

सहज मार्ग

सहज मार्ग



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SHRI RAM CHANDRA MISSION
SHAHJAHANPUR, U.P. 242001

YOUR ATTENTION PLEASE

The H Q. of the Mission is in need of the services of devoted persons to work as an Accountant & Miscellaneous Clerk. Persons having capacity to maintain accounts are welcome to the undersigned.

The assignment will carry remuneration according to the qualifications & experience.


K. R. Agarwal
Joint Secretary

RAM CHANDRA

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

Master's Message on the Basant Utsava
On 30th January 1982.





In the Service of the Divine Master

“ God is the real Guru or Master and we get Light from Him alone. But as it is extremely difficult for a Man of ordinary talents to draw inspiration from God direct, we seek the help of one of our fellow-beings who has established his connection with the Almighty”

Rev. Master in “Reality at Dawn”



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सहज मार्ग

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

(उठो ! जागो ! गुरुजनों को प्राप्त कर ज्ञान—लाभ करो)

* प्रार्थना *

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



O, Master !

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

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Statement about ownership and other particulars about the
News papers "Sahaj Marg" [Spiritual]
Registration of newspaper (Central) Rule form IV [Rule 8]

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Diwanjograj, Shahjahanpur, U.P.
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(Whether citizen of India ?) : Yes
Address : 327, Masjidganj, Shahjahanpur.
4. Publisher's Name : J. R. K. Raizada
(Whether citizen of India ?) : Yes
Address : 327, Masjidganj, Shahjahanpur.
5. Editor's Name (s) : (1) Dr. S.P. Srivastava
(2) Prof. Laxmi Shanker
(3) Shri S. A. Sarnad
(Whether citizen of India ?) : Yes (All the three named above)
Address : (1) Head of Philosophy Deptt
K. D. College, Lakhimpur Kheri
(2) 2F, Neh Nikunj, Baghambari
Road, Allahpur, Allahabad.
(3) 1-1847, N.G.O'S Colony
Jewargi Road, Gulbarga.
585 102
6. Names and addresses of individuals who own the newspaper and partners or share holders holding more than one percent of the total capital. Shri Ram Chandra Mission
Shahjahanpur

I, J.R.K. Raizada, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Publication Department
Dated February 23,1982

Sd/ J.R.K. Raizada
Superintendent

A Faqir's Wealth

(Shri Ram Chandra – President)

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 only one who begs 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.

Such a type of beggar he is.

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 had approached him for having his bowl filled in. The bowl is presented forth without word of begging, so much so that he is not even aware of whom he stands before. So much lost he is 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 up, - so much lost he is. This is the state of the beggar's mind. Now about the Master before whom the bowl is presented in a way that the bowl alone seems to be existent, while the beggar himself is negatived.

Such must be the condition of the beggar. 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 is to become such a *beggar*. To him every thing is naught in comparison to it. It will be easy to understand it if one takes his *heart* for the bowl. ❀

Formation Of Zones
Dated 2nd November 1980

In the interest of the proper development of Shri Ram Chandra Mission, it is expedient to organise the activities of the Mission in the following manner:

1. All the Centres of the Mission within the ambit of this Country shall be placed under Zones.

2. The entire Country, for the present, shall be divided into eight zones consisting as noted below:-

- Zone 1 - Andhra and Orissa
- Zone 2 - Tamil Nadu and Kerala
- Zone 3 - Karnataka and Maharashtra
- Zone 4 - Gujarat, Madhya Pradesh and Rajasthan.
- Zone 5 - Uttar Pradesh
- Zone 6 - Punjab, Haryana, Delhi and Jammu & Kashmir
- Zone 7 - Bengal & Bihar
- Zone 8 - Assam and other adjoining States.

N.B.-All the Training Centres falling in the states noted above shall come under the purview of the respective zones as indicated earlier.

3. Every zone shall be represented through a person designated as 'Zonal Secretary'

4. The functions of the Zonal Secretaries shall be:-

- (i) to watch the activities of the centres under his charge for smooth running.
- (ii) to advise preceptors about ways and means to promulgate the ideals of the Mission under Sahaj Marg system.
- (iii) to look after the development of the Mission activities and take such steps as are necessary for the purpose and advise H.Q. if necessary.
- (iv) to assist in the general working of the Mission in the zone and promote brotherly relationship.
- (v) to maintain co-ordination between the centres in his zone with the H.Q. and with other zones of the Mission.
- (vi) to maintain discipline in the centres of the zone with a view to bring about all round harmony.
- (vii) to see that the Financial and Accounting Rules and Procedures of the Mission are properly regulated.
- (viii) to report the entire activities to the President regularly once a month atleast.
- (ix) to look to the compliance of the various orders of the H.Q.

5. The Zonal Secretaries will:-

- (i) have all the powers necessary to carry out the above functions.
- (ii) reimburse to himself the expenses incurred in discharge of the above functions, (The reimbursement can be claimed by him from the respective centres under his charge).
- (iii) in the event of organising functions at the Zonal levels obtain the prior approval of the President.

6. The Zonal Secretaries shall be under the direct charge of the President. The Zonal Secretaries shall, however, send a copy of their monthly report to the General Secretary also. The President's decision shall be final in all matters in case of controversy, if any.

7. The following persons shall be the Zonal Secretaries till further orders:-

Dr. V. Parthasarathi, Vijayawada	Zone 1
Shri K. Mahalingam, Chingleput (T.N.)	Zone 2
Shri S.A. Sarnad, Gulbarga	Zone 3
Shri Dev Ram Chavda Navsari	Zone 4
Prof. Laxmi Shanker, Allahabad	Zone 5

Shri Yogendra Kumar Gupta, Meerut	Zone 6
Vacant for the present	Zone 7
Shri Raghubir Prasad, Tinsukia	Zone 8

The Zonal Secretaries can be changed by the President.

Shahjahanpur Sd, Ram Chandra
2nd November President,
1980 Shri Ram Chandra
Mission

Copy to :-

The General Secretary,
Shri Ram Chandra Mission.

The Zonal Secretaries

All The Preceptors of th
Mission in India.

Circulated, by order of President.

J.R.K. Raizada
Secretary to the President



No. P

Date 2-11-1980

General Secretary – Functions

By virtue of powers vested in me under the Constitution and Bye-Laws of the Mission, I hereby formally lay down that the General Secretary of Shri Ram Chandra Mission shall carry out the following functions in addition to

the duties mentioned in the Constitution and Bye-Laws of the Mission:-

1. To apprise and take approval of the Working Committee on organisational matters necessary in the interest of the Mission.
2. To execute and implement the policies of the Mission decided upon by the Working Committee and approved by the President and to execute the orders of the President to him from time to time.
3. To put up plans for the expansion and consolidation of the Mission's activities in the light of Sahaj Marg before the Working Committee.
4. To put an annual budget for the Mission along with the annual report before the Working Committee.
5. To see that the expenses of the Mission at various centres are being rightly utilised for the purposes of the Mission and administer the financial and accounting rules and procedures.
6. To bring about administrative co-ordination amongst Zones and Headquarters of the Mission.

Shahjahanpur
2nd November
1980.

(Sd) Ram Chandra
President,
Shri Ram Chandra
Mission

Circulated by order of the President, to the General Secretary, the Members of the Working Committee and Zonal Secretaries.

(J.R.K. Raizada)
Secretary to the President



Dated 2nd November 1980

Joint Secretary - Functions

By virtue of powers vested in me under the Constitution and Bye-Laws of Shri Ram Chandra Mission, I hereby formally lay down that the Joint Secretary of the Mission shall carry out the following functions in addition to the duties mentioned in the Constitution and Bye-Laws of the Mission:-

1. To execute and implement the Policies of the Mission decided upon by the Working Committee and approved by the President in co-ordination with the General Secretary of the Mission and to execute the orders of the President to him from time to time.

Overseas" of Shri Ram Chandra Mission and to continue till further orders.

Shahjahanpur, Ram Chandra
2nd November 1980 President
Shri Ram Chandra Mission

Copy to:-
Shri K.V. Reddy, Kualalampur
(Malayasia)
The General Secretary, Shri Ram Chandra Mission for information.

All Preceptors of the Mission Abroad.

(Sd).....
President

Circulated by order of the President

J.R.K. Raizada
Secretary to the President



Ref. FAPR/2 14th February 1981

Till further orders, the 'Authorised Person' referred to in the "S.R.C.M. Financial, Accounting and Procedural Rules 1981" will be the Joint Secy. of the Mission at the Headquarters, Shri Kashi Ramji.

(Sd).....

Shahjahanpur President
(U.P.) Shri Ram Chandra Mission

Copy to:-

1. Shri P. Rajagopalachari
General Secretary, Madras
2. Shri Kashi Ramji, Joint
Secretary, Shahjahanpur.
3. The Zonal Secretaries.

Circulated by order of the President

J.R.K. Raizada
Secretary to the President



Ref. P/FAPR/X0 Shahjahanpur.
dated 11-4-1981

The 'Person' referred to under Rule 12 [5] of the Shri Ram Chandra Mission Financial Accounting and Procedural Rules 1981 shall be a Committee. For the time being, the Committee shall consist of the following:-

1. Dr. S. P. Srivastava, Lakhimpur
Kheri (Chairman)
2. Shri S. A. Sarnad, Gulbarga
3. Shri J.R.K. Raizada, Shahjahanpur
4. Shri K.V. Reddy, Kualalampur
5. Prof. Laxmi Shanker, Allahabad

The said Committee shall also act as 'Publication Standing Committee to review various aspects of the Mission's publications the world over from time to time and to submit their views to the President for final orders.

The members of the Committee can be changed by the President at his discretion at any time.

(Ram Chandra)
President

Shri Ram Chandra Mission

Copy to:-

1. The said members of the Publications Standing Committee.
2. Shri P. Rajagopalachari, Gen. Secretary. Madras.
3. Shri Kashi Ram Agarwal, Jt. Secretary., Shahjahanpur
4. All the Zonal Secretaries.

