

INAUGURATION

OF

SHRI RAM CHANDRA MISSION

(SHAHJAHANPUR U.P.)



ASHRAM BUILDING
AT
TINSUKIA, • (ASSAM)



SHRI RAM CHANDRAJI

OF

(SHAHJAHANPUR, U. P.)

Message from Revered Master

**On the occasion of the inauguration of the
Satsang Bhavan at the Tinsukia (Assam)
Centre of Shri Ram Chandra Mission
Shahjahanpur, U. P.**

My prayer is that this auspicious day on which the inauguration of the Meditation Hall at the Tinsukia Centre of the Mission, should prove the harbinger of good fortune to all abhyasis of the Mission, in India and abroad and in particular to those of Tinsukia Centre.

The general idea that fills abhyasis is that the items of practice taught to them are all that is needed to take them up to the final state of evolution. Their thought does not run beyond this at all. We indicate Raja Yoga as our foundation and it is so in fact, their ideation does not reach down to its depths and it just steps short with the observance of the rules. But it is certain that in Sahajmarg the fragrance of Pranahuti indwells, but still the factors that get left behind are Love and Devotion. Along with the act of Meditation, it is essential that these should also inhere therein. It has been necessary for me to stress the mingling of the facets together, since by doing this, the Sadhak may be able to reach his goal very soon. It is your responsibility to engender these factors in yourselves. The means consist in endeavouring to maintain the remembrance of the Principle that is Ishwar (God); Even here, the objection can be put forward by some that the mind of man can scarcely stay put in any one direction and that by this effort the mind gets so tired that perhaps it can retain this only for half a day.

Whatever act you do, do it in the thought "It is the Divine's command and therefore it is my duty to do so", so that the state of remembrance should continue steadfast; and, one special benefit that accrues is that the creation of samaskars (impression) ceases. Retaining the remembrance of God at all times, engenders in us a deep attachment to the Divine and leads to the state in which love for Him develops and overflows. Gradually, through this, devotion attains its full form. It is therefore very essential to adopt this procedure.

The second need is good behavior and conduct, that is, we should never act in such a way that anyone can lift a finger against us. The rules of our daily life and of behavior towards all should be very good and straightforward. By acting so, you

derive pleasure and happiness, and a State of peace will of itself begin to blossom inside you. Though thinking of the Divine, devotion and love develop. I will certainly say this, Development of attachment is your job, and your very important duty. If you do not do this, you do not carry out the duty imposed on every serviceminded abhyasi; and the characteristic of a Fakir and of man consists in this, that your duty-discharge gets completed. Truth lies in this that we keep turning our vision inward; if you do this, your condition will stay there wherefrom the 'Substance' came to us, that is, we make a mark on the true "Treasure House". Now it is left to us just to develop the form of expansion. This form of expansion takes birth when, along with practising meditation on the Divine, the endeavour is maintained to keep our vision more and more turning inward. If the true craving for attainment of the Divine is developed in you, it takes no time to achieve success. You are reaching out for Bliss and I am talking of craving and restlessness. But, Brother, the happiness that this craving and restlessness bring, is never obtained in peace-When restlessness increases and reaches the limit, crosses the limit of strength, then the beginning of real peace starts.

My strong desire is that I should give people an inkling of the final state of spiritual evolution. Teachings of Sahajmarg are of the highest because it teaches the maintenance in view of one's final goal. It is necessary for any teaching which aims at the attainment assist in the attainment of the Highest, to be of the highest order. My restlessness lies in this, that you should continue to be restless to achieve the goal of attainment of the Divine which alone can give me Real Peace. To the extent that you are restless in this manner, to that extent peace will accrue to me. If you believe and remember this that for all the service rendered by me to people, the return that comes to me in peace, than the only method for you is to remain restless. Let us get so deeply involved in the thought of 'This', that no thought arises at all of 'That'.

Dated : 25. 11. 1977

RAM CHANDRA

O U R S E L V E S

When the Grand Master, Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh, was passing into Eternity, he expressed the 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, the SHRI RAM CHANDRA MISSION named after the Grand Master, was founded in 1945 by his illustrious representative and successor Mahatma Shri Ram Chandraji Maharaj of Shahjahanpur, its Founder-President, with headquarters at Shahjahanpur, Uttar Pradesh, India.

The Mission now has 71 Centres in India with near as many hundred abhyasis and 32 Centres in 14 Countries abroad. To carry out the desire of Samarth Guru, our Master has trained, groomed and created preceptors, who have been endowed with the ability to impart spiritual training to seekers through the yogic method of "pranahuti".

The aims and objectives of the Mission, summarised, are :-

1. To educate and make available to all, the art and science of yoga modified and simplified to suit modern conditions and environmental needs-this being done by the SAHAJ MARG (natural path) method of spritual training with the supreme and everpresent help of Samarth Guru's "pranahuti" (Transmission of Divine Breath of Life)
2. To promote feeling of universal brotherhood without distinction of race, nationality sex, or religion.
3. The conduct research in yoga under the system of SAHAJ MARG through organisations established for the purpose. The "Sahaj Marg Research Institute has been functioning with headquarters at Tirupati under the direct guidance of His Holiness Shri Ram Chandraji Maharaji of Shahjahanpur. Its first Director was the foremost associate and Senior preceptor Dr. K. C. Varadachari, M. A., ph. D. Whose passing way on Basant panchami Day, 1971, deprived the Institute of Invaluable direction and guidance and the Master of his closest associate. Dr. S. P. Srivastava of Lakhimpur-Kheri has taken over this responsible position.
4. To encourage research in yoga by grant of assistance to interested persons. Such research was undertaken by Shri Premsagar of Dt. Lakhimpur-Kheri, under the guidance and supervision of Dr. S. P. Srivastava and the resulting thesis was accepted by the Agra University, which conferred the ph. D. degree on the author, in 1971.
5. To establish charitable institutions for public service. ★

ABOUT CELEBRATION

Celebrations are full of joy and they also carry inherently the basic theme of dedications to some ideals. We could never imagine at one time that an Ashram Building will be established at Tinsukia, though the thought which is the initial stage of fulfillment was always there making its roots deeper and deeper. There is no doubt that power was being imparted by our Rev. Master's Grace and with our subsequent humble efforts, our cherished aim has come to this stage of completion. It is an occasion to feel rewarded all the more that our Rev. Master is also physically with us to bless and transmit His Grace to each particle of this Ashram Building so that eternal light may keep radiating all the time to come in this region. The humble beginning of this centre started when Brother Shri Kashi Ranji in 1950 took up the work of the Mission at Tinsukia. It is his continuity of faith and zeal that the birth of our Magazine was at Tinsukia, in 1956-'57 by the Grace of our Rev. Master. The efforts of Shri. Gajanandji & Shri. Kishanlalji are equally lauded and praiseworthy in this connection.

The Meditation or Satsang used to be organised weekly at different convenient places with limited number of abhyasis in the fifties & sixties. Our Rev. Master had smelled earlier the potentialities of this place and has visited Assam many times and these visits were very fruitful and more abhyasis joined the Mission and it went on expanding in this part of the country.

The centre has to its credit, very dedicated and devoted abhyasis and the Mission work got great impetus after 1968 with Babuji Maharaj's visits. It was all due to His Grace that new centre was established at Dibrugarh also. Regular meditation is being organised over there on every Sunday. We have abhyasis at Chang Pang, Bomedella, Jairampur and Dipo Rigo in Arunachal Pradesh.

Sister Kasturiji was kind enough to visit Tinsukia, Dibrugarh, Duliajan and Gauhati inspite of her indifferent health. Pujya Babuji's visits gave us lot of encouragement for the development and expansion of Mission work. We hope, soon other towns and cities in N. E region will develop into centre by His Grace in the Assam, Arunachal Pradesh & Manipur State.

It was a long felt desire by Brothers & Sisters at Tinsukia because of expansion of the Mission activity over here that after the completion of Ashram Building at Shahjahanpur, an Ashram Building should be constructed at Tinsukia and all were eager and enthusiastic about it. Accordingly a request was made to Rev. Master who kindly gave the permission and the Ashram Building has been completed with efforts of all over here and specially of M/s. Parsram Tulshiram.

Our Ashram Building is very spacious and commodious. It is 120'x 28' with an almost equal area in front of it for flower garden. Its North Eastern side has got very big open area. It has got a provision for further expansion in the near future.

We all wish and pray for long life and sound health for our Rev. Master, so that he keeps on guiding us to our ultimate Goal.

O M

**OUR YOGASHRAM
AT TINSUKIA,
ASSAM (INDIA)**

RAGHAVENDRA RAO

Principal Govt., Polytechnic, Gulbarga.

Almost all the religions prescribe devotional practices according to their particular conception of God. One common feature of all those devotional practices is to extol or orally repeat the great auspicious or benevolent qualities of God and to beg to Him to fulfil the desires of the devotees. Of course this sort of devotion is childish, escapist and irrational. No wonder, if large masses of thoughtful persons have lost faith in the religious sort of devotion and some have lost faith even in God.

The Vice-like grip of organised religions upon the people and the people's loss of faith have combined to reduce the devotional practices to mechanical rituals and flattery of God. Of course, this sort of degeneration of religions has created classes of selfish priests, unscrupulous gurus and religious leaders having deep rooted vested interests ; and the devotional methods themselves have been solidified, grossened and rigidly ritualised losing all the spirit and sense in them. In fact, the devotional methods have been perverted into superstitions, irrational fears and fanatic bigotries.

The need for collective prayers and common devotional practices has produced in-numberable Churches, Temples, Mosques and such other structures. Due to the above mentioned powers of greed and vested interestes almost all those places of workshop have in modern time, lost their utility for the spiritual development of man. They have now been converted to become the meeting places to fan up the sectarian prejudices, and hatred and violence against those not belonging to that particular sect.

The devotion as understood and practised in SAHAJMARG is different from that preached in the present day religions. Of course the suppositions of the existence of God is still adopted in SAHAJMARG but the aim of the abhyasi is to attain the ultimate evolutionary condition of man, which is taken to be the ultimate state of

God. * The prayer of the abhyasi of SAHAJMARG is neither flattery of God nor for the fulfilment of his desires. In fact, the abhyasi reminds himself that he is yet but a slave of his desires putting bar to his advancement, while offering his prayer. His prayer to God is to reach Him and Him alone, which can be accomplished by His help only. If any Master has attained That, the abhyasi starts to get himself attached with such Master with love, affection and surrender. The Master of such great calibre then helps the abhyasi through transmission to get rid of his bondages, grossness, darkness and complexities.

The sublimation of emotional attachments of prayer results in meditation on the Divine Light which is flooding heart of the abhyasi. When such abhyasis of SAHAJMARG meet together for the devotional practice or the practice of meditation that congregation is called a satsang. The place of satsang becomes an Ashram. Human needs of congregation on a mass scale are bound to develop the structures or buldings. The latest one in our Shri Ram Chandra Mission is here, i.e., at TINSUKIA, Assam.

