

FACE TO FACE

Answers to Questions

On

Sahaj Marg System

PREFACE

For, God Realization, “SAHAJ MARG” system runs along simplest and most natural lines, which are easily adjustable in ordinary routines of worldly life. The ideology of “Sahaj Marg” is so plain and simple that often for this very reason it is not so well understood by people who are under the impression that realization is the most difficult job which requires persistent labour for lives and ages. That is why various questions do arise into the mind of both abhyasis and non-abhyasis in following the system correctly.

Almost all sorts of questions which may arise in one’s mind have been asked by different classes of people and in different countries during the tours undertaken by Sri Babuji Maharaj, which were replied by Sri Babuji Maharaj himself and other senior preceptors of the Mission. All such questions and their answers are contained in following books written by Sri. P.Rajagopalachari and published by the Mission.

- i. India in the West.
- ii. Sahaj Marg in Europe.
- iii. Blossoms in the East.
- iv. Garden of Hearts.

This book “Face-to-Face is only a collection of all Questions and Answers contained in the above four books. The Questions have been arranged subject-wise as far as possible for the convenience of the readers. Also name of the book (abbreviated) and the page number, from where the Question has been taken, has also been given under each question.

I believe, this will help the readers in eradication their doubts and difficulties, if any, during the course of following the system correctly and go ahead by all means.

There are some printing errors in this book. Erratum is given at the end of the book, Readers are requested to please correct the words as per Erratum going through the book.

REGARDING BOOKS IN REFERENCE :

1. INDIA IN THE WEST.

First Tour of Sri Babuji Maharaj to Egypt, Europe, U.K. and U.S.A. for 3 months in the year 1972 (100 questions and answers).

2. SAHAJ MARG IN EUROPE.

Second Tour of Sri Babuji Maharaj to European Countries in May, 1976 (59 questions and answers).

3. BLOSSOMS IN THE EAST.

First Tour of Sri Babuji Maharaj to Malaysia and Singapore in April, 1977 (14 questions and answers).

4. THE GARDEN OF HEARTS.

Third Tour of Sri Babuji Maharaj to European Countries in May, 1980 (82 questions and answers).

(TOTAL 255 QUESTIONS AND ANSWERS).

All above books are written by Sri P.Raja Gopalachari, General Secretary of Sri Ram Chandra Mission, who accompanied Sri Babuji Maharaj in all the above tours.

ABBREVIATIONS USED :

Q.	Questions.
M.	Master (Sri Babuji Maharaj).
P.R.	Sri P.RajaGopalaChari (General Secretary).
H.	Sri Hanns Gangloff (Preceptor, Germany).
S.	Sri M.S.Sundara (Preceptor, Delhi Centre).
I.W.	India in the West.
S.M.E.	Sahaj Marg in Europe.
B.E.	Blossoms in the East.
G.H.	Gardens of Hearts.
P.	Page.

GOD

Q. 1. Who is God? (P.65) B.E.

M. One who comes out of Himself.

Q. 2. Is God inside us? (P.73) I.W.

M. God is inside every thing, but the real question is, are you inside God?

Q. 3. To realise God, or the Divine nature, is that to be God? (P.75) I.W.

P.R. No, no body can be God. There is only God and no body other than Him can be God. But we can be God like.

Q. 4. How God can be defined Babuji? (P.173) I.W.

M. If all the adjectives of the world are withdrawi, what ever Left, is God. If in anger you abuse God, you can do that as much you can.

Q. 5. Why has God created this world where there are so many troubles and miseries? (P.180) I.W.

M. If energy does not manifest itself for million of years it will solidify and lose itself, and God would have been no more. So, in order to preserve His life, He sent forth the energy and creation was the result.

Q. 6. God is very cruel because He sees us suffering but does nothing to remove our miseries. (P.180) I.W.

M. When energy came down from below the Centre, creation was the result. When it left the Centre and came out of it things here began to form. The mind we brought with us began to weave us and we came into that physical form, as we are now. It is our own work that we do not apply the mind correctly, and so misery, is the result. Therefore, we are responsible for all the sufferings and miseries. That is why I have said that the proper use of all facilities is saintliness. Why did this thought to do good and bad things arise in our mind? Because the energy in us cannot remain without action. Since the original showers came out of the Centre and travelled some distance, the environment was changed and a little impurity in the mind was the result. Still we get help from the Central Force. Where there is poison in the body, fever is the result. Why it happens is because the Real Force which is working in us wants to throw out the unwanted. I am telling you all these things but I do not know if they are correct. I have only studied in the University where there is no A, B, C and D.

- Q. 7. What is meant by Realisation? (P.102) I.W.
 M. You know what you are, but you do not know what He is. When you know, or feel in yourself, what He is, that is Realisation.
- Q. 8. Do emotions create a barrier for Realisation? (P.65) G.H.
 M. This is also a religion oriented idea.
- Q. 9. But emotions are always there. What should we do? (P.66) G.H.
 M. Where are they? In your house or some where else? I do not even know the meaning of emotion, so how can I talk about it? Feelings are real, emotions are unreal.
- Q. 10. What is Reality? (P.69) I.W.
 M. Reality is baseless base.
- Q. 11. What is perfection? (P.65) G.H.
 M. When all the powers are so developed that moderation reigns through out.
- Q. 12. A New born baby is it perfect? (P.65) G.H.
 M. He is in a sleeping state. Now what do you call it, perfect or imperfect?
- Q. 13. Master, Can you explain, to me what the 'self' is? What do the sages mean when they say 'Self'? Is it God? (P.121) G.H.
 M. It is not God. It is other than God. The idea of the individual in the self. It is the result of egoism.

- H. The idea of Self is the result of egoism. So where the idea of Self starts, egoism starts.

THOUGHT

- Q. 14. What is mature thinking? (P.65) G.H.
 M. Have one Goal, one Master and one method.
- Q. 15. How thoughts come up in the mind? (P.223) I.W.
 M. If there are no thoughts in the mind, it means we have to the perfectly balanced state, and the body will be shattered.
- Q. 16. How do thoughts rise? (P.223) I.W.
 M. Our mind has come from the Big mind or Divine Mind, and therefore however much it may have become spoilt, purity is always present in it. This purity, because of its connections with the Divine Mind, does not wish to take on any impurity upon itself. The impurities are thus being constantly thrown off outside, and these thrown out impurities assume the form of thoughts and are experienced by us as such.
- Q. 17. What is the difference between thought and intuition? (P.142) I.W.
 M. The developed stage of idea is thought, and thought, when it crosses its boundary, becomes intuition.
- Q. 18. When we are in a thoughtless condition, can there be feelings?

(P.63) G.H.

M. Yes, it is almost like the condition of an animal it is only response to impulses. I am telling you it is not possible to be in a totally thoughtless condition, life would not be there. All that necessary is to change the nature of our thought. Once a man came to me and asked me that I should make him thoughtless. I agreed in a humorous way but I told him that I would do it on one condition. If he would put me in a thoughtless condition then I would put him in a thoughtless condition.

Q. 19. Is it necessary to have pain to get closer to God? (P.198) I.W.

M. It is necessary. It is for me alone. My Master used to suffer from great pain. He had abscess of the liver and used to suffer very much, but when he was in a very great pain he used to sing. I asked him why. He told me that when a person is in great pain he has to groan or make some such noise, and so why not sing and make noise? My Master once told me that he would easily have removed this trouble in one minute. But he did not do so because he felt the pain was given by God, and who knows why God has given it. He felt there must be some reason for it. So, that was my Master's submission to Divine will.

Q. 20. What is religion? (P.66) G.H.

M. Certain dogmas collected at one place is religion.

Q. 21. What is the difference between religion and spirituality?

(P.65) G.H.

M. It is like the difference between the stool and the polish.

Q. 22. What is value of Philosophic studies? (P.168) I.W.

M. Philosophy gives happiness without, but I give happiness within. And by talking of Philosophy I also give happiness without. So look here, I give happiness both within and without.

SAHAJ-MARG

Q. 23. What is Raja Yoga? And what is Sahaj Marg? (P.6) S.M.E.

S. It is a ancient system of God Realisation..

M. Sahaj Marg is the remodeled system of Raja Yoga based on the experience of My Master.

Q. 24. What is your message? (P.7) S.M.E.

M. Peace throughout and no contradiction in the thought.

Q. 25. How can this be achieved? (P.7) S.M.E.

M. By means of transmission and prayer.

Q. 26. Do you have a separate method for transmission? (P.7) S.M.E.

M. My Master's method is my method.

Q. 27. You said Sahaj Marg is a modified system of Raja Yoga. How is it different from Raja Yoga? (P.7) S.M.E.

S. He has not said that it is different form from Raja Yoga.

M. It is not different. It is the system based on the experience of My Master. As they say “Old wine in a new Bottle”.

Q. 28. Are all the methods good? (P.73) I.W.

M. Well, all may do good, but I tell you milk is good, but to some it gives diarrhea. So they must avoid it.

Q. 29. So many people say “Trust me”. How should I be able to judge whom to trust? There is no aid to this selection. Whom are we to trust? The impressions pursue many. That is the dilemma of the beginner. All the people simply say “Trust me”. And since I am a human being, I can understand; some thing that I can believe it. Just simply to say “Trust me” is some thing that does not help me, in the beginning.

(P.110) G.H.

P.R. Master does not say “Trust me” He says you should trust in yourself. That is point number one. What do you trust in, in yourself? You have to practice and judge by the result. In Sahaj Marg we do not demand that you trust the method in advance. We do not demand that you trust any thing except your own experience resulting from your practice. If they are favourable, continue with the practice. If they are not favourable you are welcome to drop it. This is the great difference between Sahaj Marg and all other systems of practice.

My Master does not say that he is a Master. He says that he is a guide. And where ever people ask this question about faith, he does not say. “Try me” he says “try the method” If you are satisfied, then continue with it. This is why before our meditation I emphasized that the method has to be strictly followed, exactly followed, if results are to be obtained from it. We did not emphasise that you should trust the Master, or that you should love the

Master, or that you must believe in him or any thing like that. Sahaj marg stands by this method. The proof of the Sahaj Marg system is in you, not in what the Master says.

Q. 30. Is there any punishment if the abhyasis leave the system? (P.79) G.H.

M. No punishment. I am telling you one thing. Only co-operation is necessary. Here is not much sacrifice needed.

Q. 31. Can this be done by anybody in Grihastha life? (P.8) S.M.E.

M. Yes. It is for Grishasthas generally. Other can reap benefits by practicing it.

Q. 32. This system, as you said, was given to you by your Guru, by your Master. Was there any reason for this taking up this course? I mean, can you connect it with any incident in his life?

(P.8) S.M.E.

M. My Master has not rejected family life. He had started on the basis of his own experience as I have said.

S. Everybody need not be Grihastha. There are more Grihasthas, but this system is essentially meant for very body. It is not meant for Grihasthas only. Sannyasis also can derive benefit, but more people in the world are Grihasthas. The common mis-conception is that one has to become a sannyasi to follow a spiritual way. Our Master said- "it is not necessary". This system is meant for every body.

Q. 33. Was there any specific reason for Lalaji to take this? Was there any incident connecting him personally, which impelled him to take this system?

(P.9) S.M.E.

