

A PANORAMIC VIEW OF SAHAJ MĀRG



RAGHAVENDRA RAO

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PUBLISHER'S NOTE

Man longs to travel back to his original Home and tread again that ancient path. Yet he is bewildered and has become a shuttle. The desire to seek the Reality is there but the track is not clear before him due to various problems of life, of philosophy, of religion, of material sciences, and above all, of spiritual institutions.

We have pleasure to present this book – A Panoramic View of Sahaj Marg by Shri. Raghavendra Rao – to readers on the 76th birthday of the Master. The author of the book is an engineer by profession but a Raja Yogi by practice. In his personality, we find the rare and beautiful blending of science and philosophy. This blending is Master's masterly work. His transformation is a living example of the efficacy of the system of Sahaj Marg. In his spirit of surrender to the Master, his style too has become like His.

We hope the treatise will be of great help to all those intellectuals who crave for Reality but are otherwise confused due to modern thought and way of life. The book offers solution to many of the long standing problems of man.

Shahjahanpur,
30th April 1974.

Superintendent, Publications Dept.
Shri Ram Chandra Mission,
Shahjahanpur, (U.P.)

PREFACE

“Sahaj Marg” System of Yogic Sadhana has steadily marched on from success to success during a brief span of the last twenty-five and odd years, and promises to be the herald of a new human civilization in the history of the evolution of the whole man. It has adjusted the perennial essence of the age-old wisdom of the traditional Indian sage to the demands of the new era of scientific and technological advancement. It has, thereby spelled out the fundamentals of a faith for the faithless future of enlightened humanity, to live with, and to bank upon in its journey through the arid deserts of prosperous intellectualism. The system has been nurtured and prepared for that task by the single handed efforts of its founder Shri. Babuji in a short period of about a quarter of a century. He has given expression to the system through the work of his tongue and pen, and has chiselled out individuals to fulfill the task through the work of his heart and mind constantly in touch with the centre of the Being, at the root. His undertakings, and the ways of their implementation are indeed marvellous beyond the reach of the ordinary means of human comprehension and expression. And behind all his work, his person, essentially the wonder of wonders, eludes the grasp of all immensity and gets readily imprisoned in the clasp of every inarticulate innocence.

Shri. Raghavendra Rao, is one of the best creations of that master craftsman of human personality, and the present volume is the expression of the same piece of the Master's creative human engineering. As such, this work, is one of the best manifestations of the essence of Sahaj Marg, by way of explication and evaluation. The author's style of thought and writing, closely approaching that of the Master, is indicative of the degree of his identification with the source of the System, through surrender to the same, which remains the only sure way to comprehending that which defies all comprehension. His brief and to-the-point explanations of the essential features of Sahaj Marg system of Yogic Sadhana, as expressions of his dedication and attachment to the cause of the Master, have a direct and effective appeal to the seekers after the goal, inside and even outside the fold of the abhyasis of this system of Sadhana.

The search after Reality remains an eternal quest for mankind, consciously or unconsciously. Science, Philosophy and Religion are the outcome of that inner longing after the Realisation of the Absolute, by whatever name we may care to designate it. As ingrained in the very essence of the existence of the human self, there can be no restrictions of special qualifications for launching on the quest, for which Nature Itself has prepared and qualified Man. But, as in case of any system of education, a certain force of training and equipment may be useful by way of saving the potential aspirant, a lot of initial trial and error that may and does lead one into wilderness and blind alleys. Such a course of training, in case of the subject matter of the

basic longing of the human psyche, has been discovered by the age old wisdom of the Indian seers. It has been known as Yoga, which, however, in the course of history, has suffered lots of mystifications and complications at the hands of pains-taking scholasticism and gullible self-seeking. The founder of the System of Sahaj Marg Sadhana, in the modern era of the history of human civilisation, has restored Yoga to its pristine purity, and adjusted it to the needs of the modern man. We confidently hope that this volume by Shri Raghavendra Rao is to serve as a valuable tool of effective communication of the Master's message to large sections of humanity, inclined to undertake and benefit from the course of training, designed to harmonise the human individual to the essential source of his Being and Becoming.

Lakhimpur (Kheri)

Dated: 28th January, 1974

S. P. Srivastava

M.A., Ph.D.

INTRODUCTION

I have been contributing essays for publication in our Magazine "Sahaj Marg". Some of my well wishers suggested to me to compile all of my essays and to edit them in the form of a book. Some other associates exhorted me to write a book to explain the theory and practice of Sahaj Marg in my own way. As I am a preceptor in Shri Ram Chandra Mission, I considered it more desirable to explain the subject in a compact way than to compile my stray articles on it. Hence this attempt.

A few books have appeared on this subject by no less persons than the President and some preceptors of Shri Ram Chandra Mission. The literature is developing slowly. It is necessary for the Preceptors who can do so, to develop it still more. With this feeling of duty I am writing this book. I hope other preceptors also will join the fray.

My Master took great interest in an unworthy being like me and worked hard in transforming me into the form of his liking. Out of my intense desire to share my joy with others, I have taken up this work. I shall consider myself still more fortunate if some of my fellow beings get inclined to transform themselves after going through these pages.

I pray to Master to give me sufficient strength and courage to explain the theory and the methods of His teachings in the form of Sahaj Marg and thus to serve His Mission.

I am grateful to my spiritual brother, Dr. S. P. Srivastava, M.A., Ph.D. Head of the Department of Philosophy, Y. D. College, Lakhimpur-Kheri (U.P.) for having kindly consented to write a preface to this book.

RAGHAVENDRA RAO



THE STRUGGLE OF MAN

Life has got the tendency to grow. Growth involves struggle. The struggle for growth is more evident in man. When man becomes too much conscious of the struggle, he feels pain and misery. Many a time the idea of growth vanishes from view and only the struggle remains for his lot. Desires take the place of the idea of growth. They too degenerate to the extent of immediate gratification of the senses of touch, taste, smell, sight, and audition. In this state man is no better than an animal. In fact he will be worse than an animal because he starts using his superior faculties merely for the gratification of animal-like cravings.

Some persons are of the opinion that there will be an end of all struggle if the primary functions of life namely, hunger, sleep, freedom from fear and sexual urges are adequately satisfied. In other words, the very goal of life for them is just to fill their bellies, get

ample sleep, to be rid of all fear and to satisfy their sexual itching. All their struggle is directed towards the fulfilment of these necessities only. On a closer examination, a good thinking animal, i.e. a sane man comes to the conclusion that this is also just animality and that even after the satisfaction of his animal cravings, the struggle in man continues still further.

It becomes necessary to clearly understand the nature of the struggle going on in man. As every man is aware, there is an animal in man and also there is something greater than it. Man finds out this by his thinking. Sometimes the animal in him becomes stronger and some other times, the other aspect in him becomes stronger. So long as his animal aspect is stronger, his pain and misery due to his struggle is cruder and grosser. In such a condition his struggle will be directed either for gaining power to compete with and subdue his fellow beings or for the gratification of sexual urges or carnal appetites. This will appear to be a never-ending problem with the consequent experience of never-ending miseries and sorrows. When the superior aspect in man takes the upper hand, the struggle in him is directed towards a higher evolution with consequent experience of a different kind of pain and misery which is at once sweet, ennobling and subtle. Therefore, the struggle in man can be said to be either physical or spiritual. Happier and nobler is he who opts for the spiritual.

By opting for the spiritual struggle, it should not be presumed that one gets at the end of all physical

struggle. The mathematics is not that simple. It is extremely difficult to draw the line of demarcation between the physical and spiritual. The spiritual, in fact, pervades the entire physical existence. Therefore a constant watch or alertness has to be developed in man to keep his thought attached with the essence or the spirit. Attempts have been made to negate one for the sake of another in man's zest to arrive at a unifying principle. Nevertheless, the fact of duality remains as it is in spite of all the unitary or non-dualistic theories. Better to face both than to attempt to run away from either one. The struggle lies firstly in the process of the integration of the spirit and matter, and secondly in subjugating the material centres to the spiritual ones, and thirdly in making the spirit to soar high in the realm of its Infinite Existence.

There is some secret awareness in man of his being perfect, immortal, infinite, in short Divine. At the same time he is painfully conscious of his imperfectness, incapacity and impotency, at every step. The struggle goes on to regain his lost Kingdom. The secret sense of his being Divine is so subtle and also so vague that he clings passionately to the more evident and painful sense of his incapacity and impotency and comes to grief. The basic cause for the sense of his impotency is his inability to fulfil all his desires. Normally he does not go deep to apprehend the basic cause of his desires. In every attempt or struggle to fulfil his desires, he adds one more barrier or obstruction for his inner Divinity to come out. If only he introduces in his heart a

conscious desire to regain his original state, all other desires will fade out, and his struggle will be correctly directed to realise the Divinity.

In his 'Commentary on Ten Commandments of Sahaj Marg' Shri Ram Chandraji has explained the facts of the inner struggle and the consequent formations of man especially the struggle in man, while explaining the commandment No. 4. The different faculties which have become very powerful, start to drag man hither and thither and consequently he falls a prey to the things of his own making. Man is nothing but a network of his own thoughts, made powerful by his own constant brooding over innumerable things forgetting his real nature. He goes on adding thread after thread in this network and gets entrapped in it. The reality gets completely hidden in it. The original point becomes like a silk-worm in the Cocoon.

Therefore, it must be clearly impressed upon the heart that all struggle is and should be to grow into the Life Divine. The struggle should be given an evolutionary trend. Evolution necessarily involves getting rid of the previous formations which have got a strong tendency to retain themselves. Man's evolution is not a formation of yet another form but it is some thing internal. It is, in fact, the evolution or rather the unfoldment of the great Spirit within him. The very fact that he has evolved into a man should be sufficient to convince him that his struggle should be for the realisation of his

Ultimate Essence. Once this happens, the nature of the struggle of man is transformed. It can then justly be called a healthy struggle. Each effort of man takes him to a brighter region and gradually he enters that realm which can be described as the Kingdom of God. In fact that is man's real Home. Even there the struggle should be continued as long as man retains his consciousness. The region is an infinite ocean indeed.



OF MATERIAL SCIENCES

Man's quest to know the causes behind the material Phenomena has resulted in the development of different sciences. These are again classified as natural sciences, metaphysics, philosophies etc. Each of the sciences has developed immensely and it is not possible for a man to master even one science in his whole life-time.

The basis of the natural sciences is the observation of the natural phenomena, reasoning on certain axiomatic assumptions, and formulation of theories to explain the observed phenomena. These theories in turn take the forms of statements of natural laws, if they are capable of predicting the happenings. The axiomatic assumptions have changed from time to time in the history of mankind and new assumptions have taken the place of old ones.

