

VOICE REAL

(Letters, writings and speeches)

SECOND SELECTION

BY

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PRESIDENT

SHRI RAM CHANDRA MISSION

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FIRST MESSAGE

Dear Brothers,

I have devoted the major part of my life to constant remembrance. I was twenty two, when I gained access to the holy feet of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, who brought me up in the lap of his grace and affection, My only object, and the main pursuit of life, has ever been the devoted worship of my Master and this continues from the beginning to end (i.e., till my present state). I took him into my heart as an object of worship and never took, nor do I take even now, anyone else into my view. May God keep up this feeling of mine forever. I did not take in any one but my Master, nor did I ever look to any other but him. It is as a general rule, the primary duty of a true disciple and the only key to success. That is the only means which helps the removing of impurities from the heart and the overcoming of all obstructions on the path. It effects the unfoldment of the knots. It is in fact the real essence of all Sadhanas. One who has tasted it once shall never part with it in life nor lean towards any other side. This is the unfailing process which our revered Master and all the sages of eminence had followed. As for myself, the process went on within my heart by itself during all my routine daily work and it permanently turned into my habit. It was, in short, the very foundation of my life. It helped to get over all stages up to the present extent of my spiritual elevation. It is therefore, on the basis of my life's experience that I strongly affirm that it is the only method which ensures unfailing results, and guarantees the fullest help and support of the master. I wish you all to have a practical experience of its deep rooted effect. Those who want to adopt this method may ask for its details personally. There are several stages of it. When an Abhyasi has got over one stage, he may then enquire about the next. He may also go on reporting the conditions that he passes through during the course. The process was advised to me by the Master during his life time. But one of the most important points to be kept in view in this connection is, what sort of personality must be he, from whom this process is to be undertaken by the Abhyasi? For this the example of my Master is already before us. One who is merged in a state of utmost moderation and balance is the fittest personality to whom this process can be directed.

This wonderful process, which is based on spiritual science, is of immense value to an abhyasi. In my case the process started by itself. As a matter of fact the process indirectly involves meditation on the Form of the Master. As such it is quite necessary that the Form taken up for the purpose must be of one of the highest calibre, endowed with all the greatest moral and spiritual values. In that case the process will help the development of similar virtues in the abhyasi. The scientific principle underlying this process is that when an abhyasi meditates, his thoughts create a vacuum in his heart which begins to be filled up with the power of that which is meditated upon, so as to keep up the balance in accordance with the law of Nature. So long as it persists, the power continues to flow in automatically.

Let us now consider for a while how one makes or mars himself. The world is composed of the finest Paramanus (Sub-atomic particles) which are dense and dark, but in between there exists a faint glow also. That confirms the idea of the presence of both Purusha and Prakriti side by side. The wise and the prudent, inclined towards Divinity, take into view the brighter portion and get profited by it. On the other hand, those held up by the charm for material objects get themselves linked with the darker Paramanus and go on contracting the grosser effects thereof, which get solidified by the effect of their continued thinking. Thoughts create impressions, which go on growing stronger forming coverings. They offer a fertile ground for the Mayavic effect to settle in. The effect is thus cast upon the particles of the body, being thereby focused on the membrane, is reflected upon the centre of the brain. This leads to the formation of Sanskaras, which having deepened make him easily susceptible, making his mind all the more rigidly adhere to environment and association, which tend to support his evil tendencies. Thus he goes on from bad to worse. At this stage, it may only be the power of the Real Master that can save him and help in the transformation of his darkened inner state.

A true Master can be he and he alone, who possesses such wonderful power and can at a glance create a state of light in an aspirant, diverting his thought from darkness to light, till his tendencies which were previously directed towards darkness, begin to absorb brightness within them. His passage towards light thus becomes smoother and his own internal power begins to act for it. His problem is thus solved and he is saved from all adverse influences, imbibing only that which is to his advantage. Another remarkable thing, which if adopted will leave no stage

uncrossed, is that one should try to copy Master's merging. I did the same and it helped me to attain my present state. May God grant you all the capacity for it.

One thing which I like to introduce in our Satsangh is that at 9-00 pm. sharp every abhyasi, wherever he might happen to be at the time, should stop his work and meditate for 15 minutes, thinking that all brothers and sisters are being filled up with love and devotion and that real faith is growing stronger in them. It shall be of immense value to them, which their practical experience only shall reveal.

Happy be the time that brought forth the present day which promises fulfillment of the Master's Mission. Everyone endeavors hard for it, but only he whom God ordains is successful. But what may be the Master's Mission and the purpose at its back? The simple answer may be when a great Master leaves for the Brighter world, he usually appoints one of his initiated disciples as his representative to look to the betterment of his associates, for which he receives light direct from the Master himself. In fact his job is the hardest. He cannot move even an inch nor take a drop of water without the Master's permission. For even the slightest mistake, he becomes the target of the Master's great displeasure.

A controversial point arises as to why this declaration was not made by the Master during his life-time. The reason for that is already explained in the notes, which anybody can go through if he likes to do so. These together with other facts may be sufficient to satisfy the people. The events too are already throwing light on them by themselves. Moreover it is not always essential for a Master to name his representative by the last moment of his physical existence and there are numerous instances of it. No further proof being necessary, I think what I have said above is all enough. Anyone who likes may try and test to judge things for himself. Besides this, my daily diary together with Master's occasional comment on it may also offer sufficient proof of it. The Master frequently quoted from my diary during his talks with associates and quotations from it have already appeared in the book 'Shri Ram Sandesh'. All these points together with my diary notes of the 15th August 1931 (the date of Master merging into Infinity) offer clear indications of my present state which everyone is quite welcome to ascertain by any possible means.

But unfortunately some interested persons with their selfish motives are trying to blacken it by misrepresenting facts in numerous different ways. I therefore

place before you the details of events related with it. My present state was exposed in the last Week of April 1944, and direct communion with the Master was established. Accordingly on 4th May 1944, I started working under his direct instructions of which there is a detailed record. From that day I went on transmitting to all his associates in general, trying to check in them the growth of misdirected emotions (described by the Master as the pinching pain of a boil) which they had misunderstood as a state of ecstasy. I went on with it for some time but to my regret, I was afterwards ordered to stop, since the good results achieved thereby were attributed to the credit of others.

Dear Brethren! I have no personal motive in this matter nor do I have any desire for money or fame. All that I feel concerned with is that those connected with the great Master be benefited and the Master's Mission be fulfilled. This shall be a source of satisfaction to us all.

You may also be surprised to note that the link of connections which existed so far is now no more, since it has been cut off under Divine directions and another one has been established in its place, which everyone has necessarily to come up to.

It is therefore essential for you all to turn round, the sooner the better, towards this new link and offer me an opportunity to mend and correct your connections without which one shall remain deprived of the Master's infinite Grace.

MY MASTER'S MISSION

It was the auspicious day of Basant Panchami (1873) on which the Divine Soul of the Great Master descended to earth in the physical form of Samartha Guru Mahatma Ram Chandraji of Fatehgarh (U.P.). The happy day, so beautifully coordinated with the most pleasant season of the year, breathed into every heart the blooming freshness of the Spring. The blissful time ushered in by his advent introduced a new era of spiritual awakening, which promises a practical solution of the human problem of existence. Our hearts leap up with joy when we recall to our mind the grand renaissance brought about by him in the spiritual field. He offers an easy solution of the problem of existence which has ever been confounding even

the greatest of sages. Practical experience alone can verify the truth of what I say herein.

There was a time when India was at the highest pinnacle of spiritual glory, claiming to be the world-teacher of religion and spirituality. But with the march of time the degradation set in and almost everything of it seemed to be lost. In course of time we sank to such a low level that even those who previously learnt from us began to claim to be our guides on the path. There have been, no doubt, at times higher souls who tried to mend and correct the situation, but in spite of their efforts the degradation went on increasing on the whole. Finally we not only lost everything but also forgot about it altogether and now, if anything of it comes to our view, it seems to be quite foreign to us, and we do not feel inclined even to believe it. It was however not only to revive this long-forgotten spiritual science that the great Master had come into this world, but also to bring it again to our practical knowledge and perception.

It is thus for the spiritual regeneration of mankind and the emancipation of the pining souls that the great Master came down to help the masses on the Divine path through the old yogic process of pranahuti. The process, though age-old, had during the later period been quite forgotten and was almost lost to the Hindus whose saints were the very originators of it. It is this service of the highest rank that the Mission stands for, none of the workers in it including even the preceptors have any personal motive, neither of money nor of fame and appreciation. This is, as a matter of fact, one of the essential duties of a true teacher of spirituality. But it is a pity that few of the people perhaps take these facts into account, since we do not bear any imposing appearances by way of particular form of living or dress. My Master's calibre was, of course, beyond words. To enumerate all his merits would be like lighting a candle before the sun. Suffice it to say that he was a Samartha-Guru in the true sense. He brought to the people's view the ideal of human life and the surest means for achieving it in an ordinary worldly life, surrounded by troubles and worries. The means he suggested provided for an easy approach to the highest point, for which one had previously to give up one's home, family and worldly life and to take up an ascetic form of living. He not only convinced the people of the efficacy of the natural means but also took them successfully along the path up to the highest level.

The system which he brought to light provides easy means for the highest spiritual advancement along with due discharge of our worldly duties and responsibilities. Similar in spirit was the practice in vogue in the times of Lord Krishna, through which he imparted spiritual training during his time. But in course of time the system having been relegated into oblivion, was completely lost. Now the same old system has been revived and brought to light in new colours by our great Master who had beyond doubt come into the world for this very purpose. Blessed are those who had the good fortune of having been associated with him. He was beyond all shortcomings and had in this respect no parallel. What he did for the bewildered humanity is really beyond words. He infused into all those, who were connected with him, a new life by creating in them a spirit of negation, which is sufficient to absolve the very being of man. He introduced unfailing practical means for the attainment of the Highest. Such great personalities of calibre, though very rare indeed, have been in existence at all times and shall ever be. But to trace them out is the real difficulty, which depends to some extent upon one's Sanskaras or past impressions also. There is still another difficulty. Even if we somehow happen to come into contact with such a great soul, most of us may not feel inclined to accept him as such, because he seems to offer no charm. This is all due to the Mayavic effect they are encircled in, which keeps them confined only to things of similar nature.

In old days the gurus usually demanded from the abhyasis a good deal of personal service in order to develop in them capacity for the Divine knowledge and to promote fitness for it, before they imparted to them even an iota of spirituality. But our great Master, taking into account the helpless condition of a common man, most graciously dropped this precondition. All through his life he avoided accepting personal service of the abhyasis. On the other hand he himself offered to serve them physically at the time of need. Thus he devoted himself to all round service of humanity, all his life.

It is thus in compliance with his wishes, revealed to me as his representative, that the Mission has been established and a new system under the name of 'Sahaj Marg' has been introduced, in order to meet the need of the time. The Mission aims at the propagation of the ideology set forth by the great Master through this newly introduced system of Sahaj Marg, and to awaken the sleeping masses to Divine consciousness so as to set them right on the path of progress. For

this purpose it is essential to set aside the old mechanical methods involving forced austerity and penance, most ill-fitted to the environments of the present-day life, and replace them by simple and natural means running in collaboration with the physical and mental disabilities of man who is now weaker, less enduring and shortlived. Moreover the ever increasing activities of modern life do not allow men sufficient time necessary for the practice of the tedious Sadhanas prescribed under the old systems.

The Reality which one aspires for is really so simple and plain that it is, for that very reason, often beyond common conception. So, for realising it we must also become simple like it. For that, it is absolutely essential that the means which we adopt for the purpose must also be equally simple and natural.

I have already stated elsewhere that the plainness and simplicity of Nature is itself a veil to it. It means unless we transform our vision to that extent of simplicity, we cannot have even a peep into it. In our system such a capacity begins to develop in an abhyasi by the effect of his own abhyas and the transmission from the Master, which a sensitive man can well understand. But at the same time it is also definite that such capacities are possessed only by those who are really deserving. Due to the present degeneration of man, however, the rule must needs be amended so as to offer a chance to those who, though not deserving in many ways, are yet prompted by an inner craving for realisation and are inclined to take up practice. In that case his proper moulding is also taken up by the trainer who, by the force of his own will, promotes the required talent in him as well.

With this point in view, the Master has graciously bestowed upon mankind this wonderful system which is suited to the requirements of the present day. The most remarkable feature of this system is that it goes on in conjunction with the normal worldly living of the common man with due regard to his duties and responsibilities of life, so that both the faces of life, the worldly and the divine, may develop equally bright. We do not mean merely to preach or propagate these ideas but also to bring them in to practice and apply them in daily life.

THE PRESIDENT'S FIRST MESSAGE TO PEOPLE IN SOUTH INDIA

Dear ones,

It is with feeling of deep pleasure that I found an opportunity of sending my message to you. It may be the shortest message, but it has gushed out from the deep core of my heart with love and affection.

The soul is longing to feel its real nature which has gone out of sight, and this insignificant being is seeking his fellow pilgrims to march on the path of freedom. My desire, my longing to get the fellow traveller is only for the sake of helping him to reach his destination safely. The idea may seem foreign to you at first sight. But if you pause a little, to consider the problem of the destination, you will surely come to the conclusion that you are sailing towards your own home, wherefrom you have been snatched away by the irony of fate.

When we use the phrase 'irony of fate', the idea of unbalancing of character presents itself to our memory. As long as there was the balanced state we had no form of our own. We have now simply to unfold ourselves and to restore the balance of our own which we have lost.

How simple it looks when we say that we have to restore our balance. It is of course a very simple thing, but it becomes very difficult to achieve, because with the unbalanced state we have created intricacies. We always like to seek our way, or to solve our problems of life through difficult methods so prevalent in our country. That is why disappointment and frustration are the result. They draw the oil from the fatty substance, that is, from those who are swelled with the material knowledge. But they never try to meet a real unassuming spiritualist to derive from him phosphorescent matter which might illumine the particles of their being, however soiled they may be. The difficulty then becomes greater in the struggle.

Adopt easy means for gaining the easy thing. Dogma can do you no good. It is the practical thing which will weave your destiny under a guide who has covered the entire distance upto the Origin.

There are such men in India who can very easily guide you to the destination. But the selection of a guide you will have to make yourself, the

criterion for which should be service with no selfish motive on the part of the guide. One more thing to consider is that he who can instill you with the internal divine power to make your task easy is the only capable person to deliver to you the divine knowledge. To get such a man is the sure sign that the problem of life will be solved without doubt. I must pray for you all seekers that you may get such a guide. May God help you.

I think there remains now little on my part except to pray for a guide for your spiritual elevation. May you all see the light of the day. This message has gushed out from the bottom of my heart with love for our most dear ones.

THE SYSTEM OF SAHAJ MARG

I may today present before you some of the important features of our system, the Sahaj Marg, or the Natural Path of Realization. The system runs along simplest and most natural lines which are easily adjustable to the ordinary routine of a worldly life. It admits none of the methods of rigid austerity, penance, or physical mortification undertaken with a view to effect the strangulation of the mind and the Indriyas. The ideology of Sahaj Marg is so plain that often for this very reason it is not so well understood by people, who are under the impression that Realization is the most difficult job which requires persistent labour for lives and ages. It may however be difficult to those who proceed on, loaded with their own confused conceptions of Reality, and adopt complicated means for their achievement. As a matter of fact, Reality which one aspires for is so simple that its very simplicity has become a veil to it. A simple thing can be achieved by simple means alone. Therefore, for the realisation of the simple, it is only the simplest means that can ensure success.

It is quite easy to pick up a needle from the ground by means of your finger, but if you apply a crane for the purpose, it may well-nigh be impossible. Exactly the same is the case with Realization. The confusing methods and complicated means advised for the Realization of the simplest do not therefore serve the-purpose. Rather, they keep one entangled in his self-created complexities all the life. As a matter of fact, Realization is neither a game of contest with the

nerves and muscles, nor a physical pursuit involving austerity, penance or mortification. It is only the transformation of the inner being to its real nature. That is what Sahaj Marg takes into account, ignoring all misplaced superfluities connected with it. The practices advised under the system are not merely formal and mechanical related with the closing of eyes for meditation. They have a definite object, a purpose and an end. There are two aspects of it, the one being-the abhyas and the second the Master's support through Pranahuti or Yogic Transmission, which accelerates the abhyasi's progress by removing complexities and obstructions on his path. Under the old ways of practice, it was the abhyasi who had to struggle hard for removing his impediments and obstructions while the Guru's job ended with prescribing for him certain mechanical practices for the purpose. It is, however, not so in Sahaj Marg where much of the responsibility in this respect rests upon the Master, who removes impediments and clears off complexities from the abhyasi's mind by applying his own power through Yogic Transmission or Pranahuti.

This age old system of Yogic Transmission has ever been the very basis of Raja Yoga, but which during the later period had almost been lost to the Hindus, who were the real originators of it. It is now due to the marvellous efforts of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, that this long forgotten system has been revived and brought to light. Under this process the Master, by the application of his internal powers, awakens and accelerates the dormant forces in the abhyasi to action, and diverts the flow of the Divine Current towards his heart. The only thing for the abhyasi to do is to connect himself with the power of the Master, whose mind and senses are all thoroughly disciplined and regulated. In that case the Master's power begins to flow into the abhyasi's heart, regulating the tendencies of his mind also. But, this does not refer to the old orthodox view about Gurudom. In our Mission, we take it in the form of common brotherhood with a spirit of service and sacrifice. But then there is one difficulty. People are generally prone to be impressed by one who displays to them charming miracles. Though this capacity does develop automatically by the effect of practice, it can by no means be held as the criterion of Yoga siddhi. Besides, a true Rajayogi would never feel inclined towards it for the purpose of display. Miracles are however of two kinds, one of Divine Nature and the other off the material nature. The purpose of the former is always Godly, whereas that of the latter is worldly.

The former type of miracles are awakened in him, who proceeds by subtleness, and they solve the problem of life that confronts us. On the other hand those proceeding along with grossness, develop miracles of the latter type which overburden the heart. If, however, one gets absorbed in the conditions of this lower attainment he, as a whole, becomes a knot, so to say, with a whirlpool inside of himself to be drowned. If that power is utilized on others they will also be dragged into the same whirlpool, In our Sanstha, almost every one possesses this capacity, but the watchful eye of the Master keeps it under control, lest he might go astray on that account. He is not even aware of it, but it comes to pass through his medium when genuine need for it arises. For our spiritual help and support, we therefore need as our Master not one who displays wonderful miracles, or exhibits extraordinary feats of Asana or Pranayama or delivers learned discourses on the philosophy of Maya, Jiva and Brahma, but one who can solve the practical difficulties, remove impediments from the path and help us along by his own inner power. If fortunately you happen to find one whose association promotes in you the feeling of peace and calmness and the restlessness of mind seems to be silenced by his effect, you must understand that he has transcended the limit of senses and that he can be a fit person to help you in the solution, of your problem of life by the exercise of his inner powers. By connecting yourself with him with love and devotion you also begin to transform accordingly.

The routine practice followed in our Sanstha is meditation on heart. The same practice has also been advised by Patanjali. The basic principle of this process has already been discussed in the 'Efficacy of Raja Yoga', which I do not mean to repeat here again. The process greatly helps us in throwing out the grossness of our being and assuming a state of highest subtleness. We know that God is completely devoid of grossness, so the realization of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Sahaj Marg. The system helps an abhyasi free himself from grossness that has settled round him in the form of coverings.

The technique of Sahaj Marg, though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on the heart, supposing the presence of Divine light there. But the abhyasi is directed not to try to see the light in any form or shape. If he does so the light, if perchance it appears to his view, will not be the

real one but a projection of his mind. An abhyasi is, however, advised to take it in the form of mere supposition. In that case it will be the subtlest, and we shall there by be meditating upon the subtlest. Every saint has used the word Light for it and I too cannot avoid it, since that is the only expression suited best for the purpose. But that creates some complications, because when we talk of light, the idea of luminosity becomes predominant and we begin to take it as glittering, The real light carries with it no such sense and may be represented as light without luminosity. It refers to the very real substance or, more appropriately, the substance which is associated with neither light nor darkness but is beyond both.

Under our system of practice too, an abhyasi no doubt does see the light some- times, but that is only in the beginning when matter comes in to contact with energy. In other words it is a clue to show that energy has begun to work. Moreover light not being our goal, the vision of luminosity within or without is not an indication of the attainment or Realisation.

Under the system of Sahaj Marg, the dormant energies of Centre and sub-centres are awakened so as to enable them to function properly. When the higher centres are awakened they begin to shed their effect upon the lower centres and when they come into contact with the Divine, the lower ones get merged in them. The higher centres thus take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effects settled on them. That alone is the proper, and the most natural, course which can bring about the highest results.

One thing which I especially lay stress upon is that the abhyasi must cultivate an intense craving amounting to restless eagerness or pinching impatience for the realization of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success. But I fear lest one might come up saying that he has stepped into the field of spirituality not for having 'pain or unrest but for achieving peace and tranquillity, and he may be right from his point of view. But from my point of view I would say that the former is for those who have their eyes fixed upon the Divine, while the latter is meant for those who want to partake of the delight of intoxication, so to say. The latter is however, not so very difficult to achieve while the attainment of the former is not of course a child's play. Many a man must have had a taste of the condition of

peace. Let us now taste the former for a spark of which one might be ready to forego a thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities in to the world. The actual state of the real peace is beyond comprehension. It admits of no contradictions. It is literally neither peace nor restlessness, neither union nor separation, neither bliss nor its opposite. It is after all that for which we had developed pain. May you all have a taste of the pain. It is not, however, difficult to cultivate. A firm will and an undivided attention towards it, are all that are required for the purpose. Then what you seek for will be found quite close to you. Nay !, you might yourself be that which you seek for. For that, there must be a burning heart, which might burn down the weeds and bushes on the path.

EASIEST WAY TO GOD REALISATION

Message delivered by the President at the annual function of the Gulbarga Branch of Shri Ram Chandra Mission on 15-12-1957.

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 it is for every living soul to wake up to his spiritual needs for the realisation of the Ultimate.

We belong to the country where religious 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 which 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 on 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 absorbency 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.

EFFICACY OF SAHAJ MARG

Delivered at Mysore in December 1965

There are many amongst us who eagerly hanker after realisation and freedom, and they feel it their duty. But when we talk of duty we find ourselves enclosed within a sort of limitation. What is that limitation? It is only a narrower sphere of thought and wisdom. As for our present level, it is that of finiteness which we cannot get away from, and from which we proceed on to broader visions; I mean the Vision of the Absolute Reality. But that depends mainly on the means and methods we apply for the purpose. If per chance we fall upon means which go on adding to our limitations and bondages, we shall definitely remain away from the vision of the Reality - Absolute. There may be methods to suit the temperament of particular individuals, but which may basically be wrong, or in other ways inefficient, and may serve like a toy for a child to play with, only to offer him a temporary lull, but which may lead him further to temptations for more and more enjoyment of pleasures and happiness. That may perhaps be the charm to induce him further on the path of happiness. But so long as he remains held up by the charm of it, his progress gets frozen. He may well be compared to a frog in the well who thinks his own narrow sphere to be the whole universe. But if our present level inspires within us a consciousness of a higher type of happiness of infinite character, we may be awakened to the idea of going further into the sphere of limitlessness. That is why they say that for every grain of knowledge, the wisdom required must be at least ten times greater. If that much of wisdom is there, the goal shall definitely be in our view and we shall be inspired more and more to proceed on into the sphere of Reality. But the difficulty arises when we remain held up by our own resourcefulness applied for our advancement. When it is so, the idea of freedom does not even crop up in the mind. That is really a sad tale of our own. Such persons ever remain a prey to their own thoughts, which go on adding veil after veil in their thinking and practising. They have, so to say, fashioned themselves so rigidly into their own ways that they would never listen to the ways suggested to them for extricating themselves from the meshes.

The thing with which we started in the beginning thus becomes an impediment to our advancement on the path. In fact there can possibly be no

hallmark to the advancement of the human soul, because we have finally to enter into Infinity. If, however, we may be able to take into account in some way or the other the final approach of man, then the very thing we take up in the beginning will lead us on along the path and God will Himself present to us a Master who can take us on to the real vision of the Immaterial Absolute. On the other hand if one has not grasped the idea of true Reality, the means or methods he takes up for the purpose shall serve as a bondage for further advancement. The only thing required for the sure success shall therefore be intense restlessness for the attainment of the goal which shall bring the real Master to your doors.

For those who want to have at least a peep into the Reality, the proper method shall, in my opinion, be that which touches the inner core of the heart. The external means usually adopted for the purpose are really of no avail and do not lead one towards the goal.

