

83rd BIRTH ANNIVERSARY OF
SHRI RAM CHANDRAJI MAHARAJ



30 4-82
SURAT

SOUVENIR

83rd BIRTH ANNIVERSARY OF

SAMARTH GURU

SHRI RAM CHANDRAJI

Shahjahanpur (U. P.)



SHRI RAM CHANDRA MISSION

SURAT CENTRE

30-4-1982



ABOUT EMBLEM :

The Emblem represents a complete picture of the system followed in the Shri Ram Chandra Mission which was founded in the memory of and named after the great Divine Soul, Samarth Guru Mahatma Ram Chandra Ji Maharaj of Fatehgarh (U. P.). The system followed in the Mission is known as Sahaj Marg or the Natural Path.

The Swastika mark near the bottom represents the point we start from. It is the sphere of forms, rituals and practices of various types we proceed with in our pursuit, by the path, denoted as Sahaj Marg, cut through mountains of difficulties and obstructions by Nature herself. We March on through different spheres of light and shade of varying grossness, far far above the sphere of the moon and the sun, growing finer and finer at every step till we attain the highest point of approach. The sphere of light created by the rising sun denotes the new spiritual era started by His Holiness, the Samarth Guru. It spreads all over the space, commanding the regions we start from and pass through during our march along Sahaj Marg.

Now what prevailed all over before creation came into being, may be expressed as darkness. Darkness means no light and vice-versa. What exists where there is no light? Darkness, we may call it. What may be found where every thing ends? Nothingness may be the only expression for that. But still the expressions 'Darkness and Nothingness' contain a latent idea of something in existence, hence far away from the real sense. No light and no darkness may possibly fit in to denote the thing referred to above, which is unchanging and eternal. Now such is the pure and absolute state from which our present existence has evolved. It may be denoted as the sphere of Eternal Peace which is shown in the topmost portion of the Emblem. There is neither Light nor Darkness. Below it, is the sphere known as Satpad, where truth is predominant and is consequently a region of light though in a very fine state.

Master's Messages



His Holiness Shri Ram Chandraji Maharaj's Message to all associates on the last day of His Holy spiritual tour of South Africa dated 8-3-81.

I appreciate all my associates.
Proceed towards Unknown.
Love Him who loves all.
Destination is not far off.
Remembrance is the instrument.
Bless you all.

Master's Message on the Basant Utsava

On 30th January 1982.

“We are all bretheren connected intellectually morally and spiritually – the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate.”

Welcome

Beloved Babuji Maharaj,

We all were restless to see you, your love for all your associates has given this opportunity to your immediate presence.

Your presence is sure a signal by every craving heart, for feeling the Divine Most, yet your physical presence satisfies our physical eyes and for that we have no word to express our innermost feeling.

We pray the day dawns, for us to make your dream come true, to prove ourselves living for the unity, where we be blessed with vision which can make us see our Master and our Mission as one.

You are everything to living individual associate, being the goal of one's life and the source of individual's existence. May we become worthy of your love.

On this occasion, we pray to the "Almighty" for your long physical presence amongst us, with perfect health to guide us as per your requirements.

Your's for ever,

Surat,

Gujarat.

30th April 1982.

Associates,

Shri Ram Chandra Mission.

OURSELVES

Dear Readers,

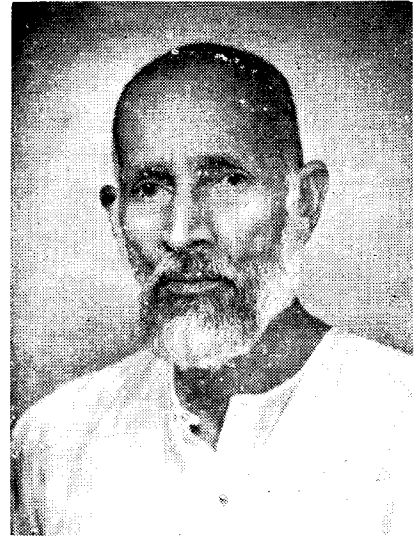
We are Indeed very grateful to you all for your generous support in sending donatlons and advertisements for our Souvenir on this auspicious occasion of our beloved Master's 83rd Birth anniversary. This whole hearted support on your part has made our dream come true and make this celebra-tion a success.

When the world is in desperate need of a change great Personslities, nay Special Personality comes down for that work. It was such a time that the Divine Soul in the form of Samartha Guru Mahatma Shri Ram Chandraji Maharaj was born in Fatehgarh, U. P. to rejuvenate the spritual era. He reintroduced the method of Pranahuti (Yogic Transmission) which was long forgotten in the land of its origin, India. It was given to His most illustrious successor Shri Ram Chandraji Maharaj of Shahjahnpur, U. P. to perfect this method. This Raj-Yoga System was modified and simpified and in course of short time was perfected. Shri Ram Chandraji Maharaj founded the organisation known as Shri Ram Chandra Mission, named in the sacred memory of His Guru Shri Ram Chandraji Maharaj of Fatehgarh (U. P.) for the emancipation of Mankind. Babuji Maharaj is the Founder President of this organisation. He has trained a body of teachears called Preceptors for this purpose. This Method of abhyas or practice is called SAHAJ MARG SYSTEM of Sadhna. Under this training the abhyasis are taken to higher planes of consciousness and being, upto Liberation and even God-Realisation.

This system of Sadhna is a natural process and its training starts with Meditation on Heart with the help of Transmission from the Master. It is a practical process where you 'do and feel' and not merely 'read and enjoy.' You are all welcome to try, and see the transformation in your personality. The uniqueness of the system lies in Master's help given to the abhyasi. It is a perfectly scientific process though non-mental, nonsensory and unmediated and depends on THOUGHT FORCE. The Master awakens the dormant intuitional powers in the abhyasi, regulates his mind in a natural way and removes complexities and grossness. And the condition resulting from the sadhna brings a feeling of peace and calmness all through.

The power of the soul begins to awaken and it enables you to reach the higher levels of consciousness in a comparatively short time. Mental tendencies are modified from the very beginning making the life of the abhyasi balanced. In the end the abhyasi is taken towards moderation in all aspects of his life and ultimately to perfection. It should be well understood that the Master Who has attained the highest and is one with the Ultimate alone can shoulder such responsibilities for the success of the abhyasi. The abhyasi's cooperation, devotion and surrender to the will of the Master is essential for complete success. The associates who have gathered here from far and near provide an example, of Master's creation, completely transforming the abhyasi from what they were originally.

Master's Message



Dear Sisters and Brothers,

There are miseries all around for the embodied one. Even then, we remain so much attached to the body, that this thing does not forsake us upto the end, and we even wish to be born again. It matters little that the wish is for being born in a prosperous home or in a royal family, since, as soon as the Name (Individualized Existence) has arisen, my brethren, misery would start, in howsoever subtle mould, it might be cast.

Our gathering, however, is somewhat different. We (human beings) are there, from where nothing comes to us by way of knowledge even about our ourselves. That means, we possess that stability in a natural way, which can be described as a stance of balanced Balance. Everything has started after it. In other sense, we were there, when the Creator (Brahma), Preserver (Vishnu), and Destroyer (Mahesh) had not yet come into Being. Now, what is there ? Greatness ! No ! What is the Destination, where we have to reach ? It may, preferably, be called Insignificance. If we chose to designate it as such, it is an Insignificance, of which we know nothing ! And Greatness of a sort-viz. Similitude, where no knowledge of Similitude itself is to be found. And this, dear brethren, is the Real Essence !

If we consider ourselves great, we put up a wall to that Greatness, where we have to arrive. We create a bondage, so to say, that becomes an obstruction on the path. What's the harm ! When we assume greatness, we start considering others as low (insignificant). Now that path, which we have to trudge, also gets closed; and we are wholly lost to all intents and purposes. Somebody takes it on his mind that he excels some one else in some particular way: that assumes various forms; and we strengthen egoism for nothing, without getting any thing in return. We blow our own trumpet in our own thoughts, and lose a lot in the process.

To stiffen one's neck, is a defect. So long as it is not removed, one is not aware of one's own Base. What I mean by 'Base' is that when a person is wholly rid of this defect, there arises a state, which has been attempted to be translated by the use of this word. To live in that state is human culture. When that state grows a bit denser, it enters the region of the attribute of Poverty or Humility. When such a state is achieved,

then the subject (of the Lord) becomes a subject in the real sense. To achieve such a state, hundreds of transmissions and prayers are prescribed. Man ought never be away from his own level; and this level is called ABUDIYAT अवुदियत (The subdued) This is the essential object for the subject (of the Lord). It is here, as I have written so often, that the burden of egoism is very much lightened. The fulfilment of purpose comes after this. The better way may be that whatever you are, you go, with all of it, towards That (Ultimate Purpose) i. e. there should remain nothing, whose face does not get turned to that side; which means that all the belongings - Physical and Spiritual - that may be there, be surrendered to Him; so that you are left with nothing in yourself. except remembrance.

Now the question arises, how to arrive at that State ? That one thing - 'remembrance' - brings everything in its trail. If remembrance is there, rake it for granted, the remembered one is close to you. Let closeness, in the trail of increasing heat of remembrance, be enhanced; and then behold what bliss and ecstasy follows, and also how quickly you reach There, with its help. When this thing has approached the limit, which constitutes the beginning, i. e., if, per chance, it has touched that plain, region or circle, be sure, the call-bell at the door of the Beloved would have been pressed. When He has come to know that some one happens to be His real Seeker and Lover, then it would become a sure condition for His coming close to you, and for breaking the barrier that held you from entering the Home. Start a while; dear; and then you will know what this thing happens to be.

Once this attainment has set in, you would have achieved Godly attributes. Now having reached the attribute, say, you have come into the Sunshine. It has become clear that this light is from the Sun. Prior to it, we were aware of only our own attributes. Now your swimming has started in what lies just beyond God, i. e., just after it. Having come upto here, we now get tidings of going still ahead. When remembrance has progressed to the extent that the awareness of remembrance itself is lost, then the form of remembrance gets changed, and this we know on moving beyond it. 'One is unaware to the extent that he is aware.' (JISKO JITHNA HOSH HAI UTNA HI WQH BEHOSH HAI) जिसको जितना होश है, उतना ही वह बेहोश है) It will be premature to reveal it. The tidings of this, on arriving at that state, will come, when one automatically starts trying to reach it; by oneself. The simple fact of the matter, anyway, remains that whatever is there, be surrendered to Him. 'If the Lord be had at the cost of your head, you should know the bargain as quite cheap' (Shesh diye yadi Hari mile, tho bhi sasta jan) शीश दिये यदि हरि मिले, तो भी सस्ता जान।) The sages of yore have regarded the state of acceptance of and happiness in Lord's will, as surrender. Now I give a prescription : 'Yearning' pure and simple to reach Him and Him alone ! If the real thing is not there to begin with, just imitate it. If someone continually imitates a mad person, he is bound to go mad. Even so, if man continues to reach the Lord (Ultimate), the real is bound to be his lot. at last, Amen,

Ram Bhandra

Easiest Way to God Realisation

Sd. Ram Chandra. President

(The message delivered by the President at the annual function of Gulbarga branch of Shri Ram Chandra Mission on 15-12-57).

Dear ones,

It is owing to my profound attachment with humanity that I lay down the feelings of my heart to be bubbled up into the hearts of my fellow beings, the very part and parcel of my own being, in order to make every heart over flooded with peace and bliss. My heart remains connected with you all, here and elsewhere, giving impulse in unbroken silence to effect the hearts naturally in due course. But for the speedy progress it becomes rather incumbent upon everyliving soul to wake up to his spiritual needs for the realisation of the Ultimate.

We belong to the country where realigious spirit has ever been flowing in one or the other form. Diverse means are adopted for the purpose of gaining the object of life. They may be correct if the heart is connected with it in the real sense, so as to be absorbed in the essence of real life. We are bred to have union with Reality, we have emerged from. We have brought with us the very essence of Infinity and we should try to keep close to it, in order to give freedom to our thought for absorption in the Infinite. If we neglect it we remain bound to activity of thought and not the Reality at the root, which is limitless. The hymns and prayers offered generally result in flattery when one is dumb to the real spirit of the essential character.

The great teachers have always been actively speculating to devise means and methods of higher approach, though the solution is quite at hand. Really the path nearest to yourself is the path nearest to God. My revered master Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life. His methods are so easy that their very easiness has become a veil for common understanding. Simple and subtle means are needed for the realisation of the subtlest Being. Realisation has been represented as a very difficult and complicated

job. This offers great discouragement to people who are thereby scared away from it. Such ideas should be banished from the mind, for they weaken the will which is the only instrument to help us in our onward march.

On the basis of my personal experience I suggest a simple process which can be followed by all quite easily. If one can sell his heart i. e. make a gift of it to the divine Master, hardly anything more remains to be done. This shall naturally bring him to the state of absorbancy in the infinite Reality. The adoption of this easy and simple technique makes the beginning of the process the very end of it. The impulse begins to flow in automatically transforming the entire being of an individual. What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

One thing more, to effect the surrender of heart in the easiest way, only an act of will is required. But the lighter and finer the will, the more effective shall be its working. An act of will lying in the form of a seed of an insignificant volume, in the deeper cores of consciousness, shall soon develop into a full fledged tree stretching its branches all over.

Finally the adoption of the method is sure to bring in an attitude of renunciation from the very first day. A courageous start is all that is needed for the purpose. May the true seeker see the light and wake up to the call of his real Self.

I close with a prayer for the inner awakening of all living beings to the real life. Amen.



An abhyasi once related that he felt a lot of difference between the peace he felt after meditation aided by transmission and the peace he had previously been feeling after a regular repetition of a certain mantra for a few hours daily.

The master explained, "The peace produced by mechanical repetition of mantras is a result of mental exhaustion and can be achieved as well by repetition of even the multiplication tables with equal ardour and labours. The difference between such peace and the one produced through a real connection of the heart can be noticed by any sensitive abhyasi."

Effective way to realisation

(Shri Ram Chandraji, President S. R. C. Mission)

People generally complain of busyness as a hindrance to Sadhana. There is a saying, "The busiest man has the greatest leisure." In my opinion a man has always got more time at his disposal than that required for the work in his hand. Service and sacrifice: these are the two instruments which help in building the temple of spirituality on the foundation stone of love. Any kind of service may be useful, if done selflessly; but here the word-service, I am speaking of, carries the sense of worship. We should be as busy with this kind of service, as we are busy in our daily routine. The easier way to have an access to it is that any kind of service we do, should be thought of as the order of God, regarding ourselves be in duty bound for it. Remember that all we have in this world has come from God. All the fellow creatures are His creatures. That means He is the master of them all and we are His children, never mind if a few are brought up apparently by you or me. If we serve our Master and His children too, thinking that they have come from Him, we are in a way non-attached to them, because the chain of attachment really joins our Master with His children. If this thing is rooted deep in us we will indulge in service as our duty and remember the Great Master at each step. In this way the habit of constant remembrance is formed.

The goal of life is easily reached if we are devoted to it, having the idea of our Great Master all the way through. There are different ways of remembering Him constantly. Some of them have been briefly described above. By devotion to the highest, we establish a channel from Him to ourselves that serves as a path to Him. When this path is clear of all dirt and refuse, there will be no difficulty to tread on it. The more we devote ourselves, the clearer is the path. While meditating on Him you receive a push from the heart to impel you on the path. The dirt and refuse are our conflicting ideas. When you meditate and if you secure even a temporary lull, it means that you have gone a step further on the path. As you proceed on your way to the path, you will find the

conflicting ideas disappearing. And if you acquire a state of permanency in your meditation touching the innermost plane, the idea of God becomes quite close to you.

There are various ways for the realisation of God, each suited to the peculiar instinct and mentality of an aspirant. A man of the lowest standard cannot give his mind to meditation. His solidity will catch only the solid thing; for instance, those who have not gone far, will like to worship the image, taking of course the 'Bhava' (Idea) of Almighty. The lowest among them will think of the image itself as God. If they improve and go a bit higher their mind may be distracted from the solid images, and they generally begin to perform what is known as "Mansik" (Mental) worship. This 'Mansik' worship, as I have heard of it, consists in taking Ram or Krishna or Shankar etc.. (as represented in the image) before the vision of the mind. Then such aspirants garland them and apply sandal paste to them in their thoughts. All such aspirants become idol worshippers with no idea of God, because they will thus create solidity in dead form. I don't allow such kind of worship in our Sanstha (Organization). We always soar higher and are above these kinds of worship. There is one great drawback in idol worship that it becomes their life long interest and they do not want to part with it, thus creating a sort of solid block in their own hearts which is not easily breakable even by the force of their Master's will. We should come from solidity to the finer state and the method must change accordingly. The image worshippers get confined to the same effigy.

God is very simple and plain. He is not in solid form. He has no solidity what so ever of any kind. He is free from all these things. So, in order to realise Him, we should adopt such methods by which we may be able to free ourselves from things created by our own will, actions and surroundings. All our thoughts should be regulated and our individual mind should be cleared of the burdens lying on it. We should be as light as cotton so that we may start on our flight towards Him with the help of a single push from a capable Master. The best way of acquiring this state is to take the Reality for good in one's heart. In our Sanstha the Reality is infused at the first stroke of will, which serves as a seed to flourish in the long run. The process is generally set in by one's Master so that the seed may grow easily and scorching winds may not blow it away.

The disciple waters it by constant remembrance which is the only thing needed for the speedy progress on the path of realisation.

We should always go with speedy steps without resting even for a while, until the goal is achieved. When a man has found the right path, he should not be away from it at any cost. One should tread on it with faith and devotion. Then all sorts of worship, besides what he is told by the Master should be given up and treated with indifference. If the aspirant begins finding himself lighter and lighter it means that he is progressing, because in that case he is going into the state that God is in. Light means the loss of the weight of one's own thoughts. To remove them, what we generally do is to think that they are all from the side of God whether they are in the form of difficulties and anxieties or in any other form. The best way is to treat them all as coming from Him. This is also one of the ways of constant remembrance, which is the only thing helpful in bringing about improvement in the spiritual line. *(From a letter to an Abhyasi.)*



An abhyasi experienced the condition of thoughtlessness for a while, and requested the Master to let him remain permanently in that state of mind.

The Master advised, "Please do not regard thoughts as evil. Even nasty thoughts are a means of the purging out of sanskaras. Wait till the permanent state of thoughtlessness comes in the natural way after complete cleaning of the mind."

He further added, "If the ultimate goal is not kept in view, one may make the problem of progress more difficult."



Once in a gathering of Satsangies, the discussion as to why intelligent educated people fall a victim to Gurudom, was going on.

The master explained, "It happens only when there is no real thirst for God-Realisation. People are impressed by a certain extraordinary quality of a certain person e.g. education, oratory, costumes and even good physique."



Realisation-Ways and Means

(*Shri Ram Chandra ji, President S. R. C. Mission*)

I have been longing so far to get a man who may be able to see things as they really are. The nature as it is befitting human body may be read by him. The sun as it shines may be known by him. The sunshine as we see may be marked by him as to whence it comes in its real sense. God and gods, when we speak make the difference themselves. Comparison and contrast become the necessary instruments to know the reality which is displayed in the passage created by speaking these two words—God and gods. Now compare God with gods and define God yourself. If you see the capacity in gods in creating such a universe even then there remains a differentiation; and if you find this point in the negative in them, I think gods would not come under the definition of God. A man loving his Master too much, selling himself to Him altogether, absorbing himself in Him in toto, will see the same thing all over. Similarly a man while getting absorbancy in One and the Real thing will see Its manifestation throughout; because, when every rib of thought is mingled with the Real current, one will feel Reality coming out with these things. Absorbing in Reality means that one should not feel anything in him. He loses the feeling of his body, mind, soul etc. This is the condition of Real God. Limitations, however, remain to some extent and that is due to the knot which is created by the force of the will to keep the things in their real forms. If these things are removed the world will not exist. Untied will it be; but in the last run when Zero, will feel the manifestation losing its feeling power. So the manifestation will remain all over but no limitation created by the chief knot. If one acquires that stage having ones body, he will witness the same scene. It is possible for the Yogi of the highest standard to see the same thing now if he comes in the naked form just as he ought to be. It is a matter of galling insult to see the thing when they are not witnessed with the heart's-eye. One who sticks to the principle of ADWAITA in the beginning he sees unity in diversity in its crude state. Had it been the case of any of you, this sort of question would not have arisen. It is a voluminous subject but I have discussed it in outline. Before coming to the stage of Prime Minister of India if a man thinks himself and writes himself to be so, decide yourself as a Judicial Officer what section of the penal code will apply in his case.

A man is born today. He is developing day by day. His senses are coming to the standard of development gradually. Time is coming for him when he will ripen in wisdom and folly. Suppose now he has come to the point when he has to decide which way he has now to adopt. He comes across a man well versed in Indian philosophy—Dwaita, Adwaita and Vishistadwaita. He talks with him, who leaves an impression on him that the world is the manifestation of God. He understands it, believes it, and comes to the point where he ought to have come after coming to its real stage. Now, as he was impressed by the discussion, he will try to impress others by the same discussion. He will study the subject, speak extempore, impressing upon the public the same thing which he had acquired with no labour and pain. What will be the practical result? Practically nil. He will only understand just as a man sees wheat for the first time and he calls it as such. If you ask him the taste he cannot describe. Generally we see the same thing everywhere.

There seem to be contradictions in the Vedas apparently. Six schools of philosophy is the result. Everybody according to his reach says something to the other. Manu says that only that part of Vedas which agrees with reason is the real Veda; and many of our philosophers have taken this view. Of all the scriptures in the world it is the Vedas alone which declare that the study of Vedas is secondary. The real study is that by which we realise the Unchangeable; and that is realised neither by reading nor by believing nor by reasoning but by superconscious perception. Even if it is gained in a thorough state, one still requires to go on and on in order to reach the shore of the ocean. Tasting the breeze for some time he will further push himself inside the infinite ocean gaining thereby and tasting thereby the real state of everlasting peace and happiness. No suffering whatever it might be will present its contrast. If you analyse suffering, you will find the crude form of happiness. You can call the same thing in its place as either suffering or happiness. What idea do you form when I say these two things? It shows clearly that they are only the forms or the shadows coloured by our own thoughts. Happiness and sorrow are purely subjective forms. If you become colourless, you would not be colouring the surroundings. Let us take an example.

You would have heard the stories of ghosts. They may be imaginary. One may fear them and others may not. Why is it so? One who has made the impression deep in one's heart, that it is something which can

harm one's self, will begin to harm himself through the ghosts. Similarly if we think Maya as a ghost, we will begin to harm ourselves in its light as long as we fear it. How wonderful! We steer our boat on the glossy surface of 'MAYA' which is stretching its both arms to take us in its lap and present us to our Master. Surely if there had been no work of Maya, we would not have been in this world at all. The thing which brought us in our form is not to be cursed but we should utilise it properly. When we see the ugly sight we become ugly. When we see the bright side we become brighter.

RAJ YOGA teaches us the method to be identically the master of the real life. If one makes up ones mind to taste the nectar of real life, no power whatever, (Maya or anything) can check him from his determination. We do not say that one may keep aloof from Maya, but that if one exercises oneself to be one with Him then the problem of life will be easily solved.

Generally the peole entangle themselves in some kind of taste or the other. For the learned person mental pleasure becomes the chief aim and object. In spiritual phase these things depart, so that one may be able to appear before Him in the real form; that is the process for the beginners. If a man comes off having got rid of these coverings, I guarantee he will feel the thing at the first stroke. The form which the Abhyasi takes, changes and comes to naught very soon. This is the thing required for the Abhyasi to attempt at first. When I had been to my master, I had been blinded of all these things at the first sight. I kept off the book as the useless thing; I was interested in him alone. The world was dark to me due to the interest which a man must have while entering this sort of life. Repeatedly coming to this world and enjoying worldly pleasures never end as long as you welcome them. If I ask anybody to prefer this kind of life, then he will question me like you that this is not the only thing to be pulled on in the drama of life. I also say that this is not the only thing to be gained. Material world and the spiritual one should go side by side equally glittering. We should soar with both the wings if we want to succeed. It is a vague idea of the people in general that God is to be searched in the midst of forests. My idea is that He should be searched in the midst of heart. I want persons like the Spartans who liked to come 'with shield or on shield' and this thing requires courage; and one who has got it, is successful to know this science which is also an essential part of human life.

My experience in spiritual life, whatever befell to my lot, is matured. You may call it an ill-luck because I have not tasted the accuracy of many things existing in the world. Another proof of being called it to be so is that I have become quite dumb while putting myself at the feet of my master. All miseries of the world passed away at his holy sight and no trace of worldly life is left in the mind, and I was seeing the ocean of bliss on all sides. That was all due to my faith and devotion to him; of course his ability was a component factor. I was rather lost in myself under the influence of the Divine Current that was running into me from the Heart of my Supreme Guide.

All that I have said above effected greatly in knowing him and him (master) alone. You may ask me whether God was not near me? I would definitely say in its answer that, that was the only relationship between me and him. It is but natural with the Abhyasi (Shastras say know the Guru as Brahman) to feel so because as Swami Vivekanand puts it, "When we try to think of God as He is in His absolute, perfection, we meet with miserable failure, as we are limited and bound by our present constitution to see God as man." It is indeed a childish argument that it is blasphemy to regard man as God.

You start from dualism and reach Adwaita automatically. When you are lost in it, there the reality dawns. This is, however, my Anubhav and experience. Go on and on still.

Dear Mr.....it is the practical life that is worth having, reading and writing are of no avail. Love, faith, devotion and self-confidence win the race. The society of one free from all bondages amounts much. If you are bound to one pillar and your disciple to another, how can you release him? If you are really in quest of God then please seek always the adept in this science. Neophytes are dangerous.

Apart from the views which I have enumerated above I would suggest the easiest course to you for making the subject clearer still. Please come to me for some time; and I assure you that you will yourself realise clearly what you want me to explain. It adds to my pleasure if some body asks me such questions; but my experience tells me that answers to such queries are generally thrown out in the waste-paper basket. In such cases my time and labour are altogether wasted, which results in my disappointment.

—From a letter to an abhyasi

The Problem : Its Solution

(*Shri Ram Chandrajji, President S. R. C. Mission*)

When the soul put on the clothing of body; then alone its reverse form appeared in the form of covering. That is, all this thing became a rope which had come in its own form having developed many knots. Dear brother, along with the soul we have revived its reverse form in the beginning itself. Have you not seen that the flare is doubled by the union of fire and water; and that if the air enters in it then it begins even to flash, and the flare too grows on proportionately? What is this flare? These are different actions of Prakriti which are created on the force of soul. Now in these things, that is the play of earth, air, water and fire which came before the vision, the vision never went towards that which was The Real Thing. Just imagine. What created in them due to their wrong use a condition that the Real Thing whose action was behind the veil did not come up before the vision? Neither it could be understood as to Why That had to do such action whose result was destruction. The cause of the action was that The Real Thing along with that Will (of creating the World) got mixed up with the Will of Self to create the world. Now, the thought of multiplicity (that is, the creation of Srishti) is the reverse of Oneness, or these two things are opposite to one another in a way. In other words this other thing which is said to have been made out of the effect of the Will is grosser than its Original. But both these things came so closely joined together that these jointly accelerated the thought (the thought of the Creation of Srishti); and similarly their action was also likewise to that which happens by the union of fire and water.

We brought Soul from Nature in which there was mixed Consciousness also, and this consciousness was the effect of that Will of Self due to Which the forms got manifested. Now the effect of our will is that we also made the things with us, conscious, by giving them power by our thought. What was before? The same which is different from soul. The quality of soul is peace and the quality of body (which is reverse of that) is the reverse of that. But all its makers are we alone, and this is our

own doing. Now, the flare alone, as explained above, which is created due to this Karma of ours is ASHANTI, trouble and pain. If ever we get the ability to stop giving power to that thing, then its condition will be just like the plants which are not given water. Now, how is this possible? If we divert our thought which is turned towards materialism and body, towards the soul, then these things which are created in the form of troubles due to our actions will gradually fade out, and the effect which is created due to turning the vision towards the soul will influence that also. Gradually by purification its condition will be such as the flare will begin to vanish, and its condition will be that which is due to the conscious diverting of the consciousness towards the soul which it had from Will and Life.

The Creation came into being. Immediately after the advent of consciousness we became just like a weak patient who is given the tonic, as a result of which he starts more indulgence, and due to that indulgence again begins to suffer on the death-bed. The result is that though there was nothing wrong in the thing given, yet the fault lay in its wrong (improper) use, and the pain took such shape as the necessity of medicine began to be felt acutely. I say again that if there were no form of disease, none would have remembered the health which was in the beginning. Only the patient can value health with regard. By getting liberation from this alone, the symptoms of health are created.

You will ask how the things which are called troubles or the reverse of the Original get the power. The answer is that the Power of consciousness (Chaitanya Shakti) makes them powerful in proportion to our paying attention towards them, and gradually so much force is created that thing appears to overpower us or our thought. The same is the case with Bhakti (devotion) or worship. If we divert our attention towards the Original (towards God), then because God Himself is Power, the power begins to come in that also and this other (the second or the undesirable) thing automatically begins to grow weak. Since these things are under us, we give them power. And because that thing is under God it receives power from There. What is the purport? If we turn our interest towards God in the real sense, then all these things fade out in the end, and gradually the result will be that condition which Lord Krishna has described. What is that condition? Man begins to feel himself ACTION LESS and this condition when grows and reaches high level,

stops the formation of impressions (SANSKAR). And if ever one stepped in this condition and went on further, then what remains? One part of it will be, what is called, the state of liberation in lifetime (JEEVAN-MOKSH GATI). what a word (!) which people are trying to prove in many ways. But dear brother, What a light and easy thing this is? And be sure; to attain this also is very easy. Easy thing is always attained quite automatically or easily.

The thing is so easy that, if tried, it can very easily be achieved by multitudes. The mode of expression of this Dasha has been generally told by the folk who really do not know the path, nor have they ever tried through somebody who had really entered this kind of sphere in life. They seek the remedy with the persons who are fresh enough to speak always on the subject. They are moved greatly to those kind of people who speak extempore on the platform. The thing is in the innocent hearts of the persons who have mastered the Nature so to say. Rarely you will find this thing. Why? Because they do not try to gain the simple thing by simple methods. May the day dawn, when the people may taste this nectar of real life DURLABHA for DEVATAS. People are busy thinking always their own tales. Sit in loneliness for sometime and think of God with as much power as you have attributed to your own difficulties. What then? It is easy to realise your own God as the realisation of the worldly things in crude form.

—(*From a letter to an abhyasi*)



Once in a gathering of Satsangis a discussion on the impediments of the work of the Master was going on.

The master said, “ am like a carpenter who has to make things after a certain design. But my difficulty is that I do not get wood but furniture. on which to work. The furniture, even if I break it up, can hardly be remodelled into a perfect design. So, one has to be contented with making slight alterations here and there.”



Why does the easy Sahaj Marg sadhana seem so difficult ? What is the remedy ?

(By Shri M. D. Jahagirdar, Bangalore.)

Master declares that the Sahaj Marg sadhana is the easiest. But, still many abhyasis feel that it is difficult. Whether an abhyasi finds it easy or difficult depends on his attitude of approach.

Those abhyasis who will not have any definite aim but only some superficially motivated temptation will find the Sahaj Marg sadhana as follows :

(i) The abhyasi belonging to this type might have come to know of the Mission by hearing or reading about it, seeing it or its abhyasis, or even by being urged by an abhyasi-friend to join it. He might have been attracted to the Mission by the surface level charms and intellectual satisfactions.

(ii) Due to excessive grossness, and lack of dynamism, the mind might have become dull. Hence, the dullness would be mistaken as peace during meditation. He will thus feel temporary peace and relief in satsang meditations, and will have mistaken this temporary peace to be everything. For him sadhana is also a worthy way of spending leisure.

(iii) He might have reduced the practices of sadhana into a mechanical routine.

Those fewer abhyasis in whose heart and mind Master alone remains, will find the Sahaj Marg sadhana very easy.

(i) Even before joining the Mission, the abhyasi belonging to this type might have been questioning about the aim of life. And, in him, a craving might have been developed for the highest, something other than the material.

(ii) During this craving or restlessness, he might have lost all attachment with the worldly objects. Becoming aware of such a craving, Master might have created circumstances drawing him to His feet.

(iii) When he eventually met Master, he might have felt immediate relief as if rescued. He might have taken Master with total dependence

and full faith, feeling free of all responsibility of self-effort. The Master in turn might have taken full responsibility when He saw the abhyasi striving only for realisation. The continuously increasing need for spiritual movement would go on automatically being met.

In between the above two types of abhyasis are those who will find the Sahaj Marg sadhana difficult while attempting to pursue their attachment with the Divine and the material together.

(i) This type of abhyasi, experiencing the turmoil of life might have been on the lookout for something spiritual.

(ii) Upon coming into contact with Master or His Mission, being intelligent and sensitive, he might have made some assessment of Master, His method, and His Mission through literature and discussion. Having developed an idea of the possibility of realisation, he might have been tempted to try for it along with the temptation for promised attainments. This temptation would eventually become greediness.

(iii) The Master and the material would exist side by side in the abhyasi's mind, his involvement with the former being very much less in comparison. He would be inclined to see and measure Master's grace in terms of material benefit he enjoys. Real spiritual benefit will not be there as his mind suffers alternating attachment and detachment between the material and the spiritual depending on the environment at any given time. When he suffers while his mind is engaged with matter, he is reminded of his experiences with the spirit, and he feels the sadhana difficult. Though the real spiritual benefit should be there if he constantly maintains within himself the condition bestowed by Master with the help of constant remembrance, he finds this difficult due to continued attachment with the material.

(iv) The abhyasi's attachment and involvement with the material creates impurities, complexities and grossness. These, in turn will obstruct and prevent the mind from establishing and maintaining contact with the Divine by their continuous influence on the mind through reflection. This will further make the sadhana more difficult.

Impurities, Complexities and Grossness :

What are these impurities, complexities, and grossness? Thinking is the quality of mind, and thoughts arise in mind originally as vibrations.

When these vibrations touch the 'chit' (the faculty of awareness), the thoughts come into awareness. If the mind is merged in the Divine (Master) by constant remembrance, then all the thoughts arising are **pure** (that is, concerned to Spirit), and the mind will progress into purer and purer states. If the mind is not connected to or merged in the Divine, the thoughts will then be mind's own creations, and are **impure** (that is, concerned to matter). This is how impurities are created even before the level of 'chit' where it will be known whether a thought is pure or impure.

The moment thoughts come into awareness in the waking state, the mind is pleased using the senses in their subtle state, and appreciation is the immediate result. The moment appreciation of matter in waking state starts, grossness is formed however subtle or light. Any thought related to matter creates grossness.

The stage next to appreciation is liking at the level of 'Man' (the faculty of repetitive thinking, that is 'manana'), and the liking is the seed of future desire. At the next level of Budhhi or Viveka (the faculty of discrimination) what is appreciated and liked by repetitive thinking will develop into likes and dislikes. Different varieties of likes and dislikes are more or less specific to each individual, determining the pattern of his personality. The individual will have a sense of ownership about these likes and dislikes which become fixed and rigid with loss of freedom of thinking. Thus, prejudice or close-mindedness develops.

These fixed and owned likes and dislikes constitute the individual's ego (Ahankar) at the next level, the level of the heart. At this level the likes and dislikes give rise to desire which immediately involves the heart and creates impression on the heart, however slight or light it may be. This impression, by its influence on the mind, in turn leads to repetitive thinking and desiring, along with the process or activity of seeking the desired object. Thus, a vicious circle of perpetual creation and accumulation of impressions is established.

Aggregates of varieties of impressions are complexities. Thus, any thought backed by desire, and expectation (that is, anticipation and assumption) leads to creation of impressions and complexities in the heart. Prejudice and fixed and rigid likes and dislikes also contribute to the

creation of complexities. The complexities, in turn, create grossness. It is described earlier that any appreciation leads to creation of grossness. In addition, whenever the mind enjoys the matter through the senses in the waking state (Jagrataavastha) grossness goes on accumulating irrespective of the 'good' or 'bad' quality of the enjoyment. With repeated enjoyment and involvement, the density of grossness increases. Even superstitions about anything are associated with grossness.

Cleaning :

It is the nature of impressions that one has to undergo the bhog of every impression. One can clean the grossness by one-self. But, as the impressions are created by one's willingness, liking, and active participation, it is very difficult to clean the impressions by oneself; they can only be cleaned by a person of calibre like Master, or a preceptor when certain conditions are fulfilled.

If the abhyasi is open-minded enough to know the causes of the impressions, he can clean it himself. By such cleaning, the effect of impressions is minimised according to the degree of power supplied to their creation, so that only subdued impressions will remain till their bhog. At this stage, if he goes before the Master, or preceptor with a feeling of helplessness, complete cleaning takes place because the feeling of helplessness automatically ensures abhyasi's active cooperation.

Sometimes, the abhyasi does not know the cause of the impressions due to prejudices, lack of discrimination, etc. Even then, if he knows that his condition has been spoiled and goes before Master or preceptor, one of the two things can happen :

(i) If he feels helpless and **opens himself to the Master**, the preceptor will come to know the cause, and complete cleaning takes place with the removal of the cause.

(ii) If on the other hand, he does not open himself to the Master and thus is not cooperative, he will only experience some temporary relief but the cause and their effects remain. Even if the preceptor wants to clean such an abhyasi, the possibility of damage to the heart is very high due to the abhyasi's non-cooperation and strong resistance backed by abhyasi's power, and involves great deal of labour.

Even after regular cleaning there are a few inevitable processes which are nevertheless fertile ground for the creation of further impressions and complexities if the abhyasi is not alert, careful and in continuous contact with the Divine or in constant remembrance of Master.

(1) The lighter impressions are automatically washed off by their bhog in their subtle form in the dreams. Thus, in sleep, the mind will be free from self-creations and at the same time it will be getting rid of part of its creations.

(2) The bhog of deeper impressions have to be undergone in their grosser forms through the senses in the waking state. The nature of impressions is such that circumstances for their fulfillment are automatically created.

(3) But during such bhog, the mind in the waking state has freedom, and so it enjoys, leading to either of the following two results :-

(a) The mind gets the **satisfaction**, and immediately afterwards the enjoyed object is rejected. The impressions are then washed out completely. Only the grossness created by the enjoyment remains, which is easily cleaned off by regular practice of cleaning.

In this context it is very essential to clearly understand the delicate role of satisfaction.

(i) Full satisfaction with matter, without involvement, with full use of discrimination (Viveka, or Wisdom) with immediate rejection of the enjoyed object has a legitimate role in spiritual practice.

(ii) But, any satisfaction with anything spiritual is dangerous to spiritual progress, and the abhyasi must be doubly cautious that he does not ever become greedy.

(b) The mind continues its enjoyment during bhog, pursues the enjoyment and the enjoyed object with liking and involvement, leading to continuation of deeper impressions of the same.

It should be evident from the above that the effects of cleaning are only temporary in the sense that new creations of complexities and grossness are so very easy.

(4) Those impressions that are not washed out by the above means during a life-time lead to rebirth for their bhog.

Remedy :

The remedy for dealing with all the difficulties described above is only by practising as prescribed by Master :

(1) Cleaning is a very important part of sadhana. A time for cleaning must be chosen such that till prayer there will not be opportunities for creation and accumulation of complexities and grossness. Immediately after cleaning one should feel the result of cleaning, that is, he should feel the subtlety and lightness due to relief from heaviness experienced earlier. The condition, thus obtained after cleaning, must be maintained till prayer by keeping the mind in continuous contact with that condition. If any activity becomes inevitable after cleaning, the constant remembrance of that condition will prevent further creation of complexities and grossness.

(2) Just before going to bed, after all the affairs of the day, the abhyasi must **do** the prayer and not merely say it mechanically. The attitude to the prayer ought to be : “I do not have anything to do with materiality”. Continue **thinking** on the **meaning** of the prayer and its **essence**. Thus, the same thought will continue in sleep or the subconscious where the mind is not free to create anew. Thus, a major part of the abhyasi's day will have been spent in spiritual practice.

(3) As prescribed in the first commandment by Master, from the time of waking up till an early meditation, the abhyasi should not involve with the material. Thus, by meditation of not more than an hour, the condition bestowed by Master is easily regained. He should make effort to remain in that condition throughout the day. Then the mind remain in constant contact with the spirit by constant remembrance. Thus, the condition bestowed by Master is maintained undisturbed. The abhyasi should avoid involvement with material while discharging his worldly responsibilities, by imagining that Master is watching him performing His work. Thus, higher efficiency and non-involvement are both ensured because of relief from sense of ownership i. e. involvement of the self in the work. This will automatically prevent new creation of complexities and grossness.

The following guidelines, originally based on Master's instructions will be helpful to individual progress. They should first be understood with full devotion and sincerity and then implemented in practice, thus, rendering service to ourselves, the Mission and to humanity :—

(1) An abhyasi who aspires for the highest, the Ultimate Reality, is a real abhyasi and a true member of Shri Ram Chandra Mission.

(2) If the aspiration is continued with devotion to the Almighty, then comes the Grace to foment the real aspiration.

(3) Every preceptor is an abhyasi.

(4) The aim of the Mission is to train hungry souls interested **only** in spiritual advancement. Hence, the following qualities are undesirable in the abhyasis or in those intending to become abhyasis :—

(i) Baser ambitions.

(ii) Absence of higher spiritual values.

(iii) Views and values below human level.

(5) No abhyasi should practise any method other than what is prescribed and specified by Master. It must be ensured that no change is effected in the method, and nobody should suggest their own methods to others because it takes a lot of time to correct the harmful effect of such deviations. Also, it inflates the ego of the individual who makes the suggestions.

(6) Every abhyasi should become submissive to Master, and disciplined in his practice, worldly behaviour, and in his thinking.

(7) To the maximum extent possible, no abhyasi should indulge in such activities from which complexities and grossness accumulate. Yet, knowingly or unknowingly, these things keep accumulating. Therefore, thorough daily cleaning is most essential as prescribed by Master.

(8) It is the sacred duty of every abhyasi to see that no curvature sets in the mind.

(9) They should neither be greed, nor temptation in the abhyasi. But, spiritual need is something else. One should remove the root cause of greed and temptation, and develop craving for realization.

(10) To obtain the maximum benefit from visit to Shahajahanpur, it is most essential to prepare oneself by fully cooperating with the preceptor.

(11) Any activity of the abhyasi which knowingly or unknowingly spoils the cause of the Mission will incur Master's displeasure.

(12) Abhyasis are the arteries of the Mission provided they come up to the expectation of the Master.

(13) Master does not want disorganisation.

(14) Master wishes every abhyasi to have a copy of "The role of an abhyasi in Sahaj Marg", and to follow the same.

● *In Sahaj Marg system: everything we have
must come in a natural and regular order.*

—Babuji.

A Panoramic View of our Abhyas in Sahaj Marg

(C. Shamasundar, Bangalore)

Towards Our Master :

Master has just arrived at Madurai centre for His birthday celebrations. He is tired after a physically arduous journey. The moment he enters the room meant for him, it is full with eager abhyasis. Master is about to change his dress and looks awkwardly and helplessly at the numerous pairs of eyes focussed on him. As time ticks by, not a soul is stirred; not a person feels it courteous to leave the room. It took an indignant preceptor to herd them out to afford Master much needed legitimate privacy and rest.

After nearly two weeks of hectic birthday celebrations and air travel, Master has arrived back at Madras from Malaysia. The house he is staying in is continuously crowded with eager abhyasis. As days go by, Master is becoming more and more tired and in fact has begun to look ill also. The crowd of Abhyasis continue to linger on. A group of preceptors and abhyasis manage to send the crowd back. After a few hours of privacy and rest, Master bounces back to his healthy cheerful mood.