We have so far built up Ashrams at our centres in Tirupathi and Hyderabad in A.P., Raipur, Channapatna and Bangalore in Karnataka. We are already familiar with our great monumental Ashram at Sahajahanpur (U. P.). These Ashrams are serving the needs of the sincere aspirants for their spiritual progress. When we have seen and are aware of the causes of the degeneration of the historical religious institutions. It becomes our sacred duty to be always alert to the spiritual transmission of Master and to keep our hearts pure and away from the accumulation of dirt and grossness. May Master give us proper intelligence and wisdom to use our Ashrams for the spritual upliftment and evolution of mankind into the Divine Kingdom.



**Our Whole System has to be Vacuumised.
Travel in Air...is Material Journey.
Travel in Vaccum...is the Spritual Journey.**

THE BEAUTY OF SAHAJ MARG

P. Rajagopalachari

Nature is beautiful. Great artists, great scientists, great thinkers and philosophers, have all expressed in words of moving rhapsody and inner ecstasy the beauty of nature as they have perceived it. The common individual has also felt and experienced this utterly fascinating beauty in the various aspects of nature, though he may not have been able to express it as the great personalities have been able to. This is not for lack of desire to express the felt beauty and the resultant ecstasy but merely because of inability to translate experience into language. Every individual has had such moments of revelation when the inner ecstasy could be expressed by nothing more than tears of joy, of happiness.

Further, where the inner person has developed in himself the ability to perceive this grand panoramic beauty of nature, he finds, often to his amazement, that the beauty which he perceives in the benign manifestations of nature is also present in the more awesome, frightening, destructive and violent manifestations of nature. When he begins to perceive this, understanding begins to develop in him that nature's functions are at least in three directions, namely the creative, the protective and destructive aspects. When this perception of nature's beauty becomes total, then there is neither love of beautiful nor fear of the terrible. At an advanced stage of perception even that force of nature, the ultimate destruction which we call death, begins to lose its hold of awesome terror, and he begins to perceive the beautiful aspects of death. As he grows in his faculties of perception and understanding, death begins to have for him the fascination that any other aspect of nature has. Death becomes merely another phenomenon of nature, one of so many in its ever changing aspects, all beautiful and all necessary. Indeed at one stage he begins to perceive that in nature whatever is necessary is necessarily beautiful too.

In comparison with a vast, sky-embracing panorama of a magnificent sunset, a tiny flower in a meadow does not attract one's attention. But one who has learnt to perceive beauty develops the vision necessary to perceive beauty not merely in the grand, the vast, but also in the tiny, the invisible too. He then begins to understand that beauty is not dependent on the scale of manifestation. Beauty is independent of the dimensionality associated with space. So scales of magnitude become meaningless. The tiny, the microscopic are as beautiful as the grand, the panoramic exhibitions of nature's beauty.

Then he finds that this beauty is to be seen, can be seen again and again, day after day. He begins to understand that what was beautiful in its beginning yesterday is still beautiful today in its full bloom. He also sees that what has withered after living out its life-span also continues to be beautiful. So he perceives that the time dimension too, has no hold on beauty. Anything beautiful continues to be beautiful, notwithstanding the factor of time, and the changes in its form and appearance. Then dawns the realisation that beauty is a permanent and everlasting aspect of nature, and one who can see it, sees it.

Nature is orderly. There is nothing unnecessary in nature. Each manifestation of nature occurs precisely when it must. Hence we perceive the system behind it, the system which governs the appearance and the disappearance of the various manifestations. And the existence of a definite system reveals to us the law of the operation of that system. This in turn leads to the inescapable conclusion that the laws must have a law-giver, one who made the laws and set them in force. Such a law-giver we call God, the Almighty etc.

No system can be considered perfect where the results of its application result in imperfection. Nor can a perfect system be developed by one who is himself imperfect. So, by observing the perfect results of the operation of any system we are able to understand the perfection of the system operating behind the results, and then to perceive the perfection of the Person who has designed the system which he sees in operation. So a perfect Person alone can produce a perfect system which will give perfect results.

The Person comes first, the system next, and the results last. Therefore enlightened people worship god, not nature. The primitive worshipped the fruits of nature, because they saw the results only. Partial enlightenment, advancement, saw the emergence of worship of the forces of nature, a step higher up in the ladder of evolution. Subsequent advancement in the spiritual essence of a person took him beyond the powers of nature to the wielders of those powers, the Sun God, the Moon God, the God of rain and so on. Yet further growth and maturity of a spiritual nature brings in the idea of one behind the many. And so, God, as distinct from the pantheistic vision, comes into the picture.

When we study the system of Sahaj Marg, we immediately appreciate its simplicity, its naturalness, and our experience has already taught us that true beauty, indestructible beauty, lies only in nature, in the natural. All that is natural is beautiful. So the first beauty of Sahaj Marg is its naturalness. It goes with nature. Every element of its teaching and practice are in tune with nature. Even the ultimate renunciation comes about naturally, without effort, without tension, without misery. We see that in nature nothing seems to take effort as we understand it. Everything is spontaneous, natural. Whether it be the emergence of a tiny flower, or the birth of a microscopic life-form, or the grand and awesome serenade of thunder and lightning, all seem to operate without application of effort. They emerge naturally when necessary, when appropriate. So the primary beauty of Sahaj Marg lies in its utter naturalness.

We also see the utter simplicity with which nature operates. There are no complex machines in nature. Scientists may sometimes call them complex but that is because they are yet to understand the way a particular aspect works or operates. Everything in nature is

essentially simple. In sahaj Marg we see the same simplicity, both in its precepts, and in the practice that it offers. This simplicity is the second beauty that we perceive in this system.

As we practise the system we find unfolding within ourselves far-reaching changes, changing the very basic foundations of our existence. They happen without any effort on our part beyond the simple practice of a simple system. These changes open up for us vistas of development unknown in the past. The present practice not merely does away with the grievous burdens we have brought within us, but by doing so opens up a glorious future of a perfect existence which comes within our field of perception, and into which we naturally grow. We see the perfection which it offers and as we understand and bring it into the centre of our being, we realise that the perfection we see in nature is becoming ours too. The perfection of the results which the practice of the system brings in to being is utterly beautiful. It testifies not merely to the beauty of the results of Sahaj Marg practice, which is the third aspect of its beauty, but reinforces in us a total faith, a total perception of the beauty of the system itself, its perfection.

As we go along the path of this sadhana, we see the Master, really "see" him, for what he is, what he has been all along, but which our limited vision made us blind too. We see in him the perfection which alone could have made it possible for him to develop the system which we have found in our own experience to be beautiful and perfect, because the results of its practice have been seen by us to be beautiful and perfect. So Master stands revealed as the perfect, and the Beautiful.

Herein lies the beauty of Sahaj Marg. It is beautiful because the Creator of the system, the system itself, and the resultant product of the operation of the system are all perfect, and hence beautiful. This is the beauty of Sahaj Marg.



Knowledge you can get from men alone and not from Avatars.

FAITH IN AND DEVOTION TO MASTER

Dr. C. A. RAJAGOPALACHARI

It is a common experience of most preceptors of the Mission that Abhyasis, particularly the serious minded ones tend to become restive and begin asking questions like "Why am I feeling nothing, seeing nothing and experiencing nothing I try to be as regular as possible in my meditation but still it is bewildering." Many preceptors are themselves inwardly struggling with about the same sense of frustration. The fact that an Abhyasi is made preceptor especially on a provisional basis, does not vouch for any great achievement on the part of the person so endowed, on the spiritual path. It only signifies the fact that the person has been able to impress the Master about his seriousness and sincerity in the matter of adherence and abhyas, as also the fact that Master considers he is fit enough to act as his agent in the matter of giving transmission sittings to other Abhyasis. At the same time Master expects that such endowed persons should be able to watch the progress of the Abhyasis on the spiritual path, become aware of barriers that hold up progress and help the Abhyasis to surmount the obstacle in the easiest possible manner and the quickest possible time. Again the Preceptor is expected to talk with the Abhyasi about his understanding of why specific types of barriers set themselves up to prevent progress and what the Abhyasi could do in cooperation with the preceptor and the Master, to make it easy for the Master to help him in his evolution. At the same time specific advice should be given to the Abhyasi how he can ensure quicker and easier progress for himself and the advice should be not just practicable but also suited to the culture, upbringing and environment of particular person concerned. Again the advice should not take the form of a mere precept but practical in its application by the seriousminded practican. In this matter the topmost position among the list of requirements, is shared generally by the two inter-connected aspects of faith and devotion. Their interrelationship lies in the fact that faith is at the base of devotion and in the same manner devotion is at the base of faith. To the extent that faith is achieved, to a proportionate extent is devotion achieved. In order to be able to accelerate the pace of progress in the spiritual area, it is essential that faith and devotion should be at as near the maximum as possible. When they are at the perfection point one can be said to have achieved the summum bonum of mortal capability.

To achieve this kind of development of these two factors, very good under-

standing of what these two terms connote is very essential, especially in the context of modern confusion of thinking and use of words in contexts that are not exactly suited to the proper understanding of connotation. Our fore-fathers were never tired of exhorting people to be as simple as babies because of the fact that they are still unspoiled by contact with the external gross world which exerts a considerable influence towards degeneracy of the human mind and it is hardly one in several million that escapes such corrupting influences. So let us take the baby and look at it closely. From the beginning the baby learns to recognise and place its full trust in the mother. The first syllable that a baby ever utters is 'Ma' the mother. Its first smile is for the mother's face and happiness. The first time it is able to focus its independently acting eyes, the face that it looks at is that of the mother. When it cries it tells the mother that it is hungry and needs milk and when it does so, it is fully confident that its cry would be heeded and its want fulfilled. And so they are fulfilled unless the child has been unfortunate enough to have a very sickly woman for the mother or to lose her early in life. It is therefore a certainty that of all things in creation the baby has the highest possible extent of faith in its mother. It never expects any failure ; its faith is unshakable and uncorrodable.

Again if you look at the way the baby behaves towards the mother as it grows to early childhood it will be noticed that the baby follows the mother with the eyes as long as it is unable to walk and thereafter with its limbs. This physical following of the mother continues until new worldly attractions take the child's attention, momentarily in the beginning and for longer periods of time later on, away from the mother. The sole cause for this is the devotion that the child has for the mother, born of the intense faith that has been found to exist as above. The child starts going to school mixing with other children, playing, quarrelling, laughing, crying, loving and hating ; but the devotion to mother rarely suffers any diminution. The child may not give evidence of the devotion because of shyness and conservatism but when someone traduces the mother or talks ill of her or tries to harm her in some way or the other, then the extent and quality of the devotion is seen in the activity set up in the child by way of reaction. Even if the person concerned who is attempting to do an ill turn to the mother is someone for whom the child has grown to have personal regard and affection all that will be given the go by in the intensity of the feeling of uttermost dissatisfaction at the attempted adverse act.

Such a position lasts in the child unless :

1) the child becomes a victim to bad company or 2) the mother's actions, behaviour and conduct in general are such as to nauseate the growing child by its non-consonance to nature and nature's laws, 3) The faith and the devotion both to die a slow death struggling all the time for a breath of lifegiving air in the apyxiation caused by lack of that ingredient in the new poisonous atmosphere created by adverse environment.

