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सहज मार्ग

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

(उठो ! जागो ! गुरुजनों को प्राप्त कर ज्ञान-लाभ करो)

प्रार्थना

हे नाथ ! तूही मनुष्य जीवन का ध्येय है,
हमारी इच्छायें हमारी उन्नति में बाधक हैं,
तू ही हमारा एक मात्र स्वामी और इष्ट है,
बिना तेरी सहायता तेरी प्राप्ति असम्भव है ।

O, Master !

Thou art the real goal of human life,
We are yet but slaves of wishes,
Putting bar to our advancement,
Thou art the only God and Power,
To bring us upto that stage.

Notice

“SATYODAYAM” the 2nd edition of the Telugu translation Master’s “Reality at Dawn” is now printed and ready and available at the Nellore centre of the Mission. Sale Price of the book is Rs. 6/-(Six only). Orders for your needs, accompanied by advance remittance of the full amount may please be sent to.

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**EDITORIAL NOTES
& COMMENTS**

Dear Readers,

July 1976

Our Beloved Master is back; back from a very beneficial and successful tour of five European Countries, Denmark W. Germany, Switzerland, France and Italy. His health stood the test valiantly, except for a few days in Switzerland when it looked as if He would feel it necessary to cut short the tour and proceed straight back to India. But the prayers to the Divine, offered by the collected craving souls, out there and in here, were answered and He, the ever-generous Master, was enabled to complete the tour as originally planned, though the slight set-back at Etoy made it not possible for Master to visit Naples. He returned to Delhi around 2 A.M. on 23 June 1976, and after a few hours there spent in seeing abhyasis and attending to urgent Mission work, He flew into Madras the same night, accompanied by His constant companion and help-mate, the General Secretary of the Mission, and by the 2 Canadians Don and Jackie Sabourin, ever assiduous in their ministrations to Master. They had joined Him at Copenhagen and went with Him on the entire tour.

The tour was beneficial; to the non-Indian abhyasis who got the physical presence of the Master to give them a tremendous spurt in their march to the Goal; to those lucky ones who met the Master for the first time and were able

to join the Mission and become part of the select community of chosen ones for spiritual emancipation and Realisation.; to those who have been endowed with the privilege and responsibility of participating actively in Master's Divine work by working as His preceptors, having been chosen and endowed richly with the Power of the Master; to us in India by the provision of an enlarged brotherhood of World Status in which all conventional differences of Caste, colour, creed, community, doctrine, tenet, religion, country, habits, -ustom, conventions, age or sex, have sunk and vanished. And, it has been beneficial even to Master in the sense that it has given Him the satisfaction of seeing His offer accepted gratefully by larger number thus making it possible for Him to feel that His dakshina to His Guru Lalaji Maharaj is being accepted by Him in larger measure.

The expansion of Mission Work in Europe has been most spectacular in France where new centres have come into being and new preceptors have been inducted to help in Master's Divine work. In the net result, we now have 11 preceptors in Denmark, 2 in Holland, 2 in Germany, 3 in Switzerland, 15 in France, 4 in U.K. and 8 in Italy, a total of 45 in Europe. A full list of them will appear in the next issue.

Much as we all have desired to accord a public Reception to Master on His return from this tour, His health considerations have precluded all thought of it. The consolation is that after all it can only amount to an outward show of our inner feelings, of which Master has very thorough knowledge.

(B)

It is expected that complete details of the tour with the full text of all speeches, interviews, questions and answers will become available to all of us in a handy volume very soon. In the meantime we can eagerly look forward to it and hope for its early publication.

This is the fourth special issue of this special year and has been given the title "Preceptor Number". Appropriately enough, we include Dr. Atmaram Jajodia's English rendering of our saintly sister Kasturiji's Hindi article 'Preceptor', which appeared in the Dedication Number. It is an inimitable exposition by an emancipated soul, clothed in the most artistic language relating personally experienced truths and knowledge obtained in exalted states and condition. Dr. Jajodia's command of English has done possible justice to the original. A careful and detailed study of the article will benefit all preceptors.

The next issue will be the special "Discipline Number" and the last for the year will be the "Surrender Number". Suitable articles are invited in the hope that this invitation will not be a cry in the wilderness.

Master leaves Madras around the 10th of July for Delhi and Shahjahanpur. With prayers to Divine Master for His blessings for all Readers and others,

MADRAS 3 July 1976

Your EDITOR

(C)

THE PRECEPTOR

(English Rendering by Shri Atmaram Jajodia, of the
Hindi article of Km. Kasturi Chaturvedi)



Who is a Preceptor ? What is he like ? Once Master said that it could mean nothing but a 'Guru'. At which stage of merging in the Master, does this description of His become really applicable ? Then I found, He had written that when an abhyasi informs Him of such a condition of spiritual elevation, that wherever he goes, he carries a wave of purity and spreads a sacred power in every nook and corner, he must be given 'permission' for Master's work; so that, the power or the current which is entering the atmosphere, should not go unutilised. When 'permission' is accorded after the abhyasi develops an attitude that he should be utilised for the spiritual uplift of others, his work becomes easier. when does such an attitude come about ? When, by remembering Him constantly, we attain such a stage of absorbancy in Him, that we do not remember ourselves, even when reminded. How does this happen ? Because, Master has brought him up to such a pass where he has lost all consciousness of everything. How can one, who has really never lived, understand death ? and how can one who has not understand death, recognise life ? One who has got over the feeling of living or not living and even transcended this stage, must have come to recognise to an extent, the Real Element which is beyond all elements. Having now