If the intellectual quest of man has produced the sciences, his physical needs were also irresistible in

compelling him to develop the utilitarian aspects of the sciences. Thus, there is once again the classifications of pure sciences and applied sciences. In modern times it is almost impossible to differentiate between the pure and applied sciences because of the pragmatic nature of the very science itself. In fact the development of any science depends upon its utility. The rapid growth of material sciences has no doubt contributed much towards man's becoming more and more materialistic. Due to the irony of fate the growth in the materialistic tendencies of man has been much more rapid than the development of sciences. Therefore, the struggle for the growth of science and technology has intensified greatly.

Here, again, the axiomatic assumptions have started their play in confusing the already confounded mind of man. The very tendencies of superstitions against which the scientific spirit rose in revolt have produced some scientific superstitions which are too dangerous to touch. Even pseudo-sciences have put on the garb of respectability and are parading in the streets. It had happened so previously and is happening so now, too. The proper disciplines necessary to learn and get proficiency in any branch of science have gone with the winds. Science has become too dependent on unscientific things.

Many eminent scientists and philosophers have expressed their views about the limitations of science. In every branch of scientific thought, finally one comes

across a wall where logic and reasoning utterly fail and he has to pray or patiently wait for light. In science one endeavours to discover not only the causal relationships between the sequential happenings but also the very ultimate cause itself. And according to the intuitive knowledge of every one, the ultimate cause is something beyond materiality. The Natural sciences fear to tread the realm where the measuring scales cannot operate. It is only the pseudo scientists who declare most unscientifically that there is nothing beyond matter, and stubbornly refuse to recognise the spirit which is beyond matter, even if its influence shines as bright as the sun. The present-day condition of science has made it such that it can expand only horizontally and that too whenever they happen to catch a reflected glimpse of the spirit in the matter. The principles of uncertainty, the theories of probability, the assumptions of matter to be the mother-tincture of life etc. have almost blocked the progress of science into higher regions. The discovery of vast sources of energy and their possible uses for destruction and the so-called material development have added to the retardation of scientific enquiry into the realms above matter.

It is necessary to remove the spirit of scientific enquiry from its present-day shackles so that it may soar higher and higher to subserve and fulfil the spiritual aspiration in man. Of course, the age of quarrels between science and religion has passed; yet the agnostic and the atheistic tendency still persists in the natural

science. By all means, let science attempt to catch the Ultimate truth; but no science can progress towards that end by denying the very existence of the Ultimate truth. Some sciences put a full stop to all their higher attempts by designating the Ultimate as an unattainable ideal, and start spreading their own special superstitions.

As has been already stated, the basis of modern science is observation and reasoning. Here again, stress has been laid on the dispassionate, unbiased and unprejudiced mind in order to arrive at the truth. This stress has been the result of revolt against the dogmatism and authoritarianism of religions. But unfortunately science itself has now adopted the dogmatism and authoritarianism, thus shelving its very spirit of dispassionateness, unbiasedness and unprejudiced attitude. Even in this field also the eminent scientists like Darwin and Einstein who came to be worshipped as gods, were ridiculed and even persecuted when they attempted to put forth new theories. Conservatism and sense of security under benevolent authority appear to be common both for science and religion. New gods have taken place of the old ones. No scientist can dare to talk of old gods. In order to appear respectable, the old gods necessarily have to put on the new garments and new names too. The writer has actually come across some pseudo-scientists who were profitably selling occultism merely by using the modern scientific jargon profusely. On a closer examination it could be known that each scientific term which they used had an entirely different meaning from its normally accepted sense.

Of course, this kind of twisting and torturing of science should never be tolerated. Better to remain an atheist than to fall a prey to the dethroned gods. A bold attempt is needed to be made by the present-day scientists to enforce the disciplines required to arrive at the truth. People must be taught to respect science for its spirit of enquiry and discipline and not for the destruction of the enemies and increase in their luxuries which it is supposed to promise. The theories of sciences must be changed to ennoble man. The prejudice against the higher nature of man i.e. his Divine nature, must be dropped.



3

OF PHILOSOPHIES

The love of wisdom has brought forth many philosophies which aim at arriving at the greatest generalised notions regarding man, universe, God etc. Doubt and logic appear to be the primary weapons of most of the philosophies especially the western philosophies. The trouble with those weapons is that they are self injurious. In India, the philosophies which are called Darshanas have become almost stereo-typed and stagnant. Nevertheless, as the Indian philosophies aim at the actual realisation of the Ultimate Reality, with consequent emphasis on a life of practicality, there is much scope for development and breaking of new grounds.

The element of speculation and consequent attempt to fit in all observed facts into a dogmatic theory is a common feature of almost all the philosophies. Metaphysical postulates whimsically formulated in

certain philosophies have resulted in producing pseudo-sciences widely opening the gates for the quacks and charlatans. If only the emphasis were shifted from speculation to practical realisation and consequent discipline, the students of philosophies could have ruled the world, thus fulfilling the dream of Plato.

If the scientist tries to discover the laws governing the universe, the philosopher attempts to catch hold of the very purpose behind the activity. The scientific discoveries thus provide material for the philosophers to speculate. Many interesting debates have been waged between the scientists and the philosophers, one calling the other as amateur etc. Nevertheless the struggle of the human spirit to know everything and to soar high continues.

The problems that genuine philosophies try to solve are eternal ones. The methods of analysis and synthesis go on taking different shapes. The authoritative statements of great personalities, the inferential and logical conclusions of great intellectuals, and the unbiased observations of the unblemished seers have been taking the places of importance turn by turn or even simultaneously. The scholastic developments of philosophies have made them too obstruse to be seriously studied by common men. Consequently every man or a group of a few men started to formulate their own philosophies to cater to their needs of spiritual quest. In India, the materialistic Charavaka philosophy came

to be known as the philosophy of the common man (Lokayata) implying thereby a sort of contempt, yet considered serious enough to be studied and criticised. Infact, that has become the negative starting point for every Indian Philosophy. Yet, it persists even today in one form or another.

The problem of man and his material conditioning is the next major unsolved one. Innumerable souls are said to be eternally struggling for emancipation from the quagmire of matter, and evolving at every step, only to discover the finer and subtler bondages for their lot, with a fond hope to get rid of the ultimate bondage of the ultimate form of matter. In their struggle and desperations they posited a great soul that is already free from all the bondages of matter, and who can help others to get salvation. Probably it was all a sort of illusion or hallucination self imposed by a God as a play. Or else, let us look to the differences in even the material particles and posit different orders of infinities namely material objects, souls and God, each order eternally different from the other, and the members of each order, too, being radically different from one another. How do you know that this is the shape of the things? It is all written in the holy books. God help us !

Next is the problem of dualities like vice and virtue, good and bad, pleasure and pain, determinism and free will and so on. No amount of philosophising seems to have solved the problems. The individual versus society has produced many social and political philosophies.

The influence of religions has played no less a part in shaping the trends of thought. Many a time the philosophies had to cater to the needs of the powerful groups of people or the men in political power. Wars had to be waged to establish peace. Supermen were to be created to remove the dissatisfaction among men. God had to be tailor-made to suit the fancies of people. Renunciation and sacrifices were recommended to enjoy the pleasures of paradise after death.

The psychologies, metaphysics and theories about the truth are also no less important topics for philosophy. If the science of biology is mostly based upon the presumption that the mechanics of the human body is almost the same as of any other animal and that the results obtained from the experiments on other animals hold good for the human beings also, some psychologies are also no less vehement in pursuing the thought that there is little difference between the behaviours of the dogs and men. Due to various influences some psychologies have come to include the self or person in their terminology, but their theories are largely based upon the assumption that the consciousness of the self is a product or an emergent quality of a particular type of combination of material particles. The 'Soul' as such is still a taboo to modern psychology. Philosophy, which looks upon science as its handmaid cannot help implicitly accepting the conclusions of science about life being the product of certain combination of material atoms or molecules, consciousness being an emergent quality, man's evolution being effected from animal

ancestry etc. The fanciful imaginations of such philosophy can function more freely in the realm of metaphysics, because science is prohibited from entering into that field.

The quest for the Ultimate truth has led many philosophies in many directions. If some got stuck up in the definitions of truth, some others vegetated by confusing their fond assumptions with truth. The struggle sometimes went to the extreme situation of defining one undefinable term with yet another undefinable term. Truth is God or God is truth. Truth is eternal or that which is eternal is Truth. Truth is beauty and beauty is Truth : ad infinitum. The conception regarding the oneness of truth, different kinds, different orders or degrees of truth and the consequent instruments of perception and the theories of perception have produced many problems of epistemology and logic. In spite of great advancements in philosophic thinking, philosophers find themselves at a loss to help mankind to develop wisdom. Although they claim that knowledge is power, yet they feel quite powerless to help even themselves, much less the mankind. The struggle for the philosopher's stone still continues !

Yet another gap in the field of philosophy is between precepts and practice. The heights and refinements of philosophic knowledge have reached such a point, and also the standards and the desire-based conceptions of life have taken such a shape that the precepts of philosophy appear to be entirely irrelevant to the actual

practice. The old Indian folk-talk about the precepts being only for preaching and good things of life being for enjoyment appears to hold good even for the philosophies of today as well. The struggle between the desires of the heart and the ideals of mind still continues as strong as ever. At the best the individual's desire-based needs are cloaked in a generalised philosophy, if any philosophic school attempts a compromise.

Philosophy immediately absorbs the expressions of the mystics, yet due to fear of the unknown or its own superiority complex, it looks with suspicion on mysticism. Of course, it justifies its suspicion by its main tools of doubt and logic which the mystic never cares to appreciate. Here, too, some attempts have been made to formulate some philosophies of mysticism. But due to its methodology, such philosophies could never command respectability either from the classical philosophers or from the mystics. If the philosophers refuse to be heart-washed the mystics refuse to be brain-washed.



4

OF RELIGIONS

The struggle of religions is too grossly obvious to comment. The origin of any religion of the world can be traced to some great personality who was at once a philosopher and a mystic and who intensely craved for the welfare of humanity. When the utterances of such great personalities were written down, classified, codified and dogmatised, solidity crept into the religions and it went on increasing in geometric proportions when the vested interests took the reins of religion into their hands.

There are some common points in all the religions like the ideas of God, worship, faith, honesty etc. But due to the peculiar prejudices developed in every religion, each is different from the others. Infact the prejudices have affected the religions so much that even the conceptions of God, worship etc. have been coloured by the peculiar brand of any particular religion. The

present day position is that each religion is generally identified by its peculiar prejudice. Normally the struggle in any religion is directed towards maintaining its prejudice and not to get rid of its shackles.

The utility of religion really ends when a deep impression is formed on one's mind that there is something else beyond this material world, which is to be realised. It is for the individual to go in search of That and to realise That. No amount of social formulations or group prayers can quench the individual's thirst for the Infinite. Of course, religion promises the realisation of God. But when a seeker starts on the spiritual journey, the institutionalised religion becomes a dead-weight for him and at every step he comes across one prejudice or another of his religion. Even if he becomes bold, casts away his own religion and takes up another religion which he considers to be more promising, he is very quickly disillusioned with his new book when he actually starts his quest for higher attainments in the Divine Knowledge.

