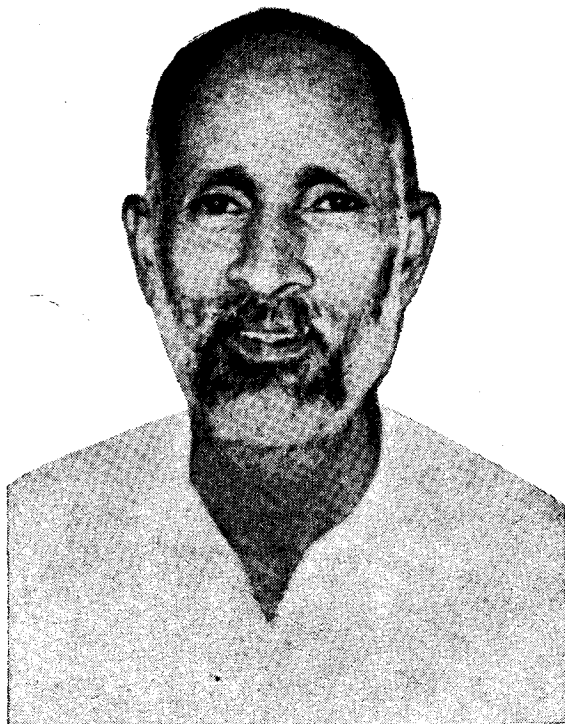


75th BIRTHDAY OF  
**SHRI RAM CHANDRAJI MAHARAJ**



**SHRI RAM CHANDRA MISSION**

**1974**

# SHRI RAM CHANDRA MISSION

SHAHJAHANPUR U. P.  
(INDIA)



## SOUVENIR

Released at the celebration of

75th BIRTHDAY OF

**SHRI RAM CHANDRAJI MAHARAJ**

(Shahjahanpur U. P.)

Founder President of the Mission

24th October 1974  
Hyderabad

## About The Celebrations

This Souvenir and today's function to celebrate the 75th Birthday of our beloved Master mark the fruition of an idea that germinated in the hearts of some of his associates about six months back. Very soon it had a snow-balling effect and clamour came from various Centres of the Mission favouring celebration of His Birthday at some central place.

Master is very reticent when it comes to any celebration involving Himself. But the joy of his associates all over the country knew no bounds when finally the green signal came from Shahjahanpur for this function. Simultaneously the idea of this Souvenir also took concrete shape.

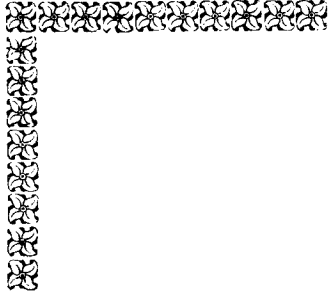
Two years back Our Master was persuaded to undertake construction of the Ashram Building at Shahjahanpur to provide common shelter to the associates of the Mission who gather there in hundreds every year for the Basant Utsava. Adi Guru of the Mission, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, was born on Basant Panchami and therefore this annual spiritual congregation at Shahjahanpur is of special significance to the members of the Mission. The Ashram Building is now in an advanced stage of construction but due to mounting costs it was felt that if friends and well-wishers of the Mission could also be approached for either donations or advertisements for the Souvenir, a sizeable amount could be raised within a short time to enable completion of the Ashram building for the coming Basant. The public response to our appeal was magnificent. We take this opportunity to express our deep sense of gratitude to all our donors and advertisers who have come forward so generously to support a worthy cause. Every rupee that they have contributed is being spent on the construction of a Shrine of Spirituality, which in days to come, is going to be the only hope for the troubled Mankind.

On this happy occasion, we express our sincere thanks to all those individuals and institutions who have helped us to make these celebrations and Souvenir a grand success. No words are adequate to give expression to our real feeling, over such a widespread demonstration of goodwill and co-operation. Ultimately only those whom God so ordains get themselves associated with such worthy causes.

**N. KUMARASWAMY**

October 24, 1974

On behalf of All Associates of the Mission

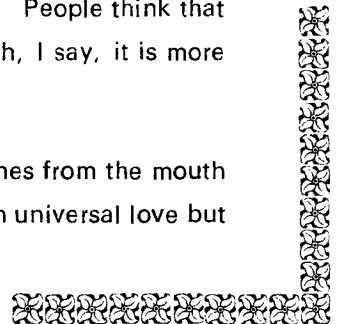


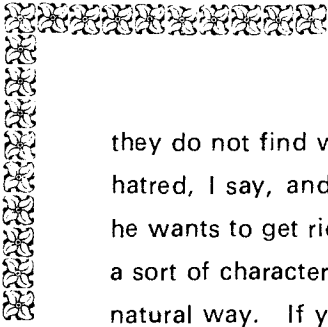
# Message

I appreciate your enthusiasm marked with the celebration of my seventy fifth birthday. If I look to myself, keeping it in view - the question arises, whether I am fit for this sort of occasion? The reply comes that it is all the power of abhyasis which is working in harmony with my inner feelings. So the credit goes to you. I am simply a toy in the hands of the Master.

Ill I was and I am weak still. But when I think of the Master, I become young with all - percolating influence of the Great. The disease is hated by all who suffer. But basically it is very purifying. When impure 'Samskaras' come into 'bhog', the eyes of the creator are towards us. It serves as a cradle for rocking the baby and we get nourished. Even when the virtuous 'Samskaras' come for 'bhog', the eyes of God are towards us. It means, we are benefitted by the disease also which takes along with it the vicious 'Samskaras'. All is the play of His love. Do not feel surprised if I say love and hatred are the same. Love is only positive thinking and hatred is negative thinking. It is very strange that people do not like to remember God who is so merciful and kind. All His actions are greatly beneficial to us. People think that remembering God is an unprofitable business although, I say, it is more profitable than the biggest factory in the world.

I feel happy when the word 'universal love' comes from the mouth of any person. Generally the saints of the day preach universal love but





they do not find ways to tell you how it is acquired. Only remove the hatred, I say, and universal love is there. Suppose a man is a liar and he wants to get rid of this habit, He should start speaking truth because a sort of character will be formed with concentration at the bottom in a natural way. If you attempt to be attentive on lie to be removed, it would indirectly make it stronger and stronger because concentration is there by which they get power. So is the case with universal love. It is there like a silk-worm in a cocoon.

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

The work of the Mission will save the humanity from its doom by carrying the teachings of Master to every heart. Mankind today is groping in the darkness of materialism. Fear, greed and jealousy have gripped the man and every sense of value is lost. Only the torch of spirituality can remove the oppressing gloom and restore the real man. Let the light of the Real shine in the heart of every one so that we may rise upto the expectations of the Divine !

*Ram Chandra*





## Address of Welcome

**Address of welcome affectionately offered on 24th Oct. 1974 by the Associates to their beloved Master Mahatma Shri Ram Chandraji Maharaj, Founder President of Shri Ram Chandra Mission, Shahjahanpur U. P. on the occasion of his 75th Birthday Celebrations at Hyderabad.**

Beloved Babuji,

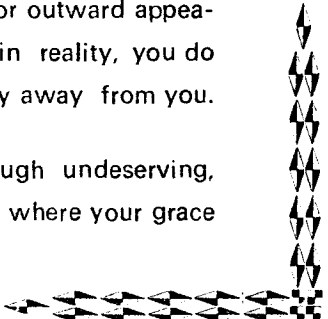
We have gathered here from all places, far and near, filled with boundless joy to have you physically in our midst on this auspicious occasion.

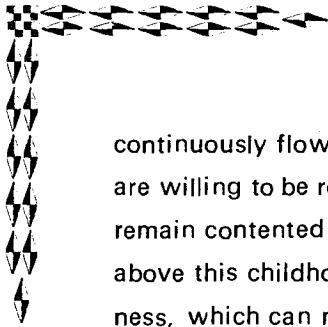
Since your recent illness, we have all been longing to see you and it is our good fortune that you have acceded to our prayers and given us this opportunity to be in your immediate presence.

While your presence can be felt, by every craving heart at any place and at any time, these physical eyes, however, do not stop crying for your physical presence. It is a measure of your magnanimity, that to satisfy this petty desire of your children, you have often taken the trouble of going to them, when in fact, it is our duty to knock at the door of your heart.

Oh Master; while welcoming you in our midst, words fail to give expression to our inner-most feelings. Even though for outward appearance, it is the home coming of our beloved Father, in reality, you do not leave us even for a moment, though we often stray away from you.

We have read the story of your "pain". Though undeserving, you have provided us with a life of spiritual endeavour where your grace





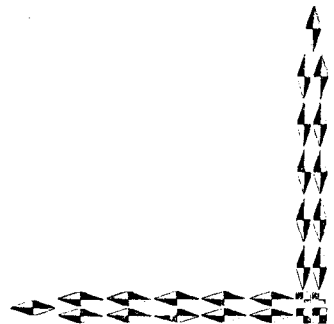
continuously flows in our direction, without much effort on our part. You are willing to be robbed of all your spiritual wealth; but like children, we remain contented with petty toys. Give us, Master, the ability to rise above this childhood into spiritual manhood. We pray for that restlessness, which can make us feel your Eternal presence ever in our hearts.

Give us that vision which can make us see our Master and our Mission as one. If we were alive to this unity, we would not have committed the blunder of throwing the entire burden of Ashram construction at Shahjahanpur on your shoulders. We realised our error rather late and this modest purse is an attempt towards partial atonement of that mistake.

You are our only God and Master. On this occasion we pray to you and our prayer is for your long life and perfect health.

HYDERABAD  
24-10-1974.

Yours forever at Thy Feet,  
Associates of Shri Ram Chandra Mission.



# Our Master

In revered Babuji's own words : "I am bound by the sacred pledge given to my Master as guru-dakshina to spread spirituality far and wide without any reserve or distinction". Such is his life-course which is one with the story of his unstinted service to the aspiring mankind. Master indeed belongs to that galaxy of epoch-making personalities whose biographies are bereft of fanfare of worldly name and fame. The field of spirituality but asks for the profound. So it would be jejune to look for any routine glamour in Master's life.

## BIRTH AND ANCESTRY

The city of Shahjahanpur in the Indian State of Uttar Pradesh has the good fortune of being his birth place. He was born on Sunday the 30th April, 1899 at 07-26 in the morning (Vikram Samvat 1856 Saka era 1821, Baisakh Badi Panchami) samay 4 gharhi 55 pal. His father was Rai Bahadur Shri Badri Prasad, Honorary Special Magistrate first class. His family has a hoary history dating from the time of Akbar, the Great Mughal Emperor, in whose court one of his ancestors served in a post equivalent to that of a Minister and granted the title of 'Bagara' meaning brave. His great grand father Bakshi Kundan Lal was the Chief Army Officer of Nawab Shujauddaulah and Commanded his armies in the Third Battle of Panipat in 1761. He however went over to Nawab Rahmat Khan and was killed in 1774 at Fatehganj (near Shahjahanpur) where his new master battled with his former master. This brought down the fortunes of the family until Rai Bahadur Badri Prasad, Master's father settled down to a lucrative legal practice, at Shahjahanpur after a brilliant academic career.

## CHILDHOOD AND EDUCATION

Right from his childhood Master was averse to normal routines of life. He had no inclination to eat food, and would not eat unless someone, chiefly his mother, put food into his mouth. Along with food, his mother initiated him into traditional methods of worship. His priest, also prescribed the Japa of Rama Nama. He also tried idol worship and found that it was dragging him back instead of taking forward. From the age of nine he felt a kind of thirst for reality and he remained confused and perplexed just like a man drowned in water. He then started reading the Bhagvad Gita which did not bring to his view the condition he was craving for. These routines did not quench his thirst and the period of confusion went till his age of



fourteen. He was praying all the time for a good and capable Master and had decided that if he went at all with this idea to any one he would definitely accept him as his Master.

He was an indifferent student and did not relish book-study as this tended to regiment his thoughts and originality also would be lost. He however developed some uncanny instincts so that by the age of fourteen he could know the character of man by smell of his perspiration and treat diseases by mesmerism. He was a good hockey player and captained his class teams. He was fond of riding and used to go to his office on the horse which his father bought for him.

Master entered the Civil Court at Shahjahanpur in 1924 and retired in 1956 with a record which, apart from certificates of good honest work, was conspicuous by a mention of his saintly and pious life and adherence to high principles in his day-to-day affairs.

### **AT THE FEET OF THE SAMARTH GURU**

On the 3rd of June 1922, Master reached the feet of Samarth Mahatma Shri Ram Chandraji Maharaj of Fatehgarh, happily bearing his own name. When he sat in meditation there he found a condition highly convincing to him. Immediately the thought arose in him: "I have found the Master". And from that day commenced a relationship between them unparalleled in the annals of spiritual Sadhana. In Master's own words: "I was blind to every thing except the one I sought for. He was to me all in all, his image alone was implanted deep within my heart. All that I craved for was the attainment of an end like that of His - nothing short of it and nothing beyond".

This culminated in his mergence in his master as the latter left his mortal frame on the night of the 14th August 1931, and said in a dream these words "I became 'Thee' and 'Thou' 'I'. Now none can say that I am other than thou or that thou art other than me."

### **SPIRITUAL EXPERIENCES**

Master had marvellous spirirual experiences not only during Grand Master's life time but even after his Mahasamadhi. The picture was already there; only finishing touches were needed. In 1924 he felt an ubiquitous force present in every animate and inanimate object and particle. He was drowned in a sea of wonder. He felt God pervading over everything like broad day light.

On the morning of 15-8-1931 he found a great flow of power within and outside him which his voice assured had been bestowed by his Master. This was the usual system of transferring of power adopted by saints of calibre. It was in fact the merging of the Master into him.

On October 12th 1932 he felt his Master transmitting to him in a dream. He felt two jerks of very strong force. In the first he found his body overflowing with

spiritual energy from top to toe. In the second he felt his heart being overfull was almost on the point of breaking down. The third jerk might have ended his life but he prayed to Grand Master expressing his inability to bear any more.

In April 1944 he prayed to his Master in the brighter world for several days continuously to show him the light which Moses is said have seen on mount Sinai. He was kind enough to accept his prayer and showed it to him. It happened in the night at about 2-30 a. m. in the waking state. The light was enveloping him all round to a distance of several feet.

On August 14th 1944 he devoted several days in praying to 'Lord Krishna' to reveal to him the vision of Virat Roop as shown to Arjuna. The prayer was granted and He appeared to him in his vision showing the full view of Virat.

### **CRUCIAL TESTS**

Grand Master continued to transmit to his extraordinary disciple and representative in dreams till the time for his active work came. The year fixed for his appearance on the arena of spirituality with complete powers was 1944. The succession was not automatic. Master wrote to Shri Sripat Sahai of Allahabad that anyone who could satisfy all the following four tests should be taken as the representative.

1. The worst abhyasi with the preceptor be prepared in a minute so that he may do the training of his Master.
2. All the approaches be given which are possible for man, in a minute without death occurring.
3. To bring the whole world under trance in a minute.
4. Any place may be charged in a minute such that whoever meditates there may come into that spiritual state.

None accepted the challenge. They knew his command of powers. He became the Successor and representative of his Master and established Shri Ram Chandra Mission in His memory and name on the 31st day of March 1945 with himself as the Founder President.

### **BOOKS AND SPIRITUAL MINISTRY**

Books have come from Master's pen uninterrupted from 1946 and continuing still, the latest, "Autobiography of Ram Chandra" having been published and released on the Basant Panchami eve of 1974. Seven in number, these are concise but treat of profound subjects and problems besetting the aspirant world. His magnum opus is the "Reality at Dawn" published in 1954 and very widely read. Apart from books Master has contributed at the rate of one leading article to the Sahaj Marg Patrika, a bi-monthly spiritual Journal being published from 1957.

Master has inspired the construction of Yogashrams in important cities of the country for the convenience of the devotees either gathering for the weekly Satsangs

or assembling for periodical discourses by preceptors or others of note. The cities so served are Hyderabad, Tirupathi, Raichur and Channapatna (which have buildings of their own) Vijayawada, Tiruchi, Madras and elsewhere; where preceptors have donated spaces from their own residences. An imposing Yogashram, surpassing these all, is nearing completion at Shahjahanpur which is the Headquarters of the Mission.

Master has created a cadre of preceptors in order to train the many abhyasis under his care not only throughout the length and breadth of this country but abroad in a dozen hub cities of the world. The foreign lands covered are Great Britain U.S.A., Canada, Italy, France, West Germany, the Benelux countries and parts even of Africa. There are in all ninety training centres served by one hundred and seventy five preceptors, Indian and foreign, working under his authority and direction.

True to his promise of guru-dakshina stated at the outset in his telling words, Master has undertaken many tours throughout the country. He has also gone over to three continents, this tour extending from 20th April to 4th July 1972. He has opened more than a dozen centres and created a score of preceptors during this tour abroad.