In order to discover proper methods for it, we must take into account the cause which finally brought into being the entire creation. Definitely there was some power at work for the purpose. What was it? It was only the thought, pregnant with the idea of creation, as well as with that of preservation and dissolution in the back ground. The same thought descended down into man and became part and parcel of his being. If we can properly utilise this power within us the mystery is solved. The thought has the same force, but within man it is limited to the extent of the human level. It develops into potentiality as we grow and takes different spheres and regions for our existence, which we have all to pass through during our march towards the Goal. These, expressed as bondages serve for veils which do not allow us even to peep into Reality. It is only when a worthy Master of calibre comes up to our help, that we are able to tear them off in order to make our passage to the Absolute Reality smooth and easy. There are plexuses, centres and sub-centres which also bar our progress at earlier stages. We have to pass through these in our pursuit for Reality. Complications also arise by the effect of our wrong thinking and practice, which we have to clear off through the process of cleaning.

In short, the help of the Master, who has himself travelled the entire distance and has developed in himself the Divine force, is therefore of immense value. It is then alone that the Divine force begins to flow into the abhyasi from the Divine centres. This subtle force is very strong, so much so that in higher regions

even if an abhyasi attempts to go up he is pushed down by the effect of this strong flow of the force. In that case it is only the Masters dynamic force that pulls him up through the flow and enables him to have a view of Reality.

But something is essential for the abhyasi also. In the first place he must have full trust upon the Master and must fully co-operate with him in every respect. If it is so, he will positively go on developing day by day, and begin to feel himself changed and transformed. The state of waking consciousness of the lower type will get transformed and his journey through higher and higher types of consciousness will be started. Usually consciousness is spoken of as of three types, conscious, subconscious and superconscious. They are however the broader divisions, and there are still innumerable levels of it in each one. The effect of the activities of the lower consciousness settles down upon the sub-conscious mind forming fate. The first thing to be undertaken is therefore the correction of the lower consciousness by right thinking and practice, so that it may itself be converted into force to bring the sub-conscious mind into a state of splendour. This brings us to the state of super consciousness. If the word super consciousness is modified as super-sub consciousness I think it will be easier to understand its further effects. Anyhow, if by the Master's grace we have come up to it, another theme opens for us. We are in a way merged into it in order to bring to our view the aspects higher than this. The word 'Higher' refers only to a rarefied state of it and in the same sense it is applied to the spiritual regions and spheres noted down in this connection. In short the various states of consciousness, one after the other, carry us along beyond Trinity and even beyond Reality. The state of Freedom commences then but it is after a good deal of tiresome journey. When Freedom dawns the fatigue of the journey is over and we do not feel ourselves encumbered with its weight.

But our travelling is not yet over. We march on still towards the Base, where the realisation assumes its original form. The colourful visions having ended, the vision of the Absolute in its true aspect commences forthwith. But the march is not over yet. There is something still which is inexplicable. The idea of freedom is also there and so long as it is there it is a bondage still, though our journey might have come to an end. There it is only God's help that can take us along onwards but only when we are in a state of complete oblivion. In that sense I would therefore prefer to induce people to forget themselves instead of knowing themselves.

It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sunshine of His Grace. That is the relationship, i.e., of the Master and the devotee, which is to be maintained all through because that was the only relationship that had finally brought us up to that highest level of super consciousness. It is only here that the true character of our being is revealed. But if the idea of freedom lingers still, or he has a feeling of it in any way, he is not free from the shackles. When the consciousness of freedom is also gone, one finds himself lost in the maze of wonder. The idea of Reality even is not there. He feels that he is not keeping pace with Infiniteness. The condition can better be described either as having been dissolved in toto or that Infinity has been poured into us in toto. When everything is dissolved, one finds himself nowhere. Absorbency in Brahman commences, but we push on still to attain the last stage destined for a human being.

I feel bold enough to say that besides 'Sahaj Marg', there is no other Sadhana or worship which can bring forth such top-level results in such a short time as a part of a man's life. That is what Sahaj Marg stands for.

PART – II

THE BEGGAR'S BOWL

"The Sadhak is indeed a beggar, but one who begs only at the door of the Great Divine Master alone. He stands at his door with his begging bowl in hand, but unconscious of what he is begging for. Both are there, the beggar and the Master. The only distinction between them is that the beggar has the bowl in hand. He maintains this position till the end."

A FAQIR'S WEALTH

What wealth does a saint possess who is outwardly no better than a beggar in respect of his material possessions?. A beggar he is indeed, but one who begs only at the door of the Great Divine Master alone. He stands at His door with his begging bowl in hand but is unconscious of what he is begging for. Such a type of beggar is he.

Let us ponder over the state of mind he is in. He has approached the Master with the object of begging for his bounties, but he is so much lost that he does not even remember that he has approached him for having his bowl filled. The bowl is presented forth without a word of begging, so much so that he is not even aware of whom he stands before. So much lost is he as to have madly rushed in, where even the last spark to illumine the grandeur of the place is extinct. The hands holding the bowl are alone held up, so much lost is he.

Do you think such a beggar can be enriched with the Great Master's greatest bounties? Can such a Great Master keep anything in reserve from such a true beggar ? Definitely not. What shall be the situation? If the Master offers him anything he is not even aware of what he gets, nor is he even conscious of his changed position now. Both the beggar and the Master are there; the only distinction which exists between them is that the beggar has the bowl in hand. He maintains this position of his till the end. Both are lost - the Master and the beggar. Nothing remains which has not reached unto him. What would then be the condition of the beggar ? He shall be permanently residing in a state of contentment which cannot be matched even by the greatest riches of a king. The Master has bestowed what He had, and the beggar got the same, before which the greatest of kings and saints of high rank would bow down. But one has to become such a beggar. To him everything is naught in comparison to it. It will be easy to understand it if one takes his heart for the bowl.

TRAVEL LIGHT

"Travel Light" is the general advice of the Railway Department to all train travellers, with a view to offer greatest convenience to fellow passengers. The same may apply in the case of travellers on the path of Realisation. We know we are proceeding on along the path, overburdened with the weight of our belongings existing in the form of Sanskaras etc. Now in order to have a convenient journey we need to be relieved of it. It can be done in two ways. Firstly, as when travelling by train we book the heavy luggage with the guard of the train, so also in this journey we may give over the heavy luggage to the charge of the Master and be relieved of its weight. That, in other words, conveys the idea of surrender. When we have surrendered all our belongings to the Master, we are free from the encumbering weight thereof. The other method may be to go on setting them aside bit by bit by undergoing their Bhoga. But that would be a long and tedious process and very difficult also. Anyhow we have after all to become lighter than the lightest. I want you all to take this point into consideration and to act accordingly. Time never comes again. We must therefore utilise it to our best advantage. As a true follower of the Great Master I have nothing to offer except a little support together with my good wishes. I do not mean to induce any one to give up his worldly belongings and bid farewell to his domestic living, but only to attend to everything in the sense of duty entrusted to him by the Divine Master. That is, in fact, the real life and the only solution of all the difficulties, whether spiritual or temporal.

For that I expect everyone to put his best efforts. I may also assure you that the attainments you make during the period of my physical existence will be of value to you after I am gone. But if you neglect it now, dwelling in the idea that you shall have it by developing attachment with me even after I am gone from this material world, it may then be a hard nut to crack. A moth burns itself on a live flame but rarely there may be one that can burn itself on a dead flame, which is almost an impossibility. There may however be exceptions to it but rare, very rare indeed. The only solution, therefore, will be either to get up to the level where burning on a dead flame may become possible and practicable, or to attain that highest state where the question of burning may not arise at all. But this depends upon God's grace and one's own bold efforts.

REMEMBRANCE

I have stated elsewhere that Realisation is very easy if one only diverts one's attention towards it. That means that he must have a deep impression of it upon his heart. The deeper the impression, the quicker and easier shall be the success. Not much remains to be done when one has done so much. Taking in of this impression means, imbibing of the very thing that one aspires for. In that case the Divine thought will continuously remain alive in his heart, and his attention will remain drawn towards it all the while. This is what constant remembrance exactly means. Now if this thought is associated with the idea of fellow being, who is merged in the Absolute, judge for yourself whether or not it shall indirectly be related with the Absolute. As a matter of fact, the idea of the personality in such cases is but nominal. The more you go deep into this thought, the more of the coverings (of subtler nature) shall be torn off one by one till finally the one - the original remains alone to view. Now since the origin is in his view he shall be blessed with the direct Divine Grace.

Now, when that ultimate state of being is in view, it is but natural that by constantly looking at it one may finally close the vision altogether by the effect of the magnetic force radiating from it, and state-less-ness, the basic property of the Real, may begin to settle down. Mutual love between the two can exist only when the differentiation for this reason begins to give way, and a feeling of sameness begins to develop in its place. But you go on still and the sameness continues to develop. You get charged with the effect. The idea of His greatness is there in the background and nothing but remembrance alone remains now. A sense of sameness having been developed by the effect of remembrance, it begins to appear that He Himself is absorbed in our remembrance. This feeling having become permanent introduces the condition which Kabirdas has described as

"Mera Ram Mujhe Bhaje, Tab payun bisram."

*"My mind can be at rest only when the Lord gets busy
with the remembrance of me."*

This is a transcendent state of devotion. At this stage the lover himself becomes the beloved and this must necessarily be when the Guru and the disciple are correlated in the real sense. As a matter of fact remembrance is almost akin to

the vibration which had developed at the time of creation for the purpose of bringing existence into being. To get oneself merged in that primordial state of remembrance (the vibration) is not everybody's job. Only a rare personality may be capable of this. But that does not mean that others should not try for it.

One might be surprised to find that I interpret primordial vibrations as remembrance. It is because, as a rule, a very subtle idea comes first into the mind which later on develops into thought. Thus the latent Divine will to effect creation automatically developed into vibrations, in the form of thought. Thought and remembrance are closely similar in nature. Remembrance includes with it a kind of mild sensation which, in thought, exists in a latent state only. The sensation increases the force and stirs up vibrations throughout the body. Going beyond this sheath of sensation you arrive at the point of origin of remembrance, which may be taken as the base. Beyond that level it is inexplicable. One may perhaps feel something of it by way of extreme subtleness. I wish my associates to be gifted with capacity to acquire that state of subtleness. The same state of remembrance and vibrations exists at each successive stage but with difference in the degree of denseness which is very difficult to define.

The condition of *Aham Brahmasmi*, so loudly spoken of, has ever been a subject of constant reference and argumentative discussion among diversely coloured Bhaktas. The condition, as it comes to practical view, has three phases which are experienced in sequence. The first of these is the feeling, 'I am Brahm; the second, 'All is Brahm' and the third, 'All from Brahm'. The first is related with individuality while the third is related with universality. The second one is only an intermediary stage which finally leads one to universality. Most of the renowned saints of the world could not have gone beyond the very first, whereas of the Indian sages a great number amongst them had gone far beyond. All these conditions are present at every point varying only in the degree of subtleness. Every abhyasi undergoes all these states during the course of his march, though he may not be consciously aware of it.

God is quite plain and simple, devoid of everything, not to speak of any solidity. So, it is absolutely necessary for us to free ourselves from grossness and solidity in order to achieve Him. The solidity comes in by the effect of our own thoughts, actions and surroundings. Our thoughts must therefore be regulated and

the individual mind be thoroughly disciplined so as to clear off the weight settled in. We should become as light as possible so that a single breath of the Master may put us to the highest possible flight.

In our Sanstha, the reality is infused in to the abhyasi at the first stroke. It serves as a seed for further growth which under the watchful eye of the Master, goes on developing, unaffected by the scorching heat of adverse circumstances. But it remains for you to keep on watering it by your constant remembrance, which is the only instrument to ensure speedy progress in spirituality.

We must go on with speedy steps, not resting even for a moment till we have attained the Goal. When we have got the right path we must stick to it firmly and not be away from it at any cost. All sorts of grosser means and mechanical practices should be given up. When we find ourselves growing lighter and lighter day by day we must conclude that we are proceeding right towards that, which is the lightest and the subtlest.

We must never be disappointed of the Divine Grace. God is the supreme Master and His will must be carried out in every respect. We should think ourselves to be bankrupt and remain ever busy with worship and devotion, not minding the interruptions and disturbances that happen to come in our way. We should never be disheartened thinking that our Pooja cannot be carried on regularly on account of inner disturbances which I put down as the 'barking of dogs'. The dogs will never stop barking even though you give them a good thrashing. Let the dogs bark but the elephant goes on, paying no heed to them. If possible you may better train the dogs so that they may not bark to disturb you in your Pooja. But for that you have to adopt proper means to mend their irregular habits. If you apply physical force to stop their barking, there is danger of their becoming violent and offensive, Therefore it is better to show them that their barking shall not be a disturbance to you. When it comes up to this, their barking will eventually subside. Besides if we had taken care of it before, their barking might never have come to effect at all. In short, we have only to train them so that they might themselves, come up to proper regulation and discipline. The only way for that would be to raise ourselves up to the level where they may also begin to take the effect of our inner state of mind. That means spiritual elevation up to the level at which even animals may begin to

take in the effect. This is the actual purpose served in the long run by the practice of meditation.

Barking of dogs refers to the unregulated activities of the mind and the Indriyas which can easily be set right by meditation and remembrance.

ANANDAM

Mind generally has two trends, the one directed towards the world or diversity and the other directed towards the Ultimate or Unity. There must be due adjustment in them. Excessive attention to either is a draw-back. That is where an ordinary worldling differs from a true saint who can, at will turn the downward tendencies of his mind upwards. That is not within the capacity of an ordinary man. A sage having fully entered into the state of Unity retraces his steps towards diversity. In other words when complete merging in the state of Unity has been achieved there remains nothing in one to be negated. A reversion therefore comes in; just as it is the case of the Centre, which includes within its sphere, the state of existence which subsequently develops in form and shape. That means that for the real state of merging the expression 'merging in Unity' is inappropriate, for, then there remains not even Unity. The most appropriate expression for that would be 'It is as it is'. But at that stage there is no Anandam, no charm, not even bliss. It is a condition of Statelessness. One pulled up to this stage might feel himself undone since he might be feeling neither interest, nor joy, nor even Anandam. That is in fact the real Anandam which one might aspire for. But then one might say that this does not agree with the description given in the Shastras (as the store-house of Ananda). But that is only a misconception, for the real Anandam is not the thing that can in any way be associated with the feeling of joy or happiness. Now, if one is brought up to it without undergoing the conditions at intermediary stages, he will neither have confidence nor command.

At the higher levels of approach the sense of feeling also ends. Differentiation is almost lost, and 'ignorance' develops without any awareness of it. As a matter of fact, I have for that reason become quite ill-fitted for elementary training. People of the primary standard who come to me for spiritual training get from me some of my own state or atleast something similar to that. And that is

exactly what they do not like at all, for that would not be suited to their taste. They would like to have something exciting, pleasing, joyful, which may not be there according to their sense of understanding. A vulture will relish a rotten piece of flesh more than the sumptuous dish of a man's meal. If I transmit to them from a level considerably lower to mine I begin to feel heavy panting, because I am not accustomed to that condition. I may however come down to a certain limit if it is the need but that too only for a minute or two.

THE GOAL AND THE PATH

We do not properly understand what effect our activities in the world produce upon the atmosphere of the Godly region. When joined with the inner feelings of the heart our activities create impressions in the cosmos, and they affect the human mind. They grow more and more powerful by the action of the cosmic energy; and the hearts of the people, when hit by them, take in their effect and begin to produce thoughts and more thoughts. In this way we have been spoiling the cosmos ever since our birth. That is the reason why we are never without a thought even for a moment. But those who rise above the cosmos, can no doubt become almost thoughtless. When a man goes on with his usual work, of whatever nature it might be, in the sense of duty having no weight or impression of it upon his heart, he does not spoil himself nor the cosmos. That is why Lord Krishna has insisted so much upon the recognition of the true sense of duty. We have thus been spoiling the cosmos ever since, while Nature, the supreme Force, is ever engaged in clearing off all these things. At times when it gathers heavily, a special personality is brought down to do the work. An atmosphere of 'Bhoga is created all through, which causes suffering and affliction over men. Special means are also adopted for the purpose in the form of wars, diseases and heavenly calamities. A great power of that type is already at work today to accomplish the task which is similar to that which Lord Krishna came down for.

People often say that they are too busy with their private affairs to spare any time for Puja and upasana, but that the busiest man has the greatest leisure is a common saying. To my mind, a man has more time at his disposal than he has for

work. Service and sacrifice are the two instruments to build up the temple of spirituality. Love is of course the foundation. Any kind of service done selflessly is helpful. Service carries with it a sense of worship, and we should be as busy with it as we are with our daily routine of life. The easiest method for it would be to think everything one has to do as the order of God, and treat it as one's duty. We must remember that everything we have in this world has come down to us from God. Our fellow beings are also His creation. He is the Master of everything and we are all his children, no matter if a few of them are specially entrusted to our charge. In this way we shall be relieved of the feelings of undue attachment. If this feeling becomes deep-rooted, one will be serving them in the sense of duty and at the same time be remembering the Great Master as well. This will finally develop into the habit of constant remembrance.

The goal of life can easily be achieved, if we are sincerely devoted to it having in mind the idea of the Great Master all through. By devotion, we establish a link between us and the Master which serves as a path for us to march on. All that we have to do is to keep it clear and free from thorns and shrubs which might be impediments in our way. Earnestness of purpose and the intensity of devotion help to keep the path clear. When the path is clear, the heart pushes one forward on it. The impediments comprise chiefly of the conflicting ideas which keep on haunting the mind. A temporary lull created by the effect of meditation means a step onwards. As one proceeds on with it one will experience that the conflicting ideas begin to disappear. When that attains a state of permanency, the thought of closeness with God gets into prominence.

Numerous ways are prescribed for securing Realisation, each one suited to a particular taste or mentality of the individual. A man of the lowest standard, who cannot give his mind up to meditation, may however, on account of his inner grossness, take the solid things to start with and begin worshipping images with the Bhava of Almighty of course. But, unfortunately, they usually take the image itself as God, omitting altogether the idea of any higher being. A little advanced amongst them are generally considered to be those who keep in view the imaginary form similar to one they have fixed their mind upon, and who go on with the usual routine of mechanical worship of offering flowers, sandal, and incense to them in their imagination. This they call as Manasic Puja and consider it to be an advanced stage. As a matter of fact they are no better than those of the former type. The result

in both the cases would be exactly the same and finally they would become solid like rock.

SATI

The case of Sati which occurred recently in the district of Sitapur has created in me some interest to ponder over it, in order to discover the state of her mind at the time. It is evident that she was inspired by the intense love which she bore for her husband, so much so that she could not bear the separation and preferred to burn herself on the funeral pyre of her deceased husband. When I compare her love for her husband with mine for my Lord, the Master, I feel something like diffidence. So far as I understand it, this action of hers was actuated by an eager desire to remain close to her husband ever after. If the only purpose of a Sati is to maintain a perpetual connection with her husband, I think she may well be compared to a true disciple who also likes to maintain his link with the Master after he has given up his material form. Will not such a devoted disciple be at par with a Sati ?

Now, let us for a while consider the theory of Purusha and Prakriti as the positive and negative forces of Nature. A woman as a female represents Prakriti or the negative, while man as a male represents Purusha or the positive. A disciple is absorbed in the thought of the Master who is presumably the positive. For that, he must necessarily make himself negative. Taking into account the two terms mathematically, the former refers to going above the base or Zero, while the latter refers to going below. Let the present state of man be the starting point or the base. Negation, therefore, means going below or giving up, or in other words, becoming poor and destitute of all which constituted his apparent being, i.e. materiality. Will that not count as an advance towards that which is presumed to be Reality ? If so, that means one proceeding towards negation gets gradually transformed as positive. This may lead one to the conclusion that a female (or a Sati) will thus be transformed into male. In the strict spiritual sense, the positive refers to that which is devoid of the sense of masculinity. In that case it may then be parallel to femininity. But it is not that also, since femininity is linked with negation and we ourselves have become negative. Thus he is not female as well. What then? In its

real sense it is neither positive nor negative but beyond both. I have tried to express it as follows :

“When the drop merges into the Ocean it becomes itself transformed as ocean.”

That is the final extent of love so far as spirituality is concerned. When a man attaches himself firmly to one who is neither male nor female, he himself finally becomes like that. Now a Sati's conception of her husband as a man and her intense love for him in that capacity keeps her rigidly confined to that conception, and her approach to liberation is barred. In the same way, if a disciple does not fix his thought upon the non-positive and non-negative conception of the Guru, he can never achieve the final goal.

I believe that a Sati at her highest pitch secures control of elements required for the composition of the human frame. This is because her thought ever remains focused on the body and does not go beyond. But if her husband happens to be one who has secured a higher approach, she would automatically be pulled up beyond, upto the level of his approach. This is my view. I do not know what the Sastras say about it. As for myself, I am fully convinced that if the Guru is not himself up to the highest pitch of spiritual elevation, his disciple shall definitely remain short of the mark, unless he establishes his connection direct with the Supreme. That may perhaps be the reason why preference is given to direct love with the Supreme.

It may however be surprising to find that inspite of her meritorious love, devotion and sacrifice for her husband, a Sati-lady has no access upto liberation. The only reason in my opinion is that she naturally takes him as husband and supporter, in the capacity of a human being. On the other hand if her husband had been away from the idea of his own being, which is most rarely the case, she would automatically have gone up above that baser conception. Thus in a way, her husband may be held responsible for her non-attainment of liberation.

The reason why I have emphasised so much upon negation is that, without it no unfoldment of knots and no expansion can ever be possible. The grains of wheat, each of which has an integral entity of its own, when ground into flour lose their individuality by casting off their coverings, Negation is really nothing but

nullifying the energy which had contributed to the formation of the solid form or the positive phase. Similarly, so long as a man, retains his integral state of grossness, his individuality is accountable like that of a grain of wheat which loses its individuality and becomes finer or subtler only when it is ground up or negated. In the process, the grosser particles of its being are shattered and the bondages are torn off. In other words, the positiveness is lost, and a state of uniformity is introduced, which establishes closer contact with the Real. One is then neither positive nor negative but beyond both. I never took my Master in any but that sense, and I felt his light alone shining in every heart, whether that of a friend or foe. The result was that finally I began to feel my own self in every being. A dog seemed to be quite akin to me. Every distinction was lost. A lump of gold and that of clay were alike to me in worth. The sense of relativity got almost extinct and the link of relationship seemed to be cut off. I never looked upon any of my relations in the spirit of kinship. My father, mother, brother and children, all appeared to my view just as they really must. This, though not an ordinary attainment, can easily be achieved through the simple Sadhana of Sahaj Marg. The state comes in by itself in due course after sufficient advancement. It is, in fact, an advanced state of Vairagya. Now, in respect of the associates who are under training with me, suppose I think of them as my disciples, shall I not thereby be doing discredit to myself by imposing again the link of relationship which had so kindly been cut off by the magic effect of my Master's Grace ? The thought of their being disciples would create in me an idea of being myself a Guru. So in that case the training imparted by me shall never be pure and free from egoistic feelings, and anything disparaging or derogatory to my position will incite me to fury. May the supreme Master keep off this worst evil from our Sanstha forever! Now, since I do not think of anyone as my disciple, there is no reason for me to mind any unbecoming behaviour from his side. If you examine this with the heart's eye, you will find that it goes to promote the feeling of non-beingness. Thus we take up from the very beginning the thing which we have to finally arrive at.

OUR REAL NATURE

Manas or mind, which is the vital force in man, has been vaguely represented in many different ways; but that it controls all thoughts, emotions, and

impulses, is commonly accepted by all. It is generally treated as adversely opposed to the true nature of the being because of its unrestrained diversion, mostly towards evil.

But that is not due to its real character but to the effect of wrong training. As a matter of fact, the mind in its regulated and balanced state is the only instrument that can solve the problem of existence. Different views have been put forth regarding the origin of manas. Its subtlest existence can be traced as far back as the time of Creation, when it appeared in its absolute state in the form of stir or stimulus. In that primal state it was closely akin to the Root-Force which worked for bringing the Creation into being. I have cleared this point in the 'Efficacy of Raja Yoga' (second edition, footnote on page 2) which runs thus :

"The theory related to the origin of the human mind as expounded in this book stands on quite rational grounds. The primary stir, brought into action by the dormant will of God, led to the cause of existence. The stir set into motion the latent powers, and the process of Creation and animation started in every being in the form of the chief active force. In man it came to be known as the mind, at the root of which there is the same dormant will just as it was in the stir. Thus the human mind is closely identical with Root-Force or the original stir, which it is part of. As such, the functions of both are also closely similar."

The manas or mind is thus a component factor in bringing the universe to its present material form, and Kshobh or stir which falls immediately next to the absolute is the mind or manas, the purpose of which as put forth in religion was Creation. The idea of creation was incorporated with it, but as a rule the two opposites always go together combined. The processes of evolution and involution work simultaneously. Where there is generative growth, the disruptive action of the reverse tendencies lie dormant within. Naturally it resulted into two types of force, the one which brings things into existence is the positive force, and the other is the negative force. If we want to secure our return to the Origin after dissolving our existence, we have necessarily to make ourselves negative. This is the only process for that.

