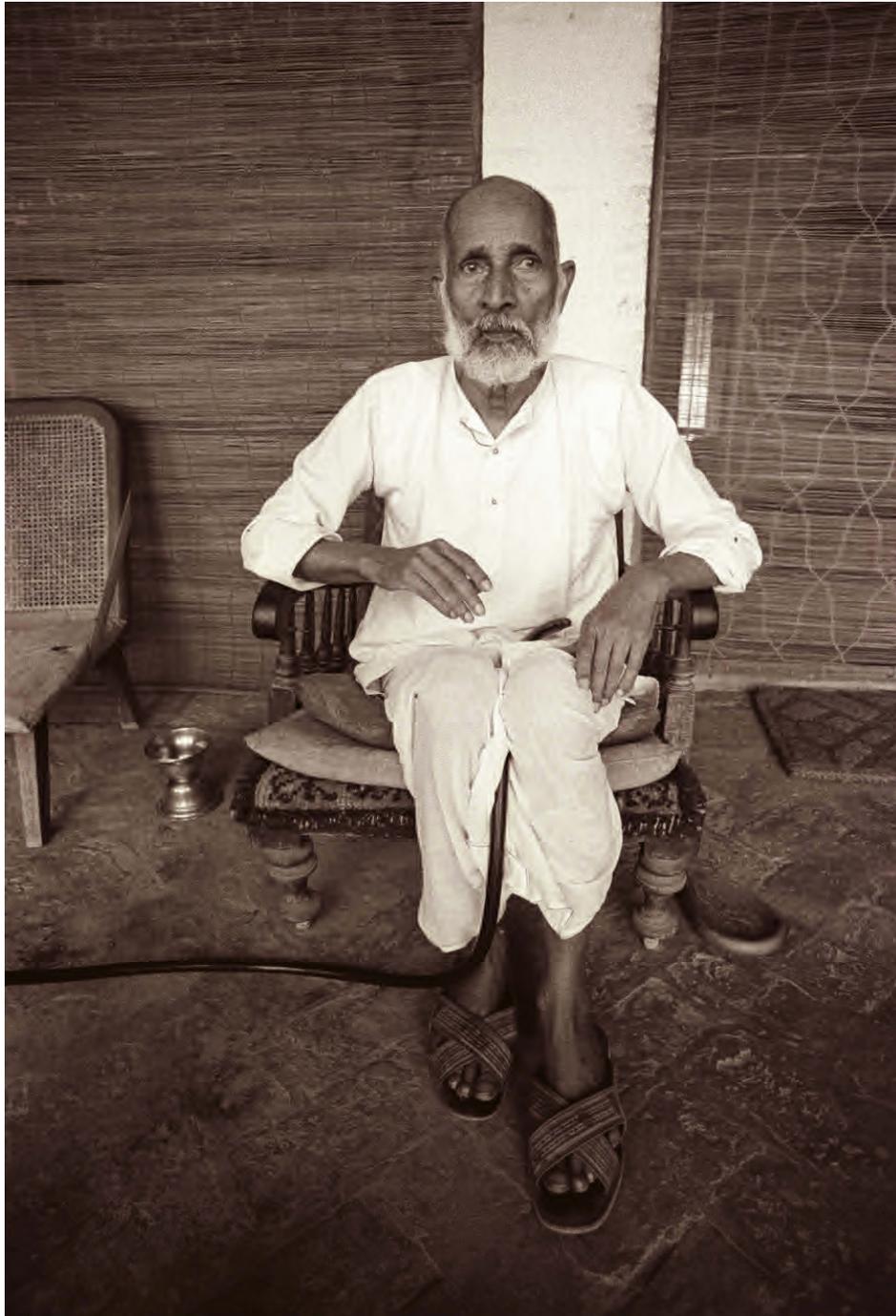
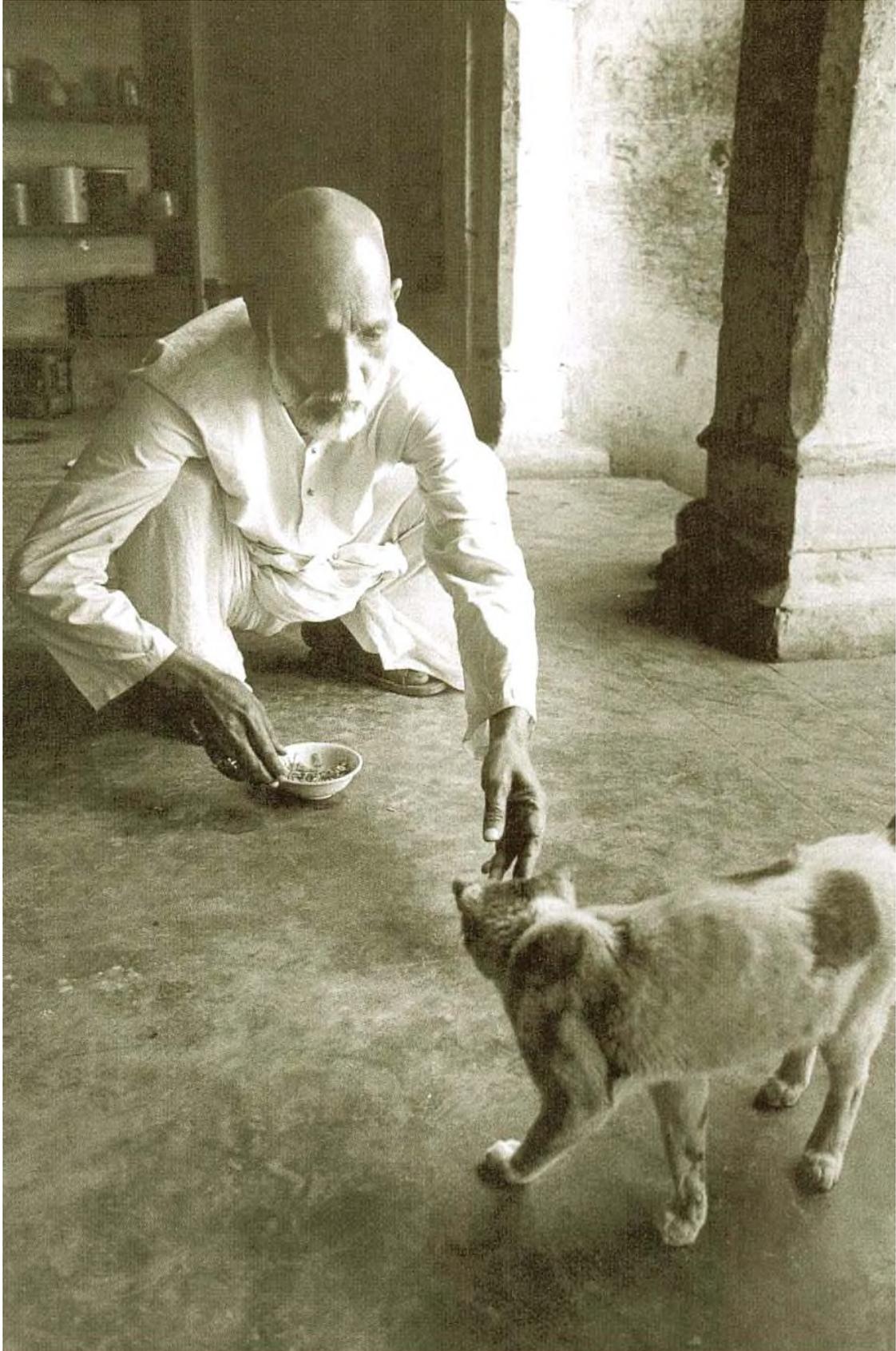


SAYINGS OF BABUJI
MAHATMA RAM CHANDRAJI MAHARAJ
(SHAHJAHANPUR U.P)



COMPILED BY SRI (LATE) S. A. SARNADJI



29.10.1969

God does not remain God if He is conscious of the fact that He is God. God has never said, "Worship Me".

29.10.1969

Do everything that is necessary in your household life, but do not think that you are responsible for all that.

29.10.1969

God (Nature) Himself takes charge of the Sadhaka when the teacher (Guru) becomes incapable of leading him further. But God's (Nature) work is always slow.

01.11.1969

Once Babuji told to Lalaji: "When I think of you, I feel that a bottle is there corked. My Master then said that I could no more think of him, meaning there by that I had achieved complete merger in Him"

01.11.1969

Lalaji said in his last days (By Babuji): " Unless a man becomes merged he cannot get the true life"

Early 1970

One abhyasi's son was doing research on dyes for several years. I asked his father to go and ask him what comes to his mind?. His father returned and told that no success yet. Later I told him to do what I advised and shortly he returned saying that he got the formula. It was better colour than Germany or Japan could make. He was offered Rs 7 Lakh for the formula. In return his father constructed

new building in my house. It was Master did something and also given subtle idea.

26.02.1971

Whether Preceptors are confident or not, whether abhyasis feel it or not, transmission definitely have its effect.

10.09.1972

When Nation is half starved, it develops, when it starves completely, there will be crime etc; and when its people become lazy, its downfall starts.

10.09.1972

You should try to be conscious of remembrance. Remembrance will be automatic only when it reaches the Sub-Conscious level. Even then you should try consciously to practice it.

01.10.1972

If you have spent all your life among cattle, your mentality also becomes attuned to the animal world, and becomes animal like.

01.10.1972

Memory also can be regained or cured. There is a vein which connects two cells on the top left - hand side of brain. It is normally straight, but when it gets bent, human memory becomes weak. If the vein is straitened, memory can be improved. But it is a time-consuming process.

02.10.1972

Sat Chit Anandam of Ramanuja is but a toy in the hands of a child.

02.10.1972

"I was vaishya in my previous life, and hence my peculiar attitude to money. I am very economical. People say that I am miserly. I am very economical towards myself, but liberal towards others"

02.10.1972

We can afford to be a little lazy physically, but we should never be lazy in our mind.

02.10.1972 - Babuji Narrated

One businessman approached who was in great financial difficulties. He was in need of Rs 50000/- if he was to be saved. After a great deal of persuasion I said that you will get the amount needed to tide over your immediate difficulties, but only once. The man got a lottery for Rs 51000/-

02.10.1972

There is a point in the heart, which, if touched, can give the taste of any type of intoxication.

02.10.1972

"I am not a speaker, but a silencer"

02.10.1972

Babuji narrated an incident which exemplifies both the Miracle making power and the efficiency of Prayer:

The wife of a rich merchant in Calcutta is devoted to this Mission (Babuji) though the merchant is not. She has been convinced of the effectiveness of offering prayer to Master. Once she had to attend the marriage of one of her relatives in a small place away from Calcutta. The place was near a small

Railway station where generally Mail trains do not stop. She could not start early from the house and the only train which she could take was a Mail train which was ordinarily not stopping at that small station. She however prayed Master and in spite of opposition from the other members of the family got into that train. She was quite confident that the train will stop at that station on that day. Later on when she was asked about it, she said that during her prayer, she saw my (Babuji's) hand like a signal stopping the train and she had, therefore, no doubt that the train would stop. The train stopped at that station on that day.

02.10.1972

Q: What is this world?

Babuji : "It is exaggerated Reality. It can also be called sensed object".

02.10.1972

Molish (Massage) with Kadawa oil (Sarason Tel / Mustered Oil) is very good for low blood pressure.

02.10.1972

Thinking should be correct. It becomes correct, if there is right faith, right cognition and right morals.

02.10.1972

Research is easy because mind by nature always goes at the correct spot.

02.10.1972

Q : How to transform a man in Toto?

Babuji : We must work on the first drop of blood which made us. The point is X easy to locate.

02.10.1972

We want to progress by teaching and not by predictions.

02.10.1972

So long as you do not meditate on heart you cannot make any progress.

02.10.1972

I have come to the West not to prepare disciples, but to prepare Masters (This was very much appreciated by the Westerns)

02.10.1972

Babuji narrated few instances: He said small accidents many times create troubles because certain points are hurt. If the points are cleared, the trouble vanishes.

(1) A boy was getting high temperature for a long time and the doctors could not diagnose correctly. I found that, during childhood the thumb of the right foot of the boy had suffered an injury and that was the reason he was getting fever. I took away the impression of the injury from that point and the fever immediately subsided.

(2) Sri Kumarswamy's (Hyderabad) daughter had a stiff neck due to an abscess on the wrist. Case of Kasturi's brother's son was also similar.

(3) There was some injury to one point in the brain. I treated 2 - 3 cases in London during my last visit.

But now I do not want to continue to do it.

09.10.1972

When there is a higher potency, there is no feeling in abhyasi.

09.10.1972

Psychology studies mind through actions only. You can study mind as it is, that is without action.

09.10.1972

People ask for an experience of Reality. But they cannot understand it.

09.10.1972

Man has power and hence resistance. This is not so in animals.

09.10.1972

Abhyasis should not tell their experiences to other abhyasis but only to the Preceptors.

