

79th Birth Anniversary of  
SAMARTH GURU

**Shri Ram Chandraji Maharaj**  
of Shahjahanpur [U. P.]



Shri Ram Chandra Mission  
BANGALORE

30 - 4 - 1978

# MESSAGE

## *Brothers and Sisters,*

The grace of My Master Supreme has enabled us again to assemble here and feel the cosy warmth of the sunshine of His everlasting benignance. As a burning flame of His blessing splendour, I do not belong to India alone, but to the whole world. So I want that all may taste the beauty hidden in love for the Ultimate. People everywhere seek the better climate and better conditions. But as Indians we are interested to produce the same environment in us, so that others may be benefitted by its radiation.

People do not know the value of spirituality, because such things are not infused in them by the society or parents. However, the present-day circumstances will mould them to come under the banner of spirituality. We should try to give them real peace; that is our duty and our business. A time will come when they will be forced to come on the proper path by Nature herself. It will be for their own good.

God has created the world so that every flower may grow in its right standard. But the lashes of time have made it forget the purpose of God. So some feel enjoyment as the purpose of life, while others feel life to be monotonous. But the question is as to what is life! It is a state of Being which should remain permanently, as long as we live, thoroughly in contact with Being, smelling at each step the fragrance of the **Being**.

The subtle state of Being can only be felt when you become subtle yourself; feeling is there, but it is difficult to put in words. A man should have the desire of drinking the whole river of spirituality. Then comes a day when the real spirit of inner and outer begin to dawn. We feel what we aspire for. The understanding comes when the seed at the bottom is fried up.

Things come and go but what lies in between these two is our real condition. This changeless condition of ourselves is the end of all spiritual activities. Blankness is another expression for this condition. The whole system is vacuumized in the end, and man becomes a **real man**. It has been found difficult to define "man"; but when we add the word "real", it defines the beauty, a man should have to belong to

The changeless state is always there; but we are connected with the changeable, and either we take interest in it or reject it; and both of these are the links for bondage. We should

rise above all these if we want to live life in life. Our method brings out these results if we practice it with interest.

It is a hidden dictum of Nature that every soul must live a happy and restful life. If we go otherwise, we are spoiling His world. We are all family people, but we must be moderate in all our dealings. We should live a life like the coot and ducks in water. When they are out of water, they are free from it. Similarly, we should love all without getting soiled with attachment. Really speaking in this way we learn non-attachment attachment.

Life in family is a life worth having, because in it we learn how to love others. It is a school for training in real life. You have to remove only the brokenness and you will feel the love flowing equally to one and all, and it becomes universal. Life in family also brings worry and nervousness etc., in its trail. Worry is indeed reserved for humanity and not for animals. Really, that is a great justice and favour for humanity from divinity. Why so? Because, it is a part of wisdom that takes a man to higher sphere. A piece of cloth is prepared by the wisdom of the weaver. His hands are at work, but he displays his wisdom by the movement of his hands. Wisdom has its own centre, but it guides manual effort as well, where it is needed.

Nervousness, you should remove yourself. A warrior is never nervous on the field, because he has some aim before him. The courage starts when confidence is there; and confidence is there when you have willed to reach the destination. We should try only to build the future and not waste our time in thinking of the past. When we run forward, we do not look behind. We should try to be happy even in unhappy life. Happiest man is he, who is happy under all circumstances, and that is the part of a saint.

We have come out from Divine energy, and it has become our base. But it has gone out of sight which we have to revive, if we want to maintain ourselves. Love is the way of inner awakening to the Reality. Sahaj Marg has come in the front with the basic principle in view.

May His grace guide us all to reach the cherished destination and fulfil the hopes of mankind! Amen.

Date : 30 - 4 - 1978

*Ram Chandra*

*President*

**Shri Ram Chandra Mission**  
SHAHJAHANPUR (U. P.)

## **DEDICATION**

On this most auspicious occasion of the 79th Birth Anniversary of the Great and Beloved MASTER, Sadguru Shri Ram Chandraji Maharaj of Shahjahanpur, we dedicate ourselves, in all sincerity and deep devotion, to mould our life's activities in full conformity with the Ten Commandments of Sahaj Marg and to remain in constant remembrance of the Mission's ideals and to endeavour to the very best of our ability, to assist in Master's work and service. May He be permitted to continue to stay amongst us for long, to emancipate humankind !

## OURSELVES.

Our Guru Ram Chandraji Maharaj of Shahjahanpur founded this Mission in 1945 for the purpose of making the gift of God-Realisation readily available to all humanity alike. This was the form of his Guru Dakshina, since his Guru Shri Lalali Maharaj did not desire any other form for it. In the 33 years that have passed, the slow but sure fire of its unique Sadhana System has spread out and embraced continent in this world of ours. Since the flames are benign and cool it continues to spread and rain its benefits on greater number of beings. To be able to surmount the physical limitations, Master introduced a growing team of Preceptors (Prefects or Teachers) who are selected for their personal progress on the Path Divine, their general capacity to assimilate and reproduce practical processes of Spiritual Sadhana as codified and taught by the Master, are endowed with the necessary power and ability to teach and assist aspirants by giving personal meditation sittings to them thereby helping them to achieve a good measure of progress on the Path to the Divine. Centres of the Mission rise up, are tended and grow in size and strength, and proliferate under the ever-watchful attention of Master. At the present, the number of such active Centres in India is 86 with 151 preceptors and 15 organisers to look after them. The number of abhyasis exceeds 7,000. Outside India, a full 100 preceptors are functioning at centres in 18 countries, attending to the spiritual needs of several hundred abhyasis. In this connection, it is pertinent to note that our Master does not permit any kind of propaganda, popularisation, fanfare or trumpet to attract the senses. Persons who get the Call of the Voice Real find their way into it.

The Master has fixed an invariable and final Goal for mankind which is Achievement of One-ness of the individual Jivatma with the Paramatma in this one life time itself. Lesser goals are not aimed at, but if destined, they just happen without undue prominence or importance being given to any of them, and the system does nothing to inhibit or prohibit any of them except to give to the abhyasi's mind the ability to accept them with equanimity and neither exhilaration at good fortune nor undue grief at the other kind.

The more mature and senior preceptors are allotted specific regions to look after in a supervisory manner, they tour the regional centres frequently and oftentimes other centres too. They are also given special assignments of Cosmic Work by Master on special occasions when such work becomes necessary.

In the administrative area, Master is assisted by a Working Committee of persons hand picked for their sagacity, knowledge and advisory ability.

One important branch of the Mission's activity is the bringing out of the special literature dealing with this unique practical Spiritual meditation system with its un-paralleled personal technique of pranahuti of books brought out by the Mission including the Mystic Revelations of Master Himself will be found elsewhere in this tome. In addition to these valuable and permanent books, there is a bi-monthly journal published by the Mission as its official organ, half in Hindi and half in English. Well thought-out and enunciated articles from Mission members of experience deal with practical points, duly passing through editorial care. Less experienced attempts are helped and groomed to fit in, so that a second line of contributors becomes available to fill breaches. The business side of the entire work is run by the Publications Manager.

The Mission owns a small Printing Press which is semi-automatic, the paper having to be hand-fed by the operator. All the Journal work and a part of the book work is done in this Press.

Two occasions are celebrated each year with great solemnity and sincerity by all members of the Mission. They are, 1) Basant Panchami, the auspicious day on which Samarth Guru Shri Ram Chandraji of Fatehgarh (our Lalaji) was born, and 2) the Janmadin, 30 April, of our beloved Master. The soul of the events is the continuous meditation and the ever-present charge of Divine Grace in the atmosphere. The Mission's Ashram in Shahjahanpur is the principal venue for the former; the latter takes place at different important cities' centres in successive years. This year the venue for this is Bangalore.

Master, accompanied by the General Secretary, has been out of India thrice so far to the U. S. A. and Europe in 1972, to Europe alone in 1974 and to Singapore and Malaysia in 1977. Sister Kasturi visited some European centres for a few weeks later in 1977. The prayer of all is that Master may continue to guide and assist the spiritual evolution of mankind for very long indeed.

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## **A few more sayings of Rev. Babuji**

1. During your leisure hours rest your thoughts on ' ALL-PERVASIVENESS' of God and remain in that mood so long as you may have time. This may be a happy pastime as well as continued remembrance.
2. Prayer is begging, meditation is having.
3. If meditation is devoid of the idea of Divine it will develop hypnotic powers and not subtleness. Sages say 'Know thyself'. But I prefer to say 'Forget thyself'.
4. We should think that we do everything even in connection with wife and children, in compliance of the order of God.
5. In Sahaj Marg the entire responsibility of success rests upon the Master when the Abhyasi has duly submitted himself to His Charge.
6. Begin your work dedicating everything to Master. Believe that Master within you is doing all acts in home, business and amusements. Even while meditating, think that the Master himself is meditating.
7. Philosophy is the way of thinking. Yoga is the way of doing and Realisation is the way of undoing.
8. Attachment with it may otherwise be interpreted as "Constant remembrance" and that is what Bhakti implies in the true sense.
9. The real sacrifice is not to leave the job or office or retire to the forest, but to use your own self, that is needed in the true seeker.
10. Raj Yoga starts with meditation so that the individual mind may leave its habit of wandering about.
11. Sahaj Marg does not treat grihastha life as an impediment in the Divine pursuit. It recognises that the worldly life and the Divine are in fact the two phases of natural life which must go together side by side in conjunction with each other. It is a process of give and take, do and feel and not read and enjoy.
12. The Master by the application of his inner powers, awakens and accelerates the dormant forces in the abhyasi to action and diverts the flow of DIVINE GRACE (CURRENT) towards his heart. The abhyasi begins to advance spiritually, experiencing more and more bliss.
13. Who is man ? Only he who is inspired with a sense of humanity. But the real man, in the proper sense can be he who makes man a man. What must he be ? A thorough man in the real sense.



# The Dynamic Connection of Man with God

By RAGHAVENDRA RAO

1. The Time of Dawn, just before the sunrise, is the junction time of Darkness and Light. It is neither Darkness nor Light. It is a kind of reflection of the final spiritual condition which a Yogi has to attain. In fact that condition is beyond Light and beyond Darkness. To practise meditation on the Divine Light present in one's own heart, at such a time develops in the abhyasi a strong association of the thought of his ideal with the time. The junction of time just after Sun-set indicates the subsiding or going out, of heat and the on-set of coolness. This is the fittest reflection of one's inner cleaning and purification. The method of cleaning in the evening as prescribed in Sahaj Marg brings in, the desired results very quickly. Much can be said about the different effects of heat, like anger, hunger, passion, lust etc.; but it is one's own practical experience which gives the correct idea of the effects of heat and coolness. If one practises meditation regularly at a fixed place that place will be charged with piety and Divine vibrations. In fact, any body may observe in himself the pious effects if he visits such a place. The contracted

posture of the body is another kind of subtle reflection of the final condition which a Yogi has to attain. It is a state of withdrawal of all his expansions inside himself and stay put at the final status, to receive the Divine grace directly. Just as God is one, single and unalloyed pure Existence, the Yogi tries to imitate that Absolute purity by keeping his mind and body pure and clean during meditation. Therefore, the first of the Ten Commandments of Sahaj Marg develops a primary connection between man and God by orienting the haphazard activities of his thought in the Divine direction by developing strong association of the Divine with the subtle imageries of time, place, posture and purity.

2. The prayerful or suppliant attitude is absolutely necessary to enter into the Kingdom of God. It is childish to pray to the Highest for petty things. And it is still more ridiculous to pray to the lesser gods who are merely the slaves of the Highest. The meditation on the Highest should be commenced with a prayer for the attainment of the Highest Condition with the aid of the Highest alone and with the humility created by

the awareness of one's slavery to his own desires.

3. The aim of the practice of meditation should be to attain the highest divine condition possible for man, or to attain complete merger in God. Severe restlessness to attain the Goal is the proper condition for rapid progress.

4. When one gets rid of all the inner complexities of thinking and being, simplicity will be the result so as to become one with Nature. The currents of Nature are smooth and streamlined and even the natural whirls and knots are the dynamic points to supply the necessary energies at the needy places. In fact, there is no stagnation in the flow of the currents of nature. But man generally spoils all his faculties by becoming a slave to innumerable desires which are at once mutually conflicting and complicating and hence goes on developing inner complexities and grossness and stagnation.

5. Simplicity or plainness of his being begets truthfulness in man. He will present himself as he really is without fear and hesitation. This kind of truthfulness and his qualities of simplicity and plainness create a kind of contentment in man, so much so that he considers even his sufferings and miseries as divine gifts and blessings. They appear to him as the means for his inner purification.

6. When such attitudes are fully established in an abhyasi, he starts experiencing the presence of God every where and in everyone. All appear to him to have come from and to have been connected with One Source. He considers all men and women as his own brothers and sisters and his behaviour towards all is adjusted accordingly, in the most natural way.

7. Consequently if any body does any harm to such a pious person, he feels a kind of gratefulness and the ideas

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of revenge or vengeance never cross his mind.

8. The above conditions are further augmented in him by his pious earnings and by his taking food in constant remembrance of God. The food so eaten will ultimately divinise every particle of his body.

9. The above conditions create such meekness and piety in the abhyasi that others will be naturally attracted and similarly affected by him. Thus the abhyasi helps the entire mankind to evolve and advance spiritually by his own example without using any external weapons to force and subjugate his fellow beings.

10. In spite of all the above states, he still considers the Real Master as his

Master and himself as His insignificant servant. He is fully aware of the proverb "TO ERR IS HUMAN.....". He considers it as his sacred duty to think of his Master with a heart full of love and repentance at bed time and to beg for forgiveness for any wrongs committed by him and to resolve not to commit such mistakes in future. The prayer at bed-time transforms or sublimates his state of sleep into the state of prayer and he remains always in a state of prayer before his Almighty Master.

Thus the Ten Commandments of Sahaj Marg establish a dynamic relationship between man and God. They are not just moral injunctions to be imposed forcedly but the natural states of man's being during his evolutionary march towards God.



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# IDOL WORSHIP

By P. RAJAGOPALACHARI

There is a widespread and general belief that worship of forms or images representing a chosen deity, made of metal, stone, wood or some other material, is idol worship. This is no doubt true. This is indeed the general meaning and the way in which it is generally understood. To verify whether some additional ideas I had about idol worship were appropriate or not, I looked up the word 'idol' in the Chambers' dictionary. This is how the word is defined :

"A figure: an image of some object of worship. A person or thing too much loved or honoured. Any phantom of the brain, or any false appearance by which men are led into error or prejudice which prevents impartial observation, a fallacy."

