71st BIRTHDAY OF
SHRI RAM CHANDRAJI MAHARAJ

SHRI RAM CHANDRA MISSION
1969
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Ourselves

When the Great Master Samarth Guru Mahatma Shri Ram Chandrai Maharaj of Fategharh left the earthly plane of existence, it was his expressed desire that the method of "pranahuti" (transmission) offered by him for spiritual and yogic training of abhyasis should be offered to the whole of humanity. To fulfil this purpose, SHRI RAM-CHANDRA MISSION named after the Great Master was founded in 1943 by his illustrious representative and successor Mahatma Shri Ram Chandrai Maharaj of Shahjahanpur. The Mission has its Headquarters at Shahjahanpur in Uttar Pradesh State, India. Shri Ram Chandrai Maharaj of Shahjahanpur is the Founder-President of the Mission and its very heart and soul.

The Mission has now grown to the extent of having 41 Centres, two of which are abroad—one each in France and Germany. Under the direct guidance and authority of the Founder-President, Shri Ram Chandrai Maharaj of Shahjahanpur, Preceptors, who have been permitted to impart spiritual training by the yogic method of "pranahuti", carry on the work from all these Centres and the number of such Preceptors is now over 80.

The Mission stands for, and has as its sole aim, the spiritual evolution of mankind to the farthest possible extent, namely the attaining of the ultimate Reality.

The aims and objectives of the Mission may be summarised as follows:

1. To educate and make available to all, the art and science of yoga modified and simplified to suit present day conditions and environmental needs—this being done by the SAHAJ MARG (the natural path) method of training by "pranahuti".

2. To promote feelings of mutual love and universal brotherhood without any distinction of race, nationality, caste, creed, religion, sex, etc.

3. To conduct research in the field of yoga under the system of SAHAJ MARG and to establish research institutes for this purpose.

   We have pleasure in stating that the "Sahaj Marg Research Institute" has already started functioning with its Headquarters at Tirupati under the direct guidance of His Holiness Shri Ram Chandrai Maharaj of Shahjahanpur. The Institute has as its Director, one of the distinguished Associates and a Senior Preceptor of the Mission Dr. K. C. Varadachari, M.A., Ph.D.

4. To encourage research in yoga by granting of assistance to persons interested in such research work.

5. To establish charitable institutions for public service like Dispensaries, Libraries, Reading Rooms, etc.

The President is assisted in controlling and governing the working of this organization, by a Working Committee consisting of the following Members:
1. Shri Ram Chandra ... President
2. Shri Y. N. Mishra ... Secretary
3. Shri J. R. K. Raizada ... Joint-Secretary
4. Shri Kashi Ram Agarwal ... Treasurer
5. Shri Satya Pal ... Member
6. Dr. S. P. Srivastav ... Member
7. Shri R. C. Saxena ... Member
8. Shri P. Rajagopalachari ... Member
9. Shri Raghavendra Rao ... Member
10. Shri Bhairon Prasad ... Member
11. Shri R. Seshadri ... Member
12. Shri R. Ramachandra Reddy ... Member
13. Shri S. K. Rajagopalan ... Member
14. Shri Dayabhai Patel ... Member
15. Shri Uma Shankar Arya ... Auditor

The important aspect of the Mission's operation is its Publication Department which has as its Superintendent Shri J. R. K. Raizada. The Mission has already published the following Important works:

1. EFFICACY OF RAJ YOGA by Shri Ram Chandraji
2. COMMENTARY ON TEN COMMANDMENTS OF SAHAJ MARG by Shri Ram Chandraji (in Urdu)
3. REALITY AT DAWN by Shri Ram Chandraji
4. TOWARDS INFINITY by Shri Ram Chandraji
5. A PEEP INTO SAHAJ MARG by Shri Ishwar Sahai
6. TALKS ON EFFICACY OF RAJ YOGA by Dr. K. C. Varadachari
7. SAHAJ MARG - SHRI RAM CHANDRA'S NEW DARSHANA by Dr. K. C. Varadachari
8. LECTURES ON SAHAJ MARG by Dr. K. C. Varadachari
9. PHILOSOPHY OF SAHAJ MARG by Shri Ram Chandraji
10. Translations of No. 3 in Hindi, Tamil, Telugu and Kannada.
11. Translation of No. 1 in Kannada.

The Mission also publishes a bi-monthly journal “SAHAJ MARG”, which is now in its 12th year of publication. It includes two sections one each in English and Hindi, and is edited by Prof. S. P. Srivastav and Shri Kashi Ram Agarwal. Much of the Mission's publication work is now undertaken by its own Printing Press, the Sahaj Marg Printing Press at Shahjahanpur.

The annual feature of the Mission's activity is the celebration of the “Vasantha Panchami Day” as the Birth Anniversary of Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh, the Grand Master. On this auspicious day Satsanghis from all over the country assemble in hundreds at Shahjahanpur as well as at the other Centres throughout the Country and devotedly participate in the special meditation sessions. During the three festival days of the celebration, speeches are delivered on the various aspects of the SAHAJ MARG system of training by eminent speakers and preceptors of the Mission.
Message

The world today is in a state of unrest and disorder. Everybody seems to be crying for peace. But all efforts for bringing about peace appear to end in failure. The reason is that all efforts are merely external, touching only the outer surface. In fact, the problem is far from being related to the world in general; really it is the problem of the individual first and of Society afterwards. As such, it needs to be tackled in that order. World peace is closely related with the peace of the individual for which one has to take into account the inner state of one's mind. If man's mind is brought to the state of peace and order, every thing in the outside world will get into order in the same colour. But it is sad that the world has lost its real basis, and for its re-establishment it is necessary to adopt means which may promote the feeling of peace and calmness of mind of the individual man. What we have to do for the purpose is to introduce proper adjustments in the mental tendencies of the individual, which in effect is the proper moulding and regulation of the mind. This is possible when the individual mind develops up to the state of the universal mind. Just imagine! there will then be no problem! As it is, individual minds which themselves lack peace and tranquillity are trying to establish peace in the world. Isn't it ridiculous? The only way open to mankind is to take to the spiritual way of life, which is unfortunately absent today, leading to all this chaos.

Numerous means and practices have been and are advised for the purpose, but the most important feature is found lacking almost everywhere. The proper moulding of the tendencies of the mind is the primary factor of any system of Sadhana (Practice). The regulation of mind must therefore be the very basis of all spiritual practice. The mind, which in its primordial state was absolutely pure and regulated, has now been spoiled and polluted by our wrong ways and doings. It is now to be set right so as to resume its primordial state.

Almost all systems of Sadhana have two aspects: one self-practice or abhyas and the other the Master's help and support. In order to develop the required condition, self-effort (Abhyas) alone is not all or even enough. It must be supplemented by Divine Grace which is the one essential for the purpose.

The inflow of Divine Grace is possible through the medium of the Master alone. Thus the real thing to be invoked by an Abhyasi is Divine Grace coming to him through the Master. Self-effort (Abhyas) is just the means for making one's self deserving of Grace.
I do not hereby mean to advocate the orthodox idea of Gurudom in any way. Only a person capable of transmitting Divine Grace through the yogic process of Pranahuti is fit to become a Master. The selection of such a worthy master is certainly a problem. I may here indicate an easy method of judging a worthy Guru (Master). When you happen to come in contact with one, try to understand whether or not his association promotes in you a feeling of peace and calmness, and the restless tendencies of your mind seem to be silenced for the time being at least, without causing any weighty effect upon it. If it is so you must thereby conclude that he can be a fit person to help you on in the solution of your life problem.

In Sahaj Marg, Divine Grace is directed towards the Abhyasi through the process of Pranahuti (Transmission). As a matter of fact, what Pranahuti does for the spiritual uplift of an Abhyasi and removal of complexities in a short time, independent efforts cannot achieve even in a full decade. Serious difficulties arise when meditation is practised independently in accordance with the old methods prescribed in books. Under the old system, one has to keep on struggling with the mind in order to suppress its unceasing activities. This continues all the time and there is practically no meditation at all and all the time given to meditation is lost in struggling against and trying to suppress thoughts and tendencies.

In order to overcome this greatest difficulty, under the Sahaj Marg, one has simply to connect oneself with the power of the Master whose mind, senses and faculties are all thoroughly disciplined and regulated. This power then begins to flow in, regulating the tendencies of the Abhyasi's mind also. The Master's help is, therefore, of Prime value for sure success.

Usually, people initially aim at the cessation of the activities of the mind. This can best be achieved by linking ourselves with the great power which is beyond the range of senses or in other words, one who has transcended its limits. By connecting ourselves with such a person with love and devotion and by practising meditation in the right manner, we begin to get transformed accordingly. In short, we have to break down one by one the bondages which serve to keep us down under limitations and tensions.

May Grace descend and bring Peace and Order to the World and to Humanity!

Shahjahanpur, 5th May, 1969.

Ram Bhandre
परस्पर लोगों की सहयोग से बिना व्यक्ति के अलग आत्मा का शान्ति व शांति प्रदान करने के लिए, सोई ही आध्यात्मिक अंधकार को जानकार से मुक्त करने के लिए, सर्वभौम प्रतिव्यू हृदयमान भावो को चित्रण करने के लिए प्रकाशेन्द्र भास्कर की भावना इस पृष्ठ पर आपका अवतार हुआ। अप इस पृष्ठ पर आये हो विषय के एक अलौकिक, दिव्य प्रकाश विक्रिया हो गया। निराकार मानन्त्र के मानस अयो द्वारा प्रदत्त माण को या कर दुर्लक्ष्य हो गये।

हे सहज-मार्ग के प्रवर्तक!

नित्यरूप विज्ञानाध्याज्ञ में अपना माण टॉलेवाले हटाव जिसमें फूलों के लिए 'सहज-मार्ग' प्रवर्तक कर अपने आध्यात्मिक-जगत को एक नवीन अर्थन वा पद्धति प्रदान को। सच्चे जिसमें ने प्राणीय की पावन निषेध को अवग्राह कर अपने वास्तविक जीवन का स्वयं प्रतिबाद देखा और हम पाया कि उसकी उन्नति के हेतु कोई सशक्त, सजग प्रेमी विद्यामान है जो उसके आध्यात्मिक प्रेम के मध्य शिखर पर अपने एक संकेर्तमान से पहुंचाने में समर्थ है।

अन्त का वर्णन करनेवाले हे महामहिम!

अपके 'सत्य का दूर' ने संसार के सपना 'व्यवहार दृष्टिकोण' की शांति प्रस्तुत करने मानव के नेत्र खोल दिये। उसके खोलकर खेला कि उसके सामने 'अन्तत्त्र की ओर' का माण प्रस्तुत है। 'अन्तत्त्र की ओर' बदने ही 'राज्यों की एक्सिस' का वृत्त उसके समस्या उपस्थित हो गया।

हल्ता ही नहीं 'सहज-मार्ग' के इस उस्मलों के लक्ष्य से न ही उसके लिए व्यवहारिक जीवन को अन्तर्वर्त और सोश्यनिव बना दिया। अपके द्वारा रचित साहित्य ने आध्यात्मिक-दर्शन के एक नई दिशा प्रदान कर नवीन ब्रम्ह के लिए उत्साहित किया, इसमें संदेह नहीं।

हे पावन-सनेह की सादर मूर्ति!

अपका सुमित्र घर-भाग पर अपनी विजय वैज्ञानिक फहराता रहे, अपके बीच चरणों में उद्योगित ग्रेश्या प्राप्त कर विश्व आध्यात्मिक-जगत के अनुपम रहस्यों को उद्घाटित कर असम, अमर-सुख की प्राप्ति करता रहे और अप चित्रकाल तक हमारे नेतृत्व करने रहे, ईश्वर से यही प्राप्त है।

हम है आपकी कृपा के अभिमानी।

समस्त सत्संगी-जन
स्वागत-गीत

घर रही सबल थी घोर रजनी।
हैं जग था केवल तपस-पुजा।
तुम उतरे लेकर विषु-दीपक।
अरु मानवता का विमल-कुंज।

फिर आलोकित हो उठी मही।
नम के तार ने गये सज्जा।
वह दिशा कंचन हो गयी जिहर।
बढ़ गये तिहारे चरण-सुभा।

निज-आस और प्रतिवर्तियों में।
मानव का हाहाकार लिये।
हिमाल का कारगार लिये।
केसर और पाराराष्टर लिये।

आओ, बैठो, अंतर में भर दो।
ज्वोल और आशा लहल।
कैसे स्वागत में करें देव।
तुमको प्रणाम शत-शत प्रणाम।

आओ नव-नव असुराग लिये।
बहु युग-परिवर्तन का सपना।
कैसे संभव जग-स्थित पर।
रे चरण-चिह्न का तन मिटना।

हाँ, क्षितिज-पटी पर हीरक से।
अब जड़ आवेगी अमर कहाँ।
आज हिमालय तक चूंजी।
"वादू" तेरी कोपल वाणी।

निज-आस अमर में है तेरी।
उस महा-रफ्त की चरम विजय।
हैं कार अनोला कर देगा।
जगती में नीरव महापृथ्वी।

मस्तक पर अंकित दित्य-विका।
"हिमाल" तव शोभा है लहाँ।
कैसे स्वागत में करें देव।
तुमको प्रणाम शत-शत प्रणाम।
ईश्वर-प्राप्ति

(क्र. कसौरी चतुंबंधी, मोदीनगर)

संसार में ईश्वर-प्राप्ति की आवश्यकता सबको है। किन्तु उसकी वांछना किसी का नहीं है। यहाँ की गंगा सदैव से उलटी ही बहती जा रही है। जो उपेक्षित है वही हमें वांछनीय है और जो अपेक्षित है उसे ही पीठ दिये बेढ़े हैं। शातावध्याय व्यतीत हो गयी। शत-शत बार आवागमन के बंधन में बंधन पा पड़ा है। प्रत्येक बार जब भी रोदन की चढ़ी आयी है यहीं विचार किया कि यह आवागमन का बंधन काटना ही होगा परंतु फिर यहाँ से रोते ही चले गये। बंधन से मुक्त होने का विचार केवल विचार मात्र ही रह गया। विचार दिन के ठहर हमें पुकारते रही किन्तु हम सुनना सके, कुछ समझना सके। हम बेलुख बोले पड़े रहे, गहनें में सोंगे पड़े रहे। यहाँ की हर बयार हमें दुलारनेवाली प्रतीत हुई। यहाँ की हर बयार हमें आगामी तुफ़ान के आवाहन सी प्रतीत हुई। विचार की हुआर धाराएँ उत्सव मंकर मन के चारों ओर नाचने लगी। एकाप्रता समाध्य हो गयी। जो उसका सहज-सब्जर था। वातावरण के अभाव पाड़ गया। हारा चका मन और भी हार कर नत-मुख (अधोपलुक) होकर बेढ़ गया। उसका संबंध और राग निम्नतर ही हो गया। किसी उसे ऊपर उठाना भी बाहा तो आदत में उसे लाचार कर दिया। अतः अब हमें उठा सकने का केवल एक ही मार्ग सामने रह गया कि कोई आत्मक-शक्ति की एड़ डेकर हमें स्वयं ऊपर उठाये और हमारी रचना के प्रवाह को ऊपर की ओर अथवा ऊँचाई कर दे। ऐसा तभी सम्भव हो सकता है जबकि हमारा लक्ष्य ईश्वर-प्राप्ति अर्थात् श्रृंखल को प्राप्ति का हो जाये, और हम वहीं उचित अपनाएं। वे श्रृंखल उचित है अभ्यास अवधारणा साधना है।

साधना तो मनुष्य किसी न किसी की सदैव ही वे करता आया है। किन्तु साधना की विद्या बिना किसी सदर्मुख के आजतक कैसे न किसी की हुई है और न होगी। विद्या सिद्ध के साधना की एकांती है अनूठी है। उसकी दृष्टि के लिये चान्हिए पूरक और वह पूरक होता है सदर्मुख। जो पूर्ण की प्राप्ति कर छुका होता है वही पूर्णता की योग देनेवाला होता है। योग की पूर्णता तभी है जब योगी अथवा सदर्मुख के अंदर अपनी प्राप्ति - प्राप्ति द्वारा इससे कि उसी पूर्ण ईश्वर तक पहुँचा देने की शक्ति एवं सामर्थ्य उत्पन्न हो जाती है। वही साधना तेजस्वी एवं शक्तिशाली ही सकती है जिसमें योगिक प्राप्ति-शक्ति (Transmission power) का शक्तिपात प्रवाहित है, जिसके समय सिद्ध के सत्य का साक्षात्कार हो। वह साधना, साधना ही नहीं जो हमें तत्काल विद्युत् प्राप्त न कर दे। ऐसा तभी सम्भव होता है जबकि हमारी साधना का तरीका (Method) तो वह संस्कृतमुक्त हो। ऐसा Dynamic हो जो हमें भी Dynamic हो बना दे। हमारे श्रीरामचंद्र भिक्षु के प्राण एवं अध्यात्म श्रीरामचंद्रजी महाराज (श्रीवास्तव) की यही चुनीती है संसार के लिये, ईश्वर-प्राप्ति की यात्रा के मार्ग में पैदेनेवाले मानवों के लिये। उनके इकहलबी हर्षाल के पुष्प-पर्व पर संसार के समस्त अध्ये एवं दुखित प्राणियों के लिये उनका यही स्नेह-संदेश है जो आंतरिक-दृष्टि द्वारा देखा जा सकता है कि योगिक-प्राण-शक्ति
सहज-मार्ग के द्वारा आज भी मानव का पुनस्चत्वान करने के लिये तलाप है। यह सेवा-कार्य प्राप्ति पूर्वें विस्तृत हो रहा है।

‘श्रीश्रीजीम्मार्ग’ की प्राणाहुति-पद्धति आज मानव को वेल मानव ही बना देने के लिये नहीं वरन् उसे ईश्वर तक पहुँचकर उससे सम्बन्धित करके हमारी आत्मिक-पात्रा के मार्ग को प्रकाशित कर रही है। में स्पष्ट देख रही हूँ, उस्हें कोई देख सके या न देख सके, कि वह मानव-मनों में एक जागरि उत्पन्न कर रही है। समस्त संसार के वातावरण में एक मधुर ईश्वरीय-सुगन्ध बिस्तृत कर रही है जो पीड़ित प्राणियों को पावन प्राणाहुति द्वारा ईश्वर-प्राणित की बोध की ओर उत्सुक कर रही है। उनकी चेतन-शक्ति अब अपने वातावरण से ऊपरकर कहीं आग्रह चाहती है, कहीं चेतन चाहती है। प्रत्येक जन जब वह मानना लगा है कि संसार में मुख-सामग्री है किन्तु चेतन नहीं है। वह अपना वातावरण खोकर परम शांतिमय-ईश्वरीय-वातावरण में डूब जाना चाहती है। में देख रही हूँ कि ‘उनकी’ पावन प्राण-शक्ति द्वारा बदलते हुए वातावरण में आज का मानव निर्माण नहीं निर्माण चाहता है। तारा का आवारण द्वारा कर निस्तार चाहता है। सहज-मार्ग-साधना एवं पद्धति ऐसे ही लोगों को अंक में समेट लेने के लिये विस्तृत है। ईश्वर-प्राणित के परमात्मा की वर्ती देकर परम शांति को प्रदान कर रही है। पावन प्राण-शक्ति (Transmission power) ही इसमें प्रेक्ष-शक्ति है और ‘श्रीश्रीजी महाराज’ की दिव्य-दृष्टि हमें आंतरिक साज संसार कर संसार को प्रमाणित कर रही है कि आज भी भारतवर्ष में योग अपनी सजीव-शक्ति के संचार द्वारा जीव को ईश्वर में योगदान प्रदान करने में समर्थ है।

बालसूब में ईश्वर-प्राणित ही हमारा उद्देश्य हो जाये और हम वहीं उद्देश्य अपने लें तो हम जहाँ से जायें हैं वहीं भाग एवं आगामी लाभों भरों के बजट से भूलता जा रहेंगे। ईश्वर का कोई कारण नहीं है इसीलिए वह सवालयाँ कहा जाता है। यदि उसके कोई कारण होता तो उसकी शक्ति एक ही स्थान पर होती जैसे कि हमारी है। जब हमारा कोई तक्ष होता है तो उसके प्रति अंतर में एक लगन-शी लग जाता है। भक्ति की विशेषता भी यही है कि अपने इस्तेमाल के समर्थ में एवं उसकी प्राणित के लिए तलाप एवं व्यय रहें। इस विषय में सदृशु के पावन-प्राण-शक्ति-पात हमारी मार्ग-दिशा है। में यह सहज-मार्ग में देखा है कि वह अपनी प्राणाहुति द्वारा हमारी चेतन-शक्ति को जायात कर देते हैं। हमारे अंतर्गत में सोई उर में प्रय से मिलने की विवस्तता को और अंतर में व्यवस्था उक्त विश्व की व्यथा की अपनी शक्ति-पात द्वारा यथास्थित करते हैं, जिससे तक प्रक्रिया के, तक प्रक्रिया से, व्यक्ति से हम ‘उसकी’ और ही तभी पड़ते हैं। में में देखा है सहज-भगवान के आंतरिक-सत्संग (प्राण-शक्ति) के सहज-संबंध पाकर हमें अपने जीवने में महान उद्देश्य की पृथ के निःश्रेष्ठ मान की लिखक नहीं होता है। हमें तत्त्वज्ञ हर स्थाई पर हर स्तर पर सहायता मिलती जाती है।

यह अवश्य है जैसे कि हमारे ‘श्रीरामचंद्र मिशन’ की प्रारंभा की यह अंतिम पंक्ति है कि ‘इस तेरी सहायता तेरी प्राणित अवसंभव है’। केवल योगिक-प्राण-शक्ति ही ‘उसकी’ सहायता का अपने अंदर खोज देना आने को एकमात्र कही है। ‘उसकी’ ‘प्राणित की विरूक्तियता ही हमें
उसकी ओर अपसर होने का मार्ग देती है। ऐसा होता ही है जबकि हम ईश्वर को सदेव अपने पास ही अनुभव करें और उसमें ऐसी ही अपनाइए पैदा करें। निकटतम चीज के लिए देश-देश घूमने एवं दर-दर भटकने से व्या लाम निल सकता है? ईश्वर की प्राप्ति होती है और अवस्था होती है, जब हम उसे हृदय से लगाकर, हृदय से मिलाकर ढूँढते हैं। हमारे परम अवस्था शी बाबूजी का यह कथन सफलतयः सत्य है कि ‘ये तो हम ईश्वर के हो रहें या उसे अपना बना ले’ उसके मिलने का केवल एकमात्र यही उपाय है।

यह सत्य है कि ईश्वर अवस्था निकट है किन्तु इतना क्यों है तो है ही कि जेसे दर्शन स्वयं अपना मुख नहीं देख सकता है। इसी लिए हमें आवश्यकता हेतु केवल इस बात की रह जाती है कि हम सिर से पैर तक कुल दर्शन ही वन जावे अर्थात् अभ्यास या विचार द्वारा प्रिय तम ईश्वर से इस भाव सम्बन्धित हो जाए कि कुल ईश्वर हो भास होने लगे। तो फिर देखनेवालो तथा दिखाई पड़नेवालो वस्तुओं में केवल एक वास्तविकता जो ईश्वर है वहीं शक्ति रह जाती है। मध्य को बलु जो हमें उससे अलग करती थी, वह जाती रहती है और हम बासे ही ही जाते हैं जैसा कि हमें होना चाहिए। यही ईश्वर-दर्शन की सत्य दशा है।

किसी ऐसी अवस्था में आ जाती है कि हमें इसका भी पता नहीं चलता है, तभी वास्तविक दशा है। ‘शी बाबूजी महाराज’ का यह कथन अक्षरश: सत्य है कि ‘ह्यूमनिटर असल रूप में पैदा कर देना एक क्षणमात्र का काम है, बस ऐसी चाहूँ उतपन्न हो जाने का दंगबार है।’ यही नहीं उसकी चाहूँ में दोबो यहमें यह भी विस्मृत हो जाता है कि हमें ‘उसकी’ चाहूँ है; यही सच्ची चाहूँ है। प्राणाहुति (Transmission) की प्रथम प्रारंभा यही है कि ईश्वर में यदि हमारी बोध-ताकथा भी लगन लग जाती है तो इसके द्वारा अनजाने ही सत्य-स्मरण हमारे अंतर में स्वाघ हो जाता है। स्मरण का सतत एवं स्वाभाविक होना यह दशा प्रकट करता है कि हमारी लगन की रोइ में एक छोर हमारे लक्ष्य से संबंधित हो गया है। इस संबंध द्वारा प्रत्यक्षता का अनुभव हमें इस प्रकार होता है मानों स्वयं 'मालिक' हमारा स्मरण कर रहा है, हमें अपने में खींच रहा है। इस दशा का संबंध इस बात का साख्य है कि हमारे प्रेम का अर्थ ‘प्रियतम’ तक पहुँच चुकी है और उसे यह पता चल गया है कि कोई ‘उसकी ही’ उसे स्मरण कर रहा है।

ईश्वर से मिलना यही है कि हमें भी वही झलक उतना ही जाने। साधना अर्थव्यावहार की आवश्यकता भी तभी हमें है जब तक कि हमारे प्रत्येक कथन-कथन में ‘उसका’ ही प्रतिबिम्त न झलकने लगे, हमारे प्रत्येक कार्य में हर बात में एक अलोकित-सहजता, एक दिशा स्वामित्विकता निखर आये। हमें प्रयत्न तो वास्तव में ‘उसमें’ लघु-अवस्था की प्राप्ति के लिए करना चाहिए तो किर इससे आगे का मार्ग-प्रवर्तन स्वयं होने लगता है। लघु-अवस्था का अनुभव है अपनी प्रहार। एक शब्द की-सी स्थिति जो अपने ले जानेवाले पर पूर्णतय: निर्भर होता है। लघु-अवस्था हमें अनत्र अनादर्शी गतियों में पैदा हुई, अनत्र अलोकित-आत्मिक-स्थितियों की प्राप्ति प्रदान करती हुई जीवन के परम-लक्ष्य का पहुँचाकर ही दम लेती है। वास्तव में हम संसार में इसलिए ही भटकते हैं कि संसार की झलक हमारे हृदय में रहती है। यदि हमारे अंतर ईश्वरिय-
शब्द प्रत्येक वस्तु में हमें बजाय संसार के, ईश्वर-प्रति मिलने लगती है और हमारा जीवन धन्य हो जाता है। 

इसका लगभग जिस तरह सहज नहीं होता है। सहज मायां समस्त धर्म-वैदिक मानने लगता है और हमारा जीवन धन्य हो जाता है। 

हमारी जीवन धन्य होने के लिए हमें भी सहज नहीं होना है। इसलिए हमें सहज की तरह हमारे संबंध ईश्वर से जुड़ा जाना चाहिए। ईश्वर तत्त्व का अन्तर्गत है। ईश्वर तत्त्व हमारे संबंध ईश्वर से अच्छा है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है। ईश्वर तत्त्व की सहज नहीं होती है।
REALISATION IS A WAY OF UNDOING
(उमा शंकर आर्य, सीतापुर)

आज जिस किसी भी महाराज के पास हूँ जाने वह हमसे कुछ न कुछ करने को और कुछ न कुछ छोड़ने को कहता है। यदि उसे कहा जाता है कि हमें शारीरि नहीं मिलती तो कहते हैं कि तुमने यह नहीं छोड़ा, वह नहीं छोड़ा। अद्भुत इस छोड़ने-छोड़ने से ऊँचक ईश्वर का ध्यान करना ही सरलता से छोड़ देता है। राजयोग का सिद्धांत है कि हमें कुछ नहीं छोड़ता है और सब कुछ छुट जाता है। सुनने में यह कठिन प्रतीत होता है पर है बड़ा सरल। पूज्य बाबूजी महाराज का कथन है कि "Attach yourself to God and detachment will follow." अपने आप की उस ईश्वर से जोड़ दो, संसारिता से विराग हो जायगा, मगर रहना संसार में हो है और बिना है पारिवारिक जीवन। पूज्य बाबूजी ने एक लेख में जिसका शीर्षक था "Travel light.", लिखा है—यदि हम गाड़ी में सफर कर रहे हैं और हमारे पास सामान अधिक हो तो हम अपना सब कुछ गाड़ी के हवाले कर निष्ठुरता हो कर सीते हुए यात्रा करते हैं और उतारने के स्थान पर अपना सामान लेकर घर की राह लेते हैं। एक दूसरी तरफ भी है। जिस प्रकार होटल का मेनेजर दिन भर प्रावकों की बिना करता है और रात को धन जोड़कर मालिक के हवाले कर देता है और फिर घर जाकर गहरी नींद में सोता है और घूम जाता है वह होटल को, उसी प्रकार हम भी संसार को भूल जाएँ।

ब्रह्म हमारा लक्ष्य है। न हम उसे देख सकते हैं और न आसानी से पा सकते हैं। केवल गुरु ही वह माध्यम है जिसके द्वारा हम उसे पा सकते हैं।

गुरु गोविन्द दोऊ खड़े काके भागी पांव,
बलिहारी गुरु अपने गोविन्द दियो दिखाय।

श्री विवेकानन्दजी लिखते हैं कि "Spirituality Travels from soul to soul." अध्यात्मवाद की लहर आतमा से आतमा उतरती है। यदि हम सब कुछ गुरु के हवाले कर दें और काम में महसूस करने का प्रयत्न करें, कि कोई शारीरि हमारे द्वारा कार्य कर सकते हैं, तो हमारी कोई असामान्यता नहीं होती। प्रत्येक कार्य करने में चूक भी नहीं होती। वढ़े-बढ़े कार्य सरलता से होते हवाले होते हैं हम चिंता भ्रूण हो जाते हैं क्योंकि हमने अपने को Care taker के हवाले जो कर दिया है। वह सब कैसे हो जाता है?