We know that we like privacy, comforts, and rest for ourselves, and we also know that it is gentlemanly commonsense to honour similar needs of others. Yet, why do we neglect to recognise the same needs of our Master also? Why don't we exercise the same commonsense towards our Master? Why do we want to see Him causing Him inconvenience? Do we really know how to make use of services He offers us in his infinite compassion? Can not we have some compassion and mercy for Him?

Towards Our Method :

Place is Shahjahanpur Ashram, and the period is Basant celebrations. Every day morning and evening the meditation hall is overflowing with eager Abhyasis, sitting, not too comfortably on each others laps, waiting for pooja. There is a general din of noise as everybody is trying hard to make himself or herself heard by the neighbour about some very important and urgent matter which cannot wait.

Do we go all the way to Basant for talking, or should the word be “gossiping”? Master has written that a stage in abhyas is silencing the Mind. What silencing we practice, in Shahjahanpur of all the places, and in Basant of all the times? Have we really been silencing our minds, and are we doing our abhyas correctly as Master wishes?

The scene is again Basant at Shahjahanpur. Now and then, here and there, there are abhyasis singly or in groups taking sittings; some abhyasis are even hunting for preceptors to take a particular number of sittings self-prescribed according to one’s own fancy.

In every Basant, Master has been announcing about the extraordinarily abundant and continuous downpour of grace during these special days. It is for that very reason, or for the reason of at least its grosser effects that we abhyasis invade Shahjahanpur in thousands during Basant. Yet, what is it that makes abhyasis to seek, ask for, and even hunt after sittings, especially when they are in reality drowned by tremendous downpour of Grace? Are they in any way different from the Eskimos in the Arctic decorating their igloos with refrigerators? Or from men using torch light under a midday sun? Or are we trying to build up a credit balance in our “spiritual ledger”? Why do we use Basant only for our self-created psychological satisfaction, depriving ourselves of and closing our inner eye to the Real Thing? Are we using Shahjahanpur as a place of picnic?

On a Basant day at Shahjahanpur, Satsang meditation is going on. Outside the meditation hall, a 2 to 3 years old child is bitterly wailing for its mother. It is anybody’s guess as to the turmoil going on in the meditating mother’s mind.

Master repeatedly emphasises in his writings that we **should** attend to our legitimate worldly responsibilities as our duty to the Divine. And, He repeatedly requests us to avoid bringing children to Basant; and requests the old and the ill to avoid attending Basant. By implication, is not Master assuring us that if we cannot attend Basant due to legitimate reasons we will not miss what we would otherwise get? Is not the fulfilment of His request our duty? Are we obedient to Master? If we are not disciplined and ready to follow Master’s simple instructions, are we really ready for His Grace, for the Highest and the Subtlest?

On a fine Basant morning at Shahjahanpur, Master is walking down from His cottage to the meditation hall to conduct satsang. He is about

30 feet from the steps. The brick-paved path and the stairs are covered by a thick layer of chappals as if to greet Master. In older days people used to strew the path of their revered ones with flowers. But, we are not fortunate enough to have sense at least to offer him a chappal-free path!

Is, what is happening outside us a reflection of what is happening inside us? If we are not offering Him a clear path to us outside us, are we sure that we are offering Him a clear path to our heart inside us also?

Many are the occasions when the senior preceptors repeatedly announce Master's instructions during huge gatherings not to touch His feet while doing pranams. Yet, innumerable are the occasions when His instructions are repeatedly disobeyed. An earnest abhyasi is dutybound to offer his pranams at the feet of the Master when he is either alone or with only a few with the Master, and when there is no pressure for Master's time. But, during large gatherings, when Master's time is crowded, are not the abhyasis dutybound to exercise their discriminative commonsense to avoid harrassing the Master? For a Master capable of gracing the universe with a glance, is not a heartfelt pranam from a distance sufficient in a large crowd?

The very essence of Master's teachings through Sahaj Marg is to discard the grosser, mechanical practice, to start with the subtle, and to move towards subtler levels of doing, experiencing, and being. Are we practising according to Master's teachings, or are we practising according to our own whims and fancies? Are we just putting the old traditional, grosser wine into the new bottle called by the name of Sahaj Marg?

Towards our Mission :

The train is speeding towards Delhi, and the carriage is full of Basant-bound abhyasis. The ticket collector finds that 20 to 40 tickets are being used by abhyasis not represented on the tickets. The ticket examiner no doubt collected the penalty, but threatened to inform the higher authorities. In his writings, Master has urged abhyasis to be living banners of our Mission; He has also said that service to our Mission is a part of our abhyas.

What kind of service are we rendering our Mission? What kind of living examples are we of our Mission?

On a chilly Basant night, there is a sudden downpour of heavy

rain, and two tents have become un-inhabitable. According to the announced Master's instructions, the children and women are being assisted into the meditation hall. But, a large number of healthy men rushed in first and have themselves snugly positioned with all their belongings. Many more men are struggling, and quarreling to occupy similar positions.

Did they not hear the Master's instructions? Even if they did not hear His instructions, are they ignorant of the social etiquette and its role in Sahaj Marg? Living in such an important age of birth of Sahaj Marg, of being contemporaries of our unique Master, on an important occasion as this Basant, are we using these uniquely special opportunities properly? If only we can examine ourselves and put ourselves the question; "In what way are we transforming ourselves?"

May Master have mercy on us.



● *In Sahaj Marg we start from mind and go beyond.*

—Babuji.

Efficacy of Pranahuti-The Yogic Transmission

Major A. R. Mulla (Retired), Bangalore.

Many brother abhyasis enquire as to how I have joined SHRI RAM CHANDRA MISSION. I reply to them that it is the Master Himself who planned and showed me the path leading to His holy feet. If he had not arranged my posting to RAICHUR, my chances of joining this great Mission would have been remote. It is His will whom to choose and when to choose. The great Shankaracharya has very rightly said :-

दुर्लभं त्रयमेवैतद्देवानुग्रह हेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुष संश्रयः ॥

(These are three things which are rare indeed and are due to the grace of God – namely, human birth, the longing for liberation and to come to the feet of a GURU of great calibre)

The more inquisitive brothers wish to know the circumstances which made an Army man turn towards spirituality. I tell them that I was transformed overnight after reading Master's book "REALITY AT DAWN." As they did not have such an experience, they insist on my giving them further details.

I was born in a middle class devout Muslim family. My revered father was a teacher by profession and a religious man. As he lived in a small village I was sent for my education to the house of a relative who lived in a distant town. I did not receive much of parental love in my childhood, being away from home, so I became very meek and submissive by nature. But I was good at my studies and earned Government scholarships throughout my school career. My Principal was very proud of me as I brought a good name to the school.

My early life was full of miseries and afflictions. I was only 13 years old when my father expired. As he lived on his pious earnings he did not leave behind him any property or cash except the house he was

living in. It was a great shock to me at that tender age, as I had to shoulder the responsibility of a family of six members. At that age no one would have given me a job, so I continued my studies by going to another relative who took the responsibility of feeding me. To my misfortune he did not live long and my dream of higher education faded away permanently. The above calamities created a great impact on my mind as a result of which I became dejected in life. I looked for a job for survival but remained unemployed for two years. I brooded over the calamity which had befallen me and thus became very emotional and sensitive to worldly matters. To keep my mind engaged I developed interest in literature and tried to live in an imaginary world totally different from the world of reality.

In my childhood I had heard of the existence of God, who is most merciful, loving and very kind, but I failed to understand why he was so unkind to me. I used to compare my life with other persons who lived more comfortably and happily. Thus I became frustrated. In spite of my wavering faith, I was worshipping God in the traditional manner, but was not at all happy under the adverse circumstances. I had nobody in view, who would support and protect me and my family was in great distress.

At the outbreak of the IInd World War desperately enough I resolved to join the Army. I knew about the havocs wrought by war, but still I made up my mind to join the Army in any available vacancy, as I had no choice. I was posted to an Infantry Battalion which is normally deployed on the front line in the battle field. The inevitable could not be avoided. When I was posted to operational area, I felt the shadow of death hovering over my head. There were many casualties during the combat with the enemy. Life was most uncertain. The fear of death always kept me worried and thus created deep impression in my heart. I prayed to God for my safety.

I witnessed lot of bloodshed on the battle field, but instead of becoming immune to the environments, I became more sensitive and emotional. I felt that a soldier who receives a paltry amount as his salary is sacrificing his precious life for the warring nations who crave for more and more power and wealth. I used to keep awake during nights and write articles. I lived in two different worlds. During day time, the world of terror and destruction – and during nights – the world of fantasy.

My imagination used to get wings and create a kind and sympathetic atmosphere, as I felt that the existing world was cruel and heartless. In army life we do not differentiate between man and man but treat them as brothers. I was dreaming of complete harmony and love between different religions and different nations. I loved my colleagues as brothers and did my bit by helping everyone to the extent it was possible for me and thus I became very popular in my Battalion among all ranks.

The IIInd World War came to an end, but the war for my survival continued. Many Battalions were disbanded. India was divided and we got independence. During the war time the feeling of brotherhood was predominant among soldiers. But things changed after independence. Peace was disturbed. Communal riots reached its zenith. The minds of the soldiers were also poisoned. It was really a very sad affair.

Due to prejudices, legitimate promotion was denied to me for seven long years. After promotion and posting to a coveted post, I was harrassed, which resulted in a serious illness. I lost my health and was disgusted with life. On a friend's advice I started practising HATHAYOGA but my mind was always in a perturbed state. Traditional prayers and reading of scriptures did not prove of much help. Sleeplessness was the result. Transquillisers were used by me for temporary relief for many days. I had to undergo two surgical operations for removing deformities, after which my physical health improved, but mental health did not show any improvement. At this time I had the good fortune of getting a posting to RAICHUR. During the first year of service. I had a hectic time dealing civilians. Mischievous people who took pleasure in defaming dutiful and sincere officers sent letters making fictitious allegations through anonymous letters to higher authorities to the effect that I was communal minded. I was greatly shocked and hurt by this, as I never had any communal feeling in my life. On the other hand I had done comparative study of religions to the extent possible to my ability and also always advocated love and understanding among fellow beings. I lost my sleep and it became impossible for me to put restraint on my pessimistic thoughts. The religious books I was reading failed to give me peace of mind. Somehow I came across a book MIND CONTROL written by Swami Shivananda. While going through the book the situation became bad to worse. So I returned the book after reading a few pages I was restless and became a living example of a man drowned in the ocean of worries and anxieties, as I had

many more problems in addition to the above. Finally there came a stage nearing mental breakdown. One day I wept bitterly praying God to pull me out of this dilemma and on the next day MASTER came to my rescue.

That was an auspicious day which gave an altogether different turn to my life. A friend of mine handed over to me a copy of Master's book "REALITY AT DAWN" and recommended that I should read that book. I started reading the book after finishing my dinner the same evening. I was so much engrossed in reading it, that I lost time consciousness. Every word was pregnant with Divine wisdom. I felt that I had come out from a cave of darkness to broad daylight. My mind was illumined with Divine ideas and thoughts. I started getting palpitation in my heart. I was excited and was perspiring profusely. I came to know that it was I alone who was responsible for my deplorable condition. I found the cause of my miseries. I thought that someone woke me up from a deep slumber. I was not satisfied with one reading. So, repeatedly read the book several times and copied important paragraphs in my diary. When I came to my consciousness, I found that it was already dawn. This meant that I was awake for the whole night. I did not offer my traditional prayers on that day but decided to meet the preceptor-in-charge at RAICHUR and request him to give me a taste of Revered Master's unique yogic transmission. Accordingly, I went to Pujyaniya RAGHAVENDRA RAOJI on the same evening and expressed my desire to join this great institution. He very kindly and sympathetically took me to the meditation hall and gave me first sitting. Within a few minutes I felt a powerful Divine power flowing towards my heart. The tempest of thoughts which had greatly perturbed my mind was appeased and the mind came to a peaceful state. I do not know how long I was sitting in that state. I do not have words to express the blissful tranquility which I experienced in the very first sitting. I felt that I was completely drenched by the ambrosial showers of the Master's grace. The same day I fixed my goal as I had found a GURU of the highest calibre who could change my fate and lead me to the real goal of life. Thereafter, I started my abhyas regularly.

Prior to joining SHRI RAM CHANDRA MISSION, I did not know anything about spirituality. I had only studied religious books. It was a self study in the absence of a proper guide and as such I did not have much idea about the spiritual aspect of those books. In my opinion, by living a devout religious life man would be eligible for the so called

BEHESHT or HEAVEN, where more enjoyments and comforts are available. The idea of the necessity of a GURU or a guide for the purpose of emancipation was not advocated in the religion I was born. I did not get a guide even when I practised HATHAYOGA. I practised it with the help of books for five years and as a result I became a physically strong animal full of ego. I was also offering traditional prayers, but these were only for worldly pleasures and for getting freedom from miseries. These prayers did not give me peace of mind. On the contrary I could not control my anger. I used to get irritated whenever anything happened against my wish. After starting the abhyas I gained balance of mind and my tendencies were modified to a great extent within a few days.

After starting the abhyas, the first thing I did was to read carefully all the available literature on this unique system of RAJ YOGA. I completely lost interest in reading literature other than that of "SAHAJ MARG". I was regular in attending daily satsangs with the beloved preceptor. I received many clarifications from him and accordingly I modified my ways of thinking and living. I dropped everything which was forbidden. I forgot the painful and treacherous experiences of the past, as Master says forgetting the past is a lesson in SAHAJ MARG. I stopped traditional religious prayers which were replaced by the single Sahaj Marg prayer. The practice of Hatha yoga was also stopped from the same day. I never felt that I have missed anything. Love for worldly pleasantries was diverted to the Master, as he says, love is the foundation of spirituality. He taught me the lesson of love and once this lesson is got by heart, it cannot be forgotten. A poet says :—

मकतने इष्क का कुछ निगला है सबक !
उसको छुट्टी न मिली, जिसको सबक याद हुवा ॥

(The lesson taught in the school of love is something different.
One who has got the lesson by heart does not get a holiday.)

I started getting wonderful experiences during meditation and also in my dreams. I could now sleep without the help of tranquillisers. Some times I did not sleep at all as out of ecstasy I used to keep awake throughout the nights. The fear of uncertainty in life disappeared as the protection and guidance of the Master was experienced day and night. Some times He used to come in my dreams. A continuous experience of peace and

lightness started prevailing as I proceeded with my abhyas under the guidance of brother preceptors.

I was observing minutely the good behaviour and conduct of the preceptors who are the living examples of Master's creation. So my yearning to see their creator physically increased. But the circumstances did not permit me to go to SHAHJAHANPUR. I was unable to attend even His 75th Birthday celebrations at HYDERABAD. But Master was gracious to divert His return journey via RAICHUR and my joy was inexpressible.

I continued my sadhana sincerely and I could notice the changes brought about by the effect of Master's transmission. The transformation could be summarised briefly under the following heads :-

- (a) **Regularity** : I became regular in my abhyas and laziness and lethargy was considerably reduced. I did not miss any opportunity of meeting preceptors and abhyasis coming from out station.
- (b) **Constant remembrance** : I practised constant remembrance by my own efforts for seven days and thereafter it became automatic. I started dedicating every action of mine to the Master, as I was taught to do everything in the name of the Master and be prepared to face the consequences.
- (c) **Love and dependency** : The more I meditated, greater grew my love for the Master and dependency on Him in every aspect of my life. Feelings of despondency and frustrations were washed away on account of positive thinking.
- (d) **Detachment from enjoyment of senses** : I was a great lover of art, drama, music and literature, which gave me joy and mental pleasure. All these attachments were completely dropped. I was engaged in the only pastime of thinking as to how to serve the Master and adhering to the sadhana under the method of Sahaj Marg sincerely, to the extent I could do it.
- (e) **Freedom from fear** : Due to the miseries and hardships in life, I had lost faith in everything and had become a chronic pessimist. I always used to entertain a doubt in my mind that something will go wrong somewhere and will bring sorrow to me. During war time,

the fear of getting killed was always hovering over my head. After the war I had bitter experiences and was uncertain about retaining the job for my existence, but after joining the Mission I submitted to the will of the Master and my outlook towards life was completely changed. The fear of the uncertain future vanished.

- (f) **Unmindful attitude towards miseries and inflictions :** Along with my spiritual progress my miseries also increased, but I remained unmindful about them. It seemed to me that many past impressions have pushed themselves for the bhoga. I took the miseries as a special treatment from my beloved. In times of extreme difficulties the Master came to my rescue and solved my problems. A poet says :-

जहाँ किसीने अखीदतसे मालिक तेरा नाम लिया ।
तेरे करमने बढकर हाथ थाम लिया ॥
जहाँ शिकस्तका अहसास हो चला है मुझे ।
तेरी तलबने तभी हौसला दिया है मुझे ॥ १ ॥

(Whenever Thy name was chanted with reverence, O Master !

Thy gracious hand was felt extended towards him.

Whenever I had the feeling of defeat.

My yearning to achieve Thee gave me new zeal to overcome the sense of defeat.)



- Lalaji has stated : God has hidden himself inside your hearts and exposed you: Hide yourself and expose God. This is the real sadhana ("practise").

— Babuji

Our Prayer

(*B. K. Sharma, Add. District Judge*)

In Sahaj Marg we attach great importance to 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 upto that stage”.

We insist upon a recitation of this prayer before our morning meditation. Now in the scriptures and elsewhere there are prayers and prayers. We come across mantras and slokas containing prayer in one form or the other. Why then should there be an insistence upon this particular prayer? This is the question often asked by our new abhyasis here and abroad, even those who agree that in prayer there should be gratitude and not begging for more things and also that we should pray not to the many gods but the Gods from whom all those god derive not only their power but their very existence.

The Sahaj Marg prayer is superb, for it reminds us of the Ultimate Goal, tells us that our desires are our fetters, that the Master who is one with the Ultimate Reality is our sole prop and support, that it is He alone who can release us from all bondages and lead us to Realisation. It teaches dependence on and surrender to Master. It teaches detachment.

But more than that I would say that it is this prayer alone that ultimately leads the abhyasi into the state of prayer described by Master in his 2nd Commandment : where the self is completely annihilated, where everything is done with a conscious idea of Divine, where he withdraws himself from all sides and turns completely towards Him losing all worldly charms, where the remembrance of one—the Ultimate resounding all through in every thought of his becomes synonymous with that of Master and where his mind will never turn towards anything that is against the Divine Will. How is this brought about? The prayer creates within him a state of vacuity and this diverts the flow of Divine Grace towards him.

I call this prayer as the telephone number of the Master. Dial the number just once and the contact is established. Waves and waves of Divine then start coming and filling you. If you dial a different number, obviously you should not expect any Grace from or through Him. So, if you take Master as your Guide and Support in your quest for Realisation you have to adopt this prayer. It is the connecting link between you and Him. It brings Master face to face with you. His distance is lost. Master infuses Himself in the abhyasi, removes his complexities and entanglements, make him a deserving vessel for His Grace and then also fills it with the same. This prayer is thus the key to the Master's Treasure Divine. It is a magic formula that opens the flood gates of Divinity for you.

Master keeps on transmitting all the time the Real Essence for the benefit of all. You need an aerial and a receiver for picking radio signals. Our prayer is like an aerial which receives the Transmission and makes it available to us. Just attune your Receiver the wave length of Master and derive the Nectar from the ocean Divine.

One of our brothers has likened our prayer to a switch which when activated permits electricity to flow. To me it is more than a switch. Like a convex lens it attracts and draws the Divine Grace from Master and focusses and concentrates it into the heart of the abhyasi. The flow continues upto the time and extent it is appropriate for the receiver. Once the abhyasi is 'full' for the time being, the flow discontinues. So, it is self-regulating also. So, if you want to tap the grace of Master, pray.

Our goal is complete one-ness with the Divine or Absolute. To merge in Him, merge in Master who is one with Him. To merge in Master seek entry into His Heart and reach the stage when with your hand on your heart you can say "I am in You and You are in me". To gain entry into His Heart, pray, for it is the key to His Heart. Pray with the fullness of your heart.



- *Remembrance of God is the best thing that lifts your thought to God and do the work.*

—Babuji

Why should we attend Satsang ?

(S. S. Ramakrishnan, Coimbatore.)

According to Master spiritual perfection is based on three things : 'Love for Master, satsang with the Master and obedience to the Master.' Obedience is the most essential criterion for success and disobedience to Master is the greatest sin. If a sick man disobeys his doctor, he gets more ill and can even die. If soldiers disobey their commander, they dig their own grave and betray the nation. If children disobey parents, their career and prosperity are ruined.

Obedience to Master includes attending weekly satsang, apart from the daily practice. When we attend satsang regularly, and spend our time with abhyasis, Constant Remembrance becomes easier. Also, I was told that only those who attend Satsang regularly come in Master's vision or consciousness; remembering them is easier for Him ! I feel that Master's attention may be focussed much more intensely and His Grace attracted, when the abhyasis sit together in a group than when they sit individually. Of course, love and devotion are needed. But then, there is a proverb which says that if there is a single good person in the group, for his sake the Benevolent Grace showers on all ! Such is the mercy of the Lord !

When we sit in a group, it is not merely an addition or multiplication of our collective will or craving or love, but something more, belonging to another dimension altogether ! It cannot be explained adequately, but only experienced. I am reminded of the principle of LASER beam, from college physics. When many light rays or waves come in a beam, each wave in the beam goes through the peak intensity at a time when other waves are not in their peak, and the net effect is an ordinary weak beam of light, where many rays nullify each other. But, if all the waves of light are made to go through their peak or maximum intensity at the same instant of time, they all reinforce each other, and it can become a strong LASER beam which can even cut steel, or melt iron, or do minute surgical work !

Once, a visiting preceptor advised us to attend 'Basant' regularly. He said that deep-rooted, subtle grossness can get washed away easily in

such a gathering. A sister observed that some deep-rooted tension or impurity or tendency is removed in a number of persons after Basant. The entire location and the very atmosphere get purified and surcharged by Divinity, during any congregation organised to celebrate the Glory of the Master ! So, we cannot help getting purified, whether we deserve it or not ! Such a thorough and deep cleaning by flood waters, like Hercules cleaning the Aegean staples, can sometimes happen even during weekly satsang, when there is a real call and need.

It is my feeling that every abhyasi is watched and guided by Master during Satsang. Satsang is not merely a place where we gather for a weekly social or cultural meeting. The sooner we realise the better it is for all of us. We know that Master calls His Mission Centres as ‘Spiritual Training Centres’ and the Mission is recognised as an “educational institution”. It follows, therefore, that Satsang is like a laboratory class or weekly practical training class (not a theory class) where we learn a new skill just as we learn music, language, craft, or karate. If we miss even one class, we miss the practice, we miss the close attention of the teacher who corrects the mistakes in our practice; we may forget or neglect the rules of the practice, and we miss the new lesson taught by the teacher (Master). We miss also the psychological push given by the fellow students who practise and compete with us ! Any athlete or sportsman knows that his performance is improved when he practises with fellow athletes or competitors, than when he practises alone. There is, however, one important difference between the class of spiritual skill and the classes where we learn material skills. In spiritual learning, here, both the teaching and the learning are mainly internal, and are often done silently. The Real Teacher (who is Master) is often invisible; and He speaks through different persons or even directly from inside our heart, if we are alert. Now, there is a great danger in neglecting the importance of attending every single class made available to us by Master, in this skill of spiritual practice. Many of us are more sensitive and attentive to external things than to internal things. This is both the cause and result of grossness; and it can be cured by attending satsang. So let us not neglect it.

Brother Parthasarathi Rajagopalachari once told us a puranic story that stresses, the importance of Satsang :—“ Sage Narada once asked Lord Narayana about the importance of Satsang. The Lord sent Narada to a spider to ask about the efficacy of Satsang. When Narada asked the spider,

the spider was physically shattered and died instantly. When sage Narada reported this to Lord Narayana, the Lord sent him to newborn calf of a cow in a remote village. When Narada asked the calf about Satsang, the calf also died immediately. Narada was filled with grief and remorse. But the Lord told him to go for the last time, and ask the newborn baby of a virtuous man in a certain place. When sage Narada asked the newborn baby about the benefit of satsang, the baby replied : ‘ O, venerable Narada, I was that spider and I was that calf whom you met. One satsang with you gave me a good birth as a cow’s calf, and a second satsang with you gave me a human birth in a good family. The third satsang with you now has given me Moksha or Liberation. This is the Glory of Satsang. So, I am leaving the world now; goodbye ’-”.

It appears to me that the lesson in the story is this : When we attend satsang, it is not ‘we’ who die, but only our egoism pride, sloth and vanity which die, and thereby quicken the pace of our evolution. Whatever may be the difference of wealth or wisdom, intellect or status, or even spiritual attainment or potential, we all meet as equal brothers and sisters in Satsang, and are viewed with equal love by Master – our personality masks matter little to him, and He sees our hearts and souls only ! If we learn only this Universal Love from Him, and nothing else, even then our purpose will be served very well indeed ! Let us forget all our likes and dislikes, preferences and aversions, as when we go to a school or to a hospital—Let us keep the Goal alone in view. Let us think only of the benefit we derive from there, and never bother about attachments or repulsions to fellow inmates there. Also, we should not worry whether fellow inmates (newcomers especially) develop in the manner we want or expect. Each soul is different, its samskars are different, temperament, craving, speed and manner of development are all different. Master wants that “Each flower may grow to its right standard”. So, let us not judge, but only radiate Master’s Love and help when it is welcome.

Let us forget our differences,
and call in one voice
with one heart, one mind and one will.
Then the voice of our heart will
surely reach the Base
and He will respond from That Level.

LOVE—The Sincere Way

(C. Rajagopalan, Ahmedabad.)

During one of those sit-around sessions with the Master at Shahjahanpur, when an abhyasi questioned how to please the Master, Sri. Babuji Maharaj sharply replied "By Sincere Love". As most of the abhyasis who have joined the Mission would certainly like to please the Master, it is worth deeply pondering over the words "Sincere Love" so that one could try and practise it. When uttering these words, Master seemed to stress the word "Sincere". The dictionary meaning of the word "Sincere" read as under :—

Pure, Unmixed, Unadulterated, Unfeigned, Genuine, Free from Pretence, The same in reality as appearance.

While many of us think that we Love Master, it is worth introspecting whether our love is sincere, when analysed as per the connotations indicated above.

Normally when a person is introduced to the system, he notes with surprise the love towards Master, exhibited by other abhyasis. Ironically it is more striking in the case of those who feign or pretend it and very undemonstrative and internalised in the case of those few who have developed genuine love. Notwithstanding this surprise (which in a few cases unfortunately leads to even scepticism) once the newly introduced person practises meditation under the system for sometime as prescribed (without adulterating it with other forms of worship), he starts feeling transformation in his attitudes which leads to development of a feeling of gratitude towards the person behind the system. During this initial period of testing the system, regular reading of the Mission's literature, helps immensely; many peculiar doubts and imagined difficulties vanish and the theoretical support found in the books clarifies the mind considerably and creates confidence in the person, that he is following the right system. The benefit experienced prods one to intensify the abhyas and the cycle slowly but surely leads to the practisant feeling within himself, replacement of the sense of gratitude by a vague feeling of attachment to the Master—what could be described as the birth of love.

In the case of some, the abhyas sadly gets absorbed before their hearts are awakened to this soft feeling of love. These are the Manmata type

of disciples, who obviously joined the system for fulfilment of some desire or relief from misery. On the other hand, those who are keen on inner perfection or God realisation end up as Gurumata disciples and they do think of ways to please the Master. For them, as our Master has put it, the idea of right or wrong assumes prominence and they adopt the line of virtue. They are not the type who try to exchange their love as a commodity in return for material benefits but who start loving HIM out of a grateful awareness that He is the one who introduced liveliness into them through the “breath of breath”.

All types of religious and spiritual literature do indicate that loving The Creator and His entire creation is the best method of achieving the Goal of life. But nowhere it is stated as how to practically synthesise this compound (Love) in the test tube of human heart. May be, the Alchemy of Selfless Divine transmission can alone do it. Hence the need to locate the Divine Alchemist i. e. a Satguru, who can transform hearts with his power of transmission. Another important point which is to be recognised is that loving one who loves all, would automatically lead in the end to acquisition of universal love.

The next phase of development, is nurturing of this love, which to start with is fairly flimsy. Like the growth of a child, the growth of this love is gradual, smooth and not discernible. Strangely those individuals in whom this love has been blossoming well, are able to see with a bit of hindsight that the opportunities for development of this love have been miraculously provided to them—they feel beholden that such a fine and delicate feeling of relationship has been gifted into their hearts, which were earlier impervious to such niceties. The constant inexplicable providential pushes received in their sadhana, make them start realising that spirituality is more an act of charity from the Master than something acquired by one's effort. This in turn makes them seek ways of cooperating better and better with Master, to deserve this charity. This basic and deep understanding automatically results in developing humility, marking an end to their putting on airs, assuming self importance and straying away from the noble sphere of devotion.

May Master bless those who are well launched into this tunnel of love to reach the end of the tunnel, where sincere love is said to receive its soothing Reality-soaked reward of being sucked into mergeance.

“ O, Sweet One ”

(*Maheswari Dayal Singh Srivastava, Gorakhpur*)

Your heart is sweet, your tongue is sweet
Transparent smiling, your eyes are sweet.
Your look is sweet, your gaze is sweet
Your look in the nought is exceedingly sweet.
Your reprimand and award both are sweet
Your look without crook is still more sweet
Your grace is sweet, transmission is sweet
Surrender to your will is absorbingly sweet
Your mission is high sublime and sweet
Your method is natural and superbly sweet
Your physical and mental accompaniment is sweet
Your script and letters and literature are sweet.
Your talking is sweet, your silence is sweet
The soft bubbling of the 'hookah' is sweet.
Whereas your meeting is cheerful and sweet
No less is departure, though tearful, but sweet
Your gait is grand though faltering but sweet
And demeanour so humble so simple and sweet
Your aura is attracting, so shining and sweet
Spirituality is reigning all over so sweet
The oozing fragrance of your feet is sweet.
Devotedly I prostrate unto those feet-sweet.



Master's Transmission

(By Kamlesh D. Patel, Surat.)

“I can proclaim by the beat of drum that none except a worthy Master having at his command the power of transmission can ever bring such wonderful results, and that Raja-Yoga alone is the path which promises sure success” says our Master in Voice Real.

About this transmission, which is the unique feature of Sahaj Marg, our Master says in His Philosophy of Sahaj Marg, “the power of transmission is a yogic attainment of a very high order by which a yogi can infuse by his will force the yogic energy or Godly effulgence within anyone and remove anything unwanted in him or detrimental to his spiritual progress. He can exercise this power not only on those assembled around him, but on those too, who are away from him. The power can be utilised in anyway and at any time.”

We all have experienced the effect of transmission in everyday life. The transmission is felt everyday, nay every moment by the craving ones. Trees and plants suck water and water-solved-minerals from the soil with the help of root-system. Similarly human beings are in existence because one who is living in the real sense is in touch with the life-force, soul, jiva, ruh, the root of existence.....one may call it anything. And when that link ceases, death is the result. Can one imagine life without that?

The trees and plants look fully fresh, alive and blossoming, the moment the showers of rain drench them up. The whole aroma, colour etc., of theirs and even the very appeal to our eyes changes. Even otherwise, without rain the trees were alive, because their root system remained in touch with the moisture of the soil. We were also living without transmission like those tree without rain, but the shower of transmission, the very ‘Pranasya-Pranah’, has changed our in and out to lead a new life in life.

It is the experience of us all that we get transmission either in the morning during meditation or at any moment during day or night, no sooner one thinks of it. It is there without any delay. I mean to say that there is “Zero time” wasted between the receiver’s thought and the actual receiving of transmission from our Master. Transmission reaches us in “zero time”! It looks surprising but it’s a fact beyond doubt.

Let us analyse this process of transmission by applying the fundamental rule of physics that velocity (be it wave-motion or particulate motion) is inverse function of time, while keeping the distance factor in constancy. Or even let these three factors viz : Velocity, time and distance work simultaneously. The three factors are uniquely stated as :

VELOCITY is proportionate to $\frac{(\text{distance})}{(\text{Time})}$

Let, 'C' be the velocity of transmission,

'd' be the distance between recipient and donor of transmission and

't' be the time taken to traverse the distance 'd'

The above formula can be re-written as :

C is proportionate to $\frac{(d)}{(t)}$

It is already concluded that the 't' factor in the above formula is ZERO. Now, putting the value of this 't' to be ZERO, we get,

C is proportionate to $\frac{(d)}{(\text{ZERO})}$

And, it is seen here that 'C' becomes INFINITE, because any number divided by zero is infinite.

i. e. 'C' = INFINITE

It conveys that the velocity with which transmission reaches our heart from Master's is INFINITE.

Further, according to the Master of Science of Relativity--Albert Einstein, energy produced from the rupture of matter is the function of square of velocity of wave.

i. e. ENERGY = (function) (velocity)².

As already seen the velocity of transmission being Infinite, now, the Energy, too must be Infinite.

As the energy of transmission is infinite, the Creator of transmission of infinite energy must be endowed with infinite potency. In other words, He is OMNIPOTENT.

A few years ago, some ideas of our Master which were not thoroughly getting digested creating confusion in my mind, with inner challenge to Master and at times giving Him a few bad words that if He wanted to help, let Him help, but it should be within the fraction of a second to show me His Reality. To persons like me Master says in Voice Real, "if the condition (final limit of perfection) is brought into full swing all at once, there is the danger of his nerves and muscles being shattered." Such statements of Master were taken by me as merely excuses, for, I was sure that He is unable to raise anyone at once.

When my mind was engaged in such doubting thoughts, I remembered the hard punch given by my friend on right shoulder of mine, which prevented my appearance in the college campus for a few days. I had simply to lie down in bed on my left, massaging my right shoulder with analgesic and muscle-relaxant cream.

When such a thing can happen with limited power of handpunch on a part of the body, can one imagine the situation by playing mischief with the Infinite power of our Master? Certainly not.

He, the Omnipotent Master, can send us that transmission in "Zero time", only when He is aware of its demand by the needy ones settled on this human globe. This clearly proves that our Master is Omniscient and Omnipresent.

When we have got such Supreme Master, shall we be wise enough to just obey what He commands, whether directly or indirectly? Shall we stop playing around with Master?

O Master!

Let me not be overwise in dictating you.

Let thy choice remain as mine,

Let me enjoy thy choice.

Accept my pranams O Lord!



Health through Meditation

(*Dr. Sohanlal Maniktala BEHL (Bhiwani) Haryana*)

Health means normal functioning of all the organs of the body which depend on the balanced internal secretions (Hormones) and Autonomic nervous system both of which are sensitive to the activities of mind.

Mind, which owes its origin to the first stir which came into effect by the will of God to bring the creation into existence, is closely identical with the root force of that original stir and thus its activities are Divine's directions resulting to pious thinking, peaceful and loveful living with strong will power which constitutes healthy and heavenly life.

But, according to coverings (impressions i. e. Sanskaras of past and present Karmas) on it, its directions and activities are adversely affected leading to its wandering tendencies, undivined thoughts, bad habits and evil doings which further lay more and more coverings which if not checked and removed get harder and harder to the name of grossness which eventually lowers the will-power, loses the equilibrium, increases the anxiety and tension, decreases the tolerance to daily-life-jerks, hampers the resistance power to combat the diseases and upsets the balance of internal secretions (Hormones) and Autonomic Nervous system leading to ill-health.

If the grossness is removed which is possible only by transmission of Divine power (Cosmic Energy) available from a Yogi of the highest calibre, to any person who meditates with full devotion and faith under his advice, as prescribed in Sahaj Marg, then the mind in due course of time gets purified to divinisation possessing full and strong will power and its actions become divine's directions which always lead to mental and physical health making both the phases of life viz. material and spiritual harmonious.

The following quotation from the Book NEUROPHYSIOLOGICAL BASES OF RAJA YOGA IN THE LIGHT OF SAHAJ MARG By V. SRI RAMA CHANDRA MURTHY, B. Sc. (Hons), M. Sc., Ph. D. Director, Sahaj Marg Research Institute, Tirupati (A. P.) (Page 225) is also worth mentioning :

“The brain activity of a Yogi in samadhi state has, for its basis, a type of Consciousness which is referred to as Superconsciousness state. Continuous radiation, for long periods, of the waves from the brain of a Yogi in samadhi is believed to control the electrical disturbances experienced in the brain of an epileptic and cure the disease in course of time.

Claims have been made by men of religion and people of standing in spiritual practises that certain types of ailments including mental disorders can be set right by transmitting spiritual energy or superconsciousness to the sufferer.

There is Master's saying in the book 'The Garden of Hearts' (page 67).

“It is my finding that meditation actually increases the span of human life.”

SUMMARY :

Regular practice of meditation under Sahaj Marg cleans the human system of grossness that has accumulated and prevents its further accumulation paving the way towards highest human approach in spirituality awakening all the latent forces leading to God - realisation which is the goal of Human life but even being in the way one gets the following benefits among several others :—

- Detensioning.
- Calmness and peace under stress and strain.
- Improvement in absorption and retention-power of brain.
- Moral standard.
- Moderation and toleration.

All these promote health and happiness.



The Real Goal of Human Life

(*D. Rama Murti, Chittoor-A. P.*)

“ Everybody has got life but we have to seek for life in life which ultimately merges in its own essence”—Master.

The modern world has become a complex mechanism. Everything about it and everything in it stands distorted. The whole thing looks topsy-turvy. One wonders whether one can live in peace at all. Human relationships are strained. There is mutual distrust and perpetual acrimony. Values of human life have undergone a devastating change. They breathe hatred and disharmony, dissensions and death-dealing tactics. By his perversions, by his complex thoughts man has made the world too hot for him to live in. Everyone is almost sitting on a rumbling volcano. Anything may happen at any moment, from dissolution to delusion. All these are the results of his vicious thoughts, disoriented from Nature as it were. Instead of enriching the human heritage by his valuable contributions he is cutting at its roots. His mission is commission of crimes, his profession is to waste his talents on aimless pursuits. Master says, “We have come here not to spoil God’s creation but to retain it in its Divine order”. Do we follow this dictum? Certainly not. We have made up our minds to undo the whole thing and plant on its shambles our own banner of order.

We have gone so far away from Nature’s simplicity and plainness that we find tensions and pretensions all around.

Having strayed away from our ‘Original Home’ we have created for ourselves regional and religious homes. These homes have become hot-beds of intrigues and bickerings, turmoil and torture. Neither do we have peace at heart nor do we allow our fellowmen to live in peace. Mankind is cut up into tiny islands or mighty nations and lies fragmented from its Homeland. Selfishness has become our being, our base of existence. We forgot our ‘Self,’ the offspring of the ultimate itself. We have built all around us barriers of differences and raised barricades of diversities. Our wishes have added ‘. . .ish’ to our ‘Self’. We have thus sold ourselves away to desires. What is more, we have allowed them ‘to grow and multiply’ and lord over us. It’s because we consider ourselves supreme and sovereign; and our thought power has peopled this tiny creation of ours with poisonous elements. Piety is gone. Simplicity has

taken to its heels. Truth has vanished; and honesty is totally absent. This tiny creation of ours has made us titans. And our Satanic acts have worked havoc on God's creation. Our will is responsible for this disastrous effect.

Are we born in this world to kill ourselves and kill others? Or have we come down to this earth like 'Satan in hell' to proclaim our own law which is a travesty of truth culminating in tragedy? What, therefore, is the cause of these vicious tendencies and mental distortions?. It's our way of thinking our conduct, our action. Our thought and word, our deed and creed do not vibrate in unison. Their discordant notes have created noise-pollution. As a result, silence is lost and sanity is dead.

What is the root cause of this universal malady? Man's goal has become different from what it ought to be. Once an abhyasi asked Master, "What are you". He replied cryptically, "I am what I ought to be". Man has chosen his base something other than spiritual. The world is too much with him. He allowed the world to walk into his heart and plant itself there permanently. This has made the Divine get out of his heart. He has become slave to desires. All these are responsible for his mysterious disease, the miseries he suffers from. The cure for desire is God. Unless man chooses God as his base, there can be no salvation for him. Only then can the world be dismantled from his heart and its impressions washed out of his mind.

It is said "Evolution is getting back to the Centre", the point wherefrom we have originally emerged. Because, we have disconnected ourselves from the Original Source by our own tiny creation, we have become enemies unto ourselves. Our will is as supreme as the Divine will. As long as it is linked to the Divine, Divinity will flow through us, make our life the very life of life and help us treat our fellowmen as brethren, as co-sharers of a common heritage, the divinisation of mankind.

When man was child at heart, everything was on all fours. His breakfast grew on trees. His lunch was ready on plants. Nature was his bosom friend, his unfailing companion. It was spring all the year round. It was in fact Krithayuga, the Age of the Divine. The moment he lost his innocence and turned arrogant, it has heralded the advent of Kirathaka yuga, the age of the demon. His Soul, fragmented as it were from the original force, revels now in worldly pleasures. His mind, disjointed from

the primordial condition, rolls in mundane affairs. His heart, having lost its centre, is stained and soiled. There is anything but life in it. "Life is liveliness", says Master. Void of liveliness, man is dead at heart. Is there no salvation for man from this dead-end? Is there no liberation for his tormented soul? Is there no way for him to travel back to the Centre? Yes, there is. He should change his base. He should choose the real goal of human life.

To dissolve the Creation of man's making or to unfold him is the gist of the philosophy of Sahaj Marg. It makes him "hide himself and expose the Divine". Sahaj Marg is no philosophy as such. It is transmission-fed, practice-based, experience-packed and realisation-oriented. It's a prospect for world heritage and not of any country in particular. "It offers an easy solution of the problem of existence which has ever been confounding even the greatest of sages". It brings forth top-level results in such a short time as in a part of man's life. No sadhana is of any avail unless it guarantees moderation in the mental tendencies of the sadhak. Under the Sahaj Marg system the Divine Grace is directed towards the abhyasi by Master through the process of pranahuti or the yogic power of transmission. It brings the individual mind to a state of rest and peace and everything in the world will then appear to him in the same colour. His mind is so regulated that he is in a state of moderation. "This is the only way for bringing peace into it", says Master. By transmission Divinity comes peeping in at every stage of development and ends in Divinisation. "What else except a tiny heart can be the fittest offering for achieving the dearest object of life?" says Master. Sahaj Marg method of yoga is not a world denying system. It's a world-accepting one. Master says, "We have to soar high with both the wings, the spiritual and the material". The Sahaj Marg train runs on two rails, both spiritual and material, under divine traction. It doesn't stop at way-side stations. The abhyasi is not allured by material pleasures. It doesn't halt till it reaches its destination, the realisation of the ultimate. In this method of sadhana Master plays the key role. All that he expects from the sadhak is not sacrifice, but cooperation. He takes up man as he is and moulds him into what he ought to be.

What is your goal then? If you are for riches, miseries will heap on you. If you are for power, you will meet with your doom. If you are for mundane pleasures, you will soon go mad and finally land yourself

in a lunatic asylum. If you are for God, you will regain all that you have lost. Says Master, "All that I possess is for all humanity. I wish you to rob me of all that I have and in return to give me that which you possess as yours". Thus unpossessed, we go possessed. God has no mind, but man has. So, both depend on each other. For God's work man's mind is needed. Unless it is pure and brought to its original state, it cannot reflect God's glory or His grace. The mind in its primordial state was pure and regulated. "It has been spoilt and polluted by the overall influence of senses", says Master. It's now to be corrected and set right. For this we need a capable master. He alone can bring about the transformation of man by means of transmission.