This definition appeared to vindicate certain ideas which I had been brooding over for several years, and which seem to me to follow from a correct understanding of Sahaj Marg teaching. The second part of the definition is the significant one, in this context.

Our Master has repeatedly stressed the need to preserve one single channel of thought so that the total powers of the individual can flow and act in one chosen direction. This is the aim of our sadhana. A division in this by having two objects means that only part of the power of the mind is available in each

direction. The more the channels, the less the power in each. The emphasis that Master lays on the need to preserve but one channel is so immense that when talking of God and the guru, he makes bold to say that two cannot find place in one heart! In 'Voice Real' Master writes, "They say that one must love his guru as much as he loves God. In my view that is quite impracticable for there can never be two parallel objects of love. The human heart is not a caravan-serai...". He then goes on to say, "It is also an answer to the question regarding the relative position of guru and God. That means we have to ignore either of the two. For this Swami Vivekananda reminds us saying, "Know thy guru as Brahm." This is a challenging idea, and apparently quite a revolutionary one too. But those who have studied the Hindu shastras know the importance given to the guru. The guru is spoken of, and worshipped, as God incarnate. He is all and everything. There is no difference between God and guru. It is but a distinction without a difference. It follows that when we seek to separate, or divide, the idea of God from that of guru, we sin in that we create a division where none exists - and so slip from a natural unity into an artificial diversity. In other words, when we think of two where there should be only one, then idolatry, the worship of idols, comes into being.

When this is true at the sublime spiritual level of deity itself, how much more true must it be at lower levels. The paramount importance of maintaining one, and one alone, in our remembrance cannot be exaggerated. But what do we find in actual practice? We find that even those who express whole-hearted abhorrence of idol worship still continue to indulge in it. I am not referring to the traditional form of idol worship where man-made images are used. This form of worship has been abandoned. Yet they are idol worshippers in another sense, perhaps a subtler sense. The idol of stone or metal representing deity has been replaced by flesh-and-blood idols used to represent Master. Such idols are many. To some abhyasis the father has become such an idol. Master is no doubt maintained in the back-ground, but it is the father-idol that is in the forefront, and which receives the abhyasi's love, veneration and prayers. The father has been idolised! To other abhyasis the preceptor has become such an idol. I believe that any abhyasi who says "my preceptor" when talking about the preceptor who is serving him has fallen into this form of idol worship. Here it is the preceptor who has been transformed into an idol, or idolised. Here again the Master may be in the back-ground, but is that Master's rightful place?

If I say that many preceptors have lapsed into such idol worship, I may be pardoned for it. It is however true. There are preceptors for whom the father, and even the father-in-law, have become objects of veneration. There

are preceptors who venerate the preceptor who has guided them and served them. In a few cases there are several such Master-figures in the mind, when Master says the very gods are functionaries of Nature, and are there to serve and not to be served, can we deity preceptors and relatives in this way?

This preceptor-worship is often carried to extreme lengths, apparently absurd but really tragic in the extreme. Master himself told me of an incident which occurred several years ago. He had arrived at a particular centre by train. As soon as he got down from the train he was mobbed by a large gathering of abhyasis, some wanting to garland him, some wanting to carry his luggage, and all wanting to touch his feet. Master requested them to leave him alone and allow him to proceed. Master told me, "Look here! I asked them to stand quietly and to let me proceed. I was quite tired and could not stand still while all of them touched my feet. They know I do not approve of this. I requested them two or three times but they did not listen to me. Then Mr. X, the preceptor-in-charge of that centre, came up to me and found that I was being put to some difficulty. He said a few words to the abhyasis and all became quiet. Look, what wonderful discipline he has maintained!" I pointed out rather sadly that this was not real discipline. A group of abhyasis who would not obey the Master could not be said to be disciplined. It was no doubt a good thing that they at least obeyed the preceptor. But what would one

think of an army where the soldiers would not obey the commands of the supreme commander, but would obey orders given only by their Captain? Can such an army be called a disciplined army? Certainly not. But our society has degenerated to such an extent that we choose to worship only idols, but not the Reality.

On another occasion I was shocked to hear of a particular preceptor being referred to as the Bhagiratha who had brought down the Ganga of Sahaj Marga to his area. I may be pardoned if I say that to me this was blasphemy. That it was another highly respected preceptor who made this reference only made my sorrow keener. Can any preceptor claim even the smallest share of credit for the work? Is he the real doer? I must say that preceptors generally do not fall into this error. But abhyasis idolise them to the extent of ascribing to them the credit which should go to the Master. Where our credit is given, there goes our gratitude and this is followed by our love. So, wrongly ascribed credit can be disastrous in leading to the creation of an idol for us. We have heard Master saying, "I have prepared him for the work. He will do good work". It is this masterly preparation which enables the preceptor to work. This is true of every attribute or power that a preceptor may possess. All is given by the Master, according to the work allotted. So to whom is the credit due? In 'Voice Real' Master writes, "Whom should I therefore be indebted to, to God or to my Master? To me the answer is quite clear, and I owe everything to my Master alone."

Master's message is quite clear. All credit goes only to our Master. When we give credit where it is not due, that too is a form of idol worship. We should beware of falling into such errors.

There is a growing propensity for abhyasis to have their own favourite preceptors. This phenomenon has grown rather alarmingly in the last six or seven years. We are all familiar with the concept of kula-daiva or family god. There are temples which seem to attract pilgrims on a national scale, while some temples seem to be destined to be nothing more than village shrines. We seem to be importing these ideas into Sahaj Marg practice and thus corrupting it. Many years ago I had myself fallen into this error by becoming overly attached to a particular preceptor. That he was a lion-hearted giant among men, an intellectual and moral giant, a greatly adorable person, all this did not make my spiritual error one whit less. One day Master was with us in Madras, surrounded by abhyasis in his bed room. Sister Kasturi was also present. They were all inside in master's bedroom while I had been sitting out in the garden with my favourite preceptor. After I had been outside for a couple of hours sister Kasturi called to me to fetch Master a glass of water to drink. I brought it to him, and after he had finished drinking it I turned to go away. Sister Kasturi then told me, "Brother! Master is here in your house. Why don't you sit here with him for some time and talk to him?" Master gave a short laugh and

said, "He is Mr. X's chela (disciple)!" The four words of this short sentence from Master profoundly shocked me into an awareness of my great folly. It was as if I was woken up out of a long sleep of ignorance. I am grateful to Master that he thus shook me awake quite early in my spiritual sadhana under His feet. I understood then that there can be one, and one only, in our heart. There is no room for a second one, however great such a one may be. Master makes so bold as to say that for one who is totally devoted to his Master, there is no room even for God! God comes to us as the Master so that Master may reveal himself to us as God! This is the secret of spiritual sadhana, the culmination of such sadhana.

When we 'select' preceptors to be our favourite preceptors, we fall into all sorts of errors of conduct. Master emphasises the great need for etiquette in abhyasis. The first error, or breach of etiquette, is that we start inviting such preceptors to come to us. If they are treated as brothers and sisters, nothing is wrong in it. But this is generally not the case. They are invited in the place of Master, and then this becomes a sin. This tendency to invite chosen preceptors is growing, and the disease is prevalent to a greater extent in some areas than in others. Unfortunately this tendency seems to have invaded the centres of the Mission in Europe and the USA too.

What is it that happens when we invite a chosen preceptor? First of all it is an act of the greatest disrespect to Master.

Our business, as abhyasis, is with our Master. The preceptor is no doubt there to serve us, and if we need spiritual assistance and guidance we should refer our problems to the preceptor who has been made responsible for our progress. If the preceptor himself needs clarification or guidance in serving us, then it is upto him to seek it from Master. It is the preceptor's job to seek help from the Master, and it is for Master to decide what should be done. If Master thinks some other preceptor should assist the local preceptor by visiting the concerned centre, that decision is solely Master's to take. It is entirely for Master to decide who should be sent, where and when. If abhyasis start inviting other preceptors to visit them, it means that they are taking the matter into their own hands, and this, if looked at from the proper stand point, is the beginning of indiscipline. In fact it would not be improper to label it an act of indiscipline. This is the second fault. It is also possible that abhyasis unwittingly do a dis-service to such preceptors. Preceptors who are thus repeatedly invited are exposed to the danger of egoism. We should remember that all preceptors are servants of the one Master. They are given work according to their level of approach and their capacity and willingness. Master prepares people with definite ideas of work to be allotted to them. So everything is done by him. Therefore any idea of one preceptor being superior to another is wrong, and abhyasis should not allow such ideas to come into their minds. Nor is it our business to

think in such terms. Even if a preceptor becomes like the Master in every aspect of his being, he still cannot be the Master. He can be masterly in his approach and in his work, but he is not the Master. Master himself has said that there can be only one such Personality in the whole universe at one time.

We, as abhyasis of the Mission, should totally avoid having favourite preceptors. This is one aspect of idol worship. When we invite them to come to us, this deepens. In some cases this goes to grossly impertinent levels too. I was once with Master in Chi. Umesh's house. It was early in the morning, and Master was seated in an easy chair, smoking his first hookah with some five or six of us seated around him on the floor. Some abhyasis from another centre came, prostrated before him, and immediately requested Master's permission to go to my house. Master asked them why they wanted to go there. They said that they wanted to have a sitting from another preceptor who was then staying with us in my house. Master asked them, "When I am here, why do you want a sitting from that person?" They smiled, said nothing in reply, and went away. Then Master looked at me and asked, "Why do they want to go there when I am here? Are they not satisfied with my transmission?" What could I reply to this? I could only bewail the folly of the abhyasis concerned and pray

that light may dawn upon them. If this is not idol worship, I don't know what it is. What have we to do with anybody else when Master is with us? And is he not always with us, wherever he may be physically? We all mouth this belief without really believing in it. This disbelief, or lack of faith, reflects itself in our behaviour. If there is real faith in us, our behaviour cannot fall into error. I remember an anecdote related to me soon after I had come to Master's feet. Sister Kasturi had accompanied Master on her first visit to Tirupathi. Knowing it to be her first visit, some well-meaning abhyasis offered to take her up to the Tirumala hills and to show her the famous temple there. Sister Kasturi is reported to have replied, "When I am with the creator Himself, what have I to do with His creation!" When Master is with us, we need not go to any preceptor unless Master instructs us to do so, or Master has approved a general programme of individual sitting in which we may then safely participate.

I have sometimes felt that worship of stone or metal idols is less dangerous than the worship of flesh-and-blood idols. Inanimate idols cannot reciprocate our emotions of love, reverence and adoration. But when we make an idol of a living human being, such an idol can reciprocate our emotions, and herein lies the greatest danger because such reciprocal feeling draws us deeper and deeper into the web of infidelity to the Master.

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# CONSTANT REMEMBRANCE

By : KUMARI KASTURI CHATURVEDI.

In order to progress on the path of spirituality, saints have always insisted specially on constant remembrance. How to remember? How to fill-in the beloved in our memory? In an attempt to get an easy solution to this problem, I have found that a desire for His realization is created. This desire for realization Automatically makes the remembrance constant. How does it happen? The very problem becomes easy. Constant remembrance, viz., the remembrance of the beloved whom, having forgotten ages have passed, gives us an indication of the fact that we have relegated him to the position of a guest. Or we can say that the remembrance of that essence of Reality which is found in us all; or that spark of Reality which is lost in us on which the dust of worldliness has accumulated and which we had forgotten till now, is the true remembrance. When we remember Him who is very dear to us, Him who is seated deeply in our heart making the human mind restless, we will eagerly proceed as soon as possible to search Him out inside our own heart. But it becomes difficult to get His light buried under innumerable coverings coloured with the imprint of worldliness on the heart. Moreover, remaining in such a dark condition of mind, such a long time has passed that we ourselves have forgotten the definition of the divine light

in our heart. We do not even remember the handsome figure of our Beloved. That is why, whenever people ask us as to on whom they should meditate, how 'He' is etc., there is no answer with us. How can it be told that when the mind becomes restless to search Him, He begins to give us a glimpse of His sweet and lovely form even from inside the coverings enwrapping the mind which makes us constantly immersed in joy? He whose remembrance this is, is Himself constant, balanced and infinite; and hence, as we go on drowning ourselves in His remembrance that remembrance naturally becomes constant, because it is one's Origin which automatically gives a turn to one's perspective towards it. Here I cannot disclose the truth that when a Master of calibre, by His will power makes a Divine current descend into our heart, then only such a remembrance is awakened in us towards Him and the consciousness to remain turned towards Him and reach Him having been awakened fills our entire being with the remembrance of our Beloved i.e. our Origin. This alone is the true remembrance. This alone seizes our mind and makes it restless. This awakening begins to withdraw in it our sense which is drowned in the external world. Only then do we feel awakened all of a sudden towards the 'highest goal of life'

of which we were totally oblivious so far with our subconscious mind immersed in the world. Inwardly drowned in His remembrance, we begin to feel restless to attain Him. But the truth of the fact that inspite of our seeming wakefulness we were totally sleeping, will come to our knowledge, only when by the power of Revered Babuji's transmission we begin to feel our subconscious mind awakened, first during meditation and then constantly. When the inner coverings begin to melt and be cleansed in our effort to be absorbed in meditation through constant remembrance, we also come to know especially that 'He' is very dear to us. Then in our mental agitation to possess Him we often explain: "Oh! what a thirst in our heart that it is never quenched at all! It never allows me to be at rest!" At such a moment Babuji had written to me that craving is that current which, when overflows in the heart through meditation on the Beloved, starts making its own way to reach up to Him. We also feel that how really dear He is to us! In the ardent thirst to attain Him, all the precious things of the world lose their charm. Happiness, misery, life and death—every thing appears to have little value. Perhaps it was in this holy condition that Meera's music began to sing: "Oh! I got the precious jewel of the name of 'Ram'" who gave us the idea of this jewel? "My gracious Master has given this invaluable thing to me and has kindly accepted me." It is His holy transmission that makes our

mind illumined by the divine light of God. The same divine light also imparts divine sight to see Him with our inner eyes and to feel Him in our heart. We get another boon from Him; when the string of our remembrance, the flow of our meditation, becomes unbroken, the state of balance goes on getting absorbed in our entire system. When the heart always feels His presence, it becomes fearless due to the entrance of His supreme power. Firmness or self-confidence automatically goes on becoming strong and inexhaustible. We do not have to labour for them. By attaining one, everything else will begin to be attained of its own accord in our heart. Now, the strength of the external mind begins to dwindle fast and that of the inner mind having grown stronger, fills the remembrance with the 'goal' and attains a fullness with inner bliss. I have observed a strange phenomenon that the coverings which have fallen on our internal mind and the dimness that obstructed our inner vision, begin to melt away so quickly that we are forced to say, "Master's glance is a sword that cuts the coverings of the inner mind, having entered therein." Nay, another wonderful peculiarity I have found is that His invincible will - power is always at work to bring down the divine flow permanently in our heart. Now, it should be said that remembrance at this stage remains constant. It is only constant remembrance that can hold together in the heart the Divine flow brought