Circulated by order of the President.

(J.R.K. Raizada)
Secretary to the President



Ref. P/20

1 June 1981

In view of the policy decision made by me earlier today in the matter of acquisition of land & constructions at the centres of the Mission, the President

is to approve the plans of the centres for development & construction on the land and any changes therein. I have the pleasure to appoint the following persons who would assist the President in this regard.

1. Shri Chauhan, Architect. Bombay
2. .. Y.K. Gupta, Supdtg. Engineer. Meerut (U.P.)
3. .. K.V. Subba Rao, Engineer & Contractor, Vijayawada (A.P.)

Shahjahanpur
(U.P.)

(Ram Chandra)
President

Shri Ram Chandra
Mission

Copy to.

1. Shri Y.K. Gupta, Meerut
2. .. K.V. Subba Rao, Vijayawada
3. ;; Chauhan, Bombay
4. .. P. Rajagopalachari, Gen. Secretary., Madras
5. .. Kashi Ram Agarwal, Joint Secretary., Shahjahanpur
6. .. All the Zonal Secretaries in India
7. Shri K.V. Red dy, Secretary Overseas Centres. Malaysia

Copy Circulated by the order of the President.

J.R.K. Raizada
Secretary to the President

Policy Decision Regarding Acquisition of Land and Construction of Ashram at Various Centres

In view of the fast expanding activities of the Mission all over and the shortage of private space, I have been receiving requests from different centres for permission for buying accepting land for the Mission, construction of boundary wall/meditation hall and Ashram. After careful consideration, I have decided the following broad framework in this regard:-

1. Before buying or accepting any land, the centres should estimate the cost involved for that purpose including the charges & expenses of registration, cost expected in putting up the boundary wall/fencing. Cases of encroachment on vacant land without any boundary wall/fencing are a matter of common knowledge. For this reason, the cost of putting up the boundary wall / fencing should be taken up simultaneously with the acquisition of land, the whole situation should be viewed in the light of the present day condition.

2. The sanction for the land and the boundary wall/fencing cost should be sought from the President on showing to him the availability of liquid funds with the centre of its own.

3. The Centre should send the plan for development of land and construction, to the Headquarters of the Mission and obtain approval of the President. Any change in the plan should have the President's approval.

4. Along with the plan, the centre should send the estimate of cost, keeping the price escalation in view.

5. Before requesting the President for starting the actual construction, the centre should show its capability to execute the approved plan construction. For this purpose the centre must have at least 50% of the estimated cost from its own sources as on the date of making the request in the shape of liquid cash. No request should be made to the President before the centre satisfies itself that the condition is met. It may be that at the time of actual construction, the centre may have the availability of material & labour, donations which may go to reduce the cash requirements for construction. The stipulation of 50% has been made keeping this point also into consideration.

6. The Centres are expected to raise the entire cost involved & should ensure

that they are capable for the same. The centre will have to satisfy the President about this aspect in particular.

7. The construction shall be carried out under the over - all supervision of a committee which will be formed by the President for that purpose for that centre.

8. Till the actual acquisition of land and starting of construction, the funds collected for the purpose shall remain deposited as per the rules made by the President in this regard.

9. The Centre making the request in this regard is also required to explain how it proposes to maintain the property after construction.

10. It may be clarified that no action or activity of any kind for the land or construction should be carried out without prior permission of the President.

Shahjahanpur,
(U.P.) India

Ram Chandra
President

Shri Ram Chandra Mission

To,

Shri P. Rajagopalachari, General
Secretary. Madras,

Shri Kashi Ram Agarwal. Joint
Secretary, Shahjahanpur.

All Zonal Secretaries of the Mission
in India. - They are expected to
circulate the decision to all centres
in their Zone.

Shri K.V, Reddy, Secy. Overseas
Centres, also to inform the decision
to all the centres abroad.

Circulated by Order of the President

Shahjahanpur
(U.P)

J. R. K. Raizada
Secretary to the President

1st June, 1981



To

All Preceptors of Shri Ram Chandra Mission in India.

I have been directed by the President to send copies of Orders passed by him covering the organisation & Finance with a view to keep the concerned persons posted with the same. Accordingly, I am forwarding the copies of the following Orders:-

1. Copy of the order giving duties & function of the Secretary
2. " " " " " of the Joint Secretary
3. " " " " " of the Zonal Secretaries
4. " " " " " of the Secretary Overseas Centres
5. " " designating the "Authorized person mentioned in the Accounts and Financial Manual.
6. " " No, P/FAPR/10 dated 11-4-1981
7. " " No. P/19 dated 1st June, 1981
8. " " No. P/20 dated 1st June, 1981

Shahjahanpur (U.P.)

(J.R.K. Raizada)
Secretary to the President

A SOLICITATION

Rev. Master's Voice in the form of articles, advice, elucidations and clarifications, messages of blessings, and talks on the occasion of different '**Utsavs**', questions and answers on **Sahaj Marg**, – are all recorded and printed permanently and are preserved for futurity in the Sahaj Marg Patrika reaching far ends of the Globe for the benefit of the Abhyasi – members of our noble Mission, in endearing guidance.

Besides, rich experiences of the Abhyasis revealing how they are blessed on different occasions; and articles on Sahaj Marg System showing how easy and simple it works practically in one's daily life, compared to other systems of Yoga in vogue, are clearly brought out.

This rich crop of articles is subscribed by erudite Sadhaka members in edifying, lucid, and sweet language (English & Hindi) for spiritual understanding of the brothers and sisters treading on the path of Sahaj Marg.

Therefore, dear Abhyasi - members, your co-operation as subscribing members – preferably 'Life' – of the Patrika in sharing the treasures, the grace of warmth and blessings of the Rev. Master – in availing the Precious opportunity thus offered is solicited.

Incidentally this implies in making our Press self - supporting.

Answers given by Pujya Babuji Maharaj to Abhyasis' questions from time to time lying in their respective custody would be gratefully accepted for publication in our Patrika for the general benefit of all.

Brothers and sisters are requested to compile and send to the undersigned for verification of Rev. Master.

J.R.K. Raizada
Superintendent Publication Dept.

Grahasta is no bar in God realisation

(By Shri S. P. Pathak, Agra)

Saint Kabir has aptly remarked:-

“God remains twenty paces off from a Brahmachari and thirty paces off from a Sannyasi; whereas he resides within a grahastha who entertains Him in his heart.’

In the words of Shri Ram Chandrajii Maharaj, President, Shri Ram Chandra Mission, Grahasta-ashrama (family life) is not a bar in gaining the real aim of life. He says “I think this is the best ashrama in which higher approach is easily possible. I am a grahastha and my Master was also one. I assure you that a perfect saint may be found in this ashrama only. We perform our duties and remember Him as the Ultimate Reality, Duty is itself worship if the idea that it is the order of God remains in the mind.

It is true that we can never be free from Maya, unless we cultivate non-attachment. But it does not mean severing our connection from home, family and all worldly concern and taking up the life of a religious mendicant. I do not agree with those who hold the view that the only means of

cultivating non-attachment is to get away from home and family and retire to a solitary corner disregarding all worldly ties. Renunciation effected by such forced means, is seldom found to be genuine, for it is just possible that in spite of their apparent forced detachment from the world, they may still inwardly be clinging to it.

No doubt, as a householder we have to look after many things; we have to support our family; we have to provide for the education of our children; we have to look to their wants and necessities; we have to protect them from heat and cold; and so on. For these necessities we earn and possess money and property. The real evil is only undue attachment to the things which we are associated with. This is the main cause of our suffering. But if we are able to do everything in life thinking it to be our duty without any feeling of attraction or repulsion, we are in a way free from the worldly ties and have renounced the world in the true sense, although we possess and make use of many things. Everything we

possess shall then seem to be a sacred trust from the Supreme Master, for the discharge of the duties entrusted to us.

Renunciation truly means non-attachment with worldly objects and not the non-possession of things, Thus a house holder's life, in which possession of things and worldly ties are indispensable, is no impediment in the way of renunciation and consequently of realisation, only if one is not unduly attached to the objects he is connected with, There are numerous examples of saints having attained the highest degree of perfection leading a householder's life all through.

Renunciation is in fact a condition or an inner state of mind and not an external thing to be brought about by external causes and change of artificial circumstances. An inward dissociation with intricacies of life and worldly affairs is the cutting off worldly relation in the true sense. A man has really renounced the world when he feels unattached with all the worldly concerns, no matter whether he is a grahastha leading a worldly life or a sannyasi leading a life of an ascetic in the forest.

This state of mind (un-attachment with the world) is brought about as we acquire and pass through different spiritual stages during our march. Worldly desires and ideas gradually

dwindle away from our mind, leaving no impression upon it, and we acquire vairagya in the true sense of the term, although we are still living with the world doing our duties. This is the true form of renunciation.

The old mechanical methods of developing Vairagya, involving forced austerity and penances, most ill-fitted to the environment of the present day life, must necessarily be set aside and replaced by simple and natural means.

There is not the least justification for anyone to flee away from home in utter disregard of his worldly duties and wander about without any definite aim or purpose. As a matter of fact even in that state of vairagya, one is seldom free from feelings of worldliness. Our imposed physical detachment from the world is no solution for it in any way. Our purpose can never be served if we neglect either of the two.

For our final success, it is certain that both the phases of life the worldly and the divine, must go side by side equally resplendent. We must fly with both wings out-stretched. The popular belief that God can be sought for only in the midst of the forest, as if He is but a forest dweller, is vain and absurd. I believe He can better be sought for in the depth of one's own heart.

One is performing the household duties and at the same time is equally busy with Godly devotion. You may say that these two things are incompatible and are contradictory to each other, but it is not the case. In the long run, Godly wisdom begins to work and one does his duty from the mind beyond. But for that purpose, the spirit of the Spartans is necessary. We do not mean merely to preach or propagate these ideas, but also to bring them into practice and apply them in daily life.