(D .)

recognised Him he does not recognise others. What is he to do now ? He can atleast introduce Him to those who have lost their way. There are those who are treading a difficult path and are unable to reach the destination. He could show them the natural and easier way, give them the support of the Power of Transmission bestowed by the Master, free them from their 'self' and attach them to the Master. He could enliven the chant of love in their heart in such a way, that the seed of craving sprouts forth. Himself living a divine godly life of simplicity and beauty, unattached to the world, he should strive to lead people out of pomp and show, and bedeck them with such a sacred and truthful existence, that a look at them lights up the beloved Master's face with a smile of approval. He should recognise that His serf, whom He chooses to call a Preceptor, whom He has nurtured breath by breath of His own, and has reared up inside His very shunya heart, feeding him every moment with the life of His life, His Pranahuti, has started working in conformity with His wishes, assisting Him in the great task of purifying and uplifting humanity. Let us adopt such a divinised mode of life, which while making us shining examples, also gives us success in brightening the whole world.

There are a lot of subtleties of the work, which I came to understand only after I had done Master's work with full devotion for a long time. When Master bestowed the 'power' and ordered me to do His work, initially, I used to feel that Transmission would start as soon as I willed; but, there was a feeling that the Power was strewn all over, inside me and outside. I was not able to make it

(E)

my own. Whenever Master instils spiritual condition of Power in us for his work, initially, it carries great force which is felt all around us. But as we proceed along resolutely, doing His work exactly as desired by Him, our absorvancy in him goes on becoming deeper and deeper. Then, the power inside and outside, enters our being, and a great subtlety permeates all over. The more empty and subtle our inner condition, the better and clearer will be our 'reading' of others. And the clearer the 'reading', the higher the quality of work we shall be able to perform.

I have observed in a number of cases, when Master gives "permission" to one of our abhyasi brothers, he starts work, but has neither confidence in his own work nor the requisite firm faith in the 'power' bestowed. Again and again he does 'cleaning and repeatedly he wills that Transmission is flowing. But, all the while, firmness and faith are lacking in his inner self. why is it so ? Because he has not been able to become 'His'. He has not yet made His gift 'his own'; he has not yet succeeded in absorbing the 'power' conferred by the Master. In course of time by remaining absorbed in the Master, the 'power' from all around converges and penetrates into the 'inner' of the person. Until this happened whenever any body would address me as a Preceptor, I used to feel that Preceptor was as if, His 'power' (personified) separate from me. But, as the mergence in Master proceeded apace, I felt that the 'power' from all around was collecting and merging into me. Then I wrote to Master I am actually drinking in your power'. Indeed, a day came when I felt that the 'power' was now at my back and call. He had bestowed it on me

(F)

long time back, but it took me so much time to drink it fully, and make it mine own. Really speaking, only after I experienced that the entire power was absorbed in me, I felt nothing wrong, when others addressed me as a Preceptor. But the surprising thing that happened was, that instead of feeling something special about it, I felt as if the heart had become a complete void. It was again reduced to a beggar, and the 'impatient await' started afresh. Of course, work now assumed a different complexion altogether. It could take any direction or shape desired, that was necessary for the progress of the abhyasi. Confidence not only developed to an extent necessary for His work, but embraced a dimension which could result only from making His 'Power' mine own. Additionally, the 'Power' became the instrument of my own spiritual progress. After, drinking it fully, it appeared as though, a much more vast expanse was lying in front awaiting my drinking.

If I were unable to drink and absorb the initially given power, what could ever have come next ? When we start experiencing our Mastery over the 'power' conferred by him, we also feel as if, along with His 'power', He himself has entered into our being. It is only then, that our labour starts bearing fruit before our very eyes. A feeling starts growing that we should completely sacrifice ourselves, and such indications also appear within us. I very well remember the occasion when Master told me that He had conferred on me complete Mastery over the Pinda and Brahmanda regions. Then I felt as if boundless 'power' was spreading within me and outside all over, which was to be made mine own. But the fact is, it took me full three years to acquire

(G)

real Mastery over these regions. Mastery means that the 'power' becomes one with your living, and is no longer felt as a separate entity. It flows inside us in such a natural manner, that its presence is never felt. But, after this attainment, whenever we speak in the midst of abhyasis or sit for Puja, the condition automatically spreads all over, and the abhyasis or other people sitting in front start experiencing it, although at times they are unable to describe the same. In case of worldly matters also, sometimes I have felt that when we relate our pain or illness; we become so much one with the conditions that, sometimes, the listeners and the atmosphere gets affected. It is therefore essential, that the 'power' should take its real shape; this happens when along with his 'power', we become one with Him too.