by the Divine Master. When, on sacrificing ourselves on Master's love, His sharp and sacred glance cuts the coverings of the constant remembrance, only then does this remembrance become constant. We come to know the constant union of our remembrance with Him when we do not remember even our effort to remember Him. Then alone we will succeed in gathering in us the Divine current introduced in our heart by Master. Nay, then alone the gates for allowing the flow permanently in our heart will be opened for ever. It is then that I have observed that Kabir's words "The Divine Master taking the bow in His hand shot the arrow of love which pierced the whole body" actually comes to our inner experience. I cannot resist saying that when remembrance becomes constant, when we become the cynosure of His eyes, after sacrificing ourselves for His love, the Divine current perpetually flows in us. On merging ourselves in the experience I have found that the real nature of the Divine Master begins to assume concrete shape in our heart. Yet another wonder happens; as His real form goes on assuming concrete shape in our heart, we begin to feel ourselves formless. In other words, we forget that we have a physical body. Why does it happen so? I have understood it now. Our inner goal of God-realization is said to be formless. How can a formless thing be brought into or bound in a form? So, as it goes on assuming a form by the grace of our Master Shri. Babuji, we become formless. I have actually experienced

this truth. I have not only found myself for becoming formless but also found that all my limitations are broken down and that I expanded internally which can be called as Virat. This is another preparation for the proof that God is Infinite. How then can the Infinite contain in this finite body? This is the reason why we have to imbibe in ourselves the Master of that condition so that we may actually experience it. Then He collects us together in Himself and expands us. Now, I have also understood the mystery of His being formless. He is so because He is Infinite, Omnipotent and Omnipresent. How true is Shri. Babuji's statement that if God had some form, He too like ourselves would have been present at one place at a time and would no more have been omnipresent and would not have been found in the hearts of all. Another speciality of drowning in constant remembrance is that it marks the beginning of our negation in Reality. In other words, we automatically gain the current in the state of negation. When the remembrance merges in Reality, it gradually gives us momentum in Reality or God. I have written that when Master begins to assume concrete form in our heart and we ourselves become formless due to constant remembrance, a profound condition follows wherein our own form begins to merge in that sacred-most form; and ultimately a day dawns when our form is completely effaced in our life. Now, the form that

appears in us will be the Divine Master's real form. That is to say, we will be able to enter the state of Sarupyata (Same form - ness) through this only. In spite of our existence being separate, the form remains one and the same. Now, the inner condition becomes deeper and goes on expanding in subtlety. Remaining constantly merged and assuming purity in Godly current, our inner condition becomes beyond ourselves having reached the bottom of depth. Now, our condition is beyond our understanding. To put it otherwise, we abandon our lives in our own lifetime and go on expanding in Godly Condition. We can neither drown in the condition nor get out of it. "Constant remembrance is gained at this very stage" is the voice that comes from inside our heart. He who remembers is drowned and lost in Him together with His remembrance. Now, on remembering, it appears as a lotus-leaf which dipped in water comes out dry again. The inner condition becomes lighter and subtler and remains always drowned in the Reality. Even when merged in constant remembrance it does not wet it. That is, going beyond the essence of remembrance it remains drowned in the Beloved Master who is the ocean of the quintessence of all. At this stage I have found that we really experience that condition in which we transcend ourselves and go far beyond being enraptured by the loving pappings in the lap of the mother Master. Say, we go on in the realm of the beloved merging more

and more in the negation in our utter rapture of realizing Him. Now, deeper you dive, the more you feel that you are adorned with 'Divinity'. We feel that every breath of ours touches Him. We experience that 'He is so near to us that the warmth of His sweet touch produces in us a horripilation of joy of communion. Now, which is the thin veil that remains in between, barring us from His realization? It is the same duality, the subtle veil of egoism, which is only to be reversed. Gradually the veil begins to recede by Babuji's will-power and His desire that even the common man should attain realization. Constant flow of body current and the boon-showering lotus-hand of the Divine Master in the form of Divine Will-power, now wants to open up this veil even. Now, it is felt that we stand naked in ourselves and are not aware of it. The awareness or the remembrance of remembering Him never occurs now, because the One who was remembered till now wants to reveal Himself. The one glimpse which is obtained on tearing that thin veil makes us such that our entire consciousness, the whole of remembrance and the power of remembering Him are all sacrificed on Him without our knowledge. Even the strength to remember His does not remain in us. Perhaps it so happens that He Himself supports with His own hands the thread of remembrance. He goes on withdrawing us in Himself. Now, it is felt that there is no necessity of the chain

of remembrance. We try to remember one who is away. What could be the remembrance of one who is standing close to us or one who is abiding with us all the while? When the limitation of distance is broken, then who comes and who goes? The thing which is His (i. e. remembrance) is surrendered to Him unconsciously. The earnestness of attaining Him, the string of remembrance, also gets lost in Him only. The gates for our entry into His omnipresent Infinity are suddenly opened before our eyes, since the subtle veil which was between both of us so far, has been pulled off. That dormant spirit of remembrance which was awakened

by the power of transmission of the beloved Master, first of all established a link of constant remembrance and then dipping it in the Divine essence made it permanent. Then by the support of its own will-power put it in the natural current which was connected with the Divine only. The constant remembrance also merges in the state of realization for good, since its work is completed. The statement of our Babuji Maharaj that "remembrance is that which never occurs" comes true in the form of our inner experience of the Self. We become that which we ought to become. Human life attains fulfillment.

*(Translated from original Hindi by S. A. Sarnad)*



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# CONSTANT REMEMBRANCE

By : S. A. SARNAD

Constant remembrance of Master is the quintessence of spiritual practice. It is the culminating point of our abhyas. In fact, the entire sadhana can be said to be directed towards developing constant remembrance of Master. All other practices automatically bid farewell when constant remembrance takes hold of the abhyasi. It then becomes a means in itself for further advancement and the Sadhana takes a different turn.

Every sadhaka aspires for constant remembrance of Master, because it is the first requisite for attaining liberation. Meditation and the methods of purification lead to constant remembrance of master, which in turn liberates the soul from the bondage of innumerable impressions and egoism. In constant remembrance is experienced a supreme joy of melting oneself in Master. It is this mental condition that cuts the roots of all impressions and loosens the abhyasi's ties with the world enabling the soul to shine forth in its original purity and lustre.

Quite often, the abhyasis ask the preceptor the question: "How to develop constant remembrance?" But, can constant remembrance be developed?

or does it develop of its own accord as one goes on seriously engaging himself in the abhyas? This is really a ticklish question to which both positive and negative answers can be given. But, when there are systematic methods of spiritual sadhana, why can't there be methods of developing constant remembrance also?

Master has dealt at length with this topic of constant remembrance in his "Reality at Dawn". It is not intended here to repeat all that. It should only be pointed out that the methods of developing constant remembrance given therein are very efficacious and if one is really earnest in developing it, those should be put into daily practice. There can be no other short cut for that. In the initial stages of sadhana, even casual remembrance of Master is not done by the ordinary sadhaka. Whenever it occurs of its own accord, the abhyasi tries to retain it for a longer time. This act makes an impact on the subconscious mind where the seed of constant remembrance is already sown through transmission. Gradually it germinates, sprouts and grows into a big shady tree. The abhyasi now finds a sort of pleasure in sitting under its cool shade as it

protects him from the scorching sun of worldly suffering. This, however, should not be mistaken for escapism. It is, rather his armour as it were, which gives him added strength to sustain those miseries and sorrows. A tremendous courage is infused in him through constant remembrance of Master.

Constant remembrance is closely-related to surrender. The more intense the constant remembrance tends to be, the stronger will be the roots of surrender. No limit, however, can be fixed for both of these. Since Master is infinite, constant remembrance and surrender should also be infinite. Master says that constant remembrance should be so intense that one should even forget the remembrance of that remembrance. What a great paradox? What does this, after all, mean? It only means that the individuality of the sadhaka should be completely lost and merged in Master. It is indeed a very high stage. Here, the sadhaka very often feels that he is not remembering the

Master at all and is sorry for it. But, if he peeps inside himself, he finds that Master has taken such a firm hold in his consciousness that His remembrance has almost become like respiration. Is one always conscious of respiration? Certainly not. But, if we turn our attention towards it, we find that it is there. We could not have survived even a moment if it were not there.

The following few hints may be useful in developing constant remembrance :-

1. We must dedicate all acts to Master, whether right or wrong. It does not matter whether we think of Him before or after the act. Regular prayer with a suppliant mood will automatically deter us from doing the wrong thing.

2. We should try to remember Master as many times as possible during the day and in spare time. Reading the Mission's literature and

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doing the Mission - work will also help a good deal in this process.

3. We must learn to associate with Master everything we hear or see in our daily routine, for however short a time it may be.

4. Devotional songs may be profitably used as an aid to constant remembrance of Master. Songs on Master Himself will be still more beneficial. But one great precaution to be taken in the use of such songs is that we should not be carried away by the sound or melody, which very often pushes the real sense to the back-ground. We are likely to develop grossness if we run after the charm of sound alone.

5. Following the ten commandments with deep devotion is another way of developing constant remembrance.

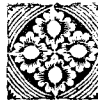
6. Repeating the prayer in the mind will also help develop Master's remembrance.

7. If we have seen Master, we can remember now and then His way of talking, humour, mannerisms and so on. We can also talk to others about Master whenever there is an opportunity.

8. Copying some of the Master's ways, to the extent one can afford to, can also be a method of remembrance.

9. Keeping Master's full form always before our mind's eye is the best way of remembering Him.

Some of the above methods are likely to be taken to gross levels by many of the abhyasis. So, one should judiciously use these methods.



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# “THE PURPOSE OF LIFE”

Y. PARTHASARATHI VIJAYAWADA

Stones do not move and have no life. They may just wear out on account of usage. Plants have life, take food and produce flowers and seeds. Of late we hear some yield more flowers, having more fragrance and are healthy also, when music is played to them, showing conduction of nerve impulses to some extent. Animals may be wild or domesticated. The former are grosser than the latter naturally. Otherwise they move, eat, hunt for food (or fed if domesticated), live and produce their own species. Their nervous system is far more developed than in plants. Above all there is man, whose nervous system is highly developed. He can read and write and express himself and has advanced in almost all walks of life, has discovered several things and invented many more. Barring the fact that he is more intelligent, more cultured, educated and sophisticated, man also eats, lives and dies and proves no better than animal at birth, if not worse. Because man is far highly developed in

all ways compared to an animal, what is expected of him to achieve on earth during his tenure of life? It is a rare boon, it is said, to have been born a man. If he does not take advantage of it, he becomes grosser and grosser and becomes an animal. The gift of life has enabled man to forget the past and to hope for his future. Light enables man to see things though it is invisible. So too, God makes man conscious of everything else excepting Himself. An artist makes us see on a plain paper, the elevation of a mountain or the depth of a valley. Even so the karmic impressions in the world seem to be presented from outside the mind to the senses but are actually projected from within, by the mind. The material world is apparently external to thoughts, consciousness internal to thoughts. But the world is really the form which consciousness takes when it projects itself through the senses. So, in short, what is the purpose of life?

Without Godliness mankind is bound

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to perish. Conversely with Godliness mankind is spiritually elevated and becomes more and more divinised. Godliness does not pertain to books or writing or lecturing about Him. He cannot be seen with the external eye. He can only be experienced. To attain Him, one's own efforts are not enough. It requires the help of a Guru and the quality of a Guru is important, for there are too many Gurus nowadays. A Guru who has traversed the entire path, has merged with the Ultimate and has the capacity to take man to the highest point of human approach, is the one suited for the gross man to be transformed into his Divine nature. Just as a child depends entirely on its mother in the multifaceted life with confidence and love, the aspirant looks to the Divine Mother, The GURU. At the very outset, it is to be realised that man need not sacrifice his profession nor neglect his family responsibilities to attain Him.

Man is involved in his earthly existence and is exposed to all temptations and desires, the quenching of which makes him more and more drawn to them. Hatred, passion, jealousy,

avariciousness, anger, pride – deviation from the path of righteousness, in short, degrade him. The unworthy acts, improper desires, and foolish thoughts subject him to the Divine Law of Recompense. So, if a man should play his part well, he should tread the path of righteousness, become slowly immune to the temptations and desires, become more centred on God, impose His presence in every act of his, – thus giving a divine touch to all his actions and not minding the result of his actions dedicating everything to Him. To know God is to be God and not to see God. The intellectual idolators and accomplishments offer no solution for the spiritual realisation. The world is a monastery and the vicissitudes of life are the monastic discipline and a spiritual education. It is not what is done that really matters but how it is done. Spirituality is found whilst living in this world outwardly and being detached inwardly. The Unlimited Real is Unchangeable. God is not a remote being to be worshipped in fear or flattered but a sublime presence to be looked for, with faith, devotion and love in one's own

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“Never offer advice unless invited, otherwise it is likely to yield bad results. If you find any fault with anybody, pray for his freedom from it.”

— Lalaji

heart. So, not only to avoid a degradation and downfall but to ascend on the path of spirituality to the highest point of human approach with least resistance and in a simple way, without strings attached is therefore a must for everyone, if he should prove worthy of himself and escape the endless cycle of births and deaths.

This is done by Transmission of the Divine Consciousness into man, the layers of grossness enshrouding his soul are shattered, the dormant intuitional forces are awakened, the tensions are released, depressions removed, obstacles and complexities are cleared and the yatra of the soul started (in contrast to the yatra of the body generally undertaken) and step by step the soul is taken by an unseen helping hand – through samipyata, salokyata, sarupyata and sayujyata. All that is expected of him is to meditate regularly morning and evening with a heart full of love and devotion towards Master and repose trust in the method and Master, shedding all one's belongings (bondages). This is Sahaj Marg, the natural method of Realisation of God, under the guidance of Revered

Shri Ram Chandraji of Shahjahanpur, U. P. The light is already lit. Devoted hearts are required to gain it and be profited. We cannot expect the replica of such an occasion in the near future. Neither can such a person come down again and again. Nor can one match it with other persons who had come down previously for a similar purpose. It was Nature's demand and it has come to pass. Divine grace is flowing with full force. Such a time as it is today may not be repeated during the course of thousands of years. Our Master says, "everyone must come prepared to meet his end". That means he must attain the highest spiritual level as early as possible so that he may not have to repent when his end comes.