The aim of almost all the religions has been reduced to establish a common brotherhood even as the political ideologies aim similarwise. If one wants the dictatorship of one clique, the other wants the dictatorship of another clique. Due to the rapid growth and quick results of political philosophies, religions have become anachronisms. Therefore, the militant religions have blatantly taken up the political ideologies and there have grown up groups of people voting for theo-cratc states. Even

among the members of any religious fraternity, jealousies, rivalries and competition to seize power over their brethren are so apparent as to cause disgust and repulsion.

The methods of religions also have degenerated to cause mental stupor or reduce and dupe the faculties of thinking in man. The suggestions of reward and punishment have reduced worship and God to mere mechanical actions and anthropomorphic entity respectively. In the name of peace, dullness is sought for. In the name of brotherhood of man, quarrelling cliques are formed. In the name of humility, inner grossness is increased resulting in pride and egotism.

There had been saints of calibre who had practised the methods of several religions and came to the conclusion that God, Allah, Hari, Hara, Rama or Krishna denote the same entity. Attempts had also been made to reconcile the quarrels among the religions by emphasizing the common points or precepts of all the religions. Ironically enough all these attempts have resulted in the formations of yet more religious sects, once again indulging in the same old quarrels. When one comes across these attempts of reconciliation and unification in the oldest books of even the oldest of religions, a sort of scepticism creeps in, doubting the efficacy of religions as a solution for the problem of man.

Those desirous of saving the religions have to rise above them and get command or mastery over the spirit or the essence. Afterwards they have to introduce

the real life in the religion to reorient its struggle to emphasize the need to have the essence as the main point in view and its ritualistic and prejudicial aspects should be tailored down to suit the times and climes. The lesser the prejudices, the healthier the struggle. The lesser the superstitions the better the growth. But it is a hard and uphill task to refine and tailor down the religious things, because politics and social psychology have got vice-like grips on the present day religions. The religious leaders can't afford to lose their positions and the people in general won't listen to the exhortations for independent and bold thinking. The only way is to pray to God to help His representatives and His devotees.



OF SPIRITUAL INSTITUTIONS

Due to disgust against religious persecution and due to the inner struggles in the soul some people took bold steps to establish organisations to do prayer and other spiritual practices according to their own thinking and 'Free conscience'. Many such institutions were started in secret at first due to the fear of "tycoons" of religion. Even now some such institutions have got their secret activities or functions. The secrecy is justified by giving plausible reasons. Due to the elements of prayer and the so-called freedom from the orthodox religious ritualism, they are styled as spiritual organisations. Nevertheless, they too have evolved their own rigid ritualism and their prayers, too, are no more than attempts for the fulfilment of their worldly desires.

Their struggle is, once again, to maintain their forms and individualities rigidly even at the cost of their ideals. The secrecy associated with their methods is an effective

substitute for the fear and favours of the religions. The basic principle employed is the same kind of brain-washing technique, against which the founders of those institutions rebelled. The temptations of promises and simultaneously the idea of the impossibility of those promises are the constant causes of the struggle among the members of such institutions. There, too, the cliques in 'power' devise ways and means to keep the members under their firm grip. When some members, particularly those having the power of money or wisdom get out of such institutions and either join other institutions or start new ones, the strife and struggle among the institutions degenerate to vulgar levels.

Most of such spiritual institutions have stagnated or vegetated to become clubs for social get-together, immediately after the passing away of their founders. At the most they chant or recite or read from the works of their old Masters and occasionally enjoy the colourful spiritualism in their group prayers. Infact, there is no struggle in them worth mentioning except the struggle to retain themselves intact. No wonder if some deep thinking members occasionally express their disgust with their own institutions. Still these spiritual institutions are useful in the sense that they allow enough freedom to their members to take up the path of spirituality with the only condition that the members should swear by the particular brand of those institutions. The Theocratic power does not operate in these institutions due to the small number of the members in any particular one. Nevertheless, the psychology of a crusador or a

fanatic shows up sometimes in some member or other, but normally it is short-lived and it is due to some frustrated desire.

The richer institutions try to inflate their coffers by occasional mass social activities calling them spiritual works. The activities range from grand dinners to eloquent and scholarly public discourses. Some maintain schools, libraries, hostels, hospitals, orphanages, rescue homes etc. Some preach mass liberation, and say that they have nothing to do with the liberation of the individual. Just like the political parties they, too, consider an individual too insignificant to give any particular attention. It is enough for their members to consider themselves to be belonging to a society which is guaranteed salvation. Such assurance has been given by the founder himself who, in turn, has received this promise from God Himself.

There are, again, some pseudo-spiritual institutions which have mistaken madness for spirituality and the members indulge in the use of hallucino-genic drugs or hallucino-genic mental practices based upon intense imaginations. Of course, their activities have to go on secretly or very privately. The men at the top are always busy to devise new and more effective ways of inspiring awe and fear to have more and more power over the common members. The members are quite tamed and docile to swallow anything given by the masters. Sometimes news, about their torturous, disgusting and nauseating activities leak out, and the

government of the land is compelled to interfere to check them. Instances are not uncommon where the leaders of such societies have used their members for their own political ends such as, injuring, assaulting or even murdering their political opponents. Therefore, it is extremely difficult to search for spirituality in the spiritual organisations. Still one has to search very cautiously as the path of spirituality is said to be like the razor's edge. The struggle must continue and one should not rest till he starts swimming in the Restless Infinite Ocean of Immortality.



6

THE BASIS OF SAHAJ MARG

Sahaj Marg is the Natural Path of realisation of God. Here God is taken as the original Super-active centre of this entire existence, which is at once the subtlest and the easiest; one with the power behind this restless universe and the very Centre of that power; the Absolute and the Ultimate condition of human approach. The origin of creation is a stir in That. The same power which came out in the form of stir is in man in the form of thought. Therefore the proper orientation of the activity of the thought is the only way to gain or regain That, for man. Since normally a man has lost control over the activities of his Thought-power, the help of one who has regained That is absolutely essential for one desirous of reaching the Goal. This help is and can be given through transmission by one competent to do so.

By using his thought-power in many different directions man has created his own tiny universe even

as God has created the Big Universe. This tiny creation of man has trapped his essential being like a Cocoon. This network has to be shattered in order to shine forth in his true Divine Light. In this network, there have formed many knots which are full of or concentrated with power. Therefore, man's thinking is always limited within one pattern or another. Even if he thinks of the Highest he involuntarily forms a particular methodology of thinking and is trapped within a boundary. If, fortunately he is able to connect himself with one who has shattered away his own entire net work, he can also get out of his own bondage. The connection is established through thought only. The thought-power is the basis of spirituality.

The utilisation of the power of thought as the central power in man to reach his Homeland, was discovered in India by a great sage who lived seventy two generations before Raja Dasharath of Surya Dynasty. Several methods have since been developed based upon that fundamental principle. The most notable one is one introduced by Lord Sri. Krishna who has revolutionised the system of training in spirituality. All present-day methods of spiritual training owe their origin to Lord Krishna in one way or the other. Great saints who have developed their vision to the level required know this fact very well. He may be fittingly called the father of modern spirituality. An entirely new orientation was given to the method of spiritual training by Mahatma Sri Ramchandrajji Maharaj of Shahjahanpur U.P. of whom we can justly and proudly claim to be the

contemporaries. Such a personality who can revolutionise the method of spiritual training and take mankind to a yet higher level of being is born once in thousands of years.

This method of spiritual training is named as Sahaj Marg. It is based upon the personal experience which came in the superfinest state of super consciousness, of the great personality mentioned above. It is authoritative because all the authoritative methods derive their authority from the Ultimate source which is the very basis and at once the power used in Sahaj Marg. Every genuine method of spiritual training finds its own fulfilment in this system of Sahaj Marg and at the same time finds itself elevated to a higher level through its association with this method. Only the grosser methods and solid habits sink down when they come into contact with this, just as darkness and density run away before light and lightness.

None can question the reasonableness of the methods of Sahaj Marg for its very basis is the power of thinking which includes reasoning, too. Inferential conclusions get their full satisfaction in Sahaj Marg which raises the inference of the level of direct intuition causing no trace of doubt to linger. Infact, Sahaj Marg invites every thinking person to develop his power of thinking through meditation. And no deep thinking is ever possible without sufficient practice of meditation. It is a revolutionary method because it exhorts the sincere aspirant to get rid of and to transcend his mechanical habits of thinking. No dogmas are fixed

and no superstitions are entertained in Sahaj Marg. The only supposition which is required is about the existence of the ultimate condition and its attainableness. There is no place for unattainable idealistic speculations in Sahaj Marg.

The practical experiences of various conditions which an aspirant passes through in his spiritual journey are the direct evidences of the perceptual proofs for the methods of Sahaj Marg. The perception is a direct experience without the possibility of mistake which is often the case with the senses and sense objects. The necessary things required for the correct perceptions are the healthy sense organs, healthy mind, clear light and the object of perception which normally appears as separate from the perceiver. But with the purification of heart, as is taught in Sahaj Marg, the spiritual condition of the aspirant which is one with the perceiver is directly and clearly perceived due to the light of the ultimate and pure consciousness. Hence there is no possibility of darkness, distortion or doubt.

The field of the activity of thought is the region of heart. Everything is really perceived in this region. It is possible to clean and purify this field even as it is possible to allow the weeds to grow there. The weeds are nothing but the "wild oats" sown there by thought. They are the illegitimate offsprings of the wayward indulgences of the senses in their objects. When a powerful seed of Divinity is sown there through the transmission of the Divine impulse, it starts to grow

into an effulgent tree. The weeds then either wither away or get Divinised and help in the growth of the Divinity within. Therefore, the method of training in Sahaj Marg is centrifugal, that is, the work starts right from the core of one's being and the result goes on expanding outwards to encompass his entire existence. This transmission is done by the highly developed and at once divinised will-power of the preceptor in Sahaj Marg. The transmission is a wilful action by the preceptor who has got full command over the technique. It is not a mere helpless prayer of a good reval, which also often gives good results. Transmission, as used in Sahaj Marg, is an unfailing power which is under the command of the preceptor. The preceptor purifies the heart of the aspirant of all the complexities, solidities, darkness and other obstructions and sows the seed of Divine effulgence there. The abhyasi who receives this transmission starts to feel its auspicious results very soon. Without any labour on his part, the abhyasi finds himself progressing towards subtler and subtler conditions of his being.

