

81st Birth Anniversary of

SAMARTH GURU

SHRI RAM CHANDRAJI



SHRI RAM CHANDRA MISSION

DELHI

30-4-80

81st BIRTH ANNIVERSARY OF

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# Welcome

Revered Master,

The Abhyasis of the Mission welcome you on this auspicious occasion. Your Physical presence gives us immense joy. In celebrating your birthday, we are indulging in a worldly form of pleasure although we know you are eternal.

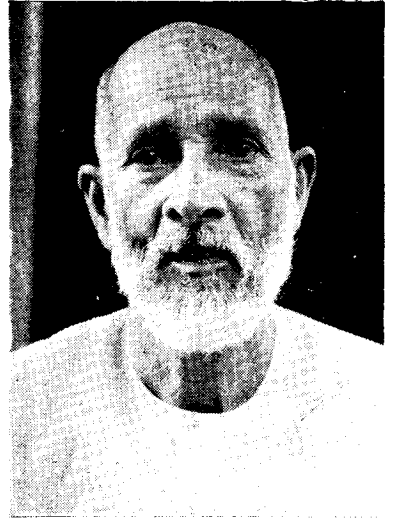
You have been holding us in spite of our faltering steps and your love has been carrying us. The lamp of Prana lit by you is spreading beyond the oceans. We have only been drawing cupfuls for taste, but when shall we drown in it?

We have assembled here not only to felicitate you but to revel and to exploit your love. Give us the thirst and the ability to drink deep at the spring of your love.

Please, Divine Master, bless us with right thinking and correct understanding and may the lamp you have lit eternally illumine all souls !

ABHYASIS OF  
SHRI RAM CHANDRA MISSION

## Message



My dear sisters and brothers,

Yoga is the oldest thing in India, but its development stopped for some time because they forgot to extract phosphorus from the bones. India is now India within, and the same thing is also coming out. Therefore the true conscience of the people has taken its turn to make it run outside also. And they are compelled to do so, as good times are ahead. The irony of fate is that we do not see the THING behind the things. Hence we measure the consciousness from our outward experience. The Indian saints of the past have done lot of work for the good of mankind but most of them have reserved the Reality for a selected few. According to the orders of my Master, I want to bring it out, and pass it on to the majority.

No doubt the world is in us and we are in the world, but we have to search out who is behind the scene. Meditation and everything is for that alone. We feel He is hiding from us, although it is not the case. We see stars sometime, but after some advancement, we begin to feel the lustre of the Sun; and after that there comes the time when we are able to see the Sun itself. As long as we think of the lustre of the Sun, the real Sun remains hidden from our view. I earnestly pray that all may reach the goal – the cause of all of our existence.

Had there been 'not-to-be', the world would not have existed. If we deal it spiritually, then 'to be' has the sense of 'self'. If we want to go into 'Non-Self', then we will have to annihilate 'to be' in thought, and will come to 'not-to-be' in its real sense. It means the 'Life without life' – i.e., 'we are and we are not' as also 'we are not and we are.' The thought of One who is at 'One in Himself' brings us to the state—'जाना तो ये जाना कि न जाना कुछ भी'। (when knowledge revealed itself, it was only knowledgelessness). And there the whole habitation of desires gets turned into desolate ruin, and the cup

of the besmeared Individuality is broken so as to be incapable of holding anything in it—'उजड़ी हुई बस्ती है, फूटा हुआ पैमाना ।'

Spirituality ends in Divinity; and Divinity ends in its Real Essence. Man after liberation gains nearness to God; and enters into a sphere where even Silence is silent. Liberation in body is also a chapter in spirituality. Material Science cannot explain further after matter is left out. Spirituality is a sort of feeling or consciousness of the Highest. It is the doorway to enter into Divinity pure and simple i.e., the Highest Evenness all along. In comparison to Reality, we are but a drop in the ocean of Almighty; and somehow we should try to become a river from the drop.

I have developed a liking for service to others, and so, I always seek the better means for the service of those who are beaten by the whip of thoughts and actions, which cause uneasiness and tension. If poison is there, nectar is also there. When we stand facing the Sun, we get light, and when we stand with our backs towards the Sun, we get darkness. That means, we produce both darkness and light by our own actions. When we feel ourselves to be doer, difficulty comes in the way. Of course thistles and thorns also bear beautiful flowers, which please the eye and fill the heart with joy. Even so, in case, God is the flower of His own tree, we enjoy God and not the tree to that extent. There are drains and gutters in the house. They are made use of, and not demolished. You try to improve them and try to modernise them, but do not dilapidate them altogether. On the other hand, good men are there, and they may not care for spirituality much. If they get the fragrance, which comes in the wake of spiritual regeneration, they will rise towards their transformation very soon. But we should give our due consideration and try to improve the lot of the unvirtuous also, who may feel the thirst for the Real and develop yielding attitude to the Master.

In my opinion the civilizations of the East and the West have very little difference. Here we try to use the **Inner** for the inner vision, whereas they use **themselves** for the inner vision. Spirituality is not the monopoly of Indians only, but it is the birthright of everybody. I have a strong desire that our associates in different parts of the world may not have to look towards us for their spiritual benefit. So I say that I do not make disciples but masters. I believe every country of the world should have its share in spirituality. There is spiritual awakening throughout the world. The communists will also adopt the same system in due course of time. Almost all of us have come to the peace which is the basis of spirituality. When the thing is started and will reach the whole world, it will take them to what is after peace. Thus far we know what is before peace, but hardly a few persons know what is after peace. I feel that everyday my work is becoming easier because it is

now the Divine dictate. Almost everybody now wants peace; and the last pitch of peace is entering into Reality. I am hoping that a day will come when spirituality will run after all of us, if our preceptors are so willing to have the idea for the betterment of the people in all respects. I myself am very weak and worn out with age. Still I am doing my best to bring real peace to the humanity. I want capable men and women to help me in the task ahead. No doubt the world will be Paradise; but for that we have to work very hard. What we have to do is only to have a strong grip always on Divinity. I never felt disappointed, and worked singlehanded, and the result is before us all. I have full confidence in myself, with the Master's hand at my back; and it has always worked. The same thing I want from all of you.

Finally, love makes every task easy and paves the way for the shower of Master's grace to smoothen the way to the Ultimate Goal. 'Love is the hunger of human Soul for divine beauty' according to Socrates; and 'Love is the inner awakening to Reality' according to me. Love Him who loves all; and thus everybody is automatically loved through Him. Amen.

*Ram Chandra*

*President*

SHRI RAM CHANDRA MISSION  
Shahjahanpur (U.P.)

# **About Ourselves**

Dear Reader,

We are grateful to you for your generous support which has enabled us to celebrate the auspicious birth anniversary of our Master, Shri Ram Chandraji in a fitting manner. We are sure you would like to know something more about this organisation, and therefore, we give, in brief some pertinent details.

The Master, the Mission and the Method together form the organisation which offers the "Sahaj Marg" method of Raj Yoga for those aspiring for the Highest.

## **The Master**

Shri Ram Chandraji, the Founder-President of the Shri Ram Chandra Mission, was born in Shahjahanpur (U.P.) on the 30th April, 1899. After completing his schooling, his thirst for God Realisation led him to the Holy and Divine feet of his Master, Samarth Guru Mahatma Shri Ram Chandraji of Fatehgarh (U.P.) at the early age of 22. It was under the guidance of this Personality that our Master attained his Goal, culminating in oneness with the Ultimate.

Our Master's life is an example and a living proof that anyone leading the normal life of an average householder, fulfilling the responsibilities and duties of family existence, can yet aspire for and achieve the Highest Goal of Spiritual Realisation in an easy and speedy manner with the guidance of a capable Master.

## **The Mission**

Our Master established the organisation in 1945 to make available the method of practice which was taught to him by the Samarth Guru.

The organisation was named in his memory as “Shri Ram Chandra Mission”. This organisation with its Head Quarters at Shahjahanpur, is now offering the simple and efficacious Yogic method to aspirants through approximately 100 Centres in India as well as its training centres in many countries out side India in Europe, America and South Asia. Any one aspiring to achieve the Highest level of spiritual development open to mankind can practice this yogic sadhana. There are no pre-qualifications required; nor does sex, social standing, colour, race or religion matter.

### **The Method**

While the Master took up his earthly existence in 1899 and the Mission came into being in 1945, the Method was in existence as a general yogic system of abhyas about 2000 years before Raja Dasharath ascended the throne of the Surya Vamsha dynasty. It was subsequently lost to humanity. It was the Samarth Guru, ‘Lalaji’ Maharaj of Fatehgarh as he was affectionately addressed, who rediscovered this ancient system of sadhana, tested and perfected it. He conclusively proved that it could indeed lead to the Highest goal of Brahma laya and then offered it lovingly to humanity. This system is called “Sahaj Marg.” the Natural Way to God Realisation.

P. Rajagopalachari  
*General Secretary*



# **SHRI RAM CHANDRA MISSION**

## **SOME LANDMARKS**

<b>2nd February 1873</b> <b>Basant Panchami</b>	Birth of Shri Ram Chandraji of Fatehgarh (U.P.)
<b>30th April 1899</b> <b>7.26 a.m. Sunday</b>	Birth of Shri Ram Chandraji of Shahjahanpur (U.P.)
<b>1918</b>	Babuji was married to Smt. Bhagawati at Mathura
<b>3rd June 1922</b>	Babuji met his Master, "Lalaji"
<b>12th January 1925</b>	Babuji started service in the Judge's Court at Shahjahanpur
<b>1929</b>	Lalaji retired from service in the District Court at Fatehgarh
<b>15th August 1931</b>	Lalaji attained Maha Samadhi
<b>4th May 1944</b>	Babuji started working under Lalaji's guidance
<b>1944</b>	Babuji undertook his first tour of South India
<b>31st March 1945</b>	Shri Ram Chandra Mission was registered under the Registration of Societies Act
<b>1955</b>	Babuji retired from Government service
<b>28th May 1967</b>	Inauguration of the Meditation Hall at Hyderabad (A.P.)
<b>1968</b>	Inauguration of the Sahaj Marg Research Centre at Tirupati (A.P.)
<b>16th January 1970</b>	Inauguration of the Meditation Hall at Raichur (Karnataka)

<b>20th February 1972</b>	Inauguration of the Meditation Hall at Channapatna (Karnataka)
<b>April to June 1972</b>	Babuji visited overseas Centres in Egypt, Italy, France, Denmark, United Kingdom, U.S.A., Germany and Switzerland
<b>May 1972</b>	Inauguration of the first overseas Meditation Hall at Nice (France)
<b>5th February 1976</b>	Shri Ram Chandra Mission Ashram Building at Shahjahanpur dedicated to Lalaji
<b>May to June 1976</b>	Babuji visited Denmark, Germany, Switzerland, and France
<b>12th September 1976</b>	Inauguration of the Meditation Hall at Bangalore
<b>April 1977</b>	Babuji visited Malaysia and Singapore
<b>25th November 1977</b>	Inauguration of the Meditation Hall at Tinsukia, Assam



## C O N T E N T S

<b>Master Clarifies</b>	1	
<b>Sahaj Marg : In Essence</b>	5	Prof. Laxmi Shankar
<b>The Master's Researches In Yoga</b>	9	Raghavendra Rao
<b>Reality Speaks</b>	11	Sister K. Chaturvedi
<b>Yours Faithfully</b>	13	S. A. Sarnad
<b>Efficacy of Cleaning</b>	15	B. D. Mahajan
<b>Come, Let Us Fly Back Towards Infinity</b>	17	R. Seshadri
<b>A Few Experiences in Sahaj Marg</b>	20	Dr. V. Parthasarathi
<b>My Master's Birthday</b>	23	C. S. R. Murty
<b>True Acceptance of Master</b>	25	Dr. Atmaram Jajodia
<b>Proper Thinking</b>	28	Dr. S.B. Shyamrao
<b>Constant Remembrance</b>	30	N. R. Rao
<b>From Happiness to Reality</b>	31	Late Ishwar Sahai
<b>Place of Culture in Spirituality</b>	35	S. C. Kishore
<b>The Contribution of Master to Spirituality</b>	38	B. K. Sharma
<b>Friction and Consciousness</b>	41	C. Ramakrishna
<b>From Pollution to Purity</b>	43	Dr. Mohan Lal Bhatt
<b>My Master</b>	44	C. Nagamani
<b>Master Through Our Lives</b>	45	Bernadette
<b>Divine Love and The Transformation of Man</b>	47	Dr. Hanns Gangloff
<b>On Laziness</b>	52	Dorit Krauze
<b>Sahaj Marg and the World</b>	54	K. V. Reddy

# MASTER CLARIFIES

*In Sahaj Marg, what is the final Goal ?*

Ultimate Reality or Absolute.

*Is that not the same in other systems also ?*

We say God and Absolute Reality or Ultimate Consciousness is a sort of description of it. You can say 'to be in God', 'absorbency', 'Layavastha', 'Oneness'. Oneness in God is sufficient and absorbency in Brahm is something better . . . . .

*Is God another name for Reality ?*

Yes.

*We are asked 'What happens after a person of liberation dies' ?*

They should themselves die and solve this question.

*What is the part of the disciple and what is the part of the Guru ?*

Submission on the part of the Abhyasi and surrender on the part of Master...(Laughter) .....Surrender to the Abhyasi. That is the best way for the Master. We should have yielding attitude to Master. That is the part of the Abhyasi. And surrender on His part. Of course, it is said in the Geeta and so many wise people have also said that we should surrender to God. It is very difficult if you take it that way. Surrender is the result of practice. And direct surrender means ego will develop.

'I surrender to God' means what, 'I' remains and no surrender! If one surrendered to God or Master, what is the symptom? Then he will feel he has surrendered to everybody. The best Master is one who has surrendered to everybody. That is surrender on His part. And, on your part, yielding attitude. I think this is clear now.

And moreover, I am telling you one more thing. Regulation of mind is not the duty of the taught. It is the duty of the teacher. You go to a saint and he says 'you do this practice, you do this jap' and so on and you do not feel anything. Regulation of mind is not there. You go on adding one more (practice) every day. The matter is not solved.

*In this system, the preceptor or Guru has got a positive part to play. He has got to change or mould the Abhyasi. Can we say so ?*

Yes, It is his duty. It is not merely his duty to say practice *badhavo* (do more practice). He has got to take charge of the Abhyasi and take him higher. I am against the Gurus who burden Abhyasis with so many practices. Take simple methods. If the mind is burdened, it becomes dull. They say, 'do this and do that', Your mind is always busy. The whole of your time is engaged. What will be the condition of your brain? You lose your grasping power. The brain becomes dull. Different practices mean thrashing of mind. You crush the mind and that is very bad.

*Is it necessary to give up other practices and other methods ?*

It is necessary. Because we should demolish the channels already made and you are making another channel. Thought force is divided in several channels. So you cannot go with full force towards the Goal. Have one goal, one Master and one *will*.

*How does one judge that he is progressing ?*

I am telling you one thing. The child is so much old and it grows. Does it know that it is growing? When it comes to full height, it will say 'I have become a man'. So, when some height is reached and then only will he know his condition.

*But we know when we are not progressing ?*

Yes, that we know. When we are hungry we say that we have not eaten anything.

*In this connection, what positive steps has one to take to accelerate or knowing the progress?*

Constant Remembrance. Of course, meditation is there. But Constant Remembrance. It includes everything. By the way you remember a thing, it is direct to the goal. Or when you are diverted to one goal, there is vacuum and power rushes. It gets the way to descend.

*In order to develop Constant Remembrance is meditation the process ?*

Meditation is essential. Of course, it helps very much and really interest develops.

*When you say Constant Remembrance, remembrance of what ?*

Of God.

*How can you remember God when you do not know God ?*

When a man has an idea of anything it is there. Somebody gives you an idea that there is God and then your interest is created. Although there is the idea. you will create the interest yourself. If you do not do that it is your fault.

*How to develop capacity to digest ? Will that also come with Constant Remembrance ?*

Well. Even if you take much, it will get digested. Of course, it may produce constipation; but that will also dissolve after some time.

Capacity means craving. (In Quran it is said: ~~Human beings are created to bring more and more/bring more and more.~~)

*Of what ?*

Of Grace.

*You said somewhere, Babuji, that as man practises Sahaj Marg, both sides will develop—that is, the spiritual side as well as the material side. Does the material side also improve ?*

It may or may not. We are not attentive to it. It does develop but this help is not promised.

*One of our friends wants to know what is meant by 'Soul' in our system ?*

It is the 'spark of Reality coming from the same source'.

*What happens to that spark when the body decays ?*

It reaches its own source and that is liberation. If you ask my opinion, 'Layavastha' in Brahm—Absorbency in Divinity—that should be our goal.

*Cleaning. It is not very clear. Should we keep on cleaning for half an hour ?*

Do it for half an hour or 45 minutes or one hour. People do it. Do it as others have been doing.

*What is the mistake ?*

They meditate on the heart and think all grossness is going. They are meditating on grossness. I am telling you. Take it out. Brush it out in the form of vapour and smoke.

*While one does cleaning, should we repeat the prayer ?*

No. What is written should be complied with.

*Lot of people think that we should keep on repeating the prayer, like Jap.*

That is wrong. Only once, at the beginning you say

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

and then have no concern with it. If you repeat, you will not have taste of the meditation. It should not be repeated like a Mantra.

*After cleaning is it necessary to meditate on the point of cleaning A, B etc. ?*

You do what I say. I do not want to burden your mind on this point and that point.

*There is a lot of difference between reading a thing and doing it under the guidance of Master.*

Yes. In South India everybody is fond of Japa. Japa may be good but not equal to meditation. They do it wrongly. Books of authority we do not read. In Yoga Sutra it is written that we should meditate on the meaning. But nobody does it. What happens? It produces grossness—this repeating the same thing.

*—Extract from an evening talk with Master in March 1971, in New Delhi.*



## DIVINE SPARKS

(From Master's Writings)

- *Prejudice is the greatest evil, rather the deadliest poison to spiritual life. It breeds hatred towards others and it is nothing but a feeling of false self-superiority in a disguised form. God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms or rituals, nor is He to be traced out from within the scriptures. Him we have to seek for in the innermost core of our heart.*

# SAHAJ MARG : IN ESSENCE

by

Prof. LAXMI SHANKAR

Allahabad

Sahaj Marg is a system of spiritual practice. It is based on the ancient system of Raj Yoga. But it has been sufficiently modified by Shri Ram Chandraji Maharaj of Fatehgarh, the Adi Guru of the Mission, to suit the conditions of today's existence. It has been further refined and developed by his successor and Spiritual Representative, Shri Ram Chandraji of Shahjahanpur, the Founder-President of the Shri Ram Chandra Mission.

We all know that Yoga means Union. It is common knowledge that two things cannot unite if they are not fitted for each other. If one is imperfect it has to be made perfect before it can have Union with the Perfect One. Therefore, the perfection of the imperfect has to be achieved before Union or Yoga is possible. Imperfect as we humans are, our perfection is essential if Yoga or Union with the Perfect is desired. That is why Sahaj Marg proclaims that human perfection, comprehensive total perfection, should be our goal. This sort of human perfection includes within itself material, mental, moral and spiritual perfection.

One of the fundamental lessons of Sahaj Marg, therefore, is that a person engaged in the pursuit of his Goal must not neglect either his material existence or his spiritual

life. Indeed, this lesson has come at a time when most needed.

Sahaj Marg teaches that there is nothing wrong with material creation and with human material existence. God created the universe. When God created a material universe He must have good reasons to do so. So, if material life is leading us astray from our Goal then obviously it is *our* fault. The fault is in not living the material life in the right manner.

Some even say that all property and wealth should be given up before embarking upon a spiritual way of life. Total renunciation of the family and adoption of asceticism is advised. But, in Sahaj Marg, our Master categorically says that it is all unnecessary. He says that it is against Nature, too. There is nothing wrong with wealth. Every person has a right to earn money lawfully. One must not, of course, be unduly *attached* to wealth. It must not become the aim.

Then, leaving the family and children and running away to the forest (for the attainment of the Goal) does not appear to be right. It would, in fact, be a cowardly act. For it could mean running away from our duties and responsibilities entrusted to us by God. It is, therefore, against Nature.



Sahaj Marg, in fact, asserts emphatically that Grihastha (family) life is the most important training ground for the attainment of the Goal of our life. It is here that we learn to think of others before we think of ourselves. It is here that we learn true charity, true love, and true renunciation.

Sahaj Marg, therefore, insists that we should try to restore the proper balance to our life whereby our material and spiritual existences are harmonised. It evidently means that we should regulate our lives so as to *normalise* all the functions of the human system. Sahaj Marg offers precisely this training of how to normalise one's life in all the details of its functions. Here, the *animal man* becomes a *real human*. How? By the practice of *meditation*. The humanised man can then proceed to evolve to the state of the *perfect* human being. And this perfection would, then, result into Yoga or Union with the Perfect One.

That is why Sahaj Marg maintains that asceticism is as wrong and as anti-Nature as a totally materialistic way of life. Then, the question arises as to what should be the correct way. The answer is the *balanced existence*. That is to say, we must devote equal attention to both the material and the spiritual sides of existence. For, the two sides of existence are like the two wings of a bird. No bird can fly on one wing. It needs both. Similarly, a human being needs the two wings of existence—the material and the spiritual—to lead a harmonious life. Thus, the two sides of life, the material and the spiritual, are both necessary to help us in becoming harmonious, balanced and perfect. That is, they help us reach our real destination or Goal.

Meditation regulates mental functions. And this regulation percolates down to the physical level. In Sahaj Marg one has to do meditation on the *heart*, the seat of life. And this meditation is supported by the Master's Yogic transmission. This Yogic transmission is known as Pranahuti. Pranahuti can be said to be a special feature of Sahaj Marg. It is not a mere supposition. It is practically demonstrable. It can be experienced by one and all. This support of Pranahuti accelerates the aspirant's progress. It does so by removing impediments and by cleaning complexities from his mind. That is, the Master, by the application of his internal spiritual or Yogic powers awakens and accelerates the dormant powers in the aspirant to action and diverts the flow of the Divine current towards his heart. The tendencies of his mind are thereby regulated.

Pranahuti or Transmission, thus, is the utilisation of the Divine Power for the transformation of man. It, in fact, is the essence of Divinity. It possesses the energy of the Divine or the very First Thought that resulted in Creation. Without transmission the soul is in a sleeping state. The very first transmission awakens the soul. It, really speaking, is the touch of *Divinity itself*. It is, in other words, "spiritual food". The body as we all know, needs physical food for its growth and sustenance. The soul being spiritual in nature, needs food of that plane. Pranahuti is, in fact, the spiritual feeding of the breath to the heart of the practitioner. It is the transmission of spiritual life-breath. Pranahuti can be said to be the "Soul of Soul" (Pranasya Pranah). In fact one can experience or really attain God (as He is in Himself) by His Grace alone. And this Grace is the Pranahuti—the Supreme Life-Force which is God. It is thus, the only

spiritually elevating power.

Another special feature of Sahaj Marg is cleaning and purifying the aspirant's mind and heart for making quick progress. By this Cleaning process the mind is cleaned of the past impressions (or sanskars). The aspirant is thus enabled slowly to be liberated from his past. Cleaning, therefore, is very important. That is why, daily cleaning by the aspirants themselves has been prescribed in Sahaj Marg.

What do we really do in meditation? In meditation we try to receive God's Grace. God has everything. But what happens when we go to Him in meditation? We generally go with small bags and that too filled with dirt and grossness. What can He fill in such a bag? We must, therefore, become deserving vessels for His Grace. This is very essential. And this is what we do by our practice of Meditation and Cleaning. We are transformed into vessels fit to receive His Grace when He wishes to pour it into us!

Our Sahaj Marg is a simple system. It has just three elements in practice. These are: Meditation (of course, supported by Transmission), Cleaning, and Prayer. Our Prayer is unique. It is just a statement of certain facts with no requests attached to it. It is very simple but most efficacious one. It is not a 'Mantra'. It is not a secret one.

It is:

"O, Master!  
Thou art the real Goal of human life,  
We are yet but slaves of wishes,  
Putting bar to our advancement,  
Thou art the only God and Power,  
To bring us up to That stage."

By uttering this Prayer mentally a connection with the Master (Him) is created and the flow of transmission then commences. It can be said to be like an electric switch which permits electricity to flow if and when activated.

The inquisitive very often wish to know the qualifications that are needed for becoming a member of the Sahaj Marg system. No other qualification but one's own *willingness* is the qualification needed. Here in Sahaj Marg, social eminence, or class or caste distinctions or even education are unimportant and unnecessary. That is, the only qualification needed is a craving for the realisation of the Ultimate. The essential thing for ensuring success is one's own willingness to pursue the path sincerely and doggedly. Why so? Because of two main reasons. Firstly, willingness denotes a very important mental state. It indicates that a person has examined himself and feels the need for a *change*. Secondly, this willingness ultimately points to the need for total surrender to the Master—which is an ideal attitude on the part of the entrant. For, Master says that "the Abhyasi must be like a dead man in the hands of the dresser," offering no resistance whatsoever either physical or mental in his spiritual work. I may be permitted to give an illustration of a patient going to a doctor for treatment. The patient surrenders himself to the will of the doctor. It is very necessary and useful. He cannot question his method. A similar attitude has to be adopted by us in our spiritual life. But unfortunately, in spiritual life, we generally ask for proofs first—proofs of the existence of God, proof of the system's efficacy, and so on. This does not appear to be the correct approach. We should be *willing* to try the system sincerely. And then our

own experience, I am sure, would furnish the proof within ourselves. Thus, mere willingness, forgetting our past deeds is all that is required. One is here asked to make a new beginning forgetting his past.

It is, indeed, all the more encouraging to find that under Sahaj Marg system the emphasis is on the attainment of liberation in *this* life itself, here and now, while one is living a normal life of a house-holder. The transformation of the aspirant is effected by Prana-huti of the Master. By this process

coupled with the process of *cleaning* the aspirant's physical body is slowly transformed. Its every atom is broken off and reconstituted till no tinge of materiality exists in it. It remains, however, for all practical purposes, a physical, material body, both in appearance and function, but, in reality it now becomes a pure spiritual body. Such a body alone can be the body of a liberated soul. In Sahaj Marg, thanks to our Master's power of transmission, one has not to wait for *death* to be liberated.



DIVINE SPARKS  
(From Master's Writings)

- *In fact spirituality begins where religion ends. The end of religion is the beginning of spirituality, the end of spirituality is the beginning of Reality and the end of Reality is the real Bliss. When that too is gone, we have reached the destination.*

# THE MASTER'S RESEARCHES IN YOGA

*by*  
**RAGHAVENDRA RAO**  
Bangalore

The Master of Sahaj Marg has done researches in the path of Yoga. He has given out some of the results of his researches, in his books like "Efficacy of Raj Yoga in the Light of Sahaj Marg" and "Towards Infinity" etc. Competent and qualified persons can make use of his researches with his permission and under his guidance and supervision.

Some overzealous but misguided persons have tried to put some of his researches into practice without his knowledge and have wasted their time and others' time and energy too. The mistake they committed was they had lost contact with the Master and failed to fully grasp and understand the purposes for which his researches were specifically meant.

It is harmful to take up the practices of Yoga by merely reading books without the personal guidance of the capable Master. Generally, men have been committing the mistake of confusing the unnatural conditions with the spiritual ones, asceticism with spirituality and meditation with the practice of concentration. The results of such confusions have led many people in directions

other than the Natural and Divine Path.

A few illustrations will help to understand how such misconceptions are likely to mislead if Master's guidance is not sought.

The prayer and its method is the simplest and the most beneficial practice in the system of Sahaj Marg which is meant to illumine and utilise the thought-power. The prayer should be repeated once or twice with full understanding of the meaning, and at bed time one should go into sleep having developed the condition of prayer. But many Abhyasis either repeat the words of prayer mechanically without paying any attention to the meaning or repeat their own pet religious prayers calling upon God to fulfil their desires. Thus even after years of practice they still remain far from the real condition of prayer.

The Master's researches of the points A and B of the heart region are a boon to mankind in general and to the Abhyasis of Sahaj Marg in particular. Systematic practice of concentration on those points for only a few minutes with specific thoughts as directed by the Master can give the desired results in a short time. If, instead of concentrating for

only a few minutes systematically, some misguided zealots meditate or recommend to others to meditate for an hour or so on those points to develop conditions contrary to human nature, it will amount to disservice to themselves and others, and the Master will feel very sorry if such cases are brought to him for rectification after considerable damage has been done.

