

80th BIRTH ANNIVERSARY
OF
SAMARTH GURU
SHRI RAM CHANDRAJI MAHARAJ
OF SHAHJAHANPUR U.P.



SHRI RAM CHANDRA MISSION
AHMEDABAD CENTRE

SOUVENIR

30-4-1979

Message



Brothers and Sisters,

We are here again to take stock of our work on the path of the Master Almighty for the benefit of His children of all ages and climes. I eagerly wish that all my sisters and brothers in the world may taste the tasteless taste of mergence. Then you can understand the efficacy of the System in a better way. Life is not life we are living. There is something beyond and beyond. I hope all of us will see the better days, if we are devoted to Him and Him alone.

We should not dwell in thought that God does not exist. It is the place where we should stay, and that is the main goal of life. All of us are proceeding towards Divinity or the goal of life – some consciously and some unconsciously. They, who proceed consciously, are as if swimming in calm waters. Those who are proceeding unconsciously, are beating their hands and feet in the sand of the desert. Master, of course, is the medium between the two, and He tries to create relationship of the Abhyasi with God. When that is done, a part of His duty is over.

People ask the meaning of life. Life is meaningless in some persons' minds, and this is a suicidal idea. Life has its meaning because there comes a force with it, and that reminds us of something which should be very precious to those who want to keep it within them. Accepting and turning towards the spiritual life is the beginning of Life, and the highest state of it is 'Life in Life' which lies hidden in life itself. We should start for that Life which is to be entered into. All our Abhyas leads us to that Life.

Transmission gives a new life to the sleeping condition of man, and prepares for the highest approach reserved for human beings. Not only that; it transforms the whole being, shattering all the obstacles in the way of progress. The true meaning of Realisation is 'Death of Death' or 'End of End'. If a man is absorbed in this condition, it means the way is clear now. The time has changed to such a great extent that so many persons in India do not know what transmission is. It is my Master alone who gave light to the Original Source, which was nearly dried. His message to mankind may aptly be pronounced as (– ASEERO KARO AB RIHAYI KI BATEIN) 'O Bounded ones, now start to look for becoming free'.

Everybody likes freedom. But few take care to acquire 'freedom from freedom'. This higher stage is the result of total submission to Master Supreme. It is all absorbing attachment (bondage) to Reality alone, which liberates one from every other bondage.

Liberation can make one free from all the earthly bondages. When a person wants his Evolution, Nature helps him. Doctor gives bitter pills to the patient, even when he loves the patient dearly. God wants to see His creation quite befitting, pious and clean. So it is the Law of Nature that He does everything necessary to open the door of Evolution. 'A bad workman quarrels with his tools' – is the proverb. What we think bad and troublesome, becomes the way of freedom. My Master, in great agony due to abscess of the liver, said on seeing tears in the eyes of His disciple that though He could cure His disease in no time, He did not want to meddle with God's ways.

Really we are living in the world which has been spoilt by us and it can be called a prison. We imbibe the vicious thoughts, and its effect is there in this world. But inspite of the fact that we are in prison, we should be free from this idea. The accused are in jail, and the officials of the Government are also in jail. The former think that they are in prison, but the latter do not feel that they are imprisoned. If sufferings are there, nectar is also there.

Pangs and troubles created by indisciplined mind can be relieved only by making the mind well disciplined; and that is possible when you adhere to the principles of Sahaj Marg. If somehow the members of a family are spiritualised, environment of the house is changed. Inner peace is more important than all the riches of the world. When we inwardly develop, in and out become the same. In this way, purity begins to reign all over. Thus, we help Nature also.

Everywhere I find the people poor in spirituality. All of us should try to make up the deficiency. In spite of our labour, the flower is still in the bud. It is not that we are lacking in our efforts, but people are not cooperating as they should. Power we have got, but the welcoming attitude is not there. It will also grow in course of time. When sound of the Mission resounds, it falls almost everywhere, and produces its effects sooner or later. So our efforts never go in vain. If drops continually fall, river is the result.

We should have good heart for all human beings. Then the Power will run to them automatically. I think this is the first step of spiritual regeneration. The edifice of spirituality is to be erected on this foundation. When you have a mind to do the work for the good of humanity, you will naturally get it. But our duty is to educate the minds of the people so that they may take the right step. If you do something good to humanity, it is not desire but duty. I have got such a broad heart given by the Master that I want to cover all humanity. The helping hand of my Master is at back.

May the Master's blessings, descend on earth and Sahaj Marg lead one and all from despair and bondage to real peace and freedom.

AMEN :

Dated 30-4-1979

Ram Chandra

DIVINE SPARKS

[From Master's Writings]

- ★ The learned have only read the books; the practical man has tasted the spirit of the books. There is thus a vast difference between them. He alone who has travelled on the path upto the final point can guide others successfully. The learned teachers are more like sign posts by the roadside to tell you where the road leads to. This is all the purpose they can serve.
- ☆ In Yoga we proceed with leaving self aside, and in other worship self is there. Hence the result is not favourable. There should be one and only one method to realise the one Ultimate. The simplest method is necessary to realise the simplest Being. If you think it proper, I will tell you to leave all the other worships you do for three months. After that, proceed with one method which may be dynamic in itself, and soothing to the heart and brain.
- ★ Often we care for others but we tend to neglect ourselves. Offering peace to mind is the best form of social service. The problem of the multitude is the problem of individual. God deals with the masses. Man deals with individuals.
- ☆ Outer demonstrations or flattery do not count the least in awakening the inner consciousness in the heart. It is all for worldly desires related with the senses, which have really no end, because if one sense desire is fulfilled then another associated with it crops up at once in its place. These practices do not therefore offer us means of deliverance from the network of wishes and desires and consequently no practical purpose can be served thereby.

OUR THANKS

We, the Chairman, members of the Celebrations Committee and the abhyasis of Shri Ram Chandra Mission offer our humble and grateful thanks to our Beloved Babuji Maharaj for having consented to be present amongst us on His 80th Birth Anniversary Celebration at Ahmedabad and having blessed us by giving a special and thought provoking message on this auspicious occasion.

We are highly grateful and thankful to the family members of the Master who accepted our humble invitation, sparing their valuable time and graced the occasion by participating with full zeal and co-operation. We offer our sincere thanks to our brothers and sisters who have contributed articles on Sahaj Marg System of Sadhana to the souvenir. We thank all the donors who have contributed liberally and all the advertisers who have helped in this sacred cause.

We offer our sincere thanks to M/s. Sanjiv Printery for their excellent printing and unceasing efforts to bring out this souvenir in a record time.

We are highly thankful to the Ahmedabad Education Society for making available to us, the spacious accommodation of H. L. College of Commerce Hostel premises. Our thanks are also due to all other agencies who have wholeheartedly helped and cooperated with us in making the celebration a success.

On this sacred occasion, we pray to our Master to bless us with His excellent health enabling us to perform His Birth Anniversary for many more years to come in His holy presence.



AHMEDABAD
30-4-1979

(RAGHAVENDRA RAO)
Chairman

AHMEDABAD CENTRE

The foundation for the centre was laid almost three decades ago, when Master quietly passed through Ahmedabad city in late forties, sowing the seed of spirituality in the atmosphere. In fifties there was a lone abhyasi sister in Ahmedabad, who moved into this city from Assam after marriage.

The Mission came into formal existence here in 1974, when Brother Devram Chavda, Preceptor of Navsari Centre started visiting this place initially bimonthly and later once in a month for Satsangh - he used to visit individually the 5 or 6 houses where the handful of abhyasis lived and start meditation for a few others during every visit. Regular Group Meditation however started only in 1975/76, when permission was given in July 75 to Sister Draupadidevi Agarwal and in March 76 to Brother C. Rajagopalan, to work as Preceptors.

The number of abhyasis who were 50 at the end of 1975, grew steadily by 50 more each year and today the strength of the Centre is nearly 200. The quality of the regular among them got particular improvement due to periodic visits to Shahjahanpur as well as due to visits by Senior Preceptors to Ahmedabad.

Regular weekly Satsangh is held at 3 places - at 12, Giriraj Park Colony, Off Panchvati 2nd lane, Ambavadi on Sundays at 8.30 a.m., at 18/A, Suryodaya Society, Behind Sardar Patel Colony on Tuesdays at 7.30 p.m. and at E/12, Hill Park Society, Kankaria on Thursdays at 7.00 p.m.

We pray that the visit of Master, inspires every house rather every heart in Ahmedabad to carry the light lit by Master.



CONTENTS

			Page No.
I ENGLISH SECTION			
1. IN THE PRESENCE OF MASTER	—	Shri Raghavendra Rao	1
2. ONE AND ONLY ONE	—	Kum. Kasturi Chaturvedi	3
3. THE FRIEND WITHIN	—	Shri P. Rajagopalachari	8
4. SURRENDER	—	Shri S. A. Sarnad	11
5. OUR INVOLVEMENT	—	Dr. Atmaram Jajodia	14
6. CLEANING PROCESS - WHAT, HOW AND WHY OF IT IN SADHANA	—	Shri K. C. Narayana	17
7. THE UNIQUENESS OF SAHAJ MARG	—	Shri S. S. Ramakrishnan	21
8. SLAVES OF WISHES	—	Shri Rajagopalan C.	24
9. REALIZING HIS POTENTIAL	—	Shri William Waycott	27
10. DISTINCTIVE FEATURES OF SAHAJ MARG	—	Prof. Suresh Chandra	28
11. UNIVERSAL BROTHERHOOD	—	Shri C. S. R. Murthy	32
12. HUMAN EVOLUTION AND YOGA	—	Dr. V. S. R. Murthy	34
13. SAHAJ MARG SADHANA— — A TREATMENT FOR SPIRITUAL DISEASE	—	Shri K. Ramchandra Reddy	38
14. FROM HUMANITY TO DIVINITY	—	Shri G. Seshadri	40
15. SOUL, GOAL AND HEART	—	Shri W. H. Srinivasan	43
16. DEVELOP A PURE MEDIUM	—	Shri K. Dattu Raja	46
17. SAHAJ MARG RESOLVES THE DICHOTOMY BETWEEN TOO MUCH OF TECHNOLOGY & TOO LITTLE OF DIUTURNAL CONTENT	—	Shri G. Vijayarangachary	48
18. GIFT TO HUMANITY	—	Major A. R. Mulla	51
19. FAITH AND SURRENDER	—	Shri R. S. Vason	54
20. THE ART OF SAHAJ MARG	—	Shri T. Srikantaiah	56
21. LIBERATION AT HOME	—	Shri Gajrajsingh	59
22. THREE YEARS OF TRANSFORMATION	—	Shri C. S. Sanwal	61
23. FACE TO FACE WITH KASTURIBEHEN	—	Smt. Bhavani Ranganathan	63
24. MY CONTACT WITH DIVINE MASTER & HIS TEACHING	—	Shri K. Subramanian	67
25. MY WAY TO MASTER	—	Shri L. Y. Patil	70
26. MY ENTRY INTO SAHAJ MARG SYSTEM OF RAJ YOGA	—	Dr. L. P. Srivastava	73
27. OH MASTER	—	Shri B. S. N. Sarma	74

28. FROM TENSION TO PEACE AND LOVE	—	Mrs. Meena Paramesh	75
29. EXPERIENCES – NEW AND OLD	—	Miss Shrimathi Rajagopalan	77
30. BEGINNING OF MY ABHYAS AND TRANSFORMATION	—	Miss Bindu Paramesh	79
31. DIVINE COMMAND	—	D. Gopalakrishna	81
32. SENSE OF PLEASURE	—	Dr. Sudha Gupta	82
33. MY MASTER, MY MISSION	—	P. D. Gaikwad	83
34. STAGES OF TRANSFORMATION	—	Y. K. Moorthy	85

II HINDI SECTION

ARTICLES IN HINDI

III LIST OF TRAINING CENTRES & PRECEPTORS IN INDIA

IV LIST OF DONOURS

V ADVERTISEMENTS

IN THE PRESENCE OF MASTER

Raghavendra Rao, Bangalore

My dear friend, my love, have you noticed that when you look up to the Master, or when you are in His presence, you lose your attachment with everything else? You feel as if you have forgotten even your own pressing problems so much so that you have forgotten yourself altogether, when you are in His presence! Is that condition "happiness"? Is that "bliss"? Is it "peace"? Somehow we feel that any word or any description of that condition falls short of its real taste!

It is, no doubt, almost impossible to talk about the utter Negation in which the Master is dwelling permanently. That state of Master makes Him reside in the innermost core of our heart. When we are in His presence we feel a reflection of His being, therefore, we feel an indescribable condition of freedom from all of our inner bondages. We feel as if we have become utterly light and all burden removed from our heart.

When we get out of the presence of Master, our inner grossness and our old habits of thinking and the play of our senses combined with our likes and dislikes throw us into the ceaseless stream of Maya or illusion. We go on struggling to regain our lost Kingdom of complete freedom without knowing the correct path; and go on creating further bondages deluded by the immediate charm of the play of our inner and outer senses.

Therefore, the obvious remedy is to live in the presence of Master constantly. Here, again, we should take care of the delusion created by the play of our senses. We must realise or atleast presume that the Master is beyond the limitations of time, space and causality. He is the Superhuman Personality so to say. If we link ourselves with such a Superhuman personality present with us, as the Master in the form of a human being, we can regain our real freedom.

If we allow the Master to help us to link ourselves with Him, He can effect the connection very easily through transmission and He can also remove our inner grossness and complexities etc. permanently so that our chances of getting caught up in the "Ceaseless stream of Maya" become nil. How does the Master do it? He does it by exercising His will force. Of course, we must be willing enough or in other words we must use our will to connect ourselves with His will force.

In this way, the path of our real freedom lies in the proper use of the process of our thinking. It is the thought and thought alone by which we create our own bondages and by the help of which we can regain our real freedom. Our connection

with the Master can be established by using our own thinking process. We can be in the presence of Master by "thinking" only. The path of utilising the power of thought to attain complete freedom or to secure perfect oneness with Him is called "Raj Yog" or the "King of Yogas". "Sahaj Marg" is a modified method of "Raj Yog" having the speciality of the aid of Master's Transmission available to anybody who desires to have it, and not just for the qualified and chosen few as in the past.

Anybody who wants to have the aid of Master's Transmission for his spiritual progress can develop sufficient receptivity in himself to receive it. This receptivity can be developed to a great extent by constant remembrance of Him. By developing love for Him we will remember Him constantly and as a consequence of our practice of constant remembrance of Him, He will feel attracted towards us and we shall be receiving His Transmission whenever He is pleased to transmit. Thus, we begin to live in His presence constantly.

Living in His presence constantly leads us to further conditions of our being very close to Him, of being like Him and ultimately to our being inseparably one with Him.



* DIVINE SPARKS *
[From Master's writings]

- ★ My heart is full with intense love for all my fellow-beings, I never feel satisfied with my services to them. How eagerly I wish every one to come up to my level of approach, because so far it is within my power to help them up to it.....
* * *
- ☆ I am a treasure house with no doors. You come and loot me but very few undertake the charm of looting.
* * *
- ★ The light is already lit, only devoted hearts are required to gain it and be profited.
* * *

ONE AND ONLY ONE*

Sister Kasturi Chaturvedi

One and Only One! We cannot help wondering what, how and who such a One is.

Whatever effects a Yoga (conjunction) with Him gives the impression of being somewhat different; but He remains just the same, just what He is. The 'Only One' is He who is the Source and who has also no end. Since we are drawn out into existence through His power in His will, it is clear that He inheres in us as the cause of our being. That we are connected with Him is also amply borne out by the phenomenon that we start using the concept of 'Thou' for Him along with the concept of 'I' for ourselves as soon as we come into existence. It is, however, remarkable that so long as He alone remains in our view for addressing as 'Thou', our whole being appears to be dyed only in His colour and to emit only His glow. But when disjunction sets in, according to the Law of Nature, the process of multiplication and division gets triggered and we start moving away from our Origin. Grossness, which is the cause of our drift from Reality, keeps on covering our Manas (psyche), Buddhi (intellect) and Chit (consciousness). The duration of our separation from our Origin also produces in us the power to create plurality. A day comes when, forgetting our real existence, we begin to identify ourselves with the particular form in which that shrunken 'real existence' now gets embedded.

This drift comes to a halt only when we start keeping our inner self, drowned in remembrance only of the Origin or the Source. The effort to do so is called Sadhana (spiritual practice). Our power which has been scattered in the externals has to be pulled back from the 'Many' and gathered together in our own inner self. For this purpose, we use the means of meditation focussing only on Union with the 'Only One'. To the extent we succeed in doing so, we feel that we have been able to 'meditate well'. Having withdrawn itself from the Many, our attention becomes one-pointed and makes us restless for the realisation of our sole goal.

Our Sadhana (spiritual practice), thus, begins with the idea that 'He is mine'. Continued absorption in that idea for longer and longer periods matures and transforms that idea into its real condition. In other words, we begin to feel that we have become His, that our affinity with Him has been established. In due course, this Anubhava (experience or intuitional perception) of Sameepya (proximity with Him) becomes constant. This signifies that our initial idea has

*Translated by Sri V. G. Joshi from Hindi Article "EK AUR KEWAL EK"

now blossomed in the feeling that He has already become ours. It is only then that we begin to feel that we have become His.

And we also come to regard Him as being our dearest, although, strange though it may appear, even now, we do not have any idea of 'how' or 'who' He is. This itself is proof of the fact that our relation with Him is an original and abiding one and we begin to feel it to be so. It is a common experience that the formation of new relationships or an increase in the number of our total relationships, dims the memory of the older ones. The older relationships, however, though forgotten, do not die. Off and on, they do try to rise to the surface of our consciousness, but the new relationships prevent them from doing so and keep them submerged. Even so, He does, no doubt, repeatedly try to awaken in us the recollection of the One (Goal), but we do not always readily find a Sadguru who, after energising our mind and consciousness with His power, can take us by the hand and, removing all the obstacles, lead us in that direction. Through his unfailing will, he pours the divine current in the innermost core of our being and cleanses and purifies it so thoroughly that our hearts begin to dance at the realisation of our real relationship with the Origin. It is this phenomenon which enables us to recognise him as a true Sadguru. And it is this divine flow of Pranahuti which Babuji transmits to the hearts of the Abhyasis. The realisation that He (Sadguru) is ours brings home to us its natural corollary that we have become His and we begin to feel accordingly. And it is not just our imagination. We do, in fact, become His, for, after we perceive the real relationship between us and That (Goal), it is only Time and the coverings of the grossness of our Samskaras which stand in the way. It is these intervening impediments which had blocked our preception of how He is. And now, therefore, we become restless to know how He is, where He is and when we shall have Him. As a matter of fact, gradually our attention gets withdrawn from the plurality around us and fixes itself on Him more and more, so much so that this entire world begins to disappear from our sight altogether. Having lifted itself above this material world and having become restless in its search for the One, our mind begins to move in His kingdom.

As our diffused desire becomes unified and one-pointed, our restlessness to achieve our goal without delay also becomes almost uncontrollable. Our intense desire for union with Him compels our mind to use all the power which it can muster, only for searching Him. Gradually, the restlessness to realise Him gathers such a momentum that the coverings of our ego get loosened and drop off; the lightness becomes constant and we come to feel as if we have almost become one with Him. So, we now have the spectacle of He, the Only One, at one end, and we, though separated from Him, in a state of deep meditation longingly peering at Him, at the other end. Immersed in the one thought of union with

Him, in course of time, we even begin to doubt whether we had ever been dissociated from Him, although in point of fact we still remain dissociated. When we are in the thick of this condition, Master's direct reflection starts reaching us and we then tend to assert that His form itself has become ours. The moment we begin to feel that we have taken on His appearance, we also begin to realise that we have started acquiring His power and pervasiveness. And, now, it is only our dear One alone who remains perceptible to us. For the Realisation of 'The One and Only One', all that we in Sahaj Marg need do is to practise the Sadhana diligently, fixing our sights only on the Only One. Thus firmly entrenched we automatically get the further related condition of Ati Sameepya (close proximity) which makes us aware of the depth and purity of the relationship between Jeeva and Ishwara (Soul and the Supreme).

For any Sadhana to be fruitful, one of the 'essential requirements is to have only one goal before us. Generally, in the initial stages of our Sadhana, we have a number of desires besides that of having Him. In that sense, therefore, the mere fact that we have started the Sadhana does not make us true Sadhakas (aspirants) immediately. We become true Sadhakas (aspirants) only when we begin to live in such total absorption in the sole desire of realising Him that we become oblivious of everything else. Even when we proceed with our Sadhana, we find that our attention gets divided into a number of attractions. The only solution to this problem is to continue to remain devoted to our goal. If any other desire or attraction tries to overpower us, we should think that that desire or attraction has come our way only because it is helpful in the realisation of our dearest one. In other words, when other objects start attracting us, the attraction should be disconnected from those objects and linked to our goal. If we continue this practice, it does happen that 'Realisation of Him' becomes the centre of all our desires. The practice of constantly reminding ourselves that our sole linking or desire is for "union with our dearest" alone, one day does necessarily lead us to the state when our attraction or desire for various objects automatically turns towards the realisation of our goal. Our mind then dwells on the external objects only in proportion to the real need and it is only our dear one who claims and monopolises all attraction and desire. Restless for 'Union with the One', our inner self begins to get dissolved and to live only in Him. Cleansed by tears of love, our inner vision begins to perceive His presence within ourselves. It is only then that our Abhyas (practice) bears fruit as our mind refuses to come out of its state of absorbanacy in Him.

If we follow Sahaj Marg and we are devoted to our goal, attaching all our diffused desires only to it and thus fixing it firmly as the only object of our desires, the Sadguru throws wide open the floodgates of His Grace and crowns with success our quest for His realisation. Similarly, our involvement in the Mission's work also takes on the quality and serves the purpose of meditation

provided, of course, that we are honest and discard all showiness and artifice. If we do not either understand or care for these basic requirements, all that we can possibly get from Sahaj Marg is what Babuji calls "only wages due to a manual labourer". Whatever duty is assigned to us should be performed in such a light manner that it should not in the least put any weight or heaviness either on us or on others. This is possible only if the performance of our duty is completely free from the weight of ego or the idea either that "we are doing it" or, and much worse, that 'we are doing it for others'. That will relieve us and all others of all burden and pressure and will create an atmosphere which is natural and hence the only atmosphere in which Sahaj Marg, 'The Natural Path of God Realisation' can possibly thrive and yield its best fruit. Really speaking, if we are filled with love and allow it to inform all our actions, the problem of any burden or pressure or force either for us or for others would never arise. Its lightness has the power to enable us all to soar quickly to dizzy heights. Babuji always teaches by example. We must, of course, have the necessary alertness, intelligence and, also, the will to understand and follow his example for the advancement of ourselves and the Mission. It cannot possibly escape anybody's observation that he Babuji never even thinks that he is engaged in the world-shaking and superlatively miraculous task of divinising the entire fallen humanity. He does not even get an idea that he has made, moulded and prepared us. Similarly, if we do not allow the thought of self (Aham) to touch us, or, after performing a small duty, start thinking 'what a big job we have done', the spiritual progress, which he, through his effort, has enabled us to make, cannot but cast its spell on others and even fill the atmosphere with its purity.

The lightness which he infuses into the Abhyasi is so pure and subtle that even the pressure of I (Aham) in our thinking is also keenly felt by him. As Kabir has aptly said, 'the path is so delicate that if we carry the load even of our Aham (ego), we shall not be able to negotiate it'. Like a greedy man watchful of his hoarded treasure, we have to be ever vigilant in preserving the spiritual condition which Shri Babuji continues to shower upon us in his unparalleled bounty. It is only then that we shall be able to contribute constructively our mite to his epoch-making mission of spiritualising the entire world. Our behaviour with our fellow Abhyasis should also be such as to reinforce rather than disturb the condition which Babuji, with his untiring and ceaseless industry, bestows upon them. Such an attempt on our part will be greatly helpful to the progress both of ourselves and of our fellow Abhyasis. I vividly recollect Babuji's wise dictum that while walking, we should carry ourselves in such a way that we do not tread on the toes of, or collide against other fellow walkers. There will thus be no occasion for them to look askance at us. In Sahaj Marg, the question of treading on others' toes should never arise. On the contrary, we should conduct ourselves in such a way that we would be at

least of some help and assistance to others. As we progress, we should try to take others along with us, cleaning and purifying their thinking and attitudes, rectifying their defects and shortcomings, and offering them help and support, whenever needed, with a real brotherly and kindly feeling and without the least touch of self-importance or condescension. This is the natural and the most effective way of breaking our limitations and acquiring divinisation. We shall then find that all our actions and transactions and even our entire life-style and living, become imbued with the same divine touch which we acquire with each ascent on the rungs of the spiritual ladder. That is the hall-mark of the Abhyasi who has adopted the One and the Only One as his Goal. That is what constitutes our co-operation for the progress of ourselves and our contribution towards the advancement of other Abhyasis and the cause of the Mission.

