

**82ND BIRTH ANNIVERSARY OF
SAMARTH GURU**



SHRI RAM CHANDRAJI

**SHRI RAM CHANDRA MISSION
MALAYSIA**

30-4-81

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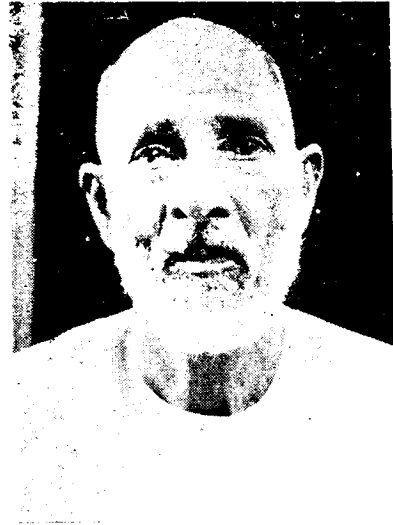


SHRI RAM CHANDRA MISSION

MALAYSIA

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MASTER'S MESSAGE



Dear Brothers,

Man is generally charmed so much by the environment as he has made for himself unconsciously, that he seldom thinks of rising above it. But how this is to be made possible? When we ponder over it, we find that we have set up in us a community of thoughts, feeding it with impulses, nurtured in the nursery of the brain, views from all corners resound the same note in their ears, giving additional strength, and intensifying the effect of the environment further. This helplessness of man may be treated as his defence. But I would say, when once we have realised that these are the spoiling agents, it means some diversion has come in. This may be taken as the first step towards vairagya or renunciation, and our thought is then set on something better and nobler. Our duty is to grasp it firmly and stick to it at all cost. The renunciation develops automatically in our system.

The goal of life is easily reached if we are devoted to it, having idea of our Master all the way through. There are different ways of remembering Him constantly. By devotion to the Highest, we make a channel from us to Him that serves as a path to Him. When the way is cleaned of all dirt and refuse, there will be no difficulty to tread on it. The path is cleaner in proportion to our devotion. You receive a push from the heart, while meditating on Him, to impel you on the way. The dirt and refuse are our conflicting ideas. While meditating, if you secure even a temporary lull, that means you have gone a step further on the path. You will find the conflicting ideas disappearing, when you are on your way to the path. When you acquire a state of permanency in your meditation, touching the innermost plane, the idea of the Ultimate or God becomes quite near you.

While referring to this path to the Ultimate, saints have said 'beyond and beyond'. When we speak thus, it sounds very well. But when we try to do it, things become a bit difficult, for due preparation is not there. 'I' consciousness remains far and near, and it disappears also, if we do our abhyas devotedly. There is a common error almost everywhere, that they think 'I' as an enemy. That is a negative attachment, which makes it hard and impossible. When we think of 'I', it becomes stronger by our own thought force, brought about by concentration. Try to forget the 'I', it will help a good deal. Once divinity dawns, the negative attitude to life goes far away. The demolition of the past is a chapter in Sahaj Marg.

When we think of the goal, its longing brings the distance in view, because we have become used to such sort of thinking. In the beginning we enter what is behind the matter, and we touch only the ground and not the Reality. The echo of voice diminishes when it travels a long distance, and then there is Silence all around. I believe that this is a clue to remind us that we can get into the better state, if we enter into the life, from which the Silence starts. When we dive deep then we bring pearls out of it. The wisdom of man is that he should make the unfavourable things favourable. In other words, we should try to succeed in converting the whole of the material force into spirituality; and it so happens in Sahaj Marg system, if we get a competent Master. All the fibres of our being become spiritualised, and Reality begins to radiate. I am preparing such souls that they may have the full benefit of my services.

There is every sense in living – not only in living but achieving the highest. The craving of the soul can be satisfied best, while one is living and existing. No body knows the shore. The beauty of the training of my Master is that spiritual life runs parallel to the life in the world, with ever-increasing efficiency. Once you have decided to attach yourself with a system, where regulation of mind is the responsibility of the Master, please give a fair trial, and have your own experience after sometime. There cannot be any breakdown in spirituality, if faith and desire for the Ultimate is there. Physical or mental troubles do not tell upon spirituality. My Master unequivocally declares: 'Spirituality is my responsibility, as practice is your responsibility.

Religion is really the signpost on way to God realisation, but you will have to pave the right way for yourself. Problems are so many with all humanity; and as such as one remains attentive to a problem, it becomes a stumbling block for him. Disappointments make us cowards. If somehow we remove the prefix 'dis', 'appointment' remains. That means we have been appointed for something; and when appointment for certain job has been made, we can never think that we are unable to do it. That means a sort of a wave is working smoothly, and you are carrying on with it. In that case, there is no idea either of the past or of the future. Be like a tiger in the realm of God, and progress is assured.

The main purpose of our Mission is to install spirituality in place of the prevailing non-spirituality, through Sahaj Marg, pronouncing Master's message: (Awake, O sleepers, it's the hour of the dawn). The change, of course cannot come over-night. The aim of our Mission, will, however, certainly be achieved, if its members work with love, patience and cooperation. I need such persons in our organisation, who may shine out like the Sun. People themselves will be attracted when they know that our method is correct. One lion is better than a hundred sheep; but we should try as human beings to do spiritual good to others. Earnest labour on Master's way shall never go in vain. Amen!

Ram Chandra

President

SHRI RAM CHANDRA MISSION
Shahjahanpur (U.P.)



..... SHRI RAM CHANDRA MISSION

82ND BIRTH ANNIVERSARY OF SAMARTH GURU

SHRI RAM CHANDRAJI MAHARAJ

CELEBRATIONS COMMITTEE

President
H.H. Shri Ram
Chandraji Maharaj
General Secretary
P. Rajagopalachari
Preceptor-in-charge Malaysia
K.V. Reddy

Chairman
A. Ramanathan P.J.K.
3, Jalan Dato Amar,
Kelang, Selangor,
Malaysia.
Tel: 318673

ABOUT OURSELVES

We first heard of Shri Ram Chandra Mission and H.H. Shri Ram Chandraji Maharaj in January/February, 1977. Before this date no one ever heard of this Mission in Malaysia. Then we had the opportunity of starting the meditation under the guidance of Babuji as he is called by his associates and abhyasis.

On 6th April, 1977, Babuji arrived in Malaysia on His first visit to this part of the world. The abhyasis in Malaysia though small in number were delighted to have this opportunity of seeing their beloved Babuji in person. Many who have never seen Him but only heard of Him were taken aback by His simplicity, humility and unique personality. Many actually expected a very imposing personality, demanding facilities and conveniences which are expected of any Head of such Mission when they visit countries outside India. Whereas Babuji was so simple that He did not demand any such facilities or privileges for Himself. He actually came here to bestow upon His abhyasis whatever He has. When Babuji arrived, the abhyasis were confined to Kelang, Petaling Jaya and Kuala Lumpur. Since then, there are abhyasis in Seremban, Kuala Pilah, Bahau, Muar and Penang.

The number of abhyasis in Malaysia is rather small compared to the number of abhyasis in other countries, the centre in Malaysia is also relatively young as it was started only in April, 1977. However, the abhyasis in this part of the world are greatly honoured as our beloved Babuji in His compassion and love has agreed to visit Malaysia, once again and spend some time with His abhyasis. In spite of the shortcomings, Babuji bestows much of His love and affection upon all of us especially in Malaysia. Whatever love and devotion we profess to have for our beloved Babuji is really insignificant and yet Babuji is coming to Malaysia. We pray that He will enable us to deserve His visit and hope that He will continue to visit us whenever His health permits.

We, in Malaysia, have been trying with all our heart to celebrate our Babuji's Birthday in Malaysia where He would be physically present. Originally, it was planned for 1979 then it was postponed and the Bangalore Centre had the opportunity to organise the 79th Birthday celebrations. Once again, we started our efforts to have His 80th Birthday celebrations in Malaysia then it was celebrated in Ahmedabad. We were hoping that at least the 81st Birthday will be held in Malaysia, but once again the Delhi Centre had that privilege. We almost gave up hope then we received a letter from the General-Secretary, Mr. P. Rajagopalachari, announcing Babuji's physical presence in Malaysia and giving permission for the Malaysian abhyasis to

celebrate Babuji's 82nd Birthday. Needless to say, we were all excited and thrilled. The joy of the abhyasis was beyond expression.

The Organising Committee was formed with myself as the Chairman and the following abhyasis as Members:—

Mr. K.V. Reddy	
Mr. P. Balagopal	— Treasurer
Mrs. K. Balagopal	
Mrs. K.V. Nathan	
Mr. S. Arumugam	— Secretary
Miss T. Sarojini	— Asst. Secretary
Mrs. S. Nadarajah	— Asst. Secretary
Mr. K. Nadarajah	
Mrs. M. Ramanathan	
Mr. A. Thiyagarajah AMN	
Miss L. Vatchulu	
Miss C. Kamala	
Mr. K. Gurunathan	
Mr. K. Sundram	
Mr. Kana Markandu	

Various Sub-committees were formed and the names of the members of these sub-committees with their Chairman are given below:—

Food Sub-committee

Miss L. Vatchulu	— Chairman
Mrs. S. Nadarajah	

Accomadation Sub-committee

Miss C. Kamala	— Chairman
Mrs. M. Ramanathan	

Transport Sub-committee

Mr. K. Nadarajah	— Chairman
Mr. Kana Markandu	

Publicity & Souvenir Sub-committee

Mr. A. Thiyagarajah AMN
Mr. R. Vivekananda — Penang
Mr. P. Balagopal
Miss T. Sarojini

Decoration & Design

Mrs. Renuga Durai

We, the members of the Organising Committee and the abhyasis of Malaysian Centre are grateful to you for your generous support which has enabled us to celebrate this most auspicious occasion of the 82nd Birth Anniversary of Samarth Guru of Shri Ram Chandraji Maharaj, in Kelang, Malaysia.

The Master, the Mission and the method together form the Organisation known throughout

the world as Shri Ram Chandra Mission Offering Yogic training under the Sahaj Marg system of Raja Yoga for all those seekers aspiring for the Highest.

Our beloved Babuji, Shri Ram Chandraji Maharaj, founder President of Shri Ram Chandra Mission was born in Shahjahanpur, U.P. India, on 30th April, 1899 in a very well known and renowned family. After completing the education, he reached the Holy Feet of His own Divine Master, Samarth Guru, Shri Ram Chandraji Maharaj of Fatehgarh, U.P. at the age of 22.

Our beloved Babuji's life is a living example of Sahaj Marg and what a seeker can achieve within the life span of one life while leading a normal life of a house-holder shouldering the responsibilities of family life.

Shri Ram Chandra Mission was established in 1945 with its headquarters in Shahjahanpur, to make available the Sahaj Marg, the method of Raja Yoga to the mankind. The Mission was named in memory of Babuji's own Master. Shri Ram Chandra Mission is an international Organisation with over one hundred centres in India as well as training centres outside India in North America, Canada, Europe, Africa, South-East Asia and Australia.

Although Babuji established Shri Ram Chandra Mission in 1945, this method of Yogi Sadhana was in existence as a Yogice system of meditation about 2,000 years before Raja Dasharath ascended the throne of the Surya Vansha Dynasty, however, it was lost to humanity. Smarth Guru Lalaji re-discovered this ancient system and our beloved Babuji perfected it and once again made available to humanity as a divine gift to the pining hearts of all seekers.

I, on behalf of the organising Committee and on my own behalf, would like to thank the advertisers, donors and abhyasis for their generous support and assistance.

I also would like to thank the members of the organising Committee and sub-committees for their untiring efforts and cooperation to make the celebration a success.

We are most grateful to all those families who are very kindly providing a very warm and traditional hospitality to all the overseas abhyasis.

A. RAMANATHAN
Chairman

THE ABHYASI IN SAHAJ MARG

“Opening yourself to Reality is love” – This saying of Shri Babu Ji Maharaj is, indeed, a unique indicator of the condition of a true Abhyasi. And true it is that till his heart spreads itself fully naked before the goal he should think that he had been practising only to become an Abhyasi. The prayer of the Mission is, in fact, the mirror of the Abhyasi's real state. Clasp the goal of God realisation close to his heart and immersed in its search his inner vision keeps on a constant vigil. That is, it gets securely implanted in his heart the first line of the prayer of the Mission ‘O Master! Thou art the real goal of life’. Thereafter, he starts experiencing the emergence of the second stage, automatically, in his heart. That is, the second line of the prayer, ‘We are yet but slaves of wishes putting bar to our advancement’ takes leave of him. No other desires arise in his heart, deeply engrossed in meditation as he happens to be. The will to realise God becomes meaningfully active. He now enters a bit subtler state. His mind, ceaselessly engaged in attaining the goal, remains submerged in Its contemplation. Then merges in his mind the third line of the prayer, ‘Thou art the only God and power’ as the very essence of the Sadhana. Drowned in the Transmission, unconsciously invoking the Beloved and restlessly awaiting Him, when he forgets even his own self the fourth line of the prayer to bring us up to that stage’ sets in the form of complete-surrender-condition. He in His presence stands bewildered and lost an applicant! He even forgets praying before the Giver. Shri Babu Ji had once mentioned in one of his letters that the beggar (Abhyasi) should be such that despite his begging-bowl (heart) quite at hand he has no consciousness of begging. When his consciousness, too, is surrendered to Him, the Giver starts remembering him. When remembrance by Him starts, the benevolent Master loses no time in letting him achieve his goal. And why delay at all – the distance being only of three lines! The time for covering it depends upon the Abhyasi himself. How nice it is that to-day on getting the supporting hand of the Sadguru even lame persons are confident of reaching the goal.

