought, may result in shattering away the thread of oneness, and an abhyasi may remain deprived of the real bliss of oneness.

The next consequence of the continued practice of Constant Remembrance of Master is the realisation that Master alone is the real source of all our relation and oneness with all those who are associated and connected with Him. This realisation automatically dissolves all the selfcentred complexities of an abhyasi, and Master is realised as the Self of all, including himself. The behaviour of such an *abhyasi* will be based upon the essential oneness of the moral principle.

Further practice leads an abhyasi to the realisation of all as Master. The moral principle expresses itself through an abhyasi as reverence and respect for all. This opens up the faculty of right understanding, and the realisation of the intellectual oneness of humanity begins to dawn. All activities of an abhyasi will take up the form of his duties towards Master at that stage, and his separate individuality begins to get dissolved.

An experience of different spiritual conditions leads a sincere abhyasi to the realisation of the different degrees of the refinement of the experience itself. The very normal daytoday experiences take up different hues of refinement and subtleness, and lead an abhyasi to the realisation of the very source of the powers of experience. At this stage, the condition of an abhyasi begins to give him control

and command over his own latent powers of the thought. The need for the guidance of a capable Master becomes inevitable and even imperative at this stage. How Master gives and how an abhyasi receives the guidance, and how an abhyasi works with the powers of the thought at this stage and beyond are beyond the scope of the present essay which is an attempt to express some ideas related, to the state of Oneness.

In summing up, it is enough to mention that the state of Oneness implies sometimes a kind of harmony, some other times a kind of deep absorption, and at other times a kind of realisation of the integrality of the entire existence. Once Master had humorously quipped about the state of Oneness as follows: "If you are in the company of 10 donkeys, you will become the eleventh one!".

May Master bestow upon all associates the realisation of the state of Oneness which is the Goal of all human endeavour. May all of us develop that degree of purity, which makes us deserving to get inseparably connected with Him! Amen!!

(Sahaj Marg Patrika of May, 1984)

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As a matter of fact Realisation is neither a game of contest with the nerves and muscles, nor a physical pursuit involving austerity, penance of mortification. It is only the transformation of the inner being to its real nature.

-Babuji

Master, Method and Mission

ON this auspicious occasion it makes us to recollect and remember our Master in the most becoming manner.

He has introduced us to a life of practical *Yog* through *Pranahuti*. Everyone of us who has assembled here today claims to have had the experience of His Transmission. At the same time, each of us is secretly aware of the great need to come up to our Master's expectation.

Master has given to us the method of Meditation, Cleaning, and Prayer. At the same time, He has also given the Ten Commandments. We are doing *puja* and we feel happy about it. But we often tend to forget the Ten commandments and secretly become miserable. This ought to be so because our view is fixed upon Divinity and not upon selfishness, on Infinite, and not on the finite ego.

Our Master has advised us to consider this Mission as our own Mission so that we may maintain it as our own houses and homes. In fact, we are expected to consider all as our own people and give everyone his or her fair due. Respect for elders, sympathy for our youngsters and friendship for our equals are the correct manifestations of pure love, which should develop as the result of *Yog*. If pure love has not developed in us, I believe, there is something seriously lacking in our right attachment with our most Revered and Beloved Master. We must quickly realise that we are all connected together by the thought of our Master and Master alone.

Regarding the future of mankind under the influence of *Sahaj Marg*, our Master's intention can be clearly discerned by pondering over the following words of our Master in one of his briefest message. "*Purity alone remains in all His works and environment, which weaves the spiritual destiny of the persons with the Ultimate.*"

If we make our hearts totally pure and get rid of all grossness, darkness, and complexities which are generally born of selfishness, pride and hatred, etc., we can mould ourselves in conformity with the trend of Nature and effect our own spiritual evolution speedily as planned by Master.

To gather in the thought of our Master alone will give spiritual benefit to the entire mankind. On the contrary, if the gathering is based upon any lesser or grosser aim or objective, it results in groupism, accumulation of grossness, and growth of prejudice poisoning the very aim and objective, and thus becomes self-defeating. Therefore Dear Sisters and Brothers; let us try to remain drowned in the thought of our Master during the entire period of this celebration, and make a resolved to mould ourselves and our lives in accordance with the image of our most Beloved and Revered Master.

I wish to take this opportunity once again to stress the point that everyone of us are and should feel duty-bound to maintain this great edifice which has been so lovingly and painstakingly erected by our Master. More so, because this is the birthplace of *Sahaj Marg*, and is the Headquarters for this most important world-encompassing Spiritual Organization. The Ram Chandra Celebrations Committee has, in fact, been formed for this very purpose. Therefore all like-minded persons should assist and cooperate with this Committee so that we may occasionally gather here together in the Remembrance of our most Beloved Master and carry out his plans which have been given to us in His unambiguous and authentic writings and declarations.

(On the auspicious occasion of Rev. Master's 86th Birthday on April 30, 1985)

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The technique of Sahaj Marg, though quite simple and natural, is beyond common grasp, since it adheres closely to the absolute Reality and proceeds on the subtlest lines.

-Babuji

Knot of the Heart

*“These **bhoomikas** or stages of Ultimate have indeed been formed for each individual ray or soul through a process of creative decent and has formed several knots or **granthis** or planes, each developing a particular law and form of its own and has made for bondage and sorrow. It is inevitable that a soul that has thus formed its decent should attempt its return” ...*

(Dr. K. C. Varadachari in his foreword to Anant Ki Ore)

As human beings, the first thought which occurs to us is about the present knot in which we are whirling. If we stick to this thought alone without letting it go astray, we can realize that we are whirling in the *Hridaya granthi* or the knot of the heart. There are, of course, knots below this one also, but they are grosser ones, and there are animals and other beings whose abodes are those knots. The lowest one is the unconscious matter consisting of the ultimate particles in restless motion. The knots higher above the knot of the heart are described in the book referred above.

So let us meditate on the knot of the heart. When we try this we feel that we are gathering ourselves at one point. We find that we have withdrawn our consciousness from the lower levels and we are not yet aware of higher levels of consciousness. By continued practice, we come to know the reality of this knot. We find that this knot is a very complicated one. At first, we may discover many foreign things stuck up in this knot. When we realize this, we automatically remove them out of it in order to find out its true form. Sometimes we find that there are some impurities, which we are unable to remove by our own will-force in the beginning. To do this, a lot of *abhyas* (practice) is necessary. Or else, if we take the help of a Master, who has got the power of Yogic Transmission (*Pranahuti*) at His Command, it can be very easily done.

After this purification we can study this knot closely. Now we discern in it the play of the subtle physical, subtle vital and subtle mental forces. They are sometimes in the form of likes and dislikes, various tendencies of action and receptivity, and potentialities of different thoughts. Everything is in a state of motion here. If our practice of Meditation is continued still further we feel that the state of motion is retarded and that the things are settling down. We can remove the amalgamations with our will-force, or more easily with the help of the Master's power and study the knot of the pure heart.

Here a word of warning is necessary. These knots are at once to be understood in their true nature and dissolve (*laya*), and a higher form (*sarupyata*) recovered and integrated (*sayujyata*) and transcended. They are not to be cut but loosened and transcended (Dr. K. C. Varadachari). Some saints, caught up in the struggle to transcend the knot of the heart, had, by some gift of will-force, cut it ascender and have preached to do the same. And their followers, not knowing the technique, began to adopt some forced mechanical and tedious practices with adverse results.

When the heart is purified to a great extent, and if we pursue our study of it through vigilant meditation, we find that knot is getting loosened. We feel ourselves being dissolved. Even our sense of concentration is lost. Even if we remain vigilant and sensitive we can have the consciousness of the region of the heart around the knot. We jump into the state of super-consciousness, a feeling which we never had before. Our restlessness increases. We feel a sort of limitation. We want to transcend it. Second knot is coming into our view. This is a higher one and a subtler one. We go on developing our craving to reach the second stage. After full maturity, which takes as many as 45 years, if we go on with our own effort on the right path the first knot is crossed over and we take up our journey to the second knot.

A *Guru* of a very high caliber can take an aspirant to higher stages with little effort on the part of an aspirant in a comparatively short time. If fortunately we get a

Master of the highest caliber, He can take us to complete the whole journey in a moment.

Now let us study this knot in a more “scientific” way; that is, more in such a way as it would be appreciated by the modern mind trained in the modern type of education. This knot is formed after the knot previous to this one has been completed. There are still many knots formed previous to that one. This sequence goes on till we arrive at the first covering of the soul. Modern intellects does not stop inquiring till it arrives at it and gets its satisfaction with the first cause. But it will be premature to think of That when we are dealing with this present knot of the heart.

Who formed this knot? Why this has been formed? Can it be crossed over? What are the results when this knot is dissolved? These are some pertinent and immediate questions, which desire and deserve their satisfaction.

These can be answered by one who has had the actual experience of the return journey. The individual was alone when he was at the knot previous to this one. But there was the idea of multiplicity seeking for bliss or *ananda* externally. Different potentialities worked in different ways to get their satisfaction. The ground for the present knot was formed. Then there was contact between the senses and their object. Each sense established its affinity with its corresponding object. Pleasure increased but the contacts could not be permanent. Displeasure followed. Friction started. Heat began to appear in the forms of grief, anger, lust, passions, etc.... Discrimination disappeared. The present knot is formed. All the subtle powers of the soul are solidified here.

This can be crossed over when the motion is reversed, and when the tendency of seeking pleasure in external things is weakened and turned inwards. Things of lower value should be sacrificed for those of higher value. Immediate pleasure should be sacrificed for the immediate good. Then this knot begins to get loosened and is ultimately dissolved. This can be done by a stroke of iron-will if one has developed such a will power, or if one gets the help of a worthy Master of such will power.

When knot begins to get loosened, various experiences follow. They differ from individual to individual according to his physical, vital, mental and constitutional set-up, and according to his sensitivity and vigilance. This spirit will be the same but its translation through the different cognitive and perceptive media will be different. Here some of the typical experiences only are mentioned.

Some *abhyasis* feel that all things in the world whether animate or inanimate are ejecting some divine influence. Some feel this influence in the form of light, some in the form of fragrance, and some in the form of vibrations. Some *abhyasis* discern a sort of Divine rhythm in the whole universe - all things appear as dancing to a Divine tune of birth, life and death. The idea of His all pervasiveness reigns supreme in this stage.

When this knot opens up, some of the hidden powers of the soul are awakened and appear in the forms known as *Siddhis*. An *abhyasi's* inward journey starts, and he goes on further and further unless he permits himself to get stuck up in some miracle or the other. Immediately, one's spiritual life starts in this way, he feels himself to have come in some wonderland. Sometimes he is wonderstruck and stupefied, and sometimes he loses himself in some kind of ecstasy. In this way this first knot contains very many things which every one has to experience for himself. It is needless to repeat that a worthy Guru's help in this counts very much for rapid progress.

(June - July, 1959)

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Evil Veil

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

*“Hiranmayena Paatrena
Satyasyaapihitam Mukhum
Tatvam Pooshannapaavrunu
Satyadharmaaya Drishtaye”*

-Ishopanishad.

GREAT sages of past have declared that the Ultimate cause of pain is a veil - the veil of *avidya*. An individual finds himself separate from others. This separateness or this feeling of separation is originally caused by the above mentioned way. Due to this, the real value of oneness is lost and false values take its place causing likes and dislikes, pleasure and pain, and other similar dualities.

No doubt, it requires great courage to deny the reality of pain itself. Pain alone appears to be too real. And its denial would amount to assuming another falsehood. Blessed be the *Mahayogi* who asserted : “Pain is the violent back-waters of the Ocean of *Ananda*”. When *ananda* (pleasure) is the only existence, and when the ever-lasting Consciousness of which is considered to be only *Purushartha* or the only Goal and perfection, naturally, then pain has to be considered as a perversion of *ananda*. This would have rent the veil asunder if only our consciousness had obeyed our conception.

Unfortunately, this veil itself is the cause of our wishful thinking and it also is beyond our consciousness. A supramental consciousness, it may be argued, can

have the cognisance of this this veil. But, for us, a supramental consciousness taking supramental delight in comprehending the supramental existence will mean nothing more than a God with some more heads, hands, and a huge abdomen. If the metaphysical is the only Reality, transcendental yet parallel and similar to the physical, the assumption of another integrity comprising of both becomes another necessity to cause still more complexity. And if this integral whole with one more quality of immanence is not sufficient to drive one to madness, add infinity to confound? And finally, to show off, call it the indescribable (*anirvachaneeya*).

One begins to wonder whether it is really so complex. There is really some sense when the king of the story exclaims, after listening to the accounts of all the learned ones about the Universe: "I would have given a simpler plan if God had consulted me." Here is a dilemma. Man feels intuitively that the Ultimate Reality is very simple. Yet, at every new finding he finds himself compelled to assume a more complicated theory to explain the fact so discovered. Thus the present theories of science are no less bewildering than those of the old alchemists. For an ordinary man the Theory of Reality is as reliable as the theory of Flagiston. If the criterion for the truthfulness of any theory lies in its capacity to explain the observed phenomenon and in its utility, no theory developed so far seems to be quite satisfactory. The very attitude of trying to formulate Ultimate Reality out of the observed data becomes a barrier and thickens the evil veil. It will be like putting the cart before the horse.

If a scientist is concerned with finding out new sources of power, a *yogi* too is no less anxious to gain mastery over the forces of Nature. But a scientist is compelled to cater to the needs of his unscientific and many a time unreasonable employers whose help is absolutely essential for him to carry out his researches. If, for instance, a scientist happens to discover that time can be converted into energy,

and if his observations are in conflict with the conceptions and fancies of his employer, the scientist will be liquidated and time devours.

On the other hand, an *yogi* is quite independent, and is free to carry out his researches as he pleases. But in his case there are other kinds of dangers, which are more serious. If, for instance, an *yogi* gets mastery over the power of time and utilises it to preserve his life in his material body for thousands of years, he will be more better than a granite rock, or a banyan tree. Hence, in the case of attainment of power, again, the evil veil is ready to produce the reactionary impact. Either one has to tear of this evil veil or else mould himself in perfect conformity with Nature in order to get mastery over the forces of Nature and utilise it in the right way.

There is a great controversy over the question of whether perfect freedom for an individual is necessary and more important than the complete well being of the society of individuals. If all social, political and economic theories aim at creating an ideal society, the demand of all pure sciences is for a perfect scientist in a benevolent society; *Yoga* or Mysticism aim at making an individual perfect. If a perfect society means the collectivity of perfect individuals, *Yoga* or Mysticism seem to be the only way for the fulfilment of the dreams of sociologists, politicians, economists, scientists and philosophers. But an ideal is after all an ideal. And reality does not often conform to our wishes. Death and disease are as real, nay, more bitterly real as creation and maintenance. This mental projection for reality is the fundamental constituent of the evil, which hampers man's innate urge to attain Ultimate.

This evil veil has been comprehended in different shades at different levels of man's evolution of thought. The Divine ray in man was supposed to have lost its way and got stranded in the darkness of the gross complexity of matter. Flesh and

blood are the first victims to receive the name of evil veil. Then came the subtler bodies comprising of thoughts and ideas, desires and cravings, and struggles and strifes. When saints cross over these obstructions, they found egoism to be the only veil, which is the basic factor in the evolution of the “evil veil”. And when the egoism is washed off the evil, they thought only the ‘veil’ remained, and there was no further approach available to man so long as he remained in the body. And at this point even Yoga and Mysticism appeared to have stagnated. The ‘veil’ still remained a mystery although not ‘evil’.

Whenever necessity arises Nature sends a great personality to help mankind. In the field of Yoga and Mysticism the black-wall was coming nearer and nearer. All practices had become stereotyped, mechanical and gross. Then a new sun appeared on the horizon of human history to lead us on the right path. A huge tidal wave of Spirituality has been observed by those having such vision. Thanks to the researches of our Master, the true nature of the veil has been revealed now.

The real cause of the veil is the development of grossness around the subtlest being. This subtlest being is inseparably one with Ultimate Absolute. No doubt, the great seers of past were right in so far as they discovered that egoism was a veil; but if they thought that this was the ultimate limit of human approach, most probably either their view was centered upon the grossness of the veil, and the higher states were not considered as veils at all, or they could not or didn’t use power of Transmission for higher approaches because of some apprehension or other reasons: or else they did not feel any necessity at all.

The Founder of *Sahaj Marg* has demonstrated the possibility of man’s transcending the grossness of egoism even while living in the body. This veil of the most rarefied and refined egoism is no doubt, too subtle to come to view. Yet

it is very gross as compared to man's higher states of light. These states of light also can be called coverings.

Our Master's research has differentiated seven rings of light around the Centre. This whole region of light is termed by our Master as Central Region. This is a vast region as if it were Infinite Ocean. Now, at last, the veil is no longer a mystery and the evil will dig it's own grave.

(Mag. No. 2/1961)

Reorientation of Religiousness

IN our country, especially in its Southern parts, one comes across many people who profess to be very religious. But an intelligent observer can find a few distinct classes amongst such of them. First of all, there are those who consider their own religion to be the truest without knowing what it really is, and feel themselves an inch taller than others. Their religiosity just ends with this. Occasionally, they join big religious congregations and congratulate themselves for having done a favour to their gods or goddesses by worshipping them. They do not hesitate to proclaim that they are the real custodians of their ancient religions, cultures and gods. The moment they step out of their temples they leave their gods behind and look out for the good things of the world, which are the only things worth craving for.

There are other classes who are very proud of their castes and prouder of their own particular subcaste. Their hatred of other sects is more intense and severe than their love for their own sect. Their internal condition is that any person who does not belong to their own sect is their deadliest enemy. Their god also belongs to their particular sect and he is not allowed to do any favour to others. Then there are the so-called intelligent classes who have studied their holy books and proclaim that all of their mythical books are very scientific; and do not hesitate to quote Darwin and Einstein in support of their scriptures. The whole theory of evolution regarding man being born out of monkeys and mosquitoes, according to them is contained in and supported by their holy books. Even the atomic bomb and the world being relativistic (whatever it may mean) can be found in their expositions.

One comes across many followers of the so-called saints, mahatmas and spiritual societies also. Such people are charmed by their gurus or masters and feel that they (*gurus*) possess extraordinary powers. But at the same time they are so firmly and even rudely bound that they shudder at the slightest suggestion of free thinking. No doubt, they believe that their *gurus* may ultimately show the way for

liberation, but most probably their idea of liberation is the loss of freedom and even free thinking. The only use of the miraculous powers of their masters is probably to increase the number of followers and to tighten their grip upon the existing ones.

And there are also crudest believers who believe that before committing any act (irrespective of the moral and social laws of the land) they should get the sanction from their gods or goddesses by promising them a part of their booty as sacred offerings. So they even sin very religiously.

Selfishness, bigotry and fanaticism coupled with half-knowledge and wrong guides have spoiled the religious outlook of the people of our great country. A thorough overhaul of this crude mentality and a revolutionary approach towards the essence of religion are the urgent needs of the day. How to proceed is the problem. We suggest a few methods, which may catch the fancy of those interested in this problem.

Of course, the problem has not been stated in its entirety in this short essay; nevertheless, one can feel the existence of one and proceed to investigate its subtler causes and its remedies. If we take a broader view, we can even appreciate that this problem is not confined to the Southern parts of our country alone but to the entire world as well. It is no less a problem for an individual than for the whole of mankind. But the methods for its solution must necessarily start with the individual only. To ask the other fellows to become good is as good or as bad as to allow oneself to remain bad.

First of all, let us examine some basic facts regarding the origin of religion and its influence upon the minds of men. Religion originally springs forth from the purified mind of some great personality who is pure at heart, and who has had the experience of the Light of the Ultimate Cause of this Delightful Existence, in the form of his sayings and teachings. Its source is superconsciousness, hence it effects the deeper layers of man's consciousness and leaves its impressions

thereon. The impure mind is quickly hypnotised by the charming reflections of the activities going on its deeper layers. If the receiving mind is not pure, the power gained by the religion will strengthen its impurities and consequently the religion itself gets degenerated when it is transmitted through such impure minds. Finally, the outer shell remains in view and the inner spirit is completely lost. Then religion becomes a bundle of prejudices with a shell of complex rites and rituals.

Religion, instead of being a source of peace of mind and natural brotherhood, becomes a source of strifes and animosities. Universal love and mutual sympathy give place to hatred and jealousy. Instead of catering to the noble internal aspirations of a soul, it begins to cater to the cravings of the sensuous gratifications; and at the other end the very same degenerated religion caters to the inner selfish desires of self-aggrandisement, name and fame by resorting to bodily and mental tortures and repressions.

A very useful method would be to reorient man's thinking itself. To do this on a world scale would appear to be a great task. However, individuals can make efforts in this direction by thinking that all men and women of this world are their own brothers and sisters and that they are being attracted towards their Original Source. But the best method would be for every individual to purify his own heart and bring himself up to that level from which he can transmit to others. Prayer, the help of a worthy and capable guide, and constant alertness to attain the Goal shall be very effective.

Of course, there are purely spiritual methods also, but I don't want to mention, because if they are taken up by impure hearts and unworthy persons, they are likely to be misused and abused. Those interested may contact some worthy guide in this matter, who can instruct on the right lines and who has got the power of yogic Transmission at his command to help aspirants on the path of Spirituality. A real guide purifies and illumines the heart. If the guide is really capable he will transmit the power to proceed onwards. One feels calmness and peace of mind, and also feels that his heart has become light in the presence of such a worthy

guide. Such a one will be quite unassuming, entirely selfless and devoid of all pomp and show. His methods also will be similarly easy, simple and just for the purpose.

In short, the methods must be such that they should purify and lighten the heart, illumine and enlighten the mind and elevate and liberate the soul. Only then can true religion spring forth and save mankind.

* * *

For myself I can say that I do not feel the grace at all, though it is always there. I feel it only when I take up duality for some good reason and that is mostly when I feel something tending to descend from the Divine. It is a peculiar state for which I do not find words to express.

-Babuji

Power of Thought

Beloved Babuji, Sisters and Brothers:

ON this auspicious occasion, I wish to place the following views before you with a request for your kind and patient hearing.

The religious view is God created the Universe. But how much time did He take to do it? According to scientific theories, it takes millions of years for the evolution of 'organised' systems of heavenly bodies from the nebulous matter. And the process of evolution of the nebulous matter from energy is yet to be investigated. Further, the nature and source of energy itself have yet to be conceived.

In order to effect Creation, God has to first become God - the Creator. God becomes 'Creator' the moment there comes the stir or the motive of Creation in Him. That stir, motive or moment is the Original Power which has affected God's works. In that sense the moment God became Creator, Creation started. Why at all did He think of creating? Well, He alone knows! Most probably it is His recreation!!

Now, let us enquire into the nature and power of thought. The force, which is the cause of this Universe, is also there in man. Man can experience it as the fountainhead of his very being. In *Sahaj Marg* this very power is put into use, thanks to the researches of our Great Master.

Unless we experience it, it is difficult for us to have full conviction in the power of thought. In fact, we are always having its experience, and yet it appears to be quite mysterious. Why is it so? The reason is obvious. We don't sincerely want to experiment on it scientifically. Either we run away from our own which is nothing but the naked truth, or else we create in us an unnatural word, which is nothing but a delusion.

Then how to find out? The answer is quite simple - Meditate. By doing so, that discerning eye automatically opens inside us. We become immediately aware of

that grossly complex being which we had erroneously taken to be ourselves. This complexity is nothing but a cobweb we have woven by our own thought. This cobweb has bound us firmly. It has become solid; and has developed into a strong tendency to retain itself and gravitate towards further solidity. Whereas this solidity seems to be unconscious and even in-animate, the network itself appears to be all force and power concentrated in the form of different knots.

In this way, a clear picture of the evolution of vital power from thought and solidification of the power comes before our view. It is obvious that if this process is reversed we can arrive at a final state of pure and naked thought; so much so that each particle of our body can be converted into energy. Proceeding further, each such particle can be transformed into its Ultimate, and thus each one may be made Centre Divine radiating its Divine Radiance. When such a state is acquired man becomes Superman having transformed his whole being integrally.

Various methods to practice intense imagination, concentration, or even thoughtless state are prescribed by some self-styled *gurus* who may be really thoughtless fellows. But the correct method is that which is quite natural, brings in purity and creates right thinking. Simple Meditation and light mental practices taken up under the guidance of a worthy person will bring quick and effective results. In the right method of practice, it is endeavoured to mould the mind properly and purify the system so that mastery may be acquired over the power of thought.

The natural state of pure thought is very simple, light, and subtle. The other state, which we are normally aware of, is its inverted state. This inversion is not merely a simple inversion but a complicated one having undergone the process of becoming grosser and grosser at each inversion, many a number of times. If we regain the natural state, we can get mastery over it.

It is not intended here to profound the theory of absolute idealism denying Reality itself. The theory of idealism, incidentally, shows the powerful working of thought, which moulds the minds of men. In order to arrive at the truth, a

scientific approach, experimental attitude, and an unprejudiced outlook are absolutely essential.

Nevertheless, some kind of assumption is also required. The less the better. The existence of One Immaterial Absolute - call it Root Cause, God or X, or any name you may please, is the simplest and safest one. The main tool for all investigations in this field is the power of thought. The only requirement is to use it properly. The help of one who has got command over it will be very beneficial, and even indispensable at higher levels.

The credit for the discovery of the use of this central power in man goes to the Founder of *Sahaj Marg*. Although this power, in one form or the other, was known to our ancient sages yet they had put a limit to man's approach. Thanks to our Great Master, a wonderful method has been discovered which is at once the most effective and quite harmless.

Those who are sufficiently advanced in spiritual science are aware that when the stages of solidity and grossness are crossed over, it becomes more and more difficult to proceed further and cross the stages of finer materiality and egoism. Egoism persists in one form or other even though in a very rarefied state. Some sages have even declared that Ego tis God. And some others have taught, as claimed from their own experience, that Liberation is not possible so long as the body exists.

It appears as though a full stop has been put before the higher approach of man. But the discoverer of Central Region has opened the gates. Now there is no limit to man's higher approach. He can swim and swim in the vast ocean of Infinity. He can go as near as the Centre itself. Because, by the power of Transmission, this is accomplished in a wonderful manner. A complete breakdown is checked by making the path smooth and gradual, stage by stage, and a slip-back is prevented by the pushing force of *Pranahuti*.

Shri Ram Chandra Mission has to play a vital role in shaping the world to be. Its members are being trained for the great task ahead. The present day world is

fear-ridden due to the discovery of terrific destructive weapons of war. If one is proud of his possession of the know-how of the destructive power on the one handle, he is much more afraid, on the other hand, to know that his rivals too have got that. But, we know that this material power is like a child's toy before spiritual force. To acquire mastery over that spiritual force is the invitation, which our Mission extends to one and all. This power, I mean spiritual power, is not only a far greater destructive power known to materialists, but it is also a great constructive and creative power. From the very beginning of the practice, in *Sahaj Marga*, mastery, control, or at least proper regulation is acquired over this power of thought. It is left for us to utilise it in conformity with the demands of Nature.

Now, it becomes our duty to carry on the research in this field and supply sufficient data so that the works started by our Great Master may come to light, and the world may be saved from its impending doom. The tribute, which we can pay to Him, is at least to make a firm determination to be like Him. And He has assured us that it is possible for all of us to attain the highest state in the shortest possible time, and has placed before us His living example.

May His Light guide us all for ever! Amen!!

(Sahaj Marg Patrika, No. 1, 1961)

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A New School of Thought

INDIA has been the homeland of sages and saints. Wonderful freedom of thought and culture were prevalent in this country before the advent of British rule. Right from the dosing period of that rule and after its end, men of wisdom and vision have been striving to restore the original freedom, which is the peculiar characteristic of this great Nation.

During the interim period of our history some strange events have occurred. In order to preserve the intrinsic freedom, our forefathers had adopted peculiar methods of classification and separation. The onslaught of the ruling classes influenced their mode to a great extent.

Now we have with us the classical six schools of philosophy, namely *Nyaya* of Goutama, *Vaiseshika* of Kanda, *Sankhya* of Kapila, *Yoga* of Patanjali, *Mimamsa* of Jaimini, and *Vedanta* of Vyasa. The last one had caught the imagination and fancy of many philosophers and saints. In it they found a refuge and stronghold to protect our freedom of thought and culture from the onslaught of Buddhism, Jainism and materialism. Although they could absorb Buddhism and Jainism into Hinduism, they were confronted with new religions like Islam with its *Holy Quran* and Christianity with its *Bible*, when they were forced to shield themselves with *Vedas* and *Vedanta Sutras* of Vyasa. Vedic rituals and *Tantric* ceremonials proved to be very effective shields against swords and fires of holy crusaders.

Shankara was the first to interpret *Vedanta* to masses, and Ramanuja, Ananda Tirtha, and many other scholar saints found new schools of thought within the framework of *Vedanta*. Now we have got many schools of thought like *Advaita*, *Vishishta Advaita*, *Dvaita*, *Dvaitadvaita*, *Achintya*, etc., all claiming *Vedas*, *Bhagavath*, *Bhagavad Gita*, and *Vedanta Sutras* as their authorities. It appeared as if the knowledge of Vedic Sanskrit and the above mentioned authorities was

necessary for any new school of thought to become acceptable. Any new thought had necessarily to be a new interpretation of *Prasthanatraya*; otherwise it would not get sanction from pundits.

If a saint like Kabir or Nanak came forward proclaiming a new thought, priestly pundits were clever enough to dub them unorthodox. Those who had accepted the suzerainty of pundits remained as *bhaktas*, and those who were left out formed a separate group and started a new school. Shri Chaitanya Mahaprabhu is a best example to illustrate the above point. He has been dubbed founder of the *Bhakti* cult based upon Bhagavath.

The nineteenth century was full of remarkable thinkers, seers, sages, and saints in our country. Dayananda, Keshab Chandra Sen, Ramakrishna Paramahansa, and many others of Maharashtra, Karnataka, and Tamilspeaking areas emerged as shilling jewels during the darkest period of the British rule. All of them had to take shelter under the cover of *Vedas and Vedanta*.

In our days, we came across some great gifts bestowed upon us by God. Shri Aurobindo with his brilliant philosophy of Integral Yoga, Gurudev Rabindranath Tagore with his lovely devotional songs and music, Mahatma Gandhi with his statesmanship of Truth and nonviolence, and Maharshi Ramana with his remarkable silence of self enquiry have founded almost new schools of thought. The days in which they lived were full of hopes and fears, wars, and aftereffects of wars, alien domination, and struggle for freedom of what has become of Maha Yogi's Integral Yoga, of Gurudev's songs, of Mahatma's message, and of *Maharshi's Mahayoga*, I do not propose to discuss here. These are our great inheritance and legacy. We have got to increase our spiritual wealth. It is our duty.

Now a new school of thought a new *Darshana* is appearing on the horizon of our great land. It is going to be the Guiding Light of the entire world. During the last quarter of the last century, a great soul appeared in our country. He is *Samartha*

Guru Mahatma Ram Chandraji of Fatehgarh, U.P. He trained people in Spirituality through remodelled and improvised yogic methods to suit the need of the tune and the capacity of the people. After serving the masses for around 36 years, He left His mortal form at the age of 58 on August 14, 1931. He is the originator of a new system for the attainment of spiritual perfection. With Him dawned the new Era of yogic training through Transmission of which He was the Master.