हम है मानव और हमारा धर्म है सहज और स्वाभाविक। जब हम माता के गर्म में मांस के लोप्परे के रूप में हम हमारा कोई अर्थतः न था—ब्रह्म की वही इच्छा-शक्ति "एकोहर बहुर्यात" अर्थात् "में एक से अनेक हो जाए" अवतरित हुई। वह चेतन्त स्वरूप थी। हमारे बाबा जब चेतना उतरी, हमारे अंगों का विकास हुआ। अभी तक हम वही थे जो वह है। इस भूमिश्ल पर हम हम उतरे तब पंचमूलों के आवरणों में छके होने के कारण हमारे माता-पिता
और सभी सम्बन्धियों के मोह के और समता के संस्कार पढ़ने लगे। हम कोई और काम दूर गुण अपने साथ लाये थे। कामना ब्रह्म की हमारे साथ जमी थी। उस इच्छा शक्ति में जब action हुआ हमारा विकास प्रारंभ हुआ। सगर यह दोनों चीजें भी संवृतित अवस्था (Balanced State) में। पैदा होते ही बालक को दूध पीने को इच्छा होती है और न पाने पर कोई कार्य करता है अर्थात् रोता है। बालक की नोशा और हंसना जाना नहीं जाता। उसके अत्रि न चेक-नोच का भेदभाव है और न अपने परायण का भेदभाव। धीरे-धीरे माता-पिता दुबारा बालक गये संस्कारों से आवरण पढ़ते जाते हैं। वह अपने सहज (सहज+ज) साथ में जन्मनेवाले मार्ग को भूल जाता है। अपने पर को भूल जाता है। याद को भी। उसका सम्बन्ध देव पर या या पढ़ गया अनेक के चक्र में। बढ़े होने पर वह विद्या और अविद्या की संस्कृतियों में फास्तिया जाता है।

विद्या—वह जान है जो हमें आत्मा की ओर ले जाय। आत्मा का भास करानेवाली विद्या को कहते हैं अध्यात्मित।

अविद्या—जो सोचारिक माथाजाल में पांसनेवाली है वह ही अविद्या है। केवल ने कहा है—
"अत्यन्त मा सद्याम" अर्थात् असत्य से सत्य की ओर ले जा। सांसारिक दृष्य असत्य हैं। हमें न पाँस, सत्य को खोज कर। उस ओर जा। असत्य है केवल उसको जाति। अविद्या के कारण मनुष्य संसार में भटकता है और आत्मा तत्व को नहीं पाता है। इस शरीर को एवं सारी इतिहासों को जेन्ना शक्ति प्रदान करना आत्मा का काम है। यह शक्ति सर्व्वप्रथम हमारे मानस परापत पर उतारी। इसके इंतजाराबाद जी है। (Prashna बार्बर्जी) ने First mind of God कहा है।

मन से वह सत्ता हुद्य पर उतारी। वही उसका निवास (धातु माना) जाता है। धीमा में मनुष्य कहा है "हृदयपूजन तिथिपित" अर्थात् हृदय अर्जिन, वह हुद्य में निवास करती है कहीं अर्जुन नहीं। मन की सत्ता प्रात हो तो। आत्मा से सम्बन्ध विचरक होकर उसकी स्वतंत्रता कार्य प्रणाली बन गयी। इतनी प्रतिवाद होगें। इच्छा-प्रणाली की इच्छा मलद होती गयी। नये संस्कार के कारण मल, विचरक और आवरण बदलते गये। जिस प्रकार मकड़ी अपने बनाये हुए जाल में पाँसता रहती है मनुष्य भी अपने बुने हुए जाल में पाँसता रहता है एक कधाक आपकी से में प्रस्तुत करता है।

एक महा है जिसमें 34 लख दूरवाजे हैं। सब दूरवाजे बनद हूँ। दूरवाजे है केवल एक। एक लघु (जानपद) असधारण दशा में सहायता को यात्रा करता है। फिस्को दशा आ गयी उसने कहा कि मते हाथ दीवाल पर सवेरे देता हूँ जहूँ दूरवाजा खुला मिले निकल जाना। चलता रहा अंधा, पार करता रहा एक के बाद दूसरे दूरवाजे को। जब खुला दूरवाजा आया उसे खुली लगी हाथ खुजलाने में लग गया उसे दीवाल का सम्बन्ध। परतु चलता रहा अंधा और निकल गया हुवा दूरवाजा। अब फिर उसे पूरा चक्र लगाना है। मानव जगम ही मुक्त मार्ग का खुला दूरवाजा है। अन्य भावना, संवृतित काम, कोध, लोभ, एवं मोह है खुजली। आज हम अंधों के पथप्रदर्शक बों तो वे लोग है जो स्वयं मंजिल की जानकारी नहीं रखते।
यदि रखते हैं तो केवल भगवान का संकेत कर देते हैं अपनी जिम्मेदारी से बरी हो जाते हैं क्योंकि यह हो सकता है कि उनमें दूसरों को मंजिल तक पहुँचाने की क्षमता न हो। सच्चे पथ प्रदर्शक के हैं जो मंजिल तय कर बुके हैं। भगवान की कठिनाइयों की जानकारी भी रखते हैं और दूसरों की मंजिल तक पहुँचाने की सामग्री रखते हैं। वे हो सुदृढ़ हैं जो बड़ी कठिनाईयों से सिलते हैं। यदि उनका सम्पर्क हमें सिल गया तो हमुँ कुछ नहीं करना है। करना केवल हतना है कि अपना सहयोग देना। सर्वप्रथम के संघर्षों को दूर करके अपने को उनके हवाला कर देना है। सब कुछ करना गृह में है। वह पहले अपना ध्यान हमको देंगे नहीं तो हम ध्यान भी तो न कर सकेंगे। हमें बड़ा पीछे कर साफ़ करेंगे, सारे विकारों को दूर कर हमें निमंत्रित बनाएंगे। शूलता हटाकर हमें सृष्टि स्थिति प्रदान करेंगे। ईश्वर सृष्टि और कपाल में व्याप्त है। उसे पाने के लिये हमें सृष्टि साधन ही अपनाने पड़ते हैं। एक मुगु उठाने के लिए अंगूठे और उंगली के अप्रभाव को ही काम में लाना होगा। सृष्टि स्थिरता बिना गृह के असंभव है। स्वामी विवेकानंद जी का एक कथन में आपके समुच्च प्रस्तुत करता है। तलाब के जल की तरंगें से जल की गंधगंधी सारे तलाब में पैल कर गंदा बना देती है, फिर वहीं गंधगंधी तल में जमा होती रहती है। तल में यदि कोई बसू गिर जाय तो वह दिखाई न देगी। यदि किसी प्रकार यह लहरें उठने और तलहटी की गंधगंधी साफ़ कर दी जाय तो तलहटी में पड़ी मुगु साफ़ दिखाई देगी। वृत्तियाँ चित्र से उठती हैं उसे बापू जी महाराज ने (Chit lake) कहा है। वहाँ से यह वृत्तियाँ सारे शरीर में ठहराती रहती हैं। अच्छी वृत्तियों का परिणाम अच्छा और बुरी वृत्तियों का परिणाम बुरा होता है। किन्तु सभी वृत्तियों आत्मा पर आवरण बनाती हैं। इन आवरणों के कारण आत्मा का साक्षात्कार करना और आत्मा से परमात्मा की ओर जाना असंभव हो जाता है। यदि किसी प्रकार ये वृत्तियाँ स्थित हो जायं और तव की गंधगंधी दूर हो जाय तो काम सरल हो जाय। महापातांत्रिक से "योगश्रवण, चितवृत्ति निरोध।" कहा है। योग ही एक मात्र साधन है। वृत्तियों के ठहराव में गुहा और चंचलता में दुःख होता है। हठ्योग दुर्शारा ठहराव तो होता है, परन्तु हम अनुभवी होने लगते हैं और सांसारिक के लिये वंदना हो जाते हैं। वहीं जड़ साधारण है। राजयोग वृत्तियों की चन्द्रिका को कम करके उनकी बिंदुबंध स्थिर न करके संतुलित अवस्था में लाता है जिससे न हमें दुःख हो और न सुख। हमारी साधारण जैनत्व निरोधी होती है। हमारा ध्यान वह ध्यान है जिसमें ध्यान का ध्यान ही देता है। हमारा आत्मा वह आत्मा है जिसमें आत्मा का आत्मा नहीं है। यहीं वंदना में वंदना रहती है। यह कार्य गृह बदलता साधना से सरल हो जाता है। रही गंधगंधी दूर करने की बात ही कुछ अपनी जिम्मेदारी शक्तिपाल या प्राणाहुति दुर्शारा हमारे सारे मतलबों को दूर कर देता है। गृह प्राणाहुति अंग या के समान है जिस अंगरे के सम्पर्क में बात ही कोई अवस्था है। अंग हमारे शक्तिपाल के सामने होता है जिसमें फड़ लेता है। धीरे-धीरे कीला स्वयं अंगरा का हृप धर लेता है। गृह के समीप बैठते ही हमारी वृत्तियाँ स्वयं स्थिर हो लगती हैं और हम शांति का अनुभव करने लगते हैं। गीता बंगला सारी हालतें हमें उतरने लगती हैं। हमारे अंदर वे चीज़ें हैं एक Humanity (मानवता) यही Divinity (देवता)। यदि किसी प्रकार हमारी Humanity (मानवता) कम होने लगे तो
Divinity (दीयत) छाने लगेगी और तब हम Divinised (देवीगुणसम्पन) हो जायेंगे । अब हमारे कार्य Divinised हो जायेंगे । इसीको कहते हैं Transformation या स्वभाव परिवर्तन । यह सब हालतें शानेः शानेः आने लगेगी । इस प्रकार हमें कुछ नहीं करना है केवल यही हालत लाना है परन्तु कर्तव्य पालन या साधना को नहीं चुलाना है । डूबते हुए को बचानेवाला प्रतीक्षा करता है कि डूबनेवाला अपने हाथ पैर चलाना बन्द कर दे अबसवर पतें हो बचानेवाला उसे बाहर निकाल लेता है । धौपी युग्मविरोध से सहायता की आशा करती रही । निराश होकर अर्जून की ओर ताका । उनकी गाढ़ी की टंकार प्रलय कर सकती थी, भीम की गता से कोई नहीं बच सकता था । जब सब तरफ से निराश हो जस्तही होकर कृष्ण को पुकारा कृष्ण शक्ति सहायता को पहुँचाए गई । हनुमान की सच्ची पुकार ही मालिक से नाटा जोड़ती है । धर्म के कर्म के पचड़े से ऊपर उठते ही आध्यात्मिकता का उदय होता है, जब आध्यात्मिकता का अन्त होता है, आनन्द प्राप्त होता है, जब आनन्द भी छूटता है तब सत्य का उदय होता है, उसके भी छूटने पर लघु प्राप्त होती है । साधारण के मार्ग में सब कुछ छुट जाता है सब कुछ छुटते ही हम पहुँच जाते हैं अपने लघु तक । आवश्यकता है कि हम अपने सब कुछ छोड़ बैठे । कर्ता की भान, मान-अमान, सुख-दुख, हमारे लिये नागण बन जायें । यह तभी हो सकेगा जब हम पूर्णपेक्ष शरणार्थ हों । मालिक में, मालिक के लिये जीतत हों । हमारी स्वित जिल्दा- मुद्दे के समान हों । हमारे समुख केवल एक ही सत्य हो और वह ही—हमारा मालिक ।

पूर्णता (Perfection)

प्रकृति (Nature) में जितनी बारे पैदा हुई है या उसमें मौजूद है, खुद ignorant रहते हुए सबसे बावजूद हो । कोई इलाम या Science उससे न बचे । जरा कोई आँच दे दे और उससे उड़ी बारे कुदरती तीर पर निकलने लगे जो वह जानना चाहता है—यह कसीटी है पूर्णता (पूर्ण व्यविचार) की जग्ज की ।

—श्री बाबुजी महाराज
स्वयं पूर्णा साधना सहज मार्ग
(रमपति दींगर, सीतापुर)

सूचित के आरोपितक काल से ही मानव दुःख की आलंपिक निवृत्ति तथा अबंध मुख की प्राणिके समृद्ध में सूचितव्र सोचता ही रहा है। उसने परम मुख की उपलब्ध हेतु अनेक ने प्रयत्न किये हैं और उसे सफलता भी मिली है किन्तु वह असाधारण ही बनी रही है। प्राचीन काल के मनवे ने दुःख की पूर्णा के प्रकार इतिहास किया कि—

न जातु कामः कामान्यो उपयोगेन शांति।
हृदिया कृतान्वये भूम एवाप्रिवर्त्ते॥
(महाभारत आ-१५-४८)

"सुखों के उपयोग से विपयवासना की तृप्ति नहीं होती वरन वह ह्या प्रदर्शन ते सहजनेवाली क्षमा के समान प्रतिदिन बदलती जाती है। छाँदोपपणविन ने कहा—जान ही दुःख का मूल है। न हृदि सात्त्विकता सतं वियाभिप्रमो भोगप्रवृत्तित।" किन्तु मानव ने हार ही नामी। उत्तरोत्तर वर्षमान जिज्ञासा ने अनेक स्त्रियों पर अनेक नये प्रकार के प्रयत्न कराये और फिर महाभारत-कार के शत्रुद्वेश में मानव ने पूर्णा निवृत्ति किया कि "वृद्धि भएं दुःख, दुःखित्व भएं मुखम" अर्थात् तुम्हारे उत्साह ने पर दुःख होता है और उस दुःख की पीड़ा से मुख होता है। वास्तव में मुख का नाम कोई दुःख इस संसार में है ही नहीं, मुख के सब दुःख से छुटने की प्रक्रिया का ही नाम है। किन्तु एक वर्ष ने यह भी निवृत्ति किया कि जगत प्रेमक का ही रूप है वत: बांधना तथा जगत मानवता है दुःखमय नहीं। उक्त निवृत्ति बड़ा ही नाजुक था। असाधारण अनुभवों के इतिहास के रूप से एक कल्पना जाने का बड़ा महत्व था, जन: गोकुल-कार ने दुःख को स्वरुप रखते हुये कहा कि जो केवल बुद्धिमत्ता से ग्राह्य हो तथा बुद्धिमत्ता द्वारा हो तथा इतिहासों से परे हो, उसे आत्मिक मुख कहते हैं (सुख आत्मिक प्रयत्न बुद्धिमत्ता समाधि)। दुःख तथा मुख के लक्षण बताते हुये मनु कहते हैं:—

सिंह परवर्णः संवर्ण वै मानवमस्मवः सुकायुः
एतद्विद्या विदमाने लक्षणः सुखः दुःखः।

जो बाह्य वस्तुओं की अधिरुप्ता में है वह सब सुख है और जो मन के अधिकार में है वह सुख है। महाभारत-कार ने दुःख से निवृत्ति का उपाय बताते हुए कहा "भेय्यर नेमुः दुःखस्य वदे नमस्तुसितः स्मरण" अर्थात् मन से दुःख का बिंदुभाषण न होना ही दुःख निवारण की अवैष्णव नदी है।" वैज्ञानिक रूप से उपाय प्रस्तुत करते हुए, वहेंहतः निवायी समव गुहान्तर्म रामचन्द्र जी (लाला जी) ने बताया कि वृद्धि के घरघर में ही मुख है और उनकी चित्र में दुःख है। फल यह निकलता है कि वृद्धि के घरघर अर्थात् समाधि अनग्न देनेबाल है और समाधि की दशा प्राप्त करने हेतु मन को बाह्य वस्तुओं के साथ सम्पर्क में आने पर उनके आत्मिक प्राप्त होने से रोकता है।

धार्मिक इतिहास के अवलोकन से ऐसा प्रतीत होता है कि अधिकांश लोगों ने समाधि अथवा स्वतंत्र प्रजना के आनंद को ब्रह्मानन्द मान लिया और वहीं पर जम गये। फिर भी कुछ साहसी
लोग कठिनाइयों को परवाह न करते हुए आगे बढ़ते रहे और सुख की आत्मनिर्भर प्राप्ति तक पहुँचने में सफल हुए। उन्होंने जन्म शरण के चक्षु से छूट जाने भर की स्वतंत्रता नहीं माना वर्तुः पूर्ण स्वतंत्रता की और अवसर रहे।

इस दिशा में अपनी अपनी पहुँच के बाद किये गये निष्ठुर्यों को उन्होंने मानव की पहुँच की सीमा बताया और अपनी पहुँच की प्रक्रिया को सशक्त करने में बाधा बताया। यही निष्ठुर्य तथा प्रयत्न कमश्र: विभिन्न दर्शनों तथा साधनाओं के रूप में हमारे पास सुरक्षित हैं। लोक संग्रह के उदास भावनाओं से प्रेरित होकर उन्होंने कठिन सामाजिक सुनामों को गुमाया, सरल तथा सहज बनाने का भी भरसक प्रयत्न किया, यहीं तक कि परवर्ती लोगों में से कुछ ने अपने-अपने मतों को सहज बनाया से जोड़ दिया। उदाहरणार्थ बंगाल के उज्ज्वल, बोधों की सहज मान साहित्य, संस्कृत साहित्य तथा राजस्वामी का सहज योग इस प्रयत्न के कुछ प्रतीक है।

साधनों के प्रकार अनमित हैं। अकेले वैदिक साधन ही 24 प्रकार की हैं जो सत्य, रज तथा तम की दशा में पंकजरुप 72 प्रकार हो जाती है। जैनों के अनुसार 888 पाण्ड दशन हैं (कर्म मार्ग के 180, नेतृत्व के 84, अन्य 67 तथा वोध के 92।)

भारतीय साधन आदित्य काल कर्म कांड तथा ज्ञान कांड दो विभागों में विभाजित है। महापर उद्योग कहते हैं—

उपायमेव पदार्थायं यथा ख्ये परिष्यां गति:।
तथेऽव ज्ञान कर्ममेघाय प्राप्ते ब्रह्म शाश्वतम।।

“पशी जैसे दोनों पक्षों के सहारे ही आकाश में उड़ता है, जिसका एक पंख टूट गया हो वह उड़ नहीं सकता, उसी प्रकार ज्ञान और कर्म दोनों की ही सहायता से शाश्वत ब्रह्म की प्राप्ति होती है।” बाद में यह अनुमत जिसा कि जैसे बिना पूरा के पक्षी की उड़ान निरापद नहीं हो सकती ब्रह्मसंतुलन का कार्य पूरा ही करती है, उसी प्रकार ज्ञान तथा कर्म के बीच संतुलन का कार्य “उपासना” द्वारा ही सम्मिल है; तभी साधनों के दो तीन विभाग हो जाय। यथा—

योगस्थायो मया प्रक्रतां तृणां वेयोविचित्रं।
ज्ञान कर्म च भक्तिः तो वायो स्मरितः कुचित।। (भागवत 11-62-2)

मार्गवायो में विश्वासं वैष्णवो राहस्यो निगाधिप।
कर्म भोगो, ज्ञान भोगो, भक्ति मोहक स्मरूम।। (देवी भागवत 7-87-2)

आगे चलकर भगवान कृष्ण ने कर्म कांड को कर्मयोग में बदल दिया तथा बताया कि बिना “शरणागति” की अवस्था प्राप्त किये साधना के तीनों विभाग पूरा फल नहीं हो पाते। और कालान्तर में पूर्व गांव का कर्म शरणागति योग के रूप में साधना का स्वाभाविक अंग बना गया।

इस प्रकार साधना के 4 विभाग—1-कर्म, 2-ज्ञान, 3-उपासना तथा 4-शरणागति हुए।

तुः ते आत्मोनिष्ठ हृदयनौपित्ती के लिये प्रयत्नशील मानव ने ईश्वर, जीव तथा जगत के पारस्परिक सम्बन्ध पर अनेक प्रकार के विचार किया था। अनीश्वरवादी धर्मों को छोड़कर सभी ने ईश्वर की
सत्ता मानी यहाँ तक कि भगवान बुद्ध भी ईश्वर के आहितत्व को माना नहीं करते, केवल इस सम्बन्ध में उन्होंने कुछ लिखा नहीं है, और केवल यह बात उनके अनीश्वरवादी होने का प्रमाण नहीं है। सभी ने ईश्वर, जीव तथा जगत के बीच किसी न किसी प्रकार सम्बन्ध के आहितत्व को माना है वेदांत जो भारत का सबूत-क्रम दर्शाने है ऐसे के नियम को पूर्णत: स्वीकार करता है।

शब्दावृत्तिवाद मानव शरीर एवं दृश्य जगत के 5 मण्डल-स्थूल, सूक्ष्म, कारण, महाकारण तथा कैलाश—मानता है। इनमें से कैलाश मण्डल निर्माता जीवन तथा अन्य चार चृत्य सहित है। सभी मण्डलों में उद्गम से निकली हुई मौज वर्तमान रहती है।

मध्वाचार्य प्रवृत्त तत्त्व के अनुसार ईश्वर और जीव सजातीय हैं किन्तु एक दूसरे से भिन्न है। शंकराचार्य दूरांच चलाये गये कैलाशवाद के अनुसार जीव और श्रृंखला एक ही है और उसमें तात्विक का सम्बन्ध है। रामानुजाचार्य के विशिष्टाचार्य के अनुसार जीव और श्रृंखलामें देख तथा देखी का सम्बन्ध है। निष्काशाचार्य के मत मेदिनेश के अनुसार गूढ़ गुप्ति का सम्बन्ध है और वल्लभाचार्य के शुद्धाचार्य के अनुसार अंश अंशी का सम्बन्ध है।

“आसमेंद सर् (यह सब कुछ आत्मा ही है), “ब्रह्मेंद विशवम्” (यह विश्व ब्रह्म ही है), “आत्मा वा इदमेंक एवात्मा आसीत” (यह सारा प्रभुपद्य होने एकमात्र आत्मा स्वरूप ही था) आदि वात्स्य इस बात के प्रमाण है कि जीव, ब्रह्म और ब्रह्मांड में एकता है। गोत्मकार का कथन है कि ईश्वर ने अपने एक अंश मात्र से सारा ब्रह्मांड बनाया है। वह एकता क्या है, कहाँ है, उसे कहाँ खोजें, कैसे पायें? उसकी वनि क्या है? इनका उत्तर ही सच्चा दर्शन तथा सच्ची साधन है।

वेदान्त ने एकता की बात कही, स्पन्दन अथवा चेतन शक्ति की बात की। यह भी बताया कि:

“आत्मा वा अरे दुधात्व, श्रीकर्मो मन्त्रार्थो निदिष्यावसीत्वः”

सर्व:—यथा ततः स्वरूपानातः समुद्रस्त संस्कर्ण्यात् नाम रूपे विवाहात्।

तथा किनाम रूपादिर्मुक्तं परातपं पुल्लिर्दिव्यम्।

“जिस प्रकार बहुत हुई नदी समुद्र से मिल कर नाम रूप तत्त्व बनता है उसी प्रकार विद्वानों को नाम रूप तथा दृश्य जगत का त्याग कर ब्रह्मांड को प्राप्त करना चाहिये।”

इसका उपाय यह बताया कि हृदय गुहा में विद्यामान आत्मा को ध्यान के द्वारा पाओ। जो हृदय चेतन की प्रशिक्षा ही उसका निवास स्थान है उसी का भेदन करो। “यथिभन्ते हृदय ग्राम्यः दिययते सर्व संशयः।” 

श्रुति ने कहा:\n
धार्मिकात्मानविषयं महास्त्त शारं हृदयपालानिषिद्धं संवर्मित।
आयमं तद्भवान गतेन चेतन लक्ष्य तदवैश्वर्य सौम्य विद्याम्।
प्रणवो चन्तुः शरीरं ईश्वरं वृन्त तल्लक्ष्मुखचिते।
अप्रमलेन वेदवृण्य शरणवन्तमयो भवेत्।

(मुद्रक-3)
आशय है कि प्रणव (ऊँ) रूपी धनुष पर आत्मा रूपी शर को साफ़ करके चढ़ाये और ईश्वर रूपी लक्ष्य का भेदन करो। कितनी सृष्टि साधन है। और ठीक भी है, सूक्ष्म ईश्वर को प्राप्त
करने हेतु सूक्ष्म तो बनना ही होगा अतः जो उपाय प्रयोग में आयेगा वह भी सूक्ष्म ही होना चाहिए। किन्तु कितने दुर्भाग्य की वात है कि दृढ़ जगत तथा ईश्वर के बीच निर्दयमान देवी एश्व को न पकड़ कर आज हम शंदाद्वैतवाद को कुष्ठित की जोगा कर सिद्धियों का माध्यम बना बैठे हैं। स्फोट अवयव स्पदन रूपी ओं को वाणी का विलास बना लिया है। शब्द को संकीर्तन, गाना, नाच का रूप देना है। संस्कृत में बताये गये साधन चनुस्त्र के हमारा परिचय केवल नाम मात्र का है। बेडोव कम करने अनास्वत्ब बन कर जान प्राप्त करना तो दूर की वात है, हम कारण से ही कम सत्याचार बन जाते हैं। सारे कर्मों को ताक पर रख कर "अहं ब्रह्मार्थिम", "सर्व खलिबो ब्रहम", "सोहनसिम" बकते गृहसिक गृहसिन में है। हमारा वैराय केवल कपड़े रंग कर गृहसिन से प्रकट रूप से उत्पन्न हो आता है, तब चाहे हमें गृहसिन तेज मुख गुनी आस्वतिक बड़ा जाय। हमारा जान लचेद्वार भावना देने, बड़े-बड़े प्राणों के मन चाहे अर्थ लगाने और खड़े स्थान करने तक ही सीमित रह गया है। ऐसा प्रतीत होता है कि अध्यात्म के शोभा में पहुँच, अंतिमत तथा नीतात्म के वैश्वस्त में ही यह गिरावट पैदा कर दी है।

गिरावट के इस दृष्टि में हमें देखना होगा कि वास्तविक तथा सच्ची साधना का माप दण्ड क्या है। हमें यह भी देखना होगा कि क्या कोई ऐसी साधना है जिससे साधना के प्राचीन चारों अंगों का सार्वभौमिक योग वर्तमान है। हम जानते हैं कि विन भक्ति तथा जान के कर्म साधन को ठीक मार्ग पर नहीं ला सकता। हमें यह भी जाता है कि भक्ति पूर्वक कर्म किये विना जान उत्पादन ही नहीं हो सकता तथा विना कर्म किये एवं जान प्राप्त कररे भक्ति अस्माच है जो भक्ति के विना राजनीति जो अनपत्ता, एक बिन्दु तथा स्थिरता की कामना है कभी प्राप्त नहीं हो सकती। अतः सच्ची साधना में इन चारों का सह समुच्चय आवश्यक है।

समथः गृह श्रीरामचंद्रजी (कचौरिगृह) का कहना है कि "कर्म" और जान के स्तर से हटा कर दिल की सूक्ष्म स्तर पर रखने का नाम ही उपासना है।" अतः उपासना इतनी सूक्ष्म हो जाना चाहिए कि हम जान तथा अज्ञान के स्तर से ऊपर उठ जायें।

"शहज मार्ग" के प्रकरण श्री रामचंद्रजी (बाहुजी) का कहना है कि ईश्वर सादा है और उनकी प्राप्ति का उपाय भी सादा है। उनका ही हमारा तक कहना है कि अज्ञात नीकोरी पाना कठिन है किन्तु ईश्वर प्राप्ति उससे सरल है। उनकी यूक्ति यह है कि सूर्य को उठाने हेतु कोई बड़ी मशीन प्रयोग में नहीं लायी जाती वरन् चुटकी के सहारे बड़े सरलता से उठाई जाती है। उसी प्रकार सूक्ष्म ईश्वर को प्राप्त करने हेतु सूक्ष्म उपाय ही चाहिए। अज्ञातलोग वैराय प्राप्त करने हेतु बड़े त्याग कर डालते हैं किन्तु वह भाव नहीं आता जिसे वैराय कहना चाहिए। इसके लिये वह बड़े-बड़े तप भी करते हैं, भाव भांति से शरीर को कड़ी बैठे हैं किन्तु फिर भी वैराय से वैराय बना ही नहीं है। इसका कारण क्या है? श्री बाहुजी का कहना है कि "वैराय विल की एक हालत है, साधना नहीं। मन को ईश्वर से जोड़ दिया जाय तो वैराय स्वयम्भू उत्पन्न हो जाता है।"

यदि हम यहाँ, मन तथा तन्त्र के अन्तर्गत चालू साधनाओं और उनके बाकी के रूप पर विचार करें तो यह स्पष्ट हो जाएगा कि हम ईश्वर तथा दृष्ट जगत के बीच की देवी एकता की
अंज मनि वर्दा निर्माण साधनाओं को खिम्म ध्यान पूर्वक देखा जाय तो ब्रह्मांड इत्यादि प्रकृति पर विज्ञान प्राप्त करना चाहिये है, उसके प्रति प्रकृति की विभिन्न शक्तियों का हस्तगत करना चाहिये है। यह थीक है कि उस्तें कुछ सिद्धियाँ कुछ साधनाएं मिल जाती है, किस्तो शक्तियों का जितने उद्देश्य, इसी प्रकार समस्त शक्तियों पर अधिकार किया जा सकता है, दूर ही विना रहता है। आज नहीं यथा विज्ञान द्वारा विना रहता है। 

ब्रह्मांड तथा अपर ब्रह्मांड के अतिरिक्त शक्ति-पूजा के पास पूर्वक इसकी प्रकृति-विज्ञान की कामना असफल हो जाती है। विद्वानों में जबरंडस्ती त्यग तथा वैराग्य द्वारा प्रकृति को एक कोने में फेंक देने का प्रयत्न किया है, किस्तु क्या उन्हें इस प्रयत्न में सफलता मिली है? कभी-कभी नहीं। जो व्यापक प्रकृति से इतनी, उसे विज्ञान कर ईश्वर ध्यान आत्मा का साधारण करना चाहते हैं वह एक लकड़ी भी शक्ति-पूजा यथा विना रहता है। ब्रह्मांड तथा अपर ब्रह्मांड के अतिरिक्त शक्ति-पूजा के पास पूर्वक इसकी प्रकृति-विज्ञान की कामना असफल हो जाती है।

इस तीनों के बीच के उस आपसी सम्बन्ध के प्रति अंख विचार करना चाहते हैं जो सृजन का मूल कारण है और उसका फल यह होता है कि यह अंग संबंध के प्रति भी उनकी अंखें बदल ही रहती है। वैज्ञानिक में ईश्वर से संयुक्त होने की नकल नहीं की जा सकती, वह तो अपना करने की दशा है। ईश्वर माया में प्रकट हुआ है अतः इसका स्वरूप तथा उसके प्रति साधारण में ध्यान कर सकते हैं, माया के बाहर नहीं।

हमारी भावना साधनाओं अर्थात् ईश्वर तथा दृष्टि जगत की सत्ता ही बताती है जो उसकी मूल है। शरीर अथवा ज्ञान के न होने का अर्थ है प्रायः लेकर दशा, और उस दशा में ईश्वर साधारण की आवश्यकता का प्रयत्न ही नहीं उठता।

एक बात विशेष रूप से ध्यान देने योग्य है, वह यह है कि हम प्रचारित साधनाओं करते-करते अप्राकृतिक जीवन में प्रवेश कर जाते हैं। हमें ईश्वर ने संसार में कुछ क्षतिग्रस्त करने हेतु भेजा है, यह हमें अपना आप को प्रत्यक्ष करना है, अपना भोग नाम पता है, और यह हमें उसके काम में व्यवहार डालते हैं। यह कोई ध्यानवाद है ही नहीं अतिरिक्त ईश्वर से ही जानेवाली खिचिया है। हम ध्यान देने को यह पाते हैं कि महान सत्याचारों के अप्रकृतिक जीवन में पल कर ही रही, धोखे, 

प्रत्येक अन्य बिंदुओं में बिंदुओं से बिंदुओं तक गति की गति है। ईश्वर में न ही नहीं रहता। यह कहना तो केवल अपने मन को मूल भूमिका देता है कि ईश्वर उन साधनाओं से कठिनाता पूर्वक कई जन्मों में प्राप्त हो सकता है।

सब में सजीव स्थानों पर साधारण रूप से ध्यान किया उनका एकता तथा साधना के रहस्य को समझाते हुए थी बांधकों महाराज ने कहा है कि:

"The only thing in existence, before creation came into existence, was Divinity in the Original state and every thing in essence form was merged in it. The process of manifestation started with Kshobh which stirred up a churning movement in the sphere of Latent Motion. Activity revived and with it, the force got enlivened and started its motion towards manifestation. This line of action, though
in perfect consonance with Divinity, appeared; in its outer aspect to be somewhat different from it, since it had taken another course arriving at manifestation. It may for that reason be termed as line of humanity, because of its close association with the formation of man.