09.10.1972

One abhyasi came to know that I was going to Madras for treatment, still he invited me for the Griha Pravesha (Opening of the new house). Some time earlier I was invited for a marriage. I told that if I do not have pain, I will come. Then that abhyasi requested to send my children. I was pleased at his suggestion. I did not get pain and attended the marriage.

09.10.1972

Samadhi is not necessary for evolution of mankind.

09.10.1972

If you want to meet fools, search among wise men.

09.10.1972

Sarmed who was killed by Aurangzeb said that "Spiritual Wealth is only to be given to a few and not to all". Even as a moth dies in flame but not flies.

09.10.1972

As Master becomes old, he gets higher potency. Work is finished soon and all are full. If a person stays for long period, he should come for a week, go away and again come back for week.

09.10.1972

Throughout my student career (I am still a student), I tried not to waste a single minute, but remember of Master.

09.10.1972

I want to create a new society where everyone will embody the qualities of Sahaj Marg.

09.10.1972

Only ultimate consciousness can change the character of man.

09.10.1972 (An instance)

Babuji once gave a peep into Reality to Dr K C Vardachari. He took him out of the building in open space while doing so. Master thought that there will be a crack in the building if the Reality is brought down under a building. Power comes direct to heart and may cause serious damage to the system.

09.10.1972

God has been defined many ways. But none of them are correct. If God can be defined, He is no God at all.

09.10.1972

Even when we reach a stage of thoughtlessness, our mental capacity increases because we acquire subtleness, and power can therefore, be stored.

09.10.1972

We should be alert in order to receive the orders of God. It means "life in yourself". It comes from constant remembrance. Alertness is different from sensitiveness. It has a wide meaning. Sensitiveness relates to awareness at the level of senses.

09.10.1972

(1) Thought in itself is powerless. We give power to it.

(2) Mind is extremely pure, and therefore throws out all the thoughts - Divine or Worldly which arise and try to disturb its natural purity.

09.10.1972

In fact, in meditation, more thoughts should come. We should not reach the state of complete thoughtlessness. If such a state is reached , we should inform Master.

09.10.1972 (A peculiar statement)

Master does not get thoughts. Hence he does not deliver speeches.

09.10.1972

As we grow old, we become spiritually more potent.

09.10.1972

Three things are necessary - "Right action", "Right practice" and "Right Master"

09.10.1972

"A little drowning in Spirit" - that is what Spirituality is.

09.10.1972

We know how to waste time, but West knows how to utilise it.

09.10.1972

What is Transmission?

Dr Varadachari defined it as "Taming of the animal in man"
That is the result of the Transmission.

I define it this way : "To utilise the Divine power for the Transformation of man"

10.10.1972

Another gentleman asked : "Are you Master ? " I replied "People say so".

10.10.1972

Somebody abroad asked me : "Who are you ?" I said "I am what I ought to be"

26.02.1973

Single handed I can fight China. That is creating panic among the troops and rebellion in people.

Then Lalaji told me that for one thousand mistakes of his associates will be pardoned but for me even one mistake will bring punishment.

26.02.1973

For Preceptors:

If selfless service is not there, it will not improve.

26.02.1973

Heart is Tennis court of mind, Central Region starts after Sahasradalkamal.

After Realisation self is gone. That is the definition of Realisation.

26.02.1973

If anxiety was not there, circumstances will not be created for Ashram Construction (Shahjahanpur Ashram).

26.02.1973

If you pray at Nabhi point, it is very effective. Krishna came when Draoupadi prayed at Nabhi point.

26.02.1973

Once I made a mistake. I did not withdraw power from one Hari who was making mistakes. I got a boil. There after angry face of Lalaji was seen. I said that two punishments for the same mistakes are not good.

26.02.1973

Alertness is necessary to catch Divine Messages. It is necessary because it will not be repeated. I used to be alert all the 24 hours.

26.02.1973

Q : If a person is not coming what should be done? (For satsang ?)

Babuji : If he is not coming, remind him. Then leave him if he does not come. In Lalaji's time people came for realisation. Now people come for peace.

05.05.1974

"If we have God we will have everything, whereas when we possess material objects we only possess perishable things"

05.05.1974

Really speaking, without transmission the soul is like a dead thing"

05.05.1974

"Really speaking, only fools die and not the saints. Saints are ever-lasting in their own regime".

06.04.1975

Happiest is he who is happy under all circumstances.

Gravity of Earth is known; But gravity of self is not generally known

21.03.1976

"Love is poisonous if it is not connected with Divinity"

05.05.1976 at 4 pm (Sundar Nagar New Delhi)

Question by Correspondent : Can you tell how you met your Master Lalaji?

Babuji : It was accidental. Only I heard about Him, but I did not know much about Him. I went to Him, following other's words. I liked this and this

transmission did work very well on myself. My experience taught me all these things.

08.07.1976

"The kingdom of God is not limited; My legs are not maimed".

25.04.1978

It is better to be a theist because if on the day of Judgment, God did actually appear, he will benefit immediately because he had throughout acted in belief of the existence of God. If he did not, because of His non-existence, nothing will be lost, even if he had believed.

25.04.1978

On the Moon there is a gaseous stream. I prayed and exercised my will to see that the Astronauts, who went to land there do not get lost in it. A Soul (Spirit) from Moon was coming to me exactly at specified time (4 O'clock) and reporting to me whatever happened during Moon-landing.

27.04.1978

Nobody cared for Divine work done. Everybody wants the so - called knowledge.

27.04.1978

Students must not neglect their studies in the name of Sadhana.

27.04.1978

Sadhana should not quickly be started before the age of 18.

27.04.1978

Patanjali says that the practice of Yoga makes the voice sweet. Light is also produced.

27.04.1978

"You should help others without their knowledge. That is what Sahaj Marg does. You should work obstructively so that ego does not develop."

27.04.1978

It is the duty of a Yogi to capture by love, the person who is in possession of the powers or Nature and to use those powers for good ends. Their devotion is needed.

27.04.1978

Ecstasy can be produced if you give a little touch of happiness.

27.04.1978

For giving provisional permission, Master completes journey of the Heart. For full permission, the entire Heart Region up to Sahasra is completed (from leg to foot is filled up).

27.04.1978

One gets physical weakness and disabilities in old age. But the work of transmission does not suffer in any way.

27.04.1978

A Preceptor did not work; there was screw in mind formed by Divinity preventing further progress. He had to work for 10 more years then only that block was removed.

27.04.1978

Q : Whether Preceptor should give transmission for all 24 hours?

Babuji : If the idea come, do transmission, double work not to be done.

27.04.1978

If mind is weak, some people tore consciousness (Behosh). It is usually mistaken as Samadhi.

27.04.1978

Give time for completion of work. After that checkup and stop, Otherwise the power will continue to work.

27.04.1978

Thought has essence. This stands because of that. (Jiski vajah se vah stand karatahai). Commanding thing is in the thought. (Commanding cheese thought ke andar hai)

27.04.1978

Transmission was given to an individual. For 4 years, he could not digest. But he is not stagnating. If a person is sensitive, he will come to know about lack of progress.

27.04.1978

There are not only six chakras, but 49 points.

27.04.1978

If we say some saint had performed miracle, it will be an act of blasphemy. But I will narrate to you one incidence about Lalaji. Lalaji used to have a regular walk in the evening. One day, one boy could not join him as he had to answer nature's call. Lalaji had covered some distance during that period. The boy has so much of craving for Lalaji and such an intense desire to be with him that he reached Lalaji's presence in just one jump.

27.04.1978

Realisation can be given immediately (Ho saktahai) but should not be (Nahi karna chahiye)

27.04.1978

Some advanced persons get transmission for all 24 hours. Once when Lalaji was at Delhi, I was in Shahjahanpur got transmission. Absorbency in Master brings such Transmission. Whenever Lalaji used to transmit to anybody I also got simultaneously. That was because of absorbency.

27.04.1978

Somebody prayed to God for removal of disease and prayer was not granted. We must pray to God in His own language that is feeling.

27.04.1978

Even abuse of God is constant remembrance. If God is affected by your abuse, He is not God.

27.04.1978

Transmission is forceless force. Idea, when it leaves its boundary, becomes thought. Thought when it leaves its boundary, becomes intuition.

27.04.1978

Master's help is necessary for going beyond the Humanity line.

27.04.1978

There is a line between Humanity and Divinity. Up to this line, some can reach by self - efforts. They cannot go beyond that. There are two three in our Mission who have reached that point.

27.04.1978

During my practice, I was doing meditation only for 2-3 minutes. Others were doing it for a much longer period. Rest of the time I was in a drowned condition. I was getting bored for continuing the meditation for long time. Lalaji was happy with me.

27.04.1978

Remedy tension in office :

Rest your thought on God for a minute (Constant Remembrance) and go on with your work. There will be no tension. Whatever you do, think it as an order of God.

27.04.1978

Capt. K. K. Murthy of Tirupati had mentioned about a book, written 850 years ago. It mentions that a widow will rule India in the 20th Century and also that a man named Ram Chandra will be born here who will give Adi - Moksha.

8.05.1979 (6 pm at Delhi)

Knowledge is not knowledge which peeps from behind.

8.05.1979 (6 pm at Delhi)

God's creation cannot be destroyed but modified or regulated as such. Egoism can be modified and not destroyed; similarly mind can be regulated only and not destroyed.

8.05.1979 (6 pm at Delhi)

Perfection means putting all things given by God in perfect order.

8.05.1979 (6 pm at Delhi)

None can enter centre but swim around it as it is full of destruction; I was thrown off when I tried to peep into it.

8.05.1979 (6 pm at Delhi)

I see what I write.

8.05.1979 (6 pm at Delhi)

Will should never fail.

8.05.1979 (6 pm at Delhi)

Everyone knows that there is drop in ocean but none knows that there is ocean in drop.

8.05.1979 (6 pm at Delhi)

Read and enjoy. Do and feel. Reading is not essential for experience.

8.05.1979 (6 pm at Delhi)
Mathematician has an open mind.

8.05.1979 (6 pm at Delhi)
Memory comprises lines in top of head. Memory gets weak when those lines are curved.

24.11.1979

In transmission (Master's) sukshma body goes out to the Abhyasi and after the work, comes back. This can happen simultaneously with crores and crores of people at a time.

24.11.1979

Q : Why has God created this world when it is to dissolve in Him?

A : "At that time neither you were there nor was I. If I was there I would have prevented Him.

24.11.1979

"There is no thought in Master. So He has to recall, not 'Think'.

One South Indian abhyasi told Master that he cannot be a good speaker. Some People in Tinsukia pressed Master to give a lecture in spite of Master's reluctance. Then Master took a tough subject "Individual dynamo of life and Universal dynamo of life". After the lecture Master asked the audience to put questions if they have any. As they could not understand how could they put any questions?

24.11.1979

Too much of money brings with it many complications and problems. If one is having enough to eat and some money to keep things going he should be happy. More and more money means more and more worries.

24.11.1979

Q : What is God?

Babuji : " Whom you do not know"

24.11.1979

Love is the inner craving for the Reality. There is no 'highest'

24.11.1979

Q : Is merger possible with Samskaras?

Babuji : With our sadhana further formation of Samskaras is stopped. But you do the meditation and constant remembrance - everything will come to you (Mergence etc.).

24.11.1979

Our meditation helps increase longevity. If one is to live for 100 years, his life span will increase to 105 years. This because the breath becomes slow and in fact, almost stops. Thus less amount of energy is consumed. This is a very scientific explanation.

25.11.1979

Everyone wants to stay in my house but where is the space? Of course 2-3 can stay. I keep on working. There is not time for me to waste.

10.08.1980

God cannot be defined. But He is "Light without Luminosity"

10.08.1980

Preceptors to discreet while admitting members to see that only those who are interested in spirituality join. Before sending the abhyasis to Shahjahanpur the Preceptors should clean them and educate them.

10.08.1980 (Narrated an instance)

One abhyasi, after starting meditation, wrote to Master praising the System and describing his own condition. The second letter also mentioned about his experiences which were all copied from the books. Master has realised that the gentleman was trying to deceive Master, and that by writing in such a way he wanted to impress on Master and become a Preceptor.

Master in reply to the second letter, asked him to see a doctor and if there is no good doctor around, then Master can provide one for him.

10.08.1980

There should be no greediness in spiritualism, because in spirituality one is trying for very fine things.

Message given by Babuji -- 24.11.1979 (Ahmadabad)

"Whatever mind says you don't do; whatever you say mind should do"

10.08.1980

When I was going to the South for the first time to spread Spirituality I was bit worried because of the new place and the different languages. Then Lalaji told me, "You are not going, I am going". The condition of my heart changed at that very moment and I was very confident.

10.08.1980

All of my writings are written from the spiritual plane. I can go into that plane whenever I want.

10.08.1980

Abhyasis do not read Mission's books. People come and put questions and replies to which are mostly available in the books. I suggest that after each group sittings some passages from Mission's books should be read. Each book takes about a year or so to finish. After the book is finished, another book can be started or same book can be re-read. Discussions will not be useful and need not follow after reading. Instead, it is better to contemplate over the meaning.