## **THE BENEDICTION**

Master's Autobiography mentions an aspect germane to all endeavour which should be an all-time directive to his associates all over the world. His own words: "I am telling the secret of success in all matters. Remove doubts and develop confidence in yourself, you will succeed in all pursuits. Really speaking if any body wants to poison his will he should create doubt in himself". During the thirty years and more of his spiritual Ministry, Master has brought many a souls to fruition and his standing assurance is that he has a keen desire to pull up every one nearest to the centre and enable him to wear the last covering like himself—benediction seldom made. On the perennial scene, Master has added statures and brightened corners, which were dark with the concepts of punishing flesh for perfecting the soul; austerity mortification, stoicism, ceremonial cruelty and the like. Taking the secular with the sacred in one sweep, he has inspired the householder with cheer and duty as but divinely ordained. He has relieved aspirants from the horrid postures constructed by the neophytes of religion and philosophy on what are but natural inescapables like mind, ego, maya, kama, krodha, and so on. He has made of Sahaj Marg Yoga and philosophy a prospect for world heritage and not of any one country in particular. And for such Yeoman service lasting over thirty years, our Master remains the very picture of simplicity and humility. His natural courtesy and courtliness, his unflinching love and grace, perhaps excelled only by his speed and power of conveyance of the ultimate, make for a rare combination of the old world verily and value with present world positivity and performance.

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## Flashes From Master's Messages

**M**an is an epitome of the Universe. He is bred to have union with Reality from which he has emerged. Nothing in him is originally wrong or bad because the Great workman, God could not have left anything wrong or wanting in him. He has brought with him the very essence of Divinity and so should try to keep close to it in order to give freedom to his thought for absorption in the Infinite.

2. God is simple and extremely subtle. In order to realise this Subtlest Being, we must take up means which are fine and subtle. The difficulty arises only when intricate methods are applied to the solution of this simple problem. In other words, they apply huge cranes for picking up a small sewing needle.

3. If you really aspire in good faith for the attainment of the Absolute all that you are to do is to turn your attention that way with full sincerity of heart linking yourself closely with the one Ultimate Reality. The Divine current will readily begin to run through every fibre of your being kindling the feeling of true love and devotion in the heart.

4. The temple of spirituality is erected by the instruments of service and sacrifice on the foundation stone of love. Love, faith, devotion and self-confidence win the race for God.

5. There are many among us who have the idea that knowing of God is enough. This is a wrong conception. Having God is the real subject of Spirituality.

6. If one makes up one's mind to taste the nectar of real life no power whatever (Maya or anything) can check him off from his determination.

7. The glory of God is reflected only in the heart which is pure like a mirror. Such a one is blind to the charms of the world, is inspired with one object and one purpose, and thinking all the while of that alone which may be helpful to him in the attainment of the Goal.

8. We should always go with speedy steps without resting even for a while until the end is achieved. When a man has found the right path he should not be away from it at any cost. One should tread on it with faith and devotion. Then all sorts of worship, besides what he is told by the Master should be given up and treated with indifference.

9. The training under Sahaj Marg starts from the Karan Sareer or causal body where the impressions are in seedling form. The thoughts which come to the abhyasi are not stopped, but every centre of the nerves and the bottom of the mind lake (Chit) wherefrom the waves start are cleaned. This is a simple and natural way to remove the poison at the root and restore the lost harmony.

10. We have set up a tiny creation of our own in the form of our individual material existence, having layers after layers of grossness and opacity. What is now to be done is to shatter off these layers of opacity one by one and assume the absolute state as we had at the time of creation. We are, so to say, to dissolve this tiny creation of our making or to unfold ourselves. This is all the gist of the philosophy of our system 'Sahaj Marg'.

11. Under the Sahaj Marg system of training, the action of the mind and senses is regulated in a natural way so as to bring them to their original state, just as it was when we assumed the human form for the first time. When the individual mind is brought to the state of Cosmic mind, the Manas assumes its real form and begins to give proper guidance. Not only this, but the lower vrittis which are working independently are subjected to the control of higher or super-conscious centres. Their perverse action is thus stopped. The higher centres in their turn, come under the charge of Divine centres, and in this way the whole system gets divinised.

12. Light means the loss of weight of one's thoughts. If the abhyasi begins finding himself lighter and lighter, it means that he is progressing because he is going into the state that God is in. We should become as light as cotton so that we may start on our flight towards Him with the help of a single push from a capable Master.

13. There are two aspects of Sadhana. One, abhyas or self-effort, and the other, Master's support. Abhyas is only the means for making oneself deserving of Divine Grace which is directed towards the abhyasi through the medium of the Master. One must never be disappointed of the Divine Grace. When you have played your part well, the Ultimate cannot fall short in playing His part. Such is the justice of Divinity.

14. God is the Supreme Master and His will must be carried out without question and in all respects. We should think ourselves to be a bankrupt and remain ever busy in His worship and devotion, not minding the interruptions and disturbance that come in our way. Dogs bark but the elephant goes on paying no heed to them.

15. The abhyaṣi must meditate on heart at the point where he feels beatings, feeling the Divine Presence within. He has to have a mere supposition of light and

not exert to visualise it in any aspect of luminosity like the electric or moon light. He has just to think of Divine Light. Otherwise the light appearing will not be the real but that which he has projected himself. The real light carries with it no idea of luminosity. It has the dawn colour. Under our system, an abhyasi no doubt sometimes sees the light. But the glittering light always appears at the beginning when matter comes into contact with energy. In other words, it is only a clue to show that energy has begun to work. Light not being our goal (which is beyond light or darkness) the vision of luminosity within or without is not an indication of the attainment of Realisation. If you secure even a temporary lull in meditation, it means that you have gone a step further on the path.

16. Serious difficulties arise when meditation is practised independently in accordance with the methods picked up from books. Meditation is not a mechanicalness of posture or the mere act of closing the eyes. Nor is it an act of concentration or control of mind; it is not also the suppression or strangulation of mind. It is regulation of the mental tendencies. In fact, the mind which in its primordial form was pure and regulated has, in its present state, been spoilt and polluted by the effect of our thoughts and actions. It is now our responsibility to mend and correct it.

17. The easiest and surest means to achieve the end is to surrender yourself to the Great Master in true sense and become a living dead yourself. This feeling of surrender, cultivated by forced and mechanical means, seldom proves to be genuine. It must develop automatically within you without least strain or pressure upon the mind. Even if the knowledge of the fact is retained, then it is not true form of surrender. When surrender has been true, you will be in close touch with the Real all the time and the current of Divine Effulgence will continue its flow to you without a break. For the surrender of the heart in the easiest way, one has to sell his heart or make a gift of it to the Divine Master. This will bring one to the state of absorbency in the Infinite Reality. For this only an act of will is required. The lighter and finer the will, the more effective will be its working. An act of will lying in the form of a seed of an insignificant volume in the deeper core of consciousness shall soon develop into a fullfledged tree stretching its branches all over.

18. In our Mission, the Reality is infused at the first stroke of will through Master's Pranahuti. This serves as a seed to flourish in the long run. Pranahuti continues to protect it from scorching winds and helps it to grow. The abhyasi waters it by constant remembrance. The habit of constant remembrance is easily formed if we remember that all we have in this world has come from God. Therefore any service we do or any duties entrusted to us should be taken as the order of God, regarding ourselves in duty bound for it. Before taking up any work, if you

think of Him for a while in the sense that He Himself is doing it, constant remembrance of the Great Master will develop in due course of time.

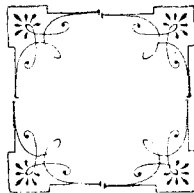
19. Every river joins itself with the ocean losing its own identity. This is a destined course. So every aspirant must seek a capable Master and form a working identity with Him.

20. The Divine lamp gets lit to light up the whole world at one time, on rare occasions only, when God so ordains it. It has now come down and is aglow all around. This is the time for you all to join together to make the most of the opportunity. Nature, with her hand outstretched, is eager today to take you in Her lap. Divine grace is flowing with full force. Such a time as it is today may not be repeated again during the course of thousands of years. Even a little sacrifice today may count much in bringing forth the greatest result.

21. Everyone must be prepared to meet his end. That means he must attain the highest spiritual level as early as possible so that he may not have to regret when his end comes. God realisation is not at all difficult provided one diverts his attention to it in the real sense with faith and confidence, resigning himself completely to His will.

22. My desire is that all of you should wear the last covering. I am keen to pull up everyone nearest to the Centre. The highest approach is not so very difficult under the efficient system of Sahaj Marg. I strongly affirm that such a masterly type of spiritual training cannot be had anywhere but in our Sanstha which runs under the kind grace of my great Divine Master. It is certain that the followers of such a highroad to Divinity have ever been few at all times and in all Yugas. Only those who are destined for liberation are attracted to it with eagerness and zeal.

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## Mid-Worlds And Guru

*(Dictation by Master originally in Urdu)*

**G**od has created innumerable worlds and has kept them connected to one another by what the people of western civilization call as the Power of gravitation. The connection or attachment which is common in all is itself supported on something else. That is, the attachment of all having mutual attachments is with that Big thing which is the cause of all and which is attached with its material cause. It is the state of this great cosmos in which all things are manifested maintaining their connection with their origin and are holding each other together. The origin of all these is the same one only. And the Origin of man too is the same which is of all these. But God has compounded him into such a mixture that all these practices are included in him. That is, he has been formed with those things with which these worlds are made. In other words all these things are in him and such a power is given to him that he may shatter away any world by a mere glance and may transmit to anybody he likes. This is about the powers.

Now listen : there exists a world in each particle of man, which is connected with the lower "Chakras" of man that are specifically meant for them. This particle gives them power. And when the reservoir opens up, that very thing gives power to the world, the mixture of which exists in man. Their (the Chakras) connection is with number of small worlds and these worlds become hindrances for onward march. When man starts to attain his approach beyond this, it means that he has crossed those places (i. e. worlds) which are in between two Chakras. Now, the question arises as to when can a man cross these middling things. It can be only when he completes the Bhoga (suffering or undergoing the experience) of that place, and similarly the places beyond them too are crossed over when the Bhoga of those places is over. This takes ages. Cracks build up in them when a power specially helps him, and when it diverts that power of gravitation with which everything is tied up and the essence of which is in man, towards another direction. This power can be only in such a person who has risen very high,

There is materiality in this power of attachment and that power of attachment by which these things are shattered has got no materiality. That man is very successful who is free from this materiality. Now the question is how to take help from that power of attachment. The answer is to develop the connection with him who



has got such power. The connection is also called attachment. Love is its good translation. Therefore, it is evident that these things which are obstructing his onward march can never be removed unless he develops the attachment with that big thing which can produce cracks in them or else he should develop such courage in himself as to cross over those mid-worlds. But it is inevitable to undergo a revolving movement while making the crossing and it is impossible to ascend unless the Bhog is completed.

That great power can be such a one who has clearly established himself into the region of the Origin or Real Source. Do you consider it essential to go to such a person to have training? If so, he has to be called as the Trainer, even though he may be considered either the devotee or the master. You may consider him either as the brother, or as in any form, the meaning and the thought should be this alone; that is, he whom people call as the Guru. The position may be considered in any form, the real point would be this only.

This has been dictated because people think (but they are mistaken) that man can give training to himself. No doubt, but only when he has got rid of these mid-worlds. The better method would be to attain our objective by taking help from our fellow beings. Dear brother, it is necessary to develop a little such attraction in himself as to make him (the Guru) turn towards your good. Payment is not the question. Love is needed, and this itself is such an instrument by which all the coverings are automatically torn off. Therefore, it is necessary to develop love and attachment with such person who has got command to form your future. Dear brother, what a fine essay has been dictated. Let it not lie in the pocket of your coat or waist-coat.

“The gist of all this said above is nothing but a complete surrender to his Master. The philosophical discourse is only to make you understand the theory and the importance of Guru.”

What are these so called mid-worlds and which are innumerable, that unless the Bhog of these places is completed the good tidings of proceeding further cannot be had, and by getting the real Guru stagnation in them is avoided, and lot of time is not wasted? People may question that it seems unnatural to suppose that there will be no Bhoga after getting the Guru. The purport is this: The things of the place or the mid-world on which the abhyasi has stagnated entrap him so thoroughly that it is impossible to proceed further without first getting rid of that network. If he tries to proceed by himself, a sort of pushing back takes place i.e. two steps forward and two backwards. It is a known fact that many ancient saints could not cross these mid-worlds; somebody stopped at one stage, another stagnated at another stage;

someone crossed a few stages and again halted. The reason was that their Guru was not possessing such a powerful will as to clean and extricate them. Those who had tried by themselves could not cross even the first stage in most of the cases. Why does Bhoga not materialise by getting the real Guru? Bhoga does not mean to undergo punishment for the wrongs or sins committed in different births. But, the wrappings and the network with which he is tied up should be made ineffective in order to proceed further on. In other words, unless the intoxication due to the wine evaporates, man can not get rid of the intoxication. ★★★



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

*Seek in you and you will find in yourself - the Master is there - but when? Only when you are not there.*

*I wish you to rob me of all that I have and in return to give me that which you possess as yours.*

— **Master**

## Master's Letter To An Abhyasi

Dear brother,

Best wishes. If there were no miseries in this world, I think, nobody would have liked to get rid of this and none would have thought that there is something else opposite to it. This shows that miseries or worries become means for his liberation. To put it in another way, they become his teacher in this educating field, and show the way.

Just imagine, how correctly the Westerners have opined and experimented that diamond is made out of coal. Rearrange the particles, its form is changed, and by keeping it in order, it remains as it were new. At the beginning of creation everything was quite orderly, but gradually the discretion to keep them in their original order was lost. We forgot to place them home. The result was the increase in the disorder. The disorder grew still more.

The reason was, mainly, when that thing came to our view, we found it in the disordered state. We saw it in such a way they appeared to be gross and solid. And we went on seeing those gross things only, and its focus got impressed upon our mind and heart. Thus, due to the influence of grossness and solidity on a good thing, stupidity grew in this also, due to which grossness developed in the instruments and the senses. This grossness was the distorted form of that thing. After a long time, at the fag end of life the layer of that grossness by chance received a shock and the base of it whose crude form was before the view, came into view. Then the idea came that in its opposite form that disorderliness can be set right. Now, how to remove that so that its opposite state, that is, the state opposite of the solidity could be created. That glimpse which was hidden inside the misery, or solidity or grossness did convince us that now we should get rid of this condition. If there were no worry or misery, how could we have wished to get rid of them? Therefore, it is clear that these miseries have really helped us to attain its opposite condition or peace.

All persons are suffering from miseries. I too had once written to my Master about my worries which were different from those of others. He has so beautifully replied as to be written in the letters of gold, "It is good to eat away the worries. The home is the school to learn patience and tolerance. To endure these things is our penance which is superior to all other kinds of penances. Therefore, repentance must be developed instead of sorrow and anger. Repentance is that emotion which makes him feel that it is really his own fault when he is scolded by others, and then compels self-control. Going into forests, adopting solitude, practice of austerities and forbearance of bodily pains, are the means of getting salvation from the worldly troubles for others, and for us the scoldings and the abuses and the ironical words of our relatives, friends and the worldly men are the penances and austerities".

*(Original in Urdu)*

# The Divine Will - Power

*By*

RAGHAVENDRA RAO, B. Sc., B. E.,  
RAICHUR

**T**he social, political and even geographical changes which we have witnessed during this century, are so rapid and great that mind gets baffled if it tries to seek the material causes of these changes. In spite of great strides in material sciences and technological fields, the fact of the tremendous will-power which is effecting all these changes is still remaining a mystery for these whose senses are always turned outwards.

To form the will to effect some change may be easy but how to make the will powerful and effective is the question for which every man wants the answer. Everyone has to find out the answer for himself because it pertains to the practical field. Never-the-less some pointers may be enunciated for the investigations into the causes of the weakening of the will-power, by avoiding which one may orient his thoughts in the right direction. At the same time a harmless presumption can also be made about the existence of an "unfailing will" by connecting his will with which, the seeker may realise the Mysterious power.

Man goes on indulging in creating innumerable desires in his heart. In fact, if he studies his own desires, he will be astonished to find many contradictions and conflicts in them. Without stopping to examine even a single desire, he goes on planning and trying to fulfill his desires. He feels happy if a desire is fulfilled and the next moment he may regret and feel miserable for that very fulfilment. He gets angry if a desire is not fulfilled and in his anger he may indulge in a very foolish or unsocial act for which he may again regret or else, the results born out of his activities to fulfil his desires, may bring him physical and mental pains and sufferings. So, the root cause of the weakening of man's will, appears to be his slavery to his own desires which fritters away his energies.

