

EFFICACY
Of
RAJA YOGA
In the light of
SAHAJ-MARG

BY
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SHAHJAHANPUR

To
MY MASTER

Samartha Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh (U.P.)

**“To whom the glory justly due,
To those who pride and hate subdue”**

PUBLISHER'S NOTE

This book has been out of print for some time now, and ardent seekers have been compelled to wait for copies, this fifth edition having been unduly delayed in publication for many reasons beyond our control. This work has been indispensable to abhyasis of the "Sahaj Marg" system. We are therefore confident that this new edition of the work will fill a want which a large number of abhyasis all over the world have felt.

Department,
15th January, 1979
Mission.

Publication

Shri Ram Chandra

A WORD

This book has been written in a state of super-consciousness. The facts given in the book are based purely on *Anubhava* or reading of Nature. The readers will best realise it if they go through the actual condition. The Personality referred to in the book, as working for the *change*, is in existence somewhere in Northern India and may be discovered by him who sincerely meditates for it, or will be revealed to one who actually inter-communes with him through clairvoyance.

Publishers

PREFACE

India has been the home of spirituality. There have been great sages and teachers who had attained the highest degree of perfection and realised God after devoting their lives to this pursuit. Mahatma Buddha, Chaitanya Mahaprabhu, Swami Vivekananda and Samarth Guru Shri Ram Chandraji Maharaj of Fatehgarh are a few among the great personalities, who have done their best to remove the darkness and to enlighten the people. A true yogi at the highest stage of perfection is almost one with God, having a thorough command over nature. Realisation of God has always been the most intricate problem for the world. Sages have tried to solve the problem in various ways according to their approach and capacity. The different religions of the world are the out-come. They were all started by great sages who had themselves attained a high degree of perfection in spirituality. They guided and trained people according to their own experience and the capacity of the people. They tried their best to enlighten the ignorant masses and set them right on the path of reality, but unfortunately the people generally absorbed within themselves more of the outward form than the real spirit. The chief cause lies in the fact that the people, in general, except perhaps only a few specially gifted, depended for their uplift more on the experience of others than on their own. They never actually attempted to rise high and realize God themselves individually. Really the experience of others is not of much avail to us in this respect. We cannot profess to be gainers in a true sense unless we experience ourselves and realise God. Thus the real spirit of the teachings of those great sages was neglected and gradually forgotten and its practical aspect given up altogether. We lost the real essence and remained entangled in the outward formalities only, leading us nowhere but to the dark abyss of decay and degradation. Selfish motives began to creep in. These abuses, multiplying as time passed, have finally resulted in bringing a gloomy atmosphere of sin and degradation all over. Clouds of darkness have almost overcovered the entire sky. *Change* is inevitable. It now requires only the strong Divine hand to mend or end. Indications are clear and distinct that the world is rushing head long towards that end.

Efforts of all the great teachers had all along been to train people in spirituality and to bring them up to the mark. They sincerely worked for it all their lives. It is striking to note that almost all of them utilised, in one way or the other, the thought-power which is predominant in man. Thus the basic principle of RAJA YOGA was, in a way, unanimously adopted by them all. RAJA YOGA is really a science and not a religion. It lays down lines along which to proceed in order to

gain communion with God. The governing principle is the thought-power. It is the most efficient system and at the same time, the easiest too. God is simple and can be realised in a simple way. Thus the science of RAJA YOGA, if taken up in its absolute form, is also the simplest. Training under this system is imparted by the guide through Transmission. Sages after sages have made improvements and modifications in the system to suit the requirements of the time and the capacity of the people. People have tried to explain it by writing elaborate commentaries on the subject, which unfortunately, have resulted in making it all the more complicated. Explanations and commentaries written by great philosophers and men of letters cannot serve the real purpose. It is an abstract thing, hardly to be expressed in words. No words can express the various conditions or the states of mind which a man experiences during his march along the path of spirituality. It is only to be felt or realised. In due course expression fails altogether. By reading you may acquire knowledge and become a great professor of philosophy of yoga. You may be able to explain its theories and win arguments, but how does it avail you? It is a practical thing, and can be realised only when a man takes it up in a practical form, going through the conditions discussed therein. Thus the common multitude began to consider it as something beyond their power and capacity, or something very difficult or almost impracticable in a worldly life. It remained to them like a hidden treasure. In fact there are only a few who have been really benefited by this science, after devoting themselves entirely to it. It is quite impracticable for the multitude leading a worldly life. They are busy all day with their routine of daily work, struggling hard for their livelihood and groaning under the wheel of misery and sorrow. These things occupy almost every minute of their lives, leaving no room for them even to think of God or 'Self'. They are groping in the darkness of ignorance, far from the real path and their problem of life remains unsolved. Their plight is miserable. They have no hope and no consolation. Reciting a few lines daily from some holy book, having an occasional dip in the sacred water of the Ganga, or observing fast on certain specific days of the month is considered all and enough for a man in grihastha ashram. This is the popular belief. The idea of spirituality, salvation, or realisation of God never even dashes across their minds. This diversion from the path of reality is not only due to our ignorance and want of proper guidance but also to the inner obstructions and hindrances that have become deep-rooted in our hearts and stand in our way of approach to Reality. It is also generally believed that old age (the last of the four parts of man's life) is the time reserved for this work, when we have almost finished with our worldly responsibilities and are free from the cares of a worldly life. Practical experience has proved that, in most cases, the time never comes when we are free from cares and anxieties. Moreover there is no guarantee of reaching old age. Besides, if at all we reach old age our energy and power are well-nigh exhausted by that time.