10.08.1980

"Wise man is he who is not wise" or "Who is conscious of himself is not really conscious".

Basant 1981

Q : What is grace?

Babuji : If you have (possess) then it is grace

Basant 1981

Q : Is it possible to know the secret of Nature?

Babuji : We have no capacity to know it.

Basant 1981

Q : Is there any God or not? Yes or No?

Babuji : He is either Yes or No.

Basant 1981

Q : Whether it is necessary to read the books of Mission along with the practice of Sahaj Marg?

Babuji : It is better to read the books of the Mission also and consciousness will develop.

Basant 1981

Q : When an abhyasi is in Master's presence, then there is no doubt. When not in His presence, many doubts arise why?

Babuji : You are not there when you are with the Master. Otherwise self is there and doubts are more.

Basant 1981

Q : I am in which Granthi or point?

Babuji : It is not your duty and be unaware of it.

Basant 1981

Q : Domestic troubles disturb my abhyas. What is the reason?

Babuji : Keep fast for some time.

Basant 1981

Q : One abhyasi is practicing for the last 3 years. For the first two years he was feeling very calm, in the third year getting tears. What is to be done?

Babuji : Cleaning should be done as per instruction and write to me a letter once in 15 days about the condition.

Basant 1981

Q : I am not progressing for the last 3 years?

Babuji : Either progressing or not progressing, way is the same.

Basant 1981

Q : Do you know the secret of Nature?

Babuji : "Secret of the Nature cannot be revealed"

Lord Krishna worked for 24 years to bring about the seeds of Mahabharata war.

Lalaji's desire is more number of persons should be brought into Sahaj Marg for spreading it.

A searching mind grasps the objects of the world.

A quiet mind reaches the source of Reality.

I sit in my chair but my eyes go everywhere.

I studied the past systems and avoided their defects in our Organisation.

Gayatri is a good Mantra. But people have made a deity of Gayatri.

Soul is Spark of Reality.

I do more work for speedy progress. But it brings disturbance and is not like by Abyasis; more dose brings more tension.

There are no spiritual currents in the samadhi of Shri Ramakrishna. They are there in the samadhi of Vivekananda.

Question : Where from Transmission comes ? Whether from God or from you?

Babuji : "I have to say it comes from the God"

In Central Region, Mind is given by Master. Otherwise Mind is not there. If person makes a Sankalpa that he will work for the Mission till to the end, he continue to work even after the death.

Question : What is vairagya?

Babuji : When a person is absorbed in something of the most important nature, others of less importance is of no effect on him. This is vairagya.

When we jump in to the eternal Bliss, we have no other thought except the goal. We are free from the worldly attachments.

First soul consciousness goes. Then Master's consciousness come and goes. There after nothing.

Think bad things are also Master's. You think good things are Master's and bad things are yours. This will create sanskaras.

You must give love and affection to abhyasis while giving transmission; it works better.

"I am holding the power which will cause Mahapralaya". If I look back "It was I who sent Rama, Krishna and Veda's to this World".

Do you want to speak to God ?

You should speak to him in his own language i.e. Bhava (Feelings)

Transmission is giving up life, breathing a new life into you. It is subtle and cannot be explained except by simile (e.g) love. It does not touch senses. Its effect we cannot understand. We grow, we expand, our horizon expands. You come to know by practice that Master is a Super Human Personality.

Question : Explain the power in Sahaj Marg and in other systems:

Babuji : Others go in for power for using it. Here we crave for power to use it to get higher power and this process continues till at the highest level you get powerless condition.

Question by Sri (Late) Raghavendra Rao : Is there any objection for spiritual healing etc. ?

Babuji : Yes, it shows divided loyalty. You do not have faith in Master. You should not go in for lesser power, when you are having cosmic power.

Subtle Transmission:

Effect is not felt but difference in before and after condition is seen.

Transmission for days together:

Keep a thought for a particular period that 'X' is with you. He gets the transmission. This happens.

Layavastha:

When you get Laya with Master you feel his condition,

One abhyasi at 12 at midnight felt that Master is hungry. He got food prepared and offered to him. Master received it. This is Layavastha

Pain Removal :

By extreme love, you establish oneness and pray to Master. Then transfer of pain takes place. Once Lalaji was suffering from acute pain and was singing to divert pain. Rameshwar Prasadji went to the room of Lalaji and his heart flowed with great love. When he came to his room he got the whole pain transferred to him. After 10 minute, Lalaji called him and took the pain back saying that he had 10 minutes rest.

If you have disease, don't think it is yours. It is Master's. You do your duty forgetting the ill health.

Cleaning:

Force is outside. Keep a thought that cleaning takes place in a particular area. Inside it is force less force, working very gently. If you apply force inside, it is not effective.

We can think of worldly problems but always keep link with Divinity.

1. When I met Lalaji, I never went to anybody else.
2. I had no desire for anything else.

Transmission is given at one point, but every point gets awakened. Just like electricity connection is one only but lights are everywhere. Whatever is

required for progress such intelligence will come as spiritual objective is concerned in this line.

Constant Remembrance :

Have a thought that you have been with Master for several lives (Janma Janmantar) and you are every moment with him. If you remember him after a few hours, don't think that there is a break. You have been with him. Without him you cannot live.

Grossness comes because man sees outside and appreciates things. They are not in tune with his inner Divinity. If he thinks repeatedly, they form impressions. If he sees Master everywhere, he will not get grossness.

Grossness can come to any person even in Central Region, if he was pulled up by the Master to his level. If one had reached that level in natural course, he is in Layavasta at every stage and he won't get it (Grossness).

Preceptors not to meditate themselves while giving transmission. If I give Rs 50/- to 'X' to be given to 'Y', "X" should not pocket some of it himself.

I asked for Layavastha from Lalaji not Realisation. Only 2-3 persons asked for Layavastha.

To do the Meditation and Cleaning the fixed time is necessary; otherwise the routine is disturbed even like taking meals at odd hours.

I carried intuition from my past life unlike my co –disciples

To read Nature practice is necessary.

Laughter and weeping come from the same point.

Prayer was received in English; other versions were translations.

During the moon trip of U.S. astronauts, I was describing each incident to Thakore of Nepal. A soul which was receiving transmission from me was communicating all the details.

I had taken Kasturi to moon 10 years back and all these things were seen by her and recorded in her diary.

In Sun, there is an area of cold; it is tapering in shape. At the end there is Anu. The entire brilliance and heat is due to that Anu. The whole universe has corresponding points in body; I experimented regarding the Sun point; I transmitted for a second and found burning sensation. If I had continued, the body would have been burnt.

In case of one person, it took 15 years to remove grossness. Every year it is removed and something more is piled up.

I never say "forget I (i.e ego)". It is not possible.

Strengthening will power meditate one or two minutes on Point A.

Transmission:

Lalaji had warned me that pointed force should not be used.

In this world we should be like jail warden and not like prisoners. We should feel free.

Difficulties remind us of freedom from entanglements

God can be defined not by comparison but by contrast.

Deities have no connection with Divinity. They are functionaries of Nature. They cannot give liberation.

Do not criticise any system or Guru.

There should be no hatred between abhyasis.

Creation:

In perpendicular liner men are born. In case of division to left and right animals are born.

If a Guru comes and claims his method is better, the individual concerned is free to give it a trial. There should be no restriction on one's freedom.

Saints who have certain powers give to others what they think best for them. They may give some material benefit or cure some diseases. But in Sahaj Marg Master wants to create others like himself. He is giving just the thing which is the ultimate good of the Abhyasi.

Many of the Gurus are not accessible; If they are accessible their limitations will be revealed. The other systems of transmission have matter in them. Hence they are not quickest as they do not have "Pranahuti" which is available in Sahaj Marg.

Q : Are there any other systems who claim to give Transmission?

Babuji : It is true, Transmission has been there since the time of Upanishad. Previously it was not for everybody. Now it is open for all. Never in the spiritual history of mankind has this been made possible.

I did the following 3 things by myself. You should also attempt these things;

1. Layavastha
2. Expansion
3. Research work

Secret for the success in life for a man is to be ready for his opportunity when it comes. In spirituality field also one had to be alert always.

Laziness is surrender to self.

Purity is absence of contradictions.

If there is any defect, give the suggestion that it will be effective sooner or later.

When money is needed I put up to Master meekly - the difficulties leave it. I got Rs 10000/- for the printing the book "Reality at Dawn"

Mechanical way of worship is useless; every day new enthusiasm is needed.

Babuji Said - No date

Doubt poisons Will.

Concentration reveals the character of a thing on which you concentrate.

One man from Madagascar touched my hand (Palm) and I felt power grossness coming and I asked him to stop.

To avoid grossness and for protection, think that Master is enveloping you and you are inside Master.

For Diseases and Irritations:

(1) Remove complexity by will power at heart. Think that all complexities are removed from heart.

(2) Take water in bottle and infuse it with the thought that it removes diseases.

(3) Brain transmission: Think that diseases are gone out (Sab bimariyan nikalgaye) and shock is to be given for 5 minutes slowly and gently (like electric shock).

If you are given the power to lift 2 maunds do it. It does not matter if you do not feel it.

Electricity is not seen. It is known by its working.

No limitation for special personality.

Trust should be there first. It is like this. You employ a tutor for your son. You have trust that he will do well. Faith comes afterwards.

If Transmission is done only in heart, you will develop. But it is being done in other parts also to quicken the progress.

To intercommune, attend to the heart of the person and channel of communication is created. Then send question; answer will come. If the person is sleeping, send a jerk and he will wake up.

Q : How to judge progress?

Babuji : More and more shanti, less disturbing thoughts. A child is not aware of his growth. After he becomes a man, he knows.

"If you are not there, I am always there."

Babuji narrated an instance: Vibrations are not effective for removing bone defect. However due to Lalaji's grace my Will Power is unfailing. In one case of deformity (Broken) limb, I asked the limb to be kept straight and sent a strong Will force through it. It was cured in one month.

Mrs. Kishore Mathur had a bone defect in her face. It was cured by exercising Will Power by me.

Lalaji asked "Have I given this power to you to be exercised like this" Then onwards I do not use this power for healing purpose.

While taking food we remember Master mechanically and enjoy the taste ourselves. We must not enjoy taste. We must cultivate an anxiety to wait for his grace all the time.

Philosophy is thinking, Yoga is doing and Realisation is undoing.

Q: Whether we develop thoughts or they are in the atmosphere?

Babuji : Both are there. Some thoughts are there in the atmosphere. We breath them. But in the higher stages bad thoughts strike your mind for getting themselves purified. There is a purity in you. And whenever there is purity there is a vacuum. Thoughts rush only towards vacuum.

"Knowledge becomes an obstacle when you peep beyond reality".

"Gaining is losing and losing is gaining"

(Gaining worldly things is losing spirituality and losing our thoughts is the real gain)

I feel no power in me. But when I gather myself I find myself to be the King of the Universe.

Your will is weakened when you are far away from Reality

"Go as wise and return as fool". This should be the purpose of Darshana.

Constant Remembrance is very helpful. You go on digesting whatever is given.

During our return journey towards the Ultimate we begin to lose our identity and so all other characteristics which are responsible for creating differences among human being melt away and we look upon entire humanity as one

The entire Sadhana to be directed towards developing constant remembrance of Master. Then all other practices automatically bid farewell when constant remembrance takes hold of the abhyasi. It becomes the means in itself for further advancement.

Instance told by S. A. Sarnad

One person approached Babuji Maharaj and requested to tell him a lottery ticket number which fetches Rs 100000/- so as he will purchase that ticket and give 50% of it to HIM. Then Babuji said, "Mai Kya Bevakoof Hoon? Tumhe batane se mai hee vo ticket khareedloonga".

“Am I fool ? Instead of telling you the ticket number I can purchase it”.

Etiquette of Shri Ram Chandra Mission should be nice. Even if there is a small defect in a highly advance person, Lalaji would say that he has not even the air of Spirituality.

Brooding too much brings about sleeplessness.

A hint for Preceptors (Transmission to a large number say 10 million).

All hearts should be connected to Master's heart.

Best trainer (Preceptor) is he who can read the past life of the abhyasi.

We should not cause suffering by our actions to others. People who come here remain in blind to this.

Lalaji liked my correspondences very much. He liked my diary also. Lalaji asked me not to neglect the correspondences.

I was not against idol worship in the beginning as I thought it to be one of the methods but slowest. But experience taught me that it produces poison. But for this defect I would have produced hundreds of saints in the South. Whenever they came I had to take out the grossness from idol worship. They revert to it on return.

We must have Layavastha in full measure. Not 2 Anas in the Rupee. I was able to read myself. It is his Grace that I acquired; If I want something and Lalaji wants something else. I do what Lalaji wants.

Once in Dharmashala, I told Lalaji "You are taking work during the day and part of night I have no place to sleep"

Lalaji Said "There is a sage in Ceylon he will arrange everything for you".