Now, shall we study the causes leading man to the slavery of his own desires? Desires appear to be born out of his concepts of happiness and misery. Due to his vanity, man never seriously questions his own pet notions or concepts. Man thinks or feels that he can be happy or miserable by getting or avoiding certain things. In

forming these concepts, he is invariably carried away or largely influenced by the reports brought in by his own senses about the external objects or stimulations. And by repeated indulgence of the senses in their respective objects with feelings of enjoyment and suffering, deep impressions are formed and stored inside his heart and mind. Thus his inner being is completely surrounded by the complex network of his own desires and impressions.

Therefore, if somehow man can get rid of those deep impressions and the bondages of his own desires, he may regain his lost will-power to a great extent. But to gain still greater will-power so that he may not slip back to his earlier slavery, because the affinity of the senses with their objects is too strong to ignore, it becomes necessary to tap the mysterious sources of the ultimate power, the existence of which has already been presupposed. The help of one who has shattered away his own network and has connected himself with the ultimate power can be of immense use, and in fact inevitable for proper guidance and support. In that case it becomes quite easy for the seeker to connect himself with such a perfect guide and to tap the reservoir of the Divine grace or power. Such a guide will at once be the Master and the power to lift the seeker up and connect him to the ultimate source. The inner network of the seeker is loosened and shattered quite painlessly and even effortlessly, by the transmitted power of the Master.

The will of such a person who has shattered away his own network, and has got connected with the ultimate power, becomes so strong as to be unflinching. At the same time when his individual network is shattered, he becomes one with or merged in the universal spirit. His will acts in conformity with the universal spirit only. He is then free to draw special power from the store-house of Nature to effect any special change in the universe. Such a special personality having command over such a special will, comes into this world very rarely, only when nature is in dire need of Him.

In fact, Master has written that the special personality has already come and that He is effecting the necessary changes in nature. Now, it is for us to link ourselves up with Him and to exercise our will-power in conformity with nature to fully participate in His Divine Drama.

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

— Master

# Diamond Jubilee

By

Kum. KASTURI CHATURVEDI,  
MODINAGAR

**T**he day has dawned with everything so overwhelming today. The growing grass, the budding twigs, the blooming flowers, the chirping birds, the dancing waves and the blowing breeze is full of enchantment today. With the rejoicings of nature, I am realizing in me a peculiar, overwhelming feeling of utmost joy and unending enthusiasm. Every beat of my heart and every breath of my being seems to sing and dance with the advent of this pious festival. All of a sudden the throbs of my heart sing out in obeisance to Him - "My Lord! the Supreme! how am I to welcome thee - I adore and bow before thee again and again" - at this very moment, I also clearly see the sky clad in blue and the earth bathed in green, however distant they may be, both looking up to Him with hopes and prayers of benediction; the deities in the heavens are showering with undaunted pleasure heaps and heaps of blooming, colourful and fragrant flowers. Who is He in whose adoration the entire nature, the self within and without is in a state of absolute self-oblivion? Should I speak out to my beloved readers, to my fellow abhyasis and to the entire world? Swami Vivekanand in one of his speeches delivered, said -

"I am seeing in Heaven that all preparations have been made, for that Great Personality is coming down on Earth. Beware - He will not come in the West but shall come in the East."

It is seventy five years today when the earth had witnessed the descent of such a sublime power. The divinity of this sublime power today has spread over from the earth beneath to the sky above, and from India to regions across the snowclad peaks of the Himalayas.

I would like to tell you, my dear abhyasis! and also who are inclined to listen to me as to who is this sublime power and who is this divine soul. I feel I will be able to place Him before you because it is He who with His unending mercy has given me the divine power to know Him and the inner-light to understand Him, some twenty four years ago, I clearly saw, with these my worldly eyes a peculiar vision amidst the wide-spread sky, I clearly observed the era of Lord Rama slowly disappearing,

the era of Lord Krishna gradually drifting away and a Divine person standing amidst the same sky. This person with a very lean physique, an amiable and gentle face with a small beard, a pious soul just sprinkling divinity from His garment. This vision took me to the state of absolute forgetfulness, for a moment, but the very next moment the vision vanished and I found myself restless to meet the Divine Man. Just on the third day I saw to my utter astonishment that the Divine Man has appeared in the courtyard of my abode. He was there at the call of His daughter. He had come to convince, satisfy and to show the divine path to those who were lost in worldiness, who were misled and misguided by baseless preachings. For an instant I was bewildered and unconsciously I thought aloud - "who is this Divine Person come down here in my courtyard?" The same moment I heard my revered father say - "Please take your seat, Shri Babuji" - It was now that I had regained my senses - this very instant I realized that here was the real aim of my life and that I had at last been able to witness the Eternal Truth. I was my normal self now, hence had started preparations for worldly hospitality of a guest in our house, but I had a firm feeling throughout that my soul had already offered its real hospitality at his feet. The greatest pleasure for me today is that the Divine had accepted my meagre inner hospitality with immense pleasure then and today too, on the day of His diamond jubilee He is accepting it with the same pleasure and honour. Blessed are these moments and fortunate is human life to have Him amidst them today. He came amidst us with a 'sahaj' path and we have surrendered our entire selves at His pious feet.

My revered Babuji! In fact what you are is not a subject of interpretations or annotations, you are just an emotional experience, real realization. But, at moments of realization, gradually I experienced that you are not restricted to your own human physique but you are a part of the infinite. On such an occasion all the divine conditions seem to assemble in the inner self and the entire seems to be overflowing with unprecedented delight; hence my Adorable! how to believe that you are just a subject of mere emotional experience? Yes, may be you are the essence, the epitome of divine experience, of realization. My beloved Babuji! not knowing and not understanding you is perhaps knowing and understanding you the most. It is not in one life that one can know you, one has to live hundreds of lives for this supreme knowledge. With all this, I find myself absolutely incapable of finally determining what you are, what is your real introduction to the world - why? Because the more I try to understand and define, the more I feel that my own self and all that is not me, gradually becomes comprehensive and colossal and I am lost in it.

With the influence and mercy of your love for me, my Babuji! my heart becomes invincible and firm, it enters the colossal and mingles with the extensive, the 'sarva vyapaka'. Your divine power then, like the power of electricity, infuses

the inner self with divine rays, the conscious human-being who has been dormant for ages, then realizes the divine enlightenment, the divine awakening, the divine urge for you. The human bathes in your sublime affection and the heart lost in worldliness now looks upto the divine, towards the sacred, and then the restless heart cries out - 'Babuji, Babuji' - it runs to you for real peace and shelter. Thus, after waking the dormant, depriving him of his restful existence, infusing in him the urge to be near you, so very near you - you disappear to some unknown place - you disappear to some unknown place - where? Who knows?

It is only at the time of the 'Holy Union' that one can realize the significance of meditation established by your divine self. The aim of this meditation is, mainly to gain your divine auspicious nearness. This nearness has ever been a boon for the abhyasi because it is then only that the scattered worldly thoughts, in the bindings of which man has been wandering for lives past have gradually accumulated and this accumulation then has been diverted towards firm and permanent meditation. It is this nearness only that has been relieving human beings from the knowledge, the feeling and the fascination of the self. Your proximity, my Lord! bestows such pleasures of Salokya, Saroopya and Sayugya salvation to the hearts of the abhyasis of Sahaj Marg, that the devotees forget their being; they find themselves present in each and every atom of space, in each and every instant of time, in absolute nature, their existence is spread out in the entire universe, still to know their being remains an unsolved task. Why is it that being everywhere and amidst everything, they are unable to find out themselves? Are they lost somewhere? Yes! in your divine and affectionate lap, where saints and sages, the sheltered, the perfect and accomplished have played and dwelt like little children, where they have gradually grown and gained all attainments and then have scattered in the entire universe as flowers of veneration.

It is true, my venerable Babuji! that it is you who dwell in the entire universe in the form of Atma. The secret of my continuous spiritual development and that of others is the constant remembrance and nearness of your lean person, a person which is away from all bindings and even approaches of Maya. Our Sahaj Marg is overflowing with your pious 'yogic-pranashakti' and it is this 'pranashakti' that is clearing our divine path of eternal progress, is rectifying us the abhyasis and it is the overflowing stream of your natural love and affection that is giving piety and sublimity to our souls; it is you who are taking us to higher and higher altitudes, upto the Lord, to mingle us in the everflowing stream of Yoga and through it in ultimate Reality. Kabir too, in one of his hymns says "Sadguru is like a pious flowing stream, when you bathe in this stream, then only does your form turn to the form of the Sadguru". So it is after such a pious and fortunate moment that the abhyasi attains the spiritual pleasure of union with the sublime, he becomes a part of the



entire universe. Fantastic is your Sahaj Marg, sublime is your firm form of meditation and unailing is the support of your 'pranahuti'. Our ego vanishes with the instant glimpse of yours and the very moment mingles with your sublime self. Blessed and fortunate is human existence.

My beloved Babuji! the philosophy of my life today is nothing but what I have witnessed in your deep philosophic eyes. It seems that only after having a 'darshan' of yours, the saints must have gained the capability to create volumes of philosophy but deep deliberation must not have been possible for them even then and the 'darshan', the philosophy of ultimate Reality must have been their philosophy in the end.

Today, the day of pious and sublime 'Diamond Jubilee' is a day, when we are attaining the pleasures of the 'Darshan' of our Lord. We carry in our hearts today, the deep desires and unailing pleasures with the very best wishes when we will be celebrating the festival of your 100th birthday in your nearness and under the affectionate shelter of your sublime self. This day of Diamond Jubilee and the awaited 100 years' of birthday to come by the grace and mercy of the affectionate capability of Sri Lalaji Maharaj is a matter of eternal felicitations and blessed good wishes to Him, to you and to all of us. Felicitations! Felicitations!! Felicitations!!!

*(Translated from the original Hindi by Dr. Bimla Chaturvedi)*

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*We have set up a tiny creation of our own, in the form of our individual material existence, having layers after layers of grossness and opacity. What is now to be done is to shatter off those layers of opacity one by one and assume the absolute state as we had at the time of creation. This is all the gist of the philosophy of our system 'Sahaj Marg.' We are, so to say, to dissolve this tiny creation of our making or to unfold ourselves.*

★ ★ ★ ★ ★

*To my view, Mind and Ego are the only two things in man—the best and the most useful. Ego refers to the real Being and mind searches it out. What we have really to take note of is their proper utilisation avoiding misuse for the sake of self-indulgence.*

— **Master**

# Doubt and Faith

*By*

S. A. SARNAD,  
GULBARGA

**D**oubt and faith are two opposite states of mind. In the former, the mind is unsettled and disturbed whereas in the latter it is settled and undisturbed. Doubt presupposes infirm knowledge; faith is based on conviction and inward attraction. Doubt poisons the will, weakens it and ultimately shatters it. Faith, on the contrary, strengthens it. The Bhagavad Gita rightly says that 'a doubting man is sure to perish.' It also says that 'a man having faith gets the real knowledge.'

Doubts can be classified into several categories depending on their nature. Here, we restrict ourselves to doubts concerning spiritual practice or Sadhana.

In any Sadhana, three things are of paramount importance: the goal, guide and the path. One should, therefore, not harbour any doubt regarding these. But, a doubt regarding the goal of human life is likely to arise frequently. Is there any goal as such for the human life? If so, what is it? It is quite evident that man, although coming under the genus of animate beings, does not belong to the species of animals or other creatures. On account of his extraordinary power of intelligence he has subdued the entire creation and hence has become the crown of creation. So, undoubtedly, he is not born to live like animals, although certain instincts are common in both. Man wants to lead a decent and infinite happy life. Here alone lies his superiority. But, infinite happiness cannot be accomplished unless one merges in the Infinite, attaining a state of complete negation. Now, as all other things except God who is the centre of existence are finite, merger in God is naturally the only way to achieve true happiness. For this we have to rise very high beyond the level of the senses and intellect. Knowingly or unknowingly, this is the goal of all human endeavour, call it by any name - 'God - Realisation,' 'Self-Realisation,' 'Self-negation,' 'Oneness with the Supreme Master' and so on. Unfortunately, we want to seek it in finite and transient things through our utter ignorance. If, however, this right knowledge is permanently fixed in our mind, the way becomes clear for the means to be adopted to attain the goal. But, it is not so easy. Doubts keep on lingering, trapping man in the meshes of worldly comforts and pleasures

which are charming and attractive. If these doubts about the nature of real happiness and the goal of human life are not uprooted and a clear concept about them is not given, it is quite likely that man may live like animal at the sensory level only. It is very difficult for oneself to dispel these doubts and to arrive at right thinking without the help of a person who has thought a lot about these things and is capable of convincing others. And if by chance he is a man of practical experience having traversed the entire path up to the goal, it would be still better. But even this is not sufficient. He must be able to guide others also along the path. Such a person alone can be designated as a true guide or Master.

Secondly, doubt regarding the capability of the guide or Master is not infrequent. The reason is that a person either takes hasty decision in choosing his guide without studying him thoroughly or is carried away by others' opinion. This is generally not free from danger. Many a pious man has been duped by self-seeking imposters who call themselves 'Gurus'. Such gurus, as our Master says, are as numerous as the leaves of a tree. They have neither ascended to higher levels of consciousness nor are they able to transmit higher conditions into the abhyasis. One should, therefore, test the person whom he is going to accept as his spiritual guide or teacher. Mere knowledge of the scriptures should not be the only criterion to judge the worth of the teacher. The Vedas declare that the awakening of the Soul towards the Supreme cannot be effected by any amount of learning.

Realisation can be attained only through a realised person. There is no room for any doubt in this regard. Such a person, through the process of Yogic Transmission, is able to develop in the abhyasis all those conditions required for the ascent. So, a Sadhaka should select his spiritual guide with great care testing the practical achievements of that person in the field of Realisation. Once he is tested till a certain period there should be no testing afterwards. For, testing presupposes doubt in the capability of the guide and if one goes on testing him endlessly, doubts will remain for ever, with the result that the Sadhaka will not achieve spiritual progress. Endless doubts leave the Sadhaka in the lurch developing internal grossness barring all further progress. So, one has to put a full stop to his doubts at some stage or the other. The positive attitude of developing faith ensures spiritual progress of the abhyasi.

Thirdly, a doubt is likely to arise regarding the path chosen to reach the goal. It is said that all roads lead to Rome. But the question is: which is the shortest and safest. The spiritual practice or Sadhana is our path leading us to the desired destination. If the path is not a right one, we may not reach the destination at all. A sure proof of the path being the right one is that the Sadhaka goes on imbibing divine qualities and remains undisturbed even in the face of adverse circumstances.

He develops love for mankind and yet remains unattached. He is neither a friend, nor foe. He acquires moderation in every walk of life. Thus the development of these and such other subtler traits indicate the correctness of the path. Practice according to Sahaj Marg system brings about these results in an amazingly short period. Of course, sincerity in the pursuit is quite necessary which is the prerequisite of any sadhana.

Doubt in the efficacy of transmission is yet another obstacle to speedy progress. This is a practical thing and can be verified by anybody at any time. Sometimes the abhyasi complains that he does not feel the effect of transmission at all. Transmission being a very subtle force, one may not always feel it on the physical plane through the sensorium. It works first on the causal body and the results are gradually experienced at the level of gross body. Again, the condition so experienced cannot be described in words because it passes all understanding.

Doubt in one's progress on the spiritual path is also not uncommon. Most of us have a very wrong notion of spiritual Sadhana. Unfortunately the bulk of literature on the subject deals with most unnatural, unwanted, superficial and absurd things among which acquisition of occult powers and miracles are most common. Yogic Sadhana is thus wrapped in a shroud of mystery, which the common man either feels far beyond his reach or mistakes it to be the very goal of spiritual pursuit. The Sadhaka of Sahaj Marg who goes through this literature is naturally attracted by the glitter and glamour of mystic powers. There develops unconsciously a tendency to measure spiritual progress with the attainment of such powers. He is deeply disappointed when he sees that inspite of years of Sadhana he has not been able to perform any miracle or attain certain power. God alone knows what kind of power he wants and why. He should note that not even a single sage of the Upanishadic age has ever made any reference to miracles or powers, while speaking of Self-Realisation. And, remember, the whole of the Upanishadic literature is replete with the theme of Self-Realisation. So, spiritual progress is not at all related with miracles or occult powers; It consists of proper moulding and regulation of the mind.

Now about faith. Faith can be said to be the obverse side of the Sadhana. It is one of the six Sampatties mentioned under the four sadhanas in the practice of Yoga. It contributes to easy success on the path of realisation. One has to develop faith through reason and experience. Faith in the goal, guide and the path act as triple antigen for the sadhaka. Master endorses this statement when He says that "faith produces an internal force strong enough to shatter all the forces of evil that

might be surrounding the sadhaka. It will help him to draw fresh divine impulse whenever required”.

Faith, as our Master says, is in fact a lively link connecting the mortal with the immortal, which is effected through the medium of spiritual teacher of the highest calibre. Nothing worthwhile can be gained unless this link is strengthened. In the initial stages faith is really artificial. It is formed lost or regained a number of times due to many reasons. True faith however is developed at a later stage, which assumes the form of self-surrender. It is this state which takes us till the end to solve the problem of life for ever.