Man may attain all material wealth, pomp and pleasure, enviable too, – they are fleeting and transitory, he knows – when he leaves this world, they do not follow him, he also knows. What then is life, if not lived well? A life dedicated to Him, lived for Him, in Him and by Him is well – lived, for he escapes bondages and rebirth, makes his yatra towards his goal – to attain LAYA with

**"REV. MASTER SAYS :**

**THE REAL CRY OF THE PANGFUL  
HEART OF A TRUE SEEKER BRINGS  
THE MASTER TO HIS DOOR.**

**SATISH - VIJAYAWADA."**

Master. This is visible only to the inner eye – not to the external eye. When life is not lived well, the soul realises after death the wrongs committed on earth, which is only too late to be repaired. May Master relieve us of this blindness (Maya) and reveal to us the blunder before it is too late.

In conclusion, it may be added that the purpose of life is to strive hard to reach the SOURCE (one's goal) and Sahaj Marg offers the shortest cut for the same, not expecting anything in return. Not only is it anti – depressant but it is a detensionist. It restores a state of equipoise, equanimity and equilibrium – a balanced state. Our physiological functions are properly regulated, mental processes harmoniously conditioned and the awareness to the exterior is gradually reduced. It makes room for moderation – in worldly life and in the spiritual path. The inner bondages are broken and the limitations of time and distance vanish. You don't feel that Master is far away from you – You don't feel that it was long since you had seen Master. You develop Purity – not the opposite of impurity, which is at

the physical level. Purity is that condition which cannot be contaminated or polluted. It is beyond the reach of pollution. So, then, at this stage fresh samskaras do not affect you – egoism drops off and you pass through the rings of splendour and develop absorbancy in Him and on and on you go into the regions where expression fails, for you approach the Infinite – far far removed from the finite. At every step the dependency on Master increases. These are not all. These are only a few glimpses into Sahaj Marg.

To the sincere reader, this may serve as a brief resume of the principles and practice of Sahaj Marg in some aspects at least. To the sincere abhyasi, a word may be added that only Love towards Master is the secret that can solve problems and make matters easy for him to induce Master to bestow His Grace.

May Master be spared to us for long to guide us along this NOBLE PATH.

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“Spiritual perfection to be based on three things 1. Love for the Master, 2. Satsangh with the Master and 3. Obedience to the Master.”

— Lalaji

# MASTER'S SUGGESTION

S. S. RAMKRISHNAN

Karnataka Regional Engineering College, Suratkal (Via Mangalore)

An important part of our education in the art and science of Spirituality is the correct use of the power of suggestion. According to our Revered Master, "Suggestion should be used alone for the making of man". "The power of suggestion is the most potent and useful instrument in the hands of a Yogi." The subtler the suggestion is, the more potent is the thought force and the more long lasting, and effective is the result. (It works like a homeopathy medicine!) At the subtlest level it is a stir near the Divine Centre, which led to creation, as suggested in the Rig Veda. It is this thought force of the subtlest nature which Master uses for our upliftment in Sahaj Marg.

Almost all the practitioners of psychological cures, all the apostles of self improvement, stress the importance of a positive outlook (a habit of cultivating positive suggestions), for achieving success in any field. My father always told me this, and said often: 'Yad Bhavam Thad Bhavishyathi' (Results are in accordance with your supposition) and 'Shanke papaha' (To doubt is to sin). I am learning the truth of this only after I am exposed to Sahaj Marg. Our Sankalpa (Supposition) is more powerful than we realise. Positive or negative suggestion not only operates at the surface of consciousness, but also percolates into the depths of consciousness and gathers strength there. This is perhaps

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the source of the power of suggestions or omens (Shaguna)! It may not be the omen (Shagun) or superstition itself which influences the future, but the tremendous power of our subconscious suggestion or expectation as a result of the omen! This is perhaps what Master hints at, in his repeated references to the effect of the power of his thought on such apparently coincidental happenings as the total time of flying, or tripping and falling at an escalator step, etc., during his second European tour (Ref: 'Sahaj Marg in Europe). A true Yogi realises that it is not the omens or gods or superstitions which cause his 'good luck' or 'bad luck', but it is his own subtle will power, which works for (or against) himself, with or without his conscious knowledge!

This power can work equally (if not more) strongly in spiritual life, as in material life. If I think 'I am bad', or 'I am getting worse', it only hurts me; instead, I must make positive suggestions for my own improvement. The higher up I go, the more careful I must be to avoid negative suggestions and encourage positive suggestions, because my suggest-

ions will become more powerful as I go up. I had been advised that purity and optimism are very important, because Transmission is like a sharp two-edged sword. This is one reason why Master does not want us to say or think vengeful or angry thoughts, especially when we are spiritually charged.

Of course, MASTER'S suggestion for our upliftment, being far subtler and more potent than all negative suggestions we had given, will eventually prevail, and achieve the objective. A preceptor told me once: 'Our progress - liberation, Realisation, attaining the Destination - are all already planned by the 'Master' carefully, and even implemented on the subtlest plane'. How is this possible? Perhaps even the first time a contact with any of us is established in Master's (subtlest state of) consciousness, we have attained the Goal in a potential sense. The Original Suggestion which He implants in us for this purpose even in the beginning is extremely subtle, pure, and unailing. It is the Ultimate Consciousness which is infused into us from the region near what Master calls as 'Our Homeland'.

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"God has two dwellinga; one in heaven and the other in a meek and thankful heart."

— Lalaji

Every preceptor of the Mission acts as a medium for this 'forceless force' from the subtlest region, even though he or she may not have moved to the subtler regions. This is a unique Blessing in Sahaj Marg.

As our negative suggestions are so much more gross and less potent, they cannot stop the implementation of Master's subtlest suggestion, they can at worst delay It! But, how much better it would be if we cultivate positive suggestions, in tune with the positive suggestion from Master, thereby improving our Co-operation with Him (which is so useful for speedy success)! This is why our sister Kasturi is never tired of saying: 'Never think that you are away from Master. Think that you are always closest to Him'. 'Never think that you have forgotten Him; Never think that you have broken the chain of Constant Remembrance.' Think "how near He is"; it will remove weaker thoughts. If any (bad) thoughts come, immediately think "I am impatient for the Goal". Then you will be free of it.

'Master writes that he was never doubtful of success in his spiritual life, and therefore he never had to face disappointment in his spiritual career. He adds later: 'We should not weaken ourselves by thinking of past karmas; we must always attempt the highest in order to make the future bright'.

The positive outlook which we cultivate in Sahaj Marg should not be confused with autohypnosis or other such techniques. Hypnosis operates at the grosser levels of consciousness; and it introduces into us thoughts or suggestions which may be external to our system, which may or may not be real. Spiritual Sadhana is more like a process of dehypnosis, and removal of our delusions and impurities from our system, so as to perceive (and be nourished by) the highest Reality which is already inside our heart. What is given is purely a glimpse of our own real HOMELAND deep within ourselves, to help us develop a Constant Remembrance of (and Craving for) this Destination.

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To refer to this destination of ours, Master does not use words like heaven, Paradise, or Temple or Nirvana, but uses the simple word "HOME"—it is our original birthplace where we grew up. It is our natural resting place at the end of our tiresome day! Also, our Practice (Sadhana) during our Journey to that Goal is called — not worship, nor concentration, not even thinking — but REMEMBRANCE (of the Goal)! We cannot "remember" something which we do not already "know"! See how positive and affirmative Master is!

Master entertains no doubts about our final success neither; our ultimate success is not something that He merely foresees from the present; it is already an accomplished Reality for him, from His vantage point of Eternity. It will take time to manifest here. We must work hard, and the outcome is certain. May we always remember this truth, even in those moments of greatest distress, caused by our self — created obstacles...these are only clouds of delusion, dispelled by the Glow of His Presence — the Remembrance of His Presence — in our heart.

## The Call of the Spirit

Dr. C. A. Rajagopalachari

Man is supreme in the created universe. He alone has been endowed by the Divine with the unique instrument known as the mind, the most powerful instrument in creation that can transcend all power and force, place and distance and even time, aeons of time. With its help man delves into the remote past and the limitless future.

Why was this special treatment accorded to man by the Divine? The Divine in its gracious generosity considered that since to please itself It had created beings, it was also just right to equip the most evolved of those beings with a special type of equipment which when used in the right manner would bring him back to his original home, to integrate his divine spark with the original Divine Flame and merge in the supreme Bliss of the original state just like the drop of water in the ocean, evaporated by the sun turning into vapour, fusing with other droplets into a cloud, reforming into water when in contact with the cold wind, dropping down on earth

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"Do not purchase a new thing if you can manage to carry on with your old belongings."

— Lalaji



helping life in every form and sluicing off into small rivulets that combine to form large rivers roaring down valleys, providing assistance to all living beings and then reaching the ocean, resulting in the original drop merging in the vast sheet of water, the ocean.

The question now arises, if such is the case, then why is sorrow the larger share in life of every human being and in some cases the sorrow is abysmal. The answer is clear. Such is the case because man has forgotten the rightful use and is tending to use this powerful instrument for incorrect purposes and not for the original purpose for which he was endowed with it. The Mind which is the user of the power through exercise of the Will, is also easily attracted to material types of joys, pleasures and happiness and is not able to appreciate even with guidance the immensely and infinitely superior happiness that is Divine Bliss which should be its goal, which it is unable to perceive or accept as possible of attainment. The immediate and known present is more beguiling than the remote and uncertain

future. In the past, human beings had not progressed so far down the materialistic high road and were therefore nearer the attraction of the Divine. The methods of practice towards attaining of the goal of Eternal Bliss considered suitable in the past, are not so very good in modern times because different types of attractions have excited man's mind into stronger attachment thereby weakening the already weakened bond between it and the Divine.

What then is the means of salvation in this state of beguilement? Divine Grace, Divine Power, Divine Energy, alone can rescue man from this state of entanglement in the briar bush of materialism. This is possible only when Grace touches individual man, awakening him to a sense of his true position in life, to the memory of the original goal which had faded away, and, creates in him the intense craving for reaching that goal, the faith and belief with certainty in the power of the mind to achieve that goal if used in the originally intended proper manner. This awakening is the result of the Inner call being

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**Heard.** This is the Call of the Spirit. The indwelling spirit is the spark of the Divine that lives and encompasses the entire being of the man in each of the numberless transformed states of being.

How is it that this call of the spirit has become unheard by human beings in this world in present times? With the passage of time and changing from one life to another until man has tended to become grosser and grosser, yielding to the emotional experiences, excited by contact with other similar human beings thereby giving stronger roots to such material - based excitement and attractions, and strengthening the will in its exercise of such incorrect application of the power of the mind. And the human being concerned tends to become more and more wilful in the ordinary sense of the word. In the language of Hindu Philosophy, man has thus thought, spoken and acted in such a manner as to create samskaras carrying the undissolved part thereof from life to life and in each life going on adding still more and more, while trying to

dissolve the legacy from Previous lives. Thus the grossening of the Being has gone on developing leading to the present state, where memory of the original home, memory that it is its final goal, recollection of the tremendous power of the mind granted to it by the Divine for the purpose of achieving that goal namely returning to that home, have all to be brought back by the very Divine, the endower of the very power of the mind, by the exercise of Grace. This grossening can be seen every day in the way in which highly egocentric persons clash with each other on most trivial matters with as much fervour as when matters are truly serious. It is rarely indeed that ego is developed in the right manner of cooperation with others. This is because the objective on each occasion is different for each of them. Being guided by the highly developed ego, strengthened by the high-power wills, the clash is proportionately explosive. When the final goal has been fixed in the mind as the right goal of all human beings, that is the integration of the individual soul in the Divine Soul, then

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“Three things necessary for a saint : 1. permanent bodily ailment, 2. financial stringency, and 3. Nindak - Fault - finder.”

— Lalaji

all other purposes of such beings can only be infinitesimal in importance and cannot create even the smallest bit of antagonism, rivalry, jealousy, envy, gross purposiveness.

The Call is ever-present, insistent and repeats itself without limit. The phrase 'ad nauseum' comes to mind but this continuum of the Call, when heard, perceived and appreciated, can never nauseate and so I refrain from using the normally widely used phrase in this context. But the Call is rarely heard because the material areas and the function of hearing the calls of the world and worldly attractions and listening continuously to wrong noises, voices and sounds have resulted in blocking the inner hearing to near-deafness. It is only when the outer hearing is plugged, that the inner hearing can be restored, and the plugging cannot be physical. It has to be non-material plugging involving exercise in the mental, moral and spiritual areas.

In the dazed and bewildered state, living a life of materialism which has

blocked out ideas of spirituality, it is not possible without external assistance to come back to the true understanding of the problem to obtain a knowledge of the proper methods by which one can get clear of the soul's entanglements, make progress in the right direction, and achieve true progress and evolution on the path to the Divine. When the Call of the Spirit is heard the first stirrings of the bemused mind occur, just as at the time of original creation. This stir in the mind, gains strength from itself and leads to a state of real craving for the achievement of the only goal, the highest. The mind starts looking round for the external help and gains it when it gets into contact with a true Guru. This word true in this context connotes the following :

a) The Guru has traversed the whole way to the Goal and achieved it and has become fully knowledgeable and familiar with the difficulties, the dangers, the barriers in the way as also the method of transcending them.

b) The person concerned, having

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gained the power of the Divine from the above, comes down to help persons truly desirous of such help to achieve the same goal that he has achieved.

c) Taking the craving soul by the hand, he helps it over the styles and barriers to surmount every one of them.

d) giving the man full knowledge and experience at each stage and at each point, taking him on even when he tends to rest by the way.

e) Clearing the craving mind of all its adhesions, dispelling all its doubts, strengthening its belief and faith in the power of the Divine, keeping its eye for ever fixed on the goal and helping it at all times and in every circumstances.

Such a one, a unique one, is our Sadguru Sri Ramachandraji Maharaj, a living Divine Personality, offering without strings unlimited assistance to reach the Goal and that too in this

life itself. It is the extreme good fortune of the present generation of human beings that they have this normally unavailable presence of a Divine Personality among themselves. If this opportunity is let slip, it can only be called the greatest possible misfortune because a re-occurrence of this kind of Divine Personality among human beings is rarely possible except at long intervals of time. It is for the purpose of making people aware of the existence of this Divine Personality as also for the purpose of relaying his generous outpouring to larger and larger multitudes of persons that he has evolved this system of preparing advanced abhyasis to become preceptors and endowed them with the necessary ability and power to be good at such relay work.