- M. It was a need of the hour and He, My Master, did every thing that was necessary.
- S. The time had come when this was to be given. This is a very ancient system, which we are told, was in vogue 72 generations before Raja Janak. Our Guru's Guru felt the time had come for the world to receive it.
- Q. 34. The system that you finally try to teach is renunciation of the material world as such. Is not it? (P.9) S.M.E.
- M. No.
- S. No. Just the opposite. You do not have to become a Sannyasi. You can follow this while living in a normal life, pursuing your normal avocations, being in Grihastha life.
- Q. 35. How much time is needed? (P.10) S.M.E.
- M. It depends on you.
- Q. 36. I mean, how much time is needed for meditation? (P.10) S.M.E.
- M. You can start from 20 minutes and take it upto 1 hour.
- Q. 37. Are there any obligations, duties, prescribed here? (P.10) S.M.E.
- M. There are so many duties according to the Gita.
- Q. 38. Are there any things forbidden? (P.10) S.M.E.
- M. Only "forbidden" is forbidden.

Q. 39. You said only “forbidden” is forbidden here in your organization. Do you think and individual sins if he is having his own code of values?

(P.22) S.M.E.

S. You should have some moral laws. The moral laws are the basis. We have to observe the normal laws. The pursuit of the highest is higher than even intellectual pursuit. Nothing can ever be achieved without effort and without discipline.

P.R. No body gave moral codes, whether it was Krishna or Buddha, until they could distinguish between right and wrong. These two things are parallel. Many times it is difficult to have our own ideas of right and wrong things. Initially you have to depend on some body to tell you what is right and what is wrong. That is how laws and codes come into existence. And to appreciate whether one is right we should raise ourselves to the condition of one who has achieved that particular condition and given us these laws. This is very much like the father and son relationship. When the father beats his son, the son does not know the reason and he will ask “why is my father beating me?” When the son grows up and becomes a father in his turn, then he understands precisely why, on certain occasions, his father had to discipline him.

Q. 40. Is there any faith healing here?

(P.12) S.M.E.

M. No.

MIRACLES

Q. 41. Any Miracles? (P.12) S.M.E.

M. You all know the story of Jesus Christ. Through out his life he performed miracles and he had, during his life time only 12 disciples of whom one deserted him.

It is not necessary that there should be miracles. Raja Yoga says that very soon the miracles do develop, but we should not try for them.

Q. 42. What do you think of people who perform miracles?

(P.12) S.M.E.

M. That is coming from one world and jumping into another world.

P.R. "The biggest miracle" to quote my Master "is the transmission of man".

Q. 43. Please comment on the miracle being performed by people who have started a sort of personality cult. (P.13) S.M.E.

M. What can I say about it. They are responsible for their work.

Q. 44. Are the miracles of any use to humanity? (P.13) S.M.E.

M. Miracles are of no use to humanity. That is some thing different.

Q. 45. Is there any benefit to them, the people who perform the miracles?

(P.13) S.M.E.

M. Well. They will become famous.

MANTRA

Q. 46. What is the power of Mantras? (P.151) I.W.

M. In Sahaj Marg we do not advocate Mantra recitation.

Q. 47. But do they have any power? (P.151) I.W.

M. Well, it is said mantras have power because many people have thought this. But in my own opinion, meditation alone can lead to the real goal. The real way of mantra yoga is to meditate on the meaning of mantra. That is what the Veda Sutra says. Other-wise there is no use. If you are just reciting a mantra without meditation on the meaning, it may still have some effect, but not much. In my opinion you may also repeat your own name over and over again that also becomes a mantra.

Q. 48. What about the Mantra? Do you advise any Mantra? (P.66) B.E.

M. Normally I do not give any mantra, but if it is necessary I may do so. But so far I have not found it necessary to do so. You should read the Patanjali Sutras about the Mantra. I think it is the thirty second Sutra or some thing like that. He clearly states that the Mantra, if taken up only with the bhava of the meaning.

Q. 49. I have been doing mantra meditation. It is better or is your method better?

(P.71) I.W.

M. It all depends on your experience. If you find you are improving in your method then continue it. If not, search for another method.

KUNDALINI

Q. 50. What about the Kundalini? Does it play any part in your Yoga?

(P.67) B.E.

M. The Kundalini power, if awakened; is useful for work in the higher worlds. Not every one is given work in higher worlds. So this power is not necessary for all. There may be just one or two persons for such higher work. Also, it is not at all necessary for spiritual progress.

Q. 51. Are there any persons in your group in whom the Kundalini has been activated or awakened?

(P.68) B.E.

M. I will tell you one thing. Suppose a person has all the other centres awakened in him by Master's Grace, then why leave this one thing alone untouched? So it may be done in such cases. Have you read what Ouspensky has written about the Kundalini? He refers to it as the Kunda buffer, as some thing that is a bar to progress. He thinks it is actually a bar to progress. You may think about it. You are a well read man.

SAHAJ-MARG SYSTEM

Q. 52. I am following another Guru for the last eight months and he has given me a mantra. Can I follow that and also follow your practice?

(P.65) B.E.

M. I must tell you plainly that there cannot be two channels. One may interfere with the other. You may stop one and practice the other for some time and then decide which one you want to follow. I cannot understand why people are reluctant to change the Guru. A Guru is taken for one's own spiritual progress. If he cannot give you what you want then you should seek for another person, of course you should be respectful towards him, but you should tell him that since he can not give you what you want, you are going to another person.

Q. 53. The special feature of Sahaj Marg, you said, is pranahuti, what exactly is it and how does it work? (P.13) S.M.E.

M. It works wonders provided you test it.

Q. 54. How exactly does it work? (P.14) S.M.E.

M. It is divine power used for the transformation of man. Transformation is the result of transmission.

S. A spark of the Divine is given into you, into your individual cell, and the transformation which takes place is the consequence. In this system the basic thing is that the Guru helps the individual abhyasi by giving him a bit itself works, and the divine is offered to you.

Q. 55. Are there any realized souls among your disciples? I am asking so that if there are any, I would like to have their Darshan too. I like to have the darshan of all great souls? (P.67) B.E.

M. Well, I am telling you one thing. There are a few who are almost at the top. And others are progressing towards the goal too.

P.R. Darshan means “To see”. In spiritual matters, as when one has Darshan of a great soul or a guru, it is not enough to see merely the physical person of that Guru Real Darshan means to see the guru with the higher vision, so that one can see the real guru behind the external form of the guru. That is its true meaning. My Master has repeatedly said that many come to see him but few persons really see him.

Q. 56. May I know who these advanced persons are? (P.67) B.E.

M. I think that is of no use to you. It is all their personal matter and not for discussion.

Q. 57. Are there any followers who are extremely busy? (P.15) S.M.E.

S. We are all busy people. Every one of us here is working. None of us is unemployed. Mr.Chari is the Chief Executive of a commercial company. I am a Chief executive of a public sector organization. Most of the Abhyasis are Engineers, Research scholars and people from all walks of life. All are fully busy. What we do is, we take time off our so called busy schedule for meditation. This is where there is hope for the future. It is not necessary for you so renounce the world and sit in the Himalayas. Even you can come here and spend half an hour. All that is required here is half an hour or one hour in the morning.

Q. 58. Why do you want more members in the Mission? If you have six or seven persons, is it not enough? (P.107) I.W.

M. Look here, I have come from Infinity and the seed of Infinity is in me. And in whatever I do, I shall naturally wish Infinity to be with me and for all I also wish Infinity to be with them. Even a thief wishes that he may have

many with him. This is the effect of that very same Infinity, but in a wrong direction. And I tell you one more thing. We should not use the full power of God, but when the 'I' is there, full power does not come. So drop the 'I' and the full power comes. But it must be used under control. One has to be very alert.

Q. 59. Lord. You are working so much upon us for so long, and we in our own small way, are also working hard to co-operate with you. Is there no way by which you can complete the work in say half an hour, so that all this work for you and us is saved? (p.80) G.H.

M. In this respect Lalaji has said that the perfection can be given in the time a tear drop comes out of the eye; but the nervous system will be shattered.

If I do something immediately, and of course it can be done, then the persons will not experience any thing and so will not appreciate what has been given to him.

Q. 60. Master, you wrote "Reality at Dawn" many years ago. This is also the case with your other books such as "Efficacy of Raj Yoga" and "commentary on Ten Commandants". Will you be reviewing these some time? Perhaps some of the points raised by you in those books are not valid any more.

(P.247) G.H.

M. I am telling you, these books were not written for today or for one year, or even for hundred years. What is written there is for all time. They are for the future. That is why even though they are simple, many people find it very difficult to understand them.

Q. 61. How can that be Master? If they are simple, should they not be easy to understand? (P.248) G.H.

M. I will give you the example of the Vedas. It is my idea that when they were written by the Rishis in ancient times, few people could understand them. Today it is so easy to know their meaning. Similarly with Sahaj Marg teachings, they are for the future. The persons of the future will understand them easily.

Q. 62. So will you not be revising your books? (P.248) G.H.

M. I think I have already answered your question.

Q. 63. I want to know every thing. How to do it? (P.68) B.E.

M. There is a person couplet where a Saint says “All that I have known is that I know nothing”

TRAINING CENTRES

Q. 64. Do you have a centre in Delhi? (P.11) S.M.E.

S. Yes. We have a centre in Delhi, in this very house. We meet here on Sunday mornings.

Q. 65. How many members do you have in Delhi? (P.11) S.M.E.

S. There are more than 200 members. We have an average attendance of 30 on Sunday mornings. We also meet in different places and different areas in Delhi. We have meditation sittings through out the week. Apart from these

group sittings, we have individual meditations. The preceptors spend a lot of time in giving individual sittings.

Q. 66. In what way can be benefit by this? (P.11) S.M.E.

M. The taste of the pudding lies in eating it. Try it and see for yourself.

Q. 67. How for is it a success in foreign countries? (P.11) S.M.E.

S. There are a large number of abhyasis. Young people come and they are satisfied with this system. They are now better individuals. Some of them come here every year. Some come twice a year only for meeting our Master and meditating in His presence.

Q. 68. Can you tell us something about the activities of your centres abroad?

(P.10) S.M.E.

P.R. Basically there is no difference between Centres here and abroad. Meditation is the same; training is the same. Only there is geographical distance. We have preceptors there to work on behalf of the Master. They have group meditations once a week.

Q. 69. Have the centres abroad any other activities? (P.18) S.M.E.

P.R. Nothing else except meditation.

Q. 70. Any thing like publishing of book? (P.18) S.M.E.

P.R. Not so far. Only recently they have started some translation of Master's work.

S. They are essentially centres for meditation. There is no financial consideration. There is no fee or anything of that sort. These preceptors

abroad put in a lot of time and energy for other people following this system.
This is a purely spiritual association.

Q. 71. How do people in other countries get know about this system?

(P.18) S.M.E.

P.R. Just by word of mouth like this. We do not believe in aggressive propaganda.

S. We do not believe in propaganda. These spiritual things are not susceptible to such appeal. This is for a class of people who are really interested in God realization. Only such people come here. Not many people in Delhi know about it. We are not interested in large number of people. We are more interested in people who are sincere and who are benefited by this. Quality is more important.

Q. 72. Are there many young people?

(P.19) S.M.E.

S. There are a large number of young people. In the west mostly young people join.

Q. 73. Can you give us some case histories?

(P.19) S.M.E.

S. We do not have case histories. But overseas abhyasis do come to Delhi, some times in groups. I can arrange a meeting like this and introduce them to you when they have been benefited.

Q. 74. Are there any special rules for these foreigner's?

(P.19) S.M.E.