The transmission of the ultimate principle leaves no room for the temptations for Mayavic or fine materialistic charms and the consequent bondages. Nothing short of absolute liberation is the primary objective kept in view. The idea underlying is that man is no man in the real sense unless he is liberated from the inner bondages of animalism. The common view that liberation is a hard and difficult attainment requiring innumerable lives of pious and holy practices, and that

too in a disembodied condition only, does not find favour in the method of Sahaj Marg. That Liberation is the first necessity and the birth right of every human being, if not of every being, and that it can be had only for the asking is the proclamation and the dynamic basis of Sahaj Marg. The charms of consciousness and bliss are felt as heavy as compared to the superfine condition of the abhyasi which he develops due to the transmission of the ultimate condition. Light loses its charm for one who is after the very source of that Light. Light is after all a grosser quality. There are regions beyond the rings of splendour which were up till now considered to be beyond human reach. But, thanks to the discovery of Sahaj Marg and the method of transmission, it is now possible for man not only to enter the central region of splendour but also to cross all the rings of splendour and to swim in the ocean of the Infinite centre.

The foundation of spiritual training under the system of Sahaj Marg rests on the establishment of an intimate relationship between the Divine Nature and man. Once that intimacy is created the abhyasi begins to progress by leaps and bounds. The secrecy, mysticism and peculiar expectations attached with spirituality could not establish the natural and intimate connexion between man and the Divine Nature. The Gurus were compelled to lead double lives, infact multiple lives, to satisfy their disciples, their societies as well as their own natures. No wonder even if the great sage of yore was forced to caution his students not to imitate

his actions but to follow his precepts only. The Sahaj Marg, true to its name allows no reservations. Every thing is open. There is nothing to hide. The Master has got no privacy at all. The abhyasi feels no distance between himself and the Master. Infact the abhyasi finds the Master to be his own self, the essential being. This is because of Master's transmission which establishes such intimate relationship.

To transcend religion is to enter the spiritual field. Therefore, Sahaj Marg considers the religious ritualism as merely the cultural aspect of any society. When the ritualism becomes the cause of inner bondage and solidity, Sahaj Marg pulls it up. "The end of religion is the beginning of spirituality ..." says the founder of Sahaj Marg. Going to temples or other places of worship is not a taboo in Sahaj Marg, nevertheless accumulation of grossness and complexities by worshipping the idols of many gods and goddesses or by forming solid habits of mind is considered as suicidal for spiritual progress. God should not be left back in the temple alone but He must be sought in one's own heart is the teaching of Sahaj Marg. The prayer which is the essential part of any religion, is a state of mind to be developed by every aspirant of spiritual progress. But the prayer should not be degenerated to become flattery of gods. Prayer should be offered to God alone and only for one's spiritual upliftment. To pray for the silly things of the world is not only childish but ridiculous also. Spiritually, such prayers for the worldly benefits

create inner grossness in man, and socially, they make men idle, lazy, superstitious and childish.

The method of Sahaj Marg is essentially the method of yoga—Raja Yoga; but with certain modifications to suit the needs of every man. It is fully appreciative of the Vedantic methods of the four sadhanas or "Sadhana Chatushtaya" but, instead of recommending the laborious wasteful and time-consuming practices of Viveka and Vairagya, it considers and proves by practice that Viveka and Vairagya are the inner conditions to be obtained as a result of the right practice of meditation. By our intense craving for and strong attachment with the Highest principle, the higher and subtler conditions of mind are automatically developed. It is more practical than speculative. The assumption of the existence of the ultimate condition and the possibility to attain that by the help of That alone by considering every desire as an obstruction or a bar in our march towards That, is the inseparable principle of Sahaj Marg. Ten Commandments of Sahaj Marg are given for our establishing a dynamic relationship with the Divinity and for our living in That. Once That connection is established, the major part of our work is over.

About a hundred years ago there was born a great soul in Fatehgarh (U.P.) in a Kayastha family. Now he is remembered as Samartha Guru Mahatma Ramchandraji Maharaj and as Lalaji by his intimate associates. Even at a very young age he was dragged towards the path of spirituality and attained perfection within a

very short period of seven months. After serving humanity he left the mortal body at the age of fifty six. Twelve years afterwards, his representative, Mahatma Shri Ramchandraj, known as Babuji to his intimate associates of Shahjahanpur (U.P.), founded Shri Ram Chandra Mission after the name of the Great Master to serve humanity in an organised way, in 1945. The name "Sahaj Marg" descended in the mind of Babuji to indicate the method. Lalaji and saints prior to him knew it as the "Santmat". But due to the special discoveries and inventions by Babuji in the field of spirituality the new name, Sahaj Marg had to be introduced.

The new discoveries have revolutionised the system of spiritual training. An able preceptor of Shri Ram Chandra Mission has fittingly called it "Yoga without tears"; even though one has to shed tears by bucketfuls. The idea is that a lot of hard labour and tortuous journey is saved due to the helping transmission of the Master.

In short, the basis of Sahaj Marg is the right use of the power of thought under the expert guidance of a Master of the highest calibre for the realisation of the ultimate condition of the human existence.



THE GOAL OF SAHAJ MARG

It has been mentioned in the previous pages that there is an ultimate condition of human existence, which is the subtlest, the noblest and the perfect. The struggle of man is to regain that original condition, unconsciously, but due to the wayward pleasure-seeking tendencies of mind, man runs after the gratification of his senses and goes on creating solidity and complexities within himself. Sahaj Marg aims at regulating the mind to restore perfect balance. Such a perfectly balanced condition is termed as Sahaj Samadhi.

During his journey towards the Centre or his origin, man passes through various conditions and stages. First of all, he realises the limitations of his present gross and solid state of living and thinks of a better state which is free from bondages. When he makes up his mind and forms a strong will to enter the Kingdom of God, he enters the first or the outer most circle of

spirituality. If he proceeds on the right path, he can overcome the obstructions and can get salvation or freedom from earthly bondages, after a hard and long struggle for many years, which may continue even beyond his present span of life. Such a state of salvation, no doubt a very commendable attainment, lies between the 2nd and 3rd circle. Under the system of Sahaj Marg, this condition is very easily had by the help of a worthy guide through transmission.

The mayavic rarefied material conditions have been denoted by five circles by the founder of Sahaj Marg. That is the sphere from which great Avatars descend to earth to effect necessary changes according to the needs of Nature. Sri. Rama and Lord Krishna are the best examples of such great personalities who had the powers of Nature at their command and who effected great changes in their lifetime.

The point of human ascent lies far beyond these five circles. Man has to pass through a number of stages of egoism to reach the zero point or the centre. The Master has indicated the stages of egoism by eleven circles in "Reality at Dawn", and has beautifully elucidated egoism in "Efficacy of Raja Yoga in the light of Sahaj Marg".

Egoism is a tendency of mind to stagnate at some phase or other. Pride and vanity are its grosser and cruder forms. Even in worships, egoism plays an important role and many a time it is self-defeating. In

fact, people generally substitute egoism for divinity in their worships. Even if they worship God, they take Him to be just like themselves. Without the help of a perfect Master through transmission it is impossible to cross the different stages of egoism. Some world-renowned saints have stumbled in confusing egoism with God. "I am Truth", "Aham Brahmasmi" and various other similar statements have confused the minds of even great philosophers and saints. Uptill the advent of Sahaj Marg, the final limit of human approach was considered to be the realisation of the finest state of egoism. It appeared as if a full stop has been put for human approach after the pure and noble egoism. Saint Kabir is said to have reached the fifteenth circle. After that state was reached, man has to expand horizontally only. Some saints peeped further and cautioned their disciples about the danger of the shattering away of the mortal frame if anybody attempted to jump higher than that stage.

The goal of Sahaj Marg is far beyond all the stages of egoism. The great sage has discovered or rediscovered the Central Region consisting of the Centre and all the seven rings of splendour around it. It has now been made possible to cross even those seven rings of splendour and to swim in the Infinite Ocean of the Centre, even while living in this mortal body.

All these high attainments can be had within one's own life time through the practice of Raja Yoga, modified according to the system of Sahaj Marg.

Generally, people do not take the problem of life as seriously as it ought to be taken. At the most, they consider themselves successful in life if they can get their desires fulfilled, or all their material needs satisfied. At the same time they experience frustrations, sufferings, miseries etc., and find their desires to be never ending. In short, they have got a very narrow or limited view of life. They are totally unaware of the real causes working behind all their actions.

Even if some persons get a glimpse of the causes, they do not attempt to realise the Root Cause of their existence. The reason is that they have developed internal solidity and grossness to such an extent that they are incapable to go to the finer and subtler levels of their beings. It is absolutely essential to get rid of all these complexities, solidity and darkness. Sahaj Marg aims at helping to remove them through the proper utilisation of the power of thought. Its goal is to attain the absolute and the Ultimate condition by effecting complete purification of the heart and absolute simplicity of being, as quickly as possible.



THEORY AND PRACTICE
OF
SPIRITUAL TRANSMISSION

The ultimate source is all-pervading. Individual beings have formed subtle and gross sheaths around themselves. The sense of separation has caused the feelings of incapacity and impotency and degeneration. Struggle and strife have set in. The tendency of the struggle is for the creation of still more grossness and complexities. The will power of one who has shattered away all his coverings and complexities helps others in regaining their lost Kingdom. The will of such a one gets power direct from the ultimate source and the power works if transmitted, upon the inner most core of the individual's being.

A stir in the ultimate has been the cause of creation. The same power which has been the cause of creation is in man in the form of thought. That power in man is normally directed down-wards. It can be directed

upwards also, in which case his unfoldment commences. This turning upwards can be effected through transmission very easily. The transmission is due to the effect of a strong will which has regained its pure form of the Original Stir.

The Divinised being will help only the willing ones. Anybody who desires to regain his original condition can seek for the benefit of transmission. Such seeking or such willingness helps to create receptivity for the Divine grace to flow in. Surrender to God, co-operation with the Divinised Master, Love of Sadguru etc. are all methods to create the receptivity. Where there is no receptivity, none wills to transmit. Receptivity is like the attracting power of vacuum, and the transmission is directing the flow of the Divine grace towards the receptacle.

Much has been said about the Divine grace in almost all the religious books of the world. The very word "grace" denotes something like caprice, whim or fancy of some unpredictable person. Every aspirant for the Divine grace, hitherto, had to wait for an indefinite period. Thanks to the discovery of Sahaj Marg, it is now possible to get control and command over that power by a human being. The aspirant need no longer wait helplessly for the event to happen. The flow of Divine grace can be directed through the will power. This transmission is being practised in Sahaj Marg. The abhyasis and the preceptors of Shri Ram Chandra Mission are experiencing, and experimenting with it daily.

It is a basic fact that the formations of complexities, grossness and other complicated knots inside one's being, depend entirely on the ignorance of his own real nature. If only his sub-consciousness is lit up by the original nature, the knots begin to loosen and the complexities get removed and the grossness melts away. This can be easily effected through transmission which works like a light kindling another light. The ultimate consciousness works through super-consciousness directly upon the sub-consciousness of the aspirant. That is the reason why many an aspirant complains of having not "felt" anything during transmission. The question of "feeling" or "Sensation" pertains to the ordinary or waking consciousness. It normally takes some time before the effect of transmission is perceived in one's consciousness.