The book "Anant Ki Or" gives Master's descriptions of the different levels or points of Divine Knowledge which is in reality, Divine Power which results by the right practice of meditation aided by Master's Transmission. But it has been some times observed that some Abhyasis mistake the throbbings or such sensations in different parts of their body as the awakening of those points, and begin to get illusions about their progress in the field of spirituality.

The primary requisite of a person entering the field of spirituality is the condition of humility or humbleness. The more one progresses in spirituality the humbler he becomes, so much so that at the height of his development he will develop the state of utter negation and feels himself to be the most

insignificant being because he will then be seeing the Infinite. The contrary is also true that if there is no humility in a person there is not even an iota of spiritual light in him however much he or his followers may canvass his claim for gurudom, sainthood or godhood.

No doubt, Master's researches about the practices of meditation, cleaning and transmission have done away with the earlier classical but laborious practices of physical and mental mortifications, arduous cultivation of specific virtues, strangulation of mind and suppression of natural tendencies. But it should not be misconstrued to mean that free play of senses is advocated and full indulgence in sensuous pleasures is advised. The restraints and the renouncing conditions of the heart's desires should develop automatically and effortlessly by the willing cooperation of the Abhyasi with the Master. Only then the Abhyasi can hope to fully benefit from Master's transmission and realise the Real Goal of human life.

May Master bless us all with right thinking and right understanding and may he live long amidst us transmitting the Divine Impulse !

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## DIVINE SPARKS

(From Master's Writings)

*There is a particular sound too at every knot, the higher the knot the sweeter is the sound. It is loudest in the Pind—Material Sphere—but it grows softer and softer as we ascend higher.*

# REALITY SPEAKS

*by*

**SISTER KASTURI CHATURVEDI**

When Reality speaks in the core of heart, the language of God descends in the form of feeling. Today it is so clear to me the saying of Shri Babuji that "Feeling is the language of God". The language of God is heard by our 'Real Self'. Now we have to do this much that the Reality speaks in us. When the covering of artificiality falls off the Reality speaks. The covering of artificiality begins to fall the day the aim of realisation imbibes in our heart. Feeling of separation increases the longing for realisation—when we think that He is ours but is separated from us. Now, how, when and where we will meet Him—this feeling of separation is created in our heart. From that moment the obstacles begin to get removed. We have a feeling of silent message of Reality that He would certainly come to us one day. When heart becomes silent, the feeling of nearness gives the glimpse of Reality. This is only the glimpse, Reality has yet to speak. It speaks when the thirst becomes unfathomable, because it crosses the limit of thought and we feel that we are thirsty for Him who is within us. He is there, but we are unable to meet Him because we have ignored Him or we have forgotten Him. In the time of pain and misery He comes in the form of a sigh and gives us strength to bear the pain and misery. But even then, we do not wel-

come Him. When we have clear aim of realisation of Him our every moment welcomes Him. First, we make an aim and, therefore, the craving and eagerness is created. When the condition so created becomes reality, the inner self calls Him every time. What a wonder it is, we feel moments of separation so long that the real aim manifests in us. Reality itself speaks. Then our inner self begins to enjoy the feeling of this nearness. Even then Reality does not allow us to rest because it is only the reflection or beauty of the Real. When we reach the centre of His beauty, it gives only the feeling of the air of His arrival. Our heart is attracted towards Him leaving all its artificiality and feels the existence of God or Real. Now we can say that the voice of Real compelled us to forget the real self, because we can feel His existence. Even then His realisation is still awaited.

When Master manifests in us we become aware that neither our form nor that enjoyment which we got in the form of feeling till now was real. When He manifests Himself within us there is no more need of His language. Now He speaks and He listens and we remain an astonished observer. Even after realisation we are observers. The feeling still remains because Shri Babuji wants to

merge us in the Ultimate Reality. Now Reality becomes silent. The real self and the language of God merge in Real.

Now the Sankalpa of Babuji Maharaj to take us to Ultimate Reality becomes an observer; gives awakening to the individual sankalpa and enables the individual sankalpa to understand his abode. Reality ends or reality ends in Real and real self merges into Master's Great Sankalpa.

We Abhyasis should try that the Reality

should speak in us. We must embrace the idea that He is ours and continue to remain absorbed till we are lost in it. Then this Bhava will transform in the feeling of Reality. After this the connected feelings start to descend upon us. First of all, this Bhava creates the real feeling in us that He has become ours but this feeling ends when He appears in us.

When we touch ourselves or see ourselves, we feel as if we are touching or seeing the Master. Thus speaks Reality.

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Translated from Hindi. in consultation with Sister Kasturi Ji.

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DIVINE SPARKS  
(From Master's Writings)

- *Another important feature of spirituality is the special will. Probably few may be aware of its full significance. When it is applied from a very high level of spiritual advancement its effect is sure beyond doubt.*

# YOURS FAITHFULLY

*by*

**S. A. SARNAD**

Gulbarga

Who does not know the above words? They are very common and familiar to almost one and all. It is a conventional subscribing phrase of an application addressed to a superior by a subordinate or to persons of equal rank of a letter written in a business firm. These words remove the feeling of alienation between the writer and the addressee and establish a sort of rapport between them. Forgetting one's individuality and merging it with that of the addressee, reposing in him faith and confidence, are generally implied in these two words. Indeed, one is not at all conscious of these implications while penning these words. One would rather hesitate to use these words if all these shades of meaning strike the writer's mind. For all practical purposes, these words have lost their suggestivity and are reduced to a mere formality.

To an Abhyasi like I, these words convey a different and even deeper meaning in the light of the spiritual sadhana. 'Yours' suggests that we have offered Master everything that belongs to us and have placed ourselves entirely in His hands. It means that we are completely dependent on Him for everything, however petty or great it may be. It is no-

thing short of complete submission or resignation to His will and pleasure. Now, what is it that we should offer Him? Wealth? No. Master does not want it. He is richer than the richest in the whole world and cares little for money. On the contrary, He has many a time helped many of us in our monetary difficulty. Personal service? No; not even that. For, He himself is prepared to do it for us and has been doing it for the last so many years. What then, should be our offering? It is our heart that He wants us to give Him. The moment we offer Him our heart, He at once hugs us to His bosom and rewards us plentifully. He is not a miser to keep with Himself whatever we give Him. He returns it in an infinite measure. He goes a step further and even takes on Him our Samskaras, relieving us to a great extent from our suffering. He wants us to rob Him of His spiritual possession. Is there any generosity greater than this?

The word 'faithfully' suggests that we have full faith in the Master. Nay, our entire being is so saturated with faith that, it trickles along with each drop of our blood, if perchance our body is cut asunder. This faith is not ordinary trust or confidence of the initial



stages. It is developed out of our craving for the Divine, our conviction of Master's extra-ordinary capacity to guide us along the spiritual path and an inexplicable inward attraction for Him. Such faith towers the spiritual practice and nothing remains for us to pray than to dedicate ourselves at His sacred feet saying 'yours faithfully', from

the bottom of our heart.

Let us, then make a solemn resolve to surrender ourselves completely to our Divine Master, so that we may become really deserving to use the phrase 'Yours faithfully' in its spiritual sense.



#### DIVINE SPARKS (From Master's Writings)

- *We have really buried true religion in the grave, only, we clap hands in the name of religion and do nothing else.*
- *The aims and objects of life conceived in terms of worldly ends are almost meaningless. To practise devotion to please God in order to secure worldly comforts or gains is but a mockery. The problem before us is not mere deliverance from pain and misery but freedom from bondage, **which is the ultimate cause of pain and misery.** Freedom from bondage is liberation. It is different from salvation which is not the end of the suspension of rebirth. Salvation is only a temporary pause in the rotation. It is the suspension of the process of birth and death only for a certain fixed period after which we again assume the material form. The endless circle of rebirth ends only when we have secured liberation.*

# EFFICACY OF CLEANING

*by*

**B. D. MAHAJAN**

Delhi

According to Practice of Meditation for beginners under Sahaj Marg System of Sadhana, evening cleaning process prescribes: 'SIT FOR HALF AN HOUR WITH A SUGGESTION TO YOURSELF THAT ALL COMPLEXITIES AND IMPURITIES INCLUDING GROSSNESS, DARKNESS ETC., ARE GOING OUT OF THE WHOLE SYSTEM THROUGH THE BACKSIDE IN THE FORM OF SMOKE OR VAPOURS. DO NOT MEDITATE ON THOSE THINGS WHICH WE WANT TO GET RID OF, SIMPLY BRUSH THEM OFF.' Cleaning should be done mostly in the evening, i.e. after having undergone day's routine (Karma). It should be of the un-wanted and obstructive things of our life-divine and like brooming of our rooms, i.e. in the back side or off our sight without being mindful of dirt to be broomed.

The method of cleaning captioned above should not be deviated or changed to our whims or taste. It is Master method. 'Short cuts', 'cut-easies', or 'easily understood' should be avoided. One should try to understand the gist of the method for himself and do it accordingly. It is in simple language and poses no problem to a language-knowing person. Even when the Master is consulted for clarifications regarding the 'Cleaning

Method' He comes out with a reply, "It is there in the printed method. Do it accordingly without any changes or modifications", and would not say anything more or less but simply repeat the above wording. At times when we earnestly complain about some diseases or mental problems He would either say that He, too, is suffering from the same thing or at the most would say "Clean it along with the evening cleaning".

Cleaning may be done in all walks of life. Cleaning in physical life would mean ousting gross things connected with our physique including pollutions or ailments in a wholesome way. In the social circle it would mean removal of untoward bent and piling up favourable trends of the social beings. In educational circle it would be understood as elimination of narrowness and opening upon expanding horizons of knowledge in a natural or automatic way. In religious way it would be effective for washing away the whims and dogmas or rituals. In spiritual sense it would be to relieve the spirit of its rust allowing it to shine forth in its true glory. To a doctor it would mean axing doubts from patients' minds and instilling it with faith in the prescription yielding desired results. To a Tantrik it would mean total loss of his or her gathered powers and as such he

may be a bit afraid to practise it. To an Abhyasi it means a great relief and aid to meditation. To a preceptor it means thorough rinsing of all the vitals of the practicant providing scope for the Reality to shine forth.

Cleaning of atmosphere means removing the haunted or disturbing thoughts in an area. Good thoughts gain ground in such a place. For this reason spiritually charged places like Samadhis of saints or the places having been charged by an evolved personality always affect a receptive person and others too through soothing waves. Cleaning from the self would mean putting one's self in the Master in front and getting transmission from that pure self and bombarding the gross, solid or the like in the being. Cleaning could be spread over the day's routine, i.e. disposing the impressions there and then through cons-

tant remembrance. It would keep us free for receiving transmission and prepare us to have previous warning or notice for things to come or happen.

Cleaning may be a bit dry but one starts realising its efficacy after following it rigidly in the sense of words of the method. It relieves us of the day's tiredness, then the impressions gathered during the day and finally the permissively eliminable bit of live's impressions (Sanskaras) imbibed by our spirits. It prepares us for welcoming the Divinity in the next morning's meditation. Cleaning process and transmission are interlinked. One follows the other like the sea-breeze. Cleaning of the gross, solid, dark and obstructive leaves nothing but the real, i.e. transmission of the self or auto-transmission to take its place. That is why it is advised to invoke God after having cleansed the house, i.e. our heart.



#### DIVINE SPARKS

(From Master's Writings)

- *What are these seven rings? They are the concentrated essence of power which originates from the central Ring up to which access is almost impossible.*

# COME, LET US FLY BACK TOWARDS INFINITY!

*by*

**R. SESHADRI**

Madras

In this world of tension and turmoil, in the atmosphere of greed for wealth and power, in these days of crisis of character where everybody is prepared to stoop to any level to achieve his aim, behold, there appears a streak of silver lining from the sky of that small town of Shahjahanpur, in Uttar Pradesh, the birth place of Sahaj Marg system of Raja Yoga and also the birth place of the founder of Sahaj Marg, Shri Ram Chandraj, whose 81st Birthday we are celebrating today. From the Hindu Puranas this small town may not sound sacred. But as the cattle-shed in Bethelhem and the prison-house in ancient Mathura, the house of Shri Badri Prasad at Shahjahanpur is no less sacred, as the beacon light from here is beckoning the spiritually hungry souls from the East and the West, with a message of hope and optimism, guiding them in their spiritual path towards Infinity. His concept of Reality from an entirely new level of Consciousness, the discovery of the Central Region which is stated to be far far beyond the hitherto accepted level of 'Sahasra Kamal', his Sahaj Marg Philosophy, and the practical method to reach that 'Goal of Human Life' with a new emphasis on Transmission of that subtle, spiritual and psychic 'Prana' awakening the slumbering and distract-

ed soul to realise its real Nature, are great additional contributions to the existing recognised schools of philosophy so much so that this philosophical thought can be justly proclaimed as the 'SEVENTH DARSANA'.

On this sacred 81st Birthday of our Beloved Shri Ram Chandraj Maharaj, whom we lovingly call 'Babuji Maharaj' or 'Master', I would like to beckon all our Abhyasi brothers and sisters not to miss this golden opportunity of availing of the presence of this great Soul, and put in their best and sincere efforts to go back through the "Downward Motion" to the condition from which we had come down.

It is not difficult to understand what this 'Downward Motion' is under the context of Sahaj Marg Philosophy, if only you just analyse a little as to what you are made of, which is your rightful place and from where you have come down. If you ascend from the grossest to the subtlest, you will find that your body consists of parts of the five elements, viz., Earth, water, fire, air and ether (Akasa), in certain varying proportions.

In this gross body, the subtle elements in

the ascending order are the Mind, then the Intellect and lastly the Ego. Finally is the Spirit (Soul or Self). Thus you find 'You' are the product of the marriage between matter and spirit. The Lower Nature of the Self is Ego and the Higher Nature is the Spirit. In the normal course it is noticed that when the Spirit identifies itself with the Ego, the latter asserts itself by developing its contact with and by utilising the Intellect, Mind and five elements in that order and gets entangled more and more in the outer world and the result is the present condition of your Self. The three levels of 'the sense perception, mental reception and intellectual assimilation' develop a continuous sense of 'I'ness or Ego. So, this short analysis reveals that the sense-organs are subtler than the organs of action. Mind is subtler than the sense-organs (Indriyas) as it controls and orders them. Intellect, because of its greater pervasiveness is subtler than Mind. Ego is subtler than all these as it exercises control by attaching itself more and more with these. So unless ultimately the Ego disappears the soul cannot re-discover itself and move towards Infinity. Now, I think you understand the downward motion of the Self and how necessary it is to go back through this downward motion to rediscover your own original Self and then identify with the Ultimate or the Absolute.

Now what do you find? 'You' are of course there with the equipment mentioned above supplied to you. The great Master is there. The science of Raja Yoga is there. The Ultimate, the Infinite, which is the destination, is there. You, an intelligent being naturally will not sit quiet, if you know how to harness these and plunge into this 'Odyssey'.

If only you decide your destiny and destination I am sure you will not hesitate to grab this opportunity. Right from the Sankhyan system came into existence, down to this time, this system of yoga has undergone some modifications to suit the respective ages. Sahaj Marg system of Raja Yoga is the latest to suit the modern age. We are now in space age. It may be a surprise to you if you come to know that you start your practice of this yoga, in space only! How? The great Master says that you start meditation in the heart, the physical heart where it beats. According to science, the sound is heard only in space and the place where the heart beats is space, i.e. Akasa of heart within your physical system. A good beginning indeed! The moment you entrust yourself to the Great Master who can guide you, assist you, you are on the right and safe path, the Path Divine. The Master is an unique personality who has himself attained that high state of perfection and oneness with that Infinite and is ever abiding in it. But the Sadhaka, that is you, should approach Him with feelings of love, faith and devotion.

The Master advises to use the kingly thing in the human being namely, the Thought Power of the Individual Mind, which is the connecting link between the grosser elements at lower level and the subtler powers above.

In the process of meditation, as prescribed by the Master, you will feel a conscious withdrawal of all your false identifications with the body, mind and intellect and a developing of an awareness in the vibrant silence of the mind, and the mind itself becoming completely impressionless. The mind thus disciplined, automatically controls the senses. At this stage Master's power helps and the Heart

Region is crossed and you are welcome to the Mind Region, where lies really the essence of the Heart Region. The Master says that this is the Region of Intuition, the most powerful Region of God. In fact, it is the Power House of God.

The Mind Region is described by the Master as a very vast one, where the Mind, intellect and Ego exist but are quelled stage by stage. How? The Mind is completely quietened and gets connected with the First Mind. The Intellect exhausts itself and does not function, unless commanded to do so. The Ego stands naked, bereft of all its equipment, completely disarmed. It has no other go but to completely surrender to the Supreme. The Self realises that it has nothing to do with the lower order and stands face to face with the Reality at its outer extremity, shall I say in the 'No man's land', lingering between

the Mind Region and the Central Region. It (self) is still far off from the goal. It feels as though in a condition of Negation. The Great Master in His kindness, just pushes craving soul into the orbit of the Central Region. The person at this stage is like a living dead. Thereafter every moment of his existence and further march is Master's concern. He is in an absolute state of self Surrender.

So, come ye, Abhyasi brothers and sisters of Sahaj Marg. The flight towards Infinity is ready. There is no time to wait or delay, for who knows what is going to happen the next moment. Resolve and make an iron will to reach that 'Goal of Human Life'. Seek the help of the Master. Stop not until you reach the destination i.e. the Infinity, the Reality, the Immaterial Absolute the very Base.

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## DIVINE SPARKS

(From Master's Writings)

- *Renunciation effected by such forced means is seldom found to be genuine. The real evil is only our undue attachment with things we are associated with. Renunciation truly means non-attachment with worldly objects and not the non-possession of things.*

# A FEW EXPERIENCES IN SAHAJ MARG

by

DR. V. PARTHASARATHI

Vijayawada

“ONE’s own experience, though it is empty knowledge, is a thousand times better than book knowledge or hearsay knowledge”—Lalaji. This prompts me to write a few lines expressing my grateful thanks to Revered Master and Revered Sister for their guidance and blessings.

“That which people aspire for or that which the mind searches after is neither God (Iswara), nor Brahman, nor Para Brahman. Neti, Neti, Neti—not this, not this, not this! How can the tongue utter it when even the mind and intellect cannot express it”—Lalaji.

On one occasion in 1977 I was told, “I am happy to note your condition, that although remaining absorbed in meditation, you are not aware of it”. It was clarified thus—“When we remain absorbed in the condition, we get sayujyata in that condition. If we don’t remain absorbed in that condition, we feel only sameepyata but not sarupyata and sayujyata which are possible only in remaining absorbed”.

One day I was not well—there was severe pain in the stomach and burning sensation, etc. Somehow it did not strike me to take suitable medicine, but remembered Master.

To ask for relief from pain is not etiquette. So I craved for His immediate presence. Within a minute or two, I found some coverings were shedding from me and I experienced profound peace apart from miraculous and complete disappearance of pain. I was told, “I had similar experience myself. When Revered Master’s presence fills us during our thought and work, we feel this way. It is true that he is always present amongst us but we remain generally entangled in our problems and thus make Him only watch! When any abhyasi, like an infant, rushes towards Master, as if to the mother, Master always looks after such an abhyasi. I’m really happy that you received the grace of the Divine Master having attained that state. Many many grateful thanks for His grace and may you and sister continue to get immersed in His love. Our abhyas is really such that we continue to get ‘Laya’ in Him rather than think of craving for this and that circle or state. Those who want Him, they alone get Him. The real understanding and subtleness of Sahaj Marg is obtained in thinking and working in a subtle manner”.

I wrote a letter earlier to Master and Sister when I found a place in Master’s heart (Ref. my article in Madurai Souvenir). I now find

it is slowly dissolving out. I was told, "the experience of 'dissolving out' will not only reduce the ego but eliminate it totally very soon. This condition results not from that 'we live in Master', but from that when we feel that our inner can never be separated from Him. The beauty of the condition 'dissolving out' is that the moment this condition starts it goes on increasing."

I found while giving sittings the suggestion or thought that the waves of the ocean of Bliss pass through the abhyasi—was followed if not immediately, at the most in half to one minute, by the actual effect. I was informed, "I'm indeed gratified to note that you are yourself experiencing the truth of Pujya Babuji's dictum—the softer the suggestion, the greater its effect. The softness of the system, in fact comes from the Master as a result of Layavasta. Since it comes from Master Himself. it cannot but be effective. You might have yourself experienced that our system goes on becoming more and more light and lightness in fact comes to stay with us permanently even in our thinking and mental processes."

On 11.2.79 in the earlier hours of the morning I dreamt as though I was in the prayer hall here to open doors and windows (before Satsangh) when I heard Master saying 'some good work is going on here'. I turned round to see if it was Master or if I was imagining so. I did not believe my eyes. I saw Master with all brilliance around Him and a few abhyasis near Him. It was not a dream, I thought, and prostrated before Him. With that I woke up that Sunday.

It was Basant Utsav days on 31.1.1979, 1.2.1979 and 2.2.1979. It was all unusually

subtle and there was a lot of absorption and all appeared to be in Master's grip. I was told "Your condition is so nice that besides thanks to Master, I myself feel like coming there to offer Prasad to Master and to bless you and sister. For the words, 'greater subtleness' about your condition, I can say the word 'subtle' is not appropriate, for the condition is lighter still. Instead it would be better to say 'subtle absorption' for your manas remains absorbed by itself without any effort. You have written 'abhyasis felt striking change this Basant'. I can say that if preceptors have love for the abhyasis and remain themselves absorbed in the grace of Master, they can make the abhyasis feel better experiences with their quick progress. Your reference about your dream indicates that now Master's presence is there with you and near you. The words 'some good work is going on here' were really His words felt by you and not a dream".

On one occasion I grew angry for a minute. I watched if I were contracting samskaras. I found the samskaras were far off and were not touching me. I was told 'Master is in between us and samskaras'.

In a certain context Master wrote to me 'I'm happy to know that you are not afraid of death. You do not know how we avail of death after life. Death becomes life when we reach the real aspect of life'.

In response to my letter I was told, 'to be lost' while giving a sitting to an abhyasi indicates the presence of sayujyata in you with your condition. So far as the conditions of Brahmand and Para Brahmand are concerned one can develop coverings round them and increase grossness by one's action



but if the Layavasta is there it will automatically clear off the coverings and remove the grossness maintaining thereby the beauty of condition. This is the reason why I stress on Layavasta and the best is to feel Master

living in oneself or that one has started melting giving way to the Great Master. Individual starts fading and gets replaced by the Great Master.”

All glories to our Master!



## DIVINE SPARKS

(From Master's Writings)

- *Proper utility of everything at the proper time and in the proper way is sure to bring forth good results in the long run.*
- *Renunciation is in fact a condition or an inner state of mind which brings to our view the transitory and changing character of things and creates a feeling of non-attachment with such objects.*

# MY MASTER'S BIRTHDAY

*by*

C. S. R. MURTY

Delhi

The birthday of our father, mother or son is a joyous occasion to us because they are dear to us. We celebrate the day in a fitting manner, invite a few friends and happily distribute sweets etc. Whether one is rich or poor, this is a common phenomenon. While celebrating we naturally take care to cater to the sweet wishes of the dear one whose birthday we are celebrating.

If that be so with a dear one, what should be the case with one who is nearest to our hearts, one whose relationship with our being goes back to the origin of our own being? When we think of Master's Birth day, a natural ripple springs up and then we are flooded and lost in His thought. Here is one who has given us life in the real sense. We were—at least I was—a bundle of contradictions, a heap of disorganised emotions, lifeless, purposeless and aimless. In retrospect, I feel there was really no life worth the name. And there entered Master in our so-called life, giving us His very life itself—the Prana of our prana. If Divinity itself is poured in our beings what else is lacking? The desert is no more a desert. Divinity has flooded it and life has started sprouting. And not only that! He has given us also support for growth into

Divine life itself. This is nothing short of a miracle. He has reminded us, again through the transmission, our Goal and keeps enthusing us to march on. There is a wonderful expansion and self-centredness is shattered and shattered for good. He goes on thrusting into us more and more of His very existence, making us balanced and better individuals. The world is no doubt there, but for us, it becomes unimportant except to the extent that it needs our involvement and effort. Our preoccupation and entire passion is with the Creator and everything else is but secondary in comparison with Him. Worries are no longer troublesome. Liberation has so far been talked of. But here is one who can give a taste of that condition to one and all.

Blessed is the present generation, to be contemporaneous with such a great Master! Happy indeed is the whole universe when the Original Force, the Ultimate itself, is brought down. Not only is Divinity brought into the world but is also being freely distributed amongst the mortals. Such is the task of our dear Babuji Maharaj. Alas, we fail to see beyond his frail appearance!

The connection of the individual with the

Ultimate is not confined to this life. It is eternal. Hence, the relationship of the Abhyasi with his Master is also eternal.

It is in the understanding of such uniqueness and with such an eternal gratitude that we want to celebrate the advent into this world of our Lord. He is physically available and is searching us. We receive His services and that is all which He demands of us, if that can be called demand. It is ridiculous even to think of 'repaying' this debt. Is it possible for the drop to thank the ocean or measure its depth, except by losing itself in it ?

Can I not at least give some expression to my joy and happiness on this happy occasion? Nobody can adequately express the 'sweetness

of the heart' even when it is felt. The child cannot talk but when it sees the mother its very face reflects its happiness.

In my humble view, the Celebration of Master's Birthday is an expression, insufficient though, of the joy in the hearts of thousands and thousands of Abhyasis of the Mission. It is a matter of gratification that more and more are turning to SAHAJ MARG to taste the nectar it provides. The celebration helps bring more seekers to this Path. We make our lives more sublime by submitting ourselves to this masterly method of beloved Babuji Maharaj. Let us offer our hearts in all humility to the one who is nearest to it and who, in fact, is its real Master. May He live long ! Amen !!

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DIVINE SPARKS  
(From Master's Writings)

- *Any thing short of liberation cannot be taken as the goal of life although there remains still a lot beyond it.*

# TRUE ACCEPTANCE OF MASTER

by

DR. ATMARAM JAJODIA

Bombay

In an informal session with the Master, a senior abhyasi brother asked, 'Babuji, Sri X is reported to have reached Central Region. His behaviour does not show that he has. Perhaps he got it a bit too early. Sri Y took fifteen long years to reach that position'. Master did not comment. Another aged brother remarked, 'Mr. A is reported to be slipping from his position in the Central Region. Sir, could there be a fall from the position bestowed by the Master? Isn't it strange?' Master maintained His characteristic masterly silence.

It is very common for almost all of us to try to assume the role of an adviser to the Master, some time or other. The only difference is, all of us laugh at the remarks made by others and consider them raw and funny. But similar or even more crude thoughts lurk in almost every mind. Some rush in fast to unburden them; others choose to keep them bottled up. But, they are there for sure.

I remember when elder brothers would visit our Centre, somebody would tell them, 'Sir, my two letters remain unanswered for the last three months. The office does not seem to function at all'. Another remarked, 'The

printing errors in the Patrika are simply appalling'. Elder brother once asked, 'Why don't you do something about it?' The person promptly pleaded his inability on grounds of numerous other responsibilities. Elder brother further asked, 'Don't you know our Master is sitting there, and all this is happening in His presence?' 'Yes Sir, it is so'. 'Have you ever tried to understand why it is so and offer a remedy?' 'No Sir, in spite of my efforts, I have failed'. 'Are you wiser than the Master?' 'No Sir, I don't think so'. 'Then why do you worry about things you are unable to understand or correct? In the bargain you are creating more and more doubt, which is the greatest poison in the path of spirituality.' There is no gain, but every likelihood of our losing all that we have gained.

The main question, however, still remains unanswered. Why such questioning persists? And, that too almost on a universal scale? Nobody could provide foolproof answers. One of the viewpoints is humbly put forth as far as an individual could understand.

There is something basically wrong with the sadhana of an abhyasi who persists in

such questioning even after the lapse of a number of years of what he fondly considers abhyas. Almost the first effect of our efficacious system which completely depends on Transmission, i.e., Master's Grace, is that one starts seeing his own mistakes. Meditation makes his tendencies more and more introvert, he looks in instead of looking out. One who can see his own mistakes may make efforts to remove them. One who does not, will perpetuate them unknowingly. Further he would develop a tendency to see only others' mistakes and ascribe his own faults to them. Such a person may see mistakes even in Master's work ! He may also think that although Master is perfect on the spiritual side, he himself (the abhyasi) is more practical, well-informed and hence superior in worldly matters, in short, all material pursuits. Hence, he wishes to assume the role of adviser or consultant to the Master, with the best of intentions, viz., to correct Master's mistakes ! The superficiality of this thinking is patently ridiculous. But, to one who possesses it, it is thoroughly convincing and fool-proof. Later on, such a person is led to doubt Master's efficacy in the field of spirituality also or starts imputing motives even. In short, he does not accept Master as 'Master'. One could imagine the untold harm he inflicts on himself, and that too, with the best of intentions !!