This is a new *Darshan* showing a new and easy method of attainment. It differs from other method in its being very easy, simple and direct. Hitherto in all methods, it was considered essential to have the knowledge of *Sanskrit*, to be born in a particular caste, and to have many other qualifications in order to receive *Brahma Vidya* through Transmission. A *sadhak* had to take many other complicated and taxing practices, and had to practice these intricate *sadhans* for years together in order to become fit to receive the impulse. Sahaj Marg makes a radical departure from this orthodox view. It proclaims that every aspirant is fit to receive the Divine impulse, and if a guru cannot transmit it to an aspirant, such a one is not fit to be (taken as) a Guru. Here, instead of laying more stress upon qualifications and fitness of an aspirant, much more stress is laid upon the fitness of its preceptors.

This may be a bit shocking and even scandalising to pundits and numerous *gurus*. But the trend of times is in this direction, and this new thought is sure to catch the imagination of true seekers. The first question which any seeker, henceforth is likely to put to a *guru* will be: 'well, reverend *swamiji*, can you transmit into me that state which you have been describing according to your knowledge of shastras?' If the reverend *swamiji* replies in the negative, or refuses to reply he is likely to lose that client, I am sorry, that 'would be a chela'.

Transmission of Yogic Power or *Pranahuti* is the basic principle of training under the System of *Sahaj Marg*; which is sparingly and scarcely. Although it was used by almost all our ancient sages and even by our comparatively recent saints like Chaitanya Mahaprabhu, Ramakrishna Paramahansa, and Swami Vivekananda of

whom instances are recorded, yet it has been kept a secret so far. Now Nature requires it to be brought to light, and the Founder of *Sahaj Marg* has done it. Another peculiarity of this new thought is that it does not consider viveka and vairagya (discrimination and nonattachment) as a *sadhana* to be forcibly practised but considers them as inner states to be automatically developed in a natural way as the results of right Meditation. One more speciality of this new *Darshan* is its novel and direct methods of purification. In all other methods, though the thought of purification is not unknown, no direct methods are prescribed for the same. For this, some prescribed *nishkam karma*, others prescribed intricate practices of *bhakti* and *upasana*, while still others prescribe mechanical repetition of *mantras*. It is only in *Sahaj Marg* where the power of thought is directly utilised for the purification of the inner system of our being. Any system of philosophy, which does not have the realisation of, or attaining oneness with Ultimate as its primary objective, or at least Liberation as its first necessity, will be useless and inconsequential. In India, such a system will be considered as foreign and nonIndian, and will not receive any serious attention. It may appear modern and fashionable to scoff at the idea of Liberation saying the wish for Liberation is the wish to run away from Life, or to escape from this evolutionary world, etc. But unless one is liberated, how can one help the so-called 'evolution' of mankind to attain 'supermanhood'? Liberation of the individual from his inner bondages is the first necessity, which is recognised in the *Darshan* of *Sahaj Marg*. No person is deemed to be qualified to impart spiritual training to others unless he has attained the required state.

The greatness and peculiarity of our *darshans* lie in the fact that they give more importance to realisation than speculation. Nevertheless, they are great philosophies even in the sense of presenting a consistent view of Ultimate Reality, which is at once both logical and practical. In course of time, due to influence of alien cultures and thoughts, and due to the unbalanced emphasis on particular aspects of *sadhana*, such as *karma*, *Bhakti*, and *jnana*, more schools have developed. Shri Aurobindo has taken these as three methods of Yoga and tried to synthesise them into one. He has also attempted to present the three aspects of

Reality, namely, Existence, Consciousness and Bliss as one, and called his philosophy as Integral Yoga. His philosophy is confined to the realisation of the integral aspect of *Satchidananda* or *Virat*, through the instrumentality of supermind. This, according to him, is the Ultimate purpose of life, which has evolved from the Inconscient Matter to the Mind, and which has to evolve still further into supermind. Although he endorses the western scientist's theory of evolution, yet he believes in the *Leela* or the play of the Lord.

Shri Ram Chandraji of Shahjahanpur, however writes in *Reality at Dawn*: "In fact, the stages of karma, upasana, and jnana are not different from each other but are closely interrelated and exist all together in one and the same state." His view goes far beyond *Satchidananda* aspect of Reality. An idea can be had from the following quotation from *Reality at Dawn*: "The end of Religion is the beginning of Spirituality, the end of Spirituality is the beginning of Reality, and the end of Reality is Real Bliss. When that too is gone, we have reached the Destination."

Regarding the western scientist's theory of evolution of life from solid matter, Sahaj Marg's point of view is grossness went on increasing once Creation started, and it is not correct to say that life is a product of combinations of matter.

The remarkably beautiful picture of the "Divine Life" of the community of the highly evolved human beings having a supermind in different degrees is an example of the deep effects of western dreamers. Here one can clearly see the noble and sublimated desire for a spiritual Utopia. Although the Mahayogi has realised that to be or to become something, or to bring something into being is the whole labour of the force of Nature; to know, feel, and do are subordinate energies.... Knowledge, thought and action can not be the essence or object of life.... Yet, he cannot help exclaiming. To be and to be fully is Nature's aim in us, but to be fully is to be wholly conscious of one's being ... to be fully is to come into possession of all one's force of self and of all its use ... a powerless spirit is no spirit... to be fully is to have the full delight of being..." This is the Ultimate word of the philosophy having SatChitAnanda as the final state of Realisation.

In the philosophy of Heart Region, the Region covers the entire existence, consciousness and bliss. The question of further evolution in the human body through the process of rebirth drops off, once this region is crossed. The fundamental philosophical concept of Sahaj Marg is the Original State of Spirit consists of utter Silence, Purity, and Simplicity, and the object of sadhana is to regain that Original Condition even while being in the body. There is no necessity to either reform this body to perfection or to grow or evolve new instruments of knowledge and awareness. Such desires are automatically washed out with the purification and illumination of the heart. The real and natural state of being automatically sets in, once the opening is made towards the descent of Divine Grace.

According to the Propounder of *Sahaj Marg*: "Philosophy is a subject not based on reason but intuition. It starts not from 'doubt' as most of western philosophers hold, but from 'Wonder.' A life of practicality undergoing all experiences depicted therein is therefore essential to arrive at the reality of a thing". Therefore we need not subscribe to any particular theory of creation or divine evolutionism. If we do, we are likely to be dragged into petty quarrels pertaining to metaphysical speculations which lead us nowhere.

Sahaj Marg Darshan expounds the process of Creation on the basis of the actual experience of Central Region. It also invites everyone to have that experience. Mahatma Shri Ram Chandrajji writes in his book 'Efficacy of Raj Yog: "If somehow or other we cross this bigger circle (Region of Heart) then we have nothing to cross but the First or the Supermind of God the cause of all Creation. Behind it, there is Centre the real Goal of life.'

Within a short period of its appearance, *Sahaj Marg* has already placed before the world many of its discoveries which are of immense value to abhyasis as well as philosophers. The first major discovery in Spirituality has been achieved by Samarth *Guru* Mahatma Shri Ram Chandrajji of Fatehgarh, U.P. It pertains to the

possibility of human beings crossing the Seven Rings of Light of Central Region around Centre, and swimming near Centre like the liberated souls even while being in body and in one's lifetime. He made many researches and discoveries, which are now being brought to light by His Successor and Representative Mahatma Shri Ram Chandraji of Shahjahanpur, U.P.

The discoveries made by the latter in the Heart, Mind, and Central Regions are also innumerable, and are very important and extremely useful. His researches regarding various points, knots and rings have been guiding His associates to explore further in the field. His findings about *kundalini* are very practical and quite realistic. He has full command over various powers of Nature, and He is utilising them according to the needs of the times. Vast literature based upon experiences of *abhyasis* is developing. Persons are being trained to take up the work and play their real part in Nature's work. Powers of Nature are utilised even by His associates in accordance with the Will of Nature to effect the Great Change required today.

It is not a preconceived Utopia that is coming to be, but the natural glory of man is going to be unfolded. "The old order changeth yielding place to the new." Bigotry, fanaticism and narrowmindedness have to die. Those who mend will survive, and those who don't will (perish) end. The days of materialism are numbered. It is only through Spirituality alone that man can hope to rise to higher regions of his being. *Sahaj Marg* the new *Darshan* is the most promising school of philosophy as well as the path of spirituality.

(1963)

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Every one must be prepared to meet his end. That means he must attain the highest spiritual level as early as possible so that he may not have to regret when his end comes.

-Babuji

Limits of Ritualism

FIRST of all, let it be made clear that we are not against any ritual or any religion. Our theory is: "The end of Religion is the beginning of Spirituality...." Ours is a purely spiritual path leading to the realisation of the Ultimate Essence of Existence.

The aim of Religion is to show man that there is something infinitely superior worth aiming at; and once man realises this in the true sense, and desires or wills to attain that Ultimate Aim, denoted as God by religion, the work of religion is over. Man has to take up the path of Spirituality only for further progress.

When Religion itself begins to offer the method of Spirituality, it has to necessarily putforth rituals, ceremonies, mythologies, etc., to preserve its own colour and individuality. These, in turn, take up so much complicated and elaborate forms that religion is completely converted into ritualism.

Every religious ritual has got some sense, some meaning, some symbolic representation, or some suggestion of a subtler expression. When its Spirit is lost sight of, it degenerates into mechanical ritualism consisting of only ordered formalities. Ritual starts with the intention of worshipping the Supreme, but due to perversion it degenerates into a mere show and self-aggrandisement.

The power of suggestion is immensely used in almost all rituals; it is more so in *vedic* rituals. If a ritual is properly carried out by a competent and worthy personality, the suggestion implied in a ritual is directly absorbed by the subconscious mind of a performer, and the intended result is effectively achieved. Even lasting and permanent results can be achieved if one who conducts a ritual, has got command over the sentient powers of Nature. But such persons are very rare. And for such a one there is no necessity of any ritual.

Ritualism can be very effective for the fulfilment of baser aims. But in this, persons to be exploited should be of weaker minds. Indeed, some so-called spiritual organisations have used and are still using various rituals, in the name of occultism, spiritualism, etc., to keep their members and supporters in firm grip and even under mental bondages. Instincts like fear, curiosity, and desire for pleasure, etc., are fully exploited in tightening the grip. Mind is fully drugged by the habit of and addiction to ritualism. Such persons' inner condition becomes extremely gross and solid, without any hope of sublimation. One should always guard oneself against falling a prey to such secret and occultist ritualism and societies.

Really speaking, every act done with the idea of dedication to some noble ideal becomes a ritual. Religion says man should dedicate his each thought, word, and deed to God. This idea of dedication moulds any thought, word or deed into rituals. A ritual, thus, instead of becoming a mechanical habit, remains as a living link between man and God. But as such a thought is likely to push a man beyond the four walls of religion, each religion prescribes its own characteristic rituals. Some to be performed compulsorily and some optionally by everyone of its members, and some to be performed collectively by groups of its members.

The multiplicity and mechanicalness of rituals have influenced different people in different ways. At one end there are the so-called intelligent class of persons who, mistaking ritualism for religion, have left off all rituals and even their religion, and turn their noses up on hearing the name religion, and wish others to consider them as agnostics or atheists. At the other extreme there are the so-called religious persons who have also mistaken religion for rituals and go on performing all rituals punctually and timely, and demand God to give them a gate pass for heaven. There are also various intermediate types. Strictly speaking, as rituals have become a part and parcel of the people's religious, social and cultural heritage, one should not abhor them. And, as many of them have become extremely elaborate, mechanical, and even too expensive, the intelligent

members of society must try to simplify and spiritualise only the essential ones.

There is a certain beauty and charm in a ritual. It directly appeals to the sensitive heart and inspires some noble idea or thought. But once it becomes mechanical and spiritless, it becomes a useless burden. A ritual is an external means for enforcing discipline. Its power can be utilised, as described above, to also discipline the mind. But great care and precaution should be taken to see that the mind is not adversely affected by getting addicted to the grosser aspects of a ritual. Almost all great reformers in the past have criticised the ritualistic trends of their times. They have exhorted their fellow men to rise above all ritualism. The only reason for their exhortation appears to be the excessive addiction to the external formalities only and losing the inner spirit entirely.

It is, however, certain that a mere ritual cannot give man liberation or realisation of God. It can, at the most, inspire one's heart with a noble idea. It is the practice of Spirituality alone, which can take man to higher and subtler and nobler levels of being. Yet simple and powerful rituals may be occasionally required to inspire man to take up the right path leading to Ultimate.

(Sahaj Marg Patrika, No.1, 1967)

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A man can be a real man only when his eye is diverted towards his inner self.

-Babuji

Our Master And We

Beloved Babuji, brothers and sisters:

THE day has dawned. We are seeing the light of the Sun. A huge tidal wave of Divine Grace has engulfed us. All our sins have been washed away. A great occasion indeed! An excellent chance to see the reflection of our Real Home!!

The ceaseless efforts of our Great Master have got us to this point. We are actually witnessing a great sacrifice. We have heard that once upon a time a Great Master gave his flesh and blood as bread and wine to his disciples but now we are actually seeing *Pranahuti*, i.e. the sacrifice of one's own life itself.

We have come here to get benefit from this *Pranahuti*. Does it sound selfish? No, if you have forgotten yourself completely. What does it mean? It is just a condition. Our eagerness to be with Master has made our Master equally, Nay, a million times more eager to have us with Him. A relationship of pure and simple love has been established. All desires except to see Him have vanished. Why so? Because the drop has become unconsciously aware of its real characteristic of being a part and parcel of the Ocean: and so it has forgotten itself. This complete forgetfulness makes way for the effectiveness of *Pranahuti* and transmission takes place.

Dear brothers, are you capable of seeing further? You are on the shore of the sea of Immortality. Are you prepared to dive into it? Probably you are afraid that once you take a dive you may lose the site of even the sea itself. Nevermind. Go ahead. He has invited you. He is still inviting you. Do not go back with your entire luggage. If you are still conscious of your luggage, you are probably thinking that you have got costlier things than Him. What vanity! No vacuum, no reception of Transmission!!

Why does the thought of value come to us? We have been hammering these things into us since ages. A pure and simple drop went on collecting innumerable

drops and has turned into a mighty river. The original one has vanished from the site. Now we are liking the things of our own making. We are dancing and laughing and also weeping. We are in search of sweet fruits but are often tasting the bitter ones. We have formulated certain habits of thinking and try to take delight in our own toys and also hate toys of others. Strife and struggle is going on. Even when we see Reality, which is so pure and simple, we try to cover it by our thoughts, or habits with something other than Itself, thus distorting it. The result is we cling passionately to the distorted, gross and grotesque images, which we ourselves have formed and go on imbibing in ourselves those distortions, grossness and monstrosities.

Our Master has caught hold of the Essence, which is the root cause of our present condition. We are aware of it in the form of the activity of our own thought. In principle or in essence this power of thought is the same as the original power, which has been the Root Cause of this entire condition. The only difference is that it is in a topsy-turvy condition. By reorienting it in a natural way our Master removes its invertendness and sets it in the right direction. The only thing left for us to do it to co-operate with Him for getting the full benefit of His Transmission.

May He bestow upon us the awareness of His presence in our hearts forever!

(Sahaj Marg Patrika, No. 3, 1969)

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*“One can directly be in touch with the center even as a human being,
provided this physical system is purified by the highest Consciousness
or Center itself.”*

-Babuji

Who is *Guru* ?

Now a days many a fashionable *mahatma* is preaching that no human being should be taken as *Guru*, because God alone is the Real *Guru* and that no human being can be God. Having established the above postulate by this eloquence and other captivating means, a *mahatma* proceeds on to display his own superhuman powers in the form of magic or miracles, recitals or masterly expositions of religious texts, or other mass capturing means. Evidently, he wants the people to look upon him as not a human being but as God, and thus he establishes his right to be a *Guru*.

Some naive persons, especially those, who are secretly suffering from the non-fulfilment of some unmentionable desires, fall for such *mahatmas*. When some of them find some of their silly desires partially fulfilled in a short time after their contact with a *mahatma*, they become publicity men or public relations men for such a *mahatma*, and start publicising about his great powers or about that *baba* being God. Such a *baba* or *mahatma* prescribes the worship of some *devata* or of the mechanical repetition of some sacred syllable, or some form of intense imagination in the name of a yogic practice. What does actually happen to those who sincerely do those practices? Apparently, the god-guru is not bothered about it, and the poor disciple-devotee is just ignorant and feels happy if he becomes dull or half-witted because dullness of mind is mistaken to be peace, and half-wittedness is mistaken to be mysticism-riddenness.

The real seeker of God, however, sees through the game of such *gurus* after some time and proceeds on in search of the Real *Guru*. A *Guru's* real function is to connect his disciple or his thinking process with the highest condition, which is already there in man. A disciple's tendencies of mind which are normally quite haphazard and wayward, get an orientation towards the highest point of evolution of man, which can be called Divine condition, Godhood, a perfectly balanced state, the most superfine condition, or the Ultimate goal of human life, by the help of a capable *Guru*.

If a *mahatma* or a baba claiming to possess superhuman powers can't or doesn't do this to his disciple, he is quite useless and worthless for a sincere seeker of God. Temporary suspension of thinking faculties, production of feeling of awe and surprise, or attracting persons by tempting or enchanting their physical senses can't transmit the Divine impulse which has a permanent and superfine effect, into the heart of a true seeker.

In India, innumerable religious, quasi-religious and philosophical schools, ranging from rigid dualism to absolute monism, from gross materialism to the metaphysical idealism and from realism to illusionism have confused the minds of laymen as well as intellectuals. Therefore, it is very difficult for a sincere seeker to seek out the correct guide. *Gurus* in India are generally cult-bound in the sense that while some of them declare themselves to be 'God', some others discourage any attempt on the part of the seeker to evolve further on the postulate that every thing, nay, every soul and God are all eternal and eternally different from other another.

Those who declare themselves to be God frown upon their disciples if they too put forth a similar declaration, and those *gurus* who claim themselves and all else to be eternally different from God frown upon their disciples if they start worshipping any other better *Guru* or even God Himself as distinct from themselves. Therefore it is obvious that in the name of being cult-bound, *gurus* are really 'selfbound', claiming obedience and respect from disciples without helping them to evolve further into the finer states of being. In most of the cases such *gurus* are ignorant of their own duties towards their disciples, and in some cases, *gurus* themselves are guided or led by their influential disciples for some worldly ends like the fulfilment of their own political, social, and economic needs.

A person can rightly be considered a *Guru*, a *mahatma*, a Godly man, or even God if he has attained or possesses a certain degree of Divine condition or Divine quality. He should be quite unassuming and should feel himself quite insignificant even as God is quite invisible. He must create in the heart of a seeker the feeling of love, desire, and capability to imitate Him; and the conditions of purity and

subtleness. He should be ever willing to render spiritual service to a sincere seeker, and should always have the welfare of his disciples uppermost in his mind. The minimum level of evolution in a *Guru* is that where his individual self has become so rarefied as (to appear) to be non-existing, or to have become one with the universe. He does not put on any external marks to show his own worth, but allows himself freely, and to be closely examined by a true seeker. The heart of a seeker gives an unmistakable indication that he has come to the right person for spiritual guidance. In fact, the heart 'sees' its own reflection in the person of a *Guru*. Then the Indian maxim that "*Guru is God*" gets fulfilled, since God resides in the innermost core of a human heart.

By coming under the training of a such a worthy *Guru*, a seeker soon finds that many complexities in his heart are removed, and that that he has become comparatively free from many of his own inner bondages. His thinking get illumined, and he feels that a higher power of love and benevolence has taken charge of him. When a *Guru* exercises his will and transmits Divine impulse into a seeker, the latter feels the REal Life is given to him, and after some time he is transformed to such an extent that he can be truly considered as a twice born, or a *dvija*. Thus a *Guru* paves the path of liberation for a disciple and sows the seed of 'Realisation of God' or 'Self' or 'Ultimate' in his heart.

(Sahaj Marg Patrika, No 3 & 4. 1972)

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Rejoinder to Evaluation of Sahaj Marg System

1. *In the article, the researcher feels that in Sahaj Marg “the possible source of defect and danger should not be ignored, as is likely to be done under the religious zeal.”*

THE end of Religion is the beginning of Spirituality, and the end of Spirituality is the beginning of Reality is the conviction of a sincere *abhyasi* of *Sahaj Marg*. Therefore, the religious zeal of an *abhyasi* cannot cover up his Ultimate aim for long in *Sahaj Marg*. Thus there is a built-in mechanism in *Sahaj Marg Sadhana* to overcome all possible defects and dangers.

2. *The learned academic researcher finds that he is faced by an “impregnable defect” in the insistence of a System on confining and limiting its thought and theory to the contributions of just two Masters.*

Master often says: “I don’t want to make disciples, but I want every *abhyasi* to become a Master.” The works and writings of Dr. K. C. Varadachari, Shri Ishwar Sahaiji, Smt. Kasturiji and of many other advanced *abhyasis* constitute adequate proof to convince any open-minded critic about the utter freedom of thought permitted to any serious *abhyasi* and developed by him. Only when a matter involving extreme subtlety is made the subject of an academic discussion, room is opened for such a doubt.

3. *The researcher faces trouble in locating the identity of the teacher of the Adi Guru in the point of historicity, etc.*

The advance of scientific technology has shattered the atom, traced out genes and chromosomes, and even the spectacular and symmetrical arrangement of the DNA, etc., micro-atomic structures; but research is still nowhere near its end. A spiritualist, totally immersed in the effort of God Realisation, and bothering about the problem of who started it all, would be like a starving beggar trying to ascertain what raw materials and processes adopted by whom produced the food offered to him to appease his extreme state of hunger. That the attitude of the

faithful adherents of the system to this matter is one of indifference is not a matter of surprise.

4. The critic's preoccupation to find out the correspondence to find out the correspondence or relationship and practical compatibility, experimental verifiability, and objective analysis of the 23 Circles of Causal levels of Existence, the three regions (heart region, and mind region, and central region) of Yogic Being, and the 13 knots of spiritual illumination of knowledge has created for him a knotty problem.

Many a theoretical student of yoga philosophy have made it knotty by confusing the objective and subjective experiences and mystifying it, or made a mockery of it by indicating the external signs corresponding to the inner spiritual conditions. The measurements of blood pressure, heart beat, temperature, etc., to determine the spiritual or yogic condition is one of such futile attempts.

It is a common technological practice to present through charts and other graphic presentations; volumes of data which would otherwise take considerable time and trouble to assimilate; this does not mean graphs or charts are facts. In the same way, Master has reduced to graphic and chart form, his immeasurably vast spiritual experiences for the easy understanding of serious adherents of the system.

5. The article says: "some objective criteria of the inner condition of abhyasis at various stages of spiritual progress have to be worked out through comparison of the diaries of different abhyasis at identical points or knots or regions."

This would be over-rationalisation of a suprarational system. The norms are already available as set out in the writings of our Master based on His unquestionable experiences. An averaging of experiences of *abhyasis* to produce worthwhile norms would be like working out the average depth of a river to enable to crossing it without getting drowned.

* * *

What is Meditation ?

MEDITATION is an act of making the thought dwell upon an object. Repeated practice of Meditation and increased interest in the object meditated upon makes Meditation take its natural form. In due course, the effort to meditate is minimised to nil and then it ceases to be a wilful act. In such state, only the result or pure knowledge remains. When this (knowledge) too goes away, i.e., when Meditation proceeds towards Reality, or the essence of the object meditated upon, the real or the natural state is the result.

The above is true only when Meditation is done as it ought to be done, and when the object chosen for Meditation is in conformity with the result aimed at.

It is a known fact that every act produces a result. Yet, it is still a mystery as to what precise result a particular act will produce. There is always a factor of *adrishta* (unseen) which governs the results. Nevertheless, a close control over the acts and their results is possible to be acquired through the development of an intuitional insight. It'll also be observed that the acts themselves are the results of some subtle causes. When more than necessary interest is attached to have the desired results without knowing the play of *adrishta* (unseen) factor, without developing the proper intuitional insight, and without being aware of the real cause of the act itself, disappointment, misery, and diseases will be the results. Neurotics, maniacs and halfwits fall within this category.

It has been already pointed out that Meditation is an act. Naturally it will have some results. Here too there are various factors working. If it is desired to see God and converse with Him, and consequently by reading some cheap books, or on the advice of some neophytes, if a picture of God is taken up for Meditation and carried on by applying will force, it will produce some results. The same is the case with efforts to start godly vibrations, or the so-called *ajapa japa* in the body through the practice of *mantras*. The mechanical repetition of *mantras* like: *Om*

Shri Anantha Subrahamanyaya Namaha, or easier ones like *Sossssham* combining this with breath; or more rhythmic ones like *Lailaha Illallah* or *Two Plus Twenty, Twenty Five* which maybe easily combined with the steps while walking, will also bring some results.

As the real cause or the urge to start Meditation is not known, and as there is no intuitional insight with regards to the mechanics of Meditation, and as *adhrushta* factor is working, these acts will start bringing results, which the doer of the act had neither anticipated nor desired. Still if the act is pursued further the result will be hallucination, neurosis or insanity.

Due to the dangerous results observed in many cases, some teachers have criticised the path of Yoga, calling it a method of intense imagination, etc.. And so they have prescribed the way of devotion coupled with emotion for Meditation purposes. But this too is not without risks if unwisely followed. Some people have lost sight of the aim. Some have developed the so-called "saviourmania." Some others have again fallen prey to the previously mentioned neurotic states of seeing visions and hearing voices.

The thought of so-called identification of oneself with the object of Meditation has led some in other directions. For instance, some 'Saints' have usurped the place of God and declared themselves to be such. Some declare they have come to "save" mankind. Some say they have brought down God to earth to effect speedy evolution. Some others, again, proclaim that they are distributing light in the world. And these "Gods" or "Saints" have got a large number of devotees too.

Then, *jnani* teachers are also no less in number. Almost all our ochre-colour dressed swamijis are perfect *jnanis*, no less than *Poorna Brahmajnanis*! They prescribe various methods of Meditation. Their *jnan* extends from racecourse horses to Lord Narayana sleeping on the snake in the ocean of milk! They know all about curing of various diseases by invoking the favour of the respective Gods!

They can invoke the favour of Goddess Lakshmi to win a lottery or a raffle! And they prescribe meditation.

Still more sophisticated *swamijis* are there, who have captured God by their knowledge of scriptures. They can speak for hours together on public platforms about how souls have originated from God, as sparks of fire: how God has created this wonderful world: what happens when a soul departs from the mortal cage, what is liberation, etc., etc. They too prescribe meditations; such as to think of the world as a mere illusion, not to love (if not to hate) wife, children, father and mother because they do not follow a departed soul, to imagine that the wonderful sound of *Om* is heard when ears are closed, etc., etc. If they get "deserving" disciples they reveal to them that they are *Bramhas* the *guru* as well as the disciple.

Well, the long and short of the above is that Meditation should be taken up after fixing our aim towards the attainment of the Highest. Then a proper guide must be chosen who is an adept in this art and who has attained the Ideal. Afterwards, one may start the practice as per His instructions. The spirit of doing Meditation is the realisation of the reality of the object through linking of the thought with a subtle quality of that object. Hence, it follows that Meditation should never be done on that which ought to be, in fact, the result of Meditation. All confusion and complexities are due to the negligence of this primary principle. If, fortunately, one comes across a Master of the highest attainment, he should meditate upon the Form of such a Master in order to realise Him.

All the more, if one meditates upon the Form of a Master of highest attainment, he is apt to go up to the Goal and it is the easiest process. The accuracy of this method is found by testing it, but the general way of Meditation is prescribed as to meditate on Divine Light to achieve the same end so that it may suit every mind. The Reality behind is inexplicable.

To go beyond bounds is the work of a saint, and to remain within the bound is the

work of an ordinary person. How should we examine the methods prescribed as to whether they keep us within bounds or carry beyond! If the latter is the result of Meditation and proper guidance is available, they will do well.

None can proceed to higher regions without the help of a guide because direct power is working to keep one in the form as one is. How to reconcile when objections are raised on each point of good thing without testing the accuracy? It happens mostly when one takes the direct route to God. The mentality is so perverse that they would like to grasp not the true sense but the lines leading them towards some thing other than the Goal; because they hear such things from almost all platforms.

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None in the world is free from worries. The presence of afflictions is in fact a positive proof of the very existence of man.

-Babuji

Our Prayer A Boon to Humanity

AGES ago, King Vishwamitra devoted himself to penance and became a *Rajarshi*. He earned many powers of creation and destruction. He could get anything he wanted. Still he felt there was something lacking in him, and this made him quite restless. His long-cherished and secret desire of being called a *Bramharshi* by sage Vashistha had not yet been fulfilled. He again and again urged Vashistha to tell him the Arch secret. But Vashistha remained calm and quiet, and asked the *Rajarshi* to find it out himself.

One day, all of a sudden Vishwamitra saw in the great sage something, which he had been pining to see. In a moment all his doubts vanished. The tumultuous lake of the mind became calm and still. Then he felt a sort of a rippling movement of thought in his mind. Its vibrations assumed the form of words and overflowed in a metric form. He began to sing :

ॐ भूर् भुवः स्वः।
तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

(*Om Bhur Bhuva Swaha,*
Om Tatsaviturvarenyam Bhargo Devasaya Dheemahi
Dhiyo, Yo nah Prachodayaat.)

This prayer brought forth a spontaneous exclamation from Vashistha, "My *Bramharshi*, My Vishwamitra". This was the prayer that revolutionised humanity by turning over a new leaf in the history of Vedic Civilisation.

Thousands of years rolled past. The *Gayatri* prayer of *Brahmarshi* Vishwamitra gradually lost all its original meaning, purpose, and appeal to the minds of all men of age of reason and science. The prayer assumed mysterious forms; idols of

Gayatri were developed, and the prayer came to be used for various ulterior purposes; the real Goal was lost sight of.

Once again a sage of the highest calibre grew greatly concerned about the welfare of humanity. He started pondering deeply over the correct meaning, form and the method of prayer; and as he dived deep into the highest state of superconsciousness, vibrations in the lake of his mind rippled forth in the form of the words:

"O Master, ye are the real Goal of human life.

We are yet but slaves of wishes

Putting bar to our advancement.

Ye are the only God and Power To bring me up to that stage. "

And the method of the Prayer followed: "Before going to bed, devote some time to Prayer, sitting in a suppliant mood. Repeat the words once or twice in your mind. Then begin to meditate over its true sense; and then try to get lost into it."

The modern scientific civilisation laying emphasis on the goalless-ness of human life and on the endlessness of individual's desires has filled man with selfish egoism to the brim. The Prayer provides for the essentials required to remove the lop-sidedness of our civilisation, which, if allowed to persist, may endanger the very existence of humanity.