So neither the Abhyasi can do any better than to take normal baby as an example of faith and devotion to its mother and try to emulate it in the matter of

achieving these two nor can the preceptor do better than advice such a course for the acceleration of progress in the Abhyasi.

To understand it correctly, one has to watch a child for its responses on different types of occasions. The best time for our purpose is to see the baby's or child's reaction in emergencies. Take the child at play on the street suddenly finding a fierce animal like a big dog or a bull charging across the road. The child becomes fully aware of very suddenly to the extreme danger to itself and it rushes back blindly into the house crying 'Ma' mother. To the child mother is the only person to offer the needed protection. It is not aware of her incompetence in offering the full protection which the child needs. It is nevertheless a fact that the mother will be prepared to even lose her life by protecting the child and offering herself instead as a sacrifice. Here the child's faith in the mother is of that intensity that it never thinks of why and wherefor or how and why in its response to emergent situations. Such should be the faith of the Abhyasi in the Master and if it is not so or not even a tithe of it, it is absolutely essential that the Abhyasi should increase his faith in the Master.

Let us now see what the devotion aspect should be. The devotion of the child to the mother develops in due proportion to the devotion of the mother to the child and as is well known all over the world the later is the acme of devotion. The mother may sometimes in anger or in a fit of temper behave towards the child in what may be termed cruel manner, the child may suffer physical violence with pain and cry bitterly but still while doing so it falls on the mother's lap and cries. That is because it knows and fully believes that whatever the temporary state of the mother the child has got no other person to whom it can turn for sympathy and kindness as good as the mother herself. This is possible only because of the intensity of the devotion the child has for the mother and also the equal intensity of the faith that the child has in the mother and her ultimate kindness and devotion to itself.

The growth, development, physical, mental and moral as also spiritually through religion in the early years and through nascent spirituality in due course, all owe their intensity and acceleration to the extreme extent of love, devotion and faith in the mother. Similarly if the Abhyasi becomes a baby and feels that the Master is the spiritual mother without any shadow of a single doubt, his development in the spiritual sphere is as certain as the baby's development.

The purpose of this article is to make these easy means available to all Abhyasis including such preceptors as need it, so that Master's burden which is the sum total of all burdens of all members of the Mission, can be lightened atleast to a fractional extent by being put into practice. The author is fully convinced of the efficacy of this simple method of practice through results observed in not less than a hundred Abhyasis to whom such advice was given and progress watched. This does not mean that there is no other way. If any one has any simpler means to offer the writer will be entirely grateful for such assistance.

The pursuit of Happiness

S. K. Rajagopalan,
Madras

I request your permission, dear brethren and sisters, to share the following thoughts with you. I do not presume to be more or better informed than you, or more experienced than you, in the inner journey, but only to share, as we had often done while students in our younger years, what are considered best with companions. It would only be plagiarism to claim any originality in the following lines because they are what I have read for my enlightenment from the works of great souls.

A north Indian Sadhak and latter one on whom the mantle of Guidance to guide others fell, has observed in one of his books that every person invariably tries his best to secure happiness in life. He further goes on elaborating the attempt which is almost universal. On a close and careful analysis it is first thought that possession or attainment of certain conditions would be a solution of this problem. On actual achievement, the happiness which was so earnestly sought after seems to elude us and recedes further since the retainment of the object of perpetuation of the conditions of life become much more painful and more often than before proves to be the source of pain and unhappiness. The anticipation before actual attainment

earlier seems to have been the most happy occasion. Going further on he enunciates that happiness which was sought does not reside in, or depend on, the actual object or condition sought after, but depends entirely on the mental conditions that had resulted in the search to strive after happiness. Further analysis of the mental conditions reveals that so long as certain trends in emotional and mental conditions prevail, happiness is felt, and the change of these results in unhappiness.

He further goes on to examine whether it is possible to bring about the desired mental and emotional conditions to be assured of permanent happiness. In this final analysis it is pointed out the desired conditions are the intrinsic nature of the self itself, and that when conditions are established where the intrinsic nature may be reflected in mental and emotional conditions, happiness is assured. Thus he establishes that the means to a stable and unchanging happiness is to bring about the enfoldment of the soul and its nature so that it may be present permanently at all stages of activity. The nature of self being "Sivam" (auspicious) "Santham" (peace and harmony) and "Sundaram" (beautiful and blissful), the person attains the goal sought after and establishes it permanently. He then develops the means to this end expounding his particular line of sadhana. Though one may differ with the means to the end, the arguments advanced for the necessity of a sadhana for the enfoldment of the true nature of the being will hold good for all paths to it.

It has been commonly held that ends justify the means. But Mahatma Gandhi has always said that means should justify the ends. In this line of argument if the end itself becomes the nature of the means to it, there can be no better or happy solution. The Vishnu Sahasranama mentions that He is the "Beshajam" and (medicine) and "Bishak" (the doctor). It also enunciates that He is "marga" (the path) "Sethu" (the bridge to cross over) for the humanity to reach him. It also says that he is "Sulaba" (easy of attainment)". Perhaps it is in this the simplicity and utmost grandeur of Sahaj Marg lies, that by availing the Divine Help that is ever ready and all powerful through the Grace of the Master, one has access to the "Bridge" to cross over to Him.

Different means can be adopted for crossing a wide and rapid flowing stream, with dangerous whirls and alligators etc. One who is a good swimmer

can cross across easy streams. Making use of a float would be equally helpful. A raft or boat would be even better. These can help individuals alone. In the case of a boat or much better with a powered boat and capable boatmen, many can cross to the opposite shore as the boat would return for further passengers. In this analogy the boatmen is compared to the Guru. In the case of a bridge or "Sethu" the problem is best solved as regards the difficulties and dangers of crossing.

In the south the Vaishnavite tradition has always held that before any task is undertaken, the adequacy of results or profits as compared to the strenuousness of the endeavours should always be established before the actual task is undertaken. With regard to the task of the attainment of God, it has held that the attainment in itself is the full justification for attainment, as He is the Greatest and the best. We often see captions "travel light for maximum comfort and happiness". It cannot be much more true in the case of spiritual sadhana as "seeking the Divine for its own sake" cannot but be the most easy and the best procedure.



“We must care our children regarding them as children of God. We should regard ourselves as trustees appointed by God for their all round well-being.”

Melody
of
the Heart

Swamy Narayan

Love Divine came
And gave up my soul
To the Beloved.

BELOVED now gives me life
From HIS OWN LIFE.

Through all Eternity
Thou art alone my God
Shedding a very peculiar Lights
From an un-approachable Light of Lights & Wisdom.
Drinking the Waters of Forgetfulness
In the Heavenly Estate
Transcending all dimensions.

Blessed are we Lord
To live in Your Times
By Thine Love Compassionate
Embracing in our whole-being.

Oh ! heart ! learn from the Sweet Heart
To apply the SPIRITOMETER—the gentle & subtle one—
To realise His Real Being
In your being
Like a thermometer measuring heat.

Oh ! heart !
As you go to the Sweet heart
Loose your heart
Headless go to His Audience Chamber of Union.



“RAHE TO
AISE KI JAISE
MISSION HAMARA HAI”

(Free rendering by Shri V. G. Joshi
of Sister Kasturiji's
original Hindi song)

1. Live as if the Mission is our own,
Depart as if we are going home.
- 2 Tearing through world's nostagic temptation,
When we come to, we realise He is our own.
3. Hailing from Home, He is on a mission,
To escort us Home along Sahaj Marg which Babuji has shown.
4. His will is the wick for the lamp of our meditation,
His light brings about our hearts' illumination.

5. Union is the message which He has brought
Gently does He bear us as if under God's fiat.
6. Restless though for His Realisation,
Rest we shall not till He calls us His own.
7. His Darshan no doubt was a miracle in every way,
When the eye had it, the 'I' was tricked away !
8. This Pearl of pearls—a peerless one,
Was mothered in Fatehgarh under a divine eye,
Wonder of wonders, it can adorn the heart of any one,
For the paltry price of the lowly I !
9. Your mere Darshan blots out the world entire,
What can we call ours when You penetrate us to the core ?
10. From those always yours, what other prayer,
But that You may live for ever and ever and ever.
11. When life makes its exit,
And to grave or fire our bodies are committed,
Our bones, though scattered, will perennially emit,
The pranahuti which you have transmitted.
12. In Ram Chandra, Sandhya has found,
The Ram (life) of all life, the brightest jewel which
Nature has ever produced,
In gratitude and duty are we, therefore bound
To rest not till, in every heart, His Soothing moon-like
grace is infused.

5. When I lost myself in Him, and gained entry to his region,
I was treated to a breath-taking display, reeled out in progression
First His sight in everything in sight, and then His power permeating
all creation
Culminating in His presence alone, wherever I cast my vision.
6. At last when He saw me, it was to me a puzzle,
How He, the unlimited, could unite with me in my limitation,
But Lo and Behold ! the Divine miracle,
He pulled me in the Infinite and broke the limitation.
7. Restless for the goal, I journeyed without repose,
Caring not for peace, allowing no doubts to interpose,
Easy proved the goal, through SAHAJ MARG, the natural way,
Fully could I realise its glory only on that day.
8. SANDHYA* cannot but burst out singing,
May all be liberated, May He live long !
May He through meditation reach all ere long !!
Now is the time, to be taken by the forelock,
lest it should go abegging.

*Pen-name of Sister Kasturi



“We should be ready to serve all and thank those who
give us opportunity to serving them.”

MEANINGFUL LIFE

S. A. Sarnad Gulbarga.

“What is the meaning of life ? - This was a question posed to our beloved Master by an abhyasi, years ago. Master had replied quoting a verse: “Life means liveliness; damnation is for those who are dead at heart.” He had further explained ‘liveliness’ as ‘giving our heart away to someone who could connect us with the eternal and immortal life.’ Master had thus filled in this aphorism-like statement, a world of meaning.

Life is not accidental ; nor has it sprung up from a void as some philosophers think. Great saints describe it as a stage in the process of evolution from the inconscient matter towards the superconscient Divine. In that case, we have to accept that the purpose of human life is to move towards Divinity. It does not require a logician to prove it, since common-sense alone can comprehend it. The nature of that higher life, however, has always remained beyond the experience of the commonality.

Our Master has described the Divine life as one in which there is neither joy nor sorrow. It is devoid of all charm and pleasantries. It has to be necessarily so because charm or pleasure, in turn, beget more sorrow by stimulating the senses ultimately deadening them to Divine experiences. The ‘pleasure-pain’ principle cannot take us to higher levels of life. So, one has to rise above these in order to enjoy the unique taste of the higher life. Master has rightly compared it to a lump of salt-stone from which all saltishness is taken away. It is a dynamic state where one is highly sensitive to his environment-inner as well as outer.