The practice of spiritual transmission through yogic methods is not entirely a new invention of today, although the credit of bringing it to the reach of all men goes to the inventor of Sahaj Marg. We come across instances of revolutionary changes in the lives of individuals when they came into contact with some personality of high calibre in spirituality. There are instances recorded in the oldest literatures of the world, like upanishads etc. wherein the teacher transmits the Divine knowledge into the heart of the seeker through some mysterious means. The famous Bhagawadgita is our example of transmission. Swami Vivekananda's transformation at the feet of Shri Ramakrishna Paramahansa is a historical record of transmission. Mahatma Ram Chandraji

Maharaj founder President of Shri Ram Chandra Mission absorbed the entire transmission of his Samartha Guru. The present day students of Sahaj Marg are the living examples of the practice of transmission.

How exactly the transmission is done is however bound to remain a mystery, because it is not describable through words. Only certain hints can be given, which may at the most prove to be similes or metaphors. The preceptor is taught certain methods by his Preceptor to give training to the seekers, or the aspirants or the students of yoga according to the method of Sahaj Marg. Those methods relate mostly to the formation of will to be directed at the student to effect certain changes or modifications. The will force directly touches the causal body of the receiver and effects it. Thus the seed of light is sown in the field full of manure. The watering is done through suitable activity of thought and in due course the beautiful white flower blossoms. As has been already stated, the receptivity or the co-operation of the receiver is a must for the seed to fructify.

Before the advent of Sahaj Marg, the seeker of Reality was advised long and laborious methods of practice to become fit to receive the Divine Grace. Those practices were mostly physical, for example cleaning of body etc., breathing exercises, doing good works like charity, study of scriptures, repetitions of God's name and worship of Idols. Each practice took a long period to become a good habit. By the time the seeker could master all the virtues and gain sufficient

mastery, he would have grown too old to receive the transmission in full to utilise it for the Divine work. Many a time, due to the development of mechanical habits in course of his long physical practice, he would develop internal solidity and grossness as to block the way for the transmission of Divine Grace, thus defeating the very purpose of all those practices. If those archaic methods are practised blindly, one can get nothing but the harmful effects like obsession, insanity etc. No doubt, virtues are good things. They have to be necessarily cultivated. At the same time one should take care not to be too conscious of them in himself. Such consciousness works like poison. In fact, one gets perverted to the extent of considering his own manias and obsessions to be great virtues.

In the practice of Sahaj Marg the necessary attitudes for the transmission to be effective are developed unconsciously. Even when one attains great heights in spirituality through the effect of transmission, he is not aware of his powers. His wilful surrender to the Divine, causes him to act quite in accordance with the Divine commandments. No physical practices are necessary, nor are there any prescribed in Sahaj Marg, to develop virtues. The right attitudes are automatically developed in an abhyasi, due to his practice of meditation according to the methods of Sahaj Marg. The internal cleaning and purification is effected by transmission. The wayward tendencies of mind are regulated and reoriented correctly in a very natural way and in a very short time. Although it may appear to many as un-

believable yet it is a fact beyond doubt. Any doubting Thomas can verify it by taking up the practice in right earnest.

Discrimination and renunciation (Viveka and Vairagya) are the two essential conditions for progress in spirituality. Methods are prescribed to practise viveka and vairagya. According to the practice of Sahaj Marg, separate practices of viveka and vairagya are not necessary. They are just conditions of mind, which develop in the student automatically by the help of transmission. Even a life time of practice of dis-
crimination between the real and the unreal cannot create the condition of mind which can be called the state of viveka. Similarly no amount of the practice of detachment with the world can bring the condition which is real vairagya. In fact, viveka and vairagya are not in themselves methods for practice. When the abhyasi takes a deep impression of the ultimate Reality upon his mind through transmission, the preliminary state of viveka is already attained by him; and when he attempts with interest and enthusiasm to attain the goal as quickly as possible leaving aside everything else, he attains the primary state of vairagya.

There are certain points in the body, which, if pressed through transmission, create in man such wonderful spiritual conditions which take years of practices to attain through other methods without transmission. The experiences of students of Sahaj Marg provide ample proof of the above statement. The

individual student will be having some specific tendencies of mind, which obstruct or retard their speedy progress. Those tendencies can be set right in a moment by transmission. Since all these tendencies are developed by the activity of thought only, their correction too is effected by the power of thought. This correcting power can be had through transmission, when the heart of the student is linked up with the will of the transmitter or the preceptor.

“You can have it just for the asking”, or, “the door shall be opened to you immediately you knock at it” are not silly statements of great saints. The method of transmission has proved in practice that it is really as easy as that. Go to any preceptor of Shri Ram Chandra Mission and verify it for yourself. This disbelief had set in the minds of people because of general non-availability of the method of transmission so far. God is the simplest and the purest Being. The method of Sahaj Marg is based upon that above theory. There is no room for the hypnotic or materialistic effects in the Yogic transmission of Sahaj Marg. A simple method of meditation aided by transmission will take the aspirant to very great heights in spirituality most easily and within a very short time. “Yoga without tears” is the title given to it by a great philosopher of Shri Ram Chandra Mission, in his serious humour.

The power of transmission is really a yogic attainment of high order. It is extremely difficult if not impossible to gain it by self effort. But it can be had

from one who has got it. The method of getting it, once again, is through transmission only. It cannot be had by those hankering after baser powers, or by those who are interested to become gurus, or by those who are egocentric. Complete surrender to Master alone is the way to get it from Him as a gift. In fact, even the thought of awareness of surrender should be given up to establish real oneness with the Master. Then everything of the Master will automatically become his. A real Master is always very eager to make his associates just like himself in the spiritual field. When the abhyasi or the student comes to the required standard, the capable Master transmits into him the power of transmission and permits him to impart to others spiritual training through transmission.

The theory and practice of spiritual transmission are based upon the fact of establishing a connection or a relationship between the Master and the student, wherein the Master focuses his attention on the abhyasi to impart the Divine impulse. Generally when a person evolves to the extent of getting directly linked up with God, he cannot or he will not look hither or thither. To become a Guru and to think of helping others in the ordinary sense or to feel himself superior to others, is or should be impossible for such a Master. Then, how can he transmit to the abhyasi ? Here again, a mystery comes. Such a great soul gets commands from "above" to serve mankind. Along with the commands, he automatically gets the powers also to do the job. Thus, only he who has been thus commanded is able to transmit

and none else. And in the Divine order he who is given the job is completely free to work as he thinks fit; i.e. he is free to adopt suitable methods to do the given work. The accomplishment of the work involves both destruction and construction. Therefore, such a Master will be having command over the destructive and constructive powers of Nature and is free to utilise those powers to complete the given work. Babuji, in some of his writings has given indications of the presence of a special personality in our midst, who is working to effect the change as required by Nature. That special personality has got Absolute freedom to utilise all the powers of Nature, as he thinks fit.

Nature is a wonderful workshop. There is a world of metaphysics operating behind this physical world. To describe that world in terms of this world is almost impossible. Nevertheless there is a parallelism between that and this. Hitherto this parallelism was utilised in cleaning and purifying this world to attain the purer and brighter worlds. Thanks to the invention of Sahaj Marg, a direct access has now been made possible through transmission, to the brighter world. No longer are required the tedious and laborious and many a time self-defeating practices to proceed on the spiritual pilgrimage. One can straightaway take up the journey with the help of transmission and the journey can be quickly completed also, if one desires, through transmission, and that too quite safely and easily. All the whirls and pitfalls on the way are either cleverly

circumvented or crossed over, with the least pain or danger.

The help of transmission becomes absolutely necessary at higher stages in spirituality. The higher conditions are too fine and too subtle to allow a man to rise to still higher levels by his own self effort. They are slippery too. Every moment there is the likelihood of fall. The help through transmission alone can maintain one on such a condition and can help him to rise to the higher levels. The method of transmission also is still refined at such stages. In fact, the transmission is received directly from the ultimate source within. The ultimate condition of the transmitter is realised in one's own heart and the transmission is got directly from the Absolute base within. This topic is likely to create confusion if described further. Suffice it to say that the differences created in one's thought between the Lord, the Messenger and the ²Dv^otee fade out. One enters the sphere of the Centre where one's very being depends on transmission alone. No other method, puja or worship can be of any utility there. Everything is dropped off. The structure falls down. If transmission is not there, one is likely to be shattered to pieces, at such higher stages.

That was the reason why man's highest approach was hitherto limited upto the finer-most condition of egoism. To dissolve even that shred of egoism while still living in this body is impossible without transmission, although much lies ahead for man to attain. The practice

of transmission has made it easy for man to attempt to gain still higher levels of being. He can safely enter the sphere of splendour and can even cross the seven rings of splendour and start swimming in the infinite ocean of the centre through the help of transmission while still living in the mortal frame.

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STAGES OF SPIRITUAL EVOLUTION

A stir in the ultimate has been the cause of this creation. The highest approach possible for man is to attain that condition which was his at the time of creation. Immediately after the stir or a sort of Explosion or a kind of Great Impulse, the Divine currents or stream or Vibrations started to flow. The flow of the currents took innumerable shapes and forms. Inversions, complexities and formation of knots were the natural results of the flow of the currents. The tendency of the flow was downwards, i.e. from a higher level to a lower level or from subtler condition to grosser condition.

The power of that original stir was partaken of by all the beings created. Man got the lion's share because he was connected more with the Centre or the Ultimate. In him, too, the creative power worked to form knots, complexities and grossness. But man's inner formation was in the opposite direction to that of God's creation.

The resultant strife helped still more to increase his inner complexities and perversion. The drama of the Almighty's creation will be over when the force of the original stir is completely expanded. That state is called the final Dissolution or Mahapralaya. Similarly, man's own tiny creation can be dissolved when the power of his thought is taken away from it. This is called the individual's pralaya, or the dissolution of the individual. What remains after it? Only that which is the Original.

This turning away of man's thought from his own tiny creation can be effected by some specific methods of Yoga. The result will be the commencement of his reverse journey towards his origin. All the higher approaches lie between his present gross condition and his Original state. When a person forms a strong will and determines to attain the real goal of human life with faith and confidence, he has already come to a higher level of being.

The region of Heart is the play-house of the entire drama of life. The heart can be broadly divided into two parts, namely, the upper or the brighter part and the lower or the darker part. When a person takes up the path of spirituality his journey commences in the upper region of the heart. He gets the experience of the Divine Light pervading the entire universe or every particle emitting the Divine Light. The superconsciousness of the heart region also is activated. It may take many years to complete the journey of the first point of the Heart region. By the help of transmission the

journey can be completed as quickly as one desires. After merging in or acquiring oneness with the condition of that place the student can move towards the right side to the next stage of the Heart region, which is called the seat of Atman. The characteristic of this place is the Divine Peace or silence or Tranquility or Bliss. There are other points which are described in detail in "Anant Ki-Or" and other publications of Shri Ram Chandra Mission and other mystic literature.