The only way to forget himself is to remain drowned in the remembrance of the Sadguru. It becomes the medium of pleasing Him. In the midst of His pleasure even a momentary consciousness of one's Self becomes the cause of irritation and compels him to re-merge in Him. When the will to attain Him becomes deeprooted in the heart the expanse of receiving widens. He becomes what he ought to be. Then divinely adorning in the best possible form the lost and love-stricken Abhyasi, the Sadguru prepares him for His vision (Darshan). His life, thus, becomes a blessed one! The saying of Shri Babu Ji ‘Opening yourself to Reality is love’ then blooms in the heart in the form of true love.

What, if at all, is the need of God Realisation is a question that is asked generally from some quarters. The only answer can be the all – round polluted and conflicting atmosphere indicating man's separation from his original, real, Goal. Rather, ages have gone by since that separation. The passage of time brought forth change in thinking. With the change in the mode of thinking has changed the ultimate goal of life. And with the change or invisibility of the ultimate goal the living and, in fact, everything has changed. The living, thus, is what it should not be. This sort of living contributed to the loss of the peace of human mind and also his goal. The result is that to-day, like a wingless bird, he finds himself in a helpless situation. And whenever the desire to soar high arises, being wingless, falls down scattered on the ground. Flutterings (disturbances) increase. The habit of search innately inherited from the Origin when got stimulated in him, it was diverted towards materialism due to the already wrought change in thoughts. He, thus, got himself entangled in its own net. “The being of

constantly experiences the holy and loving presence of the Beloved. The truth of the saying of Kabir 'Lose yourself in the pure current of the Sadguru then alone can you become so.' is then genuinely felt by him. Gradually, that facile, pleasant experience, too, starts getting naturalness. He feels constantly that his heart is like a spotless mirror wherein the smiling Master is attracting him to take him within Himself. Finding Him face to face the impatient abhyasi starts merging in Him. The abhyasi's subtle form starts tasting or drinking the subtle experience of that divine touch. The result is that his subtle form melts and starts mingling with the Reality. By and by his causal form starts getting its smell. He then starts feeling as though he wishes to merge in the very cause of abhyas. Very clearly he experiences Shri Babu Ji's saying that there comes a day when the cause and the condition, going side by side, the latter starts merging in the former. In this manner the causal form of our being starts melting and merging in the Sadguru seated in the heart. The abhyasi starts feeling that the condition has begun merging in the cause. So long as the experience of merging lasts he experiences Supreme Bliss; but when the experience itself wishes to merge in the Master words fail to express that stage. Neither the medium of words nor of experience exists then. Only He says and we hear — as if there be two bodies but only one soul (Pran). The abhyas of the abhyasi, thus, stands vindicated. The medium of giving and receiving (i.e. love) also merges in the Giver Himself. He feels himself blessedly elated finding the Giver (Master) in himself. From that very moment he starts getting the experience of power instead of condition. That is the reason why whenever and wherever such an abhyasi goes people are compellingly attracted to have a look at him. For, the current of divinity cannot resist spreading over the entire atmosphere. Howsoever atheist the mind of man might be his inner is compelled to acknowledge the presence of the Godly energy in that atmosphere.

The very simplicity and naturalness of the Sahaj Marg of Shri Babu Ji Maharaj is a unique gift to the whole of humanity. His ceaseless efforts and wonderful capacity for giving to man his natural progression are really laudable and heart-touching. He has simplified the natural means of reaching the divine goal by remaining drowned in the practice of its meditation. Through the flow of the holy Transmission and by His loving care He has awakened that dormant capacity and consciousness of the abhyasi that upsurges in him the remembrance of being His own part. His heart bent down with all faith and reverence is unable to utter even a word of gratitude. The divinity that descends in his heart through His holy Transmission is, indeed, inexpressible. An abhyasi drowned in meditation under the Sahaj Marg Sadhana becomes a model of agility in body, of truthfulness (of the inner) in speech, of behaviour overflowing with the natural feeling of brotherhood, of natural equipoise, and of Godly-energy-permeating-inner. Through his medium, thus, it becomes conclusively evident that the present age is really a golden age for all mankind to achieve union with God.

KASTURI
(An Abhyasi)

WAY OF LIFE IN SAHAJ MARG

(S.A. SARNAD, GULBARGA)

Every philosophy has two aspects: theoretical and practical. The theoretical part of philosophy consists of certain abstract principles and conclusions based on logical thinking, whereas the practical side of it contains how and to what extent the abstract things should be put into practice in everyday life. The practical aspect is thus governed and guided by the theoretical aspect of philosophy.

It is not that all philosophies necessarily have the practical aspect. Many of them stop at the intellectual level only and lose connection with practical life. Then, they are dubbed as "easy chair philosophies". This is the case with most of the Western philosophies.

In India, however, philosophy has always been associated with practical life. The six famous schools of philosophy have not only expounded the nature of the Ultimate Reality, Self etc., but have also shown the path to attain them. As the late Dr. Radhakrishnan points out, "Indian philosophy takes its origin in life, and enters back into life after passing through the schools." The Puranas, again, contain profound philosophical truths in the form of stories that can be understood by the common man so as to enable him to put those truths into practice. Thus, in our country, from very ancient times, encouragement is given for shaping the actual life in the light of the ultimate truths which are the truths of the Spirit. No philosophy has survived in this land which could not stand the test of life, not in the narrow utilitarian sense but in the wider sense of the term.

Sahaj Marg, which is rightly called the seventh School of thought or a new Darshana, has immediate concern with the total way of man's life because it has sprung from the life-experiences of our Master and later on developed into philosophy as happened in the case of the Upanishads. It is a way of living rather than speculative thinking. As such, Sahaj Marg is not interested in hair-splitting logical arguments but is concerned with making man's life sublime. It is more a system of training in the art of life than a philosophy unrelated to life.

While considering about any system of sadhana it should be noted that there is a difference between a spiritual seeker and a common man. The former sees some purpose in life and sets before himself the highest, yet attainable goal of self-realization, which makes his life meaningful and really enjoyable. The common man, however, in the absence of a worthy goal, drifts away with the current of events which often makes life miserable.

Sahaj Marg is the path of Yoga aimed at uniting man with the Divine Ultimate. It utilises the power of thought and is above the sphere of forms, rituals and other types of gross worship. It is the path of ascent towards the superfine levels of consciousness upto the final point, made possible by the Master's transmitted grace.

The Sadhaka of Sahaj Marg, having seen the divine life of the Master, tries to mould his own life accordingly. He takes Master as the goal to be realised and ideal to be imitated. Once the goal is fixed, means become available to him ready at hand. Meditation on the divine light in the heart, backed by transmission and accessaries like the cleaning process and

the prayer take him half the way. The ten commandments and other teachings accomplish for him the other half.

Let it not be mistaken that Sahaj Marg creates a gulf between the spiritual life and the worldly life. Nor does it scorn worldly life. On the other hand, it emphasizes that both the worldly and spiritual aspects of life should go side by side without the least neglect of either. The aspirant of Sahaj Marg trots on the path of sadhana leading a house-holder's life, full of cares and worries, taking his home as the training ground for cultivating patience and endurance.

Sahaj Marg is the way of moderation. No excesses are seen in the life of the sadhaka at any stage of the sadhana. The seeker proceeds on the path as any other common man who considers divine life as a rare attainment. But, thanks to the effect of Master's transmission a sort of metamorphosis takes place in him. Complete balance in all his senses, faculties and activities is gradually restored in a natural way. And with the restoration of balance and moderation, it becomes possible for him to meet any adversity with an attitude of resignation, banishing from the heart all ill-feelings for it.

The ten commandments lay down specific guidelines to the way of life in Sahaj Marg. The first five commandments can be said to pertain to the inner development of the abhyasi and the remaining five are meant for shaping his external behaviour – social and moral, although no sharp distinction can be made between the internal and external, as both influence one another. Again, these commandments are not as exhaustive as some of our scriptural injunctions because they do not contain A to Z prescriptions of the daily routine. But, still, if we reflect deeply, they include all the points necessary for the physical, mental, moral and spiritual development of the individual. Rising before dawn, offering prayer for the spiritual elevation, craving for complete oneness with the Ultimate, leading a simple life to be identical with Nature, being truthful – all these become effortlessly possible as the aspirant advances on the path of sadhana with firm determination and faith in Master.

One who moves towards the Divine is bound to develop love for all beings. The seeker of Sahaj Marg, too, imbibes this divine attribute in a large measure in the course of his spiritual practice. Because of his developing love for the Master, he experiences a feeling of overwhelming love and attachment for all in general and brother-abhyasis in particular. He feels that all people are his own brethren and treats them as such. The spirit of self-less service and sacrifice begins to pervade his life and no idea of revenge ever crosses his mind for the wrongs done to him by others. His other habits also get adjusted in accordance with the mellowness that sets in rapidly during his sadhana. He is very happy and contented with what he gets from his pious earnings and never grumbles regarding anything. His whole living is moulded in such a way that it begins to evoke a feeling of piety and love in others.

The abhyasi of Sahaj Marg is conscious of his short-comings and limitations. It is quite possible that he commits many wrongs knowingly or un-knowingly, however hard he might try to avoid them. So, before retiring to bed, feeling the presence of the Master, he prays sincerely to pardon him for his lapses and to develop in him a firm will not to allow repetition of the same. It has been the experience of many an abhyasi that the bed-time prayer yields quick and favourable results if offered with utmost humility and submission.

Apart from the prayer, meditation and the process of purification which form the

regular feature of the daily routine of the abhyasi of Sahaj Marg, constant remembrance is yet another feature responsible for moulding his life in the way that Master wants. He tries to remain in touch with the Supreme Master in all phases of his physical and mental activities and to feel connected with Him every moment. To accomplish this he treats all his actions and work to be a part of divine duty entrusted to him by the great Master. Gradually, as his devotion to the object of meditation begins to grow more and more intense, constant remembrance becomes as natural as his breath. This gives him tremendous strength not allowing his actions to cause any impression whatsoever.

The abhyasi of Sahaj Marg being conscious of the fact that he too is a member of the society follows social etiquettes scrupulously. He treats the elders with respect and youngsters with affection. He gives everyone his fair dues treating him as his own. He appears before others as he is, with all his virtues and weaknesses, without any mask.

Thus, for all practical purposes the life of the abhyasi of Sahaj Marg appears to be quite normal and human. But, a divine current – the Master's grace – incessantly flows within him, which takes him every moment nearer the Divine, aspired by many but attained by few.

Perhaps, a picture of the inner life of the abhyasi could have been helpful for the reader to have a clearer idea of the efficacy of the Sahaj Marg system in the divine transformation. But, since it falls beyond the purview of this article, it is not attempted here. Moreover, let the reader not think that whatever has been described in the foregoing paragraphs, is effected at a stretch, as if by a sleight of hand, as soon as one enrolls himself as an abhyasi of Sahaj Marg in Shri Ram Chandra Mission. Although a lot of change becomes clearly visible within a very short period after undertaking the practice, still, it takes its own time to bring about complete transformation in the abhyasi, since it is essentially a path of ascent and evolution marked by slippery conditions. Even then, the remarkable speed with which the abhyasi is transformed, is really praiseworthy – a unique feature which goes solely to the credit of our beloved Master and His dynamic methods. Anyone who is keen on such transformation is welcome to test the system by giving it a fair trial.

May our Master live long to guide the seeking souls on the path of spirituality!
Amen.

S.A. Sarnad.

DARSHANA

(P. Rajagopalachari)

There is a fixed belief in the minds of most Indians that to have a *darshan* of a great soul, one advanced on the path, is in itself an act of piety which can endow substantial blessings on the person having such a *darshan*. This belief in the value of *darshan* is rampant, and has assumed the proportions of a deepseated supersitition among the people of India. It is a common sight to see thousands of persons waiting patiently to have a *darshan* of a person they consider to be a *sadhu* or a saint. No matter what the real inner worth of such a person may be if he is clad in the saffron robes sanctified by centuries of custom and tradition, he is put on a pedestal, as it were, and thousands flock for his *darshan* so as to receive his unspoken blessings. Even ordinary persons without any higher aspiration whatsoever rush for such *darshan* if they hear of a *sadhu* or a saint in their vicinity.

Does such a *darshan* have any real value? Can it confer anything of a higher approach on the people who flock for it?