* * *

Immensity and Infinity

SEE a mountain range, seashore, wildforest or night-sky, and be struck with the idea of immensity. Forget yourself completely by loving a worthy saint intensely and realise Infinity. Immensity is awe-inspiring whereas infinity is exterminating. People worship due to fear. They are afraid of the annihilation of their ego. Therefore most of their worship is for preserving or even strengthening their ego. They worship infinite things and remain within the bounds of finiteness. Even if they think of God, although the idea of immensity comes into their imagination, they limit Him within the bounds of their own conceptions.

A true seeker of God looks towards Infinity. He, no doubt, starts from the finite only; yet, if his quest is earnest, he goes on jumping from "smaller" to bigger circles. His bounds of vision expand more and more. So much so that when with great courage and determination he shatters the limiting adjunct, even the horizon vanishes from his view and he feels swimming in the ocean of Infinity.

The easiest method of shattering the limitation is to attach or link up oneself with one who has already shattered his own limitations. Who can be such a one? How can such a one be known as such? Here, one should guard himself against the pitfalls of confusing 'immensity' with 'infinity'. There is no dearth of persons displaying their immense knowledge, immense power, immense belongings, or even their immense charm to attract immense crowds of seekers. But all the immensities mentioned above are finite things. A real Master never tries to impress the heart of a seeker with any sort of big show. In fact, when one comes across a real Master he forgets his own finiteness and feels himself as one with such a Master. There is a sort of feeling of the deepest intimacy and oneness. A feeling of having reached one's own home is prevalent in the presence of a real Master. Such a Master is only one, even as Infinity can be only one. One's individual limitations or reservations are automatically dissolved if a link or connection is established with such a Master.

How does a Master help to break limitations and lead one from finite to Infinite? One, who is established in Infinity, possesses the will, which is also infinitely strong. Such a one's will is unfailing. Any other person who fails even once, has not realised the infinite however immense his powers may be. In fact, as compared with Infinity, any immensity is as good as nothing. A perfect Master exercises His will to effect the desired result in an *abhyasi* or an aspirant. Master transmits into the heart of an aspirant that which leads him to the realisation of That. From finite he is lead towards Infinite. The illusion of immensity then, disappears forever.

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Appreciation of Philosophy of Sahaj Marg

A NEW and revolutionary method of spiritual training under the name of *Sahaj Marg* has come to light, thanks to the discoveries and researches of Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh, U.P., and one of His ablest Disciples and also His Representative, Mahatma Shri Ram Chandraji of Shahjahanpur, U.P. The latter is the Founder-President of Shri Ram Chandra Mission (after the name of the *Samarth Guru*), who is the author of the book : *Philosophy of Sahaj Marg*.

The book is a compilation of various articles and letters of the author written and some published at different times. It covers a wide range of topics providing mental food for philosophers and spiritual food for *abhyasis* of Yoga.

This book is authoritative in character as it is based upon *anubhava* or experience of the highest order in an extremely exalted state of super fine consciousness which a perfectly pure mind alone can touch and reach. In fact, various religious books such as *pramana granthas* derive their authority from *anubhava* or experiences of their originators; but due to the ravages of times and conditions, the present level of human intellect is craving for the absolute revelation which is devoid of all physical, metaphysical and even spiritual conditioning. This demand is amply met in this book, which directly touches the innermost core of a human heart.

It even reveals the sanctity of the ancient sacred works whose essence has vanished and only their skeletons have remained making crackling sounds. The things mentioned in this book are authoritative not only due to the *anubhava* of the author, but also because many of them have been experienced and verified by others, and can also be verified by anyone who sincerely desires to do so.

The ability of our Master to transmit Divine Impulse, correct methods of spiritual practices, and the highest Aim to be kept in view are the special positive points of

Sahaj Marg. The denial of orthodox and misconceived notions about gurudom, about the inevitability of *Sanyas ashram* and ascetic life to attain Liberation, about the primitive and anthropomorphic God, and about the crude, mechanical and physical practices of so-called *yoga*, show its revolutionary approach to the problem of Realisation. Its simplicity only is its imitation to mankind to take up the experiment.

This book opens up new lines of enquiry and research in philosophy, and it is left to philosophers to enlarge and enrich their field of vision. Each topic appears in a new perspective and being based upon the actual experience, saves the labour and delusion of unnecessary and fantastic speculation. Although no high-sounding academic terminology is employed, yet the author makes his statements quite clear; for instance, about knowledge He states: "The range it covers extends from baser levels of common understanding to a higher level of inner enlightenment."

As a true Yogin, He stresses *anubhava* as the right means of knowledge. The direct reading of Nature has made Him to state: "Space served as the mother of creation of God, and time was the negative state of it," giving the philosopher-scientist a marvellous idea. And about the soul, He states: "*jiva*, the individual soul becomes cognisant of its being when it assumes individuality and that becomes the basis of its existence," putting a full stop to fantastic speculations. Numerous sentences (in fact, the entire book) may be quoted to show the originality and freshness of thought shedding new light upon each concept of philosophical and even some scientific topics. Volumes can be written on each thought expressed in this book.

Readers are invited to make a thorough study of this book and try to verify the truths mentioned therein personally taking up the practices according to the methods of *Sahaj Marg* under a worthy guide.

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Five Circles of Maya

SOON after a person reads *Reality at Dawn*, *Efficacy of Raj Yog in the Light of Sahaj Marg*, and *Towards Infinity* (all written by our Master), he starts imagining the connections between circles, regions, and knots as depicted in the above books respectively. Of course, it is quite natural for a beginner to question the author of these books to explain them further. A serious *abhyasi* will question his own capacity to understanding, and if he is too serious he may passionately pray for more light. When his quest becomes too intense to bear, and he needs enlightenment at any cost, the door opens and he crosses the first circle of *Maya* shown in *Reality at Dawn*.

All descriptions, explanations and even theorising lie outside the first circle. Man is said to have evolved out of animal life, having a more developed mind. As long as he uses his mind to fulfil the animal needs in him, in howsoever-refined ways, his plane of existence is outside the spiritual realm. He lives in a world of solidity, which is ever-changing. Almost all of his senses and faculties lose their real value, which consists of Divine wisdom, and will go on getting grosser and more solid. Even his mind goes on creating complexities and becomes a bundle of conflicting movements, and knows no rest whatsoever.

If, by the Grace of God man receives a shock and develops an intense urge to rise above his mundane living, he may start to use his mind in a regulated way. Further development of the intensity of his craving to rise above his present solid state of existence will open his inner eyes, and he sees the finer causes working behind the solid activities. In fact, his urge forces him to rise higher and to start living in a different world altogether. That is a world of conscient powers and forces, which control the grosser world of sense experience. That world is comparatively more durable. It lies between the first and the second circles of *Maya*.

It is almost impossible to cross the second circle because of the great binding force of the charm of that world. In fact, very few people enter into the realm of Spirituality, because of the great charm of this sensory world. Even among those who cross the first circle of *Maya*, rarely a daring and courageous soul would desire to penetrate deeper, and cross the second circle. Just as millions of books have been written to describe this world perceived through senses and inferred, millions of times more number of books can be written to describe to the inner world of conscient forces, which is millions of times more charming than this world, and yet the description will be of a very small fraction of it.

If anyone crosses the second circle of *Maya*, one enters the region which is full of the causes of that charming world of *Maya*. After sufficient movement in that region, one sights the condition which is free from all the earthly attractions and pulls. By the Grace of God, one many even proceed on to live at that level which is completely devoid of bondages, which cause one to take birth in this world. This is the state of Liberation (or call it Salvation) which great souls have craved and cried for. A man living in that plane of existence can really be called a man and never an animal. The animal in him is fully tamed and is under complete control of such person. Even then, the soul is looking for some heaven of pure light. The kingdom of God is in sight. The struggle should still continue.

Crossing of the third circle takes one on to the realm of that part of *Maya*, which is rarefied, and creative. Godly effulgence pervades that region prominently. Intense activity is there in the ocean of peace. That activity is not wasteful but creative and purposeful. That is the primal power creating causes for the happenings in this world. Time loses its worldly meaning in this realm. Yet, this is still the realm of *Maya*, which a sincere *yogi* intends to cross over. The craving is developed still further.

The descent of God's Grace enables such a liberated soul to cross the fourth circle. The *yogi* lives in a state of Mastery. This is a very highly advanced condition. He can utilise the cosmic powers to work in conformity with the Will of God. The powers of creation, maintenance and destruction appear to be at His Command.

A *Yogi's* purpose of acquiring command over the powers of Nature is almost fulfilled. If a *yogi* has kept his Goal at the higher level, or at the Ultimate point of human existence, he will not remain satisfied with his attainments but will develop sufficient courage, will power, and humility to surrender even those cosmic powers to God, and will become utterly free from even the rarefied *Maya*, and he crosses the fifth circle of *Maya*.

Sahaj Marg places before mankind the attainment of Ultimate - Central Region of existence as the Goal of human endeavour. There are finer levels of being of human ego. Our Master has characterised those different levels by 11 circles. An *abhyasi* is exhorted to rise to still higher levels of the rings of the Divine Splendour after he crosses over all the levels of egoism, which is denoted as Central Region and is characterised by Seven Rings. After crossing Central Region, real swimming of an *abhyasi* in the ocean of Divine Bliss begins, where bliss too bids farewell. Of course, it is impossible to get out of the levels of egoism without Transmission by a capable Master who has traversed the entire distance, and is akin to the very Centre.

The question about the connection between the circles, regions and knots, raised in the first paragraph of this article was to write about the first five circles of *Maya* in *Reality at Dawn*. Suppose an attempt is made to speculate upon the answers to that question, all descriptions and speculations, it is feared, will be outside the outermost circle of *Maya* and serve no spiritual purpose. Therefore, I close this essay with a prayer to Master to give us the capacity for receiving His Transmission, enter the core of Central Region, and testify to His claims and descriptions.

(*Sahaj Marg Patrika*, No. 6, 1977)

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Technique of Puja

ONCE an abhyasi wrote to Master: 'Let me first 'see God and then I shall start *Puja*.' Master replied: "You want to bring in your experience, that which is the end of your activity. It is just like a boy desiring to understand Shakespeare and Milton first and then to start learning a, b, c, d. If the very object which is being sought stands before you, then how can anyone dare ask you to worship?"

This clearly shows that *Puja* is after all a means to achieve some end. If the end or the Goal is achieved then there is an end to all *Puja*. It is only when the Goal is lost sight of, the means assume an elaborate form and a rigid one too. This is the reason why there are innumerable divergent and complicated mechanical forms of worship.

Having decided upon the aim, namely realising one's oneness with God, and to abide permanently in Him, the means to achieve it must be found out. Again, the difficulty about the conception of God has to be solved. There are many definitions of God: God with qualities, God without qualities, God with form, God without form, God manifest, God transcendental, God finite, God infinite, and so on. If one's mind is allowed to play with these conceptions, it is bound to make a mess of all these. So, in order to have the correct conception, the help of a worthy guide who has traversed the entire distance should be taken. The worthy Master, if He has the Power of Transmission at His command, will infuse the subtle idea of God in the subtlest way, and the mind, if it is thirsty, firmly catches hold of the idea in its own subtle way. The result is a sort of satisfaction, nay, a kind of feeling of having found a firm footing, nay, not even this, but it is even the realisation of its secret longing. Lo! the beginning is made with the very end.

Now, comes *Puja*. A question may be asked as to why at all *Puja* should be done when the Goal is attained at the very beginning by Master's Grace. The reply is that the Goal so realised is still occult, secret, subtle, or at the most it is a

momentary flash in the abyss of ignorance and darkness. No doubt, the inner-most core of the heart is lit up but it has to be cautiously and constantly fanned so that an integral and complete transformation may be effected.

This fanning operation is *puja*, worship, *abhyas* or practice. Just as it has been seen that the Goal is so easily achieved in so subtle a manner, naturally, the practice also, likewise, should be easy and simple. It is a matter of common experience, and *abhyasis* know it quite well that the practice, if consciously and conscientiously done, goes on becoming subtler and subtler day-by-day, especially when it is aided by the transmitting power of the Guide.

In the System of *Sahaj Marg*, a subtle link between an *abhyasi* and God is established from the very start. And the practice consists in trying to strengthen the link thus established. The thought is the dominant, nay the main factor in this practice. It is even so in every practice. The thought is made to dwell more and more oftener on the pious idea infused by Master until it becomes a living experience for ever. This is the whole technique of *Puja*.

Love and attachment to Master accelerates the practice. This love increases rapidly if one takes the *bhava* (attitude) of any relationship known to human beings such as lover and beloved, child and mother, or servant and Master. One may decide upon his *bhava* to be taken up according to his own taste. If the *bhava* of true relationship between man and God is taken up, the problem is solved immediately. But man is not normally aware of the true relationship. Hence, it is advisable to take up that *bhava* which is an image or a close replica of the real thing. Some of the great acharyas have advocated, and correctly too, the *bhava* of a slave and a Master. This is almost the very relation, which actually exists between Man and God. Now, it depends upon His Grace to allow us to take liberties with Him, as He generally allows.

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Our Role in His Mission

Dear Sisters and Brothers:

WE have all assembled here by the Grace of Master to celebrate the Founder's Day (Annual Day) of Raichur Centre. The fact of our gathering here today proves the living presence of our Master in a practical way beyond any shade of doubt.

The Founder of *Sahaj Marg*, each Particle of whose Being is merged in Ultimate, has become the very foundation of *Sahaj Marg*. Therefore, the System of *Sahaj Marg* has become the purest path for human evolution, and has also become the surest path for the purification of the human heart.

People will wonder at the Efficacy of *Sahaj Marg* in spite of the seeming deficiencies of its followers on the path. But Its Efficacy has become a daily experience of almost all *abhyasis*. Our present gathering itself is an irrefutable evidence of the subtlest unity in gross diversity. Any sensitive eye can actually see here the finest also the strongest unifying principle which is all-pervading.

Our Master is working on everyone of us and is attempting to work us. Our part is His work is just to allow ourselves to be possessed by Him in a natural way. Instead of remaining slaves to our own desires, we have to realise the Real Master by trying to follow His Commandments. Then alone our life becomes light, sublime, and free from all complications, and our heart becomes pure, simple and expands to embrace all.

Mankind is crying for freedom from fear and want. Fear vanishes when one sees the Self in all, and no want remains when one realises the Ultimate Source of all. Transmission alone can bring in such result. Faith alone can receive Transmission.

There are various stages in the spiritual evolution of man. The books: *Reality at Dawn*, *Efficacy of Raj Yog in the light of Sahaj Marg*, *Commentary on the Ten*

Commandments of Sahaj Marg, and *Anant Ki Or*, all written by our Master, describe the path of Spirituality in a very simple and original style based upon the personal *anubhava* of our Master. There are also other books written by Revered Master such as: *Voice Real*, *Autobiography of Ram Chandra*, and *Philosophy of Sahaj Marg*, etc. , which give very useful hints and guidance to the practicants of Yoga.

There are also a number of other publications of Shri Ram Chandra Mission written by well-experienced *abhyasis* of *Sahaj Marg*, and also one by the *Samarth Guru* of Fatehgarh, (U.P) for the benefit of true seekers, which points towards Master, His Mission, and His Methodology. Some of the above books have been translated in Kannada, and some other Indian and non-Indian languages. The Mission is publishing a bi-monthly magazine *Sahaj Marg*, containing articles in English and Hindi by *abhyasis* on topics of spiritual interest.

Our Master, Mahatma Shri Ram Chandraj Maharaj, was born on the April 30, 1899 at Shahjahanpur (U.P.) in a noble family of *Jamindars*. At the age of 22, He came into contact with *Samarth Guru* Mahatma Shri Ram Chandraj Maharaj of Fatehgarh and immediately became His disciple. He founded Shri Ram Chandra Mission, Shahjahanpur(U.P.), in 1945 in the memory of the *Samarth Sadguru*, and has since been doing spiritual service to mankind in an organised way. He has done many researches in the Field of Spirituality and yogic training. He left His physical body on April 19, 1983, leaving behind scores of well-trained disciples who are feeling duty-bound to carry on the work entrusted to them.

Shri Ram Chandra Mission is a unique Organisation in the history of Mankind. The Organisation is growing in conformity with the laws of Nature. All the changes which are taking place in it are quite natural, dynamic and growth-oriented. *Abhyasis* all over the world are actually feeling the invisible hand of the Great Master in imparting spiritual training in an organised and systematic manner.

Our Master has established a number of Mission's Training Centres in India, and abroad, to impart spiritual training to seekers without charging any fee. Of course, donations and contributions from philanthropic and generous-minded

public are welcome. *Ashrams* are built at Centres like Raichur, Bangalore, Channapatna, Tirupathi, Hyderabad, Palavancha, Ananthpur and Tinsukia (Assam), and are under construction at Tadpathri, Vijayawada, and Amalapuram. There is also a *Sahaj Marg* Research Institute functioning at Tirupathi.

The System of *Sahaj Marg* considers the life of a house-holder or *grihasta* to be ideally suited for the pursuit of divine knowledge in any practical way. The life of “grihasta” is fit training, full of ups and downs and cares and worries and is, therefore, a fit training ground to develop patience and tolerance and spiritual personality devoid of egotism and pride.

Vulgar mis-conceptions that the life of a householder is not suitable for the missionary work has been (practically) proved to be false by our Master who led a full life of a full-fledged *grihasta*, in our own times.

Now, a great responsibility has fallen upon the Working Committee of this Organisation to maintain and develop unity, cohesion, and the ideology of the Mission. I am sure, Master is definitely guiding them as well as all of us in the right direction. The present Secretary of our Mission, brother S. A. Sarnad of Gulbarga, has been giving us from time to time all the necessary information about the developments in the Organisation for our information and guidance.

May all seekers and workers in this field get the spiritual benefit from the Founder of Shri Ram Chandra Mission and the System of *Sahaj Marg*! May such gatherings as this one become more frequent and spread our Master’s Love and Light in the world!!

I am thankful to Brother Parthasarathy Rajagopalachari of Madras Centre, the President of today’s function, who has kindly accepted our humble invitation, and has come here along with his wife and other brothers from Madras in spite of his other pressing official engagements.

Thank you all, dear Sisters and Brothers, for having come from far off places to participate in today’s function here in response to our humble invitation.

(Speech delivered during the Founder's Day Celebrations at Raichur Yogashram on October 8, 1983.)

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"It is good to be put to worries. The home is the training center for submission and endurance."

-Babuji

Special Personality

DIVINE, Thought, Power, Cause, Principle, or whatever one may choose to name, It is present in every being. It is more active in human beings. But human a being always hides It in his own personality. Only a Special Personality manifests It for the spiritual benefit of human beings. The spiritual benefit consists of realisation his own Ultimate Nature, Cause or Principle, which results in the total mergence of his individuality in the Universal Principle, and his subsequent emergence as Special Personality.

How can such total mergence be achieved? It can be achieved in a natural way by consciously linking up our thought with Special Personality. Almost all religious and yogic practices are in principle, meant to effect such linking up. Once the thought is so linked up by our conscious effort, Special Personality takes over charge to make it permanent by driving it into the subconscious and even unconscious parts of our personality, and effects our transformation. Only our co-operation will then be needed with Special Personality for the attainment of the Goal of our life.

We take the example of our Master, Revered Babuji Maharaj, to illustrate Special Personality for the purpose of spiritual training of aspirants. He has discovered many methods of spiritual training and has made many researches in the field of Yoga. He has given us some simple mental practices to be followed in an easy and natural way, under the name of *Sahaj Marg*, which consists of Meditation, Cleaning, Prayer, and Constant REmembrance, aided by Transmission. He has trained some persons, and has taken some of them to great heights in Spirituality. It may appear that none of trained ones has come up to His expectation of Perfect Negation and total mergence in HIm. Yet our Master has transmitted to them That Ultimate Principle, or Consciousness which can be of great use for aspirants. He has also taught the Technique of Transmission to some of them. Thus a new era in the spiritual or yogic training has dawned with the advent of *Sahaj Marg* as the surest and the most natural path of further evolution of mankind towards the real Goal of human life

The speciality and uniqueness of our Master is that instead of imposing as Master upon His associates, He was ever ready to enter into their hearts and would merge Himself in the *abhyasis* to effect their transformation. He preached the revolutionary thought that a Master should be serving associates instead of demanding service from them. He actually lived according to His own teachings. He was very simple and unassuming, and never put on airs of superiority. He defined the term *Mahatma* (Great Soul) as one who feels himself as the most insignificant person.

Revered Babuji Maharaj has given some hints in His writings about Special Personality and even about the method to locate Him. He has adopted a special method of expression in this connection in order to reveal the subtle thought in a subtler way. One who practices Meditation and develops proficiency in catching the subtle vibrations can get an inkling about Special Personality and His work which is of Universal nature inclusive of giving spiritual guidance to aspirants.

In order to gain the unambiguous knowledge of His Special Personality, one has to proceed by observing the vehicle or the material carrying the Personality. It is natural that the vehicle or the material is subject to the laws of Nature or changes. Nevertheless, the hand of Special Personality can be inferred and discerned in the Works left by Him. The Works, although more lasting than His Physical Body, are also subject to the laws of Nature and change. Still, an *abhyasi* can link up his thought with Special Personality by associating with His Works and living products. The teachings and the behaviour pattern of the Special Personality are still more durable than His material works. Therefore it will be very easy and beneficial for *abhyasis* to remember the teachings and behaviour pattern of the Great Personality. Our Master is ever ready to enter into the heart of an *abhyasi* who tries to mould his own life in conformity or in harmony with teachings and behaviour patterns.

An *abhyasi* should try to avoid the tempting traps set by pseudo-masters, pseudo-super-personalities, and crooks. The real Special Personality can be considered as the purest mirror reflecting , and even sublimating the personality

of the observer. Just as the works and living products of such a Master reflect the personality of that Master, which is an object of worship for aspirants of Spirituality. Special Personality is a true reflection of the Ultimate which is the real Goal of every true seeker of God. The heart of a true seeker gives an indication wherever and whenever it feels the touch of Special Personality.

It would be unwise and even dangerous to accept without discretion anyone as Special Personality however much the senses may be attracted towards him, unless the heart gives the unmistakable indication in its state of purity. One may occasionally be thrown into, or even be forced into temporary association with pseudo-masters or hypocritic crooks. But the sooner one gets rid of such a pseudo-master the better it would be for his own spiritual welfare. It is better and safer to remain associated with the Works and Teachings left by the Great Master than to forget Him and search for a substitute in His place as the object of worship or association.

The Personality of Revered Babuji consists of physical, vital, mental, spiritual and divine elements. Each Particle of His Personality, which is completely divinised and transformed into its Ultimate, is indicative of the Ultimate, and helps every aspirant to link up his thought with Special Personality. The Personality of Revered Babuji is always visible in the great edifice of Spirituality and *Sahaj Marg*, built up by Him on the unshakeable foundation of Purity, Love, and Service. In fact, the edifice is charged with spiritual power for thousands of years to come, and is the reservoir of Divine Grace for all associates and aspirants.

In short, in order to link up our thought with the Divine, Special Personality, Master, or our Revered Babuji, we have to seek for the association of that thought in His children, disciples, edifices, writings, works, and the spiritual experiences of those members who were in close association with Him; otherwise, we are likely to miss Him completely.

(Sahaj Marg Patrika, No. 6, 1986)

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I have never seen one whom, having firmly resolved to reach the ocean of bliss, might have remained short of it.

-Babuji

Some Aspects of Realisation

THE heart is full of many desires. The continuous movement of desires gives an idea of the imperceptible vibration working in the heart, which causes that moment. Some times the movement of the heart itself is perceived during Meditation. Of course, the supposed Divine Light present in the heart appears to be the cause of these imperceptible vibrations and movements.

The aim of practicing Meditation should be the realisation of God. What does it mean? It means to achieve steadfastness in remaining connected with Divine Light. But Divine Light is the imperceptible cause of the latent vibrations and subtle movements. We are always connected with That, but there appears to be no realisation at all. Why is it so? The reason is whatever appears or perceived is too grossly charming and attractive to turn our attention towards finer states of our being. This charm and attraction is so binding and gross that its movements cause feelings of greed and aversion, pleasure and pain, etc. If, by the Grace of Master, we are able to turn our attention to Him, bondages get loosened, and sometimes tremendous energy is felt released. This power too can be utilised to achieve liberation from bondages and attain the subtle states of being.

Actually, it is all due to man's thought power that realisation takes place. The heart is the field for the activity of thought. In fact, perception comes into being when the current of thought power strikes there.

There appears to be innumerable points in the heart. When the current of thought gets linked up with the condition of the spiritual point in the heart, the very quality of perception changes. One begins to perceive a sort of Divine Order, or a very attractive arrangement in all the things of the world. Almost all the descriptive literature of Spirituality is full of narrations of this Omni-present Divine Condition of the world of nature. Languages, terminologies, and methods of expression, no doubt, appear to differ; nevertheless, a sensitive reader is sure to perceive the spiritual beauty in such literature. Without the help of a capable

Master, there is always the risk of one getting stuck-up, stupefied in this preliminary spiritual condition.

The heart is the point of emergence of the dormant state of spirituality as well as the emergence of the waking condition in to semi-conscious and unconscious states. The states of deep sleep and dream as well as of *samadhi* and reverie lie in it. All these are quickly realised by the help of Transmission of Divine Grace. All the above mentioned states get more and more refined and become superfine by the practice of Meditation on the heart aided by Transmission. Cleaning is the most important factor to arrive at Reality and to comprehend It as It is.

The current of thoughts is so fast moving that without the practice of Meditation one is likely to remain driven up and confined to the senses and their compulsions. But Reality is beyond matter, where the utility of senses comes to an end, and higher power takes charge of thought and action. Ofcourse, the will to surrender to the Higher Power is necessary to allow That to function. Without the assistance of a capable Master, there is always the danger of mistaking one's own self to be the Ultimate authority or Prophet, and the desire to become physically a God or God player gets too strong to move upwards.

Systematic training and control becomes necessary to utilise the immense power released in opening up the knots in the heart, and in the sublimation of the density and grossness accumulated in the heart. A new system of training was born in Shahjahanpur and is named *Sahaj Marg* or the natural path of God Realisation. Revered Babuji Maharaj is the Inventor of *Sahaj Marg*, which can be considered a modified system of *Raj Yog*, suitable for the present day conditions of living. Many of those who have been trained by Revered Babuji Maharaj have been graced with special powers by Him, to be used only according to His Plan and in accordance with His Will.

A good trainer of *Sahaj Marg* is at once humble, sweet and powerful. He too has to clean himself regularly because he is working amongst impure and selfish and greedy societies. He becomes ineffective if he develops selfishness and greed due to his forgetting or ignoring Master.

May all aspirants derive the maximum benefit from the System of *Sahaj Marg* through the Transmission of Master.

(Sahaj Marg Patrika No. 1 & 2, January - March 1987)

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As to how the mind should be kept engaged, I may relate to you what I did during my period of abhyas. My Master was everything to me as He is today. I meditated upon His Form within my heart and outside as well. But I do not recommend this to you, for you have not seen him. The benefit I derived from this process is beyond words to describe. Some people may have objection to it, thought the 37th Sutra of 'Patanajali's Yoga Darshana' fully supports it. (Vitaragavishayam va chittam I.37).

-Babuji

Birth Place of Sahaj Marg

OUR Master has named this Ashram at Shahjahanpur as the Birth Place of *Sahaj Marg*, and has dedicated it to the memory of His *Samarth Sadguru*. Now, this has also become His Eternal Resting Place.

He has told many of us that this place has been charged with spiritual power, which will last for thousands of years.

It is unfortunate that some of us, who claim to have been very close to Master during His lifetime, are trying to mislead sincere seekers of Spirituality by propagating perverted ideas about our Master's death, the buildings, the *Ashram* having merely bricks and mortar, and this holy place and relics of Master being insignificant, etc. It is obvious that such propaganda is based upon self importance and selfishness. Of course, Reality can not remain distorted for long. People like to see with their own eyes.

Now, it becomes our duty to help misguided persons to see Reality soon here by following the path of our Master and by adjusting and regulating our thought, speech and action in accordance with the Ten Commandments of *Sahaj Marg*.

I believe that in order to gain maximum spiritual benefit from this Ashram and to carry out the ideology of Master, everyone of us should adopt the following:

Follow the *Ashram* rules as laid down by our Beloved Babuji Maharaj and as interpreted by the management, and try to remain drowned in the thought of Master and Master alone.

Do not disturb Rev. Babuji Maharaj by sitting in Meditation in front of His *Samadhi*. Of course, feel free to meditate whenever and wherever you like in this most Holy place. Please do not over do it according to your own fancy but take guidance from preceptors.

In order to fulfil a wish to go to His *Samadhi*, it is advisable to go there banishing all desires from the heart, and after arriving at the holy site, repeat the Prayer of *Sahaj Marg* once or twice, make a firm resolve to carry out His Mission with great success and glory, and silently move forward with the thought of Master having accepted you.

May Master bless all of us !

(Sahaj Marg Patrika, No. 2, April, 1989)

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The meaning of faith is that one should firmly link up his thought with the courage of the teacher.

-Babuji

Autobiography of Ram Chandrajji

"... But I may reveal these things to my Representative whoever he may be. I have to disclose very many things. Some of them will come to light during my life time, others will follow me, i.e., when I shall cease to exist in material form".

(Efficacy of Raj Yoga, 1981, page 31)

THANKS to Dr. S. P. Srivastava, the President of Shri Ram Chandra Mission, Shahjahanpur, U.P., India, the English-knowing public has been fortunate to learn through the Volumes of *Autobiography of Ram Chandra* the 'very many things' which our Revered Master had promised to disclose. If our brethren co-operate with the same enthusiasm, the third Volume can also be brought out soon. We wish to publish these Volumes in other languages as soon as possible. We are grateful to the sons of our Beloved Babuji for having made available all the Works of our Master without any reservation.

A new chapter or a new era has been opened up in the spiritual history of mankind with the advent of *Sahaj Marg*. The Founder of this System has revealed many techniques of giving spiritual training by Transmission. A close study to *Autobiography* gives a reader an idea of the great attainments as well as the conditions needed to maintain and utilise the Powers of Nature in the spiritual evolution of man. While absolute purity of the heart and complete dissolution of egoism are the essential conditions for traversing all the circles of the Central Region as detailed by our Master, the Transmission of Master alone can help an *abhyasi* to enter the vast Ocean around the Centre and to swim therein.

Before the advent of *Sahaj Marg*, the science of Spirituality was considered as some sort of mysterious, secret, or occult knowledge. It was given to seekers through hints, symbols, or complicated rituals, and practices. The central power of thought was never given out so openly and freely as in *Sahaj Marg*. Our Master's *Autobiography* gives out quite openly and unreservedly everything,

which comes on the path of Spirituality. In fact, the essence of all earlier hints, symbols, complicated rituals, and practices is revealed by Master in the *Autobiography* in His characteristics simple, plain, and unassuming style. On reading this, the heart jumps with joy, and the intellect stands stupefied not daring to create any barrier for the direct entry of Master's Thought into the heart. Herein, Reality is radiant, and reason begins to get reorganised to get lit up. Thus illumined, the intellect can formulate the real science recognising the signature of Master in every particle, and can even regroup the information thus obtained to help further evolution of man. The reader of these Volumes can actually feel the presence of Master, and can even receive the help of Master, if he so desires by making himself receptive.