The grace and love of Babuji Maharaj is continuously pouring on us in torrents. It is not enough only to be drenched in it. We should get completely drowned in it in such a way that we continue to exist on the surface of this world like a corpse, while our life gets detached from it and unites with the One and the Only One. In total surrender to Him, we should submit to be moulded by Babuji as he wants. He and He alone should remain in our view so that even when we are engaged in various kinds of activities, our attention will always remain absorbed in our goal. It is only when action ceases to be mere activity, and becomes an act of surrender to His pleasure, that He will descend into us and we shall be able to realise that He is truly ours. The life of a genuine Sadhaka (aspirant) is meant only for dedication to Him, the "One and Only One" alone, because the 'He' from which we start, is not different from the 'It' which we desire. As Babuji has said, "What is at the beginning is also at the end." Though apparently two, they are really 'One and Only One.'



"Self-dissolution is the only course for a pursuer of the Divine path. He must pursue it with persistence. Love and devotion are of course the main features thereof. One having dissolved himself embarks on an eternal existence, the Real life worth having and very object of life. This can more easily be attained during the life-time of the Master than after him, because his power remains aflow all the time during his life. After that, as they say, rarely may there be a few among the whole host of moths that might be capable of immolating themselves in the dead flame."
—Rev. Master in "Voice Real"

THE FRIEND WITHIN

P. Rajagopalachari

The happiest period of a person's life are the years of childhood lived in the bosom of the family. They are carefree years, full of the laughter and sunshine of life that make it the glorious era of one's existence. As we grow older, the greater is the longing and the nostalgia associated with the memories of our childhood and youth. What is it about our early years that make them so universally happy ones? They are the years filled with growth, both physical and mental. Every event has the wonder of a discovery, an aura of newness, about it. There is no staleness. This freshness, this wonder, this uniqueness in everything that one sees, touches, perceives, envelopes the early years of our existence. The childhood years are like the unrolling of a new carpet. It is untrodden, new, springy and glorious in its pattern, colours and texture. The future will be nothing but treading on the same carpet again and again, wearing out its pile, slowly destroying its colours, dirtying it and wearing it down until it is nothing but a pitiful skeleton of its former gorgeous self. This is one aspect of the matter.

There is a second aspect, more important, I think, than the first. In childhood we are the cherished and loved members of the family. We are with our parents, brothers and sisters all the time, waking or sleeping. All their love is unstintingly showered upon us. We have little or no work, and virtually no responsibilities. Cares we have none. Life is one long and joyful episode filled with love, happiness, tenderness and care. Our every joy is shared by those around us. Our little sorrows are comforted away by hugs and kisses of love. Our pains are smoothed away by loving hands. We are sung to sleep. When we do something of which we feel happy or proud, the parents are there to praise us and make much of us. Should we suffer a trifling hurt or injury, their sympathy and love is immediate. We have only to run to mother for it. In short, for everything that we want, we do, or feel, someone is there to praise us, cherish us, support us, love us.

This goes on till a child becomes a youth. The spontaneous turning to members of the family now ends. Aid is more selectively sought. The boy or girl still seeks guidance. They still need someone to make much of them. The need for a pat on the back when some success has crowned our efforts is still very much there. The ego needs constant bolstering. But the ebullience, the bubbling over of the earlier, childhood phase have, alas, disappeared. The youth now seeks all these things, but only from one or two. The mother is always a part of this scene. Fathers seem to easily lose their appeal, to regain it only when they have

become grandfathers, and then too only for their grandchildren. In short when the child becomes a youth, it has weeded out its large family circle of admiring well-wishers to just one or two individuals. The circle of confidence has shrunk. The youth's dependence is on just one or two others. Therefore, he has to depend increasingly upon himself. I feel that as self-dependence is taught and instilled into children, and as they become more and more self-dependents, the joys and happiness of childhood vanish like mist when the sun rises.

A stage comes when the youth, having grown and matured into an adult, competent and educated to face life on his own, acquires a family of his own. There is enormous happiness, even bliss, in this stage of life. There is the ecstasy of family existence, of parentage. There is joy and happiness in gaining increasing command over the domestic and official environments, reflecting one's growth and development on the social scale. Yet all this is accompanied by a sense of loss, of something that seems to have eluded us.

Till forty years one was invited to birthday parties, marriages and similar happy and joyful events. Now one seems to have more of hospital visits on his hand. There are more calls to the crematoria than to birthday parties. Sorrow seeps in through every available avenue. The flawless armour of our ego had begun to develop hair-line cracks even as we were in college. Now the cracks have widened, and seem to allow all the sorrows and miseries of existence to seep in and rob us not merely of peace of mind but of sleep itself. More than anything else, we have no one to turn to. In our middle age, few have the good fortune of still having their grand parents alive. Even if they are alive they need all the physical assistance and emotional succour that we can possibly offer them. There is little that they can offer us. If we are fortunate enough to have parents, they too are often unable to help us in any tangible form. More than anything else, we just cannot turn to them for solace as we used to do in the years of our childhood and youth. Our ego will not permit it. In short, as we grow older, we are increasingly thrown upon ourselves. We have to shoulder the burdens that the younger generation we have brought into being puts upon us. Their questions have to be answered, their cares removed, their needs satisfied, their joys shared and their sorrows removed by our love. Not only have we to bear our burdens, burdens which, in childhood, our parents bore for us, but we have the burdens of the elder and younger generation too to bear. At this stage in our lives, when we are in our middle age, we live the care-worn and tormented existence of one who has to bear the existential problems of three generations.

There is no wonder in the fact that it is generally in middle age that most persons seem to turn to religion for solace and guidance. In the average person middle age seems to constitute the threshold separating the mundane years from the religious life. One turns to religion, to God, or to a Guru, precisely because

there is no one else to whom we can turn. As we grew up we became more and more self-dependents. Side by side, as we grew older and approached middle age, loved ones began to leave us for the beyond. The family circle is depleted. Friends, too, are lost. If we have the bad fortune to live a long life, a really long life, then miserable indeed is the existence of such a person. He has no one, literally no one, to turn to. The only recourse is to God. It is then that we realise that all our life we have been placing our dependence on non-eternal things, animate or inanimate. Being non-eternal, they vanish sooner or later, beaching us on the barren sands of an unknown shore where every foot-print holds nothing but terror for us. It is then that we realise that had we but placed our dependence on Him who is everywhere, and in our hearts too, this misery would not have fallen to our lot. We realise that God is not a subject to be thought about and cultivated in our old age, but should have been the most vital, most necessary 'Vyavasaya' of our early years. Religious traditions have recognised this need for one to be connected to God early in one's life—as evidenced by rituals associated with such an act still practised in all religions of the world. Unfortunately they have remained mere rituals, the inner presence having been lost in the paraphernalia of the rituals themselves. The vital connection was therefore missed. The Divine connection remained unmade. The seat of the friend remains vacant.

The Spiritual connection, the connection of the individual with God, is therefore, not merely vital for our existence, but is a very early need too. It should be effected as early as possible in our lives. Postponing it to the later years can have grave consequences. Yoga seeks to make this inner connection of the self with the Self and to create for us an eternal friend within ourselves. Such a friend is a permanent, eternal entity, ever available to us, not separated from us by time or space. It is significant that in Sufism the Master is called "Friend"! The Guru or Master is indeed the sole friend that we have. All the others, worldly associates, are only acquaintances, persons with limited capacity, often with even less of willingness, to help. It is not enough to have a Master. It is vitally necessary to internalise His presence within us, to seat him upon the throne in our hearts from where He can guide the course of our existence to its destination. Only a Master who has "filled" our heart can help us in all things, in all ways, and make of our existence that which it ought to be.



DIVINE SPARKS
[From Master's writings]

★ SEEK in you and you will find in yourself - the MASTER is there.
But when? Only when you are not there.

* * *

SURRENDER

S. A. Sarnad, Gulbarga

Once, an abhyasi wrote to Master with a somewhat challenging attitude that Master should transmit to him the final condition and that he was prepared for all the consequences – even death. With great difficulty Master could convince him that it cannot be done, since this experiment would mean murdering one in order to liberate him.

On the face of this instance, one is likely to accuse Master for being miserly in giving advancement or higher approaches even to such abhyasis who come to him with complete surrender. But, can we call the above case as one of surrender? I, for one, do not think so. It is either obstinacy or egoism but not surrender.

The dictionary meaning of 'SURRENDER' is (1) to hand over into another's power or control; (2) relinquish possession of (The Concise Oxford Dictionary, IV Edition); (3) to deliver over; (4) to resign; (5) to yield (Chamber's 20th Century Dictionary, 4th Edition – reprint 1975). As such there is, in surrender, absolutely no claim in return for anything that one gives. In spirituality, it means giving oneself up/away to Master. It is no less than selling one-self away to him. How can he who has sold himself to Master have any claim over himself?

Master, in 'Reality at Dawn', defines surrender as "a state of complete resignation to the will of the Master with total disregard of self." This is an invaluable definition excelled by none other.

Surrender is nothing but self-offering or self-oblation at the altar of love. Love for Master – God is raised to such an extent that the Sadhaka feels himself a non-entity. For him Master alone exists. It is He who controls him at each and every step. The Sadhaka is but a robot in the hands of the great Master. Since, he has banished his own desires and allowed Master to fill his heart, it is but natural for him to feel so. Surrender thus begins with dualism and ends in oneness by self effacement.

Every one of us is under the impression that we have fully surrendered to Master. At the same time we expect that Master should elevate us to spiritual heights or fulfil some silly desire in our day to day life. We are blissfully ignorant that this very expectation cuts at the root of our so-called surrender. This is sheer bargaining and not surrender. It is a matter of pity that some have even left the Mission after years of practice because their desires could not be fulfilled. They have literally proved the truth of a poet's statement: "At every stage a few aspirants got tired and dropped out. What could the helpless do if they did not find You?" Three cheers to such surrender! Such abhyasis merely nourished

their desires and puffed their ego secretly, repeating in a parrot like manner the prayer: "O, Master, You are the real goal of human life. We are yet but slaves of wishes putting bar to our advancement..." Never even once have they thought over the meaning of the words contained in this prayer. They have taken it as a mantra, the meaning of which most of us do not know, but recite mechanically. And yet, we are very proud of this Sadhana of ours! It is the infinite grace of our Master that He gives generously to such brethren also. But, alas! They have no eyes to see what immense wealth He has given them. Our tendency has become such that we measure everything with the yardstick of material gain. Little do we know that the more we develop such attitude, we go on feeding our desires and farther we move from the path of spiritual practice.

Surrender is the only means to climb the heights of spirituality. But, how can the abhyasi cultivate it? Are there any short-cuts to it? Although there are no short-cuts to real progress, a few hints to develop surrender can be laid down as under, which may prove useful to the abhyasis:

1. Think of the greatness of the Master, His love for the abhyasis, His eagerness to help them in their speedy progress and His love for the whole humanity. It does not matter if you have not seen Him and had His personal contact.
2. Ponder deeply over the meaning of each word in our prayer (O, Master! etc.). It will sharpen our intellect and heighten the sense of discrimination regarding several values in our life. Our priorities which are now topsy-turvey will be altered and set right.
3. Try to follow the Ten Commandments sincerely and assiduously. They contain all the elements that go to develop surrender. Especially the fifth commandment is very important in this context, which is the touch-stone of our surrender.
4. Never measure the efficacy of the system or of Master's transmission by material benefit. It is not the correct measuring rod. It is highly deceptive and drags us away from the right path. It spoils our attitude and acts as poison for spiritual progress. Master has stated about a type of disciples called Manamata who are concerned only with worldly gains. Try to avoid belonging to such type.
5. Be contented with what you are and what you have; and thank Master that He has given you more than what you deserve. This is applicable even to spiritual condition. But it does not mean that we should not put our efforts to deserve more and more. "Deserve only and desire nothing" should be our watchword.
6. If you see in others some slight virtue which is absent in you, take delight in it inwardly and pray Master to help develop such a virtue in you also. This strengthens the thought that Master alone is the giver of everything – great

or small, significant or trivial; and that our efforts must be to draw His grace to transform us like Himself.

7. Swallow as pills of medicine the words of Master even if they are not palatable to you or go against your own opinion. If you dive deep, you will find that you alone are at fault and that Master is perfectly right. Due to lack of this proper attitude many abhyasis have spoiled themselves by putting blame on Master on many occasions. Never expect Master to say or do according to your liking.

8. Do everything in constant remembrance of Master. You will thereby draw His attention and grace, which paves way to the development of surrender.

9. Think that Master does everything for our good. We should never grumble even if we are required to undergo sorrow and suffering. Miseries, whether physical or spiritual are like fire which purges gold of all impurities and makes it shine with its original lustre.

10. All the above points can be reduced to a simple and all-inclusive golden formula that "We should live for Master, by Master and in Master."

Everything said and done, one should evolve one's own method to develop surrender which is a key to success in spiritual practice.



DIVINE SPARKS
From Master's writings

"I do want that all of you may emerge as the Suns in the field of spirituality but it is possible only if the reflection of the earth is not allowed to be cast on the Sun and this is feasible only if you work out your orbit accordingly. When can the orbit be made? Only when you straighten out the movement. And when the destination is always in full sight. And when can the goal remain in sight? When you become entirely His. When can you be His? When you loose yourself completely. When can you loose yourself? When there is no thought in the heart other than that of His. And when is this possible? Through practice. How does practice become? By love and interest. How are love and interest born? By thinking repeatedly. How repeated thinking becomes possible? Through determination. And when is it possible to make a firm determination? Only then, when you gird up your loins to sacrifice your rest and pleasures and say good bye to lethargy."

OUR INVOLVEMENT

Dr. Atmaram Jajodia, Bombay

As Master tells us, we were purity itself when we emerged out of the Ultimate. As time passed and creation developed, we became sullied and impure by our own actions, being more and more involved in sense-objects with an ever-increasing relish until we covered ourselves thoroughly like the silkworm in the cocoon. The golden bird became encaged. The network imprisoning us is thus a product of our wrong involvement. If somehow we are lucky to get a Master who could reverse the direction of this involvement through His transmitted power, there dawns a new era which promises every hope of recovering our pristine purity, Realisation and mergence with the Ultimate. A clock can never attain an anti-clockwise motion. Only a Master can reverse it. In His characteristic simple way Master tells us, "Disconnect with this and connect with That". The rest would follow automatically. But is the process so very easy or simple? In fact by ourselves, it is practically impossible. Only when He 'connects' us with Himself, the proper 'disconnection' follows without much effort on our part, provided – and this is the only important reservation – we are willing. Any conscious effort on our part is restricted to that much only. What more is then required of a Sadhaka? Essentially, precious little. But 'Karmani eva adhikaraste' prods us on and we have to play our part truthfully.

Our Master has the capacity to transform a lamppost into a Master. So He is a Master. But does He do it? Although He can, He takes up only those who are prepared to co-operate with Him with their heart, i.e., really truthfully. A question is often asked, 'how to involve with Him with our heart?' If the beloved is beautiful, no effort is necessary; any fool could become a lover. So, we have to learn to see His 'not so apparent' beauty.

Master's Mission is to uplift the whole humanity to His own level without discrimination of any sort. He has come into this world precisely for this purpose. The Master and His Mission are thus inseparable. The easiest way to get involved with Him is to be involved in His Mission. Our Saint sister Kasturiji has sung once, 'mould our living as if the Mission is ours'. Are we really behaving and working like missionaries of His Mission? Let each scratch himself a little and find out. The truth will be very revealing indeed!

Let us examine a few instances of our 'love'.

How many of us know the organization of the Mission and how it works? How many care to find out its income, resources or financial position? The question of one's own contribution towards it is further off. How many know how its day-to-day activities are conducted? Where is then the question of

participation? Now we have an ashrama for the benefit of all of us. We are pleased to see its grand, monumental, imposing structure. But do we know even a little of the vicissitudes through which Master most heroically made His way to this glorious culmination? Having almost 'wantonly thrown away' even the vestiges of a princely fortune on the running of the Mission since 1945, He again created the ashrama out of literally nothing. Concurrently we have been coming to Him not only for spirituality 'free of charge' but 'free' food also. What an indication of 'love' of the 'associates!'

A dear friend had been reading a translation of one of Master's works serialised in the Mission's Journal. Not many care to belong to this rare species. When one does not subscribe to the Journal, the questions of reading, understanding and appreciating do not even arise. So we refuse to receive our Father's letter; we do not wish to read it. Coming back to our dear friend, he liked the translation and wished it came out in the form of a book eventually. Another friend informed him the Mission could not afford new publications until the 'associates' bought the existing and cared to read them. Huge stocks piled up making fresh venture impracticable. Through His books Master wishes to talk to us for our own benefit, at our convenience! We are unable to spare time or money to listen to Him. Master is fully aware of this callous apathy of His 'associates' who on the other hand continue to pester Him incessantly about their 'approach' and 'progress'. But He is an incorrigible optimist, and so are the 'associates' hoping for a miracle and an outside chance!

With this background some of us approach Master to inform Him that we have achieved Constant Remembrance, and knowing full well the real position, He does not want to hurt us. We quote X and inform Him of our crossing the tenth knot and reaching par-brahmanda mandala. He smiles indulgently and says, 'yes, it may be so.' It is Constant Remembrance alright, but only of our ceaseless, endless desires and anxiety for their fulfilment. What an exercise in self-deceit! How could we hide a thing from One sitting inside us? How is then the problem of life to be solved? There is no other way but to make a sincere effort to get fully involved to begin with, in all the physical activities of the Mission which is the corporate body of the Master, so to say. This may be termed a good physical beginning which might lead to more subtler levels. It might help one to cultivate a sort of outer crude shell of physical Constant Remembrance, not a signal achievement, but still much in so far as it goes.

It is very difficult to advise others how to go about to make a beginning. But one who is willing will not wait for advice. He will find out his own way and will not sit silent. Action will somehow flow out of him automatically. That indicates the grace of Master has started flowing.

All of us see the Master when we come to Shahjahanpur, but as very rightly remarked by Him, 'How many of them really see me?'; most of us cut a

blank. In fact our unseemly doubts seem to grow. Why is it so? The reason is again the same. We are too much involved with ourselves although physically we may be with him for hours. The only way is to loosen the grip of our desires and try to get involved in Him and His Mission. It is true the Real Master is not easy to comprehend or see, but a sincere effort in the right direction would surely show results, maybe, belated in some cases. If however we indulge in all sorts of physical things only, keeping the heart to ourselves, even the 'senior-most associate' is likely to remain as far away from Him as the North pole from the South. We may attend numerous Basants and take innumerable 'sittings', we shall continue taking baths when we should sleep to let Him work on us, we shall sleep in Puja when He wants us to meditate, and continue our meditation on food items through out the day. So much for our thought of the purpose for which we come.

We are extremely lucky to be born and come to a living Master. As very aptly remarked by Him, 'it is easy for the moth to immolate itself on a live burning flame, but almost impossible when the flame is out.' Where is then the time to lose? Do we have all the time on earth? Are we sure we live on for ever or that He would be available for ages so that we could take our own time? The truth is we have no time to waste in our own petty involvements. Today even the thought of anything except Him and His Mission has become strictly irrelevant to us. But has the awareness of this dawned upon us in the least? Or are we prepared to lose the Ocean? The choice is ours and ours only. We have no time to think of others. Being bound ourselves, we are incapable of doing any 'good' to others; besides, none other than Master can help us also. Prudence demands we forget all about others and look to our own. When we reach our goal and Master commands us to become His instrument to serve others, we may think of others.

A physical beginning having been made, what is the next step to see our Real Master? Most of the abhyasis talk about 'surrender, which cannot stand even a casual test; hence it may be termed simple hypocrisy. If we really accept Master as our Master, the least that is expected of us is obedience to His commands. Where do we stand in this matter? He has given us His Ten Commandments and never tires in stressing their importance in our real development. In fact He Himself is a living example in whom every one of the commandments has developed full-bloom. If we have any doubt in the books, we have only to look at Him and the doubt will vanish. How many are lucky to have a living Master who is literally the very embodiment of all that he advises others to do? And still He does not call Himself a Guru, much less claim perfection. Being the very incarnation of humility, He always attributes everything to the Grace of His Master! If we are endowed with even a modicum of commonsense, His real message would not escape us. We have only to look to Him with a little humility and love and pray that He reveal His true form to us. The prayer shall not go unanswered; we shall be graced with His Real Darshan.

CLEANING PROCESS: WHAT, HOW AND WHY OF IT IN SADHANA

K. C. Narayana, Hyderabad

As a person practising the Sahaj Marg system of Sadhana for over two decades, I have had many occasions when co-aspirants have asked me to clarify many of their doubts regarding the 'cleaning' that is supposed to be done by both the aspirants and the preceptors. Of late, I gained a feeling that the aspirants feel that it is the responsibility of the preceptor alone to clean the system of the aspirant and make him deserve the grace of Master.

It is necessary that the Ten Commandments given by Master should be clearly understood first before any attempt at understanding the concept of cleaning is made. The Tenth Commandment says, "At bed time feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a suppliant mood resolving not to allow repetition of the same."

Every aspirant, therefore, has to introspect and analyse his own follies. Though we strive to be on the path of good and righteousness, engaged as we are in the worldly activities it is found by us to be not possible always and we are conscious of our swerving away from the path of God. The awareness of our own failing is a basic necessity; without this the question of repentance does not arise. Master commands that we take note of our failings and become conscious of our impurities every day and pray to God for help. One has to review one's whole day's thoughts and talks and actions and discern the imperfect manner of doing them. "The keeping of a diary is helpful not merely for the purpose of noting our spiritual experiences but also of our wrong doings, doings done on our own initiative and without feeling of God's and Master's presence and direction. It is necessary to review these and note them so that the mere entry of it in our diary will automatically draw the attention of the Master and speed up the process of rectification and purification. Repentance is for the loss of practice of nothingness and of presence of the Master. Confession in religion has this same purpose but being made into a technique it is likely to lead to abuses. Confession in private or in public has no basic value unless one follows the same up to rectification or seek God's power and help to lead him upto that stage when he will not ever go wrong: this is perfection." (Dr. K. C. V.)

Man has three types of impurities: Mala, Vikshepa and Avarana. Master states categorically unless these impurities or coverings are removed, inspiration or guidance from the inner voice is meaningless. ("Reality at Dawn," p. 59). Mala means superficial impurities or dirt. Vikshepa means the unreal projections of

desires for enjoyment. Avarana means the layers of grossness due to past Samskaras which drag a person down and form as a barrier between man and God.

How then are we to get rid of these impurities? What is the role of the aspirant and what is the extent upto which he can rely on the help of the Master or the preceptor?

By practising sincerely the Ten Commandments one can easily avoid the mala. Avoidance of mala is the basic duty of every aspirant. One who cannot avoid recurrence of his follies and misdeeds is naturally one who has no will to progress. It is true that many situations arise where the path of least resistance is more attractive but one who succumbs to that alternative should be considered as one who has no desire for the Real.