We are greatly indebted to His Holiness Shri Ram Chandraji Maharaj of Shahjahanpur, the founder of Shri Ram Chandra Mission, named after his Master for his gracious introduction of 'SAHAJ MARG' or the natural way of realisation of God. It is the same old system of Raja Yoga with certain modifications and improvements necessary and befitting the needs of the time, making it practicable for the people busy with their daily routine of worldly affairs. This has come to him through revelation in the super-fine state of super-consciousness, hence most efficient and complete. Formerly it was a common belief, and almost an admitted fact too, that realisation of God was a long and tedious process, for life after life, i.e., Janma-janmantara. Great rishis and yogis are said to have attained perfection only after constant effort through several previous lives-the lives too being sufficiently longer than those of to-day. This was a great dejection to the common, worldly people. A weak and sickly man standing at the foot of a high mountain turns away from the very idea of attempting an ascent up to the highest peak, thinking it to be altogether beyond his power and capacity. His perseverance fails and the very desire to attempt it is nipped in the bud. But if some external help (e.g. coach, motor, railway or any such thing) is possible and available, he is not only encouraged in his enterprise but actually achieves his object which seemed so distant and inaccessible at first.

What is that external help in the path of spiritual perfection which makes our ideal so easily accessible? It is the force or power of a worthy and capable guide-Guru or Master, who has himself attained that high state of perfection or oneness with God, and is abiding in it. He can, in a moment so to say, pull up by his own force or power even the weakest and the most degraded of the miserable human beings and put him right upon the path of perfection and realisation. This is what we have in 'SAHAJ MARG'. Through this system, even the most degraded. (physically, morally or spiritually) of the human beings have a chance of throwing off their dirty and polluted coverings at a glance, and advance with amazing speed on the path to perfection. But you must be sure that the guide you have selected is really worthy and capable of the task. If your selection falls short of the mark, your final ideal may remain unrealised. This is a matter of utmost importance which a man must seriously look to. It is better to be without a guide all the life than to submit to an unworthy guru.

Now under the present system of 'SAHAJ MARG' the guide, through transmission by his own will force, tears away and removes the net-work of diverse coverings and hindrances enveloping the different regions, and puts him right on

the path of Realisation. He also transmits into him the necessary power and energy required for his spiritual uplift and upkeep. His path is thus made smooth, and he begins to progress in leaps and bounds. His master's watchful eye remains on him all through, and keeps him away from undesirable elements that happen to come across his path during the course of his march to liberation. Through his help the different stages of spirituality are got over and crossed with the least labour on the part of the abhyasi. His ideal is thus achieved in one life only, after which he gains liberation. His case is just like that of a man who gets the accumulated wealth of his forefathers and becomes the master of innumerable millions in a moment. What now remains for him to do is not to acquire but to preserve what has been bestowed upon him. Another man desirous of possessing enormous wealth adopts other ways; he increases his earnings and reduces his expenditure, saving and laying by, every year, as much as possible. His wealth begins to swell and in course of time grows to hundreds of pounds. At the close of his life he finds that, in spite of his life-long labour, his hoarded money is still far short of what he actually desired. It requires another life or several lives to achieve his desired object. Thus what we get from our guide through transmission is like the accumulated wealth of the forefathers which now we have only to absorb and digest within us. This is one of the striking features of this system. In other words, under the old system of training, one had to depend mainly on his own efforts undergoing hard and difficult practices to suppress his inner instincts and desires which stood in his Way, while under the present system of 'SAHAJ- MARG' the making of a man is brought about in the easiest and almost imperceptible way by the will-force of the guide. It saves a lot of labour and considerable time, which are the main problems of life today. The various stages of spirituality are brought about and got over by the abhyasi in the shortest possible time through the help of a worthy and capable guide. The only thing that an abhyasi has to do is to approach such a guide with the feeling of love, faith and devotion. Everything else rests with the guide who, in a way, becomes responsible for his spiritual progress and perfection.

It is commonly believed that the practice of yoga is not possible and practicable in grihastha ashram (a household life), and unless a man renounces the world altogether cutting off all physical relations with it and adopting a life of seclusion in some remote corner of a dense forest, devoting himself entirely to this one pursuit, he cannot be a true yogi. Sannyasa, for the whole or at least for a part of the life, is consequently thought necessary and indispensable for spiritual perfection and liberation. A sannyasi leads a life of seclusion, keeping himself physically unattached with all worldly concerns, and devoting all his time and energy to his spiritual advancement. He adopts a prescribed form of living and wears a set uniform of a fixed colour which distinguishes him from the rest of the

people. The idea has got so deeply rooted in our hearts that we do not feel inclined to look upon or accept any body, other than one in the ochre garbs of a sannyasi, as a saint or a yogi. Not only this but everyone in the garb of a sannyasi is generally taken to be a saint or a yogi, irrespective of the condition of his inner self, which we usually do not bother to look into or understand. Separation from the world and its surroundings is a state of mind, and not an external thing to be brought about by external causes and artificial change of circumstances. An inward dissociation from intricacies of life and worldly affairs is the cutting off of worldly relations in true sense. A man has really renounced the world when he feels unattached with all worldly concerns, no matter whether he is a grihastha leading a worldly life or a sannyasi leading the life of an ascetic in the forest. This state of mind (unattachment with the world) is brought about as we acquire and pass through different spiritual stages during our march. Worldly desires and ideas gradually dwindle away from our mind, leaving no impression upon it, and we acquire vairagya in the true sense of the term, although we are still living with the world doing our worldly duties. This is the true form of renunciation. How is this to be attained? It is brought about in the easiest possible way by the guide under the existing system of 'SAHAJ MARG.'