The result of *swadhyaya* or the study of the works of the enlightened ones leads an *abhyasi* to realise Oneness with the Beloved Luminary according to Sage Patanjali (*Yog Darshan*, chapter 11, *Sutras* 1, 32 & 44). For *abhyasis* of *Sahaj Marg*, the study of no other works than those of Revered Babuji Maharaj can rekindle and fan up their attachment to our Beloved Master. And the study of Master's *Autobiography* is the surest means to realise Oneness with Him. I exhort all of you to study our Master's books continuously and especially these Volumes of *Autobiography* frequently.

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As a matter of fact, the mind in its regulated and balanced state is the only instrument that can solve the problem of existence.

-Babuji

Meditation, & Role of Transmission

ALL religions of the world encourage man to realise Almighty, who is the Maker of man and the world. They also tell that man is essentially Divine, but we appear to have forgotten our real Nature. We feel actually our incompetence, our frustration, and our never-ending dissatisfaction. The unconscious cry of humanity for help has brought out various religions.

Shri Ram Chandraji founded Shri Ram Chandra Mission in 1945 at Shahjahanpur (U.P.), in the name of His Revered Master Samarth Sadguru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh (U.P.). The Mission helps sincere seekers of Reality in an organised and systematic way. Shri Ram Chandraji, the Founder-President, has developed a System of Spiritual Training, which is called '*Sahaj Marg*'. If any one wants to practice Meditation, He helps us thought Transmission of the purest thought power. Many such *abhyasis* are feeling greatly benefited by the System of *Sahaj Marg*, which is a modified method of *Raj Yoga* or meditational practice, to suit the needs of every human being irrespective of his worldly placement. He has prepared a number of preceptors who can help *abhyasis* in meditational practice through Transmission.

Shri Ram Chandra Mission with its Head Quarter at Shahjahanpur has many Training Centres in India and abroad. These Centres are functioning under trained preceptors. They are helping *abhyasis*, who are practising Meditation, by using Master's Transmission. Many sincere seekers are gaining benefit from these Centres. Mankind is bound to evolve to realise its Divine Nature.

Sahaj Marg invites us to do systematic practice of Meditation and promises to give us training by Transmission. *Sahaj Marg* gives us a simple and natural method of practice. It is free from the rigours of forced physical practices. It advocates neither the practice of intense imagination nor practice of developing rigid postures of the body.

Sahaj Marg is a method of contemplation, or a method of Meditation to regulate the haphazard activities of the human mind, with the help of Transmission by the perfectly purified or balanced or Divine mind. Many persons, who have taken up the practice, have felt its benefits and found that their lives have become light and sublime, and they have become free from all heaviness and inner tension.

The method of Meditation under the System of *Sahaj Marg* is very simple. It needs practice for about half-an-hour for beginners in the morning Meditation, about half-an-hour in the evening Cleaning, and a few minutes of Prayer before going to bed. Any preceptor can explain the method of Meditation and its proper practice.

The system of Meditation is named as *Sahaj Marg*, and runs on very simple lines. It consists of a simple mental practice, supposing that there is Divine Light present in the heart. The supposition of light in the heart helps to realise our real nature. The supposition of Divine Light in the heart should be without imagination or mental struggle to have a vision of light. This Meditation is very simple and natural. It creates peace and calmness. Thus forced effort to visualise light should be avoided. Otherwise, Meditation would turn out to be superficial with an artificial vision of light.

No doubt, there have been great saints and great teachers of mankind, but their teachings didn't remain dynamic. It got stagnated and gross layers set in upon the spirit of their teachings, with the result that present-day religions with their rigid dogmas, rituals, and prejudices have created disgust in the minds of men against religions, and no wonder almost all people have lost faith in the forms of present-day religions.

The reason for degradation and degeneration of religions, I believe, was the non-availability of Transmission of Divine Spirit to each and every sincere seeker of Reality. Now, thanks to the discoveries of Revered Master, Transmission is easily available to anyone, who wants to have it.

Man is superior to animals because of his thinking faculties and thought power. Except for that superior thought power, man would have been just like any other animal. Instead of growing into still superior and more sublime conditions, we use our thought power in aggravating our animal needs and developing desires for fulfilling sense pleasures. When we find ourselves unable to fulfil our desires, we try to escape into some fantasies or dream worlds or else we become aggressive and indulge in violent acts of mutual destruction. All this is due to unregulated and haphazard activities of the mind and misuse of our thought power.

Just as we have created our own inner world by using the thought power directed towards our sense pleasures, and have become bound and fallen into the grip of our desires, we can attain freedom from our inner bondages and become really free men only by utilising the same thought power. A person, who has attained such freedom and has got mastery over the thought power, can help us through Transmission.

Master's Transmission creates Divine Vibrations in the heart. This Vibration goes on spreading all over the body in due course, and ultimately we get perfectly attuned to the Divine Vibration. Transmission weakens our inner bondages, removes our inner complexities and grossness, and makes us 'move' or 'proceed' upwards in the realm of Spirituality.

Thus Meditation as practised in the *Sahaj Marg* System of *Yogic Sadhana* is unique. If properly followed it assures the highest attainment in the shortest possible time; and the role of Transmission makes *Sahaj Marg Sadhana* to be a revolutionary discovery for humanity at large. The is not far off when present and also the coming generations would recognise its worth.

(Sahaj Marg Patrika, No. 4, August 1989)

Immortal Personality

HINDUS believe that there are some personalities who are immortal and also that some persons have attained immortality. Patanjali says in his *Yoga Sutra* that God (*Ishwar*) is the Special Personality free from misery (klesh), action(karma), results(vipak), and attachment(ashay). Revered Shri Babuji Maharaj in His *Autobiography* mentions some seers(rishis), sages(munis), deities(vasus), etc., who are working in the huge workshop of Nature. He also mentions about His Communication with some great personalities of yore.

It is absolutely necessary for man to transcend death in order to get rid of the fear of death. Unless one becomes “living dead”, as our Master describes, the mystery of death will remain a terrifying ogre creating superstitions and selfish *gurus* along with their hotchpotch philosophies and amateurish practices. Desires and the sense of incapacity are the two handmaids of death.

It is well known that the scenes of disease, of old age and of death motivated Buddha to go in search of the solution of these problems of human life. It may be noted that even after achieving Enlightenment, Buddha had to undergo the phases of disease, old age and death, but he took up the form of Immortal Personality.

We are fortunate in being associated with our Master Revered Shri Ram Chandraji Maharaj, who has given us the dynamic evidence of His being Special Personality. He has not only rekindled the hope of transcending death, but has also advised us practical ways and means to attain the real Goal of human life. There are some persons, who claim themselves to be special personalities; but the specialities of such fellows appear to be other than what our Beloved Babuji Maharaj has intended to transmit. The utter simplicity, the Divine ordinariness, and the unassuming style of Shri Babuji Maharaj has misled quite a number of His

associates to believe, and even claim themselves to be more special than our Master!

A close study of scientific experiments and philosophical comprehensions prove that the various happenings in the material world, as perceived by sense organs, are governed by some nonmaterial principles, which in turn hint towards the idea of their being the spiritual causes. These spiritual causes appear to be beyond the grasp of sense organs; yet the human thinking has been persistently trying to find our similarities between the material and nonmaterial, or metaphysical perceptions. While *yogis* or mystics exhort man to go from physical forms to the spiritual Reality for attaining the real Goal of human life, most scientists try to discover the properties and laws of Reality to make use of them for the fulfilment of man's needs and desires. If the former are believers in the Immortality of the Spirit, the latter appear to be more concerned with and often scared of the mortality of the living body.

Now, if we take a jump into our thought lake and link our thoughts with our Master, we can draw conclusion that Reality is "Immortal Personality". Its laws and properties can be discovered by meditating and concentrating on the Special Personality, who has emerged for serving the purpose of enlightening sincere seekers, and transmit the Divine for further evolution of mankind.

In view of the above, the questions whether Special Personality is a dead person, or whether we need a living person, who can be perceived by our senses for our guidance to realise the immortal existence, or how to get guidance from the dead personality betray one's own confusion and refusal to see Reality due to slavery to wishes and thereby barring the advancement.

When we have seen the utter simplicity and childlike innocence of our Master, we may safely conclude that Reality is also simple and pure, or we may even assume that our conceptions of utter simplicity and purity are the properties of Reality, which itself is beyond them but is revealed in our Master,

who alone is the transmitter of Ultimate Consciousness. By Him alone we may receive the touch of Immortal Personality.

May Master guide us all to realise Him and make our lives meaningful!

(Sahaj Marg Patrika, No. 2, April 1990)

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Master's Birthday Celebrations

THE Birthday of great personalities become significant dates. The significance attached to our Master lies specifically in the thought, philosophy or the yogic practice of the System of *Sahaj Marg*. Shahjahanpur is the birthplace of *Sahaj Marg* and its Creator, Shri Babuji Maharaj.

Abhyasis of *Sahaj Marg* can receive immense spiritual benefit by participating in the Master's Birthday Celebrations at Shahjahanpur. There are Meditation sessions, talks about Master, and activities of services to Master to keep our thought linked up with Him, during the period of celebration, which may continue for long after the celebrations.

We receive Master's Transmission through the linkage of thought. Therefore the practice of Constant Remembrance is prescribed in the system of yoga. Such practice becomes easy if the heart takes up the impression of the greatness of Master and develops love for Him.

"O, Master! Thou art the Real Goal of human life..." Therefore it is necessary for an *abhyasi* to identify his own real Goal in our Master and take Master as his own Master. If Master is not taken up as his Goal but as means for the fulfilment of his desires, the result will be addition of entanglements instead of Liberation, or Realisation.

Therefore we have to remind ourselves that: "We are yet but slaves of wishes putting bar to our advancement". This slavery to our own desires develops to such an extent that we begin to consider everyone as our enemy who does not submit to our egotism. We even tend to think that "we don't need any further advancement because we have attained our Goal, and the only thing remaining for us to attain is to compel others to subserve our own desires. Even Master

Himself has to fulfill our desires, otherwise we will discard Him because we do not need Him”.

In order to prevent development of such perversity and avoid running from pillar to post for seeking help, we have to practice meekness and humility and pray: “Thou art the only God and Power to bring me up to that stage.” The assembly of abhyasis at such significant place on such significant date as at Shahjahanpur on April 30th (from April 29th to May 1st) creates an atmosphere, which influences not only the assembled ones, but also the entire world to progress according to the Will of Master. In fact, Master gives special Transmission on such occasions, which can be felt by anyone who wants.

So, let us get drowned in His Remembrance on this most auspicious occasion and make our lives sublime by reminding ourselves of the glorious life of our Beloved Babuji Maharaj. May Master bless us all!

(Sahaj Marg Patrika, No. 3, June 1990)

Master and Mission

THE Birthday of our Great Master is a day of great significance and importance in the spiritual history of mankind. Especially for the present day world, which is surcharged with godlessness and materialistic atmosphere, this day stands out as a ray of hope.

Some saints of olden days, when they found themselves incapable of withstanding the struggles for existence and survival, took up to a sort of society and led a secluded life. They called it renunciation (*sanyas*). As most of the forced methods weaken and get perverted, so this method of taking renunciation also got perverted. Today this renunciation has become yet another method of struggle for existence and survival. For many it is proving to be a very profitable profession. For a true seeker of Reality, renunciation is as good (or as bad) as the domestic life (*grihastha ashram*). In fact, renunciation is more dangerous because it is full of “easy falls”.

The rapid spread of materialistic civilisation with no spiritual foundation whatsoever, has diverted the attention of mankind towards glamour and dazzle. Consequently, an outlook based on the animal law of survival of the fittest in the struggle for existence has developed. According to this, there is essentially no difference between man and dog. Ends justify means. Brute force has become the only means. Those, who lack it are forced to employ other means like falsehood, hypocrisy, cunningness, deceit, etc., The structure of the whole society is being built upon rivalry, hatred and fear. The evolution of man from animal is almost complete. And man is now thinking of ‘evolving’ further. God help us!

In the spiritually underdeveloped countries those who proclaimed: “I am the son of God”, I and my Father are one, “I am the Messenger of God”, or “I am Truth” were put to great hardships, and some were even killed. And now they are worshipped. But they who worship them appear to do so only to fight and kill. Wars and mass killings in the name of religion and ideology have caused disgust

for such religions and ideologies in the hearts of the wise people the world over. They are now searching for Divine Light. We have a great spiritual inheritance. We are expected to be highly advanced in Spirituality. Let us keep high this great tradition. Let us resolve to be the torch-bearers of the message of our Great Master. Let us sincerely pray to Him to bring us up to that stage.

Our great Master has given us *Sahaj Marg*. And we have taken It up to spread His Gospel. As true seekers, it becomes our duty to grasp the true essence of His Teachings and to avoid pitfalls. We should not allow our Mission to degenerate into yet another mushroom among the innumerable sects of the world. In fact, the Teachings of our Great Master are essentially Spiritual, and are in themselves incapable of degenerating into crude animalism. It is left for us to realise the central essence and so fulfil His Mission.

I take this opportunity to place before you the efficacy of the method of *Sahaj Marg*. The Samarth *Guru* has discovered Central Region, which is the origin of the source of the entire existence. And our Master has also shown us the region of heart, which is the playground of all our activities. In between these two, for the sake of our understanding, Master has shown us Mind Region. Practical experience shows us that the study and purification of our heart alone will reveal to us the activities of the mind and the existence of the Centre, provided our practice is conducted under the expert guidance of Master and that we are fully prepared and determined to reach and realise Ultimate.

Ofcourse, the entire practice is essentially in thought. Normally, we are aware of thought when it is attached with a grosser thing; our normal consciousness cannot grasp thought as it is. Due to this limitation of consciousness, we normally try to solidify our thought so that it may come within our grasp. This tendency of solidification or mental projection is the root cause of our unbalanced state.

So long as this tendency is not removed, we will remain slaves of this habit, which creates strong likes and dislikes, complications, and impurities in the heart; thus it solidifies and narrows down our entire existence, and we will be living like animals pursuing worldly pleasures, increasing our desires, and wants, and preventing our

thoughts to justify all our activities which are meant for the gratification of our senses.

Thanks to our Great Master, the mystery of thought is now brought to Light. In our Mission the tremendous power of thought is utilised to destroy this tendency of habit-formation and solidification. The power of Master works directly upon Causal Body (*Karan Sharir*), and the seed of the balanced state is sown right from the beginning. Many *abhyasis* complain that they feel nothing. How can they feel when the power, which is working, is subtler than even consciousness itself? If *abhyasis* practise with love and faith for some time, they will understand the great change in themselves. All the downward tendencies of the mind are weakened, and the necessary Divine impulse is imparted to an *abhyasi* through Yogic Transmission. Transmission immensely helps an *abhyasi*. Much of his unnecessary labour is saved. He starts on the spiritual pilgrimage in the most natural way.

Nowhere have I come across such a direct and easy method. Nowhere have I found such high attainments, so readily attainable that you have to merely ask for it and it will be bestowed upon you. God has come among us to give away everything. But if we refuse to see, the mistake is ours. Here, He is abiding inside us, promising us everything. Let us listen to His silent call and carry out the task assigned to us. May He live in our hearts guiding us forever.

(*Sahaj Marg Patrika*, No. 1. Jan, 1991)

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YOGIC TRANSMISSION

SPIRITUAL training in the practice of Raj Yoga is offered in the System of *Sahaj Marg* through Yogic Transmission (*Pranahuti*). Transmission, as practised now-a-days, consists of an agency of the human mind through which Divine Grace flows and is focused on the heart of recipient. Therefore, Yogic Transmission is basically a Divine activity. If the element of Divine concept or idea is missing, it is not Transmission as understood by practicants of Sahaj Marg, who have attainment of the real Goal of human life in their view.

Recently, many persons have sprung up who claim to possess the capacity or authority to transmit Divine Grace. Someone may go to the extent of claiming that he alone is authorised to transmit and none else! Some perverted fellow may even claim that he has withdrawn the power of Transmission from other transmitters. There is no dearth of gullible persons who believe in whatever nonsense is uttered in the guise of exercising the power of the authority of the transmitter. May God have mercy on them! Our Master has written “Ordinarily, a spiritual teacher should never consider himself fit for training others, unless he has secured his approach up to *Brahmand Mandal*, at least... In our Mission, permission to impart spiritual training is not generally granted at this stage even.” (*Reality at Dawn*; chapter: *The Guru*, last para).

Transmission is a scientific principle. Havoc has been wrought by ignoring the idea of Divine Principle in Transmission, as has been done with other scientific discoveries and inventions. Fanaticism, bigotry, narrow-mindedness, prejudice, hatred, and similar undivine and gross things can either be removed from the hearts of the people by competent persons, or be introduced by clever persons in their associates. Thus, the technique of Transmission should be guarded against its misuse and degeneration. Fortunately, the Founder of the System of *Sahaj Marg* has moulded the technique of Yogic Transmission in such a way that it either works in the direction in which He has intended it to work, or it does not work at all. Even if it is forced by some unscrupulous person in a wrong direction, it just boomerangs on the transmitter himself, because of the natural law of circuitry.

If one desires to develop proficiency in the art of Yogic Transmission as practised in *Sahaj Marg* System, he has to undergo special training. Even after obtaining permission of the competent authority to impart spiritual training through the process of Transmission, a trainer should consider himself an *abhyasi*, and continue the practice by attributing all his success and failures to the Divine agency and not to himself. Our Master Revered Babuji has clearly defined the gamut of spiritual training, the Goal of human life, and the possible approaches of true Yogi in his various works.

The lighter Transmission is, the more effective the result will be. Attentiveness and receptivity play a major part in the effectiveness of Transmission. If Divine Thought, or the idea of Divine is missing, or is not taken as the object of attention or receptivity, the result will be disastrous. In such cases, there will be mutual exchanges of undivine elements, and the transmitter will be a greater loser because the process of cleaning or purifying the internal system becomes a channel for receiving those impurities, grossness, etc. The Ultimate Condition is so subtle and simple that if anything other than That covers That, one quickly loses sight of That. That is the reason why sometimes even the very highly advanced persons slip down to lower levels and stagnate at some stage or the other. Only the help of a Great Master can save, and in fact, that help becomes inevitable at higher stages to march forward. It is possible to receive such help only through Yogic Transmission.

Our Master, Revered Babuji Maharaj, has given us simple mental practices to maintain continuously the link of an *abhyasi* with Ultimate through Constant Remembrance. This link can be established easily and quickly by the aid of Yogic Transmission; but, as has been cautioned earlier, Divine Guidance alone can make Transmission, fulfil the Divine purpose. “The old order changes yielding place to the new and God fulfils Himself in many ways”.

May Master give us wisdom and enlightenment to follow the real spirit of the System of *Sahaj Marg*!

(Sahaj Marg Patrika, No. 2. March 1991)

As I See It

THE Annual function of the Mission (Basant *Panchami* Day), is an auspicious occasion! If one is able to see with his heart's eye he can never fail to realise it. The supreme silence amidst this great gathering is a thing for which saints have struggled for years. The atmosphere charged with the subtlest vibrations of the purest hearts reminds one of his real Home towards which his heart is ever directed knowingly or unknowingly. Why is it so?

Here the message is conveyed from heart to heart. The grammar of high sounding and ornamental language and the charm of musical words may be enticing to people, but Reality cannot be conveyed through them. Golden thrones studded with emeralds and rubies may attract men towards *gurus* sitting on them, but God will be left dethroned from their hearts. Miracles and acrobatic feats may cater to the curiosity of crowds, but the real craving of a seeking heart will ever remain unfulfilled by them.

Shri Ram Chandra Mission is a unique Organisation. There is no other organisation like this in the world today. If one wants to realise the Reality of Spirituality, he has only to come and see it himself. No bondages are imposed here as conditions to become a member as is done in other organisations. In fact, when one enters into this academy, he is freed from all bondages. Some, however, mistaking this utter leniency to be a license, try to take liberties by forgetting human etiquettes. Of course, such persons will drop off soon. It is well said : "God is not available to the wicked and cowards." The Fundamental Principle of Shri Ram Chandra Mission is God and God alone, and nothing else. So long as this Divine Principle is the basis of any organisation, it lives, and the moment any other thing becomes more important than this Divine Principle, such organisations disintegrate. The only condition required of a member of our Mission is to attach himself firmly with Master.

It appears as if laziness has become one of our national characteristic traits. And we think that *Sahaj Marg*, thanks to Master, is best suited to us. Sometimes, I cannot help feeling annoyed at its extreme simplicity. In fact, it is made so simple and easy that if we are not alert and vigilant, we are likely to miss it. I do not want to join issue with professional *gurus* in proclaiming that *Brahma-Vidya* is as difficult as chewing steel balls. To proclaim like that will amount to betrayal of one's own egoism and pride. It can never be difficult when we have got such a *Samarth Guru* among us. At the same time, we should not forget our duty. When we claim that we love our Master so much, will it befit us to make also Him do our part of the work?

It has been said earlier that there is no place here for cowards and wicket fellows. Cowardice is the result of fear, and hatred and wickedness are due to selfishness and idleness. We being the torch bearers of the Message of our Great Master, must purify our hearts completely. We must free ourselves from every kind of fear, hatred, selfishness, and idleness. Fear is born due to lack of love to God. Selfishness persists due to detachment from God, who is the real Self. And idleness is the result of lack of search for God. The only way to get rid of all these afflictions is to surrender everything to Master with faith, love, attachment, and longing.

(Sahaj Marg Patrika, No. 1, 1962)

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General rule is that light should begin to flow automatically without any willful effort. And when, without their being aware of it, people begin to receive spiritual benefit from a person, then he is fit to be made a trainer.

-Babuji

A Thought

THE ideology of our Mission has to be spread by us through our living. Our life should be a dynamic model of the Ten Commandments of *Sahaj Marg*. We cannot hope to spread the Message of our Great Master if we ourselves are not soaked in it. We believe that Master will give us the required power whenever necessity arises for it. No doubt it is a good belief but let us not make it a native one. How can we hope to become transmitters when we have not become good receivers? When we become perfect receivers, we automatically begin to transmit.

There is wonderful beauty in *Sahaj Marg*. It is ever fresh. There is not the slightest chance of stagnation or mechanicalness for those who proceed on the path. Reaction of alien thoughts has made us gross and solid. Evils of narrowmindedness, bigotry, and fanaticism were slowly coming in us also. Thanks to Master, such evils can no more trouble us. They have been apprehended and nipped in the bud before they could cause any damage. No doubt, we have got a great Master. But this is no excuse to harbour '*aviveka*' and '*moha*', and to go on thinking about worldly pleasures. If we want to indulge all sorts of worldly pleasures, can we hope to get any benefit out of the transmitted power of our Master? It is only when there is perfect cooperation results follow.

I have come across an impertinent fellow who had even challenged Master to give him higher approaches immediately without even bothering about its consequences. Of course, our Master excused him for such imprudence. After some weeks, when Master actually gave him sufficient power, that fellow started to misuse it without realising that. He who can give can also take it back. But our Master being infinitely compassionate, instead of throwing him into hell for such behaviour, gave him a mild punishment of removing him from the Mission.

As one of the preceptors of the Mission, I am duty bound to place before you these thoughts. I want to stress the point that once we have chosen Master and

found Him to be the only one suited for our upliftment, we must cooperate with Him in the fullest sense of the word. We must leave all our old habits of forming mental projections, even after years of practice here after. Now it will be further enriched and glorified. And we should be proud that we shall be the architects. The seeds have been sown by Master. We have to take care of its proper growth. This is a great responsibility, which Nature is demanding from us to shoulder. Those who rise to the occasion will survive; others will wither away.

Whenever I see my associates being carried away towards worldly attractions, my heart melts with compassion for them. And many a time I find them disillusioned because they find that the things they had thought to be attractive proved to be repulsive on closer examination. Instead of developing a state of renunciation and non attachment, and instead of developing discrimination, and right understanding with such bitter experiences, it is pity to see that they turn to think of new sources of attractions in the world. On the top of it they quote the scripture; "one should wish to live for a hundred years...." What a miserable life?

No doubt, Sahaj Marg does not take up *viveka* and *vairagya* as separate practices but considers them as the result of the practice of Meditation. No doubt, lower tenderness of an abhyasi are weakened by the transmitted power, and after sufficient advancement some *abhyasis* complain about their progress. And it is a very strange thing that such complaints are heard only in our Mission. In other *sansthas*, 'chelas' are very docile and tame. Even the thought of Spirituality does not cross their minds. They are most obedient to their *gurus* who are very often threatening taskmasters.

A gentlemen, who has been a member of a so-called spiritual organisation for more than seven years, had come to me for *abhyas*. After a few days of practice of *Sahaj Marg*, he expressed that he got a lot of benefit from this method. But although he has realised the efficacy of our method, he finds himself unable to get rid of his old bondages. Such is the spell of others. But here, alas, our brothers are attracted towards each silly fellow who claims to be a *guru*. Another strange fact

observed is that the moment a fellow is given the garb of a particular colour, he feels himself completely converted and starts to act as a *guru*. But here even after reaching very advanced stages, abhyasis consider themselves unable to carry out the orders of Master. This sorry state of affairs must come to an end. How long should we remain in the infant class? Just as it is ridiculous for our *abhyasis* to refuse to advance. You may think that you are showing your humility by saying you have not progressed. Suppose you are a graduate, then do you say you are only a high school passed boy and not a graduate? Hence we must shed away all such weakening thoughts regarding our progress, etc., and must have unflinching faith in the words of Master. Let us resolve to prove Him right. This is the real test of our love and faith.

(Sahaj Marg Patrika, No. 2, 1962)

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A person who is in a state of negation should automatically become sorrowful when he sees the sorrow of others, and delighted by seeing the delight of others; but this should be only superficial, and afterwards he should revert again to his "as he is" condition.

-Babuji

A Critic of Concentration

PERFECTION, eternal bliss, complete freedom from misery, everlasting peace, etc., are the noble aspirations of a human heart. Many philosophies, many ways of thinking and living, and religions, social, and political systems are the outcome of such aspirations. Yet the ideal appears to have remained unattained and unattainable. The things against which humanity is struggling hard appear to grow stronger and stronger with each struggle.

If one thinks deeply about the root cause of all this, he would come to the inevitable conclusion that the power of thought itself plays the main part in shaping the things. Hence, it is necessary to study the process of thought in a practical way so that it may no longer shape the things undesirably. The concentrated power of thought, if unwisely directed, creates materiality and solidity. Hence to avoid that effect we should be very particular in this respect. The so-called *sadhakas* may protest against this statement. Because they have been constantly told to practice concentration, and they have been hypnotised by the charm of concentration. But the concentration itself having charming desires and wishful thinking is adding to the bondages and has become an obstruction in the way of free-thinking and liberation.

Having found the root cause it is necessary to utilise it properly to attain the cherished ideal. Now, the higher the ideal the higher will be our approach. If we keep many ideals before our view, we will be increasing our desires and aversions, and with this we will be giving power to contradictory things simultaneously; thus our struggle will be prolonged and intensified keeping us far away from the Goal forever. Hence let us fix our Goal as the Realisation of the Highest and complete mergence in That. And let this be our only Goal. When one realises That the Supreme, everything else is attained, and the highest aspiration is fulfilled. Whether this happens in the case of an individual, or to the whole of mankind is a mere speculative question. Of course, yourself - the individual - must have to take

up the practice and try.

It has been stated earlier that the unnatural concentration of thought creates solidity and bondages. Hence if we take up the practice we have to be very careful and alert at every moment so that our thought does not get solidified at any stage during our onward march. At every stage the power of thought has formed strong knots. If those knots are loosened there will be the release of tremendous energy. Again, if one tries to concentrate for it, the knot instead of getting loosened retains itself and gets stronger and more rigid; and he will remain entangled in it without any hope of transcendence.

Most probably a gentle reader's belief regarding the utility of the practice of concentration is being shaken by now. It is a very good sign. Let the belief dissolve completely in the natural state. Thus alone all complexities and knots can be removed and simplicity and naturalness will set in. Yet, due to the force of habit a doubt may arise regarding the wisdom of preaching of the practice of concentration by *mahatmas*.

Here, once again, the preacher has to be thoroughly examined before putting our belief in him. The sermon has to spring forth from his practical experience, otherwise it will remain meaningless and misleading. Masterly speeches of scholars may tickle academicians, but when they are not more than beautiful and charming combinations of mere words, they are of no use to an aspirant of Spirituality, and many a time they may even be harmful. Sketches of concentration drawn in *Shastras*, which are supposed to be the sayings of *sages*, are only meant to have the conditions fulfilled for the preparation of the journey.

The state of concentration being the result of the practice of Meditation is not the concentration formed out of mental projection or imaginary. It is a simple and natural state completely devoid of any effort or struggle implied in the ordinary sense of the word concentration. It can be fittingly taken as akin to the state of pervasiveness, which is just contrary to that forced state of concentration.

In *Sahaj Marg* the practice of concentration is not at all prescribed. Simple Meditation on the subtlest quality of God understandable by an *abhyasi* is prescribed by the expert guide. The result is the natural state of concentration, which is calm and peaceful. When an *abhyasi* gains sufficient advancement he realises the correct meaning of what concentration is. Instead of calling a particular state as concentration he may call it as the state of "concentratedness". When solidity and grossness go away lightness and pervasiveness set in. Having realised such a subtle condition, he proceeds onwards to more and more refined and rarefied states till he crosses even the most superfine state. All this can be verified practically. Through the help of Yogic Transmission even the finest states can be attained within no time.

Instead of the practice of concentration, an *abhyasi* may be recommended to develop devotion. By the practice of devotion also the natural state of oneness sets in. This state is often mistaken to be analogous to that of forced concentration. But, in fact, the state of oneness experienced in devotion is a natural one, born out of the intimate contact with the Divine. In the correct practice of devotion there is no room for mental projections. Although sometimes emotions bubble up and a tendency to jump into the wonderful land of beauty may develop, yet when an *abhyasi* is practising under the expert guidance as in *Sahaj Marg*, such eruptions are quickly controlled by the everwatchful Master, and the balance is restored immediately through Transmission. But, if the devotion is practised in a mechanical way with the intention of securing concentration, it will create internal grossness and solidity, and such concentration upon gross objects will worsen the condition still further.

Some people practice concentration in a mechanical way upon gross and solid objects. This is the worst form of mental degeneration and spiritual degradation. It is not at all Spirituality. In such practices the main object is to gain some material or hypnotic power. The idea of God as Subtlest Being, Original Source or Ultimate Absolute never crosses the minds of such persons. They spoil their own internal

condition beyond any hope of repair. Those indulging in such practices can easily be recognised by their dull-headedness, obstinateness. and the attitude of refusal and non cooperation with every subtle, spiritual or divine power. They create so much darkness in themselves that they become immune to the Divine touch. Their condition is akin to that of drug-addicts.

Now, it is the duty of an intelligent person to understand correctly the real significance of the aspirations of a human heart, think deeply and find out for himself the right path leading to the cherished Goal, and realise the ideal either with the help of one who has realised, or directly if he can. This alone is the purpose of life and one should be brave enough to face this challenge. Otherwise, his manhood may be yet another waste in this gigantic workshop of Nature.