What is transmission? "Transmission", says Master, "is the utilisation of Divine power for the transformation of man". What does transformation involve? "It is from super animality to man and from man to man-behind-man." Our Master Shri Ram Chandraj Maharaj is bound by the sacred pledge given to his Master as guru-dakshina to spread spirituality far and wide without any reserve or distinction. He says, "Only the torch of spirituality can remove the oppressive gloom and restore the real man." His mission aims at the propagation of the ideology set forth by the Great Master through his newly introduced system of Sahaj Marg. "It is to awaken the sleeping masses to Divine consciousness so as to put them on the right path." When he knocks at the door of your heart, he will reveal unto you reality at dawn. A piercing glance from him gives you a peep into Sahaj Marg. His silence is voice real. His speech is truth eternal. When you link yourself unto him, he will lead you on towards infinity. His Sahaj Marg is based on the technique of transmission or pranahuti and it is the very efficacy of Raja Yoga. He is an open book, nay an eloquent commentary on ten commandments. There is no secret about him but he unlocks unto you the secret treasure of realisation. He breathes into every heart the blooming freshness of the spring. He is simple and subtle, serene and silent, ever active and obliging, and human and divine. He forgives our foibles and foment our hearts with his divine force, fills them with increasing love for the Divine and makes us crave intensely for the ultimate.

To revert to the original point, the solution for the problems faced by man as stated in the foregoing paragraphs, lies in the title of this

essay, 'The real goal of human life.' It forms part of the prayer given unto us by Master. It holds the key to the realisation of the highest. There are four concepts in the title. They are : 1. life 2. human life 3. goal of human life 4. the real goal of human life. Master says, "Life 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." For that, detachment in attachment is needed. We should love one and all without being soiled by attachment. It is possible when we attach ourselves to a capable Master. Then we do our duty for duty's sake remaining all the while in 'His condition.' "If we merge our life in that life it is then the real life, where there is neither bliss nor sorrow, neither pleasure nor pain." Master says, "I wish to lead you all to that life which alone is the goal of life I have put it." The next one is human life. For all external purposes man looks human no doubt. But the inside of him is a veritable wild-life-sanctuary. There is more of animality in him than of humanity or divinity. He can become "a real man only when his ego is diverted towards his inner self." Master says, "A man is one who is imbued with a sense of humanity but the real man can be he who makes a man the man that he ought to be—a thorough man in the real sense." The next one is the real goal of human life. It is not wealth; it is not pleasure; It's neither power nor position. It is God Himself. It is to realise Him 'as He is'. We don't give Him a label and try to see Him that way. To attain Him we need Master. "Know thy Guru as Brahm", said Swamy Vivakananda. So, Master is our base, for he is the real goal of human life and he is the only God and power to bring us upto that stage. What does he do ? By his method of transmission he starts digging deep into our hearts. As the digging operation goes on, as the drilling is on, all sorts of grossness and solidity, complexities and tensions, dirt and disease, and darkness and undesirable elements – lo ! Our prized possessions and precious riches acquired by us through ages, life after life – come to the fore. Master bales them out, pumps them off and funnels himself into our hearts. He starts laying the foundation for 'the Original Home' in our hearts. And having built it himself in us and for us, he leads us on into it, for, by Divine right we are its owners. We not only come to own it but become one with it. By meditation on the divine light in our heart we start having Him, our Master. He feeds our heart with his divine grace and shapes our personality afer him. By doing the cleaning process we keep our-

selves pure and unpolluted and make ourselves fitting receptacles of his Divine Grace to flow in, to flood our being and to flood all around us. By offering bed-time prayer we bring ourselves closer and closer to him. By remembering him constantly we get enveloped in "His condition" which puts us on the right track and always keeps us rooted to the source. His commandments are guidelines to our spiritual progress. They constitute the 'Divine Cardiograph' to know whether our heart is in tune with Master and helps us check ourselves either when our behaviour is abnormal or when our sadhana is irregular. The four directions detailed above are the medicines prescribed by him for the cure of the problem of existence. Thus having chosen Master as our real goal, our very base, we become Brahmacharis, in the sense, we travel from Master, with Master, by Master towards Master and ultimately into Master.

When Master breathes his life-life-in life-into our hearts by his technique of transmission, the life we start living no longer belongs to us. It's his gift, his life itself. We can't live it as we like. We have to live it in the way it ought to be lived and as ordained by Master in his ten commandments. We will be then under the care of the watchful eye of Master and nothing will go wrong. He will take us into the bosom of his heart, nurture us and nurse us to grow in him and merge in him.

Master's wish is : "It shall be a source of greatest pleasure to me to see you at the highest pitch of progress in my very life time." Let us all pray to Him with all our hearts to make us deserve His Grace and come up to His expectation soon !

"The true cry of an aspirant brings the Master to his 'door'"
(Master).



● *Reality : To live with God and for God.*

— Babuji

Odes In Praise of My Master

(*Shri Rasiklal K. Kanji, Lenasia, S. Africa.*)

1. O Lord! My Master! In the heart of hearts, thee reside! Let the thought be pregnant with "Love molecules" and such love be embracing thy lotus feet.

2. This self is dirty! Use the Tapi river to wash it. Wring it and twist my thoughts to drain out desires, and restless prevail, and at the end let it dry in the sunshine of thy Grace so that the circumstances can later iron out the creases through sacrifices and penances. Now, Mother Nature can wear the garment and beautify this world.

3. In the temple of my heart is residing an old man of finest beauty and unsurpassing achievements. The heart-beats are bells of the temple and restraining tears the homage to the Divine as fragrant flowers. The man is a statue if the heart is not lighted up with love, for this love acts as his life force.

4. O Heart! Beat softly, can't you perceive Master is absorbed in Himself.

5. Let the cushion of my soul be permanently stuck under your feet with glue of love so that thy feet be saved from thorns of shortcomings and scorching heat of this gross world.

6. O, Master! Let the good fish not be a victim in the net interwoven with rope of hallucination and imagination flung by the fisherman named 'maya'.

7. The only hope left in this barren desert is the destiny you have chosen for me.

8. O Lord! Let me not be wise enough to find you through books. Rather let me be foolish to enjoy in your hooks.

9. If 'hookah' be your pleasure, kill me and throw in the fields to fertilise the tobacco you smoke. Let my love be tobacco of your 'hookah'.

10. Open the door, O Lord! the unwed divorced widow is pledging her return.

11. When I open my eyes nothing do I see, when you close my eyes there is everything to see.

12. The heart is joyously beating and the blood of love is absorbed in the waiting. How long dear, how long?

13. The sea is restless with roaring waves to devour the river, but the river is trickling weakly towards the sea. O, Ultimate ! Create a storm to merge in one form.

14. The sweet remembrance of the beloved is a source of the greatest pleasure for the lonely traveller in the barren sands.

15. The throat is twitching with the thirst of That and the heat of the sun is boiling the blood. Rain your love and drench him. Let the thirsty traveller drown in that flood.

16. I have to inhale your remembrance every second. If missed, won't you stop that loud beating of the heart ?

17. You could not fulfil my desire, O, Lord ! The eyes were thirsty for your beauty and you quenched its thirst with water of joy.

18. In the heat of hope the eyes are dry, rain your grace and let them cry.

19. In the cradle of my heart rests a white bearded Baby, and the mother of love is swaying It asleep.

20. Why pierce this body with the arrow of ego, when the decoit named soul has kidnapped your daughter of love. Go tell your story to the old man bearded, He is the Father of the son.

21. Write on your soul 'I am willing'. Close the letter in the envelope of your heart. Post it in mail box of meditation. Bravo, the postman sees all letters addressed to His own House.

22. For once the mischievions mind made a good mistake, Old man ! don't pull the knife from the heart. I am deeply in love with the pain; never mind the death.

23. O Master ! If I work in expectations, give me the salary of thrashing.

24. You are a traveller in this train of time which stops only at the last station named Mahapralaya. Have the courage to jump out through the window of your soul.

25. Do not open the heart's love-letter, the bomb of passion may burst.

26. Why are you frightened of misery ? They are part and parcel of your tapasya. Is a saint in jungle frightened of an ant ? For, to protect the flower did God put thorns on its stem ? And to serve humanity at large do calamities occur ?

A Letter to Master

Most Revered Master !

I had a blessed stay at the Ashram for three days along with two other Abhyasis. From the Ashram, we used to come to you after morning puja and tea. You used to discourse on relevant topics after blessing us with sittings. Time passed at your redeeming feet was an unforgettable experience and will ever remain enshrined in our hearts.

There I got a hint that something should be written about what I got out of the books written by Master. This is by way of preliminary. I have read 'Towards Infinity,' 'Reality at Dawn,' 'Efficacy of Raj Yoga,' 'Voice Real,' 'Commentary on Ten Commandments of Sahaj Marg.' The books are most revealing in nature. They propound many novel ideas and lay guidelines for changing the entire outlook of mankind on topics pertaining to reality. At last, the reality is presented to man in a lucid style and unassuming manner. Every sentence is a proof of the authenticity of ideas presented in the books. They shake the reader out of his old lethargy, ignorance, and his confusion which had been increased not to a small extent by general books on religion, spirituality and reality. They blast the age-old dogmas based on obstructive and unpractical thinking. The truth had been twisted by pedantic writers beyond all recognition; you have set it right once for all, leaving no ground for confusion. A silent but powerful revolution has been launched by these books.

After reading Voice Real Part-I, I was shaken to the core and remained lost in the ideas for quite some time. I concluded at last, 'here is a Being whose sole concern is the redemption of the world, nay, the entire Universe.' These books awaken the dormant craving of man for attaining the reality. They make us aware of our inner potential and help us in its realization to a great extent.

Had you written nothing else, except 'Commentary on the Ten Commandments of Sahaj Marg.' your debt to humanity would have been everlasting. This treatise bears witness to the heights the human soul can soar in the vast sky of limitless reality. The ideas set forth are extremely

subtle and one is wonder-struck by the feeling that the writer i. e. the Master, has seen with his own eyes the expansion and contraction of the microscopic molecules resulting in creation and destruction of the universe.

Master ! You make an understatement when you say that you have written out of your own experience. Nay, you have become the Glowing and Living Experience, and each one of us realize you according to our capacity. In the 'Commentary on Ten Commandments' you have showered upon us the lustrous jewels of divine revelation. It is for the first time that everything pertaining to meditation has been explained in easy-to-grasp scientific manner, from posture, proper time and attitude to the last detail. Your divine hands are extending out of these books; ever guarding, protecting and guiding us.

The principle of Invertendo is unique indeed. I do not think it was ever revealed before.

In the beginning I asked why the significance of these books has not dawned upon the whole world. But then, they surely have triggered off a silent revolution, requiring no drum-beats. Master ! your ways are silent and unabstrusive, Yet flashing and vibrating at the same time for those who have been blessed by you with inner sight and merit.

When we sat at your feet, you told us 'Forget thyself'; 'Forgetting is remembering;' 'Develop yielding attitude to Master;' 'Love is the inner craving of the soul for the Real;' 'Perpendicular is the shortest distance from the Base' and drenched us in the divine showers of your grace.

May we always feel your divine nearness and be ever drenched by the exhilarating showers of your divine Grace.

Yours for Ever
Shri Sheel Kumar Sharma,
Moradabad.



● *The real way is formed when you forget the way.*

~ Babuji

Surrender in Sahaj Marg

(By Shri M. S. Rama Murthy, Bangalore)

Surrender.

Surrender what, why and how.

And has it not already been done when one enters the Mission ?

Otherwise, how could one gain access to Master's grace and get practical introduction to the system ?

These are questions often dogging the minds of satsangis, atleast some of them with whom I move.

Preposterous as it may sound, a few of them went even beyond the goal set by Master in their questioning and wondered why sadhana should be undertaken when the wheel turns again and there is creation anew after the mahapralaya pause.

I am only an abhyasi and they are freer with me with their questions and scepticism.

It is quite possible the sceptics might have turned ardent devotees in the interveing period and these nagging doubts would have yielded place to faith unshakable.

But the Mission is growing by leaps and bounds and somewhere somebody is likely to harbour these funny ideas in the inner recesses of his mind. It is enough if this article clears the fog within to some extent.

First, about the creation and dissolution : Creation which is the "exaggeration of the Divine" is automatic. Dissolution is not. The personality has to come down again to push back the creation and wind up the show.

Regarding surrender linked with one's introduction to the system : I view it only as surrender of a tiny bit of self to accommodate Master of etiquette who does not make His entry unless invited. He does not work on the individual unless the latter recognises his role.

The real initiation takes place very much later, as Master has so beautifully portrayed in his autobiography.

Surrender what ? A superfluous question but the answer is obvious. The heart.

Surrender why? Master does not accept slaves as his 'associates' (here the word is used in the highest connotation). Surrender makes a slave, a man. This manliness is again offered as a gift to the great Master to shape it in the manner he desires.

In other words, surrender makes us spiritual adolescents, adults and verily the ray of divinity.

Surrender how? Master himself has given a few hints on the subject—love and devotion to Master; service to the Mission etc. Open-mindedness and loving temperament bring unexpected rewards, I feel. If one lacks it, it could be obtained by earnest prayer.

Surrender is not possible so long as taste remains. Taste would not go unless the individual network is shattered. The network will not be enfeebled and eliminated till the thinking at the individual level is somehow elevated to the divine plane. 'Ishness' must go for the self to become one with Self.

The true test of surrender is unquestioned obedience to Master and utter lack of consciousness of the great event. Surrender is the 'open sesame' to higher regions. It is the green signal of the abhyasi to the great Master to make the former's heart the playground of Nature. It is the highest bargain where the debris-ridden heart is gifted to God in exchange for all that He could confer.

Surrender makes us servants without servility.

Weak as we are, even the strength to fulfil this simple act of will is lacking in us. Hence the key to surrender lies in earnest prayer and readiness to act when the heart throbs with love for the Supreme.

And what is love? In Master's own words it is "Opening ourselves to Reality."

The query must change from 'Have I surrendered?' to 'Has he accepted me?' His acceptance makes all the difference. Then and only then, the hows and whys of surrender will cease to trouble the individual mind and the real journey will begin.



How to Speak the Tacit Language of Realisation

(By Shri V. Venkateshwara Rao, Rajahmundry)

First of all let us make sure that within us is the Almighty spirit, the Divine Spark. The body rebels, the mind wavers, but be sure of the end. Nothing can ultimately withstand the power of the spirit.

Character is everything, and the power of character is the power of the will. We have to make the body subserviant to the purpose of the will. This is the fundamental secret of spiritual life. We have to gain feelings of love and piety in others by the way we mould ourselves. The ninth Commandment of the Ten Commandments expounded by our singularly great Master speaks of this necessity.

Each man radiates the force of his character. One can never hide himself. When anybody speaks of the things of the soul, others may feel that he speaks that which is not in his heart. A spiritual trainee shall be able to communicate to others an aura of spirituality only when he himself is in and of it.

So much so, to speak the language of Realisation, character is the basement. If one is true to himself he can face all men and all circumstances.

So, a sincere spiritual trainee must busy himself with self-reform. Of course, Master's Transmissive Divine Grace and Supreme Yogic energy, as taught and being experienced by many many abhyasis of our Mission, which is the spiritual food, is always there for the craving, which tends to give spiritual succour for the reformation of the inner man and thus building of the perfect character, yet we have to keep guard over the nature. Watch every innate impulse. Neglecting such self-analysis of discipline, it may not be easily possible to get to the goal of life with ever breeding utopian thoughts.

Inspite of all that is said of the Master in bringing up an abhyasi along spiritual marg, it is imperative of the latter to be incessantly trying to spiritualise his instincts for which the easiest way is that of the "Baby and the Mother," as between the Abhyasi and the Master, as lucidly,

sequentially and endearingly suggested by one of our esteemed preceptors in his article in the souvenir published by the Tinsukhia (Assam) centre. It is indeed a master-minded and illustrious piece of advice.

In our Sahaj Marg Yoga system, the part of the abhyasi to be observed or practised is not frightening as in the traditional systems. Our beloved Babuji takes the whole burden for our spiritual uplift provided the abhyasi unflickingly plays his part of developing love and devotion in himself towards the Master. But we have got to practise to make it our instinct to be broad-minded, for what is to be achieved intellectually must be achieved emotiocially as well.

One of the forsmost aspects a spiritual trainee is expected to cultivate is to be ever dissociating himself from the twin ghosts of Ahankar and Mamakar and raise himself upto sublime heights of nothingness. The easiest way to achieve this condition is to dedicate sincerely and unreservedly everything of thought, word and deed to our Holy Master and stand aloof uncommitted.

Regard the whole universe with equal love. Through loyalty in our individual friendship, we come to understand in each individual life which reflects potentially, the same beautiful divine affulgence you behold in him whom you call by the sacred name " brother ".

Thus, to speak the silent language of Realisation is in fact not restricted or circumscribed but expanded infinitely and works through and through in our mundane lives. Here let us recollect to ourselves Master's advice that at our leisure hours we must be contemplating over the all-pervasiveness of God in and out. This is a key-note for developing and merging into universality. May we prove ourselves to be deserving of the spiritual grace of our beloved Babuji.

OM TAT SAT.



● *Men die to become Gods. Gods die to become Men.*

— Babuji

The Only Way to Reality is Love

(By Capt. K. K. Moorthy, Chittor)

Milan (Union) is only once, with only one, by only one means. So the question arises: with whom to unite and how to unite? Search for this by various thinkers, with a variety of ways from innumerable standpoints has created confusion from the very beginning. The beauty is that all these are confirmed and found correct. Only the degree of difference exists according to one's capacity to understand and efficiency to tap the source to get things out.

After bringing out several scriptures, volumes of books, and elaborate notes and commentaries, it is derived at conclusion that Milan (Union) is with God only. But the other questions—whether only once or many times—have ever remained as questions. Whatever the views, the approaches are only three. They are: (i) Gradually—stage by stage on a long and circular route; (ii) Direct—On a shortest route; (iii) All of a sudden by HIS grace. This trinity of approaches can further be sub-divided into many; but basically they remain three only in every in every religion, faith and system.

It is an accepted fact that man is made in the image of GOD. When the life force sprung out on the very first stir, there was a desire at the root. "I was hidden treasure and I desired to be known. So, I created creation, in the order that I might be known." By constant flow of cause and effect in creation, one fine morning the human child (Man) appeared on the screen. He cried HALT—no more multiplicity! But the force went on in the order without the knowledge of man. Then he shook his head, looked around and felt his existence. The individuality was noticed. But, he felt the need of unity and threw an open challenge against the multiplicity of creation. He said "ALL RIGHT. YOU GO ON FLOWING OUT EXTERNALLY, I WILL RETURN TO THE SOURCE BY RETIRING MYSELF INTO SELF." Since then this two way traffic "Divinity and Humantty" is existing parallel to each other, flowing in opposite directions. Then came the need for retiring into oneself.

How? Through silence only. Not only silencing the physical and mental tendencies but also silencing the entire world of senses. Then in deep down the ocean of silence one can have a glimpse from the centre of the self which is the centre of the universe as well. This centre is in the heart of man.

Ninety-nine percent of the human beings fall under the first category, viz, approach by gradual process. The remaining one percent comes under the second category of direct short route, that too with the grace of an efficient guide. One in many may have HIS grace to unite with HIM direct. So, the common broad and bright road is the road meant for the 99%. Whether they like or not they go on suffering the disease of cycle of birth and death (भवरोग). The people of this category follow many paths mostly the Bhakti Marga, and few among them take to Mukti Marga.

The people of the second category fix their goal and develop love with the Original Source, the home-land, the Master, the Creator himself. They love Him so much that the Beloved starts loving them. Through this love only, one can attain the goal. Unfortunately, it is not described properly any where, what love is. Though there are many explanations and illustrations, all run short and fall below the mark to explain LOVE. It is impossible to explain; it is inexplicable. It is very subtle and following this path is like walking on the sharp edge of the blade. Kabir says, "The lane of love is so narrow and tight, that two cannot be contained therein. When I was there, He was not; and when He is, I am not." So, seldom do we find travellers on this trackless route, like birds of the air. When we start loving anybody, we feel ashamed to express it. To take my own example, though I have been in this Mission for the past few years, now only I could understand the taste when I fell in love with Master. The words can explain many things but fail to describe love. It is better LOVE remains unexplained. It is easy to be loved but difficult to love. In this context, a sufi says, 'Love can be evoked from the heart of man only by the appeal of Beauty.' Such being the case, the heart only can get the indication. Once the heart is touched, the whole land-scape of life is illuminated and integrated within the twinkling of an eye. EMERSON, the great philosopher said: "the touch creates us, then we begin to be: thereby we are beings of Reality and inheritors of eternity." So, whatever are our capabilities and capacities the question is,

“Can we love?” No. We cannot. Here comes the necessity of a guide, particularly a guide of calibre who can induce HIS life-force (Yogic power) into our hearts by transmission and lift us to the level of loving. In fact, love is also a levelling force. It brings GOD down and lifts Man up and unites them together so that neither feels His entity separate. Actually, there are no two entities.

When love is intensified and reaches its climax, restlessness starts, dissatisfaction prevails and oneness dawns. Then only the heart receives the invitation and awakening of the soul takes place. It is love, which is most powerful, matchless and pure. When this power, which can be compared to the subtlest nuclear weapon, explodes in the chamber of the Heart, the sound echoes in the entire cave of the heart, producing vibrations and creating rhythm in life. Then the man turns into real human, starts living a natural life, singing in ecstatic condition, dancing to jump into the ocean of Bliss and starts swimming til! “Mahapralaya” comes for His complete mergence with the ultimate.

It is very difficult to develop such love by self effort. We need God's grace, which is fortunately flowing today in abundance through our beloved Babuji Maharaj.

The Milan (union) is always behind the curtain and not on the stage. So, I define LOVE in my own way as “Lake of worries, ocean of tears, vally of Death and end of life.”

So, dear brethren, this “LOVE” is the only way to Reality. Chosen are those who are in the Mission. Selected are those who are real abhyasis. Picked are those who love our Master and blessed are those who reach the goal and live in complete self-negation. May Master bless us all.



- *Everything which God has given us is good, but is not properly used.*
- *The real way is formed when you forget the way.*

—Babuji

My Master and My Mission

(*By Sri K. V. Reddy, Malaysia*)

So much has been written about Master and the Mission that it is very difficult to write anything more on this subject. Nevertheless, one always finds a need to express one's opinion on the most important aspect of our spiritual training. We seem to be devoting so much time and energy to debate and discuss the philosophy and various aspects of 'Sahaj Marg'. We indulge in intellectual exercise far too much because we want to understand and comprehend the ultimate through our intellect, logic, discussion and debate. However, it is practically impossible as the ultimate is beyond all these. What is more that this does not help us in our training. Master very rightly says "There is a vast difference between theory and practice. If I will be telling you the same subject all day and night it will not be beneficial to you at all except that your mental taste will develop and that too momentarily. Come with faith and confidence in the spiritual field and be prepared for the practice, throwing off the self-conceited ideas. I do not want you to dwell in an imagination that if you repeatedly read the scriptures you will become the Master of spirituality. By so doing you can become a philosopher or a learned man, but you cannot be a yogi without actual practice with love and devotion. It is very difficult to put a practical thing in verse, just as you cannot describe the taste of wheat although you have eaten it many a time."

The abhyasis who intellectualise 'Sahaj Marg' have very good intention to satisfy their own intellect as well as the needs of the so-called intellectuals. They sincerely believe that by explaining 'Sahaj Marg' at a very high intellectual level they attract the educated and the intellectual but this is not necessarily always correct. In the process of intellectualising one poses many questions and one of such questions is that why should there be one Master and One Mission? How can one tell that there is only one Master throughout the universe? As an abhyasi, I feel that it is futile to discuss such questions as the questioner always likes to have material proof. In any spiritual training, to that matter in any

form of training, it is always advisable to have only one teacher, guide or a master whether it be coaching of a football team, hockey team or a professor in the University; there is always one teacher at a time. Spirituality is no exception. If a seeker is genuine in his search for true spiritual development then the seeker should take all the time before choosing a qualified master. Having selected a master they should give a chance to see whether they have made the right choice or not. In Shri Ram Chandra Mission, every abhyasi comes for spiritual development and to attain the Ultimate within this life. As Master says 'one should come with faith and confidence', the constant questioning about the Master shows lack of confidence and faith in abhyasis themselves. When a question is asked, how can we tell that our Master is the only Master in the whole universe? How can we tell that there is no such person in other galaxies? These are only the questions from the arm-chair intellectuals who have too much leisure on their hands, therefore, they indulge in speculative thought and psuedo-intellectualism.

Master Himself has indicated that this is a very unique time in the history of mankind where a special Personality is in existence and such Personality is a very rare occurrence in the universe. Master, further indicates that there is only one such Personality at a time throughout the universe. Every abhyasi has to experience the validity of this statement as it is not possible to provide material evidence to prove such a statement at material or intellectual levels.

It is always stated that it is easy for Indians to accept one Master because the way the Indians are brought up is such that it makes it easier for the Indians to accept just one Master. This is not necessarily a correct understanding of the mentality of the Indians. In fact, it is far more difficult for Indians to accept one Master and one Goal. In the last thousand years or so, they have degenerated to an extent that they are unable to accept proper spiritual training. The methods of spiritual training are the same for Indians and others. The most important element in the training is the Master Himself. I cannot think of any other Master in the past or at present who takes the complete responsibilities of spiritual development of an aspirant. I cannot visualise any such Master for thousand of years to come. It is only our Master who takes such responsibility and all that He expects from the abhyasis is to have confidence in themselves and also trust the Master.

As a result of all my search throughout India for many years, I can state very clearly that unless the seeker after Reality accepts one Master there is no way for such a seeker to reach his Goal.

I have experienced in the last five years and also found out that as far as I am concerned, my Master is the only Master. I cannot even for a minute imagine that there is anyone else besides Him. When people ask a question whether our Master is the only Master in the universe, my answer without any hesitation is 'yes' but this is my experience and this is my faith. Each abhyasi has to find out for herself or himself and it is not fair to ask this question and then blame the Indians if they say 'yes'. Of course, we have been taught from our childhood that Guru is infact the Ultimate provided one finds a Guru of such a high calibre. Therefore, it is only logical for some Indian abhyasis having found their Master to say that their Master is the only Master in the universe. The abhyasi outside India may find it difficult to accept it, but on other hand it is very difficult to say to what extent they will achieve their objective and reach the Reality without the help of our Master.

Many abhyasis in India and in other countries attach themselves to some preceptors in India because They believe, they get lot of spiritual benefit from these persons. It is really sad to see this happen, because any spiritual benefit an abhyasi gets and any spiritual progress an abhyasi makes, it is only through Master's help. The transmission that is given by the prefects, the preceptors and the so-called senior preceptors comes from Master and Master alone, therefore, one can only feel sorry for those abhyasis who go to Shahjahanpur not as a final destination but to go on to various parts of India to see their preceptors to whom they are attached. One often tries to understand the reason for this. Brother J. R. K. Raizada, Secretary to the President, provided an answer to this question during his recent visit to Assam, "It is the materiality of the mind that we are lost in the creation of Master in the Mission, forgetting the Creator and allow the division of thought in two channels". A great responsibility is on the preceptors to explain to the abhyasis before they go to Shahjahanpur and prepare them properly so that they attach themselves only to Master and no one else.

When abhyasis come to see Master, He does not differentiate on the basis of race or colour. To Him, every human being is the same and He sees the reflection of Reality in all living beings. Infact to Master, whether

a person is an abhyasi or not makes no difference. Every genuine seeker and sincere aspirant will get the same benefit from Him regardless of their nationality or religion.

It is also very important to see that how many masters in India or outside India have elevated people to higher levels. Millions of people go to those so-called masters and pay an enormous amount of money and perhaps get material benefits; but as far as spiritual elevation is concerned, to my knowledge there is very little. Whereas in our Mission, Master stated once that He could create 10,000 preceptors in one minute. This statement was made at a time when only full permission was given. That means He could elevate 10,000 persons to cosmic region in one minute. Many abhyasis who have become prefects or preceptors are an example of Master's creation and His ability to transform a human being into a divinised being within the shortest possible time. Many abhyasis have been elevated to supercosmic region and a number of them have been elevated to central region. This can only happen in our Mission and our Master alone is capable of this, therefore, while one asks the question about Master they should look around in other missions and also in our own Mission and they will find a logical answer.

There are many abhyasis who differentiate between the Master and the Mission. They always state that they love Master but they do not like the Mission. They seem to forget that Master and the Mission are one and the same. They are willing to serve Master, they are willing to love Master but they are not willing to do anything for the Mission. This only shows their lack of interest in Master and Mission. They are really self-centered people. In fact, it is the duty of every abhyasi to convey Master's message to as many people as possible, so that a maximum number of people get the benefit from His physical presence in the world. This is in fact the Mission. Master does not expect the abhyasis to go into the world to propagate, but certainly Master would expect to see every abhyasi of the Mission to live according to His expectations. This is not asking too much. In fact, Master says that He would like to see a time when an abhyasi of Shri Ram Chandra Mission walks on the road, people should say "Here goes an abhyasi of Shri Ram Chandra Mission." This would happen only if our whole life is completely divinised and we live according to the expectations of the Divine. There is no need for us to explain 'Sahaj Marg.' In fact, it is very difficult to explain 'Sahaj Marg.'

The best way to convey Master's message is to live and practise 'Sahaj Marg.' Master also says that He would like to see every abhyasi to feel that it is his Mission. When Master talks of the Mission I am sure He does not mean the Ashram on Hardoi Road. He does not mean just the buildings that are being built in India and else where. He means the entire system that is the Master, the Mission and the Method. One cannot separate the three. They are intergrated into one whole and every genuine abhyasi will ultimately accept the Master, the Mission and the Method as one and the same.

There is also a confusion when one talks about moulding one's life in accordance with 'Sahaj Marg' way of life as there are many contradictions in the world and there is a great deal of violence, aggression and corruption in the world. Naturally, an abhyasi living in the world finds it very difficult to cope with the problems of living in such surroundings. But one has to live in this world; therefore, one has to cope with such situations. Master Himself is a unique example to follow. Those abhyasis visiting Him in Shahjahanpur notice that Master is surrounded by so many problems both at home and outside. He copes with those problems; He deals with them and overcomes them. In the same way, we should be able to cope with such problems. One should not try to escape from the realities of life. Master expects every abhyasi to live a balanced life, a balance between the material and the spiritual. Therefore, a young abhyasi should have all the aspirations for a success in material world and at the same time should have the highest aspiration in the spiritual world. An aspiration to be successful in profession and to do well in one's material life in order to obtain material comforts does not contradict one's spiritual aspiration in 'Sahaj Marg.' This is the unique characteristic of this system and this is the unique contribution of our Master. Of course, one finds it very difficult to reconcile between the spiritual and the material but if we develop the trust in Master and continue our own efforts to cope with such situation I am sure His help is always there to guide us.



Our Mission

(By Prof. Lakshmi Shankar)

Sri Ram Chandra Mission was established in the year 1945 in memory of Sadguru Sri Ram Chandraji Maharaj of Fatehgarh by his spiritual representative Sri Ram Chandraji Maharaj of Shahjahanpur. On March 31, the same year, the Mission was registered under the Registration Society Act. Today, the Mission has more than 100 training Centres in India. It has also its training centres in France, Germany, Italy, Holland, Denmark, Great Britain, Egypt, U. S. A., Canada, Malaysia, etc. etc.

The method as adopted by the Mission for leading to the real Goal of human life is, really speaking, nothing entirely new. For, some 2000 years before Raja Dasharath of Ayodhya, the method was well known and was in vogue as a general Yogic system of practice. Thereafter, it was totally forgotten and lost. During the late 19th and early 20th century A. D., it, however, fell to the lot of a great saint of India to rediscover and perfect that ancient system. He was none else but Shri Ram Chandraji Maharaj of Fatehgarh. His very dear and devoted disciple and spiritual representative Shri Ram Chandraji Maharaj of Shahjahanpur further refined and developed it. This refined system is called "Sahaj Marg"—the Natural way of God-Realisation. The Sahaj Marg philosophy and its very practical method of attaining the real Goal of life has been rightly successful in making it a New Darshana or the Seventh Darshana.

Our Sahaj Marg is a simple system of Spiritual practice. Our Master Shri Ram Chandraji Maharaj of Shahjahanpur, the founder president of the Mission, says that God is simple, and, therefore, the method of attaining Him also must necessarily be simple. That is why there are absolutely no rituals and cumbersome practices prescribed in it. Not only that: Our Master, too, is simplicity incarnate. His utter simplicity is very deceptive and becomes a veil, as it were, between Him and us. He does not say that He is a Guru, nor poses as one. He does not preach sermons. He is undoubtedly a "Silencer". He silently, gracefully and in a most subtle way transforms the practitioners (Abhyasis) to perfection without much effort on their part.

The Sahaj Marg system very well suits the modern conditions of people leading particularly a family (Grihastha) life. It emphatically asserts that family life is the most suitable training ground for the attainment of the Goal of life. For, it is in family life that we learn to accommodate, adjust and think of the members of the family before we think of ourselves. It is in Grihastha life, therefore, that one learns true love, true renunciation and true charity.

Sahaj Marg, as I said, is a very simple system. It has only three elements in practice. They are : Prayer, Meditation and Cleaning.

Our Prayer is unlike other prayers. It is very simple but very efficacious. It is just a statement of facts. It is not even a secret Mantra. It is like this :—

“ 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.”

The moment this prayer is uttered mentally and with a heart full of love and devotion, a connection with the Great Master is created. And then, the Transmission, automatically commences. It can well be compared to an electric switch, which when on, permits the electricity to flow.

What is Transmission ? It is, in fact, the utilisation of the Divine power for the transformation of man. The soul without Transmission or Pranahuti is, really speaking, in a sleeping state. Transmission or Pranahuti awakens the soul. It is common knowledge that body needs physical food for its sustenance and growth. Similarly, the soul being essentially spiritual in nature, needs spiritual food. Pranahuti or Transmission provides that spiritual food. It is, in fact, the Grace of God Himself. And it is by this grace that God can be experienced or realised. Truly speaking, it is Divine love and nothing else but love, which, when infused, transforms man to perfection.

So far as Meditation is concerned, in it, we try to receive God's Grace. One must try to become a deserving vessel for receiving it. And this is what is done in our practice of Meditation.

By the Cleaning process another special feature of Sahaj Marg the aspirant's mind and heart are cleaned of the past impressions or the samskaras. Cleaning being very useful and important has, therefore, to be done by the aspirants daily.

Sahaj Marg is open to all and sundry. It imposes no restrictions nor does it prescribe any specific conditions or qualification for entry. All that is required is one's willingness. That is, one who has a quest or craving for the realisation of the Ultimate is welcome. So, whatsoever may be one's past deeds, one's willingness alone is all that is needed.

Humanity today is really lucky in having such a simple system of spiritual training and a Great Master readily available for God-Realisation. Why not avail this most appropriate time for the said realisation? For, the sole aim of the Mission and of the Master is to spiritualize and divinise all human beings irrespective of caste, creed, colour, sex, education, or status in society. Let us, therefore, approach Him with the feeling of love, faith and devotion. And He, then, readily takes all responsibility for our spiritual progress resulting ultimately into our perfection or the attainment of our real Goal of life.



§ Saint is not to enjoy, but is to be enjoyed by others.

Saint always aims at making others happy and takes on him all misery.

§ We should not say we are slaves to God; it is blasphemy to say that God produces slaves.

§ When people are sitting quiet and thinking spiritual thoughts, radiation takes place and is absorbed by others.

§ When you do charity think that "I will die tomorrow". When you build a house think that "I will have to live there permanently".

--Babuji

Preceptors in Sahaj Marg

(By Shri C. S. Sanwal, Bareilly)

In old days, Munis used to practise spiritual methods for their own transformation on one hand, and on the other, guided the aspirants on the path on the basis of their experience. They had their own spiritual level beyond which they aimed to advance. Rishis also did likewise, who were categorised into Maharshi, Rajarshi, Brahmarshi etc. depending upon the extent of their transformation. They were not perfect or realised souls. Durvasa and Vishwamitra are such examples.

Are not the preceptors exactly alike? May be, the difference is there that the preceptors do not have a particular colour or shape of attire or any other such outer from of living to separate them out from a common householder. They live just like other persons in the society with all their human weaknesses and short-comings alongwith the spiritual elevation, with which the Master has graced them. But the most important factor dose remain, which is a boon for all the Abhyasis, that the preceptors have the capacity of 'Transmission' on behalf of the Master, serving as an easily available media. The transmission has been defined by the Master as, "The utilisation of Divine power for the transformation of man-." transformation to his original state, which is the condition of Bhuma. In all probability, many of the Rishis and Munis were lacking in this capacity and in any ease they did not have the capability of transmitting to any number of people together, by will, so that the divine power would be automatically transmitted according to the need and the capacity of each individual. This is the power which transformed the stone-like lady Ahilya, attachment-stricken Arjuna, dacoit Anguli-mala, raw and blunt Narendra (Vivekananda) and so on.

Often we, particularly the new-comers, or those who have not yet joined Sahaj Marg, commit the mistake of expecting a perfectly divine behaviour from a preceptor. Let us remember always that he is a preceptor, not the Master. It is only for our benefit, for the sake of our convenience that he is a preceptor, so that we can have transmission sittings from him-group or individual-both being important for us. And the transmission is always from the Master, though apparently coming from the preceptor. We also get guidance in our Abhyas from him. He is

also an organisational link between us and the Mission Headquarters. The duties and requirements of the abhyasis and the preceptors have been beautifully described in the 'Garden of Hearts.' Every preceptor whom the Master has kindly given us, possesses several qualities which we have to develop. Their time and residence are generally used for Satsang. At their cost in these hard days, out of their precious time in such a busy world, they are travelling in the crowded towns and to out-station places also, often at odd hours, so that some of us can derive the Master's grace. Abhyasis get preference over even their own needs or those of their family members. There are preceptors who offer us snacks and food in addition to puja and remain working for us without our knowing. It is our duty to ensure that we don't disturb their routine and busy hours of work, we don't hinder their programme of daily life, we don't over-burden or tax them physically or financially. They are our elder brothers, deputed by our father, the Master, to look after us and so we must offer our humble help to them when it is needed e. g. when some one in their family is sick or when they have other problems. That is how, we will express our love and please our Master, who loves not only the preceptors and the abhyasis but every living being on this earth.

It becomes difficult for us to value an easily available precious thing. The most important element, air, for keeping us alive is so abundant that we hardly worship the god for this benevolence. The most essential thing to fulfil the goal of our life, probably the only thing which can do so, is the transmission. This is so easily available to us today from the Master or through preceptors without any cost, without any preparations, without any qualifications except for our willingness to have it for our transformation. Master has the unique capability of creating any number of preceptors in any short time. And for that we are grateful to our Almighty Master. We love Him, we adore Him we worship Him, we pray Him. He is the very embodiment of transmission. For us there is little difference between Him and His transmission. The transmission continues going to all of us in the world automatically from Him, all the time. May He live for ever, the greatest of preceptors, the world ever saw.



DELHI TO SHAHJAHANPUR

(By R. P. Bhai, Delhi.)

We, human beings, love our life and are scared of death. Why do we have such feeling? It is because we are involved deeply into materialistic world. We only have one aim i.e. to acquire wealth and position in life. To achieve this, we violate the rule of nature and run after the false image of worldly things. No doubt, we need worldly things to live. But there is no end to our demands. It is because of this that the world today is falling into a well dug by its people. I am by no means, an exception to this.

It was a few years ago that I saw a spark of hope to control these worldly involvements loaded with ego, lust, jealousy and selfishness. What now strive for is the peace which is hidden in negation and that negation I observed in Master. He is one of us but above us. He is with us but still we have no eyes to feel His presence. He knows us all in and out whereas we have yet to know Him. He knows us because He has devotion and affection for all of us in abundance and this devotion is selfless, whereas we pretend to have it with selfish motives. To see Him, we have to be simple in approach and follow the simple path i.e. Sahaj Marg.

We have to know the real meaning of life which can be understood by involvement of soul, deep into this ocean of life. Unless we eat a thing, we cannot say about its taste. Therefore we must devotedly involve ourselves in Master to know the taste of fruits of life which He has in store for us. I have been throughout a follower of Vaishnu Devi and visiting Her shrine but the maiden visit to Shahjahanpur has given me unforgettable experiences which I would like to narrate to prove to innocent people that Master knows each one of us and Master is always in us and with us. What we need is constant remembrance and regular pooja.

I was on leave upto 31st Jan 1982 and was in two minds to attend Basant function at the feet of Master in Shahjahanpur. I have been trying to visit Shahjahanpur ever since I joined the Mission in 1978. But everytime Master came to Delhi, I used to receive his physical presence and blessings. I was not sure this year, but I got extension of leave and moved to station to catch the train. There was lot of rush and a person who was to come to arrange seat for me did not arrive at the station. I was desperate in my effort to get seat but there seemed no chance. I then prayed to Master in my heart. At that moment I looked towards left and saw a person with Mission badge in a compartment. I requested him and got a seat to proceed to the sacred Home of our Master and in fact a second home for me. I was really thrilled to get a seat because it proved to me that Babuji is really watching all of us so closely.

During the journey, I was overjoyed to see and observe the spirit of the abhyasis and love for each other. I could only see and smell the fragrance of piouness and purity of Babuji's grace flowing in the compartment. Everyone was simply an abhyasi irrespective of caste, creed and status. The most impressve thing was the administrative qualities displayed by the organisers. Though I was going for the first time to Shahjahanpur, yet I was not having the feeling of a stranger. In fact, everything appeared to me familiar and I felt as if I have been staying here since ages.

On reaching the Ashram at Shahjahanpur, I experienced and relished the sweetness and piouness flowing in the atmosphere. This atmosphere was that of a well-knit family where everyone is meant for everyone. Love for love and one for one was noticed. You may not know each other but the smile at each other gave the impression that we belong to one and the same house and we are striving for our lost home.

On 29th Jan 1982, I noticed that people were out for bath at 4 a. m. and everyone was rushing towards meditation Hall where Babuji Maharaj was to give puja to the abhyasis. All this indicated the devotion, curiosity and involvement of abhyasis in move towards the goal. I am sure if we all do puja at our own places with this involvement, Babuji Maharaj will be pleased to see our progress. The speeches were educative and we all gained a lot out of each word.

During my stay I experienced so many things but the most important one was that Babuji really knows each one of us and all those who have

been in the Mission might have also experienced. I can only say that Babuji knows our state and whatever we desire and think, Master knows about it. I have since then left everything to Master and now realise that my weaknesses are disappearing speedily. I am convinced in my mind that Master is the only real goal of life and we are yet but slaves of wishes which put bar to our advancement and I am seeing Master as the only God and power who is leading us all towards the goal.

We can loot maximum from the treasury of Revered Master by devotion, one-pointedness, dedication, repentance and purification. Master is always with us and what we need is the inner eye and sincere search for Him in our Hearts. We have to remove the dark clouds of sins and clean the dirt to give place to Master in our hearts who will then guide us towards our spiritual goal. Let us not worry about materialistic needs. These will come to us when we do our duty with honesty.

In conclusion, I can say that the title of the article in English "DELHI to SHAHJAHANPUR" sounds in my heart in Hindi as "DIL HI TO SHAHJAHANPUR". He is in our heart and freely available to those who like to taste the grace. And his grace is our force which will push us forward towards the goal.



- § Upto the age of four years, we should be very careful of what we say to children.
- § If you want to eat less leave the salt and species, then the taste will not develop.
- § Devotion and remembrance are the two most important things to practice to reach the Ultimate.
- § Co-operation and surrender are twin sisters.
- § People generally take up surrender directly. They go with the idea of "I'm surrendering"-their sense of "I" doubles up and not surrender.

—Babuji.

THIRST

(By R. Krishnaswamy, New Delhi.)

Behold Beloved Master
Present Everywhere

Here and Beyond
From Ead to Endlessness.

The Heart's eye can see
Yet behold not His Reality.

Earthly Beings
Thirst to behold Him.

Thirst of unborn Souls
Lies hidden in the Womb of Time.

Mute plants, animals and
Inanimate too have this unquenchable Thirst.