A sound physique is no doubt essential for the practice of yoga. For this reason great stress has been laid on good health and a strong body. Hatha Yoga deals mainly with it and lays down various physical and mental practices for improving the body and thereby cleaning and developing the inner points or Chakras. Hence the preliminary practice of Hatha Yoga was thought to be essential for successful pursuit of Raja Yoga. But under the system of-'SAHAJ MARG' it is the power of the guide that takes us along the path all through enabling us to reach our goal. Good physique no doubt counts much, but it does not mean that the weak and sickly have no chance of attaining salvation. Surely they have a chance under all conditions of health and body, only if they surrender themselves completely to their master, guide or guru. In that case their progress is certain. It continues unabated, as in that case they naturally keep on knocking at the heart of their master. Thus their object is achieved in spite their weak body and bad health and they attain salvation in the end.

MADRAS
2nd July, 1948

C.M. T. Mudaliar

THE MASTER



Samarth Guru Mahatma Ram Chandra Ji Maharaj
Fatehgarh (U.P)

MY MASTER

Great men are not accidentally born, but when the time needs them most, they come, do their job and go-such is the phenomenon of nature. India, which has always been the home of spirituality, was groping in darkness and had totally forgotten the age-old system of yoga. Solid materialism had taken the place of fine spiritualism. Dark clouds of ignorance were hovering all over. Yogic transmission had become quite foreign to the Hindus. At this stage, when spirituality was tottering helplessly, some great Personality was urgently needed to set things right for the uplift of mankind.

At such a time the power of Nature descended in human form as Samarth Guru Mahatma Shri Ram Chandraji Maharaj, at Farrukhabad (U.P.). This spiritual genius was born on Basant Panchami, the February 2, 1873 in a respectable Kayastha family. His childhood was influenced by his mother, a noble minded simple lady, who spent most of her time in devotion and worship. It was due to her influence that he received inspiration at a very early age. The incident goes that one day while he was playing with his mates, some Divine force aroused in him the feeling that he had not come for the purpose he was engaged in. He had to realize himself and to equip himself for the greater task ahead. The soul was awakened, and he set to it in right earnest. He attained perfection in only seven months- really an un-paralleled example. Since then he devoted the whole of his life to the cause of spirituality.

He was an embodiment of moderation, toleration and devotion, devoid of egoism altogether. With him dawned the new era of yogic training through Transmission, of which he was the Master. He could bring a man to perfection simply at a glance. It was he who made it possible that a man could attain perfection in one life only, even while leading a family life in grihastha ashram. He used to say that the troubles and miseries of grihastha life are the penances and sacrifices for spiritual attainments. He had simplified the methods of spiritual training to a great extent and adjusted them to suit the requirements of the time. Among his innumerable researches in the spiritual field, one is given under the head of "Central Region" in this book.

With such a high calibre and spiritual dignity, he devoted every moment of his life to the uplift of humanity; and after serving the masses for about 36 years, he

left his material form at the age of 58 on the 14th August 1931. He was really a Nature's Prodigy. The work which he did during his life time is beyond conception. Posterity will know his merits in due course.

RAJA YOGA

RAJ YOGA is the old system or science followed by the great rishis and saints to help them in realising Self or God. It was prevalent in India long before the time of Ramayana. It was first introduced by a great rishi who lived seventy-two generations prior to Raja Dashrath of the Suryavamsh (Surya dynasty). He devoted much of his time pondering a good deal to find out the real method of achieving freedom by which problems of life could easily be solved. He was swimming in the Central Region (as described in the book), being mostly attached to the Centre itself. His state was akin to that of the present Personality now working for the **Change**, as required by nature. After pondering long over the subject, the great sage at last discovered the method which ultimately developed into what is known as Raj Yoga. When he was in close touch with the Centre, he discovered the reality of the world with its cause or force in existence. He found out that the motion or stir of some power from beneath the Centre brought the present world into existence. That stirring thought is in other words called Upadan Karan (Hindi) or Kshobh (Hindi). At last he arrived at the conclusion that it is the outcome of the power which is similar to or identical with the thought power of man*. Naturally he deduced that thought could bring out such results and that its power is unlimited. He then took work from the thought power which fell to our lot, and with it he started training. That is the basis of Raj Yoga or the King of yogas. The kingly thing in us is thought which ultimately develops, steering us to our goal.

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

Sages after sages have improved and developed it as their practical experience increased. Thought ultimately takes the form of reality, and appears in naked form, so to say. This can all be verified by the persons having clairvoyant vision of a high merit. There may be different methods of teaching through this science, but the governing principle remains the same. With this power or force we establish a link with God. Improvements have, at times, been made by great sages to develop it according to the needs of the time. Commentaries have been written on the subject, discussing elaborately the philosophy of yoga. But the underlying thought is the state of vision, which a man must develop. Things appear in their true perspective, and their mystery is revealed to him who rows farther in his slender dugout and improves to the utmost. Generally the philosophers have attempted to reach the innermost core of things through reason, and not through vision. Reason, in its popular sense, may be faulty and may fail us, but if a thing is seen through the intuitional insight without the unnecessary medium of reason, it will be visible in its original form without error or defect. Things have undergone such a change that it is very difficult to describe them at their particular steps. The world is in existence from time immemorial, and the correct date is not to be traced out although certain persons have attempted to fix down the *Srishti-era*. Rotations and revolutions are going on; their actions are multiplying. We must always attempt to find out things after rising above everything. That is the key-point for the philosophers to note in order to reach the accuracy of things. Generally the philosophers have attempted things before actually going into the life of practice, as is commonly the case with the western philosophers, I may say that it is not certain that a philosopher, being a philosopher, cannot be corrupt or degraded. But there is no possibility of corruption or degradation if he has studied things by leading a practical life. Sages in India, generally, have attempted philosophy* by first going into the life of practicality, never mind if they have not improved to the level depicted in it or required by the philosophy. They have attempted to open up the secrets of the existing things as far as they could do at their level of advancement. The outcome is the six schools of philosophy in their different hues and colours. We should always attempt the expression of things, only when our practice or *abhyas* is over. In short we should try to understand things when the *knots* begin to open by themselves and it is the vision of the *Central Region* I have talked about later on. Everything that comes to our judgment from that place shall be correct without the least chance of error.