(Sahaj Marg Patrika, No. 3, 1962)

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Quest for Reality

THE quest for right knowledge has led some great sages towards the discovery of some methods of practice to develop right thinking. Whether the quest for the right knowledge is the inherent property of human soul, or whether it is the result of a deeper urge for perfection, for unalloyed and everlasting bliss, or for the realisation of the Self need not hinder us from accepting it as a bare fact. Although at a certain stage this quest may get disillusioned by realising that it was a mere illusion yet so long as the spiritual bird is entrapped in the material cage it is bound to flutter.

One is reminded of Plato's beautiful simile of the cave :- "Behold human beings living in an underground den, which has a mouth open towards the light and reaching all along the den, here they have been from their childhood, and have their legs and necks chained so that they cannot move and they can only see before them, being prevented from the chains from turning round their heads. Above and behind them a fire is blazing at a distance and between the fire and prisoners, there is a raised way and you will see, if you look, a low wall built along the way, like the screen which the marionette players have in front of them over which they play their puppets.

And do you see, men passing along the wall carrying all sorts of vessels and statues and figures of animals made of wood and stone and various materials, which appear over the wall, some of them are talking, others silent.

Like ourselves, they see only their shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave... and the objects which are being carried in like manner they would only see the shadows... to them, the truth would be literally nothing but the shadows of the images ..."

The solution is still more important as it resolves the problem into its proper perspective. Right thinking is absolutely essential for right knowledge. How to

develop right thinking is the immediate problem. Philosophers and psychologists have given us elaborate data and most complicated, and even confusing and contradictory theories regarding the mechanism and nature of the process of thinking. Although these may make entertaining and amusing reading yet one cannot have the direct and intimate experience of it unless he finds it out for himself.

Normally our thinking is mostly dependent upon our perceptions, which include not only our sense-perceptions but inferences, beliefs, memories and other vital activities also. Due to unregulated and uncontrollable habits of thinking, we find our thoughts to be mostly fantastic and far removed from Reality. Our thinking turns out to be largely wishful thinking; and when there arise violent contradictions we experience mental setbacks with undesirable results of mental and physical diseases. The most harmful result of the unregulated habits of minds is the further increase in its uncontrollability which is cumulative and which is the root cause of mental, moral, and spiritual degeneration.

That is why saints and sages stress upon the necessity of regulation of mind. But here too in their zeal to curb the cravings of mind, some *swamijis* have declared a war against the mind and have preached means to strangle and stifle the mind. They scold the mind and call it names and preach that mind is the deadliest enemy of man, and so it is imperative to curb all its activities and bring it forcibly to a standstill. In fact, they have doped and poisoned people's minds with such ideas of torturing the mind and body. They preach mechanical practices like worshipping idols with elaborate and complicated rituals, repeating some *mantras* (sacred syllables) continuously for years together, adopting most intricate and at times harmful postures of body, etc. Some have gone to the extent of even recommending the use of narcotics to drug and calm the mind.

In all the above-mentioned practices the fundamental fact is that it is mind alone which has conceived those methods, is forgotten. We have to take the help of our mind alone to reach higher state of consciousness, and finally to reach God. If we strangle or drug the mind, how can we proceed further? How can we develop the

right thinking when the process of thinking itself is forcibly checked up? Mind is after all an instrument. How can it be our enemy? It will be just like calling the naked sword our enemy because it is hurting our own body due to our wrong handling of it.

Therefore our first necessity is to regulate the working of our mind so that thoughts rising in the mind-lake may be right and pure. The method which we take up for practice must be such that it should not increase the already existing solidity and grossness but should throw them out and purify the mind lake, so that the real calmness which is the natural characteristic of the soul may be regained for our onward journey.

It has been hinted above that the field of the activities of mind is our heart. All our vital activities, desires and volitions can be traced as originating in our heart. Our heart is the storehouse so to say, of our feelings and emotions, which are lying there, manifest as well as in seed form. The heart region can be fittingly called the field of the mind's activities. Now, if we clean and purify the field of undesirable elements and unwanted growth, we can perceive the actual power of thought, which is pervading the whole of the heart region. Whatever seeds we introduce in our heart they will get nourishment from this all-pervading power of thought and will spring forth in the field into mighty trees. But let us not undertake the experiment of introducing new seeds in the field before weeding out the parasitic impurities therefrom.

The great researches of our Master about this heart region have brought forth many hidden mysteries to light. His exposition of various points and sub-points in the heart regions is at once very inviting and true to experience. We have only to take up the experiment under the guidance of a capable and worthy guide in order to verify the facts, and do further research for the benefit of ourselves as well as of humanity. There are some practices, which are very easy and most effective to purify and cleanse the heart. The vital points which are the centres of power and consciousness, and which govern our ways of living and thinking, if purified and set right by the concentrated power of thought, can revolutionise our

entire being. The field can be purified within an amazingly short time, so much so that no grossness or solidity will be left over, and man will begin to move into the mind region which is also purified in the process.

Although the problem of our existence is not solved in toto by crossing the region of heart, yet we will be freed from the earthbound tendencies and we would have reached a state of salvation. Liberation too will not be a far-off thing. And as the field is purified and we have journeyed through the all-pervading power and have realised the calmness of soul, our mind lake has now become calm and steady. The thoughts rising in the mind lake are on right lines, and our speech and other activities are getting in conformity with our real nature. Now we are prepared to attain the real knowledge of Reality. Although our quest has not stopped and we should not stop at this stage, yet our living is on the basis of bliss and *Atmananda*.

These are the states which is the birth right of every human being. People bound to materialism can never have even an inkling of these. Moreover, our revered preachers, who preach only through the absolute language of our old scriptures, have misled us into various wrong and unreal superstitions and beliefs. If only our preachers have practised on right lines, or at least were ready to take up research, our common notions regarding Spirituality and Yoga would have been different. But the venerable preachers consider themselves to be omniscient and *jagad gurus* (world teachers), and we too add to their stupidity, conceit, and confusion by encouraging them and treating them as gods. In short, we are spoiling them and they are misleading us. This sorry state of affairs must come to an end. Every one of us should wake up to the needs of the present times, which are fast changing. WE should sincerely strive to attain complete freedom and liberation, which is our birthright. And God will surely help us!

(*Sahaj Marg Patrika*, No. 3, 1963)

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Veda is really that condition which was before the time of the creation of the universe. May God give you the bliss of That condition. You too shall have it. Therefore it is quite true that the Vedas came into existence at the time of the creation of the universe.

-Babuji

Lover or Beloved?

SHRI Krishna's peace Mission has failed. Krishna, Yudhistira, Bhima, Arjuna, Nakula, Sahadeva, and Panchali were sitting together in a serious mood. Yudhistira was coaxing Shri Krishna to find out yet some way to avoid the ghastly war. Bhima, Arjuna and Panchali were very impatient with the eldest of the Pandavas for his pacific attitude. The two youngest brothers were just watching the elders. At last, Shri Krishna asked the youngest of the assembly, Sahadeva: "Young man, why are you keeping quiet? Is it possible to avert the coming fratricidal war?"

Sahadeva replied with folded hands: "Sir, what can I say? I am ready to follow whatever you command.

Shri Krishna did not leave Him at that: "even the young sometimes get very bright ideas. I give you liberty to speak quiet frankly. Do you feel that the coming war can be averted?"

"Yes Sir."

All eyes were turned towards him.... "How?" Sahadeva again kept silent. Then Shri Krishna said: "You appear to have got some bright idea. Do not feel shy. This is a very important situation. Without any fear or hesitation speak out your mind." Then Sahadeva folded his hands and bowed to the assembly and said: "Sir, in my humble opinion the fundamental requisites of war are: two parties ready to fight and planning. Yudhistira does not want to have war. Hence if the following measures are taken, there will be no war: Break the weapon of Bhima and the bow of Arjuna so that they may lose their arrogant confidence in their weapons. Let Panchali have a tonsure so that she may not repeat her cry for vengenceful wish to smear her headdress with the blood of Kauravas. And finally. my Lord, as you are the real planner you must be firmly bound."

All were taken aback with this blunt realism. Shri Krishna smiled and said 'Well Sahadeva. your plan is really bold and imaginative. It may work even but there is a catch in it. If you prevail upon then it is possible to carry out the first two tasks, namely, the breaking of the deadly weapons of your brothers and shaving the head of Panchali. But how can anybody arrest and bind me? Even Duryodhana could not arrest me in his own royal palace with all his force at his command."

Yes, it was indeed extremely difficult. But Sahadeva calmly replied; "Sir, I shall do if you permit."

Once again there spread a wave of surprise. Shri Krishna smiled and said: "Yes. do it. I permit you. Let me see."

Sahadeva took his seat, closed his eyes and started to meditate on the auspicious form of the Lord in his heart, with intense love and devotion. The whole atmosphere began to change Yudhistira about war. Bhimasena. Arjuna and Panchali forgot all about their vows and vengeance. Nakula was already lost in beholding the bewitching form of Lord Krishna. Shri Krishna Himself began to feel all His plans regarding the destruction of evil forces were likely to get upset. He was feeling bound and dragged towards Sahadeva by the strong force intense love. He could not allow it to continue longer. A little longer, the whole Universe would have entered into the heart of the Yogi? So Krishna said: "Please stop your Meditation. As you love and revere me so much, will you please promise me something that I request of you."

Sahadeva opened his eyes and said: "My Lord, it shall be as you wish. I am ever ready to obey your command."

Then Shri Krishna said: "Promise that you shall not do such Meditation once again without first obtaining my consent."

Sahadeva promised. So the battle of *Mahabharata* started and the Lord fulfilled

Himself.

Dear readers, this is a fictitious story. At certain stage of spiritual growth, a devotee gets mastery. For such a one, nothing remains impossible, The beloved himself becomes the lover of such devotee. How beautifully Kabir has expressed this: *Peechhe peechhe Hari phire, Kahat Kabir Kabir.* (पीछे पीछे हरि फिरे कहत कबीर कबीर |)

Another poet has conceived it thus: *Khuda khud bande se pooche, bata teri raza kya hai.* (खुदा खुद बन्दे से पूछे बता तेरी रजा क्या है |)

(Sahaj Marg Patrika, No 4, 1963)

My Experience of Sahaj Marg

Beloved Babuji, Sisters and Brothers:

THE condition prevailing here is so pure, calm, and serene that it is reminding me of our real characteristic. It is at once so subtle and light that if I utter a single syllable, I am afraid it may spoil the correct feeling.

However, by your kind permission, dear sisters and brothers, I am taking liberty to venture to speak on this holy occasion, or to prattle about my own experience. My thought naturally gets centred round the Great Personality at whose Sacred Feet we have gathered today to pay our homage, to express our gratitude, and to pray for our spiritual elevation.

How this Personality has become the centre of my thoughts is a mystery, yet unsolved. Is it due to His Power of attraction and charm, or is it due to my love and devotion, or is it due to both, or else is it due some cause entirely unknown to us, secret, hidden and mysterious? His power of attraction is ruled out because he has repeatedly denied all power, all attractions, and all charm. My love and devotion do not come into the picture as I have put them out of myself long ago because of ... well, let me not indulge in my autobiography in detail. Or else, most probably it all started with my assumption that He is the most attractive, most charming, and most powerful being, and I started to admire my own image with love and devotion. But this Master knows His business well. He coolly put out love stating that real love is not an emotional outburst; and struck a heavy blow at the devotion stating that real devotion is not flattery. And finally, He has dissolved the very image, which I had so fondly clung to, stating that the image is not the real thing.

I had seen a country dog here. It appeared to be quite content and happy. But once it went into the street, joined other dogs, forgot its home and Master, and became a street-dog. After some years, it became old and famished. IT came back here, back home, back to its compassionate and forgiving Master, lost its

street-dogness and became really happy and contented. My case is almost similar to that dog. The only difference is the longer periods of time and greater worsening of condition in my case. By His Grace, at least some traces of the dog's sense of Master and home were left for the return of the native to his real home and Master.

How many centres I had formed for my thoughts: How many prison houses I have lived in, thinking them be my own homes. Above all, how many masters were there for me? It was a great illusion. But as long as it lasted, I had been dancing madly. There were pleasures no doubt, but each pleasure was followed by the abominable hangover. The pinches of pain were unbearable. All struggles for enjoyment were merely struggles to forget the painful kicks. All expressions of self-assertion were nothing but secret yet violent refusal to see the self directly. In order to run away from ugliness, I was becoming still uglier by forming more desires out of fanciful attachment, by creating friction, heat and anger, due to non-fulfilment of desires, and by losing my sense of right or wrong due to heat and anger. So that was the end of any hope of rectification.

Dear brother, please do not think that I did not think of Spirituality or Yoga earlier. Yes I did meet a few *gurus*. One had offered to give me *mantropadesham*, another had promised to help me on the path of orthodox religion. I had also studied the impressive works regarding the promise of the advent of the super man and lofty ideals of the contemplation upon "who am I", etc. But in all these thoughts and their preachers I could find only yet another kind of doggedness, which could not make any deep impression on me. I found that the demand was greater than even the promise in them.

While I was on the brink of disaster, Master came to me with the ideology of *Sahaj Marg* or the Natural path. He is so kind, so compassionate and above all so humane that He demanded nothing of me except my sincere attention with simple trust. In the beginning, His very Simplicity, Humility, and Originality were coming in my way to pay any serious attention to Him, or even to have any faith in

Him, But having seen my miserable plight, Master took pity on this wretched being and transmitted to me the Divine Impulse.

This was really an entirely new experience for me - Transmission of the Divine Impulse. I knew that the Holy Scriptures had taught that the world is transitory and that one should remain unattached with the worldly ties. I also knew that *gurus* have preached to repeat the words that the world is *maya* and that *Aham Brahm Asmi*. But I never imagined that these states could actually be experienced in real life by the transmitted power of Master, in the most natural way without any artificiality what so ever.

I was given to understand that hard and tiresome practices involving the attainment of specific postures of body and control of breath were absolutely essential to meditate on God. But I could never imagine that by Method of *Sahaj Marg*, the aim of Yoga can be attained so easily and naturally by the help of Master. I was told that the power of *kundalini* should be awakened by the purification of lower centres, in order to proceed upwards. But it was a surprise to see that Meditation upon the heart according to the Revolutionary Method of *Sahaj Marg* purifies all the lower centres, and these are automatically controlled by higher centres in due course. The *jagadgurus* had completely disheartened me by declaring that Realisation of God was not easily possible for the dirty house-holders (house-holders are always dirty for them), and it was an extremely difficult task involving hard labour and rigorous imprisonment in the *sanyas ashram* for the innumerable lives (*janmas*). But here I came across the most promising and the most easily practicable and available method as well as our Master Himself as the living example.

Here is the reliever of the great load from the heavy hearts. Here is the great surgeon to perform the painless operation upon willing patients suffering from the cancer of their own malignant creations. Here is the great destroyer of all evils, and the great creator of a new brighter world. Here is lord of liberation and the highest spiritual attainments. Dear brothers, take refuge in Him and surrender to Him in *toto* with full faith and confidence. He will deliver you all from all sins.

This is the secret remedy for which the entire world has been longing since ages, yet the world at large knows it but little. Such a one is rarely born even once in a thousand years, and we are extremely fortunate in having Him in our midst. A golden opportunity has come to us. Let us exploit it to the fullest extent of our capacity. This can be the only tribute which we can fittingly pray to the Great Founder of *Sahaj Marg* on this auspicious occasion of the Birthday of the *Samarth Guru*.

May he live long amidst us illumining our hearts forever! Amen!!

(1963, No. 6.)

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Thank God you have started puja (meditation), otherwise I would have considered it as my own weakness. When you have started meditation I am sure "the eye of the bubble" will soon witness the face of water. May God grant you perseverance and steadiness.

-Babuji

Duty of Every Abhyasi

Sisters and Brothers:

JUST now I have been asked to speak on this occasion. I convey to you that I read the message of Master, a copy of which, I believe, every one of you has got. Please go through it carefully. Each word and each sentence of it is pregnant with spiritual power and deep meaning, very significant to every one of you. If some of you do not know English, you can get it translated, and please read once, twice, and as many times; you will get fresh inspiration, fresh power each time to ponder over that.

Naturally, all will be happy to have our own *Ashram* Building here which serves us as a place of meeting, for Meditation and spiritual practices, and it is left to us, as Master said, to develop it as we have planned, and as we have taken the approval of our Master.

Shri Ram Chandra Mission, which was established in 1945, is slowly growing, developing, and catching the imagination of sincere seekers, and they are getting benefit from it. It becomes the duty of all those who have been convinced of its efficacy, and who have been benefited to tell it to their friends and spread it among their acquaintances so that all the thirsty and the needy can get Master's Transmission.

We have taken up a big project, naturally it requires financial assistance, funds, material, labour, etc., In the first instance, this has to be taken up by *abhyasi* brothers and sisters of Bangalore centre, and secondly by all *abhyasis* of the Mission. This is a very important thing, and collection of funds becomes a necessity. We have to think and induce philanthropists and persons of generous mind to see our work and help us. These generous persons will be impressed only when we *abhyasis* live according to the precepts and the Ten Commandments of *Sahaja Marg*. Especially the Commandment, which enjoins upon you to lead a

simple life, a pious life, or such a life that by seeing you the idea of piety and righteousness automatically comes in others. If you develop such a life having the spirit of Master, our work will not be hard and difficult and easily achieved will be our objectives.

It becomes the duty of every *abhyasi* of *Sahaj Marg* to live up to and according to the Ten Commandments, and to make a firm resolve for it. It is possible that some mistakes or some aberrations may come but again for that we have to take the help of the last Commandment (10), wherein it is enjoined that while going to bed you pray, you repent for the wrongs done, and you pray for forgiveness, and to resolve not to repeat it further. God will surely help you if you carry out your resolve.

The whole gamut of training of *Sahaj Marg* is that it is based upon proper thinking and proper utilisation of your thought power. This is *Raj Yoga*. For this, innumerable methods have been prescribed by various persons of calibre in the past. The present day conditions have changed, and it demands for an easy path, which can be taken up while leading our normal life. Now we cannot afford to make radical departure from our present day living conditions to take up *sanyas* and go to the forest for practising terrific asceticism through the mortification of body, mind, etc. It is not possible for every one of us to take the risky, dangerous, difficult, and laborious methods of practice as prescribed in the old methods; but it is possible for every one of us to have the Grace of God. That can be aided by very simple living as propounded in the *Sahaj Marg* practice of Meditation, in a simple manner, and moulding our life so as to become one with Nature in a simple way, getting rid of complications and complexities, and by the removal of impurities in the heart by constantly remembering HIm and merging ourselves in Him.

This is a simple Method, which has been given by our Master, and it is aided by His Power of Transmission, which makes the path much easier and smoother for us. So, I wish to remind all *abhyasis* of their duties, and I wish to invite all the

interested persons to take up this System, experiment it, and if they find it useful and satisfactory, can carry it to those interested seekers and needy persons.

Thank You.

(Speech delivered on the occasion of inauguration of Ashram at Bangalore on September 12, 1976)

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Drowning Man and His Rescuer

A FRIEND of mine told the following story: Once a man was caught up in a strong current of water. A bear was also similarly caught up in the same current, and approached the man and caught him. The poor fellow began to struggle with the bear. For an on-looker, it appeared as if a drowning man was struggling with a woollen blanket. Accordingly, some fellow from the bank shouted to him: “leave off struggling with a woollen blanket, and then you can safely float towards the bank”. But the poor fellow shouted back: “the blanket has caught hold of me, and it does not let me go.”

Whenever, I listen to the lectures of *swamijis* in our country, who exhort us to renounce the world and become like them, I am reminded of this story. I feel like asking these venerable speakers to come closer to us and help us to extricate ourselves from our entanglements. But I keep silent because I find that whereas we are entangled in loose threads, they are firmly bound in iron chains, and I sympathise with them.

One who wants to help others must first help himself, and then acquire sufficient power to help others through Transmission. This power of Transmission is a rare gift. It is difficult to say how it is acquired. It is only the person of the highest calibre who can have command over it. It is a very high yogic attainment bestowed upon some Special Personality, whom Divinity requires to do some particular work in Nature.

Through this Yogic Transmission (*Pranahuti*), the inner complexities of *abhyasis* are removed. An aspirant finds, in a comparatively short period, that almost all his entanglements are sufficiently loosened, and also he finds himself comparatively free. It is only when the suffocating oppressions are removed one should think that his training is proceeding on right lines. On the contrary, if one feels, after practising a certain method prescribed by some so-called *guru*, that he is growing more and more mechanical, or that he is developing fanaticism, bigotry

and aversion towards others, or that grossness and heaviness are increasing in him, he should immediately submit such report to his *guru* and request for rectification of the same. If the *guru* is unable to rectify, or if he procrastinates, the duty of an aspirant, in his own interest, is to leave off the practices as well as the *guru* and seek for a better guide and a better method. It is a foolish and childish superstition that one should not break off from his *guru* even if he finds out that his *guru* is an impostor and a rascal.

Now let us return to the subject of the drowning man caught by the desperate bear. The first necessity of such a person is to free himself from the fierce clutches of the bear, and the second one is to save himself from drowning. Without a helper it is impossible for him to save himself. Hence it is imperative that he should cry and shout aloud for help, and emit groans of anguish and pain. If such craving develops in an aspirant, the Lord, out of His Infinite Grace and Mercy sends a helper to him, nay He Himself will come to him in the form of a *guru*.

Now, again, it is the first duty of the helper to kill the bear, or remove the immediate obstruction. If the helper is unable to do so he can not help. He (the helper) must possess sufficient strength. If the *Guru* has got the power of *Pranahuti* at His command, He can remove the obstruction by His Will Force. Normally, it results in a weakening the downward tendencies of the mind of an *abhyasi*, and turning his attention upwards towards That which he has to attain permanently. These two accomplished properly will give the drowning man a chance to try to cross the river by adopting the method of floating. But as this drowning man has already become very tired and exhausted, and is relying solely on the helper, it becomes the duty of the helper to teach him how to float, or to offer himself as a float to the drowning man.

To offer oneself as a float to a drowning man is again a matter that requires the necessary capacity and lightness. It is only the *Guru* of the highest attainment who is firmly established in the subtlest, (*sukshmaati sukshma*), who may offer himself as the float. Great Saviours like Goutama Buddha, Jesus Christ, and

Prophet Mohammed are the examples of such floats. Even in the present day one may come across such a float, but it is very difficult to recognise Him.

Then comes the problem of learning and teaching the art of floating. Two things are absolutely essential. The first essential thing is that the helper should be an adept in the art of floating, and the second thing is that the helper should be able to remove the exhaustion and fatigue of the drowning man by constantly giving him support. For this also only the *Guru*, who is liberated and who is a man of realisation, and who is well versed in the art of training *abhyasis* to tread the path of Spirituality can be relied upon and none else.

Lastly, let us consider the art of floating, viz., the method of spiritual practice itself. Any method of teaching, in order that it may be best suited for the attainment of the objectives aimed at, should necessarily be easy, simple and natural. It is the only natural way or the *Sahaj Marg*, which can answer the above specifications. The ease, simplicity and naturalness of this System are obvious. Its Efficacy can be known only when one "eats the pudding".

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Faith itself is existence or substratum (base) on which Realisation begins. Faith is that unbreakable link which, once established, cannot be broken. An abhyasi who does not develop faith can never progress.

-Babuji

Sahaj Marg System

(Viewed through the sieve of Classical Religion & Yoga.)

WE start with Meditation on Heart.

THE supremacy of the Lord residing in the Heart is acknowledged by all the holy scriptures in the world.

It can be very easily inferred that the heart is the nucleus of all life. Everyone is aware of the heart and its importance.

All the ancient sages have ordained to meditate of the *Vasudeva* aspect of the Lord, who resides in the Heart. All the *Sufis* take up the heart for Meditation.

Why should His “luminous pervasiveness” aspect alone be taken up for Meditation, and why should we not meditate on other aspects?

Because it is the safest to practice and easiest to conceive. Because of the possibility of coming to erroneous conceptions if other aspects are taken up.

Some saints have unwillingly taken other aspects for Meditation and landed in delusion. For instance: in some cases, the *Aham Brahm - Asmi* led either to the silly conclusion of constant repetition of those words, or to the delusion of one’s being the *Brahm* which resulted in pride and grossness.

In some other cases, the *Sat Chit Ananda* aspect was taken to be the supermind, and when it came to the physical plane, it resulted in the useless conception of the immortality of the physical body.

Again, in some other cases, the “Infinite One” aspect created a lot of confusion and resulted in one’s being caught up in the snare of Lord’s *maya*. And so too with the “Unmanifest” and other aspects.

It must, however, be borne in mind that all these aspects are one and the same. The differentiation arises mainly due to the limitation of the individual mind.

One who meditates on the “all-pervasive effulgence of the Lord in the heart” verily goes through the experience of the states of other aspects also, and ultimately comes to the integral experience of the Absolute.

Provided that the right path is taken up under the guidance of a worthy Master. Provided that the right path taken up is the Natural path.

Meditation itself is of the form of *Shiva* because it is calm and peaceful. It is of the form of *Rudra* because it brings in the state of *Pralay* and destroys all complexities. It is of the nature of *Brahma* because it grows and expands and creates a new life.

The ultimate result of Meditation is the Realisation of Oneness with God and permanent living in that state.

This is brought about by the complete dissolution of the individual’s tiny creation, and even the individuality. Attaining this, one becomes devoid of any kind of effort or struggle or movement.

The Guide (*Guru*) and the Transmission (*Panahuti*) are its two main tools. Only He who is devoid of all impurities, illusions and coverings, and who is residing permanently in a state of Negation should be chosen as the Guide.

The Guide removes all complexities and pushes an aspirant to higher states by the power of Transmission very rapidly.

The kingly power in man is the power of thought. The individual utilises the power of thought to create his tiny world even as God has created the Universe by the same power.

This thought power, if linked with the Divine, sets the thought to work in the natural way, and whatever is created out of such a thought, if at all such a thought can create, will be in perfect conformity with Nature.

Since we have connected our thought with matter and the solid body, the thought itself has lost all its originality and has become quite gross. If we want to regain originality and subtlety, we should disconnect it from its present engrossment and attach it to the Subtlest One.

But it has become extremely difficult for us to disconnect our thought from its present engagement. Hence we feel the pressure and the strain of struggle. This can be very easily affected if we intensely love a person who is permanently established in the subtlest.

Otherwise, we have to take up one of the subtlest aspects of Lord and meditate on it with the help of such a person.

The subtlest aspect taken up for Meditation should be easy to conceive and safe to practice. This can be only the all-pervasive effulgence, or the luminous pervasiveness of the Lord in the heart.

As we think so we become. By constantly thinking over the subtlest Aspect, we get its realisation with the helping Transmission of the guide.

It is not the “Thoughtlessness State”, which we should aim at; but the thoughts rising in the mind lake should be purified and set right. This purification and setting right is effected if we cooperate with Master.

Co-operation means surrender to Master with faith and confidence. Intense love towards Master brings this surrender quite easily and naturally.

When waves after waves surge in our heart, we desire to prostrate ourselves at the blessed feet of Master, we wish to clasp His Holy Feet firmly; we begin to sing stories about Master; we get more and more pleasure in listening to stories about Master; we get strong urges to offer everything of ours to Master; we become

speechless and stupefied with the thought of Master; in short, we sell away our heart to our Master.

Then all desires except that of Constant Union with our Master bid farewell. We loose body-consciousness, and even soul-consciousness, i.e., the thought of Master too bids farewell.

We find that we can neither pray nor worship. We are swimming in a state of utter Negation, so to say.

This is the culmination of Religion and Yoga.

* * *

Reality of Yoga

THERE is much misconception and confusion regarding *yoga*. Normally, it is conceived as 'Union' as opposed to separation, *yoga* as opposed to *viyoga*. This is a basic misconception arising due to superficial and wayward thinking, and also due to the failure to grasp the deep-rooted afflictions of the heart.

If we go one step deep in our heart, we will at once have a glimpse of the mechanics of union and separation. There we understand that what we had thought to be union with an object, producing pleasure, was, in fact, not real union but a particular status of thought; and similarly the apparent painful conception of separation was not at all separation, but an attachment of thought: another of its status tending to become dynamic.

Having felt the above mechanism of thought and having dwelt at that level of heart, we may proceed to deeper levels to realise, and thereby to master the deeper roots of thought. There we find that it was our thought and thought alone which had created the conceptions of union and separation with the pleasant thing supposed to produce pleasure, and thought itself was all the time actually united with the things. At this stage, lovers cry and crave for the remembrance of their beloved. The beloved is pleasant to them in both ways, in union as well as in separation.

For ordinary people, it is extremely difficult to go deeper than the abovementioned stage. Because that condition produces intense ecstasies, and man by himself, will never like to part with it. It is at once so exciting, so thrilling, and so blissful that he who has got it assumes the garb of, or even becomes a lunatic, in order to be free from the external world, which appears to him to be an obstruction for his constant intoxication. This is the state of utter intoxication of love. People may and do consider such a one as having attained perfection in *Yoga*. But this is not Ultimate Reality although it is more advanced stage than that

of ordinary extroverts.

If a Master of highest attainment intervenes at this stage, it will be possible to go deeper with His help and Grace. Then the exclusive attachment of thought with the idea of beloved causing intense pleasure comes to the realisation of its Originality, and the idea of beloved and the sensation of pleasure are left behind. The thought is quite naked at this stage. Yet its activity is still there. If one dwells here, or to be precise, if one is made to dwell here for sufficient time, he will realise the source which causes the activity of thought. The oneness of the source and its activity is realised more and more clearly. The source is seen simultaneously in both of its phases, the static and the dynamic. The riddle of being and becoming is solved. Now there is neither *yoga* nor *viyoga*, neither union nor separation. From this point alone real *yoga* starts.

At this stage, a *yogi* may be considered as really having attained some high status in *yoga*, is in perfect conformity with Nature. His will or any thought of his becomes the same as his Master's. He is really fit to start on the voyage of the Infinite Ocean of Central Region as described in the book, *Efficacy of Raj Yoga in the Light of Sahaj Marg*.

The above description is sufficient to convince one that almost all the ruffraff preached in the name of yoga from public platforms is really nothing but the display of confusion, or at the most a parrot like prattle of nincompoops, having little practical views in the realisation of Ultimate Reality. They may at the most lead to some form of mechanical forging of thought into the ruts of rites and rituals and other trivialities, or into narrow grooves of formalities, orthodoxy, bigotry, and fanaticism.

In real *yoga* the flow of Infinite Divinity is at its full and there is no stagnation whatsoever. It is ever fresh, evergreen and ever present. There is the death of all other deaths, and it is a state of deathlessness, utter purity, and without sinews. No bondage whatsoever exists here. All the knots are rent asunder. No touch of

maya or *ahankar* remains here, for, the *yogi* has surpassed, or transcended, or even transformed *maya* and has realised Reality of *aham* or the inseparable. This is the culmination of *yoga*

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Philosophy or What?