May Master bless all the sadhakas to develop such faith.

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*What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life? To effect the surrender of heart in the easiest way, only an act of will is required. The lighter and finer the will, the more effective shall be its working. An act of will lying in the form of a seed of an insignificant volume in the deeper cores of consciousness, shall soon develop into a full fledged tree stretching its braches all over.*

★ ★ ★ ★ ★ ★

*The real state of Samadhi is that in which we remain attached with Reality pure and simple every moment, no matter we may be busy all the time with our worldly work and duties. It is known as Sahaj Samadhi, one of the highest attainments and the very basis of Nirvana.*

**Master**

# Achievements of Sahaj Marg

*By*

M. L. CHATURVEDI,  
ALLAHABAD

**T**he achievements of Sahaj Marg are so wide and diffused that it is not possible for an ordinary Abhyasi to fully describe them. I shall, therefore, try to give some of the gains (Sampattis) which are earned by the Abhyasis generally and shall also describe some of my own individual experiences.

Having experienced some of the benefits of this system of Sahaj Marg, I tried to induce some of my valued friends and relations to start the practice, but many a time I failed. It is the common failing of human beings that they attach undue importance to the qualities that they possess and ignore the qualities that they do not. The friends and relations whom I tried to help were known to be men of absolute integrity who had discharged the duties of their office honestly and well. Their usual reply was that they had performed well the work that was allotted to them in the world. That they thought was sufficient and had no need to proceed further on the road to spirituality. I tried to convince them that their view was mistaken and as human beings it was their further duty to take full advantage of their human existence. It was only man as distinguished from lower animals, who could aspire for spiritual elevation.

The human body is the only vehicle through which one could reach the highest spiritual development including union with God. If this existence or 'Manushya Yoni' is frittered away in earning livelihood, bringing up children and trying to collect means of comfort, then we have done nothing more than what all the species of lower animals do. We should, therefore, not be satisfied with the above worldly activities alone. As a poet has said.

“Raen gawani soya ke, divas gawayon khai,  
Hera Janma manushya ka kauri daman jaye  
(If human life is spent only in sleeping and eating, it really amounts to  
throwing away diamond in collecting shells)

In Raja Yoga many severe practices were provided, which it was not possible for a house holder to go through. Hence it became confined to Sanyasis and in

them too there would be a rare example who would follow those practices. It was not fair to the large majority, namely the house holder, to deprive him of the possibility of the highest spiritual developments. Hence the Sahaj Marg system of Raja Yoga was started through the medium of Sri Samarth Guru Ram Chandraji of Fatehgarh, under his successor, Ram Chandraji of Shajahanpur. It is being accepted in many parts of the world. The achievements of Sahaj Marg system are the same if not higher than the old system of Raja Yoga. They speak of the attainment of Shat Sampattis or six forms of spiritual attainments. In the old system numerous hard practices were prescribed for attaining each of these Sampattis. But in Sahaj Marg system no separate practices have to be gone through. The Sadhana is only that of meditation reinforced by Transmission of divine thoughts by the Master directly or through the appointed preceptors. The Sampattis may be briefly described as follows :-

i. Sham : This pertains to the peaceful condition of mind leading to a state of calmness and tranquility. Viveka and Vairagya, the first two disciplines of the Vedantists, follow automatically in Sahaj Marg as we do not take up the negative course of 'discarding' but the positive attitude of 'accepting' one thing only as real and holding fast to it. Other preferences or attachments fade away in due course.

ii. Dam : There is no need for any enforced control which cause weight on the aspirant's mind. Proper regulation of mind is the approach of Sahaj Marg. Vairagya is thus gained by easiest means.

iii. Uparati or self withdrawal: In this state a man is free from all desires not only of this world but also of the comforts of the paradise or even the attraction for salvation or liberation. In this state both attraction and repulsion are absent because the mind, senses and indriyas are completely purified.

(iv) Titiksha (fortitude): In this state an abhyasi is firm in his faith, is satisfied fully with what he has got and has no feelings for injury, condemnation or praise. He is not angered even by insult nor does he get any joy out of praise. His ego is not touched by these things.

(v) Shraddha or faith: Shraddha is a very refined and deep faith in the Master.

(vi) The last Sampatti is Samadhan which is a state of self-settledness to the will of the Master. In this state the abhyasi is perfectly devoted to the great Master without any other thought.

I have taken the above description of Sampattis from Reality at Dawn. The description would help an abhyasi to see how far he has progressed. The first three Sampattis, if fully gained, would show that the rings of Maya have been crossed.

The fourth shows the crossing of the rings of Ego. The fifth is a high spiritual attainment and amounts to complete surrender to the will of the Master. The sixth Sampatti, when gained, would show that the abhyasi, has got permanently settled in the Master and it is naturally the greatest gain.

Apart from gaining the Sampattis the abhyasi has also to rise on the strictly spiritual plane. He has first to cross the Pind Desh and then go up step by step to the higher regions. The Pind Desh perhaps can be crossed by the abhyasi by his own efforts but the higher planes can be crossed only with the help of the Master. I may here describe some of my own experiences. The Master started Ajapa Jap in my heart long ago and it took me more than six months to establish it in the entire body. You first feel some sort of throbbing sensation in the heart and then throughout the body. You some times hear some sounds also. I also saw light with open eyes now and then. Some times the light was there on the lawn and at one time I saw the small leaves of a tamarind tree all lighted. I have no idea when I crossed the Pind Desh but I remember very well when the Master took me to the higher planes. He told me that he wanted to take me further on in the natural way, but that was taking time. So my impression is that he had to apply some force. I felt light about the middle of the top of my head and then blackness. I thought the blackness was my own short coming, but a little later the Master himself told me that he had put a stop so that the light may not itself push further on.

Sometime later he gave me sitting after which I went to eat my food, but I was totally unaware of what I was doing and only occasionally felt that my hand was going to my mouth. After this, I got another sitting and the Master asked me how I felt. I told him that I felt nothing. In the evening when we sat down along with others, I was really not seeing any body clearly nor was able to hear the talk that was going on. I could not hear the Master also. When he asked me a question and I had to ask him what he wanted. He then asked me "Stop it", and I immediately became normal. The next day I again felt nothing in the morning sitting but in the evening while sitting with others I felt a slight pain in the heart and then I was in ecstacies. I felt pangs of love and at the same time a happy blissful feeling. I felt like singing, shouting and running about. I was, however, able to restrain myself and contented myself by repeating the line.

"Aakhon se pila di saki ne ab hosh me ana mushkil hai."

(The beloved has made me drunk with his eyes and it is difficult now to regain my senses.)

This condition continued for a few hours and they were such blissful hours that when Babuji was rising for the night, I requested him to continue me in the condition for a few months more and not to take me further up just then. Babuji



did not agree and the condition immediately came to an end. The next day beloved Babuji told me that he could not leave me in that condition and all the higher conditions had to be crossed in his immediate presence. Then there was a sitting again next morning and after that I felt nothing and Babuji agreed that I would not see anything particular. I still try to get that earlier blissful condition but I only get a glimpse of it while going above.

So apart from the Sampattis the abhyasi has to cross the entire universe before he can be admitted to the nearness of God.

I do not know if I have acted wisely in giving my experiences in detail, but I felt that I could not keep back anything from my brother abhyasis --- specially on an occasion like the present one.

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*Centre is absolutely motionless and in it there is no energy, no power, nor anything of the sort.*

\* \* \* \* \*

*An inquirer : "How can accident be explained in view of the omniscience of the Designer of the Universe?"*

*The Master : First of all be clear in your own mind. If you believe in God's omniscience, then what you call accident was so planned by Him. And if you do not believe in God, then again every event has some cause.*

\* \* \* \* \*

*Prayer is begging, meditation is having.*

\* \* \* \* \*

*Sleep relates to matter and Samadhi to spirit.*

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*Consciousness is said to be pure when it is devoid of energy. It is peace when it is associated with matter but when it is away from matter it is bliss.*

- **Master**

# Thy Will

*By*

**R. VIRA RAGHAVAN,  
MADRAS**

**I**n the present day world, we human beings are lost, perplexed and unhappy in the whirling and fleeting anxieties of worldly life. We crave for peace, here and now, but in the hunt for that peace and security we find ourselves impelled by suspicions and ambitions, nearer to an absolute abyss and hatred, jealousy, distrust, frustration and greed for power have brought us to the edge of that abyss. It is only Love of God that can draw us back from it in time, it is only the renunciation of the egoistic lust for power and fame which can give us the stillness (balanced state) wherein we may know the self as One and all its many outward forms as very brothers. The need for the Divine Love becomes all the more great as the fascination of worldliness grows ever stronger over the mind of the ignorant and thoughtless, as cruelty on a scale never before imagined in history, rages over great areas of our lovely world, as sensuality and physical luxury seem to prevail even more and more and the faith in God and holy things seems to go under a cloud all over the world. Further our age has little interest for the details of theology, of learned tongue-twisting myths and age long rites. Hence it is time that a life of Divine Love, wholly devoted, kind and good, with no stress on ritual or superstitious ceremonies, is aimed at,

Wise men, who are fearless, therefore get into the beat of self-surrender to God, which is without any hole and is able to go to the end, which has for the base plank the consciousness arising out of the feeling of helplessness, which is fastened by the nail of faith, which enable embodied beings to escape the cycle of birth and death and unite with God.

All our duties in the world as enjoined by the scriptures are only relative and when we have worldly attachments in us, we are bound to observe these rules of action that have been laid down as our duties in the scriptures, the non-performance of which entails heavy penalty for the violation of the scriptural injunctions. If the highest point of spiritual advancement is reached, through full surrender, then we need nor be afraid of any fall. If the individual has given himself upto God and has

given up the attachments of a doer then he is no more a servant, nor a debtor with obligation to deities, sages, creatures, relatives and parents and ancestors.

In surrendering the self one must so discipline oneself as to fully realise that all one's acts and thoughts are riveted to the only goal viz, complete union with the Ultimate Reality. The only requisite for surrender is the change of heart or contrition on the part of the aspirant and his absolute confidence in the saving grace of the Great Master. It implies an intimate relation between the self-gift of the aspirant and the flow of the Divine Mercy. Redemption is a justification by faith and not by works. The supreme merit of surrender lies in the universality of its appeal to all castes and classes, the guarantee of union with the Ultimate to all aspirants, who cannot follow the arduous paths advocated for realisation. Such surrender has the naturalness (Sahaja) and ease in securing immediate effect.

Surrender pre-supposes the shedding of egoism and the sense of responsibility and also implies responsiveness to the operation of Divine Grace. When the human will is emptied of egoism, it is divinely enriched and attuned to the redemptive purpose of God.

No man can be a light unto himself and one cannot expect to realise the self without the grace of his Guru and God. The devotee ascends to divine life and divinity descends into the heart of the devotee and devotion has its consummation in the union of the two.

One can surrender himself to God through dedicating himself to a Sad-Guru wholeheartedly. Then and there his case is taken up by God. He helps him to shake off his vices and purifies his heart so that it may become a fit abode for Himself. Self-surrender and courage are inter-related, the one increases in the same proportion as the other does. On this account a prudent man should adore Him perfectly with exclusive devotion having dedicated his entity to his Guru without distinguishing him from God. It is freedom from fear which indicates that the aspirant has been able to fully dedicate himself to the service of the Master whose climax is undiluted love of Him.

In all His dispensations, the Master is at work for our good. In prosperity He tries our gratitude; in mediocrity, our contentment; in misfortune, our submission, in darkness, our faith; under temptation, our steadfastness! and at all times, our obedience and trust in Him. He governs the world and we have only to do our duty wisely and leave the issue to HIM.

By casting oneself on Divine Master's Grace, the weight of world weariness is lifted off and the aspirant becomes fearless. The seeker after surrender has spiritual

freedom to serve God and become an instrument in the Divine scheme. His will is divinely determined and not self-determined. The yoga of surrender is a free act of absolute self-surrender to the Divine Master without any hedonistic or utilitarian considerations. The self seeks the Master's grace and strives to deserve it and the Master's grace lifts him up. This gift of grace may be unreserved but should not be undeserved. A little leaven of sincerity may leaven the whole life of the aspirant. An infinitesimal effort may lead to infinite mercy, Mercy can never take root in the soil of hard heartedness, dissimulation or hostility. You have got to deepen yourself in it or let it deepen itself in you, whatever phrase best expresses the fact to your mind.

The whole scheme of yoga is the building up of devotion to God and is a ladder as it were from worldliness to divine life. The direct means to realisation is this devotion with ceaseless meditation on God in the form of constant remembrance which acquires the character of intuition or direct perception. The essential feature of devotion lies in the discipline of meditation. This type of devotion requires total passivity of mind devoid of egoism and will and surrender is seen as its indispensable counterpart. Surrender implies a concomitant self-emptying. It is not different from the discipline of devotion and love for devotion, love and surrender are intended for the liquidation of the ego, without which the soul would remain un-illuminated.

The real miracle is the moulding of the soul to become one with the Ultimate in the inner sanctuary of the soul. Life, light and love are the real trinity and self-gift to God and sharing the bliss with others are the real vocation of one who has completely surrendered to God, who intuits the truth "I live yet not I but the Divine Master in me".

Even if everyone of us cannot become a master, we can place ourselves with unflinching faith directly under the guiding hand of the Divine Master, not with calculation, however, as to how much we are going to get out of it. Those who ask nothing for themselves are the richest.

Regarding self-surrender Revered Babuji observes that "self-surrender is nothing but a state of complete resignation to the Will of the Master, with total disregard of the self. When we surrender ourselves to the Great Master we begin to attract a constant flow of the highest Divine Force from Him. In this state a man thinks or does only that which is his Master's will.

The idea of right or wrong too begins to assume prominence in our heart and we feel inclined to refrain from evil. We consequently adopt the line of virtue so that we might be able to please our Great Master. It is our primary motive for we wish to be saved from the miseries of next life.

At a higher stage of self-surrender such a discriminatory power becomes almost extinct and a man does everything thinking it to be his Master's will. The

question of right or wrong does not at all arise in his mind, for it becomes absolutely certain that by following his Master's will, he is doing the only right thing, feeling it to be his Master's will".

Whatever your way of life and mode of action, you should be consciously living, acting, and moving in Him and the Divine power will act through you in your every inner and outer movement. This is the supreme way, because it is the highest secret and mystery and yet an inner movement progressively realisable by all.

At all times, therefore, remember Him and fight the battle of your life; by reposing your mind and intellect on Him; you will without doubt attain Him. Realisation of the Master within oneself is the goal of human life and the modified method of Raia Yoga according to the Sahaj Marg is the method of choice.

As we go on praying and surrendering and learn through success and failure, happiness and misery, that we cannot depend on our own strength but that there is "Something", the Divine Master, behind us, by whose will, everything happens in this universe, we grow wise and decide to give up saying. "Not my will but THY WILL be done."

OM TAT SAT

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*Thoughts never come to an end. They may, however, be only almost dead. If thoughts are totally washed away, one will attain a perfectly balanced state just as it was before the world came into being. But this being beyond the true nature of being, one is sure to lose his life in that case.*

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*The real cry of the pangful heart of a true seeker brings the Master, to his door. For making one-self deserving one must have his goal and his present position clearly in his view.*

— **Master**

# Seventy Five Years of Pain and Restlessness

By

Prof. SURESH CHANDRA,  
VARANASI

**D**ecember 9, 1968. A soft South-Indian winter eve. Two Ambassadors sped through the patches of green, shining greener under the after-sunset golden sky. The smooth serpentine highway ascended past boulders and hillocks across the barren ridges. Cautiously the cars negotiated the hairpin bends but as they descended to almost level driving, they stopped. Out came the Master followed by Sister Kasturi, brothers Satyapal, Ram Chandra Reddy and others. Master felt uneasy and giddy. He tried to walk in the fresh air but could not. He sat down upon the road. Even that was difficult. A carpet was spread. He lay down. Some fanned and some rubbed his feet. Anantapur to Cuddapah was a short drive, hence medicines and other things were not taken along. Cars were parked with headlights on to make the rushing vehicles drive slow. Master sipped some water but to no improvement. If we could get some lemons and warm water, I said. In the surrounding darkness, we discerned a few parish huts. Luckily both things were available there. Master took the juice and felt better. We reached Cuddapah three hours late.

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An old man of seventy lying on the road in the darkness of night :- At Renigunta, waiting for the train to Tirupathi. I once said, "Babuji, ours is a very comfortable journey. How about yours when you travelled alone?"

"There was no system of reservation", he said nonchallantly. "Travelling above third class was beyond me though the trains were over-packed. It was almost impossible to stretch my feet. "He smiled "All is Lalaji's will!"