When a disciple has not accepted the Master as his real Master, he is far away from recognising His true form. The material form of the Master with His all too human actions, performed in utter simplicity, is very deceptive in this respect. This utter simplicity is the veil between Him and us. Various religious books, Puranas and Shastras have made us so much accustomed to look out for the miraculous,

extraordinary and unreal, that Master's simplicity does not fit into those. Whenever we wait in His physical presence, we carry a bundle of all such pre-conceived notions and are constantly busy comparing Him with them. The process naturally results in confusion and frustration and finally leads to doubts and loss of faith.

But, if we are constantly alert and vigilant to watch His real self there is no dearth of positive proof. A little closer examination with silent alertness reveals the signs of His special work going on in us. We are, as if, transformed every second in His presence, from a piece of base iron into precious gold, nay the very precious gold-making touchstone which can turn others into gold !

His personality is the very living embodiment of all the Ten Commandments which sometimes we find very difficult to practise. Here is a Guru who does not say He is a Guru, nor poses as one. Here is a Master who does not preach sermons for improvement, but transforms people to perfection without efforts on their part. He takes no credit upon Himself. He either assigns it to the disciple or to Lalaji, His own Sadguru whom we have not seen. But, still we fail to see our own Sadguru !

One more important reason is the collection of uncontrollable, insatiable, endless desires. When we go to Him, we go with the express purpose of their fulfilment. It is literally wishful thinking. For our own good, to teach us proper discipline and to observe Nature's law of Karmic cycle, sometimes He does not fulfil them as we want Him to. This is yet another strong reason for our having more and more doubts and consequent loss of faith.

Insincere abhyas without accepting the Master prevents us from emptying ourselves of unending wishes and desires, which become a bar to our spiritual advancement without yielding anything tangible. When such a state overtakes us, we are unable to see the real Master.

There is no easy way out of the tangle. Each one of us has to find his own way of accepting the Master and surrendering our intellect and wishes to Him. Will a proper understanding lead to such a surrender? Or, may-be, surrender may lead to a proper and true understanding of the Real Master.

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**DIVINE SPARKS**  
(From Master's Writings)

- *Our desires are the main cause of miseries. So the only solution of the miseries is the curtailment of desires. Total absence of sufferings and miseries in life is, however, impossible and unnatural. In fact they are rather meant for our betterment. They are just like bitter pills of medicine given to a patient to restore health.*

# PROPER THINKING

*by*

**DR. S. B. SHYAM RAO**

Gulbarga

Man is the crown of creation. The origin of creation was Thought and the same power of thought which came out in the form of stir is in man. This thought power if used properly can help man to regain his original condition. Individual efforts are of course needed but the help of a capable guide is essential.

How best can we develop our thinking ability so as to gain that original condition? Most of us may not be aware of our mental tendencies. We give little importance to our ways of thinking, and we never pay heed to a better way of thinking. Our mind receives several ideas and concepts and we select only those which interest us because, interest depends upon our likes and dislikes. So, we avoid uninteresting things in action, expression and even in thought. Our mind reacts peculiarly shifting from one idea or concept to another and does not remain static or focussed but skips to new topics or ideas after some time because of its fleeting nature. Hence, it has to be regulated and it requires a direction.

First of all it is to be impartially interrogated whether we want to improve and evolve our thinking faculty. If so, with what seriousness?

If the reply comes in the affirmative, we must form a strong will fixing it as our aim of life and resolve not to rest till the aim is achieved. Once the aim or goal of gaining the original condition of thought is formed, we must approach a Master of calibre who can guide us from time to time and lead us upto the destination. We must get fully convinced about his capability. Again we have to be very definite about our aim and nothing less than that should cross our mind. The aim should be achieved in this very life in the shortest possible time and we have to be restless for it, as we cannot say what happens tomorrow.

In Sahaj Marg system of Sadhana, Master has made its achievement very easy and he is ready to help those who are very much desirous of its achievement with a strong craving in their heart. He has prescribed certain methods of practice to be followed which will help in the regulation of mind and its thinking habits. It is said that the heart is the store—house of all our Samskars; and Samskars are formed by repeated thinking of one and the same thing and brooding over it. These Samskars directly or indirectly control our thinking faculty. So, apart from practice of meditation and cleaning the Samaskars,

we have to always try to prevent further formation of them. This can be done again by thinking only, because thinking and Samskars are inter-related. To start with, we are asked to take a very subtle idea of Divine Light as an object of thinking or we can take Master of calibre who is the highest and subtlest by thinking of whom no Samskars could be formed. We must consider Master as Supreme in all sense. We must take an auto-suggestion of all-pervasiveness of Master and should go on thinking deeply about His greatness, qualities and attributes one by one, and try to get lost in that. There is a common saying that as we think so we become. We must always go on thinking about the condition given by Him. It requires interest, alertness and intelligence. For a good result these three things are essential because by using these things we have to dwell in thinking about Him without involving ourselves in worldly pleasures and enjoyments.

Secondly, in our leisure time we must think that we are connected with the Divine i.e. Master and then watch our mind and try to remain in that condition as long as possible. In spite of our efforts, if we fail to retain such condition, we should pray to Master for help. Immediately help comes by itself and we realise it.

Then without our knowledge and efforts a feeling of gratitude and indebtedness crosses our mind towards our most benevolent Master. In our pursuit we proceed further with confidence in Master which in turn increases our self-confidence devoid of ego.

Whenever we go to Master, we must be alert to His talks. We must take them as meant for our training and we should remain always alert so that we could think later, in what way those topics were related to us.

Improvement in our thinking can be assessed by observing in ourselves the following :-

1. General attitude towards life.
2. Beliefs and convictions.
3. Desires.
4. Emotional trends.
5. Attachments and detachments.
6. Habits.
7. Clarity of thinking and discrimination.
8. Impact of worldly happenings on mind.

I feel that if we take Master as the centre of thinking, we can make ourselves deserving of His help in proper thinking and to achieve that original condition of thought.



# CONSTANT REMEMBRANCE

by

**N. R. RAO**

Delhi

Our Master has on many occasions and in different forums emphasized the importance of Constant Remembrance for speedy, smooth and successful sojourn in our spiritual pursuit. Is it a tool to be used by the abhyasi to further his objective or should he gauge his situation with its help? More important than knowing an answer to this would be to realise the indispensable need for constant remembrance.

Perusal of literature on spirituality (be it our own from Shri Ram Chandra Mission or that of other systems) particularly the biographies of the great saints would confirm that only overpowering zeal to reach their goal was a common factor among their life styles. This key factor attributable to their success in their chosen path can easily be recognised in pursuits akin to ours.

Take the cases of physical scientists. They have mostly worked in laboratories, conducted a number of experiments, drawn conclusions and in a few cases discovered hidden phenomena or invented new things. They have all without exception been at their chosen tasks for long spells, some times years, to achieve

their end result. In other words, they have been constantly remembering their prime purpose and virtually lived for it only. There can be no gainsaying the fact that without their perseverance they would have fallen by the way side.

To cite just one example of yet another category of "discoverers" we may recall the life of Albert Einstein. He did not even work in a laboratory, in the normal sense of the term. He was like most of us, earning a livelihood working in a dull office. Did he stumble on his discovery? No. He was amidst the hum drum activities, CONSTANTLY REMEMBERING his concept, his *vision*, his theory of unification of matter and energy. He discovered an important facet of the working of Nature.

Likewise all of us should strive, endeavour, crave and be ceaselessly restless to develop Constant Remembrance of our Master (apart from adhering to the prescribed method) in order to transform ourselves into abhyasis worthy of the ultimate merger in the Divine Master.

# FROM HAPPINESS TO REALITY

*by*

**Late SHRI ISHWAR SAHAI**

Man is by nature a lover of happiness and comfort and his craving for it continues all his life. His thoughts and actions ever remain located on that one thing. But in spite of all his efforts he feels that the amount of pain and sorrow he experiences in life is enormously greater than that of the joy and comfort. This causes him further worries which add to his distractions of mind all the more. Still he goes on hankering after the attainment of continued happiness and elimination of pain and sorrow, which is obviously an impossibility. As a matter of fact joy and sorrow or comfort and pain are the things which are inseparable from each other. The one can never have its existence without the presence of the other. They are like the two poles of a magnet bar or, in other words, the two ends of the same one thing. It is, however, our defective vision that creates a distinction between the two, presenting one as charming and the other as abominable. Really this is on account of our wrong understanding of their real values. One feels an inner attraction for every thing pleasing and an aversion for that which is unpleasant. This is because of the predominance in him of body-feelings and sense cravings. He remains ever after pleasing his senses in all possible ways, devoting himself entirely to the fulfilment of his desires,

thinking it to be the only means of his joy and comfort. But it is also certain that desires do never have an end, for the very fulfilment of the one, promptly leads to the creation of another or even of many others in its place. Thus one can never be free from desires even though they are fulfilled to some extent. When this is the case it is quite absurd to expect their complete fulfilment. The cause of distraction remains ever intact and there can never be any possibility of getting away from it.

Besides this, as we all know, a man comes into the world only to undergo the effects of his past sanskars. The sanskars may be good as well as bad. The good sanskaras bring forth happiness as their result, while the bad ones, sorrow. That means we must have both at times and they are unavoidable so long as our sanskaras stand. Hence it is almost meaningless to think of being relieved of either completely till the effects of all sanskaras have been undergone.

But then one may come up with a question about the real significance of the term 'Ananda or Paramananda' which is so highly spoken of in our sacred books as an attainment of high order. It is, of course, exactly as they

say and there can be no doubt about it. The mistake lies only in our understanding of the correct meaning of it. The word 'Ananda' does not really mean joy or happiness in the sense we apply to the word. It is neither physical nor mental happiness nor even of any other type in a finer form. To be more appropriate, it cannot even be termed as happiness at all. In the true sense of the word Ananda refers to the condition which is beyond the feeling of joy and sorrow or in other words, free from the effect of either. Practically it is neither of the two states but only one and the same state under both the conditions. One, being in that state is neither happy nor sorrowful, with whatever might befall him. This is the actual condition which the word Ananda refers to, and when this state has got permanently settled in, it is then termed as Parmananda. But the state though attainable after sufficient spiritual advancement, is by no means the end of our pursuit, as it is often wrongly proclaimed by many a pseudo-gurus. There is yet a good deal of journey to cover. Really it is but an elementary stage of our march towards the Infinite.

There are also some who remain hankering after visualisation of a certain imaginary form which they have presumed God to be in. This they call as 'Ishwar-Darshan'. The teachers too are there who advocate this theory and induce people by false assurances, interpreting Darshan as Realisation, though the absurdity of the view is clear at the very surface. This is nothing but intensive imagination which brings to our vision imaginary self-made representations of Gods and dieties just as it goes in the case of ghosts and spirits. But that being attractive to the mind of the worshipper, he begins to feel exalted over his supposed achievement and begins to think that his purpose is served and that there

remains nothing more for him to pursue further. Moreover, in order to offer greater satisfaction to his crazy mind, he begins talking and conversing with the imaginary form mentally and thus begins developing hallucination which is only a preliminary stage of madness. May God help those who hold this view.

There are still others who think Shanti or peace to be the only thing worth aspiring for. They hold Shanti to be at par with realisation. Their view is that if Shanti is achieved one does not need pursuing further for realisation. That means they hold Shanti and not Realisation as their ideal or goal. That is really a very grave mistake. Besides what they take Shanti to mean is only a state of suspension of mind. Their purpose in having it, is only to secure relief from worries and distractions. Thus they mean to interpret peace of mind, as mere freedom from worries and distractions. That is far from the true sense which the word Shanti conveys. In its true sense the word Shanti means going above or beyond the feeling of pain or pleasure. In this state one is even calm, composed and inwardly settled, under all circumstances and in all environments. That is no doubt a high attainment but by no means the end of the pursuit. With that ideal in view, one may, however, achieve peace of mind, but the realisation of God shall even then be far away from him since he never felt himself concerned with God in any way. Hence for him the attainment of God or Realisation in the true sense is ever out of question and his ultimate purpose is not served in any way.

As a matter of fact all these things, whether Ananda, Shanti or Peace are only intermediary and they finally disappear before we reach the destination. What may finally be there at the

point is neither peace nor Ananda nor bliss but only a state of poise or balance, which is eternal and Infinite. It is really a matter of great pity to find people ignoring altogether this basic idea and remain entangled in the charms of their sense-cravings. Almost every thing that one undertakes to do, is for the sake of some charm which he feels for it, so it is all, only enjoyment or recreation. The Master has nicely expressed this idea in the following words :

“Just as toys are a source of enjoyment for a child, physical exercise for an athlete, and book-reading for a man of learning, similarly worship for a worshipper, Bhakti for a Bhakta, knowledge for Gyani, miracle for a Siddha and the life of solitude for an ascetic, are for mere enjoyment’s sake. They bear no relation to the Reality, and it is only for recreation’s sake that they are undertaken and followed”.

For this reason it is necessary to keep in mind, what we are really after, or what we have finally to attain. Approach to reality can never be possible and practicable unless one has a clear notion of that which is to be attained. But in order to decide this point, one has to take into consideration the man’s problem of existence as a whole. A man is born and after passing the period of his life he is dead and gone. Is it the final end of his existence? Certainly not. His coming to and going from the world is subject to the Nature’s law, under which birth and death or creation and dissolution follow each other in succession. Death is not, therefore, the final end of man. It is only a petty phase in the whole course of evolution. The process continues and after death or dissolution the birth or the creation must come up again. It is thus clear that the

man’s problem of existence does not end with his death. It has an after life also which covers the entire course of the man’s existence in all subsequent forms. We have now to trace out a means for the solution of this problem as a whole. For that, we have first of all, to take up means by which we might be able to stop our re-coming into the world. We also know that it is only our Sanskaras that bring us into the world again and again, for the purpose of undergoing their effects. Now for securing freedom from rebirth, it is, therefore, necessary to do away with our Sanskaras. That can be possible only when we stop their further inflow, and at the same time go on consuming the previous store by effecting their Bhoga. The inflow of Sanskaras can very easily be stopped if we give up linking everything with self, thinking self to be the doer and also the enjoyer of every thing. By so doing, the self-concern vanishes and the action assumes the form of duty, leaving no impression upon the mind. No Sanskar is, therefore, formed. In this way the addition is stopped. Then there remains only the Bhoga of the previous Sanskaras to be undergone, which undergo within life every moment. The help of a real Master is also of immense help in speeding up the process of Bhoga and also in reducing the effects of the Sanskaras in an easy way and in considerably shorter time. Having been relieved of the Sanskaras and their effects, the causes of our re-coming into the world are removed and liberation or freedom from birth and death is attained. We have thus done away with our outermost covering of the grossest type and are free from one of the greatest impediments. But the end is yet far away, for there are yet a good many coverings of lesser and lesser grossness which we all have to dispense with one by one. Liberation is in fact the first rung of the ladder leading up to the final level

of Reality, and which is definitely beyond Shanti, Bliss, Ananda or anything of the kind.

In the real sense realisation refers to the attainment of the attribute or property possessed by God. What it is, can be expressed only as utmost subtleness. The difference between the Jeeva and the Absolute Brahman is as it may be between the two opposites. Jeeva is grosser and denser like the air closest to the surface of the earth while Brahman is the subtlest like the air at the further-most height, where its very existence amounts to non-entity. It is that last degree of subtleness which we have finally to acquire in order to

establish closest synonymity, sameness or one-ness with that final condition, the Ultimate. That is what the word Realisation actually means. Now, in order to acquire closest synonymity with that ultimate subtleness we have to develop in ourselves a parallel state of subtleness after dispensing with the grossness from our being to the last possible degree. That means transformation of the human into Divine or the replacement of the human instinct by the Divine instinct with the former wholly merged in it. It is this alone that we aspire for and the right means for that can be the proper regulation of mind so as to bring it to a state of all round poise and balance.

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**DIVINE SPARK**  
(From Master's Writings)

- *“One should not worry about the thoughts that rise during meditation or at other times. They rise for the sake of evaporation. It is not possible to become completely thoughtless.”*

# PLACE OF CULTURE IN SPIRITUALITY

*by*

**S. C. KISHORE**

Delhi

Spirituality is being generally taken as following the procedures prescribed for the purpose like meditation, prayer, cleaning and so on. In Sahaj Marg, if a person is faithfully following the Sadhana prescribed, the results are automatic—through cleaning inside and divinisation of the whole system leading to self-realisation of the highest type possible for the human being. More and more people are taking to this system and are taking advantage therefrom. But my Master is still looking for real abhyasis. What does it mean? According to me, this means that he is looking for persons who are all out for meaningful sadhana. I will try to elaborate on this point as I understand.

Babuji Saheb narrated to me that once Lalaji Saheb told Pt. Rameshwar Prasadji in his (i.e. Babuji's) presence that he (Lalaji) had to take rebirth to acquire culture. This shows how much importance the Divine attaches to culture. Thus spirituality or divinity is not complete without acquisition of culture. Howsoever spiritually advanced a person might be, but if he is lacking in culture, in my humble opinion, that person is really not spiritual in the full sense of the word.

What is culture? In short, this is etiquette and manners both in thinking and action. For example, if a person junior in age is entrusted with certain responsibility in due discharge of which he has to deal with elders and senior persons, now it is his culture how he deals with the situation, conveying his point in a pleasing manner so that unpleasantness is avoided and he is able to carry the people with him and in the process earn their good will, or he may antagonise and displease people by use of power in discharge of his duties.

Our Babuji Saheb is a living embodiment of that pleasing culture and he really wants people to acquire culture. Of course, he cannot say that you copy him. In his talks, he has said that he wants more and more cultured people to join the Mission. It is for the people to understand. Look at him when he has to get any work done from anybody, how he approaches him. Those in the Mission would just feel obliged if they could be of any service to him. Those not in the Mission are equally eager to work for him—Why? With all the powers at his command yet he approaches people with utmost modesty and humility maintaining the dignity throughout. I remember, once I was at

Lucknow and Babuji Saheb was also in that city but I was unaware of this fact. To my surprise I found that Revered Babuji arrived at my place with Naseeb Chandji in a cycle-rikshaw. He talked certain matters for which he had come and when he was going, I asked Naseeb Chandji aside why did he bring him to my place for this purpose, I would have come myself had I known. Naseeb Chandji told me in reply that he had said, the same thing to Babuji Saheb but he said "When it is your work, you must go to that person". This is culture—etiquette and manners in action. He could have definitely called for me and I would have been just too obliged to visit him for that purpose, but look at his humility—he comes to my place and implores me to give him certain advice and do some work for him. What a practical way of making up all the aspects of the personality. He is teaching by actions that it is just not sufficient to be spiritual inside.

If we carefully study this, we will find that this is nothing extraordinary. Once a person is being trained in spirituality and that too for the highest goal, with the change inside, outside should also correspondingly change—as it is only a manifestation of the inside. All the inner qualities must be manifested outside, otherwise there is no use of them. This will be amply clear if we look at Babuji Saheb. He is simple at heart, simplicity is reigning althrough him; he is generous inside, generosity is showering from him; he is unbiased at heart, love for humanity is flowing from him without any restriction whatsoever; he is natural at heart, naturalness is visible in all his actions; he is pious at heart, piety is smelling from his self; he is free at heart, feeling of detachment is glaring from his behaviour; he is kind at heart, kindness is sprinkling from him. This is a practical example which shows that spiritua-

lity *must* transform inside and outside *both*. One of the reasons why Babuji Saheb takes the abhyasis on spiritual path stage by stage, in my humble opinion, is also that he gives time for inside to manifest itself outside so that our members become a living example to others, as his work is to make a better world.

With Babuji Saheb bestowing spiritual stages on us out of his own grace (if we were to acquire this of our own, probably it would take hundreds and thousands of years as it has taken for the people in the past), are we not duty bound and under obligation to give him respect and honour by helping in the transformation of our outside self? We must always be on guard in our actions. We must continuously help ourselves in improving our behaviour with the inner transformation taking place, a little vigil and effort on our part will quicken the process of outside transformation. The world will judge us by our actions. Of what use is to the world the much talked of spiritual advancement under Sahaj Marg, if its members are not able to give its full glimpse and benefit to the world by their better behaviour.

The tendency to know from Babuji Saheb the inner condition and be happy with that, which is natural, but generally without making corresponding effort to come up to that level in our exterior behaviour also, in my opinion, is not conducive to meaningful spiritual advancement. The untold argument would be that when Master is bestowing spiritual stages on anybody this would mean that he is fully satisfied about him and that is why he is doing that. It would, therefore, seem to follow that there remains no need for the abhyasi to care for anything else but little realizing that Master is bestowing the stages out of his

grace and eagerness to distribute as much as possible during his physical existence on the earth. The other side is that even with the rising number of abhyasis taking up the Sahaj Marg, Master is still searching for real abhyasis.

It is, therefore, our bounden duty to help in bringing out what Master has so graciously bestowed inside us so that Master's works of creating better world becomes glaring to the people. If we do not come up to that level, the posterity may raise finger at the Mission on its claim for having produced saints of the highest order but who could not come up to

the corresponding level in their exterior behaviour.

If at least we remain conscious of the above duty to ourselves, the Mission and the humanity, making full efforts to come up, smoothness will come in our actions—leaving no scope for friction. If any friction arises anywhere that is a sure testimony of our failure in our said duty to come up in our behaviour. Let us, therefore, firmly resolve on this sacred day to give the pleasure to our beloved Master, whose birthday we are so joyously celebrating, of seeing with his own eyes our balanced development of inner and outer personalities.

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### DIVINE SPARK (From Master's Writings)

- *"It is not possible to eradicate anger completely, as it is a thing bestowed by God. One should make right use of it. But greed is our own creation. It should be eradicated completely. One should not have greed even for spirituality."*



# THE CONTRIBUTION OF MASTER TO SPIRITUALITY

*by*

**B. K. SHARMA**

*Addl. District Judge*

Bijnor

Today we are celebrating the 81st birthday of Revered Master, Mahatma Sri Ram Chandraji of Shahjahanpur (lovingly called Babuji), who founded Shri Ram Chandra Mission in the memory of his Master Samarth Guru Mahatma Ram Chandraji of Fatehgarh in the year 1945 and gave to the humanity a new system of sadhana called the SAHAJ MARG which is also a new school of thought.

Like other sciences, spirituality is also a science, admitting of research and advancement. Our Master has placed before us the results of his wonderful researches in the field of spirituality. As a result of these, the whole world of spirituality has been revolutionised. God realisation which was earlier considered to be possible only after thousands of births and thus a distant dream, has been placed within easy reach of every one. It is our Master who proclaimed to humanity that God realisation is possible in this very life and even in a part of it and has also given us a practical method to achieve that end. Again, it is he who said that God is simple and so the means to realise Him must also be simple. To the world, which

was bewildered by the complexity and heterogeneity of the gross forms of worship, he has evolved a method which is both simple and subtle. He drew a distinction between religion and spirituality and said that where religion ends spirituality begins.

Previously, initiation used to be given only to 'supatras'—persons found to be of proven worth and capacity—and they had to undergo practices involving mortification of the body. Master once narrated to me that once there was a guru who, when approached by an aspirant, tested him for full twelve years during which the aspirant accompanied him wherever he went, cooking food for him and looking after his personal needs. Then only he was initiated by the Guru. Master smiled and added: "These days who is going to wait for twelve years and who has got the time for it?" So Master, out of compassion for humanity, has waived practically all the conditions.

The only condition he has kept is the willingness to co-operate and he took upon himself the work of making the abhyasi deserving, making him a good receiver of the Grace.

He has taken most of the burden upon himself. He has moulded the system of Raja Yoga to suit the present times. Arduous practices have been replaced by simple ones, and superfluities dropped and the method condensed into a practical and easy one without sacrificing the essence and at the same time increasing its efficacy.

Shri Ram Krishna Paramahansa once said that the coming of spirituality into the life of a man was like an elephant entering into a kutiya (hut); the hut either totally collapsed or else it was damaged.

So, that was the fate reserved for an individual who ventured to tread upon the path of spirituality. He would become incapable of leading a normal worldly life. The farther he went on the path the greater became his inability. For instance, once the *awadhoot gati* came to a sadhaka he could not follow his normal avocation. He was totally lost. His family life and even the family itself withered away. It was said of Pranava sadhana that its sadhaka was soon left alone, his family members quickly passing away one after the other and he himself shedding the body prematurely.

The credit goes to our Babuji for evolving a system of sadhana which avoided all these adverse effects while leading the sadhaka step by step and condition by condition. The '*awadhoot gati*' is never allowed to come. The sadhaka is made to bypass it and is taken to higher levels. The normal worldly life of the sadhaka is not allowed to be affected while he is granted higher and higher states. His life span is not reduced, neither his family nor family life is adversely affected. The protective care of Master is always there. This in my opinion

has been a great contribution of Master in the field of spirituality.

The doctrine that used to be taught to the masses was that one who craved for God Realisation must renounce the world. The institution of *sanyas* was introduced. It was considered that while a '*grihastha*'—house holder—could perform the traditional forms of worship and thereby get petty worldly ends fulfilled, he was unsuited for higher spiritual attainments. So spirituality was a field forbidden for a house holder. According to Master, house holder's life in which possession of things and worldly ties are indispensable is no impediment in the way of renunciation and consequently of Realisation. He has clarified that renunciation is an inner state of mind and that the material world and spiritual world should go side by side glittering equally. He has thus made the highest levels of spirituality available to the house holders who constitute the masses.

Christ said "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of Heaven" implying that our possessions are our limitations. When Master proclaimed that riches are not an obstacle, I think he put things in the right perspective. He has opened the flood gates of spirituality for all, irrespective of caste or creed, social status or position or avocation in life. He proclaims that God realisation is the birth right of every individual—male or female, rich or poor.

Once an aspirant who used to run away to the forests was brought before the Master. Master inquired from him if God was omnipresent and when he nodded 'yes' Master asked him if people had banished God from the "*basti*" (dwelling areas) and sent Him

in exile to the jungles. The aspirant got the point. Master suggested "instead of going to the jungle, why not bring the jungle in your heart."

Actions create impressions (Sanskars) and for exhausting the impressions one has to take births. So the perennial and perplexing question is how to avoid formation of Sanskars. When Lord Krishna said 'Karm-anye va-dhikaraste ma phaleshu kadachana' it was only a statement of fact (that the result of action was not in the domain of the doer) coupled with a reminder that one should not try to step into the domain reserved for somebody else. Still the feeling that I am the doer remains with the individual. The ego is there. Master in his 'Efficacy of Raj Yoga' has described the various stages of egoism—through which a sadhaka of Sahaj Marg passes in his journey towards the Infinite. The lowest stage is that the body is the doer. Then comes the feeling that soul is the doer. Next is the stage where one feels that God or Master is the actual doer. Master takes us to a still higher stage where we have no idea whatsoever of the work done either before or after the action has taken place but only it goes on automatically as need demands. He calls this as the sleeping state in the working condition where "you go on with it doing all as circumstances demand without any idea of the work or its doer" and declares, "then the actions you do, leave no im-

pression whatsoever upon you". The ego almost withers away then and only the state of "identity" remains (Efficacy of Raj Yoga pages 42-44). So Master's research has gone far beyond the traditional concept. It is a practical approach and not mere theorising.

This article will be incomplete if I do not add that Master has the supreme credit of reviving the age old practice of transmission of spiritual power or Grace, for the transformation of man and thereby bringing God Realisation so near and making it so easy to attain.

It is my earnest request not to let this 'Golden Opportunity' slip through your hands when the Divine Personality is amongst us to take us to the Ultimate. Lord Krishna was once asked by a Gopi as to what she should offer to him, the bountiful. His reply was "my devotees have stolen my heart, so you offer me your heart". Now Master is seeking the same from all of us. Let us offer our hearts to Him, surrender to Him and then see how He fills us with Divine Grace and how quickly our transformation takes place.

In the end, I pray for the long life and finest of health of the Master "तुम जिओ हजार साल हर साल के दिन हों पचास हजार" "May your life be of a thousand years of which each year may have fifty thousand days".