What do they relay and what is the way in which power is utilised for creating this unique successful result? What is relayed is the Transmission of Divine Power, Divine Energy and Divine Grace, present everywhere but unperceived, unheard, unseen, unfelt and

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"It is good to be put to worries. The home is the training centre for submission and endurance, etc. It is the greatest form of penance and sacrifice."

— Lalaji

un-utilised. By his own austerity and spiritual practices the Master as he is known in the Mission circles, is able to draw this power, energy and grace and reduce them to optimum bearable and beneficial levels and transmits the same into aspirant's Being. This serves the double purpose of removing, dissolving or destroying all adhesions by way of samskaras or incorrect and grossening proclivities of the human being, not only in the physical body but also in the not-so-physical mind, intellect, will, the causal and astral bodies and all other similar coverings and in the Spirit or Atma itself. We include the Atma here because that Atma being a spark of the Divine cannot intrinsically be besmirched, still it has been compelled to undergo all the calamitous happenings that take place through its devolution through the generations and unless this inescapable destiny is eradicated the achievement of the goal in this very life will not be possible. This transmission is given the name of Pranahuti which means infusion of the pranasya prana or the living Breath of Life into the human being for its betterment in every way.

This unique process is capable of being used only by this living Guru and persons endowed by him with necessary powers to carry out the work on his behalf. The system is called Sahaj Marg and is based on the ancient system of Rajayoga. Master has started a Mission to carry on the good work which is known as Shri Ramachandra Mission, with headquarters at Shajahanpur U.P. which has over 100 centres in India distributed all over the country with Preceptors at most of them and multiple Preceptors in many of the Centres. It has spread to countries abroad and has over 30 Centres and 90 Preceptors. It is the belief of the Master that much of present day humanity will receive the Call, accept his proffered assistance, extend its cooperation through that acceptance and derive fullest possible benefit in the shape of spiritual advancement towards the goal and achieve the goal in this very life.



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# 'BURN UP THE MANTLE'

A Wayfarer, Vijayapuri

I went to see an old uncle of mine residing in a remote village, where there was no electric supply. My uncle wanted to give me VIP treatment. He wanted me to light an old Petromax in his possession, in honour of my visit, for the night. It was already dusk; I took out the Petromax to light it up. He passed on to me a new mantle for replacement, as the old one was partly gone.

After satisfying myself that all the other parts were in working condition, I took out the **new mantle** for fitting up in the holder. The new mantle had a fine silk finish and was quite smooth to touch. It had glorious rainbow colours printed on it. I was sorry that I would be burning that nice looking mantle soon. Yes, I tied it to the mantle-holder and set it alight. It became jet black having got burnt up and shrivelled. I was pained for this kind of ugly change it had taken up. I inflated air into the tank when the oil-conducting pillar got sufficiently heated up and pinned up the

nipple several times by which act the shrivelled mantle got bulged out and the black patches on the mantle disappeared leaving a white glow. A flood of light was thrown around for quite some distance dispelling the darkness.

The light enlightened me. The smooth and fine silken quality and the printed colours on the mantle have all disappeared now. The same mantle as '**ash**' gave out a brilliance throwing a flood of dazzling light in all directions.

I thought that similarly when the '**ego**' or the '**I**'-ness of a person appearing in different shades and colours, gets burnt-up to '**ash**' or to '**nothingness**', then the '**Indweller**' shines forth in dazzling brightness, expelling all ignorance which is termed '**self-realisation**'.

In such a state of **total realisation**, total awareness-total alertness—the beneficiary is helpful to himself and to others as well, as a source of bright light to guide in the right direction.

Let us then burn-up the raw and colourful mantle of our '**ego**' or '**I**'-ness

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"Cleanse your Manas (mind) with practice of Sadhana and then go through literature, otherwise reality will be lost upon you."

— Lalaji

in us, so that the 'Indweller' May shine forth to throw a flood of light as guidance to self and to others to tread the right direction to reach the Goal Eternal. The un-limited energy of 'Pranahuti' or life-force or living consciousness is being pumped or inflated into us by Pujya Sri Babujee Maharaj at all times progressively driving or pushing us to reach the **Goal Real**. He is the means and the Goal. Self-surrender is a pre-requisite for **sadhana**. We only have to keep the mantle in burnt-up, or 'ash' condition or-'nothingness' to draw in Pranahuti to set it ablaze. By total self-surrender to Master in Obedience to his wishes, we become the fertile-field for his noble husband-man-ship to raise the bumper crop of spiritual eminence for the benefit of the entire mankind-entire universe.

Thanks, thanks to thee the little worthy burnt-up mantle, for the lesson thou hast taught me, to shed my colourful 'ego' and to shape my life to shine for eternity.

**NOTE:** **Indweller**-the all pervading **atman** or the soul.

## COMPLETE FAITH

By **William Waycott,**  
California, U. S. A.

In our system, faith in the Master is a most vital ingredient. For us, this means complete trust that our welfare is being looked after by him. As Master writes, the "I" must be replaced by "He". In this regard **complete** is an important word and requires further discussion.

During my recent travelling as an abhyasi of the Sahaj Marg system I have observed many instances where habits and practices of members, done prior to starting our system, have not dropped off as rapidly as they should. Old religious ways in which the abhyasi still places high regards for deities and certain

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benefits, are practised by abhyasis of long standing in our Mission. One can see our brothers and sisters telling of their faith in the Master and later performing the rituals of a religious nature, demonstrating their faith in alternatives. The word faith must be used in both instances here since as long as we cling to any practice it means we have belief in its efficacy.

The outward illustrations of this are easily seen among our members; however, much more rigid and deep seated beliefs are there. These almost deny the very existence of Master. For, abandonment of faith in ourselves for that of Him constitutes an important step towards the goal. Here, our high regard for the deity of Self constantly battles for a position of priority in our mind. For us, to leave the thought of individuality and self-importance shakes the foundation of our existence and, of course not until this transition from "I" to "He" is accomplished, can significant progress occur. For those who need not contend with the

abandonment of old religious habits, the abandonment of self centred habits and thoughts is equally necessary. One or the other will surely confront us.

It is here that complete faith in the Master is absolutely essential. **Complete** means hundred percent of our faith and trust in the Master and his plans for our lives. A mere half of a percent belief in something else upsets the foundation of faith and restricts progress towards the goal. I can say for myself that complete and total faith in my Master is not there and this deficiency has prompted thoughts in this regard. The system of Sahaj Marg has been created for a simple means to the goal of human life. The Master has given us the practice by which complete faith is possible. Let us take up this practice in the correct manner and not be distracted by other things. It can only be after the giving of our complete faith to the Master that his assistance to us can be totally effective. Life is short and rapid progress is an absolute necessity.

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"Avoid becoming a master and serve as a servant should."

— Lalaji



# “M A.”

By Y. P. Rao      Tirupati

The innocent young one is nurtured in the pre-and post-natal periods by the Noble mother. She is the life of the universe and the receptacle of devotion and love. Her good heart is better than all the heads in the world. Her love only knows sacrifice. He that dwelleth in love, dwelleth in God and God in him. Her happiness lies in loving and not in being loved. The child too loves the voice of its MA which is soothing. Their contact and intimacy is genuine and without speaking a word to each other can nevertheless find happiness in being together. MA has a unique purpose in life, in studying the child, in tending to its taste and working for its future. In character, in manners, in style, in all things the supreme excellence is Simplicity. Character is not ready made but is created bit by bit and day by day. She bears in mind that it is not possible to found a lasting power upon injustice, perjury and treachery. Hence the child gets hygienic food flavoured with mental

and moral tonics. If man were to be ashamed of shabby clothes should he not be all the more ashamed of shabby ideas and shabby behaviour? Handsome is that handsome does. MA is ever careful to avoid being rude which is the cancer that devours love. Every effort is made to build up a beautiful behaviour which is better than a beautiful form. It gives a higher pleasure than status and pictures. It is the finest of fine arts. Yet the child is not pampered because the child should gradually learn that government of oneself is the only freedom for the individual.

The toddler cannot walk without a fall. He is involved in all kinds of mischief. Only MA's heart without a stain knows perfect ease. With endearing words she will not hesitate to put forth a sour truth than a sweet lie. Her ounce of encouragement is worth more than a ton of criticism. Law can discover sin but cannot remove it. In all circumstances he depends entirely on MA and has no comfort otherwise. A blind man

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is no judge of colours. MA does not close her eyes to all the activities of the grown up child. She is aware that poverty of goods is easily cured and that poverty of soul is impossible. Her dealings are firm without being rash. The child is made to appreciate that liberty without obedience is confusion and obedience without liberty is slavery. The only attraction between the child and his MA is faith and unselfish love built on self denial and sacrifice. It cannot be appreciated by reason, by scientific analysis, by intellect but only by feeling.

What are the fruits of her efforts? Can MA make a silk purse out of a sow's ear? No word of commiseration can make a burden feel one feather's weight lighter to the slave who must carry it. MA is a noble soul. Who can delve into the unfathomable depths of her heart to look into her views and less so, to understand her method of training in the awakening of a man? Her offspring, as Babuji desired, is a man of principled character. With a sound education he is quite mature, whose mind is not conquered by arms but by generosity and love. It is easy to enrich oneself

with a thousand virtues than to correct oneself of a single fault. He understands that only the wealth got through proper means without any evil practice yields happiness. The fear of no man's displeasure can add a feather's weight to the guarantee of his own honour. To be poor and independent is nearly an impossibility indeed. Yet the wise son though all laws are abolished, would lead the same life. The impact of MA's love for him is ingrained in his mind which qualifies him to be conscious of the nimbus of her holiness. The noblest question, he thinks, is what good he may do in life to satisfy MA.

The twentieth century world we live in and all its contents are the manifestation of the supreme being. The inert substance and the plants and animals have their limitation in life but man is endowed with the power of memory and the faculty of thinking. The intellect, aesthetic and divine quality of love differentiate him from the sense-bound animal. Yet a human being is not, in any proper sense, a human being till he is educated. The true test of civilisation is not the census, nor the size of cities or

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"Avoid the company of the rich, women  
and children."

— Lalaji

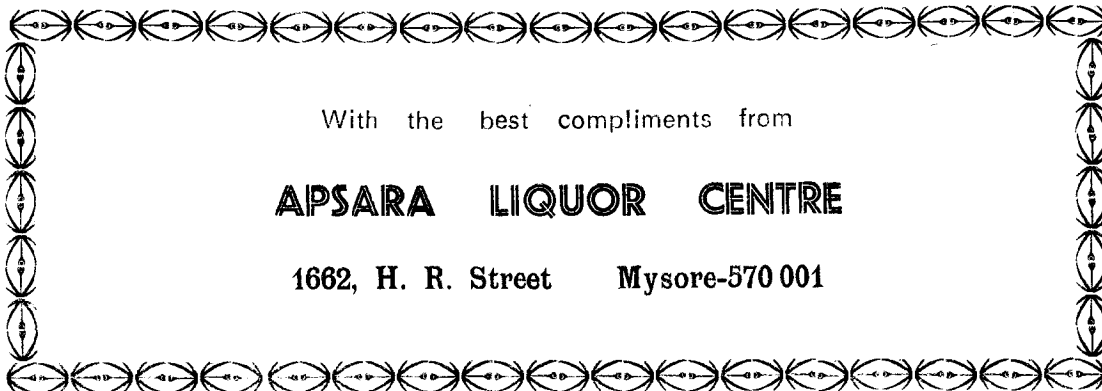
the crops but the kind of man that the country turns out. The best education is that which will fit man to take an honoured place among cultured men.

As dictated by nature, man is forced to be born in a particular race, country and family with a suitable economic status, requisite conditions of health and character for his inner development, for fulfilment of his spiritual destiny. This is no punishment but gives scope for human endeavour for the appreciation of a divine self in his own heart and for his return HOME, the Absolute. The consequences of his actions may have to be reaped in this birth or in later births. Hence the events in this life are in a way, predetermined at birth. The mental characteristics are inherited by the past existence.

The circumstances in life, keep the man engaged in the noisy activities overlooking the silent call of the spirit. Whatever be the vocation, whether he is working with his hands in a farm or a factory or wielding a mighty pen sitting in a comfortable office, he faces events in the daily routine of life when his morality alone can guide him appropriately. Honours like

impressions upon coin may give an idea<sup>1</sup> and local value to a bit of base metal but gold and silver will pass the world over without any recommendation than its own weight. It is not the greatness of his means that makes him independent so much as the smallness of his wants. While the ascetic may despise the world, the scientist may take shelter under the tree of material advancement. Sense-based knowledge is imperfect and incomplete and the supreme power is beyond his grasp, but a noble longing of the heart may lead him to a suprasensuous life. The degradation of manners and behaviour subject him to a varied experience including the opposites—pleasure and pain, good and evil and bliss and misery.

Prayer to anthropomorphic gods, flattery and bribery may give a psychological comfort but does not alter the karmic experiences. The attitude of fatalistic resignation to evil events, the attribution to god's will does not shift the responsibility of appropriate effort. With a clear conscience which fears no accusation, we must live content with small means, seek elegance rather than luxury and refinement rather than fashion



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and be worthy not respectable, be wealthy not rich. Happiness is not a gift nor can it be bought. It has very little to do with success, money, material things, company but much to do with goodness, quietness and simplicity.

As Babuji explained, the Revered Guru, the link between Man and the Absolute, is a great divine soul who has secured His merger in the Absolute. Meditation on His form is of great advantage to the disciple. He not only begins to lose his own grossness but also begins to imbibe the finest of His inner self. Devotion to the Guru with faith and reverence or surrender to Guru is the state of negation when there is flow of divine force from Him. The concept of a Guru as a MOTHER is by far the most appropriate and advantageous to a disciple. MA is the very embodiment of Love and Affection. Only MA's heart can forbear with patience all the troubles and miseries caused to her by her son thinking all the while of trying to provide for her son's comfort and happiness. The same is the case of the Real Guru who is the Spiritual MA of the disciple. As such the guru is always on the look out for the spiritual welfare of the child, the disciple. It is due to the affectionate attachment of the

Guru with His disciple that the attraction of the great Father with whom his Spiritual MA is so closely connected, is directed towards him. The function of MA and of a true guru are closely similar, nurturing the abhyasi in the womb, affording protection and providing the immaterial divine energy for the spiritual advancement. The concept of a GURU as a SPIRITUAL MA promotes within us the feeling of LOVE, REVERENCE and SURRENDER which are the main factors of a spiritual life.