Both the lines are now in action, Divinity and Humanity, running side by side and parallel to each other. But since creation was primary object at the root, the line of humanity began to acquire predominence and everything including man began to assume tangible form though subtlest at the stage. In other words, the line of humanity became the base of entire structure. But its action remained subject to the dormant actions of the line of Divinity which ran along parallel to it. So the proper working of the force went on bringing out forms and shapes. As a matter of fact, humanity could have never worked so well without proceeding along, in conjunction with the line of Divinity. In short, Humanity set itself conjointly with Divinity running parallel to it.

The actions went on multiplying and man along with everything else began to assume grosser form. Everything in the composition of man falls under the clause of humanity, of course with Divinity at the root of all and everything. It is for this reason that they say that God is within man and same view is held by almost all religionists. Thus our ultimate purpose can be served only when we keep pace with Divinity and link it with our line of humanity."

इस किया के कई स्तर हैं। "सत्य का उदय" में पूज्य ध्रुव श्री बाबू जी कहते हैं कि "धर्म का अस्त ही अध्यात्मितका का उदय है, अध्यात्मितका का अस्त वास्तवितका का उदय है तथा वास्तवितका का अस्त ही यथार्थ आतन्द है। किन्तु जब वह भी समाप्त हो जाता है तब हम लघु पर पुरुष हैं। यही उच्चतम स्थिति है। सत्य-चित्त-आनन्दमय ईश्वर ते आगे जाना होगा। प्राचीन आचार्यों ने ईश्वर को शून्य मानते हुए उसे उक्त गुणों से विभूषित करके उसे एक शक्ति माना। श्री बाबू जी का कहना है कि "ईश्वर को एक शक्ति मानना भी एक सीमित भावना है। उनके अनुसार शून्य की धारणा भी वास्तवित्तका से दूर है। वास्तव में ईश्वर की परिमाण की ही नहीं जा सकती, अतः उसे "जो है सो है" मान लेना चाहिए।
सहज मार्ग में ईश्वर की कल्पना तथा उसकी प्राप्ति के मूल भूत सिद्धांत को तो हम जान गये किन्तु यह जीवन में उतरे कैसे? इसके हेतु हमें अभ्यास तथा सद्गुरु कृपा की आवश्यकता होगी। सभी साधनाओं की भावी सहज मार्ग साधना के भी दो पक्ष हैं—अभ्यास तथा देही कृपा।

दर्शन के विकास के साथ रहे ईश्वर और सद्गुरु की कृपा का अधिकारिक सहारा लेना ही पड़ा है। हमारा धार्मिक साध्य सद्गुरु की महिमा से भरा पड़ा है। छोटे छोटे कामों में भी बिना राह दिखानेवाले के काम नहीं चलता, किन्तु यह प्रदर्शन उच्चतम ज्ञान (स्वयंत्व) वाला होना चाहिए अन्यथा श्रृंग के अवसार “अधिक अन्यों को रास्ता दिखाते हैं” वाले दशा होगी। जब तक “श्रीमद ब्रह्म निपथ” गुरु प्राप्त न हो, समिति की हौकर उसके पास नहीं जाना चाहिए। सद्गुरु ही सारी राह पार करायेगा, वहीं स्वामी स्वाम पर साधना तथा साध्य दोनों बन जायेगा।

सद्गुरु की यही महिमा है।

निर्वाण, स्थित प्रताप, आदि ईश्वरतुमन अथवा साधस्वरूप नहीं हैं। अन्तिम स्थिति जिसे हम परिवर्तनहीनता कह सकते हैं, तब पहुँचने में ही राह, मन के क्षेत्र तथा केंद्रीय क्षेत्र को पार करके जाना होगा। ईश्वरप्रिय के कवि, मनीषी, परिशु, स्वयंसू, सम्मूह एवं असम्पूर्ण की हालतें इसी सफर में मिल जाती हैं।

सहज मार्ग साधना पद्धति प्राचीन राज्य योग पर आधारित है किन्तु सहज मार्ग वस्तुतः एक नया दर्शन, एक नई साधना पद्धति बन गया है। समय गुरु श्री लाला जी तथा श्री बाबू जी की नवीन खोजों ने राज्य योग की इतना सुगम बना दिया है कि प्रत्येक व्यक्ति इसे चर कर सकता है एवं उच्चतम स्थितियाँ प्राप्त कर सकता है। कर्म, उपासना, ज्ञान तथा शरणागति का साधनपत्र साधन इसी साधना में मिलता है। अष्टाङ्ग योग के 8 साधनों में से प्रथम 5 यम, नियम, आसन प्राणयाम तथा प्रत्र्याहार—इस साधना में छुड़ा दिये जाते हैं। यह केवल मन को सन्तुलित करने के बहिर्ग्रंथ साधन मात्र हैं। मन का सन्तुलन सद्गुरु वर्तिकापत के द्वारा कर देता है। धारणा तो ईश्वर प्राप्ति की इच्छा करने का ही परिणाम है और समाधि ध्यान का परिणाम है। अतः केवल ध्यान ही एकमात्र साधन है। ईश्वर इन्द्रिय-गति नहीं है इस कारण उसे किसी इन्द्रिय-गति साधन द्वारा पाया भी नहीं जा सकता है। आदान प्रदान पर आधारित यह “सहज मार्ग” साधना साधक से केवल सहयोग सांगती है और रोक काम सद्गुरु का है। इस साधना के चार अंग हैं— गृहस्थ जीवन में बताने हेतु “दस उसूल”, ध्यान, सफाई तथा प्रारंभना।

(1) दस उसूल:

इतिहास मौतीक जीवन को आधिकारिक अथवा आधिदेविक जीवन से अलग नहीं कर सकते। निर्मयानकारण, वैराग्य अथवा समाधि के अर्थ संसारिक जीवन से पलायन अथवा शारीरिक प्रलय नहीं है। निवृत्ति का अर्थ मन को ईश्वरोपमुख करके उस ऊँची स्थिति में लाना है जहां से या तो हम संसार को देखते हुए भी न देखें अथवा देखते हुए उसमें लिप्त न हों। इस स्थिति को मानव मन में जन्म देने तथा उसे वहीं रोके रखने हेतु दस उसूल प्रस्तुत हैं जिन्हें प्रत्येक साधक को अपने जीवन में उतारता होता है। यह कर्म योग है।
(2) ध्यानः—

मह्यों पतञजलि कृत अष्टांग योग में बताये गये मानव शरीर के निचले अर्ध भाग में स्थित मूलाढार, स्वाधिष्ठान स्त्र मणिपुरक चक्रों में से सफर नहीं कराया जाता। इन चक्रों में सिद्धियों तथा असिद्धियों का निवास है और उनमें पड़कर अभ्यासी शक्ति प्राप्त करके उसी शक्ति के प्रदर्शन में फॉस जाता है और ईश्वर की ओर नहीं बढ़ता। अतः सहस्र मार्ग से आध्यात्मिक सफर हुदय ग्रन्थि से आरम्भ किया जाता है। राजयोग की प्रतिष्ठा भवना को न अपना कर सन्यासी केवल हदय में ईश्वर की विद्यमानता का एक हलका-सा विचार करके उसकी स्वीक्षणता का अनुभव करता केवल बैठा रहता है श्रेष्ठ कार्य शक्ति पात की सहायता से होता रहता है यही यथायथ तथा अस्तित्व दिन की साधना है। इसी से सारी मन्त्रे सब होती हैं, सारे चक्षुर पार होती हैं, सारे क्षेत्रों से गुज़र जाता है और सारी स्वीकृति भाषा होती हैं। वह उपासना है और इससे जो अनुभव होते हैं वही जान है। श्री लालाजी के अनुसार विन तीनो शरीरों की मिलीजुली हुतत का नाम है। और ध्यान वहीं जाता है। विद्या तमारस्था में पहुँचता है।

(3) सफाईः—

हम गृहि के आरम्भ से कर्म करते भोगते ता रहे हैं। इस बीच में हमने अपनी आत्मा के चारों और अनेकानेक प्रकार के संस्कारों की छापें, परदे तथा अवरोध बना लिये हैं। शास्त्रीय भाषा में हम इनहें मल, विक्षेप, आवरण एवं स्थूलता कहते हैं। जब तक इन सव का पूर्ण रूप से नष्ट नहीं होता तब तक जन्म-भरण का चक्ष छूटने तथा पूर्ण स्वतंत्रता प्राप्ति की आशा आकाश-कुसुम ही बनी रहेगी। लगभग सभी साधनाओं में एक मत से यह स्वीकार किया जाता है कि ईश्वर एक जीवन में नहीं मिल सकता। इसके विपरीत सहज मार्ग साधना पद्धति में एक ही जीवन कमया, उसके एक अंश में भी ईश्वर की दिला देने का वादा है। प्रश्न हो सकता है कि जब तक संस्कार रहेंगे जन्म होगा ही। बात ठीक है। बिना संस्कार शून्यता के मोक्ष की कल्पना ही व्यय है। किंतु सहज मार्ग में शक्ति पात की सहायता से मल, विक्षेप, आवरण आदि की सफाई कर दी जाती है। अध्यात्मार्ग के प्रथम दिन से ही मन की ईश्वरोमुख बना दिया जाता है और धीरे धीरे दैवी लगाव के कारण नियम बननेवाले संस्कार बनना बन्द हो जाता है। प्रारूढ़ की शक्ति प्राप्त दृढ़ार्थ धीरे-धीरे मिटा दिया जाता है और बहुत शीघ्र अभ्यासी समस्त कल्प से मुक्त हो सकता है। यह भी कर्म के अन्तर्गत है।

(4) प्रार्थनाः

सौंते समय अपने इष्टदेव के भी चरणों में अपने समस्त अंककार को सम्पत्ति करके अपने आप को उन्हीं के हवाले किया जाता है। यह है श्राकारात्मा। इससे छः प्रकार की शारीरिकता की दशाओं ज्ञापत होकर पूर्ण आत्म समर्पण हो जाता है।
दूसरा पंक्ति—शक्तिपात!

यह विश्वृत पड़दित साधारण दैवी क्रया है। जैसा कि हमने अभी तक समझा है हमारे व्यवस्थाएँ के पूर्ण विकास का अवश्य प्राप्त का एक मात्र साधन हमारा मन ही है। उसके सुधार का एक मात्र साधन है मन—चाहे वह हमारा अपना ही मन हो अथवा किसी और का। हमारा मन बिगड़ा हुआ है। हम बिगड़े मन से बिगड़े मन का सुधार नहीं कर सकते। और यदि किसी सुधार हुए मन की सहायता प्राप्त करते हैं तो वह हमारा गुरु ही होगा। यदि हमें कोई ऐसा व्यक्ति नहीं मिलता जो हमारे बिगड़े मन को सुधार दे तो भाग अपना सुधार केवल अस्वास्थ्य होगा। इसके विपरीत यदि हमें कोई ऐसा व्यक्ति मिल हो जाय जो भोजन तथा भ्रमणित्त हो तो अवश्य ही वह सुधार हुए मनवाला होगा और वह हमारा सुधार कर सकता है। भोजन वह है जिसे खोज, स्पन्दन या मन पर पूरा विश्लेषक हो और भ्रमणित्त का अर्थ है कि वह उत्तरतम स्थिति प्राप्त हो। ऐसा व्यक्ति हमारे संसारों-मुख मन को अपनी इच्छा-शक्ति के एक ही शटक से ईश्वरोन्मुख कर सकता है और उसकी गीत को तेजी से विश्वास देने हेतु हमारे उज्ज्वलन के लिए उत्तर्गुण्मिती होना चार, जिसे उपनिषदो में “प्राणस्वर श्रीमते” कहा गया है, हमारे तुल्य में वस्त्र देि हैं। केतातुर्निष्क में बताया गया है प्राण यही है। ईश्वरीय प्रथम मन को हमारे वैभवक नन से संयुक्त कर दिया जाता है, और जिस प्रकार बिकली के तार के एक गुरुः तार में लगाते ही वह विकली बन जाता है अथवा एक अंगारे के निकट आते ही जैसे कीला अभिनव बन जाता है, वैसे ही हमारा वैभवक मन भी भ्रमणीय मन के निकट आते ही वैसा ही हो जाता है।

शक्तिपात मेंस्मिरिज्ञ अथवा हिमन्त्तिज्ञ नहीं है। इन विद्याओं में जानकारों की इच्छा शक्तियों विपन्न अवश्य होती है कितने उसमें पावता ही रहती है, सुखमता नहीं। अतः इन विद्याओं का प्रयोग किया जाता है जो जिस व्यक्ति पर प्रयोग होता है उसका मन तथा स्वभाव बेकार हो जाते हैं, उनमें स्वतंत्र चिन्तन की शक्ति नहीं रहती। उसकी जानन्द्रुकियाँ शिविर हो जाती है। इसके विपरीत शक्तिपात से सुखमता बढ़ती है और दुःख प्रभाव बढ़ती है।

शक्तिपात से प्राप्त दैवी शक्ति हृदय पर पड़कर रक्त को दैवी गुणों से समन्वित कर उसी के माध्यम से सम्पूर्ण धरी को दैवी गुण समूह कर देती है। वह अन्य साधनाओं अथवा प्रभाव ऊपर से भीतर की ओर ले जाती है जब तक तत्पर साधना में शक्ति पात सीधे कारण तथा सूक्ष्म धरी पर पड़कर भीतर से बाहर की ओर आता है।

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<td>आत्मनिर्णय से अभ्यासी शन्य (Vacuum) हो जाता है जिससे उस खालिस्त जगह में सीधे स्वयं हो भरने लगती है।</td>
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<tr>
<td>आत्मनिर्णय का परिणाम आत्म-सम्पर्ण (Surrender) है।</td>
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—श्री वारुणी
सहज मार्ग के प्रशोध
(राजेरवरी प्रसाद ध्रीवास्तव, सीतापुर)

धन्य हुई थी धरी जव वसंतोत्सव के अवसर पर फरवरी 2,1873 को समागम दिखाने हेतु देवी शाकुं शम्पन, फतेहगढ़ में, समय गुरु लालजी महाराज (महात्मा श्री रामचंद्र जी महाराज) अवतीर्ण हुए। बाहुल्यक युग में वे ‘राजयोग’ के नव अविविधता बने। उन्होंने ही ‘प्राणाहत्ति’ की प्राणीन प्रणाली को पुनर्जीवित किया और भारत के बाध्यात्मक जगत में चार-चाँद लगा दिये।

धरती पुनः उस समय धन्य हुई जब वैशाख बढ़ी पन्चमी (80 अप्रैल 1699) को शाहजहाँपुर में पूजन बाहू जी महाराज (महात्मा रामचंद्र जी महाराज) का गुप जन्म हुआ और हमारे भास्य उदय हुए।

लाला जी के जीवनशील! उन्हीं के नाम धारी! प्रकृति की विचित्रताएँ तो क्या? पहली ही भंड़े में अस्त-दूरहक भी सब कुछ तो तुम्हें बना दिया। महासमाधि लेने से पूर्व उनकी यह चुप्पी नहीं थी तो और तो क्या?

मेरे परवासों के खातिर शम्मा जल उड़ेगी खुब, खुब-खुब दौड़ेगे सूर्य के तलाबों मार्फत।

“विराम-ए-ख़ानदान!”! उन्होंने की अपनी अनुकूल तुम से जीवन ही रही है। इन तुम्हें जनों की खातिर तू सब मानन भाकर बनता जा रहा है। तू अपना खिला रहा है। पिला ही नहीं रहा है, उड़ेला जा रहा है। कई कितना ही बाहेर पी ले। दिव्यता में सरासरी हों जाय। तेरी करामत तू ही हो। किसे क्या किस तरह दे दाले। जो तेरे सनकित है सब पा रहे हैं—कोई अपनी मेधा से तो कोई निवृत मूर्खराज बनकर।

लाला जी के बोस्ताने मार्फत! हर बात तेरी अपनी है। हर काम तेरा अपना है। पर क्या लाला जी का। तुमने तो अपने को निमित्त तो बना दाला। कृष्ण की गीता पूरी हुई। लोग माने या न माने। लाला जी के ‘सहज-मार्ग’ की अभास और आधार खिला मिट होकर भी तुम बमित हो। तुम्हें से तो आध्यात्म का दिव्याकाश जगमग रहा है। ईश्वरीय-धार तुम्हें से तो चतुर्विंद वूड-फूड कर विखर रही है। उसकी तरंगें उठ रही हैं। ‘अशीकाने मार्फत’ तुम्हें से तो रोशनी पा रहे हैं।

एक बात सच है। तुम सत्य-तिल्ल-आनुद की प्रतिमूल्य हो। हमारे हृदयों पर आसीन हो, जीवन पर छायें हो। तुम रहस्य बनकर उतरे हो। तुम में लोकिकता भी है और वस्तीलिकता भी। राम के समान सरल हृदय। कृष्ण के समान योगिराज, जनक के समान भोगी भी योगी भी।
सब उसी रहस्य की शृंखला में। गौतम ईंसा सबका तो रहस्य है तुम्हारी वाणी में। रहस्य के गीत गाये कवीर ने। रहस्य को सोचा अरबिक ने। रहस्य लिखा रबीन्द्र ने। और अब रहस्य अवतरित हुआ है तुम्हारे रूप में। अध्यात्म के यात्रापथी बड़ी ही महंगी, बड़ी ही मामिक है तुम्हारी रहस्यमयी वाणी। क्यों न गूँज उठे यह।

ध्यान करानेवाले देखता। ध्यान ही वह आदर्श है जो लक्ष्य को ले जायगा। यही तुम्हारा उपदेश है। यही तुम करते हो। इसके सहारे तुम आदि-शक्ति को प्राणार्मण के द्वारा साधक में पहुँचाकर उसे उज्ज्वित कर देती हो। ध्यान ही आदि है, ध्यान ही अन्त। जेतन मन का जागरण और स्थूल मन का उसे तदाकार हो जाना कितना केंद्रात्मक है इस कार्य प्राप्तको का प्रभाव—केंद्र से प्रारम्भ होकर परिधि पर आना। ईश्वर सूक्ष्मतर है और उसके पाने का उपाय भी सूक्ष्मतर।

मन ‘आदिन्य’ का ही रूप है और सृष्टि का मूल कारण। उसकी सहज शुद्धिः एकमेव निर्वर्त ध्यान से ही हो जाती है। रागरंग सब स्वतः छूटते जाते हैं। वैराग्य अपने आप उपजता है। उससे लड़ने शगढ़ने संसार त्वाग्ने की आवश्यकता नहीं पड़ता। तुम्हारे उचित पथ प्रदर्शन में ही ध्यान दूरारा अभ्यासमें यह स्पष्ट हो जाती है। अब हम हो गये इच्छा रहित तो संसार केवल वह बनेगे नहीं। निश्चय ही मिल गया छुटकारा आवागम से और बड़े बने हम अध्यात्म के पथ पूर्णता की ओर। यह लगन, यह साधन ही प्राप्त है। तड़ ऐसी उत्पन्न हो कि मालिक स्वयं ही बेचैन हो उठे और अपने हाथों में ले ले। वस, हुज़ुरा काम बन गया। बालों वरस की यात्रा क्षण में पार।

लीकितात में अलीकितात के रूप! कैसा अच्छम्बन है। तुम्हें देखकर तोकोई अनुमान लगा ही नहीं सकता। गृहस्थी भी चलाते हो जिसमें कहीं कोई बुद्धि नहीं। साध ही ईश्वर की राह पर चलनेवालों को राह भी दिखाते चलते हो। प्रेम-लेह सब पर समान। प्रेमके यही जानता है कि वह तुम्हारे अत्यंत निकट है। ऐसा पराश तो बुद्धियों में कहीं एक मिलता हैं जैसे तुम ‘असल’ की धारा बहाते जा रहे हो। कहीं मिलेगा ऐसा पुष्प? धर्म भाग हमारा कि तुम्हारे प्रभा-मण्डल में विर तो गये हैं। विरक्त ऐसे जैसे जल में कमल। कहीं कोई लगात नहीं।

1945 की बात। अपने ही वर्ष गुरु (समर्थ लाला जी महाराज) के शुभ नाम पर मिशन की स्थापना की। आदेश हुआ दर्शन से कार्य प्रारंभ हो। तत्त्व बिद्या का सर्वत्राधारण में प्रचार। वह भी ऐसे लोगों के मध्य जिनमें हड़प्पा ही हड़प्पा भरी हुई। कितना कठिनतर कार्य। पर सफलता स्वयं उत्तर आयी। केन्द्र पर केन्द्र खुलते गये। यह सब तुम्हारा ही प्रताप और तेज़ तो है। निर्मल कोई भी बन ले। यह वर्ष पूरे हो चुके हैं। अबउतर भारत में भी प्रसार में ले जुड़ गति पड़ी हो। इम्येन्ट यह कि किसी भी रूप में इसकी सत्ता नहीं बनाया। उपाय तो सरल है पर मोल सस्ता नहीं। तुम्हारी छत-छाया अपरम्पार है।
विद्यु के समान गम्भीर! नाना रत्नों से गुण, लोह-कांत-धर्म से पूर्ण तुम कहँ नहीं आसीन हो। सदेह होते हुए भी विदेह। मानव दृढ़ के पारख! जिसमें बैठ गये वह तुझारे दरबार का पुजारी अवश्य बन गया—विलम्ब कितना ही लग जाय।

अध्यात्म का मार्ग प्रशस्त हुआ तो तुमसे।
वाज ब्रह्म-विद्या युगानुकूल बनकर फैल रही है तो तुमसे।
'प्राणाभुति' क्रियाशील है तो तुमसे।
तुम्हें खोजा लाला जी ने।
तुम्हें पूर्ण बनाया लाला जी ने।
तुम्हें पाया दक्षिण भारत ने और धन्य हुआ।
तुम्हें पा रहा है उत्तर-भारत, उसके धन्य-भाग जायें हैं।
तुम्हें पाने को आतुर हो रही है, विद्वान की मानबता
और ये शान्ति पायेगी तुझारे चरणों में बैठकर।
तुम हो भारत के अभिमुख गर्व।

**Divine character (दैवी चरित्र)**

Divine character के माने हैं कि सब काम विलकुल ठीक हो यानि सजाएँ के स्थान पर सजा ही दी जावे तथा क्षमा के स्थान पर क्षमा ही किया जावे।

सूचा प्रेम
जिसमें यह पता अभ्यासी को न रखे कि हम 'मालिक' से क्यों प्रेम करते हैं।

सच्चि भक्ति
अपने को मारना या मिटाना प्रेम है और भक्ति उसका परिणाम है।
सच्चि भक्ति पंढर होना तभी समझा जाना चाहिए जबकि (आकुलता अर्थवैज्ञानिक मस्तिष्क)

anxiety Sub-Conscious mind में रहने लगे।

वास्तविक संतंगति
सहज-मार्ग के अन्तगत आदर बाहर एक भाव उत्पन्न हो जाय यानि मधुर संतुलन हो जाय तो वास्तविक संतंगति होगी।

आदमी की परंपरा
(अ) आदम का मूढ़ बेहद मुलायम होता है परस्तु गुढ़ी बेहद सच्च होती है। इसी प्रकार बाहर से बाहर रूप में मुलायम प्रतीत होनेवाला आदमी अन्दर से बड़ा सच्च होता है।
(ब) बाहार ऊपर से सच्च होता है परस्तु अन्दर से मुलायम होता है। इसी भाव से कई लोग ऊपर से सच्च प्रतीत होते हैं परस्तु अन्दर से मुलायम होते हैं।

—अरी बाबूजी
“बाबू जी का सहज मार्ग”
(लक्ष्मी शंकर, इलाहाबाद)

ईश्वर प्राप्ति का मार्ग संसार ही प्रशासन करता है व्यथा जैसे हमारा भौतिक अर्थित्व संसार में ही होता है। यदि हम अपनी स्वल्पताओं को त्याग कर श्रद्धालु, सृष्टि तथा अत्यन्त हलकेपन की ओर अग्रसर हो जायें तो सहज ही लक्ष्य की प्राप्ति ही सकती है। वास्तव में आत्मजीवन अत्यन्त सरल एवं सुधार है। इसकी अनुयात्मक सरलता ही मानो इसके आवरण बादे हुए हैं। किसी सरल वस्तु की प्राप्ति सरल एवं प्राकृतिक साधना द्वारा ही संभव होता है। सरलतम की अनुभूति के लिए सरलतम साधन ही सफल हो सकता है। भूली पर गिरी हुई सुई को उगलियों द्वारा सहज ही उठाया जा सकता है पर यदि उसे उठाने के लिए भारी यंत्र अर्पित किया का उपयोग करे तो उसका उठाना संभव न होगा। ईश्वर प्राप्ति के समक्ष में ही ठीक यह बात लागू होती है। इसीलिए कठिन एवं जटिल उपायों जैसे: हथियार, मन एवं इत्यादि का हथियार नियंत्रण, ब्रत, उपयोग, तपस्या अदि द्वारा कार्य नहीं चलेगा। भावव्यक्ति ईश्वर प्राप्ति के लिए अद्वैत बाबू जी ने स्वतंत्र एक ऐसा प्राकृतिक एवं सरल मार्ग प्रस्तुत किया है जो “सहज मार्ग” के नाम से सर्व विश्वस्त है। “सहज मार्ग” वास्तव में आत्मजीवन श्रद्धालुका का साधन स्वयं है। यह बाबू जी के क्रियालय आधारित अनुभवों पर निर्भर आधारित है। यह मनुष्य की अनुसरण को परिशिष्ट एवं परिस्थितिक गति के रूप में लिया गया है। इसे ही आत्म साधनाकार अवधा भगवत प्राप्ति कहते हैं। वास्तव में यह ईश्वर साधनाकार का अवधात सुगम एवं अचूक मार्ग है।

इस मार्ग में प्रशिक्षण “कारण शरीर” से प्रारंभ होता है जहाँ संसारका बीज रूप में रहते हैं। साधनके समय अध्याय के विचारों को बलात द्वारा नहीं जाता। प्रत्युक्त नाट्य के प्रत्येक केन्द्रों तथा स्वर्य (मातृत्व) विन्यास की सफाई करने का प्रयत्न किया जाता है। साधनका विचार समाधि है। चित्रकी तलछटी को ही जहाँ से विचार की प्रति उठती है नितान्त स्वाधीन कर देने का प्रयत्न किया जाता है और यदि वहाँ से उठे हुवे विचार तरंगें हैं उत्तराधिकार वादा दिया जाय तो भी वह दस्तु जो उन तरंगों को जमा देते है तलछटी में ज्यों की तथा बनी रहती है तथा नवीन विचार तरहों को पुनः ज्यों देखा उपर उठाती रहती है। अत: उस दस्तु को सहजस्वयं से तलछटी से स्वाधीन करने का प्रयत्न किया जाता हैं। इस प्रकार की सफाई का वांछित परिणाम होता है। अध्याय के दिन प्रति दिन हलका एवं सुधार होता जाता है, सृजनमें लघु होने के लिए।

प्रशिक्षण के साथ ध्यान सम्बन्धी तीन वैठकों (Sittings) से साधना का शीर्षण होता है। इस मार्ग में साधन के मानस पतल से स्वल्पताओं एवं स्वचालिताओं को बल्कित करने का अधिकतम उत्तराधिकार प्रशिक्षण अवधा घुम पर रहता है।

इस प्रकार इस साधना पद्धति में हो बिल्कुल है। (1) अध्याय के अरणी वादों का स्वयं-प्रयत्न (2) प्रशिक्षण अवधा घुम की सहायता। यह सहायता तो वास्तव में प्राणमृत्ति द्वारा
ईश्वरीय अनुक्रम की सहायता है। स्पष्टतः साधक का अभ्यास ही केवल यथेष्ठ नहीं है। ईश्वरीय अनुक्रम का अवलंबन परमावशयक है। यह अनुक्रम केवल गुरु के ही माध्यम से अभ्यासी की ओर प्रेरित की जा सकती है। अतः गुरु ऐसा हीता चाहिए जिसके पास ईश्वरीय अनुक्रम हो या वह उसमें प्रभावित गया हो। ऐसा गुरु प्राणाहित के द्वारा ईश्वरीय अनुक्रम, ईश्वरीय शक्ति को अभ्यासी के हृदय में सहज ही प्रवेश करा देता है, अर्थात् गुरु स्वयं अपनी आत्मानिक द्वारा अभ्यासी की तोहट ही आत्मिक शक्तियों को जागृत कर उत्कृष्ट आध्यात्मिक उत्थान की ओर उन्मुख कर निधानशील कर देता है। इस प्रकार उस ईश्वरीय शक्ति अथवा प्राण (ईश्वर प्राणों का प्राण है) का प्रवेश अभ्यासी को बड़ी सरलता एवं अत्यन्त प्राकृतिक ढंग से परिवर्तित कर देता है। उसकी आत्मीय शक्ति जग जाती है। वह सर्वेश हलफ़ेन एवं शक्ति का अनुभव करने लगता है। इस सत्य रीति से मानव का परिवर्तन देवी स्वभाव अथवा ईश्वरपति में संभव हो जाता है।