P.R. No. No special rules or regulations are there. They are the same for all.

Q. 75. What are those rules?

(P.20) S.M.E.

P.R. They are mainly ethical. Not do any thing against one's conscience. Master once wrote that if the Rishing had born in Iceland, they would not have prescribed daily both in the morning. These are all environmental, and the Rishis prescribed them according to geographical situation. As an example, you see in Islam wastage of water is considered to be the highest sin, because water is scarcer than gold in Arabia. These are largely local and environmental.

Q. 76. Do abhyasis have to go to India for spiritual benefit? (P.79) G.H.

M. Well, for correct reading and transmission it becomes some time necessary.

Q. 77. Can you tell us about the preceptors. Are the preceptors abroad Indians or Foreigners? (P.16) S.M.E.

S. They are nationals of their own countries.

Q. 78. What is their training? (P.16) S.M.E.

P.R. It is the same training which Master gives to preceptors in India. They have been individually permitted to train people by Master.

S. They are exactly like us. They are normal working people, young people, trying to impart training for others.

P.R. One important message of Master is 'Spiritual life should not exclude the material life, nor vice-versa. Both are essential for a balanced human existance'.

Q. 79. How can this balance between the two be achieved? (P.17) S.M.E.

P.R. By giving equal attention to both. That is the only way by which you can achieve closer and closer balance between them.

PRECEPTORS

- Q. 80. How do you select Preceptors? (P.93) I.W.
- M. When there are four or five things before you, how do you select one from them.
- Q. 81. Yes, I see. But why do you prefer one person to another? (P.94) I.W.
- M. For qualities. If a man has good qualities, he is preferred. A man can also made to have good qualities.
- Q. 81. What kind of qualities do you mean? (P.94) I.W.
- M. Sympathy, Charity, Service, Thinking, Good thoughts these are some.
- P.R. I will explain one thing to you, Micheal. There are people in our Mission who are very highly developed but who are not preceptors and there are preceptors who are practically on the first rung of the ladder of spiritual development. So a person's spiritual level has no direct bearing on his qualification to be a preceptor. What I personally believe-you have heard what the Master has said to be really necessary in a preceptor is dedication to the spiritual cause. If this is there, Master can create the other qualities by this power. I believe this dedication to be a fundamental quality in a preceptor.
- Q. 83. Can a preceptor give a sitting to another preceptor, and then immediately afterwards receive a transmission from that preceptor? (P.108) G.H.
- P.R. Yes, it can be done.

Q. 84. When a preceptor is sick, seriously sick, with high fever or some thing like that and some one comes to him can he give him a sitting?

(P.184) G.H.

P.R. No. I request all of you to consider extending this principle also to the Master. When the Master is unwell, when he is resting, we should not pester him for sitting or for interviews. And most importantly, we should not sit in meditation in his presence without his knowledge and without his permission.

BABUJI IN FOREIGN COUNTRIES

Q. 85. Master, why have you come to Denmark? (P.84) I.W.

M. To give a good thing to associate here. They are also human beings. Otherwise we have a good field in India itself. But since this is a good thing, and the people here are also human beings, they should also partake of it. So I have come to Denmark.

Q. 86. What do you feel about Denmark? I mean in relation to the rest of Europe?

(P.84) I.W.

M. Every country is Good provided the people follow the natural laws. If the people of Denmark follow the natural laws, then Denmark will be a better country than others.

Q. 87. Yes, but have not you got any predictions about Denmark? (P.85) I.W.

M. No, I do not think of it. If it comes automatically then it is correct. I do not think of it. This is not my work.

Q. 88. No? But I have read some records of your visions in you book?

(P.85) I.W.

M. Yes, when I was in that state, I wrote about them. Or when the things come down direct to me, them I wrote about them. I do not try for visions or predictions.

P.R. You know those were written when Master was in a state of super-consciousness which he does not normally like to call or bring down upon himself for this sort of work, because there is the danger that it may degenerate into cheap forms of astrology or predictions. His fundamental work is the regeneration, the transformation of man. While in process of doing his work some times he feels the super-conscious state coming on and then he seeks for things to predict, or for ideas of the future. That is not done.

Q. 89. But have not you got any vision about Denmark? (P.85) I.W.

M. Well, now you have given me the idea. After sometime, you may ask me about it.

Q. 90. Please comment on the work of Sahaj Marg in England. (P.76) G.H.

M. There is no work for me in England. I have been cut off.

Q. 91. What is the reason? Master. (P.76) G.H.

M. Too much intellectual adherence.

Q. 92. Why is it wrong? (P.76) G.H.

M. Well, I am telling you I adhere to God and you are adhering to the intellect. Every malice can be eradicated if the proper mentality is there. Intellectually the English are very good people, but spiritual bankruptcy is there.

Q. 93. What about Ireland? Babuji. Can the work go on there? (P.76) G.H.

M. If they want it can be done. I am telling you one thing. In India the mother teaches the baby from the cradle that God is there. But what do we do there? We have Shakespeare and Milton and things like that. That will not serve at all. A man can be intellectual and jump into it. I mean jump into spirituality but then one force is taking him up and the other is throwing him down. Therefore, they are very good intellectually but in spirituality they are paupers.

Q. 94. Master. What is the solution? (P.77) G.H.

M. Practice, we have the practice and it should be done. You have read so much, but what have you achieved? Knowledge is not enough. Now come to the practice. Do it and see the result.

Q. 95. Master, is the London atmosphere as bad as that over Paris? We have been told that there is so much that is bad in Paris, we feel that perhaps the atmosphere there must be very bad indeed. (P.118) I.W.

M. No, in Paris it was quite good. I had no trouble there. I find that the atmosphere over London is the worst of all I have seen.

Q. 96. Master, Could you clean this if it is so bad? It would be wonderful if you could. (P.18) I.W.

- M. Yes, I told you I have already cleared it a little, may be 5% but more I will not do. If people want then they must pray for that.
- Q. 97. Here it is beautiful Sunshine, and you have come in spring, and we cannot help thinking of God. (P.71) I.W.
- M. Well, I will tell you. It is we who spoil the whole world by our bad thoughts and wrong actions. Every thought leaves its impression on the atmosphere. If any one can read it he can see that the thoughts are flowing in the atmosphere more than the clouds. You can yourself see the difference if you go to a slaughter house and you go to a church or a temple. The difference is in the thoughts in the two places. Our duty is to leave the world a better place than we find it when we come into it. Then we are co-operating with Nature. Now we are going against Nature, and so there is destruction.
- Q. 98. The Master's physical presence gives us a push in progress. Can we create an attachment to this? (P.139) G.H.
- P.R. No, we should not have such an attachment. The experience or the feeling that the physical presence of the Master gives you a push is an illusion. It only shows that we are still dependent upon physical things. Master's physical presence alone cannot do anything for us. We see that he himself is physically dependent upon various things like food. Spiritually we are however dependent upon him. So if you can create the real inner dependence, you do not need Master's physical presence.
- Q. 99. Then why does Master come to Europe? (P.139) G.H.
- P.R. He comes because he want to do his work in his own way. That is "His" work. He knows how to do it.

Q. 100. So it is not necessary to go to India? (P.139) G.H.

P.R. Master has written in his latest message also that it should not be necessary.

Q. 101. Have you any visions of how Western civilization shall end?

(P.95) I.W.

M. The base will be changed. The base will become highly spiritual.

Q. 102. But how shall it change?

(P.95) I.W.

M. By following the method. By having good thoughts I am telling you it is the work of the Divine. Some Divine hand is working for this change because some 10 or 15 years ago, this was not the case. But I am feeling it here now, in Europe. Some change is taking place. The people are fed up with the life of materialism. So they naturally cling to that which has the base as spirituality.

Q. 103. Is it all to be destroyed. I mean the west?

(P.95) I.W.

P.R. No, No. It is not like that. In any endeavour these who cooperate are taken along, while those who oppose or do not co-operate are not taken along on the path. You may call this destruction, but it may be that they are transferred to another place. So what does not co-operate with the Divine plan changes until it co-operates. This change you may call destruction, you may call it conversion. When you split an atom, is the atom destroyed or it is converted? Both are correct. So what we normally call destruction may be conversion for its own good. A child is converted into a man. Is it destruction of the child? It is a transition from one phase of human existence into another. And when the man becomes old his young is destroyed, in a sense. But we do not consider this to be destruction because we see the

transition from stage to stage. When we do not see or we can not see, the successive stages in a transitional continuum, we perceive the end of each phase as destruction of that phase.

Q. 104. Master, I would like to ask you one question. You have written in your Delhi message (30th. April, 1980) that in India you use the inner for the inner vision, whereas the people of the west use themselves for the inner vision. Can you please explain this to me? (P.121) G.H.

M. It is self explanatory.

Q. 105. Yes, But may be I am not bright enough to understand it? (P.122) G.H.

M. Since you have not that sort of wisdom, you are bright.

H. You meditate over it, and the answer will come to you.

MEDITATION

Q. 106. I was told that when you are trying to receive this transmission you have to meditate on the heart. Is that right? (P.90) I.W.

P.R. Yes, we meditate on the light in the heart. My Master says that the heart is the most suitable for meditation because it is the heart that is seat of life. It is also the seat of emotion. And traditionally in all religions, God is supposed to be seated in the heart. There are other points for meditation but My Master says they have only limited effect, mainly physical, as against the total spiritual effect of human transformation that we seek in our Sahaj Marg Yoga.

Q. 107. But it is not the point between the eyes more suitable? (P.91) I.W.

P.R. Well, it is certainly more popular and well known because even in the Bhagwad Gita that point is mentioned-The Ajna Chakra.

But according to My Master the Ajna Chakra is the point of distribution of power to the human system. So by meditation on that point we may acquire power but not spiritual growth. There is also another interpretation, that the Ajna Chakra is a point suited to and meant for, the Sannyasi, the ascetics who renounce life, but it is not suited for the house holder.

Q. 108. Why cannot we meditate on any object of our choice? The ancient texts specify so many things including the sky, the sea etc. I would prefer to meditate on the sea. To me it give a true idea of infinity. Can I do so?

(P.109) B.E.

M. Well, it is for you to decide. In the system developed by My Master, we meditate on light in the heart. It is a mere supposition.

Q. 109. But can I meditate on the sea? (P.109) B.E.

M. Well My idea is that if you meditate upon some thing you must get the essence of it as the result. So if you meditate on the sea, you will get salt.

Q. 110. Why should we meditate on the heart? For me I find it is better if I meditate on the head? (P.71) I.W.

M. This is the method. For us it is the only method.

Q. 111. Master has said that abhyasis can meditate on His form. (P.106) G.H.

P.R. That is only for abhyasis who have become so devoted to him that he is the light in their hearts.

Q. 112. How old should one be before meditation is commenced? (P.84) G.M.E.

P.R. I will explain a little more. Now how young are we to start? Our Master's Master, Lalaji has said that it is at the moment of conception that you should start spirituality. But because it is impossible to know when conception takes place, the best thing is to give transmission to a pregnant lady, but only to the heart of the mother because from that child derives its own share. As it derives its physical energy it also derives its spiritual sustenance. The benefit of starting so young is that before it can start creating any impressions of its own. You have brought the child into spiritual life. Master has often said that to begin young is the best thing for spirituality. There are two reasons. The first is, when we are very old we have a much bigger load of past impressions which he has to clean for us and also what began as tendencies have become habits, have become patterns of life, which we can rarely change. The second reason, which is much more important is we do not know how long we have to live. So when some body asks Master "How to conduct life, what is the best way of living?" Master says, "Live as if you are going to die the next moment".