** Philosophy is a subject not based on reason but based on intuition .It starts not from 'doubt', as most of the western philosophers hold, but from 'wonder. A life of practicality, undergoing all the experiences depicted therein, is therefore essential to arrive at the reality of things*

SAHAJ MARG

I am opening today the greatest wonder of our system of Raj Yoga in the light of SAHAJ MARG. Very few people could realise the efficacy of this system. We think of one thing and one alone-the Super-human nature. We call It either Guru(Master) or the object of concentration.* We have but one thought and that of a certain personality super-human in form; and very soon we find ourselves attached to the form so much that other things begin to look secondary.

**The process of taking the Master as an object of concentration is no doubt very efficacious, but only when the master is really one of the highest calibre, merged in the Infinite or transformed as Nature personified. If it is otherwise the effect produced upon the abhyasi will be the reverse and highly detrimental to his ultimate purpose.*

We attach importance to one and the same thing. If we pump out water straight into a channel it will flow by its own force to some extent and at the same time with the help of the machinery attached at the end of the butt. Similarly we proceed in the channel of Almighty with the thread of thought, attaching our will-force at its butt end, i.e., from the starting point. The will-force comes from the individual mind which makes our way clear. We keep the idea of pumping out a certain thing from its proper place called the individual mind. The force increases day by day; and our individual mind too, having the idea of going above, becomes stronger and thus begins to lose the effect of bad training. It serves a double purpose. It cleans the individual mind and also brings the goal of human life within reach.

When you reach this stage, you find yourself soon jumping into the ocean of eternal peace and sublimity, and when your thought becomes so strong that it begins to dwell permanently in the midst of the waves of the ocean, every other thing downward then seems to be fading away. You have no other thought but that which you have made already. The result is that the things you see down below look like objects in a deep valley when observed from a high peak. When you do not see the things below, you feel no attachment with them. In the long run the goal becomes quite vivid to the eye, and there remains nothing but the object you have really and correctly made. Now you are free from worldly attachments, I mean to say you see things, but attach no weight to them. This thing continues for some time as long as you have the idea of the same nature. As time goes on you feel yourself to be as free and forgetful as a sleeping person who satisfies his itching

sensation in a perfectly unconscious state during sleep. A man, far away from the place where a band of music is being played, does not hear its sound, while another man standing nearby feels it, but little if he is deeply absorbed in his own thought. He does not find himself with music but feels himself dwelling in his own pious thought. How does he acquire this state of mind? The reply, as already said above, is that he finds himself absorbed in some thing of the most important nature. Then naturally the unimportant things will have no effect on him. This is the condition of *Vairagya** or renunciation. The inattention that he feels towards worldly objects does not allow his heart to be impressed by things other than those of important nature-the pious thought of realisation he now has. For an abhyasi the only important thing is to seek his goal within his own self. Many people are striving hard for *vairagya* or renunciation. How easily it is gained ! He has no idea but of his own goal and due to that he has lost all that is not worth having.

**Vairagya as it is commonly understood today is only an outward show of asceticism, detachment from all world-relations and the total disregard of the duties of life. Really speaking it is neither the forced physical detachment nor aversion to, or hatred for, worldly objects required in life, nor any other thing of kind. It is simply an inner feeling which turns our heart away from all that is superfluous for our normal living. Thus even an ordinary man, leading a Worldly life looking to all worldly affairs and possessing and claiming things for his requirements, can well acquire the state of vairagya in his ordinary worldly life.*

You have gained *vairagya* or renunciation by elementary practice of Raj Yoga. Your individual mind is, in a way, now connected with the plane of everlasting peace and happiness. In other words you have made the way from your individual mind towards that high region. The gentle waves of the *calm* in the region of Almighty begin to flow direct to it (i.e. individual mind) and so in the long run you become one with it.

We thought of one thing and one alone, attaching ourselves to the thing far above our conception. The idea of greatness is now in our heart. Naturally we feel ourselves as its part, or a trifling thing in comparison to that. We do it over and over again. Now we have made the passage by connecting our thought with that high region for realization. As we practise this, clouds of darkness begin to disperse and vacuum is created by the force of the will. The power then begins to rush in, in higher degree, with the result that individuality goes away and mind remains. When mind separates itself from Godly Mind, it begins to call itself as an individual one. Why do we feel it separated? It is because, the functions of the Big Mind on it cease to exist on account of our doings, and our going on the wrong path. It gets

saturated with these things so much that we feel nothing of reality, but feel only the impressions which these things have already made.

The impressions grow so powerful that they begin to over-rule our senses. The surroundings, no doubt, leave impressions on it. Now, when we give place to that important idea-the pious one on the mind of ours-the impressions we had made begin to lose their density and in course of time we are free from these things. The effect of what is prevailing in that Big Mind is felt as well. If you go on practicing you will feel the same thing in your individual mind as there is above it. When you feel these things permanently in your individual mind, think that you have lost its individuality. When the time of creation came, the latent motion beneath the Centre grew stronger, causing a stirring movement which later led to the formation of the universe. That may be called the First, or Super-Mind of the Almighty. We owe our origin to that mind which we call the First Mind. On the back side of the First Mind there is *Centre* or the state of *Tam* (Hindi) which is clearly explained in my book "Commentary on the Ten Commandments of SAHRAJ MARG". If you have brought your individual mind to the level of First Mind, then you have only to jump above the First Mind whereto there is Centre or Almighty. When you realize yourself to become one with that state, you have realised the true Reality. There you swim and swim. Nobody knows its end. When this thing comes to you, you feel everywhere plain-ness, simplicity and calmness. When you begin to live in that state without break even these three things seem to be lost. That means you have no impression of even these things in you. One-ness is reigning now. This is the thing we gain by our elementary practice. See the efficacy of the system and put yourself to work.