How to attain this condition ? Since this is a practical thing to be experienced, one cannot afford to do the abhyas by reading books on this subject ; for, verification at each stage becomes absolutely essential and one cannot depend upon books in this matter. Taking help from an adept is the only way out, if one is very keen about it. The Master has to be searched out, put to test as far as possible and then faith has to be reposed in him. The final goal should always be kept in view in selecting the Master. Inferior attainments should never be looked into. If this aspect is neglected, the aspirant is likely to get a quack in which case both are sure to be doomed. If, on the contrary, the final goal is kept in view, the aspirant will never be satisfied with anyone who appears to be short of the mark. Everything

said and done, it is finally the heart of the aspirant which gives him an indication, of the real Master. The best thing in such cases is to pray to God for a worthy Master. Giving away one's heart to such a Master will certainly make life meaningful.

The process of giving one's heart away begins first with simple trust in the Master. The selfless love and service, elevating discourse and the soul-awakening transmission of the Master capture the heart of the aspirant to such an extent that the latter is compelled to think of the Master frequently. Gradually, Master's remembrance prevades the entire being of the sadhaka filling even the pores of his body. The sadhaka feels himself completely in its grip. Nothing else in the world attracts him no much as the Master. Going further, both become internally inseparable. Now, the sadhaka is at the culminating point of his practice and nothing remains for him to be achieved through practice. He feels himself fully rewarded and his life completely fruitful. All his desires have merged in the Infinite and he has no other desire except to live for the sake of the Master as an instrument in his hands. Life has acquired a new meaning and dimension for him and all else except the Master and His Mission, has lost its meaning in his eyes. He may appear as a madcap to the so-called wise people of the world. But, he is prepared to pay any price to live that life somehow. One in thousands feels attracted to lead such a life; and out of those who strive for it, very few become successful.

May our beloved Master bless us all so that we really aspire for such meaningful life which can verily be called immortal.



The mind of God is only a greater mind than that of a man. It is after all a mind, not a reality. So it cannot change. Ultimate reality alone can change, not that.

WHO IS AT THE RECEIVING END

P. D. Gaikwad

When we telephone to somebody and disclose our identity we are eager to know who is at the receiving end. This is quite obvious and natural. Since we wish to talk to a particular person our curiosity is to know who is at the other end !

Similar is the case with a spiritual aspirant. In search of a true Master one knocks the doors of so many. He discloses his identity to them and wishes to know whether he is Samarth Sadguru at the receiving end. Because somebody else other than the real Master of calibre is useless to him. The calibre of the Master can be known through our experience only. The heart gives the signal. The cleaning of the impressions of our past actions is a very difficult job. The liberation of an abhyasi from his own network is an intricate job which needs Divine wisdom and Divine power. Saints of the past have always emphasised the need of a true guide. Saint Dhyaneswar said in his book that "Oh Master, the whole universe is like a Goose-Berry on your palm. Therefore the minutest detail of the whole universe is known to you".

A Samarth Sadguru knows every minutest detail of the human system and therefore of the whole universe. Every force working in the system is known to him. He knows the antidotes for everything. He can see any person through and through. He knows all the pit falls on the path of ultimate because he himself has traversed the whole path. When we come across such a Master of Calibre our 50% work is over.

In our mission many of us came to know of our "Babuji" through some abhyasi or a preceptor. The sweet nature of that abhyasi or preceptor might have attracted us at first. Abhyasi as a natural course of human behaviour, gets attached to the preceptor of his centre. The Master has filled so much of sweetness in the preceptor that, that Master's love in the preceptor attracts us at once. But sometimes, unfortunately we think it to be preceptor's love for us. We develop a mania for the preceptor. After sometime we find that the preceptor does not give the same "mad" warmth of affection. Why I say it "mad" is, we try to see our own reflection in him. His love was there previously and his love is there today also. But as we get nearer to him, we unconsciously desire that he should love us as we wish. Here we meet with disappointment. Upto this point our love was surely a superficial one.

In fact the preceptor directs us to "the Master". He is so faithful to our

said and done, it is finally the heart of the aspirant which gives him an indication, of the real Master. The best thing in such cases is to pray to God for a worthy Master. Giving away one's heart to such a Master will certainly make life meaningful.

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“ON MEDITATION”

*Maheshwari Dayal Singh Srivastava
Gorakhpur.*

Celestial Palace of the heart
 Thats the abode of King of Kings
Beyond the approach of all universe
 Placed is a candle with halo like ring
Soothing sharp light and cool bluish tinge
 Un-extinguishible by cruel warm winds
No flickering, no melting and wholly fascinating
 Captivating your mind in its wanderous limbs
Peep through mind, eyelids kept closed
 Be lost in the gaze intoxicatingly dozed
Be bathed head-feel in the light stream
 Dirt washed sins shunned you are Pure Extreme
May believe or not but its true as God
 Unblemish if you feel you become like God
Devil or Divine you become what you think
 Shake off all doubts you are free from sink.

“MY MASTER”

O my master Unseen
 Hearty greetings of us all.
Though father you are from me
 yet are closest of them all
I have seen you photo printing
 Peace & Calm asserting
Big ocean of faith in eyes
 of charming surmise
So simple yet all Divine
 A mystery hidden behind
O “Natural Path’ Vidhata
 How affectionate and kind
O “Sahaj Marg” expounder
 you are real benefactor
To ailing millions victims
 you are real PRECEPTOR
I wonder, how you heal us
 of sins, of pain, of miseries
I wonder, how you teach us
 of all this good of deities
Beyond the land across this ocean
 Through invisible transmission
A unique typical process
 of heart to heart transfusion
with folded hands we pray you
 with head at feet we pray you
with heart delighted & lighter views
 We circum-perambulate you !

—Maheswari Dayal Singh Srivastava
GORAKHPUR

“HEART IS GATEWAY FOR SPIRITUAL JOURNEY”

Capt. K K Moorthy, Nellore (A. P)

“Heart is the field for the mind to work” said our Master. Unless acknowledgement comes from heart the mind won't proceed further. Everyone of us know the importance of heart in human body. Perhaps this must be the reason that the creator has well placed the heart at a very safe and secured place by building a cage and providing with good cushion with lungs and liver in centrally located position of the body. The heart is the residence for the “WILL”, which is the only living active force for man's existence. Without willforce there exists no action or movement in the human life, whether it is internal or external, physical or mental. Success depends on the degree of will one puts into effort. This human will is the part and parcel of original Divine will which is the cause of this entrie creation. That is why the proverb exists “Where there is will there is way”.

What is this will ?. This will is nothing but culmination of ‘MIND AND HEART’. What is mind ?. Mind is collection of ‘THOUGHT’. What is thought ? A thought is a VASNA in the form of a WAVE comes to the surface level from the store house of ‘SANSKARAS’ as and favourable circumstances take place or when provocation or attraction is received from the outer world. All likes and dislikes make impacts (Impressions) on the heart through the mind. As and when it gets stamped repeatedly, deeper will be the impression and it's roots will go deep down to the causal body in a very very subtle (Essence) way and causes rebirth. Revered Master said “When our life comes to a close, we still have a lot of SANSKARAS in store with us. These very sanskaras become the cause of our rebirth, in order to offer us an opportunity to complete their BHOG. But unfortunately instead of finishing them, we add more than those we have exhausted”.

All human beings live in three bodies, physical, subtle and causal bodies and their function also take place in three planes i.e., physical, mental and spiritual. Let us not think that heart is a handful of flesh and blood only which is purely physical. It's functions can also be seen in different planes. Pumping and supplying the blood to all parts of the body is physical function of the heart. This is known to one and all. When it culminates with the mind and works as “WILLFORCE” to complete a task, execute

a work or to take a decision, it is known as mental function of the heart. This is known to a few only. Holding this physical body with that of causal body by maintaining a rhythmic condition through contact and break between physical and causal bodies is the spiritual function of the heart. This is only known to a 'YOGI'. That is why it is said "A PHILOSOPHER is born in the cave of the 'MIND' and a 'YOGI' is born in the cave of the 'HEART'".

As we breath in, the heart gets 'PRANA' (Oxygen) from the outer world through physical body. When we breath out, the heart gets 'PRANASYA PRANA' (Divine Force) from the inner world through causal body. This action of contact and break is a spiritual function which goes on simultaneously and involuntarily due to contraction and expansion that takes place in our respiratory system, till the death takes place. Death is nothing but breaking the contact with physical body. Man may die with any disease but cause for the death is the failure of the function of the heart i.e., break of Divine contact (PRANASYA PRANA) with our physical body (PRANA). Physical body is 'TAMAS' and it is DARK. It has no motion. Causal body is 'SATVA' and is light. It cannot move. Heart is the combination of both 'SATVA' and 'TAMAS' i.e., dark and light both. That is why it is 'RAJAS' the only machine of action. All the actions of the human being whether they are physical, mental or spiritual start from heart, which is the only gateway for all movements. Especially when one proceeds on spiritual journey through introspection he has to start from heart which is the first not known as 'HRIDAY GRANTHI'. There are many knots in our body which hold lot of power that came from the original repository. One has to loosen the knot by meditating on it. Out of all knots the heart 'HRIDAY GRANTHI', is the top and first from this physical world and it is the most important gate for IHA and PARA both.

It is said "BHIDHYATE HRIDAY GRANTHI-CHIDHYANTE SARWA-SAMSAYAHA" once if you loosen (break) Hriday Granthi, it will reveal all other secrets that are necessary for further journey. This is the reason that our ancient saint 'PATANJALI' the author of 'Yoga Sastra' has suggested to mediate on heart. Our Sahaj Marg also prescribes this very heart for meditation. Mind is the only nucleous power in man. Unless it attains the balanced state in the field of heart, it's activities cannot be regulated. In this regard our BABUJEE Maharj said, 'The mind is like the pendulum of a clock. The clock goes alright so long as the movement of the pendulum is regulated. If it is disturbed the clock is out of order. Similarly for this human clock, it is necessary that the movement of mind be well regulated and adjusted'. Otherwise it is impossible for one to develop moderation, toleration and devotion which are essential features for the spiritual upliftment.

The mind has to be acclimatized in the heart before it goes on to the spiritual heights, to realise GOD. It is just like an astronaut put into a specially conditioned room, to acclimatise himself with the atmospheric conditions, which he has to undergo actually during his journey in a space craft, and who ever is found fit to work successfully is only selected, to enter into cosmos. Exactly same the is case with a person

who undertakes the spiritual journey towards the Goal of Realisation, by meditating on the heart one has to acclimatise his mind to penetrate deep into the thought of Divine, to feel very subtle changes that take place in him, developing sensitivity. If one is capable of feeling of BRAHMANANDAM while living in this very body, he will only be qualified person for MOKSHA. The movement one starts feeling this bliss he will not form any sanskaras and attains JEEVANMUKTI. ITRIREOPANISHAD confirms that the highest bliss (Brahmanandam) is only possible for human beings only (a man of calibre) which is not possible even for DEVATAS and ANGLES too. Our beloved Babujee also explained the importance of HEART well in his recent article "Expansion of Heart". So dear brothern, Let us all sink into the HEART and FEEL.