Q. 113. What physical age people should be before they start meditation and what age they should be before they have sittings from a preceptor?

(P.90) S.M.E.

P.R. In Sahaj Marg Master says normally not below the age of eighteen. Now is not a contradiction of what I said earlier though apparently it may be so, because when you transmit to a pregnant mother carrying a child, you are

not transmitting to the child but you are transmitting to the mother. Now when the child is born, and the parents are already in spiritual life, then automatically the child gets the correct environment that will be helpful to it on its future journey. Now suppose the parents have not started spirituality when the child is growing. In such cases we wait until the boys or girls know what they are looking for, and whether the way they got will take them to that. The discrimination they must have.

Q. 114. So the discrimination must be there. (P.91) S.M.E.

P.R. The normal age is about eighteen. Of course in cases where there is already good development it can be earlier. We have even taken persons at twelve, thirteen, fourteen.

Q. 115. What are the visions and expressions feels in meditation? (P.156) I.W.

M. Visions are unnecessary and have really speaking. No value as indicators of spiritual progress. A Vision is nothing but a locked up impression being allowed to surface by the cleaning process. Therefore all that come out as visions are nothing but earlier impressions formed in us by our own thoughts and actions. Visions have no value in spiritual life.

Q. 116. As an abhyasi continues to meditate year after year will the process become easier or will thoughts continue to come? (P.78) G.H.

M. The intensity of the thoughts will be reduced, but not in a day. Meditate longer and bring it up to one hour. Then see the results.

Q. 117. It is very difficult? (P.78) G.H.

M. Only because you are not doing it. I can easily do it. I am not a special person, and if I can do it you can also do it.

Q. 118. When, during meditation, we are disturbed by our thoughts etc. How are we to go back to the meditation on the light in the heart? (P.106) G.H.

P.R. There is only one way. When you know that the thought has gone away from that of the light in the heart to something else. Bring it back to the thought of the light in the heart. Do this without force. Master says we must ignore the other thoughts. When thoughts disturb us during meditation, it is our attention to such thoughts that gives them the power to disturb us. They have no power of their own. So if they are ignored, they drop off by themselves. Master said that we must treat such thoughts very much like uninvited guests. Do not pay them any attention; they will themselves go away.

Q. 119. When, when I am sitting in meditation, do I become warm? (P.138) G.H.

P.R. Sometimes you may also feel cold. It does not matter. Sometimes it may be purely physical. You should write it in the diary and then forget it.

Q. 120. When we are gathered with the matter and together all day, is it advisable to do one's own practice for instance, meditation if it is morning or cleaning if is in the evening? (P.138) G.H.

P.R. You always meditate in the morning according to the system prescribed by the Master. If you are having the evening sitting here, then there is no need to separately do the cleaning. The night prayer meditation should also be done by you before you go to bed.

Q. 121. Sometimes we are ill. Then we need meditation most. But it is not allowed?
(P.157) G.H.

H. Master stresses that when you are ill, really ill, you should not meditate. You said that is when you need it most. It is a mistake because you do not meditate in order to become healthy, nor to develop some powers or to have happiness. All these things satisfy the ego. What we should do is to meditate in order to reach the goal. It is not correct to seek the help of meditation during illness. Illness is also what Master calls bhoga. It is a means by which we get rid of some of our Sanskaras. Illness will go by itself. Nature will help.

Q. 122. Should we fix or write I should say, our study of our conditions in a diary?
(P.137) G.H.

P.R. You should, Master wants it to be done. Master wishes that abhyasis should do it. People ask about problems. If you maintain a diary, you can see for yourself the progress that you make, the way problems change and disappear, and so on.

Q. 123. We have to make a difference between individual sittings and group meditations. All that we have discussed up to now actually pertains to group meditation. In individual sittings, after the meditation is over, there is always the possibility of having a personal discussion?
(P.137) G.H.

P.R. Yes, of course. Those are personal discussions. What happens when we sit alone? I would say there is still a discussion between yourself and yourself. That is the most important discussion.

Q. 124. How to imagine the light in the heart? Is it necessary?
(P.105) G.H.

P.R. It is necessary.

Q. 125. What about light? Should we see light? (P.110) B.E.

M. Well, I am telling you it is a mere supposition that light is there in the heart. It is a suggestion.

Q. 126. But will I see light when I meditate? (P.111) B.E.

P.R. Many people have experienced that they see darkness or what seems to be darkness. I was also puzzled by this. One evening I was sitting out on the lawn and looking up into the sky, Soon it became quite dark. Suddenly an idea came out to me that the light of the sun is there in the sky, and yet I see only blackness or darkness. Then another idea came, that when the moon is there, then the sky is brilliantly lit up. I then understood that light can appear as darkness unless there is an object to reflect that light. To me this was a revelation. Then I understood why our abhyasis, many of them see or experience darkness. It is because in this system we have no material or solid object on which to meditate. We meditate only upon light in the heart. So the experience of darkness is a correct one.

M. I have written some where that in the original condition there is neither light nor darkness. It is like the colour of dawn. The Nasadiya Sukta says the same thing.

Q. 127. Why do some people not get the deep feeling of peace in meditation?

(P.124) I.W.

M. Because even though they are doing meditation properly, they are behind being.

Q. 128. Meditation is passive. You do nothing. How can it give results?

(P.142) I.W.

M. We meditate on the heart supposing Divine light to be there. It means you are playing on your own heart, which itself a sport and a work. You know you are meditating; that means doing something; and the place on which you work, the heart, is also there. And you have to reach your goal; this idea is also there, and you wait for some thing subconsciously. That means you are not inert but so busy that you are doing three things at the same time. So passivity is lost in activity.

Q. 129. Is suffering necessary for spiritual growth?

(P.77) G.H.

M. No. They are also left behind. But I am telling you one thing. There have been Saints in India who have presented themselves before God with the petition that all the miseries of the world may be given to them. Excuse me for saying this, but you now compare yourselves with them.

Q. 130. In transcendental meditation I began at one point, and at the other end there was the zero point to which I aspired. Now I came to a particular point where my progress stopped. If I had not accepted the fact I could not have developed further?

(P.170) I.W.

M. Well, a Master of the proper caliber would have prevented this block. It is the Master's business. If you know you have stopped the do when you can about it. If you can do nothing yourself, then ask Master. But do not try to be both the Master and discipline yourself. That becomes the difficulty.

Q. 131. I want to give up meditation, because during meditation the breathing slows down considerably. This leads to reduced intake of oxygen and I felt that if

the oxygen intake become so reduced, it might reduce my longevity.

(P.66) G.H.

M. Look here. Your feeling is correct. The breathing becomes very slow during meditation. Your complaint is therefore genuine. I examined my own condition during meditation and found that the breathing stopped completely for several minutes at a time. This was my own experience. Then I came to the conclusion that there must be an organ in the body itself which produces oxygen inside. I do not know if I am right in this. Yes, there is an organ or some thing like that in the body which produces oxygen inside. Now I have the confirmation for it. I have just received the confirmation.

Q. 132. How to locate the organ?

(P.657) G.H.

M. That is your work. It is for the Scientists like you to do research and find it out. It is my finding that meditation actually increases the span of human life.

CONSTANT REMEMBRANCE

Q. 133. Does Constant Remembrance develop naturally, or does one have to work upon it?

(P.78) G.H.

M. If there is a great deal of love it can develop naturally.

Q. 134. How to increase the constant remembrance? Is there any way?

(P.123) G.H.

M. We must think one thought, and only one thought. The idea must be there in the heart. It should not be repeated as a sort of mantra. I do not know if I am right or not.

SAMADHI

Q. 135. Is Samadhi necessary for evolution? (P.100) G.H.

M. I am telling you one thing. Every one is hankering after Samadhi. But it is not at all necessary for evolution. I mean spiritual evolution. For evolution it is not at all necessary. I always speak on some basis.

P.R. If a state of Samadhi occurs by itself, naturally it is alright; but you should not look for Samadhi.

Q. 136. Can you say something about Samadhi? (P.101) G.H.

P.R. In traditional yoga Samadhi is supposed to be the end of yoga.

M. If it comes by itself, it is not bad. But there must be divine consciousness and with the help of that you should proceed. If divine consciousness is not there, then it is nothing.

P.R. Even in traditional yoga Samadhi is defined as Paashaana tulya Moksha-that is you go into a condition of consciousness that is like that of a stone. That is the literal meaning of the Sanskrit phrase. It is said to be a state, something like liberation but it is a stone like, in which a person becomes like a stone. There are no feelings; there is no consciousness; there is no thinking in short there is nothing. In Sahaj Marg we have a state or condition called Sahaj Samadhi. It is a condition in which an abhyasi is totally absorbed inside and

yet alert and aware of the outside. It is called Sahaj Samadhi. It is a natural state which is supposed to be the God like state. It is a condition of total absorption coupled with total awareness. You will have noticed in our system of meditation that even when you are in the deepest state of meditation, deeply absorbed inside, when Master says-“That is all”, you are immediately aware of it. If it was the other traditional type of Samadhi, you would have to be forcibly awakened out of it.

FAITH

Q. 137. How to have faith, or develop it in one self? (P.72) I.W.

M. Really speaking, faith is not necessary. What we have to do is to trust in some one and begin. And then if you find you are progressing, Faith will automatically develop. Now I will tell you, people speak so much of conscience. Conscience should guide us but we guide our conscience as we choose. Now what is conscience? It is really of our levels, the manas, the budhi, chit and the ago. Where there are balanced and merge into the one original thought, then that is the real conscience.

Q. 138. Speaking of faith, is it a gift or is it an act of will? (P.125) G.H.

M. Both things are right.

Q. 139. When you speak about reaching the goal, you say that faith and an iron will are necessary. You also say that for reaching the goal. Surrender is

necessary. Now iron will and surrender, of these two which comes first? Does one come after the other, or do they come together? (P.125) G.H.

M. Surrender is the thing, but will must come first. I think they are the same thing really speaking, but they appear in different colours.

P.R. I think if you look at Master's own life you will find the answer there. He has written that when he came to Lalaji the very first time, he never afterwards turned his gaze from Lalaji to any one else. This is a state of surrender. So when the surrender comes, it makes every thing else unnecessary.

Q. 140. And is the iron will or unfailing will with it? (P.126) G.H.

P.R. Well, the will can change. Master told me once that one has a weak will to start with. Then you develop a normal human will; then you come to have a super human will or superior human will; and if the Master's Grace is there, a person's will can be developed till it is almost touching the Divine will. So it is a change in the nature of the instrument. Surrender does not change. So, to reach the unchanging through the unchanging, Surrender is the way.

Q. 141. Would it be better to have the discussions apart from the sittings, instead of having these discussions immediately after a sitting. (P.133) G.H.

P.R. Yes, I should be done and only after the sitting is over. What you should not do is to discuss the condition of individual abhyasis during such group discussions. What Master wants is that after each meditation period, sit for a few minutes. Brood over your condition. This helps you to know what your condition is. Now no body knows what the condition is. Each abhyasi must do this, sit in total silence for few minutes and try to study one's own condition. You have to study before you can know it. Otherwise it becomes

imaginary. And then after that you read something from one of Master's books and discuss what has been read nothing else. This helps all of us to get a proper understanding of Sahaj Marg.