What is Vairagya ? Babuji Maharaj has beautifully defined vairagya. According to him, 'We should try to be with God and in God all the time and never be away from Him even for a moment. When we come up to this state we are all the time in a state of vairagya.' Thus attachment with God results in detachment from the world, and that is true 'Vairagya'

How to attain renunciation or Vairagya ?

As far as the attainment of liberation or complete freedom is concerned, almost all the great sages of the past and the present agree on the point that Raj Yoga alone is the path that ensures success upto the final limit of human approach; and everyone destined to complete freedom i.e Realisation must sooner or later come upto it.

Sahaj Marg runs closely along the lines of Raj Yoga; but of course with certain amendments and modifications to purge out superfluity from that system.

Under Sahaj Marg, the Master's support being a very special feature of sadhana, it becomes incumbent upon the abhyasi to seek a worthy guide to lead him in helping him by his power transmitted through the yogic-process of pranahuti. The Master by the application of his inner power, awakens and accelerates the dormant forces in the abhyasi to action and directs the flow of divine current towards his heart through the process of pranahuti.

As a result, the abhyasi begins to advance spiritually experiencing more and more of bliss. The abhyasi has only to prepare himself to receive it or in other words, to make himself capable and deserving of it. In this way, all that which previously required persistent labour and hardships, can now be achieved very easily in a much shorter time with the least labour. But it is all practical and cannot in anyway be put into words. Only practical experience can reveal its merits.

Note:-For the preparation of this article, the excerpts taken from various books of the Master have been reproduced without any change in language. "I" in the article refers to Master.

Experience of an Abhyasi

(Shri R. S. Vason, Madurai.)

Some new abhyasis of our Mission, at times, express a feeling of disappointment that Master is not doing miracles. It is sheer lack of spiritual maturity to think in terms of miracles which are no criterion for a Yogi. Swamy Rama Krishna Paramahansa when told by his disciples that they were astonished at seeing a sanyasi crossing a river by walking over the water, remarked that the sanyasi had done a most unwise thing; that he could have easily crossed the river by spending one anna as boat-hire but that he had wasted his siddhi which he had acquired by several years of penance.

Babuji has written that inspite of several miracles wrought by Jesus Christ, he could get only 12 disciples in his life-time. But it was only his teachings that spread his religion in the world after his death. But, Master does perform miracles in his own usual silent and subtle way. Let me narrate a few instances which bear ample testimony to the performance of such miracles by Master.

I joined our great Organisation on 11.5.77. One day, in the month of

September 1977, my boss wanted a back file which was missing. So, every one in my office began to ransack the old records in a bid to trace the file. But all their attempts proved futile. So I was worried. I noticed a heap of papers at the top of an almirah, which flashed a ray of hope in my mind that it may contain the missing file. So, in order to have a look at the heap of papers, I mounted on the table near the almirah. But in my hurry, worry and anxiety, I failed to mind the ceiling fan which was rotating with full speed as my sole and undivided attention was focussed on the heap of old papers. Suddenly, I felt that something was pushing me heavily as a result of which I slumped down. It all happened in a fraction of a second. It was only after a few minutes after the nervousness and excitement died down that I could gauge the grave danger from which I was saved. Had I moved even an inch ahead, my head would have been chopped off by the fast revolving fan. The something which pushed me down was nothing but the unseen hand of Master who had done this miracle to save my life,

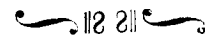
I remember to have read an article written by Brother M. L. Chaturvedi in one of Master's Birth Day Souvenirs in which he had given a vivid account of his daughter who was virtually on death bed due to a chronic disease was saved and restored to normal condition by Master's Grace. A Miracle.

Some of the senior Abhyasis of Madurai Centre are quite familiar with a similar instance that happened in Madurai. My colleague, who is a senior Abhyasi and through whom I came to know of our Mission, was having a tumour in his abdomen for which he was admitted into the Govt. Hospital. The Doctors who examined him could not diagnose it correctly. Some were of the view that it was a cancerous growth while some others opined that it was only a non-malignant growth. So, he was kept under medical observation for a week. After X - Ray and several other tests, the Doctors came to the conclusion that it was only an ordinary growth which could be removed by a surgery. The operation day was also fixed. But on the day of operation, to their utter surprise, the Doctors found that the tumour had vanished beyond any trace. They were all puzzled as to how the miracle had happened. But, they did not know what happened the previous day. The patient was plunged in deep meditation for one hour and was

praying to Master with tearful eyes to give him relief. The result was the miraculous disappearance of the tumour.

Such instances are not wanting, Suffice it to say that Master performs miracles in his usual silent way when they are absolutely necessary. No fanfare, exhibitionism and publicity with a view to create a sense of awe wonder, spell etc, in the minds of the congregation. His miracles are aimed at such lofty and noble purpose of saving the life of Abhyasis. His miracles are altogether different from what others do which cannot be termed as miracles. They are only cheap feats of jugglery designed to attract the gullible public. In the words of Master, such things are a deliberate fraud played by dexterous gurus upon the weak and credulous people to entrap them in their fold of gurudom,

So, Abhyasis should be cautious about miracles and should shed their mania for miracles. They should understand that the transformation of man and raising him to sublime levels by Master's Pranahuti is the greatest miracle.



Connection with Him

(Dr. Urvish Pathak, Ahmedabad.)

Once a Yogi was relaxing in his Ashram. One person came and fell at the sacred feet of the yogi and wanted to surrender himself. Further, he in the most humble tone asked the yogi whether he would accept him as his disciple. The yogi told him without any hesitation that he would do so most willingly.

The person was perplexed as the yogi welcomed him wholeheartedly. He had wondered if ever the yogi would accept him. Even then he was agonised. He sought to inform the yogi that he was not worthy since he was a drunkard and a gambler. The yogi emphatically said, "O, Brother! Who am I to refuse you? God has accepted you. Please come in, Whatever be your past, I accept you."

The person added that he was not only a drunkard and a gambler but also a licentious man. Would he accept him even then? The yogi said, "Brother, I have accepted you in toto and now you will have to accept me. In my presence you shall not commit wrongs bodily as well as mentally."

Some time elapsed after which, the person came back and the yogi asked him, "How is your condition? He replied. "Gurudev, whenever I am away from you, you seem to be present before my mind. Whenever I am about to commit an unworthy act, your vision appears before my mind. Everywhere I see you and feel your presence. Hence I do not drink nor do I gamble nor indulge in licentiousness."

In the same way, Babuji, our beloved Gurudev, accepts us most willingly. Even when we are selfish, dishonest and insincere deceivers, He does not reject us. Our Babuji accepts us irrespective of our shortcomings,

Like the drunkard, we too can turn over a new leaf. We have to be sincere and we should accept Babuji entirely. We should feel His presence every moment. This will help us stop committing unworthy acts.

It must have been the golden day, in the life of the drunkard when he realised his shortcomings and sought a Guru. He appears to have realised on

that day that gratification of senses cannot be the goal of life. How many of us are aware of the goal of life? The entire life is lost in running after momentary gains like fame, power, riches and worldly pleasures. Ultimately, what do we get in life?

In life, one has to be active. We have got strength but have no direction. If we are really sincere and awakened to the need of fixing our goal higher, we would find out the truth. We would then gather all our might and run towards the Ultimate. We should always aim at linking ourselves with

Him. We would feel the nearness of His presence and not a single moment would be without Him. This must be the goal of life.

If we can connect ourselves with the Absolute, then running after the worldly pleasures and riches would appear to be a worthless activity. We would then repent the many years which were wasted in pursuance of illusions and gratification of ego. If we achieve connection with Him, then and then alone our life is worth living.

—oOo—

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

- ⊙ To die before you die is the way to freedom.

Pujya Babuji



A POST CARD FROM MALAYSIA

The airport was quite crowded the night we awaited the arrival of the flight that was bringing our beloved Master to us. The rain had been quite heavy and then lightened up as His plane landed. He was taken to the "VIP" room to rest while His passport documents were taken care of, Chari accompanying Him. We are told we could file in briefly to see Him, and the line formed down the hall to the room where He waited.

I had only arrived myself a few hours earlier and did not yet know my Malaysian brothers and sisters or some of the other overseas abhyasis from Europe. But there it was again, that familiar feeling when abhyasis come together in Master's presence... that sense of sharing and caring among new brothers and sisters. I watched these faces as one by one we found ourselves before Him after months of eager anticipation. There was total co-operation, no pushing or shoving, only quiet respect.

He looked a little tired, a little distant and I could only wonder what He was thinking. It took a while for His passport to be processed; and soon K.V. Reddy came before Him with some gentle words. Then He was brought something to drink and Chari was devotedly by His side giving assistance. I was watching these two men and the way they moved around Master. I knew I was watching something very special, very pure. This was no ordinary love,

Everywhere I looked I saw a softening of every face in front of me. A transformation was taking place before my very eyes in such a short time. As our hearts united with Him, we united with each other and I realized once again, more fully than before, the miracle of Sahaj Marg.

Finally His official documents were in order and it was time to make a move. He left the V.I.P. room with a small procession behind Him and took a seat again outside while waiting for a car to take Him and His family away to sleep for the night. There was great joy among us to be able to spend a little more time with Him. We surrounded Him lovingly. And in the days that followed we came to grow together so naturally until a true family bonding was formed.

And so I wrote in my diary how I was feeling about all this. Then the idea to share what was happening became very strong and the next thing I knew I was sending the same message about this trip to Malaysia to my family and friends, as well as other abhyasis back home :

Everything is wonderful.
We are all of One Mind.
The effect of Goodness is everywhere,
and there is gentleness in the air.

Happy Birthday Master. *You* blessed *us* with so many gifts, May we persistently endeavor to prepare our hearts for mergence with Yours through conscientious practice of Sahaj Marg.

Nancy Henke
U. S. A,

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Speechless Speech

(An Abhyasi from Cuddapah)

Since the day our Master implanted the idea in me to go to Shahjahanpur for Basant my mind underwent stress and strain both on official and domestic fronts. I was feeling restless unusually. Even there were those unfortunate moments giving room to thoughts to cancel the trip to Shahjahanpur. Till I reached the station my mind was in an endless ebb and flow of disturbed thoughts. I reached the station two hours early. I found the troubling thoughts departing and calmness setting in. While I was waiting at the station, our brother abhyasis came one after the other, Our journey to Shahjahanpur started.