Every transitional phase from one stage to the next higher stage is full of restlessness and pain. Nevertheless this pain is very sweet and welcome. After the restlessness, comes a condition of comparative peace and bliss. The experiences of certain divine conditions like the state of Divine pervasiveness, divine bliss, the integralness of existence, the state of oneness go on repeating in subtler and subtler forms. Simultaneously the experiences of this world go on gradually fading out. It means that the heart has stopped taking impressions of the worldly matters.

No doubt, at higher approaches man is still busy with the worldly activities. He is quite a normal person for all practical purposes. Yet his attachments from the world are completely loosened and at a still higher level he feels actually the strings snapped off. Although he is doing all the works of the world, yet he is in a state of wonder as to how all the works are being done by him. He feels as if someone else is doing them.

When one rises above his body consciousness, he feels as if his own body is that of somebody else. When he rises above the soul consciousness, he feels as if he is lost. When he rises above the consciousness itself, he is no longer there and only That remains which is his ultimate source. He is now swimming in the Central region.

When one gets established in Yoga one automatically gets the essence of all of that with which he is united. This union or attachment is developed by the process of thinking only. It is a matter of every day experience that the outer form of a thing comes into view on the first observation. On a closer examination its qualities begin to enter into one's awareness. If the observation is still continued, its subtle form alone remains in view and further still, only the idea remains. This means that the deeper layers of the consciousness of the observer are progressively affected and activated, and finally the union is established. If this method is adopted with the Divine Being apparently in a human form, one goes on progressively, getting united with That. In Sahaj Marg, this process is accelerated very much by transmission.

The higher approaches in spirituality are nothing but subtler and subtler levels of being. In proportion to one's height of approach, his power of thought becomes strong. A skilful Master cleverly directs this increased power for pushing the disciple to a yet higher level of being. The help of a competent Master becomes

absolutely necessary at higher approaches because, there, conditions are very slippery and every moment there is the fear of a fall. Due to immense power of thought the temptations to use it for the fulfilment of some silly desire or other becomes irresistible. Only a capable Master can skilfully handle such powers which are meant to be utilised only for the purpose of God, or for the Divine work. Therefore, it is always beneficial for an aspirant to be unaware or to remain unmindful of his powers by surrendering himself completely to the will of God.

The capacity of human thought is indeed very great. When man takes up the observation of the physical world, his knowledge of it expands to such immensity that he considers this worldly existence alone to be all-in-all. When he looks to the power of his thinking he concludes that the entire Existence is made up of thought alone. Every field of the activity of his thought goes on expanding very vastly. In Sahaj Marg his thought is made to get linked up with his Origin; therefore he is not allowed to stagnate or even to expand at any level during his journey until he reaches the Goal. Nevertheless when he takes an occasional side-long view he finds the brilliance or dazzle of the brighter worlds to be too charming to rise higher. At such times the help of the capable Master becomes absolutely necessary to orient his thought in the required direction. Therefore, even the much praised and much sought-after Bliss, too, is sacrificed at the altar of the final destination.

People may not like the idea of attaining or approaching the condition which is beyond Bliss. Generally they are satisfied if they are promised the glorious condition of Existence – consciousness – Bliss or Sachchidananda. But the researches of the inventor of Sahaj Marg have opened up new vistas. Whether one likes it or not, the ultimate condition lies far beyond Sachchidananda. If by some means or the other, one attains that condition where there is neither existence nor non-existence, neither consciousness nor unconsciousness, neither Bliss nor sorrow, he would rather allow his whole body to be cut into pieces than to part with such condition.

Even in ordinary lives, one sometimes comes across examples where man, under the pressure of some strange and strong motivation, has done glorious deeds, without caring for his own safety. Saving the lives of others sacrificing his own life almost deifies and immortalises him. Whence has that motivation come ? These examples clearly indicate certain potentialities in the human being. The glorious works of the prophets, the ennobling and hope-giving words of the devotees of God, the selfless services of great men are clear evidences of the presence of some higher power in man. In a common man those powers are all almost dormant. When the power of yoga is kindled in him, all of his potentialities are lit up. He no longer remains a helpless spectator or a lifeless puppet in the drama of life. He becomes the master and a really free man to take his proper position in this great workhouse of Nature.

During his march on Sahaj Marg, one passes through different kinds and stages of Samadhi or trance or absorbancy. The feeling of being drowned in some pious thought is a common experience of almost all the beginners. The final state of being is the Sahaj Samadhi or the natural balanced mind. Man, at this stage, is although fully busy with his worldly duties and activities, yet he is completely merged in God. Apparently or outwardly he is quite an ordinary man, yet his inner condition is that of God or the perfect being. All the Divine qualities of omnipresence, omniscience, omnipotence become his, yet he is above the awareness of his own qualities. It can also be termed as the state of perfect ignorance. He is simple and child-like and very sweet. Whoever comes into contact with such a one, finds him to be his own self. His love becomes all comprehensive and knows no bounds. In short, he is released from all the finiteness and has realised the infinity.

The idea of the perfect purity of the ultimate condition has led people to develop purity in themselves. Consequently they develop the practices of purification of locale, body, mind etc. These practices are quite tedious and time-consuming. And many a time they stagnate at one level or another. In Sahaj Marg, the effect of transmission directly hits the inner most core of one's being or his causal body. The necessary purification and the introduction of the Divine Light is done at the Central portion. The practice of meditation helps that effect to grow outwards. Gradually the

mental, vital and physical bodies are affected. And finally every particle of one's being is transformed into energy and divinised. If the ascent of the aspirant is necessary for the descent of the Divine Grace, the necessary ascent is effected through the transmission of the Divine Grace right from the beginning in the practice of Sahaj Marg.

Thus, the transformation of the aspirant into his ultimate is the highest approach aimed at in Sahaj Marg. The ideal is not an un-attainable and speculative being but it is actually realised in practice by those who have undergone the training under the expert guidance of the Master of Sahaj Marg. The principle of transmission is the novel discovery or the rediscovery which has made the path so smooth, easy and natural that it cannot be believed unless it is actually experienced.



THE LIFE OF THE ABHYASI

The abhyasis of ~~of~~ Sahaj Marg are doubly blessed for their being the abhyasis and for being in Sahaj Marg. The serious student of Sahaj Marg is a shining example of a man on the path of real freedom. Soon after one steps into the path of Sahaj Marg he begins to feel a fresh breeze of freedom and lightness. The effect of transmission makes all his thinking activities serve his real purpose which is nothing short of attaining perfect oneness with God, or the Ultimate Point.

The imposition of innumerable physical and moral disciplines has provoked endless criticism. This cleverly exploits the apparent dualism between discipline and freedom or universal love and secluded life and either never leaves one free to be disciplined, or always imposes some restriction or other upon one's freedom. In the practice of Sahaj Marg this struggle is obviated by inducting a strong will and urge in the abhyasi to re-

main connected with that which is the Absolute or the Ultimate. Morality and moral living are not prescribed to create automatons but the abhyasi, finding the reflection of the ultimate condition in the moral life, automatically adopts the same for himself.

The practice of meditation according to the method of Sahaj Marg is open to one and all regardless of colour, creed, sex or age etc. The abhyasi having taken up the practice of meditation tries to become regular in his practice. He associates particular timings of the day and particular posture of his body with his meditation and associates the meditation itself with worship and prayer. Thus he constantly endeavours to remain linked up with the Divinity within himself. He always tries to orient his thought towards that alone. This attitude of his, influences his living in such a way as to make it conducive for his spiritual progress.

After an abhyasi takes three or four sittings from his preceptor, he generally feels a sort of new life having been breathed into him. An imperceptible but a very strong centre is formed in the inner most core of his being. The tendencies of his mind are no longer haphazard and wayward forming innumerable knots and complications. On the contrary, he feels that he is no longer a prey to innumerable compelling desires. Gradually the intensities of his emotions subside. The higher centre takes charge of his lower centres. He ceases to take fresh impressions on his heart. The knot

of his heart begins to get loosened. In short, the process of sublimation begins in him.

The life of the abhyasi of Sahaj Marg is a rapidly evolving life. It took millions of years, as the western scientists tell us, for the evolution of human forms from the rudimentary unicellular forms of life on the face of the earth. In Sahaj Marg a higher power enters into the life of the abhyasi through transmission and accelerates his inner evolution. The abhyasi is as if twice-born : once from the womb of his earthly mother and next from the mental womb of his spiritual mother, the Guru. The life-force in the abhyasi, is no longer a half blind, instinctive and groping entity. The nature of his consciousness, too, is revolutionised. He is no longer a limited being of waking consciousness. He lives and works in all the different states of waking, sleep, semi-sleep etc. His inner activity grows a thousand times stronger. His consciousness is no longer bound to the physical plane only. Due to the transmission of the ultimate consciousness in him, he starts taking work from different degrees of super and super-fine consciousness. His work includes both knowing and working. The knowledge of spiritual states in himself comes to him effortlessly because of transmission. He gradually learns to distinguish between the knowledge about the things and state of knowledge itself. Further on, his knowledge turns into direct knowledge without any intermediate layers of perceptions, however transparent. Consequently he is rid of all anxieties and lower-vital motivations. The life is no more a burden to bear

but a light and fast vehicle to reach the goal of human life.

Due to the special feature of the methods of Sahaj Marg, namely, the Yogic transmission, the abhyasi is neither diverted nor enticed by the various spiritual experiences on the path. He is fully aware that the end of spirituality is the beginning of Reality. Therefore, he does not confuse the means with the end. He is fully convinced that his spiritual progress is in the safest hands and in the most competent hands, too. The Master or guide is ever present for him. Just because of his utter dependence on the Master who is none else than the absolute or the one who is at the goal or the centre, the abhyasi finds that his pride and vanity have vanished, and that his grossness and inner solidity have melted away. He also begins to feel a new light having caught his attention and he is no longer able to concentrate upon his earlier silly fancies and desires. Nothing binds him any more except the attracting power of his Goal, namely God. An unconscious awareness of a Divine presence everywhere starts to automatically regulate the life of the abhyasi.

His constant remembrance of Master establishes a connection between himself and God. Since God has been conceived to be the ultimate source of all, the abhyasi begins to find a sort of divine relationship or a connection between himself and all the rest of the world. Progressing further he finds that all men and women in the world are really his own brothers

and sisters. His behaviour with others is regulated by the connection of love. His life goes on becoming simpler and simpler to get in conformity with nature. The sufferings due to ideas of jealousy, vengeance, and hatred will no longer be there for him. His sorrows and miseries are God-sent blessings for him. His austerities and penances consist in facing and enduring the ills of his fellow-beings and not in body-torturing in the forests. His wife, children and other members of his family are for him the children of God given under his care to look after properly. He is no longer deluded by the bonds of flesh and blood. His relationship with the world is now in a new light.