A very important part of the Preceptor's work, is to build up the organisation and discipline in the centre. First of all every one of us must keep himself completely balanced and well organised. With moderation of heart, sweetness of speech, tolerance of outlook, and a feeling of affinity in behaviour towards all, we can very well organise even the biggest of centres. There is absolutely no doubt about this. But this can happen only when Master enters our entire living, our mind, intellect, in fact our whole inner being. It then becomes so disciplined that the reflection of outward personality of others cannot affect us. On the contrary, the complete uniformity of our inner and outer beings reflects on others and becomes helpful in moulding them. An utter plainness and simplicity develops in our living, which elicits respect and regard for all our actions, from outsiders. Our Sahaj Marg is an Institution of practical spirituality, where

love is valued more than regulations. Here, the infinite expanse of hearts is considered priceless. So, narrowmindedness must remain nowhere near. A sacred brotherhood resting on the goodwill of all can alone make it well-organised and firm. When Master enters our living, narrowness of mind and heart must vanish. Then, our organisation moves away from limitedness towards width. Our heart becomes so expansive that it starts communicating with every heart. But with all this, alertness must be there. I observed in some centres the hearts of abhyasis eagerly awaiting a more signal from the Preceptor and feeling extremely happy to carry out whatever he said. If our beloved Master alone has entered the inner living of the Preceptor, a fragrance emanates in the entire atmosphere of the centre, which is conducive to the uplift of the hearts of all abhyasis. Thus, purity of heart, sweetness of speech and maturity in practical dealings with all, are very helpful in making a centre well-organised. So we should always remain alert, that the real work for which Master has prepared us should not remain stunted in growth because of the narrowness of our heart.

One more point is worth note. It happens at times, that a Preceptor allots some of his time for sittings to abhyasis of a centre where a brother Preceptor, duly 'permitted' by Master is already there. We should do this only when our brother requests our help. And once having agreed to allot our time, we must work like a warrior to brighten the internal condition of the abhyasis of that centre.

Really speaking, the main purpose of His preparing us for assistance in His work, is fulfilled only when, with the

help of His 'power' abiding in the purest of conditions, we clean and purify the hearts of our associates, like our own, to the best of our ability. But this becomes possible only when we work with love and submissiveness, towards the abhyasis. The reflection of this outlook in its turn, creates unknowingly a feeling of submission in the abhyasi also. It is similar to our learning submission gradually while absorbing in our Master, Frequently even without our knowledge we commit the mistake of considering ourselves somewhat superior to the abhyasis. This automatically creates a sort of reservation towards them. It reflects on the abhyasis in such a way that they do not open up with us, and even sitting close to us, feel themselves at a distance. The moment we come near them, they feel something like a pressure; this becomes an obstacle in our work as also in their evolution. In fact our Master has undertaken to sacrifice any thing or every thing for the upliftment of the whole of humanity, without any reservation and proved it beyond a shade of doubt, by lifting us up like straw, in the wind, (as related by the poet in the following lines):-

Prem ki andhi chali; tinka ura akas
Tinka tinake so mila. tinaka tinke pas.

There blew a storm of love, the straw flew up to the sky.
The straw met its like, what was His, merged in Him,

(There is a pun on the word 'tinaka' here. In the first three cases it means a straw. In the last two occurrences it means 'his' and 'near him' respectively)

(J)

So, we should not only cultivate immense love and respect for 'His' abhyasis, but also learn something. Only then shall we succeed fully in realising the aim for which He has prepared us. To consider ourselves as superior persons is not such a grievous fault, as to forget the fact that we too are abhyasis only. We should constantly endeavour to mould our living towards fully becoming His and completely merging in Him only. A notable deficiency in us is that we fail to adopt a wider outlook. This retards our full expansion. It becomes a great obstacle in the path of our progress and also prevents us from lifting the abhyasis fully. This further results in a sort of narrowness and in solidity entering our heart, in thoughts and in speech. While giving Transmission, this creates inside us a sort of reservation. I have noticed this in a number of persons. The fact is, that our Master acts like an accomplished dancer. We are like ankle-bells fastened to His feet. Like a fine artist, at His own sweet will, He tinkles just one of the thousand bells (Abhyasi) makes one a Preceptor. If the bell starts thinking that the tinkle bestowed upon it by the Master, is actually its own, it gets captivated by its own sound. It does not even realise that it no longer rings in the Master's tune; actually, it has fallen out of tune. The result is, gradually, its fastening on the beloved Master's feet becomes loosened, finally looseness increasing to such an extent that it hangs aside and starts hurting the tender holy feet of Master. But it remains unaware of all this. Frequently I have noticed, Master Himself feels the pricking and thinks, How long shall he go on cleaning and improving ? A further disadvantage of this loosening from Master's holy feet is, that he cannot

(K)

acquire the subtle intellectual evolution, constant internal purity and tenderness of heart and the resultant sweetness in speech. People do go to Him to receive Master's holy gift of Transmission, but their hearts cannot accept Him as their own. The unqualified regard and pure current of love resulting from a universal brotherhood, which should normally develop in their heart towards the Preceptor, fail to strike roots. Gradually it goes on becoming less and less and finally it disappears. The reason is obvious. The affinity and oneness prevalent in the hearts of the abhyasis flowed from the same relationship which kept the Preceptor firmly fastened to the feet of the Master, and made him speak perfectly in tune with Him. Who would like a note which has fallen out of tune.

When we start mistaking His gift as our own property and get puffed up, thinking His grace as our earned possession, we begin to slip down from our real living. The last line of our prayer, constantly reminds us 'without they help we can never reach thee. We must always attach ourselves firmly to Him and only then assisting in His work, we press forward on the path of our own spiritual progress. All the while we should remain deeply absorbed in His thought, so that both our sides, that of Preceptor as that of abhyasi develop fully. No bird can fly on one wing alone. Engaged in His work, we should have a restless craving, side by side, to realise and merge in Him, thus completing the other wing of our sadhana also through constant meditation. Meditation itself will tell us one day that its job is complete. It grows in His expanse, and straws Reality before us, merges into It.