इस मार्ग में अभ्यासी को अपने में ईश्वरीय प्रकाश के अभिवेदन को स्वीकार कर उसपर ध्यान करना होता है। ईश्वरीय पश्चिम का वारंचारी बिन्दुन ही वास्तव में ध्यान है। तथा, विधि से स्वयं छोटी ही तथा सूक्ष्म एवं हल्के होने का बोध होने लगता है। वास्तव में विश्वास्तन वृद्धितम है; सभी स्वाभाविकों से रहित है। इसीलिए अभ्यासी को हृदय में केवल ईश्वरीय प्रकाश के अभिवेदन पर ध्यान करने को कहा जाता है। ध्यान के समय उसे उस प्रकाश के खलीफ लंबा रूप से रंग नहीं मिलने के लिए चेष्टा नहीं करनी है। उसे केवल यह मान लेना है कि देवी प्रकाश ही है।

वस्तुतः वातावरण प्रकाश न तो प्रकाश ही है और न ही अन्य रूप। वह तो इन दोनों से परे है। वह सूक्ष्म ही सूक्ष्मितम है एवं पदार्थरहित पदार्थ है। इस प्रकार के कल्पित विचार पर ध्यान करने का स्पष्टतः अर्थ हुआ सूक्ष्मितम पर ध्यान करना अर्थात् "वातावरण का" अथवा सूक्ष्म पर ध्यान करना। वास्तव में वातावरण कोई ऐसा वस्तु नहीं जिसे हम जानिएं विचार करके जान सकते हैं। उसके साधारण की अनुभूति तो हृदय के अन्तर्गत में ही संभव है।

सूक्ष्म के रचना-प्रक्रिया पर विचार करने से यह वस्तु और भी स्पष्ट हो जायगी। निश्चय ही सूक्ष्म के रचना के पीछे कोई शक्ति अत्यन्त कार्य करती रहती है। वह कौन-सी शक्ति थी? वह तो केवल स्नातन, श्रवण, अथवा सूक्ष्म-रचना-से-मानित विचारशास्त्री थी। भ्रमण ने विचार "में एक है, अनेक हो जाते" (एको वहुज्ञानि)। सूक्ष्म के उद्धव के पूर्वोत्तर उस महाशास्त्र में स्नातन (विचार) हुआ होगा। वहीं विचार मन्युष्में उत्तरा और उसका प्रमुख अंग बन गया। मन्युष्म की प्रगति के साथ-साथ कथा: यह विचार शक्ति प्रगति करता जाता है और विभिन्न शक्तियों, माड्लियों, आत्माओं एवं बंधनों का निर्माण भी करता जाता है। ये सभी मिलकर उस मूल विचार को जो स्वयं प्रबल, ईश्वर या सत्य का अंत्य ही चंदा लेते हैं, ठहर रहे हैं; उसकी एक श्रद्धा का मात्र भी लेते हैं न रोकने में रोक लगाते हैं। फिर किस प्रकार उसका दर्शन संभव हो? यह तभी संभव है जब मन्युष्म आपने में निहित उस विचार शक्ति को सही उपयोग कर सकें। यह तभी संभव है जब उसे.
कोई योग्य गुरु मिले जो उन बंधनों को काटने में सूक्ष्म ही तथा उसे मूल विचार तक पहुँचाने का मायने सुगम एवं सरल बना सकता हो।

अतः मानव-मन शोभा स्वदन का स्वरूप है। मन की उत्पत्ति भगवान के प्रथम विचार (स्वदन) से हुई है। इस प्रकार व्यक्ति का मन परमसत्ता के मन का अंग है। इसलिए यदि व्यक्ति के मन को देखी मन के स्तर पर पहुँचा दिया जाय तो वह अपने वास्तविक स्वरूप में आ जायगा और उचित रूप में मान्य दर्शन कराना आरंभ कर देगा। यदि मन मनुष्य की मूलतत्त्व होने के कारण उसके सभी वस्तुओं पर निर्भर रहता है। उसके हर कार्य कलापों का वह केन्द्र बनी है। अतः उसके सभी कार्यों, विचारों, इत्यादि को पासित करता है। उसके द्वारा सही मान्य प्रदर्शन अवायवशय है। इसलिए यदि किसी प्रकार इस मन को ईश्वरीय मन की ओर ओभुख कर दिया जाय तो वह अपने सच्चे रूप में आ जायगा और सही मान्य प्रदर्शन संभव हो सकेगा। परंतु यह सब तभी संभव हो सकेगा जब सत्गुरु की सही शहायता प्राप्त हो जायगी।

इस प्रकार स्वदन सृष्टि का आधार है। अतः यह नितांत मूलध्वनि एवं पवित्र वस्तु है। यही पवित्र वस्तु मानव मन के रूप में परिलक्षित होती है। किंतु दुर्भाग्य से यह पवित्र मन स्वरूप मानव द्वारा प्रस्तुत एवं दृष्टि कर दिया गया है। यह दृष्टि मन इधर उधर भटकने वाला बन गया और मनुष्य को निरंतर दूर रख देने का कारण बन गया है। अतः साधारणतः यह सभी आपातियों एवं कठों का केंद्र बनी हुई समझा जाता है। उसके ये दोष कैसे हटाये जाये? किस प्रकार उसके वास्तविक प्राकृतिक स्वरूप की पुनर्प्राप्ति संभव हो सके—एक ही उपाय है—उसे उसके वास्तविक मूल स्थिति में पहुँच कर देना का प्रयत्न करता चाहिए। जब इस प्रकार मानव मन अपने मूल स्वरूप में आ जायेगा तो उसके द्वारा निर्विभाजित सभी कार्य उचित एवं सत्य होगी। इसका स्पष्ट अर्थ हुआ कि यदि मानवमन उचित रूप से व्यवस्थित कर दिया जाय तो उसे उसके वास्तविक उच्चतम स्थिति पर पहुँचना आयतन हो सकता है जो उसका परमाधाम अवधा अभयास गतिबन्ध्य है। अतः यही अभयासी का लक्ष्य करता हो चाहिए।

अभयासी के लिए यह परमार्थवक्त हो जाता है कि वह अपनी दुर्बल सदा उस निर्चित लक्ष्य पर केन्द्रित रहे। यदि वह ऐसा नहीं करता तो उसकी ठोस वही दशा होती है जो एक रेल के यात्री की जिसे अपने गतिविधियों के रूप में चलाया जा रहा है। अतः गतिविधि या लक्ष्य का विस्मृति कदापि न होना देखा चाहिए। पर लक्ष्य की प्राप्ति किसी ऐसे व्यक्ति की सहायता द्वारा ही संभव है जिसका स्वरूप का मन स्वभाव व्यवस्थित एवं दैवी शक्ति की भार्ती श्रेष्ठ के रूप में हो अनुभूत ऐसा गुरु जो ईश्वर में एकता स्थापित कर उसमें निर्स्तर स्थिति रहता हो।

पर ऐसे गुरु की सहायता किस प्रकार प्राप्त किया जाय? अभयासी से यह अपेक्षित है कि वह प्यार, अनुभव एवं भक्ति के साथ गुरु से अपना तदात्म स्थापित करे जिससे गुरु की शक्ति स्वतः
स्वाभाविक रूप से अभ्यासी के मन की कियाओं को व्यवस्थित करते हुए उसके हृदय में प्रवाहित होने लगे। यह तभी समंव है जब अभ्यासी अपने मन में तीव्र एवं वास्तविक तड़प पैदा कर सके। तड़पते हृदय की अन्त:पुकार निष्काश ही ऐसे गुरु को उसके सामीप ला देगी। और जब इस प्रकार का निकटतम संबंध स्थापित हो जाता है तो गुरु अभ्यसी को अपने हृदय के अंतर्गत में ले लेता है।

स्पष्टतः इसका अत्यंत पूर्ण आत्मसमर्पण जो लक्ष्य प्राप्ति का निर्विवाद उपाय है। किर तो गुरु की आत्मा संपूर्ण मार्ग की यात्रा करकर उसे लक्ष्य प्राप्ति कराने में समय बना देगी।

सारांश: ईश्वर साधारण व्यावहारिक साधनों के माध्यम से ही समंव है। अतः हम सभी को व्यवहारिक अन्यत्व व्यावहारिक “सहज मार्ग” द्वारा सही अर्थों में आध्यात्मिक अनुभव प्राप्त करने का कार्य अपनाना चाहिये। यह मार्ग पारंपरिक रूपों में, संत्र, यज्ञ, तत्त्व, यज्ञ एवं नाना प्रकार के जटिल कर्मकाण्डों से सर्वभौम रहित है, केवल आध्यात्मिक विकास एवं ईश्वर प्रेम ही। इसका प्रमुख उद्देश्य है। यह एक ऐसा मार्ग है जो आज के साधारण जीवन में भी अति सुगमता से अपनाया जा सकता है।

अतः हमें प्रयत्नशील होकर परिध्यान के साथ अभ्यास करना चाहिए। केवल कुछ ही दिनों के अभ्यास के पश्चात् यह शिकायत करता कि हम उन्मति नहीं कर रहे हैं अथवा हमें कुछ हाथ नहीं लग रहा है, सर्वभौम अनुभुत होगा। सदृश: परिणाम के लिए हमें उतारकर नहीं होना चाहिए।

वास्तव में हम सभी आरम्भिक उन्मति का आशावृत्ति किसी की प्रारंभ में नहीं हो पाता। कारण यह कि इस मार्ग में ईश्वरीय आत्मा स्वर्गसम्प्रर्थ कारण मन पर आरोपित की जाती है। वहीं से सुधारन मन से प्रसारित हो वह स्थूल मन पर आती है। इस स्तर (स्थूल) पर मानव को अपनी आत्मात्मिक प्रवृत्तियों के सुधार परिवर्तनों का बहुधा अनुभव होने लगता है। इसीलिए प्रारंभ में कुछ समय तक इस आत्मा के प्रमाण की अनुभूति किसी-किसी को नहीं हो पाती। “कारण” से स्थूल तक मन को धारने की प्राकृतिक क्रिया कुछ समय अवसर ले लेती है। अतः हमें सतत प्रयत्न करते रहना चाहिए जिससे हम उचित समय पर लक्ष्य की प्राप्ति कर सकें। क्या एक बीज भूमि पर पड़ते ही अंकुशित हो वृक्ष बनकर पुष्पित एवं पतलित हो जाता है? क्या हमें इसे तो जानते वस्तुतः में हमें कठिनाइयों हो ईश्वर प्राप्ति के निमित्त प्रयत्न एवं अभ्यास कराना चाहिए। इत्यादि ज्ञातों वस्तुतः में जिसमें भावस्वर्ण हमारे लिए एक अनोखा मार्ग एवं सच्चा गुरु सुलभ है जिसकी आज हम 71. वी वर्षागाठ मानने जा रहे हैं। ऐसा गुरु जो अत्यंत प्राकृतिक है तो हमें अपने लक्ष्य तक पहुँचाने को बड़े प्यारे एवं उत्सुकता से खड़ा इतिहास कर रहा है!!!
“गुरु जिन्दगी परंपरा”

(शिवप्रसाद, इलाहाबाद)

गुरु गोविन्द वोड़े कड़े काफे लाखू पाय ।
बलिहारी गुरु आपने गोविन्द दिया लखाय ॥
वर्तमान गुरु पद पदम परागा । सुखवाल सुन्वास सरस अनुरागा ॥
अभिमय मूरि मय चूँरन चाह । समन सकल भवजज परिवार ॥
जन मन मंदु मुकुर मल हरती । किये तिलक गुनगन वस करती ॥
श्री गुरुवाद नख मनिगन जोती । सुमिरत दिग्विजय इतिहास होती ॥
दूलन मोह तम सो सपरकूरू । बड़े स्वाभ उर आबै जासू ॥
उपर विवेक विलोचन हिजके । सितत बोध दुःख भव रजनी के ॥

साधन पथ का श्री गणेश् गुरु से ही होता है। अतएव साधना के सभी मार्गों में गुरु का पद सर्वोच्च है। सब प्रमाणों ने एक मत होकर गुरु की महिमा का गुण गान किया है। गुरु की महिमा संत मत में तो अद्वितीय रूप से स्वीकृत है। भारत वर्ष के शास्त्रकारों ने गुरु को “साधन परंपरा” के पद पर सुशोभित कर दिया है। उनका ऐसा स्वाभाविक निष्ठुत करना कदापि अनुमित नहीं प्रतीत होता है। हम जब पुस्तकों का अवलोकन करते हैं या संस्कृत के बाणी सुनते हैं तो पता चलता है कि अनादि काल से इस संसार सप्तरश में गोते खाते, उत्तराते, भटकते तुरंत अलम्ब सजीव की शैव से गठ-विस्तार कर देना उसी महापूर्व, ब्रह्ममित्त के बारे हृदय का खेल है जो कभी शिखित नहीं होता है। उत्तरोत्तर की कीमत है। शिष्य के हृदय की धार्मिक हुई अभिषेक को अपने प्रेम-युग्म से, अपनी मदुहर-वानी से, अपने अनुभु शास्त्र से, अपने उच्च चरित्र से शीघ्रत कर देते हैं। तीनों तरीकों के, तुरंतों के, सदा के तुरंत जह से उड़ निकलते हैं। अतृप्ति में तृप्ति का अनुभव कर देते हैं। मुयुक्तिके पात्र से सदृश के त्रिवेद के त्रिवेद मुयुक्ति कर देते हैं। अपनी प्रतिष्ठा तुरंत अनुभव बनाकर स्वयं अपने स्वतंत्र में मिल लेते हैं। उसके जन्म जन्मांतर के संवित कुक्री का बोध स्वयं वबन करते हैं। जो भर भरोटे रहते हैं। परशु शिष्य वर अधिक तक नहीं आने देते हैं। अब भर देते हैं।

जिसे शास्त्र में प्रसार तत्त्व कहते हैं अत्यंत भगवान कहते हैं उसकी मूर्तिमान अनुरूप, अनुकरण का नाम गुरु है। वह तो विश्वव्यापी चैतन्य है—भत्ता इस कल्पित जड़ जगत में बिश्वदुध चैतन्य के अवतार और ऐसा कोई मुहूर्त्त है जो अजन्न का, अविद्या का, प्रदाता विकार, अस्त का मल विशेष धीरों इस अल्प जीव को उसके वास्तविक स्वरूप की उपलब्धि कर दे अरुण राजकुमार (जीव) को जो यह विचार से प्रभ नहीं हो रहा है कि “में एक दीन, हीन, राजकुमार भी हूँ” उसे उसके स्वरूप और अवधार का श्रान करकर स्वप्न पर सपाट के रूप में प्रतिष्ठित करने वाले सिवा गुरुदेव के और किसी-किसी इतने तरीके और क्षमता है—विमानों से अपमानित अवस्था क्रोध को सिवा गुरु के कौन अटल पद पर प्रतिष्ठित कर सकता है—एक पिता से व्रतित प्रहालद को अभि
परीक्षा के पश्चात् सिखा गुरु के कौन भक्तविरोमणि बता सकता है। ऐसे न जाने कितने द्वारागण शास्त्रों में भरे पड़े हैं। शिष्य गुरु का उत्तराधिकारी है अर्थात् गुरु का ज्ञान, सक्ति ही शिष्य के रूप में अभिव्यक्त होकर संसार में जिवित है अपनी जीज़ा विहार करती है—सबसे प्रातः होते रात होकर अजिंतियों का उद्धार करती है—ज्ञान की दृष्टि से परसान्त गुरु और शिष्य एक ही है—
इस स्वरूप के बोध में ही शिष्य का कल्याण तथा पूण्यता है—इसी रूप में शिष्य स्वयं उन्हें नहीं पकड़ पाता है व कुपाल मृत्य स्वयं शिष्य के सामने प्रकट होकर अपने को पकड़ देते हैं शिष्य के प्रेम पाया में पाँच जाते हैं—शिष्य उन्हें पाकर कबुल करते हो जाता है उनकी शरण प्रहार करता है—उनके संघर्षों को देखकर—उनके अंदाजों का पूर्णता पान करके अपने जीवन का निर्माण करता है—
गुरु के प्रति शिष्य के हृदय में जितनी अवृत्ता है, प्रेम, और महत्त्व का ज्ञान रहता है उन्हें के अनुसार उसी तारंग में व्यौहार होता है—शास्त्रों में गुरु महिमा और शिष्य के लक्षण का इतना विस्तार से वर्णन है कि यदि संग्रह में भी उनका उद्धरण किया जाय तो एक बहुत बड़ा संग्रह तैयार हो सकता है—प्रकाश में यहाँ तत्त्व जान लेना परम्परत है कि गुरु के बिना साधन मार्ग के रहस्य नहीं मालूम होते और न उनकी आदेशों की पूर्णता पान करके साधन के मार्ग पर उतर पड़ते हैं और अनुभवी स्वरूप के अवधारणा से विस्मृत होने के कारण वहुदा पतन को प्राप्त होते हैं और कभी-कभी बड़े भयानक संघर्ष की रूपों के शिकार हो जाते हैं। जो साधना करना नाही है वह गुरु के बिना पत्ता पर भी जाने नहीं बढ़ सकता है—गुरु के संस्कृत में ही शिष्य का कल्याण अर्थात् पूण्यता है—गुरु ही सब संयोजक है—शिष्य अधिकारी होते हैं पर भी यदि सद्गुरु के शरण में पद्धुत जाय तो उसे अधिकारी बना लेते हैं प्रार्थना का स्वाभाविक गुरू लोकों के कल्याण बनाता है यह अति प्रशन्नताव्य कार्य अवश्य है—परंतु गुरु तो शिष्य की स्वयं अपने समान प्रार्थना ही बना लेता है जो फिर दूसरे लोगों को कल्याण बना देता है—इसलिये ऐसे साधक जिनके वृद्धि में कुछ भी प्रास में अध्युत ईश्वर-प्रतिदेश की इच्छा हो जो वास्तव में साधना करना चाहते है उनके लिये सहजगा प्रार्थना का दृष्टांत सदृश खुला है—उन्हें पूजा गुरुवैवास बाबुर्र दहराज दी शरण में जाना अपना प्रथम कल्याण समजना चाहिए—एक भाषा के लिए भी यदि गये तो बड़ा परार है—उनके संग्रह में रहकर स्वयं अनुभव करें कि वह महापुरुषों जो सब सूक्ष्मत: है अकृति है निर्वाण प्रस है किस प्रकार जीवन की इस जर-जर, जीवनी नोका की संसार सागर के उत्तर तरंगो-पथानुक्रमण तृक्त जाते है अपनी प्राणाधिकता से अपने उत्तराधिकारी से चुटकियां बजाते हुए पार कर देते है—अर्थात् अर्थात् किस प्रकार एक से एक चढ़ती हुई साधना के दृश्य बसों का तथा मुद्दों का सक्रिय होने के विशेष प्रार्थना के मिलन में पूरा करा देते हैं। अर्थात् एक ही शब्द का जिस स्थल सूची का उपाधि ने सुधार होते हैं पर (व्यक्ति में) विश्व, (समाज में) वेदा, विराज; और सूक्ष्म सूची के उपाधि से सुधार होते हैं जिसकी (व्यक्ति में) तेजस (समाज में) हिरण गर्मी आदि और कारण सूची की उपाधि से सुधार होते हैं पर (व्यक्ति में) प्रार्थना समाज में ईश्वर जीवन नाम कहलाने के कारण विभक्त हुआ जैसा प्रतीत होता है उसे तलवार एक अयोग्य, अयोग्य, अयोग्य, अयोग्य, समाज में साधारण कर देते है—जिन जीवन के अन्तिम लक्ष्य पर पहुँच देते हैं—जिन अपनी खोज हुई सम्भवति चोड़े ही प्रार्थना में मिल जाती है जाना खोया हुआ राज्य किर हृदगत हो जाता है—राजकुमार किर अपने
गौरव को प्रस्तुत हो जाता है—फिर समाट पद पर सुधोभित हो जाता है—तत्वत: जीव फिर शिव हो जाता है अर्थात् Infinite में लय हो जाता है जहाँ Cosmos ripples like a dream and is eddied into Infinite. इस भाव की शलक हुमको माणुष्कल कारिका (२-८२) में भी प्रस्तुत है इसके अवलोकन से एक तथा आगमनक को विश्वास हो जायगा कि यह कोई जानू नहीं जो हम प्रायः सड़कों की पटरियों में अवश्र जादुगर को करते देखते हैं परतु शास्त्र की यथार्थ बातें हैं जो आज से लैंड्रों वर्ष पूर्व लिखी जा चुकी हैं:

न निबोधो नवो प्रतित स वन च साधः।
न मुनुक्षं वे मुक्त इति श्रेयं परमार्थं।।

भावार्थः—वहं न प्रलय है, न सुपिन्त, न तत्रां वद्ध, न मुनुक्षु न प्रतित युक्त परमार्थ है।

इस भाव को एक अनुभव सहारतुष्ण ने अन्त्रिम वी कविता में यहाँ प्रस्तुत किया है।—

"Neither the sun shines there nor Sparkles the Moon,
'Pranas' and 'Sound' are hushed into Silence,
All life reposes in Soul's sweet Slumber,
No God, No man, No Cosmos there, No Soul,
Naught, but golden calm and Peace and Splendour."

ओमं शान्तिः शान्तिः शान्तिः

समाधि

समाधि की दशा वह है जो अपने (Region) क्षेत्र (मनुष्यता के जगत) को छोड़कर ईश्वर के क्षेत्र (Region) में रहनी चाहिए। यानि जो हालत हमारी आदि (शुरू में) वही अनुभव हो जाये—उक्षिको समाधि कहते हैं।

Negation की स्थिति तथा सहज-समाधि

असल में (Negation) किसी भी द्रव की (Beginning) युक्तात्मा है।

सहज-समाधि को Negation की तिलमिलाहुट कह ले। सहज-समाधि में समय रहती है, परतु Negation की स्थिति में नहीं रहती। दोनों को एक रहे लो किनतु जैसे ढंगा पानी और गर्म पानी। पानी है एक अनुभव दो है।

सहज-समाधि में Divine Thought, (देवी विचार) Divine Action (देवी कार्य) एवं (देवी विवेक) Divine Wisdom होना जरूरी है। अपनी आस्तरिक दशा में हूँ तभी एक या मिले रहते को सहज-समाधि अवस्था कहते हैं।
अनमोल रत्न
(श्री बाबूजी महाराज की देन)

(1) वह सत्ता ही क्या जिसने केवल अपनी ही शांति की ओर ताका। वह फकर क्या जिसने अपने आप को छुटकारे के लिए सहृदयता पर रक्षा।

(2) ईश्वर की बात इसीलिए नहीं मिलती उसकी तुलना करने के लिए कोई वस्तु नहीं मिलती।

(3) सहज-मार्ग की शिक्षा एवं बरकत ही कुछ ऐसी है कि जिस स्थान पर अभ्यास को नष्ट करना है वहाँ के जीवन का विषय नष्ट हो सकता है Sitting में प्रारंभ हो जाता है।

(4) कारण का कारण नहीं हो सकता इसीलिए कि कारण नतीजा नहीं हो सकता।

(6) जीवन-मोक्ष की डरा उस वक्त तक नहीं प्राप्त हो सकती जब तक मुलामा का तोंक हमारे गले में पड़ा हुआ है।

(8) ईश्वर का विद्युत तभी मिलता है जब हमारे मनोरंजन समाप्त हो जाते हैं और हम उसके चमत्कार से ऊंचे उठ जाते हैं।

(7) मालिक का आकर्षण जो अपनी ओर खींचे रहता है उसका एहसास ही राहत की राह है।

(8) मुझे दिल का एहसास भले ही न हो किन्तु दिल को दिल का अन्दाज सदैव रहता है।

(9) खुजली दिल में है और खुजली हम दिमाग, तो इससे क्या अधिक लाभ का अवशा हो सकती है।

(10) यदि अपनी प्रशंसा नागवार गुजरती है तो इसका मतलब है कि तुम्हारे अन्दर अभी कभी मोजूद है।

(11) दान (charity) से शुद्धता पैदा होती है।

(12) जिस्म (शरीर) का कष्ट की अनुभूति रहे तो ईश्वर को हमारी खबर रहेगी।

(13) आध्यात्मिक शीतल (Spiritual plane) से टकराने पर आध्यात्मिक-विचार (Spiritual thought) आने लगते हैं। यह होता तभी है जब (concentration) एकांत हो बदल जाये, वाहे वह व्यक्ति आध्यात्मिक हो अयथा न हो।

(14) अपने को मिटाना प्रीत और चक्कित उसका परिणाम है।

(15) अपने में रम जाना ही धर्म है।

(16) ईश्वर को पानी की जहरत सबको है यह तो मानना पड़ेगा, मगर चाहे सबको नहीं है।

(17) सच्ची लगात अभाव में न मन का सुधार हो सकता है और न (Transformation) परिवर्तन।
(18) अपने में अपना प्रलय करें।

(19) आत्मनिवेदन (Submission) से अभ्यासी में (Vacuum) रिक्तता हो जाती है जिससे उस खालिस जगह में शोष भवन ही भरने लगती है।

(20) जब anxiety Sub-Conscious mind में रहने लगे तभी सच्ची भविष्य का पैदा होना समशा जाना चाहिए।

जब आकुलता अर्थ-चेतन मस्तिष्क में रहने लगे तभी सच्ची भविष्य का पैदा होना समशा जाना चाहिए।

विवेक (Wisdom)

विवेकी व्यक्ति की दो विशेषतायें हैं।

(अ) जिसमें Sense of discrimination की Power हो।

तथा

(ब) Action के Reaction की परख हो।

(जिसमें कार्य की प्रतिक्रिया की परख हो।)

---संकलन-कृ. रामचंद्र दत्तन---
"बचपन की यादें"
(श्री बाबुजी महाराज)

जब मैं 6 साल का था, माँ ने मीरा कमोज उठाया। माया तथा छाती पर चंदन लेकर दिया और कहा चलो अब पूजा हो गयी। वह भर में मेरे बदन तिर रहा था ताकि लोग समझे कि मैंने पूजा की है।

जब उसके 8 की हुई तो मैं मंडिर गया। मृति के ऊपर पानी देना, संवर जपना और फूल प्रदान करना सुकूर किया। कुछ ही दिनों में ऐसा लगा कि इससे कोई लाभ नहीं है और मैंने उसे छोड़ दिया।

बचपन से ही मेरे लिए एक मौलवी साहब रखे गये थे जो मुझे फारसी तथा उर्दू सिखा रहे थे। सुबह ते शाम तक उन्होंने मेरा इतना समय ले लिया था कि स्तान करने मुझे कभी समय था नहीं मिलता था। बिना स्तान किये में पूजा नहीं करता। शुककार के विस्त मौलवी साहब नमाज पढ़ने अपने गांव जाते थे। तव ही मैं स्तान करके पूजा कर सकता था।

जब 12 की हुई तो मैंने प्रणामार्क करना प्रारंभ किया और कभी-कभी गायकी जप। कुछ गीता भी पढ़ लेता था क्योंकि उर्दू पर अधिकार हो गया था। यह सब 10 साल तक चलू रहा।

स्कूल में मुझे गिनति में बहुत कम अंक ही मिलते थे। मुझे उर्दू, फारसी तथा भूगोलशास्त्र बहुत पसंद थे।

21 की उम्र में मेरे परमपुज्य गुरु महाराज से साक्षात्कार हुआ। 5 साल पूर्व से (उन्होंने वाद में बताया) वे अपने उल्टराधिकारी के बारे में सीख रहे थे, तब उनकी आत्मिक दृष्टि-पतल में मेरा रूप दिखाई दिया। तो उन्होंने उस अनजान व्यक्ति को प्राणाहुति प्रयोग करना प्रारंभ किया और मेरे आगमन की प्रतिक्रिया कर रहे थे।

जब उनकी नजर मेरे ऊपर लगी तब से मैं उनका ही गया। जप, प्रणामार्क, पूजा सब छू गये। उनकी ही छब्बी ने मेरे हुबर्य में घर कर लिया।

1945 में गुरु महाराज के आदेश लेकर हैदराबाद में तैयर कर रहा था। गाड़ी में जाते हुए एक मुसलमान सज्जन से दोस्ती हुई। शायरी मुलुक पूनाते समय कट गया। उन्होंने गाना कि मैं एक मुसलमान हूं। निमित्त दिया उनके घर ठहरने। मैंने गलतफहमी हुई की थी तब भी वे छोड़ नहीं थे। तो मैं राजी हुआ एक शारीरिक कि खाना क्यों बाहर खाऊँगा।

सुबह जब पानी लेकर खेत में जा रहा था, तो भीतर से आवाज आयी। "रामचंद्र तेरी चोरी हो रही है।" मेरे सारे पैसे पाये रहे थे जो मैं लापरबाहू था। घर लोटा तो देखता कि कोई जब से फुटकर चला गया था।

संकलन—सी. प. राजगिरीलालचार्य
My Restlessness

BY

SHRI RAM CHANDRAJI

President Shri Ram Chandra Mission, Shahjahanpur, U.P.

(English rendering of the Hindi Article "Meri Bæchäini", in July 1968 issue of 'SAHAJ MARG Patrika')

I do desire that all brothers should get together and each do the work that is suited to him. But, people do not possess the desire. If those who cannot develop desire in matters relating to the Divine will at least develop desire in all sincerity for work connected with the Mission, it is possible that desire for Divine matters will be born in them. But why will anyone put out any such courageous effort? The responsibility is mine and it has in fact remained so. So, I resort to flattering every one in the hope that some people may perhaps derive some benefit even from such flattery. People will laugh at the way I say this. But what can I do about my temperament which wants to pour every thing into everybody? Perhaps the reason is that people are NOT prepared to receive it. But I will go on pouring, even at the risk of it splashing out in all directions, in the hope that others will get the benefit of what has splashed out. So, I desire to keep pouring into every one so that in every one of them, or at least in those who sincerely desire it, the real state gets poured in...........

When I see how much yet I have to teach, my senses flee from me. And I desire that I may dissolve it all and give it to them to drink. Even then, with difficulty one or two persons become available who wish to drink it—and this is my fate! Even if I teach to some one whatever my Guru Maharaj has taught me - and the teaching is still going on—even then, whatever I am still learning will remain to be taught by me. How can even this be not left back? The way is only this: people should achieve their highest Laya-Avastha; and if perchance they really melt in and mix in, then what is there to speak out? Whatever I am still being taught, if any one desires to become so, he need only compel me to merge (Laya) into himself. The way for this, my brother, is that which will be considered heresy by the intellectuals.

My heart’s desire is that people be drawn to this and they will be so far pleased to come as to become ready to progress thus far. Friends, it passes my understanding why people do not gird their loins to get hold of these things. I am not asking them to pay any price, I desire to give it all away, Free! If nobody will take these things, it is probable that I will throw them away, for the reason that it is possible that
after I am gone perhaps some persons will reap the harvest. If there is still in me a desire that has not left me, it is this, and I have to keep struggling with this emotion.