O M

Prana when associated with matter i.e., body, is called Jiva. And when associated with vaccum it is called Brahman. Jiva in the vaccumised state is Brahman. Prana on earth is called Jiva. When it loses its density and becomes as light as vaccum, it is Brahman.

THE TRANSFORMATION

C. Rajagopalan, Ahmedabad.

The other day, a regular abhyasi of Ahmedabad centre, was talking to an acquaintance of hers on 'Sahaj Marg' and how clearly one can feel the receiving of transmission. The latter snapped back as to what does one lose if one does not want to feel the transmission or in other words the practical utility of receiving such a unique transmission. The subsequent discussion between them slowly led on to the vital point viz, the unique transmission which abhyasis of this system receive, effects "transformation of the individual", whereby the individual gets pushed step by step upon the ladder of perfection, if one can conceive of such a ladder.

Imperfection is like a disease. Just as there are innumerable diseases of the body, ranging from the minor to the major, the qualities of an individual have varying degrees of imperfection. Stretching the analogy further, there are three categories of patients.

1. Patients, who are not even aware that they have a number of diseases. The bulk of individuals belong to this category they just are not bothered about such time consuming processes as introspection and their dictioneries do not distinguish between imperfection and perfection. They apparently enjoy wallowing in the well of bondage and don't even have the vaguest idea of what it means to get out of the quagmire.

2. Patients who are deeply concerned about their diseases but who unfortunately indulge in some wrong self-medication or place themselves under the treatment of quacks who treat them without even diagnosing the disease. A number of individuals, fall under this category. Just as wrong medication can aggravate the disease and do irreparable damage, wrong method of individual worship instead of leading on to perfection results in the disastrous consequence of making the individual chronically imperfect.

3. The few patients who are lucky or rather plucky to seek the right doctor, who having diagnosed the disease treats them for the root causes of the disease and not the symptoms thereof. Abhyasis of 'Sahaj Marg' system, are blessed to fall under this fortunate category. Once we start cooperating with faith, with the Supreme Consultant who administers this wonder drug of transmission either directly or through a

chain of practitioners trained by him and working under his constant guidance called Preceptors, we start getting transformed rapidly, irrespective of our level of imperfection. Deliverance from the well of painful bondage is only a matter of time, in the hands of this Divine Doctor.

The surest indicator of progress on this path, is the transformation of one's own attitudes. The individual who was earlier like a petty boat on the high seas getting tossed about in all directions by the impact of waves around, gets so much of internal stability and direction that it is as though he gets transformed into a powerful tanker which proceeds serenely on its chartered voyage under a capable captain, irrespective of the tumult and fury of the circumstances around. What we all feel is the reaction of our mind to external happenings and circumstances and it is this reacting apparatus within us which is regulated and thereby transformed. As a result, the negative qualities like hatred, anger, lust etc, drop off in an unbelievable fashion. Almost simultaneously, positive attributes like humility, tolerance etc. seem to slowly get implanted in us from somewhere. This automatically develops in us gratitude for the one who carries out this invaluable transformation in us. Being unable to reply in any other manner, this gratitude expresses itself in the form of a natural love towards the Donor of the transformation. Once such a love starts developing, it leads to a chain reaction by increasing one's remembrance of the beloved and thereby receiving more of the transforming grace, without even the asking.

The remembrance of the Supreme Donor, steadily grows into a habit and when one carries out one's duties in such remembrance, one unconsciously and effortlessly fumbles into the 'unattached karma' expounded in the Gita. As we are aware that our role is only one of mere cooperation and whatever progress is made is due to the Donor's Grace and will, the ego which invariably develops if any other activity involving material progress, is conspicuously absent. Further, the basic human tendency is to try and model one self after an ideal person, if such an ideal individual is available. Lucky are we, to have such an ideal perfect individual, available in our midst in human form. So, the tendency is for us to imitate and emulate the ideal which can be given full scope and this also helps us to conceptualize what would otherwise have been an Utopian dream of a goal.

Like the Gopis in the days of lord Krishna, the abhyasis of Sahaj Marg today, can etch themselves into the spiritual history of the universe, being supremely lucky to have the divine in their midst in human form, for their uplift. May the Master bless each one of us, to live a life indicated in following beautiful prayer of

St. Francis of Assisi.

"Lord, make me an instrument of your peace,
Where there is hatred, let me sow love ;
Where there is injury, pardon ;
Where there is doubt, faith ;
Where there is despair, hope ;
Where there is darkness, light ;

And where there is sadness, joy ;
O divine Master, grant that I may not
so much seek to be consoled as to console ;
To be understand as to understand ;
To be loved as to love ;
For it is in giving that we receive ;
It is in pardoning that we are pardoned ;
And it is in dying
That we are born to eternal life.

A M E N . ”



❖

Somebody wanted to impress upon me that Krishna is egoistic because he says that he is the choicest and the best among all the things. I said there is no harm in being egoistic as long as one is justified. When one is an M. A. and calls himself so, there is no ego in him. The trouble starts only when you are not an M. A. and call yourself an M. A. Then there is no ego.

—RAMCHANDRA

SAHAJMARG Its Impact On Society & Religion

By C. S. C.

What is Society ? It is homogeneous in one respect and heterogeneous in another sense. It is primarily a conglomeration of certain principles, certain do's and certain don'ts. It is man made for regulating behavioural tendencies and imposing penalties and fines for contraventions.

Primarily every one has to satisfy certain basic necessities to gratify the life he is living. To preserve this life, we are living, we go to any extent. It is an animal instinct. An animal that way has only three instincts (1) Preservation of life, (2) Nourishments and (3) Progenition. Beyond this it cares little. But man apart from the above he is endowed with the capacity to think, which created egoism and pride which in its wake has brought in ideas of possession, ideas of right and wrong according to degree of egoism, bigotry, adultery etc.

When uniformity was sought, certain rules were laid out regarding the above and any person infringing them is frowned upon by society and punished. Hence rules and regulations imposed by Society bind the man to certain principles of right and wrong. He can live within these limits only if he wished to remain in society.

When one person abuses another, what is happening is that abuser has hurt the egoism or pride of the other. If the other is devoid of it i.e. egoism, what happens to the abuse? Who is now abused? Who feels it? Self consciousness a person feels is limited to the self. When this self is connected to the higher or cosmic spirit, its identity is absorbed in cosmic self. A mere shadow of his originality remains, which is unmindful of the tribulation of this world. This is what happens with the power of transmission in Sahajmarg. When this process of transformation starts in all individuals, it naturally affects the society he is in and a gradual change occurs in the society. Because the transformation is started at the very root of the society, the man. The foundations are altered, though retaining the original ideas. It is now resting on spiritual soil. Heterogeneousness of the Society caused by degrees of egoism and self importance and stratification of false status give way to uniformity i.e. mutual and universal love. The degree of egoism that has been responsible for diversification of humanity and caused hatred and mistrust amongst them, will give way to the popular slogan of *Fraternity, Equality and Liberty*. Is this not the unification for which people have paradoxically fought wars and destroyed life? See how simply it is achieved in our Samastha. As Master once remarked, you can always differentiate abhyasis of Sahajmarg with others. Sahajmarg abhyasis are full of love and sacrifice.

When chaos was prevailing and law of jungle is by survival of the fittest, Might is right etc. are order of the day, man felt that certain law and order is required if everybody has to survive. That intrinsic quality in man making him appreciate that there is a higher order of life, there is a higher being responsible for the creation, maintenance, destruction, resurrection of life, a new order perpetrated elsewhere is taking effect in this human plane, started searching for that cause, the effect of which is being enacted on this world stage.

Different schools of thought started taking effect from these philosophical musings. The ideas of each school are limited by the capacity of the thinker. This is the basis of formation of religions the need of which was felt to unify humanity, remove differences and mistrust. This was done with the fear of consequences of hell, damnation etc. for the nonbeliever and those who do not follow the path. Quite naturally when the idea of God or a higher being is accepted the idea of God creating man in His own image sprang up and Man because of

his possession of versatile mind created God in his imagination and we have 33 crores of them to contend with. So you see what happened ? Instead of creating unification as originally intended religious scholars have created division and diversification.

In this chaotic stage, entered a personality and started the actual process of unification of hearts and souls, through the power of Yogic transmission. What the religious failed to achieve by preachings and precepts by its seers, is attempted to be achieved in a unique way and the results are before us. The reason for this phenomenal success of the system lies in the fact, that Sahajmarg transforms the Human being into a divine being, by the force of Pranhuti, working in the heart region, which is the playground of the mind, purifying it and bringing it to a balanced state. It is in the heart region only diversification of human beings occur. This is where the cleansing process of Master works and when this region is passed unity is automatic. There is no hate, no greed, no lust, no power mongering and no suspicion of fellow beings. Only love which is universal and spirit of sacrifice are the common denominators. Supreme peace prevails on earth.

This in effect is the impact of Sahajmarg on Religion and Society. May the Master who has given Humanity this chance of change be amongst us for ever.



may be limited to his body, His spiritual presence expands to Infinity. (Master mentions in his book *Voice Real* that His Master's effulgence can be found spreading throughout the world, in every nook and corner). In this connection, I recall that an abhyasi once asked if he can meditate on the Lotus feet of the Master or it should be only the whole form of the Master. He was told : "If we want to meditate on the Master, we must think of the 'Master as He is, (as sister Kasturi once said). We should not meditate on the Master's feet or face alone. We can meditate on the whole form-which is merged in the absolute. Our contemplation should not stop with the form, but extend to Master-in-His-entirety-his Spirit, his essence, in totality. Then there will be no problems of limitations.

To meditate on the Ultimate as such, (which is beyond both forms and formlessness) is difficult if not impossible for most of us, because we are habituated to contemplation of material, gross forms and ideas (physical or mental). Shri Krishna himself mentions this in the *Bhagavad Gita* and Swami Vivekananda grants this. But then, grosser forms, idols, or shapes, give us grossness and introduce limitations, if taken up as objects of spiritual contemplation. How can we resolve this conflict ? Well, if we must have a material symbol to remind us of the spiritual Goal, it is best to think of a human being (a being like us) who has attained that goal. He is our example or ideal : If that person is also physically present among us to take us to that Goal, it is then the ideal method. Lord Krishna was such a method to Arjuna and to Swami Vivekananda, his Guru *Shri Ramakrishna was the Method*. But, how can it help me, to meditate on an imaginary form of Lord Krishna or Shri Rama, when I do not know if that is the form they really had ? It is merely a conception of Lord Krishna, by a later day painter or sculptor who has not seen Krishna or Rama. Also the physical form of Lord Krishna is not in existence now, it has dissolved and returned to the elements : It is only his spiritual presence that has an existence to offer guidance to seekers of God.

But, if I meditate on the presence of a Real Master who is still among us physically, it is vastly different from meditating on an idol or picture. The real Master is one who is constantly in touch with the Highest consciousness (or source of consciousness) and who is at the same time also in touch with our ordinary working consciousness (of our mundane world). Preceptor Shri Kumaraswamy told me once "Master has one pole here among us, the other 'end' is in God".