(L)

Our Sadhana starts with meditation. The purpose of meditation too, is to remind us constantly that we are His. Why ? Because we were, forever, His only. Now, meditation keeps on reminding us of what we were. Gradually, as absorption increases, with the help of His pranahuti, the same condition - that 'We were always His and still continue to be so' - starts descending into our heart. It is a gift of the Master that immediately after descending, it starts spreading in the heart. The beautiful outcome of this is an increase in our capacity to absorb in within ourselves. Ultimately it assumes the form of restlessness and opens up a path in our heart which is paved with constant remembrance. On our march towards Him, even deadly thorns turn into flowers, and surmounting all barriers, we forge ahead. During meditation, we are constantly refreshed by the remembrance that we were ever His and still continue to be His, and find ourselves absolutely light. Really speaking, meditation is the only link which keeps on reminding us of our Destination, from where we came and to which ultimately we have to return. Whenever we forget this, we feel we are pulled up by a shock. Sometimes, after deep absorption, when we come out of it a little, we again feel a similar shock. When all the thistles and bushes on our path are cleared away, we are able to perceive distinctly a clean Natural Path (Sahaj Marg) leading from our heart to the Destination. Shocks which were felt earlier are no more there now, and breaking own all shackles, our speed becomes unprecedented and unique. In our restless craving and ceaseless vigil for His 'darshan' every pore of our being becomes an eye, and every eye

(M)

wants to take Him in, and becomes eager to absorb Him. Then He is forced, He cannot but descend into us. He has to come and clasp His child close to His heart. It therefore becomes our sacred duty, that when He has made us a Preceptor, we must mould our self in such a way; that we could participate most successfully in His divine work. While making efforts to rise ourselves, we should become instrumental in lifting up our dear abhyasi brothers also. May Master will it to be so.



THY LOVE

(Smt. Malati Sirsikar)



Thy Love is different from worldly love
As Night from day and fire from clay.

When wordly love did rule my heart,
The cells of Being resounded "Om"
Or Earth and Sky span beauty and joy
Encasing me in a cocoon-like Sheath.

Those days I never knew the boon
What it was, to be outside bars—
free of scars—

Of one's own brilliant shadow
And I never knew what 'SORROW' it is
To be parted and away from 'You'.

With Thy feather touch, tears dry up
No more do doubts prevail
I find my self outside the Jail
Free like the winging quail.

With falling away of caging bars
My Self's in the INFINITE SEA
Where waves of Grace waft me along
To my eternal Goal that is THEE.

Anasuya (An-Asuya)

(By an abhyasi)



Anasuya—Free of envy and jealousy—is the mark of true love. Without such love, we cannot attain the highest rewards, Mergence in Divine Master. Even to label it ‘reward’ is inaccurate, because when we are one with the Beloved, the very idea of “my” getting something from the Beloved Master is a thought impossible.

When jealous or envious of someone, we create an additional channel of negative thought-energy which works against the original channel of pure Love-energy, and hinders progress. As brother Sri P. Rajagopalachari has explained in “My Master”, pure love for the Master evokes pure Love multiplied many times, whereas negative thoughts get multiplied and reflected back to the person sending them; so, in the process, such a person only hurts himself.

Wanting for myself what Master has given to someone else—(and what He will eventually give to me too)—does not by itself constitute envy. But wanting to have it before the other person, or in place of Him, or questioning that person worthiness for the Gift—these are certainly negative impulses; it is precisely these negative impulses coming from misdirected “selfishness” which get cleaned away among other things,

during our practice. Such impulses are totally uncalled for in Sahaj Marg, because the Master has bestowed on so many people so much spiritual wealth, and still has the undiminished power to give the same ‘Infinity’ to infinite number of people. He is willing, in fact eager, to give each one of us the highest approach; but, He is the best judge of the timing and manner of doing it. Questioning His judgement as to how he dispenses with his spiritual treasure is not only bad etiquette, but supreme folly as well. He alone has the unfailing ability to see the past, present, and the future of our spiritual progress, carefully and lovingly, He gives us the right amount of spiritual nourishment at the right time. The perennial flow of His Grace reminds me of the verse of Lao Tze Te Ching:

“The Breath of life moves through a deathless valley,

Of mysterious motherhood;

Which conceives and bears the Universal Seed.

The seeming of a world never to end.

Breath for men to draw from as they will,

The more they take of it, the more remains.”

Envy—just like anxiety—indicates inadequate faith in Master’s infinite Power and infinite Love. Master has the infinite ability to infuse the Infinite into infinite number of beings; and, His Mission or His Work—(in a real sense already accomplished in full)—is in another sense, infinite and will continue as long as there are embodied souls on earth. So each abhyasi has infinite work to do, infinite potential for growth, and the “Infinite” (Ultimate) to earn. Therefore, envy towards this or that person, besides being harmful, is irrational and foolish, and should not have been allowed to have cropped up in the first place. ❀

VISION OF MASTER

(S.S. Rama Krishnan, Surat! as.)