Present owes to Future
To fulfil this Thirst.

Ours is Prayer for His
Everlasting Presence.

His is to grant
As Nature's Lord.

Unto Thy grace beseech we, Oh Master !



- *Men die to become Gods. Gods die to become Men.*
- *Soul is the spark of Reality.*
- *The real way is formed when you forget the way.*

—Babuji

SADHANA SPECIAL

A trainee has to travel in a special train of Sadhana on the lines laid down by Master to reach the Destination. His Grace is the firm foundation ensuring speed. Joining the system with transmission and meditation with devotion are the two lines. Tranquility, moderation, constant remembrance and self-surrender are the intermediate stations. The lesser the luggage of effort the more the comfort that one derives in his journey. A dining saloon is attached to cater Viveka, Vairagya, Shradha and Samadhan. Booking offices for the reservation of seats are always open at the training centres.

P.T.J. Rao.

THE PATH OF MEDITATION

I live at the foot of the hill, on which is Lord Balaji. In winter the hill is at times completely covered by thick fog. I am worried about the fog as my path to get up the hill is not visible and clear. I can see only ten feet before me. I made up my mind to get up the hill at any cost. I got up the first ten steps. The next ten steps were visible, though not yonder. I succeeded in getting up the hill ten steps by ten steps, without the intervention of fog, which existed still. So also one could get on with his meditation and transcend step, inspite of the intervening thoughts. Master said, "When he has set his foot on the lowest rung of the ladder, the next one shall easily be traced out."

P.T.J. Rao.

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

—Babuji

ESSENCE OF REVELATION

One of the disciples of Grand Master Mahatma Shri Lalaji Maharaj, Mr. Sripat Sahai of Allahabad, wanted to verify him by some tests. In one test on the spot he was satisfied, yet he wanted some such things which might be put to all the preceptors of the Grand Master.

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

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

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

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

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

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

● ● ●
Performance of customs and adherence to rituals is no religion at all. Open-mindedness, good temperament, sympathy, courtesy, one-pointedness of thought, to know one-self, and love and equality with human beings constitute religion. Truly speaking, religion should not possess anyone, but he should be possessed by it, because no man's religion survives his morals. In fact doing God's will is religion.

—From 'Truth Eternal.' Page No. 20

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

—Babuji

● ● ●
I am a free thinker, brother! when any one talks of the Shastras to me, my intellect refuses to co-operate.

—Babuji

'O' HEART

(By R. P. Bhai, Delhi.)

How innocent you were when I was born,
Like a flower you were everyone's charm;
Today I search you within myself with pain,
But all efforts to trace you, go in vain.

You grew gradully with advent of every dawn,
Allowed the impressions of evil to settle down;
You lost your identity and original form,
Forgetting that you were flower when born.

Greed, ego, lust streamed into your veins,
Jealousy, revenge, ambitions turned pleasure into pains;
Truth was thrown out for falsehood to stay,
Make efforts to find your originality before I am grey.

Open your inner eye to remove darkness around,
Master's grace helps you listen to His word;
Sweep ego, greed and falsehood to give me pure mirth,
Enable me, performing my duty, to enjoy real bliss on this earth.



§ Dicipline corrects the baseness of worldly passion, fortifies the heart with Virtuous principles, enlightens the mind with usefull Knowledge and furnishes enjoyment from within, itself.

Master "Truth Eternal"

§ There are numerous worshippers of God, but few seek Him !

—Babuji.

My Babuji's Love Is Unparalleled

(By Manju Agarwal, Ahmedabad.)

Looking back into my early life when I was young girl of about 10 years of age, I was an imperfect person, a short-tempered and a bit sensitive girl and for me speaking lies also was not considered too bad. I thought enjoyment of life was in movies, in eating and chit-chatting and other perishable things. Idol-worship as such, I did not believe in. But at the times of examination I did go to the temple to bribe God for me with good marks in the result. At times, even peeping into neighbouring students' answer papers in examination was not considered wrong by me. Then came my god days when I was about 13 years old. My parents were Abhyasis of Sahaj Marg system. By now, I got some sense of direction and also started believing in Babuji Maharaj. My faith in Him kept increasing to such an extent that in times of adversities I would remember Him and His thought would give me a soothing feeling. His love took away my fear for Sadhus. Then the transformation in me started. It was as if, some one sitting within me was moulding me without my knowledge. Without speaking, He spoke so much and corrected my smallest mistake also. His lips did not move but his eyes said everything and did the work according to the need of time. Sitting in Shahjahanpur my Babuji was moulding me here in Ahmedabad without physically holding my hand. He took me to the right path. He is guiding me through the material life to our real homeland. All this happened and till then I had not seen Master physically. Now I could almost see my bright future by following the path. It is difficult for people to understand how great my Master is. But I have felt and enjoyed His greatness. My heart knows what it has got. It has got nothing which eyes could see. But it has got everything, the real bliss of life.

At the age of 15 years and 6 months I also became an Abhyasi. My Babuji is now with me and I have everything of life. I could now add my name in the list of the luckiest and happiest ones being looked after

by God, on this earth. Since I have come under my Babuji's guidance, before answering my examination papers, I pray to Babuji saying, "O, Babuji! I must get what I deserve and please see that I am not tempted to indulge in copying." etc. And I have never never been tempted as in my pre-Sahaj Marg days, to peep into the answer-books of others.

In fact, even if I could see I would close my eyes and remember Babuji. This type of transformation is there in every phase of my life and it has helped me a lot in removing my false liking for impermanent things.

My Babuji has filled me with self-confidence. He is moulding me into a perfect being. My tolerance-power has increased and I have learnt how to respect and love my fellow beings and to be duty-conscious. May He foment in me and in all my brothers and sisters in Sahaj Marg family, the craving for transforming ourselves more and more like Him.



THE MASTER AND HIS TRANSMISSION

The Master and his Transmmission are everything in Sahaj Marg. An aspirant is nothing. For practically no spiritual work, he gets the maximum bonus which is the goal itself. It is not he who goes to master. It is the Master who comes to him. Even the interest in the sadhana is created by the Master and all the subsequent spiritual conditions are bestowed on an aspirant just as a part of His Extravagant love and grace.

The Master is no doubt a great lover but He is also a Master of etiquette. His love is waiting for each and everyone provided one is hungry for it. He is not one who will gate crash into our hearts, though in exceptional cases He is said to have done even that. The minimum cooperation that He expects from every true aspirant is not to keep the doors of one's heart closed. We must allow transmission to work if we are keen to transform ourselves form the human to the Divine.

S. G. Sheorey, *Hydrabad.*

Interdependence of God And Man

(*By S. A. Sarnad, Gulbarga*)

Revered Master, during his conversation on a certain occasion said that God and man are interdependent. This statement certainly seems strange at the outset. One can understand the interdependence of human beings in society; of different regions in the country and of nations in matters of trade and commerce etc.; but interdependence of God and man is quite unknown to us. On deep reflection, however, one comes to the conclusion that it is a fact beyond doubt. Lalaji too, in 'Truth Eternal' has stated that the existence of God is dependent on the existence of man. Who could have believed, understood and accepted the supremacy of God, if there was no man in this world? The existence of man is absolutely necessary to understand the existence of God.

In the Hindu mythology, it is stated that the Brahman created the sentient and insentient beings, the Devas, the Gandharvas and all other creatures before man was created. He was not satisfied with his creation as he found something lacking in it. At last he created man. Seeing man's intelligence and high aspirations, the Brahman became supremely joyous. "Here is the creature", he thought, "who could aspire to reach God." The moral of this story goes to prove that God has not created man in vain. He has a specific purpose and it is that He wants His supremacy to be understood clearly and efforts made to reach upto Him. His moral and spiritual Plans cannot be fulfilled without man whose material and intellectual aspirations, on the other hand, cannot find fulfillment without the grace and help of God.

Another reference regarding the interdependence of gods and man is found in the Bhagavadgita (Ch. III, 10-12) where it is mentioned that men should please the gods by performing sacrifices and the gods, in turn should protect men by conferring material prosperity on the latter. Our Master has further made this point clear in his "Efficacy of Rajayoga"

that it is those personalities who are swimming near the Centre give power to the gods by their own thought force.

God is described as independent and Omnipotent. It is said that even a blade of grass cannot move without His will and it is correct also. But, at the same time, the scriptures unanimously declare that God is utterly dependent on His devotees. We find instances of several saints whose orders He has carried out. In the Mahabharata, Sri Krishna drove the chariot of Arjuna. On one occasion, he is reported to have said that the Pandavas constituted his life itself. It means that the Pandavas were so important in Lord Krishna's existence that if they were not there, the Lord would have lost his entity.

Since God has no mind, His work is accomplished through a human agency—may be an Avatar or Special Personality. The Avatar and the Special Personality possess many powers at their command. Whenever transformation is contemplated by Nature, it is achieved through them. They, in turn, assign a part of their work whom-soever they think fit. Not only their chosen coterie of men but also different functionaries of Nature receive order from them regarding their work.

That a master's calibre should be judged by the excellence of his disciples is another type of interdependence in spirituality. Nay, the etiquette in the spiritual field is that a master should always think of devising ways and means for the elevation of his disciple who in turn should try to become worthy of his master's love by submitting himself to master's care and by developing surrender. The instance of our Lalaji and Babuji Maharaj serves as a shining example in this regard. Our Master, Babuji Maharaj, very often says that he cannot live without Lalaji even for a moment and that Lalaji cannot express himself without the medium of our Master. The existence of both is interlocked and interdependent even to this day. It is rather misnomer to call this state as interdependence. It is unique one-ness and total mergence of one's personality in the other.

How does this mutual dependence develop to such an extent? It is really interesting and nevertheless a mystery. The sadhaka in the beginning starts with a simple belief in the existence of God. The Master helps him

to transform this belief gradually into faith. Innumerable stages have to be crossed in order to develop faith. When this process is complete, the sadhana assumes the form of self-surrender. There is however no limit to self-surrender. When the sadhaka dives deeper and deeper into the subtler experiences there comes a stage when he begins to respect himself. Our Master has described this condition beautifully in his book 'Towards Infinity'. The sadhaka at this stage begins to sense the air of mastery in him and starts respecting his own self. This should not be mistaken for egoism or arrogance. It is a natural condition which develops from within and does not depend on external circumstances. Here, he begins to have the glimpses of Bhuma. When he attains the actual condition of Bhuma and acquires mergence in it, he arrives at the final condition, which is changeless. Here, he comes to possess enormous spiritual power which he utilises for spiritual work as per Master's command. Here only, it is said that "even God cannot move without the will of the devotee", who for all practical purposes feels himself to be a mundane man. From now on starts the stage of interdependence. Since the other end of his mind always remains connected with Master, he can create vibrations of his liking in the mind of the Master also. Analysing this process, our Master writes in his "Commentary on Ten Commandments of Sahaj Marg" thus: "Everyone is familiar with the principle of telegraphy. When one end is connected to electricity, the message is immediately carried over to the other end. Similar is the case with the devotee, who makes himself known to the Master by the current of his own power. Now, by the effect of devotion, that which is with the Master begins to flow towards the self through the medium of the connecting link set up between the two. Gradually everything of the Master begins to flow into the self. In the beginning the devotee (servant) had only conveyed his own cognizance to the Master but subsequently by the effect of devotion, the Master began to adopt nearness to him, which went on developing till the thought of actual communion began to pervade within him. Divine revelations and Nature's commands then begin to descend upon him and the first phase of initiation thus comes into effect. Now further on....It is a mystery; the tongue is tied up...."

In this way, the devotee becomes an instrument of the Great Master in fulfilling the requirements of Nature. How thrilling it is for to play such a significant role in one's life ! But it is not at all easy as it

appears to be. There are many pitfalls at each and every step and one does not get an expert guide to lead him on the path, there is every danger of his developing false assumption of having become God's instrument, which would be far from reality. Many a sadhaka has fallen a piteous prey to this dangerous hallucination. They have not only ruined themselves but ruined others also by posing and proclaiming themselves as God's men. Therefore, a sadhaka of serious spiritual pursuit must be very careful in selecting and accepting the guide. He should test the guide with all possible means and then submit to his guidance. Or else, it would be like a blind man following another blind man, with the result that both of them fall deep down into the abyss of ignorance without any hope of redemption. So, "It is better to remain without a Guru all the life" as our Master says, "than to submit to the guidance of an unworthy Guru."

May our beloved Master purify and illumine our hearts and use us as his instruments in his great work of Divine transformation !



QUESTION : Why do people at higher stages develop shortcomings ?

MASTER : 1. Lack of co-operation on the part of the abhyasi.

2. Along with progress, the idea of his own greatness is in his mind.

3. Along with progress, the idea of Self-importance is there instead of surrender and submission.

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

— Babuji

How to Commemorate the Master's Birth Day

(By : *Makeshwari Dayal Singh Srivastava,*) Gorakhpur.

With respectful grandeur celebrate it every year
On 30th of April as it is His birth day.
In advanced affection remember Him every month
As 30th of the month is date of His birth day
In still higher 'Sadhana' remember Him every week
As solar's day Sunday is our LORD's birth day
In deeper devotion please worship Him every morn
As Seven twenty six is the time of HIS Birth day
In total surrender please get one stop-watch
Stop it at birth time and meditate whole day
As a worthy disciple of the Master of calibre
Imbibe His attributes whole night whole day
And the best of His attributes, out of whole lot
Is to forget the self and dive in Bliss-Bay.



Question : How can accident be explained in view of the Omniscience of the designer of the universe ?

The Master : First of all clear in your own mind, if you believe in God's omniscience, then what you call accident was planned by Him. And if you don't believe in God, then again every event has some cause.—Babuji.

TO YOU

(*By : Maheshwari Dayal Singh Srivastava, Gorakhpur.*)

True; my mind does not rest in you
But sub-conscious mind does buzz round you.
The former is occupied in worldly pursuit
Of bread and clothes and a simple living suite
The latter does think and meditates on you
Recollecting all the while pendulates about you
In your Holy Presence it prostrates before you
While puffing at the hookah it gazes at you
With a towel it is busy flying flies from you
When facing eye to eye shyly shrinketh within you.
Your highly valued sermons, it raptly listens to you
In amusing conversations, it enjoys smiling-you
Slipping slippers to your feet having blessings
unheard of you.
Placing stick in your hand faltering treading
gentle-you.
Let long last this hovering of my inner soul in you.
Let Lala Ji's benedictions give healthy centenaries
to you.

§ An Abhyasi of a high calibre who was in a sufficiently advanced condition of spiritual development, however, complained that he remained feeling much perturbed due to thoughts arising in his mind.

The master jokingly enquired, "You told me, years ago, that you are mine whole and sole!"

"That I always remain." The sincere Abhyasi put in.

"Then, do the thoughts still remain yours, and hence, a source of worry to you?" And Master smiled, with a piercing gaze at him. The dazed Abhyasi plunged into thoughts without a reply. The Master explained further, "Very often progress is confused with pleasure. But even so, the capacity to find a good thing to be pleasant also is itself a matter of gradual development."

My Contact With Divine Master & Some Important Clarifications Made By Him To Me

(By Shri K. Subramanian, Preceptor, Trichy Centre.)

I never forget the year 1957 in my life because I came in touch with holy feet of our kind and beloved Divine Master Shri Ram Chandraji of Shahjahanpur, U. P. I got into the fold of our Master not on account of my own efforts, but it was only the kind Grace and Divine Power of our Divine Master that had drawn me to His bosom.

Even before personally coming into contact with Master, I had joined the Mission with the help of a preceptor, who was a family friend of mine, at Trichy. Accidentally, one day i. e. on the first week of February 1957, the Preceptor came to me and told about our Master and explained the system of Sahaj Marg. He also mentioned about the special feature of the system i. e. Pranahuti or Transmission of yogic power for the formation or re-formation of man.

On hearing about our Beloved Babuji, I immediately agreed to have the first sitting and follow the path of Sahaj Marg. I sat in front of the Preceptor and closed the eyes and repeated the prayer mentally once and meditated on the Divine Light in the heart as told by the Preceptor. Even in the first sitting, I was able to feel some vibrations throughout my body step by step. A keen taste went on developing in me to sit for meditation for several times in a day. Sometimes, I used to sit for lengthy hours at night. I had a strong desire of getting sittings often from the Preceptor. Some kind of calmness settled within me and around me. Harmony seemed to develop between myself and friends and relations. I practised meditation regularly in my house and attended the weekly Satsangh without fail. I did not have regular sleep during many nights for a period of six months due to constant remembrance of our Master and keen interest in our Mission. In this manner, much interest was naturally created in me, without the inducement of anybody, because of the practice of meditation. I really felt that some kind of Divine force was working in me and guiding me at every moment of my life. Many critical periods came in my life. Even then, I did not break my meditational practices. But I was able to meet my Master only after eleven months since I took up the practice of Sahaj Marg. During the interval

of these eleven months, some doubts came to my mind because some learned pundits and some friends closely known to me and who are orthodox, frightened me giving wrong interpretations of Sahaj Marg. Naturally at that time, I was a little bit influenced by those ideas since I was traditionally brought up from my childhood. Some old abhyasis and preceptor also were not able to give me convincing replies to my doubts. Even amidst some confused ideas, I practised meditation without break. Because of this regular practice with love and devotion towards the Master, the craving for realisation did not diminish. I became restless to attain Him. Hence, I used to write to Master directly about the hurdles and doubts that came to my mind during the spiritual sadhana. Master was kind enough to reply promptly and in a convincing manner to me. Whenever I happened to receive any letter from the Master, I felt Transmission even before the postman delivered the letter to me. The most important problem which worried me very much was not the material one but the spiritual hurdle. I had material difficulties also, which did not create in me much agitation because I had thrown all burden on Him. The main worry was that I could not leave the form of Lord Rama from my mind, because even from the age of six, I had love and attachment towards the form of Sri Rama who was my family deity. I wrote to Master about this matter. Babuji replied :—"God is one and only ONE; so we must take only one to realize the one alone. The idea of Trinity will definitely lead you to birth and rebirth. It was time, no doubt, for you to have been with the remembrance of Sri Rama or Lakshmana or Sri Anjaneya because you had not the proper path leading direct to Realisation. They have done their work already and now it is upto you to find out and follow further on. I also believe in the theory of Avatars. Sri Rama is one of them. He could no doubt be of help during his regime. But with the advent of Sri Krishna, the regime of Sri Rama is over. It is now the regime of Lord Krishna that continues because nobody has yet come after Him as Avatar. So in this respect we are all concerned with him now. This is the phenomenon of Nature which I have brought to light for your understanding. When you feel convinced that Sri Rama has directed you to follow this path, the mystery is solved. So please decide yourself and do what is right, using your own discrimination or rely upon the experience of a practical man." On another occasion He wrote :— "I admire your sincerity of purpose for which proper guidance is always necessary. I want

to see you at the highest pitch of spirituality and my energy and prayers are directed towards that end...I have taken up your service in right earnest and I am guiding you rightly to achieve the goal. I am doing it and I want you may be a helping factor towards the real cause to finish the journey soon.”

To one of my letters Master wrote as follows :- “I am happy to to find in your letter the inclination towards higher elevation. The thing is really preserved for those who are prepared to sacrifice everything that is needed. Confidence in oneself, faith on Master and proper guidance are the sure means of attainment. There will be end of miseries if we shut out the way for further rebirth. If in the present life, we have sufferings, we should bear them calmly with perfect resignation to God. We should do our best to mitigate them and this is the human duty. You are praying for melting the difficulties that surround you. Let us wait for His Grace..”

Regarding Saguna upasana, Master clarified as below :—“I have been brought up in the family where Saguna Upasana was preferred and I am not opposed to it; but when anybody asks my method, I guide him on the lines of my Master, because, I can take him to Realisation just through that way alone..If you study me you will find that I only want the Realisation of my fellow-beings, as such I serve them without any interest or gain. I am really happy that you said what was really in your heart and I believe that you want to have realisation. In that case, you will have to trust one first, then the faith will follow.”

After receiving the above letters from my Master, I got sufficient courage to face the life and follow the path of Sahaj Marg. My worldly difficulties and spiritual hurdles vanished gradually. It was all due to my Master's Grace. From that day onwards I never worried about sufferings and difficulties. I came to know by experience that these are all temporary problems. They are only blessings from the Almighty or the Divine Master to mend our life. In due course, a strong desire arose in me to have a human approach of my Master. After eleven months of my starting the practice, Master came to Trichy and stayed in an Abhyasi's house, which is three miles away from my house. While he arrived in Trichy, I was suffering from fever and severe cold. So, I could not go to the station in the evening to receive Him. However, I could not remain patiently in my house. I became restless to meet Him on the day of His

arrival. So engaging a rickshaw I went to see my Master in the night itself. On seeing me entering into Master's room, some Abhyasis and the preceptor informed Babuji. Immediately on hearing my name, Master stood up from His bed, came towards me and embraced me. Knowing that I was suffering from severe cold and fever, Master asked me to lie down and talk to Him. Further He gave me His blanket to cover myself. What a love towards an insignificant aspirant having a real craving for God-realisation ! I cannot describe in words the feeling of joy, peace and happiness which I got at the first meeting of Master personally. I was in His presence for an hour in the night. Fever vanished and I became normal. Babuji stayed at Trichy for three days. I moved with Him like a son to a father and with a thought that I have got a real Samarth Guru who can lead me to the goal of life and solve the problems of life. After seeing Him personally, my faith increased and doubts were cleared automatically. On the second day of His stay, Master came voluntarily to my house even without my request to Him, sitting in a Town Bus along with the Late Ishwar Sahaji and returned to the place of His stay, by walking along the Bazar road of Trichy. In this manner the Divine came to my house.

In December 1965, while Master was staying at brother R. Seshadri's house at Srirangam, He said to me "You can attend the Basant Utsava this year." As per His wish I was able to attend the Utsava at Shahjahanpur in 1966 for the first time. I felt various spiritual experiences during the Utsava and felt perfect calmness and Divine flow throughout my stay there. While I was about to depart from Babuji's house, He said to me : "Now you can understand well, why I ask the Abhyasis to attend the Utsava." Immediately, I said to Him, "Yes Babuji, I feel serene and calm. You have created an opportunity for me to be present here during the Utsava and made me know the real thing." Babuji said, "You are telling the truth. Really everybody will have the wonderful experiences and everybody says that he feels calmness, serenity and peace. It is all due to Lalaji's Grace." From 1966 to 1972 I attended the Utsava regularly. I could not attend the opening ceremony of the Ashram at Shahjahanpur in 1976 due to some domestic function. But when I met Babuji at His son's house at Madras after His second foreign tour, He said to me, "You had not attended the opening ceremony of our Ashram." These words of Babuji created an opportunity for me to attend the Utsava

in the year 1977. I have narrated these incidents, only to show that our Babuji is ready to undergo any inconvenience to pick up His disciples in any corner of the world.

Babuji entrusted the Mission's work to me on 12-7-1972 by permitting me to impart the spiritual training through yogic transmission under the Sahaj Marg system. This is all due to His Grace. Regarding my personal experiences at present, I have an inexplicable feeling of detachment from all happenings. I sincerely feel as if they are happening to a third party and not to me. So many incidents and experiences have happened to me but there is no impression today of what has happened. I have been able to do my worldly duties without having undue attachment. I am travelling light, throwing all burden on Him. I am swimming and swimming in the Infinite Ocean of Babuji's blissful remembrance. Occasions for going wrong normally do not occur. It seems, as it were, Master is looking on, all the time. I feel the all-pervasive presence of the Master with me.

I conclude this article by saying that if an Abhyasi follows the undermentioned seven essential things with love and devotion, he can attain the goal of life within a short period.

1. Daily Morning Meditation.
2. Daily Evening Cleaning Process.
3. Night Prayer.
4. Constant Remembrance of the Almighty or the Divine Master.
5. Attending the weekly Group Meditation.
6. Individual sitting with any one of the preceptors.
7. Following the Ten Commandments of Sahaj Marg with implicit faith, love and devotion.

Let us always remember the following words of our Master :

“Come with faith and confidence in the spiritual field and be prepared for the practice, throwing off the self conceited ideas. It is very difficult to put a practical thing in words, just as you cannot describe the taste of wheat, although you have eaten it many a time. There is a vast difference between theory and practice. Iron will and constant impatience and restlessness for gaining the object bring easy success. Meditation is the foundation of spirituality. If you meditate having your goal before you, you are sure to arrive at the destination.”



My Master

Sri Raghavendra Rao

Has anybody seen my Master? If so, let him come and compare his notes with me.

All praise be to my Master. But I cannot help praising my self. Does it imply a contradiction? My Master is my Self.

I had been to Him with a heavy heart. I was relieved of my misery the moment I saw him. Alas! I did not know it then. I missed the actual process. But its effects were devastating.

Was it love? Were they the pangs of separation, the torrent of tears and the heart-breaking sobs? How wonderful! How thrilling!! What a relief!!!

Only God gives salvation. Only God graces with liberation. God alone creates and He alone purifies. He is greater than the greatest and smaller than the smallest. He is the Infinite as well as the Infinitesimal.

Is God an impossibility? Is He a mere speculation? Then you have not seen my Master. Come with me and I'll show you.

He had come to me once. I thought it was a dream. What a cursed ignorance it was! Oh no! Let me not curse. He was merely playing hide and seek. He was there all the while. But the dirt and rubbish in my heart was obstructing His light.

I love myself. Hence I was seeing the reflections of my own dirty desires everywhere. Sometimes He would smile but I was frowning then. He had allowed me to take liberties even as He is doing now. He was playing while I was suffering. Little did I know that His play is infinite. Still less could I understand that my suffering was finite.

At last out of His infinite compassion he took pity on this insignificant worm. He lifted me out of this dust of death and disease. His touch made me deathless. His will made me immortal.

Are you still miserable? Has the attack of despondency crippled you for ever? Have you not heard the great news of the day—nay, the great news of all times? MY MASTER HAS COME! The sun is shining. The larks are singing. Each particle is madly dancing to the tune of His life-giving and soul-stirring music. Open your eyes, my friend, and behold His auspicious form. Harken to His Heart. Never such a love song was sung before.

What? You have seen His form but are unable to understand Him? Why are you hankering after understanding? Is it not enough if you just stand under Him? Has anybody ever understood Him? Can anybody ever understand Him? Throw off your vanity. Become humble even as He who carried the load of grass to the stables of those who offered Him merely flowers.

Do you want to know what He is? He is neither a daddy nor a dandy; neither a pundit nor a bandit; neither a God nor a dog. You want to know His age, sex, religion, nationality and occupation? He is age-less, sexless, out of religion, out of nationality and even out of occupation! Still, to satisfy your curiosity, I can give you the figures and names of your conceptions and miss Him. See Him as He is and not as you wish Him to be.

There is none like my Master but everyone is His image. My Master is one and only one but He is in everyone as well. My Master is one of the common but He is also the only one in common. You cannot approach Him but He is in you and He takes Him whom He chooses.

In fact He has chosen everybody's heart for His abode and I have chosen Him for lordship of my heart. When He is there I am not. He has made my heart a strait too narrow to admit two.

You look before you leap and consider yourself very wise. But like a mad fool I plunged in the deep and to my utter amazement I found it to be the Ocean of Immortality. Listen to me. Leave off all misgivings. Jump ahead and drown yourself in my Master. There is no other way to see Him.



A few Experiences in Sahaj Marg

V. Parthasarathi, Vijayawada

“The experience of the Ultimate begins when every other experience dies out. The condition of the Ultimate is where the abhyasi forgets himself as well as God. Therefore secure synonymity which is an advanced stage of murgence.” Voice Real Vol II.

So till we come to that stage we will have something to say and hence the following is being related.

I got disturbed one day in the night and I sat for meditation. All of a sudden, I found a sudden calm and respiration almost stopped and there was a lot of shedding. For a second, I thought I was dying. No, I realised the shedding indicated the presence of Master. I was told by Sister Kasturi, ‘It is preparation for the condition you are having. Condition present is minus yourself. Master is there. Abhyasis get greatly benefitted by this.’

On Basant Panchami day I felt close to Master and Grand Master and so I prayed for their presence and Grace. To my surprise almost immediately I found a light glow all over. The cleaning was easy and drowning in Master was nice. Several abhyasis felt the difference.

One day during meditation, I found it was a smooth filling in and later to my surprise, it was emanating outside my body also. Sister told me, ‘It is radiation of the Divine. When particles of the Divine fill inside, they flow outside and spread all round. This is the stage at which an abhyasi is fit to be given permission to work.’ Naturally the question arose in me, ‘Did I take so much time to mature?—1964 to 1980. The reply was,’ As regards absorption of power, the time should be calculated from the period of Layavasta and not from the period of permission to work. His power can only be merged, if one is merged in Him and not otherwise. ‘Incidentally I was told, ‘Unless and until, the soul of a living individual or departed one reaches the stage or point in Layavasta, on which liberation

is achieved, nobody's soul, living or departed, can achieve liberation. So we should pray for the departed soul for the same.'

Regarding Vijayawada Centre Sister said, 'Master's Virat condition is pervading the atmosphere here. Lord Krishna's Virat is different. It was shown to Arjuna to observe His Virat swaroop. Arjuna could only observe it and not enjoy it, whereas Master's Virat condition pervading here is different. We not only observe it but enjoy it and get benefitted by it. Anyone who breathes this atmosphere will get its benefit, be it member or non-member.'

On 15-5-80, I felt extreme subtleness in front of me. It was very pleasant to be in that condition. It was so close. Sister told me, 'I feel this is like that all things are being regulated. Absolute (Real) is not at the present condition, but this is the reflection of your own condition, which you feel in front of you. When self becomes purer, it becomes lighter than the body and so we see our own condition, out of our own body and feel that the Absolute is before us. This is so because, 'self' is His reflection and we feel as such. I am happy to note your condition and am grateful to Rev Master, who bestows His Grace always to both of you.'

In July '80, I felt that it started before I started meditation—it continued after my stopping—it went on uninterruptedly even when my mind wandered for a while. In spite of my own worldly problems, I was internally very happy. In reply Sister wrote to me, 'The conditions written are so fine that I read the letter twice and thrice and prayed to Babuji to ensure you and sister still finer progress. It means that your 'Manas' has started remaining 'laya in meditation' and internal happiness is the result, because 'laya in meditation' is the natural condition of 'Manas.' A yogi is not the doer of meditation, rather he feels that happiness in which his 'Manas' remains laya. Rev. Master's effort is to turn every abhyasi into a true yogi and I am extremely happy that you have afforded a nice cooperation with the Master and which must bring fruitful results.' 'You have written that an abhyasi has stopped taking alcohol. I can say that if we preceptors work sincerely, the abhyasis must witness so many miracles of Master for their betterment. How can we show our gratitude to our Master! This is a reality that our Rev Master remains with us and guide us.'

I had a feeling of negation. Sister told me, 'Glad to note that you had a feeling of negation. This condition reflects that you have gone so deep that your' self 'has become negative. But as regards the condition, about which Master has written, is something else and is still far away. But when this condition has been bestowed upon you by Him, He will bestow that other condition too and this is also my prayer. As regards your feeling how you could make the abhyasi feel in a practical way is really praiseworthy. Once Master has written to me that if we want something for an abhyasi then we should transmit in that drowned feeling. Also, He has written to me that if the preceptor giving the sitting remains fully absorbed in His condition, it will be more beneficial to the abhyasi. For he will get the benefit even of Layavasta, if it is available in the preceptor.'

On 9-2-81 there was a feeling of every pore of the body being in an awaiting mood for the Master. Sister said, 'When every pore of the body becomes an eye then we become ready for the Darshan of the Divine. We can say that when our whole self becomes eyes then we can see Him.'

Something soft was dragging me softly and into it I was going. Thereafter the same force was dragging me again softly and into it I was going and this went on. Sister told me, 'This indicates that every pore of the body has been filled by purity, lightness and Divine Light. If a preceptor gives Transmission after drowning in this condition, the abhyasi also gets the benefit to some extent.'

Sometimes when I get out of my bed in the morning, I find the meditation already going on without my knowledge. Sister told me, 'This indicates that Master has occupied yourself.'

31-3-81. Comments of Master on my monthly reports: 'The Light traverses in all its details by and by. This is one of the experiences of the Region you are passing through.' I could not understand what it means. Sister clarified, 'The Light here does not mean the light but His reflection and you are in it. This shows the closeness (nearness) of the Divine. I am very happy that one day you will find yourself altogether drowned in His Silence.'

She continued, 'The abhyasi will secure his access to the Region or Centre by keeping himself drowned in Master. Every Region or Center

has one central point in the same way Divinity has one central point in the Divine Master. Therefore if you remain drowned in Master, you will automatically expand into entire Divinity. When we have feeling of nearness to Master within and without, then the next step follows and we feel that we are wherever He is. When this feeling develops then the next step automatically develops—for DARSHAN of Master—how He looks like? When will we see Him? And realise Him? This craving will dominate the whole inner. Soon after His 'Swaroop' is felt inside and out. This is the state of 'Swaroopita.' I am very happy to say that Master will give you this state soon and you will see the Master in you soon.'

These experiences are being reported to show how charitable Master is and the transformation that is brought about in Sahaj Marg. Of course these are not all. Several others may have many more. Let us show our gratitude to Rev. Master by cooperating with Him and be deserving of His Grace.



PRECEPTORS IN SAHAJ MARG

However, one word of caution for the abhyasis seems essential. As pointed out during the 1982 Basant Celebrations by an associate it must be remembered that the Preceptors are humble servants of the Master and not the Master Himself. They are His Creation. We should not be lost in His Creation. The human form of the Almighty Master is one and only one. The Preceptors are for our convenience to divert the Master's Grace towards our hearts, but Master alone is the Goal of human life as well as the only God and Power to bring us upto that stage.

—C. S. Sanwal



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

—Babuji

The Fever of Central Region

(*By Sri Shubh Chintak Kishore.*)

Thanks to the Divine that He sent a rare personality like Babuji to found the Shri Ram Chandra Mission, to give clue for Divinity and to spread the same world over. By research in the field of spirituality, he discovered various stages of evolution which were earlier obscured. Formerly Cosmic Region or Brahmmand Mandal was considered to be the highest approach, but Babuji discovered beyond it the Mind Region, the Central Region and the Centre. The Centre is such a subtle and fine thing that if looked minutely, it is a tiny circle for which obviously there will be a centre and so on subtler and subtler. Babuji has made it possible for the human to reach the Ultimate. He has given description of the various stages in his writings as far as it has been possible for the language to convey. This is his research thesis presented to the world in the form of books, which future generation will regard as scripture. They will read it and know what the Divinity really is, though merely by knowing they will not have Him, but surely our Master's message through the research work will continue to inspire people and give correct line. The Mission will be there to lead those really inspired to the Goal.

Now by reading these scriptures and hearing them, which Babuji has created for the posterity, we are tempted to reach Central Region. This is where I would like to put a word of caution. Babuji has said that even the greed for spirituality is bad. As spirituality is above the sphere of religion, we would be retracing to the religious field only, by entertaining temptation whether of Central Region or of any other thing. Conditioned within this perimeter, the functioning cannot be natural and conducive to the attainment of the Goal. This is exactly what we seem to be doing unconsciously. With the temptation for Central Region we cannot attain the Goal. No wonder with ever-increasing number of our Abhyasis, Master finds dearth of real Abhyasis. Even if Babuji says that a person is in the Central Region we can be sure that the person may not necessarily stay there. I learnt of cases, which I would not name, where the persons

reputed to have been in the Central Region were denied by the Nature even liberation the freedom from re-birth when they left their human body. Why? I cannot say, but one thing which is apparent is that as we go up and up, the ego becomes subtler and subtler and equally stronger. Unless it is dedicated to Master from the heart, it becomes the very cause of downfall.

But this will not happen if we sincerely from the core of our heart adhere to the Mission's prayer, "O Master, Thou art the real goal of human life" etc. In it, there is no desire for Central Region or any region only That. That may be the Centre of the Central Region but that is of no concern or consequence to us. We are not looking for Him in the Central Region. Whatever He may be, we should only want Him. Once we get Him, we automatically get to the Centre of the Central Region. A person who does sadhana with the temptation of the Central Region, even if he is said to have reached there, one can be quite sure that he will not be allowed to stay there. I would like to be forgiven for this factual statement, but I must express my feeling which is based on the facts as have happened and are happening. Babuji out of his sheer love and grace promotes us to those positions but when the Nature takes its own turn, Babuji would not interfere for which the past is an evidence, because the Central Region is not to be polluted by those who have not made themselves worthy of it. But this cannot happen with a person who wants Him and Him alone, without any desire for Central Region. Then the Nature shall also look to it that such a person stays there.

My dear sisters and brothers, I like that all of us should consider and appreciate the hair-splitting distinction which I have tried to bring out, as I consider this vital for Sadhana.

This reminds me of the best public speech delivered at the Basant Utsav at Shahjahanpur in 1982, with beloved Babuji amidst us, by our Secretary, Gverseas Centres, Shri K. V. Reddy that "I do not want Central Region or any region or any position but a place at Babuji's Lotus Feet." One could feel that the words were coming from the heart and not from the throat or mouth. I got tears in my eyes as I recall that part of the speech. After the speech, I escorted Babuji to his cottage for rest. He said, "the speech was very good and an eye-opener." It was not brother Reddy speaking but Babuji through him. We should all ponder what that eye-opener was in that speech.

If we read Babuji's autobiography, which is a description of his conditions as abhyasi, nowhere does he talk of the Central Region. All that one gets by reading it is that all the time he was restless about the Ultimate. The research books by him are all after he realised Him and crossed all boundaries and not before that. Therefore, taking the cue from the living example of Babuji, let us stick to the Prayer and pursue the sadhana as Babuji tells us to do. I am sure, this way we will get a place at the lotus feet of our beloved Master where nobody, not even the Ultimate, can shake us leave aside going down. This will also help to create real abhyasi in ourselves, which dear Babuji is longing to see during his physical existence.



Under this system there is absolutely no room for anything except true worship of God the one Absolute. It is not at all possible to proceed with it with gods and goddesses besides. If there be any one who finds himself too weak to give it up, I cannot compel him to do so, but in that case I cannot be held responsible for his progress. —*Babuji*



In spiritual work there is no question of personal preferences or of personal opinions. The Master guides us in all ways. And if Nature wants destruction, it has to be carried out. We are merely instruments. If one instrument turns out to be blunt and useless, the craftsman will throw it away and take up a better one. In spirituality obedience is the highest virtue. After all, Master, who works for Nature and carries out the orders from above, knows what is to be done. —*Babuji*



Question : Master, what do you think of a cheat ?

Master : I do not blame any cheat, but if some one cheats me at least he has done very good to him SELF.



When one joins Sahaj Marg System it is end of the beginning and beginning of the end. —*Babuji*

God loves him who has seen Him but remains at a distance from Him. That means One must keep His remembrance alive in his heart, remaining ever within the sphere of devotion, in full cognizance of his own status of humanity. —*Babuji*

• • •

Question : What attitude should be adopted by an abhyasi towards the methods of Sadhana before the reasonableness of these is revealed to him ?

Master : The do's and don't's of the grown up parents very often appear most unreasonable to children, though these are for their own good; and they automatically come to grasp the reasonableness of these, as they grow up."

• • •

Question : What is the real Bliss ?

Master : When the craving for Bliss is gone.

• • •

Question : What is the mark of having attained the state of Perfection ?

Master : Simple enough. When you use the word 'I', but do not know or feel for whom it has been used.

• • •

Question : Why do people at higher stages develop shortcomings ?

Master : 1. Lack of co-operation on the part of the abhyasi.
2. Along with progress, the idea of his own greatness is in his mind.
3. Along with progress, the idea of Self-importance is there instead of surrender and submission.

• • •

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

• • •

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

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

—*Babuji.*



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

—*Babuji*



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

—*Babuji*



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

—*Babuji*



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

—*Babuji.*



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

—*Babuji*



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

—*Babuji*



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

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In a gathering of Satsangis, a new comer pointed out that prayer is a matter of personal conviction and dedication. The most efficacious method for an Abhyasi's spiritual development, therefore, is private worship, he suggested.

“But there can be no better method for bringing about an effective organization than common prayer and worship.” The Master explained.

• • •

Question : How to make the Almighty Master turn towards us?

Master : Love Him so much that he begins to love you. You must knock on His door so hard that He hears and opens His door to you. Then your work is over. The secret is Love.

• • •

The most heinous sin, however, is quality of worship. Adhering to this system and at the same time worshipping Gods and Goddesses for petty ends is an insult to His Masterhood and a blot on our spirituality. Either we accept Master as the Master of the entire creation or we don't. There is no midway. *M. S. Ramamurthy, Bangalore.*

• • •

I do want that all of you may emerge as the Suns in the field of spirituality but it is possible only if the reflection of the earth is not allowed to be cast on the Sun and this is feasible only if you work out your orbit accordingly.

When can be the orbit made ?

Only when you straighten out the movement.

And when will the movement be straight ?

When the destination is always in full sight.

And when can the goal remain in sight ?

When you become entirely His.

When can you be His ?

When you lose yourself completely.

When can you lose yourself ?

When there is no thought in the heart other than that of His.

And when is this Possible ?

Through practice.

How does practice become ?

By love and interest.

How are love and interest born ?

By thinking repeatedly.

How repeated thinking becomes possible ?

Through determination.

And when is it possible to make a firm determination ?

Only then, when you gird up your loins to sacrifice your rest and pleasures and say good bye to lethargy.



The most important factor in realization is self confidence in our own capacity and power to achieve success. It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the highest state of perfection ever attained so far even by the greatest sages of the past. We must march on the path of realization like a brave soldier with full faith and confidence, not minding the difficulties or reverses. Dejections and disappointments weaken our will and shatter our firmness. We should meet reverses with a brave heart and should never give way to the feeling of despondency which is the worst drawback and the deadliest poison to spiritual life.

— Babuji



If we think we are a family, then it is a wonderful word and it gives us a wonderful feeling. (Of course we have an organisation and we have to be organised). This is essential above all else. That is how we become a family and we should always remain a family.

--Rev. Master



A THOUGHT

(By Dr. K. M. Gupta)

Master's message is always either a Sruti or a supplement to it. It is meant for contemplation and not for intellectual exercise. Therefore, it takes time for an abhyasi to understand it first and then put its essence into his way of life, "extracting phosphorus from the bones."

Master says that we are all brethren. We all come from the same source, God the Almighty. As a result of the Divine Will, God's balance was disturbed, the First Stir took place, Supreme Mind was born, the creation thus started. The Master Cell (Parama Atma) was the result of the first jerk and it contained all the power and potentialities with full force in the latent form. The individual souls (Atma) came out from the Master Cell and carried with them a tiny part of the Supreme Mind, too- All men and women, therefore, are replete with God's latent powers.

The main goal of human life is to reach that Original Source as given in the very first line of our Mission's prayer. Master alone is the real goal of human life.

There is no use in beating about the bush. Do not indulge in all kinds of ideas, interpretations and practices. All roads do not lead to Rome. There is only one path, the Sahaj Marg, that leads one to the Ultimate. It is the easiest and the shortest way like the perpendicular of the triangle. The purity is the essence of all His work and of the Nature that supports His creation.

The Master is in all and all are in Master. Realise this and remember this. Love the Master who loves all. Goal is not far off. May the merciful Master bless us all.