I spoke to the manager of Dharmashala and he provided everything.

For South trip, Lalaji arranged for money. Lalaji told me to get another partner and he sent one the next morning.

For 5 years Lalaji dictated the letters. Then He said, "I am not your Munshi (secretary)" and encouraged me to start the work.

The building was damaged and I was having Rs 800/- . Lalaji told to call Ishwar Sahai from Lakhimpur and start the work. He came and offered to complete the work himself and stayed for 4 months to complete the work.

I cannot live without Master. I know the way to have my will to persuade him to give order as I like through Devotion.

Lalaji transfers to me whatever he gets. Both are swimming. How to take work from God?

Lalaji told laughingly : "You are the only person who knows to take work from God". This is due to Layavastha. I was hankering for Layavastha not for Realisation.

There is a line surrounding Europe. It is taking it towards Spirituality. For England poverty develops and Spirituality comes.

If China wags its tail I shall remove its teeth within a month. If Pakistan does it, I shall do it in 3 days. Whether loss of money or land is caused by Pakistan they shall repay. I shall myself do it.

There will be no Pakistan in future. Rajasthan desert will spread to Sind while Rajasthan will become Alluvial. After Pakistan is annexed to India it will become fertile again.

Everything I get verified from Lalaji. It is very difficult to get such a good Master.

Once I wanted to help a poor man. I wanted to give him Rs 100/-. Lalaji told that he has not enough money and asked me to give Rs 50/- only.

I care for the Master not for Liberation.

Liberation is His level and not my level.

There is point which is pressed, Lalaji would come immediately. It is only for emergencies. I pressed it and Lalaji came and said what the emergency is?

A real cry of the Abhyasi brings Master to the door.

Seven rings of Splendor is my discovery. The proper understanding of Sahaj Marg will be complete in the whole world in another 100 years.

World is the home of difference and contradiction. If the differences are brought to a balanced state, the world will not be there. It will corroborate with the original balanced state when there was no creation. When the balance was disturbed the world came into existence.

If the contradictions were removed, mind will not work. The condition of human being will be in animal form.

Remembrance means exchange of energy. Both are profited.

When Preceptors transmit, grace flows from above to the heart of the Abhyasi leaving to their (Preceptors) share.

Preceptors do good work; they only begin. It is the Master who does the work.

The final destruction of a person has been appointed even now, although the event will come after crores of years.

We can see step by step future happenings in nature – lowest at Brahmanda level.

One has to be alert always while speaking reading etc. This is necessary to catch Sruti which may come down from above. But not one in 5000 is alert. One has to cultivate it, meditate on it and see what is there?

Special Personality comes once in thousand years or so. At any time, there is only one Special Personality. All the others are subordinate to Him and work under Him and He is the Ultimate Person responsible for the administration of the world. After He disappears, his work which He has willed already will fructify over hundreds of years and thereafter another Personality will come. It is not necessary that a human being should be present continuously.

Life in life is a real Life.

Why should we fear from death? If a man thinks himself weak that means he has no faith in the Master. When a man comes as man, rationality started.

When a certain centre is awakened miracles happen.

Dr. K.C. Varadachari performed following miracles:

- At one time there was heavy flood in Shahjahanpur threatening my house. Dr. K.C. Varadachari's daughter heard about it in Radio and told her father. Dr. Varadachari sat in meditation immediately. After an hour he told his daughter that floods have been diverted to a jungle and sketched out the area. The next day the Newspapers reported about the floods and gave the same sketch.

- A few years back there were heavy floods in Vijayawada and disruption of communication. I was to travel in that part at that time. Dr. Varadachari through his will dried up the area by drawing them into the earth.

How to create a new world in case this world is lost. This is possible.

I worked from 10 PM to 2 PM in the night. Meditation between 2 AM to 4 AM is very beneficial. If a person wants to sleep after 4 AM, again morning meditation is necessary.

Embracing me in dream Lalaji told that “I will do what you want; do not torment me”

Intensity of thoughts begins to disappear through meditation for one hour.

When the Sun over clouded we cannot see. Over cloudiness has to be removed by Preceptor.

Interested persons will join the Mission if they are made to know the efficacy of the system.

I never asked my Master for relief from worldly troubles. My Master gave me a carefree attitude.

Wise man is a fool. Wise man creates so many channels and is lost. Fools have not many channels.

Death of Death is Realisation.

I am simple but very clever in my work.

Mr. Poray was given the experience of the Centre. For this the heart and nervous system had to be controlled. I held the power and Lalaji was beside me. I gave this experience to Mr. Poray at Madras when Dr. Varadachari and Sri. Parthasarathi were present. When I asked Poray he told, "I saw God today; Now I am in the hands of Master".

When power is given, once it can be withdrawn but it has to be given if the person concerned had thereafter made himself deserving. In case of Poray a little power was withdrawn when he became senseless.

Sin is leading unnatural life.

I wish that Shahjahanpur library be in the name of Dr. K.C. Varadachari.

Deities sometimes fall short of power. In such case, the Special Personality or even lesser Personalities give them the required power.

There is no resistance in Nature. A Yogi can get power easily. There is however resistance in man.

There is one egg like thing in the centre for each world. If you break one egg the world connected with it will be destroyed. Only “Will” absorbed in Brahm can do it.

There is no more research to be done with regard to immaterial absolute.

Niyoga is to create children in childless couple without cohabitation. It was done in the past by sage Parashara. I was successful in 70% of the cases. Only “Will” and suggestion and nothing more is required. I simply willed that all diseases of the womb are removed and left the rest to God.

Lalaji used to remove anxiety from me so that I may devote myself for the Mission.

I am slave of Master not of God. I took up this method and left everything to Master.

The abhyasis aspiring for the highest alone can be said to be the true members of Shri Ram Chandra Mission. If they continue this aspiration for sometime devoting themselves to the Almighty then comes the grace to foment the real aspiration.

I never complained to Lalaji about disturbing thoughts, experience. That was when I noticed such thoughts even at a higher level; Lalaji replied that these are not my thoughts, thought they may appear to be so, but they are present in the atmosphere and attach at higher stage also.

Spiritualism flows from East to West. I want to flow from West to East also. Poray is a Saint. He is among 5 or 6 most advance persons. He sees ‘oneness’ everywhere.

If you worship Trinity you cannot have oneness. In a meeting in the South I was warned about questions on idol worship.

To a question, I replied “We were never idol worshippers. Mohammedans called us thieves and we began to steal”.

Question : God created Universe. Can you create a rat ?”

Babuji : God is at his level and we are at our level.

I am thoroughly dedicated to Mission’s work. I was not inclined to attend even marriages of close relatives if they come in the way of Mission’s work.

Superstition

I do not follow them for example starting of the work on auspicious days etc.

Nature has its way of punishment. Mr. “X” did not work as a Preceptor for years. His progress will start only if he works for 14 years.

When you come here (Shahjahanpur) do not be selfish. Transmission goes on all the 24 hours and people who are sensitive will feel it. Some people have feeling that they have not received transmission if no sitting is given to them. That feeling is immediately reflected in my heart and I became restless.

I know my responsibility as to when to give transmission which depends on the individual’s condition and receptivity. If it is given merely as a routine it will not be effective.

When thoughts, worries, anxieties etc. are present in the abhyasi, it is reflected in my heart.

A lady was having the idea that she was not getting transmission. I became so restless that Lalaji intervened advised 'Jamming the Heart'. I became restless again. Subsequently she did not come.

If I pray for material welfare, my heart does not cooperate. In spiritual matters my "Will" is unfailing.

Krishna has written in Gita "I am Passion". Sri Sarnad asked me for the clarification as to how an Avatar can be embodiment of Passion. I clarified that passion centre is connected with intelligence centre.

Proper exercise of one's faculties is saintliness.

Death is a pause. It is a compulsory rest.

Atom Bomb if thrown cannot be prevented from bursting; but radiation can be removed. If you write letter to Master, the job is done. No need to wait for reply.

Disinterestedness is a passing phase. Final condition not revealed. Transmission can be through touch, book and will.

Question by S.A.Sarnad : In Gita Krishna told that “Sarva Dharma Parityajya Mamekam Sharanam vrija”. Leaving all Religions surrender me. Is not the ego of Sri Krishna?

Babuji : If someone ask you what is your name and qualification then you say you are Sarnad, M.A. Is it ego? You are telling your identity and qualifications. Sri Krishna has told his identity, his qualification.

The peace produced by mechanical repetition of Mantra is a result of mental exhaustion and can be achieved as well be a repetition of even the multiplication tables with equal ardour and labours. The difference between such peace and the one produced through a real connection of the heart can be noticed by any sensitive Abhyasi.

Question : Why intelligent educated people fall a victim of Gurudom?

Babuji : It happens only when there is no real thirst for God Realisation. People are impressed by a certain extraordinary quality of a certain person (e.g) education, oratory, customs and even good physique.

Q : What is the Ultimate God of Sadhana?

Babuji : Balanced state.

Q : How is it to be attained?

Babuji : By living in harmony with Nature.

There are hundreds of persons in our Mission who have passed the stage of formation of Sanskaras. There is a point which makes abhyasi have Master's thought always.

India needs bloodshed for purification.

I can see from the face of the letter with how much love the letter has been written.

Special Personality comes from the Centre and divine force enters the person who deserves, according to the needs of the time.

Divinity cannot be in human form. There should be some attachment. (Hookah)

We must not win over others in argument. We must make them speak out our own arguments.

I spoke to Ravana and Christ. Ravana is liberated, Christ said that he was crucified.

Christ presides over Atma Chakra. Mahomed 5th Point, Budha nothing. Mohamed had only one channel unlike we Hindus having many channels.

Our thinking should be high. There should be no jealousy. If there is wrong thinking or wrong action, Nature's punishment will come through postponement of progress.

Senses take enjoyment because it is in their nature. We should keep aloof as a witness.

Thought ultimately takes the form of Reality, and appears in naked form so to say. With this power we connect a link with God.

When ego is there, immense power of Master will not come.

Aura is seen when the person passes through that condition. After crossing the point it disappears.

Give a suggestion that “A man who is wrong becomes right”. It works.

We should not expect “Respect” if we are shown respect, we should not be aware of it.

India to suffer most in the 3rd World War, also before that natural calamity will occur. India is preparing powerful bombs that will surprise the World.

Thinking of God as having form is to limit the limitless within form and shape of whatever nature it might be. By doing so we will be cultivating narrow mindedness and cannot think beyond that limit. So we have to cast off all notions, give up all descriptions with their corresponding adjectives. He is as He is.

Liberation would not be attained if mere body-consciousness goes away. Soul-Consciousness too should bid farewell.

To acquire knowledge about God is one thing, and to attain God Himself is quite a different thing. If the former is achieved by intellectual effort, the latter is gained by the practice of meditation.

God realisation is said to be very difficult, with the result that nobody is inclined to step towards it. But God is very simple and the means of attaining Him are also simple. We have complicated it unnecessarily.



Thus speaks from Shri Ram Chandra

Collected by Sri S.A.Sarnadji

REMINISCENCES OF LALAJI'S LIFE

1. Lalaji, by dint of his meagre salary, led a very difficult life. Many guests used to come to him now and then. All of them were offered some eatable or the other, such as sakkar poli etc. Tea was not in vogue in those days. Lalaji himself was not taking tea any time, nor did he smoke too. Yet, he offered tea to those who were accustomed to it. As for himself, he took always the decoction of Tulsi.

On an occasion, when I had gone to him, we sat for dinner with a single plate (as was vogue in north India). Lalaji had stale chapatis and vegetable dishes served on his side of the plate whereas fresh ones were on my side. I cannot express the agony I felt when I noticed this. I started eating first the chapatis served on his side in spite of Lalaji's insistent bidding me not to do so. I told him 'Will it not be better to finish the stale ones first so as to have the relish of the fresh ones later?' and continued eating it.

On some other occasion, a veritable miracle happened. All of a sudden, a few guests arrived. Just a little while before Lalaji had sent somebody to the flour mill for getting the wheat ground. But the person who had taken it to the mill did not turn up even quite long after. The efforts to borrow some flour from the neighborhood also proved to be of no avail. The guests were getting hungrier with ticking of time. What else could be done? Lalaji was quite worried. As he was thinking whether it would be all that is possible that some eatables be bought from the shop and be done with it, just by then, a rich person came, with dishes enough for 10-20 people and requested Lalaji to be kind to accept it. All were wonderstruck. They had a happy and sumptuous meal.

2. Once I went to Fatehgarh along with a few friends of mine. It was winter. It must have been 1 O'clock in the night when we arrived there. Some amongst us suggested that we better stay in the station till morning rather than go to Lalaji's house. But my innermost heart was panging to reach the home of My Guru Maharaj, no matter however late night it might be. At the same time a hesitation

lurked within as it would tantamount to disturbing them at an odd hour. Whatever it be, ultimately we decided upon going and did likewise.