# FRICION AND CONSCIOUSNESS

by

C. RAMAKRISHNA

Delhi

We all are aware of the role of friction in day to day life. It is a physical phenomenon which opposes movement. It does not manifest till movement of the object is started. Once movement is started, it directly opposes the motion. The force of motion should first overcome the friction and then only the object moves in the chosen direction. It may be deemed to be an undesirable phenomenon.

But what happens when friction does not exist? There cannot be any stability. Force in one direction does not result movement in the direction of the force. The body moves freely in all directions. Movement becomes next to impossible as there is no stoppage of movement in *all other directions* except in the direction of friction. This leads to the inescapable conclusion that friction is a desirable phenomenon. This is in direct contrast to the earlier explanation.

In the spiritual field, consciousness takes the role of friction. It opposes movement—progress—in the spiritual path. The conscious mind tries to grasp things and until it is convinced of naturalness of the spiritual phenomenon—one can say it is offering resistance to further movement. This way consciousness is a factor deterring progress.

However, if consciousness is not there, what happens? As in physical phenomenon, progress, if any, is nil. If the conscious mind is ignorant of progress, it loses interest in the very pursuit itself. This stops the progress and in fact there can be regression. This explains the very frequent emphasis in our system—on the condition of the abhyasis. The condition is a conscious cognition of the transformation of the inner which is a sign of progress. On the other hand, an obsession on the condition would lead to, some times, imaginary things and living in an artificial world. This would mean that the transformation has not come about as a natural consequence, but something cultivated which leads to artificiality and hence no progress. Constant and frequent brooding of conditions which have come and gone would pull back and retard any further progress. Brooding and constant thinking over the present condition will, on the other hand, offer that much resistance which is minimal and, hence, further progress is possible.

In His message to the Universe, Master said at Ahmedabad, "All of us are proceeding towards divinity or the goal of life—some consciously and some unconsciously. They who proceed consciously are as if swimming

in calm waters. Those who are proceeding unconsciously, are beating their hands and feet in the sand of desert". This emphasises that consciousness is essential to progress. But too much of the same is equivalent to not having it at all. This is why while all creation is a part of His, some suffer and some do not. In fact very few do not suffer. Their consciousness is well directed in the pursuit of the Ultimate.

In the present circumstances, when the

Mission is growing rapidly our Master has several times stressed on avoidance of friction. When two individuals are there, even when pursuit of the ULTIMATE is their sole objective, the minds are different and there are bound to be different ways of interpretation and hence friction. How do we avoid the same? BY LOVE, love of the Master; the Mission which is for service to all humanity would automatically overcome the friction and on we go.

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## DIVINE SPARK

(From Master's Writings)

- *"It has been observed that those on the path of spirituality who did not fix the final state for their goal have definitely remained short of the mark, because, before arriving at the final point, they mistook one or the other intermediate states to be the final point or the Reality."*

# FROM POLLUTION TO PURITY

by

DR. MOHAN LAL BHATT

Navsari

From birth to infancy man is pristine purity and so attracts the love, curiosity and attention of parents, relatives, neighbours and friends. But no sooner is he grown up than he begins to gather all sorts of worldly sanskaras from the surroundings and thus he is covered by the grossness and complexities like silkworm in a cocoon. Thereby he moves far from that pristine purity and turns himself nearly into an animal man. Only gifted souls can keep themselves aloof from the sanskaras of this materialistic world and remain as they are. Rev. Master Shri Babuji Maharaj says that man is born as a man but he dies as an animal.

Sahaj Marg system practically aims at reversing that process and thereby transforming an animal man into a real man—a human man. For engineering this transformation, mind is the main and the only instrument. Man is man because he has got mind.

According to the original research made by Rev. Shri Babuji Maharaj, this mind is the result of first original stir or primary force which played first-hand part in the creation of the universe. It was Supermind and was next to God.

As God has no mind His will works through a Supermind. Our mind is part and parcel of that original Supermind but being

polluted and corrupted by worldly hues and colours, is wrapped in materialistic entanglements for getting its originality.

Sahaj Marg or the natural path is the highway leading to Reality. It is the modified version of Raj Yoga suitable to the busy life of modern man. All the other six steps of Ashtanga Yoga are set aside and Sadhana is started from seventh step, i.e. Dhyana or Meditation. Purity and divinity go side by side. Without purity of the heart one cannot expect even a little of the divinity. Meditation brings about that purity, balanced state and moderation of mind. But it is nearly impossible to make heart pure and mind disciplined and moderated by one's own efforts. It may require many other future births but for the help and guidance of a Master of calibre. That Master of calibre has got power of transmission at his command which can transform a polluted, corrupted and even downgraded person into a pure personality. This noble and tremendous task has been undertaken by Shri Ram Chandra Mission with the help and under the guidance of Rev. Shri Babuji Maharaj.

On this auspicious day may we all pray for His eternal benign presence on this earth for many years to come so as to transform this whole universe into its pristine purity. Amen !

# "MY MASTER"

*by*

**Smt. C. NAGAMANI**

New Delhi

*Oh ! My Master ! Oh ! My Master  
Thou art the Emperor of Divine world !*

*Days are going faster and faster,  
The day had come when I saw my Master.*

*Wisdom and knowledge are no need,  
Faith and love are in need.*

*Rishis and Saints are born in need of peace,  
Brothers and sisters are born in need for Thy Grace.*

*Ways are many in search of God,  
"SAHAJ MARG" is the only way to reach God.*

*Transformation in mankind is compulsory,  
"Transmission" to man is necessary.*

*Thou art the only Doer,  
Whoever comes nearer.*

*Mercy shines itself with my MASTER  
And "Mani" merges herself with the MASTER.*

# MASTER THROUGH OUR LIVES

*by*

**BERNADETTE**

Holland

Our Master, our Beloved Babuji, has chosen us all. We all love Him. This same love will bring us upto our highest goal which should be He only, "the Divine".

We, here in the West, are very individualistic, and to believe in God is almost a mental deficiency. It is therefore even more difficult for us to love a Master without knowing Him or having felt his real play in our lives. Most of us have left our homes, old religion and feel no trust in anything anymore, but in ourselves. A day came when we found out that we were not sufficient to ourselves and needed a Master. We looked out for Him and found Him. We tested Him and accepted Him.

We read much in our mission literature about the importance of love, faith, surrender, and constant remembrance. How to develop all these qualities? Our first approach is of course the practice Master has prescribed for us—meditation, cleaning & prayer—which will slowly take a new turn and "divinise" our lives. We will understand the greatness of our Master and allow Him more and more to work on us as He pleases and not as we wish Him to do, because He knows what is best

for us. Faith is now born ! Love will quickly follow. The change is surely taking place, and there Master says that it depends much upon the abhyasis. He says that an iron will is required "turn your head this side (towards the goal) and never turn it back", which is also quite hard when we are surrounded by worldly problems of all kinds. But Master has solved or melted the obstacles by the practice of constant remembrance He has prescribed. The other day I was thinking about the importance of constant remembrance. It is a tool to grow. If we offer our lives, our good and bad things, our problems, failures, successes, everything, it all becomes so simple. The thought came to me also that the practice, the Ten Commandments, our trying to become moderate etc., were only an act of remembrance, because we want to resemble Him, or merge in Him. Master says that constant remembrance is "done and not felt". It means that with our will, we must each time again turn back to Him.

Sahaj Marg is not a system like others. It is our system, as such we are also examples for others, good reason to do our utmost best to change our character and behaviour which are not unchangeable ! Our shortcomings such



as jealousy, anger etc...which are results of our ego will be washed away on our march by our praying to Master to become today better than yesterday. When we analyse and observe our lives—our day to day dealings we see that each moment is an opportunity given to us to practise remembrance. Surrender has now opened its door. Master says "If you advance even one step forward, I am over-zealous to advance four steps towards you"; so logically thinking if we move 3 steps forward, He will by our love move 12 steps towards us, and so on ! What a consolation would it be for Him. He is our living example. He is at our disposal, all willing to give Himself upto the one who is ready to take Him

within the core of his heart.

Let us not rest till we have reached Him. "Remember that the time gone by shall never return, all efforts made today shall bear fruits tomorrow". We once made a decision to follow Him, to accept Him totally and not partially ! Often we come across such things as "This commandment suits me, and I take it up, that one well..." and so forth. Accept Him in such a way that He may take our "self" over, but when? Master says "Only when 'you' will not be there".

Have you noticed how easy it is to get something materially or to please our desires? Then why not spiritually ?

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DIVINE SPARK  
(From Master's Writings)

- *"When the idea of Divine Mastership is established our position turns into that of a serf. Now service is the only concern of the serf."*

# DIVINE LOVE AND THE TRANSFORMATION OF MAN

*by*

**Dr. HANNS GANGLOFF**

Munich

Everybody has his own approach to Master and I had mine. Having spent many years of my life in medical research and having trained my mind to think in terms of scientific and psychological standards, I was extremely cautious and critical when I was exposed for the first time to Ram Chandra's physical presence, to his teachings and to his Sahaj Marg.

Who was this man? Was he one of the countless fake gurus India and the Far East have been producing by the dozen in recent years? Of course, his behaviour was different from any of the more or less well known gurus courted in the West. I had the opportunity to meet several of them, to work with them and to be disappointed by their Ego. In Ram Chandra, undoubtedly, there was not the slightest hint either of self-importance, or pride and egoism. Undoubtedly, this man was neither selfish nor possessive. There were no brilliant discourses attracting and flattering the intellect—and the speaker. There was no glittering eloquence intoxicating the masses, no power display, no performance of miracles. There was utter kindness and simplicity—and a lot of silence. Here was a

man, who told us, "I am not a speaker, I am a silencer", a man, who used to say about himself, "I have not the least idea of being a guru in my mind".

What was hidden behind this unassuming humility? Was it genuine or was it just another even more refined trick for attracting people just by being different or for hiding one's own inability behind enigmas? I was puzzled and my mind went on working: But why should this old man try to attract people? Why should he look for disciples? Money was not involved, selfish motives were not detectable. Was it worthwhile to try to be considered as a supranormal being and to endure this endless flow of people coming to Shahjahanpur day after day for a man living in a well to do family, with no major problems to worry about and with three sons and several grand sons and daughters to look after him and to make his old age a pleasant and comfortable one? Certainly not! Only a maniac could have such ambition and this man was not a maniac.

Many more doubts came, all the more as

my previous search for spirituality and for a spiritual leader had bestowed exceedingly painful experiences on me. At least, I had been unable so far to discover any negative aspects nor could I find any apparent weaknesses in this man. Furthermore, it has become more and more evident to me that a strange and unusual calmness and peace of the mind, unknown to me upto now, was prevailing in his presence. I had experienced even complete silence of all desires during my first visit to Shahjahanpur, at least for a short time, and this experience was to come again and again during later visits.

So, by His Grace, I finally did, what had to be done in this case. I decided to give myself another chance and to go on consistently with the practice of Sahaj Marg meditation, which I had started some time before with the assistance of a South Indian preceptor.

For a long time I did not believe in the philosophy of Sahaj Marg at all, nor in any theories, nor even in Master ! I just followed the practice in spite of many more daily doubts : Was the whole system not a tremendous oversimplification ? "God is simple, therefore, the means for reaching Him must be simple". What was the actual value of such a statement ? Was it not just playing with words, when Master used to say, "The Sahaj Marg system is the easiest. Its only difficulty is, that it is not difficult"? My doubts went on and on but slowly new experiences came and unexpected changes occurred within myself and within my life. Doubts started fading away and confidence in the system increased.

It is a fact, no importance is attached to

miracles in Sahaj Marg. Still, I made a discovery. Slowly I realized that there is at least one miracle in this system to be mentioned, namely the stunning miracle of the transformation of man ! My own transformation had begun. Similarly, it was undeniable, that many others, following the Sahaj Marg system in a regular and consistent manner over a longer period of time, were undergoing unusual and more or less profound behavioural changes definitely different from what used to be seen in many other yoga systems. In particular, signs of ecstasy and eccentricities, leading people away from their daily duties, were lacking, as far as I could see, in Sahaj Marg abhyasis. The ego-flattering charms of being something better or something different, though perceptible now and then in beginners, were dissolved very soon when the abhyasi was really progressing. The greed for self-importance and power vanished. Instead, genuine simplicity developed. Fear and anxiety were reduced, depressions were slowly fading away. Hatred and aggressiveness disappeared. Egoistic tendencies were normalized. Life became less demanding, its pleasures as well as its sufferings. True tolerance, the ability to understand others, became possible and true love, capable of taking and giving equally, developed in daily life. On the other side, Sahaj Margis were not living in a dreamland. They were down on earth and quite realistic. They did not care for eternal peace. Still, a state of peaceful balance, very difficult to develop under normal circumstances, prevailed in their mind, as they progressed in this path.

This was my experience as a psychologist and it was my very personal experience. It convinced me that something special was going on within this Sahaj Marg system. Is

there not a general and strictly scientific rule saying that a cause must be studied by its effects? In Master's own words: "Electricity can be known by its action. God can also be known by His action". What is electricity? What is God? Two names! But the effects are there.

Now, somebody may object and say: All these behavioural changes you have observed and described, may have occurred anyway, especially since all these people who had joined Sahaj Marg were seekers, trying to change themselves. The experience of life itself changes such people. Where is the proof that Sahaj Marg meditation is the cause, that this is the work of your Master?

Many things could be said to refute this argument but this would go far beyond the scope of this article. Let me just mention one point. It is a well known fact to any psychiatrist, that under normal circumstances it is almost impossible to bring forth fundamental and permanent changes pertaining to the inner core of what is called the personality of a human being—especially not in older people—and that it may even be dangerous to try such a thing by psychotherapy beyond a certain age. In fact, none of the modern methods of personality or behavioural training and no psychotherapy of any kind has been able so far to cause such effects. In Sahaj Marg we have seen even old people completely change for the better and showing even signs of rejuvenation after the age of 60! To me this was even more convincing evidence of the outstanding efficacy of the system. Of course, in Sahaj Marg some people experience failures too, mostly due to the lack of consistency, of patience, of courage and other individual factors. But

where are there no failures and what is the meaning of failure, when the positive results are significant?

A word of caution to psychiatrists and psychologists! Sahaj Marg is not a substitute for psychotherapy and should never be considered or used as such. It simply doesn't work. Why? Because psychotherapy aims at strengthening the Ego, whereas Sahaj Marg means losing Ego. A few years ago Master told us in Copenhagen, 'There is a main difference between Socrates and myself. Socrates says, know yourself, and I say, forget yourself'. This should be clear enough. Transformation of man in Sahaj Marg means divinization and nothing else. The goal is the highest and there cannot be two goals. Whoever strives for power, for self-importance, for exceptional mental faculties, for special charms, for money or even just for the cure of a particular disease is bound to fail in Sahaj Marg. The fact that losing Ego also implies automatically losing the entanglements and the problems created by the Ego, is another thing. These are the by-products. Strive for the by-products and you get nothing. Strive in sincerity for the real goal, for the Highest and you get everything—and what you get is a miracle, the miracle of Sahaj Marg!

But how is this miracle possible? Power must be necessary to bring about such results and what does this power look like? Is it a new kind of hypnotism? Is it autosuggestion, autoanalysis, a new relaxation technique? Having studied and practised the system closely for the last 6 years, I can assure the reader that Sahaj Marg has nothing to do whatsoever with any such practices. The cause for transformation is a non-verbal

phenomenon. Master calls it "transmission", or "Pranahuti", an old technique well known in vedic times, lost and forgotten thereafter, brought back to this world by Master's guru, Shri Ram Chandraji of Fatehgarh, and further developed by Master himself for the benefit of mankind. Pranahuti is the transmission of Prana, of life energy, as we may call it, of an absolutely clean and utmost subtle, hence extremely powerful power completely devoid of Ego. It comes from the highest source, from the source of creation itself, as stated by Master, from God or from whatever you may be pleased to call the origin of origins.

Again, what is the nature of this power ? How did it work ? For a long time I did not have the faintest idea and I confess, that I did not even try to understand it. Why try to understand electricity as long as the bulb is burning ? Having gained a little faith in the system, I just went on doing the practice, as prescribed by Master—not more and not less—and one day understanding came. A new dimension had been opened to me by His Grace.

What had happened to me ?

Basically, words and definitions will always fail at such a point. Still, clarification may be possible to a certain extent by using analogies. I will try to explain, as well as I can.

Transmission exists at many levels. The result of transmission depends upon what is transmitted. Giving money to somebody is transmission. It gives purchasing power. When a mother talks to a small child before the faculty of speech has developed and is fully confident that the child understands, the

child will have no problems with speaking. This is transmission of speech, a kind of transmission at a lower level, as Master told us. Similarly, the faculty of transmitting love to a child, in verbal and in non-verbal form, is essential for this development. A child growing up without parental love in early years—a common problem in the West—will find it most difficult to experience love as an adult and to achieve full maturity. So, love is a power and this power can be transmitted! It cannot be measured but it can be known by its effects. At the highest level, love is completely devoid of egoistic tendencies, it exists in its pure form as Divine love and its power is beyond conception. This is the power transmitted by Master, the Divine power, resulting in man's transformation and divinization, the power of transmission capable of changing a man in no time, unless his own past samskaras (impressions) are limiting its effect. It is Divine love and nothing but love which in Sahaj Marg is infused into the spiritual embryo and which slowly develops it, transforms it and brings it to sound maturity. This is the work of the Master, the work of both father and mother at a supreme level.

But where is the father, where is the mother, the wife or the husband to give just for the sake of giving, as Master does, without ever asking for the slightest reward, for the slightest advantage ? For the first time I started understanding : Selfish love is a poor thing. But love for the sake of loving, love for love is tremendous, is unique. It is the only power capable of evoking the same kind of love and nothing else but love in the receiver. This is how Master's transmission works! Its purifying fire burns down the jungle of selfishness, of conceit, of pride and passions. The narrow jail of so called knowledge, of

intellectual prejudices are blown up. Hatred melts, the "I" goes and what remains is love, love alone, Divine love for HIM who is ME, my essence and my origin, who is everything!

For the first time love appeared to me in its real, Divine aspect. For the first time it could be felt and it could be experienced: HE is the real lover, the lover and the beloved! HE is the giver and whatever he gives is a boon—may it be good or bad, pleasant or painful.

This is where the madness of love begins—and I do not hesitate to call it madness. Doubts are gone forever, there are no more discussions, the fire is lit and transformation takes its straight upward course. May we all be blessed with this experience of HIS Grace, with the supreme love of our Master, of this unique and exceptional Personality, working in silence for the transformation of mankind.

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DIVINE SPARKS  
(From Master's Writings)

- *"The reason why prayer should be offered with a heart full of love and devotion is that one should create within himself a state of vacuity so that the flow of Divine Grace may be diverted towards him."*
- *"It is sheer folly to pray to the great Master for worldly gains except in most special cases. Of course it is right to pray to the Master for that which is ordained."*

# ON LAZINESS

by  
DORIT KRAUZE  
Munich

Most of us know the subject from personal experience. Many of us have declared war on it but haven't won yet. Is the enemy too difficult to look through, the situation desperate, or are we forgetting about our resolution again and again ?

Master writes in Voice Real Vol I : "Laziness is surrender to the self. And self surrender is suicidal."

This warning is startling enough. If we obey our own self, we give in to the kind of personality that we now are, but actually crave to leave behind.

What makes the difference between a Divine Condition and ours? We have heard it and started to feel it too : It's egoism with all its dependent greed and limitations, solidities, grossness — it's our sanskars and their effect on us. Thus the higher energy is bound in our system and transformed into matter. If we obey the inclinations of our own self, we follow the call of some past impression imprinted into our system, we dog the footstep of Maya, we follow matter, we adopt a downward course although we originally wanted to go up.

Instead of having matter transformed into

energy, instead of becoming freer, by laziness we submit to matter, nourish it with our vital energy and waste time. Heaviness is the winner, limits become tighter and stronger. The dead end of the road would be the complete mortification of the former craving for spirituality and the dull contentment with a situation one has stopped to consider at all.

So the consequence of laziness is stagnation and retrogression to the extent that one lets it go.

Laziness should not be confounded with inactivity however. When you are lazy, you are overpowered by your own sanskars such as fears, likings and dislikings etc; following those you can be quite busy ! A greedy man pursuing his desires, a coward running away, the ambitious working for his worldly aims. Neglecting the rest of their human duties, they are as lazy when blindly following their inclinations as the one, who by sanskaras, hates to do what they are indulging in.

Still isn't the man who complains about his laziness already on the way out because he starts to be aware of it, of his limits, calling for help ? But how to overcome laziness when we are so much bound with matter

having so little energy left to move it? We all know the answer, the only answer: Master.

Master's energy is there to back us—actually to take over the work. His energy dissolves our sanskars through transmission, unbinds our own energy giving the right course to it.

Thus we become freer by His work, we become lighter, lose matter and heaviness. With Master's help we rise above the limitations of our laziness and forget them by and by. Our expansion grows and we start to feel love for Master. This love for the Highest is very important. Its heat moves and burns the obstructing matter in the way so that we may get to the Beloved. Now, from our side, we can help Master who is not only the real goal itself but also the most lovable saviour on our path to real life.

Master tells us all lazy ones: "Think that I am doing it for you!" Is that a deal? An advice that even the laziest is capable to follow! Don't try to do it yourself, let Him do it and feel the effect. Instead of surrendering to your own self who finds so many difficulties,

surrender to Master who finds it easy! It is all in the thought. What a blessing, we are offered a real possibility to forget ourselves! All we need is the connection with our Master which is established through thought and feeling.

Taking into account that we might not even be able to do our own small part of the work properly, Master explains: "When you meditate, think that your Master is meditating upon Himself!" So what is there left to do? No more fears and excuses, your self is not involved. Where is the difficulty in meditation? Just sit there, think of Master and wait for Him to do the work for you!

To live at a period of time where such a Divine Personality, such an embodiment of Divine Grace is here on earth, and being attracted by Him, is unbelievable Grace. Only heart can tell in silence. But Grace for small beings like us is not self-understood. We have to deserve it, keep it. A thought is enough: You are holding on to Him. More: He is holding you. Always.

Don't be lazy at that!

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DIVINE SPARK  
(From Master's Writings)

- *"Spirituality is a very easy thing and its achievement does not take much time. One should only increase faith and devotion. And devotion is generated by remembering again and again."*



# SAHAJ MARG AND THE WORLD

*by*

**K. V. REDDY**

Malaysia

The world is in a turmoil. There is a chaos everywhere no matter which aspect of life you take in the world. There seem to be unhappiness, misery and restlessness. The technology and science are progressing at such a speed that human beings are unable to cope with such phenomenal growth of technology and science, mentally and emotionally. The industrialised world is in fact in greater trouble than the developing countries. However, unfortunately the developing countries, almost all of them, are also in a hurry to catch-up with the industrialised world in the field of technology, science and industries. There is in fact a mad race among the developing countries to reach the goals set - up by various planning commissions and development agencies. In the race for such development and in the process of this development and industrialisation, the most important factor in all the development strategies is being totally neglected and that factor is human being himself. Consequently the human beings are losing the human element. There is no humanity left among the human beings.

The industrial revolution actually was started in England 200 years ago not as an industrial revolution but in fact as an agricultural revolution by introducing machinery in

agriculture. Later on, it was introduced in the textile Industries, etc. Subsequently this revolution known as Industrial Revolution was spread to Western Europe, America, Japan, etc. in the last 200 years. The technology progressed so much that today the entire human life is regulated by computers and the industries from the industrialised world. Human beings have been left with no choice. As a result, the dependency on the machines has increased and man in fact has become a slave of the machines.

The life in these countries is so bad that we hear of sad cases of even 5 year old children committing suicide due to pressure and tension which has become a normal pattern of life in industrialised and urbanised societies. The drug addiction is increasing every day. In fact in some countries, drug is considered the major social evil, more dangerous than alcohol, tobacco, etc. The family life is in total ruins. In some countries, one marriage in every two breaks up within one year and two marriages in every three break up within three years. Children are affected by this disintegration of the family life. They are facing problems of isolation, adjustment and identification. There is a lack of love and affection from the parents.

Parents have no time for their children and in some countries dogs, cats and other pets receive more love and affection than the children and the old people. What is ironical in the whole process of development is that although the consequences of industrial and technological growth on human society are so obvious in the developed countries still the developing countries are so busy trying to catch up with the industrialised society disregarding the affects on the human society.

## YOUTH

The youth in all these countries including the developed and the developing countries are totally disillusioned with the present conditions and the values of the society. The materialistic oriented values no longer seem to satisfy the needs, especially mental and emotional needs, of the youth. Therefore, there is a search—a search for a more balanced life.

At a time like this, our beloved Master has given the world Sahaj Marg wherein every human being will obtain such a balance between the material and spiritual without being denied the benefits of science and technology. As every abhyasi of Shri Ram Chandra Mission knows that Master has offered Sahaj Marg to humanity at a time when it needed it most. In the entire history of humanity there never was so much imbalance in human life and the materiality has completely over-shadowed spirituality. However, Master has offered once again to humanity his grace to correct this imbalance. Therefore, Sahaj Marg stands out as a unique system of God Realisation in the modern world and thus live a balanced and divinised human life.

As Master says, "Man is a bipolar being. It has got its root nearest to the Base and the other end towards the world. If somehow the individual mind gets moulded towards its cosmic mind it begins to appear in its true colours. As a matter of fact, the human mind is a reflection of the Kshobha which set into motion the force of nature to bring the creation into existence. The individual mind is thus a part of the Godly mind (Kshobha). If we somehow turn its downward trend towards the Base it will become quite calm and peaceful". By saying this, Master pointed out the cause for the present day disorder and chaos and gives at the same time a simple and easy method of correcting such imbalance and to achieve the highest goal of human life. Master further says, "So far as my personal experience goes, I find that only the help of a dynamic personality can turn it (human mind) towards the base. It is only the power and the will of such a personality that makes a mark in this aspect. Reading and writing are of little avail. The man with faith, devotion and self-confidence wins". Therefore, Sahaj Marg is really a simple and natural method available to the present day world.

It becomes, therefore, the responsibility of every abhyasi of Sahaj Marg to take the message of our beloved Master to every searching heart throughout the world because as Master once again states that this is the most appropriate time for God Realisation. "The gates of heaven are now wide open". This opportunity may never come again for a long time to come. This is a God-given opportunity. Therefore, one should make use of this offer while the personality is still with us. It is not enough for the abhyasis of Sahaj Marg to talk or to speak or advise the people

to read the books on Sahaj Marg. It is absolutely necessary for every abhyasi to become a living example of Master's creation. Master's Mission is to spiritualise the whole human life, to divinise every living being and to spiritualise the entire atmosphere. Master would like to develop a civilisation based on spirituality. The abhyasis of Sahaj Marg are in fact the pillars of such civilisation. It is necessary for the pillars and the foundation to be very strong. It becomes a duty of the abhyasis of Sahaj Marg to offer themselves as the strongest possible foundation so that Master could complete His Mission of establishing such a civilisation on sound and strong foundations.

## INDIA

Each nation has its own role to play in the world. For some countries it is politics, for some it is technology and for some it is material possessions, but for India it is spirituality. This was decided thousands of years ago, therefore, India has a special role to play in the spiritualisation of the world; that is one of the reasons that Master is born in India. Swami Vivekananda said "For a complete civilisation, the world is waiting, waiting for the treasure to come out of India, waiting for the marvellous spiritual inheritance of the race". That treasure is Sahaj Marg which Master has offered to the world. Sahaj Marg is in fact the sum total of what India could offer to the world. It is the essence of

the experiences of our sages and saints for millions of years. Here again, the whole world expects every Indian to be totally spiritualised and divinised because that is the role allotted to India by Nature ages ago. We have no choice but to follow the destiny.

India is really fortunate and Indians are even more fortunate because the Special Personality manifested itself among Indians. But such personalities do not belong to any particular race or to any country, but they belong to the whole world. They come whenever humanity needs them and go back after completing their task. The world needed Master more than any other time in its history, therefore, Master is with us today. Humanity today is fortunate because of His presence among them. However, those who reach Him are more fortunate and even more fortunate are those who are taking this opportunity to reach Him and their final destination. I am not so sure when such an opportunity ever will be offered again to mankind by Nature.

## PRAYER

I sincerely pray for Master's good health and also pray that He will continue to be with us for a long time to come to fulfill the need of mankind. Every abhyasi's heart echoes the feeling that we would like to celebrate Master's Birthday for a long time to come and Master would continue to bless us by His physical presence.

## DIVINE SPARK (From Master's Writings)

- *"Prayer is the sign of Devotion"*.