Our MA passes us on to dear BABUJI, our SPIRITUAL MA, who willingly takes us into HIS fold. How fortunate are we to be offered the luxury of Maternal repose by our dear MA—our DIVINE BABUJI! Being brought up thus, should we not endeavour to do our best to LIVE WELL for the satisfaction of our beloved MA To deserve the LOVE and the DIVINE GRACE, can we not submit ourselves to be under the care and guidance of MA? Should we not be Devoted to, Cooperate with, and Meditate on MA? Even without a thought of any responsibility of the present life or of the future or of the ULTIMATE REALITY let us reciprocate and surrender with Faith and love to MA – BABUJI.

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“Never promise anybody that he would realise God within a given time.”

—Lalaji

# MY VIEWS ON DEATH

(K. S. Latha)

Death has been the most baffling phenomenon ever since mankind started inhabiting this planet. Mr. P. C. Mohanty says "There cannot be pleasure without pain, light without darkness, success without failure, love without hate, happiness without sorrow nor life without death." Our instinctive fear of death is so great that we have developed a sort of mental barrier to conveniently forget its inevitability every moment of our living existence. Death, like sleep, is a natural phenomenon. After a hard day we sleep soundly to give rest and release to this body. Death is a release mechanism which frees man from tribulation and boredom of a long tiresome life.

Death is the law of nature. Nature, which is governed by the Supreme Power, wants all life in this world to evolve spiritually. Life shall become wholesome only if we understand that immortality is the essence of life, and physical death a necessary transition for spiritual evolution. If it is so why

should we be scared of Death? In fact, the meaning of "our life" can be well understood only because of "our death". Remember how the boy Ramana became Ramana Maharishi when he asked the question. "What am I after death?"

Let us see life in the logical sense. What is the difference between the live person and the dead person? We can, in the simplest term say that a dead man has no energy - which means that the living body has energy which leaves the body at the time of death. According to Scientists, "Energy can neither be created nor destroyed." So the energy that leaves the body cannot be destroyed. It is only this body that is destroyed. While living, we must take care of this body and nourish it as it encases that precious energy. Science has another theory. "Energy can be transformed from one form to another." This is exactly what is happening to all of us. The energy that we have is transformed rapidly to a higher form by the grace of our beloved, revered Master. If

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every one of us analyse our personality before becoming an abhyasi and now – we will know how far and how much we have been transformed.

The word “abhyasi” means “follower”. We call ourselves as the followers of our Master. Are we really following Him? If so – in what ways? If not – why not? Let us be true, regular and sincere abhyasis. Let us refrain from hurting others. First let us qualify ourselves to be called as “good”. Later let us not “feel” that we are “good” as that “feeling” itself is “bad”. Let us be humane in our approach to all living creatures. Finally, let us offer everything to Him who is giving us everything whether we deserve it or not.

It is only this life that we are sure of. Our life is a bubble. It can blow out at

any time. So, let us utilise this life properly, and live every moment of our life transforming our energy towards that Supreme energy. But how can we transform our energy? By remembering Him, who is transforming our energy with reverence and gratitude. How can we show or express our reverence and gratitude to Him? By living and leading a life as expected by Him.

If every one of us thus transform our energy every moment of our life I am sure we can face death with real courage and equanimity.

Before concluding let me ask you all a question. “Are you prepared to die this minute?” The answer should be “Yes!” Let us make ourselves fit to give the above answer.



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“You have only to remove the doubt whether God and Atma exist or not. If you have freed yourself of this, you need not have a Guru.”

— Lalaji

# Animal Man To Man Man

C. Rajagopalan Ahmedabad

Master has stated that transformation from animal man to man man and then on to divine man takes place naturally in every sincere abhyasi of Sahaj Marg System. The progressive life of each and every associate of this mission, would bear ample and eloquent testimony to the above-mentioned statement. Here is a case study indicating the extent of transformation which has been actually brought about in an individual, making thereby relevant, infliction of an other-wise autobiographical account.

Until about 8 years ago, I was almost not inclined towards God, and life seemed to essentially involve a series of exercises towards maximisation of comfort and popularity. The only times I seemed to require God was at times of stress, like during examinations as a student—in other words God was only needed and recognized as a war-time God. The predominant attitude of mind in me was one of extreme egoism and selfishness. Looking back, it seems that my attitudes

were crystallised out of some strong animalistic qualities like anger, hatred, jealousy, passion, laziness, self-pity etc. and all these qualities were apparently swimming in an extraordinarily intense feeling of self-importance and self-esteem.

At the age of 29, I had the chance (perhaps the field of force of Sahaj Marg System must have actually started operating then) of joining a group, where Hindu scriptures and particularly Geetha were studied with facile interpretations in English. I seemed to intellectually enjoy the study of 'Geetha' but unconsciously it led to my becoming more egoistic and I started entertaining a feeling that I was becoming a more rounded personality. This resulted in my taking a strange attitude of superiority towards those who were not well versed in theoretical knowledge of religion. So, while on the one hand, I started appreciating a study of religious books and had a vague thirst for God, on the other hand, my negative qualities

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got more pronounced and I was constantly at loggerheads within myself. I had also strong career (job) ambitions and was in fact labouring under the thought that I could take to seeking of God seriously, only after I achieved all my career ambitions and retire from a job.

It was at this juncture, a professional colleague of mine from Bangalore, spoke to me at length about Sahaj Marg. More than anything that he mentioned at that time, what impressed me most was that one could get his material ambitions fulfilled and at the same time evolve to great heights in spirituality. He took me to a senior Preceptor of the mission who was also a top executive in an Industrial Organisation. I was impressed by the latter's bright appearance and crisp conversation and took my first sitting from him, without even knowing anything about the Great Personality behind this system. But during my first sitting, I felt somebody was pounding at my heart continuously with a hammer. In fact, it was impossible to bear it and I even felt that if he did not stop the sitting within a short

time, I would die. But after that superlative shake-up, I have been seeing rapid changes in my attitudes.

From then on, when I view in retrospect, the taming of the animal in me, seems to have been done like the way a Chess Grandmaster plays a game of chess, every move absolutely planned and blending naturally with the whole scheme. (The amazing thing is that Babuji plans and executes such moves for everybody and only very late do we all see his designs). Each time I came into close contact with an instrument of his, be it a pawn or a Queen or a king (senior preceptors) I felt a straightening out of a rough edge. For instance, association with one made me feel that I had absolutely no devotion compared to him, with another I felt absolutely inspired by his efficiency and enthusiasm and contact with a third one perhaps for the first time made me understand what love was and led to starting of the melting process of solidity in me, by way of tears whenever the glory of the Master was listened to or thought of intensely. In addition to this, my job took me frequently to U.P.

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"Atheist is not a person who does not believe in God. Those who harm the physical, mental intellectual and spiritual existence are atheists."

— Lalaji



and apparently accidental visits, 4 times in 5 months to Shahjahanpur, led to my feeling miraculous changes in my mental attitudes.

In Pre - Sahaj Marg days, I always had an attitude of one-upmanship and revelled in making the persons whom I met feel uncomfortable thereby feeling one up over them. Towards this end, I used to look for the faults in others and drive home those faults so that the other person felt small. It is amazing the way this saddistic habit of mine got thoroughly tempered all of a sudden, after joining this system. Now - a - days, in its place, there is a desire to establish rapport with any individual and if possible to make him share with me the joy of thinking, feeling and talking of the glory of the one, who performs such miraculous transformations.

Another significant change, was the fast reduction in the intensity of likes and dislikes. The very sight of some persons used to create in me tremendous mental irritation and this inspite of my knowing that it was not good to have such an irritation. Thanks to Master's grace and its tremendous cleansing effect,

I don't feel such irritation today even against persons who intend harm to me. Anger is another significant casualty. I have sincerely tried all sort of gimmicks to control anger including counting 1 to 10 and reciting prayers, but none of these could help. For instance, if I was starting for office and faced a flat tyre in the vehicle, I would be seething with rage and this would put me out of balance throughout the day. No longer have I got to struggle like this and with his remembrance even major mishaps and miscalculations seem to make no such impacts.

There was a time when I could not support solitude and felt extremely restless when left alone. This has changed to enjoying of silence and a craving for more and more of it. Again I recall talking a lot for talking's sake, to such an extent, as to get an appellation within close circles as one given to verbal diarrhoea. Today I am quite disinclined to do loose talk and even drawing room social conversation is done as a duty and not as a pleasure. In Pre - Sahaj Marg days I used to crave for opportunities to sing before an audience

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Absorbing in Reality means that the abhyasi should not feel anything in him. He loses the feeling of body, mind and soul etc. This is the condition of real God.

— Babuji

and the attitude was one of exhibiting one's voice and earning some praise. This tendency has now been corrected (regulated) to an indifference to all music except devotional songs on the only God (Personality) I believe in, listening to which results in a joyful silent trickle from the eyes as against the exciting kick which I got earlier out of music.

Slowly, life is getting converted to a long and interesting travel, with the high spots to look forward to, being meetings with Master and Satsanghs and all the rest of it a routine journey. The desire is to pray for more and more of His grace to flow through us to the world around us, so as to get a solace of being in some small way useful to him in return for all that he

has poured and is pouring into us.

If I were to go on listing the changes in mental attitudes and habits, I can go on and on. Suffice it to say that if one follows the system, initially without even knowing, leave alone believing in the infinite greatness and grace of the Master, one gets benefited so much that sooner or later one automatically develops love for the man behind the system. This love in turn results in a desire to emulate him, and each quality of his, even partly emulated takes one closer and closer to the level of a divine man. Thus transformation from an animalistic man to a human man itself gives such tremendous internal confidence that the goal of becoming a divine man becomes a realistic goal.



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God is simple and extremely subtle. In order to realise this subtlest Being, we must take up means which are equally, fine and subtle.

— Babuji

“ Om Tat Sat ”

## FROM THE OTHER END

T. SRIKANTAI AH BANGALORE

India is the home of spirituality. In ancient times so many sages were born and gave their own methods of spiritual practices. At last, as they were too many, common man was confused regarding their procedures. At that juncture arose the Smrithi literature and the Smrithikaras. According to them, the procedures of spiritual practices were graded and made available for people of different levels of intellectual capacity. Accordingly, the abstract principles of philosophy were concretised into symbols and rituals. At this level, it was religion. So, people were taught to observe the rules and rituals of the

religion first. Through religion they were advised to understand the abstract principles of philosophy. The third stage for them was to practise the same internally and get the experience. And this internal practice and experience were together spirituality. On the face of it alone, it seems to be a very laborious and long process. In Sahaja-Marg, our beloved Babuji advises us to begin the spiritual sadhana first and thereby the religion and philosophy are skipped over. But very soon, we understand the philosophy and its concrete form, the religion also.

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In Vedanta, the goal is self realisation which is called Moksha (liberation). To achieve that goal, people are advised to practise the sadhanachatushtaya first. They are preparatory requisites. The first among those four is viveka and the second is virag or vairagya. The third and the fourth are shatsampatthi and Mumukshutwa. People are advised to practise these four qualities and develop them in the given order. But in sahaja Marg, Mumukshutwa (desire for liberation) is the first and the foremost qualification to become an Abhyasi. It is the last qualification in Vedanta, but the first in sahaja Marg.

Again, according to Vedanta, the spiritual practice begins from sravana i. e. hearing the scriptural lectures. The second stage is Manana i. e. contemplation on those scriptural teachings. The third and the last part of it is Nididhyasa or Dhyana (Meditation). In sahaja Marg we begin with Meditation (Dhyana) and the first two stages can be covered later.

Next, Sahaja Marg is a simplified

and remodelled Rajayog. The practice of Rajayog begins from Yama and Niyama which constitute the first two steps. Dhyana (Meditation) and samadhi (absorption) are the last two steps in the eight steps of Rajayog. But in Sahaja Marg., we begin our practice from Meditation (Dhyana) and get into samadhi (absorption). This absorption is the beginning of our spiritual yatra. What a big difference! Yama and Niyama are acquired naturally.

According to the traditoinal method, the Jiva or the chaitanya travels from the Sthula (Gross) Sarira to the Sukshma (subtle or astral) Sarira and thence to Karana (causal) Sarira. In Sahaja Marg, our guru or guide begins his work by sowing the seeds of spirituality on the causal body first and awakens us. He, then, takes us to the source whence the causal body etc have come into existance. Thus, the subtlest and the strongest part is tackled first and not the gross body.

In the "Ten commandments of Sahaja Marg", the first three refer to the spiri-

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God is one and only one, so we must take only  
the one to realise the one alone.

— Babuji

tual aspect of an Abhyasi. The next four refer to the social life. And the last three apply to the personal life of an Abhyasi. Hence, here also it is begun from the other end. Generally, such things will commence from the person who is a unit of the society and then it is taken to the level of spirituality after being a good member of the society.

In Sahaja Marg Sadhana, we are advised to develop restlessness till we reach our goal whereas other systems promise peace from the beginning alone. When we get realisation, peace comes to us automatically. Getting peace is not a high aim. The intensity of our restlessness gives us an idea of our progress.

Generally, people are groaning under a misconception that spiritual Sadhana should be taken up in the oldage. It is quite incorrect. Because, in oldage, people will not have the required mental and bodily strength and stability to meditate regularly. Therefore, Sahaja Marg recommends that abhyas must be commenced in a comparatively younger

age. In the same way, for spiritual Sadhana one need not undergo the four stages (asrams) of life namely Brahmacharya, Grihastha, Vanaprastha and Sanyasa. Either of the first two stages is supposed to be the ideal stage of life to take to Sadhana.

The finale of the Rajayog is the attainment of Samadhi which might, at best, give the abhyasi salvation (temporary mukti). In Sahaj Marg, one has to go a long way to reach his goal which is becoming one with God.

A few observations made above only remind us of the principle of Invertendo which is explained by our beloved Master in his books: "EFFicacy of Rajayog" and "The commentary on Ten Commandments of Sahaja Marg". As we clearly see, the end of the other systems has become the beginning here in all the above observations. Therefore, we can say that the theory of Invertendo is amply illustrated in Sahaja Marg or the Sahaja Marg Sadhana abounds in examples of the principle of Invertendo. Amen.