Master answers this question in his own inimitable and profound manner in VOICE REAL. Master writes, "It is good that you like to have the *darshan*, of the *mahapurushas* (saints). Better would it be to have the *darshan* of your self alone." Master implies that the real *darshan* is of the Self!

In our sanstha, too, this craze for *darshan* is quite obvious. Abhyasis who do not even practise meditation as taught by Master spend hours waiting to have a brief glimpse of his form. As Master remarks quite often, such hours wasted in waiting to see him for purpose of *darshan* could be much more profitably used in *sadhana*. It is not for nothing that Master has remarked again and again, "Many come to see me, but no one really sees me." This cryptic comment by the Master is pregnant with a wealth of spiritual meaning. To see a great saint's physical form with our physical eyes has nothing to do with having his *darshan*. It is only an act of corporeal vision, something which even animals do when they look at us. Even when an animal looks at a saint, it is only *looking* at him, not having his *darshan*. When we see Master with our physical eyes, and gaze, however fondly, at merely his physical person, we do nothing more than what an animal does when it looks at a saint, or any one else for that matter.

What, then, is the meaning of *darshana*. *Darshana* means "to see". It is obvious that normal seeing has nothing to do with this. Therefore *darshana* really means to go beyond the physical person and *see* the inner condition of the person one is looking at. The next stage would be to go beyond the *condition* to the *essence* of the person seen. And the final stage, as far as my thinking goes, is to go beyond the essence to the *Reality* pervading the essence.

Our Master gives us a hint about this, again in VOICE REAL. Master says, "I have had so far numerous coverings one after the other. But the present one which I now have, if observed minutely, will be found to be only a covering of nakedness which is the last, and which when cast off shall not be replaced by another." As a further pointer to our own goal in our *sadhana*, Master adds, "I wish you all to be clad in the same covering of nakedness."

Then, as if to give us a gentle hint as to how one should really try to have His *darshan*, Master continues, "That is not possible so long as one remains entangled within the charms and attractions of this outer covering, the physical body.

It is selfish desire for material fulfilment and a comfortable, disease-free existence that makes most people rush to have the *darshan* of a *yogi* or saint. There is no inner craving for higher approach. There is no desire for spiritual well-being. There is not even the idea of a goal to be achieved. Of those who have stepped into the field of spirituality, it may be said that if this hankering for *darshan* of the Master still persists in them, then the past tendencies are still having their sway. There may perhaps be a few persons in whose hearts some love for the Master may have begun to develop. Perhaps they want to have the *darshan* of the Master, but if they are satisfied with the physical aspect alone, they continue to perpetuate the former error.

When true love for the Master develops, and when one has sufficiently advanced on the spiritual path, a time comes that when the *abhyasi* sits in meditation, he finds the form of the Master coming to his vision *naturally and automatically*. I consider that this is the beginning of the true *darshan* of the Master. The form one sees in the heart resembles the physical appearance of the Master, but it is no longer the physical form that one sees with the physical eyes. It is but a reflection of that presence. I may say that it is the inner presence of the Master in one's own heart that one sees now. To my mind this is the first *real darshan* of the Master, and it is now appropriate to take up meditation on the Master's form. If meditation is continued along proper lines, a stage comes when the form of the Master fades away even from the inner vision of the *abhyasi*. The essence comes to one's vision – or I may say that the Master now benevolently blesses the deserving *abhyasi* with the second stage of His *darshan*, his essence. In the final stages of one's spiritual pursuit one comes into the condition where one finds the Master in His essence, spread out throughout the Universe. This, I believe, is the culmination of one's *sadhana*.

Love for the Master alone makes a proper beginning possible. Love for the Master alone makes it possible for the *abhyasi* to continue along with the right lines of the *sadhana* prescribed. In the process love itself grows and grows. And this growth of love for the Master to an extent where nothing other than the Master comes before the *abhyasi*'s gaze makes the final *darshan* of the Master possible. May Master bless all on the path who seek Him with sincerity and love and devotion.

SPIRITUAL ENERGY IN THE SERVICE OF MAN

Man has ever been in the quest of energy. His physical energy is limited. He has, therefore, supplemented it with various agencies like fire, water and air. Fire cooked his food and provided warmth, water turned the grinding wheel and presented channels for transport and wind made ships sail across seven seas. It was a great step forward when the energy of steam was discovered. So was with that of petroleum. The discovery and harnessing of electrical energy opened a new chapter in the history of human civilization. The energy produced from atom has staggered mankind with all its awful potentialities. All these developments have their origin in the mind and heart of man. Great works of art and philosophy are the outcome of emotional and mental energy of man.

Whereas these sources of energy have contributed to man's security and comfort, they have also exposed him to grave dangers and complexities. The two global wars and the hanging sword of the third have made man feel very insecure and in spite of the material luxury and comforts he is a victim of tensions born of greed, competition, suspicions and hatred. World polity once divided into two has further divided into three. Corruption is eating at the core of society. Blind selfishness looks at the hungry millions with disinterest and nations are spending millions of dollars to probe into space instead of wiping poverty off the face of earth. Great conferences and their slogans for human welfare seem full of sound and fury signifying nothing. In the name of peace, confusion and conflict are rampant. Man is poor and unhappy amidst all plenty gathered by utilising various sources of energy.

Man has, however, not lagged behind to discover the energy of the Spirit. Its presence made him bold to face and adversities and vindicate truth and righteousness. Prophets, Saints and leaders of mankind have banked upon this energy. In certain cases this energy has been used for a change in the psychology of man. Lord Krishna worked with it on Arjuna, the Pandava hero, who was filled with doubts and despair regarding the validity of battle for his rights. Saints Ramanand and Ram Krishna Paramhansa aroused higher stages of consciousness in Kabir and Vivekananda. But such cases as above remained stray examples of exercise of spiritual energy and the common man stayed in his usual rut of life besieged by all complexities and worries of accumulated materialism.

It was Sri Ram Chandra, the great Saint of Fatehgarh, a small town in Utter Pradesh, who consciously worked with this energy for the transformation of man. He called it PRANAHUTI, that is, transmission of Yogic or Spiritual energy to another person. His disciple Sri Ram Chandra of Shahjahanpur(U.P) further worked upon the method of his mentor and presented a developed system of training through Pranahuti and named it SAHAJ-MARG. In order to serve mankind Sri Ram Chandra Mission has been founded with headquarters at Shahjahanpur and centers in several countries of the world. The method followed in Sahaj Marg is that of meditation on the heart, without renouncing normal worldly life. During the meditation the Spiritual energy is received and changes in the person are gradually felt for his peace and development.

The Spiritual Energy has now been fully harnessed for the welfare of common man. Far from necromancy and miracle-mongering, it is used for removing complexities from the mind and heart of man today. Heaviness dissolves, apprehensions vanish and dark shadows

of doubts and despairs melt away. Wayward tendencies are checked and impurities of thought and feelings are purged. Free from imbalances and self-conflicts man emerges a one self-harmonised and balanced being full of light of inner joy, faith and confidence with an eye that looks at life steadily and looks it whole. Life is endowed with a meaning and a purpose. He no more remains a bondman of wishes and acquires a mastery over himself to exercise his faculties to their fullest and best capacity. A sense of value is born and man's conduct is moulded unto righteousness without any external compulsion. What the social scientists term as 'Crisis of Character' is thus automatically resolved and a new brotherhood blooms under the cheerful sky of spiritual glory.

To the problems that plague the modern man, the Sahaj Marg system of training through 'Pranahuti' or transmission of spiritual energy – is the answer. The cancerous growth of modern materialism is counter balanced. With the infusion of this energy which is given without any bar of sex, creed and country, man feels reassured of his existence and his personality acquires fresh dimension of infinity. Without great fanfare and propaganda this system has been spreading with word of mouth. It is high time that one should test this system and enjoy its benefits.

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PRANAHUTI

C.S. Sanwal, Nagina.

The uniqueness of the Sahaj Marg, Shri Ram Chandra Mission and Babuji is (Transmission) Pranahuti. Actually all these three are hardly different than this divine process. In Hindu mythological books there is a reference to this under the name of Shaktipat (throwing power) and the Sufi Saints used to call it Faiz. Pranahuti means Ahuti of Prans or offering of Life-force. The Master by His Yogic powers enters the pure Divine Grace into the heart of the abhyasi by which the abhyasi moves forward from the state of an animal-man or a demon-man towards man-man or human-man and then onwards to the state of divine man. Babuji has commented that Shaktipat is not a very suitable word for this process because it is much subtler than throwing of any power or applying a force. Here the Divinity goes on flowing automatically inside the abhyasi through the Grace of the Master. Babuji has defined the Pranahuti as the utilisation of divine power for the transformation of man. This transformation includes the removal of complexities from the mind of the man, erasing the Samskaras (impressions) of all the lives and pouring inside him nothing but Divinity and Divinity. He has also said that God realisation is impossible without being a perfect man and this perfection is attained quickly by transmission.

Scattered examples of transformation by transmission exist in the spiritual epics of the Indian history. Lord Rama touched the female Ahilya, lying converted to stone, by his foot and she came back to life. Actually she had become stone-like, losing her powers of head and heart, which got revived. Lord Rama also removed the attachment of Lady Tara towards the dead body of her husband Bali. When she got into higher consciousness and could see her past lives, learning of the different husbands in different lives, the attachment melted away. Lord Krishna brought back the sense of duty to Arjuna in the battlefield of Mahabharata not by reciting the seven hundred slokas of the great book 'Gita' but by actually transferring those conditions into him by transmission. Arjuna's mental level was upgraded and the scene of Virat was shown to him. He could see that in the higher subtler world (Brahmanda) his various relatives ready for the battle had already been killed and the scene was to be merely repeated in the gross world, just like the negative of the photograph had been prepared and a positive was to be printed. When Lord Buddha called the dacoit Angulimala and looked into his eyes, the dacoit dropped his knife and instead of completing his garland by the finger of this hundredth man, Buddha, fell down at the feet of the Personality. Ramkrishna Paramhansa threw the boy Narendra (Later Swami Vivekananda) into the state of Samadhi (absorption) in the first touch. In old times the Indian masters living in forests used to purify their disciples by making them undergo physical hardships for several years and then initiate someone, if possible, by the end of their life. This was nothing but transmission of their yogic divine power into the purified disciple raising his spiritual level. This divine power has very aptly been termed as the Pranasya Pranah i.e. the life of the life-force which is the eye of the eye, heart of the heart, brain of the brain etc.

Transmission can be given by touch, speech, eyes or will (thought). Babuji says very sadly that the people in India don't even know about this process today. Actually this was kept a secret and it used to be made available to only deserving disciples. It is the greatest fortune of people born in present Kaliyuga that this is freely available to every human being today without considerations of any cast, age, religion, sex, nationality, status of wealth,

position or education etc. Even the requirement of being deserving has been shelved. The only requirement is the desire to have it. Master when asked about the qualification required replied, "Willingness is the only qualification." No fees, offering of any gifts or money physical service of the Master or undertaking any hardships are required. Our Master Babuji is constantly spreading this divine grace in the whole world just like air according to His words given to the Adi-Guru, His own Master, Mahatma Shri Ram Chandrajji of Fatehrarh, a town in North India. It is difficult for human beings to estimate the Value of free gifts of nature like air, sunshine etc. Every Particle of this Divine Grace is far/more precious than all the wealth of the whole world. It is the grace of Nature that the greater need of the man is more easily available to him. It is easier to get water than food, and air is still easier. Babuji can transmit from any part of His body and by His touch, eyes and will but also the waves of transmission remain being emitted from Him automatically into the world just like the sunshine from the Sun. Man has only to get Himself connected with the flow and to increase his craving for it. He then moves forward towards his goal of realisation rapidly every movement while attending to his worldly duties but drowned in the Divine current. Even the physical presence before the Master for securing a connection is not needed today. The Master has the unparalleled powers to impart the capacity of transmission into any person depending upon the need. Several such preceptors or trainees have been prepared by the Master all over the world who can connect the beginner's heart with that of the Master preparing it to receive the flow of the Divine Grace.