It is wonderful to find that everything in Nature is round, so as to form a circuit for the flow of power. The positive force revolves alongside the negative in order to effect generative growth, through the medium of heat caused by the action,

in accordance with the divine will. The process of creation took about one hundred and twenty thousand years as revealed to me in a state of superconsciousness. The creation thus came into being and the heat caused by motion became the base for the formation of forms and shapes. It exists in us too and is the basis of the whole structure. If somehow we bring this heat to a state of moderation, it becomes almost identical with the original current. The idea of rousing up the internal fire which has brought us to the present level of consciousness, as put forth by certain religious teachers, is a wrong interpretation. As a matter of fact the heat or fire is to be cooled down so that its creative effects may be removed.

The origin of time can also be traced as far back as the point wherefrom the creation came into being. The period covered by Kshobh to come into action is the Time. In its absolute state, it is a power which can be utilised by yogis of calibre. It is not that the sages of yore knew nothing about it. They never gave it out as such, although, they did utilise it on occasions for constructive purposes. It is a very high attainment. One who achieves it also secures conquest over space. The supramental (or the Super-Mind) so much talked about by Sri Aurobindo is, as a matter of fact, always present on earth when the Divine force in the form of Special Personality is in existence. Really, it is not that supramental, which is required for the thorough change of the character of the world, but a stronger force, the super-supramental as one might call it, which is the subtlest, and hence the most powerful. It is a highly potentialised force which is far above the qualities of Sat, Raj and Tam. Higher above, there is a still greater force which only a yogi of calibre who comes for the special work of Nature can utilise. In my opinion unless a person is able to utilise the divine powers, he has not even peeped into Divinity.

The current which descended for bringing the Creation into being was in its absolute state. Our individual mind has been the lowest end of it. Now, if we are able to develop synonymity between both the ends, we reach a state beyond which there is but Absolute. I had once tried that, with greatest caution of course, for experiences sake, upon one of the highly advanced associates for only about half a minute and also only to the extent that the vrittis of his lower mind were impelled towards the original source. The result was that the effect weighed so heavily upon his heart that I could, with great difficulty, regulate it in about a month and a half. The current which descended in the being of man had travelled through space, on account of its propensity, and went on changing, because it had come down

affecting actions. It formed a centre as every action normally does. This centre is known as the Cit-Lake. It came down creating everything necessary for its purpose. Thus the causes that helped the process of creation began to gather. Cit-Lake is a place where everything remains inclined downwards, with no tendency to rise upwards, unless his own or the Master's power turns instrumental in this respect. When that is got over it resumes an upward tendency.

Now, the thing which had entered into our being created dim vibrations causing a gentle force, which descends into the Vishuddhi-Chakra (Pharyngeal plexus) through the particles. This Chakra, often known by diverse names, is the meeting place of the Pinda (Microcosm) and the Brahmanda (Macrocosm) regions and is the seat of Maya. Immense power is located there. A man gets into dreams when his thought comes in touch with this region. The centre of fire lies close by. The Deepak Raga, one of the six kinds of the old classical ragas, which when sung sets the dead candle ablaze, is chanted from this point. When it comes down into the heart from this point it brings with it the state of Maya, but the condition lying ahead is also present in it in a dormant state. It now divides into three branches. The middle one proceeds a little downwards and forms into a sort of knot at the place where point 'A' is located. The other two go towards right and left. On the left it enters into the lower region of the heart. If miracle working capacity is to be developed, one may get himself attached with that part of the current which is saturated with the Mayavic condition. I may however reveal that mere meditation can develop miracles provided it is devoid of the thought of the Divine or of Divine attainments. This is only a hint which I do not mean to clarify further. The Bhagavat Purana too gives methods for developing miracles by the process of meditation, but it concludes with the words of Lord Vishnu stating, "Those who want to have Me through devotion get me as well as miracles". And this is a bare fact. I do not take up the topic, how fire, air and other elements came into being, since it has been sufficiently dealt with in the scriptures.

Now, if we try to force our passage upwards through the medium of the current which has brought us down, it would be a very hard job for the abhyasi. We therefore take up a different course, proceeding first side ways to point number 2 and then to points number 3, 4, and 5 successively. In this way, we utilise the sub-powers lying at the points and become stronger for the enterprise. After crossing the Vishuddhi Chakra sphere, our path is straightened, since we got filled up with

power and the process of divinisation commences, By divinisation, I mean that all senses and faculties are harmonised, assuming their original state and are merged in the Real. The final state of divinisation comes when every atom of the body becomes one with the Real state, the Ultimate.

GITA

The simple unassuming character of mind has changed with the march of time and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner. Whatever, therefore, we take into our thought or action exhibits colourfulness in all its phases. Our excessive attachment to the environment, and surroundings of a similar nature, create in us heaviness and grossness. Subtleness is lost and everything that comes to our view is interpreted in the same light. This not only veils our understanding, but the heart and brain also get affected by it. It was the same tendency of mind which displayed itself through all the writings of men of knowledge and learning. For thorough understanding of things one must have practically attained the state of mind required, before one can come out to explain it to others. The same was the case with our sacred Gita. There are numerous commentaries, and more are still being added. Almost everyone attempted it from his level of learning and reason for the people to understand it from the same level of thinking. But though their physical labour in this respect may be appreciable to some extent, the actual purpose is not served at all; and, to be more frank, the commentaries have made the original text all the more complicated by putting the bare truth under coverings or misconceptions. In other words we increase our own limitations by adding more and more complexities to it.

Similar is the case with the worship of God who is represented as physically similar to man, with the only difference that he is a superior being and has a bigger sphere in proportion to his bigness. But not taking up that topic at present, I confine myself to the subject proper.

It was in accordance with the need of time that Lord Krishna revealed the truth depicted in the Gita to Arjuna. We must be highly indebted to him for all that he put forth for our benefit, which in course of time has become the guiding light to us all. It was not merely an idle discourse, but the actual revelation of the very

thing needed for a true pursuit of the Divine path. They relate directly to the various conditions which an abhyasi passes through during the course of his march. It related to the practical realisation of those conditions which can be attained through proper Sadhana. There may however be elevated souls present in the world today who may be able to give you a glimpse of it, or to create instantly the same state in you by the application of their own inner powers.

Let us here consider how much time Lord Krishna could have possibly required for speaking out the total text of the Gita as we find it today. The armies were standing face to face on the battlefield, and war trumpets were sounding loud, announcing the zero hour for action. How much time was there at the disposal of Lord Krishna to bring Arjuna round to the proper course by preaching a sermon to him? The recitation requires atleast a few hours. How could that be possible at that critical moment? Evidently he could not have taken more than a few minutes for it. The fact is that Lord Krishna actually transmitted to Arjuna, within a few minutes, all those mental states necessary for the purpose at the time. Really they were the very conditions which an abhyasi passes through during the course of his march. The process brought him instantly to a higher state of spiritual consciousness and purged out the feeling of undue attachment from his heart. This can as well be possible today if a personality of that calibre is there. But, as it is too commonly witnessed, people hear and recite Gita for the whole life without taking in the least effect thereof. None has so far ever turned round like Arjuna in spite of hearing the Gita for years together. The reason is that those who recite to others are not capable of transmitting its truth into their hearts, on account of which no effect is produced upon the hearers. For that purpose it is necessary that the recitor must have a practical approach up to the conditions related therein, and should possess a strong will and the spiritual force necessary for making his voice vibrant so as to carry the effect of the sound right into the hearts of the hearers through the process of transmission. Then alone can its recitation be useful to the hearers.

As for the teachings of the Gita, we are ever being told by teachers and preachers of high rank and reputation that man should never consider himself to be the actual doer of things. But at the same time it is quite evident that mere reading or hearing of it is of no avail unless we take up means to achieve it practically. But we are always in the dark about those means which are necessary for the purpose. Nowhere can the slightest hint to that effect be traced out in all their discourses.

The result is that the hearers are wrongly led to the conclusion that only the frequent repetition of the words, 'I am not the doer' is all and enough for them. It is in fact an inner state of mind, in which the physical actions of the abhyasi do not create impressions upon his heart. Consequently, a feeling of being a doer does not arise in him. When impressions are not caused, the Sanskaras are not formed and consequently chances for Bhoga do not arise. The formation of Sanskaras is thus stopped. This is quite essential for those, on the spiritual path. This was in fact the actual state which was transmitted into Arjuna, and by the effect of which he at once rose up to that level of higher consciousness. The oral expression given at the time constituted only seven slokas to offer brief hints to illustrate the condition acquired by Arjuna through transmission.

The state of Atman described in the Gita is a further clarification of the same point. When one has practically attained that state, he begins to feel the same all through. That is in fact the actual state of Realisation. Great stress is laid in the Gita upon Nishkama Karma or desireless action. One may go on saying like that for ever still it may never crop up within him unless he adopts the means and practices for its achievement. This is in fact a kind of Layavastha (state of merging) without which the vision of Virat, as displayed to Arjuna, could never be possible, though proper capacity and advanced insight on the part of the abhyasi are also essential for the purpose. On witnessing the scene of Virat even Arjuna cried out that he could not bear to see that dreadful sight. The reason was that the Layavastha which had been transmitted into him related only to the conditions of the Virat Desh, while the scene witnessed by him was the display of the full force of the Brahmanda Mandal, which is far beyond the region of Virat. It was in fact the sphere wherefrom everything comes down to the material plane. The entire plan of the battle of Mahabharat was there in an astral form. It was this vision that Lord Krishna brought to Arjuna's view after pulling him up to that level. Some people may not however feel induced to believe it as it is, and they might have their own reasons for it. But I may assure them that though normally wanting in practical proof, it is quite possible and practicable even today, provided there be a personality of such calibre, and provided the sadhaka too be capable of being lifted up to that level.

The Gita also emphasises the importance of Duty, which constitutes the very basis of the social order of the world. It falls within the scope of Raja Yoga,

and it is immensely helpful in bringing about the cessation of Sanskaras. The state commences when all senses are silenced. Mere saying or hearing is of no avail in this respect. It is only to be practised, and for it a broader heart is required. It is not so easily attainable in a brief span of time. Persistent labour with proper means is essential for it. It is likely that people may not pay heed to what I say herein; but soon the Reality which has, due to the effect of time, got covered with complexities, shall be unmasked and the people shall begin to realise its true significance. May the time come soon ! Amen.

Blind faith has both its advantages and disadvantages. It may be of immense value where the guide selected happens to be really one of the greatest calibre, and one who has attained the highest approach. But if unfortunately you get yourself attached with one who is not up to the mark, but has caught you by his learned discourses or display of miracles, your blind faith in him will lead you quite the other way to mere delusion and deception. In that case his shortcomings too will remain out of your view, since you have undertaken to follow him blindly. The result will be that you will not be able to attain the goal. It is, therefore, necessary for every one to think twice, and over again, before reposing his faith in any one. In my opinion when we come across one whom we think to be capable of guiding us on the path, we must first have sufficient association with him to judge how far the tendencies of our mind are being affected by it, i.e; whether they are getting gradually silenced or maintain their usual trend. We must try to understand whether his association is causing the same effect upon our heart as it finally must. In the present age of degradation such guides or Masters may be rare no doubt, and those having a command over it still rarer. Unrest and disturbance is the predominant feature of the time. For this the modern civilisation too is responsible to a great extent. It now requires a good deal of time and labour to overcome this disorder. It can be removed only through sincere love and devotion to the Divine Master, and this in all respects is the only unailing instrument for it, and the surest path of success.

ATTACHMENT AND FAITH

Sita had a parrot. She loved it very much. It died. Her father, Raja Janak loved his daughter Sita greatly. So, because of her he began to be grieved too. That may bring some to the conclusion that a great saint like Raja Janak was unduly attached to the petty parrot. But whatever may be their justification for it, I believe that if one does not feel grieved at the distress of others, he is devoid of the common sense of humanity or, in other words, he is not a man at all. I do not therefore agree with those self-styled gnanis, who induce people to consider father, mother, brother or son as their enemies. On my part I shall never be prone to follow that principle at any cost. Whatever may be their view, in my opinion they are but dragging people into entanglements by preaching to them what might finally be ruinous to their sacred cause. The practice, if taken up, would promote feelings of hatred and repulsion which are equally detrimental to our spiritual purpose.

What is really essential for the pursuit is the subjugation of the feelings of Maya -Moha or physical attachment. But hatred or repulsion is the very opposite of love, and attachment also belongs to the same category or, more appropriately, is the other extremity of the same thing. Thus the replacement of attachment by its opposite, the repulsion or hatred, is absurd and by doing so one can never be free from the feelings of Maya - Moha. Its right replacement can only be duty, which is free from both attraction and repulsion. Hence there is nothing wrong if one treats father as father, mother as mother, and son as son looking to the due discharge of duty towards them. He shall then be free from both the feelings. That is in fact what it really ought to be.

I wonder how people begin to take even the very primary attainment as all and sufficient for them and become arrogant about it, though on the other hand they would preach a lot against pride and arrogance from their platforms. Their unpractical knowledge of the scriptures may probably be responsible for it. Generally, those who undertake to coach others in spirituality before they themselves have made any practical attainment in the spiritual field are often a prey to this evil. Pride or arrogance constitutes an additional link in the existing chain of egoism. As a safeguard against this gross evil one should keep himself directly in touch with God through sincere prayer as it is prescribed in our Mission. If one

neglects this elementary principle, I believe he is not the least interested in the pursuit but has taken it up only by way of recreation or amusement.

Firm resolve and dauntless courage are the essential features of a manly character. That is what is required for the final success. But my advice in this respect usually goes unheeded. It may perhaps be because of my inefficiency in literary knowledge which people generally value most in an accomplished soul. Learning and knowledge have their own importance and people having it are often held in high esteem. I too have a regard for them and for that reason I usually behave submissively with them, exalting them in all formal ways. But on my part, I never did hanker after knowledge. Yet, to be quite outspoken, I may say that I do not feel myself lacking in knowledge in any respect, and I do possess it in its fullness. The reason is that my great Master had transmitted to me everything that he possessed, and that included knowledge as well. For that reason, I feel myself immensely in possession of every type of knowledge from the lowest to the highest, though I may be lacking in the use of technical words in my expression. But it is my meekness of nature and disposition, which I have copied from my Master, that keeps it veiled under covering. As a matter of fact knowledge picked up from books or scriptures is no knowledge at all in the real sense of the word. It is simply erudition based upon other's experiences, attainment of the brain alone, and not the practical knowledge based on self-experience and attainment of heart. Let this serve as a guiding light to the true seekers of the real knowledge. With me it was so, because instead of striving for the attainment of knowledge, I remained ever in pursuit of Him, my Divine Master, who was the store-house of knowledge and perfection. This is the reason why I have never been off from Reality in all my thoughts and expressions, I had entered the field with a burning desire to see the end of love which I bore for my Master and I did have it in full.

STATE OF REALISATION

There are many systems proclaimed as the best and the most efficacious, and all of them no doubt claim Realisation as their goal. But here we must pause a while to weight them all with the heart's eye. I use the word 'heart' because it is the nucleus and creates the vibrant motion whereto it is directed. This is the field for the mind to work, and this is the instrument by which we develop the

discriminative faculty. The subtle forces work in this plain for the descent of Divine energy. If somehow our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved. But that is impossible unless one tries to have a clear view of what Realisation is. Every religious minded man and scientific explorer is of the opinion that it is the subtlest force that is working. You can easily know it if you are away from the grossness, which you have gathered round by your misguided thoughts. Now you can easily deduce that if it helps our movement towards subtleness, the method is correct. But if it tends to enlarge yourself with grossness it is not only wrong but it also pulls you down, and Realisation becomes far distant.

Miracles do occur. They may be classified under two heads, one of Divine nature and the other of material nature. The purpose of the former is, always Godly, whereas that of the latter is worldly. The former type of miracles are awakened to him, who proceeds by subtleness, and they solve the problem of life that confronts us all. On the other hand, those proceeding along with grossness develop miracles of the latter type which over burden the heart. If, however, one gets absorbed in the conditions of the lower attainments, he as a whole becomes a knot (so to say) with a whirlpool inside for himself to be drowned. If that power is utilised on others they will also be dragged into the same whirlpool. I must point out in clear terms that miracles of subtle nature are developed by those who are entrusted with Divine work. In our Sanstha one may hardly find an abhyasi, having unflinching faith in the Master, free from subtle miracles. But the Master's hand keeps him under control not allowing him to peep right or left, lest he should go astray. He is not even conscious of them but they come to his knowledge when the nature of Divine work assigned to him demands awakening of the Hylem shadow which promotes miracles, but only of Divine nature. I do not enter into further details on the point. Suffice it to say that, if one can put a man on the right path that is one of the best miracles.

The technique of Sahaj Marg, though quite simple and natural, is beyond common grasp, since it adheres closely to the absolute Reality and proceeds on subtlest lines. It prescribes meditation on heart, thinking of the Divine light, but the abhyasi is directed not to view the light in any form or shape like the electric light or the moonlight. In that case, the light appearing therein will not be the real one, but only as projected by him. An abhyasi is advised to proceed with a mere

supposition of it with the thought of the Divine at the bottom. What happens then is that it becomes the subtlest, with the result that we thus meditate upon the subtlest which is to be attained. Every saint has used the word “Light” and I too cannot avoid it because that is the best expression for Reality. But that creates some complication, because when we talk of “Light” the idea of luminosity becomes prominent and we begin to take it as glittering. The Real Light carries with it no such idea. It refers only to the real substance or, more appropriately, ‘substance less substance’. Under our system an abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning when matter comes in contact with energy. In other words, it is only a clue to show that energy has begun to work. The Real light, as I have discussed in the ‘Efficacy of Raja Yoga’, has the colour of dawn or a faint reflection of colourlessness.

Under this system much emphasis is laid on removing the grossness so that over-cloudyness which hovers around the soul, be removed. That is for all preceptors of the Mission an important part of their duty. Still much is to be done in this respect by the abhyasi himself, who is prescribed a method for the purpose. I do not mean to touch the point why we meditate upon the heart, since it has already been discussed elsewhere.

Most of the scholarly saints have tried to define the state of Realisation in numerous odd ways, but to me it appears that if it can be defined it is not Realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or without is not Realisation at all. During the early period of my abhyas, I often witnessed and felt luminosity. But that not being the goal, I proceeded on under the watchful support of my Master from ‘Light to grey’ as Dr. K. C, Varadachari rightly puts it (for our system). It is not in fact Light in the sense of luminosity that we are finally proceeding to, but to that goal where there is neither darkness nor light, as the emblem of our Mission indicates. What that can possibly be is beyond words.

Consciously, the inner craving of a human heart is the attainment of the Real. This is the ladder for one to ascend towards the Unknown. When this craving is satisfied we also become unknown to ourselves. We thus enter a state of oblivion where self is totally forgotten, and the consciousness of the body or the soul is all gone. The impressions of existence which encumber the heart are all washed away.

One cannot imagine what he is or what others are. The tie of relationship is broken, and he does not feel himself connected with anybody. In short he loses his very entity. He does things which leave no impression upon him. The formation of samskaras stops, and he is free from their effect. He thus acquires the state of Nishkam Karma, so beautifully discussed by Lord Krishna in the Gita. At this stage the man attains an almost balanced state similar to that which prevailed before the creation came into existence. His heart is quite calm, and mind disciplined. He is so much absorbed in Brahm that he does not like to part with it even for a moment. So he can no longer meditate either on God or on himself. If, however, he attempts to meditate for a while, breathlessness will follow, since he is swimming in the sphere where there is no density. At this stage they say that self is realised; but that is a wrong impression because there one knows what he is, and this is what they lay so much stress upon. What happens at the stage is that the cells of the body begin to get transformed into energy and then finally into its ultimate. There is no charm, no attraction and no Anandam (in the popular sense of the word). It is a tasteless state, unchanging and constant. It can more appropriately be described as 'sang-e-benamak' - a lump of salt stone from which saltishness has been taken away.

Having attained the state of Realisation, one develops an unfailing will in the spiritual sphere. Though, in a state of forgetfulness, he is the knower (in a limited sense of course) of all sciences of the world. God is the knower of all things and one who is absorbed in Him must also be the knower (with due regard to human limitations). But though limitations are broken by the Master, still the sense of humanity is not lost and the instinct remains throughout, because, if the instinct is absorbed, the man will leave the body at once. So in that state he looks both upwards and downwards as the situation demands. It is, therefore, necessary to have an unlimited view in order to attain the unlimited, and the method for its attainment must also be the right one.

Under the Sahaj Marg system, the dormant energy of the centres and sub-centres is awakened so as to enable them to function properly. When the higher centres are awakened, they begin to shed their effect upon the lower centres, and when they come in contact with the Divine, the lower ones get merged into them.

Thus the higher centres take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effect which keeps them

enwrapped. That alone is the natural course, and I think no other method except that followed in Sahaj Marg can ever bring out such results. Every preceptor of the Mission, having firm faith in the Master, can bring out such results in an instant if the abhyasi has developed capacity for it.

At this stage there are numerous different states which are acquired one after the other during the course of our march. But the condition that exists there is such that if an abhyasi attempts to cross over to the next by self-effort, he is unable to bear the strong flow of the Divine energy and instantly slips down. It is only the power of the Master of calibre which can keep him up to overcome it. At the very highest stages the flow gets stronger because Godly energy becomes still subtler, and the subtler force is naturally more powerful.

Generally learned men, though I respect them much, express their opinion about Realisation or its condition on the basis of their learning, and not upon their empirical knowledge which is really the dependable one. For that reason I regret to say that Realisation has now become a present day art. The reality has sunk down deep, leaving its outer cover for the artists to paint with colours according to their mental taste and skill. The result is that people begin to focus their attention on those very paintings and get in to them to an extent which is neither spiritual nor real. I believe one must not have any right to touch the subject of Realisation, unless he has attained it in true sense, whereby the Divine wisdom has awakened in him.

DIVINE SIGHT

Everybody knows about the two eyes possessed by man. But scientists say that there is an eye-shaped knot in the forehead of man which is connected with divine sight, and which is known as the third eye of man. Whatever information about it could be gathered through physical dissection of the human body does not give the complete idea. The correct knowledge of the same could be obtained only through yoga. The great sage Patanjali has described the method of control (Samyama) in his book, which he considers as the greatest weapon possessed by a yogi. By the help of this, through spiritual power, a yogi can obtain the knowledge of everything and every condition inside his body. He can see the entire machinery

working inside the body. A complete picture of any portion of the body appears within his sight. And whichever power he wishes to utilise at any place he can do so. Any matter or thing, howsoever minute, cannot remain hidden from his sight. The method of seeing is this, whichever place the Yogi wishes to have the knowledge about through his will power he takes it out and spreads its full effect in the atmosphere. Then he watches it closely in detail. In this manner he obtains a full picture of whatever he wants to see, and this takes very little time also. Of course, the seeing and understanding of its effect does take some time.

Now I am putting before the readers my own observation and experience through yoga about this divine eye. In this knot which is called the Pineal eye, three colours are observed. The front portion is bright and its composition appears like sandy grains. This outward portion is the seat of intellect. The part behind it, that is the middle portion, is of a dark violet colour. The hind most portion has a reddish colour and this is the seat of Divine Intelligence. In yogic practice, this outward bright portion opens up first of all. When a person obtains complete entry into it, then the middle portion starts opening up, and it brightens up, but in that brightness a shade of violet colour definitely remains. At last when the turn of the opening of the final portion comes, that also becomes brighter. A yogi who attains all those conditions is considered a yogi of high calibre. As one proceeds further, both these colours are gone and only one condition, that is brightness, remains. This place is connected with the planet Venus and whosoever attains control over it obtains full mastery over the planet Venus. This knot has no relation with the spinal cord, but is connected with the right side of the heart. When this place opens up fully and all the chakras under it are purified, then the start of Divine Wisdom begins. That is why, in yoga, this place has been called as the place of Wisdom. A little further from this place there is another point. When that becomes active, the experience of the internal things becomes very effective. This means one can feel or know even the good or bad thoughts floating in the atmosphere. This place is also helpful in knowing the internal spiritual condition of others. Its colour is brownish. After reaching this place our intellectual exercise stops and the field of spirituality starts. Once complete merger is obtained in this, its brownish colour disappears and this place also becomes a little brighter. The knot after this has no colour. We may call it a little more white mixed with a little greyish colour or, in other words neither light nor dark, With the help of this we can obtain the knowledge of those incidents

which take place in subtle form in the Brahmand region before they happen in the physical world. But this becomes possible only when we have obtained full mastery over this condition.