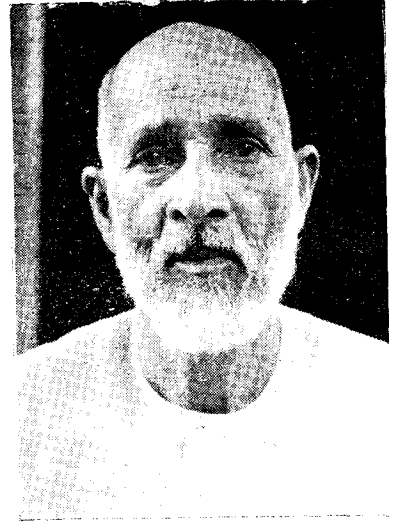
श्री बाबूजी का ८३ वाँ जन्मोत्सव

सूरत अप्रैल ३०, १९८२ ई०

सद्गुरु का सन्देश



प्रिय वहनों और भाइयों,



देहधारी को तकलीफ ही तकलीफ है। फिर भी हम देह के इस कदर पीछे पड़े रहते हैं कि यह चीज आखिर तक नहीं छूटती; बल्कि फिर पैदा होने का जी चाहता है। यह और बात है कि मालदार घर में पैदा होने का जी चाहे या किसी राजा के यहां। मगर भाई, जहां पर कि नाम आ गया, तकलीफ शुरु हो गयी, चाहे वह कितने ही सूक्ष्म साँबे में डली बयों न हो।

किन्तु हमारी महफिल कुछ और है। हम (मनुष्य) वहाँ हैं, जहाँ से हमको खुद हमारी भी कुछ खबर नहीं आती अर्थात् वह स्थिरता हममें प्राकृतिक रूप से मौजूद है, जहाँ समासम का एक भाव कह सकते हैं। हर चीज की पैदाइश इसके बाद हुई है। दूसरे अर्थ में हम उस समय थे, जब कि ब्रह्मा, विष्णु और महेश की उत्पत्ति भी न थी। अब वहाँ पर क्या है? बड़ाई! नहीं!! मंजिल, जिस पर पहुँचना है, क्या है? छोटाई कहें छोटाई कंसी, कि हमको खबर न हो। और भाई यही असल चीज है।

अगर हम अपने आपको बड़ा समझते हैं तो उस बड़ाई में, जिस पर हमें पहुँचना है, हम एक दीवार हाथल कर देते हैं, जो सदेराह बन जाती है। नुकसान क्या? जब बड़े बनते हैं, दूसरों को छोटा समझने लगते हैं। अब वह राह भी बन्द हो जाती है, जिस पर हमको चलना है। हम किधर के ही न रहे। किसी को ख्याल पैदा होता है कि किसी खास तरीके में हम किसी से बड़े हैं। उसकी विभिन्न सूरते हो जाया करती है। ख्वाहमख्वाह हम अहंकार को पक्का कर लेते हैं और उसमें कुछ नहीं मिलता। अपने ख्याल में मियाँ मिट्टू बन लेते हैं, और उसमें बहुत कुछ खो बैठते हैं।

गर्दन तानना एक ऐब है, और यह जब तक दूर नहीं होता, उस समय तक अपने तल्ले की उसको खबर नहीं होती। तल्ले से मेरी मतलब यह है कि जब यह ऐब इन्सान कतई दूर कर लें, तो इसके बाद जो हालत आती है, उसका इस शब्द से तर्जुमा किया गया है। इस हालत में रहना शराफते इन्सानी है। यह चीज जब गाड़ी हो जाती है, तो मिस्कीनी सिफत के दापरे में आ जाती है। जब यह हालत बन गई, तो फिर वाकई वह बन्दा बन्दा हो गया। ऐसी हालत बनाने के लिए सैकड़ों तबज्जह और दुआएँ की जाती हैं। इन्सान को अपने स्तर से कभी बाहर नहीं होना चाहिए, और वह स्तर उबूदियत कहलाता है, और बन्दे के

लिए यह लाजमी शै है। यही पर, जैसा कि मैंने बहुधा लिखा है, अहंता से बहुत कुछ सुबुकदोशी हो जाती है। मतलब इसके बाद सिद्ध होता है। अधिक अच्छा तो यह है कि आप जो कुछ भी हैं, भय उसके आप उस तरफ जावें, यानी कोई चीज ऐसी न रहे, जिसका रख उस तरफ न फिर जावे, यानी भय कुल लवाजेमात जिस्मानी व रुहानी-जो कुछ भी है, इस तरह से उसके सुपुर्द किया जावे कि आप में सिवाय याद के कोई चीज बाकी न रह जावे।

अब सवाल पैदा होता है कि यह हालत कैसे पैदा हो। भाई, वही चीज 'याद' सब कुछ पैदा कर देती है। अगर याद मौजूद है, तो समझ लीजिये कि जिसकी याद है वह आपके निकट है। निकटता जरा याद तेज कर के बढ़ने दीजिये, फिर देखिये क्या लुफ और सुख पैदा होता है, वल्कि यह चीज वहाँ पहुँचने के लिए किस कदर जल्दी करती है। जब यह चीज इस हद तक पहुँच गयी, जहाँ से शुरुआत है, यानी कहीं इसने उस मंदान, क्षेत्र या पायरे को छू लिया, समझ लीजिये कि यार के दरवाजे की कुण्डी खट-खटाने लगे। जब उसकी समझ में आ गया कि बाकी यह मेरा मुतलाशी और मुहब्बत करने वाला है, तो यह लाजमी शर्त हो जायेगी कि वह आपके निकट आ जावे, और उस बन्धन को तोड़ दे जिसने मकान के अन्दर जाने से आपको रोका है। भाई करके तो देखो, तब मालुम हो जायेगा कि यह चीज क्या है।

अब यह बात हांसिल होने लगी, तो आप ईश्वरीय गुणों को प्राप्त कर लेंगे। अब सिफत पर पहुँचे। यूँ कहो कि धूप में आये। मालुम हो गया कि यह रोशनी सूरज की है। इससे पहले हमें सिर्फ अपनी सिफतों की खबर थी। आपकी तराकी अब उस चीज में होने लगी, जो ईश्वर के बिरकुल बाद है, यानी ठीक उसके बाद। यहाँ तक तो आ गये, अब और आगे बढ़ने की खुशखबरी मिलती है। जब याद इस हद तक तरक्की कर जाती है कि उस याद का पता नहीं रहता, तो याद की शक्ल दूसरी हो जाती है, और यह उससे आगे बढ़ने पर पता चलता है: 'जिसको जितना होश है, उतना ही वह बेहोश है।' इसको खोलना कब्ल-अज-वक़-होगा। इसकी खुशखबरी उस हालत पर आने पर उस समय मिलेगी, जब आप वहाँ जाने के लिए खुद-ब-खुद प्रयत्नशील होंगे। वैसे सीधी सादी बात तो यह है कि जो कुछ हो, सब उसको दे डाले: "शौश दिये यदि हरि मिले, तो भी सरता जान"। बुजुर्गों ने तस्लीम-व रजा की हालत को आत्म समर्पण समझा है। एक नुस्खा अब मैं बताता हूँ- बस 'तडप' उस तक पहुँचने की-। अगर शुरु में असल पैदा न हो, तो उसकी नकल ही करें। दीवाने की कोई शक्स लगातार नकल करता रहे, तो लाजमी तौर पर वह दीवाना हो जायेगा। इसी तरह यदि उस तक पहुँचने की तडप की नकल ही इंसान करता रहे, तो आखिर में असल प्राप्त होकर रहेगी। आमीन !

Ram Bhandra

अध्यक्ष:

श्री रामचन्द्र मिशन
शाहजहाँपुर (उ० प्र०)

दि. ३०-४-१९८२

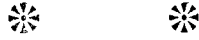


साधारणतः लोगों में यही विचार फैला हुआ है कि केवल क्रिया ही जो हमें बताई जाती है, वह स्वयं पूर्णदशा पर पहुँचाने के लिए यथेष्ट है। इसके अतिरिक्त उसका विचार दौड़ता ही नहीं। यदि हम अपनी नींव, जिस पर हमें आध्यात्मिकता का भवन बनना है, राजयोग बतलाते हैं, और जो वास्तव में है भी, तो सम्भव है कि लोगों का विचार इसकी तह तक न पहुँचता हो और केवल नियमों के पालन तक ही उनकी दृष्टि रहती हो। यह अवश्य है कि मेरे साथ Transmission (प्राण-आहुति) की भी हवा लगती रहती है। परन्तु फिर भी एक वस्तु जो शेष रह जाती है, वह है प्रेम और भक्ति। क्रिया (अर्थात् ध्यान) के साथ यह चीज चलना आवश्यक है। श्री कृष्णजी महाराज ने राजयोग में इस चीज को भी सम्मिलित किया था, जिससे शीघ्रता हो जावे और माधक अपने लक्ष्य पर शीघ्र ही पहुँच सके। किन्तु इन बातों को अपने में उत्पन्न करना आप ही का काम है। उपाय यह अवश्य है कि ईश्वर का सतत् स्मरण रखने का प्रयत्न किया जावे। इसमें लोग यह एतराज कर सकते हैं कि मानव-मस्तिष्क प्रति समय एक ही ओर लगा हुआ नहीं रह सकता है, इसीलिए कि मस्तिष्क इतना थक जायेगा कि कदाचित्त वह इसे एकाध दिन ही स्थायी रख सकता है। मैं साधारणतया लोगों में यही शिकायत देखकर कुछ आवश्यक बातें लिख रहा हूँ।

जो भी कार्य आप करते हैं, उसको यह समझ कर करें कि ईश्वर की आज्ञा है, इसलिये मेरा कर्तव्य है, तो स्मरण की दशा अवश्य बनी रहने लगेगी तथा इसका एक लाभ यह होगा कि संस्कार बनना बिल्कुल बन्द हो जायेंगे। हर समय स्मरण रखने से ईश्वर में लगाव भी उत्पन्न हो जाता है और भाई क्योंकि हमारे विचार में गर्मी उपस्थित है, इसलिए कुछ उभार की दशा (अर्थात् प्रेम के उभार की) उत्पन्न होने लगती है, तथा धीरे-धीरे इसी के द्वारा भक्ति का पूर्ण रूप आ जाता है। जरा लोग इसकी आदत डाल कर तो देखें, फिर देखिए कि प्रेम उत्पन्न होता है कि नहीं। यह वस्तु तो नितान्त आवश्यक है। दूसरी, सदाचार की बात, जो अत्यन्त आवश्यक है, वह यह कि हम कोई कर्म ऐसा न करें कि जिससे लोग उंगली उठाए। हमारे दैनिक जीवन के नियम तथा सब के साथ व्यवहार बहुत ही भला एवं सीधा-सादा होना चाहिए। इससे आपके मन को भी सन्तोष मिलेगा और शान्ति की अवस्था का आरम्भ स्वयं ही आपके अंतर में प्रस्फुटित होकर लगेगी। एक भाई ने मुझसे पूछा था कि जब लोग प्रेम करना नहीं सीखते, तो अभ्यास के नियम (method) में कोई ऐसा संशोधन होना चाहिए, जिससे यह बात भी सिद्ध हो सके। सोचते-सोचते ईश्वर ने मेरी सहायता की और यह बात भी मेरी समझ में आ गई। चुनांचे जो अभ्यास आप कर रहे हैं, उसमें थोड़ा-सा संशोधन कर दिया गया। मैंने लोगों को दो-एक अभ्यास बतलाये हैं। जो उसमें यह चीज पैदा कर लें कि जिसका ध्यान मैं कर रहा हूँ, वह (अर्थात् ईश्वर) मुझको अपनी ओर आकर्षित (खींच) कर रहा है। अर्थात् जो लोग ईश्वर की ज्योति का ध्यान हृदय में (जैसा कि मैंने उन्हें बतलाया है) करते हैं, वह ध्यान करते समय इस बात पर भी ध्यान लगा दें कि ईश्वर का प्रकाश जो हृदय में उपस्थित है, वह मुझे अपनी ओर आकर्षित (खींच) कर रहा है। फिर आप लोग देखें कि भक्ति व प्रेम कैसे उत्पन्न नहीं होता है। हाँ इतनी बात अवश्य है और इतना मैं अवश्य कहूँगा कि लगाव उत्पन्न करना आपको भी चाहिए, इसलिए कि यदि आप लोग यह बात नहीं करते, तो सेवक (बन्दगी) का कर्तव्य, जो आप पर आवश्यक है, आप पूर्ण नहीं करते और फकीरी (साधुता) या मनुष्यता इसी में है कि कर्तव्य-पालन पूर्ण हो जाय। वह कर्तव्य

मनुष्य ही नहीं, जिसकी दृष्टि अपनी ओर नहीं जाती तथा वास्तविक खोज इसी में है कि हमारी दृष्टि हर समय अपनी ही ओर रहे, और यह वस्तु हमको धूर से मिली है। यदि इसी बात का नियम अभ्यासी कर ले (अर्थात् दृष्टि को आन्तरिक करते जावे) तो आप की स्थिति वहीं पर होगी, जहाँ से कि यह वस्तु हमें मिली है अर्थात् हम मूल भण्डार (असलभण्डार) में अपना एक चिन्ह स्थिर कर देते हैं। फिर हमें केवल अपने विस्तार का रूप उत्पन्न करना शेष रह जाता है।

अब विस्तार का रूप कैसे पैदा करें ? इसके लिये यही अभ्यास, जो मैंने बताया है, उसका एक अंग है (अर्थात् ईश्वर-ध्यान के साथ अंतर्मुखी रहने का प्रयत्न भी करें) इतनी सरल बातें मैं बताता हूँ, जिनका करना मनुष्य के लिये (गृहस्थी के साथ सभी) बहुत ही सरल है, यदि उनमें ईश्वर-प्राप्ति की तडप हो। ईश्वर कहीं लोगों में सच्ची तडप उत्पन्न कर दे और ईश्वर करे ऐसा ही हो, तो फिर काम बनते देर नहीं लगती। लोगोंको शान्ति की खोज है तो भला इस बेचैनी (तडप) के लिये कौन तैयार हो ? मैं आपको विश्वास दिलाता हूँ कि जो आनन्द इस बेचैनी (अर्थात् ईश्वरीय स्मरण) में है, वह शान्ति में नहीं मिलता। जिसको लोग शान्ति कहते हैं, वास्तव में मेरी समझ में वह कमाल (परिपक्वता) की चीज है, जिसका तलछट अभ्यास में कुछ अवश्य मिल जाता है। और जो इस बात का प्रमाण देता है कि उसका कोई मुख्य बिन्दु (Centre) अवश्य है। बेचैनी बढते-बढते अर्थात् जब यह बेचैनी कमाल (सीमा) पर पहुँचती है और सीमा को पार कर लेती है, तब शान्ति (वास्तविक) का आरम्भ होता है। उससे आगे अभी लिखना बेकार है। लिखने का अर्थ केवल यही है कि लोग ' उससे ' (ईश्वरसे) मिलने के लिये बेचैन रहें और इसी से मुझे भी शान्ति मिलेगी। यदि आप लोग अपना यह कर्तव्य समझते हैं कि जो कुछ भी सेवा मैं लोगों की कर रहा हूँ, उसके बदले में मुझे शान्ति मिले तो यही उपाय हो सकता है कि आप लोग भी बेचैन रहें।



मनोरंजक सम्वाद

एक दिन समर्थ गुरु से उनके समर्थ शिष्य ने निवेदन किया कि क्या आध्यात्मिकता में आनन्द की स्थिति, जिसे सुरूरे-सरमदी या ब्रह्मानन्द आदि नाम दिये जाते हैं (जिस स्थिति में वे स्वयं थे) यही है जिसकी इतनी प्रशंसा की जाती है ?

समर्थ गुरु ने उत्तर में प्रश्न किया " आजकल जो तुम्हारी स्थिति है, यदि एक क्षण को वह तुमसे हटा ली जाये, तो तुम्हें कैसा लगेगा ? "

शिष्य सोच में पड गये। काफी सोचविचार कर उत्तर दिया, " मर जाना स्वीकार है, पर इस स्थिति से हटना मंजूर नहीं। "

गुरु मुस्करा कर मौन हो गये। शिष्य के आनन्द की परिभाषा स्पष्ट हो गई थी।

दिव्य दृष्टि

लेखक : श्री रामचन्द्रजी महाराज

मनुष्य को दो आंखें तो साधारणतया सब जानते ही हैं परन्तु वैज्ञानिकों का कथन है कि मनुष्य के ललाट में एक गुत्थी ऐसी होती है जिसका रूप आंख के समान होता है और जिसका सम्बन्ध दिव्य दृष्टि से होता है, यही मनुष्यका तीसरा नेत्र कहा गया है। परन्तु इसके बारे में जो कुछ भी ज्ञान मृतक शरीर की चीड़-फाड़ करने से प्राप्त है वह अधूरा है। इसका सही अंदाजा योग के द्वारा ही हो सकता है। महर्षि पातंजलि जी महाराज ने अपने ग्रन्थ में संयम की विधि का वर्णन किया है और यही योगी का सबसे बड़ा अस्त्र है। इसके द्वारा एक योगी अपने आत्मिकबल से अपने शरीर के अन्दर की प्रत्येक बात व दशा का ज्ञान प्राप्त कर सकता है। शरीर के अन्दरकी कुल कलें चलती हुई देख सकता है। शरीर के किसी भी भाग का पूर्ण चित्र उसकी दृष्टि में आ जाता है और वह जहाँ पर जिस शक्ति की आवश्यकता होती है, प्रयोग कर सकता है। छोटी से छोटी कोई बात भी उसकी दृष्टि से छिपी नहीं रहती। इसके देखने की विधि यह है कि जिस स्थान का ज्ञान प्राप्त करना है उसको फैलाकर उसका पूर्ण प्रभाव योगी अपनी इच्छा-शक्ति द्वारा वायु-संजल में उत्पन्न कर देता है तथा फिर उसका सूक्ष्म निरीक्षण करता है। इस प्रकार वहाँ का पूर्ण चित्र उसको दृष्टि में आ जाता है तथा इसमें समय भी बहुत कम लगता है। हां उसके प्रभाव देखने और समझने में कुछ समय अवश्य लगता है।

अब इस दिव्य-चक्षु के विषयमें अपना निजी निरीक्षण तथा अनुभव जो योग द्वारा मंने किये हैं, पाठकों के सम्मुख रखता हूँ। इस गुत्थी में जिसे Penial Eye कहा गया है, तीन रंग होते हैं। सामने-वाला भाग चमकदार होता है तथा इसकी बनावट रेत के कणोंके समान होती है, यही बाहरी भाग बुद्धि का स्थान है। इसके पीछे का भाग अर्थात् बीच वाला भाग कुछ स्याही लिये हुए जामुन के रंग का होता है। सबसे पीछे का भाग कुछ लाली लिये होता है और यही Divine Intelligence का स्थान है। योग में पहले यही बाहरी भाग जो चमकदार है, खुलता है। जब मनुष्य इसमें भली प्रकार प्रवेश कर लेता है, तब मध्य भाग खुलना प्रारम्भ होता है तथा उसमें चमक उत्पन्न हो जाती है, परन्तु उस चमक में जामुन के रंग की झलक अवश्य रहती है। सब से बादमें अन्तिम भाग खुलने की बारी आती है और उसमें चमक पैदा होने लगती है। जिस योगी को यह तीनों दशायें प्राप्त होती हैं वह उच्च श्रेणी का योगी होता है। आगे बढ़ने पर यह दोनों रंग भी समाप्त हो जाते हैं, और एक ही दशा अर्थात् चमकीलापन रह जाता है। इस स्थान का सम्बन्ध शुक के तारे से है, और जिस मनुष्य को यह दशा पूर्ण रूप से प्राप्त हो जाती है उसको शुक के तारे पर Mastery का आधिपत्य होता है। इस ग्रन्थ का सम्बन्ध Spinal chord बिल्कुल नहीं है, बल्कि दिल के दाहिने भाग से है। जब यह स्थान पूर्ण रूप से खुल जाता है और उससे नीचे के चक्र शुद्ध हो जाते हैं तभी Divine wisdom दैविक बुद्धि का आरम्भ होता है, इसीलिये योग में इस स्थान को बुद्धि का स्थान कहा है। इससे कुछ आगे बढ़कर एक और स्थान होता है, जिसके जाग्रत हो

जाने पर आन्तरिक बातों का अनुभव बहुत अच्छा हो सकता है। अर्थात् वायुमंडल में जो सुविचार या कुविचार तैर रहे हैं, उनको जाना जा सकता है। आध्यात्मिकता के सम्बन्ध में दूसरों की आन्तरिक स्थिति जानने में भी यही स्थान सहायक होता है। इसका रंग भूरा होता है। इस स्थान पर पहुँच कर हमारी दिमागी intellectual दौड़-धुप समाप्त हो जाती है और आध्यात्मिकता आरम्भ होती है। इसमें पूर्ण रूप से प्रवेश कर लेने के पश्चात् इसका भूरापन जाता रहता है, और यह स्थान भी कुछ प्रकाशित हो जाता है। इससे आगे की ग्रन्थि पर कोई रंग नहीं होता है। कहने को कुछ अधिक सफेद कुछ हल्का अंधेरा मिला हुआ रंग कह लो, या दूसरे शब्दों में न प्रकाश, न अन्धकार। इसकी सहायता से हम उन घटनाओं का ज्ञान प्राप्त कर सकते हैं जो इस संसार में घटित होने से पहले ब्रह्मांड में सूक्ष्म रूपसे हो चुके। परन्तु यह तभी हो सकता है जब हम इस दशा को पूर्ण रूप से अपना ले।

तीसरी आंख, जिसके विषय में कहा गया है कि यदि खुल जाये तो क्षण भर में समस्त संसार को नाश कर सकती है। इसका इन ग्रन्थियों से कोई सम्बन्ध नहीं है। यह Destructive eye (विनाशकारी नेत्र) जैसा कि शिवजी के विषय में वर्णन है, सिर के पीछे Occipital prominence गुद्दी के स्थान पर है जिसके विषय में मैं अपने अंग्रेजी के ग्रन्थ Efficacy of Rajyoga में वर्णन कर चुका हूँ। यही विनाशकारी नेत्र कृष्ण जी महाराज महाभारत युद्ध के समय अठारह दिन तक बराबर खोले रहे, और जिसके परिणाम स्वरूप इतना विनाश हुआ।



मनोरंजक सम्वाद

एक सच्चे जिज्ञासु के हृदय में ईश्वर प्राप्ति की तडप थी। वह बार-बार घर छोड़ कर साधु महारमाओं के साथ जंगलों में भाग जाता था। उसके माता-पिता अत्यन्त चिन्तित थे। उन्होंने गुरुदेव को इस विषय में पत्र लिखा।

गुरु ने जिज्ञासु को पत्र लिखा; “ वरस, ईश्वर प्राप्ति की सच्ची तडप तुममें मौजूद है, किन्तु ईश्वर को तुमने जंगलों का निवासी समझ रक्खा है। तभी तो उसे जंगल में खोजना चाहते हो। वन को घर बनाने के बजाय घर को वन क्यों नहीं बना लेते। ”

बात जिज्ञासु की समझ में आ गई, और उसकी भाग-दौड़ समाप्त हो गई।

वास्तविक भक्ति

— श्री रामचन्द्रजी, शाहजहाँपुर

इस दुनिया में बेशुमार इन्सान हैं। सतयुग से अधिक ! किस अर्थ में—संख्या में और भक्ति में ! घर घर भक्ति मिलेगी। औरतें अपने राग और ढोलक में मस्त मिलेंगी। मन्दिर में पूजा भी होगी, खंरात भी तकसीम होगी, मानता इस कदर होगी कि कोई महीना खाली नहीं। बेशुमार स्त्रियाँ यही करती मिलेंगी। पुरुषों का यह हाल है कि धार्मिक लेक्चर में जाते मिलेंगे, और मन्दिर में आवाज लगाते भी। सत्यनारायण की कथा तो घर घर पढी जाती है। जितनी बातें हैं, सब यह जाहिर कर रही हैं कि किसी न किसी शक्ल में भक्ति जरूर हो रही है। स्तुतियों का यह ठिकाना है कि उन से किताबें भर गईं। गाने वालों का यह हाल है कि सड़क पर नारे लगाते चले जाते हैं। बहस का यह आलम है कि कोई शख्स तुरीय और तुरीयातीत से कम खयाल ही जाहिर नहीं करता। जीव और ईश्वर का हर जगह चर्चा ही चर्चा है। भला यह भक्ति आप को किस जमाने में मिलेगी ! यह भक्ति और यह जोर, भाई, इसी जमाने में मिलेंगे। और गुरुओं की संख्या, जो इन पूजाओं को बतलाते हैं, कदाचित किसी जमाने से कम न होगी। यहाँ हर व्यक्ति कोई न कोई अमल बताने को तैयार है। अगर यह सब बातें लोग एक साथ करने लग जायें, तो में समझता हूँ, कि आसमान गूँज उठेगा। मगर भाई, वह गूँज आसमान तक ही रह गई, दिल पर वापस नहीं हुई। उस का असर शून्य तक ही सीमित रहा। उस ने हमारा साथ छोड़ दिया। और हम ज्यों के त्यों रहे। स्तुति करते करते जमाना बीत गया। बुडढे हो गये, कुछ न मिला। हम ऐंठे भी, रोये भी, सब कुछ किया, मगर भाई, यह सब चीजें अपनी ही जगह पर रह गईं, और हम कोरे के कोरे। हम ने. गोया. सब कुछ. अपने में से निकाल कर फेंक दिया. मगर ग्रहण कुछ न किया। खानगी ही रही, आमद कुछ न हुई। यह नतीजा अवश्य हुआ कि हम अपने खयाल से भक्त बन गये, और लोगों ने भी इसी लिहाज से हमारी कद्र की। जहाँ बैठे, भक्त ही बनकर उठे, जहाँ पहुँचे, तारीफ ही हुई, जहाँ गये, दूसरो की निगाह में भले आदमी ही सिद्ध हुए। हमें अपने सब कार्य कलाप का बदला मिल गया, और कितनी जल्दी ! नतीजा यह भी हुआ कि अब हम अपनी मजलिस में भक्त माने जाने लगे, और मेहनत की कदर खूब बढ चढ कर हुई। गुरु की पदवी मिल गई। अब, गोया, भक्त मण्डली में हम और भी सरताज बने। हम इसी के हो कर रह गये। हमारी दौड़ अब खत्म हो गई। हमारी खुशामद का बदला हम को मिल गया।

यह सब बातें जो हमने की थीं, ईश्वर की खुशामद थी। हर काम का नतीजा जरूर होता है, लिहाजा इस का भी नतीजा हुआ, और कैसा अच्छा ! गौर की निगाह से आप देखें, तो जितनी इबादत अब इस जमाने में हो रही है, सिवाय ईश्वर की खुशामद के उस की कोई हकीकत नहीं। खुशामद में गरज भी शामिल होती है, और इसी लिए लोग इसे मुनासिब समझते हैं। जब तक दिली जज्बा पैदा न हो, इबादत नहीं कही जा सकती। यह खुशामद है, इसी लिए लोग सब कुछ करते हुए भी, उस महान निधि से, जो लाजवाब और अटल है, वञ्चित रहते हैं।

मेरा इस कुल मजमून से मतलब यह है कि हमारे यहाँ अभ्यासियों में तरक्की के चिन्ह जाहिर इस वजह से नहीं होते, कि वह ईश्वर की खुशामद में लगे रहते हैं। भक्ति का जज्बा वास्तविक अर्थ में पैदा

नहीं होता। खुशामद और भक्ति का अन्तर स्पष्ट ही है। खुशामद में गरज छिपी हुई है, और भोंडी गरज। भक्ति में भी गरज होती है, मगर उस गरज के बाद कोई गरज हो ही नहीं सकती, और न खयाल में आती है।

यदि आप निगाहे गौर से देखें, तो वास्तविक भक्ति के साथ पाई जाने वाली गरज वास्तव में गरज नहीं हैं। बल्कि यह तो अपने घर की याद हैं, जो बहुत दिनों तक सफर करते करते आ ही जाती है। बुलबुल को अपने खोये हुए आशियाने का खयाल जरूर आता है, भले ही वह कितना ही अपने खयाल को गुल (फूल) में लगाये रखे। हम यदि अपने घर का खयाल न रखें, और वास्तविक ध्येय की याद में रहें, तो यह सम्भव नहीं कि हम अपने असल ठिकाने की याद से गाफिल हो जायें। यह असल ठिकाना और कुछ नहीं, बल्कि वह ठिकाना है, जिस के बाद ठिकाना ही नहीं रहता, जिस के बाद गरज ही नहीं रहती। इस गरज को गरज कहना वास्तव में गलती है।

खुशामद में लगाव नहीं होता। इधर खुशामद के अल्फाज खत्म हुए, और आप उस से अलग! फिर कुछ मतलब नहीं। यही लगाव निरन्तर स्मरण (Constant Remembrance) है, और इसी को भक्ति कह सकते हैं। जब तक अभ्यासी में यह बात पैदा न हो जाये, उस की हैसियत सिवाय भांडे के टट्टू के कुछ नहीं है। इस जमाने में जितनी पूजाएँ हो रही हैं, लगभग सब खुशामद के दायरे में आ रही हैं, और उस से जो भर नहीं हटतीं। इसी से लोग तमाम उम्र 'ता-ता-री-री' करते रहते हैं, और कुछ लाभ नहीं होता। जब किसी बादशाह की सल्तनत में बड़ी संख्या खुशामदियों की एकत्र हो जाती है, तो काबिलियत अपने असल पैमाने पर काम करना छोड़ देती है, और निजाम बिगडने लगता है। फिर क्या होता है— कि बादशाह के लिये यह अनिवार्य हो जाता है कि किसी प्रकार उन को खुशामद छोड़ा जाये, जिस से कि वह असल काम के बनें, और इसी के लिए कोशिश की जाती है। होता है, कि इस कोशिश में उन पर जबर और सख्ती की जाये, ताकि वह सुधरें। बहुत भुमकिन है कि सर्वशक्तिमान प्रकृति ने यह रूख ले लिया हो।

(एक पत्र से उद्धृत)



एक दिन सत्संग के समय एक श्रेष्ठ अभ्यासी ने श्रद्धेय बाबू जी से प्रश्न किया “ आध्यात्मिक उन्नति हो रही है या नहीं, इसका अनुभव किस पैमाने के आधार पर किया जा सकता है ? ”

उत्तर मिला “ जहां तक व्यक्तिगत अनुभव का प्रश्न है, आप पहले शारीरिक उन्नति को ले लीजिये। जन्म के समय आप जितने बड़े थे और अब जितने बड़े हैं इसमें बहुत बड़ा अन्तर है। किन्तु क्या किसी भी दिन या किसी भी क्षण आपको यह अनुभव हुआ कि इतना बढ गये ? अब बाहरी पैमाने (objective or external standards) जरूर हो सकते हैं। वह यही कि आप मनोवृत्तियों की चंचलता, व्यक्तित्व के संगठन और चारित्रिक गुणों आदि के विषय में अभ्यास प्रारम्भ करने के पहले और कुछ दिनों बाद की स्थितियों की तुलना कर सकते हैं। ”

एतकाद^१

— श्री रामचन्द्रजी, अध्यक्ष श्री रामचन्द्र मिशन

मेरी जिन्दगी जिन्दगी ही नहीं रही। अगर बका^२ के दायरे में हूँ तो जिन्दा जावेद^३, और अगर उससे आगे तो उस के लिए जो चाहे वह लफ्ज इस्तेमाल कर ले। अगर ऐसा है तो उस में जब ठनकार पहुँचती है तो मुझे होश आ जाता है। यहाँ की ठनकार उसी की बेहतर सूरत में हो सकती है जो इस हालत से उबूदियत^४ हासिल कर ले, यानी अपने आप को इतना ढीला छोड़ दे जैसे कि मुर्दा-ब-दस्ते गुस्साल^५। यह कैफियत विश्वास से प्रारम्भ होती है। विश्वास उस एतकाद की हालत है जिसमें तालीम करने वाले की हर बात सही मालूम पड़े और दिल कबूल कर ले। यहाँ तक माद्वियत^६ है। इस से वह चीज आ जाती है, जिस पर आइंदा इमारत बनाना है। गोया यह बुनियादी पत्थर है। यकीन^७ एक चीज ऐसी है जो खयाल के पर्दा को चाक^८ कर देती है, और भाई बिना इस चीज के काम नहीं चलता। यह ही चीज हस्त^९ है, जिसमें दाखिल होकर इन्सान अपने आप को भूल जाता है।

अगर हम को किसी पर यकीन है, तो एक चीज देखना आवश्यक है, जिस का सोहबत^{१०} से पता चलता है, कि आया^{११} यह शख्स इस काबिल भी है कि उस पर यकीन किया जाये। अगर यह पता चल जाये तो फिर भाई, जरूर एतकाद जमा ले। ईश्वर को हमने देखा नहीं, उसकी कोई शकल नहीं और न कोई रूप। अतः इस यकीन के सहारे हम चल रहे हैं। हम जब किसी इन्सान पर यकीन लाते हैं तो क्या होता है— उसकी शकल सामने और खयाल पसेपुदत^{१२}। अगर वह इन्सान जाती हैसियत^{१३} से चिपका हुआ है, तो हम भी किसी न किसी हद तक जरूर चिपक जाते हैं। अगर हम ऐसे इन्सान से निस्बत^{१४} नहीं जोड़ते, तो असल से चिपकना सम्भव नहीं। इसलिए हर लिहाज से यह बात लाजिम आती है कि जिसको हमने देखा है और अगर उसकी निम्बत असल से जुड़ी है, तो हम उससे सम्बन्ध या निम्बत जरूर कायम कर लें। यह रूहानियत^{१५} की पहली सीढ़ी है। अगर इत्तफाक से कोई ऐसा शख्स मिल जावे, जिसकी मिसाल हमारे गुरु महाराज ही हो सकते हैं कि जिसकी निम्बत इतनी मजबूत असल भन्डार से जुड़ गई हो कि दोनों हस्तियों में तफावत^{१६} नजर न पड़े, तो भाई यह गल्ती होगी कि ऐसे शख्स पर यकीन न लाया जावे। आप (गुरु महाराज) अब भी मौजूद हैं, और बराबर रहेंगे जब तक हर चीज का अपने असल में लय हो जाने का वक़्त बिला कम-ब-कास्त^{१७} न आ जावे। अगर हम किसी इन्सान से जो इन्तहाई^{१८} तरक्की कर चुका है, सम्बन्ध कायम करने के लिए मान लोजिये हम उसके साया^{१९} से निस्बत कायम करते हैं तो करीब करीब वही मतलब हल हो जाता है। मैं तो अभी तक यही समझ रहा हूँ कि मुकम्मल^{२०} इन्सान को पा

१ विश्वास २ लय की स्थिर अवस्था ३ शाश्वत जीवन ४ अत्यन्त विनम्रता की स्थिति ५ स्नान कराने वाले के हाथ में मुर्दा ६ भौतिकता ७ विश्वास ८ फाड़ देना ९ असल १० संगति ११ भला १२ पीठ पीछे १३ असल तत्व १४ सम्बन्ध १५ आध्यात्मिकता १६ भेद १७ पूर्णरूपेण १८ अन्तिम सीमा तक १९ परछाई २० पूर्ण।

लेना, व्वाह किसी साधन से हो, ईश्वर को पा लेना है। अब मान लीजिये कि गुरु महाराज ऐसी हस्ती अगर निगाहके सामने नहीं है तो भाई जिससे काम बनने की उम्मीद हो और जो आप (गुरु महाराज) से वाबस्ता^{२१} रह चुका हो, उसी से निस्वत जोडे और यकीन करे, इस कहावत के अनुसार कि ' जहाँ रूख नहीं बहाँ अरण्ड रूख । '

एक एतकाद, भाई इस तरह का भी होता है कि ' अब तो सम्बन्ध जोड लिया, मुक्ति तो हो ही जायगी कुछ करने की क्या जरूरत है । ' इसको भौंडा एतकाद कहते हैं। असल एतकाद का अर्थ यह है कि हम उस बुनियाद पर पत्थर जमा दें, जिस पर वास्तव में पत्थर हमारे सिखाने वाले ने अपनी तरक्की के लिए रक्खा था। यह एतकाद शाज-व-नादिर^{२२} होता है, और उस किःम के शिष्य खाल-खाल^{२३} हैं। गोया यह भी बुरा नहीं, न होने से जो कुछ हो जाये अच्छा है। मगर सब से अच्छी बात वही है जो मैंने अभी लिखी। इसके लिए लताफत^{२४} की जरूरत है, और इसका नतीजा जल्दी जाहिर होता है। जब हम ऐसे एतकाद पर बुनियादी पत्थर रखते हैं तो हमारे द्वारा अपने आप वही काम होने लगते हैं जिनका हैसियत और अन्दाज सिखाने वाले में है।

वह बुनियादी पत्थर जिस पर सिखाने वाले ने अपनी इमारत बनाई है, अपने में जिसने रक्खा, उसे कोई और धुन सिवा ईश्वर प्राप्ति के नहीं हो सकता। ऐसे लोग कम मिलते हैं। यहाँ तो या तो घर गृहस्थी की फिकर जरूरत से ज्यादा या फिर राजनीति के नक्शे घूम रहे हैं, और यह फिक्र परेशान किये है कि यह कैसे दुरुस्त हो कि लोगों की चैन मिले। अगर उनको यह जबाब दे दिया जाये कि अपनी अखलाकी^{२५} हालत ठीक करो, गुरबत^{२६} में अमोरी का मजा देखो, तो शायद यह बात उनको पसन्द न आवे। क्या अपना सुधार, यदि हर एक को यह फिक्र हो जावे, काम की चीज न होगा? खिदमत करने को मैं मना नहीं करता, मगर खिदमत ऐसी होना चाहिए, कि अपने को फायदा पहुँचे, और दूसरे का अखलाक सुधरे। अखलाकी कभी पूरी हो जाना गोया तबियत में समत्व (Balance) पैदा कर लेना है; और यह बगैर ईश्वर की कृपा के नहीं होती; और ईश्वर की कृपा तभी होती है, जब हम उस के अहल^{२७} बनते हैं। खुदशिनासी^{२८} कहा गया है। यह क्यों? इस लिए कि आप अभ्यास करते करते अपने असली मकसद^{२९} को जान जावें।

जो चीज ईश्वर ने हमें दी है। उसी को लेकर चलना पडता है, और फिर उसको उसी में फना^{३०} कर देना पडता है। इस वाक्य की व्याख्या की आवश्यकता है। अपनानियत और खुद खुदशिनासी करा देनी है। इसके फिराव या घुमाव में असली ताकत छिपी हुई है, और यही वह बुनियादी पत्थर है जिस पर हम को कदम रखना है। किसी को गुरु मानने का मकसद यही है कि अपने आप को फेर कर उस पर कदम रख दे। बखेडेपन का नाम रूहानियत नहीं। उसमें होते हुए उससे आजाद—यह असल चीज है। जब एक धुन सवार हो जाती है, तो दूसरी धुन आना मुश्किल पड जाता है। और यह नुकस (दोष) आम (सामान्य) है। इसी लिए लोगों की तरक्की नहीं होती।

जिस का जो हो रहा, वह भी उसका हो गया—यह कायदा कुल्लिया^{३१} है। इस में exception नहीं। अब आप निगाहे-गौर से देखें, अगर फादियत^{३२} निगाह में हो तो ऐसा कौन शख्स है कि जिसने गुलाम

२१-सम्बद्ध २२-लगभग अप्राप्य २३-ढेपें २४-आनन्द २५-चरित्र-सम्बन्धी २६-गरीबी २७-पात्र २८-अपने को पहचानना २९-लक्ष्य ३०-लय ३१-ऐसा नियम जिस का कोई अपवाद न हो ३२-व्यक्तित्व।

को ठुकरा दिया हो, और खास कर वह गुलाम जो कंद-व-बन्द^{३३} से आजाद हो। सेवा करना जिसका धर्म हो, और सेवकाई का खयाल न हो; पूजा करना उस का धर्म हो और पूजा का खयाल न हो; ब्राह्मण, क्षत्रिय, वैश्य, शूद्र में से हो, मगर उसके होनेका खयाल न हो; मजहब और संस्था से ताल्लुक रखता हो, मगर उसको उसमें होने का खयाल न हो। क्या यह मिसाल कहीं मिलेगी! जरूर मिलेगी, दुनिया खाली नहीं। अपनी संस्था में ही मिसाल नकल करने लायक मिलेगी, जिसे इन बातों से आप बहुत कुछ हल्का पावेंगे। यह जरूर है कि किसी वक्त कुछ चिन्ह दबे हुए उसमें भी मिल जायें, मगर उनको हल्का कहना ही पड़ेगा। क्या उबूदियत अर्थात् Submissive Condition और Surrender की ऐसी मिसाल इस लायक नहीं कि उसकी नकल की जावे, यदि लोग उस की नकल जो हमारे गुरू महाराज ने अपने गुरू महाराज के साथ की थी, नहीं कर सकते? जब किसी की ऐसी हालत हो, तो क्या वजह है, कि रहमते-इलाही^{३४} न मौजजन^{३५} न हो। रहमत (कृपा) उसी को कहते हैं कि बिना पैमाने को जाँचे हुए एक दम गिर जाये। हजरत मूसा पर जब तजल्ली^{३६} नाजिल^{३७} हुई, तो पात्र (जर्फ) का खयाल न था। उनका जर्फ तजल्ली नाजिल होते ही जवाब दे गया था, औ वह राश^{३८} की हालत में बेहोश पडे थे, और कोह^{३९}-तूर जल कर स्याह हो चुका था। यह इबारत मने इसी लिए लिखी कि लोग अब भी होश में आजावें। किसी की तारीफ करना मकसद नहीं, बल्कि लोगों को उभारना है।

जब तक इन्सान कोह-तूर नहीं बनता, जज्बात^{४०} के झुलसने की ताकत पैदा नहीं होती। तजल्ली वहीं नाजिल होगी, जिसमें जज्बात के झुलसने का उभार पैदा हो गया हो, यानी जिसकी कैफियत ऐसी बन गई हो कि तजल्ली को मदऊ^{४१} कर सके। दूसरे अर्थों में जो मरने से पहले मर गया हो, अपने जिस्म को ईश्वर की याद में ऐसा चूर कर दिया हो या याद की गर्मी से ऐसा झुलस गया हो कि व्यावहारिक दृष्टि में जिन्दगी के आसार^{४२} मद्धिम पड गये हों। यदि ऐसा शून्य (Vaccum) बन गया हो उस मालिक की याद की गर्मी से, तो मुमकिन नहीं कि उस पर तजल्ली की असल सूरत की झलक न गिरे। ईश्वर भी चाहे तो उसको ताकत नहीं कि इस चीज को रोक सके, क्यों कि इस के विरुद्ध करने से उसका कानून खत्म होता है और नापायदारी^{४३} पैदा होती है। ये वह चीज है कि जिसने करली और जो उसमें काफी तौर से सुलग चुका, मुमकिन नहीं कि वास्तविक अर्थ में उस मालिक को उसकी खबर न पैदा हो जाये। मगर भाई इस खबर के लिये बेखबरी की जरूरत है। सुलगाव हमेशा याद से पैदा होता है, और कोई सूरत मालूम नहीं होती। रस्म के तौर पर अभ्यास करना केवल मरासिम^{४४} को धडाता है।

— एक अभ्यासी के पत्र से उद्धृत।

३३-बन्धन ३४-ईश्वरी कृपा ३५-प्रवाहित ३६-ईश्वरीय प्रकाश ३७-उतरना ३८-मूच्छा ३९-वह पर्वत जिस पर हजरत मूसा ने ईश्वरीय प्रकाश का दर्शन किया था ४०-इच्छाएं ४१-आमन्त्रित ४२-लक्षण ४३-अस्थिरता ४४-रस्मी सम्बन्ध।

क्षमा प्रार्थना :

“मोनो टाइप” में “नुक्ते” न होने से, इस लेख की छपाई में नुक्ते नहीं छपे हैं। अतः पढते समय सुधार लेने की कृपा करें। (जिन्दा, यकिन, हजरत इत्यादि)