I am crying, crying; crying again,
Just for your Vision Divine,
Your body, mind, and Spirit:
Which is call over the Universe.
When will you see me, my loving Lord,
Whon can I see you, my only God ?
Every time I see one of your own,
I see you in that one, your Presence Divine,
Every time they come to see you,
Through them I see you, remember you,
I saw somewhere, the other day:
"Everywhere I look,
the large and small form of the Master,
Even as I look,
The Present and non-Present Master !
A pat on my shoulders, I jerk around,
Nothing there to be seen."
I know you are everywhere,
But when can I find you anywhere ?
My only solace is your Divine Voice,

Form they Auto-biography of choice:
"Heart longs to meet the Master every moment,
And I am not consoled in any manner.....
Thought Searches for Him for miles and miles
And it does not find Him anywhere;
But it gets merged in the unlimited power
of the Divine Master."
Grant, O Master ! Grant this boon,
Show Thy glory, Thy shoning Self.
Make me see thee, perceive Thee,
And Live for ever within Thee."



“AS SEEN BY PERFECTS’ EYE AND THE PERFECT EYE”

(Sri S. P. Nainar)

(Apropos of Shri P.D. Gaekwad’s article ‘Looking through Masters Eyes—in March 76 issue)



Master prescribes MEDITATION for Realisation. Preceptors recommend THIS MEDITATION to abhyasis; senior abhyasis do the same to junior abhyasis; junior abhyasis repeat the same to sub-juniors; sub-juniors likewise do so to freshers; and the process goes on like that.

One would like to know in this connection how exactly this oft repeated ‘MEDITATION’ helps an individual abhyasi in exposing clear knowledge of its object or of the self.

During meditation the ‘pranahuti’ tears off different outer layers of grossness and un-folds successive inner layers of consciousness, in the abhyasi. In other words; each successive stage of meditation reveals to our consciousness a different and deeper layer of THE REALITY or THE TRUTH of the objects. Through the successive stages, we ultimately arrive at the INNERMOST REALITY or the object.

Each stage in meditation lays bare only one layer of the TOTAL REALITY hidden within the object, and the process of penetration may have to be pushed through different

stages before the ULTIMATE REALITY hidden within is revealed.

Here what is said of an object is equally true of ONE’S OWN SELF, as well; for the self itself may well be the object. Hence MEDITATION should be continued till the ULTIMATE REALITY of the self is revealed. This is what spirituality teaches us.

It is observed that the same law holds good with regard to the PHYSICAL SCIENCE as well.

Physical science teaches in the EARLY STAGES that sun-light travels in STREIGHT LINES. In the NEXT HIGHER STAGE, the same science reveals that the sun-light travels AS WAVES. At a still higher stage, it says that sun-light is composed of individual PARTICLES OR GRAINS of energy called PHOTONS and they travel through space in DISCONTINUOUS QUANTA,

In spirituality, at different stages of meditation (levels of consciousness) different experiences are revealed in regard to one and the same object viz., The BODY AND THE SELF.

A person that walks bare-foot meets with the obstruction of different thorny bushes and rank wild vegetation and not the ones that rides a camel or a giraffes. For one who rides a plane, the tall trees, sky scrapers, even highest mountain peaks cannot be obstruction. The view of the landscape changes at different levels of height.

It is, also a fact that AN OBJECT is viewed of

“ITS STATE” in DIFFERENT WAYS by different abhyasis with DIFFERENT STAGES OF CONSCIOUSNESS developed in each of them.

When the above is illustrated by being told in the form of a story it is better understood

The immaterial and abstract idea when reflected in giving a ‘FORM’ and ‘SHAPE’ on the mind’s screen, it is well grasped by one’s senses. Hence the following illustration.

Two monks returning after meals to their monastery from the city two miles away came to a stream and saw a beautiful damsel struggling in it.

The senior monk without a seconds thought jumped in, took hold of her around the waist, carried her across and deposited her on the other bank. The younger monk fired a volley of questions how a celibate monk could touch and carry a woman of such beauty. The senior monk was absorbed in thought and there was no reply.

At the monastery, the Master was seated cross-legged in silence under a Bo tree. In great indignation, the junior monk dragged the senior before the serene Master and cried out, in white heat”, O Master. This vile monk forgot his Vows and violated the monastic rules. He touched and carried that voluptuous woman of ill repute

The senior monk who was absorbed in the Absolute,

regained his body consciousness; he respectfully asked his accuser how it happened that she was still being carried in his mind when he himself had no memory of it after he had left that bag of bones on the river bank.

The Master who was listening to all this said that the lady had heard his discourses earlier and in consequence her knot of samskaras had sublimated into Nirvana.

At the same moment, there emerged the same lady shining bright as the Full Moon; there was not a flutter of Raga or Viraga (Opposites) in the minds of the three on seeing her; nor was there any sign of either in her heart. When the mind ceases thus to be 'mind' the true nature of the Innate shines forth.

The Master said—

“The fair tree of the void adorns with flowers,
Acts of compassion of many kinds,
and fruit for others appearing spontaneously,
For this joy has no actual thought of another.

So the fair tree of the Void also lacks compassion,
Without shoots or flowers or foliage,
And whoever imagines them there, falls down,
For branches there are none.

The two trees spring from one seed,
And for that reason there is but one fruit.
He who thinks of them thus indistinguishable,
Is released from NIRVANA and SAMSARA.
Stanzas 108, 109, 110 from Sanaha's Treasury Songs.

The junior monk whose mind had been full of Raga (attachment to physical senses) at the first sight of the lady saw nothing but the same Raga reflected in her. The senior monk whose mind was full of Vichara Marga (Right View, Right Thinking and Right Action) only saw the structure and the composition of the body with five elements and its impermanent nature, as also its need for succour.