By the Grace of the Master I could anchor my thoughts on Him all the way till we reached the gates of our Ashram at Shahjahanpur. One of the brother-abhyasis in the bus pointed out and said, 'Look ! that is our Ashram. No sooner did I hear those words, tears started rolling down my cheeks irresistably, for a few minutes. After alighting the bus, the formalities at the Reception were completed, We went into the tent allotted. The entire atmosphere was serene. The Grace of the Master started percolating into the Inner Being.

The day before Basant Panchami, our Master conducted Satsangh. It was a deep and absorbing one. The entire atmosphere was charged and pulsating with His Grace.

I was waiting for an opportunity to see our Master. We went to Master's room, the same night. We were waiting outside as the Master was having his dinner. I was doubting whether we would have the privilege of His darshan since he may take rest after that day's schedule. But our Master understood the seeker's mute aspiration, We went into the room. The room was full of Divine vibrations. I was staring at Him in awe. He was silent, for heart speaks unto heart better than any language of the mouth; and spirit speaks unto spirit in silence in most unmistakable language. I was fascinated to see Him again and again, to Recall His Silent Message even after leaving the room. His Silence was speaking something specific to each and everyone. I felt it was a *speechless speech*

On the Basant Panchami day, Master conducted Satsang. His presence charged the entire hall with spirituality. The transmission was direct, evoking

the dormant spirit. It made me feel absorbed. The day was over with such spells of absorption.

The last day of the programme came. A few hours were left for us to depart. Our Master graced us by His presence in the morning meditation followed by sister Kasturi's Divine Song. It sent tears in a mood of ecstasy. Even after the end of the programme Master sat for some time with His usual Serene Silence, His Silence had a deep message, while bidding farewell to us all, It was clear that our Master made each one of us a link in that Chain of Spirituality. He was transmitting His Grace and transforming life in a moment, There was no talk. During those three days spent in the Ashram, I never did see or hear those lips of the Master utter even one word. But, every movement and gesture of His hand brought a forceful Message that not even volumes of

literature or hours of lecture could convey.

I was amazed at This Power that prompted the abhyasis to come from hundreds of miles in numbers, unceremoniously to His abode to hear His silent Speech. There was no communication gap, On the contrary, the perception was vivid and unambiguous.

Every activity there made me feel the Eternal bond of Love, His movements conveyed more than words His abundant Benevolence. His detached looks expressed His longing love for a true seeker. His Silence spoke about His anxiety to push everyone of us to the Centre. It was a fascinating Speechless Spiritual Speech. I hope and pray and struggle for that Day and sure "that Day" will come when by the Grace of our Master I shall cease to read, write or speak and shall return and reach the goal.

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MERGER

(Shri B. K. Sharma, Addl. District Judge.)

My Master (Revered Mahatma Ram Chandra Ji of Shahjahanpur) once said that soul is a spark of Reality. Reality is like an Anaar (flower-pot, a type of fire-work). When it gets activated, manifestation is the result. When the time of Mahapralaya (final dissolution) comes, the entire manifestation is withdrawn. It dissolves in the Absolute. So every soul has to merge in the Reality then. Till then it has to continue its existence through the endless cycles of birth and death. To cut short the cycle and merge in Reality – is the aim. Meditation under the guidance of a competent Master is the method. Master uses the words "Individual Pralaya" for meditation. It is a temporary merger (laya) in the Divine. It is a preparation for the final merger. The competent Master serves as a link between the Ultimate Reality on the one end and the seeking souls on the other. A competent Master is one who has attained the Ultimate condition, who is in a state of laya in the Divine and is at the same time available to us. He has full command over the power of Nature. When we link ourselves with such a Master, our link is established with the Ultimate itself. So, if we try and merge ourselves

in him we will automatically get merged in the Ultimate Reality.

Now, how to merge in Master ? Is it by offering personal services to Master ? No, because his personal needs are but few. Is it by words of praise or flattery ? Certainly not; for He has a dislike for such things. What then is that which endears one to Master ? It is true love alone which brings about nearness with Master. And the nearness leads to ultimate merger.

How to love Master ? Professions of love do not and cannot befool Him. Open the doors of your heart for Him. Seat Him in your heart. But it is easier said than done. When our heart is full of unwanted elements and its doors jammed, how dare we extend the invitation ? The heart needs to be purged of its evil tendencies and dirty accumulations to make it fit to receive Master and His grace. "Empty thy heart, for the head of the bottle of wine Divine bows down only over an empty cup".

But the common man finds himself trapped in his own circumstances. He has not the will and capacity to

check the evil tendencies of mind. Arduous and time-consuming practices are out of question for him. So, Master has evolved a condensed method assuming the major share of responsibility upon Himself for all those who are willing to co-operate. Meditation for an hour in the morning, cleaning for half the time in the evening and prayer at bed time. This is all that is needed for your entry in the Realm of Divine.

For progress on the path-Divine, one has to become a good receiver. Master will then fill his cup with the nectar of his grace. The practice of constant remembrance is indispensable for a seeker. Remembrance is done in the cave of the heart. It continues even while discharging our worldly duties. One is in continuous touch with the Divine. In due course a stage comes when every pore and every particle of his body starts resounding with His remembrance. Master says in his "Dus Usulon Ki Sharah" "याद भी ऐसी कि कभी न आवे ।" I thought there was a misprint and meant remembrance which is un-interrupted. But Master said, it means "याद की याद न आवे" । So, one should be so much lost in the remembrance that he should not be even aware of it (the remembrance). Rome was not built in a day and this condition too will take time to come in a natural way; but it is the good

intentions and honest efforts which count.

It is indeed difficult, if not impossible, to remember the Unseen and Unknown Reality but easy to remember Master for we have seen at least his exterior – the mortal frame. We are lucky to be the contemporaries of Revered Master who is by all means a Personality Divine. His gross body is as fine and subtle as the Divine Lamp itself which is inside. Remembrance proceeds from the grosser to the subtle level. From His outward form we travel inwards and then to the real point, where everything disappears. The abhyasi begins to lose his own grossness and gradually absorbs the condition in which the Master abides.

But we do not remember anybody and everybody. We remember those whom we love intensely. We start with a minimum of faith. As we proceed with our abhyas, love for Master grows. Attention gets diverted away from oneself, to Him. Self is forgotten. We begin to feel ourselves overpowered by some great force which drives our mind away from everything else. Surrender begins. It is a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of Negation. Such an abhyasi dedicates

everything to his Master. For him Master becomes the doer and himself only an instrument in His hands. He becomes a flute on which his Master plays as He likes, 'a dead man in the dresser's hand'. He automatically imbibes the qualities which Master likes him to, Every thought of his now becomes synonymous with that of the Master. He does that which is the Master's command and will never turn towards anything that is against the Divine will. Thus every facet of his life and every thought and action of his gets Divinised. He becomes a perfect householder who abides in a state of all-round moderation and balance. The formation of impressions (Sanskars) now stop. The goal of Realisation

comes closer. Master removes the unwanted things – the complexities and entanglements that could hinder his progress and transmits into him the necessary force for the upkeep of his spiritual life. At the right moment Master does that which remains to be done. After liberation, swimming starts in the ocean of Divinity. Thanks to Master it is now possible for an abhyasi to reach the pinnacle of spiritual development even while retaining the physical body. He now becomes a Jeewan-Mukta. Master calls him 'a living dead'.

May Master live long for the emancipation of humanity.

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- ⊙ Peace is not God, but non-peace is God.
- ⊙ Heart is heart if it is diverted to God. Soul is Soul if it jumps into the Ultimate Reality.
- ⊙ The greatest joy to me would be to see people going higher than myself.

Pujya Babuji



Pujya Babuji Says :

Really a disciple should formally bē initiated only when true faith exists in him and Divine love takes prime root in his heart, Initiation signifies that the disciple's link has been connected with the Supreme Power. In that case the spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends much upon the power and capability of the Master to establish a sound connection for which high calibre is needed. A sound connection once established shall continue as long as the disciple does not secure liberation which in such cases is not a far off matter to be attained after numerous lives. In fact if a disciple is initiated in the right sense as mentioned above by a Guru of high calibre the question of breaking off from him can never arise.

—Reality at Dawn.

I wish you all to acquire, during my life-time, the highest approach beyond, or at least the state of thorough negation. It is not so very difficult under the efficient system of Sahaj Marg. I strongly affirm that such a masterly type of spiritual training cannot be had anywhere but in our *sanstha* which runs under the kind grace of my great Divine Master. It is certain that the followers of such a highroad to Divinity have ever been few at all times and in all *yugas*. Only those who are destined for liberation are attracted to it with eagerness and zeal.

—Voice Real

I have as much love for the sons of other people as I feel for my own son. I have as much regard for a dog as I have for my own person, as if my own existence and that of a dog are identical. I also consider gold and earth to be the same. I see the pious and the wicked with one eye.