The idea of his being the doer of works in the world gradually changes into finer and subtler forms for the abhyasi. He begins to feel that it is not he who is performing the actions but his Master who is doing them. A great burden is taken away from him by substituting his Master for himself. This idea results in his losing the body-consciousness. Sometimes he even feels that his body is that of somebody else. He is wonderstruck. Progressing further, he loses the soul-consciousness also. The actions, he finds, are just happening. He is stupefied and is now living in a state of wonder. All this happens due to his constant remembrance of the Master. His thought, word and deed, and everything else are no longer his own but the Divine power has completely taken charge of him. He is God-possessed and God-intoxicated. Nevertheless, the

abhyasi of Sahaj Marg does not behave abnormally. He is quite a normal person for all practical purposes, but with a difference: whereas the ordinary person's living is material and self centred, the living of the abhyasi is spiritual and God-centred.

The abhyasi of Sahaj Marg does not believe that the life of a house-holder is not conducive to higher spiritual development. He aims at attaining the four-fold perfection of human life, of Dharma-Artha-Kama-Moksha. Brahamcharya is a state of studentship to cultivate the virtues based upon the Divine light. It is living and moving in God. Its essence, as commonly believed, is not a negative fight against the instinct of sex, but is a positive movement in God. Earning money to maintain himself and his dependents and to help the society, through his legitimate profession is a must for him. To adopt the life of a beggar for his living in the name of God, is to shirk away from his duty and responsibility. By intensely desiring for God he attains the state of desirelessness. Kama leads him to Moksha.

The abhyasi of Sahaj Marg starts his practice with a kind of love for and trust in the Master. Soon after that, he begins to find that he is beginning to develop love towards the entire mankind and that his trust in the Master is growing stronger and stronger. His attachment or intimacy with the Master goes on increasing to such an extent that it is no longer necessary to use forced methods, and finally it takes its natural form of connection. This growth in the depth and intensity of

his love of Master is simultaneously accompanied by a realisation of universal love. He is now living in the field of true relationship with the entire creation. He is one with Him, who in turn is one with His creation. This is the state of oneness which the abhyasi of Sahaj Marg attains so easily.

The abhyasi gradually proceeds on to subtler and subtler states of oneness where he loses even the consciousness of his love of the Master. Ultimately this relationship of love turns into its Original condition where even the idea of love also fades out of the heart of the abhyasi. The Oneness is now complete. Simplicity calmness and purity are all left behind. He is now swimming in the central region as depicted by Babuji in his book "Efficacy of Raja Yoga in the Light of Sahaj Marg".

The life of the abhyasi of Sahaj Marg is really a full life in both the worlds. He is neither an ascetic to deny the material comforts, nor an atheist to deny the spiritual beatitude. His fulfilment is had both here and hereafter. He is not a self-centred egotist to remain in an ivory tower. He knows his limitations full well and has also got full faith in his connection with one who is free from all the limitations. Thus, aware of the all enveloping existence of the One Absolute, he never covets that which is due to others. He leads the full life of a full human being without allowing his heart to be tainted and blemished by desires and consequent bondages. One should only enter this field to have the real taste of such a glorious life.

Some times an abhyasi is ordered by the Master to work as the preceptor to help other obhyasis through the method of transmission as per Sahaj Marg. The life of the preceptor will be explained in a separate chapter. At present, it is enough if it is mentioned that he still goes on leading the life of an abhyasi even after taking up the duties of a preceptor. It is only as an abhyasi that a person can attain the highest condition possible for a human being in the realm of Divinity. The preceptorship and other divine works taken up at the instance of the Master are only in the interest of mankind in general, which incidentally may contribute to some extent to the experiences of the abhyasi.





THE LIFE OF THE PRECEPTOR

The life of the preceptor of Shri Ram Chandra Mission, following the methods of Sahaj Marg, is primarily the life of an abhyasi with the added duties and responsibilities of Divine Nature. He takes upon himself the duty of helping his fellow-beings on the path of spirituality with the permission of the Master. While giving permission, the Master infills him with the necessary yogic power and some times even connects him with reservoir of Divine grace. Thus the preceptor is able to transmit to the abhyasi the required Divine impulse or the Divine energy without himself being the loser. If any abhyasi starts transmitting to others without the permission from the Master, there is every likelihood of the abhyasi getting contaminated with the impurities and his losing the acquired power which would have helped himself to rise to a higher level.

The preceptor of Sahaj Marg does not indulge in bartering away his spirituality for material comforts. He

is not a professional spiritualist. His spiritual service to his brothers is neither based upon self aggrandisement nor upon the exploitation of their ignorance for his own selfish ends. He works like the Master and is dependent upon and responsible to the Master only. He adopts a respectable and socially accepted profession, as a house-holder, for his material needs. Personally he considers himself as one of the abhyasis, or some times, at the most as the monitor of a class. The idea of his being a guru and the demand for respect and personal service from his brothers never crosses his mind. On the contrary he worships the hearts of his brothers who are full of the thought of the Master.

The preceptor of Sahaj Marg is fully aware that his preceptorship is dependent only upon the will of Master and never on the desires of the abhyasis. Therefore, he does not care for placating or pleasing the abhyasis with false show or false promises. He adopts only those methods of training which are permitted by his Master for the real spiritual upliftment of his brethren. He never compromises with the false imageries of the abhyasis who go to him for spiritual training. Since he has got no personal motives to be fulfilled by the abhyasis, he gives them the spiritual training according to his own methods without caring for their likes and dislikes. The ultimate good of the abhyasis is the uppermost idea in the heart of the preceptor while imparting spiritual training. He does not confuse the good with that which is just pleasant.

It is not intended here to describe the life of the preceptor as the ideal life of the perfect man. Nevertheless the preceptor's life does point out to the ideal or the Goal of human life. The preceptor remains within the circle of human etiquette. He does not usurp the place which justly belongs to the great Master but he is under the commands of the Master to work like Himself. Here comes the speciality of Sahaj Marg. While imparting spiritual training, the preceptor works with the full authority and power of the Master. Therefore, the preceptor of Sahaj Marg can help anybody, however advanced in spirituality, to advance still further through the method of transmission or Pranahuti. Infact any preceptor of Sahaj Marg will feel very happy to do such service to his brothers.

A preceptor of Shri Ram Chandra Mission prescribes the methods of yogic sadhana for the abhyasis in spirituality. The practices which he prescribes are authoritative and absolutely good. The Great Master infuses this authority in a person and authorises him to impart spiritual training through Pranahuti or Yogic transmission to the aspirants, according to the methods of Sahaj Marg. His sphere of work is limited in the sense that he does not invent new methods of training by himself. He just faithfully translates, so to say, the ideology of the Master. There is always the practical aspect in his method of training due to the power of transmission. His methods are not based upon sacred books nor upon fanciful theorisations, but are based solely upon the experiences and intuitions, of the perfect

Master. He knows his limitations fully well and is always dependent upon the Master.

In a limited sense, a preceptor of Shri Ram Chandra Mission is representative of the Master. Therefore, the abhyasis of Sahaj Marg are greatly benefitted by his presence among themselves. In the wordly or temporal sense, the abhyasis cannot be always in the physical presence of the Master to be blessed by Him. The preceptor obviates this difficulty. He is the immediate guide to show the way. He is the monitor of the class. He draws the attention of the Master towards his immediate associates. It may be sometimes difficult for an abhyasi to directly draw the help from Master. The preceptor can be approached very easily in such circumstances.

Some abhyasis establish a relationship based upon reverence, of course with love, with the Master. In such cases, the preceptor comes in handy for more intimate openings of the hearts of the abhyasis. This will help his associates immensely to get rid of their grossness etc., quickly. The preceptor becomes as a sort of nominal mediator between the members and the President of the Mission. He introduces new members to the Master and organises training centres under the direct instruction from the president of the Mission. If the president of the Mission is the supreme head of the organisation, the preceptor is the head of training centre. Therefore, the preceptor is regarded by the abhyasis as their fellow-guide or the companion-guide. The idea of himself being a guru never comes into

the heart of the preceptor of Sahaj Marg. The reason is that he knows clearly well who the real guru is. Generally the gurus of religion fall a prey to pride and self-aggrandisement because they consider themselves omniscient. They demand obedience and service from their disciples and put up a pose of the possessors of the powers of cursing and benediction. The main cause of such attitude of theirs is that they are dependent upon their disciples for even the bare necessities of life like food and clothing, and also that they are basically lazy, idle and self-centred. The preceptor of Sahaj Marg has got the attitude of service to his associates and surrender to his Master. This saves him from the ill-effects of the gurudom. The preceptor of Sahaj Marg, by virtue of the power of transmission, is of real spiritual help and service to his associates. In short, the essential distinction between the traditional types of the gurus and preceptor of Sahaj Marg is that, whereas the former usurp the place of God to rule over their disciples, the latter takes the position of the servant for the spiritual needs of his associates.

The preceptor is the inseparable part of Shri Ram Chandra Mission. He is one with it. His identification with the Mission is so complete that his entire living is just an activity of Shri Ram Chandra Mission. It is a special feature of Sahaj Marg that the Master chooses some-one and transforms him so quickly and so fully that he unknowingly or unconsciously starts to work as an inalienable part of the Mission. No doubt, for the preceptor, the change in his own life becomes per-

ceptible after some time, since it gradually emerges to his surface consciousness. Nevertheless, the change is unbelievably sudden due to the powerful transmission of the Master. Once again, it should be stressed that the preceptor is not at all conscious of any sense of superiority or false pride and vanity. He loses his individuality to become one with the Mission. In fact, the moment he consents to become a willing instrument in the hands of the Master, his little self begins to melt away and the melting is complete when the Master starts taking work from him and he begins to work in perfect conformity with the will of the Master both consciously and unconsciously. The only sacrifice which the preceptor makes is the sacrifice of his selfishness and separatism. In fact, it is no sacrifice at all but the removal of the obstruction which lies in the path of spiritual progress. On the contrary, the sacrifice is offered by the Master of his own life-force for making one a preceptor.