Such a personality is uniquely suited to uplift us to the destination. He is the Guide to the Path in the beginning. He is the Path itself later on, He is also the Destination at the end of the Path. (This idea is expressed beautifully in the symbolic frontispiece picture in Rev. Lalaji Centenary Souvenir, where Master's form is superimposed on the Pathway (Sahaj Marg) in the Mission Emblem).

When we meditate on such a Master's entire Presence, we are subconsciously and automatically aware of the beginning and the end of the Path. There is no difference between such a Master and God *for all practical purposes*. Of course he says that he is not God, he is only human. He has his human limitations of the body, he falls ill, he had failing memory once and so on. But in terms of spiritual evolution, there is *no perceptible* difference from Master and God, *when viewed from our vantage point*. When we look at a distant star, we may wonder if it is a twin star, or if it is a number of smaller masses, if it has planets circling around it to make it a solar system instead of a single star, and so on. If we are astronomers, we will try to investigate these things. But if we are navigators in a ship or plane or spaceship, these small details should not distract us. For a space ship (abhyasi) which is bound for the distant pole star (the Divine Master) millions of a light years away, what is important is, moving towards the Destination at top speed rather than waste time in contemplating the nature or composition of that star ; we cannot, and need not, resolve the small distances between the constituent parts of the star. Even the most advanced abhyasis do not seem to have gauged Master's full spiritual dimensions ; Sister Kasturi sings "Samaj me na ayee tum aur kya ho" and anyone who knows Master agrees with her. We need not therefore worry about small differences between Guru (Master) and god and Nature, because remembrance of almighty Master is enough for us (as brother Shri Parthasarathy advised me once).

Let us listen to our Master himself on the topic. Dave Bolevice once asked Master : "To whom do the words "oh Master" in our Mission's prayer refer to ?" Master replied : "God. When we write 'Master' with Capital 'M', it always refers to God," (master with small-'m' refers to teacher or Guru). Master then completed the answer, in his own characteristic way : "But of course, I used the word 'Master' with capital —M, whenever I referred to my Master (Rev. Lalaji). Because, in my mind, he was the only God for me"

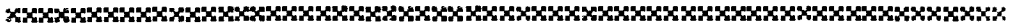
Hinduism says : "Know thy Guru as God." But this refers only to a Guru who is perfect, who is merged in God. If he is not such a Guru, such a total faith in the Guru can only mislead us. This is why in Sahaj Marg we do not ask newcomers to meditate on Master's form. Master instructs them to meditate on the Divine light in the heart ; because *blind faith* in Master's divinity or perfection is *not demanded* in Sahaj Marg, it is even discouraged against in the beginning !

As we continue our Sahaj Marg Sadhana, we are able to decide whether he is actually the Divine Guru who can lead us to our Divine destination. We are of course beginners even now, so we cannot help measuring him with our crude conception of Divinity. At first we see divine qualities in him outwardly, his wisdom, courtesy, generosity and love. After a while we glimpse some "inner qualities" which are infectious; even a glance from him infects us, temporarily or permanently, with his noble Masterly virtues; we become more like him, and we begin to love and adore him as God Himself. As the cleaning process gets deeper and more thorough, our perception becomes purer and more like Master's. (This is explained beautifully by brother Parthasarathy in "Blossoms in the East," in the discussion on Universal love). Finally, when the cleaning is almost total, we might discover that the personality whom we loved as Master is none other than our "own beloved Divine Self" (as Birthe once said) As Master wrote, "You will find that what you seek (Master or God) will be quite close to you, nay within you, rather you might yourself be what you search for."

In Voice Real, a poem is written: "For thousands of years the eye-shaped Narcissus flower weeps over its own sightlessness; one with real eyes is rarely born in the Garden." (Narcissus is the name of a Greek hero who was totally in love with himself, undistracted by anything or anyone else). Well, what happens when the Narcissus flowers like us (abhyasis) now blind to our innerselves, have our eyes opened by Master's Divine Grace? We will realise that the Divinity we have been seeking all these lives is within ourselves, and enjoy the highest Layavasta (mergence) with Him, as stated so beautifully by Master: "I became you and you became me; I became soul and you became body, so that none can say that you and I are different."

It is a long way to that distant goal, and not easy to travel alone. It is a slippery path, and our spiritual vision is yet to open fully. So, we take the constant Companionship of the Master-Guru of Sahaj Marg. *The more we remember Him, the more his attention is towards us.* To remember the Goal and the means constantly, we see his picture, we read his works, we think of his example, and follow his advice. *We worship the ideal all the time, not the idol* whether it be his form, or the replica of his form, or even the emblem of the Mission which we carry in the badge next to our heart. Even this metal badge of identification is not merely for others to identify us as 'abhyasis' but for us to remember and reinforce our sense of self-identification with Master's mission in life—which is *our* Mission as well.

A to Z
in
Master



P. PALANIAPPAN, B.A., B.T.,
Abhyasi, Madurai.

The Ordeal to submit an article in English for publishing in the Souvenir to be dedicated to our most beloved Babuji Maharaj on the occasion of the opening of the Ashram at TINSUKIA has become light and easy at the very thought and prayer towards our Master who is all to all of us. By the everlasting grace and guidance of Him I began to ponder what Master would do on similar occasions. The answer came. It taught me to cull out the most gracious flowers from our Master's works and make them into a garland to be placed under His Holy Feet with utmost love and devotion.

As such, I tried to place before you, my brothers and sisters, the most precious, beautiful and fragrant flowers of our Master, beginning from ALMIGHTY to ZERO. Is it not more befitting and purposeful to recollect the utterances of His *Real voice* based on *Universal Love* to reveal the *Eternal Truth* ?

ALMIGHTY :— God is described generally as having all power. We call Him "Almighty" because we have some force within us which we think to be a part of the Big Power. The power we see in us is the outcome of that **BIG ACTION** which develops into power. You can better understand it if you take up the

example of an electric dynamo. This is a machine set up with magnets in a particular manner. Now this dynamo has no power in itself. But when it revolves it creates a sort of electric field, and power begins to rush out from that field. The terminals that are fixed in the field at particular places pick up the power and the current begins to flow from the terminals although the magnets of the dynamo are not connected with the terminals, nor do they touch them. In the same way invisible motions near about the centre create a sort of field of power which we may call as Central region. But there it has no action and is quite silent. It only begins to rush out from the Central region through proper terminals in the form of different power of nature.

BEING :— Putting before you my most favoured view I may say that instead of pondering over how the world came into being we should admire the BEING who brought it into existence. This wonder will reveal to you how the creation set in. But when? Only when you know the Real Being in His real state.

CHAKRAS :— During our march to freedom we come across various CHAKRAS having different forms and colours. They are all in the region of Heart. Above it the condition is different from what you have already experienced. CHAKRAS are all gone. The STRUCTURE falls off as soon as you proceed onwards. By meditation under the guidance of a capable master the thing becomes easily accessible. Iron will and constant impatience and restlessness for gaining the object bring easy success.

DIVINITY :— The abhyasi must meditate on heart at the point where he feels beatings, feeling the DIVINE PRESENCE within. Everything in composition of the man falls under the clause of humanity with DIVINITY at the root of all and everything.

END OF END :— The true meaning of Realisation is END OF END. If a man is absorbed in this condition it means the way is clear now.

FOOD :— Food should be cooked neatly and cleanly in a proper manner. That is the hygienic point. But if it is *Satvik* and is cooked in constant remembrance of God, its effect will be surprising, and if it is taken meditating all the while on God it will cure all kinds of spiritual diseases and remove things which hinder our progress.

GOD :— God is the subtlest being and in order to realise HIM the subtlest means are the only way. God does not move till He is moved by the devotee.

HEART :— If one can sell his heart i.e. make a gift of it to the DIVINE MASTER, hardly anything more remains to be done. What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

IGNORANCE :— Ignorance and knowledge are the two extremities of the same thing. Upto a certain extent it is termed as ignorance, after that it turns into knowledge. Thus ignorance has no existence without knowledge and knowledge without ignorance.

JIVAN—MOKSHA :— In case of one who has attained a practical cognizance of the state of JIVAN—MOKSHA during life, his line of humanity sinks to insignificance and after he has left his body it disappears totally.

KNOWLEDGE :— Intuitive knowledge is better in *any way* than the bookish knowledge. Knowledge you can get from men alone and not from Avatars.

LIGHT :— Let the LIGHT OF THE REAL shine in the heart of everyone so that we may rise upto the expectations of the Divine.

MEDITATION :— While you are meditating think that your MASTER is Himself meditating on his own form.

NOTHINGNESS :— Some people are a little confused because I have used the word 'Nothingness' for God. They forget that only 'Nothing' is not used, 'Ness' is also there. When we think of the subtlest thing, the idea turns backward, in search of the thing which is really there. If you say 'Yes', the idea of 'No' is also there. If I say 'No' the idea of non-existence is there. If I say 'Yes' the idea of existence is there. But He is beyond both He is neither 'Yes' nor 'No'. So, 'Nothingness' and not 'Yesness' is the only proper and appropriate word which can be used for Him.

ORIGIN : I may also add that at the time of creation the ORIGIN wherefrom the currents began to flow out was cold because it was unalloyed with matter.

PRALAYA :— We begin to weave our own fibres of different hues and colours and we are all the time with them. Now we want to return to our own centre. The process naturally will be to draw these things to the point of origin. We do the same thing in meditation and try to gather ourselves at one and the same point to create our PRALAYA, which is the state we were in when we came down.

QUERY :— Don't say "Doubt, say 'Enquiry' or 'Query'. How can you feel that God is here ? If your understanding has become acute, you will feel it.

RENUNCIATION :— Many people are striving hard for vairagya or RENUNCIATION. How easily it is gained : He has no idea but of his own goal and due to that he has lost all that is not worth having.

SILENCE IN SILENCE :— When we merge in Divinity, the state of vacuum begins to dissolve itself ; it comes to the Nearest. Silence is a part of a few grains of Spirituality and not the Reality itself. For explaining it, I can only say that silence in silence is nearer to God. That means silence is itself the seat on which silence stands. There are so many worms outside, which our naked eye can not see, but they are there. So, silence is there in abstract form, even though we may not be able to see it. It can be seen by constant practice, which 'Sahaj Marg' provides.

THOUGHT :— The Kingly thing in us is thought which ultimately develops, steering us to our goal. Thought ultimately takes the form of reality, and appears in naked form, so to say.

ULTIMATE :— As a general rule a thought when it becomes deep brings into effect something like a pause, which has a tremendous force. In case of the Centre, the question of depth does not arise at all because of perfect uniformity there. The idea of velocity of force, the direct action of the mind, was also absent there, since the centre or the ultimate Brahm, though absolute, did not possess mind.

VAIRAGYA :— Worldly desires and ideas gradually dwindle away from our mind, leaving no impression upon it, and we acquire *Vairagya* in the true sense of the term, although we are still living with the world doing our worldly duties. This is the true form of renunciation. How is this to be attained? It is brought about in the easiest possible way by the guide under the existing system of 'SAHAJ—MARG'.