—The Autobiography of Ram Chandra



अभ्यासी का अनुभव

(श्रीमती लीली बहादुर, मथुरा)

जीवन की विषम परिस्थितियाँ मानव हृदय को विक्षिप्त कर देती है। और अन्तर पूछता है, कि कैसा है मेरा मालिक, जिसने मुझे बनाया और जो मुझे यों तड़प-तड़प कर जीने के लिये बाध्य करता है। मेरे साथ भी कुछ ऐसा ही हुआ। आगत दबे पावों आया और जब तक मैं उसे समझूँ वह अतीत बन गया। घटनाचक्र विपरीत दिशा में घूमता रहा, और मैं ठगी सी हतबुद्धि हो देखती ही रह गयी। कोमल हृदय की कोमलतम भावनार्यो नियति के कठोर थपेड़ों से चकनाचूर हो गयी। मेरे घायल हृदय से विवश क्षोभ की आवाज निकलती “कौन है इस सृष्टि का मालिक, कौन है मेरा निर्माता ! क्या मजा आता है उसे हमें इतना विवश और दुखी करने में। जो चाहते हैं। वह होता नहीं, जो होता है वह भाता नहीं। यह कैसी बिडम्बना है। सारी आस्थाओं की दीवार ढह गयी। मेरा अन्तरतम विद्रोही बन बैठा। पत्थर के देवता की पूजा मुझे नहीं करनी है। नहीं करनी है। मन की शान्ति नष्ट हो गयी थी। चारों ओर अंधेरा दिखाई देता। मैं इस मनःस्थिति से उभरना चाहती किन्तु उबर न पाती। सन्तो की शरण में गयी, पुस्तकों का सहारा लिया। अपने सारे पुरुषार्थ करने के बाद भी जब मन को शान्ति न मिली तब मेरे हृदय से यह आवाज उठती “काश कोई मुझे जीवन की सच्ची राह दिखाने वाला पथ प्रदर्शक मार्गदर्शक मिल जाता, जो मुझे मेरा खोया हुआ मन का चैन वापस ला देता। मैंने ऐसी आवश्यकता महसूस की और मुझे ऐसा मार्गदर्शक मिल गया। वह

शुभ घड़ी आयी जब शबरी के घर राम आये। लेकिन मेरा विद्रोही स्वभाव आसानी से कुछ भी स्वीकार करने को तैयार न था। मेरे पति मुझ से बार-बार कहते “सहज मार्ग” के प्रशिक्षक आये हुए हैं, उनसे मेडीटेशन सीख लो, सिटिंग ले लो। तुम्हें आत्मिक शान्ति मिलेगी।” लेकिन मैं टालती रही, टालती रही। किन्तु समय ने करवट बदली, और एक दिन ऐसा आया जिसने मेरी सारी जीवन प्रणाली ही बदल दी। वह दिन मेरे मानस पटल पर सदा-सदा के लिए अंकित हो गया। प्रशिक्षक जी मेरे घर आये उनको देखते ही इस प्रकार की आत्मीयता निश्चितता तथा शान्ति प्राप्त हुई कि मेरे मुँह से अनायास ही निकल पड़ा, “क्या आप मुझे मेडीटेशन सीखा सकते हैं।” उधर से आवाज आयी “क्यों नहीं” फिर तो प्रथम सिटिंग में ही कुछ ऐसी अनुभूति हुई जिसे मैं शब्दों में बाँध नहीं सकती। जन्म-जन्म के संस्कार जाते हुए प्रतीत हुए और मैं हल्कापन महसूस करने लगी। उन्होंने एक अनुभवी कुशल डाक्टर की तरह भवरोगों से ग्रसित मेरे व्यक्तित्व का इलाज किया और मुझे नवजीवन प्रदान किया। मेरा खोया हुआ मन मुझे वापस ला दिया। जीवन में एक नई दिव्य आशा की किरण चमकी जिन उलझनों में मैं आज तक भटक रही थी, वह खत्म हुई। भटकन समाप्त हुई। मन स्थिर हुआ। जीवन का लक्ष्य मुझे मिल गया।

अब पूज्य बाबूजी महाराज के दर्शनों की लालसा मन में तीव्रतर हो उठी। जहाँ के प्रशिक्षक

ऐसे हों वहाँ के गुरु महाराज कैसे होंगे । नाना प्रकार के विचार मन में उठते । और फिर वह शुभ घड़ी आयी । बसन्तोत्सव पर शाहजहांपुर की पावन भूमि में अपने श्री बाबू जी के दर्शन अपनी आँखों से किये । वह दिव्य आलौकिक दर्शन मैं कभी भूल नहीं सकती । सागर की गहराइयों सी दृष्टि हृदय को बाँधती हुई अन्तरतम तक

उतर गयी । सब कुछ मैंने पा लिया । मन को सतुष्टि मिली । अब मुझमें एक नई चेतना और अतिशय शक्ति जाग्रत हुई । न अब अतीत की व्यथा ही सताती है, और न भविष्य की चिन्ता ही परेशान करती है । सब कुछ गुरु चरणों में डालकर मैं अब निश्चित और निर्भय होकर जीवन पथ पर बढ़ती जाती हूँ ।



१— बेवकूफ अक्लमन्द है क्यों कि उसका दिमाग एक रास्ते पर चलता हुआ अपनी मंजिल पा जाता है । अक्लमन्द बेवकूफ है क्योंकि उसका दिमाग सत्तर तरफ दौड़ता रहता है और वह कुछ नहीं कर पाता ।

२— विचारों को दिमाग में एक दम दाब देना ऐसा ही होगा जैसा कोई जहर को अन्दर दबाकर ऊपर से अमृत पिलाए ।

(पूज्य बाबू जी महाराज)



साधना और सजगता

(डा० हरिमोहन तिवारी बन्नीज)

प्रायः देखा गया है कि अभ्यासी नित्य सफाई भी करता है और ध्यान भी, फिर भी उसमें वाँछित उन्नति नहीं हो रही है। मेरा ख्याल है कि अभ्यासी यह कार्य यन्त्रवत् करता रहता है वह सतर्कता नहीं रखता। जब हम सफाई करते हैं और ख्याल करते हैं कि हमारे सारे विकार पीछे से धुआँ Vapour के रूप में निकल रहे हैं तो अभ्यासी अधिक ध्यान धुएँ को देखने में लगाने लगता है, बजाय इसके कि वह उसको निकालने पर बल दे। बजाय धुएँ को देखने के उसको निकालना चाहिये। विकार को निकालने की विशेष कोशिश नहीं करनी चाहिये क्यों कि इससे बजाय सफाई की अनुभूति के उसका Meditation विकार पर होने लगता है, जिसे वह जोर देकर निकाल रहा है। सफाई करने से अपने अन्दर एक खालीपन पैदा होता है उस को ईश्वरीय प्रकाश से भरना आवश्यक है। सफाई के साथ अभ्यासी यह ख्याल करे कि हमारा हृदय मस्तिष्क और शरीर का कण-कण स्वच्छ होकर ईश्वरीय प्रकाश से भरपूर हो गया। इस प्रकार सफाई से जो खालीपन पैदा हुआ, वह ईश्वरीय प्रकाश से भर जाता है।

जब हम ध्यान शुरू करते हैं कि हमारे हृदय में ईश्वरीय प्रकाश है, और हम उसी प्रकाश में डूबते जा रहे हैं तो भी प्रायः अभ्यासी केवल प्रकाश में डूबता रहता है और जिसका प्रकाश है उस मालिक के प्रति सजगता नहीं रखता। जब वह उस परम लक्ष्य मालिक की सजगता खो देता है, तो उसकी प्रगति पड़ मन्द जाती है।

यदि अभ्यासी उस मालिक के प्रति सजग रहे जिसके प्रकाश में वह डूब रहा है, तो मालिक स्वयं उसे अपनी ओर खींचता रहता है। अभ्यासी प्रकाश देखने की कोशिश न करे। ध्यान जब समाप्त करे उसके बाद शान्त बैठ कर अपनी हालत को सतर्कता से देखना आवश्यक है। ध्यान के समय मालिक की प्राणाहुति से उसके अन्दर क्या हालत पैदा हुई है, उसे समझना आवश्यक है। Meditation के बाद अभ्यासी को उस हालत के प्रति सजग रहना चाहिये और सांसारिक कार्य करते हुये उस हालत को बनाये रखने का प्रयास करना चाहिये तभी जो हालत मालिक की प्राणाहुति से पैदा हुई है उसे आत्मसात् कर सकेगे। जब तक पिछली दी हुई हालत आत्मसात् यानि हजम नहीं होगी तब तक वास्तविक स्थायी प्रगति दुर्लभ है।

अभ्यासी को सारे दिन अपने अन्दर मालिक का प्यार महसूस करना आवश्यक है। इससे वह सतत मालिक से लगा रहेगा और मालिक की धारा सतत उसमें प्रवाहित रहेगी और वह हर क्षण मालिक की समीपता पाता रहेगा। अभ्यास में मालिक के लिये सजगता (Alertness) बनाये रखना साधक का परम कर्तव्य है। बिना इसके हम यन्त्रवत् कुछ करते रहेंगे, फिर भी हमें उतना लाभ नहीं होगा जितना होना चाहिये। जब हम परम पूज्य बाबू जी महाराज की याद करते हैं तो हमें सतर्क रहना चाहिये कि जैसे वे हैं वैसे ख्याल करे, अपनी सीमाओं में उन्हें वाँचने का प्रयास न

करें। 'Master, The Supreme with no parallel इस प्रकार उनका ध्यान ही अभ्यासी को आगे बढ़ायेगा। उन्हें स्थूल सीमाओं में बाँधकर वाँछित लाभ प्राप्त नहीं होगा। यदि अभ्यासी में Master का Supreme भाव नहीं होगा तथा और भी कुछ समकक्ष Parallel रहेगा तो उसकी उन्नति कदापि नहीं होगी। जब आपका लक्ष्य अन्तिम यथार्थता (Ultimate Reality) है तो मालिक (Master) के लिये Supreme ही उपयुक्त भाव हो सकता है और यही सत्य है।

कुछ अभ्यासी पूज्य बाबूजी महाराज के बहुत से किस्से प्रायः सुनाते हैं, लेकिन उनमें वह भाव नहीं होता जो होना चाहिये। जब अभ्यासी साधना में आगे बढ़ता है, और यदि उसमें मालिक के लिये सतर्कता नहीं रहती तो वह बहुत सी मानसिक भ्रान्तियों और मिथ्या विचारों में फँस जाता है, और बहुत से मानसिक प्रक्षेप (mental projection) उसमें आने लगते हैं। उसका ध्यान बजाय Supreme के इन चीजों में फँसा रहता है और उसकी उन्नति रुक जाती है। यदि मालिक के प्रति सजग हैं, तो ठहराव मानसिक प्रक्षेपों पर नहीं होगा, अन्यथा Mental projections में फँस कर अपनी उन्नति का