The divine attributes develop in the abhyasi of their own due to beginning of transformation by transmission and the non-divine qualities start leaving him. His sensuality, anger, greed, attachment, egoism, laziness, worry and fear convert into universal brotherhood, love, service, sacrifice, humility, dutifulness, confidence and boldness. The wisdom (Viveka) and non-attachment (Vairagya) grow and selfishness drops. The wisdom leads to his quick progress in a natural way. For instance, suppose, one is habituated to laziness, on starting Sahaj Marg practice he thinks that this is undesirable. Then he wants this to be removed. By prayer this desire becomes intense. He starts praying supplicantly and attempts to remove it. Then at the time of falling into laziness an inner force warns timely against it as if a kick is received. This is where alertness is needed. In the beginning one may not get awakened but after losing a few opportunities he feels sorry and resolves not to let this happen again. Then at the moment of laziness his mental condition is so strengthened that sometimes even such physical circumstances are created that he can't remain lazy. Slowly laziness goes away. The man in this manner rushes towards perfection. Unbreakable faith awakens in him for the divine qualities. The pranahuti helps him so much on the path that no hinderances, doubts, allurements and fears affect him. Whenever there is a problem, he gets sufficient courage to overcome it and if it is too tough for him, then on prayer for help and guidance the problem either gets dissolved or reduces in gravity to be solved easily. He starts demanding more endurance, tolerance and forbearance rather than begging for removal of afflictions. His worldly deeds are performed with an enhanced efficiency and ease as if someone else is doing them for him. The importance of dependence lies here. The more one surrenders to be will of the Master by increased dependence on him, the more the responsibilities are borne by the Master. All the extrovert tendencies become introvert from the very beginning. The man becomes more and more balanced and moderate in all activities. He fulfils all his worldly duties towards his job, family, neighbours, society, nation, world and the Master. He doesn't pay undue importance to either of them, say his profession and doesn't neglect any one, say his family.

Sometimes abhyasis don't experience the effort of transmission for some period. It is because they are in the habit of perception through senses while the process is centrifugal. In the very first sitting by the Master or the preceptor causal body is connected to the source of Divinity and when the effect reaches the gross body via subtle body, then the man starts sensing it. The state of samadhi or absorption, the last stage of eight fold yoga prescribed by the sage Partanjali is sometimes felt in the very first sitting or after a short period in Sahaj Marg provided the practice is regularly done with love and faith. The peace for which people bother so much is obtained after little practice and a very different kind of deep inner peace starts developing. That is why Master insists on the aim to be highest. If the aim is for peace, only peace can be achieved but if aim is for mergence in the Divine, not only peace but all other things will be received. Master awakens that restlessness in the abhyasi which does not subside until the Ultimate is reached and a great lovely peace remains hidden in it.

How the Pranahuti removes the samskaras, how these are wiped off even in dreams thus reducing the bhoga or undergoing the results of past impressions, is experienced after sometime. Babuji lays great emphasis on cleaning for this very reason. By undergoing the results i.e. the bhoga the samskaras are erased. The bhoga may be pleasing or otherwise, depending upon the type of the samskara which depends upon the type of deeds and thoughts causing this. However there is actually not much difference because the noose is after all a noose whether it is of a rope or silken thread. It is said very aptly that by Pranahuti an injury of a sword is reduced into a prick of needle. Ultimately every drop of the blood rather every cell of the body is divinised. The matter gets converted into energy and energy into ultimate. Liberation while living in the material world is not a difficult task due to transmission today. There are no instances of so many highly advanced persons in spirituality by a single personality in past and the examples of transformation are numerous. The contact with mission members and its literature reveals how, the abhyasi got rid of sensuality, rage and anger, greed etc., how soon they had the divine miraculous experiences which the Master does not allow to be publicised lest people may fall a pray to worldly miracles and forget the real aim. How just one casual look of Master overhauls the whole inside instantaneously, can be felt by those who are graced with it.

The glimpse of heavens (Swarga) and Satyuga (old golden days) can be had during Utsav (annual gatherings) and in Ashrams where thousands of abhyasis live together forgetful of all their religion, status, education, worldly problems and attainments, merged in the thought of Divinity only all the time, basking in the sunshine of the Master's Grace, having only one desire, one thought, one will and one prayer of reaching the goal of life at the earliest within the life-time. The inkling of Universal brotherhood and a world of love being developed can easily be seen, which do prove that the day is not far when the Master's transmission will again bring the swarga and Satyuga back to this world.

HOW TO COMMEMORATE THE MASTER'S BIRTH DAY

(Maheshwari Dayal Singh Srivastava, Gorakhpur. U.P.)

As done in general celebrate it every year
On 30th. of April which is HIS birth day
In advanced affection remember him every month
As 30th. of the month is the date of birth day
In still higher Sadhana, remember HIM every week
As Solar day Sunday is our Lord's birth day
In deeper devotion please worship Him every morn
As 7/26 A.M. is the time of His Birth day
In total surrender please get in a stop watch
Stop it at birth time and meditate whole day
As a worthy disciple of the MASTER DIVINE
Imbibe His attributes whole night whole day
And the best of His attributes out of the whole lot
Is to forget the self and dive in Bliss Bay.

OUR MASTER OUR PRAYER OUR GOAL

– Balaji

In my humble opinion, I feel the time has come (in fact, it had come long ago) for all of us to not merely know but **feel** our Master every moment of our life. The Master has clearly mentioned in His writings the coming and the presence of the Divine or Special Personality which He is, in the human form to appear even to our senses and appeal to our heart and mind.

The first part of our Prayer makes very clear that to the kind of species called human beings, Master is the real goal. If we mean we are human or assume to be, then we can neither escape from the fact nor ignore knowing the obvious. In other words, either Master is the real goal assuming we are human or we are anything but human. Our Prayer is a statement of facts. By **ipso facto** we call ourselves to be human before having anything human in us. When we say, “O Master! Thou art the real goal of human life”, we mean that over and above all our petty, temporal and ambitious goals, it is the Master who remains as the **real goal** to be attained in the span of this very life. And should this not be, no matter whether we come to know or feel or realise, we remain far from Him, leave alone being human and attaining the goal.

Earning livelihood, flourishing in terms of worldly achievements, comforts and prosperity is not anything great or greater for it is a simple job of any species which does and has been doing from time immemorial. We observe this phenomenon operating in birds, bees, the animal and the plant world. They do it very systematically and silently. So does mankind, but with a lot of noise and exaggeration coupled with fear, insecurity and greed.

This working hypothesis takes us to the fact our Master is indeed the real goal of human life. Even if other man-made goals are achieved, one goal – the real goal remains to be attained. Till this real goal is attained, the soul or the self or spark of That would get into one form like human or other again as the **sanskars** that has accumulated from time immemorial through various forms, births and deaths, and to which we go on add by our deeds and misdeeds, remain to hold us away from our true or real **nature** with which we were once, rather were It.

Now what is this **Master** that is the **real goal**? Broadly and in simple terms it means all and everything that our Master is. Then, what our Master is? He is the Ultimate, Reality, Divinity, Purity, Perfection, Love, Tolerance, **ad infinitum**. Call what one may, in short, He is That. And what is That? How is it said? and if said, what does it mean? Here, expression fails and explanation stops. It is a matter of **experience**. It is like the tasting and thereby experiencing of a sugar crystal which leads you to knowing once and for ever what sugar is. At the same time, I plead that the experience and the knowledge of sugar does not equate with that of our Master as the former is confined to the sense of taste where as the latter results from what we **feel** within (beyond senses, mind and intellect), i.e., heart, the seat of self or That, by the **effect** of **His Prana** – Transmission which is His prime conduct. What does He transmit? That which He has, nay Himself. What is Himself? All that is said above like Divinity, Purity which springs in us and leads us to Perfection, Love and to Reality, i.e., what and where we were, when first born and were ought to be but did not since then. Therefore,

the simile of the sugar is to express and explain the experience of Master by parallelism. Reality is ineffable. It is axiomatic. At best, it can be pointed to with an example in which we find the same Principle (scientific) working and it is only a tip of the iceberg. For the substance of Reality is infinity and exists beyond mental sphere. Knowledge springs at the point of contact between the object and the subject during which process experience takes place. That is how experience becomes the mother of knowledge.

Thus, notwithstanding our material existence for our livelihood, which is equally necessary and important too, our Master, who is the embodiment and epitome of all said above remains every moment the real goal to be attained in this very life time, any part of it – sooner the better – so that by His Grace and sadhana, we become human to be divine and finally the **Real Man**, the word our Master has been used in one of His Messages. All this implies we cannot afford to overlook or skip Him even for a second at all levels; at least in this life, and during these 'times' when the great Master – the Base – has come to be and is in our midst. Today, we are all very fortunate for even the **Creator**, out of His mercy and love has come to be and is in the **Form** along with the creation in process. And this is unprecedented. Our Master's **Existence** is a practical demonstration that being in **this** one can be **That** and vice versa.

Coming to the practical aspect of the hypothesis worked out above, at the outset, I would like to say that often or at times, we are confronted with the question of what is **happening** to us, particularly after joining the Shri Ram Chandra Mission and practising the Sahaj Marg system of sadhana. A close observation, avid reading of Master's writings and discussions with preceptors has brought me around, surprisingly again to our Prayer, whose first part sets out very clearly that in every moment and activity of our life, be it thinking, feeling, action, attitude, behaviour, etc., it is our Master we have to **emulate** in toto, i.e., as much as He thinks, feels, acts and does. There is no other way but this and for which, the Ten Commandments are the guide to reach Him, be with Him, like Him, nay be Himself. How do we emulate Him? Again, it is the Master to whom we have to look upon humbly as He is the only Hope; and when we humbly submit to Him, as a beacon, He illumines the path, brings us on it and takes us to Himself, i.e., Oneness with Him where we may be different from Him apparently but not and never separate. This identical existence makes us to be like Him Real, Divine, Pure, Perfect, Loving, Tolerant, Silent and ever Serving. As on His, on our part too, no efforts go waste or unnoticed. Every moment of our life is a 'golden opportunity' to walk in His footsteps with Him and by Him.

Secondly, from any or every point we observe, we notice that our Master is an embodiment of 'Service'. If we scan His feelings, thoughts, actions, gestures, words, talks and writings, we find that each and everyone of them are meant for each and everyone of us with a purpose which is to lead all of us to the real goal which is **Himself**. He has come to be and is amidst us only to serve and serve. It is His **mission**, nay a way of **His Life**. An exemplar of Service to be emulated, which means reaching or achieving the goal itself almost. When we **accept** Him as our Master and as our real goal, automatically service, Master's activity, becomes our way of life. When it is so, every moment of our life, the second part of the Prayer: 'We are yet but slaves of wishes' is kept in check, as all our time is spent valuably in the service of the Master, Mission, our kith and kin and others. Then, the third part of the Prayer: 'Thou art the only God and Power to bring us up to that stage' is fitting as He is the only one who can take us to that **stage** of being one with Him which is a state of Divinity, Purity, Perfection, Love, Tolerance, Silence, etc. If you want to be a medical doctor, you

go to a person who is a doctor or one who has studied the subject and mastered it. Similarly, if you want to be perfect, perfect, in every aspect of existence, then you have to search and go to one who is Perfect. You set out initially with faith which is an elementary requisite and as you begin to feel and learn all that is said above, you trust and depend and do what He asks or tells you to do so that you are given or you attain the thing you are bent upon having or getting it – perfection, i.e., oneness with the Master.

Interestingly, in Sahaj Marg, the means, the mode and the end are one and the same. In short, Master, Goal, God, Power and Stage in the Prayer are one and the same. The beginning, the middle and the end are complimentary. Reverting to our question of how to emulate our Master, we learn this from Him only. It is by a ‘technique’ which is individual-oriented, and so bestowed that it just suits and capabilities of the abhyasi depending upon his sanskars, present circumstances, his or her position, relationship, etc. When and how does He give the technique? Unless specific, normally every abhyasi gets or if he has, cultivates his own technique suitable to His temperment, and the Master’s need like the tuning forks by the grace of the Master alone. The power to get or cultivate and develop ones own skill or technique is given through Transmission – the only viable method of imparting training. Whether it is His will or thought or work or deed, it does the work. It is during meditation, when, given the required attention (cooperation) with alertness, we begin to absorb Him, (He gives up Himself to us – prana–). and imbibe Him and His qualities according to our capacity. As much the intensity (acuteness) of attention in the heart – His dwelling abode – towards Him, during meditation, (in fact, at any or all times), so much does our Master spring out and expand Himself in volume and depth that we begin to feel Him inside, outside and all over. This Sahaj Marg meditation, apart from regulating our tendencies, modifying and changing our concepts, ideas, attitudes, behaviour and habits by purification process through Transmission, also develops our intelligence, sensitivity, and makes us alert and dynamic. Moderation is the outcome; equanimity and composure are its direct effects. The cumulative effect of this meditation is a change in our personality, character, outlook, behaviour, thinking, feeling, talking, and activity. It results in a complete **transformation** exterminating the earlier aimless, arrant, awkward, clumsy, crude, haughty, imperfect, impure, inept, lopsided and wrongly directed (misdirected) life of each and everyone of us. Thus, while change is a beginning, transformation goes on till we become one with the Master in all respects. Meditation, finally becomes the mother of constant remembrance. Constantly feeling the presence of the Master within, without and through the thick and thin of all our life and activities. As He said in one of His Birthday Messages, “..... what is life? It is a state of Being which should remain permanently, as long as we live, thoroughly in contact with Being, smelling at each step the fragrance of the Being”.