The Master saw in her the qualities of SAMSKARAS as a knot, which, when undone became a state of voids Pairs of Opposites: good and bad; love and hatred; heat and cold; light and darkness; etc. Where both opposites of any pair are absent. It is a state without form or name; as a lump of camphor when exposed long enough loses its identity — (name and form) and sublimates.

From different states of practised meditation,—say from different levels of consciousness—the same object viz., the woman appeared differently. To OUTER PHYSICAL SIGHT, she was a doll of lust, to INNER SIGHT, she was a bag of bones and to THE INNERMOST SIGHT, she was a knot of samskaras—a bundle of qualities, which when helped to be released is but just a void—No Name No Form. We must develop innermost sight like that of the Master which meditation helps us to do.

Names and forms are for the alloyed and the adulterated minds. A pure mind sees itself—subjectively and objectively.

For our Bhuma state we have to journey a long way still.

Sahaj Marg Is A Spiritual Calculus

Sri G.Vijayarangachari, (Hyderabad)



(A speech delivered at Shahjahanpur on 4.2 1976)

Divine Master, sisters and brothers,

On this great occasion of Basanth-the hallowed birthday of our Grand Master Samarth Guru Mahatma Ramchandraji Maharaj of Fategarh. I would like to speak on a special aspect of Sahaj Marg, namely, how it is a 'Spiritual Calculus'. Our Privilege to assemble at this marvellous Ashram of ours calls for a subject which the Perennialists of the world led by renowned Aldous Huxley, claim as unachieved since more than three hundred years from the twilight of invention of that wondrous mathematical tool called Calculus, which was created--independently of each other--by the German, Wilhelm leibnitz and a famed Englishman, Sir Isaac Newton.

This is our first Basanth at the newly constructed premises of our Mission, thirty one years after its establishment in adoration of Pujya Lalaji's memory. Hundreds of hours of our Master's labour of love have gone into its construction and on such a grand occasion provided by him, shall a challenge thrown by huxley that no one has ever invented a spiritual Calculus so for should go unheeded and unmet ?

My mind spins with the abstractions and symbolisms

of the branch of mathematice called Calculcs, which scientists feel they need to handle many of the difficult problems relating to the growth, motion and behaviour of things, thoughts and matters of science, which Newton embodied in his famous book of 1687, happily titled 'Mathematical Principles of Natural Philosophy'. I am thrilled at this conjoining by Newton of Calculus and philosophy but I would not like to treat you to abstruse symbolisms, figures, quantities and what not, in the short session permitted to me. I should rather dress up the thesis in phrase and diction, idiom and aphorism which may be better or easier understood,—what the method of Calculus basically intends to convey—namely, the relationship between the 'changing' and 'changeless'—"fluxions and flowing quantities" as Newton himself said of these.

Aldous had heavily leaned towards the concepts of original sin, puritanism, mortification and the like which require that the 'flesh' be mortified and the 'senses' be chained and controlled in order that the 'soul' may be enabled to reveal its splendour. I shall avoid what I feel to be this unnatural and the faulty line because no relationship can be forged on such slippery basis, between Calculus and Spirituality which has already led to Huxley's disillusion and despair. But I need & must emphasise one point namely, that most of the marvels of science and all of our spectacular achievements in technology are the result of a mathematical basis not yet reduced to exactitude. I am referring to two such simple quanta, "i" (ॐ1) and * which, as any one knows, have no arithmetical finitude, but yet, using these, great advancements have been made and wonderful technologies achieved.

Time is inadequate to go in depth into the aforesaid concepts, and as my purpose is to show how Sahaj Marg achieves what Calculus indeed aims at, I should avoid floundering on the rocks on which the Perennialists have met their doom and defeat, and choose a dozen or so of its excellences which should satisfy the 'equation', indeed of 'identity' (not just the relationship) between the 'practical' and the 'Perennial' and prove Sahaj Marg's place as a spiritual Calculus Par excellence,

First and foremost, I invite your attention to the two recurring features of our bi-monthly magazine, appearing since its very inception—one, the Upanishadic injunction which the great Swami Vivekananda has popularised from every pulpit he has addressed—**UTISHTA: JAGRAT PRAPYA VARANNI BODHAT**—Arise, Awake, and stop not till the goal is reached; And the second, a natural sequence to this first—our Mission Prayer, consisting just of thirtyfive words, which, apart from other merits, is a rare, 'equation' (indeed an identity at its optimum) between 'Ends' and 'Means'—attention to either which Vivekananda has recommended, nor the 'primacy' of not just the 'equality' of the one over the other, as claimed by the world's 'orders' and 'systems' of social re-generation or reconstruction. This; I feel, is spiritual Calculus not only in its Cardinal aspects—differential and integral, but technical Calculus at its highest pitch of Possibility—the combining in one ensemble—of the trinity of the 'divine', the 'human and the natural'; so transcending all the well known varieties of Prayer; classed as, Petitionary, intercessionary, adulatory and merely contemptatory:

Now, the role assigned to Calculus in the world of

motion and momentum, of flux and change, of rate and relation, of reaction and growth is not only a specific evaluation of these. but of a positive determination of their respective Positions, and of specific solution of Problems the scientists face in this mad and racing world of science and technology, in Engineering, and medicine, of genetics and minerology. Master has called Sahaj Marg a spiritual science And in his wonderful little book 'Towards Infinity', we should say it is a supreme science—his theses not having ever been embodied in the great scriptures of the major religions of the world.