There is a third eye about which it is said that if it is opened it could destroy the whole world in a moment. It is not connected with any of the above knots. This destructive eye which is generally associated with Lord Shiva is actually situated in the back portion of the head in the occipital prominence. I have described this in my English book 'Efficacy of Raja Yoga'. This destructive eye was kept open by Lord Krishna during the battle of Mahabharata continuously for 18 days and this was instrumental in bringing about the great destruction.

MEDITATION ON HEART

Spirituality has taken a different trend in this age of materialism. Experimental value always precedes the actual thing. At present the real test of a saint is not his real internal condition but his outward appearance. The old ways of spiritual training have been set aside, because the experiments of the inner states are rarely available. Therefore it now becomes essential to explain first to the readers the proper ways of life to be adopted. Hence arises the necessity for writing something from which the readers may deduce the real grounds on which the whole structure of training stands. My books are written on the basis of my own experience in the line. I have dealt only with fundamental things, avoiding unnecessary comments, but what is given therein corresponds with the right proportion of the work I have undertaken.

Generally I advise meditation on heart at the point where you feel the beatings. I do not want to expand its vision to the whole of the region of heart. Therefore, an abhyasi is to know the heart, as said above, to meditate upon. The points 'A' and 'B' are also the other points for meditation but I have not prescribed them for all, as they are unnecessary at the initial stage. We must satisfy our thirst by drinking the water and not by brooding over the cause of it. I have divided the heart into two parts, not dwelling upon its details which are to be understood practically by means of abhyas. Of course, to the preceptors of the Mission they

have been fully cleared because they have to work with them. Various powers of Nature lie hidden in the heart, but that is a secret which may not be revealed, since it may lead to the abuse of power gained thereby.

During our march we pass through the circles given in the 'Reality at Dawn'. You will find the entire universe along with these circles even in every atom, but it requires a good deal of time and anubhava to come to its proper understanding. So, we must look to the real substance and not to that which it displays. The diagram showing the lower and upper regions of heart is only an imaginary ground to come to an understanding. How the heart in its lower state takes the reverse trend onwards is a problem not to be understood so easily. If I try to clear this mystery, I may hardly find words to express it, except that the phase is changed and the life is transformed. Then the heart, instead of being a field for defective mental activities, becomes the ground of Nature. Everything is changed into Real. The position of heart, though physically at its own place, is also changed. It may be a greater ambiguity to say that 'L' becomes 'U', but for explanation of it the word 'Silence' alone will perhaps serve the purpose best. I shall request you to go through the book over again. If you do so, you will find therein answers to all your queries. Putting before you my most favoured view, I may say that instead of pondering over how the world came into being, we should admire the Being who brought it into existence. This wonder will reveal to you how the creation set in. But when ? Only when you know the Real Being in His real state. If you go on counting the leaves of a tree, it is likely that you may soon begin to forget what you have already counted. The method will never enable you to have the taste of the fruit which it bears. If you want to analyse the leaf, it is better to analyse the very fruit which it bears. How can you analyse it ? The modern means are to test it in the laboratory, and the ancient way is to eat it and digest it to feel its effect. So, you must develop the capacity to drink the ocean like Agastya Muni. If you go on drinking the water from petty rivulets it may never be possible to get time and age to swallow the whole of the ocean, nor even to reach its very shore.

My advice, therefore, to everybody is, "Seek the Being that seeks you, and not that which tends to neglect you."

CONTROL OF MIND

India is the home of spirituality. As such, speculation has been active in all ages. This is the time when the dormant forces of man are taking a deeper trend on the spiritual plane. The world is also having its own share in building the entire structure of man on the basis of spirituality. The most encouraging feature of the day is that they are all seeking the way for peace. In spite of so much wealth in some parts of the world, peace is wanting. The external means are adopted in vain for earning peace. Unless we turn ourselves inwards, seeking peace, we cannot have even a grain of it. Different methods are being adopted for securing peace; one adopts it according to one's own temperament.

The teachers of the day mostly leave the burden of controlling the mind on the taught, which really makes it a difficult problem for the abhyasi, with the result that he is unable to overcome the difficulties. In such cases the teachers feel that nothing remains to be done by them. In other words, the duty which devolves on the teacher is shifted on to the taught.

The Yoga Marga brings about the result very soon, if one has the real devotion side by side, because by the instrument of devotion one soon becomes attached to the Beloved. The thought of the Beloved is there, and this helps a man to go into deeper consciousness. If somehow we get the teacher who can foment us by his internal force acquired by being a Brahmanishtha, then the difficulty is mostly over, and we soon begin to peep into the Real Being. There may be so many methods of yoga under different names and I present the remodelled method of yoga under the name of Sahaj Marg.

The abhyasi is recommended to do the meditation on heart supposing the Divine light within. The Master attends to the cleaning of the system by removing Mal (grossness), Vikshep (fickleness) and Avaran (coverings) and is a great help to the abhyasi throughout the spiritual career.

We have come down from the main source, and when we want to reach there we will have to ascend, crossing the different Chakras or plexuses. I am not dealing here with the technique of Sahaj Marg, but with a few things necessary for those who have formed their tendency to rise above themselves. The training under Sahaj Marg starts from Karan Sharir (causal body), where the impressions are in

seedling form. We do not stop the thoughts which come to the abhyasi but we try to clean every centre of the nerves and the mind lake (Cit-Lake) itself. We clean the very bottom of the mind lake from where the waves start. If we somehow succeed in stopping its waves, the matter which gives them rise will remain as it is. It is possible that by the force of the will the thought waves may be stopped, but the matter which had given rise to those thought waves remains. And if it is not removed, the liberation is not possible. We should proceed in a natural way so that the poison at the root may be removed. Our associates also complain of the incursions of the thoughts, but they are happy at the same time since they find thoughts less disturbing.

We can attain liberation, as our scriptures say, only when we are free from the coil of past Sanskaras or impressions. The present Sanskaras are so much controlled by themselves that no further Sanskaras are allowed to be formed. It is, of course a spiritual state. And we come to it easily in Sahaj Marg when we go deep into the consciousness.

The thoughts, which the mind creates, help a great deal to bring the past impressions to Bhoga. Some people may be afraid that, if they adopt the yogic means and the trail of Sanskaras continues, they may be in greater difficulties and may suffer from ailments, diseases and accidents. They may be right in their fears. But if such a thing is to happen the presence of the Master will, in that case, become useless. The abhyasi himself works in removing their intensity, and the force of the Master too helps the abhyasi in his efforts to fry them to a great extent. The method may look foreign to the readers, but it is the ancient method which lay buried so far. The effect of the Bhoga is not so serious as the abhyasi considers, inspite of the fact that so many impressions have pushed themselves for the Bhoga. The cleaning of the system itself means the removing of all these things. The cleaning of the system brings the desired result very soon, and we become lighter and “Sookshma” day by day to secure union with the Lightest.

NATURE'S WORKSHOP

The world is a living image of God in which his power is working all through, The huge workshop of Nature is fitted with all the necessary equipment

needed for the work. The power is running from the centre to keep the machines in motion. There is a separate set of machines for each type of work. The power is rolling on but without any awareness of its intention, purpose or events, giving out finally the prescribed results in a routine way. It does not mind any intrusion, obstruction or accident that might happen to come in the way from any outside cause, or by the effect of defective working of any of its parts. For efficient working of the machinery, it is therefore essential that all its parts are in order and that none of them is loose or defective. For this, there are subordinate functionaries at work in the capacity of mistris, supervisors and controllers. Their duty is to look to the proper regulation and adjustment of the activities of the individual parts, who may these functionaries be?. One might say that they must be gods and goddesses. Certainly not! Gods and goddesses are in fact the various powers of Nature. like the different parts of the machine. They go on with their set routine of work irrespective of every thing else, and they have not the capacity to go even an inch beyond. The real functionary at the root is the 'man'. It is he who has to look to the proper regulation of Nature's machinery, and to maintain the right functioning of its parts. This may be surprising to some but it is a fact beyond doubt.

Man is Nature's instrument. He possesses immense power, and has also the implements required for the utilisation of that power. That wonderful implement is the mind, and it is exclusively the possession of man. Even gods who are thought to be the objects of worship do not have mind. The animals however are said to be possessing mind, but it is of a different nature. It is, so to say, in an inert state in comparison with man's mind which is full of life and activity. The mind owes its origin to the first 'Stir', which came into effect by the will of God to bring the creation into existence. Such being the true nature of the human mind, it is highly discreditable on the part of these pseudo-Mahatmas to rail against it in the bitterest terms, proclaiming it as the worst enemy of man. They do not take into consideration its real value and merit.

In fact, it is the only instrument for bringing things into action. It is the same Divine force which descended down in the form of Kshobh. It is the same power, in a miniature form, which has now brought into existence the tiny creation of man. It is the same power which is in action at the root of everything. Now, whose power is it ? Is it of God, or of man? The answer is simple. It is definitely of man because God possesses no mind. If He had it, He would also have been subject

to the effect of Sanskaras. It must therefore be the human mind that works at the root. Now, about man's mind we hear a good deal about its evils, but all that may be with reference to its present state of degeneration. Really, we have spoiled the mind so much that its true nature seems to be almost lost, and it has therefore become a source of constant trouble to us. As such, instead of helping the proper working of Nature's machinery it serves only as an obstruction or impediment. Thus we arrive at the conclusion that mind, which is generally thought to be the cause of all evil, is also the only cure of it, if handled properly.

Almost the whole world believes that, at times when the world has gone down into utter degradation, special personalities in the form of saints, prophets, Avatars or incarnations come down to the earth to free it from the evil influence caused by the misdirected trend of the human mind. Thus Nature's work can be accomplished only through the medium of some super-human personality appearing in human form, because he is in possession of the mind, which is the only instrument to bring things into action. But the mind he possesses is in its absolute state, almost akin to the Divine Power in the form of Kshobh.

As a matter of fact, 'mind' and 'Maya' are the only two things upon which the entire working of Nature's machinery rests, but they are so grossly misrepresented by the neophytes. They do not know that these are the two main factors which enable us to secure approach up to the Divine. Actually human existence has, for its one end, the Mind, and for the other, the Maya. Both linked together serve as a barge for our journey to the shore of the Ocean of Reality. People may wonder to hear me talk of the ocean, whereas everyone has so far been led to think of remaining merged in Reality for ever. This is the point which is not sufficiently cleared even in the scriptures. Reality may be represented as a sphere which one has to pass through during the course of his march. After landing on the other side, we have to march on still. How far ? None can determine precisely. The very word 'shore' brings to our mind the idea of a vast expanse for which the shore is only a marginal line. How far this sphere extends is beyond imagination. We have been sailing so far through the ocean. But while on the barge we had a very pleasant journey, enjoying the cool morning breeze and the refreshing effect of water. This seemed to be so tempting that everyone would like to have such a pleasure trip. It offered him a sort of satisfaction, emotional joy and in a way something like peace of mind, and it came to be known as Anandam.

We have now disembarked upon the dreary shore. The freshness of the water is gone. There is no pleasant breeze, nor the ripples, exciting emotion. There is no charm, no attraction, no enjoyment, nothing but a dreary waste, devoid of everything. That is also a source of Anandam, but of a different type. In order to differentiate it from the previous one, I may call it as Anandam-Absolute. It is constant, unchanging and real, without any rise or pitch.

Proceeding on through this infinite expanse, one must in due course arrive at a point which is the point of man's origin, and which has been unattainable even to Avatars. The real state of Anandam is then brought to light and this, being beyond words, cannot be expressed in any way. It can only be realised and experienced in a practical way. One having reached up to it feels himself lost. But that, being the secret of Nature, is revealed only to him who is one with Nature.

Now, one on the path proceeds along, utilising all the resources at his disposal. He possesses mind and the indriyas which are to be devoted to service. Service may be taken as the stepping stone towards devotion. But it is by no means all and sufficient. Service refers to the action of the physical body including the indriyas. But there is the mind as well in the background, and the same thing must also be there in it. One might say that the actions of the body are all subject to the activity of mind. So, when the body is engaged in service, the mind must also be with it. That is not my sense; I mean that if it is actuated by the feeling of love and sympathy, the action shall be alright, otherwise it shall only be formal and associated with some selfish motive. In that case the result will be quite reverse. Our primary motive is to develop devotion and for that service is only a means, We serve in the real sense only when our motive is sincere and honest. It carries with it a sense of duty as well as of love, the two being inseparable from each other.

There may be others who, though they do not seem to be active for the service have in their heart tender feeling for others. That may also be good to some extent at least, though they can be said to be walking only with one leg. I do not mean to refer to those higher souls who are firmly established in the Divine, and entertain in their heart no thought but of Him. Such may be rare, very rare indeed and there remains nothing in them undone by way of duty. They, with a heart rent asunder with the intensity of love, are themselves unaware of it, and are not in a position to decide what to do or not. But after having attained that final stage, they

have also to revert to it, though in a somewhat different way. Their services at the time are beyond conscious knowledge, and the idea of service too seems to be out of the mind. The whole action becomes automatic and spontaneous without any conscious thought or effort.

For the attainment of that highest stage it is necessary for one to make the voice of his heart audible at the Base. How can it be accomplished? The simple answer would be to secure as much nearness as possible. How can that be attained? For that there is nothing but practice and abhyas. The only effective way to attach one's self firmly to the abhyas is to link himself with the Unlimited or, in other words, with one who, having linked himself with the Unlimited, has attained the state of perfection. When you have linked yourself thus, it means the great personality has taken you into the bosom of his heart. Your effort towards going deep into it means you have taken up the path towards the Ultimate. That is what the word surrender conveys, and this is the only surest path for the attainment of complete perfection. So long as you do a thing and know that you are doing it, it is not the right course, and you are away from the level of surrender, because the feeling of ego is also there. Surrender is free from any conscious idea of ego. Everything there goes on in an automatic way according to the need of the moment without any previous or after thought.

But greatest precaution is to be observed in this respect. Surrender to one who is not upto the mark, or has not reached upto the final limit of perfection, is highly detrimental to our ultimate purpose. But at the same time, it is very difficult to judge and decide whether one is really so or not. That is a matter of luck, which is subject to the effects of Sanskaras. Prayer can also be of help in this respect, for thereby alone can you create ripples in waves of Nature. The reaction of it shall be automatic and the solution will come by itself.

SAHAJ MARC - A DYNAMIC PATH

Man's persistent effort has been to unravel the mystery of Nature and it has widened the frontiers of knowledge. And so his probe into everything that he sees in Nature continues. When we seek anything, we find something for our thinking, and when we go beyond it we find mystery behind the mystery. When the

thinking itself takes the further evolution, it leads us to what is behind everything. Our ancients, when they peeped into it, went direct to find the ultimate cause of the world, the relation between man and God, and static and dynamic values of things representing Nature. If we really peep into it we find the constructive and destructive powers in the form of atoms and cells. Power arcs are also there. Positive and negative cells are there giving full description of their existence. Our sages felt themselves pledged to utilise all these powers, appearing mysterious, in constructive work. They even went beyond everything, which has resulted in the discovery of some movements being the cause of all existence. When we go to this extent, we find the Centre and its region giving us the knowledge of their existence. Now we proceed on. What is there above and below it ? We see everything tending towards the Centre, and the Centre itself yawning towards the circumference. After our adventure, we initiated the value of our existence and felt the co-operation of the highest power that is around us. Now, this was the main current of our thinking which diverted our attention to the main theme that is being played. Gradually we could know the function of the movement in the human body. The way is made open to lead up to the Central region.

In my opinion we have solved the mystery, if somehow we are able to solve, our problem of life. When we visualised ourselves, we found that man is an epitome of the universe. This added to our advancement, and we have begun to study our own centres, their motions and work, and the functions of the human mind and body. The power we have got in us can also be utilised for the destructive purpose, but owing to the sacred pledge of our ancients, we avoid it altogether, and we utilise the power for the transformation of man. If we really peep into the constructive side, we get side by side the destructive things as well. And neutrals are also there, which is yet to be explored by the scientists. Since we have no concern with these things, we leave them. We come to the constructive side. When we peep into ourselves with this idea, we find the higher centres focussing into our centres, but due to our wrong thinking and doings the effect is not coming in at all. The thick layer of grossness has settled so firmly over the centres as to make them quite impervious. There are so many centres in the human body whose working is both spiritual and worldly. Research is necessary to know all these things for the common good of mankind. It is said that it has been a subject for the weak, who do

not want to work further to direct their energy for the material uplift of mankind. Thus spirituality is attacked by many of us giving examples of the present day civilisations, and of those who have gone with unlimited pace of materialism, making themselves as limited, because they attempt for only the finite and afterwards they fall off. The idea should be, to proceed from the finite to the infinite. It should be the idea that we should also make the finite to be merged into the Infinite. In other words the finiteness should be glittering first, then, we can proceed towards the base. And what is finiteness ? The centre in us has lost the capacity of grasping the Infinite. The Sahaj Marg system stands for it, and makes it possible for us to do our duty the way the finiteness demands and to proceed alongside towards the Infinite. It reveals to us our duty as the foremost thing. So we should correct both the things, that is, we should fly with both the wings. If we attempt for the finite alone, we proceed with an unsound base. We should attempt finite for the Infinite. For this, dynamic methods should be adopted. And what can be those methods ? Only those, which introduce from the very beginning the character of the Infinite. I shall be very grateful to the readers if they ponder a little over this sentence.

This can be best introduced by those who have imbibed the real characteristic within their own centres; who know how to draw in the power and piety from the higher centres to the lower ones, and who can transmit the effect into the abhyasi so that they may adopt the same character. For this a strong dynamic hand is always necessary. As long as we do not remove the grossness settled in our centres, the grace or effect of higher centres remains far apart due to the grossness and complexities we have made. Our Sahaj Marg recommends the method for the cleaning of the centres, and the Master himself does it through the process of transmission. As long as the abhyasi is not getting the Grace direct, the teacher diverts the Grace, which is coming directly upon himself to the abhyasi.

I have already mentioned about the forces of Nature and the power arcs. They are all utilised for the transformation of man in the way it is required. We proceed with meditation on the heart thinking of the Divine Light within, and by so doing we gradually begin to rise or to express it better, to dive deep into the inner consciousness, with the result that an abhyasi begins to feel expansion, this being the first phase. That means we have sown the seed of Infinity, or in other words we have revived the thing, which had slipped from our view.

Now the second phase opens to view. A man feels the presence of God in every animate object. The third thing we feel is the changing feature of this very thing. This thing is changed and one feels everything as from God, and as His manifestation. The fourth phase brings in the state of negation, which ultimately we are to have. We find uniformity in every atom, and in all objects. Everybody passes through these lines, if the method is correct and the guide is perfect. As we proceed on to the next region, these things are rarefied, till we reach the Brahmanda Mandal. There too these things go on, but they are discernible in finer colours. If the teacher is not perfect, there can be the danger of getting absorbed in the powers which are not concerned with spirituality. The work of the teacher goes on and on to the final limit. I have discussed about the work of the abhyasi and that of the Master, not touching the technique of the system, which the Master adopts for the higher approach of mankind, the centres of the heart through which the guide works and the method adopted to regulate the mind and the senses. The abhyasi's part is to be perfectly obedient to the Master. I mean to say that he should comply with the directions given to him, having faith, or atleast trust, in the Master, and confidence in himself. We have to search for such a good Master who has his approach to the final limit. It is very difficult to find such a Master, and in the words of the Upanishads, it is equally difficult to find a disciple. But if burning desire is there for Realisation, the Master will reach the person's door. Trust and distrust are two things, and both things are necessary. But what we generally do is that we trust where distrust is needed, and distrust where trust is needed.

In the end, I would emphasise that realisation is not at all difficult for those who have the real craving for it. If craving is there he will come on the true path by which realisation can be achieved in a short time. The real craving of man keeps him in constant restlessness, and he works only to gain his real goal. While so many of us worship God and offer prayer as a routine, it is only to please our senses. In this sphere mental enjoyment is there; sense enjoyment is there and they are caught up by so many enjoyments, which forbid them from peeping further into the life meant for Realisation.

THE IDEAL AND SHORTCOMINGS

As the world is transient everyone has to depart sooner or later but some go without any load and some with load. Most of the people depart leaving wealth behind; and because of this alone their memory remains fresh in the minds of their heirs. But the earning of the spiritually perfect man is something else. Unpossessed, he goes possessed. I mean by unpossessed that the search of the possessed by becoming unpossessed is the search of the One by becoming alone. He has no concern with comforts, luxuries, successes and pleasures of the world. He is liberated from its bondage in his lifetime itself. And by possessed, what I mean is that he takes along with him bread for the way, that is, the real essence of his spiritual earnings. He leaves his spiritual earnings to his spiritual inheritors just like the householder; and each receives the quantity in proportion to his capacity, and the remaining is swallowed by the descendent. And this reaches to initiated members only, because legally the spiritual offspring alone deserve it. Some part, of course, reaches those also who had special love for their teacher and who have attained 'laya-avastha', and this is right too. In spirituality the share goes to the really deserving, and that is why I have repeatedly written exhorting abhyasis to become deserving of that thing; and for that, two things are required: Love and Obedience. And both these things are interdependent.

Of course, it is true that initiation is an essential thing and there is no go without this. This is necessarily helpful in attaining really high approaches. It is a different thing if anybody creates in himself the conditions of high approaches. Even then he remains deprived of the Great Gift. The person who does initiation becomes as compelled after the initiation as the father to his sons. However naughty the son may be, still the father claims him as his own son and his parentage remains the same. Yes! In spirituality, some such thing is also produced in special cases where the teacher can cut off any of his spiritual descendents. But this is done in very exceptional cases, and only the Guru can decide about it. The principle of initiation is that initiation can be done only when the faith of the aspirant is matured, and when he is going deep enough in love.

Now, hear about our gathering. Some gentleman does puja for the sake of courtesy, and another sits for it for the sake of formality. Well, thank God, there is atleast this much. Some gentleman has got the habit of sitting for puja once in a

while, and wishes that I myself should form this habit in him. Well, so much for the better. Possibly someone or other may even enter the sphere of blasphemy by remembering me instead of God in times of difficulties and hardship. None seems to possess the real interest. Even if there are such, they can be counted on one's fingers; they have got neither longing nor craving. Once my Master Lalaji had written to some gentleman, "I require lions, not sheep". And he orally told some gentleman, "I have admitted even sheep in my Satsangh for courtesy's sake". This was his experience. Remembering this, no complaint against anybody remains. It appears that it is my fault alone. But then, everyone has to be looked after. I thought of methods. It is a matter of gratification to me to think of receiving some light or of receiving it in future, which atleast is better than nothing. Some work or other atleast would have been done. Anyway, our intention is right. You can imagine the conditions of my heart by the following instance. Yesterday, when I was returning from the office I saw that a monkey was lying on the roadside breathing his last due to some injury. I was moved very much. I could do nothing. I stood there for a minute and transmitted, so that its condition may become better in future. I did not like to do more than this.

Again and again the thought comes to me that I had written the last letter very strongly, but I was compelled to do so. I thought that if there was no hardness in the tongue, there was the hardness in the pen, because it has got steel and wood also. And so, possibly, you may show the flow in Divine love by becoming harsh upon yourself due to this hardness. Probably this hardness may bring out some good result, although it is a fact that unless there is the will of God, He does not attract the servant towards Himself, and it is impossible to have His vision. Now, the question arises, why should He trouble Himself to attract the servant towards Himself ? Because, if there is any motive in the Lord, then I think He too is just like a householder, like ourselves. But along with this, it is also a fact that when our motive is to join Him, then we adopt such method only and this alone is called ABHYAS (Practice). When the intense desire to join Him is created, some kind of impulse begins to be produced in Him. But then, brother, who is it that has to create this thing ? Who has got the leisure ? We have fallen in our own mire and are taking pleasure in that alone. Even the pain here is pleasure. It does not mean that we have become saints.

To speak in general, everyone is mad after his own thought. I have called pain as pleasure because people tolerate any kind of misery, but we never like to step out of our own, because the moment we step out of the kitchen, the kitchen gets contaminated. One step is inside the kitchen and the other outside. We do not even think of taking both the steps outside the kitchen so that we may step outside, and also the kitchen may remain quite uncontaminated.

SPIRITUAL ADVANCEMENT

You will find many personalities in this world tearing off the veil of maya, but hardly one who could remove the covering of egoism. Even in lifelong ages, this thing becomes impossible. That is the only veil hanging between man and God. The abhyasis before coming near this veil call themselves perfect, and they are really so. But such a great personality as could tear off this veil comes after thousands of years. That is the only thing to be crossed over after which the wave of Almighty begins to flow without break. It is very difficult to find out a man talented with it. This would be a fool's saying if I approach anybody with this sermon, because he will find these defects in me; but I write to you for your guidance to acquire that stage, I am duty-bound to say so to you all. Suppose I am not qualified to this extent, still I have a heart ready to pray for you all to gain that stage. But how can you or anybody gain such a thing, when you do not overcome even your laziness and sluggishness? When intending to reach the higher ideal one must give up things obstructing the way. If one cannot give up the unwanted things, that means he has not yet formed his ideal. Two things cannot stand at one place. Now I am coming to your point. I cannot say whether my life will be short or long. During the interval if you or others waste time in doing nothing, I think that will be a blunder, although somebody will remain to give you spiritual stages equally as I do. But I want to see the progress of you all with my own eyes.