As a result, we begin to be with Him, by Him, like Him and finally become and be Him. Master’s main function of life – Service – becomes our motto. Then we become a part of Him and like Nature, we do things (all and sundry) without a second thought over the pros and cons of our action. Like ‘cogs’ in the Master’s machine, we play the part willed by Him in His grand scheme of this **Divine Play (lila)**. Service would be our life and vice versa. Service to whom? To Master, Mission, ourselves, our kith and kin, and the world at large. What Service? The one and the same our Master is doing, i.e., bringing and putting the **homo sapiens** on the right path – Sahaj Marg; in His fold and protection. In one of His Messages, He said, “..... our duty is to educate the minds of the people so that they may take the right step. If you do something good to humanity, it is not desire but duty”. And in His

recent Message during His 81st Birthday Celebrations, He said, “I have developed a liking for service to others, and so, I always seek the better means for the service”, and in the same, He further said, “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 to have a strong grip always on Divinity. I never felt disappointed, and worked single-handed, 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”. It is a clarion call from our Master openly for all of us, to each and everyone. We help our Master in this task by being with Him or what He is – Divine, Pure, Moderate, Perfect, Loving, Tolerant, Humble, Compassionate, Forgiving, Simple and Dependent. That is how He has been and is able to effect the required change radiating divinity that He is, and divinising each and everyone by focussing Himself on us. By germinating and springing in all of us during meditation, remembrance and association. Just as you think, so you become, what He wills that we become. Therefore, when we think of Him, He will give up Himself to us to become Him. We have to simply be with the Master, our real goal which is here and now. How are we with Him always? We are always with what we love most. Therefore, by loving Him, we remain always with Him. We hold on or cling to His Divine Feet metaphysically. We submit to Him humbly with our head lowered and bent. His grace showers on us and His love blossoms in our hearts.

Thus, by discharging our duties, in fact, there is one and only one duty, i.e., serving every moment as our Master does, we are with the real goal. The meeting point of Master with the abhyasi is in our feeling, thinking and doing as He thinks, feels and does. How do we do this? Now, I come to the main issue. Whatever and whenever we think or feel to do, we bring the Master into the picture and put to ourselves the question: will Master think or feel like this? Will He do like this? and so on. In other words, we put our thoughts and feelings to, what I would like to call the acid test. We apply the acid test scrupulously, sincerely and honestly and act according to the reply or response from within: if a positive one, we go ahead without a second thought and when otherwise, we just give up and forget the whole thing in no time. Examples are not wanting. For instance, you are a boss in an office and an associate of yours does not do or come upto the required mark or efficiency; how do you deal with him or tackle the situation? Just assume what Master would do in that situation. Or, a sister dealing with problems – there are so many –, we apply the acid test and the answer flashes from within and we act accordingly. If someone does any harm to us, we apply the test to observe what Master would do then. I am sure our Master forgives and ignores and remains silent about it. Like wise, any situation or problem is faced or tackled putting our Master before it and taking shelter in Him. That way we are with our Master, our real goal every moment of our life. Practice and experience alone would testify the efficacy of such an approach to living a Sahaj Marg life.

By being such, we become **samples** of our Great Master. This way we set an example, a model of how to live life; what does living a human life, worth its creation and existence would be and mean. We remember and remind those who come across, our Master, His qualities, greatness, and make His presence felt by being as much as He is in every thought, feeling, word, act, situation, etc. This is one of the ways we serve our Mission which means service to our Master as people would observe, notice and judge us, our Mission and our Master by what and how we **think** feel and do. Thus the Master and Mission grow not only in popularity but also in quality and **quantity gradually**. Now the lot depends on all of us. Our Master is there always with us, in us and behind us. In one of His Messages He said, “God has created

the world so that every flower may grow in its right standard". The God is here now to see that every flower grows in its right standard when allowed. In another Message, He said, "whatever act you do, do it in the thought, 'It is the Divine's Command and therefore it is my duty to do so'". The second need, He said, "is good behaviour and conduct, that is we should never act in such a way that anyone can lift a finger against us. The rules of daily life of behaviour towards all should be very good and straightforward.

Sahaj Marg life brings humility in us which leads to dependency on our Master as we need Him and His guidance at every step and at every moment to serve. When established in the state of humility, dependency, obedience, devotion and love, we become worthy of His love, grace and attention. As I conclude, the lines of a famous mystic come to my mind which are a fitting tribute to our Great Master: "I came here to be for all and with all and what I do today in my solitude will be echoed tomorrow by the multitude. What I say now with one heart will be said tomorrow by thousands of hearts".

I end this dissertation with a prayer to our Master that mankind of today and tomorrow should not merely know Him, but feel Him and His love, and allow His Divinity to permeate through their entire being so that they brim with divinity, purity, love and dynamism – quintessence of His Personality.

BALAJI

MY MASTER

Thou art my LOVE of GOD so sweet,
Thou art my GUIDE, O, Master Unique.
REALITY is Thy SECRET, O, Babujee so meek,
Thou art our STRENGTH, O, Master, we are weak.

x x x x x

Thy PRESENCE is Universal, O, Master, my God;
Thy Separation is unbearable, we cannot endure.
Thy person is so loving, we very much adore,
Thy PRANAHUTI is SANJIVNI, our malady's only cure.

x x x x x

Thy creed is spiritual, Thy WILL is divine,
Thy nature is motherly, O, Master I am Thine,
Thy FORM is ETERNAL, Thou art PURE SUBLIME,
SAHAJ MARG upto REALITY, is directly aligned.

x x x x x

the LIGHT is Thy SELF, Universal. Undefined;
We meditate on THEE, O, PURE DIVINE LIGHT.
SELF-EFFULGENT AND REAL, Thou art, O, LIGHT;
Unfathomable is Thy NATURE, O, Babujee, WISDOM

— Raghukul Tilak
Roorkee University

MERGENCE IN OUR DIVINE MASTER

A.R. MULLA

1. One of my brother abhyasi was very ill quite for sometime and was hospitalised for a long period. I was regularly writing to him, enquiring about improvement in his health, and he was also replying my letters during his serious illness, out of love and affection for me. After he was discharged from the hospital he was still suffering from severe pain in the stomach and was unable to digest any solid food. Thus he became very weak. One day I received a very pathetic letter from him, in which he complained about the continuous shooting pain in his stomach which was unbearable, and further added "It is in the Master's hands if He wants me mergence in Him". I was alarmed by the above sentence. As he had also requested me to convey his respectful regards to our beloved Preceptor-brother, I showed the letter to him. Promptly came a reply from our brother Preceptor advising me to reply the letter, stating that "It is not the business of the Master to merge an abhyasi in Him, but it is the supreme duty of the abhyasi to merge in the Master". The above sentence which instantaneously came out from the mouth of the Preceptor-brother had a tremendous impact on my heart. I was pondering over the meaning of every word of his sentence throughout the day. I was duty bound to send a reply to our sick brother, but I postponed the work till the next day.

2. Next morning, during meditation, the sentence of our Preceptor-brother resounded in my mind. "It is not the business of the Master to merge an abhyasi in Him, but it is the supreme duty of the abhyasi to merge in the Master." After that, during the state of deep meditation the following couplets were revealed to me, in Urdu, which I noted down immediately after the meditation:—

*Yeh to parwane ka farz hai,
Shama par fana ho jana.
Ta-kih shama ko pata lag jaye,
parwane ki fidaa-i-ka.*

*(To immolate itself on the flame, is but the duty
of the moth.
Let the flame, only know of the immolation)*

*Shama parwane ki parwah
kyon kar kare?
Parwane man tamanna ho,
shama par fana ho jaane ki.*

*(Why should the flame be mindful of the moth?
It is he, who should have the craving, to burn itself
on the flame)*

*Aashiq ka kam hai,
mashook par sow jan se nisaar ho jana.
Itna kafi hai,
aashiq ke dard-e-dilse woh waqif ho jaye.*

*(To sacrifice a hundred lives on the beloved, is the only duty of the lover.
Enough, if the beloved knows of the pair in the heart of the lover.)*

*Jinhen hai pyar Malik se,
woh kahan faryaad karte hain?
Labon pe muhre Khamoshee,
dilon men yaad karte hain.*

*(Lovers of the Master, do they ever complain?
Oh! No. The lips are sealed with silence,
remembrance reigns in the heart.)*

3. In my letter to my brother abhyasi, I included the above couplets. He was immensely pleased by the message received from the Master, through the medium of these couplets. He wrote back to me that, Master came in his dream during that night and he was telling Master about these four couplets. Master asked him something, and then disappeared. Our brother was thrilled with joy, as sometimes he used to see the Master in his dreams.

4. In the context of mergence in the Master, I would like to add the following:-

Generally a man is forgetful, so am I. We quickly forget what we read or hear. So, we must be reminded again and again. God has given us two ears, so that we can hear better and clearly. But, sometimes I feel that we should seal one of our ears, so that the Divine messages given by the Master to the entire humanity, which we hear by the open ear, remain inside and dwell parmanently in our minds. After the above incident I started turning over the pages of our Mission literature and found many clarifications on the subject given by the Master and also by our senior brothers who have reached higher stages in spirituality, by the grace of our Master. Here are few paragraphs which I noted down from His writings:

“Pleasures are for the body and the soul evolves only through pain, misery and humiliation. Experiences of these forces is a must for evolution of the individual and there does not seem to be any other alternative short-cut for approaching the Divine. It is only through suffering and misery that one develops faculty of seeing clearly at life. Going through the mill of life full of pains, sorrows and miseries helps one to develop the will power that can ultimately, if properly handled, lead one to elixir of existence.”

“To endure calmly the adversities of household life is for us the greatest penance which is nobler than all other forms of penance. Miseries are valuable assets of our progress. It is only by their wrong use that we spoil their effect and thus get deprived of their best advantages.”

“It is difficult to convince oneself of the goodness of evil or rather, of what is misery and humiliation and even the occurance of what we consider to be right. This being one of the greatest difficulties of spiritual life, one cannot get over this by any means except by the Grace of God and the Master Himself. To be thankful for our miseries and trials obviously follows from the fact that all that occurs is owing to “Divine will” since God

cannot be but good, all that occurs is good, and no one can think even that God gives the evil or the wrong.

If this problem is stated in this manner, then it becomes clear that, one need do nothing but to accept one's fate and suffer through all this, and to seek freedom from misery is to accept it as God's gift. One who accepts this path (Sahaj Marg) must accept all as God's gift and be thankful."

5. One of our senior beloved Preceptor-brothers absorbed to his maximum capacity the teachings and Divine wisdom of our beloved Master, experienced them during his spiritual pursuit and wrote in one of his articles about our Master.

"Here is the reliever of the great load from the heavy hearts. Here is the great surgeon to perform the painless operation upon the willing patients suffering from the cancer of their own malignant creations. Here is the great destroyer of all evils and the great creator of a new brighter world. Here is the Lord of liberation and the highest spiritual attainments. Dear brothers, take refuge in Him and surrender to Him in toto with full faith and confidence."

6. Let us learn to take refuge in our most benevolent and merciful Master, accept Him as the disposer of all our physical, worldly, and spiritual affairs, and pray to Him to teach us as to how to surrender to Him in toto, and finally merge in Him. Amen.

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EFFICACY OF CLEANING IN SAHAJ MARG METHOD

Many of the abhyasees of our Mission are not aware that Cleaning in the evening for about half-an-hour is a very important step of our system. As a result of this, they are not doing cleaning regularly. Some are doing regularly but not in the correct way. Such of the abhyasees, who are not doing correctly and regularly, may not even understand the immense loss they are incurring in the form of delay in their progress. So, I feel quite relevant in narrating my own experience in the matter for the benefit of all concerned.

I was in Shahajahanpur in the year 1977 when I was called by the Master for granting permission to me to work as a Preceptor. Before taking up his work, Master asked me "How are you doing your evening cleaning?" I said in reply that I make a will that all complexities and impurities including grossness, darkness etc. are going out through the backside in the form of smoke or vapour and sit for half-an-hour thinking that cleaning is going on and I am becoming purer and purer. Master was not happy when He heard my reply and He told me "No! No!" This is not the correct way. How is it that many are doing in the wrong way. Are our preceptors aware of this or not? Cleaning is more important than meditation in our system and I do not understand why it is not practised correctly. It is no use doing in a wrong way. Then I told Master "The probable reasons for this serious mistake are either due to abhyasees not talking frankly with their preceptors about their practical difficulties whenever they do not understand, or due to preceptors themselves not ensuring from abhyasees, wherever necessary, as to how they are doing, what are their difficulties etc. And wherever there is a poor response, the preceptor should ask the abhyasee whether he is doing the practices of meditation, cleaning etc. correctly or not. So, due to the fault of the either abhyasee or the preceptor, I told Master, abhyasees are hanging on to wrong practices, sometimes losing interest in the system or blaming the system itself as 'Not so efficient'. So, it is the responsibility of both the preceptors and abhyasees in being serious regarding the significance of cleaning process.

Most unhappily Master was listening to me expressing His amazement in between and then told me "Look here! I shall tell you the correct method of cleaning and you tell others to do it likewise only. You should make a suggestion that all impurities and complexities and unwanted things are going out and I am getting purified and go on driving out and forcing out all those unwanted things with a strong will as long as you have to do cleaning." So, it is clear from what Master told me that it was not merely sitting by making a will, but you have to exert yourself although the period of cleaning by way of will power.