# अनुक्रमणिका

सुस्वागतम्		श्री रामचन्द्र जी
संदेश		प्रो० सुरेशचन्द्र, रामपुर
बाबूजी के जन्म दिवस पर	१	बहन कस्तूरी चतुर्वेदी, लखनऊ
वास्तविकता बोलती है	३	वी० डी० महाजन, दिल्ली
प्रार्थना	५	हरिहर सहाय, शाहजहाँपुर
किताब गज़ल	६	डा० चन्द्रिका प्रसाद, रुड़की
हमारी साधना	७	चन्द्र शेखर सनवाल, नमीना
कुछ अर्पित प्रसून	९	
सहज मार्ग व्यावहारिकता व		
आध्यात्मिकता का संगम	१०	बहन केसर चतुर्वेदी, लखनऊ
सहज मार्ग के दस उसूल	१३	महेश्वरी दयाल सिंह श्रीवास्तव, गोरखपुर
हमारा अभ्यासी परिवार	१४	देवशरण मिश्र, दिल्ली
सुबारिक बाद	१६	उर्मिला भटनागर, वरेली
गीत	१७	कु० प्रतिमा डींगर, सीतापुर
सहज मार्ग में ध्यान	१८	राजेश्वरी प्रसाद श्रीवास्तव, सीतापुर
भाव सुमन	२०	रमेश सक्सेना, गाजियाबाद
अभ्यासी के कर्तव्य	२१	महेश्वरी दयाल सिंह, गोरखपुर
गज़ल	२३	रामबिहारी लाल श्रीवास्तव, आजम फतेहपुरी
सद्गुरु की आवश्यकता	२४	कु० संतोष सक्सेना, शाहजहाँपुर
आश्रम	२५	मदन मोहन गुप्ता, दिल्ली
ईश्वरीय आराधना के स्वरूप	२७	डा० सुधा गुप्ता, उदयपुर
कसीदा	२९	श्रीराम श्रीवास्तव, 'फरोग' लखनऊ
मेरे गुरु महाराज	३१	पी० डी० गायकवाड, दिल्ली

# सुस्वागतम्

श्रद्धेय मालिक !

मिशन के हम सभी अभ्यासी इस शुभअवसर पर आपका स्वागत करते हैं। आपकी साक्षात् उपस्थिति हमें अपार हर्ष प्रदान कर रही है। आपका जन्म-दिवस मनाते हुए हम एक भौतिक आनन्द में लिप्त हैं हालांकि हमें पता है कि आप शाश्वत हैं।

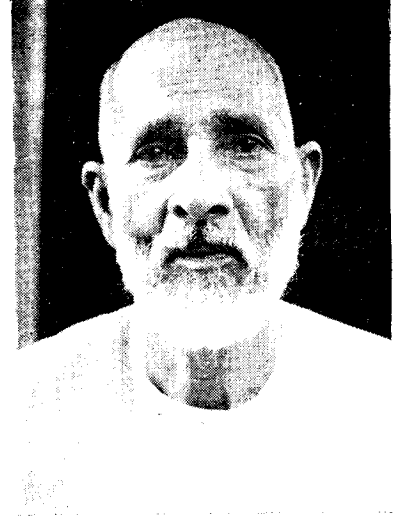
मार्ग में हमारे लड़खड़ाने के वावजूद भी आप हमें संभालते रहे हैं तथा हमें प्यार और दुलार से मार्गक्रमण करा रहे हैं। आपके द्वारा प्रज्वलित 'प्राण-दीप' सागरों के पार भी रोशनी फैला रहा है। हम तो केवल इसके स्वाद के लिए प्याला भर ही पीते रहे हैं लेकिन हम उसमें कब समा पायेंगे ?

यहाँ हम आपका केवल अभिनन्दन करने के लिए ही एकत्रित नहीं हुए हैं बल्कि आपके प्यार का आनन्द लेने व लूटने के लिए आये हैं। हमें ऐसी प्यास व क्षमता प्रदान कीजिए जिससे कि हम आपके प्यार रूपी झरने की गहराई में पी सकें।

हे मालिक ! हमें सही विचार और सही समझ दीजिए। हमारी यह कामना है कि आपके द्वारा प्रज्वलित यह 'प्राण-दीप' सभी आत्माओं को सदैव प्रकाशित करे।

श्री रामचन्द्र मिशन के अभ्यासीगण

## सन्देश



मेरे प्रिय बहनों और भाइयों.

योग भारत का प्राचीनतम विषय है; किन्तु कुछ समय के लिए इसका विकास रुक गया था, क्योंकि (स्थूल) अस्थियों से (सूक्ष्म तत्व) फासफोरस निकालने की विधि विस्मृत हो गई थी। भारत अब स्वात्मस्थ भारत है; और उसी तत्व का बहिर्प्रसरण भी हो रहा है। इसीलिए भारतीय जन-मानस की सच्ची अन्तर्चेतना ने उसकी बहिर्गामी प्रगति प्रशस्त करने के लिए भी करवट ली है। ऐसा करने के लिए वे विवश हो गये हैं, क्योंकि आगे अच्छा समय आ रहा है। भाग्य की विडम्बना यह है कि हम (परिवर्तनशील अनेकतामय) वस्तुओं में अन्तर्हित (स्थायी एक) वस्तु को नहीं देखते। अतः हम चेतना का मापन अपनी वाह्यानुभूति द्वारा ही करते हैं। पहले के भारतीय सन्तों ने मानव-जाति के कल्याण के लिए बहुत कुछ किया, किन्तु उन्होंने बहुधा परासत्ता (हकीकत) कुछ चुने हुए लोगों के लिए सुरक्षित रखी। अपने समर्थ सद्गुरु के आदेशानुसार मैं उसे प्रकाशित करना और उसे जन सामान्य को प्रदान करना चाहता हूँ।

इसमें सन्देह नहीं कि संसार हममें है, और हम संसार में हैं; किन्तु हमें बाह्य दृश्य के पीछे विद्यमान सत्ता की खोज करना है। ध्यान और अन्य सभी कुछ केवल इसी के लिए है। हमें प्रतीत होता है कि वह (परमात्मा) हमसे अपने को छिपा रहा है, यद्यपि ऐसा है नहीं! हम कभी तारे देखते हैं, किन्तु कुछ प्रगति करने पर हमें सूर्य के तेज (प्रकाश) की अनुभूति होती है; और फिर वह समय भी आता है जब हम स्वयं सूर्य का ही दर्शन प्राप्त करने के योग्य बन जाते हैं। जब तक हम सूर्य के तेज के विषय में ही चिन्तन करते रहते हैं, वास्तविक सूर्य हमारी दृष्टि से ओझल रहता है। मैं सच्चे हृदय से प्रार्थना करता हूँ कि सभी लोग लक्ष्य तक पहुँचें, जो हम सबके अस्तित्व का (मूल) कारण है।

यदि 'न-होना' (अनास्तित्व) होता, तो संसार का अस्तित्व ही न होता। यदि इसको आध्यात्मिक रूप में लिया जाये, तो 'होने' (अस्तित्व) का अर्थ 'स्वत्व' (आत्मा) है। यदि हम 'स्वत्व हीनता' (अनात्म क्षेत्र) में प्रवेश करना चाहें, तो हमें प्रत्ययन (विचार) के स्तर पर 'होने' को

समाप्त करके 'न-होने' के वास्तविक स्वरूप तक पहुँचना होगा, जिसका अर्थ होगा — 'जीवन-रहित-जीवन' अर्थात् 'हम हैं और हम नहीं हैं' और साथ ही 'हम नहीं हैं और हम हैं'। उस 'एक' का प्रत्ययन जो 'अपने आप में ही एक' हो चुका है, हमें ऐसी स्थिति में ला खड़ा करता है, कि 'जाना तो ये जाना कि न जाना कुछ भी।' और उस स्थिति में कामनाओं का सारा नगर ध्वस्त खण्डहर में परिवर्तित हो जाता है, और लिप्तवैयक्तिकता का प्याला फूट कर कुछ भी अपने में रख सकने के अयोग्य हो जाता है—'उजड़ी हुई बस्ती है, फूटा हुआ पैमाना।'।

आध्यात्मिकता का अन्त दिव्यता में होता है, और दिव्यता का पर्यवसान उसके मूल तत्व में होता है। मुक्ति के बाद मानव परमात्मा (ईश्वर) का सामीप्य अर्जित कर लेता है, और उस क्षेत्र में प्रविष्ट होता है, जहाँ मौन भी मौन है। जीवनमुक्ति (शरीर धारी हालत में ही मुक्ति) भी आध्यात्मिकता का एक अध्याय है। पुद्गल (भौतिक तत्व) के तिरोधान के बाद आगे की विवृति (व्याख्या) भौतिक विज्ञान नहीं कर सकता। आध्यात्मिकता श्रेष्ठतम (परात्पर) तत्व की एक प्रकार की चेतना अथवा अनुभूति (भावना) है। यह शुद्ध एवं सम्पूर्ण दिव्यता अर्थात् सर्वाङ्गतः श्रेष्ठतम (उच्चतम) साम्य के क्षेत्र में प्रवेश का सिंह द्वार है। परासत्ता (हकीकत) की तुलना में हम सर्वशक्तिमान के सागर में एक बूँद मात्र हैं; और हमें किसी न किसी तरह बूँद से नदी बनने का प्रयत्न करना चाहिए।

मैंने अपने में दूसरों की सेवा की अभिलाषा विकसित कर ली है; अतः मैं अस्थिरता और तनाव पैदा करने वाले, विचारों और कर्मों के कोड़े की चोट खाये हुएों की सेवा के श्रेष्ठतर साधनों को निरन्तर खोजता रहता हूँ। यदि कहीं विष हैं, तो वहाँ अमृत भी है। जब हम सूर्य की ओर मुँह करके खड़े होते हैं, तो हमें प्रकाश मिलता है, और जब हम सूर्य की ओर पीठ फेरकर खड़े होते हैं, तो हमें अन्धकार मिलता है। तो इसका मतलब यही हुआ कि हम अपने ही कर्म द्वारा प्रकाश और अन्धकार दोनों ही उत्पन्न करते हैं। जब हम अपने को कर्त्ता समझते हैं, तो कठिनाई सामने आती है। सचमुच नुकाले कंटीले पौधों पर भी सुन्दर फूल खिलते हैं, जो आँख को सुख और हृदय को प्रसन्नता प्रदान करते हैं। इसी तरह यदि परमात्मा (ईश्वर) अपने ही पेड़ (सृष्टि) का फूल है, तो हम ईश्वर से प्रसन्नता लाभ करते हैं, और उस सीमा तक पेड़ (सृष्टि) से नहीं। घर में मोरियाँ और नालियाँ होती हैं। उनका उपयोग होता है, न कि उन्हें तोड़ा जाता है। आप उनको अच्छा और आधुनिक बनाने का प्रयत्न करते हैं, न कि उनको पूर्णतः ध्वस्त करते हैं। दूसरी ओर समाज में अच्छे आदमी हैं, जिन्हें शायद आध्यात्मिकता की अधिक परवाह नहीं है। यदि उन्हें वह सुगन्ध मिल जाये, जो कि आध्यात्मिक उत्थान के साथ आती है, तो वे शीघ्र ही अपने व्यक्तित्व के रूपान्तरण की दिशा में प्रगति करेंगे। किन्तु हमें ऐसे अपुण्यवान व्यक्तियों की ओर भी ध्यान देना चाहिए, और उनकी दशा सुधारने का प्रयत्न करना चाहिए, जिनमें सत् के लिए प्यास पैदा हो जाये, और समर्थ सद्गुरु के प्रति प्रणति की अभिवृत्ति विकसित हो जाये।

मेरे मतानुसार पूर्व और पश्चिम की सभ्यताओं में बहुत थोड़ा अंतर है। यहाँ हम अपने अन्तरम को ही अपनी आन्तरिक दृष्टि के विषय के रूप में प्रयोग करने का प्रयत्न करते हैं, जबकि वे अपने को अपनी आन्तरिक दृष्टि का विषय बनाते हैं। आध्यात्मिकता केवल भारतीयों के एकाधिकार की वस्तु नहीं, किन्तु वह सभी का जन्म-सिद्ध अधिकार है। मेरी प्रबल कामना है कि संसार के विभिन्न भागों के हमारे साथियों को आध्यात्मिक लाभ के लिए हमारा मुखापेक्षी न बने

रहना पड़े। इसीलिए मैं कहता हूँ कि मैं शिष्य नहीं गुरु बनाता हूँ। मेरी मान्यता है कि संसार के प्रत्येक देश को आध्यात्मिकता में अपना भाग प्राप्त करना चाहिए। अब संसार भर में आध्यात्मिक जागृति है। साम्यवादी भी समुचित समय में यही पद्धति अपनायेंगे। लगभग हम सभी उस शांति के निकट आ गए हैं, जो आध्यात्मिकता का आधार है। जब यह चीज चल निकलेगी और सारे संसार में पहुँच जायेगी, तो वह उन्हें; शान्ति के बाद जो कुछ है, उस तक ले जायेगी। अभी तो हमें, शांति से पहले जो कुछ है, उसी का पता है; किन्तु बहुत ही थोड़े लोगों को ज्ञात है कि शान्ति के बाद क्या है! मैं अनुभव कर रहा हूँ कि मेरा काम दिन प्रतिदिन आसान होता जा रहा है, क्योंकि अब यह देवी विधान है। अब लगभग हर व्यक्ति शान्ति चाहता है, और शान्ति के अंतिम सिरे पर परासत्ता में प्रवेश है। मुझे आशा है कि एक वह दिन आयेगा जब आध्यात्मिकता हम सबके पीछे दौड़ेगी, यदि हमारे प्रशिक्षक, जन समुदाय के सर्वांगीण सुधार के प्रत्यय से प्रेरित होने की इच्छा अपना लें। मैं स्वयं अत्यन्त दुबल और जराजीर्ण हूँ। फिर भी मैं वास्तविक शान्ति को मानवता के निकट लाने के लिए अधिकतम प्रयत्नशील हूँ। मेरे सामने जो काम है उसमें मैं योग्य पुरुषों और योग्य महिलाओं की सहायता चाहता हूँ। इसमें सन्देह नहीं कि संसार स्वर्ग बनेगा, किन्तु इसके लिए हमें अत्यधिक परिश्रम करना होगा। हमें इतना ही करना है कि दिव्यता सदैव हमारी मजबूत पकड़ में रहे। मैंने कभी हताशा अनुभव नहीं की और अकेले हाथों अपने काम में लगा रहा, और परिणाम हम सबके समक्ष है। अपनी पीठ पर समर्थ सद्गुरु का हाथ लिए हुए मुझे अपने आप पर हमेशा पूरा विश्वास रहा है; और इससे मुझे सदैव सफलता मिली है। आप सब से भी मैं बस इसी की कामना करता हूँ।

अंततः प्रेम हर काम को आसान बनाता है, और चरम लक्ष्य तक पहुँचाने वाले मार्ग को ठोक पीट कर समरस बनाने के निमित्त समर्थ सद्गुरु की कृपा-वृष्टि का पथ प्रशस्त करता है। सुकरात के अनुसार 'प्रेम दिव्य सौंदर्य के लिए मानव-आत्मा की भूख है', और मेरे अनुसार 'प्रेम परासत्ता के प्रति अन्तर्जागरण है।' उसे प्रेम करो, जो सभी को प्रेम करता है, और इस तरह उसके माध्यम से सभी के प्रति स्वतः प्रेम हो जाता है।

एवमस्तु !

*Ram Bhandra*

दिनांक ३०-४-१९८०

अध्यक्ष :

श्री रामचन्द्र मिशन  
शाहजहाँपुर (उ० प्र०)



# बाबूजी के जन्मदिवस पर

❀ प्रो० सुरेशचन्द्र, रामपुर

(१)

आज खुशी से हवा वावली घूम रही है,  
दिशा दिशा मुख के सौरभ से भूम रही है,  
लो किरनों का दिव्य फूल खिल गया धरा पर  
प्रकृति उसे ले स्वयं गोद में चूम रही है ॥

(२)

अमलतास ने सोने के नव वन्दनवार सजाए,  
लाल गुलमुहर के हुलास से उसका तन मन छाए,  
कोयल तो हो गई वावरी, तरु तरु में छिप-छिप कर  
रही पुकार—“उठो, जागो, लो प्रियतम प्रभुवर आए ॥”

(३)

आई सिमट सृष्टि में जितनी बिखरी थी सुन्दरता,  
प्राणों में भर गई प्रेम की मादक दिव्य मधुरता  
आज शान्ति भी भूल स्वयं को वेसुध खोई-खोई  
देख सामने खड़ी हुई मुस्काती सरल अमरता ॥

(४)

जन्म जन्म की, युगों-युगों की रात—भटकते थे हम,  
फूल चाहते पर कांटों में सदा अटकते थे हम,  
पथराई आँखों की मूरत जिसमें दिल न धड़कता  
उसके जड़ निष्पन्द चरण पर शीश पटकते थे हम ॥

(५)

मानव को थी रौंद रही दानवता की सेनाएं,  
घोर अंधेरा, लक्ष्यहीन जन, भटके, राह न पाएं,  
रोगग्रस्त सी जब शताब्दी करवट बदल रही थी  
लेकर नई मशाल जिन्दगी की प्रभुवर तुम आए ॥

(६)

फटा बंधेरा, हुआ सवेरा, लो सब पंछी चहके,  
घुटन भगती प्राण-वायु अब डोल उठी रह-रह के,  
विकृत वासनाओं के सपने—जाने कहाँ गए वे,  
नई रोशनी भरे हुए मन की फुलबगिया महुके ॥

(७)

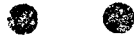
उषा तुम्ही हो, सूर्य तुम्ही हो, कण कण के उल्लास !  
दुर्बलता को कहाँ पी गया नव प्रकाशमय-हास ?  
सभी दिशाएं, सभी हवाएं सब तुममें तुम सबमें  
सांस-सांस में हम पाते हैं तुमको अपने पास ॥

(८)

तुम जन्मे हो स्वामी या तुममें जन्मी मानवता ?  
मरणशील दुनिया में आई फिर से आज अमरता,  
तुमने सांस पिलाकर हमको नूतन जन्म दिया है,  
आज तुम्हारे छू लेने से पावन है पावनता ॥

(९)

जन्म दिवस यह पावन, बाबूजी हो तुम्हें मुबारक !  
जन्म-दिवस मनभावन मानवता का रहे मुबारक !  
तुम्हें मुबारक कहें या कि दें खुद को आज बधाई  
जो कि तुम्हारे चरण-शरण में जोवन हुआ मुबारक ॥



सांसारिक सुख एवं सम्मान की प्राप्ति के लिए ईश्वर को भक्ति द्वारा  
प्रसन्न करने का अभ्यास तो केवल विडम्बना है ।  
—बाबू जी

# वास्तविकता बोलती है

❀ कु० कस्तूरी चतुर्वेदी, लखनऊ

आध्यात्मिक दशाओं के रूप में जब अन्तर में वास्तविकता बोलती है तब अनुभूति के रूप में ईश्वरीय भाषा उसे व्यक्त करने के लिए हम में उतरती है। श्री बाबूजी का कथन आज मेरे समक्ष इतना स्पष्ट है कि “Feeling is the language of God” जब वास्तविकता बोलती है तब ईश्वरीय भाषा को सुनने वाला हमारा Real self होता है। प्रयत्न अब हमें केवल इतना ही करना है कि हमारे अन्दर वास्तविकता बोल उठे। वास्तविकता तब बोलती है जब बनावटीपन का आवरण उतर जाता है। बनावटीपन का आवरण उसी दिन से उतरना शुरू हो जाता है जिस दिन Realisation का लक्ष्य हमारे हृदय में समा जाता है। लक्ष्य प्राप्त करने की चाह से उसके Separation की Feeling बढ़ने लगती है। जब हम सोचते हैं कि वह हमारा है लेकिन बिछुड़ गया है, हम कब, कैसे, कहाँ उसे पायेंगे; वियोग की यह Feeling अन्तर्मन में पैदा हो जाती है; तभी से उसे पाने के लिए जो भी बातें बाधक हैं, वे हटने लगती हैं, और Reality का मौन सन्देश ‘कभी वह जरूर मिलेगा,’ इस रूप में विचार में आता है और कभी हृदय जब मौन हो जाता है तब उसकी सामीप्यता की Feeling, Reality का आभास देती है। अभी हमें आभास ही मिलता है, लेकिन Reality बोलती नहीं। वह बोलती है तब, जब प्यास इतनी व्यापक हो जाती है कि हम स्वयं उसे पकड़ नहीं पाते कि वह कितनी है और क्यों है। विचार की पहुँच के बाहर निकल जाने के कारण हमें यह लगने लगता है कि हम प्यासे उसके लिए हैं जो हमारे अन्दर मौजूद है किन्तु जो मौजूद है और हमें मिलता नहीं। हमें मिलता इसलिए नहीं है कि हमारा होते हुए भी हमने उसे नजरन्दाज कर दिया अर्थात्

पहचानना छोड़ दिया। वह आता है कष्ट में, व्यथा में, ‘हाय राम’ के रूप में हमारे मुख से बोलता है और हम कष्ट सहन करें उसमें हमें सहारा देता है, लेकिन फिर भी हम उसका स्वागत नहीं करते। हमारा हर पल उस समय उसका स्वागत करने लग जाता है जब हम उसको पाने की चाह का लक्ष्य बना लेते हैं। पहले लक्ष्य हम बनाते हैं इसलिए व्यथा और शीघ्रता हम में Create होती है। लेकिन जब Create हुई यह स्थिति वास्तविकता में बदल जाती है, तब अन्तर्मन हर समय उसे पुकारता है। हर पल बिछोह की घड़ियाँ बड़ी होती महसूस होती हैं और कैसा आश्चर्य होता है कि Reality यानी वास्तविक लक्ष्य हममें प्रकट हो गया है। वह Reality खुद बोलती है, अन्तर्मन इस अनुभूति में, उसके पाने की अनुभूति में या उसकी सामीप्यता की अनुभूति में मगन रहने लगता है फिर भी Reality, हमें चैन यूँ नहीं लेने देती क्योंकि वह Real का मात्र Reflection, अथवा सौन्दर्य है। जिसका वह सौन्दर्य है उसे Real के केन्द्र में पहुँचाकर प्रिय के आगमन का अन्दाजा देती है, जिससे हमारा मन उसकी ओर खिंचता हुआ अपनी सारी अस्वाभाविकता को त्यागता हुआ Real यानी ईश्वर का होने का अन्दाज पाने लगता है अथवा यूँ कहें उस Real की आवाज Real Self को अपने में इस तरह भुला देती है कि उससे उसके होने की अनुभूति भी मिलती रहे और उसका साक्षात्कार अथवा सामना अभी होना है, जैसी पीड़ा या तड़प का अन्दाज देती रहती है।

जब मास्टर हम में व्यापक हो उठता है तभी हमें इसका पता चल पाता है कि न तो हमारा रूप Real

था और न वह रस **Real** था जो अनुभूति के रूप में हमें अब तक मिलता रहा क्योंकि जिसकी भाषा अनुभूति के रूप में हम में उतरती रही जब वह स्वयं हममें प्रकट हुआ तब उसकी भाषा की आवश्यकता भी जाती रही। अब वह बोलता है और वही सुनता है, हम तो केवल साक्षी-भूत हुए ठगे से रह जाते हैं। साक्षात्कार हो जाने पर भी हम साक्षीभूत हैं यह अनुभूति भी इसलिए रहती है कि श्री बाबूजी महाराज को हमें इससे भी परे **Ultimate Reality** में हमें लय करना है। अब **Reality Silent** हो जाती है। सुनने वाला **Real Self** और अनुभूति रूपी भाषा सब कुछ असल के ही न्यौछावर हो जाते हैं या लय हो जाते हैं। अब श्री बाबू जी महाराज का संकल्प जो **Ultimate Reality** तक पहुंचाने का है वही साक्षीभूत होकर हमारे होश को जागृति देता हुआ यह अन्दाज देता है कि हम कहाँ रम रहे हैं। **Reality** का **End** हो जाता है या यूँ कहें कि **Reality, Real** में लय हो जाती है, और **Real Self, Master** के उस श्रेष्ठ

संकल्प में कि हम **Ultimate** में पहुंचें उसमें लय हो जाता है।

हम अभ्यासियों का प्रयास यही होना चाहिए कि हममें **Reality** बोल उठे। **Master** हमारे हैं इस एक भाव को लेकर जब तक हमारे अन्तर में यह लगने ही न लगे कि वह हमारे हैं तब तक उसमें लगे ही रहना चाहिए। तभी इस भाव की **Reality** इस अनुभूति में प्रकट हो जाएगी कि वह हमारे हैं। इसके पश्चात् उससे मिलने की अनुभूति जो एक दूसरे से **Connected** है, सब हममें उतरने लगते हैं। पहले वह भाव हममें **Real** अनुभूति लाता है कि वह हमारे हो गये हैं। लेकिन इसका अन्त उस अनुभूति में होता है जबकि वह हममें प्रकट हो जाते हैं।

हम स्वयं को छुएँ, देखें तो ऐसा ही लगता है मानों **Master** को ही छू रहे हैं, देख रहे हैं। **Thus Speaks Reality.**



“हमारा घर सहनशीलता एवं धैर्य का प्रशिक्षण स्थल है। गृहस्थ जीवन के कष्टों को शान्तिपूर्वक सहन करना ही हमारे लिए महान्तप है जो अन्य सब प्रकार के तपों से श्रेष्ठ है। अतः इन परिस्थितियों में क्रोध अथवा क्षोभ की भावना का शिकार न होकर हमें ऐसा भाव अपनाना चाहिए कि स्वयं हमारा ही दोष है जिसे हमको ही ठंडे दिमाग से सहन करना होगा। कुछ लोगों के लिए जंगल का एकाकी जीवन तथा समग्र सांसारिक वस्तुओं से तटस्थता, सहनशीलता एवं धैर्य पैदा करने का साधन हो सकता है परन्तु हमारे लिए तो मित्रों और सम्बन्धियों की भिड़कियाँ और ताने सबसे बड़ी तपस्या तथा सफलता की असंदिग्ध कुंजी है।”

—बाबूजी

# प्रार्थना

❀ बी० डी० महाजन, दिल्ली

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

प्रार्थना विशेष मरते हुए को जिन्दा कर सकती है और जिन्दा को मार सकती है, परन्तु ऐसी प्रार्थना से क्या फायदा जो एक चक्कर से निकाल कर दूसरे चक्कर में डाल दे। प्रार्थना तो ऐसी होनी चाहिये जो सभी चक्करों को खत्म कर उन्हें शून्य में गूँक कर दे। ऊपर लिखी प्रार्थना ऐसी ही है। यह ईश्वर-भक्ति और आध्यात्मिकता का निचोड़ है जो आम आदमियों के लिए फायदेमन्द हो सकता है। यह प्रार्थना हमारे गुरु महाराज के मन में समाधि अवस्था में उतरी। अभ्यासियों के लिये यह बहुत ही लाभदायक है।

गायत्री मंत्र में किसी शक्ति की इच्छा निहित है परन्तु इस प्रार्थना में यह भी नहीं है। ध्येय द्वारा ही ध्येय की प्राप्ति को सम्भव बताया गया है। ध्येय क्या है? मनुष्य जीवन का ध्येय ईश्वर-प्राप्ति है। ईश्वर क्या है? निरा शून्य जिसमें कोई इच्छा या शक्ति नहीं रह जाती; हमारे जीवन का लक्ष्य सब से ऊँचा होना चाहिये।

प्रार्थना का अर्थ है :—प्र+अर्थ=ना अर्थात् जो मतलब से परे है, जो निश्चित रूप से एक ही है वह है आध्या-

त्मिक उन्नति या शून्य की प्राप्ति। तो ऐसी प्रार्थना कैसे करनी चाहिये? हमारे गुरु महाराज के शब्दानुसार प्रार्थना विनम्रता से करनी चाहिए। जैसे कोई भिखारी मुँह-बुध खोकर अपने हाथ फैला देता है वैसे ही एकाग्रमन और पूर्ण-विश्वास से करनी चाहिए।

प्रार्थना के समय मनुष्य को बिल्कुल निश्चिन्त और शान्त भाव में होना चाहिए। उसे किसी हड़बड़ाहट में नहीं होना चाहिए। इसीलिए इसका सबसे अच्छा समय हमारे गुरु महाराज के बताए हुए तरीके के अनुसार रात्रि को सोने से पहले का है। इस समय प्रकृति तुलनात्मक रूप से शान्त रहती है। और मनुष्य भी अपने दैनिक कार्य से निपट कर किसी जल्दबाजी में नहीं होता है। वह सहज रूप से ही शून्य से जुड़ जाता है और उसका अन्तर्मन सोने का सारा समय ईश्वर की याद में बिता देता है। इस प्रकार मनुष्य जीवन के अनमोल समय का पलभर भी बेकार नहीं जाता है।