THE meaning of Philosophy has taken different forms at different times. Of course, it is love of wisdom. But what does wisdom mean? Is this “love of wisdom” a monopoly of certain gifted individuals? Is not every man a lover of wisdom? Or else, does not every one, at least, feel that he is a lover of wisdom?

Some highbrows have appropriated Philosophy for themselves. Not only this, but when they found that technical and scientific knowledge was increasing and moving fast at an amazing speed and found themselves at a loss to cope with this advancement, they began to separate themselves from Physics, Chemistry, Biology, Mathematics, etc. Again the “philosophers” started to runaway from History, Sociology, Politics and even Psychology, Morals and Religions too. Then what is PHilosophy, if it is not this and not this? There was a time when it included all these, and even Fine Arts too.

So, now let the philosophers be frank, and admit defeat. Or else, let them declare that they do not know what they want, and so say good-bye to their intellectual hankering after-nothing. Once this is done, we may start afresh with an open heart and clean slate.

First, let us fix our aim. We are groping in utter darkness. We are thirsty to our core. Sense of safe standing is lost. So we must have firm ground and strong support; we must get fresh water, and breath fresh air by renouncing all foul air and get light to dispel darkness. These are our first and immediate necessities. Our next look out would be to establish ourselves permanently in such a state.

We need not bother to establish in a flawless logic, the meanings and definitions of firm ground, fresh water, air, and light by coining high sounding words, similies, metaphors, and other complications of philosophic technical terms, and thus to lose sight of our aim. Everyone automatically feels what they are because of the

necessity, so having felt the necessity and having fixed the aim, let us at once think of the ways and means to achieve the Goal.

When we have seen that our Goal is so simple we must realise that the means to attain that Goal must necessarily be likewise. On a closer examination of our Goal, we come to the conclusion that it is just a condition, or a state which we have to acquire and live in it constantly. So, let us resolve and determine at once that we shall have it.

A firm will would carry us half the way at the first stroke itself. Now let us make our hearts empty and think of only our Goal over and over again.

It is a known fact that even the smallest particle has got tremendous energy. The only difficulty in utilising this energy is in its proper control and in getting a suitable channel to make it flow through. When we empty our heart and think of our Goal, this latent energy is brought into action. Because of the purity of heart there is a proper control over it, and because of our thought directed towards our Goal a suitable channel is made for it to flow. If the thought is directed upwards, the energy flows upwards, and if it is directed downwards the energy will flow downwards.

Now, philosophers belonging to the school of Mysticism may decry the above method as gross materialism. But my request to such mystics is they should take up the the practice and verify its truth.

To take up the practice which involves the use of this tremendous energy, which is latent, is a risky job, which even our scientist friends will readily agree. For that we have to seek an adept in this art, and do the experiment under his guidance.

Let us again turn towards our aim. We have seen that we required light, air, water, and ground, and we want to abide in that state permanently. Her again, let us not be confused by the play of our senses which are normally turned outwards, and which are deaf and dumb to one another. So, it is not the eye only, which requires Light, but is our whole being, which requires Light, the Divine Light which is

Existence, Consciousness and Bliss. Divine Light itself is the Air, with which we have to breathe, the water by which we live, and the ground on which we have to stand upon. This is all pervading. This is Life itself. Similarly, Air is the all-pervasive Life and even so are water and ground.

Ofcourse, it is very difficult for us to catch the spirit at the outset; nevertheless, an inkling of it can be had if we go to such a person who has traversed the entire distance and who is permanently abiding in that state. If we take such a one as our support, we automatically get Divine Light, and feel divine air, and drink divine water; as we realise that He is all these. When this is attained, Philosophy gets its satisfaction, Science finds its culmination, Religion finds its Realisation, and the mystery is solved in a mysterious manner.

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It is owing to my profound attachment with humanity that I lay down the feelings of my heart to be bubbled up into the hearts of my fellow-beings, the very part and parcel of my own being, in order to make every heart over-flooded with peace and bliss. My heart remains connected with you all, here and elsewhere, giving impulse in unbroken silence to affect the hearts naturally in due course.

-Babuji

Siddhis

WE are told that *siddhi* literally means attainment, achievement, completion, or even perfection. In its wider sense there appears little sense in writing anything about it as it may cover all arts from divinisation to pick-pocketing. Hence we shall confine our essay to the famous aphorism of Patanjali, viz., “First of all, let us clarify our reason for attempting to write about *siddhis*. It is generally believed that *siddhis* necessarily indicative of Divine Wisdom. And supernatural powers, mysterious phenomena, or even abnormal mental states are kept in view while thinking of *siddhis*.”

The word is mystified still more by the fact that almost all our ochre-colour dressed *swamijis*, who are supposed to teach us Religion, take great pains to make us believe that they are *siddhis* or possessors of *siddhis*. Consequently, some of us turn non-believers and call them, more often quite justifiably impostors and dupes, and some of us lose faith in our capacity to gain Divine Knowledge due to the mysterious and ambiguous nature of *siddhis* which are mistakenly considered to be indispensable, and many of us fall into the trap. Hence, it is necessary to enquire into the nature of *siddhis* and their place on the path of Divine Knowledge”.

Many elaborate commentaries are written on the *sutra* referred above which we are given to understand, means, “*siddhis* are of different kinds, namely, by birth, caused due to drugs, by repetition of sacred formulae, and by askesis.” If by *siddhis* abnormal powers are meant in the *sutra*, the whole *sutra* or even the whole book becomes meaningless, because Patanjali, the *Sutrakara*, has compiled the work with a view to enquiring into the nature and activities of mind, and the methods to attain *kaivalya* through the realisation of *Iswara* (Self), or *Purushavishesha*, who is devoid of all bondages, and who is indicated by *Om*, or to abide permanently in Him (*Swarupa*). If we keep this aim of the *Sutrakara* before us while interpreting the *Sutra*, an obvious meaning of the *Sutrakara* strikes us, namely Condition or State.

If we reconsider the meaning of the *sutra* in this light, we can at once understand that particular mental states and can be experienced. These states are either inborn in an individual according to his constitution (physical as well as mental and psychic), or can be experienced by the use of certain drugs, or else can be acquired by the repetition of sacred *mantras* learnt through a *guru* or can be attained by practising austerity or askesis.

At this juncture, we should carefully avoid a pit-fall. When we know that *siddhi* is a mental state - a pleasant one too, we should carefully examine such states, produced due to different causes and the difference, if any, between such states produced by different factors. We should be careful, more so, because this field pertains to one's own experience, and to one's conception construed out of listening to the account of others' experiences probably called subjective in academic jargon.

First of all, let us hear what others say who have eaten opium or consumed mescaline, or have used the so-called "spiritual" drugs. The more a person is expressive the more vivid and dramatic the description of this thrill, ecstasy, unspeakable or indescribably joy, supernatural sounds, unearthly visions, and what not. Then let us hear what scientists say who claim to have observed and analysed such persons and their experiences. Here too, the more atheistic and materialistic (or "brain dependent" to be more sophisticated) scientist, the more the vehemence in his insistence to equate experiences of 'dope-friends' to those of a mystic or a saint. But to be on the safer side, let us not experience the effect of drugs upon ourselves in order to see how it feels like, however charmingly our friends may entice us for peg of a century old Scotch whisky, or even a glass of best German beer.

Next, the literature of psycho-analysis gives us abundant material on 'abnormal child' or even 'adult psychology'. By the bye, the psycho-analytical literature has spread so rapidly and so widely that even the "purest" puritan is hardly affected by the mention of the most horrifying sex-abnormalities now-a-days. To return to our point, we have heard many cases of seeing fragrant sounds, smelling dazzling

melodies, and hearing sweet colours, etc. We have also heard about many a young person who had frequently “attacks” of trance, who saw the future, or who read our past and present thoughts, but nevertheless who turned a scoundrel afterwards.

In our country, every alternate chap in an orthodox family appears to be a *janma-siddha* who converses with some god or a goddess, or who is sometimes possessed by one such. All such mental states can be traced to the individual’s constitutional set-up; call it a defect, if you consider yourself to be a brain dependent scientist; nevertheless, such states are wondered at by the vulgar and common people.

If some words are picked up and repeated for a considerably long period, the practice creates a particular mental state. Some people find such a state very pleasant. Such a state is particularly more soothing and delightful when the words are associated with love towards an object. There are certain words having particular consonants for the production of particular conditions like terror, swoon, trance, hypnosis, or ecstasy. Here too, the effect may be traced to the rhythmic vibrations of sound produced by the repetition of the words affecting the brain or the mind if the will-force is applied.

Now, we may examine the *siddhi* attained through *tapas*, askesis, or the practice of austerity. If austerity is practised without any love or devotion to God but simply with the motive of acquiring some *siddhi* or supernatural power, it will, no doubt, produce some *siddhi*. *Hatha yoga* or our *swamiji*’s much trumpeted *kundalini yoga* or its examples. Our *mahatmas* mention about *Kundalini* when they are not talking of *bhang* or *ganja*, or the more “advanced” *swamijis* start recommending the arousing of *kundalini* when they finish off burning tons of ghee and corn by way of *havan*. What are the methods adopted? Intense imaginations, or terrific mortification of body creating hallucinations or benumbing of the brain. These are indeed the *tapas-siddhis*, which we are recommended to attain in order to have Divine Knowledge.

The *siddhi*, which come during the practice of Raj Yoga under the System of *Sahaj Marg*, are natural ones. The states or conditions are so natural and so light that one is hardly aware of them. Nevertheless, if one is keen and alert in his observation, he will find the various states so naturally and thoroughly evolved one after the other that he is wonderstruck. The awareness of One pervading everywhere, of One having become many, of the One Source, of One alone Existent, of One alone manifestant are really the *siddhi* one has to aim at to have Divine Knowledge. These are truths verified by almost all saints and sages, and are verifiable by anyone who wants to. The so-called "bliss" about which much talk goes on also becomes subtler and subtler, or more and more refined and rarefied, so much so that ultimately it is left far behind, for good. These come through *samadhi* or equanimity.

Please do not be naive in asking us about the so-called classical *ashta-siddhis*, namely levitation, etc. They are true in so far as they point towards one's dream stage experiences. But if you mean by them the feats displayed by the so-called *siddhas* or *mahatmas*, well, to be frank, we have not yet come across such a chap and we are afraid, we may not at all be able to see such a one. Please do not fling upon us the authoritative commentaries of great authorities. We wonder to what extent the authorities themselves had any experience, or to what extent they could free themselves from authoritarianism. Do you think we are suggesting that all these are fairy tales and impossible? Well, we do not wish to impose ourselves upon any body. You are free to believe as you please. But for your own sake do not be superstitious.

(*Sahaj Marg Patrika*, No. 1, 1960)

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The reason why I have emphasised so much upon negation is that without it the unfoldment of the knots and one's expansion can never be possible. The grains of wheat, each of which has an integral entity of its own when ground into flour, lose their individuality by casting off their coverings. Negation is nothing but nullifying the energy

which had contributed to the formation of the solid for or the positive phase.

-Babuji

Goal, Guide and Path

THE display of anti-authoritarian tendencies is the fashion of the day. If some of the cries are genuine outbursts of conviction, many of them are agonies of frustration. Whereas the former class is self-contradictory, the latter is self-deceptive. Let us examine both the views sympathetically if not impartially.

The belief in God or Truth, or something of that sort, or any kind of belief for that matter is a delusion, or at the most a cloak to practice hypocrisy. The faith in a guide or a *guru*, or even in a leader, either spiritual or political, is due to the tendency to be sluggish and lazy attitude, and avoid responsibility, which results in creating classes of exploiters and the exploited in economic, social, political and mental exploitation, and even in “spiritual” exploitation, if there can be such a thing. The conception of a particular path or method to attain the ideal is particular path or method to attain the ideal is always faulty and conditioned by the tendencies and the thought patterns of thinker, and is always due to mental self-abuse or due to the tendency to run away from facing the facts.

The way out of all this chaos is to meditate upon one’s own self who is the thinker and not different from the thought, the result of which will be the realisation of one’s oneness with the entire existence, and consequently, a dynamic living from moment to moment, and so the gaining of the fullest freedom, or liberation. This is what some great thinkers of modern times and our contemporaries are placing before us with full conviction and great authority; and have left us free to accept them and their views.

We have seen many saints who professed to have seen God, but none of them seemed to be quite content and happy with it. Every one, whomsoever we came across, showed great anxiety to convert us to his fold and increase his following, and consequently his coffers. The moment our pockets beame empty they turned their back upon us. We have read many scriptures and masterly commentaries on them. But, scriptures and masterly commentaries on them. But, having read almost every thing we found ourselves precisely at the same place from where we

have started. Some compromising saints had informed us that all roads led to Rome. But to our misfortune we found that Rome was a myth, and the so-called roads were all blind lanes each leading to its own sphere of stinking darkness and suffocation. To find God we changed our Religion but we fell a prey to the vicious priest. To change our lot we opted for a promising creed and followed its leaders but finally, we remained as we were initially. Now we know that everything is sham and everyone is a dupe. Let us moan and groan forever, as this verily seems to be our lot. There is neither God nor any *Guru*. This is the veil of the frustrated ones who are on the verge of cynicism. If they are stronger and more free-thinking, but less pessimistic they can be converted to the former class, and thence they may display their views more brilliantly.

Anti-authoritarianism has no doubt done a lot of good in many a case in secular sciences. But when it comes in the way of God Realisation, or perfect liberation from all bondages, the very attitude becomes an impediment and creates bondages. Just as in even physical sciences we have to rely upon many an authority (although the authority can be verified any time anywhere), in the same way we have to rely upon the authoritative experiences of great saints and sages (and even these are verifiable) in order to proceed on the right lines. Otherwise, we are likely to get lost in the no man's land. But then the acid tests of verifications in both cases differ widely.

In order to verify the worth of a genuine saint, one should first become worthy himself and then he can see his own reflection in the crystal clear heart of the worthy saint. There are other acid tests too, but one should be careful not to burn his fingers. If liberation is the Goal, then a liberator too is necessary, and the idea of a way to liberation is always implied in the struggle. If the Goal is one and the same, there can be only one straight and easiest way to it. If the Goal is natural one, the way too should be natural.

No doubt, the Existence of God has not yet been and cannot be proved scientifically, but that need not be a reason for not supporting His Existence to solve the problem of life. As this is the easiest and most natural supposition we

may proceed right from this. If we go to a *guru* and find him a neophyte and a dupe, what hinders us from going to another one? It is quite true that all the methods and ways are not the easiest and the right ones. But then, it does not follow that an easiest and natural way does not exist. What harm is there if we give a try to a few more? God helps those who help themselves. Why not pray to God for Light and guidance with sincere craving and aspiration? It is really sinful to become despondent, or cynical which ultimately amounts to cowardice.

To say there should be no *guru* or leader would amount to feel oneself quite wise and all-knowing without actually being so. Of course, it is better to be without *gurus* if they are unfits or misfits than to submit to their tom-foolery. But, if by God's Grace, we come across a Lord Krishna, a Buddha, a Chaitanya Mahaprabhu, or a Personality like our Master, nothing would be more foolish on our part than not to be guided by such. It is true that our Master is not pompous and showy, and it is also true that one cannot recognise Him easily because He has not put on any trade marks. Yet if one comes to me, I am prepared to show Him by His Grace. But, this is besides the point.

If all methods and ways are projections of thought and quite mediocre, there is at least one of Meditation, which may be helpful. But then, this Meditation upon one's self, I am afraid, is likely to increase one's own self-consciousness and pride instead of increasing the negation of selfishness. We need not be carried away by flowery phrases and plausible platitudes. We have to follow the foot-steps of one who has traversed the entire distance in order to reach the Destination. Were it not for the ancient beacon lights, we would have been lost and stranded forever.

It is not intended here to refute all the views in the manner of classical philosophies, nor is it meant to be discourteous to our esteemed thinkers; nevertheless, some pointers are given above for readers in general to think on right lines, and thus not to miss their Goal and ideal. In these matters, one should be very cautious and alert because it is said to be the razor's edge. An *abhyasi* may come across certain states, during his journey, which, if misinterpreted, may delude him or stagnate him; hence the necessity of a worthy Master.

That much of the revolt against authority of dogmas and creeds due to the love and sympathy for the suffering humanity is fairly obvious. It is not the contempt or hatred of authority but indifference and realisation of its uselessness. If some members of the “revolutionary” group find themselves unable to face and explain the experiences of seers of the past, that is a different matter. But on the whole, if the evils of the organised church and an oppressive state have resulted in a rebellious Buddhism with ideals of *Nirvana* or *Buddha-hood*, and a socialism, or a communism with ideals of withering away of the state, or proletarian dictatorship, the anti-authoritarian trend in modern thought too may be considered as one of the many results of historical processes. But the spirit or the motive force behind every such outburst is really worthy to be appreciated even though we may differ with the methods and the anticipated conclusions.

Neither an absolute idealism nor defeatist fatalism can be practical solution for the common man. One has to proceed with Reality as he sees It as It is. The help of One who is an adept will smoothen the course to a great extent. If fortunately, one comes across the very embodiment of Reality, the whole problem of the Goal, *Guru*, and the path is solved instantaneously.

May all true seekers get such a One! Amen!!

* * *

People have no faith in God, and I have no faith in my health. Having no faith in one's health is the sign of weakness, and having no faith in God is the sign of spiritual suicide. People say that the crops now-a-days are not good, which means that God has now grown old, and so He does not remember certain things. But people do not understand what confusion they have created in His work, with the power given by Him. Actions are proportionately continued. Now, our actions went against the Nature and created a mess in the environment, whereby our own throats are being cut.

-Babuji

Guru Sandesh

IT is a matter of great pleasure for me that I have got this auspicious occasion to deliver you the message of my Master which is meant for the entire of humanity. His auspicious name is Mahatma Shri Ram Chandrajī Maharaj, and was a resident of Fatehgarh, (UP), and is the *Adiguru* of our Mission. He spent His whole life in the spiritual service of humanity. Generally people think it is a difficult way and quite impossible to attain Liberation in this very life. This, however, is a mistaken idea. Who knows, perhaps this very life of ours might be the last one, taking us towards our Liberation? Our Master's declaration is a *Sadhak* can reach such a state not only in one and the same birth(lifetime), but even within a shorter period than that, if he is diligent worker(pursuant) and has a real guide. This He proved also, but the proof is impossible to be given in words. Our experience alone can show it.

He showed to one and all, by an easy Method, how to meditate upon the heart, and the same Method is prevalent in our Institution. Meditation on other points can also be undertaken such as fixing the attention on the point of our nose, or between the eyebrows, etc. But in my opinion, Meditation on the heart is the easiest and the most beneficial.

This, I have sufficiently dealt in my book: *Efficacy of Raj Yoga*. The purpose is that we, who have been extroverts, should now begin to introspect, by detaching our mind from the external world to which it is accustomed and by turning it within. If we are successful in this attempt, we will begin to gain spiritual experience automatically and will progress on the spiritual path.

Perhaps, other forms of worship also may secure us this Goal; but this much is certain that so long as we remain extroverts, our eyes cannot be turned inwards. Hence those methods alone are useful which are natural and easy, that is, which are free from grossness, or at least towards which we cannot but be attracted, for, we want to acquire that thing, subtler than which there can be nothing else. Just

as when we want to feed a baby we pose innocence like it, so also it is necessary for us to become God-like in order to realise Him.

One thing, namely, virtuous conduct is quite essential in Spirituality. Virtuous conduct does not mean that we should only mould our external life so as to rouse sympathy and love in others; but it is a wide term, which includes all our actions. Our Revered Master used to say: "Even if a *siddha* who has reached the highest plane has some defects in His character, I will say he has not even had a glimpse of spirituality". Virtuous conduct means that our life should be one with Nature, which is always peaceful and maintains its equilibrium. It means that we have entered that region wherein our disturbed states of mind have become calm. Even if some states remain as they are, they belong to the same region in which we are moving. Here, there are certain knots. Their cause is like this. When the currents of Nature turned in this direction to create us, these knots were formed by jerks, and became centres of force. When we step into these currents and move freely with them, knots open giving scope to progress. The ground further is still clearer and the influence of knots is lesser; and thus we reach one plane after another.

Eventually, we will reach that plane where *maya* becomes extinct. The reach of great souls is generally up to this level, but much remains to be achieved. Viewed from the point, of spiritual progress, we have reached only the fifth circle, and as far as I know, there are at least 11 circles still remaining. Crossing these we enter the true region which I have called Central Region: in my book *Efficacy of Raj Yoga*. Formerly, it was difficult to attain even this much in one's lifetime, but thanks to the efforts of our Master; it has now become quite easy to achieve this state in this very life. Perhaps people may not understand this; still I say such a state can be attained if efforts are made in this direction; or if the guidance of a *siddha*, or a perfected personality (that can show us for a moment even the slightest flash of it by means of his power of Transmission) is sought for.

With regard to devotion, as far as I have observed men through my insight, I think devotion is one thing and flattery is another. That which people generally call

devotion (*bhakti*) is really flattery, and hence they do not reap its fruit. *Bhakti* is nothing but attachment. Our disposition to that side should be irrevocably attached. It is true that those who feel some *pang* are on a plane higher than that of flattery. I call this as *pang* because there is no remembrance of God; and our attachment to our Master is not up to that mark up to which it ought to be.

The cure of this *pang* is only a surgical operation, which may bring out poisonous contents, lest it may develop into a chronic cancer difficult for treatment. By "poisonous contents" I mean those anti-spiritual things, which we have, by mistake, included in the spiritual field. The means of our worship and Meditation should be such as to manifest spiritual or real love in our heart.

There are many methods of loving God, and many *bhavas* are resorted to, such as paternal sentiments, friendly sentiments, etc., In my opinion, there can be no other relation better than that of the lover and the beloved. If we think ourselves to be lovers and Him the Beloved, and proceed with the same sentiment, the result will be that God Himself will become the Lover and we the Beloved in the long run. This is the fourth stage of Meditation, but if one thinks that one has realised the Goal at this stage it will be a serious blunder. What remains further cannot be stated; for, it is related to practice only. The purpose of this talk is to place before you those things that are helpful in spiritual progress.

The highest attainment seems to be quite cheap now-a-days, and devotion is so cheap that it has no more any value. We call particular "movement of eyes" as *bhakti*, and its experience as the highest attainment, which, as I know, is sufficient to become a *guru* at present. Really, the times have changed for the worse and made us also worse. When we too were painted with the same colour we came to know that we were far worse. Now, we are under the impression that nothing has gone wrong, so far as we thought a wrong path to be the perfect one, nay, we gave it a new colour and placed it before the people. Now we do not possess that Light, and the position of our ethical conduct is such that we have mistaken the evil part for the royal road to welfare.

Favouritism and jealousy have increased so much that even if there were quarrels and fights to prove the wrong way to be right, we thought it to be a meritorious deed. Copious examples of this can be seen. Some think that the conception of an Attributeless God is better, whereas some others encumber God with attributes. There has been enough of hot discussion between those two groups finally leading to rivalry and hatred and even to mutual enmity. This is how the seed of poison is sown.

The advocates of Attributeless God blame those of God with Attributes, and vice-versa. In fact, both of them are erring. They have neither attained (*saguna Ishwar*) nor (*nirguna Ishwar*). There are, no doubt, two ways, but the Goal is only one - Realisation of God. But this much is certain that if we meditate upon the *saguna* (form) of God and think it enough, Infinite will disappear from our view. It means that we have heaped up the ice, which showers from the sky, in the form of snow. If the iceberg slips into the sea it is inevitable that the ship should collide with it. Like-wise, if those who worship the *nirguna* (formless) form of God, stick to it thinking that it is suffice for them, they too will commit the same blunder of amassing the ice, though, no doubt they go a step forward.

Truly speaking, God is neither *saguna* nor *nirguna*, but "He is what He is." It is we who conceive Him to be *saguna*, and it is God who makes Himself *nirguna*. What we should do in order to avoid these quarrels is to fix our view on Original Element, be it *saguna* or *nirguna*. Whatever it is we must love It. Now the problem of God realisation remains to be solved. Generally, people think that one must see Vishnu with his four hands holding conch, discus, mace and lotus, but I think such a darshan is the result of grossness of people's mind, and consequently our own subtle form comes before our mind's eye as we have taken that form for the purpose of Meditation. The state of mind, which is developed by the practice of *Raj Yoga*, is quite a different one. There, one feels Divine Power in every atom, and remains in a wondrous trance. Such, really, is the state of Vision. Let people step into this field and experience themselves.

Suppose we have acquired such a state of Godly Vision, I do not mean that we have attained Perfection. This is only a first step towards becoming Divine itself. One cannot say what stages remain yet to be passed through. Our chief aim is to merge ourselves into the Greatest One so that we forget ourselves altogether. Certainly, one is free from birth and death in this state. Attaining the state of Godly Vision cannot be said to be achieving Reality, for we are yet in a stage of amusing our mind. We can be compared to those children who amuse themselves with toys. If we think over this from the bottom of our heart, we can possibly gain some knowledge of the route of Reality. Whatever little devotion we have, it is still a means of amusement, because we cannot enjoy peace if we turn away from it, even for a moment.

On the other hand, if our state remains as it was, at the time of amusement, it can no longer be called an amusement but a seed of Reality, beyond which we have to progress. Amusement is of many kinds; boys amuse themselves by toys; learned by study; priests by worship; lovers by love; devotees by merging in the Divine, and the highly attained by complete Ignorance. Up to this it is mere amusement. Reality begins after we cross all these rings (stages). It is highly regrettable that people mistake the amusement, with toys for the real state and rest there contented. In the words of Saint Kabir:

जिसको मिली हल्दी की गांठ |
अपनेको पनसारी समझने लगा |

"He who gets a single piece of turmeric,
cannot call himself a trader in it."

A question arises at this juncture as to what Reality can be. It is impossible to say anything on this. For the purpose of understanding, it can be said Reality begins where steps of Spirituality end. If we go beyond that, it will also disappear, and its memory, too, recedes to the background, and you will enter that region where it is difficult to say how many circles yet remain to be crossed. If a gentleman wants to experience this, my only suggestion is he should brush aside every feeling and

Step in to this uncommon field: but really speaking the Goal is still far away. The *Vedas* have expressed this as "not this, not this" (neti, neti).

Whatever I have said above. it is very difficult to achieve by one's own efforts without Transmission, though self-effort helps much on this path. The reason is as we rise higher and higher, the power of Nature becomes a subtler and subtler thing possessing more power and energy; hence we cannot ascend far. Under such conditions, it is absolutely necessary for us to have such a guide who can lift higher and higher by his power. It is my humble opinion that although Master takes an *abhyasi* to higher planes by His will power, there is every possibility of his (*abhyasi*) slipping unless he is given the power of staying in that plane only.

A certain *abhyasi* was helped in crossing the fourth circle of *Brahmand Mandal*. I myself experienced that it would have taken at least Seven Thousand years to reach that plane by self-effort, and five times that period to go beyond that circle. Likewise, it will take five times the period to cross each circle. Innumerable are the spiritual stages which cannot be even named. Therefore, it is impossible to estimate the time required to attain them. It is only the Power of Transmission that makes it possible, in our lifetime, the work of billions of years, provided the Aim remains in our view.

If your eyes are not fixed upon the Aim and we go on performing the worship, our condition will be the same as that of a traveller who goes on boarding each and every train not knowing where to get down. The path of spiritual progress becomes visible only when one is aware of the Goal or a station he wants to reach. Now who should always keep the path in view? By whose Power do we progress? Who will show us the way, and become our guide? Who takes us to the Destination? It is none else than our own mind, which is since ages, called by the people as being the meanest and most crooked. It alone takes us nearer to God, and there is no other means apart from it. Certainly, we have ourselves made our minds corrupt, fickle and waver aimlessly. Otherwise, the same thing would have served us a lot. Through it alone God's Commandments, and *Vedic* hymns (रिचा), are acquired. Many experiences are gained through it. But when it is spoiled

(vitiating) conversation with one's own mind begins. It begins to question and answer by itself. This, the people often misunderstand as a higher state of the mind. I have come across many such persons suffering from this disease. It can not be said that persons have obtained even the slightest glimpses of spiritual knowledge.

Under the pretext 'dictates', volumes will be written by those who misunderstand these dictates to be Divine. But, if the mind is in its pure state of Reality, it does not labour under such an illusion. Now, what is this State of Reality? I am placing before you all my research in this regard. At the beginning of this Creation there was a stir, or a motion. This motion was the basis of Creation, and it was the 'Sacred Thing' - sacred next only to God. The same thing appeared in the form of human mind. Above it there is Reality which I have called "Centre" in the *Efficacy of Raj Yoga*. You may now think how we have spoiled the Sacred Thing. When we take this Sacred Thing - mind, to its real position, everything directed by it will be true. The mind can be elevated to that position through Transmission, only if a good transmitter is found, and if an abhyasi also can sustain the power of Transmission.

I have placed before you some necessary things, and have stressed the importance of Transmission at every step. The reason is I have not found any other thing more beneficial as a means of progress, because another's sacred power and our own effort combined together in the same way as one and one make eleven. Afterwards, we will not be aware of our practice though we will be doing it, and so there is not even the least shadow of egoism. Egoism can be formed where there is grossness in worship. Therefore, I have hinted in the *Efficacy of Raj Yog*, that if times are to be changed, only that form of worship as laid down by my Master Mahatma Ram Chandraji for the uplifting of the fallen should be adopted.

Spirituality is a science. The Power, which flows from the Original Repository, has the capacity in the form of knots, both of creating and destroying. The sages of India have used the Power of Creation for the reformation of humanity. The

destructive power too is found in such abundance that even an atom bomb is nothing in its comparison. A *Yogi* uses these things according to the Divine Command and his will power. At present too, this Power is being utilised, and a New World is being created. Spiritual renaissance must necessarily take place, and India will once again lead the world, no matter however long a time it may take. Other countries have begun to realise that no nation can ever survive without Spirituality, though this conviction is still in the form of a seed. If European and other nations want to survive, their attempts in this direction will not bear fruit without resorting to Spirituality. The age of diplomacy and stratagem is now passing swiftly. By the end of this Century, a great change is bound to take place. Everyone should gladly welcome what is destined to befall him; and should come to the path of Spirituality whereby his welfare is promoted.

Men have not even given me an opportunity to serve them, but still I am serving them and my country, according to my capacity without their knowledge. Probably, they will know this when I pass away.

Whatever has been stated above is the Message of my Master for the benefit of the whole world.

हज़ारों साल नर्गिस अपनी बेनूरी पे रोती है |
बड़ी मुश्किल से होता है | चमन में दीदवर पैदा

*"The Narcissus for Thousand Years
Cries Over Her Non-recognition.
Rare is One Born in the Garden
Having the Heart of Cognition. "*

(Written by Pujya Babuji in Hindi, and translated by the author)

* * *

My Method and My Work

MY experience is not very wide. I know only that I do not know anything. I studied only my own book from which knowledge had become extinct. I travelled blindly. I could not see even what I was doing, nor did I know as to what path I was traversing. I also did not know that my aim was really to the extent that I lay down for you people now. My sight was not towards anywhere except that Sacred Being to whom I had surrendered my heart. I was wholly given up to Him alone, and had no other purpose in view. That remains my state even now. The only difference is that now even that discrimination has also got lost.