It is stated that if everything is done with the idea that Master is doing it then the question of an aspirant doing wrong does not arise. True. Master himself has stated so in 'Reality at Dawn'. But then are we capable of it? If so, when? Unless the dedication of one's self is complete and total, this does not happen. Master states in his example of a person caught by the charming appearances of a dancer on the road-side, that the moment the aspirant thinks that it is Master who is enjoying the scene, the person will be relieved of the temptation. Why? Master being what he is, and what the aspirant thinks him to be, the very idea does not fit into the context and the aspirant's subconsciousness does not allow any more interest in the process. The super-ego of the aspirant rebels the moment a bad idea, or a bad thing is connected with Master who has been accepted as one's guru and God and that is the truth of this process. But pardon me, How many of us have accepted Master totally? In the absence of that, how can we expect this process to work? Further, there are some who think that Master is enjoying the scene, and therefore, they should not disturb him. What a tribute to Master! (I have had the misfortune of hearing similar answers when persons have been seen visiting the cinemas—blue and cabarets.) The process advocated here by Master is not totally new and is the same as the traditional concept that everything is done by God or is got done by him. (Swayameva karayathi; and swayameva krithavan.) But the principle of Saranagati in Sri Vaishnavism and that of our Master is different only in so far as there is active participation on the part of Master in the cleaning process to which we shall revert later.

The second type of impurity is Vikshepa. This is really the base for all impurities. Our desires seem to be capable of making us lose all sense. The desires range from sensuousness to fine shades of egoism. Master, therefore, advocated certain practices to be performed by the aspirants to check their influence on the aspirants. The meditation on points A and B advocated by Master are meant to check the impurities (vikshepa) and should be done

assiduously by all aspirants. While many do not even seem to be doing this (I have had occasions to hear from some prefects and preceptors that they do not advocate this to the aspirants) some persons seem to be extra-ordinarily interested in the nature of impurities going out and their quantum. This is all despite clear instructions from Master 'Do not meditate on those things which we want to get rid of. Simply brush them off!' The reason why Master advocates that we should not meditate on the nature of grossness is, those thoughts which we want to get rid off gain power due to our interest in them and become formidable. The best thing to do is to ignore them and fix our mind on master as naturally as we can. Master states that the meditation on points A and B (efficacy of Raj Yoga) help the abhyasi get rid of many impurities in the system. He has also advocated that the aspirant may think that he is merged in the Ocean of Bliss with his body transparent, so that the waves of the ocean pass through him. He should think that the waves of the ocean are washing off the grossness and impurities from within the interior of the body. Master has stated that this method may be advised to be practised daily at the evening time for all those who require heavy cleaning. He has also stated that they need not take up any other practice at that time except this. Another method advised by Master for those who require to cleanse their impurities, is to think that Divine Light is present in the top portion of one's head having connection with the Eternal Divine Store. The aspirant should take some of it, bring it downwards, allow it to run through the left arm driving out all impurities with it and flowing out from the tips of the fingers along with them. The process is to be repeated taking up the right arm, again the left side of the body upto the feet (every grossness going out from the tips of the toes of the feet), and then the right side of the body.

Moderation of desires and checking of the perverse tendencies of the mind is not all that easy. Assiduous practice of the methods suggested by Master and absolute devotion to God alone can accomplish this. Many persons have asked me as what is meant by the word 'co-operation' used by Master. As far as I know practising these methods carefully and with all reverence to Him is what can be called as co-operation with the Guru in Sadhana.

Avarana may be considered as the grossness or perverse tendencies of the mind which got solidified and became part of the nature of the aspirant. These are either due to past karmas or even curses (consequent on bad actions or karmas). The Jains have a very complex theory of explaining the accumulation of matter (Pudgala) on soul. Master in His work 'Reality at Dawn' states that these avaranas are gained by the souls almost from the beginning. "From the primary state of existence of the soul in its most subtle form we marched on to grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in

assiduously by all aspirants. While many do not even seem to be doing this (I have had occasions to hear from some prefects and preceptors that they do not advocate this to the aspirants) some persons seem to be extra-ordinarily interested in the nature of impurities going out and their quantum. This is all despite clear instructions from Master 'Do not meditate on those things which we want to get rid of. Simply brush them off!' The reason why Master advocates that we should not meditate on the nature of grossness is, those thoughts which we want to get rid of gain power due to our interest in them and become formidable. The best thing to do is to ignore them and fix our mind on master as naturally as we can. Master states that the meditation on points A and B (efficacy of Raj Yoga) help the abhyasi get rid of many impurities in the system. He has also advocated that the aspirant may think that he is merged in the Ocean of Bliss with his body transparent, so that the waves of the ocean pass through him. He should think that the waves of the ocean are washing off the grossness and impurities from within the interior of the body. Master has stated that this method may be advised to be practised daily at the evening time for all those who require heavy cleaning. He has also stated that they need not take up any other practice at that time except this. Another method advised by Master for those who require to cleanse their impurities, is to think that Divine Light is present in the top portion of one's head having connection with the Eternal Divine Store. The aspirant should take some of it, bring it downwards, allow it to run through the left arm driving out all impurities with it and flowing out from the tips of the fingers along with them. The process is to be repeated taking up the right arm, again the left side of the body upto the feet (every grossness going out from the tips of the toes of the feet), and then the right side of the body.

Moderation of desires and checking of the perverse tendencies of the mind is not all that easy. Assiduous practice of the methods suggested by Master and absolute devotion to God alone can accomplish this. Many persons have asked me as what is meant by the word 'co-operation' used by Master. As far as I know practising these methods carefully and with all reverence to Him is what can be called as co-operation with the Guru in Sadhana.

Avarana may be considered as the grossness or perverse tendencies of the mind which got solidified and became part of the nature of the aspirant. These are either due to past karmas or even curses (consequent on bad actions or karmas). The Jains have a very complex theory of explaining the accumulation of matter (Pudgala) on soul. Master in His work 'Reality at Dawn' states that these avaranas are gained by the souls almost from the beginning. "From the primary state of existence of the soul in its most subtle form we marched on to grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in

THE UNIQUENESS OF SAHAJ MARG

S. S. Ramakrishnan, Coimbatore

By the Grace of the Divine Master, this Souvenir will be read by many donors, advertisers, and well-wishers, who do not yet practice our Master's Sahaj Marg meditation. They may like to know: "What is the purpose of meditation? and then, why should we choose Sahaj Marg instead of other methods of meditation?"

The purpose or Goal is complete mergence with God— God as He is, beyond "Saguna Brahman" (with pure attributes) or "Nirguna Brahman" (attributeless). In our march towards Him, bliss is left far behind; and even simplicity, purity and peace become forgotten. It is such a superfine pure state, that anyone to whom it is "explained" by words will lose interest in such a plain, colourless Goal. But it is the highest state in evolution for which angels and saints crave.

Often, all we want in life is more pleasures; or at least relief from pains and sufferings, which are only symptoms of the disease, and not the disease itself. The real disease is our bondage or slavery to desires, which causes the future karma, both good and bad (deep impressions in the causal body). This results in pain or pleasures, which arouse more desires. The only cure or escape from this vicious cycle is to attain the greatest possible mergence in God (Brahma-Laya) and do our duties as a continuous offering to God and His children.

The best and the surest means to attain this objective is meditation (Dhyana or Raja Yoga) under a capable Guru, with full Faith, Love and Devotion. All other practices, rituals or worships, can fulfil other needs but not this Ultimate Need. Great teachers like Sankara (in "Viveka Chudamani") and Vivekananda (in his "Raja Yoga") are agreed on this. There are people who claim that Bhakti (devotion) alone is adequate. Bhakti is of course essential, but only a few saintly souls are born with the purity of purpose and purity of practice required for real direct Bhakti to God. (For most others, Bhakti is often motivated by greed or fear or emotional satisfaction.) Only Dhyana (meditation) can help in the inner purification required for the development of true Bhakti, and Bhakti itself strengthens Dhyana later on. Karma Yoga (selfless service) is also claimed to be adequate. But it is difficult (if not impossible) for mortals to work without a motive. It is far better and easier to have the highest motive of pleasing the Divine by our work. This again requires true Bhakti which is possible only after a purification that can be easily achieved by meditation.

The next question is: "Why Sahaj Marg meditation, when there are so many older, established methods?" Sahaj Marg does not include rigid austerities and exercises, asanas, pranayama etc., which were preliminaries to be practised before meditation in earlier ages, but which are difficult for the common men (householders) of today. Sahaj Marg does not depend on any mantra, or idols, or

any other grosser crutches. It is a very subtle and simple process, starting with meditation on the 'Divine Light in the heart'. It is not a forced concentration, but a gentle and repeated suggestion that the "Divine Light" (just a Divine presence, or a sort of purity, *not* luminosity) is already in our heart. We divert our "inner" vision or attention to this "Divine Light in the heart" gently, but persistently and patiently, till we feel absorbed in that purity or "Light-ness."

Now, how can such a simple process lead us to the highest Goal? This is done by a process wherein Master transmits into us Divine Grace or Life Force (Prana) in its purest form, after removing our mental obstacles by his own will power. He labours internally for our good. This is where He is so radically different from other Gurus who merely "teach" how to meditate, or at best observe our difficulties and teach us how to remove them. This transmission is a continuous process of infusion of Thought energy from the purest, subtlest level, free from all effects of matter. There have been Gurus who transmitted from grosser levels of consciousness. But it is necessary to be as subtle as possible, because the subtlest medicine is the most potent, and gives the most long lasting effect. This method purifies and transforms the devotee from the "core" of the personality, not from the outside. As a result, he does not see the changes in his behaviour, temperament, or character, till it becomes deep rooted and permanent. It goes far far deeper than methods of psychotherapy or other methods of meditation. Only by practising it sincerely for a few years and developing one's own experience one can verify the truth of this. Also the Master gives a glimpse of higher stages at a lower stage itself and this causes a restlessness to rise higher. As a result, there is no danger of stagnation, or mistaking intermediate reflections to be the final Goal, as had happened to many mystics in the past.

What is unique about this Transmission? Does it not happen that whenever we are with any saintly person, we feel the purity, bliss and piety of his condition? Perhaps. But that is merely an involuntary "radiation" of the waves of mental energy or thought-particles from any person, pious or wicked, without much effort on his part. But "Yogic Transmission" is a "conscious focussing" of the will of the transmitter or Guru to benefit the disciple, to remove anything unwanted or detrimental from the personality, or create any high condition or state of consciousness, permanently or temporarily.

In Sahaj Marg, it is not necessary to be near the Master to benefit from this Transmission. Now, it may also be claimed that earlier saints too have done it by a mere "samkalpa" to disciples however far away they may be, and there is nothing new in this. But in Sahaj Marg, it is not even necessary for me to have known Master in a "physical sense". Any "preceptor" of this Mission to whom Master has given this power of Transmission, transmits the same power of the Master. The preceptor is able to help those who are more advanced than himself, to rise still higher; he can clean and purify those who are already purer

than himself, by Master's help. It is almost as if the preceptor is using a doctor's surgically clean gloves, or the remote control hands in a radio-active laboratory! Master's power or purity seems to envelop the preceptor, and by itself clean the abhyasi!!

So, the Master's role does not stop with teaching and initiating and going away. Master's power guides the disciple every instant, supports him through pleasures and pains, calm days or crisis hours, whether the disciple is near the Master physically, or has never met Master at all in his life. It is like an infinite power-house which is always accessible to the disciple, everywhere, but with its own built-in safety checks.

Such a transmission is indispensable to the common man if he has to reach the highest Goal within a lifetime, and that too without giving up his job (work) and family duties. By self effort we ascend a little, but at higher levels the path is too slippery to go on alone. According to Master, self effort, unaided by a Guru, may take thousands of years to move from one stage of Brahmanda Mandal (cosmic consciousness) to the next. The spiritual stages are innumerable, and difficult to cross, except by the Grace of the Master who has travelled the entire distance.

The highest state which is beyond all stages is attainable, when a perfect Master bends down to our level and lifts up our consciousness. But it is not possible unless we are purified to the greatest possible extent. Without a thorough purification there can be no real freedom. We think we are free, but we decide or act as our prior make-up, our conditioning (our samskaras or impressions of the past) dictate to us. One man who makes a first drink of alcohol becomes addicted to it, while another who does the same thing becomes allergic to it. Why? In prior lives, one must have had a strong liking for it. It is no use telling them they have to change. To clear the oppressive weight of the backlog of samskaras, Master has to clean us, and he does it much faster than we can clean ourselves. A deep impression which may take months of self effort to remove is removed by the Transmitter in a matter of hours. Also, we are given a cleaning process for every evening by which we can clean the day's impressions and impurities that day itself.

It seems that this process of inner help from the Guru was employed in ancient days, but it was restricted to a select few, who were near the Guru. Also the cleaning help was perhaps not to such an extent. Now it seems to be the need of the age.

We are told that Raja Yoga, (Yoga of Thought Power or Meditation) in its pristine purity was discovered long before the time of Lord Rama. Then the great innovation by Lord Krishna was the introduction or infusion of the power of Bhakti (devotion) in Raja Yoga to improve the efficacy of Raja Yoga. The real advancement or breakthrough in our age is the discovery or rediscovery of "Sahaj Marg" Transmission and cleaning and its adaptation by our Master to suit the needs of common men and women of today.

SLAVES OF WISHES

C. Rajagopalan, Ahmedabad

The Second line of our Mission's prayer says: "We are yet but slaves of wishes putting bar to our advancement." An abhyasi of the Sahaj Marg system can introspect on this phrase with reference to his inner tendencies, and note the slow but steady difference by way of reduction of the degree of one's slavery to one's wishes. Therefore, a careful analysis of the presence or absence of wishes, as also their intensity and consequent ability to perturb or dominate the individual, would serve as a yardstick of one's progress towards the goal of God Realisation, set out in the first line of the prayer.

In the theory of Economics, there is a cliché "If wishes were horses, beggars could ride on them." This expresses a lamentation that wishes are all not achievable, and therefore, the necessity to choose between alternate ends (wishes) on account of the limited means. Spirituality provides a simple but grand solution to this apparently insoluble and intractable human problem, by operating not on the means or the systems of utilisation of the means, but by transforming the inner tendencies of human beings who seek satisfaction out of the means. In other words, spirituality regulates the reacting mind of the individual, instead of trying to regulate the innumerable external objects and phenomena. As a result of this, the trouble-mongers, called, 'wishes' are slowly reduced in importance and ultimately subordinated totally to the individual's by then purified will. Our Master makes a beautiful distinction between 'needs' and 'wants' and indicates that while the basic needs or necessities of life are to be fulfilled, it is utterly futile to run after the fulfilment of the limitless wants.

The remarkability of 'Sahaj Marg' lies in the natural and almost unconscious manner in which, one practically feels in one's life, the progressive reduction in the hold over him, of his own numerous wishes. In fact, to even discern this unseen but positive operation on one's wishes one has to maintain a daily diary and notice the tremendous transformation, over a period of time. When we compare notes and check the individual experiences of abhyasi brothers and sisters, we find that initially various grosser desires seem to drop off one by one and later on the subtler and more deeply embedded wishes get removed.

For different individuals, the types of desires which motivate them (or constantly chase them around in life) are very different, depending upon their attachments as well as their previous samskaras resulting in their own peculiar pre-determined tendencies. For one, it is an apparently harmless addiction to a cultural way of life leading to an endless stream of wishes to attend movies,

dance, music and drama, art exhibitions etc. For another the basic wish which suppresses him into slavery, is (say) the climbing of the social ladder and for this purpose the person works tirelessly day and night sacrificing his physical as well as mental health. For a third person, it is a desire to attain name and fame in a particular profession and the consequent periodicity of moods of jubilation and frustration, depending on the time to time successes and failures in the results of the activity. For a housewife, who often has the laudable tendency of subordinating her wishes to those of her family it is a question of slavery to the family's wishes caused by over-attachment to the family.

It is generally believed that fulfilment of a wish is likely to result in satisfaction and happiness, whereas in actual fact fulfilment of one wish leads to creation of another and the cycle goes on and on and the greater the indulgence, the greater the snow-balling of the chain of wishes. The Sahaj Marg philosophy explains how any craving leads to formation of an impression on the causal body of the individual. Each individual carries innumerable such impressions acquired during the past years of this life and various previous lives and these impressions are like grooves of gramophone records. The grooves act as a drag on one's free and fresh approach to situations and circumstances of life and lead to peculiar idiosyncracies of individuals. Two unique features of Sahaj Marg as a spiritual system, are in the removal of these past impressions and stopping the formation of fresh impressions. In fact, the 'cleaning process' of Sahaj Marg is itself unique in that, each abhyasi is infused with power to clean himself of impressions just formed, before they are allowed to settle down with time. This is something like washing a piece of cloth immediately after some tea or coffee is accidentally poured on it, so that the cleaning is done before the stain settles down. Cleaning of past impressions which are root causes of wishes, can only be done by a supreme practical guide who has reached the highest state and who can transmit 'the soul's nourishment' into others. Once the covering impressions are removed, the soul starts shining forth and there is no blockade to its transmission-propelled yatra towards perfection.

Rarely do we find individuals, who have a burning desire for the Ultimate which would swallow in its stride all the smaller desires. But if one is lucky to come under the influence and gracious guidance of one who has reached the Ultimate, the desire to emulate such a guide and become one like him, slowly grows and elimination of the smaller desires automatically takes place. This is something like the field of force of a huge and powerful magnet overpowering and acclipsing into insignificance the field of force of various tiny magnets. Abhyasis of Sahaj Marg are really fortunate to have such a powerful spiritual force work on them, draw them into themselves, and thereby give them a taste of the Ultimate which prods them on to develop the desire for it.

It is however extremely relevant for even such fortunate Sahaj Margis, to note the words: "We are yet but slaves of wishes". When the aim is the highest one of merging with the one who has reached the Ultimate, even a few wishes act as major impediments to the climb on the subtle slopes to the peak. At such heights of evolution, one can imagine, it is very difficult to survive without the oxygen mask in the form of the Guru's support. Consequently we have to pray and pray and keep on praying, being fully aware that we are still slaves of wishes and develop such total dependance and meekness, that the all-consuming Ultimate wish eats away the other wishes.

May He create and fulfil this "Master-wish" in more and more souls, in the shortest possible time, all over the globe.



DIVINE SPARKS
[From Master's writing]

★ THREE OBSTACLES in the path of Realisation:

- 1) We try but there is no attempt.
- 2) There are too many things we try at a time.
- 3) We do not have confidence in ourselves.

- ☆ A real cry of the pangful heart of a true seeker brings the Master to his door.

SAHAJ MARG

- ★ Sahaj Marg does not treat Grihastha life as an impediment in the divine pursuit. It recognises that the worldly life and the DIVINE are in fact the two phases of natural life which must go together, side by side, in conjunction with each other. It is a process of "Give and Take", "Do and Feel" and not "Read and Enjoy."

★ MIRACLES

- ☆ A Raja Yogi endowed with the power of transmission can no oubtd display miracles, but he never likes to do so since that will be derogatory to his pious position.

- ☆ Because of anybody's miracles people cannot improve themselves. It is only charming and nothing else.

- ☆ Putting a man on the right path is one of the best miracles.

REALISING HIS POTENTIAL

William Waycott, California

What is the need in today's world of a sincere guide on the spiritual path?

As human beings we are able to have the constant opportunity to shape our lives in a manner we see fit. Most of our life is spent participating in the drama, interacting with others, and progressing towards the goal or goals we have determined suitable. Each one of us makes decisions daily having important influence on the remainder of our existence. The need to coordinate these decisions and pointer to man in the proper direction is the pressing need of our times. With each person acting as his own navigator, the world is a mass of movement, all in different directions, all attempting the fulfilment of personal needs.

History shows us that man is incapable of self-direction and public harmony. Chaos and confusion within society repeatedly illustrate the lack of direction among individuals. And yet, when asked, man will say that realising his true self and utilising it to the fullest potential is his foremost concern. Virtually everyone seeks to know his real purpose on earth and to pursue the goals he creates relating to this purpose. Inner frustrations due to stagnations of self-development soon lead to outer confusion and chaos among individuals in society, and alas, the human fraternity continues to crumble.

Quite obviously, those humans who have transcended the paradox of self and have come to prominence in society, have valuable insight into the process or path needed to duplicate a similar condition in others. These saints are said to have attained mergence in the Divine. Everyone has regular opportunities to seek these guides and more properly determine his true purpose in life. When closely examined during each day we are exposed to the Divine and its manifestations, unknowingly. As we become aware of this exposure, it becomes our purpose to seek the Divine in a simple, natural manner. Those who have transcended the obstacles along the path towards mergence in the Divine are best suited as guides.

With this knowledge, that man is unable to guide himself to proper, peaceful life on earth and is in need of Divine enlightenment and liberation, one can see that the latter could be a simple solution for the former. Now, all that remains is for the seeking aspirant to utilise the services of a sincere guide. Each individual properly following the sage advice of a sincere spiritual master, is transformed into a universal being, one in harmony with nature and devoid of attachment to his self or ego. Man assumes his real nature and society functions as it should.

It is my experience that the Master of the Shri Ram Chandra Mission of Shahjahanpur, U.P., India, is capable of assisting mankind to become what it should be as Divine members of the universe. This, of course, hinges upon the sincerity of each aspirant to take the assistance of the Master. In the end, we decide our fate; let us accept Him and have a strong will to achieve the Ultimate.

DISTINCTIVE FEATURES OF SAHAJ MARG

Prof. Suresh Chandra, Rampur

Sahaj Marg is a full fledged spiritual system. It provides a goal for human life, the means to achieve it and the services of a universally available, capable guide. It reasserts the supremacy of experience over mere learning, dogmatic faiths and beliefs and propounds the idea of growth or evolution of spiritual being in man. It strikes towards a state of perfect balance, and therefore, institutes harmony between various faculties of man which due to multifarious stresses and strains of modern life lie disturbed and often remain contradictory. Thus Sahaj Marg system is successfully bringing about the integrated personality and a man is at peace with himself.

Before explaining what the goal is, it is established that the goal should be the highest. The highest goal is not the romantic – mystic – unattainable – the – desire – of – the – moth – for – the – star – type but something which can be achieved within this world, within this life. Many religions and systems declare freedom from bondages and miseries as the goal of life. Others declare possession of miraculous powers whereas some claim peace to be the ultimate aim. In the light of Sahaj Marg all these fall short of the real goal of life. Sahaj Marg fixes it as achieving that condition which lies at the source of life – 'life in life' – as our Master puts it. Beyond our world of senses stretches the infinite space of spirit which grows subtler than the subtlest as it reaches the point from which all forms of life emanate. All diversities melt away and the One remains. It is the final, the ultimate stage often called as 'Bhooma'. No positive terms can define it. It is absolute the quintessence of Zero. Perfect Balance is the original state of life beyond description in terms of senses or intellect. Yet, Sahaj Marg declares, that it can be achieved in this world and in this life.

This is a very remarkable contribution of Sahaj Marg to modern life and thought. It stresses the positive side of thinking and doing. The negative approach presented through the popular symbol of three monkeys with closed eyes, ears and mouth has generally resulted in blind, deaf and dumb or dwarfed, disfigured personalities full of complexes and complexities. The Sahaj Marg, on the other hand, exhorts and inspires all the faculties of man to awake, arise and attain the final stage. That is why our revered Master, whose birthday we have the honour to celebrate here today, declared in unequivocal terms that in our system we create masters not disciples.

From the very beginning this idea of balance is inculcated in the abhyasis. We all know that due to hectic pursuit of pleasures of senses our life has lost the balance. We cannot view things in proper perspective. As a result of proper training we start developing balance in all walks of life. In other words, we

out-grow the ideal of deaf, dumb, blind – defunct monkeys and start hearing, speaking, looking and working like men. In an age when sensitive hearts lament 'what man has made of man' or cryout 'what is this life so full of care, we have no time to stand and stare!' Sahaj Marg infuses a condition of poise and balance, in all activities of mind, heart and body, which is the source and hallmark of peace, tranquillity and eternal joy. For a fear-stricken, distracted human race can there be greater consolation and strength than this? Can there be any greater contribution to man's efforts to achieve permanent peace and joy?