We generally lay stress upon meditation, apparently on human form. The critics may perhaps consider it suicidal to the spiritual feelings. The case is not so, provided the person meditated upon is one of special calibre, who has come down from the *Immaterial Absolute* for spiritual training, or has attained the spiritual standard of evolution required for the purpose by supreme self-exertion. We take the example of our master, Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh, U.P. The thing will soon come to light, and the world will remember him ever after. He was one with Nature. If we meditate upon such a big soul, the substance we are seeking for will come by itself. Mathematically, if A is equal to B and C gets equal to A, then ultimately C becomes equal to B. If you have selected such a Master as your guide, the problem of life will be easily solved. I quote an example. "Those who worship you and those who worship the Absolute, of these, which are the greater yogis ?" Arjuna asked Shri Krishna. Lord Krishna answered, "Those who worship me with the highest faith and constancy are the

greatest yogis. Those who worship and devote themselves to the unmanifested Absolute, the Omnipresent, the Omniscient and the Omnipotent, their difficulty is greater in the struggle, for in fact this path is trodden with great difficulty by an embodied soul by self effort.” When we begin to love such a soul, which becomes the object of our concentration, Nature's power then begins to run through us, for the great soul is endowed with such powers. Our emotions and feelings, made worse by our wrong-doings, begin now to come to their original form and attain the highest excellence. By original form I mean that condition in which they were at the time when they took the human form for the first time. Our functions and work being unregulated, and the mind undisciplined, we seek the shelter of such a great soul or the Master.

MEDITATION

In Raj Yoga we generally start with meditation. There is a great underlying philosophy in it. We find ourselves all the time busy with the worldly things. If we are not doing anything, our thoughts seem to have wings in the leisure hours. We are always in tumult and disorder. Our individual mind has become used to such type of character and thus we have made everything topsyturvy. Our actions and thoughts count much in our wrong making. When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotional feelings and senses. All senses are spoiled and adopt a wrong course. When such practice continues for a long period, we make them worse. The marks we thus make upon the senses and *indriyas* turn them solid like a rock, having no *bodh* or wisdom. Soul is, no doubt, not acted upon, but we create such obstacles and coverings which keep it enwrapped all round like the cocoon of a silk-worm. What happens then? We cannot even peep into the soul, what of realising it. By the effect of our vicious thoughts and actions we spoil our sense of discrimination and right cognition. Those who have reached this state of solidity, as said above, do not like to come under the teaching of Raj Yoga. This is why people turn a deaf ear to what we say. If somehow or other they make a firm determination to reach the Reality, the power of Master shall affect them. At the same time I want to add that these things can be shattered only by the help of such a Master who has the power of transmission to break open the wrapped-up things and to remove complexities, Of course the *abhyasi* is directed to have meditation on certain points of concentration, I mean on one of the *chakras*, figuratively called Lotuses.

We generally take the heart for meditation. The heart is the pumping station of the blood. It sends out blood, after purification, to different nerves and cells of the body. Now we have taken heart as the centre of meditation. The blood that runs throughout our system is affected. The solidity due to our own thoughts and actions begins to melt away. This is the first thing we begin to gain, from the very first day, by this method of meditation on heart. People may ask why it is necessary to proceed with meditation at the first stage of Raj Yoga. The answer is quite plain and simple. We are now gathering ourselves at one point so that our individual mind may leave its habit of wandering about, which it has formed. By this practice we set our individual mind on the right path because it is now metamorphosing its habit. When this is done our thoughts naturally do not go astray. It is a Hindu belief and a correct one too, that when we first came into being we were complete, and we were all in close touch with the Almighty. As time went on, degeneration set in with the result that we now find ourselves in the lower stratum of humanity. Who created these things within us? It is only we ourselves and nobody else. It is we who have undermined ourselves; it is we who have thrown ourselves into the gloomy dungeon, far far away from the Godly kingdom; it is we who have wrought this havoc within us, making thereby a net-work interwoven by the fibres of our wrong and vicious thoughts. Now we want to go back through *downward motion* to the condition from which we had come down. We use our central force at one point, just as the Almighty did when He created the world by issuing forth the powers of creation from just beneath the Centre through the force of His will in different forms and colours, like the fibres of the net, to complete the creation. It was one with Him when there was no creation. He has been at His centre and shall be there when the things, which have come down, go back in Him or to the original point called the *Centre* (as explained later in the book). We began to weave our own fibres of different hues and colours and we are all the time with them. Now we want to return to our own centre. The process naturally will be to draw these things to the point of origin. We do the same thing in meditation and try to gather ourselves at one and the same point to create our PRALAYA, which is the state we were in when we came down. By meditation we make a will in our heart covering thereby the surroundings around the Heart region. It begins to expand, extending over to all **chakras** (Lotuses) located in our body. Thus all the **chakras** begin to glow. The circle goes onward passing through region after region till all begin to be absorbed in the inner-most circle. What you feel there is dazzling light sometimes, because you have made the passage from the heart towards that region where you are now. The dazzling light now begins to fade because you are going forward. You come in contact with different stages of *maya* as well. The dazzling light is

there. When you cross it, you find yourself in a totally calm atmosphere. Here the kingdom of God begins. There are stages and stages after it, which all pass through. Since it seems out of place to discuss them here under the head of Meditation, we leave them aside. Now your meditation is leading you to the main goal. No practice of Hatha Yoga can bring about such a result. It fails after **Agya chakra**. Meditation-a part of Raj Yoga-is the only thing that can lead you to the end. There is no other means of approaching the Centre. We have seen that one thought arising out of the Centre created so big a universe. We have got within us the same central force, though marred by our wrong doings. We utilise the same power which is automatic in us. We take work from the same force through meditation. This is how we proceed naturally and with Nature's force, so to say.