Q. 142. Many people want to questions about their personal problems. What do we do in such instances? (P.134) G.H.

P.R. If they ask you questions you should try to answer them. Questions come because of two reasons. One is because of not understanding the situation properly. It is due to lack of understanding. Every one imagines that when they practice Sahaj Marg they will have no problem; that they will not have headache or stomach-ache, pains etc., no illness. It has not been said so any where in Sahaj Marg Literature.

Now when a person comes and says that he has been doing Sahaj Marg meditation for three years and adds that his problems have increased instead of decreasing, that shows a wrong understanding of Sahaj Marg. If you know that all these problems arise because of Sanskaras, and the sufferings or experience arise of what we call as the bhoga of Sanskara, then you will not give so much importance to what you are experiencing. It is all quickly washed out. Now if you think over what you are feeling again and again; for instance if you go on thinking "I am in pain". Oh I am in pain that becomes a meditation itself, and therefore, it increases the suffering, reinforces the pain, instead of decreasing of reducing it. Certain things should only be discussed alone. Now when a person asks a question and you answer, it is only a question followed by an answer not a discussion. What Master tells us is not to discuss the condition of individual abhyasis when we all together as a group. This is because in one sitting twenty abhyasis may be present and each one may have a different experience in a sitting. Now if one says that

he felt as if he was flying like a bird and had lost all body consciousness, while another says that he felt disturbed, or had heaviness in the head or some thing like that, that abhyasis may feel discouraged. He may think, “What is this? He has such a wonderful experience while mine is so awful”. Now this is wrong. If there is proper understanding we will realise that both the experiences are because of the Sanskaras.

Q. 143. What about love? Is it necessary? (P.110) B.E.

M. Well. I am telling you love is very necessary. Love for the Master or love for God must be there. But a stage comes in spiritual development when love to must fade out.

Q. 144. I do not understand how that can be? (P.110) B.E.

P.R. When Master means is this. We start by loving the Master and we go on and on. But after a definite stage has been reached, the Master and the disciple are one. That is what the disciple feels or experiences. At that stage who is loved and who is the lover? And when there is spiritual mergence and the two become one, in essence, then of course love drops off. That is what Master means when he says that finally love too must fade out.

SURRENDER

- Q. 145. What is surrender? (P.25) I.W.
- M. Absence of "I" is surrender. First thing, is devotion of God, Second, always feel dependence. Suppose you have surrendered to God. If the surrender is real there will be surrender to the whole of humanity.
- Q. 146. If we are surrendered, and then we have thoughts, or fall sick. Can we say it is Master who is giving us these things. (P.161) G.H.
- P.R. Every thing that happens to us is a result of our Sanskaras. Master is giving us progress. In the act of giving us our spiritual progress, there is the need. To do the cleaning, and the removal of Sankaras along with the bhoga to the extent, that an abhyasi can bear. Master has told me that an abhyasi should have bhoga of sankaras to the extent that he can bear it because it is good for spiritual growth. I would like to add one thing. It is clear that it is not easy to have sickness or miseries; otherwise the saints would not have to pray for it. There actually comes a stage in our spirituality when we have to pray for miseries. You cannot have them any longer because they are not in your Sanskaras. To me this has been the most encouraging thing, that when a person comes to that stage one has actually to pray for miseries. This is the most positive statement ever made by the Master. We are all afraid of losing our health and all that. But if you have to pray for miseries when you come to a particular spiritual stage, you realise how difficult is to get miseries.
- Q. 147. But is that not for the service of humanity? (P.162) G.H.

P.R. It may be so. But what I am saying is still applicable, that it is not easy to get miseries is they are not in our Sanskaras.

Q. 148. We talked about the proposition of Micro misery. But what about macro-miseries; say death? How do you know we get back life, intellect, all these things again? (P.162) G.H.

P.R. Master has said two things. Try to reach the highest in this life itself. We do not know how long we have to live. So Master says “Live as if you are going to die the next moment”. Suppose you know definitely that you are going to die, say tomorrow morning. What is it that you would do? You would do what is most important to be done. For instances you would not go out and drink a glass of beer. Now we have this funny idea that we will live to be 80 or 120 years old. We should view life as something uncertain. The span of our life is something uncertain. So the spiritual practice, the quest for the Highest, should be undertaken with an extreme sense of urgency. It is not something which we should play. It has to be done as something extremely urgent, extremely purposeful. “Tomorrow morning I may not wake up alive. Let me achieve the highest I can this evening, itself”. If this spirit is there you will achieve it. Master says, “Realisation is but the work of moment. Turn your head this side, that is all”.

TRANSMISSION

Q. 149. What is transmission? (P.69) I.W.

M. Transmission is the utilization of the Divine power for the transformation of man.

Q. 150. Can you tell us some thing about transmission? (P.79) I.W.

P.R. Transmission is some thing we believe to be unique to our system. Master defines transmission as the utilization of Divine power or energy for the utilization of man. This is made possible by the discovery of his own Master, that a human being can transmit to another provided he is in contact with the ultimate source of all energy. And may Master is doing this work. And, apart from doing it himself he has made it possible for people called preceptors teachers, trainers, to also transmit this same energy under his control under guidance and directions.

Q. 151. Is it physical, this energy which is transmitted? (P.80) I.W.

P.R. It is not physical energy. We believe it to be the Ultimate energy which is not physical, which is not chemical-in short we do not believe it is matter at all of course science recognizes matter and energy as two divisions, but in energy you can have grosser energies and subtler energies. We believe what is transmitted to be the subtlest of all energies. You can call it Divine energy; you can call it Ultimate energy; or you can call it the subtlest consciousness. It can be called by many names by my Master's own words are "Using the Divine power for the transmission of Man".

Q. 152. How does this transmission work on you? Can you explain it a little?

(P.80) I.W.

M. It brings out the Divine energy into you, and then it works. When Divine energy of that nature is coming into you it will function.

Q. 153. But how does it work on you?

(P.81) I.W.

M. You mean on my self.

Q. 154. Yes.

(P.81) I.W.

M. Well, in myself it brings me to the balanced state of mind. Unbalanced character is lost. These are the effects of the transmission.

Q. 155. Can you feel it?

(P.81) I.W.

M. Yes, if we are sensitive we can feel it. And suppose you do not feel it, the changes that occur will convince you of the effects of the transmission.

Q. 156. In medicine, a doctor some times gives a medicine which contains no medicine and is called a placebo. Is it possible for a total beginner to treat this transmission as a placebo? As a sort of medicine the meaning of which he does not know? He does not know whether it has any effect or not, but he waits for the effect?

(P.109) G.H.

P.R. A placebo is generally used to treat the patient's impatience. What I think you are really asking is "Should I take this transmission on trust?" The Answer is "Yes". Take it and try it for some time and if the results are not there then you can stop this practice.

Q. 157. Would you say that the feeling of transmission is an individual one, or would you describe it as something else, something general. (P.107) G.H.

P.R. It is always individual.

H. It must be individual for one very simple reason. The power of transmission is of course always the same. But the receiver is individual; and according to the specific stature, also according to his specific psychological nature, and also according to his spiritual condition, his experience will be different from that of another one. Therefore the experience of transmission will always be individual. The transmission may be general, but naturally the experience of the transmission must be individual. And this is an important thing in Sahaj Marg. Sahaj Marg is very individual and very dynamic system. I think this is a very important difference between Sahaj Marg and the other systems.

P.R. I will put it very simply. The transmission is one. Our experience depend upon our Sankaras which act as filters to that experience. Our Sanskaras also affect our sensitivity. And depending upon how sensitive we are, we become progressively more capable of experience the transmission as it should be experienced.

Q. 158. You have said that the dependence must be an inner dependence. Is not the transmission something that can be thought of as “Outer”? (P.140) G.H.

P.R. No. How can it come from the outer? It is a total misunderstanding. Where the transmission comes from we do not know. It is like saying that love comes from outside. From where does love come? Do we know from where love comes, or where it goes?

Q. 159. Is the transmission from the Divine plane?

(P.140) G.H.

P.R. As a preceptor you have been told to transmit from the heart. You have not been told any thing else. You are to transmit from your heart to the heart of the abhyasi. So the immediate source is your heart; the immediate destination is the abhyasi's heart". From where did it come into your heart?" If you ask me, I will say that it came from the Master's heart. But from where? From Sahajanpur? Or from some where else?

It is from the ultimate. Every thing comes from the Ultimate. There is nothing which does not come from the Ultimate. So why differentiate between transmission and the other things? Master says that for him every thing comes from Lalaji, understanding should not be wrong. But if one is practicing correctly and sincerely, it is not even necessary to understand. Intellectual understanding is not necessary for spiritual progress. What will people without intellects do? There are many people without much intellect. But they also progress spiritually.

PRAYER

Q. 160. What is the Prayer? Should we pray? (P.108) G.H.

P.R. The Prayer is printed in our literature. Master has said that when we begin our meditation in the morning we should repeat it mentally only once and then go on with the meditation. The other use of the prayer is at night. Then too, we repeat it mentally a few times and meditate upon the meaning of the prayer. This is concerning the prayer printed in our instructions for practice.

We also use prayer in a general sense. That does not refer to the printed prayer of the Mission. It refers to an inner attitude where we approach the Divine in the attitude of a supplicant who does not know what he is supplicating for. Even the idea of what we are praying for should not exist. Therefore, prayer is an attitude, it is not an activity.

Q. 161. There are many sects at the moment in the whole world. Sahaj Marg is certainly not a sect; but the misunderstanding arises as soon as we talk about the prayer, because the beginners, especially, misunderstand that this prayer is a religious prayer. But this is not the case. (P.143) G.H.

P.R. I will give a very general talk about this. It is unfortunate that we are afraid of things. And this fear comes because of a bad experience in one particular context or environment, or another. For instances, you eat in one restaurant and then fall sick and you do not go to that restaurant again. You make a prayer, and if it is not answered, you say, "All prayer is nonsense; religion is nonsense; I will have nothing to do with it". You have a problem either with a man or woman, as the case may be and begin to hate sex for ever after, So we have all these fears and hatreds. Psychologists know a lot about them. And they are all based on experiences.

Now Sahaj Marg teaches us to avoid trusting the value of experiences because all experiences come out of the bhoga of our Sanskaras. So if we give undue importance to the Sanskaras or rather to the experiences arising out of our Sanskaras, we are always coming to wrong conclusions and making wrong decisions. The whole resistance to religion itself is out of such misunderstandings arising from wrong experiences in religious life. Now whether religion is at fault, or whether the people who practice the

religion are at fault, I do not know. But obviously when millions of persons are involved, and something goes wrong some where and there is a whole nation, or a whole religious community hating their particular religion, there may be some basis to think that religion is also wrong. But religion, as such, is only a concept. Why do religions go wrong? Master says it is because they do not keep up with the needs of the time. They become fixed; stone like, petrified and therefore the religion which served its purpose at the time when its founder founded it-for a particular society, in a particular epoch- is no longer capable of serving people because it has become petrified. So if religion does not remain flexible however effective it may be, it will cease to be effective fifty years or a hundred years later. Here lies greatness of Sahaj Marg that between the time of Lalaji and today there have been very many substantial developments in it. Therefore Sahaj Marg is still a living system? If we were to have stuck only to what Lalaji did or said, today there would be no Sahaj Marg. Imagine what would happen when tree grow, the bark cracks and falls off. You cannot have the original bark on the tree all the time. Similarly as we grow, we shed the bark that is on the outside, so that the inner living thing can continue to grow. This is where religion has gone wrong. And because religion has gone wrong, we say prayer is ineffective. Now such prayer if it is an asking or a demand, is wrong in Sahaj Marg. Unfortunately there is no term to use. What else, or how else will you call prayer? Master says prayer is the spiritual connection established between this self and the Ultimate which it is seeking. This is the shortest definition of prayer under Sahaj marg system.