If a man keeps before him his ideal (I mean the Godly one) in real sense it can never happen that he may be able to neglect this foremost duty. There are also obstacles created by you, which can be overcome if you give a little strain to your will. I sometimes fear to tell you your weakness. At the same time I know that you

know your weaknesses yourself. If you pay heed to the pious thought of realisation, these things will soon bid you farewell. I may also be helpful to you in this matter, provided you impel yourself a little towards the march for freedom. The people generally do not try to leave the habit which they are accustomed to, because they have to exercise themselves and thus feel trouble. Alright, I agree. Do not try to remove them, but at the same time exercise yourself as best as you can and adopt the means to gain the real object of life. If you really start, inform me so that I may look to your advantages at each step. You know yourself that I am building my hopes on you as well. Am I not then sorry if you do not improve?

You have written to me that you have burning desire for spiritual advancement, and I believe it. The burning of wood has three natures. One of the states is that it gives smoke; the second state is spark, and the third the essence of the burning which is visible if you see minutely. Its colour is like that of electricity, and it cooks the food very soon. This thing is due to the oily substance it has got. The other thing, that is smoke and spark are due to wetness and solidity respectively. Had you the burning desire like that of the electric spark created by the firewood, you would have gone by leaps and bounds in the spiritual field. Electricity is devoid of smoke and solidity. How does it work then ? Be like electricity and then burn. Then you will bring the desired result. If you free yourself from wetness and solidity then naturally you become the electric spark. What is wetness and what is solidity ? Of this thing, your experience in life will convince you. If you ask this question I shall answer that wetness mingled with the solid substance darkens you mostly. Actions of nature against SUKSHMATA shine out as desires. A man must have desire for gaining the goal of life. I am writing these sentences to you so that people may not criticise me. This desire will go away naturally when you attend to the goal of life. But this thing is far off. You must not contemplate it at the present stage. It is God's blessings, which one gets in reward. What is the oil for the abhyasi ? Devotion ! Constant remembrance brings devotion nearer, and it is the seed from which oil is obtained.

As regards other followers, I would say that most of them are lazy, and they are so accustomed to it that they get but little time to look to their best advantage. But it does not matter. What is our duty as a brother? We should always regard them like the sons of the same father. Suppose any one of us is wanting in duty, there is no reason why I should be undutiful towards him. I always say things

which are to be followed by spiritual brothers, indirectly. Like my Master I do not make compulsion for anything except meditation, but I am obliged to say that they do not feel even this incumbent upon them to follow it. Why do I do this thing? It may be due to the fact that if I forbid anything and they do it, they are proving themselves undutiful which is a sin, if you minutely go into the real sense of teaching, I do not want that they may enter into any sort of sin in any way. The abhyasis understand what I mean but they do not follow it. For instance meat eating is strictly forbidden in our Sanstha and I have declared the policy and the mandate of my Master, but none of them could leave it. It is not at all beneficial for spiritual purpose. It may be prescribed for the weak, and can be allowed for them in rare cases, but not for the persons who have a healthy body. The people generally take it for taste, which is harmful for purposes of spiritual advancement. Really speaking any sort of undue attachment-positive or negative is a poison for spirituality.

PROGRESS ON THE PATH OF SPIRITUALITY

A man just enters the spiritual life. Call him as A. How does he enter? He enters by hearing the supremacy of a certain personality. A finds B as a greater personality, who can weave his destiny. He now begins to love B. After some time his love becomes greater and greater. That means he held B as a supernatural being. When he improves in love, he hatches an idea in his brain holding that personality in much veneration. When this is the case, A treats B as God and forms, on account of intense love, his image in his own heart, He does not want to be away from the thought for even a moment. He craves the great personality in his heart. In other words, he keeps his ideal safe in his bosom. What torments him much is B's funny play just as a child when it grows old, hides himself under the clothes of his mother and tells her to seek him. Suppose the child's mother has no covering? Where then will the child hide himself? A is meditating on B and the cover comes in itself and the image seems hidden. Where does this covering come from? It is the veil of his own thought which has kept him aloof from his great master-the Almighty. 'Suppose he does not see his master under the covering, he must not feel vexed. Why so ? Because his master named B is within this covering and in him in some form or other. Suppose he does not see his master within his form, he must not be

perplexed. Broadly speaking, he is everywhere, but since he cannot see his presence everywhere, he made him limited in his own form for the sake of concentration. If he thinks his master is seated within, that completes the idea of his presence. That means he has got the idea of his Master rooted deep in his heart. Very ridiculous it is, he seeks his Master where he has given him his place. Suppose he prays to his Master to be seated on the plank of his heart, and if his prayer is heard and answered in words spoken by his Master at his call, "I change but I cannot die", the idea will be totally correct so to say. Idea should remain as it is. Form may be changed, it matters little. Now the disciple is satisfied. He contemplates his Master, and the idea remains of his presence in his heart. I think it is sufficient. There is one philosophy underlying it. When we put a bird into the cage for the first time it begins to flap its wings because it is not used to the cage. You put the unlimited one into the cage of your heart. When the unlimited one is compared to a bird for your understanding, it begins to fly with you, and then you begin to seek its image which is only seen as long as its flight had not begun. You both fly together to have the cage and you become one with Him. When is the case, I mean when your flying has commenced, then fly with all you have got with you.

II

If 'A' begins his work dedicating all to his Master, what good will it be, imagine, in the long run? He does everything for his Master. Nay he does everything thinking that his Master is himself doing it, and must think because both are flying together. 'A', really speaking, gave life to his supposition and the object became animate. Both have got lives now. He starts his work from the same morning. He performs his daily oblation thinking that his Master is doing all this. He breaks his fast thinking that his Master is doing it. He goes to the office and does the office business thinking that his Master is doing the same or, in other words, he himself is doing it. Now he returns from the office. On the way he finds an attractive dance and his eyes go to the form already playing its part. What do you think then if you cannot check yourself? Think that it is not you who is seeing the dance but your Master's eyes-the eyes you have got are witnessing the scene.

What good would it be? You will lose the curiosity of seeing the dance at once, because your Master's power will begin to flow at once and you will be relieved of the curiosity just awakened. Now you come to the house finishing your office business. You see your children quite joyful at seeing you as you have returned after so many hours from the office. You enjoy their merriment and it is, of course, but natural. What would you do then? Your attention is diverted towards them and you are a bit away from your sacred thought for the time being. The method would be complete, if you think that your Master within is himself enjoying. You will find that its effect is no more and you are away from your own thoughts. Now another business comes. Friends come in. They chit chat. You also drop into conversation with them and that is the daily routine. Think that not you but your Master is talking with them. That is the best practice I tell you. Similarly you can adjust yourself in your daily routine and in all the work before you. If you are walking you can, of course, think of your Master at that time, but how good it would be if you do both the things together. You are thinking of your Master and at the same time also having the idea that your Master himself is walking. If you do it that means you are going with double force. Likewise, while you are meditating think that your Master is himself meditating on his own form.

If you cultivate this habit what effect would there be on you in the long run? You will not make sanskaras any further. That means that the progressive trend to create things for future bhoga is now stopped. That is the way to salvation. But our ideal is something higher than that. We want to release ourselves from the endless circle of rebirth which comes after. This method ultimately will lead you to non-entity. Do this and feel its effect. Very shortly it will come.

SPIRITUAL TRAINING THROUGH YOGIC TRANSMISSION

By the grace of my Master I shall try to reveal a great secret, or a mystery, which the people in general do not know. It is a great wonder when a great personality like Lord Krishna, Swami Vivekananda or my Master changes the entire course of a man's life. How is this done? Some sceptics may say it is after all due to the person who wanted to change himself, and the Master or Guru was the

cause merely for name's sake. If Lord Krishna had such power, why did he not change the heart of Duryodhana instead of bringing about the battle of Kurukshetra? They may also quote many stories wherein somebody taking a worthless person or even a lifeless object as a guide has become a great saint. But this need not hinder us in trying to find out the reality, because God's ways are mysterious. Some are deluded by their own thinking and some are illumined by Divine Grace. If the question as to from whom Lord Krishna got light is put to me, my answer would be that He is Self-luminous. But then this need not mislead the enquirer that he too is self-luminous and everyone else is also such, and there is an end of all enquiry. Logical speculations are no substitutes for the cravings of the heart. The heart is not satisfied even if the logic stops dead in some blind alley.

Pranahuti is effected through the power of will, which is always effective. If a trainer in spirituality exerts his will to mould the mind of the trainee it will bring effective and excellent results. Many swamijis, who start the profession of Gurudom as soon as they put on the ochre-coloured uniform, complain that although their shishyas (disciples) listen to them with interest, yet they remain as crooked as the tail of a dog. The reason is obvious. Either the swamiji does not exert his will or he has got no power. The teachers prescribe many laborious and brain-taxing practices and leave their disciples to their own fate. Neither does the teacher know the result of the methods nor does the disciple care to use his discrimination. The result is internal grossness, dullness of the intellect and loss of freedom on the part of the disciples, and corruption, degradation and moral turpitude on the part of the gurus, who are very conscious of only their right to teach and quite unmindful of their duties and responsibilities towards their disciples.

The worthy trainer with the power of Yogic transmission weakens the lower tendencies of the mind of the trainee, and sows the seed of Divine light in the inner most core of the abhyasi's heart. In this process the trainer uses his own will force, which has the Divine Infinite power at its back. In a way he is conscious of That and he just focusses It through the lens of his own will upon the heart of the trainee. The trainee may not feel anything at the beginning. The reason is that he is accustomed to feel only through the senses, and the Divine power is beyond senses. After some time, however, he may feel the results of such transmission, which also

are in the form of subtle changes of the workings of his vital parts and of the tendencies of his mind.

A crude analogy of this process may be found in mesmerism and hypnotism, whose results are contrary to those of Pranahuti. In these baser arts, the hypnotiser uses his will-force with the backing of material power. And the will of the hypnotised person is weakened, and he finds himself dull and heavy hearted after he wakes up from the hypnotic trance. A disease may be cured, or a particular tendency of mind may be suppressed to some extent, depending upon the power of the hypnotiser and the submission of the hypnotised. But the effect does not last long. The hypnotic power is developed by some intense mental and physical practices using material things or mental images as objects of concentration. These practices often lead one to mental deformity or insanity, and sometimes even physical deformities will be the result. A successful practice, after a long time, may however result at the most in the gain of some material power, which is limited, and useful only for the gratification of some kinds of desires as long as it lasts.

By now the reader might have come to the obvious conclusion that the power of Pranahuti is a Divine Power working through the channel of pure mind. How is the mind purified? How does it get connected with the Divine Power? The simple answer is that these happen when the thought is linked up with God permanently. Again, how is one to link up his thought with God permanently? Many answers have been given to it. But the secret which bubbles up from the bottom of my heart is that it is my Master who does it, who did it and who is doing it. When I saw my Master my heart was filled up with his light. And I started to remember him constantly as my Lord, my Master and my Soul. May all true seekers find him Amen!

THE EFFICACIOUS WAY

The rituals given in the Mimamsa are opposed by Shankara in his Vedanta philosophy, but I have no concern with any of the above views. The rituals, no doubt, help to some extent but only in promoting Sattvik Vrittis. They may also offer preparatory grounds for spirituality. As such I have no objection if it

is taken up, by the way, with everything else cooperative to Realisation. Worship of deities is too commonly prevalent among the Hindus. It is done with the object of material gain or safety of the children. The female folk mostly adhere to it, because they give birth to, and bring up children and hence their ties of affection grow stronger. Let them play their own part and we should attend to our own.

I am not in favour of japa which is exclusively external in character, though I too advise japa in certain cases, but they are of different type. These are really the means by which an abhyasi is to try for his growth himself. But in our Sanstha the task is taken up by the Master who feeds him with the spiritual force through Transmission. Now it depends upon the abhyasi to extract from the Master as much as he can through love and devotion. The greater the devotion and surrender the greater will be the force flowing into him.

Now about reciting God's name over and over again advised by certain sages as the surest means of Liberation in the Kaliyuga, I believe that unless we merge ourselves in the vibrations produced by reciting God's name we can never be sure of getting the desired result. Some scriptures tell us that if we recite the name of God continuously for 24 hours we shall have his darshan. My mother once, long ago, did it in all earnestness but to no effect. The theory of darshan too, as popularly believed, is not at all convincing to me on the basis of my own experience and anubhava in Realisation. I too sometimes advise mental recitation of Rama, resting our thought all the while on His attribute of All-pervadingness. This process is helpful in bringing about the state of constant remembrance too. Strictly speaking we do not actually recite anything but only fix our thought on the attribute without trying to picture it in our vision. We have to approach the Immaterial Absolute. For that we have to take up the form of the Master before us, but only when he (Guru) is admittedly of the highest calibre and has his condition merged completely in God, like my most revered spiritual Father. Patanjali too recommends the same in the 37th sutra. The four stages we come across through this process are explained in the Efficacy of Raja yoga. The last one almost ends egoism. It is the surest means. I followed it throughout my spiritual career. If such a Guru is available then his form may be meditated upon. Otherwise, the direct method is the best.

Lastly, I may add that if you thirst for Realisation try to be as simple as Nature herself and adopt similar means, just as you adopt childish ways to please the baby whom you wish to fondle.

We should pass through family life in a disinterested way doing everything for duty's sake without any feeling of attachment. The family life is not a thing to be cursed, if it is moulded in a proper way. Suppose you are compelled to do some-thing and do it for its own sake without any motive of your own, I will call it a disinterested action bearing no impression on your mind. We should think that we do everything, even in connection with wife and children, in compliance with the order of God. In this way all our actions will ultimately turn into puja. This is a very easy method for connecting your thought with the Almighty.

HINTS TO A SEEKER

I hold that mere questions and answers can never reveal the mysterious interior of a man. This can actually be known only through close association (Satsangh) and practice (Abhyas). I may frankly confess to you that I have studied no books, for I never thought them worth-while. I aimed at Reality which I thought to be the only thing worth having, and left the study of books to the scholars and pandits. Whatever I say or write is on the basis of my own experience or anubhava on the path of Realisation, irrespective of what Shankara or Ramanuja or others might have said about their own. I no doubt do read sometimes now, but that is only by way of recreation, and I try to retain as much as I can for the sake of easy expression. I remember one such thing which I had read in Viveka Chudamani by Shankaracharya, which means :

***"Books do not help us in Realisation;
and when Realisation is achieved books are useless."***

When we start practising, and are in quest of our ultimate goal, we fix upon that which seems helpful to us in our pursuit. We consequently begin to imagine that everything depends upon God's will, so that we may remain connected with it. It gradually develops into closeness and attachment which, in true sense,

means the beginning of Layavastha or merging. For that we practise love, devotion and all other means conducive to our purpose. We can as well say that our free will extends so far as our limited sphere goes, and God's will extends as far as His unlimited sphere goes. We cannot profess our will to be the same as that of God until we shatter our limitations and bondages. This is our real pursuit, and we do it in order to secure merging with Reality. This topic is dealt with in another book 'Towards Infinity'. In it, I have explained how, after losing his individuality, a man can become identical with Brahma. The relation between God's and man's will may be expressed in the way that when we look to the former (that is God's will) the greater thing begins to attract the smaller thing. We begin to dwell in a state of non-duality, when we become one with Him, the Absolute, after shattering all our limitations. But we start from duality and after marching on finally come to non-duality automatically.

As regards your question whether all proceed towards God spontaneously or by God's will, it may suffice to say that every river joins itself with the ocean losing its own identity altogether. The ocean does not come to mix with the river. Just so do we proceed towards the origin. A time shall be when all will merge in It, and that will be the time of Maha Pralaya. We practise only to cut short our way, and thus be saved from the miseries of innumerable lives till then.

Prakriti came into existence at the time of creation through the effect of the revolving motion around the Centre. The motion generated power which subsequently led to be the cause of creation. I feel that prakriti loses its existence in maha pralaya, for if any composed up thing remains in existence, maha pralaya has not been effected in true sense. What remains after that is but the One. We may call it Zero or the Base for the sake of understanding. No prakriti and no universe can stand without the Base. There must be a backing for the existence and that backing is God or Brahma, Existence is meaningless if it has nothing to stand upon. As for Prarabdha-Karma, I think and see in my vision that they are in store for bhoga, as every action of body or mind produces some effect. We can attain liberation when we have cleared ourselves of all the past impressions. It is of course a tedious task. In Raja yoga, they appear for bhoga in an almost fried up state due to abhyas and good guidance. The process of bhoga is also carried on during sleep provided the Master-the essential need in spirituality-is worthy of the task to bring these things round for bhoga in dream. We have only to unveil ourselves through devotional

practices. If you want to taste the real nectar of life, come forward into the field with undaunted courage, not minding the ups and downs of fortune. That is the thing needed for our life, not charity and alms. The real sacrifice is not to leave the job or office, and retire to the forest, but to lose your own self. That is what is needed in a true seeker.

You asked me about Nirvikalpa-Samadhi. It is of course a yogic attainment, but it will not solve your problem. It can bring you to a state of salvation but liberation is something else, as given in 'Reality at Dawn'. When you become extremely subtle (Sukshma), akin to God, then only can you think yourself fit for Liberation. We strive for that in our abhyas.

Suppose you attain Nirvikalpa-Samadhi, even then Kalpana remains in some form or the other. Besides, the state of inertness acquired cannot continue constantly, as we have to attend to our duties too. But suppose we do not mind them, even then the preservation of the body (one of our sacred duties) still remains; and it is indispensable too for the attainment of perfection. If the same condition prevails constantly, we cannot evidently be mindful of it. The real state of samadhi is that in which we remain attached with Reality pure and simple every moment, no matter if we are busy all the time with our worldly work and duties. It is known as Sahaj-Samadhi, one of the highest attainments, and the very basis of Nirvana. Its merits cannot be described in words but it can be realised by one who abides in it. It is not so easy, as its name denotes. It was highly spoken of by Saint Kabir, and it is the thing worth gaining.

I may tell you one thing more; for the sake of proper abhyas try to seek the adept. When you find such a one give yourself up to him. I think I have sufficiently dealt with what you needed and now it remains for you to play the part of a true seeker and adopt means helpful in attaining the goal. There are three signs which indicate that we are nearing the goal. They are Divine action, Divine wisdom and Divine thoughts. Try to develop these in yourself. For that we have a simple method based on the process of Yogic transmission, which helps the abhyasi a good deal on the path. Its efficacy can be known only if one does it for some time. We apply the simple method because we have to gain a simple thing. If this idea is rooted deep in the heart, it is sure to bear fruit soon. Is there anything more you want to ask me? I think there is one still, and it is, "How to attain perfection?" Is it

not so? I may tell you most frankly that it is not in the least difficult, provided you get a capable guide. Now seek one such. It is my friendly advice to you, and when you get him, give yourself up to him in toto. His association will reveal to you much, and that may also serve as a method to find him out. I have wasted a good deal of your time as only one sentence was enough for the reply. It is, "Seek in you and you will find in yourself. The Master is there. But when? Only when, you are not there."

THE PROBLEM: IT'S SOLUTION

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 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 was it that created in them, due to wrong use, a condition in which the Real Thing, whose action was behind the veil, did not come up before the vision? Nor could it 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 similar 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 the reverse of soul, is the reverse of peace. But 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 now turned towards materialism and the 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 that 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. There was nothing wrong in the tonic given, but the fault lay in its wrong and improper use, and the pain took such shape that the necessity of medicine began to be felt acutely. I say again that if there were no 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 power. The answer is that the power of consciousness or Chaitanya Shakti makes them powerful in proportion to our paying attention to them, and gradually so much force is created that, that thing appears to over-power 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 bhakti also. Then this other power begins to descend, namely the power of God, and the undesirable things automatically begin 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 purpose. 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 actionless, and this condition, when it grows and reaches a high level, stops the formation of impressions or sanskaras. And if one ever stepped into this condition and went on further, then what remains? One part of it will be what is called the state of liberation in one's lifetime-jeevan-mokshagati. What a word which people are trying to prove in many ways! But dear brother, what a light and easy thing it is! And be assured, to attain this also is very easy. An 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 way of achieving this condition has generally been told by 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 merely to speak always on the subject. They are moved greatly by the people who speak extempore on the platform. The real thing is in the innocent hearts of the persons who have mastered Nature, so to say. Rarely will people find this thing. Why? Because, they do not try to gain the simple thing by simple method. May the day dawn when the people may taste this nectar of real life unattainable even for devatas. People are busy thinking always of their own tales. Sit in loneliness for some time, and think of God with at least as much power as you have bestowed to your own difficulties. What then? It is as easy to realise your own God as it is to realise the worldly things in crude form.

MISERY, IT'S BEGINNING AND END

One who is born in this world is sure to taste miseries. One cannot escape from it. That is why we try to get rid of these things by going into penance; and Rishis (sages) have devoted themselves thoroughly towards it. There is no remedy for overcoming these miseries except devoting ourselves towards Godly thoughts of purest nature. Our thoughts are scattering the main current, like the canals in the river, making the river weak. The river cannot flow in torrents, if so many canals have been dug out from it. The same is the case with us. Our ideas and thoughts always seem to have wings, and so they have made the main stream weaker.

During Puja, we draw in these things and consolidate them in one flow. The thought will have the same force from which so many canals have been made. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards It, draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things come to the main and supreme current which is now to flow towards the Almighty-the main goal and place of our destination.

All that is born of attachment is misery. Pain and pleasure both contribute to miseries. "If a man were not born, he would not have been subject to these miserable states. The condition which causes birth is the force of the will, which turns out into the tendency or predisposition to be born. The cause of this tendency is the mental clinging to, or grasping the object of, the world, and this clinging is due to our thirst or craving to enjoy objects, sights, and sounds, etc. The cause of our desire is our previous experience tinged with pleasant feelings. But sense experience cannot arise but for contact of sense organs with an object, and this contact again would not arise had there been no organs of cognition-the five senses and Manas. The six organs depend for their existence on body-mind organism, which constitute the perceptible being of man. This organism could not develop in the mother's womb if it were dead or devoid of consciousness, but the consciousness which descends into the embryo in the mother's womb is only the effect of impressions (Samskar) of our past existence. The impressions which we make for rebirth are due to Avidya. If perfectly realised, there would not arise in us any Karma resulting in rebirth." Thus says Mahatma Buddha.

I perfectly agree with these ideas laid down by Gautama Buddha. If we go with the full force at our command towards our main goal, the world would itself become- a second thought. Go on doing the process of meditation till it is matured. This is the last stage of meditation. When we become one with the real thing, the things following it grow so dark that we do not perceive them. In other words, we become blind in this respect and our vision for the real things improves and we bring it to such a standard that we are lost altogether. When this condition comes, we feel that we are in the state of liberation. If this condition is matured then there is the end of all miseries-no pain, no sorrow, no enjoyment and no pleasure. The machinery of body now works without producing impressions upon us. In other words, the body becomes an automatic machine which runs by itself as duties

demand. Here is the end of everything and there is no making of sanskaras. Here is the point where we surrender ourselves in toto automatically. This is the essence (Tattva) of the Bhagavad Geeta. This is the condition which the angels crave for. It is reserved for the human being alone. Dear friend, do you not crave for it? I think everyone of us must endeavour to achieve this end. The thing is not as difficult as it seems to be, and to me it is as simple as anything. Absorbency in the pious thoughts achieves this goal.

VIBRATION, SOUND AND SYMBOL

Whatever has come down or descended got expanded. Whatever was seen or felt, the condition became like that of a vessel full of water which, when it spills over, goes on increasing in area. And then there were our Rishis to catch this overflow and their attention was also towards it since it was the beginning of the time. No Sanskaras were found in them till then. The thing came into their awareness exactly as it flashed. Of course, it did happen that somebody's attention turned towards that solid thing which had assumed a greater volume, and another's view fell over that which was like a current, in which there was less overflow. What can that solid thing be?

Those things, which were essential for the needs of everybody. Hence they went into them and left the subtler things for the subtler seers. Of course, the needs are there of Fire, Water and Air. They have to work from time to time according to their speed. The seers took up these things only, and created such a turn in their inner condition that they gave a movement to them from the very place where there was the effect of the thick current. Hence, Agni, Vayu, etc., were given the impulse from that very place with which they were connected, and where there was the required effect of that thick current. In my humble opinion that view at first reached the elements in which there was the power of spirit. Therefore, you may observe that only such mantras were written in the beginning, with which we may get those results which are essential to maintain and keep our life, which is also an essential thing.