— नोबेस्टी प्रिन्टर्स

हमारी मंजिल

— श्री रामचन्द्रजी, अध्यक्ष श्री रामचन्द्र मिशन

यदि मैं इंसानी पहुँच का खयाल बांधूँ तो उसका यह आलम है कि बल्लियों कोई चढाई करता चला जाये फिर भी उतनी ही चढाई बाकी रहती है। और गुरुओं का यह हाल है कि रूहानियत (आध्यात्मिकता) प्रारम्भ होने से पहले ही अपने आप को कामिल (पूर्ण) समझ बैठते हैं, और लोगों को सिखाना शुरू कर देते हैं। और, भाई, सीखने वालों का भी चरित्र इस कदर बिगड चुका है कि उन में लाल और रंग की तमीज (विवेक) बाकी नहीं रही। और वह इतने Mechanical (यन्त्रवत) बन गये हैं कि उन्हें Mechanical Engineer की ही तलाश रहती है। उनका दिल ज्यादातर उन्हीं की कारीगरी और बनाई हुई चीजों पर गिरता है। अब जैसी उनकी निगाह या दिल बन गया वैसे ही सिखाने वाले भी पैदा हो गये। उनको अगर कोई तालीम देना चाहे तो उन्हीं के तरीके में तालीम देने से वह यह समझते हैं कि वाकई तालीम है। और उनकी ज्यादा खता भी नहीं। प्रवचन सुनते सुनते उनकी यह हालत हो गई है कि धत्रा खाना, चरस पीना, भंग का इस्तेमाल ही उनको पसन्द है। वाकई उन्होंने अपनी दोस्ती इन नशीली चीजों से पैदा कर ली है और इस जमाने में ऐसे Transmitter (तवज्जह देने वाले) भी मौजूद हैं कि यही चीजे दूसरे में दाखिल करते हैं और सीखने वाले को भी यह चीज पसंद आती है और इसी को “असर” कहते हैं। यह मिसाल आजकल काबिल गुरु और काबिल चेलों की है। यहाँ तक लोग अगर आ गये तो बस फिर वह यह समझने लगते हैं, कि अब तो वह दौलत मिलने लगी है और वह नशा आने लगा है जो उनको नसीब न था। कोई हालत अगर जरा अजीब हो गई समझ लिया कि यह विशेषता आध्यात्मिक शक्ति ही की बदौलत है। और हमको बस ऐसे ही गुरु की कदर लाजिमी है और बस जीवन का चरम लक्ष्य इसी से प्राप्त हो सकता है। ऐसे शिष्यों ने अपने ऐसे गुरुओं से यह सवाल कभी नहीं किया कि भाई यह transmission (तवज्जह) जो हमको तरक्की देता है क्या असल भंडार का है या उसके अलावा। मान लीजिये ऐसे गुरुओं से मैं सवाल कर बैठूँ तो वे लोग यही जवाब देंगे की यह नशीला transmission (तवज्जह) बस असल भंडार से ही है, और बिल्कुल ईश्वरीय फंज है। इस जवाब पर क्या मेरा खयाल यह पैदा नहीं हो सकता कि ईश्वर भी भंगडी या नशेबाज है, तब तो यह चीज उसके पास से ऐसी आ रही है। अगर वह वास्तव में ऐसा है तो मैं समझता हूँ कि जिनको नशा पसन्द नहीं है और जिन्हें नशीली चीजों से नफरत है वह ऐसे ईश्वर को सात बार सलाम करेंगे और सम्बन्ध रखना पसन्द न करेंगे।

एक बात आप लोगों को यह बताता हूँ कि जिस गुरु में Senses (इन्द्रियासक्ति) खत्म नहीं हुई या बहुत कुछ मन्द नहीं पड गई उससे नशा ही मिलेगा क्योंकि असलियत का प्रारम्भ इन्द्रियों के मुअत्तल (शिथिल) होने के बाद से होता है। ऐसे व्यक्ति की तवज्जह में यह चीज पैदा नहीं होती जो मैंने उपर लिखी है। हाँ, प्रारम्भिक स्थितियों में अभ्यासी को कुछ नशा सा जरूर मालूम होता है। मगर उसको नशा नहीं कह सकते क्योंकि किसी इन्द्रिय की शक्ति पर जोर नहीं होता, बल्कि शान्ति और मगनता का अनुभव होता है, जिससे अभ्यासी अपने आपको गैर महसूस करने लगता है यानी जो हालत आमतौर पर आमलोगों की रहती है उससे ऊँचा उठा हुआ पाता है। और यह उच्चतर स्तर का प्रभाव होता है। बहुधा ऐसे अभ्यासी को झूमने को तबियत चाहती है और झूमने भी लगता है, इसको आत्मा का नूय कहते हैं। और यह बडा उच्चतर किस्म का नाच है।

जब मैं यह देखता हूँ कि मुझे अभी कितना सिखाना है तो मेरे होश उड़ते हैं और चाहता यह हूँ कि घोलकर पिला दूँ। मगर घोलकर पीने वाले भी इक्का दुक्का होंगे और यह मेरी किस्मत है। मुझे तो ऐसा अनुभव होता है कि जितना मुझे गुरु महाराज ने सिखाया है और सिखाना अब भी जारी है उतना ही यदि किसी व्यक्ति को सिखाता हूँ तो फिर भी जो आगे सीख रहा हूँ बाकी रह जाता है। अब क्या तरकीब हो सकती है कि वह भी बाकी न रहे। वह यही है कि लोग अपनी पूर्ण लय-अवस्था पंदा करें और यदि कहीं बिल्कुल घुलमिल जावें तो फिर कहना ही क्या। और, भाई, जितना मैं अब सीख रहा हूँ यदि ऐसा आदमी कोई बनने की कोशिश करे तो उसकी तरकीब यही हो सकती है कि मुझे अपने में लय होने के लिये मजबूर कर दे। इसकी तरकीबें तो भाई वही हैं जिसको बुद्धिजीवी वर्ग कुफ्र समझेगा।

मेरी तमन्ना यह जरूर है कि मैं अपने साथ बैठने वालों को या वह लोग जो मुझसे रोशनी लेना चाहते हैं केन्द्र के निकट पहुँचा दूँ और उसमें तैरना शुरू करा दूँ, उसके बाद ऐसे Points हैं जिनसे प्रकृति पर अधिकार प्राप्त होता है और उससे काम लेने की शक्ति पंदा हो जाती है। यह चीज और है और यह हर शरस के हिस्से में नहीं आती है। जिस्म का हर जर्ग एक ताकत रखता है और जितने प्रकार के जर्गें Universe (विश्व) में हैं, सब जानदार में मौजूद हैं। रीढ़ की हड्डियों के जितने Points हैं उनमें बेशुमार ताकतें भरी पडी हैं। उनकी तरफ किसी की निगाह नहीं जाती। कुण्डलिनी कुण्डलिनी कहकर सब पुकार रहे हैं और जो देखो वह कुण्डलिनी शक्ति के जगाने की आरजू रखता है। मेरे पास भी दो तीन आदमी ऐसे आये जो सिर्फ यही चाहते थे। दिमाग में जितने Cells (केन्द्र) हैं उनमें जो मगज है उसका हर जर्ग विशिष्ट शक्ति रखता है और ऐसे करोड़ों जर्गें उसमें मौजूद होंगे। इन चीजों का ख्याल किसी में पंदा नहीं होता ताकि उनकी ताकत को भी काम में लाया जावे। इन चीजों के मुकाबिले में जो मैंने बयान की है कुण्डलिनी एक खिलौना है। अगर मैं यह सब बातें किसी के सामने रखूँ तो कोई मेरी मानने क्यों लगा। इस लिए कि मैं क्या और मेरा कहना क्या। अगर इसका करिश्मा (चमत्कार) दिखाऊँ तो भी लोग इतने संवेदनशील नहीं मिलते कि उसको अनुभव कर सकें। अतः लिखाये चला जाता हूँ। मुमकिन है किसी वक्त कोई इन चीजों पर गौर करे। इसमें जो हालतें हैं शब्दों में व्यक्त नहीं हो सकती बल्कि बड़े अनुभव की आवश्यकता है।

मेरी समझ में नहीं आता कि लोग इन चीजों को लेने के लिए तैयार क्यों नहीं होते। मैं तो इसकी कुछ कीमत भी नहीं मांगता। मुफ्त देना चाहता हूँ। क्या मुझमें कोई कमजोरी तो नहीं है कि मेरे कहने व लिखने का कोई असर नहीं होता। और भाई जब मुझसे यह चीजें कोई न लेगा तो सम्भव है कि मैं उनको फेंक कर चला जाऊँ जिससे कि मुमकिन है मेरे बाद ही कुछ लोग 'छपरा भर भर कर सुहाग उठा लें'। भाई सच कहता हूँ मैं जंसा भी हो रहा हूँ उसके लिये Overflooded (परिपूर्ण) शब्द ही मिलता है। और इसी लिये अगर कोई इच्छा है जो मुझसे गई नहीं तो वह यही है कि कोई निश्चालब (प्यासा) मिल जावे। मुझमें मेरा कुछ नहीं है बल्कि जो कुछ मेरे पास है वह हमारे गुरु महाराज की अमानत है जो आप सबके लिये जमा है। मैं चाहता हूँ कि इस अमानत को अपनी जिन्दगी में आप लोगों को सुपुर्द कर दूँ और इस बोझ से कंधे को हलका करके खालिस चला जाऊँ। यदि सच पूछो तो मेरे पास अमानत को छोड़ कर अब जो कुछ भी है वह न आध्यात्मिकता है, न वास्तविकता और न आनन्द। अब यदि आप मुझसे यह पूछें कि फिर तुम्हारी मंजिल क्या है तो दिल से यही जवाब निकलेगा कि मैंने तो भाई उसको भी गुम कर दिया है मुझे तो अब कुछ दिखाई नहीं पड़ता, इस लिए मैं क्या कहूँ। मेरी आँखें पथरा चुकी हैं और मुँदनी छा चुकी है, अब मुझे कौन पूछे। मुर्दा चिडियों पर तो शहबाज की भी निगाह नहीं जाती।

(एक पत्र से उद्धृत)

लक्ष्य और साधन

— श्री रामचन्द्रजी, अध्यक्ष, श्रीरामचन्द्र मिशन

में समझता हूँ कि कनाल^१ इसी में है कि शुरू से ही कमाल^२ को लक्ष्य किया जाये और आखिर में बस यही रह जाये। यही जिन्दगी का मकसद है—हब्बुल-अव्वल हब्बुल-आखिर^३। यही उरूज^४ है व नुजूल^५ है; और भाई यही सुस्तसिरन^६ शुरू में है और आखिर में भी। यही चीज निराकार और साकार से परे है। यही वह कैफियत है जहाँ पर कि आदमी जब तक कि इसका एहसास रखता है, हैरत^७ में रहता है। हैरत एक ऐसी चीज है कि जिसमें पैदा हो गई चीजें खुद ब खुद खुलना शुरू हो जाती हैं। चेतना की उच्च स्थिति (Super conscious state) जब नसोब होती है तो इस हैरत के औजार से प्रकृति (Nature) के सुआमलात और बहुत-से उकदे^८ खोल देती है। पहली हैरत की बुनियाद यह होती है कि इनसान अपनी ठोसता की हालत और सूक्ष्मता की हालत से मुकाबला अजखुद^९ करने लगता है। जब उस को यह अच्छी मालूम पड़ने लगती है तो फिर उसी में पड़े रहने को जी चाहता है, मगर मालिक की तवज्जह^{१०} का यह असर होता है कि उस चीज में मुबरी^{११} की शकल अख्तियार करती है, लोच और नमी बढ़ाती जाती है। यह लोच और नमी अपेक्षतः ज्यादा सूक्ष्म होती है और इन्सान जब इसमें घुसता जाता है, बेरूनी असरात^{१२} जो उसके खूब पैदा किये हुए हैं, उस तरफ से अदम-तवज्जही (Unmindfulness) हो जाती है। उसका जी उस अन्दरूनी हालत में ही रहना चाहता है। रहते रहते जब उसकी उपच की सूरत ज्यादा बढ़ती है तो ठोसता से बेखबर होने लगता है, यहाँ तक कि यह मंजिल आ जाती है कि वह उसी में रहना और बसना शुरू कर देता है। दूसरे शब्दोंमें अगर उसको सालोक्यता की हालत कह लिया जावे तो ज्यादा मौजूं होगा। इसकी मोटी पहचान यह है कि जब यह सालोक्यता की हालत शुरू होती है तो उसको ऐसा आराम मिलता है जैसे एक घूप का चला हुआ मुसाफिर बबूल के दरख्त के साये के नीचे आराम महसूस करता है। जितना सम्बन्ध उस लोग से होता जाता है उतना ही आराम और सुकून^{१३} कायम रहता है और यह एहसास जगता हुआ मौजूद होता है कि मेरी पैदाइश आलमे-बाला^{१४} में हो चुकी है। इसका ख्याल पहले से बाँधना जबून^{१५} है। हमको ख्याल अपने मकसद की तरफ रखना चाहिए।

दुनिया में सुकून और शान्ति की बड़ी तारीफ है। यकीन जानिये कि मैं बीस साल तक बेचैन रहा हूँ और इस बेचैनी में जो सोज^{१६} व गुदाज^{१७} था, सुकून में नहीं मिलता। यही एक चीज है जो रास्ता बनाती है और मंजिल तक पहुँचा कर खामोश हो जाती है। अगर शुरू से यह हालत किसी में पैदा करना शुरू कर दूँ तो वह यही कहेगा कि मैंने सुकून व शान्ति के लिए पूजा शुरू की थी, किन्तु बढ़ रही है बेचैनी। नतीजा यह होगा कि मुमकिन है कि मेरी शकल से मुतनफिकर^{१८} हो जावे। मजबूर हूँ। इस लिए

१-उत्कृष्टता २-अन्तिम अवस्था ३-जो प्रारम्भ में है, वही अन्त में है। ४-उच्च पद ५-निम्न पद ६-संक्षेप में ७-आश्चर्य ८-भेद, ग्रन्थियाँ ९-स्वयं १०-प्राणाहुति ११-हल्कापन १२-बाह्य प्रभाव। १३-शान्ति १४-परलोक १५-बुरा १६-जलन १७-पिघलना १८-घृणा करने वाला।

में यह कहता हूँ कि यह हालत ईश्वर करे खुद ब खुद पैदा हो जावे । जरा इसका मजा लेकर तो देखें । मेरी समझ में इसके मुकाबले में हजारों सल्तनतें हेच^{१९} हैं । अगर मैं इसकी व्याख्या करूँ तो आप आश्चर्य करेंगे कि यह वह खामोश हरकत^{२०} है जो शुरू में मथ मथाकर कायनात^{२१} को जहूर^{२२} में लाई । गोया इस तजलजुल^{२३} से हमारा वजूद^{२४} हुआ । अब हम असल भंडार में अगर अपनी वापसी चाहते हैं तो इस चीज को अख्तियार करके उसी रास्ते होकर जायें, जिससे हम आये हैं । इसके बाद जो बेचैनी बढी वह अपनी पैदा की हुई है, इस लिए कि हम असल से जो ताकत अपने साथ लाये हैं उसके इस्तेमाल से हमने जो कुछ भी किया है वह जाहिर है । अब उसी को उलट देना है ताकि रास्ता सीधा मिल जाये । जब हम इस रास्ते पर पड जाते हैं तो वह असल तजलजुल, जिसको मैंने बेचैनी के नाम से कहा है, उससे मिल-मिलाकर हम एक प्रकार से अपने में ताकत महसूस करने लगते हैं, जो खालिस है । यह चीज शब्द की झनकार भी है जो कि ठोसता के साथ मिलने से पैदा होती है मगर यह आवाज खामोश कही जाती है । रास्ते के सिरे पर पड जाने से यह चीज खुलने लगती है । इसकी पहचान भी यह है कि जहाँ शब्द का एहसास शुरू हो गया तो समझ लेना चाहिए कि रास्ते पर पड गए । अक्सर लोगों को इस रास्ते पर एक दम से भी डाला जाता है । खैर यह तालीम-कुनिन्दा^{२५} पर मुनहसिर^{२६} है । जैसा वह मुनासिब समझे करे ।

इस बेचैनी को, जरा आगे बढने पर सूफी महात्माओं ने 'दर्वेदिल' कहा है, यानी जब यह बेचैनी तडप की शकल अख्तियार करले:—

‘तमन्ना^{२७} दर्वे-दिल की हो, तो कर सोहबत फकीरों की ।
नहीं मिलता है ये गौहर^{२८} शहनशाही खजानों में, ॥

मेरे इस सब कहने का निचोड यह है कि:—

‘दिले मन बागबाने इश्क ब हैरानी गुलिस्तानश ।
अजल दरवाजए बागो अबद हद्दे खयाबानश ॥ *

अब या तो इन्सान इस हालत में मुहब्बत करते २ पहुँच जावे या इस हालत के लिए अपने आप को मालिक के सुपुर्द कर दे । आप यह सवाल जरूर करेंगे कि वह Practical exercise कौन सी हो सकती है ? इसके उत्तर में एक कहानी इस प्रकार है । एक बादशाह शिकार-गाह में मौजूद था । नमाज का वकत आया— मसलह^{२९} बिछाया गया और वह नमाज पढने लगा । हुस्ने इत्तफाक से एक औरत उधर से निकली । वह शाही-मसलह रौदती हुई वहाँ से चली गई । बादशाह को यह बात बडी नागवार हुई मगर चूँकि नियत बाँध चुका था जिसका तोडना मुनासिब न था, कुछ न कहा । नमाज से जब फारिग हुआ तो वह औरत फिर वहाँ से गुजरी । बादशाह ने कहा “तू कंसी नादान औरत है कि तूने नमाज के वकत एक बादशाह का मसलह रौद डाला और तुझे खतरे का खयाल पैदा न हुआ ? ” उसने जवाब दिया कि मैं अपने यार से मिलने के लिए इस कदर बेचैन थी कि मुझे यह खबर न हुई कि एक बादशाह का मसलह बिछा हुआ

१९-नगण्य २०-गति २१-सृष्टि २२-व्यक्त रूप २३-कम्पन २४-अस्तित्व २५-गुरु २६-निर्भर
२७-इच्छा २८-मोती *मेरा हृदय उसके प्रेम और आश्चर्य के बाग का माली है । सृष्टि का आदि उस बाग का दरवाजा है, और सृष्टि का अन्त उसके वीराने की सीमा है २९- नमाज का बिछोना ।

है और वह इस वक्त नमाज में है। मेरा मुहब्बते— मजाजी³⁰ में जब यह हाल था तो ताज्जुब है कि तुझको यह खबर कैसे हो गई जब कि तू हकीकत³¹ के लिए सर-ब-सजूद³² था।”

गौर फरमाइए कितना अच्छा नतीजा इससे निकलता है। उस औरत की बेकरारी अगर किसी बादशाह को नसीब हो जाती तो उसकी भी हालत यही हो जाती कि सल्तनत के होते हुए, वह उससे बेखबर हो जाता। बेखबरी से मेरा मतलब सिर्फ यह है कि लगाव उस तरफ न रहता और काम होता रहता। यह एक हालत है जो जब संस्कार बनना बन्द हो जाते हैं, तब पैदा हो जाती है। वाकई तौर पर इस खिरमने-कायनात³³ में सिर्फ मुहब्बत ही ऐसी चीज है जिससे सब कुछ हो सकता है और ईश्वर से मिलने का यही एक रास्ता है। जब बेकरारी के साथ मुहब्बत का उरूज³⁴ होता है तो हर चीज खुद ब खुद जलकर खाक होने लगती है और यही एक चीज है जिससे Self surrender हो सकता है। उसकी याद ऐसी होनी चाहिए कि फिर अपनी भी याद न रहे। यहाँ तक कि याद की भी याद बाकी न रहे।

अब रहा यह सवाल कि बे-नकाब कैसे हों? सहल नुस्खा यह है कि यकीन और faith हर खयाल के पर्दे को चाक कर देती है और जब यह चीज पूर्ण रूप में पहुँच जाती है तब बे-नकाबी की हालत पैदा होने लगती है। Devotion दर हकीकत उसके बाद ही से शुरू होता है।

मैंने मुस्तसिरन यह तहरीर करा विया हालों कि इसमें की एक एक चीज ऐसी है कि वरक के वरक रगे जा सकते हैं।

— एक अभ्यासी के पत्र से उद्धृत।

३०—सांसारिक प्रेम ३१—वास्तविक तत्व ३२—सिजदे में सिर झुकाए हुए। ३३—विश्व का खलिहान ३४—विकास।



कुछ अभ्यासी सहज मार्ग की साधना पद्धति को अपनाने से पूर्व एक अन्य गुरु से दीक्षा ग्रहण कर चुके थे। श्रद्धेय बाबूजी से उन्होंने निवेदन किया कि वे सहज-मार्ग की साधना प्रारम्भ तो करना चाहते हैं किन्तु अपने पुराने गुरु का परित्याग नहीं करना चाहते।

पूज्य बाबूजी ने उन्हें समझाया “ऐसी बात है तो गुरु चाहे जिसे मानो। मुझे अपना सेवक समझकर मेरी सेवा ग्रहण करते चलो। असल मतलब तो तुम्हारी आध्यात्मिक उन्नति से है।”

अपनी बात को अधिक स्पष्ट करते हुए उन्होंने बतलाया “आध्यात्मिक शिक्षा और किसी भी शिक्षा में— पञ्चप्रदक्षक के साथ भावात्मक सम्बन्ध (Emotional attachment) का बहुत महत्व है। अब रिश्ता कोई भी ले लिया जाये, उसे निभा ले जाना शर्त है।”

श्री रामचन्द्र मिशन में सदाचार—सम्बन्धी नियम

१. अपना जीवन ऐसा बनाना चाहिये, जैसे जलपक्षी (मुर्गावी) । जब वह पानी के अन्दर से निकलती है, तो उसके पंख सूखे ही रहते हैं ।
२. सत्संगी भाइयों से प्रेम । दैनिक बोल-चाल में मधुर तथा मीठी वाणी (शीरी-दहनी) होनी चाहिये ।
३. मित्र और शत्रु को एक सा जानो अर्थात् दोनों की भलाई चाहो ।
४. पतिव्रता स्त्री की भांति केवल ' मालिक ' के स्मरण को हृदय में स्थान दें और दूसरे का विचार आने से रोकें ।
५. व्यर्थ बातें न की जावें । व्यर्थ वार्त्तालाप का परित्याग करें । उपन्यासों का पढ़ना बन्द कर दें । हृदय को अन्य के प्रेम में सराबोर न होने दें । मित्रता की वृथा धुन को छोड़ दें । केवल ईश्वर को अपना मित्र समझें । धार्मिक पुस्तकें, जिनमें ईश्वरीय प्रेम छलकता हो, पढ सकते हैं । गूढ फिलासफी उस समय तक पढने की आवश्यकता नहीं, जब तक आज्ञा न प्राप्त कर लें । यदि योग्यता हो तो सीधे ईश्वर (Direct), वरना मुझसे ।
६. आपस का व्यवहार भाई-चारे का रखें । एक दूसरे को तकलीफ में सहायक हों ।
७. श्रेष्ठ सदाचार इस मार्ग का जीवन है । बाह्य क्रियायें, जैसे संध्योपासना करना तथा घरके कामों को उचित रूप से करना प्रत्येक मनुष्यका कर्तव्य है ।
८. बच्चों के पालन-पोषण में संलग्न रहें, इस तरह पर कि दिल में दाग न आने पावे । अर्थात् उनका प्रेम न हो कि कष्ट-दायक हो ।
९. स्त्री को अपना सहायक बना लें और समझ लें कि गृहस्थी की गाडी का एक पहिया हम हैं और एक वह ।
१०. अपने महल्ले वालों से इस तरह का व्यवहार रखें कि वे अपने ही मालूम हों और वे भी उसको अपना ही समझने लगें । यही सदाचार सबके साथ बर्तना चाहिये ।
११. सम्बन्धियों (रिश्तेदारों) से इस तरह का सम्बन्ध रखें कि उसकी रस्ती कटी हुई प्रतीत हो । हर दशा में उनके दुःख दर्द में साथ दे और यह बात सब के साथ होना चाहिये । रुपये-पैसे के लेन-देन से बचे रहे । यदि उनकी आवश्यकता पड जाय तो उतने रुपयों से उनकी सहायता करें कि वापस न होने पर पछतावा न हो और सम्बन्ध में कमी न पडे ।
१२. अपने अफसरों से ऐसा व्यवहार रखें कि उसको यह न प्रतीत हो कि यह मनुष्य अपने कर्तव्य के नियम से गिरा हुआ है, और उस सेवाके बदले में जो कुछ मिल जावे, उसको ईश्वर की ओर से समझें ।
१३. अपनी राय ऐसे स्थान पर न दें कि जहां यह समझ में आवे कि उसका कोई मूल्य न होगा । रोगी को औषधि (वैद्य या डाक्टरों के अतिरिक्त) बताना, ऐसी हालत में, जब कि उसका Serious case हो, नहीं चाहिए, जब तक विश्वास न हो जाय कि यह हाथ से जा रहा है ।
१४. किसी को भी अपने भेद की जानकारी न होने दे और न उसको यही प्रतीत हो कि यह भेद मुझसे छिपाया जा रहा है । साधारण जीवन उदासीनता (बेलौसी) के साथ व्यतीत करें । जहां तक हो सके, विन्ता को निकट न आने दें और यदि आ भी जाय तो उसको ईश्वर की ओर से समझें और उसको धन्यवाद दे । यह अभ्यास और भी घरेलू बातों में किया जा सकता है ।
१५. खाने-पीने के बारे में एक-रस बन जावे । शुद्ध कमाई का ध्यान रखें ।
१६. अपने गुरु को सब कुछ दे बैठे (इससे मेरा मतलब रुपये-पैसे इत्यादि से नहीं है) और उसको अपना समझ ले । और व्यवहार के विषय में जो मानवता के नियम कहे, उसकापालन करें ।
१७. सत्संगी भाइयों के साथ ऐसा व्यवहार होना चाहिए, जो प्रफुल्लता का हो और उनको उन्नति दे ।

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सहज मार्ग की अलौकिक क्रान्ति

— सुश्री कस्तूरी चतुर्वेदी, लखनऊ

सहज-क्रिया पर अन्यथा को थोपना ही व्यतिक्रमका कारण होता है। शारीरिक प्रक्रिया भी सहजता पर ही निर्भर होती है। अन्यथा चीजों का सेवन स्वीकार न पाने से रोग व निर्बलता आदि व्यतिक्रम उत्पन्न हो जाते हैं। इसी प्रकार विश्वप्राणमें बहनेवाली सहज ईश्वरीय-शक्ति की धारा का क्रम जब भौतिकता में डूबी हुई अपनी बोझिल श्वासों के कारण प्राणी वहन नहीं कर पाता है, तभी निर्बल हुई मनःशक्ति के कारण उसकी वृत्ति अधोमुखी होकर उसे पतन की ओर खींचने लगती है। अहं की संकुचित सीमा में सिमटकर मानव बन्दी हो जाता है, और अपनी ही आवाज के सहारे स्वेच्छा के मद में चूर हुआ अनुचित रहनी में जीने लगता है। अन्तरकी सहज एवं सरल अवस्था से पृथक रहता हुआ वह सुमति को भी खो बैठता है, अस्वाभाविक कटु एवं दुखदायी रहनी में रहते हुए, उस बोध को भी विस्मृत कर देता है। तभी एक ओर भारीपन से आक्रान्त एवं अकुलाया हुआ वातावरण प्रकृति के साम्य से टकराकर मानों यह जताता है कि उसे उबार ने वाला अब कोई चाहिए। दूसरी ओर मनुष्य की आत्मा बंद पिंजरे के पक्षी सदृश अकुलाकर अन्तर में परमात्मा को पुकारती है। उस आवाज को मनुष्य नहीं सुन पाता है, यद्यपि उस अवस्था के परिणाम को सदैव मानसिक उलझन एवं मानसिक पीडा के रूप में वह भोगता है। इसी कारण मानव-मस्तिष्क का सन्तुलन आज व्यवस्थित एवं व्यावहारिक न रहकर अपना साम्य खो बैठा है। कदाचित इसी अलौकिक व्यतिक्रम (विकृति) की कराह ने प्रकृति की चिरसाम्य-धारा में ऐसा स्पन्दन उत्पन्न कर दिया कि जो अपने उद्धारकर्ता को धरती पर उतार लाई है। उनके अवतरण का ही परिणाम है अलौकिक-अध्यात्मिक-क्रान्ति। मानव-अन्तर एवं स्वभाव को सहजगति में पुनः ला खडा करने के लिए ही आज 'सहजमार्ग' तत्पर है।

अवतारों का पृथ्वी पर आगमन दुष्ट सृष्टि का विध्वंस करके पुनः धरती पर सुख शान्ति के प्रसारण के लिए हुआ है, और होता रहेगा। किन्तु मानव-प्रकृति को शुद्ध निखार देने के लिए, मानव-मस्तिष्क एवं रहनी में सहज अवस्था रूपी शृंगार सजाने के लिए ईश्वरीय शक्ति सहित 'श्री बाबूजी' सहज से मार्ग को लेकर धरती पर आये हैं। ईश्वर-प्राप्ति का लक्ष्य देकर सहज-मार्ग साधना में अपनी प्राणाहुति शक्ति का प्रवाह देते रहकर उन्होंने सहजमार्ग को श्रेष्ठता प्रदान की है। कितना सरल उपाय दिया है। दिव्य से पृथक होकर ही हम अपने पावन अस्तित्व को विस्मृत कर अंधेरे में डूब गये हैं। तो 'हृदय में ईश्वर का वास है, और उसके प्रकाश से हमारा हृदय आलोकित है-' इसी ध्यान में डूबे रहने का अभ्यास, हमें अन्धकार से उबारकर दिव्य-प्रकाश से दीप्त करने लगता है। अपनी प्राणाहुति-शक्ति का अभ्यासी के अन्तर में प्रवाह देकर, उसके अन्तर में सोयी हुई दिव्य शक्ति को जाग्रति प्रदान कर क्रियाशील बना देते हैं। परिणामस्वरूप ईश्वर-प्राप्ति की इच्छा अभ्यासी में जाग उठती है। इतना ही नहीं मानव-मन, मस्तिष्क को अन्तरदृष्टि द्वारा पढकर उसकी चंचलता को दूर करते हुए अंतर में इतना साम्य भर देते हैं, कि स्वतः ही ध्यान में तन्मयता रहने लगती है। संकीर्णता के बन्धन से उबारकर व्यापक एवं बन्धुत्व की भावना को मानव-मन में उतार लाने की उनमें अद्भुत क्षमता है। क्रमशः हृदय को विराट दशा से योग दे देने का उनका सफल प्रयास देखते ही बनता है। ईश्वरीय प्रकाश की सेंक हमें यह अनुभूति प्रदान करने लगती है कि अन्तर की भौतिक-स्थूलता पिघलकर उसके स्थानपर प्रकाश भरता जा रहा है। परिणाम स्वरूप अब तक हमारी प्रक्रिया जो

भौतिक आवरण से टकराकर हमारे विचारों, कर्मों एवं व्यवहार में वैसा ही रंग लिए समायी रहती थी अब करवट बदलने लगती है। हमारी रहनी में स्वाभाविक सादगी और समस्त के प्रति अपनत्व की भावना बढने लगती है। 'श्री बाबूजी महाराज' ने हृदय में ईश्वर का भाव एवं उसके प्रकाश में डूबे हुए रहने का ध्यान देकर मानव जाति को एक दिव्यदशा का दर्शन प्रदान किया है।

दूसरी ओर वातावरण को सुधारकर अपने कार्य हेतु तैयार करने में उनकी अमोघ-इच्छा-शक्ति का प्रभाव अब स्वतः ही देखने में आता जा रहा है। वातावरण की अशुद्धता एवं ठोसता को दूर करते हुए ईश्वरीय-धारा को प्रवाहित करने का यह परिणाम देखने में आ रहा है कि मानव-मन में पुजारी न बने रहकर ईश्वर से योग पाने की चाह स्वतः ही जागृत हो रही है। दिव्य से योग पाने की चाह बढने पर, उसके अनुरूप ही वह अपने को ढालने का ध्यान रखने लगता है, जिससे स्वतः ही अन्तर्मन ईश्वरीय ज्योति से जगमगा उठता है। अहं के संकुचित बन्धन के टूटते ही अभ्यासी को सालोक्यता की दशा का बोध होने लगता है। अर्थात् वह ईश्वरीय संसार में अपने को पाने लगाता है। क्रमशः सर्वव्यापी ईश्वर में उसका फैलाव होना आरम्भ हो जाता है। वह स्वयं अनुभव करता है कि जिधर भी वह निकल जाता है, धरती प्रकाशित हो जाती है। ऐसा ही सहयोग हमारे श्री बाबूजी महाराज अभ्यासी से चाहते हैं। यही अध्यात्मिक क्रान्ति है जो श्री बाबूजी महाराज मानव मात्र के निखार के लिए, अनेक आत्मिक शृंगार के लिए धरती पर लाये हैं। उत्तरोत्तर मानव विचार और मस्तिष्क का परिवर्तन देखा जा रहा है। पहले लोग तर्क करते थे और फिर भी चले जाते थे, किन्तु आज तर्क से दूर हुए वे साधना प्रारम्भ करने की इच्छा में तत्पर हैं। श्री बाबू जी का यह कथन मानव मात्र के लिए अलौकिक मनस् क्रान्ति का संदेश है कि नास्तिक कोई हो ही नहीं सकता है, क्योंकि प्रथम तो यह कहते हुए कि हम ईश्वर को नहीं मानते हैं, वह ईश्वर को मानता है, अर्थात् ईश्वर है हम उसे मानें या न मानें। इस भ्रान्तियुग में उनकी यह के जाग्रति-क्रान्ति है कि मानव अपने परम लक्ष्य ईश्वर-प्राप्ति को ही अपनायें और बढें। ऐसा वातावरण तैयार करना और इस दिव्य योग को मानव-मन में भर देना युग क्रान्ति नहीं तो और क्या है? ईश्वरीय शक्ति एवं अपने सद्गुरु श्री लालाजी महाराज के चरणों में उनकी अविचल दृढ़ता यह प्रकट कर रही है कि वे अलौकिक-क्रान्ति को पृथ्वी पर फैलाने के लिए आये हैं और फैलाकर ही रहेंगे।

अपने इस दिव्य उद्देश्य की पूर्ति के लिए अपनी अमोघ-इच्छाशक्ति द्वारा अभ्यासियों में से ही चुनकर दिव्य शक्ति के प्रसारण के लिए देश विदेश में, शहर शहर में प्रशिक्षकों (Preceptors) को तैयार किया है। उनकी अनन्त दिव्य शक्ति का अन्दाज एवं सत्यता तब और भी अधिक प्रतीत होती है जबकि अभ्यासियों में से ही किन्हीं का सम्बन्ध शक्ति के केन्द्र से जोड देते हैं, और उसी समय से वह प्रशिक्षक दूसरों को दिव्य शक्ति प्रदान करने लगता है। अद्भुत तब लगता है जबकि अपनी अन्तरदशा बताते हुए अभ्यासी बताते हैं कि बहुत अच्छा लगा और शान्ति की अनुभूति हुई। कंसा अनुपम है उनका यह दैविक उद्देश्य एवं उनकी दिव्य इच्छा शक्ति और स्वामी हैं वे अपनी इस अलौकिक कार्य की क्षमता के। मानव रहनी में दैविक परिवर्तन को उतारते जाना, ऐसी अलौकिक दैविक क्रान्ति है जिसे वे धरती पर उतारकर विश्व के प्राणों में भर देने के लिए आये हैं।

हृदय से यही उद्गार फूट पडते हैं कि धन्य हैं श्री लालाजी महाराज जिन्होंने श्री बाबूजी महाराज सा रत्न देकर धरती को कृतार्थ कर दिया है। हमारी प्रार्थना है कि हमारे बाबूजी चिरायु होकर विश्व को दिव्य प्रकाश से आलोकित करते रहें। धरती पर अलौकिक सहज क्रान्ति लाने वाले श्री बाबूजी का कृतित्व और अस्तित्व शाश्वत और अक्षुण्ण रहे।



आत्म-समर्पण

— श्री रामदास सिंह- सारण (बिहार)

‘ जो एक के लिए अमृत है वही दूसरे के लिए विष हो सकता है ’ । —यह कहावत ‘ शरणागति ’ के विषयमें सत्य सिद्ध होती है । सांसारिक जीवन में शरणागति या आत्मसमर्पण मृत्यु के समीप की सीढ़ी है । पराजय के बाद जीवन-रक्षा के उद्देश्य से ही कोई व्यक्ति अपने शत्रु या किसी शक्तिशाली व्यक्ति के सामने आत्मसमर्पण करता है । जीवन की समस्याओं को हल करने में असमर्थ हो जाने पर कुछ लोग अपने से बड़े व्यक्ति की गुलामी स्वीकार कर लेते हैं । इस प्रकार सांसारिक जीवन में आत्म-समर्पण पराजय, पराधीनता, पलायन एवं जीवन-रक्षा का ही पर्यायवाची शब्द है ।

लेकिन आध्यात्मिक जीवन में आत्म-समर्पण सफलता का अचूक साधन है । नदी समुद्र में अपना सर्वस्व समर्पित कर देती है । लेकिन यह समर्पण नदी को अमरता प्रदान करता है । समुद्र बादलों को जन्म देता है और बादल वर्षा द्वारा नदी की धारा को शाश्वत प्रवाह प्रदान करता है । इसी तरह भक्त अपने आराध्य देव के सामने समर्पण करता है । इसके परिणाम स्वरूप भक्त अपने आराध्य देव के सभी गुणों, शक्तियों एवं ज्ञान का अधिकारी बन जाता है । इसी संदर्भ में “ राम से अधिक रामकर दासा ” का अर्थ स्पष्ट होता है । मायापति राम राक्षसों के मायापाश में बँध गये, और हनुमान ने उन्हें मुक्त करा दिया । शक्ति भगवान की और उसका प्रयोग करते हैं शरणागत भक्तजन ।

अब प्रश्न उठता है कि समर्पण किसके प्रति किया जाये ? इसके लिए आवश्यक है कि जीवन का लक्ष्य स्पष्ट एवं अपरिवर्तित रूप में निर्धारित हो । आध्यात्मिक क्षेत्र में आकर भी उद्देश्य की अस्पष्टता बहुतायत के लिए बनी ही रहती है । कुछ देवलोक (स्वर्ग) को, कुछ सिद्धियों को, कुछ मोक्ष को ही महानतम प्राप्यबिन्दु मानते हैं । लेकिन समर्थ गुरु लालाजी और बाबूजी का इस क्षेत्र में आविष्कार विशेष उल्लेखनीय है । पहले लोग १६ वीं ग्रन्थि तक ही पहुँच पाते थे । उसके आगे जाने के लिए शरीर-त्याग करना आवश्यक होता था । लेकिन पूज्य लालाजी और समर्थ श्री बाबूजी की कृपा से शरीर रहते हुए ही अब केन्द्रीय क्षेत्र में प्रवेश करना संभव हो गया है । यह अब मात्र सिद्धान्त एवं कल्पना नहीं है, क्योंकि श्री बाबूजी की कृपा से हमारी संस्था के प्रायः दर्जनों अभ्यासी केन्द्रीय क्षेत्र में विराजमान हैं । अतः जिन व्यक्तियों का उद्देश्य पूर्णरूपेण ईश्वरलीन होने का है, उन्हें किसके प्रति आत्मसमर्पित होना चाहिए ?