Now it is clear that Master himself does not like prayer, like all of us. He is also a European, in that sense. He says prayer is begging. So it is obvious

that when Master refers to prayer, he does not mean what we all think he means, and of which we are afraid. So when in these nations of the west we find this abhorrence of prayer, it is not clear what it is that you do not really like. All of us know that the prayer in Sahaj Marg is not the prayer of religion. So what is it that you do not like? I have a feeling that what we do not like in Sahaj Marg prayer is precisely this fact that we should not ask for anything. In other words, we want to ask and to demand, because this is an easy way out for the ego. We want to beg without begging. So this resistance to prayer is really a problem of the ego.

Master has asked me to tell you that in prayer, in real prayer we cover every thing that is not helpful for our progress into things which are helpful for our progress. This is Sahaj Marg prayer. That is, circumstances are changed to promote our spiritual development. This is what Sahaj marg prayer does for us.

I have found, during our travels from 1972 to 1980, that there is a perceptible change in the attitude of the Westerners to prayer. There is more acceptance. This is because of prayer and cleaning, both by ourselves and from our preceptors; and because of this, this problem is decreasing. We see that prayer has acted positively by creating circumstances for our growth. There is this living proof of the efficacy of prayer, right here, before our eyes.

Q. 162. When we introduce an abhyasi in Germany, we explain to him the meaning of the prayer. We say it is tuning in. This lady asks why do not you use this expression instead of prayer? (P.158) G.H.

P.R. You are welcome to use it. The essential thing is, like when you feed children, if you say eat, the child will say, "I do not want to eat. I am not

hungry.” But if you divert the child by showing it the moon or showing it to the Sun, it will quietly eat without creating problems for you. We are all like children. But we are not children. We are grown up. We are all adults. Why are you so much against the use of the word prayer? What you are doing is the same thing. I do not know what. Let us say you call it *ausge dankt*.. a new word in German. I do not know if such a word exists in your language. Language is like that. Take the word eating for example. In Hindi we call it *Khana*. You call it *Zu essen* or some thing like that; In Italian they call it *manjare*, I think. The act is the same.

Q. 163. Why do you insist on using the word prayer? (P.158) G.H.

P.R. We do not insist that you call it prayer. Call it by whatever name you like, but please do it.

Q. 164. Is it right to give our suffering to the Master when we pray?

(P.160) G.H.

P.R. There is misunderstanding. I did not say that we give our suffering to the Master in our prayer. I give a definition that prayer is a process which connects the self to the Highest. Master asked me to tell you that prayer helps us to convert things inimical or unhelpful to our progress, into helpful factors. In prayer we neither seek to give any thing nor do we seek to receive anything. It is a process of establishing a connection. It was when talking about surrender that I referred to the way we fragment ourselves and give away, or try to give away, something while seeking to retain for ourselves all the rest which we wish to keep for ourselves.

Q. 165. When we pray to Master, how should we do it? (P.160) G.H.

P.R. You pray without praying. It is not something which has to be repeated over and over again. There must only be a suggestion, the faintest suggestion, as Master says. You know a very hungry person does not need to ask for food. He just looks at you in a particular way and you feed him. If he should be asking for food again and again, you will only feel disturbed and annoyed and send him away like a beggar.

Q. 166. You said earlier that if some one is sick, one should pray. Please explain?

(P.148) G.H.

P.R. As Master has said, prayer is an approach to convert factors against our development into factors favorable to our development.

Q. 167. Should we pray for removal of illness or not?

(P.149) G.H.

P.R. No. You can be sick and still progress spiritually. It has nothing to do with spiritual progress. Sickness is only of the body. Master is telling us almost every day that the greatest saints have always prayed that the miseries of the whole world should come to them. Master has said to me again and again, "Suppose you want to enjoy riches and pray for it, it is wrong. It is possible to enjoy riches without being rich". It often happens that you can have things while a rich man had and it is possible to have all that a rich man has without having the problems of a rich man. Similarly you can have every thing that a healthy man has, while you are sick, without having his health to worry about. Because health also seems to causes worry. You see in Western bath rooms, every one has a weighing apparatus. Health also seems to be a problem. It has to be kept under control. So you see that we are either going this side or we are going that side. What is the middle point? If we leave it to Master he adjusts all things for us. It is important to understand that when

we become abhyasis of Sahaj Marg and we tell the Master that we are remembering him, and that we are surrendering to him, it means that we give into his charge every thing that we normally think belongs to us. This includes our health, our wealth, our intellectual every thing. Every thing is given to his charge. If we think deeply, this attitude of fragmenting the self in this way only makes us surrender our misery, our sickness, our unhappiness and our poverty, keeping for ourselves our health, our wealth and our wisdom. So that means we are not being fair to the Master in this game of Sahaj Marg. To whom are we unfair? I said that we are unfair in this game of Sahaj Marg. To whom are we unfair? We are really being unfair to ourselves. When we give only a part of ourselves that we would get if we gave the whole of ourselves. This is common even in our normal human relationships. I give you my body but not my heart. I give you my money but not myself. I give you my intellect but not myself. It becomes a market place where we are selling bits and pieces of ourselves for transitory, ephemeral, illusory gains. The same game we are playing in Sahaj marg, and the person most hurt is the self. It has nothing to do with the Master. So we see the need for integrity. Integrity comes, I believe from integer a whole number and means some thing not divided. If some thing is divided then it becomes merely a fraction. Integrity means remaining while. One who is whole surrenders the whole. One who surrenders the whole achieves the whole of what he is seeking.

CLEANING

Q. 168. Master, what is the best time for the cleaning process? (P.109) G.H.

P.R. Master says that the appropriate time is when the day's work is over.

Q. 169. When an abhyasi is very sincere, Is it necessary to do the cleaning?

(P.109) G.H.

P.R. Suppose you are very sick. Can you be cured by just being a sincere patient?

It is necessary to take the proper medicines to re-establish health.

Q. 170. We speak the prayer before cleaning in the evening? Is this correct?

(P.137) G.H.

P.R. We are told to repeat the prayer only once in the morning; and again only for the night prayer.

Q. 171. Can it do any harm if we say it before cleaning in the evening?

(P.138) G.H.

P.R. It is not prescribed by Master and so we should not do it.

Q. 172. We pray in the morning and before going to bed. Should we pray in the evening, before cleaning? (P.159) G.H.

P.R. It is not prescribed in the instructions coming back to the use of the word prayer, there is a saying in the English language that a rose, by any other name, would smell as sweet. So I also say, call our prayer what you like; it is as effective as always provided you do it. The name is not important, the thing, the activity is important.

KARMAS

Q. 173. What about Karma, the laws of Karma, reincarnation, how does that work?

(P.88) I.W.

P.R. You can see from all the books that are published that Karma is a very well discussed and a much written about subject. Simply put, Karma means the effect of the past on the present. I do not think we can dispute it. The dispute comes only when we talk of a past life or a future life. Certain religions believe in reincarnation.

Now there may be room for a certain logic to make it necessary that there was a past life. And once you accept a past life logically, a future life seems to follow, also logically. Karma really means the effect of past impressions arising out of our own actions. We do some thing, and that action leaves an impression upon us. This impression governs or conditions our future action. The sum total of all such impressions put together is grouped under one word “Karma”. In our Mission we call Karma by another word “Sanskara”. It is not only the bad actions which lead to Karma, it is also good actions. Good actions give rise to a good future, whereas bad actions give rise to a bad future. But our idea of spiritual development is to have no future life at all. I mean this sort of life in the physical plans of existence. We do not wait it at all. Now do we seek to live in other planes. The idea is to be liberated.

Q. 174. But what is good action and what is bad action?

(P.87) I.W.

P.R. Well, as traditionally understood you know the general norms. For instance charity is considered to be a good action. But we can take the meaning as traditionally understood. It does not make any difference.

Q. 175. It does not make any difference? How? Does it not depend on the feeling you have of what is good and what is bad? (P.89) I.W.

P.R. I am telling you what Karma really means. Karma means all actions put together-the impression of each actions. Some people misunderstand Karma as applying only to the effect of evil actions let us murder robbery, rape etc. But in India we believe that the sum total of all impressions constitute Karma. A Particular act or action may be good according to you, it may be bad according to me-it does not matter. There is always a sum total of impressions.

Q. 176. Yes, but an evil action can just as well be a good action? (P.190) I.W.

P.R. Well, that is some thing you cannot debate here you know. It all depends on circumstances. For instances you kill an enemy soldier in war. Under normal law, it is bad, but under national and patriotic law it is good. So it depends on from which level of human existence you are looking at a particular thing.

Q. 177. Yes, but how does it work? (P.90) I.W.

P.R. The law always works from its absolute level, the highest level. The rest are our interpretations. For instance take the case of conscientious objectors in the last war, people who refused to fight because it is evil. They were put in jail. So you can say that if you refuse to kill the enemy you will go to jail. At

least that would appear to have been the cause and effect in relationship for those particular people.

EGOISM

Q. 178. What is egoism? (P.169) I.W.

M. Egoism is not a bad thing. Really speaking it is a pointer. It points to some thing. Now here is a table and I lift it up. I can lift it because of the egoistic power in me which tells me I can lift it. So you see egoism is not bad, but the mistake is we identify the knowledge the Self has that it can lift the table with the body. This is the mistake, that the knowledge the self has about itself is identified with the body. So egoism is really a clue to power that the self possesses. Now look here, I am against the annihilation of the Self because it is destroyed then we cannot work at all. Now all saints, at least in India, have said that annihilation of the Self is necessary but I am against it.

Q. 179. Please throw some more light on egoism? (P.170) I.W.

M. Egoism, I will tell you what it is. Man takes God's work and throws his own work on God. This is the real difficulty. We should play our part and allow God to do his work in his own way.

Q. 180. We are evil people and what are evil ways? (P.15) I.W.

M. Doing unnatural things, that is evil. The things which make man spirituality and physically strong are good, while those which make man mentally and physically weak are bad.

Q. 181. How exactly would you define selfishness? (P.109) I.W.

M. If your heart does not acknowledge the service that one does to you, then that is selfishness.

Q. 182. Master, what about the nature of fear? (P.199) I.W.

M. Fear is a hallucination of wisdom. If wisdom is right, there can be no fear.

Q. 183. Master, Do you think hallucination is maya? (P.199) I.W.

M. No, maya is normally said to be illusion but I donot agree. I think maya is the power of God. When we do not know how this power works we are confused, and call it maya, But when we know how the power of God operates, then we perceive Reality. So really speaking it is our own ignorance. Intellectuals borrow knowledge and the Divine Personality creates knowledge.

SPECIAL PERSONALITY

Q. 184. You have written about the Divine Personality and also that now liberation is so easy because of him. What do you mean by Divine Personality?

(P.122) G.H.

M. He is a saint. He is called a saint.

Q. 185. Is he incarnate in a human body? (P.122) G.H.

M. Yes, That I can tell you.

Q. 186. Is it an avater? (P.122) G.H.

M. Greatmen are not accidentally born. They are born when the world waits for then in eager expectation.

Q. 187. What is the special Personality? (P.79) G.H.

M. Well, that is confidential.

Q. 188. Since when is he incarbated? Can I know him? (P.122) G.H.

M. I have written how to know the special Personality. Why do not you try it? You may try for some thing and try to find it out.