Yes, the will of the Grand Master! Nature had prepared both of them in her workshop. "Everyone has his own story of pain and sorrow. I too have mine," says the Master. His Master had also written in the same vein - "As for afflictions and worries, I too had mine which might be shocking to another."

Why does HE suffer?-- What urge, what compulsion drives him over land and seas rest-denied? No more the cosy comforts of contented old age. He leaves

his house of brick and mortar and knocks at the doors of every heart to dwell therein.

Why does HE suffer? Is it only Lalaji's will or some thing else?

It is both and the same. The Grand Master kindled the flame and the Disciple 'burnt'. They suffer not on their own account. The Will is the inherent Law of Nature. Nearing the time of his Mahasamadhi the Grandmaster suffered acute pain due to abscess in the liver. Late Rameshwar Prasad ji was in tears at his Master's agony. Unmoved by his own, the Grandmaster was moved by the pain of the abhyasi,—"I can cure it in a moment but I will not. It is the gift of God."

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God's Gift: --"Total absence of miseries and sufferings, 'writes Sri Raghavendra Rao, "is unnatural and improbable. "But how many of us take it in this light? We curse our lot in adversity and continue to suffer. Nature has a plan and birth of great men is not accidental. Sufferings also are a part of nature. Nature's Prodigy enjoy the bliss of pain and restlessness as Gift Divine. Our Master's Life has been a story of continuous pain and sufferings.

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Towards the close of Nineteenth Century the shades of prison-house of materialism began to close upon mankind. Nature started producing thinkers, writers, philosophers and saints who tried to dispel the suffocating gloom by denouncing the materialistic approach to life and by establishing the superiority of spiritualism. It was a bright and warm tropical Sunday morning on April 30, 1899 when a child was born in a well-to-do lawyer's family at Shahjahaupur in U.P. (India.) He was named Ram Chandra. Who could know that a personality of a similar name at Kaimganj in U.P. was busy preparing the high road of spirituality upon which the child would take the mankind towards its goal of the Ultimate. The child was not destined to enjoy and to remain satisfied with the power and pelf of the family. At seven years of age he forgot all that he had studied due to the attack of typhoid. Delicacies of food did not attract him so much as his mother's devotional worship. How happy he was when his mother put a sandal-paste mark on his forehead! But this luxury of happiness in rituals was not for him. Hardly a boy of nine when the curiosity about Reality grabbed his heart. Assiduous recitation of 'Rama-Rama' for a week, attempts at idol-worship --all failed to bring Realisation. Though he captained the Hockey-team of his school, yet he gave it up for good following his differences with the Games Superintendent. Academic excellence could never arouse his ambition-- Mathematics always acting as the wet blanket. Nature channelled him towards Philosophy and thinking. Marriage in 1918 was also not an unmixed joy-- both being

short-tempered. The young life searched and struggled for four years more when Nature opened a new chapter in his life.

“One fine morning, ‘writes Master,’ the 3rd of June, 1922 --I reached the feet of the Master. “For the first time he tasted a convincing condition and felt— ‘I have found the Master’. Then he passed Matric examination and joined service. His struggles now became two-fold—outward and inner. Heating and hammering had commenced. Spotted by a few minor conflicts, his tenure of service was smooth and honourable. But the family members regularly opposed him. He may become a jogi and resort to jungles they feared. Master continued to tolerate. But the craving for that convincing state at the feet of his Master made him restless. It turned into intense longing. Not more than ten times could he physically meet his Master. His longing was deep and intense. The first taste of peace turned to restlessness and love grew into pain. Intense yearning made him long for death. On Feb. 21, 1929 he wrote in his Diary; Death, of which the world is afraid, is a pleasure for me. ‘But he was not to enjoy it. His spiritual conditions changed—from ‘death’ to ‘death of death’ and above every condition to conditionlessness. Family circumstances remained uncongenial, Despite his exemplary forbearance, the Grandmaster refers to the restrictions of his father, narrowness of heart and space and intricacies of his home, in a letter to an abhyasi. In the mid night of Aug. 14-15, 1931, the Grandmaster shook off his mortal body at Fatehgarh. Master could not be near him, He put in his Diary :

“I am not consoled in any manner, and the world seems to be dark and dreary without the Guru, and the heart longs to meet him every moment.....My heart always longs that somehow or the other I may leave this body. I intended to go to Fatehgarh ....But I could not do so.

Then an attack of cholera.—Death hovered round and flew away. Hardly the year was gone when the Grandmaster merged in him: I Become thee and thou me ! “Really speaking”—wrote Master—“my Master did not die but I felt myself as dead” - living-dead. In the Proclamation of 1945, the Grandmaster declared through him;- “Ram Chandra is not a slave to anybody, nor does he hanker after money and fame... Be it known to all that I had made him complete in my very life-time but for certain reasons I kept him concealed so far. Now anybody who likes.....put him to challenge and judge thereby.”

Nature’s another chapter opens now. The Master emerged in full splendour. Sri Ram Chandra Mission was registered in 1945. Its aims and objects were put forth as:-

- (a) To encourage the down-hearted and promulgate amongst them the easier



methods practicable to them for the attainment of social and moral aims of life based on principles of spirituality translated as 'Sahaj Marg'.

(b) To promote the feelings of mutual love and universal brotherhood, irrespective of caste, colour or creed.

Peace no more. The Mission prepared seekers after Reality. In a message the Master explained— 'I had that pain (restlessness, longing, or craving as one may be pleased to call it) so dear to my heart for which I could sacrifice a thousand lives. I wish to have the same created in you. No joy or bliss can ever match it. I fear lest someone may come forward to say that he has stepped into the field of spirituality not for having pain and unrest but for achieving peace and tranquility, and he may be right from his point of view. But from my point of view, I would say that the former is for those alone who have their eyes firmly fixed upon Him, while the latter is meant for those who want to enjoy the delight of intoxication (so to say)'.

His Pain continues. 'I shall have the fruit of my labour,' he wrote - "when your hearts are flooded with it so much that you may yourself become an ocean of pain.....You are to be what you are and pain may be a proof of it and restlessness its fore-runner."

The Grandmaster mentioned three essentials for a saint's life—permanent bodily ailment, financial stringency and fault-finders. Our brother abhyasis very well know how our Master suffers from intestinal ulcers and lives on a very frugal diet resulting sometimes into acute physical weakness. During his service he did not get a fat salary while the family responsibilities were enormous. In 1949 his wife passed away leaving behind four sons and two daughters - all of tender age. Master was publishing and distributing (almost free of cost) books on Sahaj Marg and was undertaking long journeys all from his own means. He retired from service in 1956 and with the abolition of Zamindari his financial resources became thin. And then his second son committed suicide. But the Mission's work expanded and the fault-finders-the howlers also became negligible.

The Master was now destroyer, preserver and creator - all at the same time. He fought against dogmatism and superstitions in religion and Yoga and preserved what was worth-preserving in spirituality, family-life and the final goal of life. He re-created individuals in the light of Sahaj Marg with no rest. He went from place to place, from man to man. 'Master had knocked at the rusted door of my heart,' writes an Abhyasi, - 'but I was too engrossed in my own play to hear the knock of the OLD MAN.'

The same old man who lay on the road in a dark night - a restless mother looking for her young ones - the embodiment of selfless love seeking the Children of

Divinity. Once an abhyasi from France told me that he was moved to tears as he read the idea of Guru as mother in Reality at Dawn. Often the Master says--“Rob me of all the spiritual wealth”. But people hardly rise upto his expectation. “My lot is, perhaps, very miserable”, -- he wrote. -- ‘On my part I am ever prepared to offer myself for any service be it spiritual or even physical, since I find most of the people not in need of my spiritual service ...I do not mind if I am put to some inconvenience on that account, for physical afflictions I have already many, so a little addition to it will not matter much. In all physical afflictions I feel a peculiar kind of happiness and joy which is not attainable even by the greatest kings.”

This is the anguished cry of love. ‘When all voices are stilled, the ‘Voice Real is heard’. According to the demand of Nature the Special Personality has now come down surpassing all previous ones. “My life, ‘says the Master,’ is not a life in the literal sense. If I call it a state of being, it is then an external existence.” Can such a Personality come down again and again?

Self-sacrificing love brooks no duality, no delay. He does not feel satisfied to call the members of the Mission as ‘brethren’. He rather wants to call them ‘my heart’—‘my soul’. The light which was lit on April 30, 1899 still burns on! May it continue to shine for ever !

Crossing the bounds of time and space, comes the haunting Voice Real.

“This is the time for you all to join together to make the most of the opportunity. Nature with her hand out-stretched is eager today to take you in her lap. Divine Grace is flowing with full force. Such a time as it is today may not be repeated during the course of thousands of years. Those who miss it now may not have it again for ages, until the time of the advent of the next Divine Personality into the world.”

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*It is the practical life that is worth having for reading and writing are of no avail. Love, faith, devotion and self confidence win the race. The society of one free from all bondages amounts much. If you are bound to one pillar and your disciple to another, how can you release him? If you are really in-quest of God then please seek always the adept in this science. Neophytes are dangerous.*

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*Gods are like the different functionaries of Nature set to work out Her will like the different parts of a machine.*

--- **Master**

# What is Mine ?

*By*

P. RAJAGOPALACHARI

**O**ur life is dominated by two ideas, the idea of 'self' expressed by the word 'I' and the idea of possession expressed by the word 'my'. The idea of 'self' is the idea expressed by the term 'ego' in general usage. An average person's life is obsessed by the need to assert himself at each and every opportunity, and thus to establish the supremacy of his own ego above others. The word 'I' therefore, is the single most used word, particularly in conversation! To consolidate this ego-supremacy, and to make that supremacy visible to all, the person feverishly accumulates material possessions, thus consolidating the 'my' aspect of his existence. To a great extent, perhaps to an overwhelming extent, possessions are merely props to reinforce one's own ego, and therefore show the inner-weakness of the ego. Not having self-supporting, self-endorsing inner qualities, the ego has to seek such support in objects of external value only. Such persons who seek riches and affluence have to parade their wealth and the grandeur of their possessions precisely for this much-needed reinforcement of the ego. The already bloated ego continues to swell and bloat further day by day and, to keep pace with it, the accumulation of material possessions goes on feverishly accelerating side by side. The entire life-purpose of such a person is nothing other than a mad dedication to increasing accumulation of possessions.

This also explains why such ego-centred persons have not merely to possess things, but to possess the 'best' of everything. It is not enough that they have much, but what they have must also be the best. This means that their need for purchasing power is far higher than it need be for comfortable living because, to them, the 'best' means the most expensive! It is a laughable, but tragic, matter that generally such persons have little or no judgment of quality. They go more by outward appearance than by inner worth. So they seek glamour, ostentatious presentation, dressed-up appearance, and so on. The majority end their lives with a vast accumulation of useless, glittering trash of very little real value to anyone - least of all to themselves. Such a moment of disillusionment may turn a few fortunate ones in the right direction, and give them a new orientation of a more purposeful

nature but, by and large, they become frustrated cynics and end their lives in despair.

What is it that they have done wrong? Where is it that they have wandered off the path? The answer is a simple one. They made the fundamental mistake of linking their happiness, satisfaction and the idea of success to material possessions which, by nature, are perishable. If they had been able to delink the desire for possessions from the ego., then, lacking food to feed it, the ego itself would have had a chance to collapse to normal dimensions.

Master's fundamental teaching relates to this aspect of man's existence. He asks us not to identify ourselves with our possessions. The whole difficulty of life, and the tragedy of existence, begins with such a false identification. When we learn to perceive that 'I' am what I am whether I have possessions or not, then the first light of Viveka or discrimination dawns upon us. We are what we are by the fact of our existence, NOT because of what we possess, or what we have studied and so on. A man may be very wealthy but, even if he should lose all of it, he is still what he was yesterday. This great fact of Being we must learn to appreciate. Being, true Being, needs nothing to condition or garnish its existence. It is! A materialistic attitude to life has therefore to be abandoned before one can set foot on the path to right living. It is the **attitude** which is important, not the fact of possession or non-possession. Given the wrong attitude, poverty can be as damaging as riches.

Does the 'my' aspect of existence then have to be thrown away. No! There are spiritual values which we must cherish, nurture, and make our own in as possessive a way as we can. They must become so much a part of our lives that they **are** our lives. This is to be pursued as a goal in itself. What are these things or values which Master allows us to be possessive about, in fact exhorts us to possess? There are only three of them and they are the Master, the Mission and the Method.

The Master is an object of possession of which a true abhyasi can never be dispossessed. The physical frame of Master has been adopted by him to prove to us that he exists. It is a creation of his to make known to us his presence, and to invite us to go to him for help and guidance. The Real Master is something other than the physical Master we perceive. This Real Being is indestructible, and eternal. Once we possess him we can never lose him. It is up to us to tie him to ourselves so closely that we can never more be parted from him unto all Eternity.

What about his Mission? Is it not material, and therefore subject to laws of materiality, and thus perishable? Yes, but only if we look on buildings, structures and such like objects as the Mission. The real mission is His Mission, looked upon as a mission in life. Every man has a mission in life. What is his mission? It is that of creating a new world of a Spiritual order where all creation can live a spiritual life in peace and tranquility under his Blessing, and in his Benign presence. Such is his Mission. So when we take his Mission and make it ours, we participate in

his work and by doing so we become, in degrees, more and more like him. Perfection in the work done can alone make this possible. Making the Master mine is not enough. The Master's Mission has also to be accepted as mine. Why? Because without a mission the Master would not be here with us! Such a personality does not Grace this world of ours without a purpose. Therefore the Master is not separate from his Mission. In a sense he is his Mission! Hence in accepting him, we have to accept his work, too, as ours. This is seen to be inevitable!

Having achieved this, the third possession comes easily, naturally and understandably. It is the method. How does Master carry out his Mission? The answer is that he has a body of teaching and a system of practice, together called "method". This is his own method for doing his work. Having taken his work the method too has to become 'mine', and so we complete the prescription given by Master. We thus see that the only three things which are really and truly mine, and mine not merely for the duration of this life but for all Eternity, are Master, Mission and Method.

In reality these three are but one. They form a triad. Master without His Mission doesn't exist. It is his Mission for which he has descended here among us. To fulfil it, he has infinite powers and a definite technique, the combination of the two being "method". Therefore it is fallacious to think of these three things as separate. It is a greater fallacy to think we can have one of them without the others, We either take three-in-one, or one-appearing as-three, or none at all!

Even in ordinary life we, most of us, make this mistake. We accept a job. We then take the salary it offers, and demand the rights we think we acquire with it, but refuse to support the employers' aim and to accept responsibilities that go with the job. So here too, at a mundane level, we seek to divide what is really one, and suffer by consequence. Duryodhana made this tragic mistake of separating the Lord from his army, taking only the latter, and suffered defeat at the hands of the wiser Arjuna who took the Lord Himself, knowing that where the Lord went, everything went with Him. In the Spiritual existence the need to perceive Master, his Mission and his method as a Divine totality is paramount.

Brothers and Sisters! we therefore see the futility of accepting merely the Master and stopping there. True! He can give us something. He may even liberate us if He wills it, but all this is child's play in which we should not indulge. Our goal should be to become like him in every way, and this means to work like him, to teach like him, accept responsibility like him and, finally, achieve the Mastery that he has achieved; and so culminate our spiritual endeavour by Being like him. For this our identification has to be so totally complete as to embrace the person, his work and his teaching. Such an identification alone can be called Laya Avastha.

I pray that Master bestow upon us His Grace, His love and courage to make this great spiritual effort possible to all of us.

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# The Complaint About Thoughts

*By*

ATMARAM JAJODIA  
BOMBAY

**A** constant complaint of practically all new abhyasis and majority of old ones is 'lots of thoughts during meditation'. They feel they are unable to meditate because of this and seek some effective solution of the difficulty which really speaking does not exist. For this purpose it is essential to understand properly the role and purpose of 'meditation' in the Sahaj - Marg sadhana.

The traditional concept of yogic pursuit leads one to confusion between 'concentration' and 'meditation'. According to Patanjali's astanga yoga, after bodily purification by asanas and control of breath by pranayama, the mind starts achieving 'concentration'. It is thus a product of physical effort and is brought about by forcibly controlling the 'vrittis' of the mind and achieving a sort of 'thoughtless' vacuum. This seems to give 'peace' to the mind which again is a sort of physical enjoyment. A similar condition was also brought about by the use of intoxicants like bhang, ganja, charas etc. As stated by the Master, this is perhaps the reason why so many 'mahatmas' are found addicted to these poisonous things, and go about glorifying their use. So much so that a regular cult has been created with a presiding deity 'Bambholenath, Bhootanath Mahadev' who is constantly imbibing them with a consort 'Girija Parvati' being assigned the sacred job of keeping them always in readiness for the consumption of her Lord!

Meditation in Sahaj Marg radically differs from the above 'physical' concept in the very fundamentals.