After a long lapse of time, after being occupied with the elements, it was felt that the thought had remained fixed upon it after continuously dwelling on it. Further, they again started to ponder over that Original current which would be called spirituality. The result of this is the Upanishads and this is the result of their right thinking. Now, will you not conclude from this that the form of evolution has been maintained in this, and this became the history of intellectual exertion?

The above is just an introduction and expression of an unlearned one and the result of his mental ruminations (the sediment of his ripened thought). Now I come to the main issue.

Veda is really that condition which was before the time of the creation of the universe. May God give you the bliss of that condition. You too shall have it. Therefore it is quite true that the Vedas came into existence at the time of the creation of the universe. They have been shaped into the form of books. It is as if the conditions have been given a dress. What was existing then? The same churning condition and the creation of the atom. The thing which constituted the atom was the result of the activities of the churning. In other words, this is connected with that thing which is the result of this churning. Now, whatever might be the result, and it took many other forms, their mental standing did remain in their origin (source). And whatever that condition was, it should be definitely called as scientific, because it never happened that the combination of oxygen and hydrogen would not produce water. I call that thing alone scientific, which always produces the same result, whoever experiments with it. Now, whatever might have been the result, when the view fell over its originality it brought out the knowledge of its origin. Now, the Vedic Rishis taking the dim sound created by the churning of these currents as the basis, remained in search of That, whose sound this was. Therefore, in the Rig Veda, whatever I have heard being read from some of its beginning portions, this very sound or Shabda is utilised. In other words this was the key to reveal the Real Thing. Now, when they have found the key and the Real Thing began to get revealed, the whole thing took another turn. That is, a new chapter opened up for the spiritual purpose, and the flight of the thought began to get still more intensified. When they got the inkling of Reality through the Shabda, the Rishis resolved to dive still deeper into it. And when they dived into it and caught hold of that part of thread (link), the first lesson which they understood was, the emotion of "ekoham bahusyam" (the One becoming many). But this was the

worldliness of the Real Thing, that is the lower thought. Now the thought jumped still further and they caught the upper thread. They became aware that this was the resounding created due to the motions of the currents; and that there is something even beyond this. The search still continued and went above this thought of "ekoham bahusyam"; and such kind of wordliness was left out now. In other words, the gross form of that Real Thing, which was before our view in the beginning, became hidden and our jump commenced beyond it. Then what happened? The idea of duality which contained the suspicion as to what extent it can be also began to bubble up, weighed the self, and deeply pondered over it. By pondering deeply they got the thought that it was only due to the human nature that we have weighing ourselves. When we understood this completely, our nature and thought got attached with that Real Thing which is embedded in us. It was as if the thought began to swim in that current. They went on further and got inkling that all this is cream which was the result of churning, but not the Reality. Now the steps went on further. This is the approach of the middle part which has been described above. Progressing still further, the fragrance of bliss began to be felt. Now a question may arise as to how it was felt when the thought had become one with it. The only answer is that the same cream was the solid state of the very particles, which we have grasped in our thought. The state of Bliss did come, we also stayed there, and we felt it too; and concluded that this is the very thing which was being sought for. Some people remained there, and the remaining went even further than this condition of Sacchidananda. And proceeding on, such a state engulfed them that they got stuck up in non-duality. Vedas are most probably silent beyond this, because they have described it as the indescribable (Anirvachaniya), and declared '*neti, neti*', 'Not this, not this'.

Now the same question of science comes once again. I think I have given the reply to some extent. But if you want still more, we should say that we are on the path and we have made ourselves such that we are in conformity with the Reality. Then it can be definitely said that Reality alone is in our view. Nay!, we ourselves have become such. We have become the abode of the Real Knowledge. Nay! we ourselves have become the knowledge. The remark of 'X' that they are truer than the mathematical symbols can be correct, when we get dissolved in it, and the very thing comes before the view which is right. Whoever goes on the path, the same thing comes before him. Now you may think that there are poetical points

in it, where there is the possibility of exaggeration also. Yes, dear brother, it helps the thought to pick up by constructing its surroundings in order to show the Real Thing. I am also often obliged to take work from it, For example, I shall write a couplet :

*The lover is weak and the beloved is very delicate (tender).
Let somebody raise the veil.*

Now if you ponder over the meaning of this, it will be proved that the Lover and Beloved are both inactive, which is the real condition; that is, That condition which is the Reality is expressed thus.

Our theory is that man was perfect when he was first born. Hence it is evident that these knots have been formed by men alone, which are a hindrance for the view to be taken to the Source. His activity has formed a world in himself. The reason is that the Workman had sent us pure and crystal-clear. And it is the mark of the best Workman. The responsibility of the dirt and dust which has come over is upon us alone. We have ourselves formed the sanskaras (impressions), which have become coverings upon coverings and have succeeded in covering up like the silkworm in the cocoon. Having come out of the Ocean of Reality, we were Reality alone from top to toe. Now because our primary condition was like that, our vision could straight away see That, without any obstruction, and it had the knowledge of That, the form of which can be considered as the Vedas. The language of Sanskrit is said to be more natural. The reason is that it was the beginning. And, in order to converse and to understand mutually, they moved the tongue in accordance with what they felt. If you deeply ponder over the alphabets of Sanskrit, you shall find the rise and fall in it in the form of natural vibration. And in that language, they have written by feeling every vibration: and they started to call it Sanskrit (Divine). Revelation has come to them in no particular language. Divine revelations come even now but mostly, and correctly, to those who have regained their original condition and have got the connection with the Original Source. And it always comes in the language which one knows. It strikes the mind and he becomes aware (feels) through the words which he has learnt.

Swami Vivekananda Ji has written that the Revelations occur mostly in poetry. It does not happen so. At least in the case of a real seeker, who should not lose the Reality by getting entangled in the surroundings. Surroundings point to the

Thing which is connected with it: just like the smoke points out the fire of which it is the smoke.

TYPES OF GURUS AND DISCIPLES

Sometimes I ponder over the questions: “What is the reason for this fall? Which is the colour responsible for all this glamour? What creates excitement in human minds? Why do our eyes always turn hither and thither and make channels and ruts? What is all this, and who is responsible for this? Who created such environments - God or the individual himself? Who went on putting coverings on it?”

The answer I get is: God created us that we may attain freedom, the Real Freedom. But the events of time turned the course in altogether a different way.

Our mind drifted from the original freedom and ran towards the senses. We also got such pleasure which encouraged this. Those who were inclined towards senses get merged in them. Even if they got out of it, they created only those things which encouraged and gratified their senses, and they could not rise above those things. They came across such men who told them such things, which they liked also, because of their support to the centre they had created for themselves. How did it happen? It was due to the contact with those people who took pleasure in the senses but pretended to see above towards the sky. They are our Mahatmas. You and I wish that people should abandon the centre they have created. But they will be ready to do so only when the centre they have formed is found in the Divine Centre. These words may seem to be very harsh, but I am obliged to write that "the reins of the sheep are in the hands of the Wolf, and the whole herd scattered away." Now, brother, think of the types of gentlemen that are generally responsible for almost everything in our midst, and among whom we consider some as Gurus. They are the following :-

- (1) Guru Sifli (Guru of the lowest type);
- (2) Guru Kitabi (Guru of books and knowledge);

- (3) Guru Azli (Born Guru);
- (4) Guru Fazli (Guru of the higher type);
- (5) Guru Azli Fazli (a born Guru of the highest type),

Gurus of the lower type are those who tell us to worship ghosts and apparitions and who know some charms. Bookish gurus are those who, merely on the authority of books, tell others to practice. They are not concerned with the purpose of practices and the conditions under which they prove beneficial. Born gurus are those who go on prescribing practices so that men may attain perfection in a certain field, provided they are not caught up in the whirl but if, perchance, they are entangled, it is beyond the power of such gurus to pull them out. I have used the word "Azli" for Gurus of the higher type who always enjoy the grace and kindness of God and who are capable of utilising that grace for reforming others. There is still another type called "Azli-Fazli" which is very difficult to find. This Guru of the highest type has reached the supreme original condition and is always attached to the origin. Therefore, brother, it is such a Guru we have to search for, and if such a one is not available we should pull on with a Fazli guru. There is room for every kind of suspicion in a bookish guru. It is quite possible that his conduct may not be good. But, in Fazli and Azli-Fazli Gurus, this is not possible. People who have no mind to believe will never believe this even if you go on repeating this. In the words of Kabir: "Whom can I convince when the entire family is blind?"

About the Azli Guru (Guru by birth), though such a type of guru has the original condition free from ebbs and tides, he does not have the capacity to foment others from his inner condition. But Fazli Guru can do this. He can transfer the grace of God into the abhyasi. There are two types of this. When grace flows involuntarily unto him, he transfers his share into others; He cannot do so prior to the flow of the grace. One who can consciously transfer the grace is capable of involving the grace and transferring it whenever he wants. In our Sahaj Marg each and every preceptor is a conscious transmitter, the system of training itself being such. And what to say of Azli Fazli? He can do whatever he desires within a wink. Such saints are rarely seen.

Now, I will let you know the types of disciples also:

- (a) Selfish;
- (b) Fazli;
- (c) Ahli;
- (d) Devotee;
- (e) Murad.

Selfish disciples are those who want to gain their ends. Suppose a person comes to know that Sri X is a Mahatma and a devotee of God, he will immediately rush to him with the idea that he would get material benefit by that contact. Such persons who are concerned with worldly matters do not do any work. They join the Satsangh to achieve their selfish ends. They get things done by means of flattery. After that they will creep away. If their work is not done, then also they turn their back. They have nothing to do with love and attachment.

Fazli type are those who sit for meditation occasionally, if they are in cheerful mood due to the pleasant atmosphere. They have no attachment of heart whatsoever. And Ahli are those in whom there are Sanskaras of higher type of worship, and who want to worship and want to continue it. Some among them may progress and reach the position of the devotee. Some, however, are such that they start from the very beginning with the condition of devotee, and a devotee is one who loves his Guru intensely. He always keeps himself internally connected with his Guru. Men of this type possess all those qualities that should be present in a disciple. From among these devotees, rarely one or two acquire the condition of Murad. A 'Murad' is one who has become the object of love of his Guru. In other words, the Guru's attention is always centred on him. He can also be called a beloved person and such people are rarely found. In these days 'Murads' are seldom found and likewise Gurus also are rare. Revered Lalaji had written to me in one of his letters that in these days as many 'Murids' are seen as the pores of the body, but 'Murads' are very rare.

REALITY OF MATTER

Dear Brother, you have, written correctly that you are unable to understand the reality of a matter. If life is breathed into a doll of sugar, it cannot

understand its reality. The meaning is that having continuously lived in matter, we have lost our own matter. i.e. Reality. This alone is the hindrance. Nature really does not want to keep anything in mystery from the devotee, because mystery can be called as complicated, and wherever there is complexity it can be called nothing but Maya. Nature is an open book. But we have inverted our vision to such an extent that we never look to it. And dear brother, to put it crudely, it can be said that our skull has become topsy-turvy. Reality is manifested when we stand opposite to it. That is, if we think of matter, we creep towards spirit also. Then we can have some idea of the Reality by weighing both. Now, I must rather expose the scientists, of course without including you in the class. People have told me, or the thought has come to me, that the scientists have worked to such an extent as to make a slave of the power of matter of man. Now, what can be further than this from the aim of Yoga, which is to have command over Nature? But, dear brother, even the ordinary circus people have shown wonderful feats by controlling a wild beast like a tiger. The things of science can be overcome by other neutralising things, but it is not at all possible to overcome this ferocious quality by any acid. Hence, this circus artist is far superior to the scientist. Dear Brother, it is due to the development of the human brain that control can be had over the power of matter, but the work or the development of the spiritual brain is something else, where the energy of matter does not work. This has got Divine Wisdom, whereas that has got human wisdom.

Your thought is correct that man is, by nature, a philosopher; and there are proofs for it. Soon after a child is born, and he begins to see a little, a sort of wonder comes to him, which is the essence of all material and spiritual science. Some people indulge in enjoying the fruits while others start counting trees. But the basis of all these is wonder. The scientists get involved in the complexity of matter, and the seeker, leaving this, comes to that image of which all these are images. When we know the effect of arsenic, we conclude that everything in which it is mingled becomes poison, or else we consider everything mixed with it as a poisonous thing. Now, this poison alone helps the things to become poisonous, because it is this property of arsenic which is impregnated in every fibre of the thing with which it is mingled. Energy is working in matter in the same way. This example will solve your question as to how the spirit is considered as the state of "with all" and "without all". During the spiritual progress, the abhyasi also gets

such a condition where even matter does not remain after the Maha Pralaya, because if anything remains, the Maha Pralaya will become a misnomer, I do not consider matter to be eternal. The Self alone is eternal, and if it is the cause of all, then a time comes when nothing remains except that. Hence, it is proved that matter was formed at the time of creation of the Universe. What was this matter? They were the churning actions which could form the solid thing. What a nice philosophy is contained in the saying that everything appears as round. The reason is that when That Great Architect willed to create the universe and used the energy, the actions started in a round way in order to establish a circuit so that the energy could Work. Even as, when you transmit, your energy also works in a circuit so that the abhyasi may be affected. And we sit for meditation making a circle of the satsangis, because this too may help us. Now when this very energy got concentrated, it came to be called as solid, or matter, due to the force of the action. Now you have to remove this very solidity from the abhyasi, so that he may become spirit from top to toe. Moulana Roomi, who was a king as well as a Saint, and who was the disciple of Shams i Tabrez, has said:

“He was free Himself and was arrested by Himself only.”

This is really the description of the oneness of existence, which I do not believe. I am a believer in oneness of the manifestation. Nevertheless, this throws sufficient light on the fact that energy took a different turn.

You have written that there should be some method to acquire complete control on this materiality or spirituality. When a factory is working the energy comes from the engine and rotates its every part. Now, if you want to control it and try to hold one wheel, the result will be that your hand will be crushed to pieces. You can never control it in that way. If you want to stop that machine, then get control over the source from where the energy is being supplied. Then the machine will stop. Now it is evident that in order to have control over the materiality, you should have control over spirituality (consciousness), and all of us do the same thing. You already know the methods of acquiring control over the spirituality, for which the practice and satsangh are absolutely essential. Nevertheless, I mention something: in order to have control over spirituality, you have to enter that which is the cause of spirituality (consciousness). Now, how to gain it? When we turn towards it in such a manner as to get charged by its purity and freshness, our

environment will get changed, and naturalness will be created. And whatever you wish will begin to happen. Dear brother, go on flowing. The source will definitely be reached. Or, if the inclination becomes so intense that the river itself pours itself into you, there will no longer be necessity for any abhyas.

Now, I would like to give you a bit of pleasure also, by replying to your question, “I am unable to understand even the reality of matter.” You shall understand the reality of matter when you realise the reality of yourself. Then you can even move matter.

PART III

AMBROSIAL SHOWER

“Though it is undoubtedly a folly to think oneself too wise, it is a greater folly to think oneself too foolish or weak. We must try to dedicate ourselves, as we may be, to the remembrance of God, abiding by His commands which are almost the same for everyone. They comprise the essential features of one's normal duties.”

People like to go into concentration because it is pleasing to the senses. Obviously it cannot be helpful in spiritual pursuit. Concentration directly refers to suppression of thoughts. The idea entered into our mind only after mesmerism or hypnotism had come to our view, because there the physical force of thought was utilised all through. No spiritual purpose can, however, be served thereby. It can however reveal the nature and character of a thing, but can by no means help in its achievement. It cannot therefore be instrumental in the attainment of God. On the other hand, it rather tends to keep one away from Reality. The basis of meditation is purely spiritual while that of concentration is only the ego. When you mean to concentrate “You” are there, quite definitely, but when you meditate, you wait for something higher, hence you are away from the idea of self.

Self-dissolution is the only way for securing complete success. One must go on persistently with it. Love and devotion are of course the essential features thereof. One, having dissolved one's own, self, embarks upon an eternal existence, the real life worth having and the very object of life. This is attainable more easily during the life time of the Master because his power remains aflow all the time during his life. After that, as they say, "It is not the calibre of every moth to burn itself in a dead flame." (sokhtan bar shamaa kushta, are har parvana nest).

The mind region, which lies next to the region of Heart, is the sphere of Ego. When this has been crossed through, it brings one to the level where ego assumes a rarefied state. Further on, as one enters into the Central Region, the ego transforms into identity. At early stages this ego is of a grosser type but as one proceeds on through the successive rings in the region it goes on growing finer until it assumes its absolute state, which might well be presumed to be almost an extinction of ego.

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Punctuality of time for puja is not possible in the case of ladies because of their varied duties, and is hence not insisted upon in their case. They may however utilise their spare time for the purpose. That is a special allowance in their case. Besides, if they go on with their household work with the thought that they are doing their duty in compliance with God's command, it shall all be transformed into puja and they shall be with it all the while without any conscious effort on their part.

Education causes only an expansion of brain, Whereas the most essential factor for the expansion of mind is culture which puts the channels of our thought and actions in order; Mere reading of books without a close study of the Heart's book is of no avail. But since I am not very learned, I may possibly be misunderstanding the real meaning of 'Education'. It was in the state of ignorance that I was born, and I am more so now because when I opened the book of my heart for the purpose of study, I found in it only one word, 'Ignorance'.

* * *

Socrates says, 'Knowledge is virtue', and by virtue he means to refer to desirelessness. That is, according to him, the essence of education. If by acquiring

high education one comes up to that level, I think the purpose of education is served and that is a spiritual stage. How can it be attained? The simple process for that would be constant remembrance. If the phrase, 'With unbroken chain of thought' is added to it, the process would then become complete.

You say that you often get irritated for petty reasons. You must have read in your books a lot against this evil, still you are not able to overcome it. Then of what avail is your learning to you? It is related of Swami Ramakrishna Paramahansa that while only a boy at an infant school, he was one day given a certain lesson to learn. It was, 'Always speak the truth'.

He went on with it. Whenever the teacher asked him whether he had learnt the other day's lesson or not, he only replied, 'Not yet, Sir.' After some time he told the teacher that he had learnt the lesson well. In a sense of surprise the teacher asked him why he took so much time to learn the small line. The boy replied meekly that he could not learn to adopt it in his normal routine of life till then.

* * *

Our present education, being dyed in the gaudy colours of western thought, tends towards the increasing of necessities of life to an abnormal limit. All through life people go on striving for their procurement with the full force of their thought and effort. That becomes their main pursuit of life. Reverses and failures create unhappy effects upon them and spoil their mood. The real cause of anger is usually one's own refractory temperament. A stubborn nature cultivated by the effect enshrouds one's sense of judgment. The distinction between right and wrong having thus been lost, he remains rigidly fixed upon his views and allows no accommodation to others' views.

This is undoubtedly a serious block in the way of spirituality. One on the path of spirituality should necessarily be as light in mind and spirit as possible. He should be free from even the weight of the feeling of what he is after. This is in fact the real secret of a strong will which I disclose to you today. In such a case, whatever thought gets settled in shall have its action. Permanency in this state is an attainment of a high order.

* * *

I wish you to be ever happy, but happiness consists in the due discharge of one's duty. The Gita lays so much stress upon it. It is in fact the very life and soul of spirituality. One must be prepared to face boldly the difficulties and the worries that happen to come across one's way on the path of duty to all those one might be concerned with. This is but a petty sacrifice, which is nothing in comparison to the sufferings of all our successive lives. The only thing I insist upon is the due discharge of duty towards the world and the Divine, and that is all and enough for the attainment of liberation within this life.

* * *

We must cultivate the habit of forbearance and tolerance, putting up coolly with taunts and rebukes of others, feeling ourselves to be at fault. This is not too great a sacrifice for the attainment of the great Goal. If my views seem to be appealing to you please try to follow them. This will bring you greater peace. If you find yourself inefficient for it then you should resort to prayer with a suppliant heart. Do this and see whether you are able to overcome anger or not.

People undertake things for the sake of certain charm which they feel for a particular thing. Some similar charm attracts one towards the Divine. There is thus the charm of worship, the charm of bhakti, the charm of asceticism and also the charm of peace and bliss. They exert themselves only for the sake of charm and not for the Real thing. But so long as it is for the charm it is but a recreation and hence quite away from the real objective. In fact there is no charm in Realisation, no enjoyment, not even the consciousness of peace, bliss or of Realisation itself. It is a static state, unbroken and unchanging.

* * *

The world is said to be unreal like a dream, and the learned teachers induce people to think like that. But a dream is never unreal to anyone so long as he is in the dream. In the same way, so long as we are in this dream-land of the world it can never appear unreal to us. A dream appears unreal to us only when we are awake or, in other words, we are off from it. Similarly the world can appear unreal

to us only when we have gone beyond the sphere of physical consciousness. But this can never be attained by mere thinking, imagining, or by continuous repetition of the words like ‘The world is unreal’, ‘Everything is Maya or illusion’. Proper means are required for developing that condition.

* * *

The condition attained by an abhyasi at a particular point or region is sometimes reflected in higher regions too, by the Master’s grace, with the result that they begin to seem as if awakened to a certain extent. In that case the abhyasi’s approach upto it can be presumed for understanding. Thus there are two ways of approach: one (to use my Master’s urdu terms) is "aksi" or ‘reflected’, while- the other is “kasbi” or ‘acquired’.

* * *

It has also come to my experience that God takes over some of the responsibility upon Himself even before the completion of the training. But when he takes over full charge of the abhyasi, the Master’s work is practically over, though he has yet to go on with cleaning, if needed, in order to smoothen Nature's work. My superconsciousness reveals to me that when an abhyasi has entered the Central region the Divine takes charge of him, and this applies to all cases. Humanity, though charged with Divinity, is not however altogether lost but exists still, though on a normal level only. So even when one secures closest nearness to God, the human instinct still remains in him.

* * *

Ajna Chakra is the distributor of power which we receive from above. Those who meditate on Ajna Chakra feel the wavering condition and not the settled one. I have no experience of that sort of meditation, but I think it to be so. Meditation on Sahasrara is better than that on Ajna. Our last approach is when structure falls off, and one feels oneself nowhere while in the state of perfect Negation. An Urdu poet refers to the same condition in the following verse.

“Ham wahan hain jahan se ham ko bhi kuchh hamari khabar nahin ati.”

“We are there, wherefrom we do not get any tidings of even our own self.”

When we slide down a little for the purpose of work, we feel our own fragrance (the Divine one) in every particle. Unless a momentary glimpse of that stage is witnessed, it is very difficult to understand the condition.

* * *

Abhyasis, having read about Bliss in the scriptures, generally begin to look upon it with admiration taking it alone into account. It is no doubt very soothing, but by no means the end. What I want for all abhyasis is that, they may be free from both 'Bliss' and 'Not-Bliss', and I pray for the same. If one observes closely the effect of my Transmission, he will find, though very little, the charming effect of Bliss, because I want to insert the very essence of God-Realisation, not minding whether it is pleasing to them or not. Sometimes, of course, I do give a little dose of light Bliss so that an abhyasi may not feel bored.

In this connection I may relate an incident. Once, in reference to my spiritual state at that time, I asked my Master, "Is this the state of Bliss so highly talked about, and for which you have graciously exerted yourself so long?" He smilingly replied, "What if the state you are in at present, though tasteless, is withdrawn from you?" Quick was my reply, that I would prefer death if that state were to be taken away. Before acquiring this present state I sometimes returned, whenever I liked, to the state of Bliss I had crossed over, but now from this state of 'Not-Bliss'--the tasteless-I do not for a moment like to get down to that of Bliss.

My version will be accepted by only those who are well-versed in Dharmic literature, or by those who are already in that state of 'Not-Bliss'. But if one likes to reason it out, he will come to the conclusion that this is the higher state of manas, which always likes to have its own course in a refined way. In Atman there is no question of like or dislike, 'it is just as it is'. In the highest state of advancement the individual mind becomes an instrument for higher work.

* * *

I do not take Ajna Chakra as the point of meditation, because the power for Pind Pradesh comes in it, and it distributes it to the lower region. If one meditates on this point he will feel something like flickers disturbing the meditation. I shall be praising myself if I say that to have dots like ruby colour is the very sign of the highly purified condition, but the truth must be expressed. I do

not know whether Mahatma Buddha meant the same thing or something else. The Tibetan Buddhists chant '*om manipadme hum*'! There is a miracle of Mahatma Buddha that he sat at one place decorated with the petals of lotus, and Buddhas, one after the other, were seen flying in the sky. I hold that the purity of Buddha has been shown in this way.