However, the most surprising thing came to me after Master took up His work of making me a Preceptor. Soon after the first sitting, Master told Br. Gunderao (in my presence only) that I (myself) do not need much of cleaning as there is already good lot of cleaning done and He (Master) is happy to take up such cases. Master further told that usually He has to do lot of cleaning Himself and He feels tired of such cases. So, now let us try to understand two divergent statements of Master. In the beginning, Master told me that I am not doing cleaning correctly. Now, He says that I have a good lot of cleaning already. Then how I achieved that good lot of cleaning? I thought it must be due to constant remembrance, love and devotion I might have developed. Hence, I wanted further elucidation by Master on this subject of cleaning. I hesitatingly asked Master, "Babuji, does not cleaning take place during Meditation also? Why cleaning is separately introduced in our system of Sahaj Marg? Master then told,

“No doubt that cleaning also takes place during meditation but since thorough cleaning is very important for our quick progress, it is to be done separately and specially.” I was very happy to learn how efficient the method of Sahaj Marg is and how fortunate we are under the Master.

So, when I returned as a Preceptor, the first job I took up was to ask every abhyasee (except few) as to what is their feeling of progress, transformation etc. in respect of their number of years of practice or abhyas. Wherever I did not get a satisfactory answer, I immediately questioned them whether they are doing the evening cleaning or not. And Lo! I was appalled by the details given to me. Some said they are not at all doing cleaning and some said that after giving a suggestion for cleaning, they were doing meditation and some others were of the opinion that they have in fact not understood the process of evening cleaning. Thus, it was very much painful to me to learn the facts as stated by Master to me and hence had to explain individually to everybody the correct method of cleaning process and its significance. I also asked many abhyasees as to why they do not have heart-to-heart discussions with the preceptors and clear their doubts, and I requested them that in future they should freely and fearlessly discuss their practical problems in groups or in private with their preceptors instead of continuing to do things in wrong ways.

So, now I sincerely wish to extend my above request to all our abhyasee brothers & sisters of the Mission to avoid the same blunder if committed hither to and at least hereafter avail themselves to the most efficacious and subtle methods introduced by our Rev. Master as a boon to humanity. We should be aware that slight deviation from the correct practice of the method, may berrupt us of the full advantages and benefits inherent in the system.

Now, after sometime I am glad to convey the immense positive results and intense feelings of satisfaction and transformation being felt by those abhyasees, who started practising cleaning in the correct way. Some have expressed their repentence also for the long periods of their wrong practices and the considerable delay caused thereby in their march towards Master. I, however, told them not to worry much, for it is not only seniority that counts in our mission and if there is sincerity, they can compensate the lapses of not only this life but also of all the past lives.

Therefore, I earnestly appeal to all aspirants imbued with the highest aim of human life to try to understand the Great Master and His method and at least stand under Him if not understand such a Divine Master who is restless to take every one of us to that deathless dimension of ultimate reality and infinite bliss.

By: L. Y. PATIL
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AN APPROACH TO BABUJI

V.P. Rao., Tirupati

The Founder President of Shri Ram Chandra Mission, Shahjahanpur, is our Babuji, Shri Ram Chandraji. The genealogy is published in His Autobiography. To love a person is to love his principles. Babuji's mother taught Him to 'Be honest and not steal'. Suggestions of the parents and others influence the child. Babuji felt a kind of thirst for Reality, was praying for a good and capable Master. He had an unassuming nature. Thinking has helped Him much in taking up research work in yoge. A research worker, He said, must be a yogi of high calibre, with full experience and knowledge of all the super-conscious states. The thinking should be correct and confirmed by the heart. Purity is needed in all the faculties of the mind. So, we are only the inheritors and not the discoverers of His Yoga.

Babuji reached the feet of Lalaji on June 3, 1922. He meditated on Lalaji's form. Lalaji had gone into the state of Maha Samadhi on the night of Aug 14, 1931 and Babuji did not know about it. But the next day He felt an utmost force or power, both within and outside Him and His inner voice assured Him that it had been bestowed on Him by His Master. Lalaji merged in Babuji. Instead of looking into the achievements of Babuji, it may be better to recall what Babuji expects of the abhyasi.

Babuji felt He was Reality and He was the Master of the whole universe. Events that are happening in town seem to be waving within Him. What happens in the next birth begins to become evident to Him. His love was not confined to this world alone but was related to the spiritual world and to the bygone saints as well. Some great sages with high standing in spirituality, little known to the world, are working under His directions. Guru is the spiritual mother, Babuji will be very glad if anyone after higher attainments offers Him the chance for the humble service. Reality is not a thing to be perceived through physical organs of sense but can be felt at heart. Spiritual realisation is the field of meditation or supra-sensory perception. Initiation signifies the disciple's link to the supreme power. Spiritual force begins to flow into the abhyasi automatically according to the absorbing capacity he develops in himself. The governing principle of Raj Yoga is the thought power. No words can express the various conditions or the state of mind which a man experiences during his march along the path of spirituality. It is only to be felt or realised. We should attempt the expression of things only when our abhyas is over. For an abhyasi the only important thing is to seek his goal in his own self. The human mind is identical with the root force of which it is a part.

Babuji said 'Forget Thyself'. Is it not, indeed, the supreme paradox of life that the culmination of man's highest self-development is achieved only in self-forgetfulness! We are dealing with a region that transcends intellect expressed not by words, but by telepathic silence. The secret of all super-personal help is surrender; not surrender to weakness, lethargy, hopelessness or short-sighted fatalism but surrender of the personal power to the central power within oneself. Submission at its highest peak becomes surrender. We should feel dependency on God almost all the time with attachment and devotion. Transmission is the only thing which takes the abhyasi to the higher regions. It is the utilisation of divine force for the transformation of man. Faith in Master, and constant remembrance are essential. All the activities are to be a part of divine duty, duty done for duty's sake without a personal motive. The purification of the system by subtle processes of transmission by master is an achievement

that can find no parallel in the spiritual history. Spirituality is not like religion—just a form of worship or technique of observance — it is a living in the awareness of god.

Humanity is composed of individuals and it is the individual that makes humanity and not vice versa. The problem confronting the world collectively is not the problem of the world but of the individual. No peace is ever possible unless there is peace in every mind. Neither the peaceful primitive settings of Nature in the colourful Orient nor the noisy metropolitan complexities of man in the colourless Occident constitute our true Home. The latter lies in a remote place to which no rolling steamer, no puffing engine, no creaking bullock-cart could ever bear us. For, it lies in the infinitude of the unpathed Overself. Without inward peace, without outward security, modern man has to be pitied. The real tragedy of our time lies not so much in the unprecedented external events themselves as in the unprecedented ethical destitution. Social standards have become harder, less sensitive and more materialistic than before, more than ever devoted to the body's comfort and the mind's pleasure; they do not respect honourable poverty. The wide degradation of manners is an evil accompaniment of the downfall of ideals. Each decade of the last hundred years has seen more of pride but less of reverence, more of information but less of wisdom and more of frankness but less of goodness than the preceding one. The loss of these qualities is to be mourned. We pay a great price for supplanting god-worship by thing-worship. Every kind of frustration, every condition of failure, every sort of disappointment has come to teach us that our way of life is faulty. This needs a dramatic change of moral attitude, a large renunciation of materialist outlook and a quick reversal of spiritual indifference.

The sleep frees us from all the fears and pains which shadow life but it also free us from all the hopes and joys which brighten it. This is because man then ceases to possess consciousness of anything at all. Men plunge into such slumber nightly, but philosophically are no wiser the next day when more over they lose the peace thus gained and had perforce to pick up their anxieties anew. Nature has indeed given man this moveup closer to the Reality of mind but because he has not earned the right to it by his own effort, she soon takes it away from him again. Because he has not earned the right to a release from this bondage by his own personal effort Nature does not allow him to enjoy the consciousness of his thought-free liberation during his sleep but only as a soothing after-glow during the few moments after his awakening. Is this not a hint to man that were his thinking to be deliberately brought down to its lowest ebb, thus making his mental state during wakefulness as similar as possible to what it is during sleep and were this to be achieved with complete intellectual understanding of all that this enterprise involves, he would consciously experience this same happy condition? Many of the troubles and most of the illusions which a man has, are brought to him by thoughts. He can free himself from the tyranny of these troubles and these illusions therefore to the degree that he can free himself from the tyranny of his thoughts, provided again he does this with adequate and intelligent understanding. In such mental quiet lies peace, healing and freedom. It is the fourth state beyond waking, dreaming and sleeping, free from all the interruptions and alternations of the other three states, tenable at all times and in all places and whether we are awake, a dream or asleep; and because it transcends the unconsciousness of sleep it may be called the Transcendental State, it is a union of deep sleep and full consciousness.

Tendencies of the mind are changed and he begins to do everything in proper order; learns proper use of faculties; mind becomes disciplined and ultimately comes to divine order. The divine love is limited only by his openness to it and his receptivity of it. It is the voice of the Overself speaking suddenly out of the cosmic silence with which we are environed.

The birth of Grace is first felt in the heart, not in the head and in the moral sphere. The agony of present suffering is softened, the bitterest resentment dies down and hurts of frustrated craving dissolve into thin air. The weak are sustained, the afflicted consoled. That music, for example, is more than a series of noises, is something which only art and not science, only feeling and not reason can appreciate. The intellect can calculate, measure and analyse quite effectively tangibles like salt and sugar; for that is its province, but it cannot effectively calculate, measure and analyse intangibles like unselfish love and musical charm, for here it is blind, deaf and dumb. Still less can it deal with actuality with a transcendental principle like the Overself. We must learn the art of retreating from the sensuous and surface existence through self-discipline, the redirection of thinking; the redirection of practical activity and the redirection of feeling, by metaphysical reflections, through the abnegation of the personal will and by meditation. Outward consciousness begins to dissolve until the world becomes a mere shadow and finally vanishes altogether. The sense of personality becomes abbreviated and fainter and likewise vanishes. This is the profound stage when a formless, nameless, limitless, timeless existence alone remains. Lightness is experienced. In a grave, calm and revelatory quietitude of all his being, the contemplation becomes so intense that all thoughts will merge smoothly in their primary principle. He finds himself without thoughts, lips struck dumb at each attempt to communicate the uncommunicable. Silence is the finest method of perceptive worship. When there is seemingly nothing at all but a static silence, the Real abides. When his individual perception fails to register either form or entity, there the Overself is. Only the divine Grace can bring it about. Whilst paying attention to duties such constant remembrance will bring him a remarkable fruitage.

An illustration: A child participates in all the activities on her birthday, eludes the grasp of her mother, declines to eat and nestles into the lap of her grandmother with clothes ruffled, body sweating and feeling happy in her arms. The father also fails in his attempt to tempt her to eat. Among the gifts to the child are the diamond ear-rings. Is the child able to appreciate the value of the ear-rings? Is she able to feel proud of the costly acquisition? What makes the innocent and tender heart to endear herself to her grandmother! How happy does the feeble and senile grandmother feel to protect the dependent child! Only their large hearts can fathom the depth of their sincere love.

No one is excluded from this divine consciousness, it is man who excludes himself. What use are words? Let us not become spiritual exiles. In this profound silence our minds approach a beautiful harmony to receive a clear unuttered message in the ineffable language of the heart. The silence will serve us better than the most eloquent sentences.

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(Founder's Day Oct. 26, 1980 – Nellore)

SAHAJ MARG AS THE DISPENSATION OF TOMORROW AT WORK TODAY BY

G. Vijaya Ranga Chary, Hyderabad

A joy of heart to the steadfast of Sahaj Marg that the Eighty second birthday of our beloved Master is being celebrated in Malaysia. Our associates numbering a few thousands today shall swell to millions all over the world to partake of a Dispensation for Tomorrow, which the divine Vision of Master has already expressed itself in his wonderful book: Reality at Dawn. On this great occasion, I thought I may place before you, what is shaping in my small mind, the fringes of that new Horizon where all humanity shall live under the compassionate canopy of God with divine thought in mind and love for all.

1. AN INTRODUCTORY

In the realm of Reality, the terms used have subtle shades of significance. For instance, Sahaj Marg is not just the natural path to God realisation but a rich correspondence between matter and spirit: Sublimating matter and realising the Spirit. It is man's ascent to the footstool of God by God's descent into the soul of man. The resulting treasure is the transformation of the human for an orientation with the Divine.

And Dispensation is a generic term compounded of Divinity, Destiny, Destination and Direction. Primarily, it is an association with Providence, God or Nature; and concurrently, it is a method of God's dealing with Man. Although more commonly understood as an unavoidable fate or helpless necessity, Destiny is, in reality, the purpose or end to which a person or thing is appointed. Destination is not only the place to which one is going but is also the purpose and design etched on to the march. Divinisation is the summum bonum of humanity, whereas Direction is the compass of discrimination which keeps the aspirant constantly oriented towards the goal he has chosen.