Someone opened the door and we occupied whatever corner we found and slept. I got a nook in the courtyard near the cattle manger. I spread a blanket there, pulled another one over and slept. In the morning Lalaji's son saw me sleeping near the manger and reported it to Lalaji, saying, "father, he was sleeping near the manger". Lalaji showed no sign of having heard it, as it was all known to him already. And, enjoying the pleasant presence of him every moment, I slept happily, not even being aware of the cold.

3. Lalaji's wife was very short-tempered by nature. On the other hand, Lalaji was a very acquiescent person. Often he used to say 'A saint's wife must be peevish only'. It provides ample opportunity to practise tolerance. - That was his view.

4. The son of the collector there had typhoid once. It did not subside for any treatment. Then somebody told the collector about the spiritual powers of Lalaji. Yes, The collector rushed to Lalaji and persuading him with great difficulty took him to his house. The fever started subsiding from the very next day onwards and the boy was completely cured in a few days. The collector was very happy and started viewing Lalaji with great reverence. But someone spoiled the ear of the collector saying that Lalaji had command over some evil powers and that was the cause of his son's fever. The collector sent for Lalaji and enquired about it. Then Lalaji gave a bold reply 'Sir, I know no such evil and I am not a fakir of such type as would hoodwink people in that way. If you had no trust in my saintliness, why at all then did you come to me? Please never repeat such words'. The poor collector plunged into insult as he was, had to hang his head in shame and resort to silence. He started again as before to view Lalaji in great reverence.

5. Lalaji's childhood was strewn with great difficulties. A maid servant looked after him and took care of all his needs. Many a time he had no meal at night. He had to have done with a little milk only and sleep. He sacrificed much for his brother. Being contented that he had a job for his livelihood, he gave away his portion of the property to his brother only.

6. Lalaji was extremely frugal of speech. For hours together he used to remain silent with satsangis. But as soon as he sensed that they were getting uneasy with it, he would start talking. On such occasions, he would chat with them, without end.

People would listen to him agape as though enchanted, spellbound by his words. (The same trait has developed in me too)

Those who had the fortune of his contact, - however short it be- were convinced that he was a great saint. Such a simplicity and purity was his. Despite his being very economical in speech, this impression was created on the people.

(I have no such thing in me. People take me for a simpleton. Lalaji told me once 'People will be deceived by your simplicity.' It came true.)

7. Some fifty- sixty sanyasins used to come to Lalaji for getting spiritual training. (Brahma vidya). But Lalaji did not accord permission to any of them to impart training to others. Do you know the reason behind it? Had he done so, it would have bloated their ego very much.

8. Many years elapsed after the Maha Samadhi of Lalaji. Instruction was received that I should work as his successor representative. Whenever I gave transmission to the abhyasis, I experienced that an intense (thick) stream of light flowed from my heart. Many Abhyasis could not bear it. Once, while I was giving a sitting to an elderly abhyasi who had come to me, all of a sudden shouted aloud, saying 'What are you doing? Who will be able to withstand it if you transmit in this manner? How could then Lalaji's mission (work) be accomplished?' I said, 'Brother, this is my plight every day. Would you please tell me how it can be regulated?' For that he suggested that I should pray to Lalaji for it. And, I did likewise. Lalaji was very much pleased and said 'this capacity was your own self-earned. Therefore I considered it not proper to mend it without your compliance. I was waiting for your prayer to do so.' Then onwards my transmission assumed a mellowed form.

9. Lalaji's powers and capabilities were unlimited. I know no such second example. He could transform a person just by the wink of his eyes. Once he picked a lay person for imparting spiritual training who of course was very bad debauchee. But, you see Lalaji's capacity! Since he started getting spiritual training from Lalaji, whenever he went to repeat the wicked act, each time he suffered with impotency. With hundreds of his vain attempts, he was frustrated and at last he had to give it up completely. He is still alive. His eyes are filled with tears of gratitude just at the mention of Lalaji's name!

10. Many people used to bring for Lalaji variety of eatables and fruits. Whenever I went to Fatehgarh, I used to eat grapes to my heart's content.

11. There was a Moulvi Saheb in the neighbourhood of Lalaji. Once when Lalaji had a stomach ache the Moulvi cured it. Then onwards Lalaji developed great reverence towards him. Both of them once went to see a Muslim saint. The saint made them wait for a long time at the door, and then sent word through a servant that only those who had link with God are permitted to see him, which was tantamount to almost humiliation. Lalaji could of course tolerate the humiliation done to him, but not to the Maulvi Shahab. There he worked a wonder. The saint all of a sudden started writhing with burning pain in the stomach. He sent a servant with an humble request to them to come inside. Then Lalaji asked him “Are you now at least convinced whether I have link with God or not? You had to undergo this punishment for having insulted the elderly person accompanying me. Do you understand?” The saint got relieved of the pain only when he admitted his folly and begged for their forgiveness. Saying that a saint should not have such arrogance, Lalaji returned along with the Moulvi.

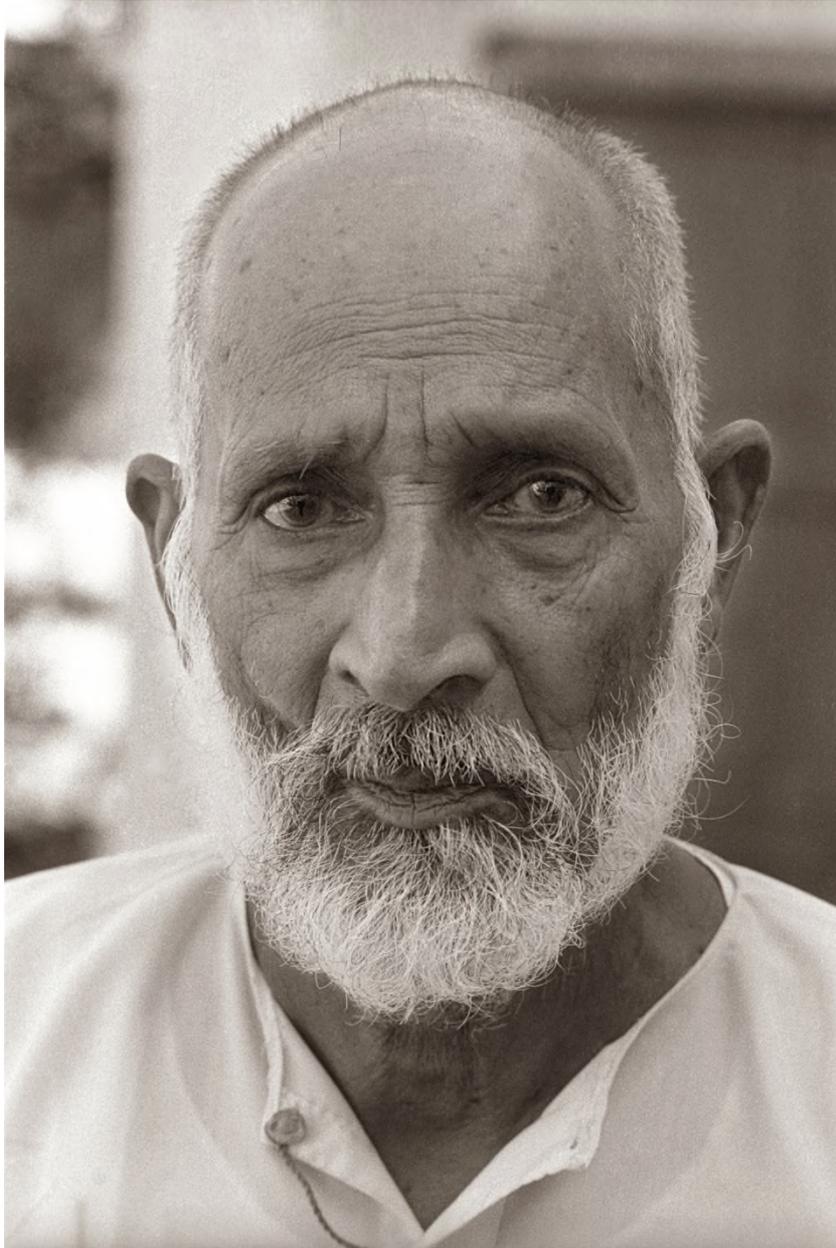
12. Lalaji had with him a book containing description of methods of doing miracles. With a desire to read it I asked Lalaji’s son for the book. But Lalaji forbade me, saying ‘You do not read it’. He must have had an apprehension lest I should get spoiled by reading it. In fact, miracle is a trifle issue. There is need for will power in doing it. During his life time Lalaji worked many miracles which are not mentioned anywhere. Lalaji’s attention never turned towards them.

13. In Lalaji’s house whenever Prasad was offered he used to say that children should be given first. He usually called the children of his lane and distributed Prasad to all of them. He used to say ‘children relish the Prasad very much.’

14. Lalaji always said ‘You see! Everyone has some weakness or the other. But our attention should be towards their virtues and not towards their weaknesses.’ As for me, I did not see even a single weakness in Lalaji.

15. Lalaji took very meagre food. His hunger was very limited. He managed with only two chapattis. I too emulated him in this, though he had many imitable things in him. Imperfection he had none! Once I was very much aggrieved that I could not be able to emulate even a single quality of him, though he was a veritable storehouse of virtues. But, as soon as this thought passed through my mind, a voice was thus heard from above: “But you have assimilated Layavastha which no one has done so far”.

16. An uncanny talent which Lalaji had was the inimitable way in which he answered questions. He talked to the village folk in their own tongue, whereas he explained to the learned lot in a style replete with erudition. He elucidated intricate problems rendering them very easy and interesting.



PUJYA BABUJI MAHARAJ

NUDI MUTTUGALU

1. My father did not like the meditation etc.; which I was doing. He used to say that such things are for the old age. He had taught me some stotras (Hymns) and Gayatri mantra. According to him it was enough if I recited them. But, his opinion is wrong. One does not have control over one's thoughts in the old age, when one is unable to withstand their pressures. One would feel then frustrated due to disturbances (due to lack of peace). Therefore my opinion is that spiritual training should be provided right from the young age.
2. Philosophy is thinking; Yoga is doing; and Realisation is undoing.
3. One of the salient characteristics of a realized person is that there is not even an iota of selfishness in Him, because in him the 'self' itself is totally negated.
4. Satchidananda is like a toy in the hands of a child. We proceed much beyond it.
5. Merely speaking is not true Silence (Mouna). It fetches no benefit. Our thoughts and senses should be silenced. That is verily the true silence.
6. Avatars descend from the sphere of Maha maya. Of course they come with more powers than the Special Personality. But it is Special Personality alone who is capable of reaching one upto the Origin. Avatars cannot do it.
7. People hail "Victory- to Ramchandra, Victory to Shankar". Do you know what it means?', Let His Will be done," Victory to His will'. What else could be God's will but that we should regain our original form?
8. One should not contemplate much over Ahankar (Ego). The more we think over anything, for that matter, the deeper will it be in our mind and the more it gains strength. Thus the thing which you want to get rid off gets instead more strengthened. Therefore, the best way is to ignore it.

9. What is the difference between meditation and concentration? In meditation there is 'waiting' for something. There is no waiting in concentration. How can you get something that you do not wait for?
10. Heart generates a kind of 'charge' to maintain itself. Even so, thoughts too generate charge to some extent. Thus accumulation of thoughts in us leads to accumulation of charge too. Meditation effects vacuum in the heart and then thoughts get dislodged from their seat. When they get thus dislodged, they will cease to get charged and hence lose their power. But, unfortunately we think repeatedly about them and strengthen them.
11. When we see a thing for the first time a light impression is formed. When we see it again and again the impression gets deeper (stronger).
12. I feel irritated to see someone acclaim Satchidaananda. This is like a worm feeding on cow dung and admiring its flavour. Satchidaananda (state) is nothing compared to layavastha (merger).
13. 'Light' is a veil between us and God. Only when our attention goes beyond it we can have the vision of God. If we are to have the glimpse of God we must necessarily transcend light.
14. Those who are said to be intelligent think and think causing diverse channels. A fool makes only a single channel. Really speaking the fool is wise.
15. I am always an independent thinker. If somebody asks questions regarding scriptures, perhaps I may not be able to answer. If I sell away my freedom to the authority of scriptures what is left there for me to answer at all?
16. He alone who is oblivious of himself can remember God in the real sense. As for me, brother, I am at times becoming atheist. We know only how to quench our thirst and hunger. Regarding God, terrible ignorance has settled in us.
17. Manas (mind), Buddhi (Intellect), Chitta and Ahankar are the components of consciousness.