समर्पण के लिए व्यक्ति अथवा शक्ति का चुनाव एक कठिन समस्या है । कुछ लोग भूत व्यक्तियों, देवताओं तथा अन्तरात्मा के प्रति आत्म-समर्पण करते हैं । लेकिन इससे हानि ही अधिक होती है, लाभ का अंश नगण्य ही रहता है । हमारे मूँह के शब्द हवा द्वारा संचालित होकर थोड़ी दूर तक ही जाते हैं । अतः शब्दों की भाषा मनुष्य-मनुष्य के बीच विचारों के आदान-प्रदान में काम आती है । देवता, मृतात्मा एवं स्वात्मा सिर्फ शुद्ध हृदय की भाषा ही सुनते एवं समझते हैं । जब तक हृदय-क्षेत्र पूर्णतः शुद्ध न हो जाये, तब तक योग-पद्धति द्वारा इन्द्रजाल और मानसिक एवं शारीरिक विकृति की ही उपलब्धि हो सकती है;

ईश्वरत्व की नहीं। अतः हमें एक ऐसे व्यक्ति की खोज करनी पड़ती है जो मानवरूप में हो तथा पूर्णतः ईश्वरलीन हो। ऐसे व्यक्ति दुनिया में बहुत कम होते हैं; लेकिन सच्चे साधकों को सर्वदा मिलते रहते हैं और मिलते रहेंगे। ऐसे ही व्यक्ति के प्रति आत्म-समर्पण करना हमारा कर्तव्य है।

आत्म-समर्पण की प्रक्रिया कैसे आरम्भ हो? इसे कहना तो बड़ा आसान है, किन्तु करना बहुत कठिन है।

भोजपुरी क्षेत्र में एक कहावत प्रचलित है, “गुरु करो जानकर पानी पीओ छानकर”। किसी भी व्यक्ति को अपना गुरु मानने के पहले उसे अच्छी तरह परख लेना आवश्यक होता है। बाहरी आडम्बर, विद्वत्ता, सिद्धियाँ आदि आध्यात्मिक गुरु की विशेषता नहीं हैं। आध्यात्मिक क्षेत्र में उसकी उपलब्धियाँ ही वास्तविक कसौटी हैं। संक्षेप में इतना समझ लेना ही काफी होगा कि जिस व्यक्ति में प्राणाहुति (Transmission) की शक्ति नहीं है, वह कभी योग्य गुरु बन ही नहीं सकता। ऐसे गुरु को प्राप्त करना और उसे अति-मानव (Super-human) मानना समर्पण का प्रथम सोपान है।

हमारे शास्त्रों में गुरु-शिष्य सम्बन्ध की व्याख्या में लिखा है— “आज्ञा गुरुनामऽविचारणीया” अर्थात् गुरु की आज्ञा का पालन करना शिष्य का पुनीत कर्तव्य हो जाता है। गुरु की आज्ञा के औचित्य एवं अनौचित्य पर विचार करना शिष्य के कर्तव्य-क्षेत्र के बाहर की चीज है। (If your spiritual guide asks you to dye your prayer-carpet with wine, do it, for he having travelled himself the entire distance, is well aware of all ups and downs of the path, Voice Read P. 91 अतः गुरु की आज्ञा का पालन समर्पण की दूसरी कडी है।

शिष्य को चाहिए कि वह गुरु के साथ कोई न कोई सांसारिक नाता स्थापित करले। यह नाता पिता-पुत्र, माता-पुत्र, पति-पत्नी, प्रेमी-प्रेमिका तथा मालिक-नौकर आदि का हो सकता है। मीरा ने कृष्ण के साथ पति-पत्नी का, अर्जुन ने मित्र का तथा गोपियों ने प्रेमी-प्रेमिका का नाता स्थापित कर लिया था। हमलोग पिता-पुत्र का सम्बन्ध अपने श्रद्धेय बाबूजी के साथ रखते हैं। इसीलिए उन्हें ‘बाबूजी’ कहा करते हैं। यह नाता गुरु-शिष्य में समीपता, अपनापन एवं प्रेम को जन्म देता है। यह समर्पण का तीसरा सोपान है।

इस नाते के फलस्वरूप पारस्परिक स्मरण एवं प्रेम की उत्पत्ति होती है। गुरु शिष्य की आध्यात्मिक उन्नति के लिए तथा शिष्य गुरु की समीपता एवं आज्ञापालन एवं अपने उद्देश्य की प्राप्ति के लिए व्याकुल हो उठते हैं। इस प्रकार का पारस्परिक प्रेम समर्पण की चौथी कडी है।

यदि हम सबेरे ध्यान लगाले सन्ध्या समय सफाई कर लें तथा सोते समय प्रार्थना करते हैं तो यह साधना यंत्रवत (Mechanical) साधना बन जाती है। इससे हमें सफलता मिलने में भी विलम्ब होता है। अतः साधना में सतत-स्मरण को जोड़ना अति आवश्यक होता है। इसके लिए हमें विशेष कुछ नहीं करना है। सिर्फ यह स्मरण करते रहना है कि समर्थ सद्गुरु (बाबूजी) हमारे भीतर आत्मा के रूप में विद्यमान हैं और हमारी बुद्धि, मन एवं इन्द्रियों द्वारा सभी कार्य वे ही सम्पादित करा रहे हैं। इसका प्रयोग जीवन के हर क्षेत्र में किया जा सकता है। कार्यालय, व्यापार, खेती, नौकरी तथा पारिवारिक क्षेत्र के किसी भी संदर्भ में। इससे हमें लाभ आध्यात्मिक के साथ-साथ सांसारिक भी होते हैं। कर्तव्य में हमारी निपुणता (Efficiency)

की वृद्धि, कार्य से उत्पन्न संस्कारों का विनाश एवं श्री बाबूजी के साथ निरन्तर समीपता की वृद्धि आदि। यह समर्पण का पाँचवा सोपान है।

अभी तक समर्पण की क्रियायें बाहरी रहीं। अब यह हमारे अन्तर में प्रवेश करता है। अब निषेध (Negation) की स्थिति आ जाती है। हमें ऐसा प्रतीत होता है मानों संसार में मात्र बाबूजी ही एक कर्ता हैं और प्रकृति उनकी सेविका। दुनियाके सभी कार्य उन्हीं के आदेश से प्रकृति अपवाद रहित रूप में सम्पादित करती है। “ हम और हमारा ” का कहीं अस्तित्व ही नहीं है। हाँ, चूँकि हम भी प्रकृति का अंग हैं, इसलिए हमारा प्रयोग प्रकृति करती है। इस स्थिति में उचित-अनुचित, सुख-दुःख का अन्तर भी समाप्त हो जाता है। जब सभी कार्य पिता की आज्ञा से माता द्वारा ही सम्पादित होते हैं तो उनपर प्रतिक्रिया की संभावना अबोध बालक के लिए कहाँ रह जाती है। यह समर्पण का समीपतम सोपान है।

समर्पण का अन्तिम सोपान है जहाँ भक्त एवं आराध्य देव में पूर्ण और अविभाज्य एकता स्थापित हो जाती है। इस स्थिति में निम्नलिखित बातें विशेष रूप से परिलक्षित होती हैं। (१) आराध्य देव एवं भक्त के चेहरे परस्पर परिवर्तित होते रहते हैं। शिष्य कभी गुरु के चेहरे में और गुरु कभी शिष्य के चेहरे में प्रतीत होते हैं। (२) समय का बिल्कुल भाव ही नहीं रहता है। आत्मा का स्वभाव-अमरत्व ही प्रधानता प्राप्त कर लेता है, जिससे नश्वरता का आभास-मात्र नहीं आता है। (३) गुरु सर्वत्र अणु-अणु में विद्यमान प्रतीत होते हैं। यह वास्तविकता भी है। अन्तर आत्मा के रूप में बाहर आकाश के रूप में और मनुष्य रूप में गुरु ही सर्वत्र दृष्टिपोचर होते हैं। (४) गुरु के मन के भाव शिष्य के मन में स्वयं उत्पन्न होते रहते हैं। इस स्थिति में शिष्य सिर्फ विहित कार्य करता रहता है तथा उचित अनुचित की सीमा समाप्त हो जाती है। सभी कार्य स्वचालित रूप (Reflex action) में होते हैं जिनका लेशमात्र ज्ञान भी नहीं रहता है। रात्रि के समय हम सो जाते हैं। सोते समय निश्चित रूप से हम करवटें बदलते हैं। शरीर पर किसी मच्छर के बैठने पर उसे हम हटाते हैं। लेकिन इसका ज्ञान हमें नहीं रहता है। इसी तरह के कार्य को Reflex action कहा जाता है। यही समर्पण की पूर्ण-स्थिति है। जब शिष्य-गुरु की सच्ची प्रतिमूर्ति बन जाता है।

समर्पण का अच्छा उदाहरण रामायण से प्राप्त होता है। श्री भरत जी अयोध्यावासियों के साथ जंगल में रामचन्द्रजी को लौटा लाने के लिए गये थे। रामचन्द्रजी ने कहा कि अगर भरतजी कहें तो माता-पिता की आज्ञा का उल्लंघन करके भी अयोध्या लौट चलूंगा। सबकी दृष्टि भरतजी पर पड़ी। सभी समझते थे कि जब भरतजी लौटाने के निमित्त आये ही हैं तो फिर क्यों नहीं ऐसा कहेंगे। लेकिन भरतजी ने कहा “ मैं राम की आज्ञा का पालन करना जानता हूँ उन्हें आज्ञा या परामर्श देना मेरे अधिकार क्षेत्र में नहीं आता। ”

सन, १९६५-६६ की बात है। उस समय मैं श्रीबाबूजी के पास बैठा था। अचानक श्री बाबूजी को तिक्त डकार आया। मैंने कहा “ आपने मिर्च खाया होगा। ” उन्होंने जबाब दिया, “ मैंने नहीं, तुम्हारी बहन कस्तुरी ने खाया है। ” अब आप अनुमान कर सकते हैं कि समर्पण की क्या शक्ति है ?

एक घात विशेष रूप से ध्यान देने की है। ये स्थितियाँ क्रमिक एवं स्वाभाविक रूप में आती हैं। सिर्फ साधना में तत्परता, लगन एवं सतत स्मरण की तीव्रता एवं श्री बाबूजी के प्रति पूर्ण समर्पण की आवश्यकता है।



मानसिक तनाव का निराकरण

— श्री चन्द्रशेखर शुक्ल, इन्दौर

वर्तमान युग औद्योगिक युग है। इसमें नित्य नये नये वैज्ञानिक अनुसंधान होते हैं, नई नई तकनीकी खोज होती है, अन्तरिक्ष में मानव एवं यंत्र घूम घूम कर जानकारी एकत्रित करते जा रहे हैं। प्रत्येक क्षेत्र में जितनी खोज की जाती है, उतनी अधिक संभावनाएँ सामने दिखलाई देने लगती है, तथा खोज के अवसर अधिक से अधिक बढ़ते ही जाते हैं। इस कारण मनुष्य के ज्ञान का क्षेत्र भी निरंतर वृद्धि करता जा रहा है, जो मनुष्य के समक्ष चुनौती और परेशानी का कारण है। इसीसे उसके दैनिक जीवन में नित्य नये मानसिक तनाव की वृद्धि होती जा रही है।

औद्योगिक सभ्यता, वायु प्रदूषण, शोर, जहरीली गैसें, विकिरण, धूल, गर्मी, दुर्घटनाएँ आदि सबसे मानसिक तनाव उत्पन्न होता है। प्रतिकूल श्रमनीति, नौकरी की असुरक्षा, आर्थिक सम्पन्नता का अभाव, निःस्वार्थी नेताओं की कमी, पक्षपात, अनुशासन हीनता, आदि बुराइयाँ मानसिक तनाव में वृद्धि करती हैं।

भौतिक सभ्यता में उच्च जीवन, सुख, स्वास्थ्य तथा अवकाश की संभावनाएँ प्रस्तुत की है। आज भौतिक शक्ति का स्वरूप दंष्ट्याकार होता जा रहा है। विकसित देश भौतिक प्रगति की दौड़ में बहुत आगे निकल चुके हैं। उनके पीछे विकास शील देश दौड़ रहे हैं। वे भी एक के बाद एक लक्ष्य पूरा करने में लगे हुए हैं। किन्तु जो देश सम्पन्नता प्राप्त कर चुके हैं, वे अब अत्यधिक तनाव पूर्ण परिस्थितियों में जीवन यापन कर रहे हैं। प्रत्येक राष्ट्र का लक्ष्य अधिक से अधिक प्राकृतिक स्रोतों का बोहन, और भौतिक वादी दौड़ में आगे निकल जाना है। भौतिक सभ्यता ने मनुष्य को स्वार्थी, अहंकारी, आलसी, इर्ष्यालू तथा कामुक बना दिया है। नये नये आविष्कारों के परिणाम स्वरूप मनुष्य क्या करें क्या न करें की भूल भुलैया में फँसता जा रहा है।

परिवर्तनों की बाढ़ में कंसा मानव बौद्धिक द्वन्द में फँस जाता है। वह भय और परेशानी तथा आत्मविश्वास की कमी के कारण किकर्तव्य विमूढ़ बन जाता है, जिससे मानसिक तनाव उत्पन्न हो जाते हैं, और शरीर थकान का अनुभव करने लगता है। उसे अनेकों व्याधियाँ घेरने लगती हैं इनका दबाव बढ़ते बढ़ते उसमें चिडचिडापन क्रोध, असंतुलन आदि उत्पन्न कर देता है। चिंता और परेशानी जीवनमें बिखराव ला देती है। इन सबसे, अन्त में असाध्य मानसिक रोग उत्पन्न हो जाते हैं, पहले जो तकनीकी सुविधाएँ विलासिताएँ समझी जाती थीं, वे आज आवश्यकताएँ बनती जा रही हैं। मनुष्य इन सुविधाओं की भोग कर विलासी बनता जा रहा है, साथ ही साथ तनाव पूर्ण भी। यह तनाव अनेकों बीमारियों को जन्म देता है। उच्च रक्त चाप मधुमेह हृदय रोग कैंसर आदि इसी तनाव के कारण उत्पन्न होते हैं।

इन मानसिक तनावों से बचने के लिए जीवन को एक नया मोड़ देने की, एक नया उद्देश्य, नई विज्ञान प्रदान करने की आवश्यकता है जिससे तनाव समाप्त होकर मनुष्य जीवन के चरण लक्ष्य की प्राप्ति में लग जावे।

की वृद्धि, कार्य से उत्पन्न संस्कारों का विनाश एवं श्री बाबूजी के साथ निरन्तर समीपता की वृद्धि आदि। यह समर्पण का पाँचवा सोपान है।

अभी तक समर्पण की क्रियाएँ बाहरी रहीं। अब यह हमारे अन्तर में प्रवेश करता है। अब निषेध (Negation) की स्थिति आ जाती है। हमें ऐसा प्रतीत होता है मानों संसार में मात्र बाबूजी ही एक कर्ता हैं और प्रकृति उनकी सेविका। दूनियाके सभी कार्य उन्हीं के आदेश से प्रकृति अपवाद रहित रूप में सम्पादित करती है। “ हम और हमारा ” का कहीं अस्तित्व ही नहीं है। हाँ, चूंकि हम भी प्रकृति का अंग हैं, इसलिए हमारा प्रयोग प्रकृति करती है। इस स्थिति में उचित-अनुचित, सुख-दुःख का अन्तर भी समाप्त हो जाता है। जब सभी कार्य पिता की आज्ञा से माता द्वारा ही सम्पादित होते हैं तो उनपर प्रतिक्रिया की संभावना अबोध बालक के लिए कहाँ रह जाती है। यह समर्पण का समीपतम सोपान है।

समर्पण का अन्तिम सोपान है जहाँ भक्त एवं आराध्य देव में पूर्ण और अविभाज्य एकता स्थापित हो जाती है। इस स्थिति में निम्नलिखित बातें विशेष रूप से परिलक्षित होती हैं। (१) आराध्य देव एवं भक्त के चेहरे परस्पर परिवर्तित होते रहते हैं। शिष्य कभी गुरु के चेहरे में और गुरु कभी शिष्य के चेहरे में प्रतीत होते हैं। (२) समय का बिल्कुल भान ही नहीं रहता है। आत्मा का स्वभाव-अमरत्व ही प्रधानता प्राप्त कर लेता है, जिससे नश्वरता का आभास-मात्र नहीं आता है। (३) गुरु सर्वत्र अणु-अणु में विद्यमान प्रतीत होते हैं। यह वास्तविकता भी है। अन्दर आत्मा के रूप में बाहर आकाश के रूप में और मनुष्य रूप में गुरु ही सर्वत्र दृष्टिगोचर होते हैं। (४) गुरु के मन के भाव शिष्य के मन में स्वयं उत्पन्न होते रहते हैं। इस स्थिति में शिष्य सिर्फ विहित कार्य करता रहता है तथा उचित अनुचित की सीमा समाप्त हो जाती है। सभी कार्य स्वचालित रूप (Reflex action) में होते हैं जिनका लेशमात्र भान भी नहीं रहता है। रात्रि के समय हम सो जाते हैं। सोते समय निश्चित रूप से हम करवटें बदलते हैं। शरीर पर किसी मच्छर के बैठने पर उसे हम हटाते हैं। लेकिन इसका ज्ञान हमें नहीं रहता है। इसी तरह के कार्य को Reflex action कहा जाता है। यही समर्पण की पूर्ण-स्थिति है। जब शिष्य-गुरु की सच्ची प्रतिमूर्ति बन जाता है।

समर्पण का अच्छा उदाहरण रामायण से प्राप्त होता है। श्री भरत जी अयोध्यावासियों के साथ अंगल में रामचन्द्रजी को लौटा लाने के लिए गये थे। रामचन्द्रजी ने कहा कि अगर भरतजी कहें तो माता-पिता की आज्ञा का उल्लंघन करके भी अयोध्या लौट चलूंगा। सबकी दृष्टि भरतजी पर पड़ी। सभी समझते थे कि जब भरतजी लौटाने के निमित्त आये ही हैं तो फिर क्यों नहीं ऐसा कहेंगे। लेकिन भरतजी ने कहा “ मैं राज की आज्ञा का पालन करना जानता हूँ उन्हें आज्ञा या परामर्श देना मेरे अधिकार क्षेत्र में नहीं आता। ”

सन, १९६५-६६ की बात है। उस समय में श्रीबाबूजी के पास बैठा था। अचानक श्री बाबूजी को तिकत डकार आया। मैंने कहा “ आपने मिर्च खाया होगा। ” उन्होंने जबाब दिया, “ मैंने नहीं, तुम्हारी बहन कस्तुरी ने खाया है। ” अब आप अनुमान कर सकते हैं कि समर्पण की क्या शक्ति है ?

एक घात विशेष रूप से ध्यान देने की है। ये स्थितियाँ क्रमिक एवं स्वाभाविक रूप में आती हैं। सिर्फ साधना में तत्परता, लगन एवं सतत स्मरण की तीव्रता एवं श्री बाबूजी के प्रति पूर्ण समर्पण की आवश्यकता है।



मनुष्य जीवन को आनन्द मय बनाने की आवश्यकता है। इसके लिए पूज्य बाबूजी महाराज ने अपने सहज मार्ग में ध्यान योग ही एक मात्र उपाय बतलाया है। मानसिक तनाव में इस युग में ध्यानसाधना द्वारा ही औद्योगिक सभ्यता के दुष्ट प्रभावों से मनुष्य उसी प्रकार अप्रभावित रहता है जिस प्रकार जल में रहते हुए कमल का पत्ता नहीं भीगता।

ध्यानयोग से व्यक्ति शरीर, मन, भावना, चित्त आदि पर अधिकार कर लेता है। उसके अन्तःकरण में आनन्द का सागर लहराने लगता है, वह अभाव का अनुभव नहीं करता; इसलिए अभाव ग्रस्त नहीं होता। ध्यान के द्वारा उसे संतोष, भैर्य, शांति, ज्ञान और आनन्द प्राप्त होता है।

श्री रामचन्द्र मिशन, शाहजहाँपुर ने ध्यान करने की जो प्रक्रिया बतलाई है उस पर चल कर प्रत्येक अभ्यासी अपने मानसिक तनाव को दूर करता हुआ अपने चरण लक्ष्यकी ओर चल पड़ता है। ध्यान करते समय यह पता चल जाता है कि मनुष्य अपने दैनिक कार्य ठीक कर रहा है या नहीं। गलत काम करने से मन हमेशा विचलित रहता है, इसलिए ठीक ध्यान नहीं लगता। पूज्य बाबूजी ग्रहस्थ जीवन में रहते हुए, अपने सभी कार्य करते हुए ध्यान मार्ग पर चलने की प्रेरणा प्रदान करते हैं। वर्तमान परिस्थितियों के देखते हुए उनका बतलाया हुआ ध्यान मार्ग वैज्ञानिक दृष्टि कोण को लेकर चलता है। ट्रान्समिशन द्वारा ध्यान की क्रियाओं को चलाना एक महान सत्गुरु का ही कार्य है।

ध्यान करने से मन में न तो अनावश्यक विचार आते हैं, नहीं अनावश्यक बातों पर सोचने का समय ही मिल पाता है। अतः हम कह सकते हैं कि ध्यान वर्तमान मनुष्य के मानसिक एवं शारिरिक स्वास्थ्य के लिए वरदान है। प्रत्येक समस्याका अंतिम समाधान ध्यान के द्वारा संभव है, क्योंकि ध्यान के द्वारा मानसिक संतुलन बराबर बना रहता है।



सहज-मार्ग के एक श्रेष्ठ साधक से उसके एक मित्र ने व्यक्तिगत रूप से अनुभव में आने वाली स्थितियों के विषय में जिज्ञासा प्रकट की।

साधक ने 'समत्व दृष्टि', निष्काम कर्म आदि स्थितियों का अनुभव वर्णन किया।

जिज्ञासु मित्र ने कहा "यह सब अस्वाभाविक और अप्राकृतिक बातें मैं नहीं मान सकता।"

साधकने उत्तर दिया "यूँ तो कोई भी मान नहीं सकता और न मानना चाहिए; जब तक अपने आप पर न बीते, केवल मान लेने से लाभ ही क्या! आम का स्वाद तो उसे चखने पर ही ज्ञात हो सकता है।"

निर्भयता

-- श्री चंद्रशेखर सनवाल, नैनीताल

यदि हम पिछली पूजा, अभ्यास की पद्धति, इष्टदेव या गुरु बदलने से डरते हैं कि अनिष्ट तो नहीं होगा, तो परम्परागत शास्त्रीय संदर्भ सहायक हो सकता है। सर्वप्रथम उदाहरण लें श्री हनुमानजी का, जो एक बानर से स्वयं देवता बन गये। उन्होंने विष्णु, शिव, दुर्गा आदि की पूजा इस प्रकार नहीं की, जैसे हम लोग करते हैं, तो क्या किसी ने उनसे बदला लिया? उन्होंने तो “ भगवान ” राम की भी पूजा नहीं की उन्होंने तो वास्तव में एक मनुष्य को, जो कर्तव्य भावसे एक क्षण में राजगद्दी छोड़, नंगे पांव जंगल चल दिया, सदा के लिये अपने हृदय में बसा लिया। यदि तब वे भगवान जाने जाते तो क्या कैंकेयी उन्हें बनवास दिलाती और क्यों राक्षस उनसे युद्ध करते? फिर उदाहरण है अर्जुन का, जिन्होंने भी उक्त देवों की या भगवान राम की पूजा नहीं की। क्या किसी ने उनका अनिष्ट किया? उन्होंने भी एक मनुष्य को, योगी कृष्ण को, जिन्होंने सारे आराम छोड़ अपने ही शिष्य की डाइवरी कर ली, अपना सर्वस्व मान लिया। यदि तब कृष्ण भगवान समझे जाते तो कहां प्रश्न था दुर्योधन का उनकी बात न मानने का, उनको छोड़ उनकी सेना को, लेनेका, कौरवोंके युद्धका! स्वयं अर्जुन ही क्यों उनके सामने युद्ध छोड़ने का विचार करता!

क्या ईश्वर अनेक हैं? यदि नहीं तो फिर किसे छोड़ा या बदला! हम तो उस अनादि अनंत ईश्वर का, दिव्यता का आवाहन करते हैं, जिसके हम स्वयं अंश हैं, और जो स्वयं हमारे रोम-रोम में हैं पर हम उसे भूल गये हैं। फिर जो भगवान या गुरु हमसे इस बात पर क्रुद्ध हो जावे कि हम अपनी आध्यात्मिक प्रगति के लिये, अपनी भलाई के लिये रास्ता बदलें, तो क्या ऐसे की पूजा अंतिम छोर तक, आदि स्थिति तक पहुंचा सकेगी! गुरु बनाने योग्य वही है जिसमें प्राणाहति द्वारा त्वरित रूपांतरण की शक्ति हो, जो ब्रह्म में लय होकर स्थित हो। “ गुरुः साक्षात् परब्रह्मः ”। पूज्य बाबूजी महाराज ने गुरु से सम्बन्ध विच्छेद कर सकना या गुरु बदलना प्राणीका जन्म सिद्ध अधिकार बताया है। उन्होंने लिखा है “ मैं महात्माकी परिभाषा एक नगण्यतम पुरुष के रूप में करूंगा अथवा एक सर्वथा उपेक्षित व्यक्ति के रूप में, जो बडप्पन, अभिमान एवं अहं की समस्त भावनाओं से परे, पूर्ण आत्म-निषेध की अवस्था में, स्थायी रूप से स्थित हो। ” ऐसे परमपुरुष से बदलेका, अनिष्टका खतरा कहां?

पूज्य बाबूजी महाराज तो कहते हैं कि समुचित परीक्षण करें [Please give a fair trial] और फिर लाभ न हो तो छोड़ दें। ऐसा वही कह सकता है जिसे दृढ विश्वास हो कि सही अभ्यास व समुचित सहयोग देने पर छोड़नेका विचार ही नहीं उठेगा। और यदि कोई छोड़ता भी है तो समर्थका क्या बिगडता है? वह तो परम अवस्था में स्थित है ही। मान-सम्मान की उसे पर्वाह नहीं। बिगडता है तो यही कि एक व्यक्ति अमूल्य निधिका लाभ उठाने से बंचित रह गया।

इसी जीवन के कुछ भाग में संसार के जितने लोग चाहें, उनको घर-गृहस्थीके सारे कर्तव्य, निभाते हुए साक्षात्कार-कराने ईश्वर प्राप्ति की चरम अवस्था तक पहुँचा सकने वाले मालिक, प्रभु आज हमारे बीच सशरीर उपस्थित हैं, यद्यपि वे केवल वह शरीर नहीं हैं, जो सामान्यतया शाहजहाँपुर रहता है ! वे तो अनादि अनंत, परब्रह्म से भी परे, “ केन्द्र ” पर स्थित, शाश्वत “ मास्टर ” हैं, जिनकी सादगी उनका नकाब बन गयी है, जिनकी एक दृष्टि से, एक विचार से, सारे डर, सारी आशंकायें नष्ट हो जाते हैं, जिनके केवल स्मरण मात्र से दीनयाचक की सभी बाधायें छीज-भिन्न हो जाती हैं। क्यों न हम, जो आज उनके सम्मुख हैं, उन दिव्य से ऐसा अटूट संबंध जोड़ने का प्रयास करें जिसके टूटने की संभावना ही न रहे, जब वह ही हमें बांध ले, पकड़ ले, चिपटाले, समेट ले, विलयकर ले, एक करले। इसका मार्ग है “ प्रेम ” न कि भय। भय मिटने पर प्रेम बढ़ेगा। यदि प्रेम होगा दिव्यता से, तो दिव्यता के मार्ग में भय का स्थान ही नहीं। कदाचित् इसी लिये भय व प्रेम का केन्द्र एक ही है, जैसा पूज्य बाबूजी महाराज ने बताया है। यदि फिर भी कोई भय हो तो उनसे ही आर्त हृदय से प्रार्थना करें और देखें चमत्कार कि कितनी शीघ्र वे निर्भयता दे देते हैं।



एक दिन सत्संग के समय किन्हीं सन्यासी जी के विषय में बात चल रही थी कि वे भोजन के समय थाली में जो कुछ आ जाये वह सब एक साथ मिला कर खाते हैं, जिस से स्वाद का पता न चले।

गुरु ने कहा “ तब तो ईश्वर ने उन्हें जिह्वा व्यर्थ ही प्रदान की ! ”

अपनी बात को और अधिक स्पष्ट करते हुए गुरु ने बतलाया, “ स्वाद का अनुभव क्षीण हो जाना तो एक बीमारी है। वैराग्य का अर्थ स्वाद का क्षय नहीं, किन्तु स्वाद के प्रति आसक्ति ओर तृष्णा का क्षय है। ”

लोग देवताओं की कथाओं एवं उनके दंडान की ही पूजा एवं सब कुछ समझते हैं। वे अपने आराध्य देवी-देवता के गुण-गान के अजन एवं सामूहिक कीर्तन करते हैं। श्री बाबूजी महाराज कहते हैं श्री लोग इस प्रकार की पूजा में जीवन भर विपत्तें रहते हैं वे अनीश्वरता के गहरे कौबूट में ही फँसे रहते हैं। उन्हें उसमें से निकालना असंभव कठिन है। ऐसे लोगों की तुलना कुएं के मेंढकों से की जा सकती है।

श्री बाबूजी महाराज के अनुसार "हमारा घर सहनशीलता एवं धर्म का प्रतिक्षण स्थल है। महत्त्व जीवन के कष्टों की शान्तिपूर्वक सहन करना ही हमारे लिए महत्त्व है, जो अन्य सब प्रकार के तपों से श्रेष्ठ है। हमारे लिये तो पित्रों और संतद्वियों की शिष्टकियाँ और ताजे सब से बड़ी तपस्या (पूजा) है।

हम किसी रूप अथवा क्रिया की असली महत्ता एवं अन्तिम पर्व्व को समझ बिना उससे अपने को बांधे रहें तो कदाचित् हमारी बहुत बड़ी भूल होगी। देवताओं एवं यथों या किसी दिव्यत आत्मा को गूँध अथवा मालिक मान कर उससे प्रयोग अथवा निर्देशन लेना अधिकतर बहिन खतरनाक होता है।

हम किसी रूप अथवा क्रिया की असली महत्ता एवं अन्तिम पर्व्व को समझ बिना उससे अपने को बांधे रहें तो कदाचित् हमारी बहुत बड़ी भूल होगी। देवताओं एवं यथों या किसी दिव्यत आत्मा को गूँध अथवा मालिक मान कर उससे प्रयोग अथवा निर्देशन लेना अधिकतर बहिन खतरनाक होता है।

आज के युग में अनेक वर्ग विभिन्न देवी-देवताओं की अपने विचिष्ट ढंग से पूजा करते हैं। ऐसी पूजा का लक्ष्य केवल कुछ विशेष से छुटकारा पाना अथवा किसी भीतिक लक्ष्य की प्राप्ति करना मात्र है।

पूजा का वास्तविक रूप परिवर्तना है, जो मन से पदा हो। पूजा से ही परिवर्तना आती है। पूजा ऐसी हो जिसके करने से मनुष्य के दैनिक जीवन पर उसका असर छा जाये। पूजा का प्रभाव ऐसा होना चाहिए जैसे श्री बाबूजी कहते हैं। शूद्र हिन्दू के पुत्रों के सम्पर्क का प्रभाव अशुद्ध विचारों के अतिक्रमों के बुरे प्रभाव को नष्ट कर देता है। वही असली पूजा है।

“पढ़ेन पूजे हरि मिले, तो सं पूजां पहाइ।
जासे यह बरकी मली, पीस जाय संसार ॥”

पूजा-कैसी हो, जिसके करने से मन में शान्ति हो, मन हमेशा हलका रहे या हलकापन महिषस करता रहे। पूजा सरल और आसुकर रहित हो वही सचवी पूजा है।

— श्री बाबू लाल शर्मा, देवास, मध्यप्रदेश

सांसारिक उद्देश्यों की पूर्ति के लिए देवी-देवताओं की ओर दौड़ने वाले लोगों द्वारा साधारणतः ग्रहण की हुई यन्त्रवत् पूजा एक दूसरी बड़ी भूल है यह तो कोई पूजा ही नहीं है। वास्तव में वे तो श्रमिकों की भांति हैं जो अपने दिन भर के शारीरिक परिश्रम के पश्चात् अपनी मजदूरी पा जाते हैं।

ईश्वर कर्मकाण्डों में ही सीमित नहीं है; न वह शास्त्रों के पठन मात्र में ही खोजा जा सकता है। उसे तो हमें अपने हृदय के अन्तस्तल में ही खोजना पड़ेगा। ईश्वर सरल है, और वैसे ही सरल उपायों द्वारा प्राप्त हो सकता है।

हमारे श्री बाबूजी महाराज ने वर्तमान परिवेश के अनुरूप रूपान्तरित कर 'सहज मार्ग' (पूजा) सरल साधना पद्धति के रूप में निर्माण की है। उनके द्वारा प्रचलित पद्धति के अनुसार यदि हम नियमित अभ्यास करें तो उससे फायदा ही फायदा होगा। मेरे अनुभव के अनुसार ऐसी पद्धति (साधना) विश्व में किसी भी महात्मा ने प्रचलित नहीं की, जो श्री बाबूजी महाराज ने की हैं।

सहज-मार्ग साधना पद्धति ऐसी साधना है जिसके नियमित सेवन से हमारी भौतिक बीमारियाँ दूर होती रहती हैं। साथ ही साथ मनुष्य की चहुंमुखी उन्नति भी होती रहती है। वही पूजा सच्ची पूजा है।



एक दिन समर्थ गुरु से मिलने एक महात्मा जी आए। सत्संगियों की भीड़ थी। एक सज्जन ने अभ्यास में कमी की बात चलने पर कहा; " गुरु की कृपा हो तो अभ्यास की क्या आवश्यकता ? "

महात्मा जी बोल उठे; " रोगी चाहता है कि हकीम अपनी नब्ज देखे, मज जान ले और दवा बना कर खुद पी ले, और लाभ रोगी को हो जाये । "

सहज प्रयाण

(अनन्त के सृजन की अन्तर्वेदना)

— श्री जे. पी. पाठक, लखीमपुर-खोरी

प्रत्येक सृजन का मूल कारण वह वेदना है जो सृजन के लिये निरन्तर प्रेरणा देती रहती है। सृजन के लिये वेदना जितनी ही प्रबल होगी लक्ष्य तक पहुँचने में उतना ही कम समय लगेगा। प्यास जितनी तीव्र होती है, जल प्राप्ति की उतनी ही शीघ्रता आवश्यक हो जाती है। इसी प्रकार भूख, थकान, दुर्बलता, मनकी संकीर्णता, असंतुलित जीवन आदि की वेदना को शान्त करने के लिये हम क्रमशः भोजन करते हैं, विश्राम करते हैं, शक्ति अर्जित करते हैं, कला और साहित्य का उपयोग करते हैं, राष्ट्र धर्म, समाज धर्म, परिवार धर्म और देह धर्म का अनुसरण करते हैं। अज्ञान की वेदना से हमें ज्ञान प्राप्त होता है, अन्धकार की वेदना से हमें प्रकाश की बात याद आती है। ठीक इसी प्रकार अनन्त के सृजन की अन्तर्वेदना “ मालिक ” में हमारे विलीन होने के निरन्तर मार्ग पर बढ़ते रहने की प्रेरणा देती रहती है।

सहज मार्ग साधना के आरम्भ में साक्षात्कार के लिये अन्तर जागरण की जिस वेदना को आत्मा में आरोपित किया जाता है, वह शारीरिक चेतना के लिये सर्वथा अनजानी सी लगती है। “ मालिक ” के पास बैठने से, मालिक को याद करने से इस वेदना के साथ हमारा समन्वय स्थापित होता है। अतः निश्चित रूप से यह कहा जा सकता है कि इसी वेदना के साथ सायुज्यता स्थापित करने के लिये हम “ मालिक ” के द्वारा निर्देशित समस्त शारीरिक और मानसिक विधियों का अनुसरण कर उनमें लीनता की अवस्था के लिये प्रयत्न करते हैं। नियमित अभ्यास अन्तर शुद्धता प्रार्थना और सतत् स्मरण के द्वारा कालान्तर में इस वेदना का परिचय चेतना को प्राप्त होने लगता है। तब हम यह अनुभव करते हैं कि यह वेदना “ मालिक ” के परम अस्तित्व की और हमारे मूलअस्तित्व के प्रमाण की एक सतत् प्रक्रिया है जिसकी अनुभूति हमें अपने दृष्टिकोण के अनुरूप विभिन्न मनोदशाओं में भिन्न भिन्न प्रकार से होती है, जबतक कि हमारी अन्तर दृष्टि से आसक्ति के आवरण पूरी तरह नहीं मिट जाते।

अतीत के प्रभावों से जैसे जैसे हम मुक्त होते जाते हैं हमारे दृष्टिकोण गल ने लग जाते हैं। तब किसी भी प्रभाव से प्रभावित होना हमारे लिये इसलिये दुःख होता है क्योंकि इससे हमारे प्रयाण की अन्तर्वेदना घटती हुई सी अनुभव होती है। जब हम इस प्रकार सोचते हैं तो हमारे अन्तर में “ मालिक ” के प्रति प्रेम की एक मधुर वेदना की लहर नये सिरे से प्रवाहित हो जाती है और इस प्रकार हम सतत् स्मरण से पुनः जुड़ जाते हैं। “ मालिक ” के प्रति अक्षुण्ण और निर्विकल्प प्रेम इस प्रकार हमें अपनी राह पर एक मात्र सहारा अनुभव होने लगता है। “ मालिक ” की याद में मन का सहयोग बढ़ने की हालत में समर्पण की अन्तर्वेदना तडप का रूप लेने लगती है। इस अवस्था की मनोदशा को यदि हम शब्दों में व्यक्त करें तो कुछ इस प्रकार लगती है—

इतना रोये हृदय कि मन की आखों का काजल वह जाये।

ऐसी लागे अगन लगन की सहज शिखा जीवन बन जाये।

रंग बिरंगी मैली उजली सारी ही चादर जल जाये।

यदि हम इस अवस्था में अपने अन्तर में पल रही प्राणमयी इस वेदना का मूल्यांकन करें तो ऐसा प्रतीत होगा कि समस्त सांसारिक आनन्द इस अन्तः प्रयाण की वेदना के आनन्द के एक परमाणु के बराबर भी नहीं है। अन्तः प्रयाण के मार्ग में अनेक अवस्थायें ऐसी भी आती हैं जिनमें मन अन्तर्वेदना पर ही आसक्ति हो उठता है। ऐसी हालत में सदगुह की कृपा के बिना इस बन्धन से छुटकारा असम्भव हो जाता है क्योंकि मन इससे छूटने को तैयार नहीं होता। यहां तक कि वह इसी को लक्ष्य मान बैठता है। जब “मालिक” की कृपा ऐसी अवस्था में हमारे अन्तर में बरसती है तो अन्तर्वेदना पुनः स्वस्थ रूप धारण कर लेती है, और मन भी उसके माधुर्य की आसक्ति से मुक्त हो जाता है। तब हम अपने अन्तर में सभी ओर से एक अनजानी प्रेममयी चेतना की बौछार सी अनुभव करते हैं। अतः यदि हम पूर्णतया “मालिक” में ही डूबे रहें तो अन्तर्वेदना के माधुर्यकी आसक्ति से मुक्त रह सकते हैं। तभी हमारे प्रयाण की गति त्वरित हो सकती है।

अनन्त की ओर अन्तः प्रयाण की स्वस्थ वेदना और “मालिक” के प्रति निर्विकल्प प्रेम व भक्ति की पीर-दोनों यद्यपि एक ही अन्तः प्रक्रिया के पर्याय हैं, तथापि मन में अवस्थाओं के आनन्द के प्रति आसक्ति और बाह्य सम्मोहन की अवस्था में दोनों एक दूसरे से सर्वथा भिन्न अनुभव होते हैं। आसक्ति मन के भ्रम को जब “मालिक” के पवित्र प्रेम का स्पर्श धो देता है तब कहीं जाकर यह अनुभव होता है कि मानी हुई उपलब्धियां वास्तव में आसक्ति का बन्धन हैं। कालान्तर में सब कुछ एक बिन्दु पर मिला हुआ सा दिखाई देता है। शारीरिक चेतना द्वारा अर्जित समस्त ज्ञान और अनुभूतियों का स्वरूप बदल सा जाता है। सम्भवतः ऐसा, मन के बदले हुये दृष्टिकोण के कारण होता है तब आध्यात्म के वारे में कुछ कहना, सुनना या समझना ऐसा ही लगता है जैसे अपार सागर से एक चुल्लु पानी निकाल लिया गया हो। ऐसी स्थितिमें मन की चपल अन्तः-वाणी मौन हो जाती है और चेतना मौन की अनुभूति के भी मौन होने की प्रतीक्षा करती है।

जब हमारी सम्पूर्ण जीवन क्रियायें हमारी “सहज साधना” की पर्याय बन जाती हैं तो हमें “मालिक” में पूर्णतया डूबे रहने में कोई कठिनाई नहीं होती। तब हमें अपनी क्रियाओं की एक अनभिन्न अनुभूति होती है जिसे अनुभूति विहीन अनुभूति कहा जा सकता है।

साधना की राह में यदि हम अपने अनुभवों को क्रमागत लिपिबद्ध करें तो ऐसा प्रतीत होता है कि जैसे जैसे हम आगे बढ़ते हैं अपने आध्यात्मिक होने की अनुभूति भी घटती जाती है। उल्टी बात यह होती है कि जब प्रशिक्षक हमारी अन्तर्दशाओं को देखते हैं तो संतोष व्यक्त करते हैं, जिसपर बलात् ही विश्वास होता है। पूर्ववस्था में इसके विपरित होता है। स्वयं को अपनी हालत बहुत अच्छी लगती है, और उसका वर्णन हम बड़े उत्साह के साथ करते हैं। पर वह सम्भवतः उच्चस्तरीय अहंकार का परावर्तन मात्र होता है।

किसी भी प्रकार के आनन्द के लोभ से मन को बचाये रखने के लिये हमें क्षण क्षण जागरूक रहने की नितान्त आवश्यकता है। चाहे वह अन्तः प्रयाण के मार्ग पर मिलने वाला आनन्द हो अथवा स्थूल जगतके

नानाविध भानन्द, दोनों में बहुत ही नाम मात्र का अन्तर लगता है। फिर भी आन्तरिक आसक्ति बाह्य की आसक्ति से अधिक भयावह हो सकती है।

आसक्ति के बन्धनों से रक्षा का एक मात्र उपाय सही अर्थों में “मालिक” की राह में मानवता की सेवा की मौन प्यास है, जिसमें सेवा के बाद सेवा करने वाले का हृदय मालिक के प्रेम और आभार से भर जाय और एक ऐसी दीनता की मनोदशा जन्म ले ले कि हम मानवता की वास्तविक स्तर की सेवा-भावना और सेवा-कार्य के भिखारी हैं जिसकी वास्तविक अवस्था मात्र “मालिक” की कृपा एवं करुणा के हमारे अन्तर में बरसने मात्र से ही सम्भव है। जब हम इस प्रकार सोचने लगते हैं, तो हम अनजाने ही रूपान्तरित हो चुके होते हैं। हमें अन्तर प्रयाण के मार्ग पर तब “मालिक” के चरण चिन्ह स्पष्ट होने लगते हैं, और यह कहना सर्वथा उचित लगता है कि यहीं से सही अर्थों में हमारी साधना आरम्भ होती है।

हमारे परम पूज्य श्री बाबूजी महाराज हमें पल पल प्राणों से प्रियतम लगे, और “मालिक” से यही प्रार्थना है कि जब तक ब्रह्माण्ड का अस्तित्व रहे हमारे पूज्य श्री बाबूजी महाराज स्वस्थ और प्रसन्न रहकर मानवता को दिव्य दर्शन देते रहें।



गीत

(सुश्री रेखा डींगर, सीतापुर)

दूँ मैं क्या तुम्हें प्रतिदान ।

(१)

हो चला तन-प्रेम देशी,
दिव्यता दू अग्नि-वेशी,
बलित मन्दिर-दीप सा पाकर विरह-वरदान ।

(२)

आँख छवि-सपने सजाये
पलक-दल गंगा नहाये,
युग अधर पर प्रस्फुटित रे मन्द्र पूजा-गान ।

(३)

तन अगरु सा सुलगता है,
मनस स्पन्दित उमँगता है,
दर्द की अति कर रही है दुःख का अवसान ।

(४)

राग ने जब से धुआ है,
मन विरागी सा हुआ है,
अब अर्धों में हो उतर कर आ रहा है, उत्थान ।

(५)

स्वर्ग बच्चों का खिलौना,
मुक्ति-सुख लगता अलौना,
युग करों में हूँ संभाले नाश औ' निर्माण ।

(६)

पल-क्षणों पर युग चरण धर,
आ बसे उर में उतर कर,
यह अमूला ही रहेगा बुद्धि-मधुर अहसान ।

(७)

चेतना के पर लगे हैं,
प्यार ने फितने ठगे हैं,
और मेरी दीनता ही बन गभी सम्मान ।

* *

गझल

(श्री राम विहारी लाल श्रीवास्तव ' आजम ' फतेहपुर - उ. प्र.)