A goal will ever remain a dream – an Eldorado – if means to attain it are not prescribed and provided. Sahaj Marg does both. Before a person takes to this system he is expected to make efforts with a sustained will. Desires, if unsupported by efforts, will remain as unhatched eggs. Hence the desire to achieve the goal must be strengthened by regular practice. It is meditation on the heart with the thought of presence of divine light in it. Mind must be supported with thought of subtlest possible material object because in the beginning we have to resort to some idea. Light is only an attribute of the original condition. It is not the goal. We aspire to see beyond light, and therefore, no attention is paid to visualize the light – its intensity or colours. Gradually a time comes when the idea of light is also gone. Meditation on heart develops the effects of light in human body as its thought courses through the veins along the blood and consequently an abhyasi develops buoyancy and brightness of inner cheerfulness.

Cleanliness, it is said, is next to godliness. Howsoever clean we try to remain, there are influences and impurities like dust settling upon our inner being in everyday life. At the same time we carry with us the heaviness of impressions gathered by our past practices, habits and attachments. They dim our faculties and bar our progress. Hence, cleaning through thought power or meditation is also an important factor of practice. Finally when with our limited capacities we aspire towards the Ultimate, we give a fillip to our craving by ending our day's works with a brief meaningful prayer to none else but the Highest, offering Him all that we have and requesting for nothing but the highest. Meditation in the morning, cleaning at evening and prayer at bed time completes the cycle of daily practice. Thus, from morning till night, our life is surrounded with divine thought and the process of divinisation of life sets in. We then surrender to Him each and every moment of our existence.

Still, the need and importance of a guide can never be under-estimated and Sahaj Marg system is very particular about it. Much havoc has been wrought and poison bred on account of these quacks and ill-baked caterers to the popular tastes of dogma, superstition and thirst for the miracles. Only he can be a perfect and proper guide who has traversed the path of spirituality to its final stage and dwells in that. In Sahaj Marg system the training is imparted by a preceptor under the full and direct control of the Master. The services of the Master

through the preceptors or without them are available everywhere. With the divine power as his instrument, the guide removes the shackles of Samskaras or impressions, cleanses the inner being, fills the abhyasi with the divine energy and sets him on the path of spiritual advancement. Such a guide devoid of all the ideas of being a guide or gurudom is free from all bondages and has Laya Awastha or merger in the Absolute. His very presence breathes an atmosphere of divine bliss and serenity. He is born to serve mankind and our revered Master claims no title other than a guide or a servant.

After explaining the goal, its means and the helpers, Sahaj Marg propounds the supremacy of experience over learning or mere imitation. This is another special quality of Sahaj Marg. We are convinced only when a condition has been experienced. Bookish knowledge is only information. Real knowledge lies in experience. All our efforts are directed towards making us subtle and sophisticated to taste the higher spiritual condition. That is why there is no place to gross forms of worship or rituals wherein a person fancies himself to enjoy a condition by parrot-like repetition, singing and chanting. The taste of the pudding lies in eating it. The concept of spiritual growth and advancement is tested and proved only through experience. Since our birth, we have been growing and changing every minute but we have never felt it till after a considerable time we look back and realise the change by contrast. Even in this process of growth and evolution we are not at the mercy of the forces of nature or its laws of struggle for existence and survival of the fittest. It is we who can accelerate or retard the process of growth and there is no struggle because we are all aspiring towards Infinity. It is completely within our powers that we ripen this neglected though vital aspect of our personality. In its absence, our life, despite all material advancement, goes limping and remains far from fulfilment, 'full of sound and fury, signifying nothing.' Due to experience as our guarantee there are no chances for quackery or obscurantism. Occult practices and rituals, miracles and the mysterious find no place in it. Soaring above the narrow boundaries of aged religions we cross into the spheres of spirituality and from there to those of Reality, Bliss and even beyond. All what is said is based on experience. Words without experience mean nothing.

The third distinctive feature of Sahaj Marg, therefore, lies in evolving balance between the spiritual and the material. Human life is neither pure spirit nor pure matter. It is a blending of both. It does not preach renunciation in the form of leaving behind the responsibilities towards family, society and country and resorting to forests and caves to find God. It also disfavours indulgence into material pleasures only. Such emotional disbalance denies the universal availability or omni-presence of the Divine. Through living examples Sahaj Marg has proved that the goal can be achieved while discharging normal duties of life. It has, thus, resolved the conflict between spirit and matter and with experience as our

touchstone, it has established that both should be properly developed like two wings of a healthy bird.

In this way the faculties of man are harmonised. A man thinks, feels and acts. For a harmonious personality one should have thoughts, emotions and activity which our old scholars termed as Jnana, Bhakti and Karma. Various systems in the past developed intellectual or emotional or physical – ritualistic – aspect, because the idea of balance was not there. Thought or philosophy didn't agree with emotion or Bhakti. Bhakti neglected Karma or activity and Karma discarded both – Jnana and Bhakti. No system could unify all these, and therefore, wide gaps yawned between them leading their followers to imperfect ideals and development. Sahaj Marg provides thought, awakens, purges and ennobles emotions and leads to physical activity which supports emotions and thoughts and in turn is guided by them. The warring faculties are unified and harmonised, dichotomies are banished and divinity merges into humanity. Sins are washed, conscience cleared and with faith and boldness we march to our destination. Transmission of Yogic power – Pranahuti – though a means to achieve the goal is the greatest contribution of Sahaj Marg to modern world and needs a separate discussion. All that the guide does and the abhyasi feels is due to Pranahuti. The power of the Ultimate out of which and by which the universe is born, has been so well and systematically used for the benefit of common man for the first time in the history of mankind. Stray cases of Kabir, Vivekanand or Arjun are there; but how that power worked in them is not known. Just as people had been watching lightning in the sky since ages but only Henry Cavendish could make experiments as a result of which we are enjoying manifold services of electricity, in the same way spiritual energy was used in the past but its theory and practice both were lost to men of modern times. Now that power has been brought to the doors of every seeker. It cleans the Aegean stables of our Samskaras on one hand and pushes the abhyasi to higher stages of spiritual life on the other. The guide or Master with this power arranges the inner set up of man in tune with divinity. It is through thought – power that we establish our union – Yoga – with the Ultimate and feel this power doing wonders for spiritual and resultant material advancement. Transmission of Yogic power is in itself quite a distinctive feature of Sahaj Marg.

This system, therefore, can claim to be mostly on scientific lines. It is open to experiments according to its own law of spiritual science; and only the results prove the hypothesis. There is no secrecy, no miraculousness, no mystery. It is simple and clear as broad daylight. All that is required is a bold, eager and determined heart to enter into its realm because prompt as we are to take to new modes of material life, we are often shy, apprehensive and hesitant to venture into the field of spirit. Sahaj Marg is a challenge to the bold, an urge to the seeker and a call to the watchful. It's rapid expansion beyond seven seas without propaganda and fanfare is a glaring testimony that it is bringing the real consolation and joy to the distracted, suffering mankind of today.

UNIVERSAL BROTHERHOOD

C. S. R. Murty, Delhi

The bane of modern man is that he has deserted his Home, ignored his Father and estranged his own brethren. He has created his own small 'family' the preservation and security of which is a source of constant anxiety to him. The walls which he himself has created, obviously for self-protection, prevent the breeze of fresh air for him. He is thus suffocated but is unable to come out. He cries aloud for he does not know how to get out of this vicious circle. And who is going to listen to him? He has come so far, far away from his kind and overindulgent Father and he does not know how to reach his cries to Him, even if by a strong shock, he is reminded of Him. And those who hear him too, sail in the same boat and are unable to help him. He struggles hard. The thought of his original Home is completely forgotten. This, thus, is the cause of his struggle and strife. Anxiety, uncertainty, suspicion and individuation have gone to such an extent that we even tend to think of our brothers not only as strangers but as opponents.

No doubt, over the ages, some well-meant efforts have been made to develop universal brotherhood by bringing unifying factors into operation, but with little success. The reason for their failure is obvious. They approach the problem from the circumference instead of touching the Centre. They attempt the impossible, like unifying the diversity and equalising the unequal. Moreover the men who try these, in spite of their pious wishes, are averse to and incapable of breaking the walls of their own mental reservations, leave alone that of others.

Sahaj Marg provides the answer to the ills of modern man. The approach here is unique indeed. We are asked to constantly think of the 'one'. The connection of the individual entity with the universal is established by the Grace of Master. The individual thus being thoroughly in touch with the Original One certainly feels the oneness all-round. Transmission works wonders. Here, it is because of this oneness one 'feels' brotherhood all-round. The wall of separation is broken and broken for good. This is a question of feeling, as universal brotherhood is not preached or attempted directly. This is the by-product of our 'Sadhana' or practice as prescribed in SAHAJ MARG. But all the same one can even 'see' universal brotherhood in working when one sees the gatherings of our Mission and even in the day to day life of every earnest Abhyasi of our Mission.

Thanks to the effect of transmission so bountifully poured into us by our Divine Master, we feel marvellous transformation happening in us. For the first time in our lives we are given Divine Love which we realise is the only love in fact. This Divine Love asks for nothing, binds nothing and is bound by nothing. It in fact frees us from all fetters and brings us to a higher plane of existence.

We are no more frogs in the well, with our whole attention on our limited sphere of existence. Our horizons are expanded. Not only this, there are very many pleasant experiences which make you feel as an inseparable part of the universe. We feel like embracing the whole universe. At times sympathy and kindness flow automatically for one and all. Naturally the mistakes or misdeeds done by others look insignificant. In fact, we are so much engrossed in remembrance of our beloved Master that whomsoever we come across is treated as one coming from Him, as if he is a messenger from our native place bringing the sweet news of our Beloved Father. Many times after we attend the Satsangh and start going back home, we certainly feel that we are seeing everywhere our own brothers. The 'source' being the same, it is really so.

It is our common experience that when an Abhyasi comes and meets another Abhyasi for the first time, both feel that they know each other for ages together. What could be the reason? We are all birds separated from our Homeland. Forgetting our homeland, we wandered so far that we almost forgot our own brothers and sisters. The remembrance of our homeland brings us the remembrance of 'our people'. That is why when two such persons meet, the original affinity is automatically established. It is not uncommon that we invariably feel 'homely' when we go to an Abhyasi brother who loves Master. In fact, as we go on with our practice we feel homely wherever we go, even if we go to a person whom we never saw earlier. All our dealings (vyavahara) go on naturally and smoothly. It is not that we are not strict where duty demands but this does not affect our inner conviction and feeling of brotherhood. In course of time when others realise this secret of our natural dealings they too reciprocate, making things smoother. Our visits to Shahjahnpur and our stay in the immediate presence of our Revered Master help us in developing this outlook only too well. Master is a shining example of this fraternity which is reflected, at least to a degree among all brothers and sisters at the Ashram. No wonder, therefore, whoever goes to Shahjahanpur Ashram is made to feel homely and he naturally forgets all the houses and walls which he himself has created.

All this is possible because of the Divine transmission of our Revered Master which is showered on us all for the mere asking.



DIVINE SPARKS
(From Master's writings)

- ☆ Life means liveliness; liveliness is to live with heart. Give away your heart to another, what remains then is life.

* * *

HUMAN EVOLUTION AND YOGA

Dr. V. S. R. Murthy, Tirupati

Yoga hitherto an exclusive hand maid of religion since time immemorial is being recognized of late and especially in the past decade or so as another branch of Human Science. Our ancients have realised the fact when they have used the term PARAVIDYA, i.e., higher knowledge. However, for obvious reasons it remained strictly outside of the present empirical science which has very little to extol the virtues of Yoga. In fact, in the recent times expeditious probes have been made scrapping barely the surface leaving the hard core of Yoga untouched. Moreover at the present juncture we find several systems laying claims for Yoga but it is heart-rending to note that most of them are divorced from spirituality. Yoga without spirituality can be anything but Yoga. Yoga means union. In these days of unions – political, economic and social, one may immediately query – union of what? In short, it is union of minds – individual and cosmic or of spirits individual and supreme or souls personal and cosmic or Prana (bioenergy) personal and impersonal.

Recent times have witnessed an unprecedented technological triumph deserving rightly to be christened as the period of space exploration. In this regard a few outstanding achievements of this modern age can be recalled. (1) Innovation and perpetuation of space craft enabling human species to contract the horizons of space and time and make it possible for him to land in person or in absentia on other planets or our solar system on one hand, stand in comparison to the exploration of subatomic particles – like electrons, protons and neutrons etc. on the other. This leaves us in perpetual fear of a nuclear holocaust which if not handled properly may result in the annihilation of the very race itself. Thus the modern man seems to have advanced from individual death to death as a race. (2) Unravelling of the intricate mechanisms that control the genetic code and the reflexes of the human for the development of new individuals towards the perpetuation of the race. (3) Exploration into the mysterious depths of human brain in order to unravel the neurophysiological mechanisms for the very basis of behaviour and personality at large. These resulted in the origion of new branches of science – like Genetic Engineering, Bio-Engineering and Human Reflexology that envisage to engineer the production of perfect individuals. (4) The so-called mastery over the environment notwithstanding the fact that Nature appears "Red in its tooth and claw" occasionally in the form of cataclysms – like the cyclones, tidal waves, earthquakes, fires, floods and avalanches, etc. (5) The invention of a so-called substitute for the human brain though a very poor one at that, in the form of a whole series of computers and analysers. (6) Invention of

life-saving and life-prolonging drugs – like antibiotics, antigens and whole array of pharmaceutical preparations including unfortunately, psychedelic drugs. This list of achievements of the human brain can be stretched indefinitely and could be endless. This prompted Vernadsky to put forth the theory of 'Noosphere' (sphere dominated by human mind) in place of the naturally evolving 'Biosphere' that is our planet, the Mother Earth.

Our gains on the technological front have been more than compensated by the problems that stare at us in the face and for which no solution has as yet been and cannot be found. While sharing the cardinal features like Kama and Krodha of other animals man has exclusively developed on his own the traits of Lobha, Moha, Mada, and Matsarya. Consequently the socio-economico-political problems of tremendous impact have been generated, reaching the dimensions and gravity of such problems – like race, caste, creed or sect leading to the paroniacial tendencies resulting in the execution and the perennial threat of annihilation of whole races or sects; the unsurmountable gap between the Haves and Have-Nots; Ideological differences threatening the very existence of Nations and Cultures as a whole. The present population explosion brings in its wake multifold problems of food, living places, employment, public health, education, etc.; the environmental pollution due to sheer lack of education about environmental management and hazards of nuclear radiation deserve to be taken special note of. In addition, psychological and physiological problems lead to the omniscient stresses that result in the curtailment, crippling or even derailment of the very personality of an individual deserving the expression "Modern Man! Thy name is Tension". This in short is the legacy of the man of this space age.

Nature abounds in ambient energy. This energy as per the first law of Thermodynamics called as Conservation of Energy, appears in several forms; Heat, light, kinetic energy, mechanical work, chemical energy, electrical energy and so on. Of late, it is realized that matter is also another form of energy. Energy changes its form and this transformation is obvious in the formation of inorganic and organic systems and more so in the biological systems. A living system, like any machine, needs a continuous supply of energy for its operation. For its work and more so for its growth, maintenance and reproduction energy must be expanded. The uptake and expenditure of energy in the living forms is an extremely fascinating problem of greater importance than the budgets of all the Nations. Innumerable chemical substances undergo a lot of jugglery in an uninterrupted manner and to this the term Metabolism is applied. Energy is exchanged between the living system and its environment. It is not possible for life to exist on this planet without solar radiation since in the final analysis the energy from sunlight is trapped by the photosynthetic plants only to be released during the biological oxidative processes of the living systems. Hence the significance of vegetables and vegetarianism. Thus the metabolism of the living systems is a basic mechanism for

transformation of energy. Further, the sense organs—like the eye, ear, nose, tongue, skin, etc., pick up various modalities of energies impinging on them in the form of stimulations and convert them through a process of Bio-transduction into infinitesimally small electric signals called nerve-impulses that are finally relayed to the concerned integrating and control-centres in the C.N.S. These influence the psychic entities—like mood, mind and finally consciousness. This reveals a whole series of transformations of energies of different types taking place incessantly during the life of a man.

It is within one's own ephemeral experience that a tiny part of the Eternity, the so called time—shoots past in one direction only and never to return. Events never exactly recur or repeat themselves however sincerely we pray or wish for it or not. The unfoldment of different species during the Organic Evolution, viewed in this perspective, is characterized by the same unidirectionality in time. Some measure of this one-wayness or irreversibility is offered by science in the form of a general principle. The second law of Thermodynamics or the law of Degradation of Energy has been succinctly termed by Sir Arthur Eddington as "Time's Arrow" and several attempts have been made to interpret it in terms of biological processes and more so the evolution of the organic world. It could be stated in many ways depending on our view-point. One such way of stating the law is that all real processes tend to go toward a condition of greater randomness and probability. Free energy and Entropy are taken as measures for determining the state. A state of Thermodynamic equilibrium of maximum Entropy is attained by an isolated biological system at the time of its death and decay. Living organisms avoid rapid decay and inert state of equilibrium by eating, drinking, breathing and assimilating—all constituting Metabolism. A living system continually increases its entropy or it produces positive entropy so to speak and this tends to approach the dangerous state of maximum entropy which is death itself. The organism can avoid this state and keep aloof from death and be alive by continuously drawing negative entropy from its environment. The unique feature of the metabolism is that the organism gets rid of all the entropy that it cannot help producing while alive. Anthropomorphic considerations of the human mind at the young and old stages of both ontogenic and phylogenic levels would reveal that the nature and variety of the thought content of the human mind exhibits tremendous kaleidoscopic pattern. It has probably reached a stage of extremely great randomness and probability. Well! A maximum state of entropy is being slowly approached. How soon will the death or the extinction of this human mind take place is not indicated by the Time's Arrow. To avoid this dangerous state of maximum entropy of mind the human race has to live, not in body alone but live in its mind also. This is possible only in yoga with spirituality.

Despite the ever so many built-in differences of culture, religion, nation, caste, race, etc. of the human personality, it is yoga—and yoga alone—that can offer a common ground and meeting place for all these diverse facets of human personality. Man, the culmination of the organic evolution, occupies a supreme

position among all the species that are in creation. Thought alone, the sovereign thing in man, has given him his superiority and the ability to determine the fate not only of all the other species but also of his own destiny to a great extent. Presently the far too many signs that lurk around in the horizon of the human destiny are strongly indicative that the modern man basically lacks the ability to exercise the control over his activities that is essential for his very survival and continued existence on this planet. Thought, responsible for both bondage and liberation seems at this juncture to annihilate human race itself.

Hindu religion of the yore has played its role in the evolution of cosmic personalities with access to the highly cherished and immensely valued superconscious states. The technique recommended for the control of the wandering and erring thought and egocentric, mundane mind is yoga. The practice would not only enable one to control the mundane mind and thought but also would lift them beyond themselves thereby drastically modifying the consciousness and the very personality itself to the higher and cosmic levels. The mid-portion of the Electromagnetic spectrum is utilised by the green plants as the very basis for all the transformations of energy and transfer of materials through the diversified levels of organizations during the course of organic evolution finally culminating in man and his brain, which forms the substrate for the mind and his consciousness. The utilization of the cosmic energy alone can raise the ailing human mind to the supreme and lofty heights of cosmic evolution when only access to superconscious states is granted. Plant, Animal, Man, Nerve impulses, thought, mind, consciousness, superconsciousness, cosmic consciousness and finally cosmic energy form a continuum which can be experienced and verified in terms of cosmic evolution. Thus cosmic evolution is a necessary adjunct of and a must for the human mind and for this a system of yoga – a living and highly dynamic yoga – which can infuse cosmic energy into human system need be sought after.

Reality is a potent energy consisting of both dynamism and consciousness. The dynamic aspect constitutes the 'Prana' or 'Pranasya Prana' or the primordial life force. This Prana (bioenergy) is infinite and omnipresent potential energy capable of manifesting under suitable conditions as gross physical forces such as gravitation, magnetism or subtle mental forces involving Metabolism, Biocurrents including nerve impulses, thought force, psychic energy (PSi energy) etc. An infinitesimally small spark of it forms the very basis or substance for the life of every living creature which depends upon it for its very survival and existence.

Any yogic method which can tap this universal and dynamic force or the elixir of life and transmit or infuse it into the living beings – especially the highly evolute of all, i.e., Man, for his cosmic evolution through a continued and uninterrupted process of Divinisation in a natural way or Sahaj Marg by the technique of offering it to the deserving aspirants of reality or through the technique of Pranahuti, is unique and priceless in the development of cosmic beings with superconsciousness.

SAHAJ MARG SADHANA = A TREATMENT FOR SPIRITUAL DISEASE

Sri. K. Ramachandra Reddy, Nellore (A.P.)

There are many theories, lectures and books where variety of Sadhanas have been explained, prescribed and published. But how much are they all of any use to a real aspirant (Sadhaka)? *"This has ever remained as a question."*

Answer to this question is - Sahaj Marg Sadhana. How? It is an agreed fact that we need a Doctor to treat our bodily ailment. So is the case with the spiritual disease also which is called as "BHAVA ROGA" (Disease of cycle of birth and death). In this case also we need a Bhava Roga Vydyā (Spiritual Doctor). A doctor diagnoses the disease first, then starts treatment according to the need and conditions. He will not put medicine into the eye, when a patient is having pain in the stomach. Exactly is the case with spiritual doctor also. The symptoms of Bhava Roga are different than that of a physical disease. They cannot be diagnosed through any physical means. So stethoscope or any other type of material appliances will have no use to diagnose a spiritual disease.

Then what will a spiritual Doctor do ?

Through Sahaj Marg the Spiritual Doctor will have very subtle approach with full Divine Power at his command, which enables him to diagnose the symptom of Bhava Roga without using any physical instruments. The symptoms of this spiritual disease are in the form of Samskaras (impressions). They are very subtle. By removing these Samskaras the chain of birth and death will cease automatically like fried seeds (Dagdha-beeja Nyaya). The impressions that cause rebirth are very subtle and they can only be removed by the Divine Power only.

Master in Sahaj Marg is powerful to remove these Samskaras by applying His Yogic Power (Divine), whether the Sadhaka is physically present before him or not, because they are to be dealt in a very subtle manner which is beyond the boundaries of space, time and distance. Today this personality is curing a number of Bhavarogis (Yoga Sadhakas) all over the Globe by transmitting his Yogic Power indirectly and making the aspirants, well advanced Raja Yogis. This being highly technical and subtle, it is beyond the reach of a common religious person. This needs a person of a calibre like a lion (KASCHID DHEERAHA), who can only have this subtle observation-power to contact the Master and get himself released (liberated) from Bhava Roga. This Sahaj Marg Sadhana is meant only for the people of this calibre. Bees only know the art of sucking honey from the flowers but not the other insects. They may probably eat away the flower itself. This being the danger, this Sadhana is meant only for those who have an iron will and burning desire to cure themselves. Meetings, lectures, discourses and

publicity etc. are restricted, rather prohibited, in this system because they are very cheap and meant for attracting a common folk. As diamonds won't be sold on the road, the needy person should go in search of them.

Generally physical doctors treat patients in person whereas a Spiritual Doctor treats his Sadhaka even in his absence by transmitting his Yogic Power (Pranahuti) Now all the Sadhakas who are spread all over the World are lifted to their deserving level by awakening the Divinity in them through his Yogic Power and turning them towards the Goal of life. It is an extra-ordinary aspect of this Sahaj Marg Sadhana. Once you are accepted by Him you are assured to be delivered at the other end. Are there any such personalities today except this rare ONE?

The day-to-day experiences in this Sadhana are also very natural. This is another aspect of this system. Nothing is unnatural and No Magic. Though milk remains mixed in water, a Swan takes only milk leaving water there alone. So is the case in Sahaj Marg system of Sadhana. A Sadhaka without renouncing this material worldly life away, he attains *Layavastha*, reaches his Goal of life in this very life and even in a part of this life itself by attracting the grace of Master Sri Ramachandrajee Maharaj of Shahjahanpur.

Amidst the various systems of Sadhana and variety of approaches towards the Ultimate Reality, this simple, natural and eternal message is thrown open to mankind without any distinction of race, religion or sex. It is upto us to derive the maximum benefit from this.

"Don't talk and enjoy, Do and Die."

Convert your life into Sadhana and experience.