Q. 189. Please comment on the work done in the past eons by Avatar.

M. Lord Ram Chandra, I mean the Avatar, built a foundation of ethics and culture for society. Lord Krishna built upon this foundation and introduced Bhakti into Sadhana. This element of bhakti was lacking before Shri Krishna. So each Avatar builds upon the work done by the earlier Avatar. This is the way. So in one sense each succeeding Avatar can be consider greater than the preceding one. In this sense Sri Krishna is generally considered as greater than Lord Ram Chandra.

But in another way if you look at it, these ideas of greater and lesser are wrong. Each Avatar comes at a particular time to fulfill the needs of the time. So how can one be greater or lesser than another. Only the needs are greater or lesser not the Avatars.

Q. 190. Do you have any more incarnations left? (P.92) I.W.

M. Well, that I can not answer. Only one who is not willing, to take an incarnation can reply to that.

P.R. What may Master implies in this. He has no objection to being incarnated again or to not being incarnated again, as the Divine plan may need.

Q. 191. Please explain aura? (P.36) I.W.

M. The aura is inside, not outside the body. There re only three colours in the human aura-red, black and what is called brilliancy. The black is very bad and shows vice, misconduct, etc. Red shows a short tempered person one who is wrathful. Brilliancy shows spirituality. The colour appear along the facial outline, along the cheeks.

How to read aura? Just deep into the condition of the person when the aura, the real one inside, will be revealed.

Q. 192. I saw these colours only on the surface of the facial skin. (P.37) I.W.

M. This was correct and this is how these colours appear.

Q. 193. I have often seen a blue colour, whereas this colour according to Master, did not exist in the aura. Please clarify? (P.37) I.W.

M. Each center of the heart region had its own colour and when reading an abhyasis condition, the colour of a particular center may appear and be mistaken for the auric colour.

Q. 194. Now may I ask you another question? It may be a silly question too, but can you explain who you are? (P.81) I.W.

M. I am what I ought to be.

Q. 195. Yes, but can not you say some thing more? (P.81) I.W.

M. More and more and less and less, these things have no value.

GURU

Q. 196. Are you a guru, for example? (P.81) I.W.

M. I do not think like that. I think may self to be only one of the associates of may own association.

Q. 197. Bit I think that many people regard you as the Guru or the Master?

(P.81) I.W.

M. Well, they will have to use some word when referring to me. They prefer this word, which I do not like.

P.R. I will clarify this. My Master once said that suppose you are the president of a corporation. You are a president to all the other employees, but to yourself you are not the president. To yourself you are Michel. Is not it? So no man is to himself what he is to others. To us, my Master is a Guru ofcourse. But what is he to himself? I mean this seriously. It is a serious subject.

Q. 198. Do you recognize him as Master? (P.82) I.W.

P.R. Yes, we recognize him as a Master, but one of my Master's important teachings is that ultimate Guru of Master is only God. But there are people

who function under the direct guidance of God, using the power of God. So they function in his capacity but they do not function as God. Like for instance we preceptors function on behalf of our Master, but I cannot say I am a Master. But certainly the work goes on and may be, there are people to whom we are Preceptors, but for myself I am a disciple of My Master and for himself he is himself and as my Master himself told you, he himself is what he ought to be.

Q. 199. But I am what I am how is it different? (P.82) I.W.

P.R. It is a good question. As you correctly said we are what we are but we are not yet what we ought to be. That is the difference.

Q. 200. Are you able to see in a human being how far he has developed?

(P.92) I.W.

M. Yes, as much as my work needs, that much I can see.

Q. 201. Some say the Guru is inside? (P.73) I.W.

M. I will tell you. God is the only Guru. All the others are working under His guidance and directions. Really speaking if a man says he is a Guru, he is not fit to train others spirituality. Such a person is really usurping the position of God.

Q. 202. Can I think my body is the body of the Master, and when I act it is not I who act but the Master who acts? Is it more of an external method than to think that the Master is in the heart? (P.127) G.H.

M. I do not recommend it. I mean that the Master is in the heart. They themselves come to that state. It is an idea.

Q. 203. it is written that we should take it that my body is not mine but the Master's body and all my actions and all that I do are Master's doings. Is this basically correct? (P.124) G.H.

M. That is some other thing. It is for the very highly devoted persons who themselves try to find the technique and begin to develop it. It is not for the beginners.

P.R. It comes automatically when one becomes highly devoted.

M. It is not to be forced. It must come naturally, otherwise it can become some thing like idol worship.

P.R. We can say that worship is religious remembrance in spiritual.

Q. 204. Is your Master an authority on Yoga? (P.83) I.W.

P.R. On this particular yoga, Yes. We consider Him to be the authority. This system of Raja Yoga, called Sahaj Marg, which means the natural way of Realisation, was discovered by His Master, also called "Shri Ram Chandraji", but belonging to a different place, Fatehgarh. He rediscovered-I say rediscovered because this power of transmission was there many many centuries ago according to my Master, but this faculty of transmission was lost-he rediscovered the possibility of transmitting the Divine Energy into the hearts of persons so they grow, not by their own power which is after all limited however strong or powerful a person may be, but by the Divine energy which is poured into them. And my Master is not following this tradition, this practice. This is unique. And therefore it is correct to say my Master is an authority on this yoga. It is a practical yoga. It is not philosophical or meta-physical. It does not need these foundations.

Q. 205. But it is not every human being who can be Master. Is not it?

(P.87) I.W.

P.R. No. But my Master was selected, from among all the disciples the Grand Master had, as the proper person to carry on this work. He was given the necessary power to do it. This is true of any hierarchy. For instance if you are a king your son becomes a king. It is by birth. Some thing comes by birth, by inheritance. Certain things come by transfer of power. Certain things come by endowment. I endow upon you property, and immediately you become a propertied man. In spiritual life or in spiritual hierarchies it is not necessary that the son become the spiritual descendent-I mean the blood son. There may be spiritual sons who carry on the tradition entrusted to them by their own Master.

Q. 206. I am interested in Master and seeing him in every thing, loving every thing, but I do not want dissolution. I think it is suicide. If I want dissolution, I can as well commit suicide?

(P.156) G.H.

H. Suicide is not dissolution. You can commit suicide as many times you like, but can never reach dissolution because by committing you do not get rid of all that is necessary to achieve dissolution. This means that you do not get rid of your past-of your past lives; of past impressions, and of all the problems related with your own Karma, your own Sankaras. This is point number one. The other thing is that when you say you are feeling the urge to have love for every thing and every body, if you give this love in the direction it should have. When you are doing Sahaj Marg practice, that is, If you give this love to Master, then it means putting love into the correct channel. This helps very much, If you do this you will be ready to feel that the love is transformed. You will feel that the love for the Master is love for

the Ultimate. And love for the Ultimate is love for dissolution. This dissolution is not some thing you have from the beginning. It is some thing that develops in the higher levels.

GRAND MASTER

Q. 207. How did you begin this work that you are doing now? (P.86) I.W.

M. My Master ordered me to do it, and so I started it.

Q. 208. You Master? Who was it? (P.86) I.W.

P.R. His Master was also called Sri Ram Chandra Ji, and this Mission is named after him. It is a coincidence that both my Master and his own Master are called by the same name. Now in India, we have a system of offering fees to the teacher or guru when the course of study is completed. We call it the "Guru Dakshina". Our Grand Master we call him Grand Master told my Master that his "Guru Dakshina" would be propagation of this Yoga throughout the world for the benefit of man kind. So that is why my Master is traveling over half the world in his old age too. Originally this Yoga was restricted to India, but as my Master has said again and again, Yoga is not the monopoly of the Indians but it is the birth right of all humanity. So he is not trying to help those who seek it. We offer it only to those who seek it . We do not trust it on any body.

Q. 209. But how was your own origin with the Grand old Master? How was the beginning. I mean? How did you meet him? (P.86) I.W.

M. It was accidental. I had the idea that I must get a good Master and I prayed for it and I got my Master.

Q. 210. When did you meet him? (P.87) I.W.

M. I think about 45 years ago.

P.R. About 50 years ago, when my Master was 22 years old he came in contact with his Master.

Q. 211. And what did he teach you all? (P.87) I.W.

M. What we are doing here now, that is what he thought us.

Q. 212. Can you tell us how you met your Master, Lalaji? (P.17) S.M.E.

M. It was accidental. I had only heard about him, but I did not know much about him. I went to him, following other's words. I liked his transmission which worked very well on me. My experience taught me all these things.

Q. 213. Was Lalaji born before this life? (P.53) S.M.E.

M. No. That is impossible.

Q. 214. Do you feel any contact with Grand old Master? (P.94) I.W.

M. There is contact always.

Q. 215. How? (P.94) I.W.

P.R. That is, spiritual contact. The Grand Master is no longer in the physical plane. He passed away into Mahasamadhi in 1932. But there is continuous

contact between him and my Master. We have seen it. My Master seems to receive guidance from him from time to time. He talks about it. What the relationship is I do not know, because it is from one plane of existence to another.

BABUJI

Q. 216. You are a spiritual Master, but you smoke? (P.10) I.W.

M. Yes. I smoke. Why do you worry? I may take poison myself, but if I can give you nector you should take it.

Q. 217. You are married and you have children? (P.10) I.W.

M. Yes.

Q. 218. If you are prosecuted and put in jail what will you do? (P.10) I.W.

M. Well. I am telling you. You should correct your thinking first. Why should you think of bad things when you can think of good things?

Q. 219. You are so far away from your home. Do you feel home-sick?

(P.11) I.W.

M. Wherever I am, that is my home.

Q. 220. But what about your children? They will worry and may be they have problems without you? (P.11) I.W.

M. When I am not there, they have to solve their problems. It is their problem and they must solve it.

Q. 221. What were you in your past life? (P.52) S.M.E.

M. It I may something what is the proof for it.

Q. 222. I do not want any proof. I will accept what you say? (P.53) S.M.E.

M. I was born in the vaishya community. I was poor. I had a tall, thin wife and five children. I was doing some small business. Look here, that tendency of the vaishya is here in me in this life also.

Q. 223. Have you come into this life out of compulsion or you own will?

(P.53) S.M.E.

M. Midway between the two.

Q. 224. Master, are you happy? (P.197) I.W.

M. Really speaking I have never tested the effect of happiness. I cannot remember if I was ever happy. Of course I can define happiness. One who is happy under all circumstances is happy. But I am telling you one thing. Happiness is heavier than tranquility. I think pain is nearer to God. That is my idea. Of course I may be wrong. But look here, some times when I am in great pain I also groan ah, ah, but there is some peculiar enjoyment in it also.

Q. 225. Master is following the grihasta life. Could you tell us some thing about it?

(P.14) S.M.E.

S. he has three sons and two daughters. One daughter is sitting here. All the sons are married. Grand children too are there. He lives in Shahjahanpur. He

was in Government service in U.P. Judiciary and he retired in 1955. For the last 21 years he has been devoting all his life to the work of the Sri Ram Chandra Mission which he founded in 1945 for helping humanity.

Q. 226. You are following the life of obstinence. There are generally instances where family life has provoked people into the life of obstinence.

(P.15) S.M.E.