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# DISCIPLINE WITH LOVE

Dr. Atmaram Jajodia, BOMBAY

Most members of public and new abhyasis who attend the Basant Celebrations at Shahjahanpur for the first time, have showered appreciation and praise for the disciplined behaviour of the crowd. They have wondered at the singular absence of complaints about personal inconvenience, scramble, jockeying about or melee in the vast assembly. Most of them have credited it to be a unique phenomenon not usually observed in other places. Everybody here, they say, is anxious to part with or provide convenience, instead of making a bid to grab it. The reasons seem to be inexplicable, and none tries to seek an explanation, seeped as everyone is, in the torrential flow of Master's Divine Grace, which makes one oblivious of one's very existence.

There is, on the other hand, of late,

considerable talk about discipline in our organisation. On occasions even Master has been constrained to express Himself in not exactly laudatory terms. How is this seeming paradox to be explained?

All of us are indisciplined. So we have come to Master. The difference in individual cases is only a matter of degrees. And it is doubtful if we genuinely follow Master's exhortations, in spite of all the verbal concern periodically mouthed by most of us. Our efforts to understand Him touch only the surface, sometimes not even that much. The resultant cooperation, if at all we may choose to call it so, touches only the fringe of the problem, mostly its physical aspect.

Feet - touching is a glaring example often quoted by scandalized associates. No doubt the way it is practised on

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"God has hidden himself inside your hearts and exposed you. Hide yourselves and expose God! This is the real Sadhana."

— Lalaji

occasions, is baneful, but could we say that it is universally bad? Is touching the feet of our elders, more so of our Master, with deep love and reverence, bad? Even the best thing in the world might be made bad, if we take its heart out. What should we call a "senior-most" abhyasi who has not given his heart to the Master even superficially?

Irregularity in meditation by oneself or in groups, taking no interest in the Mission and its activities, expecting material benefits without any sacrifice whatsoever, being worried all the while about "progress" or "experiences" without caring about the correct method explained by the Preceptor, are some other oft-quoted aspects of indiscipline. Years roll by, but some are observed to stick on to such acts of indiscipline. Why is it so?

The real causes are not too many. The first and foremost is that most of these people join the Mission without any goal or aim before them. Some friend, tells then about yoga 'without tears, the 'easy (sahaj) marg', and they come hoping to get everything without doing anything. Some do-gooder relative

sincerely feels for their spiritual benefit and ropes them in. They themselves are hardly serious, much less committed. Such people are forced into sadhana. Some feel it is Just another religion with concomitant 'benefits'; they find it impossible to give up the 'fear' or 'favour' basis of their old pursuit. Some come with the idea of acquiring 'power' with an equally 'physical' desire for worldly fame through the dubious path of doing 'good to humanity'. The position of most of these people is that of a consumer who does not know what he wants or one who is unable to identify his requirement correctly. In worldly parlance also, unless the consumer is absolutely sure about his precise requirement, his search would definitely turn into a wildgoose chase to the various markets. Mostly it is lotted to end in despair. Perchance, if he walks into the parlour of a wily salesman aware of the customer's weakness and ignorance, he is likely to come back with his pocket picked in return for some inconsequential trash which he never dreamt he would hug to his chest. Most of these categories of abhyasis

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Gods are like the different functionaries of Nature set to work out Her will like the different parts of a machine.

— Babuji

continue to follow only the physical aspects of sadhana, and being dissatisfied from their own viewpoint, generate various levels and shades of indiscipline.

The next important factor is the 'level of consciousness' problem. Those belonging to the 'animal' level are hardly ever attracted towards higher pursuits, unless it provide a cloak to cover their nefarious designs. Then there is the class going to the level of 'intellectuals'. Mostly they misuse their intellect for animal pursuits only; but if they are sincere intellectual seekers, even then they may not be 'spiritual'. In fact a person may be extremely disciplined and well-behaved, but turn out to be an abject slave. He may be very moral and religious, but turn out to be orthodox and sectarian, which are no different from selfishness of a different type. None of these people might deserve to be spiritual. In fact, even if some of them might have their aims clear before them, they can never understand or fix 'the ultimate real aim of life'. These gentlemen enter the Mission with all their belongings, refuse to shake them off and create Indisciplines of various

shades at numerous levels. But strange as it would seem, after having entered once, most of them do not leave the Mission even when chid or exhorted to leave. What makes them stick on? They continue to practice the superficial and physical aspect of our sadhana, unaware of the invaluable subtler aspect of transformation by 'transmission'. But such is the unfailing efficacy of our Master's Divine Transmission that even the one per cent 'labour charges' which accrue to them because of their physical practices, in the form of an unprecedented feeling of 'peace of mind' make it impossible for them to leave the Mission. They continue to stay on for years and stagnate of their own volition. Who could help them? Master feels very strongly for these unfortunates, but unless they sincerely desire a transformation and leave the Master free to do His work on them, who can help?

Master's method of discipline is extremely soft and indulgent. It is the despair of disciplinarians and drives them mad at times. Elder brothers who became His associates more than twenty years back, recall with nostalgia those

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We die and become Gods while, Devas die and they take our form. It means that they are also not away from the sphere of birth and death. In this respect our worship of them can never lead us beyond the circle of rebirths. Gods are in fact at our service and not we at theirs.

**Babuji**



halcyon days, when Master provided His abhyasis with bedsteads covered with mosquito curtains and morning sessions of tea and breakfast were followed with the service of Hookah for the 'discriminating' ones. No wonder it took Him seven years just to prepare the spiritual 'base' in some of the abhyasis! Where can one get such a Master?

But there is a limit to everything. Master seems to be losing patience. He would better have people who like to come in without a past and are more interested in building their future. To enable Him spread His message in the best possible manner, He has developed the Preceptorial system which is a wonderful institution having all the good features of an ideal Guru but completely free from the evils of Gurudom. Although the system was started by Revered Lalaji Maharaj, Master has perfected the same by introducing so many improvements and innovations. The Preceptor is the most important link between the Master and the abhyasi. His importance in building up real spiritual discipline desired by Master

cannot be over-emphasised. In fact one could even go to the extent of saying that if the abhyasi is indisciplined, the real responsibility lies on the shoulder of the Preceptor. If the Preceptor is indisciplined, he becomes a blind man leading other blind men. In substance he is not fit to be a Preceptor. His responsibility is therefore very great.

Most of the abhyasis do not get a chance of coming in physical contact with the Master for long periods. It is the Preceptor's duty to provide them a sample of the Master, howsoever small or tiny it might be in proportion to the qualities and virtues of the great Divine Master. Pujya Raghavendra Rao in his 'a Panoramic View of Sahaj Marg', has summed up the essentials of the Preceptor beautifully:

'He works like the Master and is dependent upon and responsible to the Master only... Personally he considers himself as one of the abhyasis or sometimes at the most the monitor of a class. The idea of being a Guru and the

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demand for respect and personal service from his brothers never crosses his mind. On the contrary he worships the hearts of his brothers who are full of the thought of the Master . . . . The ultimate good of the abhyasis is the uppermost idea in the heart of the preceptor. He does not confuse the good with that which is just pleasant . . . . The preceptor is the inseparable part of Shri Ram Chandra Mission. He is one with it. His identification with the Mission is so complete that his entire living is just an activity of the Mission. . . By leading just an ordinary and simple life of a householder quite similar to those of his associates, he very beautifully creates immense self-confidence and strong determination in them for self-realisation. By constantly referring to Master, he infuses the abhyasis with the great virtues of renunciation and discrimination.'

In case the preceptor is unable to play the crucial role assigned to him by the Master, for want of the requisite dedication to the Master and His Mission, the abhyasis under his charge are bound

to get affected. This is the root-cause of indiscipline among the abhyasis. It cannot be removed by verbal admonitions or other physical disciplinary action. The more the preceptor becomes one with the Master, the better model he would become for his associates to follow. In our samstha of spiritual perfection, all development is inner. It can be achieved through Master's Transmission and loving behaviour. There are Centres where abhyasi brothers await eagerly to carry out the commands of the preceptor and present a model of disciplined behaviour. This is the reflection of the preceptor's love for them as also his complete mergence in the Master.

Physical discipline may produce temporary and superficial results, at best a touch of regimentation. Our organisation has never aimed at it. The process of making an animal a complete human being and then turning this human being into divine can be achieved by discipline through love only. That is the shortest cut, for there is no other cut short or long.

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"Man is higher than all animals, than angels, none is greater than man. Even the Devas will have to come down again and attain salvation through a human body. Man alone attains the perfection, not even the Devas."

— Lalaji

# Sahaj Marg And My Experience

By: Prof. T. Muddappa Meda, Bangalore

Every soul on the earth is destined to be liberated. The question is “HOW” and “WHEN”. Enlightened saints from times immemorial have guided humanity towards self-realization or liberation. They have preached the path they have followed. Important among them are:

1. Jina (Vardhamana Mahavira)
2. Buddha
3. Moses
4. Jesus
5. Mohammed
6. Shankaracharya
7. Ramanujacharya
8. Madhvacharya
9. Basaveswara, etc.

All these paths lead us to the summit of salvation, though one may be short and difficult and another may be easy and long. Unfortunately the followers have formed themselves into watertight compartments as years rolled on and thus the benefit to humanity became limited.

Sahaj Marg as founded by Sri Lalaji Maharaj and Sri Ram Chandraji, is the best and simple method, and it promotes natural way of meditation. It can be followed by common man irrespective of caste, creed, colour and nationality. It is the modified Raja Yoga which was existing during ancient times. Meditation

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with selfless motive is the supreme form of worship of God. It is well-known that according to Pathanjali there are eight stages of yoga. They are, Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana, Dhyana and Samadhi. Meditation in the final stage is Samadhi Sri Ramchandraji by his transmission of spiritual power elevates his disciples (sathsangis) who begin from the seventh stage, i.e. Dhyana or meditation. There is no necessity for any one to pass through initial stages of Yama, Niyama, etc. The grossness of the body will be gradually eliminated in the form of vapour as per one's progress in meditation.

Meditation in Sahaj Marg is very simple. Any convenient time may be chosen. Morning is preferable. Easy posture may be adopted while sitting. It should be natural without strain. Now a number of thoughts commence to appear. All these thoughts should be allowed to float away. If this is not possible, pray to Master (Sri Ramchandraji) for success of meditation. Immediately all obstacles will be removed.

A stage of thoughtless position will prevail. Meditation in real state commences. Immediately a mysterious power (spiritual power) engulfs the body. It looks as though it radiates from the body. A kind of bliss prevails. This cannot be explained and only can be felt. Tears will start flowing and there will be no more throat choking. The body feels weightlessness. The blood circulation becomes feeble. The duration of time cannot be felt. Hours will pass like minutes. There will be awareness. The outward noises will be heard as though they emanate from a distance in a feeble sound. At this stage meditation will continue even though eyes are opened. There will be observation without recognition. The name of the article observed will not be felt in the mind. All the creation in the universe will appear beautiful. This is the meditation in final stage or Samadhi. Even here there are many steps to pass through before complete salvation and liberation. Sri Ramchandraji has divided them into 13 stages or steps. Detailed description of each step is given in the book

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"A really great man is known by three things  
generosity in the design, humanity in the execu-  
tion and moderation in success."

— Lalaji

“TOWARDS INFINITY” written by Babuji (Sri Ram Chandraji.)

If one relishes meditation he prefers to remain and continue meditation and never wishes to return to worldly environment. He can only break meditation with great difficulty and gradually.

Meditation is very important for every one. There is no necessity to become SANYASI and renounce the world. Being a SAMSARI (family person), one can attain salvation in his life span. A person who performs his duties to his parents, family, society and the nation is best fitted to be initiated to Sahaj Marg. Meditation and worldly activities are like two wheels of a cart.

This is the reason why kings and emperors were given training in meditation in addition to other learnings in their young ages under able guides in Gurukulas. This would make them best citizens. They were capable of taking best decisions in odd situations. In a country if more people with their rulers become best citizens who perform their duties to the parents, family, society and the nation, then the country becomes strong and prosperous morally and materially. Such a country will be an example to the world. Meditation will improve absorption and retention power of students. Even ordinary student can become brilliant. Moral standards of student community will improve. There are also other benefits. Many chronic diseases will be cured and prevented.



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A man is not fit to impart spiritual training unless and until he has developed the capacity of fomenting in his disciples, that superior force which is all in all.

— Babuji

# Peace And Learning

Ramakirshna, New Delhi.

## PEACE

Generally, people look for Peace. They look for it within themselves and in the surroundings. Shri Babuji Maharaj stated the degenerating influence of the times when He said that "During the days of Lalaji Maharaj people used to flock to Him for God realisation. But now they come to Satsang for obtaining Peace".

Just exactly what is Peace? And how much we seek it? Is there not Peace after wars and catastrophes, both natural and man-made? Is there not Peace after death? Does not the eye of a storm remain peaceful? Is there not Peace in the grave-yard? Is there not Peace when some one is sick at home?

On the other hand is there Peace in a marriage or festive hall? Is there Peace when you hear the happy news of arrival of, say a new child in the family? Is there Peace when

you pass examinations with distinction? Is there Peace when you win a lottery ticket?

Where is Peace then? In both the situations described above, Peace seems to be eluding or a thing that we don't particularly cherish or invite. Then why look for Peace as a result of meditation.

We make the mistake of equating quietness with Peace. Quietness does not mean being unresponsive. While emotionally at the given instant, we are diverted to action, the core of the Being is undisturbed. Rather It is the reference point from which all activity generates. Yet it is inactive. It provokes thought, action and everything we see and take cognizance of, and yet is not provoked by any of its action. When one reaches that stage, it can be said that one has transcended the earthly bondages.

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These learned teachers of religion are more like the sign-posts by the road-side to indicate the direction of the road leading to various places. That is all the purpose they can possibly serve.

— Babuji

## LEARNING :

The moment a child is born it starts learning things, such as how to breath, how to express hunger, happiness etc. As it grows, it starts learning to crawl, later to walk, talk and amuse itself and others.

In course of time the parents put the child to school and it starts learning again with which all of us are familiar.

The process of education and learning is never complete. Rather the pursuit of learning is eternal. Man always aims at perfection in the course of which, what seems to be perfect today is improved upon the next day.

How has this come about?—due to man's eternal hunger at pursuit of perfect solutions to the problems. What is the method of pursuit?—Process of learning. Once this process of learning stops, there is no further progress and man vegetates. We have several examples of the same in our life.

In spiritual field, the laws operate in about the same way. We are first taken into the fold by him by the process of Transmission. In the beginning not much comes into cognizance.

If, however, one keeps his faculties alert (as in the day to day life) he starts knowing many things. He begins to understand the things bit by bit. How will this be possible?—By keeping the faculty of learning alive and active always.