DIVINE SPARKS
[From Master's writings]

- ☆ Be learned and be spoiled,
be religious and be closed.
Away from them, the Real thing, and
the problem of life is solved.
- ★ Philosophy is the way of thinking, Yoga is the way of doing, and
Realisation is the way of undoing.
* * *
- ★ Philosophers are born in the cave of mind and yogis are born in the
cave of heart.
* * *

FROM HUMANITY TO DIVINITY

G. Seshadri, B.A., B.COM., LL.B., Malkajiri, Hyderabad

Our aim in life should be to live for values; for, the trouble with not having a value or goal is that we can spend our life running up and down the field never scoring. and, the highest thing for humanity is 'THAT' from which, all values originate and every thing in the world may be said to have come.

If our existence remained crude as it once was, bereft of values, before we entered the realm of purposive thinking for higher life; and, if following this, we had just lived in a wide market place where worldlings of common calling toiled, still as slaves to fierce darkness, our life, then, would have been nothing short of animal existence. In that case, commodities of the world could be said to make the man, not values for which he ought to live. It is the commonly held view that modern culture means no more than competitive consumption and the consequent drive for acquisition of material goods to sustain such civilisation. In fact, in most civilised societies, especially, of the industrialised world, believed by multitudes to be truly civilised, it is still this type of existence that is recognised, cherished, valued, accepted, commended and transmitted from person to person, if not from place to place, all the world over. But the torments of the heart which rise due to one's separation from the 'ORIGINAL' are not silenced in this way. No more of amusements like this can quieten, this unrest; and, left to itself, this is bound soon to lead to conflagration within.

Then is the thinking stimulated to enquire of oneself 'Where am I? For what am I? In what wilderness?' And, thus, the acute urge on the part of the individual to meet the 'ORIGINAL' begins.

Thus we pass from the lower plane that man was, and is, in many cases even now, to the human plane in which he ought to be. As so considered, a vista of common decency comes to view and this expands with every expanding thought and action till we transcend the human level to remember and follow the very 'REAL', the 'UNIVERSAL' and thus go farther still with neck-and-neck speed. It is simply journey in eternity. What a nice thing then to say: 'For thee alone I have been living, my Father, and for thee alone I wish to be living !' We strive to brighten the environment in this world to make it possible for the teeming mass of humanity to grow and to come to civilised existence. Such will be the standards that come to govern the everyday life in this world, knowing that the Divine has expectations of us as it elevates us to itself. In this setting all men and women of this world are seen to be simply virtual movement of one continuous energy – God's energy – engaged in thought, vision and action. Now comes the recognition of human worth and, therefore, the consciousness of this is

illumined in the self and the self—same thing is seen in all. Fortright and bold thinking illumined by the grace and peace from inside enlarges the endless knowledge, seeking higher life, higher planes of living, to see plainness as beauty, simplicity as sweetness, freshness as freedom and vigour, newness as irrepressible enthusiasm, hope and courage as robust optimism, all in tune with Nature. Thus are we brought to civilised existence of ideal Nature; and unfold possibilities of bringing it to the farthest consummation where deeds correspond to words; and, the very conduct, to inner life. Such is the transformation for a man seeking to live up to the supreme value. Thus, man no more remains confined to his intelligence; for, to remain confined to one's intelligence is to remain confined in an imprisonment. To get out to this limitation and to look into the intelligence of the Universal, one must have a feeling for it. That indeed is what consummate evolution must signify. Now the question arises as to what are the possibilities for further growth? If we accept intelligence in existence, we have accepted God and further possibilities for unlimited expansion of intelligence. In this view, man is yet the highest expression of that intelligence. The tree may be a lower expression considered from this standpoint; so is the rock. But all are expressions of the same intelligence. But man's purified intelligence, as wisdom, proceeds from the heart rather than from the head. The possibility is that he is known on the earth as the highest expression of that intelligence. There are higher possibilities because man is not the end. This is an additional impetus to continued and even endless seeking. Some have seen it as "enlightenment" as in the case of the BUDDHA, and, some still futher. This may consist in transcending the very thought—the inheritance of the man from the Divine; and, now this is of immense value. Thus, when all thoughts drop, there is no longer any thing contaminating consciousness. And that is a Godly condition, for there is no thought in God. When this consummation is reached, we who belong to the simple run of humanity call the possessor of such a condition as God. This, in brief, is the view before the votaries of SAHAJ MARG to awake, arise and march on and on, no matter how long the journey.

That man who was the animal to begin with, could raise himself to the human level of this height, rouses robust optimism for elevating himself to a plane higher still, in life, so as to be seen as the manifested Divine, in a form that is simply human, so as to astound other men and land them in a state of wonder and throw others even into disbelief. There are, however, innumerable levels to this, the last being the one in which the human personality is permanently absorbed, integrated and even established in the unmanifest; while there is scarcely any thing for him to hold on to this world or by which he has to live on his own. All his life, therefore, is hence forward lived for others and by the work needed to chasten them, to transform them—the whole lot of them who inhabit this planet — to suit the demands of Nature.

Such is the living personality, the delight of the Universe, our beloved BABUJI.

The view before us, therefore, is the attempt to scale to such heights where we may be called persons without personality; and, such persons who gain perfect freedom—a conditionless condition.

Our journey to such a goal of life may be long and the way of it may seem long and tiresome, but is a consummation for which emperors have given up their empires; and, it is worth saying with Tagore to take heart to feel that:

“If it is not my portion to meet thee
in this my life, then let me ever feel that I have
missed thy sight—let me not forget for a
moment, let me carry the pangs of this sorrow
in my dreams and in my wakeful hours.”

“As my days pass in the crowded market of
this world and my hands grow full with daily
profits, let me ever feel that I have gained
nothing—let me not forget for a moment,
let me carry the pangs of this sorrow in my
dreams and in my wakeful hours.”

“When I sit by the roadside, tired and panting,
when I spread my bed, low in the dust, let me
ever feel that the long journey is still before
me—let me not forget for a moment, let me
carry the pangs of this sorrow in my dreams and
in my wakeful hours.”

To grow up to this urge and unrest may be no ordinary attainment, but knowing that all attainments belong to Him whom we have made the real goal of human life, the supreme value may we say in anguish:

May mortal bonds decay;
May the great Universe embrace me,
And in my heart know without fear,
The great UNKNOWN;
to invite the transmission of the Divine into us.



SOUL, GOAL AND HEART

W. H. Srinivasan, Madurai

SOUL: The Soul is a Spark of the Divine. None could exist without that. The soul is in the body in the same way as the mind or vital. But the body is not the gross physical body only; there is the subtle body also. When the gross body falls away, the vital and mental sheaths of the body still remain as the soul's vehicle till these too dissolve.

The soul of a plant or an animal is not dormant. Only its means of expression are less developed than that of a human being. There is much that is psychic in the plant, much that is psychic in the animal. The plant has only the vital physical elements evolved in its form. The consciousness behind the form of the plant has no, developed or organised, mentality capable of expressing itself. The animal takes a step further. It has a vital mind and some extent of self expression. But its consciousness is limited. Its mentality is limited. Its experiences are limited. The psychic essence too puts forward to represent it a less developed consciousness and experience than is possible in man. All the same, animals have soul and can respond very readily to the psychic in man.

The soul is described as a spark of the Divine fire in life and matter; that is an image. It has not been described as a spark of consciousness. There is mental vital, physical consciousness, different from the psychic. The psychic being and consciousness are not identical. When the soul begins to develop a psychic individuality, that psychic individuality is called the psychic being. The soul is there before the development of an organised vital mind. The soul is something of the Divine that descends into the evolution as a Divine principle within to support the evolution of the individual out of Ignorance into the Light. It develops in the course of evolution a psychic individual or soul-individuality which grows from life to life, using the evolving mind, vital and body, as its instruments. It is the soul that is immortal while the rest disintegrates. It passes from life to life carrying experiments in essence and the continuity of the evolution of the individual. It is the whole consciousness mental, vital physical also that has to rise and join the higher consciousness and once the joining is made, the higher has to descend into them. The psychic is behind all that and supports it.

So the individual soul has to retrace back to the original source in the Natural way.

GOAL: Man possesses mind which is originally a part of the force that came into action by the effect of primary stir, which led to the formation of the Universe. The State of the Absolute which was at the root of the stir is also present at the base of the human mind. But on account of the over activity of the mind the

awareness of that Absolute state is lost and it appears to have grown dull. Mind is always the Source or Centre. So the goal of human life is to reach the Infinite Absolute or Centre. To reach the centre is one of the primary duties of man. The firmness of will and determination to reach the goal is a must. A strong craving, intense longing or extreme impatience with full vigour is to be developed by diverting the mind towards the goal.

One can progress, if there is full earnestness, an overwhelming urge, like that of a drowning man to survive. There is a parable of a 'Guru' handing over a bit of rocky soil to an earnest disciple, who through hard labour removed the rock at the top and got the fertile soil beneath, which when cultivated yielded a plentiful harvest. This indicates the fruition of efforts through the grace of the Guru as well as the Lord. Progress can be made step by step extending our identity till we reach the Goal—the Centre.

In order to reach the goal, the means adopted for attaining the subtlest state should be subtle. The subtlest way is meditation on that subtlest transcendence in the heart...

HEART: The field of activity of thought is the region of Heart. Everything is really perceived there. The heart is not physical. It is spiritual. Hridaya—Hrit+Ayan. This is the centre. It is that from which thoughts arise, on which they subsist and where they are resolved. The thoughts are the contents of the mind and shape the universe. The heart is the centre of all—"Yato va imani bhutani jayante" etc. is said to be Brahman in the Upanishads. That is the heart. The heart is self-luminous. Light arises from the Heart and reaches the brain which is the seat of the mind. The world is seen with the mind, that is, by the reflected light of the Self. It is perceived by the aid of the mind. When the mind is illumined it is aware of the world. When it is not so illumined, it is not aware of the world. If the mind is turned in towards the Centre of light, objective knowledge ceases and Self alone shines forth as the Heart.

Kabir declares: "God is one whether we worship Him as Allah or as Rama. There is one Father of Hindu or Mussalman. One God in all matter, He is the Lord of all the earth, the guardian in my breast." "Hari dwells in the South (Benares), Allah has His place in the west (Mecca). Search in thy heart, search in the heart of hearts, there is His abode and peace."

Heart is the seat of love or offering of one-self to the Ultimate. The heart is accepted for the purpose of stimulating love for God.

Yoga starts with the transmission of the Central force into the being or into the heart of the seeker and makes the seeker aware of the true Goal or Reality. The heart—the physical heart—is important at the first stage. the first aim of transmission is actually to connect the individual's heart with the supreme—trans-cosmic force that is the God of the individual. Therefore the purification of

the heart is a must. The purification of the heart region would involve minimum regulations about conduct or dharma. The purification of the heart is achieved by seeking the entry of the transmitting force into it, so that it may, not only help the process that is going on all the time, but also help it to be sensitive to the ascent of consciousness to higher centres within it.

Most of the Samskaric residue lies buried in the form of grossness on the heart and Heart Region. Impressions are called grossness. If the heart is purified then that purity extends throughout the system. As the purification goes on by removing the impressions of past Samskaras, the possibility of the progress is opened up.

Sahaj Marg or Natural Path is the best way to be practised under the guidance of the Special Personality, Poojya Shree Babuji Maharaj. Under the system of Sahaj Marg the transmission of the highest consciousness is experienced by the abhyasi when he sits before his Master who ignites his inner being or his central being connecting it with his heart. Transmission is felt as a series of vibrations. Master's superconsciousness is not only introduced at the heart, but is also introduced at several points or centres within the body, physical or astral and at each one of the centres there occur illuminations and peace of that centre.

In the "Efficacy of Raja Yoga" Master has explained the various points near the heart which the seeker has to attend to and keep clean and dynamic. The two points A and B within the Heart Region (which can now be said to extend from the head to foot) are most important for experience, and are very helpful in curing the disturbed tendencies of mind. Master further writes that the forehead is the place of chitta. The vibrations start from chitta-lake and come down to the point "A" of the Heart. They are, therefore, diverted towards the lower region of the heart as mentioned (L) and also towards the region of Atma (the second point opposite to the heart). Generally the force of the vibrations is stronger in the left than in the right part (Atma region); but, the teacher in Sahaj Marg makes the vibrations in the Atma region stronger than the left side of the heart.

So in meditation, under Sahaj Marg, Master takes up the Manas in the Heart and links it up with the chitta-lake which has a subtler consciousness. This in turn is linked up with centre.

With love, devotion, constant remembrance and total surrender to Master, let every abhyasi of our Mission, by strictly following the instructions contained in Ten Commandments, attain Laya Avastha in Him. May Master bless all with that Stateless State.



DEVELOP A PURE MEDIUM

K. Dattu Raja, Hyderabad

God exists. He is Absolute Existence, Pure Intelligence and Infinite Bliss. He is present everywhere at every time. Nevertheless, how is it that every one of us does not feel His presence? It is only because the Divine Essence is the purest of the pure and subtlest of the subtle. In order to know and grasp that subtle principle we shall have to make the medium, viz., the body, the mind and the intellect, fit to receive that Divine light.

So long as the body is unclean, the mind is unsteady and impure, and the intellect is gross and interminate it is not possible to obtain a true vision of God. Cleanse the body through penance, purity and good conduct. Purify and regulate the mind through contact with holy men like our Master, Babuji. Refine the intellect and make it one-pointed by meditating on the Divine Personality like Babuji, who is the only indisputable Reality. This having been accomplished you will be able to realise God, to obtain a vision of God, in no time.

That is why so much stress has been laid on purifying the medium. Efforts made to catch the Divine light through an impure medium do not give Real joy. For, an impure medium is unable to catch even the reflection of that which is exceedingly pure. The purer the medium becomes through constant remembrance and faithful endeavour, the fitter will it grow to catch the Divine reflection and then you will also begin to enjoy your Sadhana. The little pleasure that you derive in the beginning will stimulate in your heart the desire to have more and more of it and this desire will prove very helpful in accelerating the speed of your Sadhana.

Remember, purity of the medium is supremely necessary for enthroning therein that Supreme Reality. You want to receive it in an impure medium and when you are unable to do so, you do not think of or consider the unripeness of the medium. On the other hand, you begin to entertain doubts about the Reality itself. Do not commit this fatal blunder. Apply yourself wholeheartedly to the task of purifying the body through cleaning process; mind and intellect through the practice of ten Commandments and study of Mission books (sacred books) and Constant Remembrance of Master, Babuji. When He finds the medium pure, He will occupy it of His own accord without your knowledge. He resides even now, through a converted manner. Then the evil will be lifted and you will be able to feel His thrilling presence through all your limbs and organs and thus fulfil your human existence.

As long as the medium does not acquire the requisite purity and ripeness, it is very difficult even for an accomplished saint to transmit spiritual energy into the same. For, transmission of energy into an impure medium is not an easy job. Even if one tries to transmit spiritual energy into such a medium the same will rebound and return, and if it is sought to keep it forcibly there, the medium will not be able to bear the pressure of it and will begin to give way and trouble will thus be increased. Even if, on the other hand, the spiritual energy stays in such a medium there is every possibility of the energy not only going in vain but also yielding contrary results. Just as butter proves unwholesome for one who has a bad stomach or just as milk boiled in copper vessel becomes poisonous, even so valuable substance deposited in an unworthy receptacle not only loses its efficacy but acquires undesirable properties. Hence holy men do not impart something valuable to any one till they are satisfied that the recipient is ripe to receive and retain it. Of course, it is necessary to have contact with holy men and depend on their good grace for purifying and ripening the medium. Through the good grace of such holy men like our Babuji and following the precepts the medium will be purified in no time and on the medium being purified they will find it easy to transmit spiritual energy into the same.

One should also not be misled to think that all holy men can or do transmit such energy. In the first place, all holy men are not alike in their nature, nor do they possess spiritual efficacy in an equal degree. There are some holy men who do not make use of their power even though they possess it, while there are others such as Lalaji and Babuji who utilise their power for the benefit of humanity. These two Great Personalities have come to this world to impart spiritual training. They possess, and make use of their spiritual power in unusual degree that they are easily able to purify even a partially or completely unripe medium. So, our duties lie here that, first we should clean our medium (viz., body, mind and intellect) so that we should not strain our Master, Babuji in imparting spiritual training.



SAHAJ MARG RESOLVES THE DICHOTOMY BETWEEN TOO MUCH OF TECHNOLOGY AND TOO LITTLE OF DIUTURNAL CONTENT

G. Vijayarangachary, M. Sc., LL.B., HYDERABAD–A.P

Either in the world of MATTER OR SPIRIT, too much has been the bane of aspiring humanity, everywhere and always. It kills the PERSONALITY, which has not only its likes and dislikes but yearns to find the things and thoughts to fulfil its needs of pleasure and love. The world of matter is not a world of fulfilment, nor is the world of Science, a world of Reality. It is an abstract world of facts, forces and figures. But the world of spirit is a world of values echoed from the very twilight day of human civilisation. There ought to be beautiful balance between the two for a life of freshness, harmony and joy. But this is woefully lacking because man is too much overwhelmed by the glimmers and gains of Science and Technology. These are but the externals, whereas deep down another world comes real to him. He sees it in a sense. He feels it as an inner urge. He deals it with all his emotions. He indeed falls to it, as there he is above both the expedient and the useful; both the needs of his body and mind. Ah! the Yawning Dichotomy!!

Surveys have shown that the temples of learning – our large number of Universities – are caught up with this dilemma, seeking summary eases from which, young men and women take to all sorts of oblivions and ultimately get lost in life, which Master explains as “liveliness”. It is the lure where the heart is dead, and Master again says, “Damnation is for those who are dead at heart.”

Let the generation, for a change, accept that, instead of glorifying the Science and Technology as boons to bend Nature to yield to their whims and fancies; that they are a part of Nature and so better they abide by IT instead of trying to beat IT and get beaten by IT in the long run.

Sahaj Marg or the Natural Path to GOD REALISATION is a happy amalgam of both Science and Reality. It believes in the DIUTURNAL content of life spoken high by both the sages and Scientists of eminence – not the routine kind dealing with the lower rungs of each. It will be important to note here that human content is not exclusive of Divine. Both are necessary and together they make for a LIFE IMMENSE – PRANO VIRAT.

During my very first visit to Shahajahanpur for the Basantotsav of 1967, Master queried: “Is not Spirituality a Science”? I could not say, YES or NO, because I had been fed on such brands of Spirituality which were more a mental diarrhoea or an intellectual gymnastics which I could not identify with Science as I was taught at the University. Master did not pursue the subject. Instead, he lovingly asked me to take tea and refreshments with the late revered Ishwer Sahaiji, who was seated at almost His arm’s length. Later in the day, He found

me (in the room allotted to me) going through certain typed and edited articles, which He thought might be published as VOICE OF EAST. As we now know, it is elevated to VOICE REAL.

It would perhaps be difficult for the associates who are witness to the large assemblage at the recent Basants, to understand how it could be that I found time for such leisurely perusal. Firstly, the gathering was smaller ten or twelve years ago; and secondly, I had gone some ten days ahead of the Utsav, which going was then permitted. There were hardly any other visitors except me, my wife and two or three others.

That occasion was my first opportunity to discover Spirituality as a Super-Science because of the potentiality of Pranahuti for a certainty of conveyance of a Goal – far ahead of what I had so far heard – within the life-time of an abhyasi or even within a part of it. This was shattering the very time-frame of Yogic lore which put the Goal of God as a tapasya over ANEKA OR SATHA-KOTI Janmas, and a Durlabha and not Sulabha, by any means or standard. Before I left for Hyderabad after that Basant, I was convinced that Sahaj Marg is a real Science. As you are now aware, Master has firmly affirmed it in Messages both before then and since.

Now, the STAR TEACHING OF SAHAJ MARG is: "The two phases of life, the worldly and the Divine, must go side by side, in conjunction with each other, and must be attended to without least neglect of either." And the crowning Commandment is: "Fix up your Goal, which should be Complete Oneness with God. Rest not till the ideal is achieved."

In His very FIRST MESSAGE (see VOICE REAL – second selection) Master has given the technique by which both the above mentioned are attained by natural and simple means. This meets the riddle facing mankind TODAY - the dichotomy of which the subject mentioned Supra is a superb precis. This Message has to be read and digested by every associate sister and brother. But it may be stated as a Supernal Mergence unsurpassed in the annals of Perennial Pursuit, everywhere and always. The Samartha Guru's own words are: "I BECAME YOU, AND YOU BECAME ME; I BECAME BODY AND YOU BECAME SOUL; SO THAT, AFTER THIS, NONE WOULD SAY THAT I AND YOU WERE DIFFERENT." This Mergence is an exalting instance of Spiritual Traffic inter-se; a two-in-one or one-in-two wonder; Spontaneous, Simultaneous and supremely Supernal; therefore highly inspiring to emulate by an earnest associate, for ever, and yet ever.

Master quotes copiously, in his books from Saint Kabir of whom he had said in THE REALITY AT DAWN: "As far as my vision goes I find among the ancient sages none except Kabir who could have secured his approach upto this stage"; that is, the sixteenth circle of Our Charted Course of twenty-three circles.

I have therefore, delved into the song-composition of this Saint and have culled some fifty postures of what I would submit as the Design of the Diuturnal WAY of Sahaj Marg, which is a Saga of Moderation and Balance in all the

activities of life. This makes our Sadhana not only simple but also sure; not only subtle, but also Supernal; not only silent but also solemn; not only Natural, but also Divine—thanks to Pranahuti or Yogic Transmission, which is a gift of the Samartha Guru to the aspiring mankind picked up from the Pre-Epic Spiritual Archives, seventy two generations prior to the advent of Raja Dasaratha of the Surya Vamsa. It is now employed on a world-scale by our Divine and Beloved Master, the SAGE OF SHAHJAHANPUR, who has already taken two memorable tours to the WEST; one more to the FAR EAST; and another to SOUTH AFRICA ON THE EVE OF HIS EIGHTIETH BIRTHDAY to be celebrated with due eclat on the 30th of April 1979 at AHMEDABAD—GUJARAT STATE.

The fifty points of DIUTURNAL DESIGN which would close the DICHOTOMY and yet answer the MOOD, the NEED, and the MODUS-OPERANDI of MODERNITY are:

(1) Supernally Aspiring, (2) Quietly Natural, (3) Divinely Domestic, (4) Singularly Simple, (5) Purposefully Poised, (6) Selflessly Serving, (7) Supremely Resigned, (8) Constantly Remembering, (9) Intensely Craving, (10) Honestly Earning, (11) Perpetually Yearning, (12) Silently Submitting, (13) Ardently Loving, (14) Devotionally Dedicating, (15) Smilingly Soaring, (16) Confidently pursuing, (17) Solemnly Supernal, (18) Calmly Contended, (19) Faithfully Following, (20) Creatively Thinking, (21) Spartanly Courageous, (22) Banishing the Doubt, (23) Cultivating the Wonder, (24) Moderately Minded, (25) Modestly Obliging, (26) Unassumingly Giving, (27) Continuously Yearning, (28) Gracefully Giving, (29) Mercifully Receptive, (30) Compassionately Conferring, (31) Feelingly Sympathetic, (32) Perpetually Praying, (33) Predominantly Protective, (34) Ceaselessly Meditative, (35) Temperamentally Kind, (36) Graciously Good, (37) Sportingly Offering, (38) Forgivingly Forgetting, (39) Soul Oriented, (40) Equally Balanced, (41) Cheerfully Disposed, (42) Professionally Obliging, (43) Responsibly Dutiful, (44) Peacefully Responsive, (45) Rationally Reacting, (46) Inspiringly Imbued, (47) Physically Healthy, (48) Mentally Sound, (49) Lovingly Ever, and (50) Elegant Egalitarian.

Concluding on his own house-hold afflictions and miseries, Pujya Lalaji said: "I took all these as a display of misfortune only, which passed away with time. I felt that all my afflictions were of absolutely no importance to me as compared to REALITY WHICH WAS PREDOMINANT IN ALL MY BEING. SO, I ever smiled on them thinking them to be the very WAY OF SALVATION."