In Shri Ram Chandra Mission there are two classes of preceptors namely the provisional preceptors and the full-fledged preceptors. The very classes show that the preceptors should not be taken as perfect beings. It has already been explained in the beginning of this chapter that the preceptor is only an abhyasi or a student with an additional responsibility of helping his fellow abhyasis through transmission. Many a time, his associates find the preceptor as one of their own brothers. They do not expect from him the same perfect guidance as from the Master, because of his closeness

and intimacy with them. But the fact is that the abhyasis get the benefit from the preceptor to the same extent as they get from the Master. Nevertheless, having regard to the thinking capacities of his associates the preceptor of Sahaj Marg automatically assumes only those spiritual levels which are just necessary for the abhyasis at different points in their progress. By stressing upon his utter inability to wilfully do the materially beneficial miracles to his associates, he very cleverly adjusts their out-look in the spiritual field towards proper direction. By leading just an ordinary and simple life of a house-holder quite similar to those of his associates he very beautifully creates immense self-confidence and strong determination in them for self-realisation. By constantly referring to Master he infuses the abhyasis with the great virtues of renunciation and discrimination. By conducting the satsang regularly, he takes the abhyasis to the finer conditions of spiritual life.

The minimum spiritual level of the preceptor of Shri Ram Chandra Mission is the Brahmand Mandal or the Universal and cosmic existence. One is permitted to impart spiritual training to others, only when he is taken upto that level. Only then, he will be able to guide others on the path of spirituality correctly. The Brahmand Mandal is the purely spiritual sphere or region which is almost the causal region of this day-to-day ordinary material world of ours. The events which we perceive happening in this world are the final grossest forms of the cases already occurring in the Brahmand Mandal. Therefore, one who has got his approach upto that "world"

can have control over the circumstances of this world. But this power is normally reserved for only one special personality at a time. The preceptor will unconsciously catch the signs in the Brahmmand Mandal and prepare himself and his associates for the inevitable happenings. This power of the preceptor should not be confused with the power of astrological predictions which is based upon material observations and probable correlation. The power of the preceptor is based upon his direct contact with the cosmic forces. No doubt, the preceptor can exercise his will-power to effect or affect the circumstances, by virtue of his connection with the special personality, but he seldom does it by himself because he has surrendered to the Master completely and is always waiting for the commands from the Master. Whatever power he possesses, the preceptor is absolutely free to use it for the spiritual benefit of his associates in whatever way he feels fit. This freedom is given to him by the Master so that the preceptor may discharge his divine duties in this huge workshop of Nature promptly.

When the preceptor gets sufficient experience in and also gets accustomed to the use of the powers in the spiritual field, the sphere of his activities grows still more. Along with it, his duties and responsibilities too get multiplied. He gets further directions from the Master for his work. Apart from his routine duties of imparting spiritual training to his associates he may take part in some work in the universal scheme of Nature in accordance with the will of the special per-

sonality. The performance of such duties in the work-house of Nature requires sometimes unlimited power which Nature bestows upon him. These duties also go on increasing with consequent increase in his powers. At such levels, the preceptor's life will be a Divinised life, working for the Divine purpose alone. He is no longer bound to the earthly pulls. He is now one with that which is the cause of the entire existence. His thought is now born in the reality itself. By this time his abhyas or the spiritual practice or sadhana is almost over. The worship is dropped off. His tiny creation has vanished. There is nothing left for him to attain. He has, in short, attained the goal of human life.



THE FORM OF DIVINISED LIFE

A bold speculation or a brilliant wishful thinking by some highly intellectual persons has produced a vast literature about the shape of things to come. Religious philosophies as well as the social and political philosophies have described wonderful dreamlands which are to come in future. Almost all of these Utopian fantasies suffer from the serious defect of sounding improbable or at least unrealisable in one's own life-time. Thus, it is no wonder if some wit has described the interest and belief in such literature as "escapism". Therefore, Sahaj Marg asserts that it is possible for every sincere sadhaka to attain the highest ideal or the goal of human life during his present life-time alone. This should naturally encourage the seekers to take up the practice of the methods as propounded by Sahaj Marg.

At this stage it becomes necessary to observe one who has reached the destination. When one person can attain that condition, there, naturally, ought to be some more who might have reached that or near about that. Consequently, a form of Divinised life can be observed in the lives of such personalities. Here, a word of caution becomes imperative. The person of Realisation

does not wear a label or carry any insignia to indicate his qualification simply because the general tendency of the ignorant persons is to take the idol for God. In India we have observed the infernal levels to which the Ochre-coloured robe indicating holiness, has been degraded; or the silly ornamental caste-marks can be taken as another example.

A perfectly regulated and well balanced mind is the first necessity for the Divinisation of man. In that condition the life of the individual is one with the universal life. Since the Divine principle has descended into the life of the individual, its light helps mankind for its further ascent into the kingdom of God. The nature of light is to disperse darkness and when all impurities are removed, the light assumes its original nature of colourlessness. This colourlessness may sometimes be mistaken as darkness. But there is great difference between the darkness due to the obstructions, the dazzle due to impurities and the pure colourless light.

A person who has regained his original state which is the pure primary vibration—The Naked thought—is fully aware of the potentialities of thought. Consequently he utilises the power of thought most effectively. He knows how the Original Power has been the latent cause of the entire Reality. In fact, he sees little difference between the Central Thought and the Reality. Thus all his activities descend from the Central Source into the realm of Reality and further on into the spiritual field which is the immediate causal field of this temporal existence. Such being the case, his thought,

word and deed are in perfect harmony and in conformity with the will of God. All his works become part and parcel of the Divine work. His utterances are the same as that of the seer. His thoughts are none but the original vibrations. In short, he is living in the kingdom of God. Such personalities bring into this world the influence of the Brighter world with which they are continuously in contact.

The major part of the work of such personalities who have evolved to a very high degree of spirituality, consists in helping mankind to evolve to nobler levels of being. It is a two-fold activity namely cleaning or purification and attracting towards God or Divinisation. The detailed description of their activities is likely to confuse ordinary readers for whom it is very difficult to imagine differences in one great harmony. Although the head, the heart and the belly are at different levels in the human body, yet each is no less significant than the other. Due to their connection with the ultimate principle, they automatically work in perfect harmony and for mutual benefit towards the fulfilment of a purpose apparently unknown to them, nevertheless a purpose very pressing indeed.

The processes of taming the animal in man and the awakening of the sleeping beauty in man are the inalienable functions of the form of the Divinised life. The moment one comes into contact with such a form, he begins to feel the fragrance of his own inner self. He is drowned in a secret awareness of his own original state. The latent desire to return to his homeland

starts to manifest in him. His own life starts to get divinised. The divinisation is contagious.

It has been the human endeavour to evolve to higher levels of being. In ancient India, the theory of such evolution was well-known. They even thought and attempted to reduce the spiritual evolution to biological level. But the biological law of the recession of the dominant qualities has frustrated their great experiment. The disciplines necessary to bring out or even maintain the Divine Light in man could not be maintained biologically due to the simple reason that biological evolution helps in the evolution of the animal, whereas strict disciplines are necessary for the taming of the animal. In the struggle between the biological necessities and the spiritual disciplines necessary to maintain the Divinised forms, the Varnashrama Dharma, the forms of the caste and the duties of the individuals, deteriorated and almost collapsed. If the rights of the four castes have taken up rigid forms, the principles of Ashrama Dharma have gone with the winds. Practice vanished and only the grotesque forms of the theories remained grossened and solidified.

Based upon the same theory of evolution, a great yogi of India has attempted to bring down the supra-mental force to help the evolution of mankind during the first half of the present century, but unfortunately his lifespan was too short for the achievement of his aim. In Sahaj Marg, realising that nothing short of the Ultimate Consciousness can work flawlessly for the divinisation of man, it is utilised; and the divinised

form of life is attained through transmission of that Ultimate force or consciousness or principle.

The divinised form of life is a dynamic movement in the "kingdom of God." The governing principle in its comparatively grosser form is pure love springing up in the region of Heart. It is the reflection of the Ultimate force. Any other power is inferior and grosser as compared to this force of pure love. Much has been written in praise of Gnana or knowledge, in the books of philosophy, religious or otherwise. If some have praised yoga of Karma or action, some others have advocated the yoga of Bhakti or love. Sri Aurobindo has attempted a brilliant synthesis of all these three i.e. Gnana, Karma and Bhakti yoga. In Sahaj Marg, however, all these are grosser activities simultaneously operating under the great motive force of pure love welling up in the region of heart, which in turn, is the grosser reflection of the Ultimate force which is the basis of the Divinised form of life.

The disciplines necessary to maintain the Divinised form of life are automatically inset in the system of Sahaj Marg due to the method of transmission of the Ultimate principle. This is the reason why there is no possibility for any curvature to set in there to cause a fall or degradation, as has been the case with all other methods of Divine pursuit hitherto followed. The primary cause of degeneration in any system can be traced to the laxity in discipline in the followers. This laxity comes in because all disciplines are external impositions. A system of practice with such an inbuilt

mechanism as to automatically introduce the necessary disciplines in the life of the follower was absolutely necessary for the proper evolution of mankind towards the Divine Life. The method of Sahaj Marg fulfils the need of the day as well as the eternal need of the human heart and soul. The possibility of turning Divine is thrown open to every man who-so-ever desires to adopt the Divinised form of life, thanks to the discovery or the invention of this unique method of spiritual practice carrying the name of Sahaj Marg. Every one's life can be immediately divinised if he or she wills and comes into contact with the form of the Divinised life. The speciality of this possibility is that it can happen in one's own life time, even immediately and there is no need for any body to wait for ages and lives after lives for the advent of a utopia or a supramental being in the very remote futures, which involves attempting to immortalise one's physical form and body which again leads one to extremely ridiculous and absurd situation.

Increasing complexity appears to be the main feature of the biological evolution as expounded by the natural sciences of today. Man's innate urge is not to get still more complicated but to get out of all the complexities and arrive at the simplest state possible. This simplicity is fully realised in the Divinised form of life. All complexities in the heart are totally washed out. The knot of heart is rent completely. In the system of Sahaj Marg even the tendency to develop complexity is rooted out. Man begins to live in the region of the **Ultimate** centre-point which is the ultimate simpli-

city itself. This is a state of realisation which cannot be described in words.

The Divinised form of life is the clear and perfect ray of the Ultimate source or the centre. All the activities and the movements of such life are the twinkle or flicker of the original condition. Each movement points to the original and reveals the Divine glory. Each activity reminds one of his own real homeland. All the barriers vanish. The purpose of the Divine is fully realised in man and the goal of human life is attained.

Total absence of miseries and sufferings and evils and hostile forces, is un-natural and improbable. In the Divinised form of life, however, they take up new light. Proper attitudes are automatically developed to face and conquer the hostile forces and to endure and even enjoy the miseries and sufferings. They no longer remain as the problems to be solved but are seen as the natural consequences of actions and reactions. The play of the Divine becomes too obvious to be deceived. The Master-hand behind the entire phenomena is fully realised. The struggle is no longer a half-blind and groping one but a purposeful activity for further expansion into the infinite, the kingdom of God.

All this is not only the great promise of Sahaj Marg but also easily and quickly realisable state. People who have taken up this practice of Raja Yoga know this full-well and further researches are going on in this field by those capable of doing so. I hereby invite all the readers to verify this for themselves by taking up the practice.

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