The blind sees nothing, and when I had become blind, I really had nothing to feel or see. The great devotee 'Surdas' had pricked his eyes blind so that he would not see what is not worth seeing. What I had done was just to turn my eyesight towards Him alson. That way there remained no weight of the shape of the world on my heart.

We are human, where there is noise to us even from ourselves. In other words, that Stillness, or Inactiveness is quite naturally present in us, where Perfect Balance may be said to be just felt or experienced. Everything has come into Being after this. We can reach this Destination through humility, and that also in such a way that we have no knowledge of our humility. We have to arrive at Greatness, which is the name for Sameness, of which we have no knowledge. If we assume Greatness for ourselves, this thought becomes a hurdle on our way, and we get nowhere. One should not consider oneself greater than anyone else in any line or respect, at any point, and at any moment. Please pay attention to this fine saying: "There is no defect, which is not without defect." Possibly, the following may make the meaning clearer to some extent: "I am happy sometime, and unhappy sometime, and unaware of my state, I just weep and laugh like a dreaming child."

To start training others, before reaching the actual state, necessary for imparting training, may result in the trainer's downfall. The permission to impart training is actually to be given when a person has no weight of being a trainer on the heart. This condition comes on vanquishing one's own egoism. Such a person has no concern with anything except executing God's Commands, having nothing to do with goodness or badness, without consideration of own or other person. For him (or her) order is order.

Master's work cannot stop. This spiritual movement will be in full swing very soon. "One should not be satisfied at any stage of spiritual progress. 'Sufficient' is the idea to be thrown to dogs". Our Master said He was never satisfied in lifetime, after which, at the highest pitch of darkness, there was swimming on and on. Really speaking, nobody could cross the vast expanse of the ocean. When that is the condition of the highest souls, what to say of lesser ones. *Bisiyaar safar Baayed ta Pukhta Shawad Khaamee*. (Journey should be long so that rawness may ripen).

All defects can be got removed by application of inward power. It can never be the case that if man should really wish to remove some defect and it may not get removed. The old saying is: "If man has courage, there is God's help." I could not have more than about a dozen opportunities, of physically being with my Revered Master, but the thought of being away from Him never crossed my mind. I always knew myself to be close to Him, and felt afraid of doing some act that may not be liked by Him. This thought of Master being always with me must be at the level of perfect faith. These are the points and conditions, which are helpful in the formation of future career of life. I am telling one method, viz., that when something unwanted has developed, it may be immediately referred or assigned to me, or in other words, be considered to be my mistake or defect. The prescription is easy, but very effective. When this method was objected to, by one of my brother *abhyasis*, as most impertinent and disrespectful to Master, I had replied that it would certainly be so if I considered and assigned my virtues and good qualities to myself as apart from Master, or else also if Master was not Perfect.

It is our duty to help each other, in whatever way it may be possible. Human beings, to each other, are like organs of organism. They are interdependent. I am praying for the good of all by heart, if not by tongue or through still apparent means. There is the spiritual condition, wherein the heart is by itself automatically oriented to the betterment and well-being of God's creature.

The right kind of Prayer is that in which there is no consciousness of praying, while it is all the time continuing. In case of consciousness, there is a danger of the blessing agent falling prey to egoism. If, perchance, things happened in accordance with Prayer or Blessing, the person offering Prayer or Blessing may begin to consider oneself as specially reverend or chosen person. Even this may not be essentially harmful in case intentions are good. It is the heart that basically counts everywhere.

Now there is a need to rise above oneself. Just be attached to It, and then see what thing It is. Alas! This thing has been the inheritance of the Hindus, but they have no leisure and concern to understand it; as if, according to the thought and belief of Muslims, Prophet Mohammed would make recommendation on the 'Doom's Day' for the whole set of believers to arrange the gift of Heaven for them, even though it may not be known whether Heaven would remain or not, after Doom's Day.

Diversity is poison in the sphere of Spirituality. When we consider ourselves superior with reference to the concept of the Supreme Being, there is no flight of love. If we take ourselves to be insignificant, our heart will be inclined to serve the superior one. This is virtuousness. Some saint has said if he considered himself higher than somebody low or the lowliest one, he would fall from his stage or condition.

We have now come to gauge respect and height by caste only. All castes are as divisions inside a box. At the time of need, it is the box that is called for, and not its various divisions. All divisions are the works of the same workman. The divisions have been made for the convenience of arrangement. If you open the box, all divisions will be found connected to each other; and wood or steel is the

base of all of them. It is very well said by Kabir: “All the low ones got salvation by getting attached to the feet of the holy saints, while all the high ones, proud of their caste, got drowned and lost.” There is an axe from Nature on the root of the caste system. Be sure, it must disappear, and it shall be so in the course of time.

Turn your eyes to the inner vision; and think that the world before you is mine so that you may be free. I have left my Paradise for others, and have made myself a target of difficulties and sorrows of others. I do not even mind my own liberation. I have got two sheets - one white and the other black. The latter is, as noted above, difficulties and sorrows of others, with which, because of acting as tutor, I get besmeared. Remove this covering of your sorrows and pains, and let me suffer from them. They will be added to my black sheet. You should have only a white sheet.

Master’s work must go on eternally unabated. My dear ones may participate in it through following the Method of My Master, which is right, and the only way to liberation and beyond, and beyond.

(An unpublished letter in Hindi, written by Shri Ram Chandraji Maharaj, and translated by the author.)

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The Problem Confronting Man Today

IDEOLOGIES and literatures, sciences and crafts, and what not. One is bewildered when he really looks at the world. In spite of all this progress and advancement, there is no rest, no peace, and no happiness to be found anywhere. Rivalry, hatred, fears, and jealousies are the most prominent ones everywhere. Any serious thinker on modern lines is bound to lose hope for humanity. Apparently, there does not seem to be any way out of this chaos.

Yet some event now and then, or even some newspaper headings here and there, a word spoken by an eminent man, a deed done by a leading personality, or just a flight of fancy verging to conviction may kindle a flicker of light, or a ray of hope amidst this despair. Nevertheless, this will be only for a fraction of moment, and soon afterwards one finds himself again in the abysmal darkness.

The above is true not only of any individual but also of every state, every nation, every group of nations, and even of the whole world. Naturally, the question of what to do arises. No doubt, this is a very simple question. Many easy and convincing answers have been given in reply to this. Yet, no answer seems to be entirely satisfying. Can there be really any answer to it? Yes if it is directed to oneself; and no, if it is proposed for others.

The cry of one religion for mankind, or one world government is a cry in wilderness. It would be an unnatural thing if it happened so. The efforts of most of the thinkers are directed towards finding out ways and means to change society, to change the collectivity, and to rectify the whole suddenly, ignoring the parts of individuals, or the man of whom the whole, the collectivity or the society is composed. If we analyse the causes of such thinking, some obvious conclusions come to view. First of all, the thinker considers himself alone to be very, nay, the most important and others to be trifling particles of a huge, unwieldy and chaotic

mass. Secondly, there is the fear of his own extinction before everyone is converted to his views, hence the hurry and frantic cry. Thirdly, his innate urge to make himself comfortable makes him forget or ignore the type of comfort which his neighbours require and so on.

The thirst for power and promptings of the sexual urges, etc., they say, are the main motive forces for all this unrest and misery. No doubt, these play a very great part but there are still many more, the analysis of which may lead to the creation of a vast literature of speculation and fantasy. But this offers no practical solution except some meagre suggestions of suppression or sublimation, or at the most it may serve as a muddy reflector showing our own images in an inverted and distorted manner.

Rest and motion are two opposite states. But the wise ones have told us that neither absolute rest nor absolute motion can be found anywhere. Hence the remedy shown is to be quite at rest doing all works and to be intensely active in utter calmness. A compromise, a balance or harmony should be aimed at as the Goal to be attained. So far as the presentation of this ideal is concerned, it is quite agreeable but how to attain it is the question. Whether an individual should attain it at first, or whether a society, or a state should impose this upon itself and its members first?

Now let us do a bit of clear thinking. A society or a state means the collectivity of individuals aiming at a certain common purpose, and striving to attain it by imposing certain restrictions upon the actions of its members. But we have to remember or take into consideration the existence of other states or societies striving for similar purpose but with different methods. This too would be a mere ideal supposition because there are numerous states and societies with different ideologies and different modes of functioning. Again, there are vast differences among the members forming a state or society, some differences are even fundamental. Hence any thought, any proposition, or any scheme for the

betterment of a society would not fetch desirable results if each one of its members does not act in perfect harmony with it. Thus the fundamental point is to tackle the individual.

At this point, many of the so-called leaders or reformers, or thinkers may just turn away their faces. This shows that they are in need to help themselves first before putting up the show of helping society. One cannot help society if he cannot help his neighbour or if he cannot at least face himself. It is not a great mysticism to understand the meaning of facing one's own self. One may face himself in a lookingglass; but there he finds himself a left-handed one. Then how to face one's own self? We shall come to it presently, after we exhaust this topic of the starting point more satisfactorily.

The work has to start with the individual-with myself. If I make a determined effort to make myself perfectly harmonious then the solution of the whole problem becomes easy. For this, I have to turn my attention away from all the innumerable petty things in which I am engrossed at present. But how can I turn away from all these pleasantries. That means I am not yet prepared. So why should I teach and preach to others?

Here one may say: "All right, I am prepared to work upon myself and I have determined to strive after attaining perfect harmony. But how about others? Will they too do likewise? Or else will they remain same as before becoming a hindrance to my progress? How about the world-problems with which we had started; will it be solved or will it remain unsolved for ever? Again, these questions requiring guarantees and assurances are just betrayals of haste, immature thinking and want of will to work; of sluggishness, mediocrity and sterility. It serves no purpose to answer this. Even if there are answers already given by many thinkers, one has to find out the answer himself. This requires a bit of original thinking and searching experimentation.

Having decided to advance individually towards perfect harmony let us think of

the method. The method too must be perfectly harmonious and in conformity with our natural growth. Just as our body has grown up from childhood to adolescence to full maturity in the natural manner without struggle and conscious effort on our part, our growth in Spirituality too should be likewise. No unnaturalness whatsoever should enter our spiritual growth. If we examine all the methods, current or obsolete, preached through sermons or scriptures, according to this standard we may choose the best one suited to us. But here is a risk. We may mistake the fitter for gold. Hence it would be safest if we pray to God with sincere heart to give us a Living Guide in our own form.

If, fortunately, we get such a Guide in human form our whole problem is immediately solved, or at least resolved properly. In Ilim we may see our own self. If we meditate upon Ili.s Heart, we can read ourselves perfectly well. When we advance sufficiently in our practice of Meditation, we may, by His permission and under His guidance, take up the work of helping others to attain their fullest harmony. Thus the whole perspective gets changed or transformed, and a New World emerges forth.

However, it must not be forgotten that a preconceived Utopia may not be the order of the New World. Death, disease and destruction will have their full play. Nature's work is unsparing. Those who adapt will survive, and those who do not are bound to perish. This work of Nature will not be the monopoly of any individual, society, nation, or group of nations. It is a Divine Work, being carried out in accordance with a Divine Plan and a Divine Will, which transcend all limited human thoughts. Who knows, God Himself may bestow His Will and Powers upon any ordinary human being to carry on His work? Who knows. He Himself may come as man? Who knows, such a Special Personality might have already come and started the work? Any way, it will suffice for us at present to prepare ourselves for the task ahead, which Nature is silently demanding of us.

(Sahaj Marg Patrika, No. 3, 1960)

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It is said that a true disciple must try to imitate his Master. But at the same time they say that a disciple must follow what his Master commands him to do, and not what he actually does himself. The question arises, how are the two directives to be reconciled? A real Master is known to be the possessor of supernormal virtues, related with his outer self as well as with his inner self. If the abhyasi imitates those virtues, he himself gets transformed accordingly. It is in this respect that the abhyasi is advised to imitate the Master.

-Babuji

My Master

HAS anybody seen my Master? If so let him come and compare his notes with me.

All praise be to my Master. But I cannot help praising myself. Does it imply a contradiction? My Master is myself.

I had been to Him with a heavy heart. I was relieved of my misery the moment I saw him. Alas! I did not know it then. I missed the actual process. But its effects were devastating!

Was it love? Were they the pangs of separation the torrent of tears and the heartbreaking sobs? How wonderful! How thrilling!! What a relief!!!

Only God gives salvation. Only God graces with liberation. God alone creates and He alone purifies. He is greater than the greatest and smaller than the smallest. He is infinite as well as the infinitesimal.

Is God an impossibility? Is he a mere speculation? Then you have not seen my Master. Come with me, and I'll show you.

He had come to me once. I thought it was a dream. What a cursed ignorance it was! Oh no! Let me not curse. He was merely playing hide and seek. He was there all the while. But the dirt and rubbish in my heart was obstructing His Light.

I love myself. Hence I was seeing the reflections of my own dirty desires everywhere. Sometimes, He would smile but I was frowning then. He had allowed me to take liberties even as He is doing now. He was playing while I was suffering. Little did I know that His Play is Infinite. Still less, I could understand that my

suffering was finite.

At last, out of His infinite compassion He took pity on this insignificant worm. He lifted me out of this dust of death and disease. His touch made me deathless. His will made me immortal.

Are you still miserable? Has the attack of despondency crippled you forever? Have you not heard the great news of the day, nay, the great news of all times? My Master has come! The sun is shining. The larks are singing. Each particle is madly dancing to the tune of His life-giving and soul-stirring music. Open your eyes my friend, and behold His auspicious form. Hearken to His heart. Never such a love song was sung before.

What? You have seen His form but are unable to understand Him? Why are you hankering after understanding? Is it not enough if you just stand under Him? Has anyone ever understood Him? Can anyone ever understand Him? Throw off your vanity. Become humble even as He who carried the load of grass to the stables of those who offered Him merely flowers.

Do you want to know what He is? He is neither a daddy nor a dandy; neither a pundit nor a bandit; neither a God nor a dog. You want to know His age, sex religion, nationality and occupation? He is ageless, sexless, out of religion, out of nationality, and even out of occupation! Still, to satisfy your curiosity, I can give the figures and names of your conception. But I am afraid you will get lost in your own conceptions and miss Him. See Him as He is, and not as you wish Him to be.

There is none like my Master, but everyone is His image. My Master is one and only one, but He is in everyone as well. My Master is one of the commons, but He is also the only one in common. You cannot approach Him, but He is in you, and He takes him whom He chooses.

In fact, He has chosen everyone's heart for His abode, and I have chosen Him for

lordship of my heart. When He is there I am not. He has made my heart a straight one too narrow to admit two.

You look before you leap and consider yourself very wise. But like a mad fool I plunged in the deep, and to my utter amazement I found it to be the Ocean of Immortality. Listen to me. Leave all misgivings. Jump ahead and drown yourself in my Master. There is no other way to see Him!

(Sahaj Marg Patrika, No. 3, 1961)

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If a seeker on the path of spirituality wipes off the idea of highest potency of God, he shall never be able to push himself towards It.

-Babuji

Special Personality and His Work

“NATURE now requires change - a thorough overhauling, and for this purpose, I may assure you a Special Personality has already come into existence, and has been at work,” (since about the end of the year 1944), says Master in the *Efficacy of Raj Yoga in the light of Sahaj Marg*.” In the same book, it is written: “The Personality referred to in the book, as working for the change is in existence somewhere in Northern India, and may be discovered by him who sincerely meditates for it, or be revealed to one who actually intercommunes with Him through clairvoyance.”

This naturally has caused curiosity in the mind of readers, and some have been impelled to actually go in search of Him. For a true seeker there are three problems to be discovered by himself. Nature requires *Change* - what it is? Who is working for it? What is His *modus operandi*? If one goes on brooding over the above questions he may not readily get enlightened unless he has prepared himself to receive it. Hence, it becomes imperative for the purpose to prepare oneself for the great task ahead. How to do it?

The reading of Nature appears very difficult. Even though Nature does not keep anything secret, yet the human mind feels itself incapable of grasping it. It is obvious that the incapacity to read It lies in defect of the mind. Whenever the human mind tries to grasp anything, its activities get re-arranged in such a way as to create a momentary centre or a point of approach. Due to the bad training of mind, its activities are so chaotic and haphazard that every moment there will be a false centre before its view. And this centre too goes on changing and takes various forms at various moments. Hence it comes to the logical conclusion that all knowledge is false, and the whole world is an illusion. If man's search, instead of getting frustrated at this point, continues further the activities of his mind will begin to form a relatively stable centre, and the knowledge gained in such a state will be relatively more vivid and unambiguous.

Similar is the case with the forces working in Nature. The untrained observer will see a huge chaos and immense confusion. But a trained scientist will discover various laws governing the activities of Nature, sees perfect order underlying this apparently immense disorder, and finally comes to the conclusion that the law of cause producing effects, and the effect in turn producing causes for further actions is the only universal law, and that there is a vicious circle of the relativity of cause and effect, and that the conceptions of One Absolute or The Root Cause is just a figment of human imagination. The philosopher goes further, and with his unfailing logic and speculation establishes the truth of his own conviction and faith in a preconceived pattern of the universe. In this way, scientists and philosophers read Nature and represent it in as much complicated and confusing a manner, nay, even more chaotic than what the layman thinks it to be. If a scientist or philosopher takes a leap further he will discover the Reality of Nature, which in fact, is simple and obvious, and then his knowledge will be direct and unblemished because of his direct reading of Nature.

Even the combined picture of the apparently chaotic universe governed by the immutable laws as discovered by scientists, and the willful and the purposeful activities of Nature as described by philosophers, though satisfying to a normal intellect to an extent, may yet be insufficient and unappealing to a searching mind. There are some *yogis* who claim that they can read Nature in its integral aspect. Their knowledge, it is claimed, comes through the awakened *kundalini*. Even their versions regarding the universe are very much mystifying so as to appear to be fantastic, and even nonsensical at times.

In desperation, the earnest seeker will have to run to one who knows. How to find Him? To pray sincerely having great anguish in the heart is the answer given by almost all lovers and helpers of humanity. Nevertheless, the mind wants an assurance that the person taken for help is really the right one. The heart provides an answer. Where there is not the slightest trace of selfishness and exploitation there the thing rests. The heart immediately finds itself, as having been purged of the grossness and solidity, and feels real peace which is its own characteristic, in the presence of such a Personality. A secret sense of having

come to its own home prevails in the heart. All bondages are felt to be getting loosened. A sense of utter and complete wantlessness, simplicity, and plainness develops as a result of the association for some time with such Personality. Even the ideas of God and the universe vanish away from the heart. Instead of trying to read Nature, man actually sees the “Open Book Nature” placed before himself, with the help of such a worthy person. One no more feels the necessity and the inevitability of the material instruments and material signs to grasp the Spirit because he begins to live and move in the very Spirit when Master takes him to that stage.

Now about the ways in which the Special Personality mentioned above is working. Although these may not be of much use for us in our present level of being, yet our curiosity remains to be satisfied. The best way seems to be to find it out from Him alone. It is extremely difficult to describe His work as He does not work in the sense in which we normally understand the word “Work”. To put it humorously: He is always busy doing nothing!

In all the sacred scriptures of the world, one comes across the assurances given by God that whenever the world needs, Special Personality is born to set it right. A beautiful example of His Work may be found in Lord Krishna. He cannot be proved in any court of law to be the direct cause of or the active participant in the battle of *Mahabharat*. Nevertheless, everyone knows that it was Shri Kishanji Maharaj alone who brought it about. In our contemporary times, we have witnessed many changes due to the destructive and creative activities of Nature. One having the internal vision can not fail to see the Will working behind these changes in almost all the fields of its activities. Such Will can obviously be used by a Personality only having the human form. And such a Personality must be specially gifted with the necessary powers required to bring about such changes.

But what we require now is the benefit of such immense power for our own spiritual upliftment. And in *Sahaj Marg*, this Special Power is used for the spiritual training of *abhyasis*, through Transmission. It requires much less power and energy to shoot a gigantic rocket far into space than to bring the wayward

tendencies of the human mind to perfect balance. The power of such a Special Personality can restore the balance within a moment. His Will is unfailing. In fact, He is so “dead and gone” that He feels helpless but to will whatever Nature wants. Having entirely dissolved Himself, He is left with nothing else to do. He would have passed away unnoticed but for our agonised cries for help. Now it is left for us to discover Him, who is hidden in a human form, and help Him to help us to reach our Destination

(Sahaj Marg Patrika, issue 4, 1961)

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If a preceptor lacks discipline, he is no more fit for the job. Preceptor's insult, if taken seriously, is my Master's insult.

-Babuji

Highest Level of Our Being

It is our natural urge to rise to the higher levels of our being. We put in great effort to fulfil our urge. But due to one reason or other our viewpoint regarding the higher levels of being goes on shifting. As a result of this we find ourselves drifting. And finally, we fall a prey to a sense of impotency, incapacity, dejection, frustration, or even scepticism.

Careful thinking and a decisive take-off will take us sufficiently far in the realm of sublimity. And if we are fortunate enough in choosing for our help a worthy and capable person who is permanently residing in the highest level of being, our attaining the Goal of human life in a very short time becomes certain.

Due to inner solidity and grossness, and lack of correct mental training, our view is often fixed on solid and gross things, and on a distorted image of the world. We lose sight of the essentials and look to only the superfluities with the result that fickleness and uncertainty become the basis of our entire thinking. Inner struggle, friction, and loss of energy are the outcome. And we lose the faculty of grasping, or even viewing the subtler and the higher states.

A comfortable worldly life, no doubt, is our first necessity. But if we confuse luxury with comfort there will be no hope for us to rise to a higher level of our being. All our efforts would then be directed to gather and increase luxury articles for the gratification of our senses and mental fancies. Non-fulfilment of desires brings in anger and loss of discrimination, and finally will ruin us.

When the thought that our present life is, after all, a means to attain a higher Goal, takes firm hold of us, we enter a higher level of being than that of an animal. Our vision expands to such an extent as to comprehend an all-pervasive essence in the entire existence. A scientist may call this as “energy” another the “space-time continuum”, a philosopher may call it as “pure existence”, another the “metaphysical substance”, or a religionist may call it “God” or “Allah”. But this

much is certain everyone who has had a comprehension of this all-pervading essence will be ready to sacrifice all his worldly luxuries in contemplation of this.

At this stage, various convincing scientific theories, philosophic speculations, or religious doctrines emerge, and propounders of these are greatly honoured and worshipped. But as this is still a lower level of being as compared with higher ones, some daring persons abandoned even these lower states to rise to those higher ones.

Now, only *Raj Yoga* and a *Samarth Guru* can help us to march onwards. Otherwise, we are likely to get stuck in one lane or another bye-lane of that immensely charming wonderland of the all-pervading *maya*. Firm intellectual convictions and deep devotional emotions are too strong to be easily got rid of. They are extremely pleasant too. That they are not the Ultimate Goal is certain as proved by the lives of those who have reached still higher levels of being.

If we receive the powerful Transmission of a *Samarth Guru* and try to comprehend the next higher-level, we may, in the beginning, feel at a loss to know anything. But if we have developed sensitivity by doing proper practice, we may come to the real source of all this existence. We can then really understand the meaning of the words *Virat*, *Satchidananda*, and *Ishwara*. A condition of utter calmness and tranquillity may be experienced. The *Sakshi*, the *Atman* and the *Essence* may be touched. But this is not yet the highest condition, although immensely superior, as proclaimed by those who have reached the Highest.

When we go beyond these changing conditions, from subtler to still subtler states, a stage comes when all the shackles are loosened, and we become free and liberated from the bondages of *maya*. Even then there remain the still subtler and finer stages of egoism, which is to be crossed over. After that we enter the Central Region of Pure Divine Light.

Shri Ram Chandraji Maharaj of Shahjahanpur has beautifully indicated these different states, and has explained them in an easy and simple way, in his books *Efficacy of Raj Yoga in the Light of Sahaj Marg*, *Reality at Dawn*, *Anant ki Ore*, etc.

It is left to us to fix up our Goal, namely to attain the highest level of being, and to permanently reside in That; and to proceed on the right path with faith, courage and determination.

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Pranahuti or Transmission

MANY a time, I had to satisfy the curiosity of some *abhyasis* by replying to a particular question: "How do you transmit?" To my wonder, I have found that any answer ranging from "I don't know" to "I exercise my willpower" has satisfied many an earnest and eager *abhyasi*. I wish to state frankly that every time I answered that question, I was sure that I was quite correct, and not a trace of doubt crossed my heart.

Now, I feel that I should explain it in a detailed and frank manner to the earnest seekers. In this connection, I am reminded of the words of our Master who once wrote to me: "Neither I transmit, nor do you. The real transmitter is someone else." Therefore before trying to analyse the "how" of the Transmission, let me explain what is meant by Transmission.

The Sanskrit equivalent of the word "Transmission" is *Pranahuti*, which literally means "to sacrifice one's own life force". That gives an indication of the extreme intensity of love with which the Great Master desires to help an *abhyasi* to march on the path of Spirituality. Our Master is one with the Divine Principle. When He pays special attention towards an *abhyasi*, His Infinite Love is, as if, focused on the heart of that *abhyasi*. That causes Divine Grace to flow directly into an *abhyasi*. And thus Transmission takes place. If there is a similar effort on the part of an *abhyasi*, he receives Divine Grace directly. It means that the attention of an *abhyasi* also should be focused on the heart of Master with love and intense craving. Then alone there is proper and full reception.

Therefore, Transmission is the infilling of Divine Grace. How is it done? How is life force breathed in? That, again is the job of Master. Man forgetting his Original Nature, misuses his own thought and builds a sort of network of limiting knots around his own being. and thus blocks the way for the smooth flow of the original

current. It is necessary to shatter that network in order to return to one's own original condition. A capable Master can do it, applying His own Will Power. He cleans the heart of impurities and removes obstructions, which are there in the form of complexities and coverings. Master's intense love to help an *abhyasi* to regain his lost kingdom compels Him to give away His *Prana* for the sake of an aspirant. Thus He breathes into the craving heart, the Ultimate, or the Original Power by forming and exercising such a will as necessary for it. The only condition for the correct result is the cooperation of an *abhyasi*. In as much as an abhyasi resists the inflow of Divine Grace, he will remain deprived of that much benefit and the process is prolonged further.

It is also possible Through Transmission by Master to tear off that network in a moment, and to infuse an aspirant with the highest condition, at once. But as normally there will not be so much preparedness on the part of an abhyasi, the wise Master seldom uses such a risky method prematurely.

Finally, I wish to make it clear that Transmission is a matter of practical and personal experience alone; and all descriptions and explanations are merely for intellectual orientation to grasp the Spirit or the Essence. Those desirous of practical knowledge may go to the capable Master with love, faith and confidence, and have a taste of the nectar.

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Even a preceptor of calibre complains about the encroachment of thoughts during meditation. For that I would earnestly say that during transmission, as my Master says in one of His writings, that 'sukshma sharira' of the teacher enters the body of an abhyasi knowingly or unknowingly, and this brings to him the wavy thought which an abhyasi has.

-Babuji

Sublime Life

“LIVES of great men all remind us
We can make our lives sublime.”

I wanted to make my life sublime without exactly knowing what sublimity meant. I wanted to see and study the lives of great men without knowing what "Great men" exactly meant. I was earnestly praying in my heart, quite silently yet painfully, for my meeting with a really great man, and consequently for the sublimation of my life. The Great Personality really took pity upon my condition, and one-day, He came to me very silently and without notice!

I could not know then that I was in the Presence of the Greatest Man on earth. Still less, did I know that a revolutionary change had started in my life. It all started with fun and fancy. I saw the Man. He was so simple and unassuming that I fumbled more than once in pinpointing Him. The moment I thought I had seen Him well He would vanish from my sight, without my knowing it, I had lost my heart to Him.

And the pangs of separation started! The pain the Ultimate pain, which is the cure of all pains, including itself, took possession of me. Even after a lapse of many years its recollection is so sweet. Master has effected the spiritual journey in me. But I was too impatient. Before I could enjoy the journey, it was over. My existence was being continuously taken to more and more sublime levels.

Soon after Master entered into my life, I was wonderstruck to see His World entering into me. I was made a preceptor of Shri Ram Chandra Mission by Master. *Sahaj Marg* soon caught the imagination of some earnest seekers. Wonders after wonders were in store for me when I took up the study of the lives of abhyasis who were great men for me. Their aspirations to attain the Goal as depicted in *Sahaj Marg*, and their intense desire to gain complete oneness with Master, have

really made their lives sublime.

I had read the life-stories of some great men. Some were past, and some others passed away before I could contact them personally. I was quite confident that if a certain personality was really great, he is easily available also and he will certainly be leading the most sublime life, and that I could make my life sublime through his contact. If I could not do it, either there is no real greatness, or the above maxim is quite true, and there are really great men whom I have yet to find out. We are more fortunate in having the Greatest Personality amongst us by whom we can be taken to the sublimest condition.

Here is Master having command over the Power of Transmission of Divine Grace. It is transmitted simply for the asking. No labour on our part. Only willingness to get transformed in His image is needed. I was too willing and too eager to have it. That did the trick. Master took possession of each particle of my being and sublimated it. This is a discovery done in the spiritual field for our benefit. An entirely new method has been invented by the Master to help one and all.

(From the Souvenir released on 71st Birthday of Shri Ram Chandraji Maharaj, Shahjahanpur.)

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Rest assured that diseases never enter the body of an abhyasi through our process of Transmission. This is my experience as well as that of my Master. On the other hand it has often been experienced that some of the diseases do go out by the effect of the process of purification.

-Babuji

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I am perfectly sure that you are a true gentleman. So if any one requests you to do something for him, and if by doing that there is no loss to you as well, I think you will certainly agree to it. It is also a part of human duty. Hence I request you for it and I hope you will accept my request, which shall be of advantage to me and of no loss to you.

-Babuji

How Master Came to Me?

MASTER came to me very silently. When He had come to me I did not notice Him as my Master. I had casually read a review on His book *Reality at Dawn*, written by Dr. K. C. Varadachari in a Sunday edition of *The Hindu* in Jan/Feb, 1955. Master had knocked at the rusted door of my heart, but I was too engrossed in my own play to hear the knock of the Old Man.

I had developed the habit of reading books on any subject from “kings to cabbages”. Books on religion, philosophy or *yoga* were interesting me as much as *Arabian Nights* or *Alice in Wonderland*. Books on Mysticism had a special appeal to me even as the books of scientific fiction. But then, the books were not the only means of my amusement. I had many other sources of pleasure as well. Throughout these readings and amusements, Master was all along with me but I had become too gross to catch even a glimpse of Him.

I had to taste some unpleasant fruits along with my pleasures. I had discovered that I had to pay for my imagined pleasures a disproportionately high cost which was gradually turning into a constant source of pain, spoiling the very pleasure which I earned after hard labour. In fact, the cost was as costly as a portion of my life. Life was taking on the appearance of a big misery. But the habits of seeking pleasure persisted as ever. I did not then know that Master was supporting my life, and He was pervading me in all my pains and pleasures.