18. Liberation is quite a petty thing. People do not want to go beyond it. Their attention does not rise higher at all.
19. The relics of ancient kingdoms may be taken to be the best means to teach us renunciation (Vairagya). Just think over: At one time, how many kings might have displayed their pride and grandeur in these places! How dense would have been the buzzing population! Do all these not demonstrate how hollow our life is and how futile our ego?
20. Those with deep rooted communal and parochial feelings cannot progress even in mundane matters, let alone spirituality. Once a moulvi came to me. His spiritual progress was stagnated since there was no help available from his guru. I removed all his impediments in a single sitting and cleared the way for further progress. But you see! The person never turned up again. Does it need any other example for religious bigotry?
21. In order to attain spiritual progress we must keep the goal before our vision always. Secondly we must have interest in practice. Those whose purpose is limited only to get rid of worldly afflictions are not fit for Bramhavidya (spirituality). Spirituality is not the field of the weak and the stupid.
22. The things which serve to cause our progress, themselves cause our downfall too. This is the rule in God's kingdom.
23. Thoughts lose their intensity at higher levels.
24. Devotion and remembrance are there only so long as we remain away from God. All these bid farewell once we enter His sphere. Suppose you are away from your father (or a near relative). As long as you are away from him you remember him. Once he reaches home, you remain as though there is no attraction at all.
25. In the field of spirituality thought and action are like the two wheels of a chariot. Unless both move together, progress is impossible.
26. People look into only the general (external) behaviour of a yogi - whether he takes food timely, what his attire is, whether he dresses himself smartly, does he

have common habits etc. What is wrong even if there is some disparity in these things? A saint transcends all these and remains at a higher level.

27. Do whatever you do, forgetting that you are the doer. All the karmas (Actions) will then become Akarmas (Non-actions). None of these can be the cause of bondage.
28. Even though 'Light' helps cause interest and trust in practice, it is not the goal in itself. In a way, it is an impediment to final Realization.
29. It is difficult to understand a thing which is extremely simple. Its simplicity itself veils it.
30. People accept traditions without thinking. Let us respect our ancients. But, we should not follow without discrimination what all they followed. Some one quite audaciously asked me "Were our ancients who built the temples and laid the tradition of idol worship fools?" Despite my effort to restrain myself, words came out immediately: "What evidence do you have to prove that they were not fools"? He remained speechless.
31. "Suppose our ancients went to jail for some reason, does it mean that we too should go to jail? Problem is ours, not of our forefathers. We should solve our problem in the way we find appropriate."
32. An aspirant who was a Hindu went to a Sufi saint seeking spirituality. The saint agreed to teach him spirituality on the condition that the aspirant tonsures his tuft and tears away his sacred thread. What it shows, you know? Such persons have not at all had approach up to Infinity. One who has approach up to that point cannot utter such mean words.
33. Only a single method of practice should be followed at a time. Following several methods simultaneously is of no avail .If any method proves to be of no benefit, better discard it. Jumbling of methods is of no use.
34. All religions have at their base fear and temptation- the temptation of heaven and fear of hell. So long as fear and temptation persist we remain away from Reality. If we are to arrive at Reality we must rise above religion.

35. People of course worship God, but God is not aware of their worship at all.
36. What is the meaning of unity in diversity? All know that the drop is in the ocean, but seldom is it known that there is ocean in the drop. When one experiences that the ocean dwells in the drop, then only dawns the realization of unity in diversity.
37. What is the flaw in our various organizations of the present time: We are working with our limited means. If the consciousness of the existence of Divine power and its experience is there, narrow mindedness, conflict and hatred will not crop up. The oblivion of the existence divine power is the cause of all evils.
38. Scriptures ordain that Guru should be assumed to be God. As for me, I would say that Guru should be considered as a servant.
39. There are two types of Sanyasis- renunciants and total annihilators of truth (Destroyers).
40. Ninety nine percent are of the second type. They spoil themselves and others as well.
41. Some people keep secret of what type of japa or pooja they are doing. This is like a thief keeping secret of his theft lest others should come to know of it. What is wrong if the good thing they are doing is made known to others so that they also start doing it?
42. Religious bigotry is a great impediment to spiritual progress. We have gathered this from Muslims. Even from the British we have learnt only their bad qualities instead of emulating their good ones.
43. 'Miracles' means missing the way to God. Miracle- mongers can never reach God. One who has attained God will have all the powers (of doing miracles) at his command. But they manifest as per the need of time (situation).

44. Some people ask: 'Even after adopting a Guru why should we get afflictions?' My answer to this is: "Where have you surrendered the effect of the past actions so far done? When you are the doer, it is only you who has to undergo the effects."
45. A Guru who does not maintain even an iota of distinction between himself and his disciples is the guru of high order.
46. The cause of downfall of Hindus is their laziness. It is the cause of their poverty too.
47. What can be called as 'desire'? It is that in which there is 'I-ness' and 'mine-ness' in it. Thirst and hunger cannot be called as desires since there is no I-ness or mine-ness in them. Similarly, craving for God is no desire. These are duties. And duties cannot be dubbed as desires.
48. Hatha yoga is like chopping off our nose in the name of God. Will God ever be attained by this?
49. When we are marching in the path of God, even the loss turns out to be a benefit.
50. When a country is to suffer a downfall, at first, people will lose their wisdom, and secondly, fear will creep in.
51. End of end is Infinity.
52. By despising the bad thoughts arising in you, you are sowing the seed of contempt. If done during meditation, it gets still firmly rooted. Hence it is good not to pay any heed towards them.
53. A prisoner is in the jail, whereas a king is imprisoned in his kingdom. Even so, a yogi is snared in Infinity. A liberated one is he who has transgressed even the idea of Infinity.

54. Do you know how many yajnas were conducted by our sadhus and sanyasis, wasting so much ghee, in order to ward off the evil effects of the conjunction of eight planets? They would have better used it for our children as nutritious food.
55. I am writing only that which my revered Master Lalaji has imparted to me. I am speaking only that which he has taught.
56. Meditation may be likened to searching out a gem which has fallen at the bottom of the pond.
57. Remove from your mind the feeling of hatred and contempt towards others- Universal love and brotherhood will settle there.
58. At first destroy the creation created by your thoughts. What remains then is God's creation alone. When the word 'I' does not apply to anybody, it is only then that the layavastha of the highest type is attained.
59. Meditation is the process (technique) of taming the animal in man and awakening the beauty latent in him.
60. Abiding in the highest level of consciousness is itself the essence of the soul (atma tatva).
61. Association with a living Master is very helpful in spiritual practice than the Master who has left his body. In case the Guru has left his body His grace will not flow into you unless you develop adequate receptive capacity.
62. Even having many intentions one can be liberated; Even without them too one can still be in bondage.
63. Many people are plagued with the question-“Why is there so much of suffering in the world?” Is it not natural that shadow should also exist when a lamp is there? Sufferings are like the shadowy portion. Why should we heed it. Let us be happy to see the light.

64. The same question was put to Lalaji by someone. Lalaji's answer was quite humorous. He said "God consulted neither you nor me while creating the world. Had He asked us we would have suggested Him not to create sufferings".
65. Any action you do with attachment and with the sense of ego will create impression. And then undergoing its effects is inevitable. Not all desires need have the seed of undergoing (bhoga).
66. It is very easy to create your own creation but it is very difficult to annihilate it.
67. In the spiritual matters I never begged of God; I have been always referring it to Lalaji only. But in mundane matters sometimes I pray to God. At times He is indignant too. Then I would say "If you get angry, what kind of God you are! I too get angry, where is the difference between you and me?" The fact of the matter is that by Lalaji's grace I do not have the concern for God even.
68. When ignorant, I become a philosopher; when wise, I become a scientist.
69. There is no way other than taking refuge at the feet of a Master who has scaled the entire path and knows all the ups and downs of it.
70. It is safer to meditate on the idea that the divine 'light' exists in the heart rather than on divine light in the heart. Because, (otherwise) the mind starts imagining different forms of light, further leading to hallucinations. It is highly beneficial to meditate on the form of the Master only if he is of the highest calibre and is one with Nature.
71. Divinization is one thing and devilisation is something else. We have to get away from devilisation and move towards divinization.
72. Bowing down to God should be done in such a way that once we bow down, never lift our head again.
73. Why do we see evil everywhere? – Because the seed of evil is in us. Since evil is in our mind the same is seen everywhere.

74. All that takes place outside us will go on forming inside too.
75. The world is a place of 'give' and 'take'.
76. Everyone loves me but nobody knows what love is and how to love.
77. I appear before everyone just as I am. Service is my nature.
78. In my opinion ochre attire is an indication to show that there is nothing to be achieved for a sanyasi. His duty is to guide (counsel) others. Revered Lalaji used to say always thus.
79. The specialty of Sahaj Marg is that people do get peace but do not remain complacent with it.
80. Infinity cannot create finitude. Really speaking it is not possible to conceive infinity. To do so is to limit it.
81. When the question of creation comes, along with it comes finitude also – and the concept of its sustenance and dissolution too. We describe God as Infinite because our intellect cannot reach out to Him. (It cannot function in His case)
82. A gross defect of those who are considered as Gurus is that they think themselves to be the Masters instead of servants of humanity.
83. It is very much necessary that every abhyasi maintains the confidence that he shall attain realization.
84. I am highly sensitive; I come to know of the nature of a person just by his passing by in front of me.
85. I was doing meditation for only two or three minutes, that is all. When I submitted this before Lalaji, he kept silent. So I thought what I was doing was right. But Lalaji was observing what I was engaged in during the rest of the day.

86. Right from the beginning I did not have any aim in my practice. I did not know what liberation is. I did not need peace, nor did I desire for it too. But I had a curiosity to know what is at the end of all endeavours of man. And, I was striving to attain layavastha.
87. To get rid of fear and temptation which are the basis of religion is spirituality.
88. In my opinion 'nirodha' (yogah chittavritti nirodhah) means to straighten or to rectify the kinks and curves of mind.
89. Now my condition is like that of a crystal of salt without saltiness. There is no taste in it. Still, peace is nothing in comparison to it.
90. There is no resistance in the forces of Nature, nor do they confront us. We can nullify their effects. It needs a lot of confidence to do so.
91. The more you get layavastha the more you gain command (mastery) over power.
92. If anybody is angry with you, you should not give attention to it. When you do not entertain it, the heat generated by anger will sink in them only, causing harm to them as a punishment. Moreover it is decorum too not get perturbed by others' anger.
93. The principle behind our fasting is that God never takes food and by fasting we get nearness to God and thereby absorb his condition to some extent. But, it fits well with the humility of a devotee to take a little food thus admitting that we cannot live without food as He. Fasting without even taking water we boost our ego.
94. All the traditional methods we have today are full of selfishness; their aim is merely self-centered. Unless you jump into the Origin, tradition (method) is of no use. Only in yogic method there is no selfishness. For instance, it is no selfishness to return to our own home.

95. If a small brook is to join a river, there must either be a heavy rain or at least the obstructions which are there should be broken. Then only the small brook can join the river.
96. Love for one's life is inborn.
97. The advent of Avatars is for the sake of examining the old and bringing about reformation to suit the time.
98. I would classify realization as of two kinds; just for humour- one is 'God Realization' the other is 'self realization'. In the former even an iota of ahankar does not remain and in the latter ahankar is all through full. There is no dearth of people of this kind in the world.
99. If one enters the central region carrying any wish, (even if it is spiritual) a kind of ripple is created. Gradually it converts itself into energy and it becomes an impediment to progress. One has to wait till the ripple gets subsided and then move forward gradually.
100. As for accumulation, money and pebbles are the same.
101. The extent of approach which is possible for man is not attainable even for Vishnu or for any other gods.
102. If we limit God either by a form or shape He does not remain as God. If we call Tuesday as Sunday or Monday or Friday it will be none of these. It is just like that.
103. Whenever a new thing happens or comes into being anywhere in the universe it will come first to my knowledge. This is (due to) Revered Lalaji's grace.
104. Anger (krodh) is a necessary thing for man but it should be used rightly. All the powers bestowed by God should be used in the appropriate way. If not, why should He have endowed them to us?
105. We bring with us a lot from the previous birth. The subtle body of course remains the same and we go on accumulating samskars with no heed towards getting rid of them.

106. It is seen that some so called great men (mahatmas) are engaged in tapas (practice) even in their old age. It simply means that they have not attained anything till now.
107. Some people do meditation and yet they continue idol worship. This is just like licking pickle after drinking milk.
108. Go on remembering God. A day will come when God starts remembering you.
109. When the primordial stir (Kshobha) descended, it was identified as mind. Further down it became human mind. It is this mind alone that is the means of realization of God.
110. I can extend help to scientists regarding how to utilize science for constructive work. But the way of applying it for destructive purpose is unknown to me.
111. Lalaji used to say that addiction to any habit is also a kind of idol worship.
112. It is true our ancients were not stupid but they did not meet with better methods. Hence they adopted idol worship.
113. When vibrations emanating from the centre touch the brain, thoughts are created according to the likes and dislikes of man. The attractions and repulsions bind him to certain things. The environment too serves as a cause in creating likes and dislikes (attractions and repulsions).
114. Vedic seers have not mentioned anything about Reality. Upanishadic rishis have recorded about it. Even the Geeta does not say anything regarding Reality.
115. If God is aware that he is God, he doesn't remain as God anymore. God has not told anywhere "worship me".
116. It is my duty to speak of Reality irrespective of whether people like it or not.