Today and Tomorrow will be incomplete without Yesterday. But the trio is not just the arithmetical distance of seventy two hours. Reality's measurements are in terms of centuries, decades and aeons. Nature indeed required the Samarth Guru Lalaji, though born toward the last quarter of the nineteenth century, to delve back seventy two generations prior to the Ramayana and dive deep for that pearl of spirituality, which is the priceless Pranahuti or Yogic Transmission.

2. WHITHER LIFE

To the question: Whither Life? an anonymous sage answered in a major Upanishad: "Man becomes true if in his life-time he can apprehend God, if not it is the greatest calamity for him." This is in the nature of a directive. The way to the Goal was indicated by another sage who said that just as water falling from the sky goes to the sea, so the salutations offered to the various gods reach God alone. The philosopher and the priest, therefore, began by giving God a thousand names, a thousand attributes and a numberless ways. What way would be sure to achieve God in one's life time was not answered since centuries down those score of twilight words.

3. GURU SANDESH

The answer to the question was left to the Samarth Guru Ramachandraji Maharaj of Fatehgarh (U.P.). He discovered the sure way of Yogic Transmission which shortened the course to Infinity to just one life-time, or even a part of it. He recommended the Grihastha Ashram as best suited to God-Realisation. He made our Babuji Maharaj perfect at an early age and appointed him as His representative in a Proclamation made public at the annual Bhandara at Fatehgarh in March, 1945. During a ministry of over thirty years, our Babuji has lovingly given us: one path – Sahaj Marg; one Goal – Complete oneness with God; one means – the assuring Pranahuti.

4. THE REALITY BEHIND LIFE

Reality, even at Dawn, as described by Master has baffled the philosopher, the scholar and the scribe; may be, each one for different reason.

Now, a small but marvellous book of Master titled 'Toward Infinity' has raised many hearts. The expanse of the realm of spirituality charted therein has indeed no parallel in the Perennial annals of all the religions of world – both the major eleven and the minor others. This makes for a Reality at Zenith.

My wonder is that some of our associates feel that even at Dawn, the chapter entitled 'My Vision' could best have been excluded. I beg to differ with them because that chapter deals with the world of Tomorrow, and there are quite a number who would wish to know, even today, what that dispensation or Tomorrow would be. Indeed, without this chapter, the very Reality would be incomplete.

How is the Vision of the Special Personality, which is a mine of wealth in perennial content, different from the learned assessment of the great seers and saints of the world? I would not repeat or summarise the Master's Vision. Let readers refer and read with diligence and detachment to find in the latter a supreme Dispensation for the world of Tomorrow, what indeed is at active work Today.

5. AN ORIGINAL YOGA

I would however wish to state that our excellent way of Sahaj Marg is neither a compendium from the good points of other Yogas or cults nor is it a build-up from the Scriptural Lore of the Orient or the Occident. It is an original system based on the uniqueness of the Pranahuti or Yogic transmission and the untiring researches of our Master on how fast, how simple and how natural can a craving soul be merged with the Greatest One – Bhuma – an Everestine Goal, many cuts higher than the traditional Mukti or Moksha. It has a certainty of conveyance, here and now, in this very life-time. Other Yogas which leave liberation to a course of numberless janmas are non-events, non-issues and even non-starters in this age of Science and Technology committed to positivities, purposes and performances.

6. BASED ON THOUGHT POWER

It should be clear as crystal to every one that the material process of Science and Technology have fully exhausted themselves. Hiroshima and Nagasaki have demonstrated the

monstrosity of the Atomic power. In the field of self-culture, the Kundalini and other powers have proved futile to deliver the goods. The psychic powers have not taken their votaries even to the datum stage of liberation which Master considers as the lowest rung of the ladder of spirituality, occupying but a place between the second and third circles of his charted course of twenty three. The final Goal is still far ahead but is attainable to the earnest and diligent seeker. The power which delivers one to that Supreme state is Thought Power. The coming world Order based on spiritualism has to thrive on this Thought Power which is indeed the kingly thing in every individual. In his excellent book, Efficacy of Raj Yoga, Master has stated that Thought ultimately takes the form of Reality and it is the refined thought which steers the aspirant to his cherished Goal. In so far as we have seen, Sahaj Marg has all the excellences of the Dispensation discussed in generic sense at the very outset.

It appears good to conclude that while men at all time may have played themselves to death, or eaten and drunk themselves to death, no body is ever known to have thought himself to death. On the other hand, every one, every where, and always thought himself to oneness with his Maker and attained to an Everlasting Life.

TRANSFORMATION OF MAN-ROLE OF SPIRITUAL ENERGY

Energy is prime mover of all activities. Inputs of Energy is essential, therefore, for any change. The theory of Conservation of Energy is still a valid scientific concept.

Manifestation of Energy is sometimes apparent to the senses of the human system as in the case of light, heat, sound etc. This may be termed to be in the physical plane. Even here, occasionally as in the case of electricity, Energy flow becomes apparent only when the after-effects of its utilisation is observed e.g. glowing of bulb, heat of element or a sound of a bell. Until then its force remains latent but that does not deter the scientifically trained mind to accept its presence.

In the next category, lies mental energy. Though variously described as intelligence, understanding, capability etc. and ascribed to a complex electro-chemical chain of reactions of physical chemistry, all scientific minds acknowledge ascendancy of mental energy to marshal, control, direct and utilise energy in the physical plane; Efficiency in this zone of utilisation is a measure of civilization. The fall out of the mastery of mental Energy helped man in acquiring prosperity, ease of living and more importantly great leisure. The natural corollary was contemplation.

From the earliest times man has been probing into the mystery of the universe. His further contemplation revealed that existence of universe extended to Eternity. He was aware of the semi-permanence of the planet on which he habitated, inasmuch as, facts of science told him that it came into existence a few million years before him. Telescopes opened up the vista of the solar system. More powerful means of prying into space indicated that solar system to be a speck in the totality of the Universe. Its life span must have been astronomical to him and in comparison reduced his span of existence to insignificance.

The basic objective of science is to offer a Unified Theory to explain all the facts and phenomena available to it at any given point of time. Albert Einstein offered a theory of unified field between electro-magnetic forces and gravitational forces. Discovery of additional information would require either reconciliation of the fore-stated theory or amendment to the same. A physicist who was awarded a Nobel Prize in 1979 offered fresh mathematical unification of the nuclear forces (both weak and strong) and thus advanced the unification by another step. There are, however, other unsolved problems of science in various disciplines which still need to be integrated.

Man is today at the cross-roads of faith and facts. His partially trained mind is reluctant to substitute faith for facts until its base and utility is explained. Even though he is personally unable to comprehend what has been offered in writing dating 40 centuries behind, it still leaves him as baffled as the theory of unification, since the intuitive writings of great minds based on 'experience' is not explicit enough to explain the origin, growth and expansion of his universe. In India Sages in the past lived a life of practicality and were able to achieve the state of vision which enabled them to read Nature as it is. It is an open book for them and has no riddles. Even now in India there are Saints of such high calibre.

Reverting to the parallel of scientific investigations an accepted form of progress would be to propound a 'Hypothesis', apply the Platonian logic to the same and anticipate

an event. If this projection is vested in time to be correct, it is permissible to infer that the Hypothesis is valid. Similarly it is offered for consideration that the best of all energy is Spiritual Energy. The input of this Spiritual Energy has a purpose akin to 'the Hypothesis'. It presupposes a possible output, say transformation of man's personality not always discernable in the physical parameters. Transformation would be obvious, total including reformation of the psyche. It should include material, mental, moral and spiritual perfection. If this end-result is achievable, then by the same token of scientific parallel, the Hypothesis could be taken as proved. The logical question will follow is about the source of such spiritual Energy, its method of application, modalities to commence, control and continued use of this trans-physical/mental Energy. An answer would be the source is Divine. As a test of its origin, efficiency can be made use of as a yardstick. In the course of evolution of the human mind various systems have been devised and attempted which used different media of transmission of Spiritual Energy. To a certain extent, the grossness or subtleness or its relative balance in the medium of transmission pre-determines its efficacy. If the transmission of Spiritual Energy is from a Divine plane limitations of the medium are over come.

It is possible to have transmission of Spiritual Energy through sound, sight and touch but there are limitations in these as they are connected with matter. We have to go beyond matter for transmitting pure Spiritual Energy. It is, therefore, considered that 'Thought' of a Saint of high calibre as vehicle overcomes these constraints. One of the methods evolved and perfected in the recent past utilises this vehicle for transmission of spiritual Energy from the inexhaustible source to the recipient. It is written in the Spiritual texts that this method of transmission was practised about 2000 years before Raja Dashrath of Surya Vanch Dynasty. It only requires willing co-operation of the individual interested in experimentation to subject himself to the initial, secondary and tertiary dosages directed at the 'Seat of Life' namely the Heart. The transformation is slow but sure. It is, premature to anticipate any sudden variations as an effect on this transmission. It is gradual and effective in all aspects of one's approach of Life, in all its ramifications. Attitude of mind of man also gets altered leading to an insight in the true permanence of the Universality of existence.

Reviving an all but lost mode of infusion of Spiritual Energy, Samarth Guru Late Ramchandrajji of Fatehgarh in Uttar Pradesh (In whose memory and name a Mission is founded at Shahjahanpur U.P. and which gives training in Raj Yoga under the system known as Sahaj Marg) demonstrated the inalienable need for the support by 'PRANAHUTI' to reach higher realms of Realisation.

The process is meditation which regulates mental functions. And this regulation percolates down to the physical level. 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 goes so by removing impediments and by cleaning complexities from his mind.

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. Truly speaking, is the touch of Divinity itself.

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.

Similar to the concept of the Infinite Bus in Electrical Engineering, however, Large the burden, the source of all Spiritual Energy is ever-ready to assist the seeker of TRUTH in transformation from its present cocoonist condition, wrapped in endless layers of acquired limitations, to the liberated condition akin to that of a butterfly-colourful, attractive, double winged (balanced material and Spiritual attainment) free to soar to the highest reaches.

Meditation after prayer is The means prescribed for instant connection with the Base of all Universe; the switch linking MAN to his MAKER, so that the flow of SPIRITUAL ENERGY commences every time one remembers HIM with the firm resolve to transform oneself.

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 the Master's Power of transmission, one has not to wait for death to be liberated.

From the above, it may be seen that Spiritual Energy, which is freely available today, is the most potent form of energy as compared to other forms and brings about total transformation of Man.

* Text prepared for a proposed Radio Talk by S/Shri R KRISHNASWAMY & NR RAO
Delhi Centre.

THE ULTIMATE MYSTERY

KANA MARKANDU KLANG, MALAYSIA.

Recently I attended a talk given by a lecturer on mind control in which he says – The scientific Mental Training Program developed by a research scientist Mr. Jose Silva paves The Greatest Break Through – Mind Control graduates learn to relax their Body and Mind in just about 45 seconds, -anytime, anyplace even while travelling. They use this level of mind for all practical purpose and experience. Instant results most of the time, so long as it is Honest, Pure, Clean and Positive. This is the American Dynamic Meditation System of SELF Mind Control. Participants learn to expand their Concious Awareness to the Subconconscious Mind. Certified lecturers even conduct seminars on Mind Control to select groups of U.N. Officials. But I will still abide by the fact that the Ultimate decision making on crucial matters in the U.N. is done by the creator. This system of mind control **only** enhances your physical being.

Most people are satisfied with the life of the senses and the mind. They feel there is nothing beyond to strive for. They try to make themselves as comfortable as possible in the modern world of science. Thanks to science and man's intellectual resources, earth has become heaven. Yet man suffers and groans in this earthly paradise. Thanks to science, the human race itself can now be wiped off the face of the earth. The psychic powers are used sometimes for good and sometimes for evil. Science has given us power over nature but we are using it like silly apes.

Newton discovered gravitation. It was in his own mind; when the time came and he found it out. All knowledge that the world has ever received come from the mind; the infinite library of the Universe is in our own mind. The external world is only the medium of suggestion – the falling of an apple gave the suggestion to Newton and he studied his own mind. All knowledge, therefore, secular or spiritual, is in the human mind. The Greeks applied their concentration to the external world and the result was perfection in art, literature, etc. The Hindu concentrated on the internal world, upon the unseen realms in the self, and developed the science of Yoga. Sahaj Marg – simplified Raja yoga (the natural path to God realisation) brings the mind under balance and control with the help of our Master – Shri Ram Chandraji Maharaj whom we call with love and devotion Babuji. The very essence of education is, regulation and concentration of the mind, not the collection of facts. No spiritual knowledge is possible so long as the mind is restless and out of control.

Swami Vivekananda said that when his Master Sri Ramakrishna fell ill, a Brahmin suggested to him to apply his own tremendous mental power to cure himself; he said that if his master would only concentrate his mind on the diseased part of the body, it would heal. Sri Ramakrishna answered, "What! Bring down the mind that I have given to God to this little body?" He refused to think of body and illness. His mind was constantly remembering God. It was dedicated and surrendered to Him. He would not use his mind for any other purpose. Remember also the man on the cross! He pitied those who crucified him. He endured every humiliation and suffering. He took the burden of all upon himself. "Come unto me, all ye labour and are heavy laden, and I will give you rest." Such is true endurance. How very high he was above his life, so high that we cannot understand it! It is an Ultimate Mystery.