उपरोक्त प्रार्थना का महत्व इतना अधिक है कि यदि इसे अपनी दैनिक साधना के पहले दोहराया जाये तो साधक शीघ्र ही ध्यानमग्न हो जाता है। ●

# क्रिता

१ २ ३ ४  
मये वहदत बरसती है फ़िज़ा में नूर छाया है  
यह क्या है कौन सा यह शुभ महरत आज आया है  
यह उत्सव जन्म दिन का है हमारे प्यारे आका का  
फ़िज़ायें भूम उठी हैं नशा हर दिल पे छाया है

# गज़ल

७ ८ ९  
हकीकत आज नुमायाँ हुई मजाज़ के साथ  
जो पर्दा साज़ में था, खुल गया आवाज़ के साथ  
जुवान ख़ुल न सकी क्या करें दरे महफ़िल  
इशारा कर दिया लेकिन किया है राज़ के साथ  
बुलन्दियों पे जो उड़ते हैं, गिर भी जाते हैं  
नशेब पर भी नज़र चाहिए फ़राज़ के साथ  
मैं भूल जाता हूँ अक्सर मुरादे दिल अपनी  
दुआ को हाथ उठाता हूँ जब नमाज़ के साथ  
गया निघाज़ की खातिर जो उनके कदमों में  
तो बेनियाज़ हुआ हूँ हरी नियाज़ के साथ

❁ हरीहर सहाय  
“हरी” शाहजहाँपुरी

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१. मदिरा २. ईश्वरीय ३. वायुमण्डल ४. प्रकाश ५. मालिक ६. मद  
७. सत्य (ईश्वरीय रूप) ८. जाहिर (खुल के सामने आना) ९. पार्थिव रूप-  
(इन्सानी शकल में) १०. वाद्य यन्त्र (बाजा) ११. शब्द (इशारा एलान की  
तरफ़ है) १२. सभा में (आम लोगों के सामने) १३. भेद (पर्दा रखते हुए)  
१४. ऊँचाइयाँ १५. निम्नता १६. उच्चता १७. हृदय की इच्छा व आकांक्षा  
१८. पूजा १९. आशीर्वाद २०. चरणों २१. इच्छा रहित

# हमारी साधना

❀ डॉ० चन्द्रिका प्रसाद, लड़की

साधारणतः सभी मनुष्यों के हृदय में श्रद्धा की भावना रहती है और इच्छा रहती है कि ईश्वर से हमारा संपर्क हो। इनमें से अधिकांश तो त्यौहार पर या विशेष अवसरों पर ही पूजा करके या माथा टेक कर अपनी संतुष्टि कर लेते हैं। नियमित रूप से नित्य प्रति भगवान की याद करने वाले कम ही मिलते हैं। कम ही लोग सोचते हैं कि जिस प्रकार हम जन्म देनेवाले और पालन पोषण करने वाले अपने माता-पिता की याद कर लेते हैं, उसी प्रकार हमें केवल अपने को ही नहीं बरन् इस समूची प्रकृति के जन्मदाता परम पिता परमेश्वर की भी याद करनी है। जैसा पूज्य बाबू जी का कहना है कि शरीर के पोषण के लिए जिस प्रकार भोजन है वही प्रकार प्रार्थना आत्मा की सुराक है।

नित्य आराधना करने वालों के भी भिन्न-भिन्न तरीके होते हैं। कुछ स्थूल पूजन से ही संतोष कर लेते हैं, तो कोई रामायण या गीता पाठ से ही। अपने अंतर में उस परम प्रकाश का ध्यान कम ही लोग करते हैं, और इनमें से जो अपने सहज मार्ग में आते हैं उन्हें अपने पूज्य गुरुदेव की प्राणाहुति शक्ति से सहायता मिलती रहती है। पूज्य बाबू जी ने कहा है कि ईश्वर को पाना सरल है। किन्तु यह सरलता ही इस मार्ग की कठिनाई भी है। हमारे अभ्यासी भाई कई बार अपने बत्साह में नये व्यक्तियों को सहज मार्ग में लाने का प्रयास यह कह कर करते हैं कि यह मार्ग बड़ा सरल है। सरल अवश्य है, यदि उस व्यक्ति के हृदय में ईश्वर प्राप्ति की लगन हो, आत्म समर्पण की भावना हो, अभ्यास के लिए प्रेरणा हो, और मन में थोड़ी आस्था हो। ऐसे व्यक्ति जो चमत्कार की खोज में हों अथवा जो बिना प्रयास किं

दो-तीन मास में ही भगवत् प्राप्ति की आशा रखते हों, वे इस मार्ग में भी आकर निराश होंगे।

सहज मार्ग के अभ्यास को जिन्होंने पक्के मन से अपनाया है, उनकी प्रगति हुई ही है। सहज मार्ग सरल भी है और स्वभाव अनुरूप (नैचुरल) भी। सरल तभी है जब हम भी सरल हों। सरलता की प्रतिमूर्ति स्वयं पूज्य बाबू जी हैं। हम उनका आदर्श अपने सामने रख सकते हैं। सहज मार्ग के दस उसूल इसमें विशेष रूप से हमें सहायता देंगे। हमें अपने जीवन में अनावश्यक आडम्बर छोड़कर सरलता से बर्तना है। इसके लिए यह आवश्यक नहीं कि हम दपतर भी धोती कुर्ता ही पहन कर जायें। आवश्यक यह है कि हमारे भीतर यह भावना न रह जाए कि आज यह पहनकर जाना है और कल इस तरह के कपड़े सिलाने हैं। खान-पान और रहन-सहन में भी यह जरूरी नहीं है कि हम जबरदस्ती सादगी लायें। पर मन में सरलता की भावना रहने पर अपने आप ही सादगी आ जायेगी जो अपनी स्थिति के अनुरूप होगी। कठोर ब्रह्मचर्य की आवश्यकता नहीं है, किन्तु आत्म नियन्त्रण की आवश्यकता तो है। मालिक की याद बनी रहने से जीवन स्वयं नियमित, सुचारु और सरल रीति से चलने लगता है।

हमारे कई अभ्यासी भाइयों का अनुभव है कि आरंभ में तो उन्हें प्रगति का आभास लगता है और फिर लगता है कि प्रगति हो ही नहीं रही है। वे प्रश्न करने लगते हैं कि क्या हममें कमी आ गई है या फिर पद्धति की कमजोरी है। वे यह नहीं समझते कि जो प्रगति उन्होंने कर ली है वह कम नहीं है। प्राणाहुति की

सहायता के बिना यह प्रगति करने में भी उन्हें बहुत समय लग जाता। पर आगे का जो मार्ग है उसमें लगन, मालिक की याद और दस नियमों का पालन परमावश्यक है। यह उसी प्रकार है जैसे कि पहाड़ी की निचली ढालों पर तो हम खुशी-खुशी चढ़ गये हैं, पर अब आगे तिरछी चढ़ाई है। बिना पूरी कोशिश और गुरु पर निर्भरता के आगे बढ़ना कठिन है। ऐसे समय में प्रशिक्षक की सहायता और सतत् स्मरण कारगर होंगे।

अक्सर अभ्यासी भाइयों से यह भी सुनने में आता है कि आजकल पूजा में मन नहीं लग रहा है। जरा भी ध्यान नहीं लगता। पूजा में बैठने के बाद शीघ्र ही मन उचाट हो जाता है और दस-पन्द्रह मिनट में उठ जाने की इच्छा होती है। इस बारे में मुझे अपने पूज्य भाई श्री राघवेंद्र राव जी से शिक्षा मिली, उन्होंने बताया कि ऐसी स्थिति बहुतों की हो सकती है। हमारा कर्तव्य यथा-संभव मन लगा कर मालिक की याद में बैठे रहना है। हमारी साधना एक यात्रा के समान है। जैसे आकर्षक नगरों के बीच होकर जाने के बाद हमें जंगल या सुनसान मिलता है, उसी प्रकार जब हम विशिष्ट चक्रों के बीच से होकर जाते हैं तब हमारा मन ध्यान में लगता है, और चक्रों से आगे निकल जाने पर सुनसान सा लगता है। इससे घबराने की बात नहीं है, यह तो प्रगति का द्योतक है। कुछ समय बाद हम अगले चक्र के निकट आ जायेंगे और मन, फिर लगने लगेगा। यदि कभी ऐसा लगे कि मार्ग में कुछ बाधा है तो प्रशिक्षक से सहायता ले लें।

हमारे सांसारिक बंधन इतने दृढ़ होते हैं कि हम अक्सर अपनी उपासना की ओर कम और संसार की ओर अधिक ध्यान देते हैं। कई अभ्यासी सबेरे और शाम को तो पूजा पर बैठ जाते हैं पर बाकी समय उन्हें मालिक की याद ही नहीं रहती। ध्यान रहे कि सतत्

स्मरण हमारी साधना का एक विशेष अंग है। इससे हमारा मार्ग सीधा और साफ हो जाता है तथा प्रगति की गति बढ़ जाती है। उठते बैठते, चलते फिरते हम क्यों नहीं मालिक की याद कर सकते हैं। मेरा काम पढ़ने तथा लड़कों को पढ़ाने का है, साथ में दफ्तर की चिट्ठी पत्री भी करनी पड़ती है। मानसिक रूप से कठिनाई रहती है कि सतत् स्मरण और लिखना पढ़ना दोनों एक साथ कैसे करें। एक बार यही प्रश्न पूज्य बाबूजी से करने पर उन्होंने उत्तर दिया कि कार्यारंभ करने के पहले यदि स्मरण कर लिया जाय तो वही बाद में भी कार्य-शील रहेगा। साथ ही मेरे विचार से मनुष्य को बीच में भी ऐसे मौके मिलते रहते हैं जब हम स्मरण कर सकें।

कई बार नये अभ्यासियों का प्रश्न होता है कि अपनी प्रार्थना में शब्द "हे नाथ (ओ मास्टर)" आते हैं, उनसे हमारा संबोधन किसको है—परमेश्वर को अथवा परम पूज्य बाबूजी को? यों तो बाबूजी ने स्वयं लिखा है कि असली गुरु तो ईश्वर ही है, किन्तु साथ ही वह यह भी कहते हैं कि मैंने तो हमेशा लाला जी को ही ध्यान में रखा। पूज्य कस्तूरी बहन ने स्पष्टतया बाबूजी को ध्यान में रखने को कहा है। अब "वायस रियल" के दूसरे भाग के प्रथम संदेश में पूज्य बाबूजी ने भी गुरु के रूप पर ध्यान करने के लाभ बताये हैं—परन्तु गुरु उच्च कोटि का होना चाहिये जिसमें सात्विक तथा आध्यात्मिक गुण हों। कारण स्पष्ट है। गीता में भगवान श्री कृष्ण ने कहा है कि ज्ञानी तो हमारा स्वरूप ही है। ऐसे पहुंचे हुए गुरु के ध्यान द्वारा हम उसी परमेश्वर का ध्यान करते हैं। यह ध्यान हमारे लिए सरल भी है क्यों कि हम अपने बाबूजी को जानते हैं, उनसे स्नेह भी करते हैं। वे स्वयं स्नेह और प्रेम की प्रतिमूर्ति हैं। उनका ध्यान करके हम उनका ध्यान अपनी ओर आकर्षित कर सकते हैं, और इसी से हमारी निवृत्ति होगी।





# कुछ अर्पित प्रसून

❀ चन्द्रशेखर सनवाल, नगोना

ऐ शाह खुदाओं के, तुम सदा बिन माँगे,  
सब कुछ अपना लुटाते रहे हो, लुटाते रहो ।  
खुदा ने बस इन्सां एक तुमको बनाया,  
तुम तमाम इन्सानों को खुदा बनाते रहो ।

× × ×

आज एक मांग छोटी तुमसे करता हूँ  
मंजूर किया, हमको ये अपने दिल से कहो ।  
हम मनाते रहें जन्म-दिन हर वर्ष तुम्हारा,  
और तुम सदा आरोग्य मुस्कराते रहो ॥

× × ×

मैंने मालिक से बढ़कर प्यासा इंसान नहीं देखा,  
मगर उसकी प्यास सच्चे व निस्वार्थ प्यार की है ।  
मेरे मालिक से ज़्यादा और फ़रेबी नहीं जगत में,  
मगर इस धोखे की वजह उसकी बेहद सादगी है ॥

× × ×

कैसी विडम्बना, माँ जैसे कभी गोद लेते,  
कभी पिता की तरह हमें पुचकार देते हो ।  
कभी खुद भोले बालक बनकर, बाबूजी,  
तुम हमारा ही वात्सल्य सँवार देते हो ॥

× × ×

खुदा ने पैदा जरूर किया हमें लेकिन छुप गया खुद और,  
दुनियां में मोह, माया, विकारों की भटकने को दिया छोड़ ।  
रास्ता सही दिखाने को, गुरु आया, गले लगा, गोद लिया,  
क्योंकर न गुरु खुदा से बढ़कर, जो ले चला हमें मंज़िल की ओर ॥

× × ×

ऐ खुदा, तेरा शुक्रगुज़ार होने की एक ही,  
वजह सिर्फ़ मेरी लेकिन काफ़ी बड़ी है ।  
उस वक्त पैदा किया है तूने मुझे जब,  
वह हस्ती भी जहाँ में आई खड़ी है ॥



# सहजमार्ग व्यावहारिकता व आध्यात्मिकता का संगम

✽ कु० केसर चतुर्वेदी, लखनऊ

आज चारों ओर एक भयानक अशांति, तनाव व भय का वातावरण छाया हुआ है। विश्व के हर कोने से संघर्ष व युद्ध की विभीषिका के समाचार मिल रहे हैं। किसी भी दिशा से सुख चैन व अमन की वायु प्रवाहित नहीं हो रही है। एक व्यक्ति को दूसरे व्यक्ति पर, एक समाज को दूसरे समाज पर, एक देश को दूसरे देश पर विश्वास नहीं है। सभी एक दूसरे को संदेह की दृष्टि से देख रहे हैं। कब कौन शक्तिशाली निर्बल को दबाकर अपनी स्वार्थ पूर्ति करेगा, इसका अनुमान कोई नहीं कर सकता। अतः सभी सतर्क व सजग हैं। सभी अपनी भौतिक शक्तियों को बढ़ाने का प्रयत्न कर रहे हैं। सभी के हृदय पर एक ही कामना सत्तारूढ़ हो रही है कि वह इस संसार में शक्ति सम्पन्न और ऐश्वर्य पूर्ण होकर रहे। परजन-हिताय और परजन-सुखाय की भावना धरती से तिरोहित हो गई प्रतीत होती है। 'वसुधैव कुटुम्बकम्' तो एक नारे की भांति रह गया है जिसका कोई मूल्य नहीं है। "परहित, परसुख व सभी अपने हैं" आदि भावनाएँ आज सुनने में ही भली मालूम होती हैं परन्तु विश्व के जीवन में आज इनकी कोई अहमन्यता नहीं है। कहने का तात्पर्य यह है कि आज जगत एक अस्थिर और डांवाडोल स्थिति में सांस लेकर जीने का प्रयास कर रहा है।

समस्त विश्व को ऐसी दयनीय दशा से ऊपर उठाने के लिए आज ऐसी कोई धार्मिक व आध्यात्मिक संस्था भी दृष्टिगत नहीं होती जिससे यह पूर्ण आशा की जा सके कि वह विश्व में छाए भय और सत्ता के गहन कुहासे को विदीर्ण कर सुख-शान्ति का सूर्य चमका सकेगा। तो क्या विश्व ऐसे ही अवसाद पूर्ण वातावरण में जीता रहेगा? क्या उसकी मानसिक दरिद्रता को

मिटाने के लिए सर्व शक्तिमान ईश्वर कोई उपाय नहीं करेगा? क्या परमात्मा की सबसे सुन्दर कृति 'मानव' चीख-चीख कर आहत सा ही दम तोड़ेगा? नहीं, यह नहीं हो सकता। ईश्वर से जब अपने बच्चों का रोना-कलपना व्यर्थ के अहं में चूर होकर अपना विनाश करने को सन्नद्ध होना नहीं देखा गया तो 'उसने' 'सहज-मार्ग' के रूप में एक आध्यात्मिक संस्था के निमित्त करने की प्रेरणा दी और सन १९४५ में श्री रामचन्द्र जी महाराज (शाहजहांपुर निवासी) ने उक्त संस्था का प्रणयन किया। इस संस्था ने ही यह उद्घोष किया है कि आज संसार के इस दूषित और स्वार्थ पूर्ण वातावरण में ही मानव अपने वास्तविक रूप (आत्म साक्षात्कार) को पहचान सकता है और मानव जीवन के अन्यतम लक्ष्य (ईश्वर-दर्शन) को प्राप्त कर सकता है। लौकिकता में रहकर भी वह अलौकिकता, दिव्यता को पा सकता है। 'सहज-मार्ग' की इस घोषणा को सुनकर देश-विदेशों के उन प्राणियों ने जिन्हें सुख-शान्ति तथा ईश्वर दर्शन की अभिलाषा है, जिज्ञासा भरी दृष्टि से उसकी ओर देखा और सहायता के लिए अपने हाथ उसकी ओर बढ़ाए। इसने भी उनको सहारा दिया और बड़ी तत्परता से उनको दिव्यता की प्राप्ति की ओर ले जा रहा है।

'सहज मार्ग' पद्धति में जहाँ अनेक विशेषताएँ हैं वहाँ उसकी एक प्रमुख विशेषता है लौकिकता तथा अलौकिकता के समन्वय की अद्भुत क्षमता। इस मार्ग पर चलने वाला अभ्यासी संसार के समस्त कर्मों को करता हुआ, सभी प्रकार के तनाव व अशान्ति से बचकर अपने जीवन के परम लक्ष्य (ईश्वर दर्शन) की ओर अग्रसर होता जाता है। राजा जनक की भांति "जोग-भोग में राखेउ गोई" वाली कहावत को चरितार्थ

करता हुआ वह दिव्य शान्ति को प्राप्त करने में समर्थ हो जाता है। आज इस पद्धति से उपासना करने वाला ही गोस्वामी तुलसीदास द्वारा वर्णित राजा जनक के समान महान चरित्र का समकक्षी बन सकता है। समस्त सांसारिक कार्य-कलापों को करता हुआ साधक जल में कमलवत् रहने लगता है।

प्रश्न उठ सकता है कि यह कैसे सम्भव है? उत्तर बिल्कुल सहज व निश्चित है। ईश्वर के दिव्य प्रकाश का ध्यान हृदय को इतना शुद्ध व पवित्र बना देता है कि साधक आत्मविस्मृत सा होकर ईश्वर पर निर्भरता का अनुभव करने लगता है। धीरे-धीरे ईश्वर पर उसकी निर्भरता इस सीमा तक बढ़ जाती है कि ईश्वर की दृष्टि उसकी प्रत्येक गतिविधि पर रहने लगती है यथा माँ की दृष्टि अपने बच्चे के हर कार्य कलाप पर रहती है। ईश्वर की उस निगाह के होने पर धीरे-धीरे साधक से वही कार्य होने लगते हैं जो उचित और न्याय-संगत है। अन्यायपूर्ण व असंगत कर्मों से वह स्वयं बच जाता है। ईश्वर के ध्यान में डूबे रहने के कारण उससे कोई अनुचित व अशोभनीय कार्य सम्पन्न ही नहीं होता।

ज्ञान: ज्ञान: अपने साध्य पर निर्भरता में जितनी ही दृढ़ता आती जाती है उतनी ही साधक में आत्मविश्वास की भावना बढ़ती जाती है और अल्प समय में ही यह आत्मविश्वास उसका स्वरूप ही हो जाता है और वह आत्मबल से भरपूर होकर संसार में निर्भयता का जीवन जीने लगता है। संसार का कोई भी कष्ट, कोई भी समस्या उसे अपने लक्ष्य प्राप्ति से नहीं डिगा सकती। दुःख पीड़ाओं और चिन्ताओं का प्रतिबिम्ब तक उसके मन मस्तिष्क को आवृत नहीं कर सकता। इसका परिणाम यह होता है कि इनसे घबड़ाकर वह दिव्यता से दूर हो जाए यह संभव नहीं है। समस्त समस्याओं व चिन्ताओं के भार से मुक्त हुआ वह निर्द्वन्द्व होकर अपने परम लक्ष्य की ओर बढ़ता जाता है। ऐसा लगने लगता है जैसे उसकी सभी प्रकार की समस्याओं का समाधान उसका परम साध्य स्वयं ही करता जाता है। सांसारिकता उस पर हावी नहीं होने

पाती वरन् वह सांसारिकता पर हावी होकर अपने चतुर्दिक दिव्यता का प्रसरण करता रहता है।

आज 'सहज-मार्ग' ही मानव को यथार्थ मानव बनाने में समर्थ है। मानवता के तमाम गुण-कहणा, सहानुभूति, त्याग, सहनशीलता व पर-दुःख कातरता, एक एक करके उसमें विकसित होने लगते हैं। इनके विकास के लिए उसे प्रयत्न नहीं करना पड़ता वरन् लक्ष्य की प्राप्ति में दृढ़ता आते ही ये समस्त गुण स्वयमेव ही प्रस्फुटित हो उठते हैं। इन गुणों के विकास से मानव समस्त संसार को अपना समझने लगता है और वह इससे दूर भागने का प्रयास नहीं करता वरन् परहित और पर सेवा करता हुआ अपने जीवन को सफल बनाता है। परम पूज्य सद्गुरु का वरद-हस्त उसके सिर पर रहता है और 'उसकी' छत्रछाया में वह अपने पारिवारिक व सामाजिक दायित्वों की पूर्ति करता हुआ सच्चे मानव के रूप में जीवन यापन करने लगता है।

आज आचरण की सभ्यता के विकास हेतु आये दिन विश्व में चर्चाएँ होती रहती हैं, नैतिकता के परिवर्द्धन हेतु उपायों की खोज होती रहती है परन्तु कोई भी उपाय सदाचरण लाने में सफलीभूत होता दृष्टिगत नहीं होता। कोई भी शिक्षा इस कार्य के लिए कारगर नहीं हो रही है परन्तु अब 'सहजमार्ग' पद्धति द्वारा यह कार्य अपने आप ही सम्भव होता जा रहा है। ईश्वर के दिव्य प्रकाश का ध्यान साधक के अन्तर को शुद्ध व पवित्र करता हुआ उसके स्वभाव, उसकी आदतों और उसके आचरण को दिव्यता प्रदान करता हुआ उसे पूर्ण मानव बनाने में सफल होता है। इस पथ पर बढ़ते हुए नित्य नवीन आध्यात्मिक दशाओं का आत्मलाभ करते हुए उसका जीवन सार्थक होता जाता है। अपने साध्य के ध्यान में लय हुआ वह अपने चतुर्दिक ऐसे सौहार्दपूर्ण, सौजन्यपूर्ण वातावरण का आलोक प्रसारित करता रहता है कि सभी उसके समीप बैठकर शान्ति का अनुभव करते हैं। उसके संसर्ग में आने वाले सभी प्राणी उसके आचरण के मौन प्रभाव से प्रभावित हुए बिना नहीं रहते। ईश्वरोन्मुख हुआ ऐसा साधक सभी की प्रीति का भाजन बन जाता है। उसमें एक दिव्य

आकर्षण उत्पन्न हो जाता है। परिणाम यह होता है कि उसके साथ रहने व बसने वाले व्यक्तियों में भी परिवर्तन आरम्भ हो जाता है और एक दिन ऐसा आ जाता है कि वे भी दिव्यता के रंग में रंग कर इस संसार में अपने समस्त कर्तव्यों को पूर्ण करते हुए ईश्वर प्राप्ति का प्रयत्न करने लगते हैं। इस मार्ग का साधक दिव्यता के ऐसे रस का पान करने लगता है कि उसके मन और मस्तिष्क पर से सांसारिकता का रंग उतर जाता है और आध्यात्मिकता का रंग चढ़ जाता है। जैसे ईश्वर सब रंग रूपों से परे है वैसे वह भी रूप, रस, गन्ध आदि के बन्धनों से ऊपर उठ कर समस्त दायित्वों की पूर्ति अपने साध्य की संरक्षता में करता चलता है और संसार के लिए एक

उदाहरण बन कर जीवन को सार्थक बनाता है। पूज्य बाबूजी महाराज की ऐसी ही अनुपम और सामर्थ्यवान देन है यह "सहजमार्ग"। इस मार्ग पर चलता हुआ अभ्यासी अपने मन का इतना विस्तार कर लेता है कि सांसारिक सुख-दुख के शिकंजे उसे अपनी जकड़ में लेकर उत्पीड़ित व असहाय नहीं बना सकते। सुख-दुख से परे उठ कर वह अमरत्व प्राप्त करता है। अतः आज जो व्यक्ति, जो समाज, जो राष्ट्र आध्यात्मिकता के पावन नेतृत्व में संसार की समस्याओं का हल करते हुए अलौकिक जीवन यापन चाहते हैं, वे 'सहज मार्ग' साधना पद्धति को अपनाकर लाभान्वित हो सकते हैं।



मालिक स्वयं ईश्वर में लय हो गया हो। वही वास्तव में मालिक है। यदि हमें ऐसा मालिक मिल जाय तो वर्षों की बचत हो जाती है। लोग कहेंगे कि ऐसा गुरु मिलना अत्यंत कठिन है। लेकिन मैं कह सकता हूँ कि एक योग्य शिष्य का मिलना भी उतना ही कठिन है। आकांक्षी की सच्ची पुकार गुरु को उसके द्वार तक ला देती है।

—बाबूजी

# सहज मार्ग के दस उसूल

❀ महेश्वरी दयारामसिंह श्रीवास्तव, गोरखपुर

दो घड़ी नित प्रेम से पूजा करो ॥

(१)

शुद्धता से सत्यपद की अर्चना ।

ब्राह्म बेला में हृदय से नित करो ॥

(२)

प्रेम भक्ती से हृदय परिपूर्ण हो ।

आध्यात्म - उन्नति के लिए वन्दन करो ॥

(३)

आदर्श प्राप्ति तक न ठहरो न चैन लो ।

“प्रभु में विलय” उद्देश निर्धारित करो ॥

(४)

जीवन सरल हो सादगी से पूर्ण हो ।

प्रकृति के हो समरूप हो वैसा करो ॥

(५)

सत्यवादी रहिए दुर्गति में सहिष्णु ।

आपदा दैवी कृपा धारण करो ॥

(६)

जन जन को अपना बन्धु बान्धव मान कर ।

आचरण तद्रूप उन से प्रिय करो ॥

(७)

मत दूसरों के दोष का प्रतिशोध लो ।

उपहार दैवी मान कर धारण करो ॥

(८)

ईमान की पावन कमाई से सुलभ ।

अनवरत प्रभु-स्मरण में भोजन करो ॥

(९)

रहनी ऐसी रह के जिओ जिन्दगी ।

प्रेम, प्रभु - भक्ती से औरों को भरो ॥

(१०)

रात में मालिक से दोषों हित क्षमा ।

प्रायश्चित्त सच्चे हृदय से नित करो ॥



# हमारा अभ्यासी परिवार

❀ देव शरण मिश्र, दिल्ली

यूँ तो इस दुनियां में आने पर आनेकों रिश्ते कायम हो जाते हैं। ज्यों-ज्यों इन्सान बड़ा होने लगता है त्यों-त्यों मित्र, सम्बन्धी व साथियों की संख्या बढ़ने लगती है, परन्तु यह सोचने का विषय है कि इन सब में कौन किसका सच्चा साथी है और कौन कितना कहाँ तक साथ निभाने को तैयार है? यदि गहराई से विवेकपूर्वक विचार किया जाय और सबका अध्ययन किया जाय तो यह सभी दुनियावी नाते-रिश्ते अल्प समय तक के ही, वह भी मत्तलब के हैं। नवीन साथी या मित्र-परिवार तो हमारा अभ्यासी परिवार भी है जिसमें कि हमारे जन्म-जन्मान्तरों से बिछुड़ी हुई सह-आत्माओं का श्री बाबूजी महाराज ने मिशन में लाकर फिर से पुनर्मिलन कराया है और ऐसा पुनर्मिलन जो कि अंतिम व कभी न बिछुड़ने वाला है अर्थात् इन भौतिक शरीरों को त्यागकर हम सभी जहाँ से चले थे और अलग-अलग होकर जन्म-जन्मान्तरों से भटकते फिर रहें थे, पुनः वापस पहुंचेंगे। हमारे मिशन में सभी एक दूसरे के भाई बहन हैं। पूज्य बाबू जी महाराज जो कि हम सब के सब कुछ हैं, हम सब को “भाइयों और बहनों” कहकर ही सम्बोधित करते हैं। यह भाई बहन का रिश्ता कितना सच्चा, अटूट व पुरातन है। मिशन का कोई भी अभ्यासी किसी भी उम्र का क्यों न हो, सब एक दूसरे को भाई व बहन ही मानते हैं। जैसे कि सांसारिक परिवार में जितने भी भाई व बहन होते हैं उन सब पर माँ-बाप का दुलार बराबर होता है तथा प्रत्येक भाई बहन का परिवार के प्रति उत्तरदायित्व भी बराबर होता है। कैसा अनूठा यह हमारा परिवार है। हम सब को मिशन का सदस्य होने के नाते अपने परिवार के प्रति अपने उत्तरदायित्व को पूर्णरूप से निभाना चाहिए। हमारे माता-पिता ही क्या सर्वस्व श्री बाबूजी महाराज का दुलार हम