117. When the guru (guide) becomes unable to take the abhyasi further, God Himself will take him under his charge. However God's operation runs always slow.
118. Once Lalaji told me: "You are the essence of Reality".
119. Avatars do not go back to the Centre after completion of their work. It is because they have descended from the mahamaya region. But the special personality descends directly from the Centre.
120. Even though the liberated souls have no means or instruments for communication it becomes possible when we connect our thought with them.
121. I do not remember the experiences of my days of practice. I have never thought about those questions you are asking now. They never bothered me. Now I am getting experiences from you people (i.e. your experiences are mine only). These are all very subtle matters which no one knows.
122. Do everything needed for your household life but never think that you are responsible for all that.
123. A gentleman questioned: "Does God not love man? Then, why should we turn to Him?" I replied: "Indeed God loves man; it is His goodness. But it will be our goodness that we too love Him".
124. My father always used to say about me: "This fellow is good for nothing". I was always disinterested with everybody and I did not show any interest in household things. That is why my father felt always so- so about me.
125. It is not the energy of praana that is exercised in transmission as some people wrongly think. Instead, the energy of Sat or ultimate principle or infinity is used through praana.
126. However subtle it be, there is a shadow of maya in satchidananda. But the Ultimate is beyond all that.

127. The connection between the soul (Atman) and the senses becomes feeble (rarefied) at the higher levels. If it were as dense as before the same would flow into the soul also. That means it would have been impossible for the soul to get lighter and soar higher to make progress.
128. We went on adding value (meaning) to every idea. It became a compound and got expanded. All our expressions are the play of that compound only. If we separate the compound the original thing alone remains.
129. When Reality altered its form, everything became artificial. Though the taste is changed when the potato is boiled, it is still called potato only – The case is similar.
130. Thought is the rust of Reality.
131. Non-activity is the seed of activity.
132. If some thing comes into existence, it must pass through the process of sustenance and dissolution.
133. At the time of final dissolution (maha pralaya), gravity will be extinct.
134. I did not study philosophy lest I should be stuffed with borrowed ideas. Revered Lalaji told me to attain Reality first and then study. I did likewise. Lalaji had also told that I would author some books which came true.
135. None of the western philosophers have their approach upto Reality. They waste their time in futile abstractions only.
136. Despite having a sound link with my Master I am unable to fathom his depth. – Such is his greatness.
137. Every abhyasi of Sahaj Marg can transform others. This is the speciality of Sahaj Marg.

138. The effect of one's thoughts percolates even one's bones. The spiritual condition of a dead person can be discerned by the energy (vibrations) emitted from his bones.
139. "One cannot have real life unless one attains layavastha." – Thus used to say Lalaji in his last days.
140. Once I submitted to Lalaji: 'I feel like corked bottle whenever I think about you.' Then Lalaji said "You cannot meditate on me hereafter".
141. He meant that I have completely merged in him.
142. In spirituality we go on dispensing with everything, whereas in material science we go on entertaining everything.
143. The very same thing which got into our brain must necessarily manifest itself in our external behaviour too.
144. In fact, our evolution at its peak itself is realization. Everything in us must get divinized.
145. All the dogmatic religions that are there conceive God as Saakaar. Only when we rise above the dogmatic religion, the idea of nirakar can occur to us.
146. I do not believe in getting the knowledge of God .I believe that we must get God Himself. Disconnect yourself from yourself – Then alone you step on the pedestal of God.
147. 'Divine eye' means 'inward vision.' When our heart ceases to get impressions from outside objects, then only it can be said that the inward vision is opened. Then only the picture of that thing deemed as imprinted clearly.
148. The best way out to get rid of afflictions is to undergo them.
149. Satsangis should consider the three days of Basant Panchami Utsav as the days of penance (tapasya). They should try to be in divine thought every moment.

150. After crossing the rings of splendour three things occur: 1) Expansion 2) Divine Wisdom 3) Vision of the Absolute. We get the real flavour only after crossing these rings. Of course the former two viz. Expansion and Divine Wisdom are experienced to some extent even before. But the latter i.e. the Vision of the Absolute only at the end.
151. The soul is the master of the body. It simply gives indications. No sooner a wish rises in the mind than it is known to the soul and it gives its indication about it. You may go by the wish of the mind or contrary to it. The soul remains always unsoiled (Unattached). It does not assume any responsibility of any action.
152. Once we get connected to a good personality, culture starts developing in us.
153. How adamant we have grown! – so much so that we do not want to listen anything against us even if we know that we are doing the wrong.
154. What all we have made of ourselves, even a blind man cannot do! We have made untraceable the owner in his own house!
155. We go on doing Pooja. Yet, we do not review the extent of our progress. We remain complacent that God is pleased. But does God really come to know that we are worshipping Him? Something at all can only happen only when our voice reaches Him. We must do worship in such a way that it draws His attention.
156. Of course we do meditation, but we get satisfied with the peace we get. We do not muster our courage and make efforts to proceed further.
157. Energy flows like the current of a river when all bondages are severed off. The Abhyasi finds it difficult to sustain it. That is the reason why Mahatmas such as Lalaji impose a little bondage. Such personalities will be born rarely, once in thousands of years when Nature needs.
158. Layavastha and constant remembrance will lead us through the experience of every stage.

159. People name 'narrow-mindedness' differently as "self-respect" and pride themselves over it. In fact one should lament over it.
160. In the chain of cause and effect, an event has its cause but the cause itself doesn't have a cause. Because cause is not an event or result.
161. It is only when all our mental gratifications cease and we go above their infatuations that we get at the abode of God.
162. The way to eternal happiness lies in enjoying God's love-laden attraction which is always pulling us towards Him.
163. Charity performed with pious thought (feeling) removes the dirt from our mind and brings about purity.
164. To lose one-self in toto is love. Bhakti is its outcome.
165. The need to attain God is there for everybody but intense craving is found in only a few.
166. Without real earnestness there cannot be any reformation of mind; nor can there be any transformation in life.
167. By self-submission (surrender) vacuum will begin to develop in the abhyasi. Divinity will automatically flow in to fill it up.
168. It can be said that bhakti has begun to emerge when craving percolates the subconscious.
169. I never read spiritual books or scriptures. What I am writing or telling is out of my own experience. I did not bother about what ancient acharyas or pundits have told.
170. Talk for others, silence for oneself.

171. The way we are worshipping God at present is also a superstition. Get rid of all superstition and catch hold the only ONE i.e. God.
172. Everything tends go back to its origin. It is our duty to facilitate its way or else, nature will mete out severe punishment.
173. Many people complain that they are not progressing. But, where have they reposed all their responsibility on me?
174. God by himself cannot do anything. One who is dependent on God can do everything. Therefore we must be dependent on those who are dependent on God.
175. Business can bring about wealth but not liberation. Yoga can only give liberation but not money.
176. There is direct relation between God and us. We seek Master's help only to destroy what we have created ourselves. Otherwise, there is no need for a Guru.
177. Once the ego is gone, it never returns. This ego (self) is born of something else. When that is also gone, ego too will automatically bid farewell.
178. Praanahuti (Transmission) means incubating man with divine power. i.e; to infuse the praana of praana (praanasya praana) into the abhyasi.
179. Absolute God can be said to be the praana of the God of religion.
180. Generally we visit temples to have darshan of God. This is a limitation which encloses both the devotee and God. Of course we go temples but while returning we leave Him behind.
181. Religion is for the laity (common people). Spirituality is for the contemplative few.
182. Animals belong to the species bound to sense gratification. The theory of Karma does not apply to them.

183. The arousal of Kundalini brings about three things. 1) Concentration, 2) Capacity to work in the higher worlds, 3) The nature becomes an open book.
184. I was a very taciturn person before. After starting the practice of meditation I became very talkative.
185. How long the practice of meditation should be continued? – So long as the goal is not realized. Once the goal is reached, on whom do you meditate? Till you reach your destination you remain seated in the train and you get down once you arrive at it.
186. We have to see God from God's view. Then only the reality will be revealed. We see God in our view and impose I-ness in Him too.
187. We saw the reflection of God even in the cup of wine. Now, our job is completely over. (a Persian verse)
188. Had God not created the universe his energy would have frozen, forming a knot. And, his existence would have come to an end. Therefore God created the universe in order to preserve His existence.
189. Our mind is in close proximity to our soul. Our thoughts can therefore assume the hue of the soul, anytime at choice.
190. So long as Prajnana (Divine Wisdom) is not awakened, one does not get even the inkling of the knowledge of God.
191. Just as God is beyond definition, so is Praanahuti too. Because the latter emanates from the same source.
192. A good thing is that which brings about good effects. Even though we transmit to the heart, it pervades the whole body. The reason is that there is interlink within the body similar to that of a telephonic network.
193. I do not understand why people so much hanker after light. Light is needed only for those whose eyes are dim.

194. It is unfortunate that there are no saints remaining in India. But at the same time, this sacred land is never bereft of saints.
195. What is it that which underlies 'thought'? – No 'thought' is there. There are only vibrations which serve as the base for thought.
196. Because I am a grihastha, people often come to test me. But I do not think, any of them could form a good opinion of me. Really speaking this is a strategy I deploy for self-protection.
197. What is the meaning of freedom or liberation? It is just to lay down the yoke laden on our shoulders.
198. We worship That (God) in Sahaj Marg whom Rama and Krishna worshipped.
199. Pranahuti (Transmission) means to make use of the power of the Centre or divine power. Of course, there are vibrations in it. But many people cannot grasp it. It requires practice (abhyas).
200. Do not imbue devotion (bhakti) with your colours – let it be natural. Flattery is no devotion.
201. If we always remain in the remembrance of God the goal of life, no other impressions will be formed.
202. We try to repel thoughts and that is why they trouble us during meditation. You love them and see! – they automatically disappear.
203. When thoughts come in contact with the Divine, they give out sparks, causing the experience of light. But the Ultimate condition is beyond light.
204. Selfishness is totally washed away at the time of liberation.
205. Attempting to suppress thoughts rising during meditation is not good. One should consider them as uninvited guests and ignore them. In fact, rising of thoughts (by itself) is not bad. The poisonous matter which is inside is pushed

out in the form of thoughts. The more you try to suppress them, the stronger they become.

206. We cannot be completely devoid of thoughts. The worldly and useless thoughts will be replaced by divine thoughts. That is all. Total thoughtlessness amounts to total balance. Then, the existence will be extinct, resulting in dissolution. That is the reason why thoughtlessness is not possible.
207. Why do our saints love the foreigners (especially westerners), do you know? (Because), though materialistic, yet they are honest. They do with full sincerity whatever they take up. It is unfortunate that our countrymen lack this quality. We are all hypocrites. We are worthless in ourselves, yet we take pride in our past grandeur. We live in the past, whereas they live in the present. It is by virtue of the strength of our capability that we can progress, not by the repute of our ancestors.
208. The reason why we should consider ourselves as slaves of our wishes is this : It provides a plank for to rise to higher state. On the contrary, if we consider ourselves perfect, our progress will come to a halt. If we feel ourselves low, then only comes the idea of soaring high.
209. Layavastha of the highest type will be attained only when the word 'I' does not apply to anybody.
210. What is the gist of karma theory? – It is the law of action and reaction. Liberation is not possible until both of these are wiped out.
211. True education verily is that which provides right answer to every question and a right solution to every problem.
212. Faith in God or Master is essential for attainment of liberation or realization. To say the least, one should maintain feeling of submission towards the Master. With this, faith will develop automatically. And there will be no room for the lack of it.
213. Even after attaining higher levels, thoughts do arise in the brain, but they will be feeble. Only with repeated thinking they become forceful. For instance,

suppose a storm has broken. It will pass by on its own. But if there is a pit (pothole) dust will gather there. If we keep the doors and windows open, then also it will rush inside.

214. Mantras are quite powerful. But they serve mere external development and not internal.
215. It is difficult to say how long the effects of the impressions will last. This much is certain that they are never totally lost. Of course, as one progresses to higher levels, they get dislodged from their seat (field), yet there will be some room for undergoing them. So far as the body is concerned, as long as this body exists, undergoing some samskars or other will be there.
216. We should not get disturbed (displeased) if somebody is jealous of us. On the other hand, pity them that they are spoiling themselves.
217. Man can do evil things in no time and with ease, because his mental flow (Vrittis) are always at low levels. And, at lower levels they are very strong. On the contrary, it requires much time for a good deed. Ascending the stairs is very difficult whereas descending them is easy. Even so, in spirituality, it is difficult to go up, but easy to fall.
218. As Sage Durvasa was connected with the Power of Rudra, he was inclined to make others weep or curse them. He was short tempered too.
219. The transmission which imprints purity at all the layers of the mind is indeed a good one. (transmission).
220. When thought is at low level, senses operate together with mind. If mind is detached (separated) from the senses, thought will rise to higher level. Besides this, mind should become pure.
221. Even my jokes are neither purposeless nor foolish. They convey some teaching; imply some meaning.
222. Rectitude, when hidden within the heart, is called simply ' Sat' (good), and when manifested, it is called Honesty (Sincerity).