अवसर खों देंगे। कुछ अभ्यासी भाइयों में एक अजीब चीज है, कि वे आध्यात्मिक उन्नति के लिये तो कहते हैं कि वे पूज्य बाबूजी महाराज का सहारा लेते हैं, और साँसारिक कार्यों के लिये दूसरे साधु संत व देवी देवता पकड़े रहते हैं, दूसरे बाबा लोगों के पास दुनियाँवी इच्छाओं के लिये जाया करते हैं। उन्होंने शायद हमारी साधना को नहीं समझा है। जब हमारी प्रार्थना कहती है कि हमारी इच्छायें हमारी उन्नति में बाधक है, तो उनका ऐसा करना कहाँ तक उचित है वे खुद ही समझें। जब हमारा लक्ष्य Ultimate Reality, The Supreme Master है तो क्या यह संसार उस Ultimate, Supreme से भिन्न कोई चीज है। अभ्यासी के लिये साँसारिक और आध्यात्मिक दो चीजें कहाँ हैं, वहाँ तो केवल Total Integration ही है यह Disintegration नहीं है। एकहि साथे सब सधै, सब साथे सब जाय'। अतः जब Ultimate Reality the Master को लक्ष्य बनाया है, तब विभाजन यानी दो का प्रश्न ही कहाँ है। हमें चाहिए कि अपने अन्दर सतत सतर्कता (Alertness) बनाये रखें, ताकि जैसा परम पूज्य बाबूजी महाराज हमें बनाना चाहते हैं, हम वैसे बने और वे जिस काम के लिये आये हैं वह पूर्ण हो सके।



“अभ्यास”

[श्री महेश्वरी दयाल सिंह श्री वास्तव, गोरखपुर]

मई १९८१ में प्राण-स्वस्थ परम पूज्य श्री बाबूजी महाराज यूरोप गये हुए थे। The Garden of Hearts” में अपनी संस्था के महा-सचिव श्री पार्थ सारथी राजा गोपालाचारी जी ने बाबू जी से वहाँ पर किये प्रश्नों और उत्तरों का उल्लेख किया है। एक प्रश्न निम्नलिखित है:-

प्र०- कृपया इंग्लैण्ड में सहज मार्ग में अपने कार्य पर अपना विचार प्रकट करें।

उ०- इंग्लैण्ड में मेरे लिए कोई कार्य नहीं है। मैं विभक्त कर दिया गया हूँ।

प्र०- मास्टर। इसका कारण ?

उ०- बुद्धिजीविता पर अत्यधिक अनुराग

प्र०- यह दोष क्यों है ?

उ०- मैं बत रहा हूँ। मैं प्रभु से अनुराग करता हूँ और आप बुद्धि से। यदि उचित मान-सिकता है तो प्रत्येक दूषण का निवारण हो सकता है। बौद्धिक रूप से-अंग्रेज लोग बहुत अच्छे हैं परन्तु आध्यात्मिक दिवालिया-पन है।

प्र०- और आयरलैण्ड के बारे में पूज्य बाबूजी। क्या वहाँ कार्य हो सकता है ?

उ०- यदि वे चाहें तो कार्य हो सकता है। मैं बत रहा हूँ। भारतवर्ष में माँ पालने पर से ही शिशु को शिक्षित करती रहती है कि ईश्वर है। परन्तु यहाँ हम क्या करते

हैं। यहाँ हमारे पास शेक्सपियर और मिल्टन हैं, और इसी प्रकार की अन्य वस्तुएँ हैं। इससे कोई समाधान नहीं होगा। एक अति बुद्धिमान व्यक्ति आध्यात्मिकता में कूद तो सकता है परन्तु वहाँ दो विरोधी शक्तियाँ कार्य करने लगेंगी। एक उसे ऊपर खींचेगी और दूसरी नीचे की ओर दबोचेगी अतः बौद्धिकता में तो वे बहुत अच्छे हैं, किन्तु आध्यात्मिकता में अति दरिद्र।

प्र०- बाबूजी ! इस का समाधान क्या है ?

उ०- अभ्यास ! समाधान रूप में हमारे पास अभ्यास है उसे ही करना चाहिए। अध्ययन तो आप ने बहुत कर लिया, आप की उप-लब्धि क्या हैं। जानकारी ही पर्याप्त नहीं है। अब अभ्यास पर उतरें। इसे करें और परिणाम देखें।

इस प्रसंग में श्री बाबूजी महाराज के कथन का अन्तिम अंश सार्व-भौमिक, सर्व-देशीय एधम् सार्व-कालिक है। “जानकारी ही पर्याप्त नहीं है, अब अभ्यास पर उतरें”- इसी पर हमें मनन करना है।

हमारे अनेक अभ्यासी बन्धुओं में यह सामान्य धारणा है कि प्रातः ध्यान, सायं काल सफाई और शयन के समय रात्रि में प्रार्थना मात्र ही अभ्यास है। जो कुछ भी नहीं करते, उनसे तो वे अच्छे हैं ही जो इतना करते हैं। किन्तु प्रश्न समय का है, शीघ्रता का है। आध्यात्मिकता मरती नहीं, इसका एक बीज भी यदि है तो कालान्तर में, भूमि

वातावरण एवम् सद्गुरु-कृपा-वृष्टि पाकर प्रस्फुटित एवम् पल्लवित-पुष्पित होगी, पर वाञ्छित भूमि, वातावरण तथा 'वर्षा' प्राप्त करने में बहुत समय लगेगा। साधारण ज्ञान का विषय है कि जितनी ही मूल्यवान वस्तु प्राप्त करना होती है उतना ही अधिक मूल्य चुकाना पड़ता है। फिर सर्वोच्च स्थिति ईश्वर-साक्षात्कार जैसी अमूल्य निधि अथवा प्रभु में लयावस्था क्या मात्र घण्टे डेढ़ घण्टे के, वह भी मन बेमन के, अभ्यास से प्राप्त हो सकती है? यह गहराई से विचारणीय है। गुरु कृपा में अपरम्पार शक्ति है। लेकिन अमूल्य वस्तु प्राप्त करने के लिए हमें अमूल्य सिक्के ही देने पड़ेंगे। वह अमूल्य सिक्का, अपना समय बिना काट-कपट किए पूरे का पूरा समर्पित कर देना होगा अर्थात् पूरा जीवन अर्पण कर देना होगा। अपने को न्योछावर कर देना होगा। बाबूजी के शब्दों में फना हो जाना होगा। प्रभु से, मालिक से पूरा का पूरा प्राप्त करने के लिए हमें अपना पूरा का पूरा देना होगा।

अब प्रश्न है कि जीवन क्या है? मेरी समझ में, अनन्तकाल से, समय के थपेड़ों से प्राप्त जानकारी-समुच्चय का सही दिशा में क्रियान्वयन ही वास्तविक जीवन है। माना कि हमें बहुत कुछ भूल बिसर गया है? बहुत सी पुस्तकें नहीं पढ़ सकते, परन्तु जानकारी हमारी फिर भी कम नहीं है। पाप, पुण्य सत्य, असत्य, हम सब जानते हैं। Commentary हम न समझ सकते हैं परन्तु एक-एक, दो-दो वाक्य के TEN Commandments की जानकारी हम सबको निश्चित रूप से है। सूर्योदय से पूर्व उठने से लाभ की जानकारी हमें है। आत्मोत्कर्ष में ही वास्तविक लाभ है इसकी

जानकारी हमें है। जिस प्रभु से हम विछुड़े हैं, उसको प्राप्त किए बिना हमें सुख, शान्ति, आनन्द उपलब्ध नहीं होगा, यह सब हम जानते हैं। सादा जीवन उच्च विचार बचपन से हमें रटाया गया। 'सत्य वद्' का पाठ भारत में किसने नहीं पढ़ा। ग्रामीण अपढ़ किसान भी जानता है, कि झूठ नहीं बोलना चाहिए। परन्तु इस जानकारी का अभ्यास कहाँ है। हम सब एक ही पिता के सन्तान होने के कारण भाई-भाई हैं, इसकी जानकारी किसे नहीं है। प्रतिशोध के दाह में भस्म नहीं होना चाहिए, यह दूसरे को नहीं स्वयं को भस्म करती है, कौन नहीं जानता है। जो कुछ भी खाओ पीओ मालिक का आभार मानकर उसे स्मरण करके ग्रहण करो-यह सभी जानते हैं, परन्तु सिग्रेट, पान मदिरा, माँस, काँफी, चाय पीते समय हम कब याद करते हैं। यदि कर लें तो कदाचित्त उसके चँगुल से ही मुक्त हो जायें। पवित्र जीवन के चिन्तन मात्र से सुखानुभूति किसे नहीं होती है, और अपने दुष्कृत्यों पर वास्तविक पश्चात्ताप होने पर शान्ति किसे नहीं मिलती। वनचारी भील बालक से भी यदि सम्पर्क करें तो पता चलेगा कि शब्दों से नहीं अपितु भावात्मक रूप से वह भी इन सबको जानकारी रखता है। फिर हम अभ्यासी बन्धु तो पर्याप्त पढ़े-लिखे विद्वान हैं। लेकिन वास्तविक रोग अपनी जगह पर है। हमारी व्याधि है, जानकारी का दैनिक जीवन के क्रिया-कलापों में क्रियान्वित न करना। श्री बाबू जी महाराज इन्हीं जानकारीयों के क्रियान्वित करने को अभ्यास कहते हैं। Practice makes a man perfect, यदि पूर्ण बन कर परिपूर्ण में वास्तव में विलय होना है तो जानकारों का अभ्यास करना होगा, अन्यथा कभी हम अपने

को कोसोंगे, कभी सद्गुरु को और कभी उनके द्वारा निर्दिष्ट मार्ग को ।

प्रश्न उठता है कि इतनी जानकारी रखते हुए भी हम अभ्यास क्यों नहीं करते । सत्संग करने में दूसरों को उपदेश देने में, पुस्तकों के पठन—पाठन में, यह लेख आप पढ़ रहे हैं—ऐसे-र लेखों के पढ़ने-लिखने में तो हम काफी श्रम व पैसा भी लगाते हैं । नितान्त बुरा भी नहीं है: यह क्षणिक बोध तो कराता ही है । पर श्री बाबूजी महाराज इसे “लज्जते—दिमार्गी” कहते हैं । अध्ययन मनन, चिन्तन आवश्यक है, किन्तु मात्र उतना ही करके न रह जायें । थोड़ा ही पढ़ें, मगर जितनी जानकारी प्राप्त करें, उसे अमल में लायें, उसका अभ्यास करें । अधिक नहीं किसी एक जानकारी अभ्यास करें । एकहि साधै सब सधै । उदाहरण के लिए “मालिक सर्वत्र सर्वकाल उपस्थित है”

यदि इसी जानकारी का अभ्यास करें तो सूर्योदय होने तक हम कैसे सोते रहेंगे ? मालिक देख रहा है और हम सफाई करने को कहें, गन्दगी एकत्र कर रहे हैं, असत्य भाषण कर रहे हैं अपशब्द बोल रहे हैं, सही रूप से अपनी ड्यूटी को नहीं निभा रहे हैं—यहसब कैसे सम्भव होगा !