सब के लिए एक जैसा ही बराबर है। उनकी निगाह में हम सब उनकी प्रिय सन्तान हैं। हम अपने इस परिवार की तुलना एक चक्र से दे सकते हैं जिसमें तीलियों की संख्या अनन्त है परन्तु प्रत्येक तीली का महत्व उस चक्र को सही निर्बाध रूप से चलते रहने के लिए बराबर है। हम सब इस चक्र की तीलियाँ हैं जिनका सीधा सम्बन्ध धुरी (मालिक) से होता है। किसी भी तीली का कोई विशेष महत्व नहीं होता है। सब तीलियों पर परिधि रूपी परिवार का दायित्व बराबर होता है। हाँ कोई तीली ढीली, जिसको कि हम मालिक के प्रति लगाव अर्थात् प्रेम की कुछ कमी कह सकते हैं, हो सकती है। उसका निपिल कसने की आवश्यकता होती है अर्थात् मालिक के प्रति प्रेम व समर्पण की भावना को बढ़ाने की जरूरत होती है। हे! इस मिशन के परिवार चक्र की तीलियों अर्थात् मेरे अभ्यासी भाइयों और बहनों अपना-अपना निपिल कसकर रक्खो यह ढीला न होने पावे, जितना निपिल कसकर (टाइट करके) रक्खोगे, धुरी (मालिक) से सम्बन्ध अधिक सुदृढ़ बना रहेगा।

हमारे कुछ भाई या बहन जिन्हें मिशन में आए हुए थोड़ा ही समय हुआ है वे अन्य पुराने अभ्यासी भाइयों के सामने अपने को कुछ छोटा समझकर मन में एक हीन भावना ले आते हैं, परन्तु हमारे मालिक का कहना है कि मिशन में कौन कितना पुराना अभ्यासी है इसका कोई मत्तलब या महत्व नहीं है महत्व तो इस बात से है कि किसमें कितनी लगन व चाह है। कुछ अभ्यासी भाई व बहन श्री बाबूजी महाराज को किसी अभ्यासी से बार-बार बात करते या मिलते जुलते देखकर मन में यह सोचने लगते हैं कि मेरे

मालिक उसी को ज्यादा प्यार करते हैं परन्तु मेरे भाइयों व बहनों यह न भूलो कि हम सब एक ही चक्र की तीलियाँ हैं, प्रत्येक का महत्व बराबर है तथा प्रत्येक का धुरी अर्थात् मालिक से सीधा सम्बन्ध है, बस केवल प्रेम, लगन व चाह रूपी अपना निपिल कसकर (टाइट करके) रखो।

हमारे कुछ भाई या बहन इस बात से खिन्न होते होंगे कि उनके परिवार के अन्य सदस्य या मित्र मंडली के अन्य व्यक्ति हमारे मिशन के सदस्य नहीं हैं, परन्तु उनको

भी मालिक की छत्र-छाया में लाने के लिए मालिक से प्रार्थना करें तो अत्यन्त लाभ होगा। हमारी मालिक से यही प्रार्थना है कि इस मिशन के परिवार चक्र की सभी तीलियाँ पूर्ण रूप से कसी (टाइट) रहें अर्थात् धुरी (मालिक) से अटूट व दृढ़ सम्बन्ध अपने प्रेम व लगन द्वारा बनाये रखें ताकि इस चक्र की चाल निर्बाध, मुनियोजित रूप से प्रगति की ओर निरन्तर अग्रसित होती रहे।



- (१) मैं बल पूर्वक कह सकता हूँ कि एकाग्रता के द्वारा कोई ईश्वर को कभी नहीं 'पा' सकता क्योंकि एकाग्रता में हम एक-धुरी हो जाते हैं और किसी वस्तु की प्रतीक्षा नहीं करते। लेकिन ध्यान में हम किसी वस्तु की प्रतीक्षा करते हैं, और वह है ईश्वर।
- (२) लोग सन्तुष्टता को शांति समझते हैं। अतः वे शान्तिमय न होकर केवल सन्तुष्ट होते हैं। वास्तव में बेचैनी, विश्राम या शान्ति से आती है जो अपने लिए ईश्वरीयता तक का मार्ग प्रदशस्त कर लेती है। शांति वह वस्तु है जिसकी हमें चाह है और बेचैनी उसकी प्राप्ति का साधन है जिसका हम प्रयोग करते हैं। बेचैनी से हमें जो प्राप्त होता है वह शांति है। बेचैनी हमें ईश्वरीयता की ओर बढ़ने में सहायक होती है।

—बाबूजी

# मुबारिकबाद

❀ उर्मिला भटनागर, बरेली

मुबारिक हो सबको जनम दिन तुम्हारा ।  
मिला जिन्दगी को नया एक सहारा ॥ टेक ॥

अंधेरा था जग में, नज़र कुछ न आया,  
तुम्हारी ही ज्योती ने, हमको जगाया ।  
सोते ही जाता सुहाना सकारा ॥ टेक ॥

तुम्हारे चमत्कार रंग ऐसा लाते,  
कि जीवन का हर दुख हम भूल जाते ।  
नयनों में भूम जाता है चित्र तुम्हारा ॥ टेक ॥

जीवन का दीपक बना घृत लहू का,  
अंधेरे में खोजा है, पथ प्रभु का ।  
तेरी ही, ली से है, रौशन घर हमारा ॥

“विनती है इतनी हर गुनाह माफ़ कर दो,  
दुनियां के बन्दीगृह से रिहा आप कर दो” ।  
इतना सा कहना यह संदेश हमारा ॥

मिला जिन्दगी को नया एक सहारा ।





## गीत

\* सुश्री प्रतिमा डींगर, एम० ए०, सीतापुर

मैं उनको कुछ-कुछ जान चली ।  
जब साँसों में हो गीत मुखर,  
जब मधुर छन्द बन जाए अधर,  
जब उदित नमन हो मस्तक में,  
युग करतल जुड़ जाये हठ कर,  
तब नाम रूप का संगम ही,  
निश्चित करता पहचान अली ।

( २ )

पग ध्वनि से मानस सिहर-सिहर,  
तब सुरभि खोजता घर-बाहर,  
सुकुमार स्वप्न सी आहट का,  
अनुभव जब देने लगता स्वर,  
लय, एकाकी पन की सुविधा,  
करवा देती अनुमान अली ।

( ३ )

दृग निर्निमेष, स्थिर अंतस्तल,  
होती रस की निष्पत्ति अमल,  
सानिध्य, सत्य बन हुआ अमर,  
खिलता तत्क्षण जीवन शतदल,  
छाता स्वर्णिम प्रकाश मन में,  
उगता अभिनव दिनमान अली ।

( ४ )

भरती है कृपा-धार भर-भर,  
निस्संग, संग में निशि-वासर,  
अब छूट गया निजता संबल,  
है व्याप्त सत्य, शिव औ' सुन्दर,  
उनकी स्थिति में जोना मरना,  
सबसे बढ़कर पहचान अली ।

# सहज मार्ग साधना में ध्यान

❀ श्री राजेश्वरी प्रसाद श्रीवास्तव, सीतापुर

हमारे सौभाग्य और हर्ष का दिन है कि हम अपने परम पूज्य श्री बाबूजी महाराज का ८१वाँ जन्मोत्सव मनाने एकत्र हुए हैं। इस अवसर पर हमारी यही कामना है कि अनन्त काल तक वे हमारे लिए दिव्य ज्योति बने रहें और उनकी अमिताभा हमारा पथ प्रदर्शन करती रहे। यह दिव्यावतरण सदैव प्रकाशमान रहे। “सहज-मार्ग” उन्हीं की परमदेन है। सहज मार्ग का आलोक आज इन्हीं से प्रखर होकर फैल रहा है। श्री रामचन्द्र मिशन की साधना प्रणाली में “सहजमार्ग” अध्यात्म पथ का राजमार्ग है जो साधना का एक सहज अलौकिक पथ है।

साधना शरीर और मन से की जाती है। इस शरीर के तीन रूप हैं—स्थूल, सूक्ष्म और कारण। स्थूल शरीर हमारा भौतिक शरीर है जिसे लेकर हम जन्में हैं। सांसारिक क्रिया-कलाप इसी शरीर से पूरे होते हैं। सूक्ष्म शरीर हमारी मानसिक गतिविधियों का केन्द्र होता है। इसका कार्य स्थूल है, ‘मन’ जो, ‘आदि मन’ का एक अंग है। पूरे शरीर में यह इसी तरह व्याप्त है जैसे दूध में घृत। कारण शरीर उपरिस्थित दोनों शरीरों का मूल कारण है। साधना, हम इसीलिए करते हैं कि तीनों शरीरों को अशरीर की स्थिति में लाकर मूलावस्था को प्राप्त कर सकें, यही साधना है और है पूरे जीवन की एक आदर्श और अपेक्षित प्रक्रिया। साधना-पूर्ण जीवन आन्तरिक शुचिता को निखारता है और ईश्वरीय प्रकाश का दिव्य दर्शन कराता है।

साधना करने के दो रास्ते हैं। एक रास्ता तो कठोर विशिष्ट प्रक्रिया का है और दूसरा सहज, सुगम, सौम्य

मार्ग है। कठोर विशिष्ट प्रक्रिया हठवाद से जुड़ी है। उसमें साधक एकान्तवासी होकर मन्त्र आदि सिद्ध करते हैं जैसे हठयोग, कुण्डलिनी जागरण, लय योग, षट् चक्र भेदन, तन्त्र योग आदि। यह मार्ग जोखिम भरा है और साधक को चमत्कार व सिद्धियों के भुलावों में डाल देता है। अधिकांशतः यह मार्ग अधूरा ही रह जाता है और ईश्वर प्राप्ति से इसका निकट का भी सम्बन्ध नहीं है। सौम्य साधना पद्धति से स्थूल, सूक्ष्म व कारण शरीर के रहते हुए भी जीव का परिमार्जन होता है और उसका रूपान्तरण (Transformation) भी हो जाता है। यही मार्ग उत्तम माना गया है और है भी सर्वोत्तम। इसके लिए योग्य मार्ग दर्शक की आवश्यकता होती है। हमारे सहज मार्ग में यह सब सहज ही मुलभ है। मालिक की ‘प्राणाहुति-शक्ति’ हमारा ट्रान्सफार्मेशन कर देने में पूर्ण सक्षम है। इसका माध्यम है ध्यान।

सहज मार्ग साधना प्रणाली में हम अभ्यास का प्रारम्भ ध्यान से करते हैं। पातंजल-योग में ध्यान का स्थान सातवां है और हमारी प्रणाली में ध्यान का स्थान प्रथम है। यही आदि है और यही अन्त है। हमारी साधना पद्धति में ध्यान हृदय पर किया जाता है जहाँ शरीर में हम धड़कन का अनुभव करते हैं। मालिक की प्राणाहुति-शक्ति यहीं पर कार्य करती है। यही वह क्षेत्र है जहाँ मन कार्य करता है और यही वह स्थान है जहाँ विवेक जागृत होता है। ध्यान तभी सफल हो सकता है जब इसे प्राणाहुति की शक्ति का सहारा मिले। हमें यह सहारा सद्गुरु से मिलता है। सहज मार्ग में यह दायित्व सद्गुरु ले लेता है। पातंजल द्वारा बताए गए ध्यान के पूर्व के

यम, नियम, आसन आदि को हम अलग से नहीं लेते वरन् उनके आवश्यक तत्व समुचित परिमाण में स्वयं आते जाते हैं; जैसे-जैसे हम ध्यान की अभ्यास प्रक्रिया में आगे बढ़ते जाते हैं। इस प्रकार हमारा बहुत सा समय और परिश्रम बच जाता है।

अपने दैनिक अभ्यास में जब हम ध्यान की प्रक्रिया में बैठते हैं तो हम यही ख्याल लेकर बैठते हैं कि हमारे हृदय में ईश्वरीय प्रकाश विद्यमान है। हम अपने मन में प्रकाश का कोई रूप और रंग नहीं बनाते वरन् यही मानकर बैठते हैं कि प्रकाश है जिसका आधार दिव्यता है। इस प्रकार जब हम ध्यान करते हैं तो भाव यही बनने लगता है कि हृदय में विद्यमान दिव्य प्रकाश हमें अपनी ओर आकर्षित कर रहा है। ध्यानावस्था में हम विचारों से लड़ते नहीं, वे तो हमारे लिए अनाहूत मेहमान की तरह हैं। जैसे वे आए हैं वैसे ही चले जायेंगे। उनसे हमारा कोई सरोकार नहीं।

ध्यान में विचारों का आना स्वाभाविक है। हम नित्यप्रति अधिकांशतः हर समय सांसारिक बातों में व्यस्त रहा करते हैं। हमारा अपना मन अभी तक स्वच्छन्दता से इन्हीं में विचरता रहा है और मन के वश में होकर ही हम कार्य करते रहे हैं। अतः ध्यान में मन नहीं लगता और इस ऊब में अनेक विचार घेर लेते हैं। मन भागने सा लगता है।

सांसारिक जीवन के हमारे कर्म और विचार ही हमारी गलतियों के कारण हैं। ये नाना प्रकार के विचार हमारी भावनाओं और इन्द्रियों को प्रभावित कर लेते हैं और आत्मा को कृमि कोष (Cocoon) की भांति ढक लेते हैं। ध्यान के सहारे ही लक्ष्य तक पहुंचा जा सकता है। सहज मार्ग साधना पद्धति की यही विशेषता है। मालिक की प्राणाहुति शक्ति हमारे लिए सबल सम्बल बन जाती है। प्राणाहुति द्वारा प्रदत्त ईश्वरीय प्रेरणा हमारे मन पर प्रभाव डालती है। विचारों से लड़कर मन को दुश्मन बना लेने के स्थान पर अपनी इस नवीन प्रक्रिया में हम मन को अपना मित्र बना लेते हैं।

अतः हम देखते हैं और अनुभव भी करते हैं कि ध्यान की यह प्रणाली केन्द्रापसारी (Centrifugal) है। इसका

प्रभाव केन्द्र से प्रारम्भ होकर परिधि पर आता है। फलतः हमारा मन सहज रूप से शुद्ध होता जाता है, लगातार ध्यान करने से चेतन अवस्था को प्राप्त हो जाता है और मन उससे एकाकार हो जाता है। ध्यान की हमारी साधना अन्तर्मुखी बन जाती है।

विचारों का प्रभाव हम ध्यान में इसलिए पाते हैं कि उस समय हम प्रयास यह करने लगते हैं कि हम विचारों से रहित हो जायें। परन्तु ऐसा होता नहीं है। विचारों का भंडार हमारी चेतना की तहों में भरा रहता है और ध्यान के समय वे बादलों की तरह छाने लगते हैं और मन जो अभी तक संयमित नहीं हुआ है वह उन्हीं के प्रवाह में बहने लगता है। वास्तविकता इसमें यह है कि विचारों का आना उतना खराब नहीं है जितना कि उनके प्रति हमारी संलग्नता। हम उनमें आसक्त हो जाते हैं या फिर उनका दमन करने लगते हैं। यहीं से संघर्ष शुरू हो जाता है। विचारों का दमन, इसका उपाय नहीं है। प्रयास हमारा यह होना चाहिए कि मन को हम उचित दिशा दें। हम यही समझें कि विचार जो उठ रहे हैं वे जाने के लिए आए हैं। वे आ नहीं रहे वरन् जा रहे हैं। इस तरह उनका प्रभाव घट जाएगा और वे हमारे ध्यान में बाधा नहीं बनेंगे। मानव-मन सदा स्वच्छन्द रहना चाहता है। स्वच्छन्दता उच्छ्रंखलता की जन्म-दायिनी होती है। इससे हमारा जीवन अस्त-व्यस्त हो जाता है क्योंकि वह बहिर्मुखी बना रहता है और हम सांसारिकता में लिप्त रहते हैं। ध्यान के सहारे मालिक हमें वह शक्ति देता है जिससे हमारा जीवन संतुलित होता है और हम अनजाने ही वैराग्य की ओर स्वतः आ जाते हैं। छोड़ना हमें कुछ भी नहीं पड़ता परन्तु छूटता सब कुछ चला जाता है। न लिप्सा रह जाती है और न मन ही भ्रमित होता है। कर्तव्य और दायित्व सभी पूरे होते रहते हैं। सांसारिकता से लगाव कुछ भी नहीं रह जाता। कर्तव्य के लिए कर्तव्य की भावना प्रधान हो जाती है। सद्गुरु के पथ प्रदर्शन में ध्यान द्वारा यदि हमने यह दशा पा ली तो हमारे लिए यह भक्ति की उच्चतम दशा होगी। श्रद्धेय समर्थ गुरु की कृपा से सभी का कल्याण पथ प्रशस्त हो।

## भाव-सुमन

ॐ रमेश सक्सेना, गाजियाबाद

सहज मार्ग के दिव्य भाल !  
तुम से आलोकित दिग् दिगन्त ।  
हरा अंधेरा मेरे उर का,  
जन्म जन्म की माया काटी,  
भौतिकता के बन्धन काटे-  
घोर घटा युग युग की काटी,  
आध्यात्म जगत के वट विशाल !  
तुम से आच्छादित दिग् दिगन्त ।  
अपनी शीतल छाया देकर,  
तुमने मेरी विपदा बाँटी;  
इच्छाओं की तरस जलन को,  
प्रभुवर ! तुमने कैसी काटी !!  
दिव्य प्रकाश के रवि विशाल !  
तुम से आलोकित उर अनन्त ।  
अंधकार में मैं सोया था,  
प्रभुवर ! तुमने मुझे जगाया,  
अपनी प्राणाहुति प्रदान कर-  
मेरा अन्तर मन चमकाया ।  
उर अम्बर के निर्मल प्रकाश !  
तुम से आलोकित उर अनन्त ।

# अभ्यासी के कर्तव्य

✽ महेश्वरी दयाल सिंह श्रीवास्तव, गोरखपुर

प्रयत्न है "अभ्यासी नया करें"। सरल और सहज उत्तर है "अभ्यासी अभ्यास करें"। डाक्टर डाक्टरी करता है, वकील वकालत करता है, कृषक कृषि कार्य करता है। संभार का समस्त कार्य करते हुए भी उसका मुख्य कार्य वही बना रहता है। उस के जीवन की वही धुरी होती है। मारा जीवन उसी पर केन्द्रित और आधारित होता है। स्वप्न में भी वह शल्य क्रिया करता है, न्यायालय में बहस करता है, खेतों में निराई करता है। बच्चों के साथ रहते हुए भी वह अन्तर्मन से अपने कार्य क्षेत्र में रहकर भ्रमण करता रहता है। यही स्थिति अभ्यासी की वाञ्छनीय है कि वह अभ्यास में रमा हुआ हो।

कैसे प्राप्त हो यह स्थिति? इसका भी उत्तर वही है। "अभ्यास करें" निरन्तर सद्गुरु का चिंतन, उनके दस निर्देशों का, कड़ाई से नहीं, परन्तु मन से, स्वभावतः, सहजता से अनुपालन। अपने आराध्य का, अपने निकटतम श्रद्धेय का, गृह्य का आदेश है, इसलिए ग्रहणीय है, अनुपालनीय है। यह भाव हृदय में घर कर जाय। कैसे? बार बार इस पर मन द्वारा चिंतन करने से, वही अभ्यास। अभ्यासी का अभ्यास।

पूजा का अभ्यास। सूर्योदय से पूर्व जाग जाने का और निश्चित समय पर पूजा करने का मालिक का आदेश है। अभ्यासी यदि सच्चा है तो आलस्य का कोई कारण नहीं है। आवश्यकता है केवल निष्ठा की और उमी अभ्यास की।

अभ्यास में दृढ़ता होगी ध्यान से और ध्यान की रसानुभूति से और ध्यान में दृढ़ता होगी उसके अभ्यास

से। ध्यान में प्रगाढ़ता होगी इच्छाओं के त्याग से, इच्छाओं को महत्व न देने से, उनका स्वागत न करने से, विचारों द्वारा उनका पुष्ट पोषण न करने से। इसी से कहा गया है कि "हमारी इच्छायें हमारी उन्नति में बाधक हैं"। मन का स्वभाव ही है चिंतन करना। वह मननशील है ही। कभी गत जीवन पर, कभी आगत भविष्य पर, कभी वर्तमान पर, वह चिंतन करता ही रहेगा। जागृत में तो करता ही है स्वप्नों में भी करेगा। सूर्य का गुण है, स्वभाव है प्रकाश देना, ताप देना। ऐसा ही मन का स्वभाव है चिंतन करना। वह करेगा। अभ्यासी की बुद्धिमानी इसमें है कि उस मन को सद्गुरु के निर्देशानुसार, सही दिशा दे। भूत और भविष्य के हवा महलों में विचरने से रोकने का अभ्यास करे। मन को अधिक से अधिक वर्तमान में रखने का अभ्यास करे। ध्यान में बैठे। मन बड़ी चतुराई से खिसकेगा-ध्यान करते करते वह सोचेगा कि बसन्त में मालिक का साक्षात् दर्शन होगा। हम को चलना है। उसकी व्यवस्था में लग जायेगा-रूपये पैसे के समायोजन में लग जायेगा। होल्डाल सूट केस की व्यवस्था करने लगेगा। और चेतना जागृत होने पर पता लगेगा कि १५ मिनट हम पूजा से विलग रहे। अभ्यासी को उससे सावधान होना है।

हमारा सद्गुरु अति सूक्ष्म ग्रहणीय है। हमारे समस्त विचार तरंग उन तक पहुंचते हैं, उनका मुखद स्पर्श प्राप्त करते हैं। यदि हमारे विचार तरंग निम्न स्तर के होंगे तो हम से उन्हें पीड़ा होगी जैसे अयोग्य संतान से एक पिता को होती है। अतएव अभ्यासी को प्रतिपल सावधान रहने का अभ्यास करना है।

अभ्यासी को स्वयं को निर्मल रखने का अभ्यास करना है। मल, विकल्प, आवरण को दूर करते रहने का अभ्यास करे। मालिक हमारा संरक्षक है फिर हम खिन्न क्यों? उनमें पूर्ण विश्वास की कमी होती है। विश्वास को सुदृढ़ करने का अभ्यास करें। जिसमें हमारा सुनिश्चित कल्याण होगा वही मालिक करेगा।

यह अभ्यास होगा प्रेम भावना से। हृदय भावना का क्षेत्र है। प्रेम ही इसका पोषक तत्व है। इसकी त्रि-धारायें हैं। अपने से पूज्य जन के प्रति श्रद्धा रूपा, समकक्ष या छोटी के प्रति करुणा रूपा और अपने प्रति आत्म-विश्वास रूपा। अतएव हृदय को शुद्ध पोषक भोजन देने के लिए तीनों धाराओं को हम निर्बाध बहाने का सच्चे रूप से अभ्यास करते रहें। पूज्य जनों, संतों महापुरुषों, सद्गुरु को सच्ची श्रद्धा दें। अन्य को कारुण्य स्नेह दें। अपने ऊपर सच्चा विश्वास रखें। मालिक अह-निश हमारे हृदय में आसीन है। हम तो सो भी जाते हैं पर वह नहीं सोता फिर भय काहे का, किस बल की कमी है, धन बल की, जन बल की या बाहुबल की? जब महाबली हमारे साथ हैं, साथ ही नहीं अन्तः आसीन हैं तो हम आत्म-बली हैं। शरीरी को बोध जागृत है तो शरीर के स्वस्थ अस्वस्थ होने की चिन्ता नहीं, स्वस्थ के अर्थ ही है 'स्व' में स्थित होना, आत्मा में रमण करना।

सफलता और विफलता में भी समभाव रखने का अभ्यास अभ्यासी को करना है। मनोरथ या इच्छा का अपने मनोनुकूल पूर्णतया घटित न होना ही विफलता है। "प्रार्थना" के अनुसार तो अभ्यासी को इच्छाओं से दूर ही रहना है। समस्त क्रिया कलापों के परिणामों की चिन्ता ही नहीं करना है।

सच्चे अभ्यासी को सुख दुख रूपी धूप छाँव से आच्छादित बीथिका से अविराम गति से अपने सहज मार्ग पर, अपने लक्ष्य को सतत् अपने मनपटल पर संजोए हुए, चलते रहना है। अपने लक्ष्य की विस्मृति न हो, सदा याद रहे, यही उसकी सफलता है।

श्री बाबूजी महाराज का कथन है कि दर्शनार्थियों में कोई विरला ही उनका दर्शन करता है। तात्पर्य यही है कि अभ्यासी उनके भौतिक स्वरूप तक ही सीमित न रह जावे अपितु उनके चेतन, आनन्द स्वरूप, परमतत्व का दर्शन और चिन्तन करे।

एक प्रश्न और है कि साधना में मन सधता नहीं है। उत्तर है कि उसे सधाया जाता नहीं है। साइकिल की सवारी करने वाले बच्चे बच्चियों का उदाहरण लें। वे बच्चे ध्यान देकर साइकिल साधते हैं और फिर आप ऐसे बच्चों को भी देखेंगे जो हैंडिल छोड़कर साइकिल चलाते हैं। संसार के साधारण काम में हम ध्यान देते हैं। ध्यान से उसे साध लेते हैं, सिद्ध कर लेते हैं। जीवन के मूल-भूत प्रश्न अध्यात्म के प्रति वास्तव में हम उतनी रुचि नहीं लेते, उसे साधते नहीं। साइकिल सवार की भांति संसारिक दृश्यों को तो देखते चलिए, सड़क देखते चलिए, बाजारहाट भी देखते चलिए परन्तु गन्तव्य को, लक्ष्य को, हृदय में मुख्य स्थान दीजिए, अन्य वस्तुओं को गौण। आपके साधना की साइकिल निश्चित मालिक के द्वार पर पहुँच जायेगी और आप महाप्रभु को प्राप्त कर लेंगे।

मालिक हमें निरंतर प्रेरणा दे रहें हैं और अनवरत कृपा की वर्षा कर रहे हैं। इसका बोध हम सब को बराबर बना रहे।

हे मालिक।

"तुम्हारी याद आ जाए, यही रहमत तुम्हारी है"

मनुष्य सृष्टि का लघु रूप है।

—बाबूजी

## गज़ल

\* राम बिहारी लाल श्रीवास्तव, आजम फतेहपुरी

मिलेगा जो भी ज़रूरी है जिन्दगी के लिए,  
नहीं बना है ये इन्साँ ग़दागरी के लिए ।

न दोस्ती के लिये औ' न दुश्मनी के लिए,  
जहाँ में आदमी आता है रोशनी के लिए ।

हो जितनी जल्द लगा लें सुराग-ए-हस्ती<sup>२</sup> हम,  
न छोड़े कोई भी इन्साँ इसे कभी के लिये ।

निराली शम्मा है रोशन यहाँ पे मुद्दत से,  
पतंगे आते हैं दुनियाँ में रोशनी के लिये ।

कोई पुकार के कह दे ज़रा ज़माने से,  
जो फ़ौज़ जारी है याँ पर, है हर किसी के लिये,

जहाँ का दर्द समेटे हैं दिल में "बाबूजी",  
खुदाई ले के आये हैं आदमी के लिये ।

कहाँ है ताब किसी में जो रह में हायल हो,  
हमारे साथ में मंज़िल है रहबरी के लिये ।