May the ALL MERCIFUL and SUPREME COMPASSIONATE MASTER grant to each associate sister and brother of Sahaj Marg the GRACE to enable them to reach upto the highest GLORY IN THE PRIZE OF ASPIRING MANKIND, making our UNIQUE WAY the BEST OF WISDOM'S PATHS TO FREEDOM AND PERFECTION— EAST OR WEST; indeed in every part of our GLOBE whose populace total now to more than four billion covering the Faithful of the ELEVEN and odd MAJOR, AND MINOR RELIGIONS OF THE WORLD.

GIFT TO HUMANITY*

Major A. R. Mulla, Bangalore

My Master, Revered Preceptors, Brothers and Sisters:

It is a proud privilege and an unique opportunity to share my feelings of joy on this auspicious day of "BASANT PANCHAMI", the birthday of our Grand Master Samarth Sadguru Lalaji Maharaj.

We abhyasis have felt in the past that during these three days of BASANT PANCHAMI our Grand Master Param Pujya Lalaji Maharaj showers His full grace day and night, and we get completely drenched in the ambrosial showers of his blessings.

This is the time for us to remember continuously Param Pujya Lalaji Maharaj and His greatest gift to Humanity, i.e., Pujya Babuji Maharaj, remember their teachings and bring them into practice in our day-to-day life. We must remember how the Grand Master Lalaji Maharaj transformed His ablest and dearest disciple in complete one-ness with God, the Almighty and then He Himself merged in Babuji Maharaj. Babuji Maharaj saw Lalaji Maharaj in His dream, who said,

"I became you and you became me,
I became body and you became soul.
So that after this none could say
I and you are different."

Pujya Babuji Maharaj says, when one person can reach the Ultimate with His Master's support and his own efforts, others can also reach, provided they have real craving for Reality. For this, an abhyasi, a true seeker, has to make many sacrifices and do the Sadhana as directed by the Master. "You do your work and let the Master do his work," He says. The abhyasis' part is to be perfectly obedient to the Master. He should comply with the directions given to him, having faith or at least trust in the Master, and confidence in himself. But, normally we face so many miseries in this world during our struggle for existence that we are apt to lose confidence in ourselves. We get engrossed in our worldly thoughts and miseries and worry caused by these miseries. We should remember the teachings of Lalaji Maharaj who wrote "It is good to be put to worries. The home is the training centre for submission and endurance. IT IS THE GREATEST FORM OF PENANCE AND SACRIFICE".

"Everything happening in this world is a result of our own Karmas, may be in this, or previous life or lives. What has happened, is happening or will happen, and will continue to happen, and this goes on in its own sequence. Then the

* A Speech delivered on 1st Feb. 1979 at Shri Ramchandra Mission Centre, Bangalore

question comes; when what is destined to happen would definitely continue to happen, in that case, our effort will be useless. The answer is: the knowledge and the struggle to know also exist in the same order of nature. So we should not worry. Our worry is the result of inner desires. Our vasanas are there. Unless this desire or vasana is transformed into desirelessness, one cannot get peace.”

The best thing, therefore, for a sincere and devoted Sadhaka (abhyasi) is to surrender to Master. Leave all the worries to the Master and remain in His constant remembrance. Surrender means to recognise all pervading, omnipotent and omnipresent nature of the Master’s spiritual essence, and this being so, our endeavour, action, becomes something arising out of HIS WILL, not ours, and therefore, they must have a definite plan and goal, and this being so. He works (means MASTER works), not we, He achieves, not we, and we become instruments of the DIVINE WILL of MASTER. A sure belief that Master is carrying out His plans rids us of belief in ourselves. So the earlier dependance we had on ourselves becomes naturally transferred to a total dependance on HIM.

In AASHU GRANTHA it is written about a true surrender:

मम वृत्ते ते हृदयं दधामि ममचित्तमनुचित्तम् ते अस्तु ।

मम वाचमेकमना जुषस्व बृहस्थितिष्ट्वा तियुतक्तु महयम् ॥

(My heart, my mind, speech and chitta is all yours, even my breath is My Master’s breath. This is the state of merging in the Master.)

Instead of merging in the Master, who is already one with the ULTIMATE, we seem to be entangled in the mire of illusion (MAYA). Our thoughts seem to get engrossed in our own tiny world of materialism and complexities of thoughts finally culminate in our wrong doings or acts. Lalaji Maharaj says: “This world is a place of illusory thoughts where thousands of affairs of illusion happen. What else can a man do, except being unhappy when caught in the mesh of illusory thoughts? Brahmana, Kshatriya, Vaishya, Shudra, is a thought born of illusion. Grihastha, Vanaprastha, Samnyasa – is an illusory thought. Hindu – Muslim – Christian – Jew – is an illusory thought. Religion, tradition, customs, sect (or path) – all these are illusory thoughts. Men who have been caught in the chains of bondage are so much worried that they are unable to understand Reality. All these bondages are not real; all of them are artificial, illusory, pertaining to thought, and fictitious. This chain goes far beyond so much so that it exists in the other world, even after death.”

That is the reason why previous Samskars formed on account of these illusory thoughts keep us in bondage. We have to shatter this bondage and Master’s power of transmission alone can shatter or eliminate the chain of bondage. Transmission is a process of elimination of the evil and undesirable impressions received by the soul in the long circle of life and death. Now, how are the evil and undesirable impressions eliminated? By undergoing the effects of these impressions. That means undergoing the BHOGAS. Master, by His unflinching effect of transmission removes the impressions. Some of which are worn out by

actual sufferings, some are even undergone through dreams, and a stage comes when these bhogas leave us and to go to the Master. This may sound strange, but this is the dictum of nature. That is why Babuji Maharaj says a MASTER is made a target of miseries of the world. Lalaji Maharaj has made HIM target of the miseries of the world.

Lalaji Maharaj was born when the humanity was groping in total darkness and there was dire need to emancipate mankind. Man was completely helpless and was drowned in the whirlpool of materialism, confusion and chaos caused by his immoral and wrong doings. He saved the mankind by shattering its coverings or KOSHAS and showed a wonderful, incomparable, but simple method of Sadhana for emancipation of a man.

He was the sun of spirituality, who illumined the entire world and proved, to what extent human beings can progress in the spiritual region, even living an ordinary grihastha life, full of worldly responsibilities. He showed us how a life could be made a good life worth living, so as to culminate finally in Divine life. His own life was an excellent example of this. He taught us how to keep the mind well balanced, among all miseries and atrocities of this mad world. He has shown us the lost kingdom of God and taught us how to achieve the Real Goal of life. He gave much stress on the character of a spiritual man. I may be pardoned if I quote the following shloka—

चारित्र्यभक्तिसाधनाविहीनः

साक्षात् पशु पुच्छविषाणहीनः ॥

(A person without character, Bhakti and not doing sadhana for his emancipation is a real animal without a tail.)

He gave us the unique system of "SAHAJ SADHANA" most befitting the present condition of living in this modern world, which could be practised by any seeker, irrespective of his religion, caste, creed or sex. Lord Krishna had taught ARJUNA about "SAHAJ SADHANA." He did not advise ARJUNA to resort to SAMNYASA but to do his allotted work sincerely with skill and labour without expecting the result of his efforts. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । He never told His dearest disciple to avoid destruction-work of war, nor ignoring his worldly responsibilities of grihastha life remain in remembrance of God. The Lord advised him to remain in constant remembrance of God while performing worldly duties in the most efficient manner. तस्मात् सर्वेषु कालेषु मामनुस्मर युद्ध च । But this, "SAHAJ SADHANA" disappeared or was forgotten due to lapse of time. Now, by our good luck, the flame of this "SAHAJ SADHANA" has been illumined by the great personality. It is up to us to get light and fomentation from this Divine flame.

Let, us, therefore, pray to HIM, our Divine Master, Param Pujya Shri Babuji Maharaj, to bestow His grace to enable us to follow His footsteps in our endeavour of SADHANA and make our worthless lives worthwhile and meaningful. AMEN.

FAITH AND SURRENDER

R. S. Vason, Madurai

Faith and surrender are the most vital factors in the path of realisation. They are a must for an Abhyasi to achieve the Goal. 'Faith and Surrender' are like two sides of a coin and two wings of a bird. A coin can never be a legal tender if it has only one side. Similarly a bird cannot fly with a single wing. Likewise if one does not have faith, surrender is not at all possible. Master says, "Faith will assume the form of self surrender." Faith should be of a very high and sublime order. It should be supreme, unshakable and unswerving one. The potentiality and efficacy of supreme faith can best be explained by an example from the Maha Bharata which is replete with several instances symbolising this aspect. The story of EKALAVYA is quite well known to all. He was born in a hunter's family. So, naturally he wanted to learn the art of archery. With that view he approached Dronacharya, who was considered to be the greatest master of his time, and expressed his desire. But the Acharya flatly refused to oblige him as it was customary in those days that only Kshatriyas should be taught archery. Ekalavya was much disappointed at the negative reply of the Acharya. But he did not lose heart. Undaunted and undeterred by the negative attitude of the Acharya he had a firm determination and burning desire to learn the art. What he did to achieve his aim was simple. He made a statue of Drona and he used to worship the statue daily and began to practise archery himself thinking that the guru was present and guiding him. With a single-minded devotion, dedication, and above all, supreme faith over the guru, he was doing the practice. The result was marvellous. It transformed him as one of the greatest bowmen of his time. He even excelled Arjuna once. When Drona demanded from him his thumb as Guru Dakshina, he never hesitated and willingly and cheerfully cut his thumb and gave it to the Acharya immediately. Ekalavya stands out not only as a veritable embodiment of supreme faith but also as an ideal and worthy disciple. He is an outstanding example of what supreme faith over the master can do to an Abhyasi.

Babuji says, "Faith in the Master is the rock upon which you must build your edifice of spirituality if you really aim at success. Your unshakable faith in a Master shall lead you to the farthest limits of spiritual advancement." We, abhyasis should inculcate such an unshakable faith in the Master who is the material manifestation of God. The conception of guru as God had been emphasised by several saints in the past. Maharshi Patanjali said, "God is the Guru" Our Lalaji ordains "Worship the Master." Swami Vivekananda says, "Know thy guru as Brahman." The Upanishad says, "If a man in the form of a Guru awakens spiritual consciousness in you, then know for certain that it is God

Absolute who has assumed the human form for your sake." Several ancient Tamil Saints such as THIRUMOOLAR, ARUNAGIRINATHAR, THAYUMANAVAR etc., had expressed the same view in their devotional hymns.

Regarding surrender, it should be total, complete and final. Babuji defines surrender as "a state of complete resignation to the will of the Master with total disregard of self." It is a state where one feels like the terrified child running to its mother for protection even if the attacker is a tiger. He does not worry whether the mother can save him from the tiger or not. The best way of surrender is, therefore, to feel utter helplessness and meekness, to feel complete dependence upon the Master and to have unflinching faith in the Master. A patient whether he is a king or a beggar, a genius or a fool, a noble or a rogue completely submits himself to the Doctor. Similarly we should place ourselves completely at the will of the Master dedicating everything to Him, our joys and sorrows, comforts and miseries, success and failure, achievements and disappointments. Babuji says: "When we surrender ourselves to the Master we begin to attract a constant flow of the highest Divine force from Him." Lord Krishna in the Bhagavad Geeta advises Arjuna: "Giving up all Dharma, surrender to me. I shall save you from all sins." A beautiful example of surrender is presented by Drowpadi in the Maha Bharata when she was being stripped by Dushshasana. She held her saree with an iron-grip in an effort to save herself from the humiliation. At the same time she prayed Krishna in her mind to come to her help. But her efforts proved futile. She found that the grip was loosening. Suddenly a thought that instead of having complete dependence on Krishna she was pinning her hope upon her own efforts flashed in her mind. She at once raised her hands with tears rolling down her cheeks and crying for Krishna's help in token of complete surrender. At this stage only Krishna came to her help.

Our Master is the very embodiment of love, mercy, compassion, affection, simplicity and what not. We are really fortunate in having such a Great Master of outstanding calibre to guide us. When He is indulgent in showering His grace without any reservation, it should be our endeavour to prove ourselves deserving to receive His grace by completely surrendering at His lotus-feet with steadfast devotion total dedication and unflinching faith.

THE ART OF SAHAJ MARG

T. Srikantaiah, Bangalore

Long back, by the grace of my master, I wrote an article with the heading "The Science of Sahaj Marg" and it was published in our 'Sahaj Marg' magazine. Eversince I wrote that article, I was feeling that I should write another article with the heading "The Art of Sahaj Marg." At the time of opening the Ashram Building at Tinsukia (Assam) in Nov. 1977, a Souvenir was published. In that Souvenir, the editors, have summarised the aims and objectives of the Mission in the article "Ourselves." The very first one begins like this – "To educate and make available to all, the art and science of yoga modified and simplified to suit modern conditions" etc. By reading that clause about the aims of our Mission, I was further encouraged to write the article I was contemplating to, as early as possible. In the same Souvenir, I read a learned article by Br. P. Rajagopalachari with the caption "The Beauty of Sahaj Marg" which is almost the same as the Art of Sahaj Marg. The same article appeared in the "Sahaj Marg" magazine also. (Nov.'77 Issue.)

Scholars have stated that –

- 1) The love of the beautiful is the origin of the Art;
- 2) The love of truth is the origin of Science; and
- 3) Nothing is beautiful that is not true, and as truth is the aim of Science, they become related as one great harmonious whole.

The above statements are self-explanatory.

Sahaj Marg, definitely, not only loves truth, but also makes a search for it and finally arrives at it. It is done in a systematic way. Therefore, it is definitely a science. That apart.

"The love of the beautiful is the origin of the Art and nothing is beautiful that is not true." So the love of the beautiful is the love of truth. Therefore, the aim of both Art and Science is one and the same; but the approach may be different. Sahaj Marg aims at knowing and becoming one with the origin of the creation itself. Nothing can be more beautiful than the origin of the creation of the world as it is simple, pure and plain. Babuji says that God (the origin of the world) is simple, pure and plain. Thus, Sahaj Marg is an Art.

Sahaj Marg mainly draws upon the thought power which is identical with the original stir which brought the world into existence. As the stir is the first creation so also is the mind. In other words, as Babuji has put it, the stirring thought is identical with the thought power of man. "Thought ultimately takes the form of reality and appears in naked form." says Babuji. That is why all artists say that "on earth there is nothing great but man and in man, there is

nothing great but mind." With the power of the same mind do we see the beauty of the origin of the world and the world too.

What is beauty? It is believed that true beauty results from the repose which the mind feels when the eyes, the intellect and the affections are satisfied from the absence of any want. Of course, in Sahaj Marg, the eye which sees outward things is turned inward to see the innermost thing in us. It goes deeper and gets more and more satisfied at every deeper level. The intellect comprehends the philosophy of Sahaj Marg and rests content. And the affections are satisfied as there is nothing dearer in the world than the origin of the world with which we become one and forget ourselves. Therefore, is there anything more beautiful than the aim of Sahaj Marg?

The work of Art is to make us think alike and feel alike. Then, everything begins to appear beautiful. Sahaj Marg teaches us to think and feel that all men and women are brothers and sisters. When such a feeling is deep-rooted in us we can't but think and feel alike. In such atmosphere everything will be beautiful.

Sahaj Marg teaches us to see life through a particular temperament the whole world has come to existence from a simple, calm and plain origin and we have to go back and become one with it to achieve perfection and get liberation from births and deaths. This is the work of an art.

Art is the expression of our mental experience. Whereas the science is the expression of the outer experience. We turn our eyes inwards to see the centre from which the body has come to existence. Mind is the repository of all our experiences. To express them is itself an art. Our beloved Babuji has expressed his experiences in his books. They are so beautiful. For instance, we may go through his "Efficacy of Rajyoga" or "Towards infinity." The expression of his spiritual experience is very beautifully given. We have to read them again and again and get the same kind of experience. Man is a miniature of the universe. Everything in the universe is organised by the nature. So also is it in man. Anything that is well arranged and organised is beautiful and affords pleasure. Sahaj Marg shows us how this body of ours has come into existence from out of the subtlest thing that is called Centre or Bhuma. That itself is God. The gross manifestation of God is man. So, if man wants to go back to the condition of God, he must become as subtle as God. Then only he can become one with Him. That is our aim. Finer the thing more beautiful it is. It is in that sense, God is said to be most beautiful.

The special merit of art is its power of manifesting. Sahaj Marg is a good example of the same. As we go on practising, we go nearer the goal which manifests itself more and more giving more and more delight which in the end vanishes. Our emotions and feelings do manifest in the same proportion as the delight we experience.

Generally Arts are divided into many categories as Architecture, Sculpture, Drawing, Dance, Music and Literature. Architecture is the grossest form and literature is the subtlest of them all. Any philosophy is a part of literature and it is the same case, with Sahaj Marg philosophy. It is very plain and simple. It does not presuppose Dualism, Non-dualism, etc. We have to practise and feel the beauty of it. Of course, our practice is backed by the transmission of our Master. It alone is enough to make the Sahaj Marg beautiful and call it an Art as it is the unique feature of our system and is an art in itself.

Our origin is the centre which is the subtlest thing in the world. It is substanceless substance and forceless force. It is also expressed by our beloved Babuji as salt without saltishness. How beautiful it is! First, the centre got itself enwrapped by seven light covers forming the so called causal body. Then come the eleven covers which form the astral body. (Starting from the centre each cover becomes grosser and grosser.) Then is the gross body consisting of five covers. After the astral or the subtle body, the first cover from within is the cover of ether, over that, there is the cover of air. Over that is the cover of light which is encircled by the cover of water. The outer most is the cover of earth, And all these are intermixed in a definite proportion. The arrangement is artistic and beautiful. We have to develop sensitivity and experience the beauty at each and every point. Let Master bless us all with the necessary power to experience the beauty of Sahaj Marg.



DIVINE SPARKS
(From Master Writings)

- * * *
- ★ SAHAJMARG is yawning to the Centre.
* * *
 - ★ Centre is yawning to the circumference and circumference is yawning to the Centre.
* * *
 - ☆ MIND
 - SEARCHING mind grasps the object material in nature.
 - QUIET mind reaches to its own source.
 - IDLE mind leads nowhere.
- * * *
- ★ Questions are positive approach to Answers.
 - ☆ We are when we are not.

LIBERATION AT HOME

Gajrajsingh, Lucknow

Some saints of old.
to the seekers of God they told
to renounce hearth and home
and to lead a life quite alone.
It was their firm declaration
to those who wanted liberation
to get away from world as mendicant
which they thought necessary for a saint.
To the whole humanity they preached
that God could only be reached
through Jap, Tap, Yam, Niyam, Asan
which they took as part of realisation.
For them realisation was continuous strife
not in one but in many a life
numerous methods as described
in religious books they prescribed.
Reading some books or chanting mantra,
doing some ritual or some tantra;
Various types of penance
Bhajan, Kirtan and dance
Were taken as only means
Whereby they could experience
The God or the truth
to them which was a myth
But all these things
near to God could not bring;
Because of these being not subtle,
for realisation which is essential.
When means above met with failure
and God realisation became unsure
and all hopes were lost
to get merged at any cost.
Man gave a cry for help
hearing which God has descended himself
to show a way simple and natural
free from all creeds and ritual.
A simple Dhyān in natural way
at once makes our stay
in regions hither to unknown
which but for "Sahaj Marg" could not be known.
Leading a Grahstha life
be it calm or full of strife

one can carry on meditation
with no sorts of restrictions.
Here world and Divine hand in hand
take us to our Ultimate end
and make our both worlds bright
giving us freedom from wrong and right.
MASTER'S power of transmission
is surest means for God realisation.
Each sitting takes us forward
and makes our spiritual journey onward.
Keeping us ever on the run
until with God we are one.
In search of God now need not roam
as "SAHAJ MARG" assures liberation at home.



DIVINE SPARKS
[From Master's Writings]

MAHATMA

I Would define Mahatma as the most insignificant being or rather a neglected figure, beyond all feelings of greatness, pride or egoism, dwelling permanently in a state of complete self negation.

Knowledge is no criterion of a True Mahatma. Somilarly the real test of a Mahatma is not his miracles or his extraordinary way and manners but only his practical attainments on the path of realisation.

THREE YEARS OF TRANSFORMATION

C. S. Sanwal, Nagina

I was a good boy since childhood and was liked and appreciated by all in family, relatives, teachers and others. I remained good during early period of service being hard working, obedient, sincere and honest. Samskaras and circumstances turned me, rather in a short period, into a man full of Kama, Krodha, Lobha and Mada, i.e., arrogance in my midthirties. Kama was, however, predominant in my thoughts since early age as I recollect now. The anger reached its extreme and I was cruel even to my dependants and sincere subordinates. I used to think I could have the authority to kill any one who won't speak truth before me. Greed of material things became supermost in mind and I used to brood over means of possessing every article of comfort or display. A sense of remorse on my downfall pinched me simultaneously. Lack of control over anger perturbed me very much and sometimes I spent whole night in deep agony even contemplating suicide. I started fearing people for imaginary future harms. My mind also swayed between desirability of honesty and dishonesty, between existence and absence of truth and God and so on. The peace of mind was totally missing and I started searching means of restoring it.

Firstly a boss and then an old class-mate advised meditation. I had religious nature since early age, worshipping Gods and Deities after daily bath. During teenage period I observed twenty-four hours fortnightly fasts. At different periods I practised Pranayam, Gayatri-sandhya-upasana, Durga Saptashati Puja etc. as read in books more as Karmakand. I memorised the whole Geeta and started reading Vedas which I could not follow. Now getting attracted towards Yoga, I read several books like Yoga-vashista, Brahm-sutra and literature of Shankaracharya, Ramkrishna Paramahansa, Vivekananda, Ramtirth, Raman, Arvind, Rajnish, Sat Sai Baba etc. since I had a notion that the study and knowledge of yogic books would make me a yogi. I started meditation on Ajna Chakra between the eye-brows but the anger and worry went on increasing. That was when the necessity of a guide was felt and I started writing to every so-called Mahatma, Saint, Samnyasi etc. but without any advantage. A colleague-preceptor introduced me to Shri Ram Chandra Mission towards the end of 1975.

I started meditation under Sahaj Marg system, the idea being 'Let me try this also'. The thoughts of Kama and Lobha diminished remarkably within a few months. The regulation of anger was appreciably felt after two years but then it improved with a terrific speed. I think, this was the time when Master's advice for doing the cleaning correctly struck me. Till then I used to first think of grossness and then start cleaning. The peace of mind and faith in truth and God was restored very soon after starting puja and now Master is Supreme and

everything for me. Doubts have arisen at times when I heard criticism of ours or learnt of miracles of others but they left at once on praying for light and guidance and doubled the faith. Now I pray for more and more of tolerance and not for removal of miseries. Instead of selfishness, sense of service and sacrifice is developing though the impression of doing it remains which I hope will go away soon. I had fear of lions and snakes in dreams for several months and the fear of snakes persisted even while awake but these are almost gone now. The sensuality and fear were being thus erased by the Master. I regret that my abhyas was not vigorous and full faith also has been lacking. Otherwise, the progress would have been faster. But now I am confident that Master's Grace will lead me to perfection and His Realisation some fine day of my life.

There was a time when I used to see even three cinema-shows a day but I now feel totally disinclined. Once I could not travel without all the articles of comfort and pre-arranged comfortable accommodation for stay but now just one bag and a seat even on second class waiting bench for the night affords me pleasure. I can't describe the miraculous things these three years of ordinary abhyas have given me. I prayed twice to the Master for material things during this period, once when my child was nearing death and next when there was an official problem for no fault of mine. The prayers were heard as soon as made but I regret the latter. I have felt that a few sicknesses brought about very good spiritual cleaning in addition to physical betterment. I did develop a faint desire for renunciation of my family and job in the very beginning of my abhyas but discontinued very soon. I had also developed indifference and laziness in my work some months back but that too went away quickly. The defects are pointed in several ways in this marvellous system, so that if one is missed due to lack of alertness there is another pointer, I never imagined, no question of reading, of such a Grand Master and His system in the world before. God would have never given me so much for any amount of prayers, if He were different from the Master. Arrogance is fast leaving me though expectation of appreciation still prevails. I remain praying that ego may never develop and obstruct my path. I now realise that earlier I never actually loved my kith and kin and have learnt now as to how to really love them. While there was a time when I could not look towards any member of opposite sex with innocent eyes, today such instances have reduced to mainly very occasional dreams. The craving for scores of friend and cheap popularity as well as keeping superiors flattered has gone away and now I don't relish any private visit, talk or stay where Master is not the chief topic. I feel rather shy now in wearing costly clothes or using any means of comfort or luxuries. The biggest and the best change has been the development of faculty of discrimination which makes me realise my shortcomings (which earlier I considered my actions as the best) and leads to improvement with increased confidence and determination.