I wrote to Master to know whether He merely talks about *Yoga* like others, or whether he is a man of practical attainments in the field of *Yoga*, and whether He is ready to guide a sincere seeker like me. Master replied with extreme refinement and subtle beauty: “I do not want to speak about myself because due to speaking about himself ‘*Mansur*’ (the great Persian mystic of earlier century) was sent to the gallows. Please read it carefully and decide for yourself... I am ready to guide you, or anyone sincerely craves for realisation... This treasure of Spirituality which my Master has place with me as a trust is for the sake of

distributing among all of you... Please rob me of it..." Master was already trying to remove grossness, and had manifested Himself to me; but then I was blind as a bat.

Unlike other books on *Yoga*, I found original expressions about the *yogic* experiences in books written by Master. I decided that He was really a practical man having actually realised the conditions, which he has attempted to express through words in his books. The topic about Transmission interested me deeply. I wanted to have a taste of it experimentally. I decided to cooperate with Master to the fullest extent possible for me. I started to develop a strong desire to see Master physically. But along with that desire, a thought was always troubling me that as long as I was not cooperating with Him fully by following His instructions, it would be useless to meet Him personally and that as long as I did not make myself fit to receive His Transmission He could not be of any help to me in the practical field of Spirituality. In fact, though I had decided to go to Master's town in May/June 1955, and I had informed of my intention, my above mentioned misgivings coupled with some bodily ailments prevented me from making that trip. Master was already making me conscious of my impediments in seeing Him, and He was also removing them.

I started to pray silently and earnestly. Day and night for months together, I was continuously thinking of Him. Then, suddenly His Transmission started to work miracles in me. This paper will become very lengthy and I am afraid, even irrelevant, if I write about my spiritual experience and my feverish attempts to take up the *sadhana* as directed by Master. At last, silently and without notice, I found myself in the House of Master at Shahjahanpur (U.P.) one fine day in the month of October, 1955. He took pity on my condition and took up the work of transforming me completely. I saw that Master was with me, but my desire-based limitations had limited Him as my sweet Babuji in the human form.

In spite of all the intensity of my spiritual experiences and the rapid changes in my personality due to His Transmission, it took about six months for me to wilfully and consciously acknowledge Him as my Master. Master had already come to me

but the covering of conceit and vanity prevented me from seeing Him as He is! Master is always there with me, but He is so showless and simple that one does rarely see Him!! In fact, He is pervading everywhere. He is really within the reach of everyone. But people do not really want to reach Him, excusing themselves with the thought that He is unattainable; and instead, get stuck up in their own amusements. *An Urdu poet says:*

थक थक के रह गये मंजील पे दो चार |
तेरा पता न लगा, करे क्या लाचार |

*“At every stage some get tired and dropped out.
What could those helpless do, having failed to find Thee out. ”*

May Master grant us constant alertness so that we may not stagnate at any stage in the spiritual journey, and may He keep us moving on.

(Birth Centenary of Shri Ram Chandraji of Fatehgarh, Souvenir 1973.)

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True ‘bhakti’ is devoid of any physical desire related to the senses. It is actuated by the real craving - a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings.

-Babuji

Divine (Will) Power

SOCIAL, political, and even geographical changes which we have witnessed during this Century, are so rapid and great that mind gets baffled if it tries to seek the material causes of these changes. In spite of great strides in material sciences and technological fields, the fact of the tremendous will power, which is effecting all these changes, is still remaining a mystery for those whose senses are always turned outwards.

To form the will to effect some change may be easy, but how to make the will powerful and effective is the question for which every man wants an answer. Everyone has to find out an answer for himself because it pertains to the practical field. Nevertheless, some pointers may be enunciated for investigations into the causes of weakening of the will-power, by avoiding which one may orient his thoughts in the right direction. At the same time, a harmless presumption can also be made about the existence of an “unfailing will” by connecting (his will) with which, the seeker may realise the mysterious power.

Man goes on indulging in creating innumerable desires in his heart. In fact, if he studies his own desires, he will be astonished to find many contradictions and conflicts in them. Without stopping to examine even a single desire, he goes on planning and trying to fulfil his desires. He feels happy if a desire is fulfilled, and the next moment he may regret and feel miserable for that very fulfilment. He gets angry if a desire is not fulfilled, and in his anger he may indulge in a very foolish or unsocial act for which he may again regret or else, the results born out of his activities to fulfil his desires, may bring him physical and mental pains and sufferings. So, the root cause of the weakening of man’s will appears to be his slavery to his own desires which fritters away his energies.

Now, shall we study the causes leading man to the slavery of his own desires? Desires appear to be born out of his concepts of happiness and misery. Due to his vanity, man never seriously questions his own pet notions or concepts. Man

thinks or feels that he can be happy or miserable by getting or avoiding certain things. In forming these concepts, he is invariably carried away or largely influenced by reports brought in by his own senses about external objects or stimulations. And by repeated indulgence of the senses in their respective objects with feelings of enjoyment and sufferings, deep impressions are formed and stored inside his heart and mind. Thus his inner being is completely surrounded by the complex network of his own desires and impressions.

Therefore, if somehow man can get rid of those deep impressions and bondages of his own desires, he may regain his lost will power to a great extent. But to gain still greater will power so that he may not slip back to his earlier slavery, because the affinity of the senses with their objects is too strong to ignore, it becomes necessary to tap the mysterious sources of the Ultimate Power, the existence of which has already been presupposed.

The help of one who has shattered away his own network, and has connected himself with the Ultimate Power can be of immense use, and in fact inevitable for proper guidance and support. In that case it becomes quite easy for the seeker to connect himself with such a perfect guide, and to tap the reservoir of Divine Grace or Power. Such a guide will at once be the Master and the Power to lift the seeker up and connect him to the Ultimate Source. The inner network of the seeker is loosened and shattered quite painlessly, and even effortlessly by the transmitted power of the Master.

The will of such a person who has shattered his own network and has got connected with the Ultimate Power, becomes so strong as to be unfailing. At the same time, when his individual network is shattered, he becomes one with or merged in the universal spirit. His will acts in conformity with the universal spirit only. He is then free to draw special power from the storehouse of Nature to effect any special change in the universe. Such a “Special Personality” having the command over such a “Special Will” will come into this world very rarely, only when Nature is in dire need of Him.

In fact, Master has written that Special Personality has already come and that He is effecting the necessary changes in Nature. Now, it is for us to link ourselves up with Him and to exercise our will power in conformity with Nature to fully participate in His Divine Drama.

*(Souvenir, 75th Birthday of Shri Ram Chandraji Maharaj, of Shahjahanpur, at Hyderabad,
October 24, 1974)*

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There is Trinity in everything, even in the minutest particle. Every nucleus has all these three attributes in it, which resemble the functions of Brahma, Vishnu and Mahesh. That is, one has the power of creation in it, the other the power of growth and development, and the third the power of destruction. One can thereby trace out the effects of these by examining the actions and counteractions of each.

-Babuji

A Birthday Present to Master

AN *abhyasi* of *Sahaj Marg* begins to enquire about his inner condition soon after he takes a few sittings. This earnest enquiry is the first healthy effect of Transmission. When his inner solidity is removed to some extent, he becomes capable of thinking of subtler states more easily. When his inner complexities are removed to some extent, his thinking becomes clearer and more purposeful.

Gradually, his interest in the *abhyas* grows more and more. His love for Master increases rapidly. He desires to have more and more Transmission. His aspiration to attain the highest condition creates restlessness in him. If there is much solidity in the heart, an *abhyasi* will not like this restlessness and may leave off *abhyas*. If there is too much complexity in the heart, an *abhyasi* may turn to other grosser methods to get rid of this restlessness. On the other hand, if an *abhyasi* is courageous, and has got full confidence in the method of *Sahaj Marg*, he will stick onto Master's Transmission and quickly jumps to a higher level of his being. This happens because Transmission removes grossness and complexities, and gives an *abhyasi* a push towards the higher condition.

The higher condition is accompanied by a feeling of a finer kind of bliss, a sense of freedom from inner bondages, or a vision of expansion into a subtler and finer region. Here an *abhyasi* may be so much tempted as to stagnate in that condition alone. If he has kept before him Master alone as the Goal of his life, he will not be carried away by his own desires but will pray to Master to take him to still higher levels. Again, he becomes restless and the entire process is repeated as described above but in a different kind of subtleness and beatitude.

In this way, the inner condition of an *abhyasi* of *Sahaj Marg* goes on becoming finer and finer, so much so that only an idea remains in the end which too tends to get merged in the Infinite.

Let us present ourselves to Our Beloved Babuji on the auspicious occasion of His Birthday Celebrations in such a condition as to make Him eager and restless to take us up to That Stage.

(Souvenir, 78th Birth Day, April 30, 1977)

Our method is so simple that for this very reason it sometimes becomes very difficult for people to realise its true significance. Difficulties arise when people do not take God just as He is, but fit Him into numerous artificialities created in their own minds to suit their own taste and likings, and thus put Him completely within the sheath of maya.

-Babuji

Our Sacred Duty

ALMOST all religions prescribe devotional practices according to their particular conception of God. One common feature of all those devotional practices is to extol or orally repeat the great auspicious, or benevolent qualities of God, and to beg of Him to fulfil desires of devotees. Ofcourse, this sort of devotion is childish, escapist and irrational. No wonder, if large masses of thoughtful persons have lost faith in the religious sort of devotion, and some have lost faith even in God itself!

The vice-like grip of organised religions upon the people, and the people's loss of faith have combined to reduce devotional practices to mechanical rituals and flattery of God. Of course, this sort of degeneration of religions has created classes of selfish priests, unscrupulous *gurus* and religious leaders having deep-rooted vested interests; and the devotional methods themselves have been solidified, grossened, and rigidly ritualised, losing all the spirit and sense in them. In fact, the devotional methods have been perverted into superstitions, irrational fears, and fanatic bigotries.

The need for collective prayers and common devotional practices has produced innumerable churches, temples, mosques, and such other structures. Due to the above-mentioned powers of greed and vested interests, almost all those places of worship have in modern time lost their utility for the spiritual development of man. They have now been converted to become the meeting places to fan up the sectarian prejudices, hatred, and violence against those not belonging to that particular sect.

Devotion as understood and practised in *Sahaj Marg* is different from that preached in the present-day religions. Of course, the supposition of the existence of God is still adopted in *Sahaj Marg*, but the aim of an *abhyasi* is to attain the ultimate evolutionary condition of man, which is taken to be the Ultimate State of God. The prayer of an *abhyasi* of *Sahaj Marg* is neither flattery of God nor for the fulfilment of his desires.

In fact, an *abhyasi* reminds himself that he is yet but a slave of his desires putting bar to his advancement, while offering his prayer. His prayer to God is to reach Him and Him alone, which can be accomplished by His help only. If a Master has attained That, an *abhyasi* starts to get himself attached with such a Master with love, affection and surrender. A Master of such great calibre then helps an *abhyasi* through Transmission to rid of his bondages, grossness, darkness, and complexities.

The sublimation of emotional attachments of prayer results in Meditation of Divine Light, which is flooding the heart of an *abhyasi*. When such *abhyasis* of *Sahaj Marg* meet together for the devotional practice or the practice of Meditation, that congregation is called a *Satsang*. The place of *satsang* becomes *Ashram*. Human needs of congregation on a mass scale are bound to develop structures or buildings. The latest one in our Shri Ram Chandra Mission is here, i.e., at Tinsukia, Assam.

We have so far built up *Ashrams* at our Centres in Tirupathi and Hyderabad in AP, RAichur, Channapatna and Bangalore in Karnataka. We are already familiar with our great monumental *Ashram* at Shahjahanpur (U.P). These *Ashrams* are serving the needs of sincere aspirants for their spiritual progress. When we have seen and are aware of the causes of the degeneration of the historical religious institutions, it becomes our sacred duty to be always alert to the Spiritual Transmission of Master, and to keep our hearts pure and away from the accumulation of dirt and grossness.

May Master give us proper intelligence and wisdom to use our *Ashrams* for the spiritual upliftment and evolution of mankind into the Divine Kingdom.

(Speech at the Inauguration of Ashram Building at Tinsukia, Assam on November 25, 1977)

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You are always welcome to my humble cottage - a cottage which is so badly dilapidated that none perhaps would like to rest in it, even for a while, for fear of being drenched all over by the light shower from the base leaking in all through.

-Babuji

Dynamic Connection of Man with God

1. THE Time of Dawn, just before sunrise, is the junction time of Darkness and Light. It is a kind of reflection of the final spiritual condition, which a *Yogi* has to attain. In fact, that condition is beyond Light and Darkness. To practice Meditation on Divine Light present in one's own heart at such a time develops in an *abhyasi* a strong association of the thought of his ideal with the time. The junction of time just after sunset indicates the subsiding or going out, of heat, and the onset of coolness. This is the fittest reflection of one's inner cleaning and purification. The method of cleaning in the evening as prescribed in *Sahaj Marg* brings in the desired results very quickly. Much can be said about the different effects of heat, like anger, hunger, passion, lust, etc., but it is one's own practical experience, which gives the correct idea of the effects of heat and coolness. If one practices Meditation regularly at a fixed place, that place will be charged with piety and Divine Vibrations. In fact, anyone may observe in himself the pious effects if he visited such a place. The contracted posture of the body is another kind of subtle reflection of the final condition, which a *yogi* has to attain. It is a state of withdrawal of all his expansions inside himself and stay put at the final status, to receive Divine Grace directly. Just as God is one, single and unalloyed pure existence, a *Yogi* tries to imitate that Absolute Purity by keeping his mind and body pure and clean during Meditation. Therefore, the first of Ten Commandments of *Sahaj Marg* develops a primary connection between man and God by orienting the haphazard activities of his thought in the Divine direction by developing strong association of the Divine with subtle imageries of time, place, posture and purity.

2. A prayerful or suppliant attitude is absolutely necessary to enter into the Kingdom of God. It is childish to pray to the highest for petty things. And it is still more ridiculous to pray to lesser gods who are merely slaves of the Highest. Meditation on the Highest should be commenced with Prayer for the attainment

of the Highest Condition with the aid of the Highest alone, and with the humility created by the awareness of one's slavery to his own desires.

3. The aim of the practice of Meditation should be to attain the Highest Divine condition possible for man, or to attain complete mergence in God. Severe restlessness to attain the Goal is the proper condition for rapid progress.

4. When one gets rid of all the inner complexities of thinking and being, simplicity will be the result so as to become one with Nature. The currents of Nature are smooth and streamlined, and even the natural whirls and knots are the dynamic points to supply the necessary energies at the needy places. In fact, there is no stagnation in the flow of the currents of Nature. But man generally spoils all his faculties by becoming a slave to innumerable desires, which are at once mutually conflicting and complicating, and hence goes on developing inner complexities and grossness and stagnation.

5. Simplicity or plainness of his being begets truthfulness in man. He will present himself as he really is without fear and hesitation. This kind of truthfulness and his qualities of simplicity and plainness create a kind of contentment in man, so much so that he considers even his sufferings and miseries as Divine gifts and blessings. They appear to him as the means for his inner purification.

6. When such attitudes are fully established in an *abhyasi*, he starts experiencing the presence of God every where and in every one. All appear to him to have come from and to have been connected with one source. He considers all men and women as his own brothers and sisters, and his behaviour towards all is adjusted accordingly, in the most natural way.

7. Consequently, if any one does any harm to such a pious person, he feels a kind of gratefulness, and the ideas of revenge or vengeance never crosses his mind.

8. The above conditions are further augmented in him by his pious earnings, and by his taking food in Constant Remembrance of God. The food so eaten will ultimately divinise every particle of his body.

9. The above conditions create such meekness and piety in an *abhyasi* that others will be naturally attracted and similarly affected by him. Thus an *abhyasi* helps the entire mankind to evolve and advance spiritually by his own example without using any external weapons to force and subjugate his fellow beings.

10. In spite of all the above states, he still considers the Real Master as his Master and himself as His insignificant servant. He is fully aware of the proverb "To err is human..." He considers it as his sacred duty to think of his Master with a heart full of love and repentance at bed time, and to beg for forgiveness for any wrongs committed by him and to resolve not to commit such mistakes in the future. Prayer at bedtime transforms or sublimates his state of sleep in to the state of Prayer, and he remains always in a state of Prayer before his Almighty Master.

Thus the Ten Commandments of *Sahaj Marg* establish a dynamic relationship between man and God. They are not just moral injunctions to be imposed forcibly, but the natural state of man's being during his evolutionary march toward God.

(Souvenir of Revered Master's 79th Birthday at Bangalore, on April 30, 19779).

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

-Babuji

Presence of Master

MY dear friend, my love, have you noticed that when you look up to Master, or when you are in His Presence, you lose your attachment with everything else? You feel as if you have forgotten even your own pressing problems so much so that you have forgotten yourself altogether, when you are in His Presence! Is that condition “happiness”? Is that “bliss”? Is it “peace”? Somehow, we feel that any word or any description of that condition falls short of its real taste!

It is, no doubt, almost impossible to talk about the utter Negation in which Master is dwelling permanently. That state of Master makes Him reside in the innermost core of our heart. When we are in His Presence we feel a reflection of His Being, therefore we feel an indescribable condition of freedom from all inner bondages. We feel as if we have become utterly light and all burdens removed from our heart.

When we go out of the Presence of Master, our grossness and old habits of thinking, and the play of our senses combined with our likes and dislikes throw us into a ceaseless stream of *maya* or illusion. We go on struggling to regain our lost kingdom of complete freedom without knowing the correct path, and go on creating further bondages deluded by the immediate charm of the play of our inner and outer senses.

Therefore, the obvious remedy is to live in the Presence of Master constantly. Here, again, we should take care of the delusion created by the play of our senses. We must realise or at least presume that Master is beyond the limitations of time, space, and causality. He is the Superhuman Personality, so to say. If we link ourselves with such a Superhuman Personality present with us, as Master in the form of a human being, we can regain our real freedom.

If we allow Master to help us to link ourselves with Him, He can effect the connection very easily through Transmission, and He can also remove our

grossness and complexities, etc., permanently so that our chances of getting caught up in the “ceaseless stream of maya” becomes nil. How does Master do it? He does it by exercising His will force. Of course, we must be willing enough, or in other words we must use our will to connect ourselves with His will force.

In this way, the path of our real freedom lies in the proper use of the process of our thinking. It is the Thought and Thought alone by which we create our own bondages, and by the help of which we can regain our real freedom. Our connection with Master can be established by using our own thinking process. We can be in the Presence of our Master by “thinking” only. The path of utilising the power of thought to attain complete freedom, or to secure perfect oneness with Him is called *Raj Yog*, or the king of *Yogas*. *Sahaj Marg* is a modified method of *Raj Yog* having the speciality of the aid of Master’s Transmission available to anyone who desires to have it, and not just for the qualified and the chosen few as in the past.

Anyone who wants to have the aid of Master’s Transmission for his spiritual progress can develop sufficient receptivity in himself to receive it. This receptivity can be developed to a great extent by Constant Remembrance of Him. By developing love of Him, we will remember Him constantly, and as a consequence of our practice of Constant Remembrance of Him, He will feel attracted towards us, and we shall be receiving His Transmission whenever He is pleased to transmit. Thus, we begin to live in His presence constantly.

Living in His Presence constantly leads us to further conditions of our being very close to Him, of being like Him, and ultimately to our being inseparably one with Him.

(Souvenir, Revered Master’s 80th Birthday Celebration at Ahmedabad on April 30, 1979)

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It is good that you do the puja for half an hour but it would be better if you do it for an hour. Constant remembrance shall help you to cross all stages.

-Babuji

Master's Researches in Yoga

OUR Master has done researches in the path of *yoga*. He has given out some of the results of His researches in His books like *Efficacy of Raj Yoga in the light of Sahaj Marg* and *Towards Infinity*, etc. Competent and qualified persons can make use of His researches with His permission and under His guidance and supervision.

Some overzealous but misguided persons have tried to put some of His researches into practice without His knowledge and have wasted their time and other's time and energy too. The mistake they committed was that they had lost contact with Master and failed to fully grasp and understand the purposes for which His researches were specifically meant.

It is harmful to take up practices of *yoga* by merely reading books without the personal guidance of a capable Master. Generally, men have been committing the mistake of confusing the unnatural conditions as the spiritual ones - asceticism with Spirituality, and Meditation with the practice of concentration. The results of such confusions have led many people in directions other than the Natural and Divine path.

A few illustrations will help to understand how such misconceptions are likely to mislead if Master's guidance is not sought.

Our Prayer and its method is the simplest and the most beneficial practice in the System of *Sahaj Marg* which is meant to illumine and utilise the thought power. The Prayer should be repeated once or twice with full understanding of the meaning, and at bedtime one should go into sleep having developed the condition of Prayer. But many *abhyasis* either repeat the words of Prayer mechanically without paying any attention to the meaning, or repeat their own pet religious prayers calling upon God to fulfil their desires. Thus even after years of practice they still remain far from the real condition of Prayer.

Our Master's researches of the points 'A' and 'B' of the heart region are a boon to mankind in general, and to the *abhyasis* of *Sahaj Marg* in particular. Systematic practice of concentration on those points for only a few minutes with specific thoughts as directed by Master can give the desired results in a short time. If, instead of concentrating for only a few minutes systematically, some misguided zealots meditate or recommend to others to meditate for an hour or so on those points to develop conditions contrary to human nature, it will amount to disservice to themselves, and others, and Master will feel very sorry if such cases are brought to Him for rectification after a considerable damage has been done.

The book *Towards Infinity (Anant ki Or)* gives Master's descriptions of different levels or points of Divine Knowledge, which is in reality Divine Power, which results by the right practice of Meditation aided by Master's Transmission. But it has been sometimes observed that some *abhyasis* mistake the throbbings, or such sensations in different parts of their body as the awakening of those points and begin to get illusions about their progress in the field of Spirituality.

The primary requisite of a person entering the field of Spirituality is the condition of humility or humbleness. The more one progresses in Spirituality the humbler he becomes, so much so that at the height of his development, he will develop the state of utter-negation and feels himself to be the most insignificant being because he will then be seeing Infinite. The contrary is also true that if there is no humility in a person, then there is not even an iota of spiritual light in him however much he or his followers may canvass his claim for gurudom, sainthood or Godhood.

No doubt, Master's researches about the practices of Meditation, Cleaning, and Transmission have done away with the earlier classical but laborious practices of physical and mental mortifications, arduous cultivation of specific virtues, strangulation of mind, and suppression of natural tendencies. But it should not be misconstrued to mean that free play of senses is advocated and full indulgence in sensuous pleasure is advised. The restraints and the renunciating conditions of the heart's desires should develop automatically and effortlessly by the willing

cooperation of an *abhyasi* with Master. Only then an *abhyasi* can hope to fully benefit from Master's Transmission, and realise the Real Goal of human life.

May Master bless us with right thinking and right understanding, and may He live long amidst us transmitting the Divine Impulse!

(81st Birthday Celebration, April 30, 1980, Delhi.)

Towards Master

Dear Sisters and Brothers:

I AM happy to speak to you on this auspicious day. The Birthday of Shri Ram Chandraji of Fatehgarh (U.P) is an important function of our Mission. Our Master invites all *Satsangis* to attend the *Utsav* here.

When we gather here around Master, we must study the condition prevailing in our heart. We, being *abhyasis* of *Sahaj Marg*, normally want to know about our progress, about our spiritual development, and all that. And many *abhyasis* say “I feel nothing”. They do not know, and they want a preceptor to guide them, to help them, and to make them feel, and all that. There is a practice, to try to understand the condition of the heart. The heart is the indicator of the condition. Here, we have all assembled, and Beloved Master is pervading in all our hearts. There is the realisation, and the seeing of one pervading everywhere, the All-Pervading Master. Make a note of this condition, which prevails in your heart. This will give you an idea of the Spiritual Condition. Similarly, the usual relations which you find, Love, Affection, an idea of Oneness, a sense of belonging to a great organisation, a great mission, and a sense of participation in a great drama enacted in the history of humanity; these are some great conditions to realise. If only you look to your heart, that will indicate the spiritual condition.

Normally an *abhyasi* wants to feel some sensation, and if he does not have any sensation, he feels at loss to know. They are accustomed to see some sort of material sensation, which is had by senses. This is something else, and spiritual experience in something, which is beyond senses. So, you must develop that subtlety, or the subtleness of catching the subtle condition. So, what is the process? What is the method? There is a simple method which we should try - the method of Meditation as prescribed in *Sahaj Marg*, the method of purification which everyone of us practice regularly, and Prayer and Constant Remembrance of Master. This simple practice will help us to develop in us the faculty of knowing our progress we do on this Path.

Really, *Sahaj Marg* is a new discovery, a new path of training in *Yoga*. Previously, the methods adopted were very cumbersome and laborious. By hearing about them one would feel dejected and think that he cannot go on the path of Spirituality. Some other methods were so complicated and sometimes so gross that if anyone followed those methods, he would go mad or become dull-witted. The fear developed in the hearts of people about the practice of *yoga*. And some other pseudo-*gurus* started to prescribe the usage of intoxicants and drugs to bring in the conditions of the so-called *samadhi*. So, the subtle spiritual conditions, and the correct ideas about them were lost, and the grosser material conditions were taken to be the spiritual conditions.

Now, *Sahaj Marg* has brought back that lost knowledge to us. It goes to the credit of our Master who has made it common, and introduced a new element of Transmission (*Pranahuti*) which is helpful and beneficial for an *abhyasi*, so that most of his labour and hard work is reduced, and he progresses on the path of Spirituality rapidly with the help of this Transmission.

This is a wonderful thing - the method of transmitting Divine into the heart of an *abhyasi*. Prior practices according to Hindu *shastras*, the practices of *viveka* and *vairagya*, *asana*, *pranayama*, etc., would take so much of time and are so laborious that it would take years to complete even one. It does not mean that those conditions are unnecessary. They are essential.

If you are practising the method of Meditation according to *Sahaj Marg*, *vairagya* must develop. If *vairagya* is not developing, indulgence in sense objects, greed, lust, and desire are persisting, then there is something wrong with your Meditation. You better consult a preceptor to help you. The condition of *vairagya* is absolutely necessary. We should not take the practice of *vairagya* as such. *Vairagya* is not a method of practice, but a necessary condition to attain. It is necessary, if you want to proceed further into subtler conditions. So, you can check up your progress by the condition of *vairagya* developed in you. If *vairagya* is not developed, rest assured that you are not progressing, and you require help.

Similarly, with other things like love for fellow-beings, and love for brothers. You love Master, you remember Him again and again, you develop an attachment with Him, and if we have really progressed and have become one with Him, the result should be, or we should become one with the entire humanity; we should love the entire humanity, in whose hearts Master is ever pervading. If you are unable to see the glow of Master in our brothers, it means there is something wrong with your practice. If hatred, prejudice, dislike, and other obstructions are still remaining in our hearts, and if complexities and narrowness are persisting in your hearts, then, there is something wrong with our progress. We should get it checked up by preceptors who are capable of helping, because they are endowed with the Power of Transmission, through whom Master works and removes all obstructions and grossness and darkness which is in the heart.

The whole system is purified by the process of Transmission. This is Spirituality. Normally, an *abhyasi* is not aware of his own complexities, which trouble him. So preceptor will help him, will cleanse the system. So, an *abhyasi*, as I have explained, has to find out whether he is progressing in Spirituality. For this, a few points will be helpful. That is, the expansion of your love. The more you progress towards Master, the more universal you become; the more you progress towards Master, the more the spirit of renunciation and *vairagya* you develop; and the more you progress towards Master, the more is the development of wisdom and discrimination. The sense of right and wrong develops fully. These developments have to take place. If these things are not taking place, if we are again indulging in old habits, and old habits of thinking, if our behaviour is not becoming simple and natural, and if we are not developing love and lightness in our day-to-day life, then there is something seriously wrong with our practice.

So, dear brothers, these are few points which I feel it is apt on this occasion to express before you, which, I feel, are necessary for every one of us to look into ourselves, and to check up as to what extent we have been progressing and we have been rightly following the practice.

Lastly, I pray to Master to give us all the necessary Power and Strength to mould ourselves, to transform ourselves into His Likeness, and into His Image.

(Speech delivered at Shahjahanpur on January 21, 1972.)

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My experience of spiritual life is almost mature. From your point of view it may be for me a piece of misfortune since I could not have the taste of many things of the world. I had become quite dumb, having laid myself down upon my Master's feet; but definitely from that time onwards all my miseries were over.

-Babuji

Adhyatma Vidya -- Science of the Ultimate

WHEN existence (being) becomes conscious of itself, it begins to search for bliss which is its own nature. In the process of search it passes through various phases of becoming, until it discovers that the bliss is its own Nature, and that it has been running after its own reflection.

From this point onwards the need for a new science, called the Science of the Ultimate, begins to develop. One has to rise above his own present condition and apply all his mental and its inner faculties to bring himself at one and the only one point, in order to pursue this Science of the Ultimate.

The Science of Logic and Language demand that the Ultimate has to be One and One only. In that case, it becomes confusing and sometimes even absurd to search for It in the outside world. It has to be in the core of one's own being. Now, the question is how to proceed to investigate it.

It will facilitate seeker if he takes the help of one who has realised the Ultimate. A seeker has to take such a person as the core of his own self, and go on practising such a system of *Yoga*, which establishes a sort of permanent link between the thinker and his object through the process of thought.

Since the power of thought is the kingly power in man, such a System of *Yoga* is called *Raj Yoga*. Our Master, Mahatma Shri Ram Chandraji Maharaj of Shahjahanpur, U.P. (India) has modified the classical method of *Raj Yoga* to suit the present day conditions, and has given it to us under the name of *Sahaj Marg*.

Sages in India had gone deep into the study of the Science of the Ultimate. The six classical *Darshans* are the examples of their freedom of thinking. There are quite a number of other *shastras*, but little development had taken place till the advent of *Sahaj Marg* in the Science of the Ultimate beyond those Six Schools of Thought.

The Science of the Ultimate has to be basically practical, and the results of one's progress in the pursuit of it have to conform to the practical experiences of others of similar pursuit. The real conditions of the mystic utterances like "One in All", "All in One", "All From One", *Tat Twam Asi*, *Aham Brahm Asmi*, etc., have to be practically undergone by the pursuer of this Science before he realises the Ultimate.

In fact, all the above have been systematically dealt with in the yogic system of *Sahaj Marg*. The conditions of discrimination between the real and the unreal, self and non-self, permanent and transitory, etc., have to develop, leading to the renunciation of attachments, and resulting in the breaking away of all bondages. Such a condition is very essential for the development of proper attitude to fix the thought upon the One and only One. The help of a fellow being, who has attained that degree of freedom, becomes inevitable for a common seeker or an aspirant in this Science, in order to acquire or attain such condition easily and quickly without taking up the laborious and time-consuming practices according to classical methods.

The simplest and the axiomatic assumption adoption in the Science of the Ultimate has to be about the existence of the very Ultimate itself. The sincere seeker should pray to the Ultimate for help. He must realise that the Ultimate is the only God and Power which can and which will help him through a fellow being.

May this Science of the Ultimate flourish to help mankind to realise the Real Goal of Human Life.

(Speech delivered at Shahjahanpur, January 21, 1972)

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