As one goes on practicing, more and more revelations come by. If our learning faculties are kept trim, we will understand and grow. At higher stages, the faculties shall have to be extra sharp.

In spiritual life Master is the doer and Nature the teacher. What is Nature?—Everything created by Him, is growing under Him, is the Nature. It being the case, even small children yesterday abhyasis and even animals do teach us, provided we are willing to learn. There is a mention of this phenomenon in Prasnopanishad where when the student has become ripe, this is supposed to have happened.

To drive this home into us Master also remarked that He consults Lalaji Maharaj on many things. So if we want to proceed further and proceed fast in the spiritual field, there is no substitute for keeping the faculty of learning open at all times.

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Material world and the spiritual one should go side by side equally glittering.

— Babuji

# How To Love Master

J. R. Doreswamy Iyer, MADURAI.

We are endeavouring to realise God by the help of Master. To realise God, the basic thing is to love Master. To love Master let us take the guidance of Master from personal observations and from the literary works of our Master.

It is a well known fact that he loves his master so much that he cannot live without his Master. The following sayings of our beloved Babuji reveal his heart of incessant love and affection for Lalaji Maharaj:

i) All the time I am drowned in Master's thought.

ii) I cannot live without the Master and he cannot display without me. Not a single moment of a separation I can bear. Suppose Master's thought is lost for a moment I cannot live. Death will be the result. I tell you the secret.

iii) On the basis of my personal experience I suggest a simple process which can be followed by all quite easily. If one sells his heart, i.e., makes a gift of it to the Divine Master, hardly anything more remains to be

done. This shall naturally bring the person to the stage of absorbancy in Infinite Reality. The adoption of this easy and simple technique makes the beginning of the process the very end of it. What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

These sayings of Master reveal his immense love to his Master. Thus he teaches us how to love the Master forever.

Yoga is love. If love exists, all barriers will be broken and removed. It is a blood connection. Love is both personal and universal at the same time. Love is directed towards one and simultaneously towards all. In other words, love is a unity and also a multiplicity. In a sense that is also the definition of God that he is one and he is many. Only in spiritual family we can have love coupled with discipline.

In the Gita, one of the descriptions that God gives of himself is that He is the thread that goes through the string of pearls and keeps all the pearls together

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The real cry of the pangful heart of a true seeker  
brings the Master to his door.

— Babuji



from falling off. According to Master, this can be done only by love. Love can exist only when purity is not only of the body and mind but is purity in every aspect of existence. So we have to balance this purity between the inside and the outside. In Sahaj Marg, it is important to realise all this. How is our Master able to generate and hold our affection and love with such a strong bond. It is the common pursuit of a single goal, of a single aim that He offers to us. This goal has such a magnificently enchanting aspect that it holds us all together. And each single virtue of his attachment to his Master becomes attached to all those who are attached to him. It is like the tree and branches and the leaves of a tree. Each is connected to the main trunk, and thereby to the supporting and feeding root system.

The Sense of Belonging should be present and developed towards our Master, our mission and Method. We are following one Master. Our aim is one and the person who leads us is one all together like a Caravan moving in the street. We are going on the same pilgrimage to the same place. So we should stick

together until we reach our common destination.

When you give love, you get love. Action breeds reaction, equal in magnitude but reverse in direction; It gives us back what we give, what we need most. So, when we are able to bring about total appreciation of love through this concept of balance of balanced existence it will be easily fulfilling Master's goal for us, the initial goal of liberation. Further beyond is Realisation. Further beyond that is Reality and Bliss. And beyond bliss is the stage that Master calls the incoming of God or Godliness. It is a long way to that goal. We have all to travel together. We need co-operation between ourselves, we need tolerance. We need faith in ourselves and in the Master. All this is possible when we realise our duty of learning to trust Him, to love Him and ultimately that true love means surrender to Him.

We humbly pray for Master's immense grace and mercy to achieve this love for all and for all time to come.

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In spirituality the share goes to the really deserving and that is why I have repeatedly written exhorting all to become deserving of that thing; and for that two things are required; Love and obedience, and both these things are interdependent.

— Babuji

## BLESSED SOULS

By : Dr. Rathna Devanathan, Bangalore

Saints and sages, thinkers and philosophers and people in various walks of life tried for centuries to understand the nature of individual soul embodied in the human being. When it came first into its existence it was pure, subtle and in close touch with the Almighty. But in the evolutionary process, man endowed with powerful faculties like senses, mind and will, was led to various kinds of actions and reactions as a consequence of his egoistic attitude, desire, attachment to the things around, emotions, doubts and conflicts, happiness and sorrow etc. Thus, man gradually assumed grosser forms; thereby the divine tendencies started disappearing,

samskaras resulted in a sort of thick covering around the being, making life more miserable and painful for the man though at times deriving satisfaction in the enjoyments of worldly life. Nevertheless, the individual soul vasculated and struggled hard to get Freedom from bondage, but the vasanas developed previously dragged man into the cycle of births and deaths; he was caught very badly by the whirlwind of materialism from which he could not escape.

In the present time, no doubt, man is a paradoxical being, one capable of descent into the darkest abyss of evil, yet equally capable of ascent to sublime heights of nobility. In fact, if Divine Grace

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If one can sell his heart i. e. make a gift of it to the Divine Master, hardly anything more remains to be done. This shall naturally bring him to the State of absorbency in the Infinite Reality.

— Babuji

is bestowed on him, he can even attain the highest goal of achievement of one-ness with the Ultimate. The main reason for such diverse character is that the grossness in the human mind has developed to the extent that it has become an impediment to receiving Divine Grace. This is why many seekers in different corners of the world are still struggling hard to find a right solution to their problems. Many take refuge in Religion and a few try various methods hankering after peace of mind instead of freedom from bondage. Higher approaches are not possible if grossness or Samskaras accumulate. Therefore, if the individual mind is regulated and moulded to be a Godly Mind, then it can be elevated to the highest position and thus the formation of impressions could be controlled, reduced and eradicated.

The sole remedy for the present situation is to find out the most effective and speediest method under the active help and guidance of a capable spiritual Master, who has himself reached the Ultimate and achieved Realisation. Then the problem is solved; surrender to Him with Love and devotion serves to save

the most troubled soul.

Where to find such an efficient system and the right Master! For such craving souls, here is the METHOD: SAHAJ MARG – a natural and simple path, an important modern school of Thought, founded and perfected by my benign master—Shri Ram Chandraji Maharaj of Shahjahanpur. This is the yogic System which can take deserving aspirants towards Ultimate Reality. A unique technique applied in this system is the process of transmission of spiritual force of the master into aspirant. Sahaj Marg sets up a superior Goal of attaining the Realisation in this life itself, leading a normal life of a householder. The procedure to be followed is so simple and straight forward that any common person belonging to any religion, caste, or country can practice this method and is sure to attain the Ultimate State of merging the individual soul with the Divine soul. In this divine purpose my generous Master takes full responsibility and burden to clear all the hurdles in the way of the Sadhana, so

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The easiest and surest means to achieve this end (ABSOLUTE STATE) is to surrender yourself to the great Master in true sense and become a 'Living Dead' yourself.

— Babuji

that the seeker can be confident of success in his endeavour.

The classical books by the master on the subject present the details of the procedure and various aspects of Sahaj Marg. The literature in this field reveal many practical experiences by the Abhyasis at higher levels of progress on their spiritual journey to the destination. To highlight briefly, the essential features of Sahaj Marg Sadhana consist of three main steps, namely, meditation on the heart associated with the Divine Thought, cleaning of the entire system, and an ardent Prayer to the Divine Master to bestow upon us His Grace to lead us to the Goal. If these are followed in a spirit of total surrender to the will of the Master with constant remembrance and craving to reach the Goal, He, by His Divine Power Transmission leads us onwards on the spiritual path. A balanced condition of the mind will be reached and helps to get absorption in Divine Grace.

We are indeed very fortunate to be

under the direct guidance of this LIVING MASTER, who is within our reach. Where do we get such a golden opportunity? Thousands of abhyasis all over the world are being benefitted by this Transmission. However, if we look at the huge mass of billions of suffering souls in the clutches of gross materialism we find that the souls which are craving with genuine burning heart to get freedom from bondage and feeling restless to return to the Original Source, are indeed a very small fraction. When such souls come into contact with Sahaj Marg Sadhana under the nourishing and loving care of our Master, they are given Divine food and spiritual energy to march towards the higher approaches to reach the Goal. It is not inappropriate to call these 'BLESSED SOULS'. This process develops blessed faculties in them to serve the higher purpose in life, promoting positive thoughts and spreading His Universal Love to the entire human kind. Finally, in a natural way, within the life time of the aspirant, the Blessed Soul merges with the Divine Soul.

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A perfect human being is he who knows everything present in nature or in all that it has made, REMAINING ALL THE TIME IGNORANT OF HIS KNOWLEDGE. He must know all branches of knowledge and sciences. If anybody asks from him about any of these, he should start telling him of what he wants to know, in a natural way.

— Babuji

# What Cooperation Means To Me

By: Dr. S. B. Shyam Rao. Gulbarga

True it is that our Mission is rapidly spreading not only in our country but also overseas. Undoubtedly it is because of the strenuous and continuous labour of our beloved Master for the last 33 years.

Every abhyasi joins the Mission with a hope of God-realisation. After entering the Mission his goal of life takes a definite shape of attaining perfection. In due course of time he realises that Master himself becomes the goal of his life. Our Revered Master is trying his best to uplift the entire human community. Unceasingly he is thinking how best he could elevate the abhyasis, always

revealing new methods of training. He is eager and restless to distribute his immense spiritual wealth among the abhyasis of Sahaj Marg. With all his efforts he is unhappy, for, most of us are not coming up to his expectations. His greatness lies in his saying that it is because of his own weakness that people are not coming up to his expected level. Occasionally, he says that there are hardly a few persons who can be called Satsangis, their number being very small as to be counted on fingers.

When We look at ourselves With an impartial mind, we can make out

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For constant remembrance we take up Divine quality and rest our thought on it. From quality we reach the substance and then to its Ultimate.

— Babuji

our defects which are quite inexcusable. We have taken him as our master no doubt, but only superficially and not from the bottom of our heart. His most unassuming personality throws us in doubt. Many a time we forget that he is our Master and instead, we start dictating terms with him. He coolly agrees to whatever we say and nods his head in surprise as if he does not know anything. This is his marvellous positive way of training by exploiting our own thinking faculty and by giving us a scope for rethinking. It is only here that we err. We must always bear in mind that he is our Master and we are his slaves, or he is our Teacher and we are his disciples. An abhyasi having attained the position of a slave should never forget his relationship with the Master.

Master always says that he is not getting cooperation from us. What is cooperation? I presume, cooperation means doing sincerely our duty entrusted to us, with due responsibility, keeping in view our position as a slave or a trainee

It also means keeping our mind alert always as to not entertain and involve in material thoughts and then training it to submit to the Divine Grace. At the same time we must be watchful and there should be no pressure on or tension in our mind. Cooperation is also to love him, his mission and the Mission-members and develop full faith in his power of transmission.

Our duty is to love Master for the sake of love because we are born only to love him and remember him, without expecting anything in return. Whatever we expect from him, he gives immediately and later on it looks most silly when compared to the Infinite. Master always says that "so many people come to see me but all return without seeing me". It is absolutely true that we cannot see the Infinite. Practically speaking, it is rather difficult to love him as he is Infinite. For our own benefit and with an idea to uplift us he has founded the Mission. If we love our Mission, we can love Master because Master and Mission are not separate. He has there-by given us opportunity to be used as an

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There is one great drawback in idol-worship that it becomes their life-long interest and they do not want to part with it, thus creating a sort of solid block in their own hearts which is not easily breakable even by the force of their Master's will. We should come from solidity to the finer state and the method must change accordingly. The image worshippers get confined to the same affigy.

— Babuji

instrument in his divine scheme of work. So, it becomes our most sacred duty to serve the Mission whole - heartedly, physically, mentally and materially.

Enjoyment and involvement are the main obstructions in our way. Enjoyment could be anything like taking pleasure in criticising others, or praising somebody; deriving pleasure from the material world and so on. These things not only block our progress but also reflect our Mission. Except Him all other things and thoughts are gross. Wherever we go we must always emit the fragrance of our Master and leave an imprint of Sahaj Marg. At the same time, we must always be watchful not to hurt anybody's feelings. Instead of cultivating the habit of fault finding in others, we should always think of getting rid of our own defects.

Hence, I feel that the following

few points may be helpful in capturing Master in our hearts :

1) We should always remember that we are his slaves or trainees duty bound, and should never expect anything in return from him.

2) We should always be alert mentally and remain in a suppliant mood.

3) We should always be in his remembrance trying to digest the condition bestowed by him.

With this, I feel we would be co-operating with Master to a little extent maintaining the true relationship with him so as to enable him to transform us as per his liking.

I pray to Master to grant us the required knowledge and understanding.



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If we serve our Master and His children too, thinking that they have come from Him, we are in a way non-attached to them, because the chain of attachment really joins our Master with His children. If this thing is rooted deep in us we will indulge in service as our duty and remember the great Master at each step. In this way the habit of constant remembrance is formed.

— Babuji

# **SOME USEFUL HINTS FOR SPIRITUAL PROGRESS**

**By M. D. Jahagirdar**

1. Spirituality is meant for the individual. Each and everybody must struggle individually only to get spiritually elevated by serving the Mission and the Master.
2. Master is serving the Abhyasis for their spiritual upliftment. It is the duty of every Abhyasi also to serve the Master.
3. Service to the mission is service to the Master.
4. It is the duty of every Abhyasi to serve the Mission, mentally, monetarily and physically without being aware of it.
5. By so serving the Mission sincerely, the attention of the Master can be drawn.
6. Without drawing the Master's attention it is not possible to get liberation or spiritual upliftment.
7. All the time Master is very eager to bestow the Grace for spiritual upliftment on every Abhyasi of the Mission. But, He is helpless because the Abhyasis are not drawing His attention.
8. From time to time, Master creates the circumstances to serve the Mission, so that, every human being may make use of it and thus become deserving of His Grace.
9. If anybody is not making use of the proper time so created, he will be losing the opportunity or chance given by the Master to serve the Mission.
10. Only two will never be influenced by flattery and temptation; one is Master and another is God. Because both are Perfect.
11. Don't try to influence the Master by Flattery, if you are really interested in the ultimate.
12. Try to develop love for love's sake. Don't be under the impression that the Ultimate is other than the Master.