First of all our meditation is NOT a physical process, nor is it the product of any 'physical' effort. It is not preceded by any physical activity like asana or pranayama, nor is there any conscious mental effort like pratyahara and dharana involved. Our abhyasi is straightaway placed in dhyana or meditation in which no conscious effort on his part is advised. No negative injunctions to avoid 'thought' or ward them off are given. No mental activity is to be suspended forcibly. Instead, the abhyasi is only given a positive advice to 'go on thinking' in a natural manner on the 'divine light' supposed to be present in his heart. As the sadhana advances he

feels more and more 'absorbed; and this absorption results in a sort of natural concentration' which is not the aim but the 'product of meditation.

Master glorifies his children and calls this sadhana or abhyasa on their part! What sadhana, what abhyasa do we do? We simply sit and wait, doing nothing. The advancement or success comes solely because of the most important and miraculous factor of PRANAHUTI or Transmission of yogic power by the Master. Pranahuti is not physical; it is not even mental which again is very subtly material. It works straight way on the Causal Body - Karana sarira. From there the effect percolates into the Suktma sarira and thence to the Sthula or physical body. It acts thus in a centrifugal manner i.e. from the centre towards the outside. As against this the traditional yogic sadhana lays down body - culture first and then leads one to the inner recesses of the mind, the soul remaining untouched in most cases. Physical effects of Sahaj Marg sadhana are neither expected early, nor do they make their appearance even after long periods, the same being not their aim. Pranahuti acts like watering the seed and help it develop into a full-fledged tree. The conventional yogic practice can be likened to cutting the leaves, then branches and then some other parts in an effort to transform the tree. That is why after years of sadhana even, there are lapses, as the root-cause of the malady remains untouched in most cases. Sahaj Marg sadhana is entirely the product of Pranahuti which is just Master's Grace poured into the abhyasi. Since the latter has hardly any part to play herein, there is no self-effort; hence his ego is progressively purified. In the traditional practice however, the sense of 'achievement by self-effort' feeds on itself and reinforces the ego in whatsoever subtle form it may be. It generally grows into a source of powers, siddhis and miracles which not only help lapses, but also leave aside progress towards the Ultimate.

A related question is - 'what is the reason of the swarm, the onrush, the flood of thoughts during meditation? 'Again, why are we advised to remain passive towards them instead of making an effort to reduce or control them? For this purpose, it is necessary to understand what 'thoughts' are, why they appear with such prolific exuberance only during meditation, and, what happens if we remain passive towards them.

Master has mentioned that 'creation' itself started with the appearance of a 'thought' or 'stir' in the Ultimate. Passing through various stages of its descent from the Ultimate, it became covered with grosser and grosser sheaths until at last, it assumed the shape of this physical body. Our being is thus made up of both the 'spiritual' and the 'physical'. The first is part of the original whereas the second a product of grossness accumulated over an unlimited expanse of time. If 'thoughts' were absolutely banished, there would be no more physical existence. The effects of all our 'karmas' during innumerable births also are deposited on the karana sarira

by means of 'thoughts' only, in the form of what we generally term as Samskaras. They in turn become the root cause of an endless cycle of births and rebirths.

Now, if we want to go back to our original source the Ultimate, it is just impossible by our own effort. By ourselves we are incapable of liquidating all our samskaras which remain there in the subtlest form. Human effort fails here. Here we need the help of a capable Master who has Himself reached the Goal and also has the capacity to lead and put us there by means of His power transmitted into us through His infinite grace. So, we are asked just to sit with faith, quietly thinking on the Divine Light in our own heart. Mind you, we are not advised anything negative like withdrawing from all outside circumstances or trying to shut off all thoughts and other mental aberrations. We simply sit. And then, through Pranahuti, transmission of His atmic or yogic power, His Infinite Grace, He starts working on us. As He progressively removes the accumulation of samskaras from the 'causal body', they come out in the form of 'thoughts' during meditation. Their intensity during Puja is felt to the maximum as the same gets drowned in various activities pursued in course of the day. If we try to meddle with the 'thoughts' or try to stop them, this most vital 'cleaning' process is tampered with and the samskaras are not removed. Most of us have experienced very strange, weird, sometimes the dirtiest and unthinkable thoughts appear during meditation. Normally we would hang our head in shame if we just think of them. This is the dirt inside us which we would very much like to disown. But it is our own self-created 'earning' which we have accumulated in our past births as well as the present. We are now afraid to see it face to face! Ultimately Master says 'treat them as if they are not yours but mine; surrender them to me.' Who in this world could ever be so kind and compassionate? 'AISO KO UDAR JAG MAHI?

It is also remarkable that most of these thoughts in the earlier part of sadhana are concerning our long back past career and happenings. Some of them have been completely forgotten and some we are unable to understand even, as our own. All the same they are definitely part of our own accumulation. Master patiently removes them one by one and destroys them once for all. The burden of all our past samskaras is thus finished. Then as the process of purification continues, Pranahuti attacks the recent growths and formations and reduces them to ashes. Old ones stand finished, new ones not allowed to accumulate. With growing purification, the intensity of thoughts is gradually reduced, until at last only a few remain floating about and do not cause any disturbance. Absorption in meditation grows simultaneously until at times Samadhi condition comes automatically. But not through 'our effort'. It is solely through 'His Grace'.

Should we still complain about thoughts ?

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# Mind and its conquest under Sahaj Marg Sadhana

By

**BHAIRON PRASAD SRIVASTAVA,  
LAKHIMPUR - KHERI**

It has been said, "He who conquers mind is the greatest of conquerors". Verily, mind is the greatest hurdle in the illumination of the inner being, and so has been described by many as the formidable enemy of man within. It has the potency of creating and undoing the World in a twinkling of an eye. In fact, world is the creation of mind. Its expansion is the Universe. Mind generates endless thoughts in relation to its perception through organs of senses and the world comes into being. Mind manifests itself as external world in the shape of objects, pain and pleasure. Mind subjectively is consciousness, objectively it is Universe. The potency of the mind has been related thus by Lord Krishna to Arjun, "O mighty armed Arjun! The mind is hard to curb and is restless; but it may be curbed by constant practice and by dispassion."

Mind is at once the venue of man's bondage and his release. When it is attached to objects it is bondage, when it is not attached to any object it is liberation. Mind is the instrument of the self. If it is disciplined, stilled and purified, it becomes useful servant, but, if it is left unbridled and undisciplined it brings misery and bondage. Mind is endowed with creative power. Just as it creates objects in dream so also everything is created by mind in waking state too. It is restless and fleeting from one object to another because it is of airy nature. It is perpetually swinging like the pendulum between a tear, a cheer and a fear. These are some of the commonly experienced functions and nature of the lower mind which plays havoc with the lives of persons at large; so a total illumination of the inner being and the ascension of it into infinitude of the supreme self-luminous consciousness of the Being is not possible without annihilating, purging and purifying the stock of VASANAS and tendencies of mind.

Now, let us examine the constitution and working of the mind. Mind is itself a word whose meaning is extremely vague, one incapable of being clearly defined except in terms of some questionable and speculative hypothesis. Mind consists of bundle of faculties like cognition, perception, volition, judgment and reason etc. Some say mind is the collection of SANSKARS (past impressions,) while others describe it as constituted of thoughts; still some others speak of it as configuration of

thoughts, VASANAS, and SANKALPAS (modifications) etc. Our Vedic seers have analysed it into four parts i.e., mind, intellect, CHITTA and AHANKAR (ego). All these are so inextricably blended with the senses and their working is so complex, co-ordinated and simultaneous in different levels of consciousness that intellectually one cannot comprehend it. The mind thus includes and possesses a complex, complicated and ever expanding nexus of urges in different stages of statism and dynamism.

The differences in the exposition of mind is perhaps due to differences in the levels of approaches and experiences of the originators of different schools of Philosophy and thought. Thus, mind has become an enigma. The propounder of SAHAJ MARG Philosophy has traced the origin and function of mind based on personal approach to the highest point with exceptional clarity and scientific plausibility. According to our Master "The mind owes its origin to the first stir which came into effect by the will of God to bring the creation into existence". Further, he says, "The primary motion or stir (KSHOBH) which arose to be the cause of cosmic phenomenon was brought into action by the dormant will of God. The stir set into motion, the latent powers and processes of creation and animation started. The same root force appearing as stir or stimulus descended in every being in the form of chief active force. In man it came to be known as mind at the root of which there is the same dormant will just as it was in the stir. Thus, human mind is closely identical with the root-force or the original stir of which it is a part. As such, the functions of both are closely similar."

The above assertion of the Master proves that individual mind is the reflection or part of cosmic mind which was the cause of creation. The Pind-mind or material mind of man entangles itself with the worldly objects and gathers around it coverings and grossness which assume so much density and solidity that it ceases to receive waves from cosmic-mind, and thus carves out a separate identity for itself. It is this mind which is the cause of birth and rebirth, pain and misery, restlessness and unhappiness. Once this mind is subjugated and subjected to realise its original nature of peace and calmness by reuniting to cosmic consciousness, man's problem of life stands solved. But, it is not possible for a lower mind to merge into cosmic consciousness unless and until it sheds off all sheathes of grossness which it has accumulated by its own wrong doings, and reshines in the original lustre of pristine purity. To achieve this object various forms or methods of SADHANA have been evolved. SAHAJ MARG is one of such innovations whose efficacy and utility is marvellous during the present environments of Man's life.

After having briefly surveyed the origin, functions, nature and powers of mind, I now wish to examine the means to control mind and transcend its limitations with particular reference to the efficacy of SAHAJ MARG system. A number of traditional methods are in vogue; starting from Vedant's self-denial, KARMA YOGI's selfless

service, BHAKTI YOGI's contraction of mind. We come across various forms of YOGAS involving austere methods to crush and suppress the VRITTIS of sub-conscious mind which is more powerful than conscious mind. In doing so the mind rebels, resists and gathers strength to fight against, sometimes causing mental disaster or physical ailment besides the uncertainty of achieving the goal. Under SAHAJ MARG Sadhana mind is gently tamed, disciplined and moulded by simple and natural means of meditation and purification of all its worldly belongings. Meditation moulds the habits of mind and gives it a direction for its activities, its downward march and tendency is gradually weakened and it begins to look upward.

Purification of mind is the sine - qua-non to control its outgoing tendencies. It aims at bringing about complete negation of Vrittis (subtle ideas) embedded in the store-house of sub-conscious mind. It thins out SAMSKARS and meditation stops the mind from spinning imaginations. This double process accelerates the speed of ABHYASI'S onward march. Then at every stage the Divine energy transmitted by the Master helps to pull up the ABHYASI and calms down his mind progressively. Senses which are the gate-ways of mind also begin to lose the intensity of power and attachment to objects. By degrees their outgoing habits are changed enabling them to regain their original state. Thus, they become an invaluable instrument for the upliftment of the Abhyasi. They turn inward and begin to work from "within outward and not from outward within."

Freedom from the thraldom of mind, Maya and Matter, maintains our Master, is impossible of achievement except through the grace of endless SHAKTI that the Divine Master is and should be. Through the transmission of Divine energy the Master awakens the latent supreme consciousness in the Abhyasi. Endless waves and vibrations of divinity are generated transforming the entire system leading to the equipoise of Abhyasi's mind to transcend Maya and transfuse matter into absolute consciousness. Through His will power he diverts the tendencies of Abhyasi's mind upward, resulting in the comparative tranquility of the mind. After due cleaning Master gives a dip to the Abhyasi's mind into the condition of BRAMHAND - mind. By this process Abhyasi's mind begins to partake the nature of that condition which facilitates his flight into higher regions and in due course of time when lower-mind gets thoroughly merged into the condition of Godly - mind it loses its entity. At this stage all urges and searches of life are gone, Abiding peace reigns in every fibre of the being and Abhyasi becomes poised for a jump into the Central Region.

The power of Central Region is so immense that only a push by a capable Master can effect an entry into that region. Thereafter, the Master takes him on and on till his soul finds its last resting place or homeland near the Centre, the abode of God.

May I conclude with the famous Upanishadic prayer "May God link us to the Auspicious Mind".

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# Sahaj Marg-New Hope of Humanity

*By*

K. RAMAKRISHNA CHETTY IPS.  
ANANTAPUR

**I**t is our good fortune that we belong to the present age in which we are the contemporaries of our Master, Shri Ram Chandraji of Shahjahanpur. He has not only perfected the system of Sahaj Marg given to him by his Master, Shri Ram Chandraji of Fatehgarh but has also founded the Shri Ram Chandra Mission which is unique for the message of Pranahuti, highest of the Divine Graces so far available to mankind.

Our Master's life, is an open book and it is not possible to enumerate or recount the various divine attributes in him. To my humble self it looks as though many have seen him but none have known him fully. It is not possible to comprehend the depth of his divine personality and those who claim to know him, have perhaps understood only some aspect of his integrated personality and nothing more. How can any one know our Babuji who is an epitome of good and great qualities like simplicity, love and compassion and innocence personified in the most simplest form of a simple human being.

To my readers-whether few or many - May I ask what we have learnt from Sahaj Marg. You may say—"We know all that, why then tell us what we already know". My only answer is that I seek your understanding. Life is to love; Life is to share; Life is to bear. It is not the love of life but the life of love which should be the hall-mark of every abhyasi.

Kindness and sympathy are the symbols or expressions of love. A truly great follower of our Master is not aware of his love for the Master. On the other hand he is painfully and very often, aware of his insincere love for his Master. He does not and cannot claim to love Him, but yet he cannot be without loving Him.

Let us love all life, high and low in the shape of man, animal or bird. How many of us do not unnecessarily wound and hurt others in our day-to-day life? The more we think of the Master as our saviour, the less we are prone to injure others, as there is none more concerned with the well-being of all persons than our Master in this world. He has been giving freely the greatest treasures of spirituality, distributing them to whosoever may seek. His transmission of divine energy to every indi-

vidual abhyasi has been the greatest wonder of modern times. The results speak for the truth and efficacy of the spiritual transmission (Pranahuti). The gradual evolution and final transformation of man into God-man will ever remain the greatest miracle and we are fortunate to have such a personality as our Master, who has readily given us fine example of the unique transformation in our senior preceptors.

So let us not lose the little precious time still left at our disposal. Our Master welcomes all seekers of Truth. No doubt our capacity to receive His Grace is too limited. But with his Grace, we go on receiving more and more and so why worry? Brothers and sisters, I cannot but very sincerely appeal to you as an humble abhyasi; to try and inherit the Master's Kingdom of Love and I invite you to see how much more you will enjoy life in this world. Your outlook, your way of life, your values in life, and why, the very face of life as such, undergoes a metamorphosis and you begin to be more and more free. The shackles break off without the least effort and you become completely free from fear of religion, fear of ideas and fear of after-life. After having attained this state of bliss, you will certainly agree with our Master who says, "Spirituality begins where religion ends. The end of religion is the beginning of spirituality; the end of spirituality is the beginning of reality and the end of reality is the real Bliss. When that too is gone, we have reached the destination. That is the highest mark which is almost inexpressible in words".

Having gone beyond the stage of a sense of satisfaction or fulfilment, is there anything for us to desire? None at all, we say and immediately add - perhaps, there is only the desire to see our Beloved Master and stand by His side. Make a beginning and see. You are assured of the best wishes of all the brother abhyasis. "Arise, awake, and stop not till the goal is reached."

★★★★

*There are two aspects of sadhana. One the self practice or abhyas and the other the Master's help and support. In order to develop the required conditions within us, self effort alone is not all and enough. It must be supplemented by the Divine grace which is the only thing required for the purpose. The flow of the Divine grace is directed towards the abhyasi through the medium of Master alone-and through the process of Pranahuti or Transmission. As a matter of fact what pranahuti does for the spiritual uplift of an abhyasi and the removal of complexities in a short time-independent effort cannot do even during the course of a full decade.*

— **Master**

# Our Master

By

M. S. RAMAMURTHY  
BANGALORE.

**T**he Synthesis of scriptures  
The quintessence of knowledge  
The power of powerlessness  
The benefactor of all benevolence  
That is our Master.

Utterly free and still a slave of love,  
He is the target of his children's follies  
And world's miseries.

He gives and asks not and when he asks  
He asks nothing but our hearts  
Are our hearts so cruel and base  
We heed not his voice?  
Are our hearts so precious  
We cling to them?

Friendship is fleeting  
family ties are shaky,  
worldly contacts lose their edge,  
riches are relative,  
life itself is insecure,  
what are we waiting for?

Mind, the great master bestowed to think and act,  
Thoughtless we act and actless we think.  
Worms we are in nature's womb.

Master's ship is empty.  
It is heading for the shore of no-joy no-sorrow,  
yes, the point of no return.

He is the captain of the ship  
the master of the ocean,  
where no breeze except his, blows  
where no ripple except his thought, is present.