I do desire that every one should, by some means or other get their work done. But only that much gets done as is ordained by the Divine. But certainly hard labour never goes waste, and nature is influenced thereby. But work is a thing every one is not prepared to do. The reason is that there is no ardent desire nor restlessness for it. Some persons have adorned their bodies and others have made their hearths into choultries (sarai) where every passer-by gets a home.

Everyone knows that the body will not be there some day, and it needs to be cared for only to the extent necessary for service to oneself and help to others. If people cannot take my help in spiritual matters, let them take it at least in matters concerning the body. Of course I do suffer physically but where you take on a little what matters a little more? Friends, truly, in bodily suffering there is such peace as does not lie in the fortunes of a king. I have changed many coverings and if any one looks at me keenly, only the REAL will be perceived by him, without any covering—This is my last covering and after this, it, will not be necessary for me to wear any more covering. My desire is that all of you should wear such a covering (last covering). But as long as there is some importance attached to the covering and attention is given to its adornment and care, the Absolute Real is impossible.

Disease is itself a medicine to those who are sick in the soul. For, through suffering in disease, sanskars are cleaned out, and the capacity to bear suffering patiently increases. To the extent courage holds, save others from their sufferings so that they may be happy, freed from anxiety. In our Mission, among those who are progressing on the right path, when disease overtakes them, such good condition arises that it pleases the heart of those who can look keenly at them.

Say all you can, but people do not come to their senses. There are those who have sat themselves down with the hope that I will, all at once, give them every thing. Lakhs of lives have gone by and they have not returned to their homeland, nor does even a thought of it rise in them. What after all can I do when no one is prepared even to set a foot forward? All this is in the hands of the Divine: When He desires, this will also be done! I only desire that what little I know, people should learn and having learnt it, if still their eagerness to learn has not been satisfied—and it should really be so —then, I shall freely advise them to look for one who knows more than I do. My full pleasure lies in this that people should become even better than me.

What is mine and what is my condition? The correct position is known only to my Guru Maharaj. I certainly know this much, that I am swimming in the Infinite and can see no shore anywhere. When I do not know how much more swimming remains to be covered, how can I say with any assurance what my position in the spiritual field is?
But I certainly say this—if at any time any one becomes capable of understanding my condition whatever it be, or by some means others get to understand this, then it is possible that throughout their lives they have to wring their hands in despair. But it is not known why most people do not bother, but friends, I must own that this is my weakness and my shortcoming. It is possible that in me there is some immaturity on account of which, all my sayings and my attention are unable to produce any effect.

In some people the pride of caste, of sect remains absolutely unchanged and on this account, they look at me in the way that any high-born should look upon any low-born. Friends, I am born in such a caste as the high-born may look down upon. Their looks are directed to my body, caste and religion and not on that condition from which they should seek help. I am not sorry about this. I am content to be that which if people so desire, they can with impunity crush under their toes—I am not that wasp that if any one catches it turns round, stings them and gives them pain. The pride of caste and sect is a deadly barrier which is the first thing to be destroyed or removed. I am enormously indebted to the Divine that I am not born in a high caste entailing this weakness. Sant Kabir has truly said:

“The low-born have all swum up,
having surrendered at the lotus feet of the Lord,

All the high-born, weighed down
by the pride of their high caste,
have sunk and drowned.”
Extracts from Master's letters to Abhyasis

(From Master's forthcoming book "VOICE-REAL")

It is really surprising that some people consider themselves to be too weak (for practice), while actually they are not so. An ordinary man has within him, the same power and the same soul-force as a saint has. The only difference between them is that the sage has torn off the covering round his soul while the other is just like a silk worm in the cocoon. But if one resolves firmly to throw off these coverings, no power on earth can stop him. What is required for spiritual growth of man, is only an iron will. When it is there, the Goal is just in sight. If you have these two things there can be absolutely no chance of failure. A powerful will once made is enough for the sure attainment of the Real. Half the distance is crossed when a man enters the field with a firm will. Nothing can then stand in his way. So please give up dwelling upon the false notion that you cannot reach the goal. Be firm like a rock and success is sure to dawn by itself. Faith in the Guide of course counts for much. But in this connection you must remember that only he can be a capable guide who has torn off his own coverings and at the same time possesses the power of transmission to help and support others on the path.

I have studied, as far as I could, your inner condition and I find there the healthy signs of improvement. There are, no doubt a few complexities there but they shall be easily removed if you go on with your practice. If you happen to trace out in you any weakness, please think it to be mine and be bold and go on with your practice. The responsibility shall thus be shifted to me and you shall be relieved of its effect. This is quite easy to do. Do it and watch the results. Usually the intricate methods applied for the purpose, often made matters far worse and more complicated. Realisation is a very simple thing which can be attained only by simplest means. One thing is specially important there. It is that the abhyasi must ever remain restlessly impatient for the attainment of the goal. This is the key to success and it strikes at the very root. As for myself I may say that whenever I am on with my entire spiritual work, I never feel doubtful of success in the least. For that reason, I had never to face disappointment in my entire spiritual career. An unflinching will was the secret of it. I want you all to develop that sort of unflagging will; and that you can very easily do.

*     *     *

I cannot say whether, in order to help my brethren on the path I am to live long or not, but this much at least is definite; that if one goes on wasting his time doing nothing for his ultimate purpose, it would be the greatest blunder. Though there shall definitely be one in my place after me, to give you all spiritual uplift just as I do, yet it shall be a source of greatest pleasure to me to see you at the highest pith of progress in my very lifetime.

*     *     *

I regret to find that some of you do not try to overcome your lazy habits, which is a clear indication of the fact that the ideal has not yet been firmly fixed in your mind. If it is foremost in your view, it can
never be that you would shirk or neglect your duty in this respect. Some of the obstacles on the path are exclusively those which have been created by your own misdirected actions. But if you are sincerely attentive to your ideal, these things are sure to melt away automatically. I may also be helpful to you in this respect provided you impel me to it by the force of your sincere earnestness.

* * * * *

What wrong may therein be if I advise you not to take anyone into your consciousness in the sense of a brother, son or daughter, but to go on with your duty with due regard to the position and personality of each? If a thirsty man takes water without an idea of its being water, shall it not quench his thirst? One must actually live up to what he thinks or talks about. You often come across mahatmas and sadhus who though they preach about high ideas, are themselves inwardly puffed up with feelings of greatness and superiority and try all means to pose themselves as world-teachers of Divine knowledge. What opinion will you form of them when you peep into their hearts to discover their real worth? For certain you will find in them nothing that may command your respect for them. The Hindi word Maan (self importance) when reversed becomes Naam (name) and with it their physical form at once comes to view. Thus they remain attached only to the physical form, creating thereby for themselves more and more of attachments and entanglements.

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Vairagya can be attained only when one is wholly diverted towards the Divine. When it is so, one naturally becomes disinterested in his own self including everything connected with it. Thus he loses not only the body-consciousness but subsequently the soul-consciousness as well. What remains then is nothing but the 'Being in dead form' or a 'living Dead'.

* * * * *

Give up the mental complex of ill-health. Consider yourself to be healthy, then alone you will find yourself healthy. A healthy man, if he persists in thinking himself to be ill shall definitely be half ill at least. Do not give way to weakness. Man possesses every thing of Nature but he does not take it into account. A man must keep his eye fixed upon the object and so it must be in respect of health which is quite essential for the success of the pursuit. There must be one thought, one object and one pursuit in view and that must be related with the Divine. That is the type of mania which I wish every one to develop in himself. It is only then that one may perhaps be able to have a view of that which he craves for. When God feels that there is one in quest of Him, the Divine Grace is set into motion to take him in. If the quest continues with a pining heart, it becomes so very forceful that the Lord Himself sets out in quest of him. The intensity of eagerness together with restless impatience creates within him a vacuum for the Divine Grace to flow in, establishing a connecting channel between the two. Remember, brother! that the time gone by shall never return. Therefore try to avail of the opportunity to its best. One who gives himself up to his master in toto can alone be successful in this pursuit, giving up everything means reducing one self to beggary. In other words he has to become a beggar at the Divine Door.

As a matter of fact all of us are like beggars at the Master's door having a begging bowl in hand, which the master readily fills. But when the bowl is already full with other things than spirituality the question of getting anything from Him does not arise
at all, for, anything poured into it will flow out at once. The primary thing for us to do is therefore to make ourselves empty of all these so that it may be filled up with Master's Grace.

But it is a matter of pity that I find all my warning going unheeded; few seem to be trying to develop that amount of capability in them. The whole atmosphere is surcharged with the strongest Divine Force. Can liberation ever be so easy and cheap? It is definitely the time when everyone should give his entire attention to it, setting aside all other things or feelings. I do not thereby mean to induce you to give up your worldly living, discarding everything including your responsibilities and obligations, but only to give yourself up to your Master in a spirit of surrender, availing of the time as best you can. The Master does a lot for you even without your knowledge to inspire you with the true feelings required for your spiritual uplift. But then there must be a true response from your side too. You must promote within him the intensity of feeling which might compel him to push you on and on. That is as a matter or fact, your part in the enterprise and for that you have to develop intense love and devotion.

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While describing the events of your life you have requested me not to read further if I have no leisure. In reply I may say that leisure I do have enough since I have attained leisure from my own self-creation. As such it is now wholly yours. The events you relate do normally happen in life, but when one arrives at the concluding phase all the past worries disappear in a moment. It is therefore advisable under all circumstances to have our attention directed towards the end or the goal. By God's Grace you now seem to be inclined towards it. This must be strengthened further. The kicks of the past should be considered to be like the thrashing by a teacher to bring the pupil round to the right path, for which we should be grateful. Now if I say that I am to bring you in to a spiritual life, it may not be quite correct since there is no question of bringing in, we have only to establish ourselves in reality, and thank God. Your thought is already helping you in the pursuit. Definitely you have now gathered material to keep you up on the path. In other words, I may say that you have taken the Object into your view. Now only the arrow is to be shot at the mark—the thought being the arrow and the heart the bow. But at the same time, it needs the application of force which is there in the form of the Master's support. You are now aware of the Destination and of the Guide too; nothing remains to be done now except to attach your thought firmly with that. When the attachment grows strong it becomes indiscernible who is attached and with what. The consciousness of body drops off and the very thing remains which we may call 'Elan Vital'—the Life Force. The method for this would be the same as referred to above and the Master's help would be indispensable to ensure the sure hit at the target. For this it is also necessary to avoid taking in the impression of bodily effects. This having been done, the formation of further sanskaras will stop, bringing their progressive growth to a close. The only solution would be, to break off from this and to connect your self with That. For this, the only method is meditation as already prescribed to you. I hope you will now be regular in your practice. I am ever ready for my services to you, for what I am capable of. I request you in all earnestness to accept my service; nay, rather compel me to render the greatest service, so as to enable you to take away all I have with me as my Master's trust for you all and which I am
ever eager to distribute amongst you. So long as you do not find an opportunity to see me in person, think that I am already there with you. This will help you in promoting absorbency in yourself.

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Your letter offered me the greatest pleasure. I feel some lover has started thinking of this insignificant being. It is not a small thing for me. My services to you may perchance be of a nature which might promote in your heart the growth of longing. But both you and I have to wait for that. Peace is transmitted from heart to heart. If you have not started meditation yet please do so now. May God bless you. I do not want to tell you much about myself since mere telling drove Mansoor to the gallows. Although those days are now no more, yet it is quite likely that people might begin measuring me with an undeveloped sight. I hope you will arrive at the reality by weighing me in the balance of your heart. Dear brother, you have taken into your heart my views expressed in the letter. Shall it not be regrettable then to ignore the writer thereof? No sooner do you form a will than the action thereof starts automatically. Do pray and try to get drowned in it to the extent that the begging bowl alone remains in the hand while the begging also is lost in unawareness. If you create such a condition your prayer shall never go unheeded. Practise sobbing and weeping in love, which if it is not real, may be taken up artificially. Do this and see the result.

*

I rejoice to find that the thought of serving the Mission is gathering prominence in your heart. The very thought will eventually serve to augment your spiritual progress. If you only think of a river, your heart will begin to feel its refreshing coolness.

I insist upon you to practise meditation as prescribed. Do it for sometime at least and that too only for experiment's sake. If you can do nothing else, then just imagine in your mind that I (Ram Chandra) am myself drowned in your thought. Do this in your leisure hours and while walking or doing some physical work. This is neither puja (worship) nor any ritualistic binding. You want to know the method for keeping the heart free from the effects of body impressions and for drawing the senses inwards, pulling them off from their objective. In reply I may say that meditation alone covers all these things. There are also certain points in the body which if merely touched with the thought-force, will in a moment create the condition desired. I shall like you to create within yourself the conditions required for the application of those methods on you, else it would be a risky process at this premature stage. These methods can with due precaution be applied only on highly advanced sadhaks and in special cases only. By such methods the man's originality can be regained in an instant. I have related all this only by way of pleasantry.

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It is good that you like to have the Darshan of the Mahapurushas (saints). Better would it be to try to have the Darshan of your self alone. You say that you do not want to have originality instantaneously because it might be non-durable. Well, better leave this to me alone. As a general rule the spiritual journey is covered by stages taken up one after the other. If I neglect to take into account your capacity how can I impart training to the point? Please do not be afraid. There is neither the question of leaving the hearth and home nor any
danger to life. You say that you have surrendered yourself but again you say that you doubt whether you fully do it or not. That is ambiguous. When you have surrendered, the question of doubt does not arise at all. So please give up doubting. When the thought of co-operation springs up in the abhyasi’s mind he has come up to the first stage of surrender. Be bold enough to make up your mind for anything. Step in with a strong will and your success shall be sure. You think your worldly responsibilities to be a hindrance in your path. But that is a grossly mistaken notion. We have to go along taking both the sides together i.e., the worldly and the Divine, side by side. My master was an ideal in this respect, and I am also following in his footsteps. Vairagya does not in any way mean the neglect of duty whether in respect of the world or of the Divine.

We are acting like puppets at a Showdance, which we alone are enjoying. We are so much lost in its charms that we get rigidly entangled in it. If ever the thought of getting out arises at all, the entanglement becomes too compelling a bondage for us. The more we wish to be out of it, the tighter becomes its hold upon us, and all our efforts turn out to be fruitless. The charming pleasantness does not allow our attention to be diverted away from it. The only possible way out would be to take into account its basic cause, presuming it to be the ultimate. When we take repeatedly into our thought the origin of it the same view settles down in our heart. This may be interpreted as remembrance. But since it is linked with the origin, our thought travels on towards the ultimate. This we develop by the practice of meditation. When we begin doing it, help begins to flow down from the very source. When you link yourself with that you have made up your mind for abhyas, but its fulfilment also rests upon you alone. If you take in a deep impression of the Reality, meditation cannot but start by itself.

* * *

Thank God, you have started puja (meditation); I am sure “the eye of the bubble will soon witness the face of water”, May God grant you perseverance and steadiness. You say that some particular force takes hold of your body pushing aside other forces and makes you do the abhyas. Thank God you have begun to receive my transmission. My prayer is now proving to be fruitful. You may consider it as a good sign for your progress. When it is so, I find no reason why you should not have a taste of the state of absorbency and of the feeling of light.

Rest assured that diseases never enter the body of the abhyasi through our process of transmission. This is my experience as well as that of my Master. On the other hand it has often been experienced that some of the diseases do go out by the effect of the process of purification.

* * *

I am giving herein a short reply to your question of philosophy. As a general rule every action whether of body or of mind must produce some effect of its own on the five senses. Now the lighter the mental pleasure the lesser shall be its effect and consequently the milder shall be the bondage.

* * *

You request me to make you mine, and to take you to be mine alone. I am trying to do that very thing so that you may become actually mine, though I am already yours. It is to say that you wish to
experience that which is the very end of every activity. It is just as for a child to say, "Let me first understand the thoughts of Milton or Shakespeare and afterwards I shall try to learn the alphabet ", or for an abhyasi to say, "let me first realise God then I shall start worshipping Him."

* * *

Verily if I have not begun liking you, I can duly be charged with lack of Divine love. I am happy to learn that you believe in the grace of saints. The belief comes when something corresponding to it is there in the core of your heart. The feeling gets intensified when one begins to realise his own weaknesses. The heart then feels it hard to tolerate the complexities of his own creation. God gives us that alone which is there in Him, while we gather within us only that which we have created by our efforts. Our efforts are all unconsciously directed towards creating complexities in thought by our close adherence to the physical world. This assumes the form of entanglements, under the effect of which we completely ignore that which has been bestowed on us originally and begin complaining that it is all from God. If God had been the creator of complexities within us, surely one would never have thought of looking to Him for His mercy and grace, which all religions induce people to depend upon.

* * *

"O, thou, the weeping heart, dive deep into your own waves and behold that thou alone shalt be there (and) neither the river nor the banks ".

I have retired from service and now I am henceforth a servant of the Lord whose service is alone really paying and rewarding. I wish you all to keep up the relationship of love linked up with Him. You also wish for the same and it is quite good. If fortunately this wish ever slips down to join with the original source, then there would be the end of every wish. This relationship is to be developed further and the practices are all meant only for that end. When our wishes were directed towards this mortal world, they were ruinous. When their flow is diverted towards the other world they are sure to enliven us. You want my prayers for your steadiness, which can reach you only through words, oral or written. But I wish to convey to you the jewel necklace of my heart studded with the pearls of the tearful eyes. May it create a tempest within you. Tempest here refers to the waves of the river which verily return to a sea some day.

* * *

Now I come to your question, 'Whether life has got some meaning'. I may quote here a verse to give you some idea of it.

'Life means liveliness; damnation is for those who are dead at heart.'

Whatever poetical meaning it might carry, my view-point will be clear by the following interpretation. What is liveliness? It is to live with a heart. But what kind of life would it be? In a word I may say, 'Give away your heart to another, what remains then is only life.' If you ponder over the word 'Life' you will come to the conclusion that life is only that which is connected with living. My expression makes it clear that there is certainly some type of living which life is connected with. At the same time it is also clear that the living which this life wants to remain connected with is eternal and immortal. If we merge our life in that life it is then the real life, where there is neither bliss nor sorrow, neither pleasure nor pain. I wish to lead
you all to that life which alone is the Goal of life as I have put it. Whatever sense you apply to the sentence, ‘Give away your heart to another,’ may all be correct if that is associated with the feeling of love. But it, is also definite that Reality can never be revealed through mere interpretations because that would be far away from mental grasp. My object in writing all this is that the Real Being which is shrouded over with worldliness, or the heart which is inclined towards silly pleasuances, should be turned round. This is all that one has to do in life,—The heart to be His, and you to be yours.

Regarding your question as to what shall you get by this kind of life, I may say that the question of getting arises only when there is a motive at the bottom. But when the heart itself is no longer ours, the question of motive does not arise at all. What will you get then? Only that which is really yours. You had certainly a life prior to this one, and your coming into this life, is the result of that. Now if you want to have your past life again, it is impossible. The worry for the next one should not also be there since you have surrendered your mind and heart to another as you say.

* * *

Diversity is life. Had there been no diversity, what would life have meant? Now how did it come about? The answer would be that we went on solidifying our thoughts to the extent that the real thing at the base got veiled within. The glamour and the glitteral one remained to view which we fell in love with, to the extent of getting intoxicated with it. When you became tipsy like a top, you went on spinning round and round. You danced and felt delighted with it. Now please decide for yourself what part in the workhouse of Nature did you play for your own making which was exclusively your own responsibility.

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Your view that you do not find any difference between the path and the goal is an indication of close attachment. It is certain than an abhyasi shall definitely attain perfection if he has devotion in him and has by some good chance got a Guide who is permanently settled in the Infinite and keeps alive the remembrance of the Homeland in the heart of the abhyasi. You are definitely under the guidance of such a one in the form of My great Master, whose Effulgence if keenly observed, will be found spreading all through the world. If any one ponders seriously over it he will find it full in every nook and corner. I shall however go on serving you with the wine of spirituality and at the same time developing your capacity for more and more. What else do you want of me?

* * *

Your remark ‘I want to live in you’ is really worth weighing in gold. As a matter of fact, dear Brother, my very being alive is due to you all. Having completed my work long before, I would have by now gone away from this material world. Now, until you all. Have brightly illumined the Mission, I do not even think of going away. When the condition of mergence, after having crossed its limits, assumes the form of identity, then whatever thoughts come, they arise from the heart alone. That must probably be the reason why Shri Ishwar Sahai has put to you the query, ‘Has Babuji got any heart?’ But in response to the query you have made the fittest offer, saying, “Please keep my heart with you.” To be clear, I could never have remembered you at all, if your heart were not with me already.
You say that you have a burning desire for spiritual elevation; I also believe it is exactly so. But then the burning may have three aspects. The first is the suppressed smouldering, giving out thick smoke, the second with occasional sparks in it and the last the bright burning flame, capable of reducing everything to ashes in moment's time. The first two states are subject to the effect of wetness and solidity, while the last to its exposure to the combustible matter in the air. When the witness or solidity which hampers combustion, is removed by the effect of inner heating, the final action starts with full force. But then there is the electric fire as well which by-passes the first two steps and appears only in the final state, free from smoke or vapours. Such a fire if you can light up within you, your progress shall be by leaps and bounds. But you have to free yourself from wetness and solidity. But what may that be due to? It is the result of the actions of Nature, which brought us down into our present material form. If you think I can be helpful to you in that respect, I am at your service. But if any of you do not like to undergo a little inconvenience for mending his habits, let him not. But then he must at least exercise himself, to develop within himself an intense craving and to hit upon the proper means for the achievement of the object.

I generally address the members of the Mission as brethren, but I think that may not be quite to the point. I should have rather used for them the word 'My heart' or 'My soul' instead. But why I do not take enough care to use them, is not quite understandable to me. If I say that it is so because they do not love me to that extent it shall then be a fallacy, because evidently I see them loving me deeply. What may then be the flaw therein. I believe their voices do not reach me to touch my heart. Now think over it yourself and draw your own conclusion.

It may not be out of place to say that I often used the words 'Heart and Soul' for my Master in some of my letters, and that was in quite a natural way. Allegorically I may say that he was the only object of my love. As a matter of fact I was not a lover of Freedom or any such thing, but only of Him and HIM alone. If I induce others to follow the same course, shall it not be, on my part, an act of arrogance because that may indicate the presence in my heart of a desire to be adored and worshipped. My master was no doubt worthy of it, being the fittest man to be meditated upon. He was altogether free from egoistic feelings, from desires and worldly entanglements, devoted wholly to his own self. The phrase 'devoted to his own self' refers to a spiritual state of a high order, not commonly bestowed upon man. That was the reason why I loved him as best as I could. I tried heart and soul to get myself merged in him in toto and that had been the life pursuit for me. It was because I got a Master who was unparalleled and matchless. For the results achieved therefrom, I have no word to express. In a word He is the infinite Ocean of Grace in which we have all to merge. But how that may be possible under the present circumstances can be made clear by the following example. Take yourself to be C and myself as B. Now C gets himself merged in B, while B is already merged in A. Shall not then C secure thereby his merging in A, the Final Goal? It therefore follows that since the greatest personality like my 'Master' is not available and accessible, we must make full use of the second best within our reach.

You say that you want to cover the entire distance in one leap. That is highly encouraging, but you have to adopt proper means
for that, which might be helpful to you to the maximum limit. In this connection please recall to your mind the example of Hanuman who is said to have jumped across in one leap the sea between India and Lanka. How could it have been possible for him? The fact is that usually he remained in a state of forgetfulness all the time. Consequently he was seldom aware of his capabilities unless he was reminded of them at the hour of need. He was ordered to go to Lanka to bring tidings of Sita and he was so deeply absorbed in that thought (compliance of the Master's orders) that nothing but the object was in his view. He had no idea of the distance, nor of the ocean, nor of any difficulty. A slight recollection of his capabilities having been revived in his mind, he set off on the enterprise. Nothing could then stand in his way and he reached Lanka in one leap. So if you can create a similar state of forgetfulness in you with your thought fixed firmly on the object and not on the intervening things you shall be able to jump up to it in one leap. For Hanuman the focus of his thought was mother Sita and for you the pursuers of the Divine path, it should be your mother the Guru or Master, who takes you along up to God.

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Physical ailment is really meant for the cure of spiritual diseases because thereby it consumes some of the Sanskaras and increases the power of endurance as well. One proceeding in the proper manner will find his spiritual condition much improved by the effect of illness. Besides, continued thinking of God during the period of illness will offer him a happy pastime as well.

Man possesses the body and the soul. Both are the essential features of his existence. The manifestation of the soul can never be possible without its base the body. Both have their own importance and man is in duty bound to take due cognizance of them both. The body stands in need of proper maintenance and the soul, of due cognizance of the Origin. Naturally during illness one must have all care of the body but at the same time he must not neglect the other phase either.

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As regards 'Identity' I may say that it can better be presumed to be something like a fine idea which subsequently develops into thought. It is very difficult to convey its exact sense. One may however take it to mean that which brings into our cognizance the consciousness of the Origin; or as a slightly grosser form of the original consciousness, or, in other words, as reality garbed in a somewhat grosser covering. The grosser form strikes in our heart an idea that there must be something beyond, which serves for a cause to bring it into being. One might thereby be led to the conclusion that, that too, in its turn, must have a cause of its own. The sequence of cause and effect may thus continue till one might come up to the point where the sequence too gets out of our consciousness. Logically one might as well say that this even must have a cause. But then it is all beyond human comprehension. Suffice it to say that at its finest level it is denoted as Identity. Every embodied soul must have an identity, which at higher levels is finer and subtler. The subtler the identity, the more powerful shall the man be in life.

Some are of opinion that Avatars do not have an Identity. I do not agree with them since if they had no identity they could not have worked bodily for the accomplishment of the task allotted to them. As for their work, they stand in need of a physical body which admits of growth and development,
the ‘identity’ is absolutely essential for them as it is for anyone else.

Identity remains in existence till the time of Mahapralaya when it loses its individuality or identity and merges into one common identity which later serves for the cause of the next creation. Thus it is the individuality that ends and not the Identity. It is so because of the dormant action at the Root or the centre where the difference between ‘being’ and non-being is but nominal.

* * *

Jīva, the individual soul, becomes cognizant of its being when it assumes individuality and that becomes the basis of its existence. Originally Jīva and Brahmn were quite akin to each other and it is only the individuality came into existence. The sphere it was in also began to cast its effect upon it. Various hues, one after the other began to settle around it, giving it a new colouring. In a way diversity began to settle in and step by step the ego began to develop and grow thicker and denser. Feelings, emotions and desires began contributing their own share to its grossness. Thus Jīva, like a golden bird got itself completely enclosed within the iron-cage of the body. All this resulted from the effect of actions and counter-actions of thoughts, emotions, feelings and desires (in the zone of ego), which went on adding to its opacity. This is in brief the whole history of the Jīva. Now happily if it happens to come into dynamic contact with one who reminds it of its origin, then it begins to cast off the coverings one by one. But since Jīva possesses Motion, it is cognizant of the creator too, i.e. of Brahmn. Thus the word Jīva carries with it the sense of motion and of thinking as well. The two things are parallel in the being of Jīva. Thus the function of both Brahmn and Jīva is almost the same, with the only difference that Brahmn covers the entire universe, while Jīva is confined only to the narrow sphere of self. In this respect Brahmn too may be said to have its own bondage just as an individual Jīva has, with the difference perhaps that the bondage of Jīva is thicker and grosser in comparison to that of Brahmn. Limitations, they both have. This is about the exact conception of Brahmn.

Now the presence of motion and vibration in our being establishes our relationship with Brahmn but subsequently that very thing turns into entanglement for us. Our final destination is where neither air nor light has any access. It is perfect lightness, without any motion or activity. People clamour so much about Light which as I have put it, is only a passing phase in the course of our journey to the Ultimate. It ends in toto as we arrive at the destination. Crying for the Light is nothing short of a mad fantasy which displays its own colourfulness. Besides this, one often feels a sort of pleasantness in that idea. But so long as the sense of pleasantness is there it is short of the mark. It is then only a reflection of Maya though in a much refined state. I am however trying to take you all to that sphere of dreary desolateness which is beyond conception and is possibly the last limit of human approach.

In answer to your question whether Divine Grace is the same creative force which brought the universe into being or something of a lower order or it is something like any other like thing, I may ask if it is exclusively the creative force how shall one account for the dissolution? Is there some other force for that? In this way, are there two forces at work? I never think so. If however we take it to be only the creative moment, what will be the result? We shall all along be in diversity and the very idea of Unity will be quite
out of our view. I fail to understand what
difficulty faces you if you take it to be
something of highest value and greatly
advantageous to you for your ultimate
purpose. It is definite that everyone gets a
share of it in proportion to his capacity and
worth.

I am not opposed to Japa but I do not
approve of the ways in which it is gener-
ally practised. Japa does not mean parrot-
like recitation of certain words or phrases
without any understanding of their real
significance or without any collaboration
of thought. In our system too, Japa is some-
times advised, when required but it is of a
different nature and practised in quite a
different way. For example, Gayatri Japa
is one of the essential features of general
Sadhana and is practised by most, irrespec-
tive of other Japas which might have been
advised at times. The way in which it
should be done is as under. The abhyasi
is to sit in a meditative mood, repeating
the mantra mentally twice or thrice, keep-
ing in view the sense it conveys. He is
then to begin meditating over the sense.
The words will naturally go out of his
consciousness and the thought alone shall
remain in his mind. After some time when
he gets absorbed in it, the thought too
shall vanish and nothing shall remain ex-
cept absorbency in the prayerful mood.
That is the proper way. Japa practised in
this way shall be of highest value and
immensely helpful to the spiritual growth
of the abhyasi.