In his third Commandment Master has given to humanity; the highest of goals as the Prize for aspiring mankind, namely, complete oneness with God, and has promised a specific conveyance of it during the aspirant's present span of life, asking only for an intense craving for it in his heart, a very elementary condition indeed for evolution in both the destiny and destination of soul,

His approach to spirituality is both positive and optimistic. He does not deal in conjectures or imageries. In the September 1955 issue of the Patrika, under the title: STATE OF REALISATION he has warned that though most of the scholarly saints have tried to define the state of Realisation in numerous odd ways in so far as it can be defined at all it is not realisation, and that it is necessary to have an unlimited view in order to attain the UNLIMITED, He says that it is not in the area of 'scholarship' to define the conditions of Realisation but it is a ANUBHAVA when divine wisdom is actually awakened in the aspirant: It is an

'imperience' or 'transperience' in the words of late Dr. K.C. Varadachari, as the ordinary word experience is not the true equivalent of Master's concept of the true import of the word Anubhava, and may and perhaps does, mean to many Psychic or Somatic conditions, illusions, visions, imaginary converse of mind with itself mistaken as communications from the Divine, ecstatic or traumatic states bereft of any spiritual content.

As I have been emphasising from the very outset, Calculus is Primarily aimed to delve into the 'heart' of scientific Problems. Our Master, the sage of Shahjahanpur, has always pin-pointed the 'Primacy' of heart' over both the 'head' and the 'hand'. In proof of this, I better quote his own words from his September 1975 article in the Patrika to which I have earlier alluded : "There are so many systems proclaimed as the best and the most efficacious and all of them no doubt claim 'Realisation' as their goal. But here we must pause a while to weigh them all with the 'heart's-eye'. I use the word heart because it is the nucleus and creates the vibrant motion where to it is directed. This is the field for the mind to work and this is the instrument by which we develop the discriminative faculty. The 'subtle' force works in this place for the descent of Divine Energy". What more solid or better proof than these words of Master, for the Point of my subject ?

So, in practicalising a wisdom enunciated and echoed by sage after sage since the very dawn of civilisation, namely the famous Upanishadic injunction that man becomes 'true' if in his life time' he can 'apprehend' God, and if this

should not happen, it is the greatest 'calamity' for him; and in extending the horizons of spirituality to an infinite degree where the traditional 'Mukti' but occupies a place between the second and third circles of his charted course of twenty three; in Positivity and optimism which are the hall marks of science and technology—nay even of resurgent spirituality; in the 'specific performance of the Profound' Master has laid a true, firm and fine foundation for the thesis of Sahaj Marg being classed as a spiritual Calculus: so, asking the disillusioned, Perennialists, to take a deep and positive look on our new basis of spirituality.

But what would make for a lasting and Unique impress of the theses in question and enable the mathematical tool of Calculus to be a true instrument of self-culture is Master's transmission of the 'Divine Impulse'—PRANASYA PRANA— or ;Pranahuti' into the very heart of the aspirant which works for a marvellous UJJIVANA and creates the Profound of a praeticant" beginning at the Very end" he seeks to achieve; This aspect should beat the very best of records in the domain of spirituality and yield to the tool of calculus an Everestine prestige, not perhaps expected or designed; nor even foreseen by, its great inventors.

Incidentally, the Pranahuti adds an especial stature to the Perennial science itself as indeed spotlighted centuries ago by that doyen of PRASTHANA TRAYA Srimad Bhagawad Geeta —namely "PRAVESA". In the eleventh canto of it, is said "GNATUMORASTUNCHA TATVENA PRAVESTUNCHAH PARANTAPA".

Now, Praveśa is rightly the entry of the 'Divine'

into the 'human'—Supremest of Divine Graces available to mankind — which performs the greatest miracle of raising an aspirant upto the stage of 'Complete oneness with God'.

I have covered most of the area set for my scope and shall briefly state the rest of it, which should speak for themselves without elaboration of any kind. If Calculus were the tool to solve the tough Problems of Science with comparative care; well, the toughest of mankind—the PRODIGAL— must be enabled to return to this HOME-LAND. And Master not only calls the GOAL OF GOD as a beautiful reminiscence of one's own homeland from which he has strayed far too long and to which he is destined to return sooner or later, but also that God is simple and can be achieved by simple means. How encouraging to the Prodigals of our world must this straight Calculus be:

Sahaj Marg adopts the easier course of 'regulation' and 'transformation' without opting for the tougher, but curiously well-received, violent and unnatural one of 'revolution' and 'reformation', to solve the great Problem besetting humanity since the twilight of civilisation not solve on a recurring basis as they arise from time to time, but permanently and for ever and ever. For this lasting solution, not just of this life but of lives yet to come, Master advises a complete abrogation of DOUBT—the method of Philosophies, and of YOGAS of control and conflict in concept, and to hug the graces of WONDER, of the excellences of which both the Kathopanishad and the Bhagvad Gita speak in identical terms: "There are some who have actually looked

upon the ATMAN, and understood IT in all ITS wonder. Others can only speak of IT as wonderful beyond their understanding. Others know of ITS wonder by hearsay. And there are others who are told about IT and do not understand a word". Gita deprecates DOUBT in the strongest of terms : SAMSAyatMA VINASYATI NA YAM LOKOSTHI NA PARAM NA SUKHAM SAMSAyatMANAHA; meaning; the ignorant, the faithless, the DOUBTER goes to his destruction. How shall he enjoy this world or the next or any happiness ?