The riddle or the ripple, philosophers say,  
is the greatest of them all ;  
yet we naughty kinds know  
how the ripple is caused  
in the ripple-less ocean.

He smiles and smiles indulgently  
and goes on with his work  
and his "hookah",  
the "hookah" that is dear to us  
for a special reason, a secret reason.

Come bretheren, let us make his work known to the world  
let's make him live in the heart of the world  
by making him live in our hearts.

He is purity personified, they say  
our hearts are dirty  
and we know not what to do.

Ah, here it comes,  
the perfect solution,  
Dedicate our dirt itself to him,  
and make ourselves the temples of his grace.

For time is of essence where timelessness is concerned.  
Tricky old man, he smells it and tries to flee  
we can't keep pace with him  
we trip and cry and he rushes in  
in the hide and seek game  
the father oft obliges the child.

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# Sahaj Marg Par Excellent

By

V. PARTHASARATHI,  
VIJAYAWADA

**T**o exhaust the Inexhaustible is impracticable. Even so, to describe at length this simple, natural and practical path of Realisation may never be complete. However, an attempt is made to give some glimpses into this path supreme.

Revered Master has classified Gurus under the following heads : 1) Gurus of the lowest type, who go about advising worship of trees, animals, diseases etc, 2) Gurus whose knowledge is purely bookish. 3) Born Gurus who prescribe to others that which they do or have done, not taking into account the merits or demerits thereof, 4) Gurus of the higher type, who enjoy the Grace of God and are capable of utilising the Grace for reforming others. 5) Gurus of the highest type, who guide others on the basis of their practical experience supported by higher inspirations. Such Gurus are rarely seen because they are all along attached to the Original. Master who is one with the Ultimate belongs to this category. We are so fortunate to have His Blessings and guidance. He pardons our misgivings but asks for a little cooperation. Master says, "I am always waiting to serve people in the higher reaches provided they give me an opportunity". Distance, time or condition do not seem to impose any limit on His capacity for Transmission. He very aptly says, 'It is through freedom that we realise Freedom'. Master is a constant companion of the soul. The disciple is made to realise that everything goes on by the support and guidance of the Master till finally he comes to the very same condition as the Master, and, begins to merge in Him rather than float with the fruits of the world. This is His constant watch, His vigilance over the aspirant. If we are to be worthy of our Master, should we not give Him the happiness of being good disciples?

He is more simple than simplicity and more humble than humility. The true test of a Guru is not in his pedantry or eloquence - not even the respect he enjoys among his disciples, but only in the practical attainments in the spiritual path and the ability to awaken the soul towards the Divine.

Dr. K.C.V. has said, "Out of utmost compassion for humanity, the Divine chooses itself to be bound in human form to guide the destinies of men yearning for



Realisation. The capabilities possessed by such a personality are so tremendous that they cannot be gauged by ordinary men."

Master and Transmission are everything in this path. Higher approaches in the spiritual field are not possible without Transmission imparted by the Guru. The idea is to disseminate this practice so that the entire world may be benefited by it. It is anti-depressant and detensionist. The man is transformed from the gross human level to a subtle Divine man. When the Divine consciousness is introduced into the heart of the abhyasi a kind of unsheathing of sheaths seems to happen. So calmness and lightness result. This methodology is simple, natural, transforming and finally Divine. It is accessible to one and all without any distinction of caste, religion etc. It brings about moderation. To have a clear understanding about 'moderation', it should be noted that there is a Divine force at the back of every cell. Generally the human element predominates over the Divine element and we tend to lose sight of the Divine force that is sustaining us. This causes tension and this is immoderation. This is checked and transformed and we get awakened. Every function within the body is reigned by the full force of the Supreme. The grossness which obstructs the flow of the Divine and the operations of the Divine would be removed not only in the gross but in the astral, causal and other levels.

Supreme thought force is in every man. Only it has to be awakened by meditation and this can be done only by a person who has reached that particular stage (of Original Primal spiritual condition) and brought that force into the life of man. This is the importance of Pranahuti.

The supreme transcendental state which is called the central state is for the first time rendered possible whilst yet in this body by the techniques or methods invented or devised by Rev. Master.

All the sadhanas become natural to us. The so-called yama and niyama are ingrained in us since they have the basic characters of Ultimate Consciousness which has come to dwell within us. Without our knowledge we find we follow the ten commandments, Master has counselled, so that our higher evolution may be made easy and swift.

Sometimes Master's hookah smell is felt. It appears He is looking on all the time. Thus His omnipresence is felt. Hence the path is simple, sublime and easy to practice by everybody.

Transmission is the utilisation of Divine power for the transformation of man. The Divine power makes dead things come to life. Growth is possible when there is Prana. This is how our system differs from others.

Our system develops the experience of God in a natural way or Sahaj Samadhi-not Samprajnata or Asamprajnata. Sahaj Samadhi means attachment with Reality all

the time without interruption even when we are doing any work - not only when we are in dhyana as in Nirvikalpaka Samadhi etc. This Sahaj Avasta is sought to be established in every one of our abhyasis, so that he does his duties detached from the fruits thereof, but attached all the time to the Reality which pours itself into him and supports him by its changeless condition.

Sri Krishna says, 'Do your work without attachment to the fruits thereof'. Master puts this into practice, utilising Pranahuti as an instrument of practical work. This is a great discovery of Master which anybody or rather everybody can adopt and find for himself whether he realises true renunciation and true attachment to God.

Often we hear some wrong notions about Jyoti. In our system, we do three things at the same time - we meditate on the Divine Light in the region of the heart with Ultimate Reality as our goal. The Master is in fact the Ultimate Consciousness itself in human form and taking up the work of making everyone who comes to Him and give him the strength and ability to love the Ultimate. The light which we have in the physical life is really heavy and it does not make things lighter. With the experience of Godly Light, we feel our body lighter and lighter and it appears as if the body has been taken away. So Jyoti means something that has arisen within us. That is how this New Force in our system works from the heart. And when God comes into us, our burdens are taken away. We become sensitive about the vibrations that enter our system. And we begin to develop Inner Light.

Sahaj Marg insists on the subtlest meditation so as to purify the inner as well as the outer perceptions and enables us to arrive at the nature of things as they are in the Ultimate. Purification leads to clear and calm Dhyana - Heart region grants actuality, Mind region grants potentiality and the Central region grants latency. All the knots and chakras are divine-active in the Central Region and so one who reaches this region can keep his physical body and yet swim in the Centre. In other yogas this is impossible for they attempt at the breaking up of or cutting down the knots and chakras, and these are somehow the necessary conditions of physical existence. For entering into this region the power of the Master alone can help. The higher the approaches to the Centre the more is the need for Master's help and guidance.

More and more than all this could be secured by a sincere seeker to the highest point of human approach with Master's help.

May Master be spared to us for long.

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*Philosophers are born in the cave of mind and Yogis are born in the cave of heart.*

— **Master**

# The Natural Way

By

C. S. RAMAKRISHNAN

MADRAS

**W**hat is the Sahajata of our Marg? How is the Way natural?

Man is a complex amalgam of animality, humanity and divinity. He eats and drinks, tastes and smells, sees and hears, He leads the life of the senses. In that he is brother to the brute. But he also thinks and feels, laughs and weeps, wills and organizes. He has a mind and an intelligence. He has the power to reason, the capacity for emotion, and the determination to mould things nearer to his heart's content. That is what distinguishes him from animal creation. However huge and strong an animal may be, it is helpless before the forces of Nature. But man, puny in size and strength, tries to get the better of Nature. He has not yet completely conquered Nature, but there is no denying that he has been able to gain remarkable mastery over it. Heat and cold have lost their terrors for us. We zoom into space and communicate in a trice right across the world. We tame the winds, and the waters to provide us with power. Even the minute atom has been compelled to release the tremendous energy locked up in its core.

Modern scientific technology has indeed proved an Alladin's Lamp. It showers, at our bidding, facilities and comforts galore. The difference in our standard of life from that of our ancestors even three centuries ago is almost incredible. Thanks to science and man's intellectual resources, earth has become heaven.

Yet, man suffers and groans in this earthly paradise. This is in two ways. First, Science is not just a bed of roses. It has a terrible aspect too. It has placed at man's disposal weapons of tremendous destructive power. War is not new to human history, but the scale on which it is fought today and the intensity of its destructiveness are the direct results of the application of modern scientific technology to human affairs. The wars we read of in history books are children's quarrels compared to the nuclear horrors that modern war releases. Man lives today in perpetual fear of total destruction. Thanks to science, the human race itself can now be wiped off the face of the earth. Every intelligent man is necessarily worried

about this gadarene rush to annihilation. Science has given us the power of gods and we are using it like silly apes.

Apart from this worry about the continuance of our material prosperity there is another type of unease in some of us. Most people are satisfied with the life of the senses and the mind. They feel there is nothing beyond to strive for. They try to make themselves as comfortable as possible in the modern world of science. But some of us feel that the senses and the mind do not spell the final word in human existence. We have a vague inkling that a life is possible and necessary in an altogether different dimension. All the animal comforts, all the intellectual pleasures prove inadequate to fill the emptiness that the heart experiences. There is something fundamentally missing in the life we lead. Now and again, we seem to get intimations of a bliss that is not of the senses or of the mind, but of the spirit. It is a bliss for which we can find no parallel in our ordinary existence.

It is said that a tiger which has once accidentally tasted human blood, hankers ever afterwards for human victims. The mind that has once accidentally tasted the joy of the spirit, can never more remain content till it is able to experience that joy unhindered. It is this craving of

“the moth for the star,  
Of the night for the morrow,  
The devotion to something afar  
From the sphere of our sorrow.”

which turns us towards spirituality.

Spiritual systems are in plenty. Gurus are not hard to seek. They initiate the aspirant into rituals and sacraments, chants and hallelujahs. At first the novice pursues the various ceremonies and pujas with an eager and expectant heart. He spends time and energy, money and influence trying to fulfil the programme handed down to him by his particular teacher. But however sincere he be, and however arduous his efforts, disappointments confront him presently. Even if he gains occult powers and is able to mesmerize a stupid world, in his heart of hearts he feels that he has not gained the genuine gold for which he has taken to austerities, denying himself the conventional comforts and benefits the unspiritual continue to enjoy. In the result he becomes cynical. The reaction is more than equal and opposite to the action. He feels he has been the victim of a grand hoax. He rejects then all with bitterness and feels like saying with Omar Khayyam, “Let us make up in the tavern for the time lost in the temple.”

It is where these conventional systems fail that Sahaj Marg comes to our rescue. Its secret is simple. It places its finger unerringly on the main cause for

the ineffectiveness of the traditional paths. It stresses that the spiritual life is not to be viewed as a war against the life of the senses and the mind. The transcendence over the lower levels of existence is to be achieved not by fighting with them but by domesticating them. We are not to run away from our animality and humanity but to sublime them into divinity. Relaxation of tension and not building up of tension is the way to the final mastery.

A cultured man does not torture his physical body in order to heighten his intelligence. He will give his body its due and keep it healthy. But since intellectual pursuits are more vital to him, he will not pamper the body. As he gets more and more absorbed in an intellectual activity, the body automatically ceases to make demands on him. He conquers the physical body not by fighting with it or destroying it but by making it clear to the body its own limits. The intellectual man develops Vairagya for the body in the sense that he does not allow it to dictate terms to him. He keeps the body healthy and functioning efficiently in its own natural field.

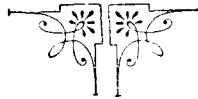
Similarly, the spiritual aspirant must keep his life of the mind and intellect in its proper field. Intelligence is required to deal with the affairs of the day-to-day world. The spiritual aspirant will keep his intelligence clean and sharp so that it can deal effectively with any problem presented to it. But at the same time, he must be unshaken in his conviction that his real existence, is not the life of the mind. Just as by getting absorbed in intellectual activity, he becomes independent of the senses for a while, he must plunge into spiritual activity to be free from the compulsive apparatus of thinking and feeling. This is real meditation.

When an abhyasi meditates he does not mind if thoughts arise. The mind is a device that keeps itself going by manufacturing thoughts and feelings. But after all, it is only a mechanical device even like the organs of the physical body. The way to get mastery over the mind is to give up the possessive idea. If thoughts are viewed as clouds passing through our mental sky affecting it in no way, then the thoughts will cease to trouble us. To gain this detachment the positive process is to plunge into the life of the spirit.

It is here that the Master helps with his Transmission. Having contacted the Divine himself and being altogether immersed in it, he is in a position to pump into the abhyasi the Divine current of which we have next to no idea. This Transmission is done so subtly that we are not aware how it is transforming us. There is no tension at all in the act of receiving the Transmission. It is like a child sleeping in its mother's lap and getting nourished by her. Only when it wakes up and feels strong does it realise how it has been taken care of during its quiescence. It is an unobtrusive, natural access of vitality. All that the child should do is not to resist the ministrations of the mother. If only the abhyasi learns to surrender himself unqualifiedly

to the Master's Transmission the spiritual progress is beyond all vicissitudes and frustrations. It is so natural that we start wondering why we had been so perversely unnatural so long.

There is in essence no difference between inner nature and outer nature, between the soul and the Ultimate. Sahaj Marg brings out this marvellous unity of all nature and makes us realise this unity in a natural but profound and permanent way. "**Naturam expellas furca, tamen usque recurret.** - Though you drive Nature out with a pitchfork, she will still find her way back," said Horace in despair. The Master presents us the brighter side of this medal and through the Sahaj Marg paves the natural way for Divine Nature to find its way back into our hearts. ★★★



*I do want that all of you may emerge as the Suns in the field of spirituality but it is possible only if the reflection of the earth is not allowed to be cast on the Sun and this is feasible only if you work out your orbit accordingly. When can be the orbit made? only when you straighten out the movement. And when will the movement be straight? When the destination is always in full sight. And when can the goal remain in sight? When you become entirely His. When can you be His. When you lose yourself completely. When can you lose yourself? When there is no thought in the heart other than that of His. And when is this possible? Through practice. How does practice become? By love and interest. How are love and interest born? By thinking repeatedly. How repeated thinking becomes possible? Through determination. And when is it possible to make a firm determination? Only then, when you gird up your loins to sacrifice your rest and pleasures and say good bye to lethargy.*

— **Master**



# Have We Met The Master

*By*  
RAMAKRISHNA  
NEW DELHI

**T**here was a discussion between a senior Preceptor and an abhyasi. The abhyasi's contention was that he has seen the Master, the Master of the Universe, his life-time aspiration fulfilled and that he has accepted Him as the Sole Object in his life. The mere seeing of Him is adequate: hence the most convenient escape from the regular puja fixed in our path! There is no further need of doing any puja or meditation and he has reached the destination - freedom from Prayer!!

BUT..... Have we seen the Master? Most of us would say 'yes'. We had gone to Shahjahanpur and participated in the **basantotsav**: we sat in the first row there and closed our eyes for one full hour; occasionally we talked to Him also. Is this not seeing Him? If not, what is it??? Well. This is like seeing a drop of summer rain and proclaiming on house-tops that we have Swum the ocean. The similarity of the water of the ocean and an odd drop of rain being water ends here. The ocean is a vast expanse and the wealth that is held in its bowels remains yet to be realised. It is the abode and secret of God's creation and the sanctuary of a myriad of things still unknown to human intellect.

The glimpses of Master which we see in His person can be compared to that drop of water. Now comes the real search for the abhyasi. He having promised to bestow the Wealth hidden in His bowels just as the ocean is promising, shall we be prepared to take a plunge into His depths and collect what all He wants to give us? Seeing the Master is then only, when we take the plunge into Him. He promises an exciting trip into His Treasure-House and is prepared to make our journey, both enjoyable and rewarding.

Many a time it is heard that Master gives transmission. However, Master is Transmission itself and Transmission is Master Himself. The very means of our End is the End itself. How Great? The Ultimate knocks at our doors at the first instance we turned to Him. From then on He stands at our door-steps patiently waiting to be called in. We hardly feel His presence at our door-step because we have not recognised His personality, having lost contact with Him so very long ago. He is waiting

to be called in so that He may reveal His identity. He is eager that we recognise Him. He is very impatient for He too has waited too long and is no longer able to suffer the pangs of separation. Call Him, and He rushes in with his love. He wants to embrace His lost children. He had been searching for us ever since we had lost Him. He is waiting to hear the familiar voices at which the Union between the separated souls - the Father and Son - can take place. What is that familiar voice? Master Himself has said how He is able to recognise His lost children - prayer, regular puja and constant remembrance. At first, our efforts in accosting Him are so feeble that He is unable to hear us. Call Him in more silently, more fervently. Now it is certain that He would recognise His children. It is so long ago that He heard this silence; it can't be mistaken. It must be from the lost children. Now the lost child is calling. Master is no more at our door-steps. He has come in outstretching His arms. He has embraced us with all love. He is very happy that one more of His lost children has recognised Him. Take Him into your home, show Him the dear place of your Heart. He is happy to reside there. In return, He has kept a place for you too in His heart. Get in and live in your own Home. That is the bowels of sea which our Master has promised.