May Master lead us all to Perfection soon. Amen !

FACE TO FACE WITH KASTURIBEHEN

Smt. Bhavani Ranganathan, Dhrangadhra

It was 7.30 p.m. on the 17th of January 1978. I stepped into Mr. R's house eager to see the much heard of Kasturi Chaturvedi. Mrs. R. greeted me and asked me if I had been regular in my Puja to which I gave a vague answer and went in. I was then introduced as the abhyasi from D. I said, "Namaste" to Kasturibehen and she reciprocated.

To all outward appearances. She seemed like any other person, speaking in fluent Hindi with a touch of dialect. When it was suggested that "Puja" should be begun as it was time, Kasturibehen said that one ought to allow some time-margin for delays—this gave one a glimpse of the soft side of her.

In the course of her stay, there were several queries from the abhyasis and she answered them with a characteristic lucidity and spontaneity. Here then are some questions and answers —

- Q. We think of various ways of fixing the Master in the mind. Does it not amount to mental japa?
- A. No, certainly not. The name when repeated alone constitutes japa. So it will be japa only if you kept repeating the word "Babuji." Thinking of him, therefore, cannot amount to japa.
- Q. There have been cases, we hear, when an abhyasi is not aware of crossing even Pind-Desh. Why?
- A. Babuji may not think of giving the experience of Pind Desh but he may give the experience of higher planes straightaway. So, there is no measuring rod for it. It is best to leave it to Babuji to give us the experiences as He sees fit.
- Q. Why is it that sometimes we cannot concentrate on the Divine Light in the heart? Is there any other way?
- A. The Divine Light is for fixing the mind on the heart and is usually recommended for beginners. Afterwards one is advised to proceed from where he left the last time, or from his last experience during meditation. This ensures spiritual progress.
- Q. If an abhyasi is far away from his or her preceptor and the fixed time for mental communion is missed, what can be done?
- A. Whether the abhyasi sits or not, for meditation, transmission is carried on through the preceptor. But as far as possible the abhyasi should minimise the lapses so that Babuji's work is made easier.
- Q. When I sit for Puja, my young son sits on my lap. Is it alright to allow him to sit or should it be forbidden?
- A. It is not harmful at all. But it may be a distraction for the abhyasi.

- Q. "Sahaj Marg" forbids caste marks of any kind on the forehead, why?
- A. It does not forbid anything. A caste mark may relate one psychologically to a particular religious faith. But in "Sahaj Marg" there is no differentiation. I remember an incident which occurred between Sri. K. C. V. and Babuji — K. C. V. had taken Babuji to the temple and secretly bowed to the Deity. Babuji who had noticed it, said, "You bowed once thinking that I didn't see you. Now I ask you to bow openly." When K. C. V. tried, he could not and was bewildered. Babuji said: "As long as you think of the image as having a greater power than you, you feel submissive. But now I have given you a greater power than that. That is why you are unable to bow".
- Q. Once, a friend of mine forced me to go to a temple with him and said that I should try to develop faith. I could not refuse to go. What could I do?
- A. If, to please your friend, you could go to the temple, to please you, your friend could meditate. Couldn't he?
- Q. What is the role of a preceptor?
- A. Babuji is like a dancer and the preceptors are all bells joined together and sounding according to his step. As long as they are secure on his legs they are fine but once they break loose, they have no sound or individuality left.
- Q. Is an abhyasi likely to affect a preceptor's aura by his own which may be impure due to impure thoughts?
- A. No. An abhyasi does not carry any impurities or defilement. So, how can he make anything impure? Also a preceptor is only a medium of the Master's transmission. So, he will not be affected by the abhyasi's thoughts. Many preceptors follow the rule that an abhyasi must be seated 3 feet away. An abhyasi is not an untouchable or one with a disease, to be so treated. I tell the abhyasi to sit as close to me as possible. I hope none of you here is following such rules.
- Q. Some people take the name of Rama, Krishna, etc., in place of God. Is it not true that Master is the greatest and the only God?
- A. We cannot speak for everyone in the same manner. Each person feels in his or her own way and has his or her own sentiments about God. [I (the author) thought it a great act of humility on the part of this lady who had herself attained great spiritual heights, to be so tolerant about others' sentiments. One often comes across religious fanaticism. There was not an iota of it in this lady even while she herself, as expressed in her letters has the greatest regard for Babuji.]

- Q. It is said that there are five elements in the body. But Babuji has mentioned only three to be existing, in one of his lectures abroad, as published in a book. Is it not a mistake?
- A. We do not know in what context the said words were written and if at all they were properly interpreted. Babuji may have referred to the fact that not all five elements have centres in the body but certainly he could never have denied their existence. As I say, we shall have to find out the context and the exact interpretation of the words, whatever they be. In any case, please give up reading too many books and fuddling yourself. Try a practical approach instead.
- Q. Can you tell us something about our thoughts, especially of suicide?
- A. The thoughts that we entertain especially the ones about doing away with ourselves, are very powerful. It is said that if suicidal intentions are not fulfilled in this birth, in another, they certainly are. Once there was a devotee who had extreme ideas of suicide perhaps due to some pain. At the last moment, he heard of Babuji's visit to his place and thought of having his darshan before ending his life. But after seeing Babuji, he completely gave up all thoughts of suicide. Normally they say though, that suicide especially is so powerful a thought that it is fulfilled, once it arises, either in this or in another birth.
- Q. Sometimes there is an overwhelming urge in me to cry but I cannot. Why is it?
- A. There are times when one wants to do something but is held back by a restraining force. Actually this is a very good thing especially where emotions are concerned for instance. there are two types of people where tears are concerned—those who give vent to, and those who swallow them. Actually the latter type are better since they can withhold tears. It shows a great capacity for self-restraint.
- Q. Once when Grace Kimbell was leaving Shahjahanpur Babuji asked her earnestly, "So you are leaving me?" Could He have felt such an acute emotion?
- A. Yes, I know how it is. It was Babuji's way of reminding Grace that she should not leave him mentally – that even when she left his physical presence, and was far away, she should always remember Him. "Would" she?" – He may have been asking.
Once I remember, I was leaving Him after a short stay at Shahjahanpur. He asked me the same thing – "Are you leaving?", to which I replied that I was taking Him with me in my heart. He seemed satisfied.
- Q. Sometimes I have the overwhelming feeling of wanting to go to Shahjahanpur. What shall I do?
- A. Well, if you can not go there, you can certainly ask Shahjahanpur to come to you!

- Q. How does Babuji respond to an abhyasi's mental thought of Him or prayer? How does he know whom to transmit to?
- A. I asked Babuji the same once and in answer he said he would show me how. He put me in a state where I was in the same "wavelength" as he. There was a huge ocean of water in Babuji's mental screen. Everytime an abhyasi remembered Him, his face would actually appear in a wave. Thus I could see a number of actual visualizations of abhyasis' faces. This I understood, was how Babuji could know exactly whom to respond to at precisely what moment.

Note : The queries and answers have been recorded as accurately as possible and as much as a translation and interpretation of Hindi into English would allow. I beg the readers' pardon for any misinterpretations.



True devotee

A true devotee is one who loves Him not for any favour or worldly interest but merely for love's sake. Joy or sorrow is meaningless to him. Everything is a loom to him. Everything is a loom to him form his Beloved.

o o o

Matter possesses the capacity of seeing matter alone

o o o

Man possesses power which he has derived from his thought connection with the reality.

o o o

Truly speaking, we ourselves are the makers of fate.

o o o

According to the laws of nature, everything tends to go back to its source.

o o o

MY CONTACT WITH DIVINE MASTER & HIS TEACHING

K. Subramanian, Trichirapalli

I wish to narrate to all of you how I came into contact with my Divine Master Shri Ramchandrajji of Shahjahanpur, U.P., who is the Founder-President of our Mission.

Even before personally coming into contact with my Master, I had joined the Mission with the help of a preceptor at Tiruchy centre. The preceptor came to me personally and told me about our Beloved Master and explained the system of Sahaj Marg or Natural path of God Realisation. Immediately I agreed to have first sitting and follow the path of Sahaj Marg. Even in the first sitting I was able to feel some vibrations throughout the body and mind and step by step, a keen taste was developing in me to sit for meditation. Faith also was developing gradually towards Sahaj Marg system. I was regularly practising meditation as prescribed by our Master in my house also. I did not get regular sleep at night for a period of six months after I took up the practice and I was restless to attain the Goal. I felt that some divine force was working within me and guiding me at every moment of my problems of life.

I was fortunate to meet my Master only after a period of eleven months after I took up my practice. During the interval of these eleven months, so many doubts occurred to me because some learned Pandits and some friends closely known to me and who are also orthodox threatened giving so many wrong interpretations of Sahaj Marg. Naturally I was influenced by these ideas, since I was traditionally brought up from childhood. Some Abhyasis and the preceptor also were not able to give convincing replies to my doubts. Even amidst these confused ideas I did not break the meditation any day. I was also practising evening cleaning process regularly. Because of these regular practices, love and devotion towards our Master increased and I became restless to attain Him. I used to write to Master about whatever hurdles which came to me during my spiritual journey. I might have written more than 30 letters to Master to get my doubt clarified. I had given much trouble to Master to give me replies. Master was kind enough to reply to me promptly and in a very convincing manner. When I happened to receive any letter from Babuji, I felt transmission even before the postman delivered the letter to me. Some of our Master's replies to me in those days have come as an article in Sahaj Marg Patrika of No. 1 in 1962 under the title "God and Goddess".

In due course of practice a strong desire arose in me of seeing my Master in His physical form once again. After eleven months of my joining the Mission, Master came to Tiruchy and stayed in an Abhyasi's house which is three miles

away from my house. While Master had arrived at Tiruchy, I had been suffering from fever and severe cold. So, I could not go to the railway station in the evening to receive Him. However, I could not remain patiently in my house. I became restless to meet Him. I told my betterhalf that our Guru had already come and staying at Tiruchy town and I must meet Him that night itself. She asked me how could I go to the town in that condition of my health. I replied: "It is our duty to see and receive our Guru on the day of His arrival to our place. We should not mind our bodily sufferings. It is not the etiquette to meet the Guru on the next day of His arrival." She immediately permitted me to go and see our Master, who had come from a long distance to lead me to the Goal of life. I met Babuji at 9-30 p.m.

On seeing my entering into Master's room, some Abhyasis and the preceptor informed Master that I was coming. Immediately on hearing my name, Babuji stood up from His bed, came towards me and embraced me. This is the first and the foremost human approach of our Master. Knowing that I was suffering from severe fever and cold, Master asked me to lie down and talk to Him. Further He gave me His wollen blanket to cover myself. See the measure of His love and grace towards an insignificant aspirant, who is having a real craving for God Realisation! I cannot describe in words the feelings of joy and peace and happiness which I got from the first meeting itself with Master. I was in the presence of Master for an hour in the night. Fever vanished. I became normal. I was fortunate to stay with Master for two days, taking leave from my office.

During those days with Him, just like a son to a father, I had a thought that I had got a real Samartha Guru who can lead me to the goal and solve the problem of my life. After seeing Him personally my faith increased and doubts cleared; and I developed an unflinching will to follow the path of Sahaj Marg. Next day of His stay, Babuji asked me, "Where is your house?" I told, "My house is three miles away from this place." He immediately asked, "Is there any town bus to your place?" I replied: "There are plenty of town buses." At once Babuji and late Shri Iswar Sahaji started for my house sitting in a town bus. Master did not allow me to spend any money from my pocket. From the bus stop Babuji and Sahaji had to walk two furlongs. In this manner, the Divine came to my house. He stayed for half an hour in my house, I could not even find time to intimate the arrival of Babuji to my house. However, my wife and children received Master with greatest love and devotion. She sang devotional songs in Tamil and Hindi. She was able to serve only mango fruits and milk at that time, which was the only thing available in my house. Babuji was pleased and expressed that He felt quite at home. My wife also became an Abhyasi. Once she asked Master, "As we are ladies, busy with cooking and other duties, we are not able to sit for meditation at fixed hours." Master immediately replied: "You can think of Him while cooking and doing your duties. It is enough."

While returning from my house, Master was expressing His love towards us telling The Late Ishwar Sahaji that He felt as if he had visited Vidura's house. After visiting my house, Master returned to His place by walking along the bazar roads, purchasing some things in the market.

In December 1965, while Master was staying in Shri Seshadri's house at Srirangam, He said to me, "You can attend the Vasantha Panchami Utsava this year." As per His wish, I was able to attend the Utsava in 1965 for the first time. I felt various spiritual experiences. I felt perfect calmness and also the flow of the Divine Grace throughout the stay at Shahjahanpur. It can only be felt and cannot be described in words. While I was returning from Babuji's house fully loaded with spiritual wealth, He said to me, "Now you can understand well why I ask the Abhyasis to attend the Utsava." I replied to Babuji, "Yes, Babuji. I feel serene and calm. I am grateful to you." Babuji said, "You are telling the truth." Really, every body will have wonderful experiences. Everybody can feel peace and calm. It is all due to Babuji's grace.

From 1965 to 1971 I attended the Utsava regularly. After 1971, I attended the Utsava only in 1975. I could not attend the opening ceremony of the beautiful fully charged Ashram building at Shahjahanpur due to some domestic function. I had the opportunity of meeting the Master after His recent European tour in 1976 at His son's house at Beasant Nagar, Madras. At that time, while Babuji was talking to me about the activities of our Mission, He said to me, "You did not attend the opening ceremony of our Ashram building at Shahjahanpur." These words of Babuji created in me a strong desire to attend the Utsava in 1977.

I came to know by my experience that sufferings and difficulties are temporary problems. They are only blessings from the Almighty to mend our life. Master never insisted or induced anybody to take up the practice of Sahaj Marg. He will simply tell others about His method and if anybody requires His help, He will guide him to attain the goal of life. He insists abhyasis to do regular practice of meditation. Now, Master has given us Sahaj Marg or Natural path of God Realisation. It is the responsibility of all the preceptors and the abhyasis to spread the Gospel. I pray to Master to give us all, the strength and courage to live up to His expectations and to infuse in us His power to carry out His work fully and effectively.

MY WAY TO MASTER

L. Y. Patil, Dandeli

To say that I am only a tottering baby of six years' age in the family of Rev. Babuji, I do not feel shy. Not only that, I am venturing to place my immature experiences before the elder members of this family forgetting my inabilities in the affectionate and warm family-environment.

About 20 years back, once, when I was in a friend's house, I saw a big book kept under a 'Timepiece'. Curiously, I asked my friend what book it was. It seems he was not even aware of it and hence took it out and handed over to me. To my astonishment, the book was 'Complete Works of Swami Vivekananda'. I requested my friend to spare it for a few days and he agreed. Precisely speaking, this was the very moment which has sown a divine seed in my heart, nay, in my life. I read the book repeatedly to quench the thirst it created in me for the Divine life. But very soon I realised that this sort of reading did not even take me an inch further on the path of self-perfection and I continued to be a victim of my inherent tendencies in the routine rut of life, and at the best a mere moneymaking machine. But the necessity of "Guru" as stressed by Swami Vivekananda in his book repeatedly, turned me into a seeker. The immediate problem before me was how to find a suitable Guru, who can take me up to Him.

One thing I must mention here: Although, my dire need was of a real Guru, the teachings of Swami Vivekananda created such a great faith and reverence for him that instead of going in search of a Guru, I started praying to Swami Vivekananda to get me a suitable Guru. At the same time, I used to meditate on his picture. This continued for a few years. Then I came in contact with some of my colleagues who are followers of Sri Aurobindo and The Mother. I have gone through many of Sri Aurobindo's books, but I understood very little. I used to go for group meditation at Sri Aurobindo Centre once in a week. Once I went to Pondicherry also. However, I could not accept Sri Aurobindo as my Guru.

But the search was on. Years were rolling. It was in the year 1971, when one of my school teachers, sensing my interest in spirituality, took me to his house and told me about Sahaj Marg and revered Babuji. He gave me the book 'Reality at Dawn'. As I went through the book, I felt like running to Shahjahanpur to prostrate at the feet of Sri Ram Chandraji and surrender to Him. The picture of Master in the book appeared to me like that of Sri Ramakrishna Paramahansa. I did not want to lose time. So I rushed to my teacher who gave me the above book and told him about my desire to go to Shahjahanpur. Very surprisingly he told me that we need not go to Shahjahanpur. Instead, we can go to one of the

nearby preceptors of the Mission. I asked who is a Preceptor? In answer, I was told that he is also a Guru. Lo! my conscience rebelled violently and questions arose in my mind – how can there be more than one Guru? Can any one (preceptor) take the place of Sri Ram Chandraji, who stood like God in my heart by that time? So, I once again sought clarification from my teacher who introduced Sahaj Marg to me. Unfortunately, he confused me further, leave alone convincing. So, I returned with great disappointment and the fire that was lit in my heart by the book 'Reality at Dawn', slowly started cooling down. One more year passed without any incident connected with my future life. I had a guest one day at my home. He was an abhyasi of Sahaj Marg. During our talks, he mentioned about Sahaj Marg and Sri Ram Chandraji. He was highly appreciating Sri Ram Chandraji. I asked him to get me some books of Sahaj Marg. He sent to me the book 'A Peep into the Sahaj Marg' by Sri Iswar Sahai. This book was very interesting and I got my doubt about preceptor and Guru cleared very well. So, immediately I decided to go to a nearby preceptor and for that once again approached my old teacher. He took me to Raichur. Revered Raghavendrarao was the Preceptor-in-Charge of that Centre. Some other preceptors and abhyasis were also present along with Sri Raghavendrarao in his residence. For two complete days since my arrival, I kept a keen observation of Sri Raghavendrarao who was to initiate me and help my entry in the Mission. But what was striking me so much although, was the total indifference towards me with penetrating looks at times by Sri Raghavendrarao who, I thought, will be very happy to get one more member for the Mission. Bad thoughts, nay the worst I ever had, started flowing through my mind. I was very much puzzled and perplexed, why in presence of a great person and satsangis I should have all bad and objectionable thoughts. And why, at least for the sake of etiquettes, Sri Raghavendrarao did not ask anything about me even after two days of my staying with him. As I was to start back on 3rd day morning, I asked my teacher friend, who brought me there, whether I would be initiated or not. Or I must return rejected. Only then, he hesitatingly told Sri Raghavendrarao: "Mr. Patil wants to start pooja." Lo ! he for the first time turned to me face to face and asked how much leave I had. I then told that I had to start back the next day as I had only two days of leave which was already over. He told, "Then it is no use starting now. You must stay here at least for 2–3 days more so that I can enter you and study your case and you can also study me. But don't think that I don't want to initiate you. I am nobody to withhold transmission." These words put an end to all my curiosity and interest with which I went to a preceptor. A doubt lurked in my mind whether I was still unfit for leading such type of Divine life or lacking the necessary receptivity. So I decided with great disappointment to return home next day morning, and went to bed unaware of the Divine kindness that was going to bless me immensely for all that I deserved.

Next day morning, Sri Raghavendrarao conducted a satsang and he called me to join them but asked me to sit by his side, whereas all others were sitting in his front. It went on for about half an hour. After the satsang I was asked by Sri Raghavendrarao, how I felt it. I said that there was nothing in special. I was given an understanding that only after initiating individually I would be permitted to join others in group meditation. But, it being different in my case, I asked other preceptors who had assembled there, why there was a deviation from the usual procedure of the system. The reply was highly pleasing to me. I was told that it was I who thought that I was not individually initiated, but I was well prepared for two days, since I met Sri Raghavendrarao, before I was asked to join the group meditation. It was a special privilege, they said, and that I was very lucky. I again wondered at the vast Divine kindness that was bestowed upon me. However, I could understand one thing very clearly that here is a method of Yoga which is at once dynamic and unbelievably subtle and which no person steeped in traditional superfluities can even imagine. Although I did not feel anything in special at that time immediately after initiation, I did not fail to sense any undercurrent of thought flow in my mind, which slowly arrested the bogie of bad thoughts that were torturing me for the last two days. Feeling relieved and being attracted by the personality of Sri Raghavendrarao, I wanted to extend my stay for one more day and accordingly sought permission for the same with a hidden desire to expose myself to the yogic operations of Sri Raghavendrarao if he so desired, feeling pity for my condition. I do not still know whether he did so or not, but the impact of his work on my mind was so deep that I could not pull off myself from him although I had to do so, at least physically. Now, I am realising slowly the depth and intensity of the effect of these three days which were sufficient to hold me on the sadhana-path firmly for quite a long time, till I developed self-sustaining power to some extent. I am saying so because I was the only abhyasi at the place where I was working. I will be the most ungrateful person if I do not say what power supported me all along. It was Master's most benevolent grace and love that created an unrest in me that I should be able to attract His attention and gain a seat in His heart. This thought was so powerful in me that I could not live without His remembrance and slowly Master became the breath of my life. This is how I came to Sahaj Marg and this is how I am treading the path towards Him. I do not know where I am. I do not know how much distance I have yet to cover. Why should I know? It is up to Him. I only want to be His and His alone, for He is my God and He is everything for me. 'Let Thy will be done and Thy grace be glorified' will be my prayer for ever.

MY ENTRY INTO SAHAJ MARG SYSTEM OF RAJA YOGA

Dr. L. P. Srivastava, Fatehgarh

Being in Government service I was posted as a Medical Officer of Health to Lakhimpur in the year 1954. There I came in contact with Sri Ishwar Sahai, writer of 'Peep into Sahaj Marg,' who was a teacher in one of the English Schools. He gave me details about Sri Babuji and advised me to meet him when he would come to his place from Shahjahanpur. Shri Babuji came but I couldn't go. Next time, again Babuji came and my conscience compelled me to see Shri Babuji. So I went to Shri Ishwar Sahai's residence. After Pranams I sat down by the side of Sri Babuji. Shri Babuji looked at me and asked to take a sitting. I took the sitting and after that I became so much absorbed that I am unable to express the feelings that I felt. Since then I became a regular abhyasi. I often took sittings from Shri Ishwar Sahai and from Sister Kasturi behen who was then residing with her father at Lakhimpur. Once Shri Babuji told me that He wanted to take some work from me, as I was a resident of Fatehgarh where Shri Lalaji Maharaj lived. I was acquainted with Lalaji and had also met him several times, but as I was then a student reading in school I could not have spiritual contact with Shri Lalaji. After my retirement in the year 1960 Shri Babuji asked me to come to Shahjahanpur for some days. I went there and Shri Babuji gave me sittings and acquainted me with various regions. Then after about ten days I was a preceptor. Now, there are two Sub-Centres working under Fatehgarh Centre: one at Kannuj, where Dr. Hari Mohan Tiwari is the organizer and other at Sikanderpur where Sri Krishna Kumar Srivastava, M.A., Principal of Intermediate College is the organizer. Sri Rajendra Singh Bhadauriya is the organizer of Fatehgarh Centre. Both the sub-centres are working nicely. I often go to these sub-centres. Thus, the work allotted to me by Sri Babuji is progressing satisfactorily by His grace.



OH MASTER!

B. S. N. Sarma, Madanapalle

For sins committed in the past
Have I suffered much a lot
During the operation of my leg
When all old sins had fled

With no balance to suffer
For I am under Master's Power.
No more sins can I ever
Commit being under Master's Care

So not a sinner now or shall ever be.
A 'Sagunopasi' in the beginning
Converted to 'Nirgunopasi' without knowing
All glory to my Divine Master

Whose feet are imprinted in my heart.
An abhyasi of 'Shri Rama Chandra Mission'
'Pranahuthi' cleared me of all confusion
Worldly attachments have I none

Liberation therefore is certain.
Master, all yours and nothing mine
Take me to you and make me yours.
Thou art my God and Thou art my all.