WONDER :— Philosophy is a subject not based on reason but intuition. It starts not from 'doubt' as most of the Western philosophers hold, but from 'Wonder'. A life of practicality, undergoing all the experiences depicted therein, is therefore essential to arrive at the reality of things.

Xt :— You all know the story of Jesus Christ. Throughout his life he performed miracles and he had, during his life-time, only 12 disciples of whom one deserted him. It is not necessary that there should be miracles. Raja Yoga says that very soon the miracles do develop, but we should not try for them.

YAJNAS :— The sacred books often contain references to the effect that at times the different YAJNAS were performed to bring out the desired result. But such methods are adopted only by those who abide in the sphere of duality. But all that is in an abhyasi, who is forgetful of his state of nonduality, is the reality of the real.

ZERO :— The different stages of egoism die out while entering the central region. The thing I called identity or the identity of the liberated souls remains even then. It disappears only in the MAHA-PRALAYA when everything comes to an end. Of course the so-called ZERO remains even then. That means all the identities of the liberated souls, as well as those of others and everything else in existence, merge into one and lose their individual identities, and this itself becomes an identity to bring forth creation anew when time comes.



The 'Minus Man'

KUMARI B. ANUTHAMA, M.A.,
Abhyasi, Madurai.

A heart void of kindness
Man is now almost a minus
Not caring for others, he sins,
In this world somehow wins.

I cannot suppress the laughter
Seeing his life been made a gutter,
Though successful in the physical world,
Alas ! A failure in the spiritual world.

This homo-sapien is our hero,
In reality nothing but a zero ;
Not that ZERO our *MASTER* shows
But the real zero the heart knows.

Thus lives our minus man
Achieving nothing in his life span !
Understands not this till he exists
Fully realises only when he exits.

OUR VISIT TO SHAHJAHANPUR

C. S. Ramachandra Murty, New Delhi

There is neither a temple nor an idol nor worship, nothing manifestly religious or spiritual. It is as if you go home after years of stay without. You don't feel you are going to an Ashram for learning the science of spirituality. But once we try to see within ourselves, we realise fully well that it is altogether a unique experience to be at Master's feet. No colouring of religion or spirituality is given for the simple reason that what is imparted is far above the realms of spirituality even. With most of us the atmosphere is so intoxicating that we feel absolutely 'nothing' there ; and we spend the time in all-forgetful state. Even a glimmer of an idea of what is given is known only after our return to our places of work. So unassuming is Master and so cloaked is His training in utter simplicity that a visitor for the first time gets disappointed when the edifice of 'spirituality' that he so dearly nurtured in his heart gets shattered by the utter simplicity in which Sahaj Marg system is presented by Master. We do not realise at that time that this 'undoing' of our 'doing' is the first step in masterly training for us. How many misconceptions we have built which need to be destroyed before we can glance at the crystal-clear Reality !

The difficulty arises when we try to measure everything with the yardsticks we ourselves have prepared. We refuse to accept 'It is as It is'. For instance, sometimes we tend to compare Sahaj Marg with our earlier sadhanas. Some of us even tend to argue that this is nothing new and satisfy ourselves by picking parables from Hinduism or Sufism or Bhakti-cult etc. The comparison are all but perfunctory. Can we find in our living memory or in the pages of known History, Such simple method of spiritual training based on Pranahuti of the Divine, the wonderful method of cleaning, prayer-how effective it is - and most important of all, the Master of whom description beggars ? If only we observe the lives of thousands of sadhaks spread through out the world, we will have an idea how unique could the system be which makes Saints out of ordinary human mortals.

Reverting to our visit, one common experience of all the abhyasis, when they enter the precincts of the Ashram, is one of 'home-coming'. Tears roll by by themselves and we feel we come back to the 'Real Home'. Master is so gracious that He gives us 'That condition' even at the first instance itself, the moment we go to His doorstep.

Then, forgetfulness. We are so much lost that we are not aware of anything outside. The sense of time is lost to us. Dates and days are forgotten. The condi-

tion of going beyond the sphere of Time has been thirsted for by Rishis of the yore and here is Master who can give a taste of that condition just with a mere glance of His. It is of course incumbent on us to live in that condition by presenting ourselves in His presence all through.

When we come back from Shahjahanpur and people ask us, with great expectation, to tell them all about our trip, we become surprisingly silent. We don't remember how the days rolled by during those 3-4 days of our sojourn. We did not have any programmes such. There was neither spiritual discourse nor lengthy discussion and rarely an oral instruction. Master we saw but apparently creating to our physical needs and doing his routine duties. Only after constant association can we come to realise how attentive He was to our spiritual needs as well, and what grace bestowed on us. This speaks volumes and volumes of His natural ways. He tries to come very near to us, tries to bridge the gulf between the Infinite and the finite, between the Divine and the human, but once in a while, when we are blessed with a rare glimpse of the real Him, we are startled to know that He is so very near to us but quite afar, He is our own 'Babuji' but we know practically nothing of Him.

As we grow under His care, when we go to His feet, we forget of our spiritual benefit even, not to talk of things material. We really become carefree for He has taken out of benign kindness, our entire care. We keep observing Him and as He effects our merger in Him, get lost of our creation and of ourselves even.

The stay at Shahjahanpur is actually a training for us in the real sense, though extroverts that we are, we tend to forget this fact. In fact, right from the moment we decide on our trip to Shahjahanpur, our tendencies are turned definitely upward and our remembrance of Him becomes more and more intense. This is no doubt due to the attention and the attendant transmission we start getting from Him. To the extent we empty ourselves and things of our making, we know, how through personal example Master indicates to us how we are to conduct ourselves in our day-to-day life in humility, with simplicity and love. And then, every word, every gesture and every act of Master is of divine significance for us and we really begin to become His. But by far, the most surprising aspect of Master's inimitable training is that the teaching goes on silently, but the teacher is unaware that he is teaching; nor is the taught aware of his being taught.

The most distressing part of the whole trip, however, is the moment of our departure from Master's place. Who wants to depart from our dear Father? We go with hearts heavy with sorrow but this heaviness itself vanished soon, leaving within nothing but vacuum. Even this sorrow is definitely different from the heaviness caused by wordly miseries. We are full of gratitude to Him, but there is no way of expressing this gratitude even silence also failing us in this task. For days together we 'feel' His presence, even physically. This is indicative of the omnipresence of our dear Master.

May we all perceive and get lost in Him, in total negation of ourselves!

THE AETIOLOGY OF OUR “NEW” AND “BRAVE” WORLD

by G. VIJAYA RANGA CHARY,
M. Sc , LL. B. HYDERABAD-A. P.

I am thrilled to learn that our Beloved Mas'ter would be inaugurating an 800-seater Meditation Hall at Tinsukia in Assam State in the third week of November this year. My heart yearns to join the occasion. But I do not know if my health will cooperate with it. I, therefore, request the Organisers to bear with me if I cannot make it to join them on this great and joyous occasion.

Brothers ! when I reflect on the prospect and the labour of Love which must have gone into the building of the Ashram in Assam, my mind travels back to the early thirties of this century when I had my first ever company of the good friends from Assam. We were students in various disciplines of Dacca University, now in Bangla Desh. Universities, then, were fewer than fifteen in this country. East Bengal was then rife with patriots fighting the alien rules on all manner of fronts. Providence had brought young men and women to the portals of Dacca University which had eminent men on the teaching and research sides. But more than being students in various disciplines, we became students of the “Dignity of Human Person”. My association with the friends of Assam remains very warm and on Assam, now, has descended the Grace of our dear, Divine, and beloved Master.

What can I contribute to the occasion except this article on bounties of Sahaj Marg for the Souvenir to be brought out for the occasion ? The value and relevance of Sahaj Marg, in my view, is very pertinent to this century priding itself on the giant contributions of science and technology. Its “subtlisms” are more than a match to the “giantisms” confronting the mankind.

But before I would state of the excellences which make Sahaj Marg a glory of vouchsafing a new and brave world, please allow me to state of a few fundamentals of TODAY to which our yester generation was perhaps not educated or attuned. The genius of Sahaj Marg lies in its happy purview of combining the “gains of science” with the “Glories of Culture”, to make both individual and community life rich and wholesome.

Formest, is that our century (indeed our country) is getting more and more open to events, decisions and tensions in other parts of the worlds. Secondly, the Jet Age has brought the different frontiers of nations closer, so that it is just one large human family we have to commune with, despite difference, here and there, of religion, custom, colour, caste concept, clime and race. In this new world of togetherness, one cannot afford to be narrow in his vision, limited in his foresight or selfish in his purpose. And thirdly, it would far be better to realise that the concepts and values of the bygone past lacked perspective, realism and scientific temper to grapple with vital issues which were, therefore, either avoided or skirted to reach easy and transient solutions, more in a spirit of impotent resignation than of increasing maturity.

What with a fifty century record of Unitive Culture and Supreme perennial values enunciated in our Prasthanas Traya, and the Technological genius and excellence of this Century, we need solutions that are not only meaningful and balanced but also lasting and courageous. We need too, a sense of a optimism and Self-reliance, a sense of direction and purpose, but not the lotus eating and anti-life postures which must deprive us of all that is good and fine in this work-a day world together with all that should be true and great in the brighter world. Sahaj Marg teaches that both these should go hand in hand equally resplendent, and so making for that much coveted prospect : BEST OF BOTH THE WORLDS.

I must admit that MASTER, EVENT and MISSION were not even names to me in 1965. It is only after a tragic event occurred that year, that I was providentially introduced to Master. I was electrified at his utter simplicity and enthused by his rare benediction of 'achieving the real Goal of Human Life within the span of my own life by following a simple Sadhana backed by the Divine Impulse of PRANAHUTI. In the third week of January 1966, myself and my wife paid pilgrimage to Shahajahanpur, the like of which we had never known before. I had telegraphed our arrival there from Delhi. Preceptor Sathyapalji was waving the telegram over his head as we detrained at the shivering hour. This deft device of making us known to an unknown brother was given by Master when Satyapalji appeared to be at his wits' ends as how to identify us amidst the crowds at the station'. The excellent was yet in store for us as we were received with a sky-carpet reception. Unsteady in step (because of the bitter wintry shiver) as we made the few yards to reach the front verandah, we found the dear Master fully dressed and flanked on his left by the redoubtable Ishwar Sahajji. And he embraced me with a Compassion which has, so to say, instantly drawn me into Him for life. The memory of that token of Grace would last us to the end of our lives. I was so overpowered by that token of Love that I wrote a full article of it under the caption : WHEN DAYA MEETS MAYA . Later printed in the Sahaj Marg Patrika, January 1969 issue.

I have given this story of my our visit to Shahajahanpur as it has given me, instinctively, two cardinal points of our Sadhana : (1) LIVE IN THE THOUGHT OF GOD (MASTER) and (2) DEVELOP TOTAL DEPENDENCE ON GOD (MASTER). This regimen indeed constitutes my daily forte. Senior Preceptors have

often doted on this approach. And I remember Ishwar Sahaji bending to say into my ear that if I can manage to keep Master in my heart I would be quickly rewarded of spiritual progress. It was a very valuable message delivered hopefully to me as I was taking leave of Shahajahanpur after that memorable Basanth of 1936.