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*Some say that if you take up the path of the Yoga, you may be faced with afflictions and calamities. This is the view of the ignorant and the weak-minded persons alone, which must never be accepted on practical grounds. Besides as for myself I would say that if even the whole life is to be sacrificed for its sake, it is not much because thereby we shall be saved from hundreds of rebirths, entailed with all miseries and sorrows. So please do what is right, using your own discrimination or rely upon the experience of practical men.*

— **Master**



# Om Tat Sat

*By*

T. SRIKANTAIAH  
RAICHUR.

**W**hat does Sahaj Marg teach ?

The aim of Sahaj Marg is to realise the ultimate reality which is the forceless force or substanceless substance. We pray to Master and strive in Sahaj Marg to take us to that ultimate condition which is the centre of the man and the world. That centre is called 'Zero' also. The man as well as the universe emerge from that 'zero' point. The abhyasi should become one with that which neither exists nor non-exists or become nothing being one with 'Zero'. To achieve the above end Sahaj Marg teaches us to meditate on Divine light in the heart. Even that light does not exist. But it is supposed to exist. Then, we get unmindful of other thoughts that come there and hold on to the light in the heart. Here comes Pranahuti to help us not only to hold on to the light but also to rise higher. Pranahuti is Adhyatmic or spiritual power that flows to the heart of the Abhyasi from the Master directly, or indirectly through the preceptors. We may see so many wonderful things while we are in meditation: we may hear sweet music; we may also smell sweet fragrance. But all those experiences merge in the ultimate 'Zero'.

At first we say that my eyes see; my ears hear etc., But it is the Jeevatma that sees, hears etc. through the eyes, and ears. Generally people say "I see, I hear" and so on. Therefore 'I' and the 'Jeevatma' are one and the same. At this level, when we are attached to the Sthula Sarira, the senses dominate over the 'I', So the eyes, ears etc. are said to see and hear. This is the level of Maya with five covers or circles which might be taken to be identical with the Panchabhutas.

Then we say 'I think', 'I understand' etc. Though the mind thinks and the intellect understands, the dominating factor behind them is 'I'. This is dominant till we cross the second stage which consists of eleven covers or circles. Therefore these covers are called circles of Egoism. Nobody says 'My mind thinks' - though it can be said so. Everybody says 'I think'. So 'I' is dominant at this stage. After one crosses the five Mayic circles, one enters into the region of Sukshma Sarira which might be said to contain the eleven covers which are taken together as one stage. (Anthahkarana has four sub-divisions - Chitta, Manas, Buddhi and Ahankara).

Ahankar 'I' ness is the subtlest of the four and is dominant at this stage. So, these are said to be circles of Egoism.

After entering into the third stage which is the inner most, the 'I' does not persist with its individuality; it merges in the third stage which is full of light. It is made up of seven covers or circles. When this 'I' enters into this region which can be identified with the causal body, it almost melts away and loses itself. Oneness is felt and it cannot be expressed. After reaching this region, viz. the central region consisting of seven circles or covers of splendour it is the Guru and the Guru alone that can take us higher and higher. One has to completely surrender to the Master and negate his self. Only then, his progress at this stage is possible. When all the rings are crossed and the centre is entered into, even to swim in a light way the Sadguru's help is essential. Therefore, from the beginning to the end we progress only with the Guru's grace. That grace is Pranahuti. This is the special feature of Sahaj Marg. Sadguru is he who can take up the responsibility of taking the Abhyasi to the highest point, the Zero from the grossest level. Lo! we are fortunate to have such a Guru in our Babuji whose 75th Birthday we are celebrating. He is a wonderful Master who can train the aspirants from wherever he might be. Only we must be able to recognise his ability. He is the Brahma, the creator; he is the Vishnu, the sustainer and he is the Maheshwara, the destroyer. And above all he is the Para Brahm or the Bhuma or the Centre or the Zero, from which all the universe has emerged. He is one with the centre and is taking us to that point where one will be swimming in the ocean of Infinity. Is there Advaita? 'Yes! Is there Dvaita? Definitely there is. Is there Visisthadvaita? Surely! But we go far beyond all these 'isms'. Swami Vivekananda taught that spirituality begins from Dvaita, passes through Visisthadvaita and finally culminates in Advaita. But our Babuji teaches us that we are servants of the Master. We have to surrender ourselves entirely and aim at complete oneness with God. Even when one reaches the centre his individuality is lost but identity persists. At the highest point of approach, 'the expanse of self becomes unlimited, so much so that the entire universe seems to be contained within self, says Babuji. Therefore, Babuji has given us much more than whatever was given by earlier Gurus. We are proud of his highly developed technic or remodelled or improved Raja Yoga which is the only sure path for realisation. So no 'ism' can be compared with this Sahaj Marg because it takes us to the area which could not be even thought of by other 'isms', We are most blessed; We are highly fortunate! We are entirely graced! We are in His eternal presence. It is our lucky chance to have been born in these times and to become the Sishyas of our beloved Sadguru, Babuji. So, we must have constant remembrance of such a Sadguru.

I bow down to my Master who has shown me that "thing" which pervades the whole universe in the form of circles or covers.

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# Transmission In Sahaj Marg

*By*

**K. C. BABU RAO  
VIJAYAWADA**

**S**ahaj Marg is a natural method of God Realisation. Many methods have been enunciated and practiced for the attainment of the ultimate. There has been a constant effort on the part of man and after considering various forms of worship, it was generally accepted that Yoga is by far the best method. Yoga means linking oneself with the higher. Sage Patanjali elaborated the different steps in Yoga, as Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi. Among the many Yogas, such as Hata, Laya, Japa and so on, Raja Yoga is held to be the only one that is not only desirable, but practicable. Even the system of Patanjali indicates one important factor. The discipline of the body should precede the discipline of the mind. For that, long and arduous process is needed. The present day man has neither the time nor the patience to follow all those steps. Sahaj Marg maintains that it is not necessary to take all those. Sahaj Marg thus differs in one important respect, that it reverses the process. By the introduction of the God consciousness into the individual, the control of the mind is obtained and other things follow automatically.

Shri Ram Chandraji Maharaj of Fatehgarh, U.P. rediscovered the method by which the ultimate consciousness could be brought down and introduced into the heart of the aspirant. It is the technique of Pranahuti. Prana or the Pranasya Prana of the Upanishads is introduced into abhyasi. This Pranahuti was in vogue several generations before Raja Dasaratha. Such a profound and glorious principle had fallen into disuse. The illustrious disciple, Shri Ram Chandraji of Shajahanpur U. P. popularly known as Babuji founded Shri Ram Chandra Mission after the name of his divine Master.

In this Mission people are trained in meditation. Sahaj Marg is simple, natural and divine. Members are admitted without any distinction of race, creed, caste etc. As the individuals can not attain the highest by their self-effort the help of a Guru is absolutely necessary. Master offers Pranahuti and the Abhyasi receives it. Pranahuti or Yogic transmission is the introduction of super consciousness into the heart. The Abhyasi is asked to imagine light in the heart and meditate. Transmission stimu-

lates the "Pure spirit" in that the central being or reality is connected with the heart. Heart is chosen for the purpose because it is the centre of physical and psychical existence. When transmission takes place quietness and peace settles. Slowly the desire for the other things is given up. The individual experiences new vibrations. In the ordinary methods of worship there are many things imagined by the individual. Sometimes he projects something by his mind. The effects of transmission are not to be confused with them. Nor it is like the dream consciousness. The "silent mind" produced by transmission is totally different from either the negative adaptation of school boys who work amidst sounds and noises or inner agitation of man. Transmission may be defined as the passing of the highest consciousness into the heart of the Abhyasi. Master says that transmission is the utilisation of the divine power for the transformation of man.

Having made an attempt to know the nature of transmission, let us consider its effects on man. Transmission works on the individual by cleansing the system. Thus purification of man is effected. By this the dirt and disease are removed. Transmission produces glow, lightness and a feeling of subtle vibrations. By this the higher centres take charge of the lower centres and a slow and gradual transformation of man takes place. There may be transmission in other methods. It takes only to a certain point but not to the ultimate.

Thus there is the double effect of transmission (1) giving an impetus to the aspirant and (2) to bring about a change in the mind of its modifications. The usual way of man moving and hankering after the pleasures of the body and objects is reversed. This reversal has far-reaching consequences in moving towards the original homeland, from which we descended. We descended from the subtle nature to the grossest nature. The journey to the original subtle nature is effected.

By the forceless force, so called, the untwisting and unwinding of the knots takes place and the individual is lead towards the centre, slowly, gradually and effortlessly. Master's work is of supreme importance. By transmission truth, faith, devotion, surrender and such qualities are introduced into the Abhyasi.

Even the ten Golden Rules of Sahaj Marg which are to be followed by the Abhyasi are adapted by him automatically. Dr K. C. Varadachari says that one who gets transmission, effortlessly speaks the truth and does the right.

Moderation is important in life. Aristotle stated that we have to follow the Golden mean. Excess is to be avoided. It is held that simplicity in food habits is conducive to healthy life and complexity produces ill health. So too simplicity in life points to goodness and complexity engenders licence. Thus simplicity and moderation are exalted by every one. In Sahaj Marg the meaning of moderation is

not only getting balance, proportion and harmony with the external life but also internal. This is brought about by transmission. The human body is composed of innumerable cells. Every cell has two parts; the human and the divine. Transmission has the power and ability to transform the human into the divine in every cell.

The Abhyasi sits in meditation morning and evening for a certain duration only. During that period he is in touch with the divine. During the other time also he is in constant touch with the divine by the simple principle of constant remembrance. Constant remembrance of the Master is suggested. The Abhyasi remembers master, or he thinks that all the actions done by him are performed by Master. He recollects during the course of the day his condition during his meditation. He attends to the usual routine of his life at the same time having the thought of the divine. Samadhi is said to be of different kinds. Sahaja Samadhi which is said to be the highest is granted to the Abhyasi gradually as a result of transmission.

Thus transmission is the central and a unique Principle of Sahaj Marg.

★★★★

*When one sits for meditation in the first days there will be abnormal rush of thoughts. This may appear to be annoying but in fact it is not. The ceaseless flow of thought is not confined only to the meditation hours but it occurs every moment. But it is felt during meditation because at that time we try to make ourselves empty of all thoughts and ideas. We create a thought vacuum in our conscious mind and like the rush of air to vacuum, so do the thoughts rush towards thought vacuum. The huge store of thoughts lying buried in the deeper layers of consciousness rise up and force their passage into the void effecting our grosser consciousness. The mind being unregulated begins to move in conjunction with them. In fact it is not the rising of thoughts that is annoying to an abhyasi but his own over attention to them. The common but erroneous remedy prescribed for dealing with the situation is suppression of mind by forced restraints and physical mortification. The restive horse i.e., the mind may be kept under control by a sharp whip. The effect is that it is suppressed for a short while but the evil is retained. This will result in a life-long game of contest. Hence it is not controlling of mind that is the remedy, but it is, in right moulding. The evil thoughts have to be purged out by process of initial cleaning. The rising of buried thoughts helps to exhaust the store, by effecting their bhoga. The proper course is to pay no heed to the thoughts arising in the mind during meditation and to remain un-mindful to them treating them as uninvited guests. In this way their intensity will be lost and they will cease to be source of disturbance.*

— Master

# Dynamics Of Sahaj Marg

*By*

RAGHUNANDAN PRASAD  
LAKHIMPUR

In the common run of life external objects and situations have a profound influence upon us. They greatly affect and influence us and it seems that the initiative is always with them and our mind seems to be swept away and passively carried away by them. This thing disturbs our mind and robs us of our peace and equanimity, causing confusion, perturbation and anguish within us. We do not like it, but we find ourselves helpless. In order to avoid all this we must acquire control and direction over all external objects and situations, so that they may not cause any unhappiness to us, and work and behave according to our liking. This is good, and should never be neglected. Science and technology help us to acquire this control and direction. But there is a limit to this. Varying with the development of science and technology itself very many things remain beyond our control and direction despite our proficiency in science and technology. Science and technology have also complicated our life, and added to our mental disturbance in many ways and directions. It has created some personal social mal-adjustments and imbalances with the result that the gains of science and technology have been only one-sided, and with all their outward success they have failed to satisfy the inner man and bring happiness to him. Science and technology are good in their place, but they are not the panacea for all our sufferings both personal and social. They require to be supplemented. They have forged terrible weapons of destruction, but they have failed to contribute effectively to the world peace or individual tranquility.

The initiative should not rest with external objects and situations. It should be transferred to us, and our mind instead of passively subjugating to them should be able to act with determination to meet their challenge effectively without being ruffled by them in any way. We can effectuate this transference of initiative from outside to the inner man within us, through a mental discipline. This discipline is Yoga.

It would thus appear that Yoga is not so much necessary for recluse who leads a life withdrawn from the World quite simple and far removed from temptations and consequent suffering. The recluse lives a life of terror and flees away from the world.

This is not possible for most of us, and it is not desirable, either, for any one of us. This is the life of the poverty and not its richness. Very often the ascetic and recluse are found to stumble and fall down when they come into contact with the world which is full of its own temptations and disappointments. The ascetic and recluse leads a life of physical withdrawal and not so much of mental detachment. Man has to live a life of mental detachment without physical withdrawal. It is only thus that he can possess constructive and creative peace of mind, which is a pre-requisite of all personal advancement and social progress.

Sahaj Marg is a discipline, which enables us to acquire this mental detachment and this constructive and creative peace. In its highest reaches it inter-links the man with God, who is the fountain-source of all life, all consciousness and all bliss. The essence of this discipline lies in constant practice of meditation and the absorption and assimilation of the spiritual power and grace which is transmitted to him from his Guru. This as a method of discipline distinguishes it from other Schools of Yoga, which either attach no importance to it, or minimise its role in the transformation of personality.

The meditation on the part of the Sadhaka must be a constant and continuous process. It is true that a man cannot remain sitting in meditation all the twenty-four hours. But let us remember that there are two currents of consciousness flowing in us at the same time one at the surface and the other deep down in our mind. The superficial current may be engaged in any way but the current deep down in our consciousness must be one of constant and continuous meditation.

This under-current of constant and continuous meditation, which is coexistent with all the worldly engagements comes in the wake of a long process of meditation. This meditation can be practised either individually or in groups. In the beginning it is better to do the meditation collectively and when this meditation takes firm root it can also be done singly. Collective meditation, however never loses its value. While under meditation, we inwardly support each other spiritually, and it helps to create a really spiritual brotherhood of Sadhakas.

This meditation begins in withdrawal from the external promptings and influences while sitting in meditation. The aim is not the withdrawal from the world, but a temporary dissociation so that we may be able to seek our self more effectively, which is lost sight of in the day-to-day activities of the world. This is accompanied by concentration.

The second stage of meditation consists of introspection, the inward march of the mind towards inner self. In the beginning the object of concentration may be outside our physical body, but with a short practice the centre of this concentration

will shift from without to within. We take heart as the initial point of concentration, because it is the most sensitive point apparent to everybody and is intimately connected with our emotions, which disturb our internal poise and equanimity.

From the concentration on the heart we pass on to the very centre of our being. This is the meeting of the point of being and non-being. You may call it Zero-point—the point of negation of all multiplicity, all trinities, and all dualities. It is the point of negation of unity as a number while it is also the point of the fundamental unity of all cosmic existence. At this point the sense of self-hood begins to melt away, and the stream of individual consciousness begins to flow into the waters of universal consciousness.

This liquidation of self is the process of contemplation. It is the beginning of what is called Samadhi but not the end of it. The Samadhi is the perfect losing of the individual consciousness in the waters of universal consciousness.

When we again return from the state of Samadhi to the state of the sense-world, we return a universalised individual with the wealth of universal love and universal spirit of service. It is a state in which our pure emotions and passions stand stilled, and we begin to behave as an instrument of divine consciousness.

The practice of meditation is necessary. But it is a long and arduous spiritual journey. The transmission from the Guru or the adept very greatly helps and accelerates this process of meditation and makes the journey not only less cumbersome and less onerous but also more pleasant and joy-giving. But the Sadhaka must also prepare himself for receiving the transmission.

It is very much like the call and the response of the Bhakti Yoga. The call springs up from the devotee and the response comes from the Lord. In the same way the thirst for transmission must spring from the heart of the SADHAKA and response in the shape of the shower of spiritual beauty will come into him as from the Lord.

The progress of the spiritual Sadhana inward manifests itself in the spirit of love and service, self-restraint and humility outward. It is here that this Sadhana finds its fruition and fulfilment. Sadhaka must always be vigilant and keep his watchful eye on this ethical barometer. All Sadhana which does not lead to this universal love and the spirit of universal service is sterile.

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