हैं खुशनसीब मैं इतना कि अब मुझे 'आज़म',  
कोई नलब नहीं बाकी रही खुशी के लिये ।

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१. भीख माँगना, २. जीवन के रहस्य का पता ३. रास्ता ४. बाधक

# सद्गुरु की आवश्यकता

✽ कु० सन्तोष सक्सेना, शाहजहांपुर

मानव जीवन विभिन्न प्रकार की समस्याओं में फँसा हुआ है। जब मनुष्य जन्म लेता है तभी से वह इनमें फँस जाता है। फल स्वरूप वह जैसा करता है वैसे ही उसके संस्कार बनने शुरू हो जाते हैं। अच्छे कर्मों के अच्छे तथा बुरे कर्मों के बुरे संस्कार। वह पहले संस्कारों को भोगता रहता है और उसके दूसरे संस्कार बनते रहते हैं। वह संस्कारों से इतना घिर जाता है कि उसको भोगने के लिये जन्म पर जन्म लेने पड़ते हैं तब वह इन सांसारिक समस्याओं से छूटने का उपाय खोजता है, क्योंकि उसका मन काफी अज्ञान्त हो जाता है तथा शान्ति की आवश्यकता होती है। वह अज्ञानता से इधर-उधर भटकता फिरता है। उस समय वह वास्तविकता से काफी दूर होता है उसके ऊपर इतने संस्कारों के आवरण चढ़े होते हैं जिससे वह अपने को सही रूप से पहचान भी नहीं सकता। उस समय उसको ऐसे सहायक की आवश्यकता होती है जो उसे सही रास्ता दिखा सके अतः वह सद्गुरु की खोज करता है। वह ही उसको इस अशान्ति से छुटकारा दिला सकता है। अगर सद्गुरु मिल जाता है तो वही उसके भाग्य का उदय समझना चाहिये, क्योंकि उसको अपने बन्धनों को हटाना है तथा उनसे पीछा छड़ाना है।

जब सद्गुरु की प्राप्ति हो जाती है तो वह सभी बन्धनों से छूटने की कोशिश करता है। जिसमें गुरु की कृपा परम सहायक होती है। परन्तु केवल सद्गुरु ही नहीं स्वयं अभ्यासी को भी कुछ नियम तथा कर्तव्य पालन करने पड़ते हैं। क्योंकि सारे ही बोझ को गुरु के ऊपर छोड़ देना उचित नहीं। वैसे ही गुरु सारे बोझ को अपने ऊपर ले लेता है, परन्तु फिर भी बहुत से काम ऐसे होते

है जो स्वयं अभ्यासी को करने पड़ते हैं। अगर वह काम स्वयं अभ्यासी नहीं करता तो एक तो गुरु को परेशानी होती है दूसरे अभ्यासी की स्वयं शीघ्र उन्नति नहीं होती। अतः वहाँ पर हमारा कर्तव्य बन जाता है कि जैसे गुरु महाराज बतायें वैसे ही हम सब करें। हमें सदैव उन्हीं के ध्यान में डूबे रहना चाहिये। सभी सांसारिक कामों को मालिक का कार्य समझ कर करना चाहिये। हमारे व्यवहार में मालिक की भूलक का आभास दूसरे व्यक्तियों को होना चाहिये जिससे कि और लोग मालिक की ओर आने के इच्छुक हों। जो कोई उसकी याद में तड़पेगा, मालिक स्वयं ही उसे गले से लगा लेगा।

‘मालिक’ (बाबू जी महाराज) स्वयं सद्गुरु के रूप में हम लोगों का कल्याण करने के लिये इस भूमि पर अवतरित हुये हैं। ऐसे मालिक के चरणों में खा जायें, लक्ष्य प्राप्ति का यही एक मात्र साधन है। सद्गुरु ही एक मात्र हमारे लिये ऐसा सहारा है जो कि हमें उस लक्ष्य पर पहुँचा सकता है जिसके लिये लोग बार २ जन्म लेते हैं फिर भी उस लक्ष्य को प्राप्त नहीं कर पाते हैं। सहज मार्ग साधना पद्धति में सद्गुरु (बाबू जी महाराज) एक ही जन्म में साधक के सहयोग से उसके लक्ष्य की पूर्ति कराने की जिम्मेदारी अपने ऊपर ले लेते हैं। इसलिए हम कह सकते हैं कि सद्गुरु ही एकमात्र हमारा सहारा है जो कि उस असीम (ईश्वर) से मिला सकता है जिसके लिये हम दर-दर भटक रहे हैं। हमारे बाबू जी महाराज हजारों-हजारों साल तक अपने साथे से हम जैसे दीन हीन बच्चों को अपना सहारा देते रहें, हमारी उनसे यही प्रार्थना है।



# आश्रम

❀ मदन मोहन गुप्ता, दिल्ली

- शाहजहाँपुर में सहज मार्ग का रूहानी महल,  
जैसे मन्दिर में कंवल ।
- जिन्दगी भूम उठो पा के तवज्जो का <sup>१</sup> अमल, <sup>२</sup>  
जैसे मन्दिर में कंवल ॥
१. प्यार की छाँव में खामोश इरादों की बयार,  
दो घड़ी बैठ के मिल जाये जहाँ <sup>३</sup> इज्ने-करार, <sup>४</sup>  
दिल के बेचैन खयालों का उतर जाये खलल । <sup>५</sup>  
जैसे मन्दिर में कंवल ॥
२. रूप की धूप में खिलती हुई कलियों की फबन,  
जहाँ <sup>६</sup> २ में निहाँ चाँद सितारों की किरण,  
इसके एहसास में खोये हुये <sup>७</sup> खुर्शीदो-जुहल <sup>५</sup> ।  
जैसे मन्दिर में कंवल ॥
३. रूत के परदों से निकलती हुई इस्वात की धूप,  
ओस की बूँद में सिमटा हुआ गंगा का सरूप,  
इसके चरणों को धुलाता हुवा "खन्नौत" का जल ।  
जैसे मन्दिर में कंवल ॥
४. नज्रें उठते ही नजर आये है इक क़ौसे-क़जा, <sup>१०</sup>  
इस के मल्बूस में पिघली हुई पूनम की निशा, <sup>११</sup>  
रहे-इरफ़ान दिखाती हुई माथे की मिशल । <sup>१२</sup>  
जैसे मन्दिर में कंवल ॥

५. चारों युग आके मिले चार दरीचों के करीब,  
 बारह खम्बे हैं यहां बारह महीनों के नकीब,  
 छत के साये में दरखाँ है <sup>१३</sup> "तरीकत की नकल" <sup>१४</sup> ।  
 जैसे मन्दिर में कंवल ॥
६. इस की दीवार सजाती हुई खिड़की की कतार,  
 इन से गुजरेंतो मिले मरकजे उकवा का दयार, <sup>१५</sup> <sup>१६</sup> <sup>१७</sup>  
 मेहरे-मौला हो तो पल भर में खुलें 'तेरह कुफल' <sup>१८</sup> ।  
 जैसे मन्दिर में कंवल ॥
७. भोर की गोद में ठहरी है तेरे ध्यान की धार  
 यास की शाम ढले जलती हुई गर्दो-गुवार.  
 रात की वाँह में सोये हुये पूजा के कंवल ।  
 जैसे मन्दिर में कंवल ॥
८. गुल के दामन से उभरती हुई कुटिया की लकीर,  
 जिस के देखे से ही आजाद हों दुनिया के <sup>१९</sup> असीर,  
 "राम" के रूप में रहती है वही जात अचल ।  
 जैसे मन्दिर में कंवल ॥

१. प्राणाहृति (Transmission), २. क्रिया, ३. इजाजत, हुकूमत, दस्तूरी, ४. शान्ति, सुकून ५. पागलपन, ६. गुप्त, ७. सूर्य, ८. शनी (Saturn) ९. Positive affirmation of that which is constant. १०. इन्द्रधनुष, ११. लिबास-तात्पर्य दीवारों की रंगत से है। १२. आध्यात्मिकता का रास्ता, १३. चमकना, १४. तात्पर्य सहज मार्ग पद्धति के चिन्ह से है। १५. केन्द्र (Centre), १६. आसमानी दुनिया, १७. शहर, १८. ताले (बाबूजी महाराज की पुस्तक "अनन्त की ओर" में तेरह ग्रंथियों का जिक्र आया है, यहाँ उसी की तरफ इशारा है) १९. कैदी ।

# ईश्वरीय आराधना के स्वरूप

✽ डा० सुधा गुप्ता, उदयपुर

हम जिन-जिन स्वरूपों को इस संसार में स्वीकार करते हैं, ठीक उन्हीं नातों से ईश्वर से भी जुड़ सकते हैं। सच तो यह है कि इन भौतिक सम्बन्धों से परे भी कोई सम्बन्ध होगा इसका ज्ञान हमें नहीं, इसलिए इन सब सम्बन्धों को लेकर ही ईश्वर की आराधना करते हैं। आराधना चाहे किसी भी सम्बन्ध को लेकर की जाये, ईश्वरीयता से ओत-प्रोत आध्यात्मिकता से सम्बद्ध होनी चाहिए। हम किसी के पुत्र हैं, किसी के पिता, किसी की माता, किसी के मित्र, किसी के प्रिय और किसी के प्रेमास्पद। आध्यात्मिक पथ में ये सभी रिश्ते वस्तुतः ईश्वरीयता की दिव्यता के कारण अलौकिक बन जाते हैं। हमारे भीतर जो अपूर्णता है, मल-विक्षेप और आवरण हैं, वे ही हमें विभिन्न कर्मों में रखकर भोगों का आस्वादन करवाते हैं। जब हम अपना सम्बन्ध ईश्वर से जोड़ देते हैं, तब हमारे संस्कारों का क्षय होना प्रारम्भ हो जाता है, किन्तु संस्कारों का क्षय करने और ईश्वर से सम्बन्ध स्थापित करवाने वाला माध्यम सद्गुरु है। सद्गुरु ही हमारे जन्म-जन्मान्तरों के संस्कारों को अपनी प्राणाहुति शक्ति द्वारा विनिष्ट कर हमें हमारे असली वतन की ओर ले चलता है और उस परम-तत्त्व से सम्बन्ध स्थापित करा देता है।

अब प्रश्न यह उपस्थित होता है कि साधक किस रूप में अपने आराध्य की उपासना करे। इस सम्बन्ध में पू० बाबूजी\* ने लिखा है — “ईश्वर से प्रेम करने के कई रूप और भाव होते हैं, जैसे पितृ-भाव, सख्य-भाव आदि। मेरी समझ से प्रेमी-भाव से अच्छा और कोई सम्बन्ध नहीं हो सकता। यदि हम स्वयं को प्रेमी और ईश्वर को प्रेयसी मान लें और इसी भावना से साधना

में आगे बढ़ते जाएँ तो इसका परिणाम यह होगा कि आगे जाकर ईश्वर स्वयं प्रेमी और हम प्रेयसी हो जायेंगे।”

ये सारे सम्बन्ध आध्यात्मिक उन्नति और लक्ष्य प्राप्ति में सहायक होते हैं और हमारा लक्ष्य उस परम-ईश्वर की प्राप्ति का है, जहाँ द्वैत समाप्त होकर एकात्म स्थापित हो जाता है। ईश्वर में पूर्णतः लय हो जाएँ यही हमारा एकमात्र ध्येय है। अतएव हमारी साधना के लिए ये रिश्ते मात्र साधन बनकर ही आते हैं ताकि शीघ्रातिशीघ्र हम अपने लक्ष्य को प्राप्त कर लें।

हमारे इन भौतिक सम्बन्धों में, जिनको हम ईश्वर में स्थापित करते हैं और उनके द्वारा ही ईश्वर में पूर्णतः लय होना चाहते हैं, मुख्य सम्बन्ध मधुर-भाव का है। सख्य-भाव में प्रेम की अद्वैतता नहीं रहती। हम अपने मित्र को सर्वथा एकान्ततः अपना नहीं बना सकते। इसमें ‘ना मैं देखूँ और को, ना तोहि देखन देऊँ’ वाली स्थिति नहीं आती। मधुर-भाव का प्रेम एकाधिपत्य चाहता है, इसमें तीसरे की गुँजाइश नहीं होती।

वात्सल्य भाव का सम्बन्ध अत्यन्त प्रगाढ़ और श्रेष्ठ है। पू० बाबूजी ने ‘रियलिटी एट डान’ में लिखा है “मेरे विचार से अभ्यासी के लिए गुरु के प्रति माँ का भाव ग्रहण करना उपयुक्त और लाभकारी है। केवल माँ ही होती है जो समस्त दुखों को वहन करके सहनशीलतापूर्वक अपने बच्चे को आराम और सुख पहुँचाती है। यही स्थिति सच्चे गुरु की है जो अपने अभ्यासियों के लिए आध्यात्मिक — माँ है।”

वात्सल्य-भाव में साधक परम-ईश्वर का अबोध शिशु बनकर स्वयं को सुरक्षित अनुभव करता है। चाहे वह

\*श्री रामचन्द्र जी [शाहजहाँपुर]

कैसा भी हो, माँ अपने बच्चे को कदापि ठुकरा नहीं सकती, वह सदैव बाहें फैलाए, आंचल में समेट कर अभय प्रदान करती है। माँ और पुत्र का सम्बन्ध अविच्छिन्न होता है। मित्र, दास कई हो सकते हैं, परन्तु माता तो एक ही होगी जिसके प्रेमपूर्ण अधिकार में कोई भी सम्बन्ध बाधा नहीं डाल सकता। पुत्र पर माता की एकमात्र अनन्यता होती है। भगवान् कृष्ण के विराट् रूप को देख, अर्जुन, जिनकी उपासना सखा-भाव की थी, भय से कांपने लगे, परन्तु वही रूप यशोदा के हृदय में भय का संचार नहीं कर सका। माता का रिश्ता ही ऐसा है जो सदैव ममता, प्रेम, वात्सल्य और करुणा से सन्निविष्ट रहता है। अतएव गुरु के प्रति भी इसी भाव को ग्रहण कर साधना की जाए तो अभ्यासी में प्रेम, श्रद्धा, भक्ति और समर्पण के भावों का स्वतः विकास होने लगता है और ये ही आध्यात्मिक जीवन के प्रमुख तत्व भी हैं।

प्रेम की पराकाष्ठा मधुर भाव में है। सर्वात्म समर्पण की पूर्ण अभिव्यक्ति यहीं होती है। तभी कबीर ने स्वयं को 'हरि की बहुरिया' कह कर परिचय दिया है। सूफियों ने तो इस्के-मजाजी को इस्के-हक्कीकी का एक प्रबल कारण माना है। लैला-मजनून का लौकिक से अलौकिक प्रेम विश्व प्रसिद्ध है। मधुर-भाव में हम अपने प्रेमपात्र ईश्वर पर पूर्णाधिकार चाहते हैं। मधुर-भाव की दृढ़ भीति पर अपने परम प्रिय के लिए निरन्तर व्याकुल बने, अर्हनिश उसी के ध्यान में डूबे हुए व्यक्ति इस संसार से

मुक्ति पा लेते हैं। अध्यात्म के पथ में प्रवाहित मन की आन्तरिक वृत्तियाँ ईश्वर साक्षात्कार का सुदृढ़ सेतु बन जाती हैं। मीरा की निम्नांकित पंक्तियाँ इस तथ्य को अत्यन्त मार्मिक ढंग से प्रकट करती हैं—

इन नैनन मोरा साजन बसता  
डरती पलक न लाऊँ री।

हमारी आत्मा ही उस परम प्रियतम की प्रणयिनी बन जाती है और जब तक सायुज्यता की स्थिति नहीं आती, दोनों एक रूप नहीं हो जाते तब तक हम असीम धैर्य के साथ, अत्यन्त व्याकुल बने उस प्रियतम की प्रतीक्षा करते रहते हैं, हृदय का द्वार खोलकर अन्तर में प्रेम की बाती जलाकर। एक कवि ने लिखा है—“The bride of the soul must be patiently waiting before the divine bridegroom can visit her—but the light of faith should be ever burning in her to welcome the divine consort in her heart of hearts and to be united with His consoling and all absorbing embrace.”

हमारी कामना यही होती है कि हम सर्वथा उसी के हो जाएँ और वह सर्वथा हमारा ही, केवल हमारा ही। इसी भाव की उपासना के लिए कबीर ने कहा है —

प्रीत जो लागी धुल गयी पैठि गयी मन माहि  
रोम-रोम पिड-पिड करै मुख की सरधा नाहि।

सफलता का सबसे महत्वपूर्ण एवं श्रमोघ साधन प्रार्थना है। यह ईश्वर से हमारा सम्बन्ध जोड़ देती है।  
जिसके प्रति हम अपने को प्रेम एवं भक्ति से समर्पण कर देते हैं।

—बाबूजी

## कसीदा

❀ श्रीराम श्रीवास्तव "फ़रोग़ लखनवी"

नये ढंग से फूला फला है चमन ।  
गुलों पे है आयी नई एक फवन ।  
जमाने में फैली वफ़ा की किरन ।  
तमव्वर में आने लगा है वतन ।

जमाने का नक्शा बदल सा रहा है ।  
कि वक्त आने वाला संभल सा रहा है ॥

सताते थे मुझको हवादिस के भोंके ।  
परेशाँ किये थे जमाने के धोखे ।  
मुकद्दर के चक्कर में बेकार फंस के ।  
मैं घबरा गया था गुनाहों से डर के ।

अचानक यह उनका करम हो गया है ।  
मुझे वढ़ के बांहों में अपने लिया है ॥

चमन में कुछ ऐसी हवा चल गयी ।  
मेरे दिल की ख़ुप्ता कली खिल गयी ।  
मैं मिटने को था पर घड़ी टल गयी ।  
दुबारा मुझे ज़िन्दगी मिल गयी ।

भरम सारा दिल से हवा हो गया है ।  
जो चाहा था उससे सिवा हो गया है ॥

मुझे आज महसूस होता है ऐसा ।  
बदलती यह दुनिया है रंग कैसा कैसा ।  
फ़लक खेल करता है अग़यार जैसा ।  
यहां रास आता है रुपया न पैसा ।

मगर अब हकीकत का पर्दा खुला है ।  
जो पिनहां कभी था वह अब वरमला है ॥

परेशान कोई है दौलत के पीछे ।  
है सरगर्दां कोई हकीकत के पीछे ।  
कोई रो रहा है मुहब्बत के पीछे ।  
तो बेचैन कोई हुक्मत के पीछे ।

वले उनका व्हरे-करम बेकरां है ।  
कि चश्मे-ज़दन में हकीकत अयाँ है ॥

बहुत और फुकरा जो आगे गये हैं ।  
वह सबकृत वा-यक दीगरे ले गये हैं ।  
हकीकत निगर भी बताये गये हैं ।  
सबक वह तजुरबात का दे गये हैं ।

मिली जिसको जिस हृद तलक आगही है ।

वह खुश हो के समझा कि मन्जिल यही है ॥

खुला राजे कृदरत कि बतला दिया ।  
हकीकत का नक्शा भी दिखला दिया ।  
तरीका इबादत का सिखला दिया ।  
जमाने में अखलाक फैला दिया ।

ऐसा मुशिद मुकद्दर से जब मिल गया है ।

तो फिर और पाने को क्या रह गया है ॥

मुबारक हो उनका कदम हर बशर को ।  
बसीरत मिले काश हर चश्मे तर को ।  
जहाँ हो मुनव्वर मकीं बे-खतर हो ।  
जमाने में मेहर उनकी हर एक पर हो ।

यह मालिक है पहचान में आ गया है ।

खुदा खुद ही इन्सान में आ गया है ॥

हुई जानने में बड़ी देर मुझको ।  
सदी लग गयी जब कि समझा मैं तुझको ।  
कोई 'लाला जो' कह पुकारा था तुझको ।  
मगर 'बाबूजी' अब तो प्यारा है मुझको ।

बरस यह बयासी-वाँ आ गया है ।

बशर अब तुम्हारा पता पा गया है ॥

जमीं से फलक तक तूही तू अयाँ है ।  
पर अनजान कहता है तुझको कहाँ है ।  
तुझे जानकर भी बशर नातवाँ है ।  
हकीकत-निगर है मगर बे-जवाँ है ।

तेरा जन्म दिन आज फखरे-जहाँ है ।

लहर एक खुशी की दिलों में रवाँ है ॥

है मसरुर दिल और सुखन बरजूवाँ है ।  
मेरे दिल का एक तूही बस राजदाँ है ।  
हर एक शेर में तेरा आलम बयाँ है ।  
बहुत फिक्र की पर मुकम्मल कहाँ है ।

"फ़रोग" आज तुमसे दुआ चाहता है ।

जमीर अपना रोशन किया चाहता है ॥

# मेरे गुरु महाराज

ॐ पी० डी० गायकवाड़, दिल्ली

श्री बाबू जी से किसी ने पूछा कि कृपा की व्याख्या क्या है? उन्होंने बताया 'Sweetness of heart' हृदय का माधुर्य, कितनी सही और सरल व्याख्या है।

मुझे यह बात अपने एक अभ्यासी भाई ने जो कि शाहजहाँपुर से होकर आए थे, बताई। मैं उस बात पर सोचने लगा। सोचते-सोचते उसी में डूबने लगा। जैसे ही उनके वाक्य में डूबने लगा तो मुझे लगा कि मेरे दिल में एक नमी, एक मृदुता, एक मधुरता उतरने लगी। मुझे अचम्भा हुआ कि, कि बाबूजी महाराज ने कृपा का अर्थ क्या बताया बल्कि, व्याख्या देते-देते उस हालत को ही शब्दों में उतार दिया। ऐसे सद्गुरु कहीं मिलेंगे जो बोलते-बोलते ही हालत को उतार दे। इतना ही नहीं जो भी कोई उनकी बातों में, उनके शब्दों में, डूबने की कोशिश करेगा चाहे वह जहाँ भी हो, उसी हालत का आनन्द सही तौर पर उठा सकता है।

जब हमें खुशी होती है तो हम उसे जड़ वस्तुओं द्वारा प्रदर्शित करते हैं। लेकिन हम उस खुशी का एक अन्दाज ही औरों को करा सकते हैं। वही खुशियाँ ज्यों की त्यों दूसरों के दिल में हम नहीं उतार सकते। लेकिन हमारे श्री बाबूजी अपनी प्राणाहुति द्वारा हमें उन दिव्य तथा सूक्ष्म हालतों का अनुभव कराते हैं, यह हर अभ्यासी का अनुभव है।

एक बार श्री बाबूजी दिल्ली आए थे। हम सभी अभ्यासी उनके पास बैठकर उनकी बातों से व उनकी मधुर मुस्कान से आनन्द उठा रहे थे। बाबूजी ने कहा "देखो भाई, Surrender तो बहुत बड़ी चीज है और मुश्किल भी, लेकिन हम Hint दे सकते हैं। छोटी सी चीज है

Dependency। Dependency बढ़ाओ Surrender आ जाएगा।" फिर मुस्कराकर कहा, "अभी करके देखो अभी पता लगेगा।" यह तो बड़ा स्वर्णिम क्षण था। मैंने ऐसा भाव दिल में लिया कि मैं उनपर बिल्कुल निर्भर हूँ जैसे कि एक बच्चा अपनी माँ पर। एक मिनट भी नहीं लगा—मुझे ऐसा मालुम हुआ कि मेरा दिल नर्म होता जा रहा है। एक विनम्रता सी, Submission की सी हालत हो रही है। कितना बड़ा रहस्य, कितनी आसानी से दे दिया।

एक बार मैं शाहजहाँपुर में श्री बाबूजी के सामने बैठा था। वे बातें कर रहे थे। मैं गर्दन नीचे झुकाकर उनकी आवाज की तरफ ध्यान दे रहा था। उनकी तरफ या उनकी बातों की तरफ मेरा ख्याल नहीं था। मैं तो तल्लीनता से आवाज सुन रहा था। थोड़ी ही देर में ऐसा मालुम हुआ कि आवाज कहीं दूर से और मधुर सी आ रही है। मैं डूबता गया। उनकी आवाज में ऐसी मधुरता प्रतीत हुई जैसे कोई संगीत सा सुनाई दे रहा है। मुझे अचम्भा हुआ। ऐसा लगा कि मेरा दिल उनकी तरफ झुका हुआ है इसलिए उनकी आवाज में संगीत सुनाई दे रहा है। फिर मैं उनकी तरफ देखने लगा। फिर आवाज में डूबने लगा, फिर वही अनुभव। मैं उठा। दूसरों से बात करने लगा। ऐसी ही फालतू बातें, ताकि दूसरे लोग बोले व मैं सुनूँ। उन लोगों की आवाज में भी डूबने लगा, लेकिन वह संगीत व मधुरता कहाँ? इस तरह दूसरे, तीसरे, चौथे, कई लोगों की आवाज में हूँडा, पर वह चीज कहाँ थी? लेकिन इसका कारण मुझे अभी तक नहीं मालुम हुआ।

एक बार श्री बाबूजी ने मुझसे कहा “देखो तुम्हें कोई बुरे विचार आएँ तो हमारी तरफ फेंको।” उसके कुछ ही दिनों बाद मैं दिल्ली में, बस में सफर कर रहा था कि एक बुरा विचार आया। तुरन्त उनकी बात याद आई और फौरन उसे उनकी तरफ फेंक दिया। उसी क्षण ऐसा लगा कि, मेरे हृदय में किञ्चित् गर्मी पैदा हुई। क्या हुआ यह नहीं मालुम, लेकिन बुरा विचार नहीं रहा। बाद में मुझे बताया गया कि यह Reality का सेंक था।

एक बार श्री बाबूजी से लाला जी साहब के बारे में सुन रहा था। उन्होंने बताया “एक बार हम लाला जी साहब के पास गए थे। लाला जी साहब खत लिख रहे थे और हम उनके सामने आँखें खुली और खाली बैसे थे और उन्हें देख रहे थे। लिखते-लिखते उन्होंने तवज्जोह

देना शुरू कर दिया। जैसे ही तवज्जोह देना शुरू किया, हम फौरन मुखातिब हो गए। थोड़ी देर में जब उन्होंने बन्द किया और कहा, बाबू “रामचन्दर,” (लाला जी साहब हमें बाबू रामचन्दर कहते थे) क्या तुम यहाँ का बाजार जानते हो? हमने कहा हाँ साहब! “भाई थोड़ी तरकारी लानी है, क्या तुम लाओगे?” हम फौरन उठ खड़े हुए। जब हम चलने लगे तो वे कहने लगे, “देखो हमारे अभ्यासियों को यह भी पता नहीं चलता कि हम कब तवज्जोह देते हैं ताकि फौरन मुखातिब हो जाएँ।”

फिर बाबूजी ने बताया “जब वह यह कह रहे थे तब उनकी आँखों में कुछ आँसू से थे।”

ऐसे हैं हमारे गुरु महाराज, फूलों की खुशबू से भी सूक्ष्म परन्तु हैं सर्वसमर्थ !

गुरु, ईश्वर और मनुष्य को जोड़ने वाली कड़ी है। उसी के माध्यम से हम ईश्वर तक पहुँच सकते हैं।  
केवल वही शक्ति है जो हमें रास्ते की उलझनों से निकाल सकती है। —बाबूजी



# THANKS


On behalf of all the Abhyasis of Shri Ram Chandra Mission, the Members of the Celebrations Committee offer their grateful thanks to Revered Master for giving his consent to celebrate his 81st Birth Anniversary in Delhi. We are also grateful to him for his benign presence amongst us and also for giving us a thought provoking message.

We thank all the donors and advertisers. Our thanks are also due to all those who have contributed articles to the Souvenir and to the editors.

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## **Prayer**

**O, Master !**

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

## **Ten Commandments of Sahaj Marg**

1. Rise before dawn. Offer your prayer and puja (worship) at the fixed hours, preferably before sunrise, sitting in one and the same pose. Have a separate place and 'asan' (seat) for worship. Purity of mind and body be specially adhered to.
2. Begin your puja, with a prayer for spiritual elevation, with a heart full of love and devotion.
3. Fix up your goal which should be 'Complete Oneness' with God. Rest not till the ideal is achieved.
4. Be plain and simple, to be identical with Nature
5. Be truthful. Take miseries as divine blessings for your own good and be thankful.
6. Know all people as brethren and treat them as such.
7. Be not revengeful for the wrongs done by others. Take them with gratitude, as heavenly gifts.
8. Be happy to eat in constant divine thoughts, whatever you get, with due regard to honest and pious earnings.
9. Mould your living so as to rouse a feeling of love and piety in others.
10. At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same.