जानकारी का अभ्यास हम क्यों नहीं कर पाते यह प्रश्न अनुत्तरित रह गया । इसके मुख्य कारण लक्ष्य की सर्वोत्कृष्टता में पूर्ण श्रद्धा तथा विश्वास की कमी (२) अपने जीवन को क्षण भँगुर न समझना (३) असत् वस्तुओं को सत् समझना एवम् (४) अहम् की भावना है । इन सबसे उबरने का एक मात्र उपाय—है मालिक को समर्पित होकर सतत् स्मरण में लग जाना । समय तीव्रता से निकलता जा रहा है । उचित प्रतीत हो तो अविलम्ब धारण करें !

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सहज मार्ग और मोक्ष गति

(श्री शिवप्रसाद खेतान, तिनसुकिया—असम)

२४ नवम्बर सन् १९७७ को पूज्य श्री बाबू जी महाराज के कर—कमलों द्वारा तिनसुकिया आश्रम का उद्घाटन हुआ था । मेरे लिए यह उद्घाटन दिवस चिर-स्मरणीय रहेगा, क्यों कि इसी अवसर पर ता: २७ नवम्बर सन् १९७७ को मैंने तथा मेरी धर्म पत्नी ने सहजमार्ग साधना का आरम्भ किया था । हमारे मिशन के संस्थापक परम पूज्य श्री बाबूजी महाराज ने सहज मार्ग साधना पद्धति का प्रतिपादन करके मानव—जीवन के चरम लक्ष्य ‘ईश्वर—प्राप्ति’ को इतना सहज बना दिया है कि सहजता ही इसका आवरण

बन गई है । वही मनुष्य इस आवरण के अन्दर भाँक सकता है, जिसकी तकदीर में जीवन—मरण के चक्कर से छुटकारा लिखा हो । आज संसार में जितनी भी धार्मिक और आध्यात्मिक संस्थाएँ हैं, सभी ने ‘ईश्वर’ को सर्व शक्तिमान और सृष्टि के रचयिता के रूप में माना है । धार्मिक संस्थाओं ने ईश्वर को एक विशिष्ट शक्ति, एक विशिष्ट रूप और आकार दिया है, जब कि आध्यात्मिकता में ईश्वर को निराकार और सर्वव्यापी कहा गया है ।

सहज मार्ग में ईश्वर को 'कुछ नहीं' कहा गया है, और यह ऐसा 'कुछ नहीं' है जिसका अस्तित्व है। यह तर्क का विषय नहीं है। सहज मार्ग साधना पद्धति के साधकों ने 'कुछ नहीं' के अस्तित्व का अनुभव किया है। फिर भी तर्क द्वारा इसे इस प्रकार समझा जा सकता है, कि जब सृष्टि नहीं थी, तब क्या था? तब सिर्फ 'कुछ नहीं' था। हम सब को मालूम ही है कि हरेक वस्तु का एक आधार होता है जिस के बिना कोई वस्तु टिक नहीं सकती। यह सृष्टि जो हमारी आँखों के सामने है और जिसका इतना विराट् फैलाव है, इसका भी तो अवश्य कोई आधार होगा। इसका आधार सिर्फ 'कुछ नहीं', ही हो सकता है, और इसलिए 'कुछ नहीं' के अस्तित्व से इन्कार नहीं किया जा सकता। 'कुछ नहीं' वाली स्थिति अपरिवर्तनशील है, जब कि इस सृष्टि में जो कुछ भी विद्यमान है, सब परिवर्तन शील और नाशवान है। इस सृष्टि में विद्यमान किसी भी वस्तु को ले लें, वह पैदा होती है और कुछ दिनों तक अपना अस्तित्व कायम रखने के पश्चात् विनाश को प्राप्त होती है, यहाँ तक कि इस सृष्टि का सारा प्रसारण 'महाप्रलय' के समय नष्ट हो जाता है। यह सच है कि 'महाप्रलय' के समय हरेक जीवात्मा मोक्ष प्राप्त करती है, लेकिन लाखों वर्षों बाद आने वाले 'महाप्रलय' के समय तक जीवात्मा को जन्म-मृत्यु के चक्र में फँसा रहना पड़ता है।

जीवात्माओं में सिर्फ मनुष्य ही एक ऐसा है, जिसके लिए मुक्ति सम्भव है। सहज मार्ग का साधक उल्टी गति से चलकर सृष्टि के मूल उद्गम केन्द्र तक पहुँच कर उसमें अपनी पूर्ण स्थिति प्राप्त कर सकता है, अर्थात् अपनी व्यक्तिगत प्रलय के द्वारा उस स्थिति को प्राप्त कर सकता है, जो उसे 'महाप्रलय' के समय पर मिलने वाली थी। शास्त्रों के अनुसार ईश्वर का सच्चा भक्त मृत्यु के पश्चात् मोक्ष प्राप्त करता है, लेकिन मरने के बाद

क्या होता है यह किसने देखा है? सहज मार्ग का साधक इस वर्तमान जीवन में ही अपने इस भौतिक शरीर में रहते हुए मोक्ष गति प्राप्त करता है, और इससे बहुत परे जो 'कुछ नहीं' वाली अपरिवर्तनशील स्थिति है उसमें प्रवेश कर सकता है। अर्थात् ऐसे साधक का 'अनन्त' में तैराव शुरू हो जाता है।

इस सृष्टि के 'महाप्रलय' तक जीवात्मा को या तो पशु या फिर मानव के रूप में जन्म ग्रहण करना पड़ता है। पशु का जीवन भोग-प्रधान है और मानव का जीवन कर्म-प्रधान है। हम जो भी 'कर्म' करते हैं, उसमें अपनी इच्छा का समावेश होने पर उसकी एक छाप हमारी आत्मा पर अंकित हो जाती है जिसे 'संस्कार' कहा जाता है और जब तक 'भोग' द्वारा ये संस्कार समाप्त नहीं कर लिये जाते तब तक जीवन-मृत्यु का चक्र बना रहता है। जब संस्कार इतने ज्यादा और घने हो जाते हैं कि किसी भी प्रकार मोक्ष सम्भव नहीं होता, तब इन संस्कारों की मात्रा कम करने के लिये जीवात्मा को पशु योनि भोग का जीवन धारण करना पड़ता है। पशु-योनि भोग-प्रधान होने के कारण संस्कारों का क्षय होता है, लेकिन मनुष्य योनि कर्म-प्रधान होने के कारण इसमें नये संस्कारों का निर्माण होता है। जिस कारण से नये संस्कारों का निर्माण होता है उसी कारण का सहारा लेकर मनुष्य मोक्ष भी प्राप्त कर सकता है और वह कारण है मनुष्य की "इच्छा"। जब वह अपनी "इच्छा" का संयोग अपने कर्म से करता है तो नये संस्कार बनते हैं, और जब वह अपनी "इच्छा" का संयोग इस सृष्टि के मूल उद्गम केन्द्र से करता है तो उसकी जीवात्मा मोक्षगति प्राप्त करती है।

चन्द बातें मनुष्य द्वारा मोक्ष-प्राप्ति के बारे में और भी कही जा सकती हैं। मनुष्य-शरीर को सृष्टि रचना का प्रतिविम्ब कह सकते हैं।

देखेंगे कि जीवन में कितने चमत्कार नित्य प्रति होते हैं, हुए हैं या होंगे। मेरा अपना जीवन तो पूर्णतया आश्चर्य जनक चमत्कारों से भरा पड़ा है—परन्तु आश्चर्य इस बात का है कि मेरे जीवन में तो सैकड़ों ऐसी बातें हुई हैं, जिन्हें चमत्कार ही कहा जा सकता है और वह मेरे सहज मार्ग में आने से पहले से, और अब भी रोज हो रहे हैं। पर अब मैंने उन्हें चमत्कार कहना छोड़ दिया है, और उनका नाम “प्रभू कृपा” या “गुरु कृपा” कर दिया है। हम लोग वाकई कितने भाग्यवान हैं जो ऐसे समय में पैदा हुए हैं कि हमें गुरु और गोविन्द दोनों साथ ही मिल गये हैं।

कबीर दास का दोहा—

गुरु गोविन्द दोऊ खड़े, काके लागू पाँय ।

बलिहारी गुरु आपने गोविन्द दियो लखाय ॥

तो कबीर दास जी के मन व समय की बात थी, पर इस समय तो हम लोगों का भाग्य

है कि हमारे बाबू जी महाराज हमारे सामने हैं। उन्हें, अपना गुरु—मानें—या भगवान दोनों ही रूप में हमें उन्हीं में मिलना है, और यही हमारा लक्ष्य होना चाहिए। उस लक्ष्य की प्राप्ति का साधन भी उन्होंने ही स्वयं बता दिया है, और वह इतना सहज कर दिया है,। उन्होंने कि इससे आसान न कभी ईश्वर—प्राप्ति संभव थी और न कभी होगी। वह साधन है पूजा करते हुए सतत् स्मरण।