वो कारसाज^१ है, निगरां^२ है और सहारा है,
जो हम को देख रहा है वही हमारा है ॥ १ ॥

वो जिस की जात से कायम है कुल जहाँ का निजाम^३,
उसी की एक नजर ने हमें सँवारा है ॥ २ ॥

पिलाई वो मये-उलफत^४ हमारे साकी^५ ने,
अब ऐसा लगता है सारा जहाँ हमारा है ॥ ३ ॥

न कम हो दिल से कभी उन की याद की शिहत,^६
यही करार^७ है अपना यही सहारा है ॥ ४ ॥

अजल^८ से घूम रहे हो जहाँ में ये " आजम, "
चलो यहाँ से वतन^९ ने तुम्हें पुकारा है ॥ ५ ॥

१ काम बनाने वाला, २ निगरानी करने वाला, ३ व्यवस्था, ४ प्रेम की मदिरा,
५ (मदिरा) पिलाने वाला, ६ तेजी, ७ चैन, ८ श्रृष्टि का प्रथम दिन, ९ घर।



शाश्वत नमन

(श्री शील कुमार शर्मा, डिण्टीगंज, मुरादाबाद)

हे अमर तपस्वी, मानवता-
का भाग्य बदलने आए तुम
भूले भटकों को मंजिल तक
पहुँचाने वाले तुम्हें नमन ॥ १ ॥

तुम घर्म मेघ प्राणाहुति की
वर्षा से संसृति सींच रहे
खुद से खोए, को खुद से ही
मिलवाने वाले तुम्हें नमन ॥ २ ॥

बस इसी जन्म में जीवन का
गन्तव्य तुम्हीं देने वाले
कण कण में छिपी दिव्यता को
दिखलाने वाले तुम्हें नमन ॥ ३ ॥

आश्वासन की थपकी दे कर
भरते जीवन में मधुर शान्ति
दोनों पंखों में गरुड - वेग
भर देने वाले तुम्हें नमन ॥ ४ ॥

जो कोटि जन्म के तपसाधन
के बाद भी न मिल पाता था
वह करुणा से क्षण भर में ही
दे जाने वाले तुम्हें नमन ॥ ५ ॥

अपने वत्सल अन्तस से पुनु
चैतन्य जगाते हम सब पर
अविरल प्राणाहुति सतत सुधा
बरसाने वाले तुम्हें नमन ॥ ६ ॥

तुम मातृ-हृदय, हम धूल-सने
कीचड़-लथपथ हैं शिशु अबोध
पुचकार हमें आंचल छाया
में लेने वाले तुम्हें नमन ॥ ७ ॥

सादगी तुम्हारा पर्दा है
उसके पीछे से तुम्हें देख-
पहचान सकें वह दिव्य दृष्टि
दे देने वाले तुम्हें नमन ॥ ८ ॥

-: सलाम :-

(श्री रमा पति डींगर, सीतापुर-उत्तर प्रदेश)

अस्सलाम^१ ! ऐ मारिफ्त के मेहर-ए-ताबा^२ अस्सलाम ।
ताजदार-ए दो जहाँ,^३ जन्नत-ब-दामाँ,^४ अस्सलाम ॥

(१)

गुलनशी शबनम^५ की थिरकन सा सुबुक बेदाग^६ मन ।
तेरी हस्ती^७ शब^८ की सूनी माँग में जैसे किरन ॥
हर अदा में है गजल की नगमगी^९ जल्वा प्रिगन^{१०} ।
तेरी सूरत हुस्न-ए लाला^{११} का मुजस्सिम^{१२} बाँकपन ।
दिल रुवा,^{१३} महशर अदा^{१४}, सुबह-ए वहराँ,^{१५} अस्सलाम ॥
अस्सलाम..... ॥

(२)

वेद-मन्त्रों का खुलासा^{१६} नाम-ए-बाबरकात^{१७} है ।
जिस्म को तरतोब^{१८} तकमील-ए-सिफात-ए-जात^{१९} है ॥
तेरे संग-ए-दर का सज्दा^{२०} हासिल-ए-जजबात^{२१} है ।
जल्वा ए-रु ए-मुनव्वर^{२२} हुस्न-ए-इकराभात^{२३} है ॥
नूर-ए-इरफाँ^{२४}, रश्क-ए देवाँ^{२५}, ऐन ईमाँ^{२६}, अस्सलाम ।
अस्सलाम... .. ॥

(३)

मरकज-एखुष्क-जो मोहव्वत^{२७}, जोहद की तफसीर^{२८} हो ।
हो किलीद-ए-सिर्-ए-वहदत^{२९}, इश्क की तावीर^{३०} हो ॥
जख्म-खुरदा के मसीहा^{३१} हो, दिल-ए-दिलगीर^{३२} हो ।
हो न हो, जो कुछ भी हो, अब्लाह की तस्वीर^{३३} हो ॥
तुम ही इनसान-ओ फरिश्तागर^{३४} मेहरबाँ,^{३५} अस्सलाम ।
अस्सलाम... .. ॥

१- प्रणाम, अभिवादन, २- ईश्वर साक्षात्कार के प्रखर प्रकाशमान सूर्य, ३- इहलोक और परलोक के सन्नाट, ४- आँचल में स्वर्ग लिए हुए, ५- गुलाब के फूल पर पडी ओस, ६- हल्का, धब्बा रहित, ७- अस्तित्व, ८- रात्रि, ९- संगीतात्मकता, १०- विराजमान, ११- लाल पुष्प अथवा समर्थ सद्गुरु लालाजी (श्लेष) के सौन्दर्य, १२- शरीरधारी, मूर्तिमान, १३- हृदय चुराने वाला प्रेम पात्र, १४- अपनी अदाओं से प्रलय जैसा आतंक उत्पन्न करने वाला प्रेम पात्र, १५- वसन्त ऋतुओं का प्रभात, १६- सार संक्षेप, १७- सौभाग्यशाली नाम, १८- शरीर की गठन, १९- परम तत्व के गुणों की पूर्णता, २०- चौखट के पत्थर के समक्ष नमन, २१- भावनाओं का गन्तव्य, २२- ईश्वरीय प्रकाश से दीप्त चेहरे की छटा, २३- बुजुर्गों के आशीर्वादका सौन्दर्य, २४- ईश्वर साक्षात्कार के दिव्य प्रकाश, २५- देवताओं की ईर्ष्या के योग्य, २६- साक्षात धर्म, २७- मुरव्वुत और मुहब्बत के केन्द्र, २८- निस्पृह धार्मिकता की व्याख्या, २९- अद्वैत के रहस्य की कुन्जी, ३०- प्रेम का अर्थ, ३१- चोट खाये हुए को स्वस्थ करने वाले ईसा-मसीह, ३२- दुःखी को तसल्ली और साहस देने वाले, ३३- ईश्वर का चित्र, ३४- मनुष्य और देवदूत बनाने वाले, ३५ कृपालु ।

(४)

इरतका-ए-अहद-ए-नौ^{३६} का तू अलम बदरि^{३७} है ।
सादगी का है पयम्बर^{३८}, प्यार का मेया र^{३९} है ॥
हरकस-ओ नाकस^{४०} है शौदा,^{४१} तेरा वह किरदार^{४२} है ।
मेस में इन्सान के तू सरबसर^{४३} औतार है ॥
लुत्फ-आगी^{४४}, कैफ-आबुर^{४५} फैज-ए-बारा^{४६}, अस्सलाम ।
अस्सलाम..... ॥

(५)

हद पे पहुँचाती है जुनिश^{४७} चश्म-ए-अफसूँ-साज^{४८} की ।
साज-ए-व-आवाज^{४९} है आवाज इश्क-अन्दाज^{५०} की ॥
राज^{५१} में अब तक रही थी बात जो थी राज की ।
वे नयाज-ए-होश^{५२} कर तू ने हकीकत^{५३} बाज^{५४} की ॥
अपने दीवानों^{५५} के तस्कीन-ए दिल ओ जा^{५६} अस्सलाम ।
अस्सलाम..... ॥

(६)

वसअत-ए दिल^{५७} में समो रखे हैं अर्ज ओ आसमों^{५८} ।
दिल नशी^{५९} फिर भी मुहीत-ए-कुल^{६०} निशान-ए लामकों^{६१} ॥
तुझ में तकमील-ए फना^{६२} मूजिव बका-ए जाविदों^{६३} ।
जिन्दगी की जिन्दगी पा हर बशर^{६४} है कामरों^{६५} ॥
सारी दुनिया के लिए जन्नत बदाओं^{६६}, अस्सलाम ।
अस्सलाम..... ॥

(७)

हो तुम्हीं मेराज-ए रहमत^{६७} मम्ब-ए बख्बिन्दगी^{६८} ।
मस्दर - ए फैज - ओ करम^{६९} जान-ए बहार-ए जिन्दगी^{७०} ॥
जात - ए - अकदस^{७१} के नुमायों हसन^{७२} की ताबिन्दगी^{७३} ।
मालिक-ए कुल,^{७४} मकसद-ए इरफान^{७५} रूह-ए-बन्दगी^{७६} ॥
मन्जिल - मुतलाशियान - ए हुसन - ए नाजा,^{७७} अस्सलाम ।
अस्सलाम..... ॥

३६- नवयुग के उत्थान. ३७- झंडा उठाने वाला, ३८- संदेश वाहक, ३९- मिस्त्री निर्माता, ४०- उच्च और क्षुद्र व्यक्ति, ४१- निछावर, ४२- चरित्र, ४३- पूर्ण रूप से निःसन्देह, ४४- आनन्द से भरपूर, ४५- आध्यात्मिक आनन्द की मस्ती लाने वाले, ४६- आध्यात्मिक वृष्टि प्रसार, ४७- गति, हिलना, ४८- जादूगर की आँख, ४९- स्वर हीन वाद्य यन्त्र, ५०- प्रेम के तौर तरीकों वाला, ५१- रहस्य, ५२- चेतन्यता के प्रति बेपरवाह, ५३- चरम सत्य, ५४- प्रकट उद्घाटित, ५५- पागल प्रेमी, ५६- हृदय और प्राण की तसल्ली, ५७- हृदय की विशालता, ५८- पृथ्वी और आकाश, ५९- हृदय में स्थित, ६०- सर्वस्व का धरा, ६१- अनिकेत परमात्मा का पता देनेवाला चिन्ह, ६२- लय अवस्था की परिपूर्णता, ६३- शाश्वत अस्तित्व के आदि कारण ६४- व्यक्ति, ६५- आप्तकाम, ६६- आंचल में स्वर्ग लिए हुए, ६७- कृपा की सीढ़ी, ६८- वरदान का श्रोत, ६९- कृपा देन आदि के निकलने की जगह, ७०- जीवन के बसन्त का प्राण, ७१- पवित्र, अस्तित्व ७२- अभिव्यक्त सौन्दर्य, ७३- प्रखर प्रकाश, चमक, ७४- सबके स्वामी, ७५- ईश्वर साक्षात्कार के उद्देश्य, ७६- परमात्मा की दासता की आत्मा, ७७- अभिमानी सौन्दर्य की खोज करने वालों का गन्तव्य ।



हमारे गुरुदेव

मूल लेखक : श्री जे. आर. के. रायजादा, शाहजहाँपुर

श्री रामचन्द्रजी का जीवन सामान्य लोगों की अपेक्षा कुछ विलक्षण है। उनका जीवन अन्य महा-पुरुषों के समान न तो घटनाबहुल है और न चमत्कार पूर्ण उपलब्धियों से भरा हुआ। उनके जीवन की उपलब्धियों का समुचित मूल्याङ्कन करने के लिये यह नितान्त आवश्यक है कि मनुष्य अपने दृष्टिकोण को उचित दिशा में विकसित करे। उन्होंने अन्य पुरुषों की भांति कभी ख्याति प्राप्त करने की चेष्टा नहीं की। जनसाधारण के मापदण्ड के अनुसार वे न तो बहुत बड़े वक्ता हैं और न शास्त्र कुशल पण्डित। समाज सुधारक अथवा राजनीतिक नेता होने का भी उन्होंने कभी दिखावा नहीं किया। कहाँ आजकल के तथाकथित अध्यात्मिक गुरुओं और उच्चाधिकारियों की चमक दमक और आडम्बर, और कहाँ हमारे गुरुदेव का शान्त सरल विनम्र और प्रदर्शन रहित जीवन ! प्रायः सामान्य जनता जिन वस्तुओं को प्रशंसात्मक दृष्टि से देखती है और जिन वस्तुओं की ओर आकृष्ट होती है, उन वस्तुओं का अनेक बाह्यजीवन में सर्वथा अभाव है। तथापि उनके सरल जीवन में कुछ ऐसी लोकोत्तर विशेषता है, कुछ ऐसी विलक्षण सूक्ष्मता है, जो साधारण मनुष्य की पकड़ से बाहर है। अपने गुरुदेव के जीवन वृत्त को लेखनीबद्ध करने में मुझे बड़ा संकोच हो रहा है, क्योंकि मुझे भय है कि मेरा यह बालप्रयास सर्वथा अपर्याप्त सिद्ध होगा।

हम लोगों के समान ही वे भी श्वास-प्रश्वास की प्रक्रिया करते हैं, परन्तु उनका सम्पूर्ण व्यक्तित्व दिव्य दीप्ति से वेदीप्यमान है। उनका समूचा अस्तित्व दिव्यता का पर्याय मात्र है। उनको समझने के लिये आध्यात्मिक अन्तर्दृष्टि अपेक्षित है। अपने सत्तर वर्ष के जीवन में उन्होंने आध्यात्मिक जगत् में एक नवीन इतिहास का सृजन किया है, एक भावी संस्कृति का शिलान्यास किया है। उनका गम्भीर लोकोत्तर व्यक्तित्व बौद्धिक आकलन की सीमा से बहिर्भूत है। तथापि मैं अपने पूज्य गुरुदेव, शाहजहाँपुर के श्री रामचन्द्र जी के जीवन और उनके जीवन लक्ष्य की एक झलक विविध स्रोतों से प्राप्त सूचनाओं के आधार पर प्रस्तुत करने का साहस कर रहा हूँ।

उनका जन्म — उनके वंश का एक अपना इतिहास है। मुगलसम्राट् अकबर महान् के काल में उनके वंश का अभ्युदय प्रारम्भ हुआ, और उसका पतन मुगलसाम्राज्य के पतन तथा ब्रिटिश शासन के आधिपत्य के साथ हुआ। उनके एक पूर्वज अकबर के दरबार में मीरमुन्शी थे। उनको 'बुगारा' की उपाधि प्रदान की गई थी अबध के इलाके में तालग्राम में उनकी एक जागीर भी थी। कई पीढ़ियों तक वह जागीर उनके उत्तराधिकारियों के अधिकार में रही। कालान्तर में उनके एक वंशज बख्शी श्री कुन्दनलाल नबाब शुजाउद्दौला के मुख्य सेनापति रहे। सन् १७६२ ई० में पानीपत के तृतीय युद्ध में बख्शी साहब ने शुजाउद्दौला की सेना का संचालन किया था। इस युद्ध के पश्चात् हाफिज रहमत खाँ ने बख्शी साहब को नबाब शुजाउद्दौला से मांग लिया, क्योंकि वे इनकी बीरता से अत्यधिक प्रभावित हुये थे, तथा उन्हें सेनानायक के पद पर नियुक्त किया। १७७४ ई० में शाहजहाँपुर के निकट फतेहगंज में रहमतखाँ और शुजाउद्दौला के मध्य छिड़ने वाले युद्ध में बख्शी साहब अपने नये नबाब के साथ वीरगति को प्राप्त हुए। शुजाउद्दौला ने उनको पैतृक सम्पत्ति और जागीर को जम्त

करने का आदेश जारी कर दिया। परिवार के शेष सदस्यों ने जीवन रक्षा की दृष्टि से उस स्थान का परित्याग कर दिया, तथा अनेक जिलों में बिखर गये।

सन् १८२४ ई० में बल्शी साहब के पौत्र तथा हमारे गुरुदेव श्री रामचन्द्र जी के प्रपितामह श्री सादीलाल जी शाहजहाँपुर के नबाब के दीवान नियुक्त किये गये। उनके सुपुत्र तथा श्री रामचन्द्र जी के पितामह श्री जानकी-प्रसाद ब्रिटिश शासनकाल में सिबिल कोर्ट में मुन्सरिम हो गये। श्री जानकी-प्रसाद जी के आत्मज श्री बन्नीप्रसादजी का जन्म बदायूँ में १२ जुलाई १८६७ को हुआ। उन्हें घर पर ही उर्दू और फारसी की शिक्षा दी गई तथा नौ वर्ष की वय में अंग्रेजी स्कूल भेजे गये। वे बहुत ही प्रतिभासम्पन्न छात्र थे। उन्होंने कानून का अध्ययन करके १८९२ ई० में शाहजहाँपुर में ही वकालत प्रारम्भ कर दी। अल्पकाल में ही उनकी वकालत ऐसी चमकी कि वे शाहजहाँपुर के सर्वश्रेष्ठ वकील समझे जाने लगे। शीघ्र ही प्रथम श्रेणी के विशेष न्यायाधीश (Special Magistrate) के पद पर उनकी नियुक्ति की गई और १९२६ ई० में उन्हें रायबहादुर की उपाधि प्रदान की गई।

रायबहादुर बन्नीप्रसाद जी इतिहास के मर्मज्ञ विद्वान् थे। भारतीय इतिहास के प्राचीन युग पर उनका ग्रन्थ एक अपूर्व कृति है। भगवान् श्रीकृष्ण की वंशावली पर उनका शोधकार्य एक दुर्लभ देन है। प्रकाशन के अभाव में उनकी कृतियाँ ख्याति प्राप्त करने से वञ्चित रह गईं। उनकी यह कृति उर्दू में है और उसका नाम है 'मुशरफुल तारीख-ए-हिन्द'। वकील, विद्वान् और इतिहासवेत्ता होने के साथ ही साथ वे एक अयत साधुपुरुष थे। उनकी जीवन सहचरी एक धर्मनिष्ठ महिला थीं। ऐसे सद्गुणोपेत दम्पति से ३० अप्रैल १८९९ ई० के दिन एक दिव्यात्मा शिशु ने जन्म लेकर इस वसुन्धरा को अलंकृत किया, जो आज श्री रामचन्द्र जी के नाम से विख्यात है।

दिव्यात्मा शिशु — जब कोई दिव्यात्मा व्यक्तित्व इस भौतिक जगत् में अवतीर्ण होता है, तो उसके आविर्भाव के पूर्व उच्चश्रेणी के कुछ सन्तजनों का आविर्भाव भी अवश्यम्भावी होता है। पचहत्तर वर्ष पूर्व अमेरिका में स्वामी विवेकानन्द ने यह उद्घोषणा की थी—

“ आज मानव को अध्यात्मिक स्तर पर एक और सुधार करने की अपेक्षा है। आज जब भौतिक विचारधारा अपने उत्कर्ष के सर्वोच्च शिखर पर विद्यमान है, आज जब मानव भौतिक पदार्थों के आश्रित होकर अपने दिव्य स्वरूप को भूलता जा रहा है और एक द्रव्योपार्जक यन्त्र के रूप में परिवर्तित होता जा रहा है, तो एक सुधार की नितान्त आवश्यकता है। शक्तिका आविर्भाव होने जा रहा है। अलक्ष्य स्वर निनादित हो चुका है, जो निरन्तर घनीभूत होने वाले भौतिकता के प्रबल मेघों को छिन्न भिन्न कर देगा। वह दिव्य शक्ति गतिशील हो चुकी है, जो शीघ्र ही मानव जाति को उसके भूले बिसरे सहज स्वभाव का स्मरण एकबार पुनः करायेगी। पुनः एशिया से ही इस दिव्य शक्ति का कार्य प्रारम्भ होगा। ”

उनकी यह भविष्यवाणी सत्य सिद्ध हुई है। स्वयं भारतीय होने के कारण उन्होंने विनम्रतावश 'भारत' के स्थान पर 'एशिया' शब्द का प्रयोग किया है। उस दिव्य शक्ति का आविर्भाव ३० अप्रैल १८९९ को श्री रामचन्द्र जी के रूप में शाहजहाँपुर में हो चुका है। अपनी छटी के दिन उन्होंने जो वस्त्र पहने थे, उन वस्त्रों से आध्यात्मिक अन्तर्दृष्टि सम्पन्न पुरुषों के द्वारा इस बात को सत्यापित किया जा सकता है। उन वस्त्रों में शक्ति का स्पन्दन होता है।

शंशव से ही उनकी अलौकिक प्रकृति के लक्षण परिस्फुट हो रहे थे। जब वे दो या तीन वर्ष के बालक थे, तो भोजन की ओर उनकी कोई प्रवृत्ति नहीं दिखाई पड़ती थी। जब तक उन्हें कोई विशेष रूप से खिलाता न था, तब तक वे परोसे हुये भोजन को भी स्वतः नहीं खाते थे।

उन्होंने सात वर्ष की अवस्था में उर्दू और फारसी की तीन पुस्तकें समाप्त कर ली थीं। इसी समय वे मियादी बुखार में पड़ गये, और साल भर तक पड़े रहे। अन्त में जब ठीक हुये तो आश्चर्य है वे वर्णमाला तक भूल चुके थे। उन्हें नये सिरे से पढाई करनी पडी।

नौ वर्ष की वय में वे अपनी विलक्षण सहजबुद्धि से अपने कपडों को सूँघकर पहचान लेते थे। उनकी यह क्षमता चौदह वर्ष के लगभग इतनी विकसित हुई कि पसीने की गन्ध को सूँघकर वे लोगों का चरित्र जान लेते थे। इससे इस बात पर प्रकाश पड़ता है कि दिव्य शक्ति का स्फुरण उनके वस्त्रों को आठ या नौ वर्ष की अवस्था में भी शक्ति समन्वित बना देता था। नौ वर्ष की अवस्था में उनके मन में सत्य के लिये एक प्रकार की पिपासा जाग्रत हुई, और वे जल में डूबे हुये मनुष्य के समान अतिशय व्याकुलता का अनुभव करने लगे। उनकी यह अवस्था पाँच वर्ष तक निरन्तर बनी रही, और जब इसका कोई समाधान नहीं मिला, तो उन्होंने अपने को योग्य पात्र बनाने के लिए तथा सच्चे और समर्थ गुरु का अन्वेषण करने के लिये प्रार्थना करने का निश्चय किया। चौदह वर्ष की अवस्था में उन्होंने सोचा कि गुरु की खोज व्यर्थ है, परन्तु यदि इस दृष्टि को लेकर वे कभी किसी के पास गये तो निश्चय ही उसे अपना गुरु मान लेंगे। उन्होंने प्राणायाम करना प्रारम्भ कर दिया, जो सात वर्ष तक चलता रहा।

स्कूल से नौकरी की ओर— एक विद्वान् के पुत्र को उत्तम शिक्षा का मिलना स्वाभाविक ही था। परन्तु स्कूल में दी जाने वाली शिक्षा की अपेक्षा उनका संसार में आने का प्रयोजन भिन्न था। अध्ययन में उनकी रुचि नहीं थी। शृष्क ग्रन्थों की अपेक्षा खेल कूद और चिन्तन में उनका मन अधिक लगता था। इसका परिणाम यह हुआ कि वे परीक्षा में असफल होने लगे। अनेक दिव्यात्मा महापुरुषों के समान वे गणित में कमजोर थे। षोडशवर्षीय होने पर उन्होंने इच्छाशक्ति के द्वारा ज्ञानार्जन के लिये अपनी अभिरुचि को विकसित किया। साहित्य और भूगोल से उन्हें विशेष प्रेम था, सम्भवतः भौतिक जगत को समझने के लिए तथा भविष्य में उसकी पुनः व्यवस्था करने के लिये! बचपन में उन्हें घुडसवारी का भी शौक था, जो पुराणों के अनुसार कलियुग में होने वाले अवतार के अश्वारोहण रूप प्रतीक से मिलता जुलता है। हाकी और फुटबाल के वे एक अच्छे खिलाडी थे। वे सदा अपनी टीम का नेतृत्व करते थे। एकबार खाली घन्टे में उनके क्रीडाध्यापक ने उन्हें खेलने की सामग्री देने से इन्कार कर दिया तो उन्होंने खेलना ही छोड़ दिया, जो भविष्य में शुभप्रद सिद्ध हुआ। अब चिन्तन करना और दार्शनिक निबन्ध लिखना ही उनका खेल था, भविष्य में उन्हें ही मानव जाति की नियति का नेतृत्व जो करना था।

जब वे नवीं कक्षा में पढते थे, तो एकबार उनके प्रधानाध्यापक को असह्य उदरशूल उठा। वे दर्द से तडपने लगे। श्री रामचन्द्र जी उनके पास गये और उनके दोनों अंगूठे पकड़ कर दर्द बन्द करने की प्रबल इच्छा शक्ति के साथ उनमें अपनी शक्ति का संचार कर दिया। दर्द बन्द हो गया और वे सो गये। जब खेल के मैदान में लडकों को चोट लग जाती थी, तो उनको बिना दवा के ठीक कराने के लिए श्री रामचन्द्र जी के पास भेजा जाता था। वे सम्मोहन शक्ति के कारण यह सब करने में समर्थ नहीं थे, अपितु शंशव

काल से पोषित प्रबल आत्मविश्वास ही इसका कारण था। स्कूल में भी वे ध्यानस्थ हो जाते थे। परिपक्व योगी के समान उन्हें इसका अभ्यास था। बाल्यकाल में उन्होंने कुछ भविष्य वाणियां भी की, जो सत्य हुई।

मैट्रीकुलेशन और एस० एल० सी० उत्तीर्ण करने के पश्चात् उन्होंने अपने पिताजी की इच्छा के अनुसार १९२४ ई० में सिविल कोर्ट में नौकरी कर ली। १९२० ई० में उनका विवाह मथुरा में ही हुआ था। नौकरी में भी उन्होंने कठोर परिश्रम और सच्चरित्रता का आदर्श उपस्थित किया। उनके सन्तजनों जैसे आचरण ने उनके उच्चाधिकारियों को भी प्रभावित किया। अतः अधिकारियों ने उनकी चरित्र पुस्तिका (Character rolls) में इसका उल्लेख करने में संकोच नहीं किया। पाठकों की जिज्ञासा का शमन करने के लिए उनमें से कुछ का उल्लेख किया जा रहा है:—

“वे मनुष्य रूप में एक महान् आत्मा हैं और अपने कार्य में कुशल हैं।” (२९-२९)

“वे एक सावधान और कठोर परिश्रम करने वाले कर्मचारी हैं तथा अपनी अप्रतिम सच्चरित्रता के कारण सर्वसामान्य के द्वारा सम्मानित हैं।” (६-७-४९)

“वे साधुजनों जैसा पवित्र जीवन व्यतीत करते हैं और अपने दैनन्दिन जीवन में उच्च आदर्शों से कभी नहीं डिगते हैं, तथा अपने कर्तव्यों के प्रति अत्यधिक जागरूक हैं। (२९-२-५५)

“इन्होंने अपनी सच्चरित्रता और अनुसाशित जीवनचर्या के कारण स्पृहणीय ह्यति अर्जित की है, विनीति भाव से अपना कार्य किया है, तथा में समझता हूँ अन्य कर्मचारियों के लिए वे एक आदर्श उदाहरण हैं।” (४-१-५६)

आगामी पीढ़ियों के लिए आदर्श स्थापित करने के उद्देश्य से उन्होंने सन्यासी बनकर संसार का परित्याग नहीं किया। उन्होंने संसार में ही रहते हुए सच्चरित्रता पूर्वक और प्रभावजनक रीति से अपना कर्तव्य करते हुये अपनी कर्मठता का परिचय दिया। उनको राजषि के जनक समान एक सच्चा कर्मयोगी कहा जा सकता है। आज भी वकीलों के समुदाय में तथा नगर में उच्चकोटि की सच्चरित्रता के उदाहरण रूपसे उनका उल्लेख किया जाता है, यद्यपि उनको अवकाश प्राप्त किए हुए दशाधिक वर्ष हो चुके हैं।

अपने गुरु के साथ— चौदह वर्ष की अवस्था में उन्होंने निश्चय किया था कि वे किसी गुरु के पास नहीं जायेंगे, और वे वस्तुतः नहीं गए। परन्तु भविष्यता को कौन डाल सकता है? न जाने कैसे, वे उस युग के सबसे महान् सन्त-फतेहगढ़ निवासी समर्थगुरु महात्मा रामचन्द्रजी महाराज-के संपर्क में आ गए। ३ जून १९२२ को किसी अलौकिक शक्ति ने खींचकर उन्हें उस महान् सन्त के पवित्र चरणों पर डाल दिया। सम्मोहन ग्रहस्त व्यक्तिके समान उनकी वाणी मौन हो गई। आत्मासे आत्मा का सम्बन्ध स्थापित हो गया उनका दर्शन के प्रति जो प्रेम था, वह तिरोहित हो गया। अब वे, गुरु के पास जो कुछ था, उसे पाने के लिए व्यग्र हो गठे। अपने महान् गुरु पर प्रथम दृष्टि डालने के साथ ही उन्हें पूर्ण सन्तोष की अनुभूति हुई। उन्होंने प्राणायाम करना छोड़ दिया और गुरुके निर्देशन में अभ्यास प्रारम्भ कर दिया। अब वह दिव्यात्मा बालक अपने दिव्यात्मा गुरुके संरक्षण में पहुँच चुका था।

अपने गुरु के सुखद संरक्षण में उन्हें विस्मयकारक आत्मिक अनुभूतियां हुई आध्यात्मिक रेखाचित्र तो पहले से ही विद्यमान था, केवल रंग भरने की आवश्यकता थी। उनकी प्रगति ऐसे वेग से हुई जो आध्यात्मिक प्रगति के इतिहास में अभूतपूर्व है। १९२४ में उन्हें एक ऐसी सर्वव्यापनी शक्ति की अनुभूति हुई, जो समस्त

जड़-चेतन पदार्थों में तथा प्रकृत के कण कण में ओत-प्रोत है। वे बिस्मय के पारावार में निमज्जित हो गए। उन्होंने अनुभव किया कि परमेश्वर प्रोज्वल दिवाप्रकाश के समान निखिल विद्व प्रपञ्च को व्याप्त करके स्थित हैं।

१९२९ ई० में उन्हें पूर्णत्व की प्राप्ति हुई। उसी वर्ष उन पर विशूचिका का प्रकोप हुआ और बहुत सम्भव था कि वे अपने भौतिक शरीर को त्याग देते, परन्तु उनके अवर्तीण होने का एक प्रयोजन था, जो अभी पूर्ण नहीं हुआ था। परमेश्वर की इच्छा से वे तो बच गये, परन्तु उनके ज्येष्ठ पुत्र का देहावसान हो गया।

शाहजहांपुर निवासी प्रशिक्षक (Preceptor) ने १९२९ में जब परम गुरु से श्री रामचन्द्रजी की आध्यात्मिक दशा का वर्णन किया तो इस पर परम गुरुका उत्तर था— ‘ रामचन्द्र अपने कुल का दीपक बनेगा। ’ जिस समय हमारे परम गुरु रोगग्रस्त होकर गम्भीर स्थिति में पड़े हुए थे, तो उनके एक शिष्य पण्डित गङ्गा सेवक ने उनसे पूछा, “ क्या आपने अपना उत्तराधिकारी नियुक्त कर दिया है ? ” उन्होंने उत्तर दिया, “ हाँ मैंने उत्तराधिकारी की नियुक्ति कर दी है। उसका आविर्भाव स्वतः होगा। शलभ वहीं एकत्र होंगे जहाँ प्रकाश होगा। ”

अपने गुरु के प्रतिनिधि- १४ अगस्त १९३१ के दिन हमारे परम गुरु महा समाधि में लीन हो गए। अगले ही दिन प्रातः काल हमारे गुरुदेव ने अपने भीतर और बाहर अनन्त शक्ति के उस प्रभाव का अनुभव किया, जिसका उनके गुरु ने उनके भीतर संचार कर दिया था। उनके गुरु उनके भीतर अन्तर्भूत हो गए, अर्थात् उनके साथ एकाकार हो गए।

परम गुरु अपने असाधारण शिष्य और प्रतिनिधि को स्वप्न में प्राणाहुति की प्रक्रिया से तब तक शक्ति सम्पन्न बनाते रहे, जब तक कि उनका कार्य क्षेत्र में उतरने का समय नहीं आया। सम्पूर्ण शक्तियों के साथ आध्यात्मिक कार्यक्षेत्र में उतरने के लिए जो वर्ष पहले से निर्धारित कर दिया गया था, वह १९४४ ई० था।

१९४३ में स्वामी वैरागानन्द के एक शिष्य हमारे गुरुदेव के पास आकर कुछ दिनों के लिए ठहरे। पहले भी वे गुरुदेव के पास आकर महिनों रुका करते थे। सत्यास ग्रहण करने के पूर्व दोनों की मित्रता थी। इसवार गुरुदेव ने उनमें कुछ आत्मिक प्राणाहुतियों का सङ्क्रमण कराया। इसके अनन्तर जब वे अपने गुरु वैरागानन्द के पास गए, तो उन्होंने देखते ही पूछा, “ तुमने किस व्यक्ति से प्राणाहुतियों को ग्रहण किया है ? ” तब उन्होंने शाहजहांपुर के श्रीरामचन्द्र जी का नाम लिया और यह भी बताया कि वे फतेहगढ के समर्थ गुरु महात्मा श्री रामचन्द्र जी महाराज के शिष्य हैं। इस बात को सुनकर स्वामी जी ने अपने शिष्य के समक्ष यह रहस्य उदघटित किया कि वे (श्री रामचन्द्र जी) अपने गुरु के प्रतिनिधि हैं। और उनके गुरु महासमाधि के समय उन्हीं में समाविष्ट हो गये हैं। उन्होंने यह भी बताया कि अब वह समय निकट है जब उनकी वास्तविक आध्यात्मिक दशा प्रकाश में आयेगी। कुछ मास बीतने पर स्वामी वैरागानन्द ने अपने शिष्य से कहा कि जब तुम अगले बार शाहजहांपुर जाना, तो श्री रामचन्द्र जी को बता देना कि अब वह समय आ गया है। एक सप्ताह बाद उनका शिष्य शाहजहांपुर गया, और हमारे गुरुदेव की आध्यात्मिक दशा प्रकट होने लगी। उनके गुरु ने उन्हें जितना आध्यात्मिक दाय सौंपा था, वह उन्होंने आत्मसात् कर लिया था। उस समय उनकी जो दशा थी, उसको व्यक्त करने के लिए उनके पास शब्द नहीं थे।

जैसा कि परम गुरु का आदेश था, इस तथ्य की घोषणा फतेहगढ में आयोजित एक भन्डारे में उनके सतीर्थ्य पं० रामेश्वर प्रसाद मिश्र के द्वारा किए जाने का निश्चय किया गया था। और इस विषय में

सन्देह करने वालोंका आह्वान करने का भी निश्चय था । उक्त अवसर पर इलाहाबाद के श्रीपति सहाय ने कुछ परिक्षणों के द्वारा इस तथ्य को प्रमाणित करना चाहा । अपने एक परिक्षण से वे तत्काल सन्तुष्ट हो गये तथापि उन्होंने कुछ ऐसे परिक्षण उपस्थित करने चाहे, जो परम गुरु के सभी शिष्यों के सामने रखे जाय, तथा जो उन परिक्षणों में खरा उतरे, उसे ही परम गुरुका प्रतिनिधि समझा जाय । हमारे गुरुदेव ने उनके सामने चार ऐसी चमत्कार पूर्ण क्रियाएं रखीं, जिनको एक मात्र परम गुरु ही समझा सकते थे, और कहा जो इन सब क्रियाओं का सफलता पूर्वक सम्पादन कर सके, वही उनका प्रतिनिधि माना जाय । वे इस प्रकार हैं ।

- १- निम्नतम कोटि के अभ्यासी को भी एक ही मिनट में गुरु द्वारा दिए जाने वाले आध्यात्मिक प्रशिक्षण को ग्रहण करने योग्य बना देना ।
- २- किसी भी अभ्यासी को एक ही मिनट में आत्मसाक्षात्कार के सभी स्तरों की अनुभूति करा दी जाय, परन्तु मृत्यु न होने पावे ।
- ३- सारे संसार को एक मिनट के भीतर समाधिलीन कर देना ।
- ४- किसी भी स्थान को एक मिनट-में ही ऐसा शक्ति सम्पन्न बना देना, कि जो भी व्यक्ति वहां बैठकर ध्यान करे, वह आध्यात्मिक अवस्था में पहुँच जाय ।

किसी ने भी उनकी इस ललकार को स्वीकार नहीं किया । सम्भवतः सभी उनसे डरते थे । श्री रामचन्द्र जी का आध्यात्मिक शक्तियों के ऊपर जैसा प्रभुत्व था, वे सब उसे जानते थे । उन लोगों का स्वल्प आध्यात्मिक विकास वस्तुओं के यथावत् स्वरूप को देखने में बाधक बनता था ।

अपने जीवन लक्ष्य की ओर— गुरुदेव ने एकाकी ही अपने कार्य को करने का सङ्कल्प किया । ऊपर से प्राप्त होने वाले आदेशों के अनुसार कार्य करने के लिए उन्होंने दक्षिणी पठार को चुना, जो पृथ्वी का सबसे प्राचीन पठार है, और जो भगवान् राम के समय से लेकर आज तक दिव्य आत्माओं का कर्मक्षेत्र बना रहा । जब प्रकृति पृथ्वी पर परिवर्तन और पुनर्व्यवस्थापन करना चाहती है, तो प्रायः ऐसा ही होता है । उन्होंने दिसम्बर १९४४ से फरवरी १९४५ तक प्रच्छन्न रूप से दक्षिण भारत का भ्रमण किया ।

उनके द्वारा किया गया कार्य अद्भुत है । राम और कृष्ण के युग में संसार के समस्त जो समस्याएँ थीं, वे न तो इतनी संख्यातीत थीं और न ऐसी जटिल, जैसी कि वर्तमान युग की हैं । आज प्रत्येक मानव का पुनर्निर्माण अपेक्षित है । प्रत्येक देश को पुनर्व्यवस्थापित और आध्यात्मिक मूल्यों से समृद्ध करना नितान्त आवश्यक है । इसके लिये सूक्ष्म प्रक्रिया के साथ सुनियोजित प्रयास की अपेक्षा है । अतएव हमारे गुरुदेव ने अपने आध्यात्मिक सतीर्थ्य पं० रामेश्वर प्रसाद मिश्र से परामर्श करके अपने पूज्य गुरुदेव की पुण्य स्मृति में एक संघ बनाने का निश्चय किया । उनके सभी गुरुभाइयों में श्री रामेश्वर प्रसाद मिश्र ही एक ऐसे व्यक्ति थे, जिन्होंने उन्हें अपना पूर्ण सहयोग प्रदान किया था । अतः उक्त निश्चय के अनुसार शाहजहाँपुर में श्री रामचन्द्र मिशन की स्थापना की गई, जिसके संस्थापक और अध्यक्ष स्वयं श्री रामचन्द्र जी बनाये गये ।

मिशन के क्रियाकलाप का उल्लेख करने के पूर्व में पाठकों के हित की दृष्टि से यह लिखना चाहूँगा कि मार्च १९४५ में हमारे गुरुदेव पूज्य बाबूजी ने भगवान् श्रीकृष्ण के यथार्थ जन्मस्थल को खोज निकाला ।

अभी तक यह स्थान कृष्ण भक्तों के लिये अज्ञात था। जहाँ पर उनका दाह संस्कार किया गया था, वह स्थान भी जमुना के कछार में रेलवे पुल के नीचे उन्होंने खोज निकाला।

संघ निर्माण के लिए उन्हें समुचित संख्या में लोग नहीं प्राप्त हुये। अतः उन्होंने मिशन के कार्य को आगे बढ़ने के लिये अपने परिचितों की सहायता ग्रहण की। १९४५ में मिशन का रजिस्ट्रेशन हुआ। दशाधिक वर्षों तक मिशन का कार्य उन्होंने अपने पैसे से ही किया, तथा सहस्रों रुपया व्यय किया। नियमित रूप से प्रत्येक वर्ष भ्रमण करना आवश्यक ही था।

१९४६ ई० में पं० रामेश्वर प्रसाद मिश्र की सहायता से मैं उनके सम्पर्क में आया। उस समय मैं प्रयाग विश्वविद्यालय का छात्र था। इसके पश्चात् उनके द्वारा लिए जाने वाले कार्यों का मुझे व्यक्तिगत रूप से ज्ञान है।

जनसाधारण के समक्ष सभी तथ्यों का रहस्य खोलने से यद्यपि मेरी कलम जबाब दे रही है, तथापि उनमें से कुछ का उल्लेख करने की धृष्टता कर रहा हूँ। १९४८ में उन्होंने मिश्र और स्वेज नहर के सम्बन्ध में जो कुछ 'बताया था' वह आगे घटित हुआ। ब्रिटिश शासन को उखाड़ फेंकने के लिये उन्होंने जो सूक्ष्मकार्य किया था, उसका ज्ञान कुछ ही लोगों को था। लार्ड वेवेल के अकस्मात् वापस चले जाने से लोगों को आश्चर्य हुआ था, परन्तु मुझे नहीं, क्योंकि मुझे गुरुदेव के तद्विषयक कार्य का ज्ञान था। धनुष्कोटि का भावी विनाश उनके सहकर्मियों को १९४९ से ही विदित था। पाठक सोच सकते हैं कि घटना हो जाने के बाद उसको पहले से ही जानने का दम्भ अनेक ढोंगी लोग किया करते हैं। परन्तु हमारे गुरुदेव के सम्बन्ध में यह बात ठीक नहीं है। यदि आगामी घटनाओं पर प्रकाश डालने की स्वतन्त्रता मुझे दी गई होती, तो मैं अपने कथन की सत्यता प्रमाणित कर देता।

१९५९ में बातचीत के दौरान गुरुदेव ने बताया कि लाल चीन का विभाजन हो जायगा। इसके लक्षण स्पष्ट दिखाई पड़ रहे हैं। और इसका घटित होना अवश्यम्भावी है।

उन्होंने अपनी पुस्तक 'सत्य का उदय' में लिखा है, "रूस का अस्त्र स्वयं उसी के लिये घातक हो जायगा। अपनी ही जन्मभूमि में साम्यवाद की कन्न बन जायगी।" यह यथार्थ सिद्ध हो रहा है। चीनी और रूसी सेनाओं का संघर्ष इसका प्रमाण है।

गुरुदेव की सबसे बड़ी देन आध्यात्मिक क्षेत्र में है। उन्होंने सारा वायुमंडल शक्ति से अनुप्राणित कर दिया है। परिणामतः लोगों में आध्यात्मिक पिपासाकी वृद्धि हो रही है। सारे संसार को जीवन की यह विद्या पद्धति स्वीकार करनी होगी।

आध्यात्मिकता के इतिहास में किसी भी महापुरुष ने जीवन्मुक्तों का निर्माण नहीं किया, जब कि गुरुदेव ने कुछ लोगों को आत्मिक विकास के चरम सोपान पर पहुँचा दिया है।

अपने शिष्यों के प्रति उनका व्यवहार प्रेमपूर्ण और भाई चारे का है। मिशन में सभी लोग उनको बाबूजी कहते हैं। वे वस्तुतः हम सभी के पिता हैं। उनका जीवन सरल और अहंकार विहीन है। इस अद्य-

वस्थित जगत् में व्यवस्था लाने के लिये उनका अवतार हुआ है। उनके साथ केवल दो दिन रहकर कोई भी इस बात को देख सकता है। वे स्वयं व्यवस्था और संघटन के शरीरधारी प्रतीक हैं।

उनकी रचनाएँ— उनकी पहली पुस्तक १९४८ ई० में प्रकाशित हुई। इसमें सहजमार्ग के दस सिद्धान्तों की उर्दू में व्याख्या की गई है। इसके अनन्तर १९५० में 'Efficacy of Raj Yoga in the light of Sahaj Marg' तथा १९४५ में 'Reality at Dawn' अंग्रेजी में प्रकाशित हुई। उनकी चतुर्थ पुस्तक 'अनन्त की ओर' हिन्दी में १९५८ में प्रकाश में आई। आपकी नवीन पुस्तक Sahaj Marg Philosophy (1969) है इस वसंत उत्सव पर आपकी पुस्तक Voice Real प्रकाशित हो रही है उन्होंने साधक समुदाय के कल्याणार्थ ब्रह्मसाक्षात्कार की जिस पद्धति का आविष्कार किया है, एक मात्र वही पद्धति मनुष्य को ब्रह्मरूप बनाने में समर्थ है।

आज संसार में साधुसन्तों की संख्या काफी है, बीसों प्रकार के जप और मन्त्र हैं, तथा देवी-देवताओं की संख्या तो अगणित है। लोग इनकी ओर श्रद्धा भक्ति पूर्वक आकृष्ट भी होते हैं। परन्तु यह बात अच्छी तरह समझ लेना चाहिये कि ये साधन थोड़ा फल तो प्रदान कर सकते हैं, किन्तु ब्रह्मसाक्षात्कार रूप पूर्ण और अन्तिस फल देने की सामर्थ्य इनमें नहीं है। साक्षात्कार की उपलब्धि तो किसी ब्रह्मभूत गुरु के द्वारा कराए गये सम्यक् ध्यान से ही हो सकती हैं। सहजमार्ग में मनुष्य को इसी के योग्य बनाया जाता है।

पूज्य बाबूजी के गुरुजी ने अपना कार्य समाप्त करते समय उनको आदेश दिया था कि जनता में इसका प्रचार करो। अतः अपने वचन के अनुसार उन्होंने इस रहस्यविद्या को इतना सरल और स्वाभाविक बना दिया है कि साधारण से साधारण मनुष्य भी सरलतापूर्वक जीवन के सर्वोच्च लक्ष्य को प्राप्त कर सकता है। जो दिव्य आत्मा हमारे मध्य आज पुनः विद्यमान है, उसको पहचानने में हमें विलम्ब नहीं करना चाहिये। क्या हमें उस महापुरुष की अपार कृपा से लाभ नहीं उठाना चाहिए, जो सर्वसाधारण के लिये सुलभ है। उनके बाहरी व्यक्तित्व की सरलता और विनम्रता से हमें धोखा नहीं खाना चाहिये। हमें यह एक ऐसा बहुमूल्य अवसर प्राप्त हुआ है, जिसको यदि हम इस समय खो देंगे, तो फिर सहस्राब्दियां बीत जायेगी और ऐसा स्वर्णिम अवसर शायद ही हाथ लगे।