My faith and deepest feeling is that Sahaj Marg does vouchsafe to every associate the gift of a new and brave world. Our spiritual lore speaks of three outstanding aspirants for God - Nachiketa, Dhruva, and Prahlada. The world of God they aspired was a brave world. They never once turned back on their cherished aspiration. Sahaj Marg's world is equally fructuous - It is new brave, as I shall state later how? Master has indeed said that this world is but a reflection of the brighter world and that the house-holder class have the best chance of Realisation of that Oneness-not the sanyasi nor the Brahmachari. Indeed, I have not heard one negative word from Master in the domain of Spirituality. He wants us to Realise God as He Is, and not as delineated, depicted or defined by the scholarly tribe. This should be the highest of scientific sense. Certainty of conveyance of the Goal in one's present life is again a special positivity hugged by the scientific mind. Our Goal is also ten times vaster than the kind envisaged by the scriptures where the magic word of the Ultimate is MUKTI or MOKSHA. This itself makes for a New Order of Spirituality which Master has internationalised in His three memorable visits to the West, the USA, the middle and the far East.

The March toward INFINITY is endless and even relentless. It would be idle, therefore, to seek for the states of oblivions, visions, and traumas. At any rate, I have not looked for any juicy experiences. I thought than an indulgence in these would prove as cess-pools of stagnancy. Onward, onward, and onward to new, though arid, disturbing, and painful vistas, has been my asking. I do the ceaseless march solely depending on Master for the fruit which His compassion for me should grant. I have drunk deep of His article entitled : TRAVEL LIGHT, and I have sedulously hugged to the hope He has vouchsafed in it for all his associates. He knows what to grant and also how to grant it.

I once computed the speed at which we travel spiritually as at least 150 times that of the space-craft set on the course to Venus. This dizzy race to God may not be articulate and reflected to our senses, so that we may be unaware of the states Master may be gifting to us from moment to moment. My view is that for the abhyasi of Sahaj Marg, MASTER HIMSELF IS THE HIGHEST EXPERIENCE (vide my article on this caption to the Madurai Souvenir).

Nevertheless, the question is often posed and shall continue to be posed as long as our Body-Mind-Intellect mechanism lasts ; as to what, precisely, one has gained by the Sadhana he is doing day-in and day-out. I should rest content, primarily, to refer myself and other such questioners to the un-questioning attitude of Sister Kasturiji, who is herself content to leave every thing to Master who is not only her ALL IN ALL but the only knower of the ALL. Master himself adopted such

an attitude to His own Master. I am inclined to the same stance, and to me, Master is my working Identity,

But in so far as words can carry the answer to this recurring question, I would wish to state what I myself feel on it.

Sahaj Marg ensents the best in INDIAN ETHOS. It ensures to its aspirants the **SUMMUM BONUM OF HUMAN LIFE** as loftily set by **UPANISHADS** - Realisation of God in one's own time is the very purpose of advent of man in this world. Indeed, Sahaj Marg is a Bonanza of Perennial Values of the highest mysticisms of all the major religions of the world. Following are, in my, view, the important ten Excellences in terms of Articulate perception ;—

(1) **THE SENSE OF SILENCE** coursing through the aspirant's whole being. Master has said that internal peace, calmness, lightness and simplicity are the characterising marks of one's spiritual progress. One word to say for the feeling of these may be an **ALROUND SILENCE** against the onslaught of an ever-disturbing Ecology.

(2) **THE SENSE OF BEING OR OF DIVINE PRESCENCE** which is the translation into oneself of the great thesis of our simple and short prayer.

(3) **THE SENSE OF PURPOSE AND PERSPECTIVE** which is an Axial Transformation bionomic to the abhyasi treated by the **PRANAHUTI**.

(4) **THE SENSE OF MODERATION, TOLERATION, PROPORTION AND BALANCE** which enables the sweet living of a **DIURNAL LIFE** in Master's words - **LIFE IS LIVELINESS**.

(5) **THE SENSE OF EXPANSION AND UNIVERSITY** which frequent Satsangs, Reflection and Introspection give.

(6) **THE SENSE OF WONDER** which the very system Sahaj Marg and its certainty of conveyance induces, apart from the fact of **INFUSION OF THE DIVINE** into the very heart of the abhyasi. We begin with the very end we seek. This is the genesis of wonder which removes Doubt from the mind. And Doubt is considered to be the greatest enemy to spiritual pursuit—**SAMSAYATMA VINASYATI**. Scriptures speak of **SOUL** in effusive terms of wonder. And the reversible Identity of zero and Infinity sets on a perennial wonder. This aspect is somewhat subtle and needs to be treated as a separate subject. It involves both metaphysical and mathematical inquiry.

(7) **THE SENSE OF THE WHOLE AND OF BELONGING AS AGAINST THE PARTS** which the house-holder has to life. This is a gift of the Divine Auspices under which we function, namely, the **SPECIAL PERSONALITY**, the like of whom Master says shall not be available to mankind till five thousand years after.

(8) THE SENSE OF DIVINE DIRECTION which the personal benediction of Master ensures. For the first time, perhaps, in spiritual History, we have been told that GOD IS SIMPLE AND CAN BE HAD BY SIMPLE MEANS. This makes for a great optimism as all the other spiritual pursuits do open with a note of pessimism. Both the optimism and the auspices of PRANAHUTI (which is the highest of Divine Graces yet far available to mankind) render all our actions easy and natural as these are done under the very direction of God and so the weight of action automatically lost.

(9) THE SENSE OF "PURPOSEFUL" AGAINST THE USUAL URGE OF "USEFUL". This changes the entire attitude to problems facing mankind. We move to "GLORY" in place of "GAIN". Science and Technology project the "USEFUL" and we are too full of it in this century monopolised by these forces. It is easy to see that while the "PURPOSEFUL" can include the "USEFUL" the vice-versa is not true.

(10) THE SENSE CONCORD AND FULFILMENT. Imagine how frustrated one becomes when the Goal is not assured to him in this very life. Certainty of conveyance is the best point of Sahaj Marg. Gradualisms do not answer the spirit of the day. That Liberation is possible over tapasya of a number of lives would be treated as UTOPIAN and dismissed peremptorily. The Goal of Sahaj Marg is here and now : IHAIVA and this makes for a fulfilment of a rare kind the consequent poise of the brave and the indomitable.

To conclude : I wish to submit that through a multipronged exposure to all manner of loyalties for three decades and more, I was coursing the role of a Martyr supposedly, human causes and dignities. Thus was I dangerously poised and caused many a head-ache to the mouths placed under my care. Though I have managed the show satisfactorily, was at the cost of avoidable tensions. Contrasting the present with that past, I find a sea-change in myself. Thanks to the advent of Master in my late life, His unfailing compassion for me, and the alchemy of Sahaj Marg, I feel TODAY more reliant, more affectionate, more dutiful, more optimistic and fearless, balanced and God centered. This all should make for a new and brave world, which is Master's lasting gift to the aspiring mankind everywhere and always.



“MY MASTER”

(By GAJRAJ SINGH LUCKNOW)

The Goal of life “MY MASTER”
reminds me of Shahjahanpur
Where He is residing
and every moment deciding
The destiny of whole universe
be it a blessing or a curse
It (Word Master) Makes us feel
and like a movies reel
Brings to mind various pictures
of his worldly and divine gestures.
A small beard adorns his face
with sharp nose and shining gaze
With slight bent “HE walks
in soft voice “HE talks
But full of Truth-Eternal
Which is no repetition but original
Movement of his eyes, fingers
reminds us of a Kathak dancer
Telling a story through his dance
with the help of gestures & glance.
He is store of divine power
Every moment which He showers
On all irrespective of Cast & Creed
at all places & time when one needs.
Preaching, sermons & Lecture
are alien to his nature.
But with his infinite silence
can make us Experience
Such mysteries of divine
which are difficult to define
Sitting by His side
brings peace of paradise
His child-like smile
makes us feel for a while
Forgetful of our own
a stage, which was never known

Contd. 2

His house is house of all
 where assemble, big and small
To seek his advice on matters
 which could not give, men of letter's
All return from him satisfied
 with all the complexities rectified
When man was groping in dark
 and there was not a spark
Of light to give direction
 to the humanity in confusion
Has given a way, simple natural
 which take us to our home original
His power of Transmi-sion
 is a unique thing for realisation
Of God, in this life of ours
 which seems impossible to others
O, brethern it is again
 That God realisation has become certain
Through His infinite grace
 In a moment it can take place
Then why to wait & lose time
 when in such a way sublime
Stretching his hands no wide
 in standing our Matchless guide
Ready to get us merge
 in Himself with least effort.
All over universe He prevails
 confirmed, He is god. His power claims.
If doubt, come forward for perception
 Sit and feel him through transmission
There is one more wonder of wonders
 Master not only make desciple but also masters.



IDENTITY WITH NATURE

Ram Das Singh-Saran (Bihar)

The supreme goal of life as agreed by all the scriptures and prophets is the attainment of oneness with god, to achieve this goal, there are various methods. Yoga is one among them. Yogas are many and varied. What, then, is the utility of adding one more in the long list by the name of "Sahaj Marg".

It is not a mere addition. It has a distinct individuality and adaptability to suit the needs of the time and clime. It can be practised by people of any and every walk, station and age of life. More over, its special mode of working through the power of transmission of the Master makes the spiritual journey short and destination accessible just within the part of a life.

Sahaj Marg requires complete identity with Nature. Nature is a collective name for all what we see or perceive with our senses. It is all that is transitory. But it is the repository of divine power and the agent of God. It has a set rule to act upon which has no exception. It has no secret at all.

In order to identify with Nature, we have to place ourselves in the hands of the Master like a dead wood. The Master will, then, use us his tool. To make a beginning, we will have to establish oneness in our personality, that is, one at word, deed and creed. This is the essence of simplicity which is the basis of spirituality. Double Standard, split personality and ego takes us away from Nature and similarly away from spiritualism.

Equality is the other essential phase of spirituality. All the men and women are the sons and daughters of the same Father. So, our social attitude should be nothing but universal brotherhood. In our opinion there is none higher and none lower than what we are. Casteism, dogmatism and various social strata are pitfalls of spirituality and should be avoided meticulously.

An abhyasi should have firm conviction in his Master, and goal. This conviction should be expressed in action by regularly following the prescribed practice. It should be coupled with undergoing the ups and downs in life taking as the gift of the master with due regard and contentment. Really, the sanskars that we undergo are not designed to trouble or to give happiness but with a view to purifying us.

Work is worship. We should think He, alone, is working through our organs. In whatever station of life, we may be placed, we have to look upon our duty as the service of God. Nature takes no rest. Why should we? Even our sleep is His service if we lie down with His memory in mind.

So, identity with Nature implies Simplicity, Equality, Conviction and Dutifulness. This is the real portrait of a true follower of Sahaj Marg.