यदि हम अपने दैनिक जीवन में सब साँसारिक कायं करते हुए उनकी याद बनाये रखने में सफल हो गये तो—बाबू जी महाराज के अनुसार इस यात्रा में जरूर सफल होंगे। यही सब से बड़ा चमत्कार है, जिसके समक्ष और कोई भी चमत्कार नगण्य है।

१*** सहज मार्ग गृहस्थ जीवन को दिव्य पथ पर प्रतिरोध नहीं मानता। यह मानता है कि साँसारिक जीवन एवं दिव्य जीवन सहज जीवन के दो पहलू हैं जिन्हें साथ साथ एक दूसरे से सम्बन्ध रहकर मिल जुल कर चलना है। यह “दो बलों,” “करो व अनुभव करो” की प्रक्रिया है न कि “पढ़ो तथा आनन्द लो” की।

२*** सहज मार्ग का प्रशिक्षण कारण शरीर से प्रारम्भ होता है जहाँ संस्कार बीज रूप में वर्तमान है। विचार जो अभ्यासी को आते हैं रोके नहीं जाते बल्कि स्नायुओं का प्रत्येक केन्द्र तथा चित्त सरोवर का तला जहाँ से तरंगें उठती हैं, साफ किये जाते हैं।

(पूज्य बाबू जी महाराज)

१ वह साधना साधना ही नहीं जो हमको तुरन्त बदलना न आरम्भ कर दे ।

२ जो लोग ईश्वरानुभूति चाहते हैं, उनके लिए मेरे विचार में सही रास्ता वह है जो व्यक्ति के अन्तःकरण को प्रभावित करे । ईश्वर प्राप्ति हेतु जो बाह्य आडम्बर किये जाते हैं, उनसे कोई उद्देश्य पूर्ण नहीं हो सकता ।

(पूज्य बाबू जी महाराज)

In the service of the Divine Master

“During your leisure hours you rest your thoughts on ‘All-Pervasiveness’ of God and remain in that mood so long as you may have time. This may be a happy pastime as well as continued remembrance.”

“Thus Speaks Shri Ramchandraji.”

For your requirements of insurance and investment needs please contact:-

Shri S. Viswanathan

114, Swamy Naicken Street
Chintadripet,
MADRAS-600 002

अनन्त यात्रा

इस स्थायी स्तम्भ के अन्तर्गत श्री 'बाबूजी' और सन्त कस्तूरी चतुर्वेदी के बीच पत्र-व्यवहार क्रमशः प्रकाशित किया जा रहा है। इसमें अध्यात्म एवं ब्रह्म-विद्या सम्बन्धी साधना में अभ्यासी की प्रगति का एक सम्यक व्यवस्थित वास्तविक विवरण प्रस्तुत है। उक्त विद्या को वैज्ञानिक अध्ययन एवं अनुसंधान के लिये सुलभ करने को दृष्टि से इस विस्तृत पत्र-व्यवहार का यथातथ्य प्रकाशन महत्वपूर्ण होगा।

क्रमागत—

—सम्पादक)

(पत्र संख्या १८१)

लखीमपुर

१०-२-५२

परम पूज्य तथा श्रद्धेय श्री बाबू जी

सादर प्रणाम।

आपकी तबियत ठीक जानकर बहुत खुशी हुई। मालिक की कृपा से जो कुछ भी आत्मिक दशा समझ में आई सो लिख रही हूँ।

न जाने क्या बात है कि अब अपना फौलाद खत्म हो गया लगता है। मेरी निगाह तो जहाँ तक भी जाती है सब एक सा लगता है। अब तो हालत जो पूजा के शुरु में थी उसी हालत की फिर शुरुआत लगती है। ऐसा लगता है कि अभ्यास शुरु से आरम्भ किया है अतः केवल इतना लगता है कि अब भाड़-भंखाड़ से रहित केवल स्वाभाविक सी हालत हो गई लगती है और अभ्यास वगैरा भी सब स्वाभाविक ही हो गया लगता है। मैं देखती हूँ कि हालत में, हर बात में, हर चीज में, स्वाभावतः ही स्वाभाविकपन आ गया है और यही नहीं बल्कि हर चीज में एक स्वाभाविक झलक दिखाई पड़ती है। यद्यपि इस झलक में कोई खास रोशनी वगैरह से मेरा मतलब नहीं है परन्तु कहीं यह स्वाभाविक तूर

या रोशनी हो जावेगी। पूज्य मेरे श्री बाबू जी न जाने क्यों कुछ ऐसा मालूम पड़ता है सब तरफ कुछ 'वास्तविकता' की ही झलक महसूस होती है या यह है कि चारों ओर वास्तविकता की ही झलक महसूस होती है।

पूज्यश्री बाबू जी मुझे तो मालिक चाहिए। जैसे भी हो एक ही चाह है और मुझे पूर्ण विश्वास है कि एक दिन वह जरूर आवेगा जब मेरी चाह पूरी होगी। अब एक हालत आपको लिखे ही दे रही हैं क्षमा करिएगा। इधर एक असें से मुझे न जाने क्या हो गया है कि मेरा क्या ध्येय है, मैं क्या चाहती हूँ इसकी तमीज मुझमें बिल्कुल रह ही नहीं गई है। मुझे यह सब कुछ बिल्कुल भूल गया है, मेरी यह सब कुछ समझ में ही नहीं आता। मालिक से तिस्रत या सम्बन्ध वगैरह तक की तमीज नहीं रह गई है, बस इतना ही जरूर शेष है कि तबियत को न जाने क्यों 'उसके' सिवाय अच्छा तो कुछ

लगता ही नहीं है वरना मैं हाथ जोड़कर कहती हूँ कि मैं बिल्कुल बेतमीज हो गई हूँ और तारीफ यह है कि इन सब की तरफ मेरा कुछ ख्याल ही नहीं है और न इसमें मेरा कोई खास मतलब ही है। भाई, यह सब तो आप जानें, मैं तो बिल्कुल ना समझ हूँ 'मालिक' की जैसी मर्जी ही रखें। भाई बहिनों को प्यार।

आपकी दीन हीन सर्व साधन बिहीना
पुत्री कस्तूरी

पत्र संख्या १८२

लखीमपुर
ता: १४-२-५२

परम पूज्य तथा श्रद्धेय श्री बाबू जी
सादर प्रणाम

कृपा पत्र आपके दो आए समाचार मालुम हुए। आपने लिखा है कि "वाकई में कस्तूरी के लिये मेरा काम अब शुरु हुआ है "परन्तु पूज्य बाबूजी जी मैं तो यही कहती हूँ कि जो कुछ भी मुझे मिला है बस मालिक ने ही दिया है उसी की मेहरबानी से मिला है और वही दे रहा है और आगे भी वही देगा 'आपने जो सुखदेवानन्द' शिवानन्द तथा नारदानन्द के विषय में लिखा है तो यद्यपि यह सन्यासी है परन्तु न जाने क्यों इन्होंने अपना अपमान स्वयं कर लिया है क्योंकि यह परमहंस, पारिव्राजकाचार्य आदि के Titles इन्होंने अपने नाम के आगे लगा लिये हैं या यदि किसी ने लगाये हैं तो इन्होंने स्वीकार कर लिये हैं क्यों कि शायद छोटे को बड़ा Titles देना या बड़ों को छोटा Titles देना यह दोनों अपमानजनक हैं और मुझे क्या 'मालिक' जाने। बस आपकी कृपा गरीबिनी पर सदैव बढ़ती ही बनी रहे यही प्रार्थना है। Initiated members के

लिये ईश्वर से हमारी प्रार्थना है और उसकी कृपा से जरूर कोई न कोई Salution अवश्य निकलेगा जिससे सबका भला होगा। मालिक की कृपा से जो कुछ आत्मिक दशा समझ में आई है लिख रही हूँ।

न जाने क्यों तमाम अर्से के बाद इधर उदासी की हालत कुछ थोड़ी सी ही बदले रूप में फिर आने लगी है कभी-कभी सब तरफ शायद समाधि अवस्था ही फैली हुई लगती है। कुछ ऐसा लगता है कि जिसको समासम की अवस्था कहते हैं। उस वास्तविक समासम अवस्था की शुरुआत हो गई महसूस होती है या यह कहिये कि इसमें भी स्वाभाविक पना आ गया है महसूस होता है। 'भाई' एक तो यह न जाने क्या बात है कि जैसा मैं एक बार लिख चुकी हूँ कि 'मालिक से क्या निस्वत है मुझे इसका भी पता नहीं रहा परन्तु इधर तो यह हालत देखती हूँ कि सच पूछा जावे तो मुझे अपने शरीर की निस्वत तक का पता नहीं और भाई जब हाल यह है कि शरीर ही न रहा, खत्म हो चुका तो उसका सम्बन्ध कहां रहे। शिवानन्द सुखदेवानन्द आदि के विषय में मैंने कुछ निन्दा के ख्याल से नहीं लिखा है वैसे ही अपना एक छोटा सा ख्याल-मात्र ही कहा है। वैसे वे सन्यासी हैं हम गृहस्थों के आदर पात्र हैं। पूज्य श्री बाबू जी कभी-कभी ऐसी हालत आती है 'मालिक' से कुछ ऐसी Light मिलने लगती है कि बिल्कुल कुदरती तौर पर चाहे कुछ भी बात हो उस समय सब सुलभती चली जाती है। यद्यपि उस समय न कोई ख्याल का ही भार अपने ऊपर लगता है और कुछ। बस दिल बिल्कुल खाली होता है फिर उसमें न जाने क्या रोशनी सी मिलने लगती है। छोटे भाई बहिनों को प्यार।

आपकी दीन हीन सर्व साधन बिहीना
पुत्री कस्तूरी