Apparently there seem to be contradic-
tions in the Vedas, and the six schools of
philosophy are the result. In this way each
has built up its own theories on the basis of
one's knowledge and understanding and the
approach in that direction. But the sage
Manu is quite justified when he says that
only that part of the Vedas which agrees
with reason is the Veda in the real sense,
and this is no doubt very creditable of him.
Of all the scriptures of the world it is only
the Vedas that speak like that in plain
terms. But in respect of the actual realiza-
tion the study of the Vedas is but secondary.
The word study implies a sense of practical
realisation of the reality at the bottom, and
that can be acquired neither by reading
and believing nor by reasoning and discus-
sing, but only by super-conscious perception.
We go on and on through different
conditions, casting off our assumed colour-
ings till finally we become quite colourless.
Pains and pleasures which we have ever
been taking impressions of, are but the
diversely coloured shades of our thoughts.
They are not different from each other but
only coloured as such by the action of the
imaginative faculties. For example, the
theory of ghosts, real or imaginary, is there
to frighten one but not another. Those
who are in fear of ghosts are often found
to be harmed by them. But the fact is that
they are actually harmed by themselves
through the ghost. Similarly treating Maya
as a ghost it is really not the Maya that
puts us to harm but our own self through
the agency of Maya. Our boat is sailing on
the glassy surface of Maya which is spread-
ing out both wings to take us in, in order to
present us to the Master. Our existence in
the world would never have been possible,
had there not been this network of Maya.
Should such a thing of merit and value be
ever reviled at and cursed? Those who do
so lack proper understanding of its value
and utility. For this reason alone it presents
to them an ugly picture of its own. If we
attach ourselves to the brighter side of it, it
will make us brighter still. It serves no
purpose at all to remain here even after
getting away from Maya, but the proper
course would be to adhere firmly to the
one, the Real, and ignore everything else as
of no serious importance. In this way everything needed for the purpose shall follow by itself. That is the easiest solution of the problem.

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Coming into the world again can never be overcome so long as one feels interested in it and welcomes it. But an imposed physical detachment from the world is no solution for it in any way. Our purpose can never be served if we neglect either of the two. For our final success it is certain that both the phases of life, the worldly, and the Divine must go together, equally resplendent. We must fly with both wings out-stretched. The popular belief that God can be sought for only in the midst of the forest as if He is but a forest dweller, is vain and absurd. I believe He can better be sought for in the depth of one's own heart. But for that purpose the spirit of the Spartans who would return from the battlefield, only with the shield or on the shield, it necessary.

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We proceed from quality to substance and thence to its Ultimate. For the practice of remembrance therefore, we take up the quality and rest our thought upon it, meaning thereby to proceed up to the possessor of the quality and then further beyond, to its Ultimate. This is the natural course and highly effective too.

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If passions are made extinct, intelligence will altogether be lost. The reason is that passions create impulse and impulse creates intelligence. They are therefore only to be regularised. In other words the animal passion is to be transformed into the human passion.

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Moksha is commonly presumed to be the final point of most religious pursuits. But Moksha may be represented in two ways as Salvation and as Liberation. Salvation refers to a state of temporary pause in the normal routine of birth and death. This temporary suspension of the normal routine may in different cases extend to different lengths of time, according to one's attainment. During that period the soul enjoys freedom from rebirth. But after the expiry of the period, it returns again into the world to assume a material form. But in the case of liberation, when once it has been achieved, there remains no possibility of the soul's return to the material form. Liberation is literally the end of the routine of births and rebirths.
Mysticism and Sri Ram Chandra's Vision of Reality

BY

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Most persons deem any experience that cannot be expressed in language to be mystical. A few discerning writers know that mysticism is the experience or rather imperience of Reality as one transcendental to the cognitions of the mind and the senses. As the Kenopanisad states it "to That the sight does not go, nor the hearing nor the speech nor even the mind. It is not capable of being known nor of being taught. If one is confronted by It then perhaps he knows something of It...It is like the experience of the lightning—seeing which one's eye sees naught else." In fact, mystical experience is amanaska and turiyatita. One's entire will (sankalpa) or endeavour is to attain union with it.

Shri Ram Chandraji of Shahjahanpur (U.P.) is one who lives always in this Reality and works from that state of being or what may more appropriately be called the state of Negation (Zero) which should not be confused with what later Buddhism has logically deduced through its dialectical logic. Perhaps it would be nearer to the apprehension of the transcendent (para) which substands or is the Ground of all that we apprehend as the Universe and ourselves. In one well-known passage in his "Reality at Dawn" he writes "The end of philosophy is the beginning of religion. The end of religion is the beginning of spirituality, and the end of spirituality is the beginning of Reality...". He proceeds to state that even this experience of Reality has to be left behind when one enters the Infinity that is beyond sat-cit-ananda of the Vedantic Brahman. In fact he holds that the Ultimate is an infinite experience that goes beyond all modes and forms of knowledge and bliss. One must reach that Centre which is Infinite, where all trace of the world and the ego are left behind.

One wonders, and through wonder one is led upward and inward and transcends all. The experiences narrated are of course already recorded in some of the minor Upanisads. I have dealt with these aspects in my papers on the Yoga Psychology of the minor Upanisads. The Upanisads teach levels of consciousness and being which go far beyond the known levels of the Major Upanisads which end with the Ananda (Bliss) which is said to sustain and support all—the inconscient and the conscient. In fact the discovery of levels of Being which transcend consciousness is Copernican
in its effects. The centre of reference is not human consciousness, however much purified by dialectical rationality and the law of self contradiction, for, all consciousness is infected with the inner dialectic of the subject-object-consciousness triad. The inner pulls that make each necessary for the other is known as desire (trṣna) primal and exteriorising, separating what it is to unite, and uniting what strive to remain separate. This is the quality of misery inherent in all consciousness. Human consciousness is consciousness of misery. Distant things lend enchantment to it but nearer experience brings about unmitigated misery. Mystics know that true being lies beyond consciousness. To attempt to know anything through consciousness and its delegates like reason, senses and the body is to remain within the levels of inner contradiction. Man has been accustomed however to pride himself on his possession of consciousness that not only goes beyond the senses and the knowledge they give to it but also has the power to idealise and construct systems of thought based on the purest stuff of ideas, general and particular. Nature bows to this in parts, and man feels the siddhi (attainment) of his goals. Human art and human logic and philosophy are indeed siddhis of the order of philosophy and Aesthetics. But both these are not of the inner Being. One lives the life of mediated or second hand information. Philosophy is, in a sense, the limit of this mediated endeavour. One rightly gets bored and amused in turns, but never gets satisfied with its constructions and simulacrum of Reality.

Shri Ram Chandraji points out the way to experiencing being with Being-transcending consciousness. In a way, Sri Aurobindo hinted at this mode by describing this as knowledge by Identity. This level of Being that is known through Being or by Being is called by Shri Ram Chandraji as Ajnanadasa.

The Being so known by being is quite different from the level of knowing through consciousness. The levels of knowledge known by consciousness are of luminous brightness, but it was a mystic poet who described this brightness of light of knowledge as blinding us to the vast Infinity. As he put it—"If light can thus hide, why not life?" The higher levels of Being have been described as Dark—impenetrable except by consciousness. To go beyond the worlds of light into the Abyss of the Infinite with the help of the being (amanava-non-mental or non-human) is easy when we pass beyond the realms of philosophical light. An experience of this is hinted at when we are asked to go beyond the svarga or light to that Tamas—the place of Rest and go beyond it to that Mystery.

Shri Ram Chandraji in his marvellous work "Towards Infinity" shows how the Being knows Being without being interfered with by knowledge through consciousness. Studies on consciousness and memory
by Henri Bergson and William James reveal the necessity to transcend these if mankind has to fulfil its higher destiny. Firstly consciousness must be released from its thraldom to the senses and desires and wishes: secondly it must be made subordinate to being, which is known as Prana-mukhya prana or pranasya prana, as the Kenopanisad puts it. It is the Dhi that is beyond the buddhi of the Sankhya and even the Bhagavad Gita. It is more truly of the Veda-Gayatri.

Shri Ram Chandraji not only goes beyond the Being (Sat) and of course the Cit, he goes beyond the level of being known as Ananda. Upanisad mystics had a great ideal: they strove to go from Asat to Sat, from darkness to light, and from mortality to immortality. Their aspiration however was for Peace of that Santi-aiyanta Santi or supreme ultimate Peace which is the support of all processes. In fact all of them then as now, sought to get out of this frenzy of processes, recurrences. To become one with the Ultimate Brahman or Isvara or to attain equality of Being or samyavada, seems to have been another ideal which informed their dhyana or upasana. Shri Ram Chandraji holds that Dhyana is the only path or means to the Divine state or Perfect Transcendence or Peace. The supreme Being has to be received in the heart and that would start the spiritual journey. He follows the Raj yoga principle of bringing down into the heart of the seeker after liberation from all bondages the highest Mind, the first Mind or God - though God Himself has no mind being beyond all mind. This is called the principle of pranahuti or introduction of offering of prana or the divine mind into the heart. This was not known to the earlier mystics or Rajayogins till recently, when Shri Ram Chandraji of Fatehgarh (Shri Ram Chandraji’s Master) revived this technique. The full significance of this process by which mystics and not merely yogis, are made, is yet not fully understood, nor even revealed.

It is no less than taking out the individual soul within the dark cave of the Heart and taking it out to union with the Ultimate that is Transcendent to the whole universe and consciousness. The imagery of the Cave is found all over the mystical literature. The union of the three or the lighting of the three fires invariably included the heart-fire or the dahara guha - the pandarikam vesma. It is only when the soul and Isvara in the heart are brought out into union with the transcendent that the final ideal of attaining immortality becomes realised.

The great mystical ideal is to make the human raise himself to this mystic god-level with the help of God - being or God-mind. It is usually said that mystics are born, not made. Despite these asseverations, poets are being made, and mystics also are currently anxious to be considered mystics. However every great seer-mystic sees in man the possibility of his
divinisation, and works to release him from his bondages through his divine mind. Of course the limitations of the mystic-worker are there, and failures are many. The wisdom of the past certainly has not been set aside by Shri Ram Chandraji in his training for the Mystic experience or imperience or transference of the Reality that is beyond the Sat-cit-ananda that has been considered to be the Ultimate of the Upanisads.

The mystic’s training is at once most simple and gradual. The Mystic trainer has to prepare the seeker after liberation by cleaning his system of all grossness. He has to train the inner being so that it becomes accustomed to the supreme Being which does almost all the training. The Guru who is working through God - being rather than God-consciousness - almost at the very start, gives a quietus to the vital mind and mental mind. The experience of the Silent mind and thoughtlessness follow, and one is in the state of prajna - beyond the exteriorised mind indriya - functions. This is the starting point of mystical life. One passes beyond the circles of Illusion or Maya. The next stage is when one has to cross the circles of Egoism. The eleven circles of egoism are of course the most difficult to cross and these are very powerful impediments on the mystic path. This realm may be said to comprise the levels of religion and spirituality. Only with the help of a Master can one cross these within a life - time. Beyond the eleven circles of egoism lies the realm of Splendour - the bright worlds of Reality - not certainly of earthly brightness but of spiritual insights and vibrations pouring down into one’s being from the Centre or Absolute or God. Liberation consists in attaining to this Region. Shri Ram Chandraji has carefully and in a scientific way delineated the course and has led many a seeker on the path. As a mystic he asks every one to verify the truth of being of each one of the experiences.

The mystic is a practical man, not a mere day-dreamer or utopian visionary. He asks every one to take to this path, for it is a call to every man to liberate himself from bondage. It is the message of hope to every human being.

According to Shri Ram Chandraji, Reality is simple, and only by simple means can He be attained. It is this very simplicity of the mystic that baffles the erudite and the scholar and the philosopher generally.

How to live in this world and yet not be caught up by it is the problem of man, and Sahaj Marg of Shri Ram Chandraji shows that it can be done, and can be done only in one way, and that is with the Pranahuti of the Mystic Godhead and Guru.

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19
My association with Master

BY

Sri M. L. CHATURVEDI

Retd. High Court Judge.

I feel grateful to my brethren of Madras Centre and, particularly to Shri C. A. Rajagopalachari, for originating the idea of celebrating the 71st birthday of our Master, Shri Ram Chandraji Maharaj of Shahjahanpur. The feeling arose in me also more than a year back but I could not give it a definite shape. So as soon as Shri Rajagopalachari mentioned his proposals to me at the close of the Basant Panchami Utsav in January last, I accepted them with eagerness and enthusiasm. At the same time, both of us felt that it would be no easy matter to persuade the Master to agree to the holding of any celebration in his honour. His consent, however, had to be taken and when we mentioned to him the strong urge of the Abhyasis in general to hold some celebration on this occasion, he totally disliked the idea. But after some time it must have become clear to him that his total refusal would make us very unhappy and sad, so he ultimately agreed to the celebration being performed "in a quiet, dignified, unostentatious and inexpensive manner." He thus subordinated his wish to the wish of his Abhyasis. That was just like our great Master. The scheme was then prepared and it has since been circulated to all the centres in India and abroad. I have mentioned the above facts, so that Abhyasis may know why the great occasion is being celebrated in such a quiet manner.

A souvenir has, of course, to be brought out and I find that I cannot help disclosing on this occasion even things which I have mostly kept concealed in my bosom so far. I pray for the Master's forgiveness if I am guilty of any indiscretion.

My association with my Master dates back to 1949 through the instrumentality of my elder brother, Pt. Ram Das Chaturvedi, who practised law in Lakhimpur-Kheri, a district neighbouring Shahjahanpur. The late lamented Shri Ishwar Sahai (popularly known as Master Saheb or school teacher) was also from the same district. Both the above personalities are no more with us. Kumari Kasturi, whose name may figure hereafter, is my elder brother's daughter. This entire family had started to practise Sahaj Marg system of Raj Yoga. One of those days, I went with Shri Babuji (Master) to his Gurubhai or fellow-disciple Pt. Rameshwar Prasad, who was slightly ill with temperature 100° F. or so. On seeing Babuji he embraced him and wept like a child and was insisting on Babuji agreeing to something in the interests of the Mission, which Babuji stoutly refused. On our way back I asked Babuji what the matter was and he told me that Pt. Rameshwar
Prasad had the power to transfer the remaining portion of his life to others and he wanted to transfer it to Babuji; but that eventuality could not be thought of for a minute by Shri Babuji. This all sounded very strange to me, still I did not think about it for long, till my daughter’s serious illness seven years later, about which I shall mention in due course. But even then I only wondered and could not understand. I now feel ashamed of that attitude of my mind.

About this time, my sister’s daughter came from her husband’s place in a state of complete insanity. She would tear off her clothes and sing and dance - most of the time and had no sleep at all. My sister was then living in another house at Allahabad. When I heard of it, I brought them to my house. In the course of 3 days my sister felt that it was a great strain on the ladies in my house. So we sent the girl to Ranchi Mental Hospital. The treatment quietened her and she was called back after a month. There was a relapse soon after and the girl was sent to Agra and was brought back after a month again. There was a relapse again to stark madness and this time my brother called her to Lakhimpur. He also informed Shri Babuji who immediately, came from Shahjahapur. On seeing him the girl remarked, “I saw this man last night”. Shri Babuji talked to her for some time and then went back. The condition since then has much improved. The tearing of the clothes and continuous singing and talking have disappeared. She has been acting normally in the matter of dressing and eating and also gets sleep in the night. The only defect that has remained is that whenever she finds any cause for displeasure - delay in food or something else - she gets an uncontrollable fit of anger, though afterwards she apologises for her lapse.

In August 1952, I was appointed a judge of the High Court at Allahabad and in the summer vacation of 1953, I went to Lakhimpur-Kheri. In the meantime, I had read some essays on Shri Aurobindo’s Philosophy and the life of and some books on Shri Ram krishna Paramahamsa. So I tried to understand the philosophy of Sahaj Marg and had about three hours’ discussion with my niece Kasturi. Her talk convinced me that I knew nothing; whereas, that young girl, who had not then passed out of the High School, had very clear and defined ideas on many problems of abstract mystic Hindu Philosophy. I wondered how that girl had acquired all that knowledge. It was really astonishing.

On my return, I started to practise the Sahaj Marg system of meditation but I was not regular. It continued like this for 3 years or so when in 1956 or 1957 my second daughter suddenly developed high temperature. I put her under the treatment of doctors and went to attend the Basant Panchami function at Shahjahapur. I returned as soon as the function was over and found that the girl’s condition had grown worse. She had six children ranging from 11 years to six months and I passed very anxious and bad days. Shri Babuji came to Allahabad in the marriage party of a nephew of mine but he stayed with me and told me that he came because the girl was not well, otherwise he would not have come. That really was the crisis day. The same afternoon the allopathic doctors expressed their helplessness and the best homeopathic physician was called, but his treatment also did not do any good. The condition of the girl was that her stool and urine were like black thickened blood and her breathing was so hard that you could hear it throughout the house consisting of 12 rooms and her head was subject to violent jerks from side to side.
At four o'clock next morning I was woken up and informed that girl's condition was most critical. I asked my wife to have the customary charities performed and I rang up the professional homoeopathic doctor. He replied that he had given his best and could do nothing more. I then rang up the allopathic doctors. The leader of the team replied that it was a case of tubercular meningitis and allopathy had no treatment for it. He could not refuse to come but it would be of no use. I was then reduced to a condition of utter helplessness. The Civil Surgeon and the family physician responded to the call but they too bore distressed and helpless looks. I then told them that the violent jerks of the head were very painful and requested them to give some sedative or other to reduce the pain. They very rightly said that this would be against their professional etiquette. I then left them, walked away to a corner in the garden and broke down. After ten minutes, I composed myself, came back and sent my car to fetch my dear friend, Shri R. C. Ghatak Advocate, who also did some homoeopathic treatment as an amateur. He came and gave a medicine but appeared to be visibly shaken at the sight of the girl's condition. The medicine had no effect and he said that he would come back after 2 or 3 hours. My brother and I then went to Shri Babuji's room. Babuji asked me if I had wept in the morning. I replied in the affirmative and added that I had heard that he could transfer his life to others but that he should never think of doing that here, because my daughter's case was the case of an individual whereas Babuji was doing good to the world. Babuji said nothing. After an hour or so of this talk, Shri R. C. Ghatak came again and his changed medicine had magical effect. In 15 minutes, the force of the head jerks was appreciably reduced and in 2 or 3 hours, it disappeared entirely. The same day the urination and stool had their normal appearance and respiration also improved. In the afternoon Babuji said that the girl now was cured and he wanted to go back home. I did not agree and wanted to detain him. At my persistent request, he stayed for a day more only and then went to Lakhimpur. Soon after, I received a long letter from Kasturi detailing the process by which Babuji had extended the girl's life. I could not understand the process at all; nor was I convinced that the girl was already saved. The stage still was of wonder but not of conviction. Fever had not left the girl and at Shri R. C. Ghatak's own suggestion, the doctors were again called. Some thought it was a case of an advanced stage of tuberculosis on both the lungs; others thought of other diseases, with the result that they kept me in suspense for a whole month. The girl by his Grace is still alive. How Babuji is still alive is a matter concerning which it is not open to me to disclose details. Suffice it to say that Babuji's Guru Samarth Shri Ram Chandraji Maharaj of Fatehgarh had to intervene. Babuji has since been instructed not to visit the house of any Abhyasi where serious illness is prevailing. Whenever I think now of this incident and realise what Babuji had done and how I did not quite believe it, my head hangs down in shame and sorrow and I pray for his forgiveness.

I perhaps had the above attitude of mind because of what a famous Western Philosopher has said. He said "There is an irresistible desire in the disciple to 'miracularise' the teacher". I have, therefore, given above a bare resume of the events of which I have personal knowledge and I leave the reader to draw his own conclusions.

What has convinced me of the Master's great powers are my own experiences gained under his guidance, in the spiritual field. After my retirement from the High
Court Bench in July 1959, I used to sit alone on the lawn in front of my house in sweet remembrance of the all pervasive God and passed some happiest moments of my life. This happiness was quite different from the happiness caused by a favourable turn in worldly matters. Shri Babuji came to Allahabad in January 1960 and I told him of the feeling, but he said that I was not to let myself be lost in this happiness as I had to go higher up. He then ‘initiated’ me and appointed me a Preceptor. On 1st March the same year, I joined the Union Public Service Commission at Delhi as a member and retired from that post in July 1964. In December of the same year, I was at Raipur (M.P.) staying with my son. One day during meditation, I experienced ‘bliss’ for about ten minutes or so. I had totally forgotten every thing—including my own existence and I did not know where I was. There was only the feeling of bliss and no other feeling or thought. It was much deeper than the feeling of happiness I ever experienced before. But it came only once and I did not get it again, inspite of all my attempts and extreme desire to get it. I met Babuji at Shahjahanpur about a couple of months after this event and narrated it to him. He replied that it happened accidentally and I had not reached that stage yet.

After this second retirement, I could visit Shahjahanpur more often and I think it is open to me to disclose that I could feel my progress in the spiritual field only after I had crossed Pind-desb. Once at a sitting at Shahjahanpur given by Babuji, I felt that light in the head had advanced a little further but after that there was a black block. I was wondering what the blackness was. In the evening, Babuji himself mentioned that he had advanced me by one point but had put a stop after that. Only then I could understand what the blackness meant. A year or so after this, Babuji gave me a strong transmission and then I felt that I was not this body but the soul which ruled it. That day while I sat down for lunch, I did not know that it was I who was eating though my hand was automatically putting food in my mouth.

I now see Babuji deep down in the core of my heart while grace flows in from above and there are clearly felt vibrations all over the head and very often in the entire body also. At the same time, a bright ray of love emanates from and envelopes Babuji all round, and at that time, only he exists and nothing else.

My progress in the spiritual field has been much slower than the progress of some other Abhyasis, but that was due entirely to my own defects and shortcomings and to the delay in realising how all powerful the frail human body is. I pray to him in all earnestness and humility to remove my defects so that I may at least once see him in his full glory.
Om

"Lives of great men all remind us
We can make our lives sublime."

BY

RAGHAVENDRA RAO,
Principal, Government Polytechnic, Raichur.

I wanted to make my life sublime without exactly knowing what sublimity meant. I wanted to see and study the lives of great men without knowing what "Great men" exactly meant. I was earnestly praying in my heart, quite silently yet painfully, for my meeting with a really great man and consequently for the sublimation of my life. The Great Personality really took pity upon my condition and one day he came to me very silently and without notice!

I could not know that I was in the presence of the greatest Man on earth. Still less did I know that a revolutionary change had started in my life. It all started with fun and fancy. I saw the man. He was so simple and unassuming that I fumbled more than once in pin-pointing him. The moment I thought I had seen him well, He would vanish from my sight. Without my knowing it, I had lost my heart to him.

And the pangs of separation started! THE PAIN - The ultimate pain which is the cure of all pains including itself took possession of me. Even after a lapse of many years its recollection is so sweet. The Master effected the spiritual journey in me. But I was too impatient. Before I could enjoy the journey, it was over. My existence was being continuously taken to more and more sublime levels.
Soon after the Master entered into my life, I was wonder—struck to see his world entering into me. I was made a preceptor of Shri Ram Chandra Mission by the Master. Sahaj Marg soon caught the imagination of some earnest seekers. Wonders after wonders were in store for me when I took up the study of the lives of the abhyasis who were great men for me. Their aspirations to attain the goal as depicted in Sahaj Marg and their intense desire to gain complete oneness with the Master, have really made their lives sublime.

I had read the life-stories of some great men. Some were past and some others passed away before I could contact them personally. I was quite confident that if a certain personality was really great he is easily available also and he will certainly be leading the most sublime life, and that I could make my life sublime through his contact. If I could not do it, either there is no real greatness or the above maxim is not true. Fortunately for us, the above maxim is quite true and there are really great men. We are more fortunate in having the greatest personality amongst us by whom we can be taken to the sublimest condition.

Here is the Master having command over the power of transmission of Divine grace. It is transmitted simply for the asking. No labour on our part. Only willingness to get transformed in his image is needed. I was too willing and too eager to have it. That did the trick. Master took possession of each particle of my being and sublimated it. This is a discovery done in the spiritual field for our benefit. An entirely new method has been invented by the Master to help one and all.
Sahaj Marg Sadhana and Sandhyopasana

BY

S. A. SARNAD, M.A.
Gulbarga

'Sandhya' means 'union' and 'Upasana' means 'worship' or 'practice'. Sandhyopasana is an act of worship in which the doer tries to merge his consciousness in the Absolute.

Sandhyopasana has been extolled very highly in the scriptures. Its performance was obligatory on everyone belonging to the first three of the four castes. It was thought that although no special merit (punya) accrued by performing Sandhya, its non-performance would be a sin. Sandhya being thought of as an essential duty, failing to perform one's duty is indeed, a sin.

Sandhya is an elaborate process. It is required to be performed at least twice in a day, if not thrice. All the details of the performance can be reduced to four important steps. The first step is that of 'Samkalpa' or one's determination to perform the worship. In this step, the doer utters or declares his determination to perform the act viz., Sandhya, so that a firm will is formed in him. He also consciously decides the details regarding the place and time—where and when he is going to perform the worship.

Next is the step of destroying one's sin or the act of self-purification. Here, the doer is required to purify himself heart and soul, by a sheer act of will. All the sinful acts done during the day and at night are thought of as being sacrificed in the Sun-god, who is considered to be the deity presiding and illumining the whole consciousness of man.
Then comes the step of ‘Arghya’ or offering water-oblation to the Sun. Here, the doer offers three handfuls of water chanting the sacred ‘Gayatri’. For untimely performance of Sandhya, he is required to offer a fourth ‘Arghya’ by way of expiation.

After offering ‘Arghya’, the Sadhaka performs the ‘Gayatri Japa’. This Gayatri hymn, on the one hand, is a prayer to the Almighty to illumine our intellect; and on the other, it is meditation on the Divine Light.

Last but not the least, there is a prayer for the well-being and happiness of the whole of mankind. This, in short, is the Sandhya Karma.

We shall now see how our Sahaj Marg Sadhana is not different from this type of Sandhya, with some alterations, of course.

First of all, the Sadhaka, when he starts the practice according to the Sahaj Marg system, makes a firm will to continue it till the goal is reached. All the Abhyasis may not have this firm determination in the beginning. But, as they continue the practice a sort of wonderful self-confidence develops. The only difference is that the Sadhaka is not required to declare his ‘Samkalpa’ as is done in the traditional Sandhya.

Secondly, there is self-purification in Sahaj Marg also, which is again an act of will. The Abhyasi forms a will that all his grossness and impurities are being washed off or thrown out of his system from behind in the form of smoke or vapour. In the morning, the Sadhaka purifies his subconscious mind; and in the evening, the conscious mind. Thus, purification of all the levels of consciousness is aimed at and achieved.

Thirdly, there is no water-oblation to the Sun in Sahaj Marg sadhana. When one has offered oneself entirely to the Divine, there is no real need to offer anything else to anybody. Dedication to the Highest Ultimate is the one thing which covers and renders superfluous all other trivial offerings.

Again, there is no recurrent chanting of the Gayatri mantra in Sahaj Marg Sadhana. But, Burgo Devasya Dhimahi—we meditate on the Divine
Light says the Gayatri hymn. Sahaj Marg sadhana is nothing but meditation on the Divine Light as present in the heart. The only difference is that we do not repeat the words describing the actual performance. It is not only redundant but it also tends to permit the mind to deviate from meditation.

With regard to the prayer for the well-being of mankind, it can be said that although there is no such prayer offered separately in Sahaj Marg practice the prayer that is offered by each and every Abhyasi is for the spiritual upliftment of one and all. Master has beautifully stated in his ‘Reality at Dawn’ that the true form of prayer is to stand before God as a humble suppliant, presenting to Him our true state and completely resigning ourselves to His will. It is folly to pray to God for petty worldly ends. Although prayer for the well-being and happiness of mankind is not a selfish act, still it is a prayer of a lower order in comparison with the one that is offered for spiritual advancement. So, the prayer that is offered by the members of our Mission as a part of their Sadhana, is of the highest type; and all other prayers are of little significance and too weak to solve the problem of life.

Thus, we see that Sahaj Marg sadhana is nothing but Sandhyopasana of a higher order in which all superficial things have been eschewed so as to suit the needs of the time. It is a practice about the efficacy of which any right thinking man would be convinced. One has only to embolden oneself to test it.
Our Master

BY

J. R. K. RAIZADA, Shahjahanpur

Sri Ram Chandraji's life is somewhat different from the ordinary. It does not have the wealth of events and glamorous achievements commonly found in the lives of great men. One has to develop the right perspective to find the correct approach to and evaluation of the contents of this life.

He has never come to the lime-light as people generally do. He is neither an orator nor an intellectual giant by usual standards. He has never appeared as a social reformer or a political leader. His humble and unostentatious life is in striking contrast with that of high dignitaries and so-called spiritual leaders of today. His outer life conspicuously lacks the glitter of those very things that attract the admiring gaze of the general public.

Yet this simple life has something of extraordinary value and something very subtle that is beyond the grasp of a common historian. I have a great hesitation in attempting to produce a pen picture of my Master for fear of the attempt proving inadequate.

He does breathe the air about him as we do, but his whole personality is resplendent with divine glow. His entire being is nothing but divine. To understand him one needs spiritual insight. Within seventy years of life, he has created spiritual history. He has laid the foundation for the coming civilization. His extraordinary personality is beyond the range of intellectual comprehension. Yet, I make bold to place on paper all that is within my knowledge, of the life and mission of my Master, Sri Ram Chandraji of Shahjahanpur.

The Genesis

His family has a hoary history; its rise dated from the time of Akbar, the Great Mughal Emperor, and its misfortune followed upon the downfall of the Mughal Empire and subjugation of India under
British rule. One of the members of this family was the Mir-Munshi at Akbar's Court. He was granted the title of 'BUGARA'. He held a jagir at Talgram in Avadh. For several generations the estate remained in the family. One of the later descendants of this family Bakshi Kundanlal was the chief army officer under Nawab Shujauddaulah. In 1762 Bakshi Saheb commanded the armies of Shuja-Uddaulah in the third battle of Panipat. After this battle Hafiz Rahmatkhan, who was impressed by the bravery of Bakshi Saheb, borrowed the services of Bakshi Saheb from Suraj Uddaulah and appointed him as army officer. In the battle of Fatehganj-(near Shahjahanpur) in 1774 between Rahmat Khan and Shuja Uddaulah, Bakshi Saheb was killed along with his new nawab. Shuja Uddaulah ordered the confiscation of the family's property and Jagir. The surviving members left the place to save their lives, and got scattered in various districts.

In the year 1924, Diwan Shadilal, grandson of Bakshi Saheb and great grand father of Shri Ram Chandraji was appointed Diwan to the Nawab of Shahjahanpur. His son Janki Prasad, grandfather of Shri Ram Chandraji joined the civil courts as Munsarim, under British rule. Shri Janki Prasad's son, Shri Badri Prasad, was born on July 12, 1867 at Badaun. He was taught Urdu and Persian at home and was sent to the English School at the age of 9. He was a brilliant student. He studied law, became a pleader and started legal practice in the year 1892 at Shahjahanpur. In a short time he became a leading lawyer with a roaring practice. He was appointed I class Special Magistrate and in 1929 he was awarded the title of Rai Bahadur.