* * *

Transmission through Ajna Chakra or a little above it makes the abhyasi feel light. In case of transmission on the point far above the Chit Lake, one will not feel the light but pressure if he is unable to bear the power. We are the sons of the land where Sun ever shines, where darkness has no place and the light bids farewell. Our Yogis do not infer fire from smoke. They directly see the substance. When one comes to the real Sahaj Avastha, he can read the real way of each individual soul, and the tendency of Nature in his own. A little concentration will reveal all this.

* * *

If the manas remains attached with its soothing effect, that means it is playing its own game in its own way. All siddhis and miracles are performed through this instrument. So long as one is its instrument, he always finds himself wrapped in it. The orders and commands from the Divine always come to those who are not under the spell of manas.

The heart region extends upto Shikhar (top). After that there is the mind region which extends upto the Occipital point, There is also one superconsciousness in it, as I have hinted at in 'Efficacy of Raja Yoga', but it is not very active.

Brahmanda begins from Ajna Chakra, to which one comes after crossing over the Pind Pradesh. Thus the Chit Lake lies in Brahmanda and so also the point of Saraswati. I have stated in the 'Efficacy of Raja Yoga' (second edition page 25) that the Heart Region is extended from head to foot and the entire creation lies within this circle, that is up to Shikhar.

My experience reveals to me that after the Parabrahmanda-Mandal there are three more regions for which I have put down names in Persian, in accordance

with the condition of each. After that there are innumerable points each having its own specific condition. I usually take up these points one by one.

All these points are in the Sahasrara (Shikhar), as after Shikhar the Heart region ends, and then we come to the Mind Region. There is also a kind of superconscious state which I have not taken up in the 'Efficacy of Raja Yoga' because it serves as an instrument for the Divine to work with. All other superconscious states, appearing normally in a bud-like state, turn into full bloomed flowers when opened. But this superconscious state has an inverted position, with its petals pointing downwards. When an abhyasi who has passed through it reaches the Central Region, this superconscious state helps him to gain Divine powers. But that depends entirely upon God to bestow it. It is quite beyond the abhyasi to extract it. When an abhyasi enters the Central Region with complete devotion and faith in the Master, it begins to open automatically. But that is only a matter of experience.

Centre is God Himself; the Master cell and all other cells are His creation. If anybody tries to meditate upon the Centre his efforts will not be successful, though in his imagination he may however take the Centre in view to meditate upon. The only way for that would be the one I have hinted at in the book 'Anant Ki Ore' (Towards Infinity), but I forbid every body to attempt it. I had attempted it twice, with prayers to the Master, only for two or three seconds each time. Because of the immense power there, on the border ring, I had myself put a strong check over my heart and at the same time the Master's powerful hand was also there. Even then I could only peep into it but not meditate upon it at all, because the pressure on the heart was unbearably great. Moreover, it is very difficult even to approach the ring because of a strong backward push from it. The Master has however admonished me for it and warned me against repetition.

* * *

Now the question arises as to why I was, in this particular case, so deeply touched, which may obviously be against the declared rules of spiritual discipline. In this connection I may relate an old incident from my life. About thirty years ago my eldest son, the only son at that time, died in his ninth year. My feeling about it was not even as much as one might have felt at the death of a pet parrot. I had

expressed it like that, at that time, to one of our trainers. This was during the 8th or 9th year of my abhyas. But now, after forty years of abhyas, I feel so deeply touched by a similar incident. Why this strange contrast? Let my wise and learned associates discover the reason and solve it. Can it not be presumed that my condition at that time was higher and superior to what it is today? To my view, I am far advanced and better accomplished now, than I was at that time. I reserve, at present, my solution of the mystery, though as a mere hint I may say that humanity and Divinity must both go along side by side. That is my view of 'Perfection.'

* * *

You have written in your letter about five types of idols, defining each of them. I am giving you one more kind of idolatry pointed out by my Master. He said that if a man is a slave of his habits he is also an idolater. I go on further to say that if we suppose anything and it does not exist, that is also idolatry. If a man loves his family, children and so on, he is also an idolater. Any attachment towards material things is idolatry. How can it be abolished altogether? It is possible only when the thought does not take any such impressions. If it comes, it is thrown back automatically. But such is the case after a long reach. We should avoid the worship of concrete things so that we may rise above and catch It. There are men who, even if any practical hint for realisation be given, will not leave idolatry of the rocky type. There are a few examples of abhyasis with me to whom I showed practically, but momentarily, the state of Realisation. They felt it and appreciated it very much, but they are not prepared to leave their idols, because they have become habituated to it. And their wisdom has become quite blunt. They have already lost discriminatory power and that is the cause of our downfall. When the power of discrimination goes away, fear sets in. They will not leave idolatry because their forefathers have been doing it all along. This is one thing. Another is this; they think if they leave it, some calamity will befall them. This is our tragic story.

* * *

It is my strange experience that laziness can also breed cancer. I have come to the point that laziness is surrender to the self. In other words, a lazy man surrenders to the self which is suicidal for spiritual growth, I am also very lazy, but this is only in household work.

* * *

Mergence is there without doubt. But in such a state a man, having become absorbed in Reality, feels linked with the other side also, i.e., the world. It is Nature's plan for humanity, because humanity cannot survive without it; and it is also essential because we have to exist as human being first, till we close our eyes permanently. It is the secret of Nature. I have just said that these anxieties remain at the surface. When one ponders over them they become aggravated because the power is there. If such a thing strikes, take out that thought from the mind with natural force.

* * *

The Sahaj Marg system of training is of a very high standard. It hits at the very root and proceeds from the centre to the circumference. It is a centrifugal progress and produces deep rooted and lasting effect. There are, however, teachers of the type who follow a different course, touching the surface layers of grosser consciousness in order to paralyse the senses of the abhyasi and thus create a state of coma. The effect thus produced, though pleasing to the abhyasi at the time, finally results in dullness of mind and loss of intelligence. Under the Sahaj Marg system, you will find the intelligence of the abhyasi growing wonderfully till it is transformed into Divine Intelligence. One can feel the gradual transformation in his being if he is sufficiently sensitive.

"That there are particles pre-existing at the time of creation" Here the word particle is not used in the ordinary sense to mean particles of matter, since matter in its own form, being a subsequent creation, did not exist at the time. What existed then may better be termed as energy, and the word used here refers to the particles of energy which afterwards developed into matter by the action of Kshobh, or the Primary Stir.

* * *

"God has no mind and requires human mind for connecting with Reality as it has evolved." In this connection I may add that if God (Brahm) be supposed as possessing the mind, then the function of the mind must also be there. Then He too must be subject to the effect of His own actions. But He is universally accepted to be free from all such effects. That means the functioning of mind is not there. This finally amounts to nonexistence of mind. I think this complexity of thought arises

only because of the numerous conceptions of God. But when speaking of God in this conception I mean God as Brahm, in His absolute state, beyond everything, beyond even power, activity or consciousness, not to speak of the mind. Now the human mind through which it works, having been completely negatived, has no individual functioning of its own and all that comes into action through its medium is Divine. Hence it serves as an instrument of God.

* * *

"The material particles can be transformed into energy," The view is not so controversial, since matter in its superfinest state is converted into energy. Or, in other words, matter is only energy in a grosser state. It is a scientific law and, as far as I understand it, is accepted by modern science too. This is the very elementary basis of our system of Transmission. You have yourself expressed it beautifully as "Transmission works in the conversion of matter into energy and energy into the Ultimate."

* * *

Anandamaya is a Kosa rather than the ultimate state which is described as Sunya or Zero. Anandamaya Kosa is one of the five sheaths. These sheaths are undoubtedly limitations, even on scriptural grounds. Evidently Anandamaya, as a limitation, cannot be taken as the Ultimate state which, as a matter of fact, is beyond everything including Bliss even. I do not dwell more upon it since your own experiences of the state after the breaking of your Anandamaya Kosa offer sufficient clarification of the point.

* * *

"One can directly be in touch with the Centre even as a human being, provided this physical system is purified by the highest consciousness or Centre itself," I think this point arises in connection with my views expressed elsewhere. The method to attain the highest state is also given therein. This is undoubtedly one of the most peculiar features of my Master's teaching. Perfect purity is no doubt essential for attainment of this most sublime state, yet the capacity for it is a Divine gift.

As for the metaphysics dealt with in the book I may add that since I had no definite intention to take up this subject, there is no systematic exposition of it in the book. Whatever exists there is only in the form of scattered references directly related with the topics under discussion.

* * *

I have mentioned in 'Efficacy of Raja yoga' about the wonderful research by my Guru that a man can reach the Central Region while having a body. When a man reaches Central region, a bondage is kept so that he may have connection with the lower regions also. If this bondage be not kept, the soul will jump into eternal peace and life will be gone. It is therefore necessary that one must feel the air of the lower regions at times. This will be the condition of even the highest saint of the world, if he somehow reaches this Central region. Of course, at the highest pitch of negation the shock is very slightly felt. One always finds room for advancement at every stage. When everything is alright and one is charged fully with Divine Power, swimming in the Central region commences, but only after crossing the rings of light. To start the swimming, the help of a very high power is needed.

* * *

According to the great teachings of my Guru, every pore of the body has its own centre of energy, and is itself a continent. Whatever is in the Universe with its planetary system is found there in it. They all must come in their full awakening state. I sincerely pray that all my associates may come to that stage, and that God may give me a chance to render such service. It is a moment's work for my Master, and for him alone, But who is prepared to grasp such power at a glance? I am trying and trying that my associates may have the capacity to bear this Divine Power. So we adhere to the process of gradual advancement.

* * *

For myself I can say that I do not feel the grace at all, though it is always there. I feel it only when I take up duality for some good reason, and that is mostly when I feel something tending to descend from the Divine. It is a peculiar state for which I do not find words to express.

* * *

Feeling of withdrawal of power means something akin to nothingness. I do not want to have even power but only its ultimate state. In that condition the power, when it is required, is there. Personally I am of the opinion that if we are deprived of all things necessary for the upkeep of worldly life, and in its place the inner life which is worth having is given to us, we are in no way the losers.

In this path, I think the question of changing the outer circumstances does not fit in aptly. It is rather that the abhyasi has to adapt himself to circumstances in order to practise submission to the Divine will. The Divine will is predominant, and the circumstances are the results thereof. We have to learn to take them as divine gifts. Of course, I agree that it is not an easy job for a common man, so the natural limitations appear to be most distressing to him. But instead of worrying over the circumstances which are often beyond his control, it is better to apply his effort for the mending of his grosser self.

But the difficulty is that most of those who come for spiritual pursuit, as they profess, are inwardly actuated by material purposes which they wish to have adjusted according to their liking and taste. If they do not have it, they break off; and even if they have it they will not stick on because their purpose is served. There have been several cases like that. My Master's ways of spiritual training are absolutely free from any material touch. I know that certain saints do offer such material allurements, and that they are often successful to some extent. But it is definite that to do this they have to deviate from the right path and resort to unspiritual ways which, for me, would be the bitterest pill to swallow. I strictly abide by the direction laid down by my Master, and shall not like to adopt unspiritual ways at any cost.

No doubt I try to transform everybody who comes to me to whatever extent it may be possible at the time, for I think it to be my duty. But then something rests on the person as well. It is for him to let the transformation work its way. Where this is lacking, the man, though he may at the time be induced to follow the practice, will definitely break off after some time.

My difficulties are manifold. I have to take everything upon myself, i.e. to discuss and convince, to create craving and constancy, to mould and transform and finally to keep him firm upon the path. But I do not grudge it provided full

cooperation is forthcoming from the other side. It is however a matter of pity that in certain cases even co-operation is wanting. All that they seek for is the external or material. Our system is meant exclusively for the attainment of Liberation and beyond, hence, far away from baser ideals. I impart the same to every one even from my first contact. But this takes time to mature into fulness if he is eager for it. Those coming to me without real craving lack patience to wait for the transformation to take deeper roots and gradually work out its results. I am at a loss to understand what to do in such cases, unless I induce myself to force everything into them. But that may be a risky process.

* * *

There is an organisation in this part of the country which professes to impart spirituality. It commands a pretty large following, and people who join it seldom break off even though some of them, to my personal knowledge, are greatly disgusted and averse to it. I find that they have adopted unspiritual ways to keep the abhyasis bound fast not only by inducements and allurements, but even by fright and threats. And when I study their inner condition, I find not one of them having any spiritual achievement, but they are only caught up by some material force. You will find hardly one amongst them who is nearer the mark in any way. Whereas, in our Sanstha, you will be happy to note that none of the preceptors has even the slightest touch of Maya in all his Transmissions. It is only the pure wave that flows from him to the abhyasi. In my opinion such pious methods must at all cost be adhered to in order to promote piety and righteousness all over. I pray for the making of such noble personalities to work for the enlightenment of the world, and time alone shall bring the results to light, We must try heart and soul to prepare such worthy souls as may be useful and helpful to the future world. It matters little if a few break off from us, because what they have gained during their brief contact will develop in the subsequent life, if not in this one. Thus our labour is by no means wasted or lost.

* * *

A saint, even at his highest approach, cannot wash off humanity because in that case life will be extinct. This limitation will always remain, and it will play one part or the other. That is the secret of Nature.

* * *

I express the meaning of '*adityavarnam tamasah parastat*' according to my poor ability. In chapter 8, sloka 9 of the Bhagavad Gita the Lord has described the effulgent form of the Ultimate Reality, which is the object of all Upasana. This is also the point of all beginning, as the word Adi in Adityavarnam suggests. But beyond it lies the still finer region of Reality which the Lord has described in slokas 20 and 21 of the same chapter. This is the region beyond all beginning, where even Upasana, in the ordinarily comprehensible sense of the term, has come to an end. As it may be dangerous to speak of the end of Upasana before those, who have not yet tasted the condition in a natural way, the 'Adityavarnam' may advantageously be described to them as the Ultimate condition.

* * *

He is beyond everything that can be imagined, seen or heard. We reach him after crossing the splendour and sound created by him.

* * *

You have made a very fine point in attempting to derive the word *Anna* from the *root* to breathe.

The grammarians have sometime failed to grasp the real significance of words from the point of view of nature and development of Reality, due to their overemphasis on symbols and preoccupation with language.

I saw a peculiar dream on the night of 30th March. What I remember I place before you. It may explain your meaning of *Anna*. Somehow I got the wound of a dagger in the neck and died. I was thrown into the river. There was no breath and no beating in the heart, but I was conscious of what had happened. A man, knowing that I was assassinated by somebody, wanted to report the incident to the police. So he examined me thoroughly. He examined the pulse, which had stopped, and he also found that the beating of the heart had ceased, but I was aware of all this although there was no breath. Then life began to creep in again the beating of the pulse commenced and the heart resumed its function. Afterwards I got up from sleep and began to muse over it. I came to the conclusion that consciousness was there although the breath and other things were not there, and the body was lying

lifeless. It goes to show that consciousness is the root cause of life. I think this was the vision shown to me to solve the mystery of breath.

* * *

The experience of the Ultimate begins when every other experience dies out. Those who have acquired Laya Avastha in Brahman, as much as is possible for the human being, remain in it sometimes with the full depth, and sometimes a little shallow. A man fully absorbed in Brahman all the time can do any work, but will look like a statue.

* * *

In the perfection of the spirit, Divine attributes are developed. If it has bearing on something else, then it is not on the point of full Realisation. It has the awareness of having no awareness of the past, and a little moulding will enable it to know the abstract. Humanity remains even if one be at the apex of Realisation.

* * *

No doubt, a person in changeless state is disturbed by the worldly environment. This is due to the fact that the bondage of humanity must remain, of course in mild form, to prevent a man from jumping thoroughly into Eternity. There is one thing which often occurs with the man of higher calibre. Whenever a thought comes, he begins to think it with full force, with the result that its intensity becomes greater. Really we should apply our thinking only to the extent that is needed for the work. Anxiety creeps in because the burden of family lies on our shoulders. But whenever we feel that the anxiety has gone out of bounds, we should drop it for the time being.

* * *

There is every hope for the betterment of India and the world at large. The Personality working for the change of the world has almost finished his work. It is coming very slowly to the earth in material form because, if it is brought into full swing, the Personality may have to depart immediately as his work will be over.

Regarding troubles of the world, nobody having material form is free. Even our avatars were not free from troubles. We must make the end of the

troubles we get from birth to birth. If we compare ourselves with those in trouble, I am sure we will find that our pangs are in lesser degree, because there is something reigning inside which does not give rise to the seriousness of it.

* * *

Even a preceptor of calibre complains about the encroachment of thoughts during meditation. For that I would earnestly say that during transmission, as my Master says in one of his writings, the sukshma sharir of the teacher enters the body of the abhyasi knowingly or unknowingly and this brings to him the wavy thought which the abhyasi has. Of course, they may be translated in such a way that the preceptor thinks them to be his. Happily you have got very good abhyasis, so the bad and vicious thoughts get no chance to attack you. I unfortunately found a few men from whom, I was feeling the squalid sensation within me, when I transmitted to them. I then refused to accept them as members of the Mission. There was another case in which I found, that when I transmitted to him, pictures of naked women were coming to me, as he was a perfect debauch. So I did not take him into the Mission. The Master too had met with similar observations in two cases. If a preceptor of calibre wants to minimise such thoughts occurring in him, he may give suggestions to the abhyasi's individual mind to stop such working during transmission, and it will be helpful. But this process should not be done very frequently because preceptors know many things about abhyasis by the help of the individual mind.

* * *

Sometimes the abhyasis feel the very high states because the grace comes from above through the teacher. It also happens that the teacher, even unknowingly, transmits from very high states and the sensitive abhyasis feel that effect.

* * *

Dear brother, I say verily that I have suffered/ so much burning during the period of my abhyas that there have been all burns in my breast. But those have become flower-beds and fire-flowers. I have crossed the field of spirituality by selling away peace, i.e., I have made the sacrifice of peace to attain it. And God knows how many **barzaks** there are (the intermediate places), where one has to go on stopping, in order to proceed further. I have also written a letter regarding the

barzaks (Buffer states) which you ought to study. I do not remember its contents much. And dear brother, when one comes to have the experience that the real spiritual benefit can be had from a particular person he should entrust himself to him. Here, as we have to attain liberation in one life only, we have to get rid of all the sanskars by undergoing the bhoga (experience) of some, and by frying away the remaining. A sequence had descended upon Sri X, of which I was conscious, but there were also other causes besides this, which I wanted to ask him so that he could also have the experience. I had to purify them off, by praying to Master pretty early to satisfy him. Otherwise I wanted to keep them there for his own betterment. Anyway, you please pray that no such thing may creep in in future.

It takes me many months to purify the system. This is the reason why Sri X could not feel much. This purification is absolutely essential in the making of a Man and my attention always turns towards this, and this verily is the command of revered Lalaji also. Sri Y was purer by nature, hence he felt the benefit very soon.

* * *

Dear brother, I do not consider that the Special Personality can do everything, like bringing each and everybody on the path of righteousness. Even Sri Krishnaji Maharaj could not rectify the brain of Duryodhana, and there were many such people. And finally, he had to bring about the battle of Mahabharata. Even now it is possible that wars and bloodshed may rise to such an extent that a very large portion of the world may become devoid of population. Only those who were the devotees of Sri Krishnaji Maharaj could get benefit from him. Therefore, Sri X cannot be correct in saying that the Special Personality himself shall turn the people towards spirituality. Your suggestion that we may get benefitted by the Special Personality is extremely sound.

* * *

The general rule is that the light should begin to flow automatically without any wilful effort. And when, without their being aware of it, people begin to receive spiritual benefit from a person, then he is fit to be made a trainer.

* * *

You need not stop the breath yourself when meditating. If it stops by itself it is well and good. When the flight gets very high it often happens that there will be no breath for even hours; and when thoughtlessness is created the breathing gets slowed down.

* * *

That is called desire the fulfilment of which brings pleasure to the heart, while its nonfulfillment brings sorrow, misery and pain; and the enjoyer of it is you alone, and yourself alone the doer. Duty is the carrying out of the commandment and non-attachment with the motive. Mohammad Ghazni had a slave named Ayaz whom he loved very much. The other courtiers did not like this behaviour of the King. Someone asked the King, "Why do you love Ayaz so much?" After some time the King asked every one of the courtiers to smash down a very costly tree of diamonds which he had brought from India, and which was hung from the ceiling of the court-hall. But none of his courtiers touched it. Then the King called Ayaz and commanded him to break down the diamond tree. Ayaz obeyed the command immediately and smashed it to pieces. The King told the courtiers, "Only because of this I love Ayaz. He considered it his duty to obey my command and never bothered about the profit or loss." Therefore duty cannot be called as desire.

* * *

It is impossible to reach Reality through the medium of reason. Reality is after all an intuitional (Wajdani) thing, This is quite true and the Sufis (Muslim Mystics) mostly consider the Wajdani (intuitional) condition to be the Real condition. But our thinkers have gone still further than this. Wajdan is, nevertheless, connected with matter and the "I-ness" is hidden in it The condition which lies after this can indeed be called the Real condition. Reason cannot reach there. When individuality goes away from the individual mind, the mind alone remains which is one only, and it can then be called the Godly Mind. Just that alone brings to view the real condition of the self. The reach of reason is to the extent to which you view the other thing with import.

* * *

It is my earnest desire that my satsanghis should advance more than myself. But all this depends upon their love, labour and the Grace of God. When there is love and labour then the link does move, and our jingling shall certainly reach the Master.

* * *

Waiting is also a sort of intense remembrance, which is greatly beneficial to spirituality. A poet too has written, "The delight which I found in waiting for the beloved I could not have it in the meeting."

* * *

I consider orthodoxy to be just like a wall one has erected in front of himself, by which the way is barred. This thing somehow comes. And this defect has come into us by observing the Muslims continuously; otherwise we had such a river flow that not a single particle could stagnate.

* * *

It is impossible that these things may not make the impression upon the brain any time. Whatever gets into the mine of salt becomes itself salt. You will come across the intellectual class in some parts of our country. They love their own sentiments.

* * *

If I write the condition of the Ultimate stage, the scientists may possibly pounce upon me. It is extremely difficult to express the Ultimate limit but I shall write this much anyway; when the abhyasi forgets himself as well as God, then it can be considered that he can never come in this world again in any form. In such a condition he shall remain drowned in such an ocean that there is nothing except that for him. Prior to it he would have sold away his world for the sake of the other world. Now, if he could sell away even the other world, the Reality alone remains.

* * *

The beloved can make the lover crawl in any way she pleases. Even the crawling, too, the beloved teaches the lover. And the spirit of crawling also the

lover receives from the beloved. Therefore the movement in which I set out, if it is correct, carries your own praise, and if it is wrong involves your own betrayal. If, now, you ponder over this with a comprehensive view, you shall comprehend that we have received this crawling from Him alone, whose remembrance excites the devotee with extreme restlessness.

* * *

At the time of creation everything was not available quite measured and sized up; therefore everything was manifest in its real reflected state. The river was there in front and nothing and no particle whatsoever did form the veil, which would have obstructed the vision.

* * *

Constant remembrance is firstly that which you are doing. Secondly, when the brain gets tired, the remembrance of That will produce the same effect. The object is deliverance. You have written that the inner condition does not remain uniform but is sometimes extremely subtle and light and sometimes contrary to it. This goes on happening. If lightness and heaviness, which are mutually opposed states, do not come into view the changeless condition which is an extremely subtle state cannot be recognised. Apart from this, when we proceed on to the further point from one on which our present subtle abode is, then heaviness is felt. It is felt until the time when the subtle state sets in after removing its effect. And this sequence goes on until we come to such a state after which there are no points. Therefore you might have by now understood that all those things are showing the state of your progress.

* * *

You have written, "Please give me that thing which you consider essential for me" and further, "I hope you shall certainly give it." The worldly answer for this is that when I am yours, everything that is mine is already yours. And my real desire is to sell myself away. But no customer seems to be forthcoming. It is because I have fixed no price for myself. And such are the times that none wants to have me even free. And in a way this too is alright. What should one do with a handful of bones,

“Nanak boodhe bail ko kaun bandh bhus de ?”

“O ! Nanak, who would maintain and feed an old ox ?”

So, dear brother, please get yourself ready to buy me, so that I may not go on hawking myself from house to house.

* * *

And dear brother, the desire for good health and wealth is there in everybody to some extent. This is a fact beyond doubt. But you have got the desire for that which is yours alone and which is with you; and hence you are more worried for it.

* * *

It is possible that I cannot understand the meaning of Zero in as good a manner as others do, because the zero cannot know the condition of another zero, nor can the dead know the condition of the corpse. In a way, you may call such a condition as that where all dualities whatsoever go away, and we become living dead. Or we get dissolved in Reality in such a way that every discrimination is lost, and the difference between the Real and the imitation is not discerned.

* * *

You have asked as to how to develop faith. If some trust is put in the trainer and some benefit is felt due to him, this will begin to develop faith in the heart of a real seeker.