S. He himself leads a life of piety which is so obvious and transparent. In fact it is a kind of encouragement to the rest of us. We also can follow him and achieve this goal. There is no conflict. On the contrary the question is applicable to a Sannyasi. It is not so here. What we see from Master's life is that in spite of being a grihasta, a family man, you can achieve the Highest by following this system.

HUMAN LIFE

Q. 227. How would you define the world? (P.63) I.W.

M. I can say that the world is the exaggeration of Reality.

Q. 228. How universal love can be achieved? (P.170) I.W.

M. The real thing is to transfer all love to God. Remembrance of one brings remembrance of all. If I love you, I love your children also. There is a society which has been preaching Universal love for the last 40 years, but

there is no success. Why? It is because of hatred, the presence of hatred in the heart. Remove hatred and love will develop by itself. So you should not work on it, but on its base.

Q. 229. What is the purpose of a human being, of human existence? (P.74) I.W.

M. The purpose is only Realisation, or to realise one's own nature which is Divine.

P.R. The purpose of human life, my Master says, is to realise the Divine nature in man and his teaching is developed to make it possible in this life itself. You see normally in yoga we take it as a means of evolution. Now it is true that evolution goes on for millions of years and may be we will see the fruit or result of that evolution some day. But yoga is a short cut to achieve in this life itself what we will ultimately achieve, this is my Master's teaching.

Q. 230. What is life? (P.53) S.M.E.

M. Well, there are so many definitions. But I tell my own definition. Life in life is the real life.

Q. 231. What is the purpose of life? Where do we come from? And where do we go? (P.105)S.M.E.

P.R. Man comes from the source, and his destination is the source. The purpose of his existence is to go back to the source.

Q. 232. The real values of life. What are these? (P.77) I.W.

P.R. Well, I think there is already a change in the west, away from the material values of life. There is a fumbling search to try to ascertain what are the real values of life. You know only when people have become completely

saturated with material life do they begin to realise that material values have no meaning. Why is there such a drastic change in social values and moral values? There is an effervescence of change in the whole of Europe today and it is a negation of material life. So, the people themselves are coming to understand that these material values are not the real values. Then what are the real values? Well, we say it is Divinisation; it is the possession of a balanced mind. Or as my Master puts it, saintliness is the proper functioning of all one's faculties proper functioning, mind you. No exaggeration, no suppression.

Q. 233. How can we live without creating new impressions? (P.80) S.M.E.

P.R. It is a result of spiritual practice. It is not the result of any specific effort. You see, we do not orient our effort in a direction which we take, that we will live without creating impressions. It comes in two days. The first thing is now we are self centred, we are centred upon ourselves. So any thing we think, or we do, we are personally involved deeply in. And we are deeply involved, everything we do and think and the results of such thoughts and acts effect us personally. When we start meditation we start thinking of somebody other than ourselves. So the attention is transferred from the self to something else. This can be easily explained. Suppose your own child is sick, you are very much affected. But if a neighbor's child is sick we may feel sympathy but it does not affect us. So the easiest way of not creating impressions is to think of nothing as 'mine'. Master has said that we are always attracted by external things, things external to ourselves. He has given us an example. Such as admiring beautiful things like roses, flowers etc. Now there is nothing wrong in admiring creation, but suppose I see a beautiful thing and then continue to think of it, or I go on remembering it.

“Oh, how beautiful it was, Oh, how beautiful it was”. I am creating an impressions. When such impressions become deep we want to possess the object of our interest. If we are successful in possessing it then our real problem begins, because then we have to preserve it, and these are all big problems. So in this way admiration can complicate matters. When you see a thing for the first time it is not admiration. It is wonder, How could such a beautiful thing exist? Now wonder never creates impressions, but when I project myself into it and admire it and desire it, then the impression begin. Now what happens in the meditation is that Master gives you an object for meditation, which is light in the heart. And as the object of our meditation was not accidental, because even though we ultimately try to reach some thing which is abstract, without qualities, without form, without name, every few people can really meditate on the abstract. For instances, if I say I will give you Zero Rupees or Zero marks it makes no sense, but without Zero you would have no mathematics. Similarly Master has given us an object of meditation which has no form, which cannot be described. Light cannot be described. You can only say light is light. Master has said that it is the only object which is an object and yet almost abstract. Now when we meditate on such an object no doubt the mind is put on that, but the mind cannot desire or want to possess it. It is an object which we can love but which we cannot possess. We need light but we never possess light. So the mind becomes trained to forget the self and to move towards some thing else which is yet so abstract that we cannot want it, or desire it or possess it. We in this way, when we train the mind or regulate the mind, naturally and systematically during meditation, no impressions are formed.

Q. 234. The word's “freedom” and “to be free” what do you mean?

(P.83) I.W.

M. Freedom when you are free from freedom, then that is the real freedom.

Q. 235. Free from Freedom? (P.84) I.W.

M. Yes, that is the real freedom- when you are free from freedom.

P.R. It can be explained like this. Real freedom is that state when you are not conscious of either freedom or bondage. Because when we say we are free, we associate it or compare it with a previous state of bondage. So it is a comparative state. But the absolute state knows neither freedom nor bondage.

Q. 236. What is the moral of man? (P.150) I.W.

M. To think of higher things that is the moral of man. When you think of it you will also have it. Try for it. I feel that civilization in all countries must be modified within 10 years. Can you tell me what is the greatest foolishness of man? I will tell you. We always think of the past but forget to build the future. That is our great foolishness.

Q. 237. Are will and desire different? (P.151) I.W.

M. Desire at its own place is bad, but if it is properly molded it is good. We are using desire wrongly. Will is the process to obtain the object of desire.

Q. 238. What is wisdom? (P.168) I.W.

M. It is the proper utilization of the power of God.

Q. 239. Master could you tell us a few more things about the real goal?

(P.103) G.H.

M. I am lost with the Goal.

P.R. Now we have to find two things, the Goal and the Master.

M. I think this is sufficient to explain it.

Q. 240. Master, what is your opinion about Sannyasa? (P.91) I.W.

M. Sannyasa is not necessary.

Q. 241. Why not? (P.91) I.W.

M. Because when they go to the forest they often think of their families, their children and so on. Then why should we go there? We should remain here, discarding what is happening, discarding attachment. There is no need to run away. When we can get God cheaply why should we go to all these troubles.

P.R. There is another aspect to be considered. God cannot be only for those who renounce life. If God is in every body, in every thing, then surely God is for all of us. So if there is a way for the Sannyasi, surely there must be as effective way for the house holders too. Once some body questioned my Master about celibacy. Is celibacy a necessity for spiritual progress. That is what he wanted to know. Very bluntly my Master said “God is not a fool to create two sexes if one was enough”.

Q. 242. Master, what about meat eating? (P.65) G.H.

M. I am giving you a co-operative reply. I allow it till you can stop these things.

Q. 243. If we eat meat will it increase your work? (P.65) I.W.

M. This is my concern. You do what concerns you, and I shall do mine.

- Q. 244. I serve in a corrupt organization. Every where I am surrounded by corrupt people. How can I practice this spiritual path? (P.20) S.M.E.
- M. These are individual problems, and individual solutions are to be worked out.
- S. These are genuine problems no doubt. The solutions are to be worked out individually. There are no set rules. But this system helps.
- P.R. It is native to imagine that there is corruption in commercial organizations only. Every where it is the same. Every where there is corruption. We are surrounded by this corruption. But these have to be resolved by individuals for themselves. If you are interested, help does come from the Master.
- M. fell yourself interested with the higher things and the lower ones will go away automatically, put your will on the achievement of the higher and the lower will drop off.
- Q. 245. I am surrounded by material life through out the day. I cannot focus my mind on the higher thought. What should I do? (P.21) S.M.E.
- S. That is why we come to Master.
- Q. 246. My problem is, I am always in touch with the materialistic people. My views will never go up. What is the solution? Should I leave my friends in the office, etc? (P.22) S.M.E.
- M. Have the company of saintly persons.
- Q. 247. I cannot get the company of such saintly persons. (P.22) S.M.E.
- M. Have the company of the Personality, who has no personality.
- Q. 248. That comes only by God's Grace? (P.22) S.M.E.

M. They pray for it. You have answered your question yourself.

Q. 249. I was at a place where people said there were some ghosts and I was very afraid? (P.101)S.M.E.

P.R. How did you know there were any ghosts to fear.

Q. 250. I was told by some persons? (P.101)S.M.E.

P.R. Then you suggested the fear to yourself. If you had not been told about the ghosts you would not have felt fear.

M. Deny their existence and you will have no fear.

Q. 251. What are we supposed to do? (P.75) I.W.

P.R. The basic thing is that mind is itself the vehicle through which we have to develop ourselves. The mind is also the instrument of degeneration or fall. According to our system of Raja Yoga called Sahaj Marg, my Master says the only way to do it is to give a new direction to the mind and orient it towards the proper goal which is the divinization of man. That is, what is necessary is a diversion of the mind from its present trend or tendencies to its proper trend.

Q. 252. How do you think it will all end? It may sound silly, but how do you think it will end for civilization. (P.75) I.W.

P.R. Well, we find that civilization can have many meanings. For instances, herein the west you do not understand, by the same word in the East, in the East civilization means culture, it means many things. It is very clear. Every body knows about it. But civilization as it is understood today in the west, seems to mean the acquisition of material wealth, comfort, a happy life,

enjoyment, sensual pleasures things like that. Today this is what is going under the name and garb of civilization whereas in terms of our understanding, my Master's understanding civilization should mean divinization.

Now society is after all composed of individuals. You cannot change society as a group, enmasse. You can only change it by changing the individuals belonging to it. And when the bulk of the individuals are changed, we say that society has changed. So we start from the individual and try to change society. Society is not our aim. Our aim is always the individual. But when you change to transform individuals you cannot but help to change society. So in a way this system of human transformation will cross national boundaries, and ultimately it should lead, if this is successful, to a world society which recognizes the real values of life, and what civilization should really mean.

Q. 253. But when a human being reaches a certain point, is there not an end?

(P.93) I.W.

P.R. You See, there are two ways of looking at this. We recognize two ways of rebirth. One is the Karma tradition where you are reborn under the compulsion of you Karma. You have no choice in this matter. You are reborn at a specific time, in the specific environment, under specific conditions, so that the future is worked out according to the foundation laid in the past. The others are so called liberated souls. Masters who descend into the physical plane of their own free will to help humanity, to develop from time to time. Now I believe we all are compulsive reincarnations. But if my Master should reincarnate, again it would be purely voluntary. It

becomes some thing on which Karma has no bearing. So it is not possible to Say, whether he will reincarnate again or not, because it will depend on cosmic circumstances. If humanity needs his presence on the physical plane he may descend again, otherwise or not.

Q. 254. Master, you know the protons and the neutrons in the nucleus of the atom. Do you think they are Ultimate? (P.168) I.W.

M. Well, I am telling you if these particles were simple at the base and also simple at the outside, then they would be God.

Q. 255. Master has said in his book "Reality at Dawn" that we have all to come back to the point to which every thing comes back at Maha Pralay. The opposite is universed life, which he says is very necessary. Is there not a contradiction here? (P.154) G.H.

H. Pralay is the goal, and has nothing to do with the means. Here Pralaya means dissolution of the ego, and of all the egoistic tendencies. This is made possible by the cleaning, and by the help of our Master. So I think this is the goal. And love is the means to achieve the goal. I do not see any difficulty in adjusting these two terms. They are not in contradiction.