When we meditate, the Central Power we have remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. Only an *abhyasi* can feel it. This can only be known practically. You will soon find yourself swimming in everlasting peace and happiness. Everything ends here. There is no attachment with the world. The mind is disciplined. It is automatically regulated. Senses begin to come under control and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear, you feel the Nature's work within your bounds and limits, rather you begin to work yourself.

HEART REGION

People generally think of the heart as made of flesh and blood only. Whenever the idea of heart comes to them, they locate its position as that of the heart made of the things said above. This is one of the limitations in viewing the Heart region in its broader sense. It is really a vast circle covering everything inner and outer. The things after the First Mind all belong to the region of Heart. All the lotuses or *chakras* are set within its limits. In other words they can well be called a part of this big region. The stages of human approach are lying hidden in it; Super-consciousness lies there ; *sushupti* is a part of it. We are all playing like ducks on the water in that region. The stage of inter-communication with the liberated souls of the brighter world starts from this place. Individual mind plays its part in this region. It is the main artery of God. We cannot reach Him unless we proceed through it. Narada is playing the tune in this region.

The majority of the people feel nothing but their own body. Their thoughts are located to this very point. They think their body as the only thing worth keeping. They consider it as everything. They do not want to see their body decomposed. They are all along with the doctors when they feel it diseased somehow. All care for the body becomes their aim and object. They do not want to free themselves from the idea cradling in them. They are all the time found serving their own master, the body. Soul has no value to them. It is an afterthought for them. They do not find any leisure besides. How many circles they have put around their body! It, the body, was solid itself. They have hammered it round and round making it all the more hard and solid. Where do their ideas now lie, on the body or inside it ? When you lay stress upon a certain thing the ideas begin to jump inside but in consonance with the thoughts already made. What you find within it is the idea working for the body. Now you are working for the body. You remain in contact with such a body and you make it more solid still. Naturally your ideas, when they rebound after touching the body, become solid. Solidity was to some extent within, as they had, in some form or other, the idea of the body. Now they have become one with the body having the same relation with one another. You can now well be defined as a solid globe having the poles as well as the axis within. You know about certain limbs of the body. You find also the heart beating. You feel the respiration. You connect all these things with certain organs working. You also know that all these parts are set in different places of the body. You have the idea of liver, heart, lungs and so on. You are truly playing the part of the body as one unit but with solidity of things. You have nothing in your mind but this. You do not know the real play of things. You do not know where these dramas are being played. You do not know that you are tossing in your own ideas. You have made yourself quite distracted and disturbed. Why do these things happen? Why do such ideas flash across? Who supported these things to come in? Who has the reins of all these things, or who is reigning? The *Heart* and nothing else. You have yourself made your heart in this fashion, bringing out such results. The consequence is nothing but disturbance.

All these thoughts were due to the heart, and subsequently all your actions will be governed and regulated by this thing only at the first step, wrongly, if unwisely directed, correctly, if properly directed. It means that it is the master of them all.

It is the controlling agency in itself. This is the condition of your heart within you. It is working in different ways and colours. The main artery of Almighty with the idea of creation is working through it. The pendulum-like movement in your heart is nothing but the effect of invisible motion below the Centre. Our heart, being in

touch with that invisible motion, plays the same part in its own place according to its capacity. Thus its function is almost the same as that of the invisible motion. Lo ! the visible form of the Godly *Invisible Motion*. It is a drop of the ocean. It is but a unit issued forth from the Centre. It is the same power in a limited sense. The big thing has its unlimited powers. Limitation, however, is the outcome of your own narrow-mindedness. Invisible motions descended from the main artery for the creation of the universe, and they spread like showers in the big vast circle. These revolving motions constituted the world no doubt, and we see the forms created by the Almighty through the invisible motions all round. This clearly proves that we are connected with the force of power, which effected such wonderful results as we see in the world. Thus, though diversely related with each other, all things are finally connected with one and the same thing. These things are all running throughout the bigger circle of which we find our heart as a part. We have limitations created by our own force of will. That is why we find our inner circle of heart separated from the things said above. Everything abides within this region. PRALAYA comes here when things change and return to the source, they have come from. Before things come to the present form revolving motions commence, at some places in greater, while at others in lesser degree. The stoppages, i.e., points of greater and lesser degree, serve to increase the resistance like the brackets, which increase the power of the current. At each bracket there is marked a *lotus*, named after the working it does. So they are all within one circle called the Heart region. Functions of each of these *lotuses* are different. The stages of human development in spirituality are governed to some extent by these sub-circles, called the ***chakras* or *Lotuses***.