What is the world but a combination of physical appetites? Look at the millions of men and women – that is what they are living for. Take these away from them and they will find their life empty, meaningless and intolerable. Such are we and such is our mind. It is continually craving for ways and means to satisfy the hunger of the stomach and the senses. These desires of the body bring only momentary satisfaction and endless suffering. Modification of the senses and renunciation of desires is the only way out of this misery. There should be only one desire – to know what is true, and to be spiritual. No more materialism, no more egoism. Strong, intense must be the desire to be spiritual, and the time will come to glimpse the Divine truth with the guidance and infinite grace of our Master – Babuji.

We should first develop faith in Babuji. In the initial stages faith is really artificial. It is formed, lost or regained a number of times due to many reasons. True faith however is developed at a later stage. I do not like to disturb the mind and faith of any man. If you can, give him something better, but do not destroy what he has. We human beings have different faiths and beliefs. By work alone men may get to where Buddha got by meditation, or Christ by prayer, but the same Ultimate goal was reached by both of them. It is said that freedom of the soul is the goal of all Yogas. Our Master has said prayer is begging, meditation is having. Master also says, “Spirituality begins where religion ends. The end of religion is the beginning of spirituality; the end of spirituality is the beginning of reality, and end of reality is the real Bliss. When that too is gone we have reached the destination.” That is the Ultimate which is almost inexpressible in words. So to understand the Ultimate reality better, we have to start working hard towards the Ultimate goal – “God as the controlling power of all our minds”. Master has mentioned that creation itself started with the appearance of a ‘THOUGHT’ or ‘stir’ in the Ultimate – God’s Abode or the ‘original Home’. is a mystery in the minds of most people. This is why I chose this topic – The Ultimate Mystery. It is the mind which creates the doubt. Master says that the ‘original stir’ started its descent passing through various stages and it became covered with grosser and grosser sheaths, until at last it assumed the shape of this physical body. Our being is thus made up of both – the ‘Spiritual’ and ‘physical’. The first is part of the original, whereas the second is a product of grossness accumulated over the unlimited expanse of time. If ‘thoughts’ were absolutely banished, there would be no more physical existence. Now, if we want to go back to our original source, the Ultimate, it is just impossible by our own effort. We are incapable of erasing the impressions of all our thoughts as human beings. We need the help of a capable Master who has himself reached the goal, and also has the capacity to lead and put us in the Original Home by means of his power, transmitted into us through His infinite grace. So we are asked just to sit with faith, quietly thinking of the Divine light in our own heart. We simply sit and then, through transmission of His spiritual or Yogic power, He starts working on us. Thus the thoughts of the past and present are gradually reduced and purified, and no new thoughts are allowed to accumulate. Absorption in meditation grows simultaneously until at times Samadhi condition comes automatically.

The aim of Sahaj Marg is to realise the Ultimate as Reality and not as a Mystery. We take heart as the point of meditation because it is the most sensitive point, and is intimately connected with our emotions which disturb our internal poise. The Master is in fact the ultimate consciousness itself in human form, and is taking up the work of making everyone who comes to Him and giving him the strength and ability to love the Ultimate. Therefore we pray to Master and strive in Sahaj Marg to take us to that Ultimate condition. Anything we do in life we have to toil hard to achieve good results. There is no easy way out. Therefore let’s join hands as fellow Abhyasis and work hard towards the Ultimate goal.

SERVICE AND SURRENDER

K. V. REDDY

It has been my endeavour to write this article for the last six months but somehow it was not possible inspite of my many efforts. Infact, I promised our General-Secretary brother Parthasarathy that the article would be sent to him in September, 1980. Perhaps I had not yet understood the meaning and the magnitude of the title for this article. Service and Surrender are the two most important aspects of our Sadhana in Sahaj Marg therefore it becomes the duty of every abhyasi to reach that goal. Once I asked Master whether it is a greed to aspire to achieve a state of Surrender. Master said "It is the duty".

What is a state of Surrender? Master Himself explains it in 'Reality At Dawn', "Self-Surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of Self". Master further explains "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".

Surrender is the goal and Service is the means.

What is Service? There cannot be great many definitions of Service as it is a simple word with a simple meaning. All abhyasis of Shri Ram Chandra Mission are ever willing to serve the Master to the best of their ability with love and devotion. Whenever we go to Shahjahanpur, we are so eager to render personal services to our beloved Master but how many of us can render such services especially when Master's needs are so few. Does it mean that those who have that opportunity alone will achieve a state of Surrender? Does it mean that others will have no hope or chance? Master in His compassion and love for His "associates" provides many opportunities to serve Him. Service to the Mission is actually a Service to the Master as Master is not different from the Mission and every abhyasi through out the world gets ample opportunities to serve the Mission and thus serve the Master.

To me nothing seem to matter except to serve my Master and my Mission. Infact to me such Service is the only goal; objective and real aspiration of my Sadhana. Once Master said "Selfless service alone is a real Service". Therefore, I try to emulate my Master and follow His foot steps. His Service to His own Master is the best example for all of us to follow.

Once Swami Vivekananda wrote a poem on the occasion of Sister Niveditas's Birthday and in reply she wrote a letter to him on 13th January, 1900. ".....I used to think that I wanted to work for the women of India – I used to have all kinds of grand impersonal ideas but I have steadily gone on climbing down from these heights and today I want to do things only because they are my father's will.

Even knowledge of God seems too like a return of benefits. One longs to serve for serving's sake, for ever and ever, dear – Master – not for one miserable little life.

I know one would not need to think of one's Guru – that he would vanish if one realised the Divine – but even in that moment I cannot conceive of perfect bliss without the assurance that his was greater.

And another thing I am sure of and need to be sure of in true moments, and that is that

you will have thousands of children who will be bigger and worthier and able to Love you and serve you infinitely better than I.....”

Sister Nivedita's letter to her own Master reflects in general real and true aspiration of a disciple towards one's own Master and in Sahaj Marg this concept of Service for the sake of the Service is the highest and real aspiration of every abhyasi of Shri Ram Chandra Mission.

Master says “Discipline is the elementary step of Surrender”. Discipline is also an important aspect of Service infact discipline is the basic element of Service. We all tend to disregard this aspect of our service to the Master and the Mission. When one talks of discipline it is not only accepting Master's word but also to follow every directive conveyed on behalf of the Master by persons so authorised by the Master. The General Secretary; the Secretary to the President; Preceptors and abhyasis who are appointed by the Master with specific responsibilities all perform their duties as directed by the Master, therefore, it becomes the duty of every member of Shri Ram Chandra Mission to follow the instructions and directives from these persons as the instructions and the directives of the Master Himself without questioning and without any doubt. Sometimes we are inclined to disregard all those instructions and directives given by the Master and by those authorised by Him yet we profess our love and devotion to Master when we meet him. We write poems and give talks on love and devotion to Master and yet we disregard His instructions. Every Basant we see Master with pain and anguish giving new instructions to the Preceptors and abhyasis making them more simple to follow yet we disregard them more and more every year.

If we examine objectively, there is no need for any such instructions because it is the responsibility of every abhyasi to follow and implement every wish of the Master as the foremost duty of an abhyasi no matter who conveys Master's wish. Therefore, to cultivate and develop discipline in one's own daily life is a preliminary step of maintaining discipline in the Mission and without such a discipline any service rendered to the Master and the Mission remains short of the mark.

Another important aspect of service is to mould our living according to the expectations of our beloved Master. This is a very important aspect of our life as abhyasis of Shri Ram Chandra Mission. We all want to convey the message of the Master to every seeking heart throughout the world and when we meet new aspiring abhyasis we talk to them and explain to them various aspects of Sahaj Marg Sadhana but the most effective way to convey Master's Message is to present ourselves as examples of Master's workmanship in all our humility and simplicity. Talks and lectures do not convince people so easily but personal examples not only convince them of the efficacy of Sahaj Marg but encourage them to accept the Master; the Method and the Mission.

It is important for every abhyasi of Sahaj Marg to have only One Master; One Mission and One Method. There cannot be any mini Masters and mini methods in Sahaj Marg. Master's Munich Message is very clear on this point. Many abhyasis seem to accept and attach themselves to some Preceptors. All Preceptors are primarily abhyasis no matter how elevated they may be. We seem to forget and Creator when we look at His creation. Creator and His creation are different therefore we should accept only Master and Master alone as our Real Master and follow His Method as the only method and serve His Mission as our only mission of life.

Many people including some abhyasis argue why there is a need to have a Guru and why should we accept anyone as a Master. Here I would like to quote Swami Vivekananda who is accepted as an authority whenever one talks of religion and spirituality.

“Now, in intellectual development, we can get much help from books, but in spiritual development, almost nothing. In studying books, sometimes we are deluded into thinking that we are being spiritually helped, but if we analyse ourselves, we shall find that only our intellect has been helped and not the spirit. That is the reason why almost everyone of us can speak most wonderfully on spiritual subjects, but when the time of action comes, we find ourselves so woefully deficient. It is because books cannot give us that impulse from outside. To quicken the spirit, that impulse must come from another soul.

That soul from which this impulse comes is called the guru, the teacher and the soul to which the impulse is conveyed is called the disciple, the student. In order to convey this impulse, in the first place, the soul from which it comes must possess the power of transmitting it, as it were to another, and in the second place, the object to which it is transmitted must be fit to receive it. The seed must be a living seed and field must be ready ploughed, and when both these conditions are fulfilled, a wonderful growth takes place. The speaker of religion must be wonderful, so must the hearer be and when both of these are wonderful, extraordinary then alone will splendid spiritual growth come and not otherwise. These are the real teachers and these are the real students. Besides these, the others are playing with spirituality, just having a little intellectual struggle, just satisfying a little curiosity, but are standing only on the outside fringe of the horizon It is a mysterious law of nature that as soon as the field is ready the seed must come, as soon as the soul wants religion, the transmitter of religious force must come. “When the power that attracts in the receiving soul is full and ripe, the power which answers to that attraction must come”.

Therefore, it is necessary for all those craving for realisation to have a worthy master. When we have such a Master and in Sahaj Marg we have such a worthy Master, then discipline, dedication, love and devotion must develop. Master once defined dedication “To give one’s self to it”. We must give ourselves completely to our Master and to our Mission that is the real service on such service must be a selfless service and that alone will bring us to the state of Surrender.

Master writes in Voice Real – 1st Volume, “I am not sure whether all those associated with me have craving for realisation or not. If they have, these things must have developed in them automatically.”

Whenever we celebrate our beloved Master’s Birthday, it is the most joyous occasion for all the abhyasis of Shri Ram Chandra Mission. I cannot think of any greater joy or happiness for an abhyasi than to sit in silence at Master’s feet on this most auspicious occasion and get lost in Master and get drenched in His Divine Grace. While we assemble in Kelang to celebrate Master’s 82nd Birthday, we should also ponder to think what is it that also gives greater happiness to Master. Nothing gives greater happiness to Master, I am sure, than to be with His abhyasis who sit around Him with love and devotion. When He looks at us and finds that we all have that craving for realisation; we all have that love and devotion and we all have that dedication to serve the Mission, can you imagine what joy, what happiness and what satisfaction that would give to our beloved Master. When He stands in front of His own Master, He would be able to say “O! Master, I am carrying out your message to the pining hearts of humanity.

Look at these abhyasis of your Mission who are trained and prepared to carry your Light to every human soul and to every coner of the world. The Light lit by you shall never be extinguished and will continue to illumine the mankind and the universe through Shri Ram Chandra Mission as long as the creation remains and as long as the sun and the moon continue to shine.”

We often think of giving a birthday present to Master; one thinks of a cake; one thinks of a suit and one thinks of Prasadam where as all that Master ever asks for is our “tiny heart”. Therefore, let us resolve to give that which Master expects from us and which would give Him the satisfaction that His Mission and His work has not gone invain.

I, for one, would like to offer to my Master, my life, my health and everything that I have so that He continues to live amindst mankind with His physical presence and guide every pining soul to its final destination. To me my Master and Master alone is my destination, my goal, my aspiration, my Bhuma, my Centre and my all and my everything. Since I have found my Master, my only concern is service to the Master and the Mission and to live according to His expectations.

It is difficult to say whether I understood the meaning of Surrender and Service to justify to write this article for the Souvenir to commemorate Master’s 82nd Birthday celebrations. It is also difficult to explain why it took more than six months to write this article. However, I tried to share my feelings and thoughts with the abhyasi sisters and brothers on this most auspicious occasion with a hope that we all will serve our Master and the Mission with dedication and dovition and present ouraelves before the Master in a more befitting manner when we celebrate His 83rd Birthday on 30th April, 1982.

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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.