☆ When tongue speaks mind is silent.

FROM TENSION TO PEACE AND LOVE

Mrs. Meena Paramesh, Ahmedabad

I am a two and a half year old child of Sahaj Marg. In these 30 months, what I have learned from this Mission, how much I am profited and how I have changed—all these are very difficult for me to explain in a few words.

At the time when I joined this Mission, I was at the height of tension. I felt that if I did not get into a good satsang or did not get a good Guru, I would go mad within 5 or 6 months. Fortunately, I came to know about this Mission from one of my friends, and I decided to try it out. Accordingly, I met the Preceptor-in-charge at Ahmedabad. We had a short discussion and he asked me as to why I wanted to join this Mission, and what I expected from it. I had no thoughts of goal in my mind. What I wanted most was peace of mind and a strong will-power. After my brief talk with Preceptor Brother, I felt that I would get them here and so I decided to start my meditation.

From then onwards, I have been doing my abhyas regularly. Only at very rare times I had to miss them. When 4 months had passed after my joining this Mission, too many difficulties beset me. My husband also fell seriously ill (He is also an Abhyasi). Immediately, the thought that came to me was, "Is God punishing me for not worshipping Him any longer but instead doing meditation?" My doubts were cleared when I met my sisters and brothers in satsangs and had a talk with the Preceptor Brother. He then reminded me that this Mission's aim was to help each and every Abhyasi to attain Realization and achieve complete oneness with God. From then on I could feel that I was changing. When sufferings would come, I was able to bear and face them boldly and now I myself can feel that I have developed quite a strong will-power and can bear almost anything. Internally, I feel very light and peaceful and now I very often think of my Goal as well.

Then I started thinking of Babuji who helped me at the time of distress without knowing also who or where I was but only knowing that one of His children was desperate. At that time I felt that I must give Him something in return, and this thought would always occur to me. As this thought would always come, I used to feel very depressed for I did not know in what way I could be of service to Him. Gradually, I realized that Babuji has helped me again for, I developed a Constant Remembrance of Him. Now, when I do anything, I feel that Babuji is always present.

When I met other Abhyasis during satsangs, I would often hear that we should try to love Babuji more and more, who is doing all this for us without asking for anything in return. I would very much like to have such an intense

love for Babuji. But I am very much doubtful whether I have that much of love for Him. If anyone asks me as to whether I loved my children and my home I would say "Yes" with my whole heart. But in case of Babuji I am not sure. Of course, I have great respect and love for Him.

My sole ambition at present is to love Babuji very intensely, Babuji, who has given me all the happiness and mental calmness in these 2½ years when I could not get in my 37 years of life. I am sure Babuji will help me here too. I had a wish to meet Babuji at His hometown before He comes to Ahmedabad and that chance also Babuji gave me. Now, I wish that by the time Babuji comes here I develop that love for Him.



DIVINE SPARKS
(From Master's writings)

- ☆ Prayer is begging,
Meditation is having.
* * *
- ☆ Sages say, "Know thyself." But I prefer to say, "Forget thyself."
* * *
- ★ Life is an awakening state of Being.
* * *
- ★ Doubt is poison for the will. Despondency is poison to the Mind.
* * *
- ★ Liberation is freedom from freedom Realisation is death of death.
* * *
- ☆ Silence in Silence is nearer to God.
- ★ Peace is not God, but Non-peace is God.
* * *
- ★ God is in you but you are not in Him.
- ★ Do not create God. Worship Him as He is.
- ☆ Unchanging condition is the true state. A man gets a condition of dead-aliveness when he goes so much away from worldliness that it appears to him as unreal as a dream to a man awakened from sleep.
* * *

EXPERIENCES — NEW & OLD

Miss Srimathi Rajgopalan, Ahmedabad

What is most important in a spiritual path is not just plain progress from point to point but the mental transformation associated with it that elevates us from this mundane level to one befitting the title of human beings. Master Himself has expressed the need for transformation beautifully. An abhyasi eager to have as many people into Sahaj Marg as possible, was faced with the problem of preaching its profound philosophy to them. He asked Master to reveal to him the means of spreading it. Master replied, "Change yourself so that people might wonder at the good in you and ask you the cause behind it and then reveal to them the principles of Sahaj Marg. After all the Divine prana' does result in divinity being implanted in us.

Even before I joined Sahaj Marg I had the terrible habit of deep introspection. After any incident I used to analyse every thing objectively. I would, suddenly in my mental sphere stand out of myself and view me as through a mirror. At times I used to be faced with a terrible urgency of changing myself. But the beauty is that, what I used to think as a devilish trait in me has turned into something beneficial, for now the moment I detect in myself, some bad trait which today is a hindrance in my progress, I pray to Master for His Grace so that this imperfection might be removed from me.

From books and hearsay we hear of Masters' close contact with some people. This used to set up a terrible depression in me, for Master perhaps does not even know my name. If He does not know me how can I receive His Grace. This question was weighing heavily not only in my mind but in the minds of a few others too. To set us at rest the preceptor of Ahmedabad put forth this question to Master. Master replied giving a beautiful analogy. If a child is in the womb of the mother the latter does not know what the former needs; yet the child automatically draws all it needs from its mother. Similarly any person who comes inside the field of force of Sahaj Marg automatically gets his share from the Master.

The other day I was talking to an abhyasi who was expressing her idea of service to the Mission. She said—

"People in Sahaj Marg have a mistaken notion that only preceptors can be of service to the Master. But I find this very wrong. If to-day we change ourselves raising the moral standards and values thus becoming better, wherever we go, the atmosphere becomes good. So in a way we are changing the atmosphere. Moreover when we change ourselves our associates also get inspired towards spirituality. Is this not service? We should see that we are all an asset to the Mission and not a liability."

When I started my meditation a few people told me that it is always better to test the Mission before I plunge deep into its activities. I was bewildered for neither did I know what to test nor the means of testing it. With this thought in mind I sat down for meditation. It suddenly occurred to me that Master being of the Highest calibre possesses qualities which are just incomprehensible to us. We are all at grosser levels and consequently, if we try to analyse Master, we will be interpreting him at the grossest possible levels. Well then, will we not be doing him a great injustice? Will we gain anything by this sort of testing? As soon as this occurred to me I quietly resolved to drop this habit of testing.

To end with, I relate a beautiful experience of another abhyasi. She was standing on the terrace of her house, when suddenly a motorbike whisked past at a terrific speed. A young man was driving it and a small 3 year old kid in the pillion seat was clutching him for dear life. It suddenly occurred to this abhyasi that master also goes this fast whenever he takes any Abhyasi 'to the Goal.'

If we do not keep a secured hold over him shall we not fall down helpless? So we should also keep up with Master's speed.

I hope through this article I have shared my long lasting desire to share the experiences of my abhyasi friends and myself.



DIVINE SPARKS
(From Master's Writing)

- ✧ Life in life is the real life.
* * *
- ✧ If you advance even one step onwards, I am everzealous to advance four steps towards you.
* * *
- ✧ I am not a speaker.....I am a silencer.
* * *

BEGINNING OF MY ABHYAS AND TRANSFORMATION

Miss Bindu Paramesh, Ahmedabad

My coming into this Mission was very unexpected. My parents were already the members of this Mission for the last 2-1/2 years or so. At that time, I was very interested in learning and knowing more about the activities of this Mission and was very keen in joining too. But, as I was quite young at that time, I was not allowed to be an abhyasi by my parents. Hence, I lost interest in it as I was disappointed for I was not allowed to join it when I wanted to. But some 5 months ago, I suddenly got this feeling of just trying out this system and accordingly I informed my parents about it. They were glad that I was still interested and they agreed. On 27th July, I decided to take my sittings. My abhyas was to begin next week itself.

On the fixed day, when I entered with my parents, the Preceptor's house, I felt I was in a maze. Everything was very misty. Preceptor Brother asked me various questions and I was answering without giving any thought to what I was saying as I just could not think of anything. Babuji's photo was lying on the table and I could not take my eyes off it. I felt something Divine coming out of that photo. My first sitting lasted for half an hour but I felt it to have lasted for 10-15 minutes. I felt very calm. After my 3 sittings, I started doing my abhyas regularly and I started finding changes in me. In the beginning, Babuji was a stranger to me and I remember mentioning to the Preceptor brother that even though it is Babuji who is giving me all this Grace and Pranahuti I have no feeling for Him. He told me to have patience and continue the abhyas with just some trust in the Master and everything will become alright. It did indeed. Now Babuji has become very dear to me. He is my Father. I cannot do anything now without Him.

Babuji has changed me so much – my views, my feelings etc. Now, I have become more calm, peaceful and am able to take everything in my stride. Before, if anyone did any harm to me, or insulted me or if I did not get the thing that I wanted, I would feel very hurt and would brood over it for days together, But, now these things do not seem to affect me at all. Basically, I am a very shy person, I get very scared and shy to speak with anyone even though I am working and coming in contact with various persons. But now I am losing my shyness and my fear is also almost going and I am more confident in speaking with other people. In this manner, in my day to day life, I have noticed so many things which I would overlook before. This is all due to Him alone.

I am very grateful to Master and I very much want to repay Him. When I told the Preceptor Brother about this, he told me the most we can do for Master is to become a better and better human being so as to become a model for others who are not abhyasis. They may thus be inspired by our behaviour. Thus the whole world will become a much better place to live in. We all abhyasis should do this and, of course, in order to become such a better human being also we need Babuji's help. So, by increased love and devotion to Babuji, we can attain this and as days go by, we forget ourselves and everything will become He and He alone.



DIVINE SPARKS

[From Master's Writings]

- ☆ Complete negation is that in which we get so dissolved in God that we neither know ourselves nor Him.
- ★ How to remember God ?
-Try that He may remember you.
- ☆ "I shall search where I am", but "I cannot search myself".
- ★ There is Hell for the sinful, paradise for those who are ignorant, and Brahma Loka for those who are innocent. But for the wise and learned, there is the artificial paradise of their own making and for those weak is this mortal world.
- ★ People know everything except God, and that amounts to not knowing anything.

DIVINE COMMAND

D. Gopalakrishna, Delhi

God is all pervasive. He is the Creator, Preserver and Destroyer. The entire nature is at His command. The entire expanse of the Universe is His wish and it goes at His command. We all have come to this universe to fulfil His duties. In addition to performing His duties entrusted to us in this world, it is our basic need to go back to that Homeland wherefrom all have emerged. It is also His command to take us back in Him. He is so gracious in providing His spark and a tool (mind) with all the human beings. It depends on the individual to use that tool properly and achieve the *Goal*. Hence the best time, the easiest method and the medium through which one can merge back has to be looked to. At the present time, as per the Divine Command our Master is at the door step of the universe to impart *Pranahuti*. The easiest and the best method SAHAJ MARG is by and large available to the entire world as a boon. This is also taking place as per Divine Command. The best perceived souls can utilize this golden opportunity provided by Him at this particular period of time.

In the worldly matters, the father of the family expects his sons to supercede him in all directions such as wealth, health, knowledge, development and deeds. Similarly the Divine Command is that, His beings have to come upto or supercede His expectations in tracing back their Homeland. So every act that occurs to every being shall be thought as Divine Command and serve His beings with utmost love and purity.

If we delay the office duty by chance, there is every chance of punishment by the superior authorities. Similarly if the Divine work is delayed there can also be punishment according to the Divine Command. Every action that takes place in the universe passes through our Master since he is all pervasive. Even the smallest act shall take place at the Will of the Master in corroboration with Divine Command.

The events which are happening in the present and that had happened in the past and those that have to happen in future have got inter-relationship. Depending upon the time and need of the day special personalities come down as per the Divine Command and serve the Universe. The base work is to be performed now for the future which would happen even after millions of years. The foundation and basic structure of new universe after Mahapralaya may have to be worked out even now only by our Master in Communion with Divine Command. So let us perform our best in His pursuit.

The spiritual training imparted to all the abhyasis of our Mission by our beloved Master is simple, natural and efficacious and in tune with the Divine Command. Every one has got the best opportunity now only to love more and more our Babuji Maharaj so that the Divine Effluence may be showered by our esteemed Master upto the brim in consonance of Divine Command.

Let Master Bless us and give THAT condition to imbibe always in, His Divine Command.

SENSE OF PLEASURE

Dr. Sudha Gupta, Udaipur

Sense of pleasure overwhelms me
What should I do for my Babuji
My whole life now for Him
I am nothing for me.

Calmness always in me
All miseries become bliss
Evils turn their way
They become feeble to me.

I come out the cycle of pains
Darkness turns into new moon
I can't any more bear self
Complete surrender before Him.

Ambitions vanishing –
Sunlight no more scorching
Every morning comes with new message
My life book opens through pages.



DIVINE SPARKS

[From Master's Writings]

BHAKTI

True Bhakti is devoid of any physical or material desire. It is actuated with the real craving which when fulfilled does not give rise to another in its place but ends all cravings. It is in the true sense the reminiscence of the HOMELAND which is the final end of our journey.

MY MASTER, MY MISSION

P. D. Gaikwad, New Delhi

In 1970, I went to Shahjahanpur. That was the first time when I could speak to Master in person. My brother and my mother had accompanied me. We were very tired when we reached Shahjahanpur, because we did not have any train reservations throughout and we had to change number of trains on the way.

When we reached Master's house we were eager to have Darshan of our Master. Master came and we were very happy. I touched Master's feet and looked. He was seeing me. I felt for a split second that His eyes were piercing into mine. His eyes were sky blue and are unfathomable. I felt something was happening in me. A wave of vibration passed through the body. It was very pleasant. The whole fatigue was over. I felt as if I was very fresh. I did not know what took place. In the later years, once Master said: "I can transmit from any part of my body" and He gave a demonstration also. He said: "Through eyes transmission goes very fast." Then light dawned on me.

In the evening we were sitting in His house in the court yard. Master was sitting in His easy-chair with hukka. He always hints us indirectly. Probably, it is more effective method of suggestion. He said: "One should have the feeling of 'My Master and My Mission'. This will quicken the progress."

I knew it was indicated towards me. I went on thinking over it; meditating on it. Once, one of our elderly preceptors said: "Develop complete identification with Master". What does all this mean?

Master gives us an opportunity to open ourselves unto Him. When we are engaged in His thoughts or the thoughts about the activities of the Mission, we automatically get 'The Connection'. The flow starts. Saint Kabir described it as "Sadguru-Dhara"— the flow of Grace of the Master. There is some flow—call it 'flow of Divine Grace' or 'Master's Grace' or anything you like. But, it cannot be denied that a sort of soothing effect, cleansing effect and blissful effect is experienced.

Master writes, "Attach yourself to Him and detachment will follow automatically". When we involve ourselves in the Master and the Mission with a feeling of 'My Master and My Mission' the attachment to Him starts, dissolving our smaller 'self'. It is the surest way to bring about self-dissolution. Passionate involvement in wordly objects will serve as bondage, whereas the same thing when committed with the Master of Calibre will yield 'None-attachment attachment.'

Our 'myself' to the Mission and the Master will make a deep groove in our mind. I am reminded of a story told about Birbal. Birbal was minister in the court of Emperor Akbar. One day Akbar wanted to test his courtiers. He marked a line on the ground and told the courtiers to shorten it without touching it. Everybody thought over it but nobody could do it. Then came the turn of Birbal.

Birbal said, "Yes, it is possible." He drew another longer line by the side of the first one, and told, look here, the first line is shorter now."

Similarly, the way to reduce the intensity of our attachment and desires, is to increase the importance of the Great Master in our life so that He becomes prominent in our life. It is like drawing a longer line, closeby, instead of reducing the first line. So, our method of training is: Attach yourself to Him deeply, and everything else will fade out in course of time.

When we take up the Master as 'mine', a feeling of belongingness, a feeling of love, is created. When love sprouts in the heart, the latter becomes soft. All our actions slowly and automatically get moulded in such a way that they are in conformity with His way of thinking and His way of life. A sort of inner alertness keeps a continuous watch on our own activities. It always strikes us, "Am I in line with my Master's teachings?" So, purity develops. Purity is the mirror for our spiritual experiences. Spiritual experiences, in turn, are to be used as an encouragement to our coming more and more near to the Master.

It appears to me that human system is made of many particles having different vibrations. All these vibrations have set their own patterns of particles having different poles or centres. When Master transmits His Divine energy into us, the vibrations of our particles are changed. Steadily all the patterns lose their forms. They slowly get in to the rhythm of Divine vibrations. The centres or poles created by our own mis-directed thoughts are destroyed. The whole flow becomes systematic. Our thoughts and our behaviour become harmonious. Life becomes tension-free.

Once, I asked Master about selfishness. He said, "Selfishness cannot remain when remembrance goes to the subconscious level". So, when we get involved in the Master and the Mission deeply, we think and brood continuously on Him. This saves us from brooding over un-necessary things and also triggers off His power to work in our hearts. All the unwanted things are washed off. We become clean. Our laya into Him (merger) starts slowly. He gets the intimation that somebody is approaching Him very eagerly. Then His attention is diverted to us.

Our sole aim of all this pursuit is to become cynosure of His eyes. He has come to uplift the humanity to higher spiritual planes. We can become the centre of His attraction if we start co-operating with Him. The first thing for us is to mould our living as per His teachings. This itself will make us His loving children. Secondly, we should co-operate in His efforts of taking spirituality to the doors of the seekers. Here we come across many incidental things such as spiritual gatherings etc. Many times our ego gets hurt in collective efforts. This should be taken in the perspective for our spiritual development. There are many examples of elders in our Mission, who by their continued efforts have become attraction of Master's attention. If we analyse their efforts, we will find that the base is "My Master, My Mission."

STAGES OF TRANSFORMATION

Capt. K. K. Moorthy, Nellore, A.P.

The human child when appeared on the SCENE was in a helpless state. It picked up everything from surroundings and went on accumulating the stuff, whether useful or useless. The day has come, that it is covered completely and has lost its original shape of existence itself. Everything has become gross. So, today the gross man is trying to transform himself into his own original state at which he ought to have existed, but for his imitations and coverings made. Monkeys imitate but not men. Children imitate because of their immaturity of mind, but not adults. Adults must follow somebody but not imitate anybody.

When the child took ideas, thoughts, actions, reactions customs, systems, superstitions, prejudices, likes and dislikes from its surroundings, it was alright, because of its helpless condition then existed. Further what happened? Our thoughts have become quotations; Emotions have become copies; Actions have become selfish; Selfishness has become patriotism. Hypocrisy is treated as merit and diplomacy has become an art finally leading to vanity and show, as very requisites of the modern civilization. Today man is not what he ought to be. He thinks that he knows many things but he does not know what he knows and how he knows. So the GROSS MAN today sitting tight on the peak of this GROSS state, has to go back to his original Homeland. Here he needs TRANSFORMATION (Trans = Across or Beyond, Form = Shape, i.e., beyond form or across the shape). If we leave it on its own, there is no guarantee of reaching the other end, because the poor chap is caught in the whirl-wind of this gross world and drifted away from Reality. The first and the foremost action one has to take is to HALT himself, look around, observe the flow of creation, and then turn back with firm conviction.

I presume all of us under the banner of SAHAJ MARG are at this turning point when we join the Mission. We are free in our thoughts. We have no effects or defects. Away from influences and superstitions, let us try and build up our own PERSONALITY, by detaching ourselves and attaching – the Self. From here onwards starts the first stage of transformation. Here onwards we throw out every thing that is useless and make ourselves empty and clean. This is really a very bold step to put forward on our return journey. Here one needs GUTS. That is why our beloved Master says, "I want LIONS, not SHEEP."

Master wants us to shun all borrowed knowledge with narrowed ideas. Throw out thoughts, emotions and actions which were picked up by us while we were in helpless state. Wash out all superstitions and prejudices. Remove hereditary customs and discard social systems, which are brooding in selfish

motives with vanity and show. Bring every thing in the lime light of practical life. Put under test. Think again and again. Do not see what you want to see, but see what is. Accept what you are. Take your own time and start examining yourself.

Examine every bit of your supposed knowledge. Is this thought correct? Is this word correct? Is this action correct? Is it accepted from others or of my own? If it is from others please send it to them. If is it my own, let me again scrutinize it properly, how and when I have accepted. Now, the condition is not the same as before. See, how genuine it was! And how truthful it is! If it is not convincing, shunt it out. Check whether you followed it, because your fore-fathers followed. See whether there was any valid reason for it. Otherwise, bid good-bye to it. Watch whether it was born out of superstition. If so, do not tolerate any more. Observe whether you were compelled by anybody in the society. If yes, please liberate it and be free. Carefully check whether you heard from somebody or read in books. Then bring it to your laboratory of practical life and put it to test for experiment. Be watchful and wash out.

Put all these to test one by one and clean your vessel bit by bit. Mind you, while making this experiment within you, you will notice terrific discriminatory power which will sharpen your will to act promptly and decide rightly. Sometimes you may find a reason that you have always done it this way, so, you should do it now also. Here, cross examine yourself again. Is it the best method? Change it if you find a better one.

Are all your beliefs on Life and Death, Karma nad Vairagya, Bhakti and Jnana, God and Devil, Hell and Heaven are half baked and unsure? If so, put them aside for the moment and sweep your house clean. Then, what about the faith in which you are born; The so called the sacred religion? Even this must be examined critically. This, one can not do unless he has a standard of his own, to compare and decide. So, take whatever you think reasonable and discard the rest. Do the possible. Leave the impossible. Keep your mind free. "Keep your begging bowl empty" as Babuji Maharaj said. Superstition is poison. And bigotry is worse. Be sure and note that nothing is to be followed blindly. This is a real way of re-educating oneself through which one can prepare a clear ground to build ONE'S OWN PERSONALITY. This particular process of experiment is not the job of a coward, but a person of a calibre having guts of a lion. This I think is the end of the first stage of transformation which consists of emptying oneself by de-education.

After this only, one gathers material to build his own personality. The materials (knowledge) will be his own experience and knowledge which are real and original. So, they last long and shine well. Here the abhyasi enters into the second stage of transformation. He behaves natural, lives simple, accepts truth, sees Divinity in every multiplicity and feels emptiness around him. Here, one must

be firm on his march with full determination to RE-EDUCATE himself. *The facts of life are to be baked as bricks in the oven of self-experience and raise the superstructure on the clean ground prepared by DE-EDUCATING himself.* During this period one feels always FULL. He remains restless and is not bothered about the world and how it thinks about him. He will remain only in the present, gathering material. Here, one loses his 'I'-ness to a maximum extent, because he is busy in gathering the material for raising the superstructure of his personality.

The moment the bricks of experience and knowledge are baked one by one, depending on one's own intensified will, the store-house of INTUITION opens. *Here, the Divine bricks are readymade and produced automatically in a natural process.* So, the individual personality starts taking its shape. This is the end of second stage of transformation, after which one lives like a living dead, beyond DWANDWAS. He starts dissolving himself; makes no samskaras of any kind. This unidentified stage can be called as stage of NO-EDUCATION. This is the beginning of the third stage of transformation which takes place in very subtle regions and comes to an end only when full mergence takes place. Here one loses all the worldly education and starts reading the OPEN BOOK OF NATURE.

There is no water-tight compartmental boundaries in between the stages of 'TRANSFORMATION' as in the case of human growth from boy-hood to youth and youth to old age. It is one gradual process but can be divided into three main stages: (1) DE-EDUCATION, (2) RE-EDUCATION, and (3) NO-EDUCATION wherefrom, one starts losing identity because of nearness to the Ultimate.

In this, the first two stages can only be well-noticed while living in physical body. The third stage of transformation (i.e., No-education) is the final part of the return journey which ends at the Home-land, the Master, the Goal, the Ultimate itself.

"He is there, His Grace is there, His Transmission Power is there to transform us. It is left to us to make use of it".

"Let us Hurry – But not worry.

At the feet of Divine Master".

"OM TAT SAT"