If, somehow or other, we cross this bigger circle, then we have nothing to cross but the First or the Super-Mind of God-the cause of all this creation. Behind it there is centre-the real goal of life. It is a big thing oval in shape, because the revolving motions move in that way. Why do we feel that there is some thing under it? The current of Almighty flows in this region, or rather abounds in it. There is a great mystery underlying it. On account of the revolving motions there are some particles like those you see when you enter some dark region. This is a daily practice in your life. When you go into a dark room you find ring-like sparks of light in it. These ring-like sparks are all present in the sacred region of God. They are different powers which the circle consists of. When you proceed through Raj-Yoga these begin to melt in till they are exhausted. Reaching the top of this circle various powers begin to come to the **abhyasi**. Opening of each KNOT means the advent of some power or the other. The able Master of Raj-Yoga hammers them down to make the surface smooth. The power so caused by hammering comes in

the disciple automatically. Each such spark is the result of such motion coming from above. You can reach at its highest point whenever you dissolve these things. If all things are dissolved **in toto**, you feel yourself as calm as you must have felt a little before coming to this world for the first time. Calmness prevails all over. Simplicity abides nearby. Plainness is the result. God has given brackets in sub-circles of the Heart region. They begin to get loose till they lose their identity and come to a standstill. No power of brackets now remains. You untie every thing. This untying of a certain thing produces some result, because it is the natural phenomenon that every action must bring out some result. The rays you feel in the different corners of the sub-circle all begin to disappear. The light which you feel by the amalgamation of matter with the real thing begins to fade till it disappears altogether. There are a few parts in this region having a dazzling light. People in certain Sansthas sometimes meditate upon this light as well. They take the light as the real thing and they go with curiosity in it, fully applying their will. The result is that they expand the matter for the light to come in a higher degree. Power of light no doubt increases as the capacity for having it improves. But really speaking they are on the verge of MAYA in solid form. I use the word 'solid' for the light. The scientists may object to it, but if they think in true sense of the reality, where there is no light or darkness they will find the former far heavier than the latter. This thing happens generally in *Trikuti* and beyond it. The topmost portion of the body is the end of this big circle. Such is the sphere of this big circle.

There are very many things in this vast circle, which can only be felt. No words can express them. The various powers of nature reside here. Atri rishi(saint/sage) is playing his part here. He has not gone far above in this circle although thousands of years have elapsed. Rishi Agastya has his working in this region only. They get command for the work from the Personality who has crossed this region. Besides these, there are very many rishis working in this very region. I open a secret of nature. We worship VISHNU, thinking him as our god. I may disclose his strength today. He only keeps the different particles in order to keep up the creation. His circle of work is within this region. No god or DEVATA can ever boast of crossing this circle. It is but for a human being who has at his command the power and means to do so, and thus his flight is far above that of the gods. It is really **we**, who give them power by the force at our command. I use the word '**we**' *for the personalities who have crossed this region, i.e., the Heart region, and entered the region described as the First or Super-Mind of God. Nay, I am using this word for the personalities, who have crossed even this region. Still I am incorrect. I must say that it is for those who have gone far above the First Mind of God.*

It is easy to cross the big region of Heart by following the advice of one's master. But remember a capable master can only be he, who has crossed all the regions far and above and has the power of transmission. Firm will is, no doubt, required on the part of the disciple. This thing is not really so difficult, as it appears to be. Abhyasis adopt intricate methods for gaining the simple thing. That is the main difficulty in the way. Narada was at the lowest rung of the ladder leading up to this big region. He played his tune, no doubt, with *vina*(a musical instrument) in one corner of the Heart region. He was only the catcher of the sound or SHABDA felt in the heart. He was absorbed only in the inferior type of the sound produced in the heart. I do not want to deal further taking up the examples of other big rishis. I am afraid the people may pounce upon me if I disclose their condition or true state, but I may reveal these things to my representative whoever he may be. I have to disclose very many things. Some of them will come to light during my life time, others will follow me, i.e., when I shall cease to exist in material form.

The Heart region is extended almost from head to foot. All the creation of Almighty is within this circle. The work, of course, is divided and pushed on by different senses. If we go below the middle point of the Heart region, we find several functionaries at work, of course on different lines prescribed for each one of them. Powers of Almighty are also found in them, which can be utilised as such. It is a big machinery of Nature.

When you clear off the matter and exhaust the power produced by you, I mean your self-created power, you enter the state, just as it was in the beginning. In other words when you untie your own knots in this region, calmness prevails and becomes predominant. Everything that you find there (originality is now there) looks calm and simple. Nothing of your own making now remains. Dots and particles disappear. Twinkling light also now begins to fade till it names to nothing or Zero. There is no heaviness now. The state is of course beyond conception for the soul which has not yet come to the standard of reality found in it. Self has always a longing for its own realisation. It is only possible when it becomes one with the Centre. Outward things (the coverings with regard to this region) are no more now. Cosmic powers reside in this big region of Heart. Before crossing this region on to the Real Mind you acquire many powers, which are utilised in Godly work. I am not going to discuss these powers in this book.

I am revealing my research, innovation, or discovery, as you may be pleased to call it, as regards this region-The Heart region. I take the heart made of flesh and blood and divide it into two parts as shown in the diagram No.I. The first part of the circle marked 'U' is brighter than the other marked 'L'. There are three points, one above, the other below, and the third somewhere between the two. The upper point is denoted as 'A' and the lower one as 'B' in diagram No.II. You will find different seeds and *Vrittis* whirling there. Between 'A' and 'B' there is a point which, if pressed, you can have communication with the liberated souls of the brighter world after some practice of Raj-Yoga. Whenever you think of anything, the idea comes first at 'A'. Whatever you think repeatedly, located at the point 'A', you will form your fate accordingly. At the point 'B', if you meditate that you are becoming devoid of all sensual things, the result will follow in the shortest possible time, which you cannot even imagine unless you do it yourself. The *Abhyasis* under our system of 'SAHAJ MARG' practice on these points and find remarkable improvement.