* * *

You have asked a very intricate question, “When do reason and feeling become one?” The short reply for it would be, “Both Laila and Majnu live in the same place.” (*Baham Laila va Majnu ek hai mohamil men rahate hain*).

You may consider their combination as that of body and soul, or of mind, manas and intellect, buddhi. Both are almost necessarily co-existent. Further on, reason takes a different form which is called Divine Wisdom. And when this happens, the form of feeling also gets changed, that is the feeling also begins to get in conformity with it. One will be the shower and other will be the informer. I shall

say one more thing; the feeling is very closely connected with the soul, and the intellect enjoys the closeness of the feeling. In other words the feeling is nearer to soul while the intellect is nearer to the feeling. Nothing will go away but only its proper use begins. Your constant remembrance is not pertaining to intellect but pertains to the heart. Please, pester the learned about reason and feeling; they shall give a good reply. My reply is that of an unlearned one. Constant remembrance is not felt but it is done, and you already know the method.

* * *

Really speaking everyone has to repay three debts; You are, however, repaying these debts. Brother, I would like to substitute the words 'the debt of Master' instead of 'debt of Rishis' (Rishi-Rina). I want to repay this debt, and it would be possible only when I can prepare a person just as my Master has prepared me. But the repayment of even that is really in the hands of my Master alone.

* * *

Everyone is apt to receive blows in the life of this world, and this has happened in your case regarding your salary. If you cannot think this as a gift from the beloved, think it is from Satan and you will have some courage. The heaviness will disappear by God's grace and probably it has already disappeared.

According to Islamic conviction we are said to be the offsprings of Adam, who was thrown on this earth for having eaten the forbidden fruit. Naturally, the same thing should pass in us all. But, brother, crores of years have passed since the happening of this event. How can there be any effect of it now in your blood? That effect was lost, being mixed in blood. Of course, Hawwa, his wife, has not left chasing us. For generations together she has been manifesting herself. This very Hawwa brought us to heaven from our homes, and we were also kicked to this earth by her boots. Brother, what a degradation! Now, if we stop running after this Hawwa, we will once again regain the lost paradise. Forget the idea that you were Adam, and lo, you will reach the very original abode from which you have come! The story of Adam and Hawwa finds its correspondence in the story of Manu and Satarupa in our Hindu mythology. You forget that you are Adam, and to free you from Eve is my responsibility.

You are now, however meditating upon the form to get rid of the idea of Adam. Ghalib has written:

*“When there was nothing, God was there.
Had I not become this, I would have become God.
This ‘becoming’ has ruined me.
What would have happened had I not been?”*

* * *

Even scoldings are endured in love but, dear brother, there is a strange sweetness in those scoldings. And those scoldings can come only under intoxication of love. Such a one will never be of loose and low morals. I shall write a famous verse of Soordas which he has uttered in the love of Krishna: ‘You are getting out of the grip of my hand, thinking me to be weak; but I shall consider you really a man if you can get out of my heart!’ He said this when he had fallen into a well as he was blind, and Krishnaji Maharaj had got him out. Then he had gripped the hand of Krishna saying that he would not let him go. But Krishna ran away, getting out of his grip.

All commit mistakes and it is the nature of human beings to err. And dear brother my Master had said to me, ‘I shall forgive all the mistakes of others but not a single one of yours’, I was no doubt, pleased that this special treatment is due to his special love. A story goes:

Majnun smeared his body with ashes and took to begging due to the separation from his beloved Laila. Laila used to distribute bread to the poor every Thursday. Her real intention was that Majnun too should come to her with his begging bowl. She would break away his bowl instead of giving him the bread. And Majnun would get intoxicated with the treatment, and would dance with ecstatic joy. The people asked him, "Friend, what a fool you are! She gives bread to all others, but breaks your bowl, and you dance in mad love." He replied: "This treatment is for me alone, and this is the speciality of her love."

* * *

Your thought that you could not get much benefit this time shows that your thirst for spirituality has greatly increased. When you feel unable to meditate

on the form in any way, you may just suppose that the form is before you. When this too cannot be done, that trend of meditation will itself be revealed.

* * *

It is better for the Dervesh to be on the move. You have got nowhere to stay. Your ultimate stage is only There, and before reaching it even Anand bids farewell. And what would be the condition there? If it is called ignorance, even that too will part company. There is one word which does throw light upon it, and that is perfect ignorance (Ajnanata). I have called it the changeless condition. This verily is the Real Well. Spirituality has anyway dropped off. This might be called the quintessence of all labour and effort. So, dear brother, this is the very thing which people had never desired, otherwise this could have already been had. And who could wish for it when nobody had any idea of it? Thanks to my Guru Maharaj who has brought it to the notice of the people. Now, you may take the term "Perfect Ignorance" in the sense that 'it is That which exists between yes and no.' This is according to Kabir. Well, now I will come to the point; Real Bliss is that in which there is no bliss. So long as there is the sensation of bliss, there is Maya (materiality) included in it. Now, when you are describing your condition of bliss as heavy, it proves that your link is connected with the Centre (or Kendra of ignorance), and it is due to limitation. It would be more proper if you describe it as boredom instead of heaviness. Boredom means that you require pleasant and light air as you are now proceeding in higher altitude. Peace will never be dull. I have given the reason above. Only such a one will like it, whose one eye is damaged instead of both. If, by some fortunate chance, a man living in a hut gets a good and comfortable house, he likes it very much. But when he gets habituated to it after living there for a long time, he will begin to think of a house even better than that. This illustration is to show why you are feeling boredom and dullness. You have written, I feel that my mind's tendency is to get out of this condition; hence either my mind is not yet prepared, or those are not the real conditions of peace and bliss. The natural property or power of mind is to feel the good thing, it may be either material or spiritual; hence whatever comes before its view, it gets attached with it, whether it be peace or bliss.

* * *

I have shown you the method; but when there are so many doctors to treat it, we should have nothing to do with it except in very rare and special cases. The work which you have got is in no way less, and there is hope of its growing still more. I felt really happy that you like to become the Maseeha. But first you have to create Pain in yourself before becoming One.

* * *

The meaning of faith is that one should firmly link up his thought with the courage of the teacher.

* * *

I give only the real *heera* (diamond) which can be tested only by a jeweller. If a dealer in glass cannot know the diamond's value, it is not the fault of the diamond. There is a Persian verse which says: 'If a bat cannot see the sun in the day time, it is not due to any fault of the sun!' If many others are benefitted by the same thing and one particular person is not benefitted, it is due to his own fault. If anybody comes to you as a disciple and seeker, he shall never remain unbenefitted.

I do not see any deficiency in your sensitivity, but the error appears due to lack of confidence. There will be a feeling of satisfaction in the heart about the thing which is right.

If there is real love, every particle of the body should get transformed within seven years.

Try to be as thrifty as possible. By thrift I do not mean miserliness, so as to inconvenience the children.

* * *

Your very thought of service will bring men within your field of spiritual training. The thought of a spiritual man creates the atmosphere in accordance with the nature of one's thought. But we are all human beings, so we must adopt the methods that human wisdom demands, and this is our duty too. When once the tide rises it cannot be settled down, and we must try to raise the tide. I want that there must not be any advertisement, although every activity becomes its own

advertisement by itself, if it is not turned into the idea of service. So please try to have that turn. And we are doing the same thing.

* * *

Sri X has complained of anger in himself in his letter. The reply is that he should pray to God for its removal, in such a way that tears should come bubbling out.

* * *

The higher an abhyasi approaches, especially after the point A, the easier it becomes for me to give training. And the inner faculties get rectified. Nevertheless one has to labour in bringing the inner faculties in conformity with Nature; and this verily is called the "making", and this is a very strenuous task.

* * *

However high an approach a saint may have attained, humanity, which itself is a limitation, still remains. Kabir says: "People are afraid of death, but how I wish to die so that I may have the Complete Divine Bliss (Pooran Brahmanand) !" A Persian poet says: "Sometimes I am enthroned in the ninth heaven and sometimes I am lower than even my foot," if this limitation or bond is broken up, the spirit flies away, leaving the mortal human body. Therefore the Gurus do not touch it. One of the many discoveries which our Lalaji has made is the 16 circles which have been shown in the diagram in 'Reality at Dawn', beyond which none except my Guru Maharaj, or one whom He has graced, could go till now. When any one brings the happy news of his approach into the 17th circle, it becomes the duty of the teacher to create a bondage there, so that the soul may not fly away into its origin. I wish people to bring to me the glad news of having secured their approach upto this in my own lifetime. But all this is in the hands of God. No worship, no practice, can ever help in going beyond this. Only the will of a teacher, who has secured his approach upto this, can help in proceeding on this journey.

* * *

Dear brother, you are asking wages of me. I consider you yourself to be the master. Hence it is a surprise that the master should ask wages of his servant for

the work done by him. Shall I write something more? But I am afraid one may think that I am showing the mastery. But, dear brother, to whom shall I show my mastery when there is no disciple, nor my God? By the grace of God I am almost always in the state of Negation, where there is neither myself nor my God. I am afraid people may call me an atheist. I have already broken away the atheism and this is due to the blessings of my Master.

A poet has said: "No worship is devoid of Kufr (lack of real faith), whether one worships the idol or takes the name of Allah (God)." And dear brother, what an essence there is in this saltless stone, this condition of Negation, that you never, wish to be separated from it! So much so, that according to the method of training, one has to come down from this state while transmitting, but I cannot do it. This is the reason why no other emotion than peace and calmness is created in the abhyasi to generate in him faith in the principles of the Mission. But it has happened that if I even enter upon my previous condition for a moment, I would feel the reflection of that state, I remember that I had once written to some one, "Dear brother, you have given me the spiritual training and due to yourself alone I have progressed in spirituality." And this feeling was quite correct. When I come upon such a condition I feel that you appear like the Guru, Nay, you are the Guru himself, and naturally the acknowledgement comes that you people alone have given me the training. I wish that my associates should tell me their mistakes and foolishness, whatever you may call them. But when I expect this from others first of all I should place my own foolishness before them. At one time Pandit X who was proud of his knowledge and learning began to think me defeated in the field of knowledge. I considered that it was not good for him to nurture this pride. Therefore I took a turn and came upon a previous condition of mine. And then I wrote to him. You will laugh to know what I had written. I had written, "It was I alone who had sent Rama and Krishna in this world! It was I alone who had brought the revelation of Srutis to the Rishis." Now you must have understood why you find yourself often in darkness !

* * *

A person who is in the state of negation should automatically become sorrowful when he sees the sorrow of others, and delighted by seeing the delight of

others; but this should be only superficial, and afterwards he should revert again to his "as he is" condition.

Why do we meditate on the heart when the brain alone thinks of everything? The heart is the field of work for the mind, and all the points which are in the body and the brain, almost all of them, are found in the heart, and by meditating on it, it facilitates in purifying all those points.

* * *

You have written that the worldly worries create heaviness in the heart. This proves that the heart is purified to such an extent that even the sweet fragrance of the flower cannot be endured by it. Nevertheless, the worries should be in the flying form so that the heart may not be aware of them.

* * *

Sri X had sent me a telegram to Tirupati to do transformation, which I received at Allahabad. I am sorry that I could not do his transformation by telegram. But it definitely indicates his restlessness to attain God in the path of spirituality, which is good, I have now replied to it two days back, and by writing some logic in it I have shown candle light to the Sun. But, brother, he is a very good man and he has started to love also. But dear brother, what shall I do? There is no juice remaining in the bones of this humble being. Possibly people may not like me due to this. Now, should I start looking at my own face in the mirror, so that I may be pleased by seeing myself? But I am afraid that if I do it, I may find my own image non-existent therein, although I am sure that something existent may be found even in non-existence. Yes, this is really certain, because Reality is found only in negation.

* * *

Our Mahatmas and Sannyasis have burnt tins of ghee in *Havan* without caring for the economic condition of India. They would give offerings in the fire continuously for two to three months throughout the twenty-four hours. Whichever Mahatma wants to elevate himself begins by burning the wealth of India in the Havan. Every year we get such news. I do not know the condition of South India. Probably they do it there also. And those who don't do this, entice the public into

the mirage of Kundalini. In spite of all this none of our Mahatmas could yet kindle the fire in the heart of a single person, but have burnt excessively that which could have been useful to their children, and which could have helped the correct formation of heart and brain. By giving Ahuti of the very Prana, if Shri Ram Chandra Mission could kindle the fire even in one person, it would be better work than a thousand yagnas. If you think over this deeply you will find that you might have kindled this fire in so many hearts, and many a one might be there in whom you can kindle it. And you too were such a person that a simple sentence, which I had written on some occasion had affected you so much that the extinguished flame in you got lit up once again, and this became so bright and intense that the flames began to go out. You have started correctly. The field has got to be prepared, and is being prepared. If the extinguished hearts come before such a heart, and even the warmth has gone out of them, they will still certainly be lit up. The sphere of your work has got to be enlarged.

* * *

Nature will certainly take work from you, and you have to get ready for the work soon. You shall have to work. The limitations are to be just loosened.

* * *

Whosoever comes here goes on doubting only, and keeps on judging it by making his ability the tool of testing its heat and cold. As there is neither heat nor cold here, they then start to take work from their imagination and arrive at some conclusion or other. As they enter with doubt the same thing takes them to undependable conclusions. Few are found who can tell the truth, and there are many who represent falsehood as reality.

* * *

Everyone praises men of wisdom and I too do so. At some place I have also humorously remarked that even God does not help the weak persons. And he alone is weak who lacks self-confidence. Now, I say that God has reserved a place for those who are foolish, and that is heaven. The hell is heaven for the sinners and for the ignorant. For the wise there is heavenly heaven; and for the innocent "Brahmalok." I think the above divisions are correct. If I explain it, it will require a number of pages. Therefore I leave the explanation to you people.

* * *

I feel like writing a puzzle: Whom does God love more? Him who has seen Him once and yet remains apart from Him! I wish to write a line or two on this. When did we part from God ? When we took up the present form, the human body, leaving the Source. When we started from such a Big Source and have come down to the astral plane which is far below it, we took our abode in the cage of the elements. We should also maintain its remembrance so that we may remain within the sphere of devotion, and understand our present condition which is elemental. The place in which we now are, is miles away from God with regard to Divine qualities. It means that the idea of God and man should be maintained even after Realisation. In short, do not throw away the human etiquette after Realisation.

* * *

Real spirituality lies in actually becoming colourless, odourless and tasteless, because God has got none of these. In our system, it is endeavoured to take one upto Reality. If any colour remains, there can be no purity at all. You know all these things.

* * *

There is a Persian Proverb: "See Laila with the eyes of Majnun." That is, as Laila was an ugly girl, it required the eyes of a Majnun only to see her. In the same way, if we have to see God, the same mad looks are required.

* * *

Faith itself is existence or substratum (base) on which Realisation begins. Faith is that unbreakable link which, once established, cannot be broken. An abhyasi who does not develop faith can never progress.

* * *

Much praise has been sung of a naked sword although its function is to cut. Now, it requires the brain to use it, so that it may strike the enemy and not the friend or self.

* * *

When the disciple completely merges himself in the Guru, the latter becomes restless to take him further, especially when the disciple is unable to go further of his own accord. I will answer a question which possibly arises in every one's heart: "If Guru happens to be a traveller of the region of Baqua, how is it possible for the disciple to reach higher region when needed?" If the Guru is a liberated one the disciple will surely receive his help, provided the disciple has developed a condition due to which his voice reaches the Guru. The voice of those people who are initiated by him reaches the Guru quickly. Apart from this, there are Representatives and Teachers, who fulfil the needs of the disciple.

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If a man comes with repentance for his wrongs, and if he is inclined towards spirituality, he should be admitted, but he should not repeat the wrongs. If he turns his attention towards God with repentance for his sins, he will soon become pure. This includes a prayer to pardon him for his sins together with weeping etc. It is written in the Holy Quoran (Hadis), "If a devotee (Banda) prays for pardon and weeps, I feel ashamed and I accept him again."

* * *

We have no faith in the oneness of God. We are partly influenced by environment and partly spoiled by association. The western culture also made an impact to a certain extent. Thus when it had already deteriorated, wrong spiritual training completed our fall, with the result that we were separated thousands of miles from spirituality.

* * *

How is it that a man is given four punishments for a single wrong? Man is a complex being. Whenever he does a good or bad thing, the mind thinks and the heart decides and human organs begin their function. In both these, there has been help from mind and heart. The sense organs which functioned also remained guilty. And as this is a part of the body, the body also is responsible. Whenever we think of bad things, we leave impressions of the bad thoughts in the atmosphere. Nature will punish for it separately. One would get bad life or hell according to the wrong he has done. He will be punished in hell to the extent to which he ought to be; the rest will have to be undergone by taking a birth in this world. Mind, which felt the

action to be bad, underwent the punishment. Its effect was bad and this was the punishment to the heart. Society also hooted him out. He got hell because he had spoiled the atmosphere. The third punishment was that which the body and its associates got. Thus, all those that helped in doing wrong got punishment.

"When I saw the beloved, my mind got stirred. The fault was of the eyes but the heart was stabbed. "

My Master used to say that a spiritual man should not eat meat. I follow the same policy, Indeed, there have been some saints who used to eat meat. Meat eating should be avoided.

* * *

If the Preceptor lacks discipline, he is no more fit for the job. Preceptor's insult, if taken seriously, is my Master's insult.

* * *

As for myself, I have always been a dependent of my Master and I would accept subordination to that person under whose subordination my Master orders me to remain, Through this dependency alone I have been able to develop such will power, which is but my Master's gift, that I can prepare thousands of persons for spiritual training within a second.

* * *

Brother, from where shall I bring miracles? My attention has never been in that direction. Whenever you people wish something, some miracles will happen. Although my Master had said that I have the power to perform miracles, which I certainly believe, yet I am not at all inclined towards that. Secondly, it is always the teachings that can attract the people. Jesus Christ showed miracles throughout his life but he could hardly secure a dozen disciples; out of them one turned out to be so unfaithful that he manouvered for his crucifixion. After his death his teachings have attracted the whole world. Another thing that helped him was that the Hindus considered it as sacrilegious in those days to cross the sea. One thing which I would like to say is that by the grace of Master whatever miracles I have been able to

perform, nobody has performed. But those who are able to see can know it. And brother, I will be compelled to do so in performing Nature's work.

* * *

I have to make divisions to explain will and desire: (1) Animal Plane, (2) Mental Plane, (3) Spiritual Plane. These are the kinds of desires. Desires are good as well as bad. Bad desires are connected with passions, sex, etc.; Greed, etc., also can be included only in this type. In desires of the mental plane is hidden the secret of self-aggrandizement, self-progress, self-ability, etc. When these things are carried on to the spiritual plane, one is reminded of his duty, and is worried about getting out of the snare. The tendency is diverted towards God-Realisation. It is the same tendency which was once connected with the animal-plane, but as duty is included in it, it would be wrong to call it desire. Will is connected with the mental plane, because you begin to act mentally, thinking of the goal in view, and this continues till the end. It goes on getting new life in every region. It acts quickly to the extent it is pure and becomes free from doubts. That is, its potency goes on increasing. Now, its actions are effective in any of the worldly spheres called Mahamaya. Afterwards it is turned into the pure original form, a jewel indeed. Reaching this level, it becomes very easy for a man to transport any one from one Spiritual plane to the other within no time. And when a man becomes a "Brahmanishtha", i.e., deeply immersed in Brahman, his will becomes unfailing. But, brother, this part of will which is developed to such an extent helps only in Godly works. If a man (You might have read in "Anant Ki Ore") finishes the basis of doubt, then the will becomes supremely potent. Western Philosophy is based on doubt, whereas it has no place in eastern philosophy. To harbour doubt is to give room for a thief in the house. Brother, all these things will be known from practice (abhyas) automatically. The method must be correct and the guide an adept. One should remove grossness and go on dwelling in subtler conditions.

* * *

People have no faith in God, and I have no faith in my health. Having no faith in one's health is the sign of weakness, and having no faith in God is the sign of spiritual suicide. People say that the crops now-a-days are not good, which means that God has now grown old and so He does not remember certain things. But the people do not understand what confusion they have created in His work,

with the power given by Him. Actions are proportionately continued. Now, our actions went against the Nature and created a mess in the environment, whereby our own throats are being cut. These things now require to be cleaned, which is being done to a certain extent and will be continued. It has all to be done by you people only, and unknowingly every saint does something. I have courage and by Master's grace there is nothing lacking. It will not require another second to do it. I have written all these things so that you people may also develop courage in yourselves. But I do not do this because those, who have created all this mess by misuse of their powers, may reap the fruit of their actions. Nature also wants the same thing. Destruction is bound to come and it has started also, and these are the causes.

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I tell you one thing: Anything done with full self-confidence will be correct provided that one is oblivious of the fact as to whom the word "self" refers. In your words, 'self' should completely disappear.

* * *

It is seen that people do not get benefit from the evening practice of cleaning. The reason is that they do it in a faulty way. Inform all the persons conducting Satsangh under your centre and explain orally to whom-so-ever you meet. In fact, people first begin to meditate on grossness and then think that it is going from the back side in the form of smoke. Really speaking, they ought to throw it out by thought-suggestion, in the form of smoke.

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All this means that we should create pressure on our heart regarding worship.

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How beautifully a poet has put it:

Gunahgaron ko puccha jo uskirahamat ne

Bahut khafif huve jo gunahagar na the.

“When His mercy reached the Sinners

Those who were not sinners were affronted.”

To think oneself a sinner is a mark of humility. But this idea is Islamic. Probably this has not been said in our religion. There is indeed a matter of courtesy in this. When we think ourselves to be sinners our heart begins to drag His mercy, and we will be amply benefitted in this condition when we totally depend upon His mercy. It is a part of surrender. When we proceed towards a great thing we begin to feel our littleness, so much so that we will be looking towards His mercy and we will be a non-entity. It means that we create a vacuum for His mercy. This is about Reality, which the Seeker alone can know.

* * *

Love is praised everywhere. There is a story in Mahabharata: When Lord Krishna went to Vidura’s house, Vidura’s wife, who was bathing naked, rapturously opened the door and came out on hearing Krishna’s voice. Krishna threw his upper garment and covered her. She began to feed him with plantains in such a way that she gave him the skin (peel) and threw away the fruit. When Vidura came and reminded her as to what she was doing, she came to her senses and began to feed him the fruit, Lord Krishna then said that the taste which he found in the peel was not there in the fruit. So when love and Bhakti take hold to such an extent, the condition which Vidura’s wife had is sometimes experienced by the less advanced.

* * *

Sri X has written to me that I must go to Chickmagalore. But my health is not capable of withstanding the strain of purposeless journey. He thinks that he would gain merit by my going there but it would in fact be gained by Rakat, the meaning of which you know. In short, merit is earned by prayer and devotion.

I was thinking in my leisure time how nice it would be if somehow a process is known by which man, abandoning his animal qualities, becomes man in the real sense. When I looked all around in myself as well as in creation, I saw two dynamos-one, the dynamo of individual creation, and the other the dynamo of universal creation. I have left the second dynamo untouched at present, as I know

that only the special personality has the power to make use of it. There is also the fear that every ordinary Mahatma cannot even think of this. There are two or three persons in our Mission at present who can use it. But I do not want to give them any clue in this matter, as I have to give them special power to stay there, lest this life should become merged with that.

Now I take up the dynamo of individual creation, I have been able to solve this by my Master's grace. He has given a solution which is very good; and whatever I have thought over it is also correct. My Master has also accepted it. There is no danger in this solution. It is a very effective tool. The experimenter has to be very alert. I have taken up two cases for observation. But it is to be seen whether only one experiment is enough for the whole lifetime, or they have to be repeated several times after a certain interval. Those to whom I have transmitted are showing signs of change, but what sort of change it would be, can be found out only when the thing is in view. This process can be called as the 'nuclear method'.

* * *

If every Satsanghi feels the Mission to be his own, the difficulties that the Mission is now facing may disappear. When we feel our children as our own, we are prepared to undergo any hardship for their comfort.

* * *

I have to take a lot of work from you and also do a lot of work on you. Thus, taking and giving both are involved. In English there is a saying, 'Exchange is no robbery!'. In your spare time you must be remembering God. You may note as you go on that some changes are taking place. At present, I have just made a beginning of this; in future I hope it may come to your knowledge. For this, you have to be prepared for 'work' in the Space. It happens that sometimes during meditation the abhyasi feels absorbed, while sometimes he does not. The reason is that the sanskars which are firmly rooted in their 'Field' come towards the heart to go out. This is because meditation creates a vacuum in the heart. As long as all Sanskars are not thrown out, there cannot be Liberation. As a matter of fact I go on cleaning them in the routine course also. I have written an article on this subject somewhere in the Sahaj Marg Patrika.

Whatever condition develops during meditation, whether it is liked by the abhyasi or disliked, is beneficial in every way.

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