He was a great scholar of history. His work on ancient period of Indian History is of rare value. His research about Lord Krishna's lineage is a very valuable contribution. This work is in Urdu, named, Mushraf-ul-Tarikh-Hind. His works being unpublished have not come into the limelight. He was lawyer, scholar, historian and above all a gentleman. His wife was a pious lady. Through this couple, the Divine Child now known as Shri Ram Chandraji graced this earth on Baisakh Badi Panchami, Saka 1821 in the star Moola (30th April 1899). According to established custom, we base our celebration on the birth star-which occurs this year on 6th May.
Divine Child

The advent of a Divine Personality is always heralded in advance by saints of high calibre. Seventyfive years back, Swami Vivekananda spoke in America:

"Today man requires one more adjustment on the spiritual plane; today when material ideas are at the height of their glory and power, today when man is likely to forget his divine nature through his growing dependence on matter and is likely to be reduced to a mere money-making machine, an adjustment is necessary, and power is coming, the Voice has spoken, to drive away the clouds of gathering materialism. The power has been set in motion which at no distant date, will bring unto mankind once more the memory of their real nature; and again the place from which this power will start will be Asia."

The voice spoken has come true. Being an Indian himself, the Swami said modestly 'Asia'. The power came down on 30th April 1899 in the form of Shri Ram Chandraji at Shahjahanpur. This can be verified by persons having spiritual insight from the clothes which this Divine Baby wore when he was six days old. They still radiate power.

From an early age, signs of his extraordinary nature were evident. When two or three years of age he did not show any inclination for food. He did not eat food himself in his childhood, even served food, unless specifically induced or fed by someone else.

At the age of seven he had finished three books of Urdu and Persian which he was taught according to the period and his family. At this age he had an attack of typhoid. The illness continued for one year and it was most surprising that when he was recovered he had forgotten even the alphabets and had to begin afresh.

By the time he was 9 years of age, with his peculiar instinct he was able to recognise his clothes by smelling and this faculty developed further and at the age of fourteen or so he could know the character of a man by the smell of the perspiration.

At the age of nine, he felt a kind of thirst for Reality and he remained extremely flustered like a man drowned in water. This state
continued for about five years and finding no solution he decided to make himself deserving, praying and craving for a real and capable Master. When we were fourteen he decided that he should not seek for a Master, and if at all he went with this idea to anyone he would definitely accept him as his Master. He started the practice of Pranayam which continued for seven years.

From school to service

The son of a scholar is usually given the best education. But the purpose of his coming to this world was different. He was not interested in studies or things taught in schools. Playing and pondering interested him more than dry books. The result was that his educational career was full of failures. Like all Divine personalities he was weak in Mathematics. At the age of sixteen by exercise of the will, he developed, a taste for learning. He became interested in literature and geography, perhaps to have an idea of the physical world, for its readjustment in future. In his early days he was much interested in riding which is also akin to the symbol of the personality of the age given in our Shastras. He was good at hockey and football and used to captain the class team. Once, at school during a leisure period, the games teacher refused to issue the games equipment, and Ram Chandra gave up games for good. Now pondering and writing philosophical essays became his game and he prepared to captain the destinies of people.

While he was a student of class nine, his Headmaster developed colic and suffered with intense pain. Ram Chandra went to him with the will that the pain should stop. The pain ceased and the patient slept. When boys got hurt in games they went to him for healing without medicine. He could do all this not because he had any hypnotic power but had complete confidence in his own self, which is spiritual. Even at school he could concentrate like a seasoned Yogi. Even During boyhood he predicted a few things which proved true.

After passing matriculation and S.S.L.C., in obedience to his father's wish, he joined the civil court in 1924. He was already married in 1920 at Mathura. In service, he set an example of hard work and honesty. His saintliness impressed his official superiors, who did not hesitate to mention it in their reports in his character roll. Some of them are reproduced below for the interest of the readers.
“......He is a great soul of man and good at his work”. —2-9-29

“......He is a careful and hard working official and is generally honoured to be scrupulously honest”. —6-7-49

“......He leads a very saintly life and adheres to his high principles in day to day affairs and he is very conscious of his duties”. —29-2-55

“......He earned the enviable reputation for honesty and a disciplined life. Worked but in an unassuming manner and can, I think, serve as a model for the ministerial staff.” —4-11-56

To set an example for the coming generations he did not give up the world to become an ascetic but remained in it and worked in it effectively and honestly. He is still quoted at the Bar and in the town as an example of honesty in service, though it is now well over a decade since he retired. He is a real Karma Yogi.

With His Master

He had taken a decision at the age of fourteen, not to go to any Guru and he did not go. But as it was to be, he came in contact with the Greatest saint of the age - Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, - unknowingly. He was pulled by the divine force to the holy feet of the Great Saint on 3rd June 1922. When he was face to face with the Guru he had no words, he was spell-bound. Soul-to-soul contact was reestablished. Interest in philosophy vanished and he was anxious to gain all from his Master, Perfect satisfaction was felt by him at the very first glance of the Great Master. He gave up Pranayam and commenced Abhyas under the Guru’s guidance. The divine child arrived into the care of the divine Master.

He had marvellous spiritual experiences under the benign care of his Master. The picture was already there; only finishing touches were needed. The progress was very quick and unprecedented in the history of spiritual progress. In 1924 he felt an ubiquitous force present in every animate and inanimate object and particle. He was drowned in a sea of wonder. He felt God pervading over every thing like broad day light.

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In 1929 he reached perfection and he might have left this physical frame that very year when he had an attack of cholera. But there was the purpose for his coming. As God willed it he survived, but his eldest son expired.

During his Abhyas period the preceptor at Shahjahanpur related his spiritual condition to his Master in 1926 to which his Master replied that “Ram Chandra will be the lamp of the family”. When the Grand Master was ailing and his condition was serious, one of his disciples, Pt. Ganga Sewak asked him “Have you left your representative?” He replied, “Yes, I have left my representative and he will himself appear. The moths will crowd there, where the light be”.

His Master’s Representative

Grand Master went into Mahasamadhi on 14-8-1931. Just the next morning, i.e., 15th August 1931 my Master felt a great flow of power within and outside him, which was transferred to him by His Master. His Master became merged into him.

Grand Master continued to transmit to his extraordinary disciple and his representative in dreams till the time for his active work came. The year fixed for his appearance on the arena of spirituality with complete powers was 1944.

In 1943 a disciple of Swami Vairagyanand, who used to stay with my Master for months, came and stayed with him. Before taking to Sanyas he was also a friend of my Master. This year my Master gave him a few spiritual transmissions. After this he went to his Guru, Swami Vairagyanand who on seeing him asked him “From whom did you have the transmission?” He told him the name of Shri Ram Chandraji of Shahjahanpur and also informed him that he was disciple of Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh. Hearing this Swami told his disciple that he was the representative of his Master who had absorbed himself in him at the time of Mahasamadhi. He also told him that the time would very soon come when his condition would open. After a few months of his visit, the Swami told him that when he went to Shahjahanpur next time he should tell Ram Chandra that the time had come. After a week this disciple visited Shahjahanpur and the condition of my
Master began to open. He absorbed all that was bestowed upon him by Grand Master. He had no words to express the condition prevailing then.

As the instructions were, this fact was to be announced in Bhandara at Fatehgarh through his spiritual brother, Pt. Rameshwar Prasad Misra, with a challenge to test if doubt there be. One of the disciples of Grand Master, Mr. Sripat Sahai of Allahabad, wanted to verify him by some tests. In one test on the spot he was satisfied, yet he wanted some such things which might be put to all the preceptors of the Grand Master.

My Master wrote to him four items for tests which only Grand Master could have done. Anyone who could satisfy all four tests should be taken as the representative. They were the following:

(1) The worst Abhyasi with the Preceptor be prepared in a minute so that he may do the training of his master.

(2) All the approaches be given, which are possible for man, in a minute without death occurring.

(3) To bring the whole world under trance in a minute.

(4) Any place may be charged in a minute that who ever meditates there may come in the spiritual state.

None accepted the challenge. They knew the command of powers which my Master was having. Their stunted growth became a block for them to see things crystal clear.

On His Mission

My Master decided to go on single handed with his work. To begin the work under orders from above, he had to select the oldest rock of the earth i.e., Deccan plateau which has ever remained a field of activity of personalities right from the days of Bhagwan Ram. Whenever Nature wants change and readjustment upon this earth, the work always starts from here. My Master toured South India incognito from December 44 to Feb. 1945.
The work done by him is marvellous. The problems with which the world was confronted in the times of Ram and Krishna were not so numerous or intricate as they are today. Each man is to be reshaped. Each country is to be readjusted and provided with spiritual values. This needed an organised effort with the subtle working. Therefore, my Master, in consultation with his spiritual brother Pt. Rameshwar Prasad Misra the only preceptor of Grand Master who joined hands with him, decided to form an organization in the memory of his Master. So he laid the foundation of Sri Ram Chandra Mission, Shahjahanpur (U.P.) India, with himself as Founder-President.

Before I mention the work of the Mission I would like to write for the interest of the readers, that in March 1945 Babuji (My Master) discovered the birth place of Lord Krishna which was hitherto unknown, for the aspiring souls. The cremation place of Lord Krishna has also been discovered by him which lies in the bed of Jamuna under the railway bridge.

He did not have the required number of persons to form the society. He took the help of his acquaintances in this respect to become the promoters of the Society, the Mission.

The Mission was registered in 1945. For over a decade he continued to work with his own finances spending thousands of rupees over the work of the Mission. Yearly tour was a normal and regular feature.

I came in his contact in the year 1946 when I was a University student at Allahabad, through Pt. Rameshwar Prasadji Misra whom I knew from early childhood. From this period I have personal knowledge of the work done by him.

My pen is restrained from opening all the facts to the general public but I take the liberty to mention a few of them.

In 1948 he told about Egypt and Suez which came to pass.
His work for the exit of the British from India of course subtle, was
known to just a handful of persons. The withdrawal of Lord Wavell was
a surprise because of its suddenness but not for me who knew about the
work of Master in this respect.

The destruction of Dhanushkodi was known to his associates since
1949. The reader perhaps thinks all these are after-thoughts.

The greatest contribution of Master is that he has created the field
for spiritual progress. The whole atmosphere is charged, and the result is
that thirst for spirituality is on the increase. The whole world has to adopt
this way of life sooner or later.

In the history of spirituality no personality has prepared men to
become Jiwan Muktas, but Shri Ram Chandraji has given the highest
spiritual approach to a few persons and others are coming up.

His attitude towards his disciples is so affectionate and filial that he
is called by all in the Mission as Babuji. He is really father of all of us. He
leads a simple and unassuming life. To bring integration in this disintegrated
world he has descended upon earth. This can be seen by anyone staying
with him for a couple of days. He is himself an embodiment of integration.
His simplicity is a veil.

His first book was published in 1948 and it is the Urdu Commentary
on Ten Commandments of Sahaj Marg. It was followed by Efficacy of
Raj Yoga in the light of Sahaj Marg (1950) and Reality at Dawn (1954)
in English. His fourth book Anant Ki Or in Hindi was published in 1950.
These four books are the basic books of Sahaj Marg, the system of God
Realisation founded by him for the benefit of all the aspiring souls. This
is the only system which stands for the divinisation of Man.

Today the world has a number of saints, scores of japas, and mantras,
galaxy of personal gods and the like to whom people flock and sincerely too
to some extent. It should be noted that this pursuit, while giving some
rewards, cannot give the ultimate and full fruit, namely, the fruits of
realization. Realization is possible only through right meditation and that one imparted by a Guru who is himself a Realised One. This is what is enabled in Sahaj Marg.

At the time of completing his work his Master asked him to spread this among the masses. True to his promise, he has made it so simple and natural that it is within the reach of the common man to achieve the highest.

Shall we be wise to recognise the Divinity amidst us once again now and shall we not avail the grace of the Divinity which is easily accessible to one and all? Let not the simplicity and unassuming outer of the Master blind our senses. This is a precious moment which may come again only after a very long interval, perhaps thousands of years.
Through Time to Eternity

BY

Prof. K. SESHADRI

Eternity is the mother of Time. Time draws its sustenance from its own source—springs in the heart of the Eternal. In Time and through time are the plans and purposes of the Eternal revealed and subserved. The temporal, though real, has no status of its own. It is the Eternal that gives value and meaning to time and all that is temporal or historical. There is no finality in history, for, being supported by Time it shows itself as perpetual movement, whose origin and goal are alike hidden and beyond temporal comprehension. The ultimate meaning of history is in metahistory, as the final fulfilment of Time is in Eternity.

The temporal is the condition “given”. We do not make it; neither can we destroy it. It destroys itself, by ceasing to be. Time is a constant “ceasing to be”. But we can get beyond it, or we can take it beyond itself, leading time into something which is beyond Time,—and leading ourselves into it along with Time. This is the secret of the emergence in the Eternal.

The temporal, the “given” is a point of departure and a state of transition,—not the destination. In a sense, even a destination, being within Time, marks a fresh point of departure. There is no respite in Time. The “given” is incomplete, inadequate, provisional and preparatory. It is an irksome but positive challenge, putting the soul on its mettle and calling forth its potentialities. Hence the urge to move out of Time, to emerge from it, into that, which is self-complete and final. The urge inspires and sustains effort and discipline, though these are not all. Time equips man for the great journey beyond Time,—beyond all destinations and points of departure, towards the consummation of a destiny.

The “present,” in the human context, is the temporal present. Hence the longing for a “future”, which is yet to arrive, and which being
yet unrealised is unreal. As the past is no more than a memory, the future is no more than a hope. What is real is always the present, for it is the present that offers itself in experience, for experience and as experience, direct and unmediated by memory or imagination. But the temporal present, which is conditioned by its past, and seeking perpetually to fulfil itself in the future, is just a stage in a process, a link in an endless chain. So long as the present is part of a process, the thirst for fulfilment remains unquenched, and the “seeking” must persist. All seeking ceases in the Eternal, for the Eternal is the “eternal present”. In the realisation of the Eternal as the Eternal Present lies the fulfilment of the temporal. If the temporal is “anitya”, the eternal is the nitya. Being eternal it does not not cease, being the “present” it is “given” in a more direct, intimate and substantial sense than the fleeting and “precarious present”. In a great moment of “instantaneous” illumination, Truth envelops the soul and penetrates it through and through. This is the moment that marks the conquest of Time. The illumined soul, surcharged with a strange, inward power has conquered Time - and with it the temporal, created world. All relevance of Time drops off, and the individual lives, not a shackled existence in Time, but a life of spontaneity and freedom in the eternal present. All things are transformed for him, for all are established in the Eternal, and revealed in the eternal light. Nothing appears in the borrowed light of temporal existence; the temporal is itself seen as an incident in the Eternal. The world is not “destroyed” or denied but recovered and received in a new aspect, where nothing is error, nothing is superfluous, and even the most insignificant detail takes its place in a universal order. The “timeless” is not the negation of time, but the fulfilment of it. The illumined person is a child of eternity, not a slave of time. Time is his tool for he works with it, when he returns replenished in strength and energy, after moments of deep withdrawal into the recesses of his being. He has attained to an eminence, at which he is contemporaneous with all times and conditions.

This ascent in illumination above Time is not only a liberation from time but an emergence in eternity. When the moment is liberated from its involvement in Time, it emerges as the Eternal. When the individual is liberated from his bondage to Time, he emerges in the Eternal. Time is death. But Eternity is more than deathlessness. It is far above more immortality. The transition here is from death-dealing Time to the peace, plenitude and perfection of the Life Eternal. One may even say that there
is no real transition, in the sense of a transit or movement, in this kind of emergence. It is comparable to a city “emerging” from its darkness over a night into the dawn of a day. It is not the city that moves from darkness to light. It is the light that graciously descends on the city at dawn, freeing it from the darkness of its night. The city would have remained plunged in interminable darkness, if the dawn had not descended. The “ascent” of the individual to an eminence beyond Time would not have been possible, if Grace had not descended as illumination. The secret of the liberating illumination is in Divine Grace.

It is the descent of this Divine Grace that our Revered Master, Shri Ram Chandraji offers through the Sahaj Marg System of Sadhana involving Pranahuti or transmission of Divine Power into the Abhyasi to achieve the twin object of cleaning and divinisation of man. May Humanity succeed in deriving the maximum benefit from the presence among us today, of this unique special Personality!
Our Master - The Free Thinker!

BY

Prof: SURESH CHANDRA

Srinagar (Garhwal U. P.)

"I am a free thinker, brother! When any one talks of the Shastras to me, my intellect refuses to co-operate." (From the conversation of Gnrudeva Shri Ram Chandra).

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Freedom of personality!—with that, Shaj Marg system has dawned upon the horizon of human consciousness. A sense of deliverance from the growing weight of existence; a growth, a blossoming of personality in the expanse of infinitude; a conscious blending of individuality with cosmic awareness—are certain living truths felt and enjoyed in the Mission.

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An air of freedom breathes round our Master. Heading a rapidly growing Mission, he is conspicuously free from the shackles of vain glory and Gurudom. When one meets him he talks like a friend and feels most happy and at ease, while discussing problems of life—here and hereafter. Gradually his charm works and recesses within listeners' being that had earlier remained dark and dormant are stirred. A system of thought and practice is seen taking form and the Friend becomes a philosopher. Yet there is nothing to overawe. By now an imperceptible bond of intimacy is established and the dazzling brilliance of the philosopher mellows to comfort and sooth. The listener feels assured that the speaker was none but his best well wisher. Who else can be a better guide!—and one sits in his boat:—'Launch the boat, helmsman!'

* * *

What is freethinking? Can there be any school of thought quite independent of others and of the past?
Rootless and bottomless thinking is not free thinking. Existence has its own demands upon time and place. Many unrealistic systems of thought that boast of boldness and brilliance, rise upon the surface of time like bubbles and then they burst to pass into nothingness. Shri Ram Chandra, our Master, has firm grasp over such laws...

On one hand, Sahaj Marga system has its own link with the past; on the other, it faces the problems of the present squarely and rises to infinite future. No system can stand, he says, which ignores the capacity and nature of the individual and also fails to answer the questions of contemporary life. The fundamental urge is that of construction and human welfare—to make the world better than it is.

For it Master has been iconoclastic. The first victim has been man’s pre-occupation with sense-bound body consciousness. This is the root of so many worries and complexities. The craving for physical comforts and hectic search for their means has surprisingly led mankind to path of unhappiness. In ‘Efficacy of Raj Yoga’ he has been vehement. Every form of human activity is only to achieve pleasures of the flesh. The spirit, of the soul of man, is forgotten. Man has made a robot of himself. A soulless biped that is flying in search of new spheres in space has yet to search out the source of his own being. This body-consciousness is to be replaced by soul-consciousness according to the message of our Master.

Next is religion. It has, however, joined hands with tendencies that have pushed mankind to gross and flesh-centred existence. Where is that religion that sustained and enriched human spirit and inspired it to achieve higher levels of being?

Religion is the primeval necessity of the human spirit. If body and soul are to be kept together, we have to attend to the demands of the soul as well. Modern life, as visualised by Shri Ram Chandraji is a body having all flesh but no flame of spirit. The flame of spirit, the flame of spirituality has unfortunately not been kept alive by religion. That is why in ‘Reality at Dawn’ our Master states the unequivocal truth that religion today has become only a relic of the past or the bones of the dead.

Religion shapes society. But, talking with people at Hyderabad during his tour, Master said that religion today stands upon the feelings of greed and fear. Fear—because gods may do harm, and greed—because
gods may give immense material benefits. Temples and shrines assume importance in proportion to their power to oblige the devotees. Thus religion has shrunk to be mere superstition.

Fear, greed and superstition have gripped modern Society which claims to be far more advanced than before both technologically and intellectually. Just imagine, says Master, What would be the fate of society which now stands upon the treacherous sands of greed and fear! We have become flatterers and weaklings.

Renunciation, not greed and fear, was the feeling with which ancient Rishis wove the fabric of Hindu thought. Hence it has withstood the ravages of time. They boldly declared that a weak person cannot attain his own soul-self. "Nayamatma Balihnen Labhyo". Hence came their grand proclamation—Do not fear - Ma Bhaiha" But greed, fear and superstition derived those bright eyes full of earnest boldness of a seeker for truth. Who now resorts to religion as a means to achieve truth? It has reduced us to beggary. We beg at the doors of gods, we beg at the doors of nations. Where is the self-confidence and the indomitable spirit to make tireless efforts—'tapasya'? Before creation even Brahman had to do penance-tapasya. No creative work is being done because religion has failed to inspire man any more. The fountain head of human spirit has dried up. Consequently mankind is suffering—a pain which grows at its bones but remains unspoken.

Confusion of values is the greatest harm done by the pseudo thinkers and the so-called gurus. Sri Ram Chandraji has in unmistakable way expressed that religion is only a means but people have taken it to be the aim of life. Secondly, the ultimate aim of life is to be one with the Infinite-the Immaterial Absolute. To think that our duty ends by worshipping deities to keep us safe from harm and to give us benefits is simply pitiable. But it has become our habit. According to Master from religion to spirituality, from spirituality to Reality, from Reality to bliss and from bliss onwards is the path to be covered.

This is dynamism—a ceaseless growth, a restless pursuit. At Raichur a venerable member of the Mission said that the Vice Chancellor of a certain University found Sahaj Marg all dull and static. Master felt aghast at the ignorance of such learned persons. He has all the time called spiritualism a
journey, an onward march, growth and expansion. Point after point, circle after circle, knot after knot lies the path. Where else are steps and path so well marked out?

Very pointed has been his attack on the confusion regarding the concepts of peace and satisfaction. Satisfaction comes from repetition of habits while peace relates to the soul—said he in his first speech at Vijayawada. Religion, which has the greatest formative influence on life, has blinded man from this minute but very vital distinction and his spiritual growth has, therefore, been stopped altogether. Spiritualism is the need of the hour. We have to realise the limitations of religion and rise above religion where spirit of man may be revitalised.

This free thinking is formative. Destruction with a purpose and a plan characterises the free thinking of our Master. In the name of intellectualism, he has ambition to add to the chaos and anarchy prevailing in human soul which is neglected in modern social behaviour. Where is freedom? India, like several countries, has achieved political freedom, says our Master, but the freedom of the soul is yet to come. Emancipation of the soul from the bondages of Samskaras is to be brought about. Let the aim be not confused with traditional moulds of religion and bookish philosophy. Let this not be confused with hazy notions of peace and satisfaction. Spiritualism, whose finest expression lies in the practical path of Sahaj Marg can bring about the true life. No stay, no stagnation but a continuous effort, to rise, a regular march to the goal of life—is the message of our Master. A grain of practice is more valuable than tons of bookish knowledge. No armchair-thinking but he wants people to see truth complete and whole. How many of us are ready to face naked truth of Reality free from all shreds of traditionalism? This is Master's challenge: Come, see, discuss and accept it only when you get the acknowledgement from the depth of your being. The days when all roads led to Rome are over. Now the path of spiritualism also needs scientific precision. In books after books, articles after articles he has pricked the bubbles of traditional thinking. But this has been a silent way and under his guidance a silent revolution is going on to rebuild the future of mankind on a brighter and more sound foundation.

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Master and his Mission

BY

Prof. S. P. SHRIVASTAVA, Ph.D.

India is the land where the ‘Science of the Human spirit’ has been systematically cultivated and harvested, through the ages of human history. The tasks of saving the crop from the weeds, and of sifting the grain from the chaff, have fallen to the lot of the greatest of the masters of this eternal science and teahnique of human engineering, from time to time. In the present era the renaissance movement has come to be developed by the Adi Guru of Sahaj Marg, the late Mahatma Shri Ram Chandraji of Fatehgarh (U. P.); and is being consolidated in a sure and systematic way by his most capable spiritual heir and representative, Shri Ram Chandraji of Shahajanpur popularly and affectionately called Shri ‘Babuj’, who, now completes 70 years of his earthly existence in human form. He laid the foundation of Shri Ram Chandra Mission in memory of his own master, 25 years back, and this institution has now bloomed and blossomed, and promises to provide for what humanity today with all prosperity and poverty stands most in need of, and unconsciously aspires after.

The central need and the basic aspiration of the individual human being has always been and will always be, the search after the realization of the fundamentally simple, which constitutes the very hub of the entire complex of one’s existence - macrocosmic and microcosmic—the socio-psycho-bio-physical flux. That simple self-existing non-self—the quibble for the scholar, the puzzle for the philosopher—must needs be a matter of one’s experience and becoming, if it is not something chimerical and illusory. This experience and becoming—the rapture to the mystic believer, the mirage to the cautious sceptic—must bring enrichment and fulfilment of the whole being, if it is to be something different from self-deception and auto-intoxication. Peace is dear to humanity but not at the cost of efficiency; lunacy wrought by intellectual intensity is deplorable but idiocy can not be a satisfactory substitute; the need of self-control is no doubt there, but it can not be acceptable as a synonym of impotence. The balanced personality enshrining all the dignity that belongs to Man, shedding refreshing fragrance, like full bloomed flower, all round, remains the dream and despair of modern human civilization, The science and technique that may help in the realization of this dream is very much welcome, and expected from India, traditionally reputed as the home and source of that science and technique.
But humanity today is sufficiently mature and enlightened to be led away by esoteric indulgence, slavish subservience or dogmatic fanaticism. Yoga and Brahma-Vidya, to be of some significance, must rather be a matter of science and technique than of magic or religion. This surely does not mean to suggest any change in the subject matter of the ancient branch of discipline; what is desirable is only a change in the treatment of, and attitude to, that special subject-matter of the science of the human spirit, as it has been referred to at the outset. It is such a treatment and attitude that has removed the barriers to the progress of human knowledge and human control with regard to the subject matters of so many sciences; infact such a treatment and attitude to the subject-matter of Yoga and Brahma Vidya itself, has characterized the advent of all the renascent movements in the whole course of the history of this ancient discipline, as well.

The efforts of Shri 'Babuji' are aimed in the same direction, during the present era of cultural renaissance, in this country. He has grasped, and gained mastery over all the details of this science and technique through right attachment to his own Master. His capacity to make the aspirant experience the increasingly sublime levels of consciousness and being is—marvellously convincing. He does not make a secret of anything concerning this discipline, and in fact, is rather anxious to impart every thing he knows and has, to the deserving aspirant, in the humble spirit of service as a repayment of the debt he feels he owes to his great master. He has perfect clarity about all essentials which he is prepared neither to mystify nor to compromise. He has a fickerless self-confidence concerning every matter in the field of his special interest, and yet he is open-minded like a true researcher. He has introduced a number of innovations in the traditional system of Yoga without causing any injury to the organic unity of the purpose and method of that discipline. His numerous researches in the sphere of Brahma-Vidya are surprisingly revealing; and make very significant head-way beyond scholasticism, which has accounted for the centuries of barrenness in the history of this science. His work during the short span of about thirty years is an index to his genius; and does credit to the essential dignity of the culture of the country of his birth, and to the basic vitality of the species of his emergence. With all these achievements his egolessness and spirit of detachment are wonderfully admirable. Posterity will acknowledge its indebtedness to him as the greatest of the Masters known to human history. May he live for a hundred years and more to see the consolidation and fulfilment of his mission. May his work be an eternal beaconlight to humanity and to all creation.

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Oh! The Vocabulary

BY

V. PARTHASARATHI, Vijayawada

With barely twenty-six letters in the alphabet, oh! how many thousands and thousands of words are formed and we bother to probe into the meaning or meanings each word conveys. These words join to form our medium of expression and understanding and help to exchange ideas.

This vast armamentarium helps us to grow to understand the several aspects of Sahaj Marg. Yes, we grow to understand things. To begin with, we say that we have joined the Mission, since we read a little about Sahaj Marg or Efficacy of Raj Yoga or a friend was kind enough to introduce us to the path. It is all right, but the fact remains that Master is instrumental in all this, and we must be grateful to Him for having been gracious enough to have drawn us into His fold. Similarly, we join with a little faith or even no faith at all but having no objection to try Sahaj Marg. After sometime, we ourselves find faith and confidence gradually growing. Again, when we started meditation, we were struggling with disturbances, attempting to ward them off and trying to enforce concentration. Now we grow to realise that we need not do anything at all, after saying the prayer, excepting thinking of Divine Light at the region of beating heart then the figure of the Master and later that too disappears and then the idea of Master leading on to the essence of His Being. Submitting oneself to transmission and seeking it with an earnest prayer for a liberated life is indeed ideal.

Transmission is the ‘taming of the animal in man’, as Dr. Varadachari puts it. It is the introduction of Divine Consciousness in the abhyasi. To put it picturesquely, Master says, “You grow angry with your servant and pounce on him. The servant also retaliates. That is transmission”. The anger in you produced more or less the same reaction in the servant, to more or less the same degree. Similarly, in Sahaj Marg, the Divine Consciousness introduced into the abhyasi divinises his system (the cause and the effect).—it brings about transformation, though gradually.
Even so, force-less force, peace-less peace, surrender, subtleness, negation etc etc, are to be slowly digested and absorbed and assimilated before their meaning becomes revealed.

Now why do we not understand fully the meanings of these words even when they are explained by illustrations etc. ? Just as in a laboratory one is convinced better after the experiment is conducted and demonstrated, we require an experience of the meanings conveyed by words and ideas. Is it by experiencing an incident and drawing your conclusions? No. Our Revered Master, through His transmission, not only introduces the Divine Consciousness which lifts up the abhyasi spiritually, but illumines him and his inner self-this broadens his vision, his inner vision. And because this inner vision is fed by Divine Consciousness, clearer understanding, sound basis, firm faith and confidence etc. develop. It is this illumination which we get unasked slowly, and it is this which we crave for, to understand the different words and ideas. Surely there is vast difference between just referring to a dictionary and understanding the meaning of a word and experiencing the same without our knowledge, in this spiritual path, by Master's grace...

And what is it that we give our Master in return?—words of praise, flowers, fruits, Pranams etc. fall short of the mark—tears wetting His feet? No. Only the total giving up of oneself unto Him-like the moth over a burning candle-this is all that He expects of us. Even for this we have to depend on Him, for, how to give oneself up to Him?

I sincerely pray that Our Revered Babuji Maharaj makes us understand this total surrender to Him.
“The Facile Figure Five”

and Our Mission


Hyderabad Centre

Our Divine Master, Beloved Shri Babuji Maharaj, was born on the Panchami day, 30th April, 1899. The Grand Master Shri Lalaji Maharaj was also born on Panchami of Basanth. Panchami is therefore, a hallowed day in our Mission.

Master completes an eventful Saptati on the 5th day of May, the fifth month of 1969. Born on the fifth day of Baisakh Badi, he completes the Venerable age of Seventy on the fifth day of the fifth month of the Christian Era a feast of the figure Five. And Five has a remarkable fertility of association with great ideas, things, events and persons.