223. We should make effort to gain that Thing, gaining which is as good as gaining everything else.
224. All below the point of beginning of Creation, is called 'Heart Region'.
225. If we are to know something, we have to forget everything else, for the moment. So, in a sense it can be said that forgetting is knowledge.
226. Who is to be called a philosopher – you know? Philosopher is he who talks things which the common people cannot understand and he himself never follows in practice.
227. I do not hide anything from others. And I admit even my mistakes without any hesitation.
228. Mind takes the same duration to reach (go to) anywhere, however far or near. Do you know why? Because, human mind is part and parcel of the First Mind (para-manas), which is all-pervasive (omnipresent) and all-powerful (omnipotent). Hence, its potentiality is also unlimited.
229. We can get access to God only when we give up pride of ourselves.
230. Many do come to see me, but none sees me.
231. Intuitive wisdom will naturally develop in man as he enters into the field of spirituality.
232. A yogi aims at gaining command over the forces of Nature.
233. If you succeed in causing echo in the Master, master will start doing constant remembrance for you. I have elucidated this matter at length in the book 'Towards Infinity'.
234. If ignorance were not there, knowledge also would not be there. We attain to knowledge through ignorance only. That is why I humorously say that ignorance verily is knowledge in real sense. At the bottom of ignorance we

come to understand (grasp) the nature of things and the very awareness that have no knowledge prompts us to proceed further.

235. When egoistic feeling about knowledge is assumed, it ends up in ignorance.
236. Those that join Sahaj Marg solely for the sake of peace may be likened to those addicted to opium. They hanker after nothing but intoxication. They do not want God.
237. When peace alone is pursued, God will remain far away. The reason being, as they are entangled in peace only, the knowledge of what is beyond peace cannot flash upon them, and they are left far away from God. On the other hand, if we pursue God, peace will be attained automatically. Thus, God will be available only for such ones as would pursue the river, but not just the froth that floats on its currents.
238. It is difficult to get rid of a habit. Even a thief does know that one should not steal, yet he cannot give it up. Prayer is the only supreme remedy to get rid of all bad habits.
239. I wake up to the feeling that I am getting old only when somebody asks me about my age. Or else, I assume that I am always young.
240. It is indeed a gross mistake on our part to presume that it is not possible for us to think of anything further or greater than what the Rishis of yore, our ancestors have already said. We cannot make any progress with this.
241. Another great blunder we do is that we move on without using our wisdom. If somebody denies the existence of God, we admit him to be a philosopher!
242. When I pondered over as to what really is bondage, it flashed upon me that it is nothing but 'mine-ness' (mamakaara).
243. At times I become devoid of thoughts, so much so that I do not get any thought despite my efforts.

244. The problems of the world cannot be solved by those who are in (entangled in) the world. It is possible by those very people alone who are away from (detached from) it.
245. I speak (just) what I have seen (experienced).
246. However great a saint be, he cannot understand my condition. It is because no one is in the state of self-negation.
247. Is it difficult to attain perfection? The answer could be both 'yes' and 'no'. Remove animality from man, perfection will emerge on its own!
248. What is 'Love' or 'affection?' It is a profound inner relation, where in the awareness of 'why to love' or 'what for' is absent.
249. Those who always remember me will be greatly benefited, even if they happen to be far away or are deprived of the convenience of satsang. At the same time, those who, despite being quite near, are far away in their heart cannot avail any benefit.
250. In my opinion, helping those who are in difficulty is not social service. There cannot be a greater social service than if you can bring in a little peace for the ones in distress. For that, the first step is to think of means of uplifting the soul. But, it is unfortunate that those who pose themselves to be social servants and pretending to worry about others so much are totally forgetting the soul itself.
251. The problem of the individual itself is the problem of the society, because there is no society without individual. If the individual performs his duty, God will do his part. Generally, without heeding our own duties, we take on His authority.
252. The only message of two words I want to extend to all humanity is: 'Forget Yourself'.
253. People doubt the existence of God but not His non-existence. Of course, is it not that doubt can arise only on a thing that exists? If it does not exist, there cannot be any doubt about it.

254. We, of course want to see the sun (God). But the unfortunate thing is that we move with our back towards him.
255. A real Master is the true servant.
256. Experience is like seeing without eyes.
257. Freedom from freedom is liberation. Death of death is realization.
258. All actions (karmas) become non-actions (akarmas) at higher levels.
259. We cannot describe or define God. In case we do so, we start comparing Him with other things. It is absurd. Therefore we can only describe Him in negative terms such as 'NOT THIS, NOT THIS' (Neti, Neti).
260. Light is not our goal. God, who is beyond light even, is our goal. If you want to see only Light, you cannot see God, because He is beyond it.
261. Generally people say that God dwells in us, but the unfortunate thing is that we do not dwell in Him.
262. With the intention that people may come round to the right path, I want to start a revolution. Our method Sahaj Marg is such a one.
263. Rajayoga does not prescribe any 'mantra japa' (repetition of mantra). Regarding Japa, it explains that it is Dhyana (meditation) only.
264. You annihilate the kingdom you have built. Then, you can attain the kingdom of God.
265. If you want to search for a fool, search among the educated. They are puffed up with ego about their knowledge and intelligence.
266. If you do not keep the doors of our heart open towards God, knowledge will become deaf. (We cannot attain knowledge).

267. Desire for attaining God cannot be called really a 'desire' – it is our duty.
268. While taking food if you do it with the feeling that you are feeding one who is hungry, it turns into be a good charity (daana) and a yajna (sacrifice). Because, you are then free from the feeling of 'mine-ness' about your stomach.
269. Nirvikalpa Samadhi is the refuse of Reality.
270. Some people ask whether they can think of their chosen Deity during meditation. I say this much only: Think of God only whatever He might be like. There is no benefit from His servants.
271. When we do a thing with the feeling that we are the doer, the thing is held in us only and it does not reach any benefit to others. But if we do it with the feeling that we are not the doers then the energy will spread far and wide benefitting others.
272. When you get a surge of anger, keep staring at the sky. Or else, laugh away. – No matter even if it is artificially done.
273. Consuming liquors obstructs spiritual progress. Its intoxication suppresses divine intoxication.
274. Keeping friendship with me is also beneficial. But what can I do? People do not want even to befriend me.
275. In order to attain layavastha (state of merger) devotion should be developed, all the obstructions should be removed. It is our duty to attain layavastha in God.
276. Gayatri is indeed a great Mantra. But, since people do not know the right method of doing the japa, their intelligence grows dull instead of becoming brighter (sharper.). I came across many such persons, in whom too much grossness was found. They claimed that they did Gayatri japa in thousands and lakhs. See! How much harm they caused to themselves!

277. Anything fallen in the mine of salt will become salty. Similarly, the condition of a saint should be such that whosoever comes in contact with him should become like him.
278. I create such circumstances as to make people start thinking on their own.
279. In matters pertaining to spirituality I receive guidance from above at each step.
280. The inner link (connection) with 'Sat' can itself be called as devotion.
281. The greatest sacrifice we can make is to guard ourselves against evil thoughts.
282. When you are away from (detached) Reality, your will power becomes weak.
283. What is Pooja (worship)? - It is resting ourselves on the lap of God, who will wake us up and suckle us as needed.
284. As it is, I do not feel any power in me. But when I wake up of my own, I find that I am the lord of universe.
285. The benefits of transmission are: 1) all the mental tensions will be got rid of. 2) all internal obstructions will be removed.
286. You try to retain as long as possible the highest condition you get during meditation. Then you will come to experience that you are progressing.
287. I got spirituality cheaply. Therefore, I distribute it cheaply.
288. Suffice it to apply a little force on the brain to create Samadhi (condition). But generally I do not do like that. I wish that all the conditions should come to bloom in a natural way. Moreover, Samadhi is not a must for the spiritual evolution of man.
289. It is very difficult to come across a true Guru or a true disciple. Disciple means one who has subjected oneself to discipline.

290. Power of experiencing is weak in those whose brain is weak.
291. I was doing three things simultaneously: 1) Constant remembrance 2) Getting merged in the thing which was to manifest itself in the higher region 3) Layavastha. I used to get inkling of the further level even when I was in the previous one.
292. Mind can think of only one thing at a given time, the reason being that in the beginning only a single thing emerged out from Reality.
293. Transformation simply means this: Move away from materiality towards divinity. For that, you follow any method you think right.
294. Can a doll of clay become that of gold just by embracing it thinking it to be so?
295. Similarly, a symbol remains a symbol only. It cannot be the original.
296. A desire which does not have a root cannot be called a desire. If the mind is attached to a thing, there arises a desire since mind is interested in it.
297. Unless we go deep into the practice it is not possible to get higher experiences.
298. In the scriptures Saayujyata is described as the highest. In that condition we imbibe a little of His colour having mingled with Him. This is very easily attained in Sahaj Marg.
299. I too expect to be acknowledged for the work I do. I feel dispirited when people say that they did not get any experience out of my transmission.
300. The purpose of our practice is that we should move nearer and nearer to God as much as possible. Its indication is that God's qualities such as subtlety and balance are developed in us.

301. None keeps his attention fixed on the goal. They simply loiter hither and thither. But, brother, as for myself, I keep the goal always before me.
302. A king when on the throne becomes a servant, and when down the throne an ordinary citizen.
303. Dishonesty pays its dividends in the beginning, and Honesty yields benefits later. The former is transitory whereas the latter is lasting.
304. I feel greatly interested in doing higher work. I rejoice to see good condition in the abhyasi. But they too should to a certain extent become sensitive.
305. God is the minting shop where my words are coined. My mind is structured by Him alone.
306. We gather from the atmosphere several of thoughts that seem to arise in us, whereas some we develop in us ourselves. But in higher levels, bad thoughts touch the mind of the abhyasi while getting cleaned away. There is purity in you and vacuum is there where purity is there. Thoughts tend to rush in where there is a vacuum.
307. So long as you are dogmatic, questions (doubts) will be rising in you. When you become Godmatic, all questions will melt away.
308. Gaining material things is losing spirituality. Real benefit is in losing (getting rid of) our thoughts.
309. When we peep beyond Reality we find that knowledge is a barrier. That is because intuitive knowledge cannot be measured with the yard stick of common sense or knowledge gathered from books.
310. We go to temples because we do not have faith in the all-pervasiveness (omnipresence) of God. Moreover, it indicates that we have not yet surrendered ourselves to Him completely. Surrender can be done only once in a life, not every day.

311. When we go to have a darshan of a mahatma, we should return partaking at least a little of his spiritual condition. The real meaning of darshan is only this.
312. We, Hindus attach much importance to external purity. We do not eat the food touched by a low caste. But we have forgotten that there is untouchability of thoughts also.
313. There are many moths which immolate themselves on a burning flame; but very few are those which can burn themselves on a flame that has gone out.

Bio-Data of Sri S.A.Sarnadji

Birth : Born at Malli Village Tq: Jewargi,

Dist: Gulbarga On 08.02.1926

Education: Primary: Govt Primary School, Malli, 1931-36.

Higher Secondary: N.V.High School, Gulbarga, 1937-43

Intermediate: Nagpur University, 1945-47.

B.A(Honours): Bombay University,

First Division, 1949

B.Ed : Osmaniya University, First Division, 1956.

M.A : Osmaniya University, First Division, 1960.

M.Ed : Shivaji University, Second Division, 1966.

Service: Kannada teaching in High School,

Subject Inspector, Lecturer and Professor in B. Ed College, Retired as Principal in Feb-1981

Writings: A. Translation into Kannada

Satyodaya

Rajayogada Prabhava

Rutavani-1

Sahaja Marg Sameekshe

Ramachandrara Atma Kathe

Anantadedege

Sahaja Margada Hattu Niyamagalu

Shri Ramachandrara Nudi Muttugalu

Translation into English : (i) Truth Eternal (From Urdu)

(ii) Auto Biography of Ram Chandra (From Urdu)

B. Independent Writings :

Shri Babujiyavara Divya Sannidhiyalli

Chintanaprabhe (Radio Talks)

Hoomaleya Tippanigalu (Hsc Guide)

Shri Guru Binnapa (Poems)

Panchamruta (Collection of Articles)

Concept of God & Self Realisation

C. Other Articles: Education, Critics, Many articles written in Kannada, English and Hindi on Philosophy and Spirituality and Radio talks.

Others: First Dean of Gulbarga University in Education 1980-81.

Member, UPSC during 1982-84.

Practical observer in Rashtriya Sanskrit Vidya Peeth as Shiksha Shastri (B.Ed)

Secretary Shri Ram Chandra Mission from 1982-1999.

Visited Nepal, Malayasia, Singapore, France, Switzerland, England, Denmark, South Africa, Austria and Germany as Secretary Shri Ram Chandra Mission.

Death: 10.03.2004