CALCULUS is the instrument to solve the doubts and uncertainties of the world of motion; growth, change and their rates interse. Sahaj Marg carries the aspirant on the WINGS OF WONDER and thus carried, he arrives at the highest grace of WONDER—the goal of complete oneness with God. This Prospect is the 'enduring' as well as the 'endearing' and 'encouraging' Part of the Spiritual Calculus that Sahaj Marg verily is.

Toward the end, I must confess that I have tried to be as little technical as possible; because in our 'delight' and 'desire' to know; we may not allow the abstract world of facts and figures to beuddle our mind, and senses into a arid mass of information and analysis. For, we have come into this world not merely to 'know' but also to 'accept' and to 'have'.—However, we cannot forget that we are the

beneficiaries of the best of Wisdom's Paths to Perfection with the LIGHT and GRACE of our Master most amply bestowed on this hallowed day being celebrated for the first time within these grand and spiritually charged Premises; and being so excellently associated, I thought it good to crave your indulgence to answer a case claimed unanswered by that doyen of Perennialists, Aldous Huxley but capable of adequate answer in our Sahaj Marg. May the grace of Master be with us all anon, for ever and ever.

OM TAT SAT

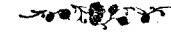




INFINITE JOURNEY

(Letter No. 6)

(From Sister Kasturiji to Shri Babuji)



I have not been able to write to you for a long time. Do please excuse me. As for my condition, earlier on some days; I used to forget my dear Lord for a period of about an hour or two every day; but when the remembrance returned, it brought with it intense restlessness and a complete lack of interest in any work. The practice of remembering Him throughout the day did, however, help to dispel that restlessness and apathy. But, for about ten days their disappearance left me with a feeling of great heaviness in the heart and also a disinclination to take any 'sittings'. However, the condition which my Lord has so graciously showered upon me since yesterday has reinforced my conviction that I shall, without even a shadow of doubt, be able to realise Him by following the method prescribed by you.

Yesterday, in fact, there was far too much of heaviness in my heart, But at the same time, there was also such an overflow of bliss that I was moving about in a greatly exhilarated condition. Today, since about 3 'O' clock, I am filled with such an overabounding Love that even my legs have become leaden. While

walking or even reclining, I suddenly sit up feeling that I have lost all control. Respected Babuji, all this is the kind favour of the Master. My only prayer is that I should remain drowned in this kind of bliss. I have no desire other than for complete mergence in my adorable God, I intensely desire to love my God more than any one else in the world, and on my part, I have always endeavoured to do so. But Even this desire is offered to Him to whom I have already surrendered myself. Pray keep me under your benign blessings for ever.

Contd. In the next issue



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Page.	Para	Line	For	Read
83		5	wordly	worldly
"		7	erth	Earth
"		10	i	it
84	last	4	persons	person's
"	"	7	imqulses	impulses
85	1	8	dispenses with his	dispenses his
"		last	thef irst	the first
86		2	Rama Krishnan, Surat as	Ramkrishnan, Suratkal
"		6	call	all
"		8	whon	when
87		1	Form they	From Thy
"		4	Searches	searches
"		9	shoning	shining
88	3	4	conciousness	consciousness
89		3	SELF, as well, for the self itself	SELF as well, for, the self itself
"	4	4	travel As	travels as
"	"	5	OR	or
"	5	3	AND THE	and the
"	6	3	ones	one
"	"	6	lovels	levels
"		last		Delete the comma after 'It is'
90	5	1	seconds	second's
"	6	last	voluptous	voluptuous
"	"	"	repute	re'pute."
91	4	2	adounds	abounds
"	5	1	compasion	compassion
"	"	2	Withour	Without
"		last		Enclose entire line withinbrackets
92	2	"	ididentity	identity
"	3	3	women	woman
93	1	last	liebnitz	Liebnitz

	”	2	4	huxley	Huxley
	”	”	7	for should go	far go
94			1	mathematice	mathematics
	”		8	abstrute	abstruse
	”	2	13	‘si’	‘i’
	”		last	underrooth	square root of-1
95		1	last	Par excellence	par Excellence
	”	2	2	oun	our
	”	”	3	s	its
	”	”	4	populasised	popularised
	”	”	11	‘primacy’ of	‘primacy’ (of
	”	”	12	equality of	equality) of
	”	”	last	contempeatory	contemplatory
	”		”	assigned	assigned
96		1	8		Delete ‘in’
	”	”	”	we sh uld	we should
	”	2	1	Place a comma after ‘commandment’	
	”	”	2	” ” ”	‘nity’
97			7		Delete ‘any’
	”	2	10	a while	awhile
	”	”	12	Where to	Whereto
98		”	5	Hall marks	Hallmarks
	”		7	Profound’ Master	Profound,’ Master
	”		10	Delete comma after ‘disillusioned’	
	”	2	6	Profound	Profound
	”	”	7	praeticant	practicant
	”	”	”	very end	very ‘End’
	”	”	last	foreseen by, its	foreseen, by its
99		2	2	care	ease
	”	”	3	revolution	resolution
	”	”	5	solve	solved
100		2	3	interse	inter se
	”	”	4	introduce a comma after ‘WONDEK’	
	”	3	4	be uddle	befuddle
	”	”	5	a arid	an arid