Not only in Indian traditional thought, but even on the Global plane, the number Five has an over-riding consideration. Take Judaism, mother of Christianity and Islam, its Scriptural Authority is the Pentateuch or the Five Books of Moses. The Orthodox Christian ritual is said to be made of five items and Muslims all over the world are enjoined to pray five times a day.

The root word in almost every language for this figure is, Pancham, Panch, Penta or Pinj.

The Primer of Geography, which knows no division of race, clime, creed or colour, has five Continents and five Oceans. Civilisation itself is held by some scholars as being made up mainly of five strands of culture.

Nearer home, out of two of our simple-books, which have received world-wide recognition through translation into major languages of the Globe, one is Panchatantra.
The basic tenets of our Foreign Policy as enunciated by our first and
great Prime Minister late Sri Jawaharlal Nehru, are known as Panch-sheel; As an extension of it to the neighbouring nations, we have the well-known Five Colombo Powers.

The simplest village administration is called the Panch and we have evolved on this basis, a modern form of Government, called the Panchayati Raj. On the other side of the globe, lies the vast military complex of the United States of America known as the Pentagon.

The Indian Almanac is called Panchangam comprising Tithi, Vara, Nakshatra, Yoga and Karana. Coming to our own body, each of our hands and feet has a set of five fingers (toes), an increase or decrease of which impairs efficiency and one’s very deportment.

Philosophy speaks of five Karmendrias and five Jnanendrias. All stimuli from outside are received by the human system through these sets of five.

Nature itself is made up mainly of five elements: Panchabhutas—Prithvi, Appu, Tejas, Vayu and Akash.

The very Pranas are five in number: Prana, Apana, Vyana, Udana and Samana.

Parenthood is classed in five on each side, Paternal and Maternal. Paternal five are: father, guru, teacher, provider of bread and protector from fear. Maternal five are: Mother, elder brothers’s wife, Guru’s wife, wife of the ruler and mother-in-law.

Great works of Poetry are again five; Panchakavyas; Raghuvamsa, Kumarasambhava, Meghasandesha, Magham and Baravi. Panchayudhas are Chakram, Sankham, Gadha, Khadga and Sargna.

There are Panchavarnas: white, red, black, green and yellow; Panchakavyas - Gomutra, Gomaya, Goghrita, Godadhi and Gokshira; and Panchamrutas; drinking water, milk, curd, ghee and honey.

Well known are the Panchabhakshyas: Baksham, Bhojyam, Lehyam, Choshyam and Paneeyam. Again Panchagangas or Panchatirthas are: Cauvery, Tungabhadra, Krishnaveni, Goutami and Bhagirathi.
There are Panchalohas (five metals), Panchaparvas, Pancha-upavayus and Panchamaha pathakas (five evil deeds).

Who is not acquainted with Pancha Pandavas, the righteous heroes of Mahabharata; Panchali, the Pativrata wife of five brothers; Panchagni, Pancharatnas and, last but not the least, Panchamas, whose social improvement has been one of the main concerns of our Constitution.

I have tried to exemplify the versatile nature of number Five, glorified by the rare association it has secured with the birth-days of two great spiritual Personalities. I would like to add to this glory a scheme of five chapters of life.

The Adi-Guru, Our Grand Master, is said to have formulated a code of Conduct consisting of Seventeen rules for a due regulation of life in relation to various day-to-day matters. Later, the 'Ten Commandments' came to be revealed to Our Master in a state of Supreme Super Consciousness. A set of teachings numbering nine, have also been added in due course. These nineteen, therefore, form the corpus guiding the associates in their various concerns of life. To my mind, these should furnish a complete scheme of life under the Sahaj Marg auspices. They provide the 'View' as well as the 'way'. They embody both the 'Purpose of Life' and the 'design for living'. The corpus may be constructed from the very words of Master to suit the five-fold division mentioned above.

The first division would relate to the 'aim and goal of human life'. In this regard, teaching number nine, Commandment number three and teaching number one, should be the guide line. Stated in Masters's own words, the advice would read:

"Aim at the highest, putting in honest and sincere efforts for its achievement. Fix up your goal, which should be complete oneness with God. Rest not till the ideal is achieved. Have firm faith in God-the one Absolute-and live in Him."

The above serves both the temporal and spiritual aspirations. One need not feel that he is unsettled in the matter of choosing paying careers or occupations which eke him sufficient livelihood. Indeed the call is for going in for the highest opening in life. Dubious means for achieving such an aim are, of course, deprecated. And this is as things should be.
Regarding the spiritual goal, it is to be the highest again. This squares with the scientific spirit of the Age which does not admit of any limitations in the Progress of man. One is to live in the ideal he has chosen, i.e., live in the thought of God. Faith and constant remembrance are stated as means of achieving the goal.

The second aspect would be the ‘Work-a-day state’ as the ideal is being lived. In others words: what attitude one should adopt to the challenges of life, its cares and crosses, as one is attempting to live the aim and goal he has fixed for himself?

The Commandment number four is the guiding directive in this regard. Then follows teaching number eight, seven, three and Commandment number five. Stated in Master’s words, the instruction would be:

“Be plain and simple, to be identical with Nature. Follow toleration and moderation in all activities of life. Meet adversity with resignation, banishing from the heart feeling of anger or vengeance. Take everthing in the sense of duty and attend to it without any feeling of attraction or repulsion. Be truthful. Take miseries as Divine blessings for your own good and be thankful.”

The above is a very important gift from Master. It is a lesson of samatva, simplicity, surrender and acceptance. God is simple and can be realized by simple means. One must be intelligent enough to realize that if he can surrender to God direct and fall at his feet he can achieve Him without the egoistic efforts involving so much trouble, money, expense, life. The simple fact is that even if God is willing to enter into us, He is not received in our heart. We tried to escape from pain and misery and adversity but did not accept God in our heart. Saranagati is not just an instrument. It is a Yoga. It connects us with God at once. Modern scientists are making efforts to make nature yield to our will-taming of the tyrannical forces of nature as they call it—for the sake of our comfort, for our pleasure and for our needs. The call of our Master is that we must be one with Nature, identical with it, so that Nature’s very characteristic, Samatva, may be a natural part of our daily life. We are not to be apart from Nature, other than Nature or fight with Nature. If there is a true acceptance of God, every thing else will follow.

The third aspect would be: ‘Spiritual Discipline’. The instructions in this regard are meditations twice a day, morning and evening, and a
simple and short prayer at bed time. The meditations are to be effortless but God-centred. No artificial controls are included. Commandments one, two and ten state the natural discipline which, done with the spirit of the earlier instructions, cover human activity from before dawn up to bed time, when one retires with divine thoughts running in him, so to say. Master's own words are:

"Rise before dawn. Offer your prayer and puja (worship) at the fixed hour, preferably before sunrise sitting in one pose. Purity of mind and body be specially adhered to:

"Begin your puja with a prayer for spiritual elevation, with a heart full of love and devotion.

"At bed time, feeling the presence of God repent for the wrongs committed. Beg forgiveness in a suppliant mood, resolving not to allow repetition of the same."

The fourth aspect may be called: "Fraternity." In these days of world-wide conflicts and tensions, warfare and disorders, chaos and confusion, the message of fraternity would be refreshing indeed. Conflicts are by no means limited to secular fields. Religious intolerance has been the cause of many dissensions and also war. Christianity and Islam have been disgraced by more and bloodier crusades, inter-denominational wars, persecutions and proselytising Imperialism than has been witnessed in the history of Hinduism and Buddhism. Master has removed all causes of dissension by making Sahaj Marg a way free from shackles of custom, tradition, ritual or sacrament. He has opened the doors of his Mission to all, irrespective of caste, colour, creed or community; denomination, status, wealth, learning or sex. There is no room for idol worship, for sacrament, for elaborate ceremonial, for liturgy or for Fatwa. For, absurd and idolatrous doctrines, affirming the quasi-divine nature of sovereign states and their rulers, have led people into innumerable political wars—Arab-Israeli conflict, for instance, to say of the present—and mass murder for Religion's sake. It is the idolators of past and present, of reactionary memory and perverse learning of destructive pursuits and utopian dream, who do the persecuting and make the wars.

So Master's message of fraternity and equality is welcome to our troubled times. The message is contained in commandment number six, seven and nine and teachings numbers four, five and six. Stated in his own words:
"Know all people as brethren and treat them as such.

"Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts.

"Mould your living so as to arouse a feeling of love and piety in others.

"Love all beings with a spirit of service and sacrifice.

"Give every one his fair dues, treating him as your own.

"Treat elders with respect and younger with affection, abiding by the general rules of etiquette.

The fifth aspect I would discuss happens to be the pinnacle of Master’s bounty on a much neglected sector of society, namely the house-holder. For a very large part, the house holder was traditionally relegated to the function of acting a host to men of the holy order. He was to attend not only to their creature comforts but supply them also some good things of life. Apart from other considerations, the economic condition of the country does not permit the householder to indulge in this luxury. Moreover men and women, doing some independent thinking, are beginning to wonder if any spiritual merit would accrue to them at all by this process.

Our Master’s solicitude for the house holder is remarkable. He vouchsafes the highest spiritual attainment to him and considers the very cares and crosses of life as more than the penance needed for the purpose. He and the Grand Master are venerable house holders themselves and have attained the highest spiritual reach possible to human endeavour. This prospect makes one feel directly and supremely inspired. The compositeness of life is rosy ground for any one to tread, be he a house holder or one enjoying single blessedness or a monk Sannyasi or Parivrajaka. Renunciation is not exalted as before. At any rate no escape from proper responsibility is allowed. Running away from home, family and children is considered as sacrilege and not a sacred act. The stress on composite life is so exalting indeed as to allow; domestic with divine, today with tomorrow, Samsara with Nirvana, Time with eternity, Maya with Daya, herein with hereafter, science with Reality, gain with glory, present with future, good with God, work with worship, immediate with Ultimate, Deen with Duniya, best of both.
This is but in tune with the very vedic injunction which says "In darkness are they who worship only the world but in greater darkness they who worship the Infinite alone. He who accepts both, saves himself from death by the knowledge of the former and attains to immortality by the knowledge of the latter."

The crux of the benediction is: Be content with what you get with work's fair wages. Soar high on both the wings, domestic and divine. This is nectar to the hard-hit house-holder. He may feel his duty done by eking an honest livelihood, putting his best on any work or vocation that falls his way and living in the thought of God. He need not fret and fume looking to a friend or neighbour better placed in life. This will only invite a suffering by comparison and an idle pursuit at the best. Under Master's auspices, he has to eat whatever he manages through honest and pious earnings in constant thought of the Divine, so that the very scant and mundane may become great and divine in the process of a Divine thinking. This would also heighten his fare and minimise a needless slavery to taste and variety.

The advice quoted in own words of Master reads:

"The two phases of life, the worldly and the divine, must go side by side, in conjunction with each other, and must be attended to without least neglect of either.

"Be happy to eat, in constant divine thoughts, whatever you get, with due regard to honest and pious earnings."

Only five simple offerings Master would ask of his associates for leading them on to the promised goal. And these five are but to be stated to be understood by every aspirant for higher life. The five are: faith, love, devotion, surrender and constant remembrance. Master lays great store by it and calls it a cure-all for all spiritual ills and failings. It is also an effective process for a non-stop life in thought of God so that whatever is done by one, is done right and need not be ruminated on for good or bad. It is one continuous divinity, a living indeed in God, by God and for God. And though man is really nothing, he becomes through Constant Remembrance, a nothing surrounded by God, indigent of God, filled with God and deserving of God, and so, delivered to God.
The figure five again! It has provided already much feast and fare. But associated with the day of birth of a Special Personality, there seems to be no end to its many-sided faculty. Fanciful and yet fine, its facets seem inexhaustible. And rightly, I believe. For is it not related more than by fact of coincidence to the Immeasurable and Unfathomable, our Master? Its least feast there cannot be a last to Master’s bounties to mankind—therefore is the eradication of five great obstacles to progress in any field, especially the field of Spirituality, which is the greatest and highest of all. The five impediments are: Despondency, Frustration, Sorrow (which includes cares, miseries, pain etc.), Uncertainty and Inertia. I would quote only one passage from ‘Reality at Dawn’ of our Master which dispels dark clouds and drives out ‘pessimism’ from the dictionary of Sahaj Marg: “It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the highest state of perfection ever attained so far even by the greatest sages of the past.”

A thousand glories to our Beloved and Divine Master, then, who is ready to take the willing aspirant to the highest Land of Promise. May His Saptati, which we celebrate in our very humble way, be the heralder of many rich years to Him yet, so that Mankind may be fully served by Him. Lay abhyas that we are, it is not open to us to scan his heights nor is this necessary. That he has enabled us to be our own uninhibited selves, free from the curbs of tradition and usage, to seek and gain a new strength, is no small boon conferred on us. That he has made us a better husband or wife, parent or child, brother or friend is no small thing to those concerned, to society, to the nation, to the country, this tension-torn twentieth century, and indeed, to the world as a whole.
My Search for Spiritual Shanti

BY

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My search for spiritual shanti started at the age of twelve. I do not remember whether any Guru induced in me the thirst for spiritual knowledge. I started Hatyoga to achieve the same. I used to stand on the burning sand for several hours in the hot Sun repeating Panchakshari in my mind; the Namamrutham of my Istadevatha. Pouring rain or burial grounds were no exception for my Hatayoga. Whenever I was out during day time and during night time, I used to gaze into the sky for hours and fix my attention on Istadevataswarupa with repetition of Panchakshari several hundred times. This brought to me the nick-name “AKASHI” in my village. Years rolled by, but my efforts were in vain. Spiritual shanti remained only in words.

On the other hand, the thirst for Spiritual Shanti increased every year. I had one good practice in the morning during my village life. I used to get up at 5-30 a.m. every day and go out. After ablutions I used to sit in the fields looking at green garden trees, bushes and flowers. I used to merge in Nature and forget myself. This commenced to give me a bit of spiritual shanti. So, I gave up Hatyoga and followed the way of sitting in meditation in my fields every day in the morning. This led me to meditate in Sahaj marga, though I did not know the meaning of it then. I developed a taste for meditation. Except for unavoidable circumstances, I would prefer to sit in meditation every day. While meditating, tears would flow profusely. The hairs on my body would stand erect. My throat would choke up. The vastness of inner vision used to be sky blue. It developed a kind of pride in me. Consequently some supernatural powers commenced to appear. I would prefer to narrate only two incidents out of many. The first was regarding examination. I was sitting for the intermediate examination. The Chemistry question paper was difficult. I was unable to answer a particular question though I had read it well. I simply closed my eyes and entered into meditation. Immediately, I was able to see through my inner sight, the exact page of the text book which contained the answer. The second incident was with respect to the death of my father. In my dream or vision at about 4 a.m. on January 1950, I saw the pale and dead face of my father in sitting pose in the
verandah of my village house. I was then living in Bangalore, working as Lecturer in Engineering School. At 11-30 a.m., the sad message was received.

It was in December 1961, Sri. Raghavendra Rao and Sri. M. Narayana Rao of Raichur informed me of the work of Shri Ram Chandra Mission in propagating Raj Yoga through Sahaj Marg Sadhana, I was working at Raichur as Principal, Polytechnic. Bhagavan Ram Chandraji the President, Shri Ram Chandra Mission was present there during the course of his South India tour. I had darshan and explained to Shri Babuji my search for spiritual shanti. Sri. Ram Chandraji wanted to help me in my efforts. But I could not accept him as my Guru, since I had the practice of obeying only my inner commands. Years rolled on, but hardly any change in my attitude. It was after 5 or 6 years, I had a strange dream or vision, when I was working as Principal D. R. R. Polytechnic, Davangere. In my dream, I saw Bhagavan Ram Chandraji sitting before me and transmitting divine power. I heard a voice stating that Bhagavan Ram Chandraji be accepted as Guru. I woke up and found that my body was vibrating from heel to head with divine Grace. Then, I wrote to Shri Babuji stating “I have surrendered at your feet”. Bhagavan Ram Chandraji replied that I should be present at Raichur during his visit in the month of December 1967. Finally I was accepted into the fold by Bhagavan Shri Ram Chandraji at Raichur in December 1967.

Now, I am a child at the feet of Bhagavan Ram Chandraji. As per my experience, Shri Babuji’s blessings are already working. There are no more tears during meditation, no more hair-raising effects. Sky blue vision has been replaced by misty dawn colour vision. The pride has been replaced by non-emotional calm, effort-less and thought-less meditation with awareness. I am praying to Bhagavan Ram Chandraji to bestow on me spiritual progress and for final liberation.

I shall not be over-optimistic about final liberation. If it comes I shall accept it. But I feel that our efforts in this direction should be ceaselessly pursued. Meditation brings about other benefits too. It gives courage and mental stability to face any tough problems in the world. It increases mental power of absorption and retention. For youngsters this is of high importance. Many chronic ailments get under control. More than all meditation bestows on us, “Spiritual Shanti.”
The Efficacy of Pure Thought-cum-Feeling Force

BY

Dr. MARNI T. RAMJI, New Delhi

God, according to Sahaj Marg, is the Ultimate Reality which is the Embodiment of the Eternal Sublime Universal Life-Force, Thought-cum-Feeling Force, Light, Universal Love, Perfect Calmness and Purity. God-realization, according to Sahaj Marg is the state of experiencing the unity of the individual self with the Universal Self. It is the state of Waveless Peace which is the birthright of every human being.

The way of God-realization is through the effective use of pure thought-cum-feeling force which is the highest expression of the Eternal Sublime Universal Life Force (God).

Thought-cum-feeling force has two basic aspects: pur and impure. The pure aspect finds expression in positive thoughts and feelings of love, light, piety and goodwill which are conducive to one’s physical and mental health as well as to social welfare and adjustment. The impure aspect, on the other hand, finds expression in negative thoughts and feeling of lust, anger, greed, cruelty and jealousy which are detrimental to one’s physical and mental health as well as to social welfare and adjustment.

Pure thought-cum-feeling force plays an effective role in the scheme of living advocated by Sahaj Marg. The various steps involved in the process of utilizing pure thought-cum-feeling force in Sahaj Marg are indicated below:—

First, there is the unique technique of Yogie Transmission in which a highly evolved spiritual Master transmits vibrations of sublime thought-cum-feeling force into the heart zone of a person and activates the latent spiritual consciousness of that person.
Second, there is the natural technique of meditation which is the process of positive thinking of the presence of the pure thought of Divine Light in the heart zone without any forcible attempt to visualize any visual light. Thus this process of positive thinking introduces the thoughts of purity and piety in the entire human system and vivifies the hidden layers of the spiritual consciousness in man as a result of which the concerned devotee experiences deep states of calmness and purity.

Third, there is the unique prayer which invokes God to bless one with purity and take him to the Ultimate point of Reality.

Fourth, there is the technique of purification which is the process of driving all mental and physical impurities in the form of vapours from the back portion of the body, through the help of pure thought-cum-feeling force.

Fifth, there is the technique of constant remembrance which is the process of uninterruptedly feeling the presence of God (Master) during all ordinary daily activities. In other words, it is the process of filling one’s mind with the pure thought of the loving presence of God.

Sixth, there is the special technique of repeating the pure thought—‘All men and women in the world are my brothers and sisters’ at a spot in the heart-zone in order to cultivate purity and universal love.

Lastly, Sahaj Marg advocates certain principles of life whose foundations are pure thoughts and feelings of love, goodwill, truthfulness and piety. The commandments of Sahaj Marg recognize the efficacy of pure thought-cum-feeling force in life—May Peace be unto all!
The Path of Pranahuti

BY

( A S U R I )

There is a mysterious Power that pervades everything, operating in there ways - the creative, the preservative and the destructive. A wave rising out of the ocean is in the creative state; staying for a moment on the sea-breast is in the preservative state and sinking back into the deep goes through the destructive state. The sages of yore personified these three primal forces as Brahma, Vishnu and Shiva, while the ultimate ever remains hidden behind their consciousness. In times of cosmic dissolution all these activating forces dissolve back into that ultimate, the 'Bhuman' or the 'Resting place.'

There should be some truth in the theory that the whole world must have been created out of ideas and somebody must have had that first idea of the universe. While scientists can say how such and such things happen, they cannot say why such things happen. Everywhere we see evidence of order and harmony in the universe. There must be a Single Intelligence that governs all. Hence our Scriptures proclaim:—

"Bheeshasmath vatha pavathe,
Bheeshodhethi Suryaha,
Bheeshasmath Agnischa Indrascha etc.

Cut of fear of that Supreme Intelligence all the elements of Nature perform their functions to the precision of the clock. It is impossible to understand fully the architechtonic skill of the Creator. Our imagination reels and our mind remains enwrapped within itself if we just look at the handiwork of this Supreme Power either in the macrocosm or in the microcosm. Even in this nuclear and space age, when man is making attempts to land on other planets, when he can blast into outer space, he is still
confronted with the mystique of the Divine. It is oversimplification of truth to explain away social phenomena in economic, political or psychological terms. In spite of all these analyses there still surrounds life in the universe an aura of mystery and this must simply be accepted.

Most of us live almost mechanically, unconscious of any ideal or plan of life. Most people come on earth, struggle for a living and leave the shores of mortality, without knowing why they came here and what their duties were. As Pythogoras put it humorously, “in this fair of life some people come to buy and sell; these are the economists; others come to engage themselves in games; these are the politicians; still others come simply to look on; these are the philosophers”. No matter what the goal of life is, both the gnostic and the agnostic, it is obvious, are so undermined with needs that they struggle to meet them. It is very important that man should concentrate on his needs and not create a lot of useless extra desires. He must differentiate between real needs and unnecessary necessities. There is a great need to develop mental efficiency in everything and to acquire Divine content. No amount of external good fortune can bring lasting happiness. How then can one make oneself really happy? Every man must remember that the real needs of life are mental and spiritual efficiency. But man is so busy multiplying his conditions of physical comfort that he spends his entire time in unsuccessful attempts at making money, thus becoming a slave of his wishes and at the same time crying hoarse that he has no time to cultivate and develop peace within.

God is the secret of all mental power, peace and prosperity. The surest way to prosperity lies, not in begging through wrong prayer, but in establishing first our oneness with Him, as the third Commandment of the ‘Ten Commandments’ of Sahaja Marg stresses. What matters is the experience of the identity of Self and God, not mere assertion of the identity.

Naturally when we talk of ‘God’, the question that immediately arises in our mind is ‘which God’?

‘‘Kasmai devaya havisa vidhema’’

Well. We are accustomed to worshipping God so much in some form or other and calling it our ‘Sampraday’ or tradition all these two or three
thousand years, that we have forgotten the real or original ‘Sampradaya’. I mean by this the way the great Rishis of yore had been practising to attain Realisation. Our scriptures say that the Ultimate is indefinable: words cannot express; mind cannot conceive of, nor intellect can understand it—

“apravya manasa saha. naisha tarkena mathirapaneya” etc.

It is beautifully put in Mandukya that one should realise the Great Atman which is—

“nantah prajnyam na bahisprajnyam nobayatal prajnyam na prajnyanaghanam
na prajnyam naaprajnyam. adrusyam avyayaharyam agrahyam alaksanam
— achintyam avyapadesyam ekatma pratyayasaram prapancho-pasamam
saantam sivam advatam chaturtam manyaante sa atma sa vijnaye

It is not that which is conscious of the internal world, subjective not that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconscious. It is unseen by any sense organ, not related to anything, incomprehensible by the mind, uninterpretable, unthinkable, undescribable, essentially of the Self alone, negation of all phenomena, the peaceful, all bliss and non-dual. This is known as the Fourth. This is the Atman and this is to be realised.

Even this concept of the Ultimate cannot be said to be all-comprehensive, it is mostly negative definition. But yet this shows what the great Seers had realised. So it is imperative that one should have a right concept of God, meditate and pray until that conception becomes perception, which in turn leads to absorption and complete union—as Lord Krishna puts it.

Jnyatum, drushtum praveshtum cha

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Then the next question will be what is the right method to practise to reach this goal. Before this I would like everybody to pause and think to find out the cause which is responsible for our present state or condition. If we just reason out we will realise that we have come to this present state through the path of the mind,

How? It is said that the first creation itself was because of the First Mind—‘Brihat Man’ or ‘Brahman’, the Total Mind or the Universal Mind. When soul or the Atman became embodied, a particle of the First Mind also became a part of it. Thus we can say that mind is the ‘Sahaja’ or the one born along with. All further things are only ‘Manasija’ or creations of our own mind. In other words, the cause of our present condition is our mind only. So if we somehow control our mind, tame it, purify it, regulate it and make it one with the Universal Mind (Brahman) as at the time of creation, the soul also will slip back into its original source i.e. the ‘Ultimate’. This is Sahaja Marga. This is yoga of the highest order. This is the Natural Path through which one can jump into that ‘Infinite’. This is also called Raj Yoga the ‘Royal Path’, because it was supposed to have been followed by the great kings of Bharat who had attained Realisation, in the midst of their exacting activities and duties. In fact it is said that this path was specially prescribed to them. It shows that this Raj Yoga is most suited to the modern man who calls himself the busiest bird and who is leading a life of tension and distraction.

Realising that the traditional steps or ‘angas’ prescribed in the Raj Yoga would be difficult to follow in the present age, Shri Ram Chandraji of Fategarh (the Grand Master), in his kindness towards humanity, evolved a modified Raj Yoga by which even the present day individual, be he a follower of any creed or religion, can attain that ‘Highest Goal of Human Life’,—and handed it over to our Beloved Master Shri Ram Chandraji of Shahjahanpur. This can be called a simplified Raj Yoga to suit the modern conditions of life. Pujya Shri Babuji calls it ‘Sahaj Marg’.

As per this we start with meditation in the heart. As the progress is maintained, the other conditions which are considered to be the first steps in Yoga become the results of meditation. So much time is saved by the modern man when he directly takes to Meditation. But what is meditation? It is the best form and the subtlest way of worship. It is the highest form of activity that man can perform and it is the most balanced way to realise
God. If you work all the time you may become mechanical and lose HIM in pre-occupation with your duties. If you seek HIM only through discriminative thought you may lose HIM in the labyrinths of endless reasoning. If you cultivate only devotion for God, your development may become merely emotional. But meditation or Dhyana combines and balances all these approaches.

You must know that since your soul's message cannot reach God through your mental microphone if it is broken by hammers of restlessness, you must repair it by practising deep silence and meditation. Most people pray in restlessness and do not pray with the determination to receive a response. But you must continuously broadcast your prayer to God through your calm mental microphone until you hear His Voice. This is Abhyasa or regular practice.

But it is also seen that by mere meditation alone one cannot easily reach the 'Real Goal o' 'Human Life'. Self-teaching process may help to a certain extent but not beyond a certain stage. It requires the help of a Guide of calibre who can kindle into the heart of the aspirant the 'Supreme Subtle Power' - what is called 'Prana'. It is not that any Master can do this 'Pranahuti'. It is necessary that he should be a personality who is ONE with the ULTIMATE, who has realised God, who knows the Path, and who is capable of taking others through that path to the Absolute.

When I say Pranahuti, it is likely that the so-called rationalists purse their lips and whistle and raise their brows with an enquiring eye. It is all because they do not want to go beyond the intellectual level. Rather, they are afraid of going beyond this. It is a pity that such persons are not aware of a super-conscious or super-intellectual level, which can only be experienced, let alone the still higher levels of consciousness.

Everybody knows that life (the vital) is in the gross body - Sarire pranah pratishtitah. This is ordinary life breath, keeping the body and soul together. But there is a still subtle Prana, which makes not only this ordinary Prana itself function with all the sense and subtle organs, but also connects the Soul with the ULTIMATE. This is the Superconscious Power that activates the mind, connects it with the Universal Mind and finally
enables the Soul to transcend. This Prana is all-knowing. He is Bliss, undecaying and Immortal.

There is an interesting chapter called ‘Pratardana Vidya’ in Kaushitaki Brahmana. When Indra asks Pratardana to ask for a boon, the latter prays to Indra to teach him (Pratardana) what was most beneficial to man’ pranosmi prajnyatma tan mamayuramarutanyupasva. Sa esha prana eva prajnyatma anando ajaro amrutah.

It is this Prana that is invoked in the inner-most core of the heart and this process is called ‘Pranahuti’. ‘Ahuti’ means ‘calling’ or ‘invoking’. Just as the ordinary prana is the connecting link between the body and the soul, this ‘subtle Prana’ is the connecting link between the Soul and the ultimate and when this is invoked by a Realised Soul, immediate connection or Yoga is established. This process is called Pranahuti. When once such a contact is established by this ‘Forceless Force’ and the Abhyasi starts his meditation as mentioned earlier, he is sure to reach the goal and very quickly too. The Guide is always there to take care of the Abhyasi at every stage of his evolution from now on.

This ‘Path of Pranahuti’, which is termed as ‘Transmission’ in English for want of a better equivalent word, was in existence till some centuries back. But due to lapse of time and other historical factors this was lost to us. It is to the credit of our Grand Master that it was revived and handed over to Pujya Shri Babuji, who in turn has perfected it and is utilising it for the benefit of mankind. He is ever keen in making this available to all who approach him.

Use the key of reason. It is not found in stones and animals. God gave man reason that he might find freedom from the delusion of mortality. Remember, you yourself must start for the Kingdom of GOD. Seek the guidance of a GUIDE of calibre. You have to go your way alone with his help. Remove the dark consciousness of ignorance and behold the light of Reality. Look within yourself. It is sure and certain that this ‘self-less SELF’ with the ‘FORCELESS FORCE’ will realise that ‘STATELESS STATE’.

May the Grace of our Master be upon us all.
Our Thanks

We offer our humble and grateful thanks to our Revered Master for:

(i) permitting this Celebration of his 71st Birth-day, but for which this Souvenir would have remained a dream,

(ii) graciously giving us and the world, a special Message for the occasion, and

(iii) blessing our efforts with such signal success as can be seen from a perusal of this Souvenir.

We offer our thanks to all our brothers and sisters who have contributed the very fine articles included in this Souvenir, in English and in Hindi. These articles deal with the living, practical way of reaching Godhead—Sahaj Marg—and are all of permanent and real value to us who are on the path. We regret that, due to lack of space, we could not include quite a large number of articles that were received.

Our thanks are tendered to all the Advertisers who have responded to our call and made this Souvenir a financial success instead of a financial responsibility, and all Donors for their generosity.

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We close this acknowledgement with a humble prayer to the Master for His Blessings, on this unique occasion, on all Satsangī brothers and Sisters, their families and friends, and on the entire community of human beings.

6th May 1969

Members of Celebration Committee.