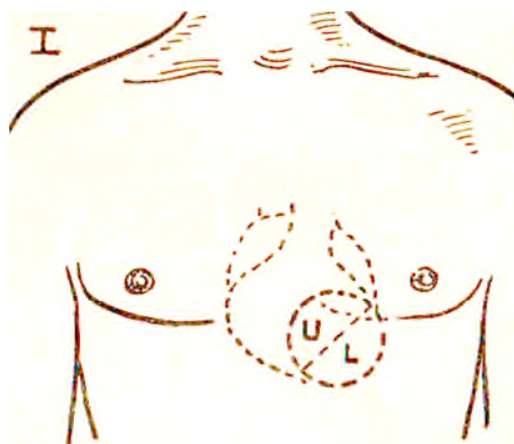


Diagram No.I

If the practice is systematically done on both these points, desires will soon begin to bid farewell, The point between 'A' and 'B' is kept a secret, as havoc can be wrought if it is improperly used. So I am not disclosing it at all. The upper region marked as 'U' is the first point of the heart and the lower region denoted by 'L' is the second part of the heart. The upper one is the landing point of the great rishis. They come in this state after a good deal of penance and sacrifice. The thing is not open to everybody, although so near, but only to him who really deserves it.

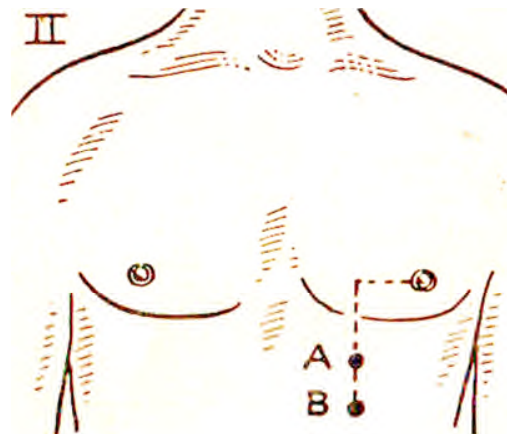


Diagram No. II

The lower region is generally the place of common folk. Super-consciousness of the inferior type abides in the region marked 'U'. You begin to become conscious of many godly things when you reside in this region. The man always intoxicated with worldly things cannot reach even this state of Super-consciousness of the inferior type. If you enter the upper region, cleaning the points 'A' and 'B', you make yourself deserving for reaching the other sort of Super-conscious state which lies in this region of Heart. One who thoroughly cleans the point 'B' receives, then, the happy tidings of his entry into that sort of super-conscious state I am going to deal with here-after. I am locating the points 'A' and 'B' by actual measurement. The heart lies in the left part of the body or near the lower part of the left lung. Measure two finger widths straight to the right of the 'left nipple. Then proceed straightway downwards up to three finger width. This is the position of the point 'A'. Now you proceed two finger widths straightway downwards from the point 'A', you will find the point 'B' just above your lowest rib, *measurement to be taken with one's own fingers*. Our Super-consciousness travels in this region, till we come to the point of the superior type of super-consciousness, as we call it. This is shown in diagram No. III.

In the heart the upper region lies on the right side whereas here in this part it lies on the left side and the lower region is on the right. Here 'A1' and 'B1' are the points akin to those (i.e. 'A' and 'B') in the heart. In the portion called 'D1' there is superior sort of Super-consciousness. The only difference is that the ideas creeping in at 'A1' are finer. It is left to the *Abhyasi* to purify the point 'B1' so that finer things may begin to reign. You get purified to the same extent in this portion as you purify the points 'A' and 'B' of the Heart.

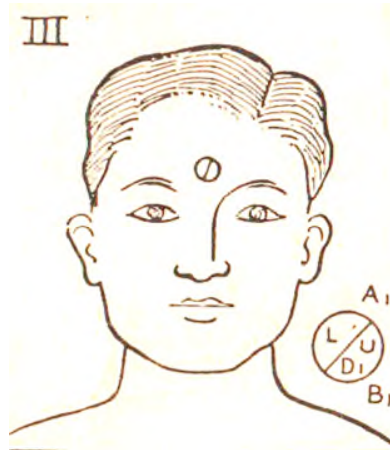


Diagram No. III

The people generally proceed with the right side called the lower region, because they have not purified the heart so much as to enable them to enter this portion in brighter state. They want to enter with all things they possess. Thus they try to attempt an impossibility by trying to proceed with the left side. It depends much upon the worthy master or the guide to lead his disciple on to the right (correct) side with his things or belongings cast asunder.

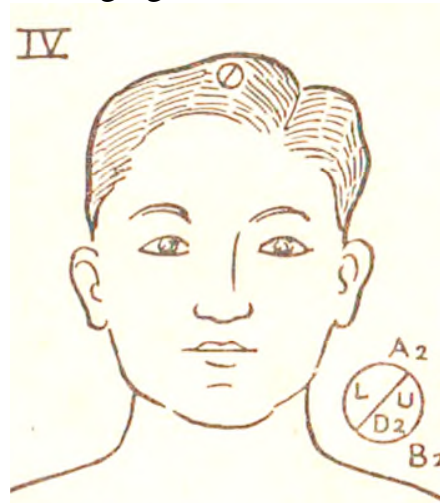


Diagram No. IV

Here the cosmos begins, which is a part of this big circle of Heart. Here people often feel the light being displayed in heavy showers. But this is not our goal. We must tear it off before we cross this big circle of Heart.

Similarly we now come to the other part of the region, called 'D2' the upper one. Right side is the lower region as shown in diagram No. IV. Here we find the superfine state of Super-consciousness. It all depends upon the point 'B' of the

heart which, if purified to the core, will land you at the point 'A2', which lies in the region 'D2'. A little beneath the superfine state of Super-consciousness (i.e., behind the skull) where the region of Mind begins, there are again two parts having the same points, but they are passed over easily to reach the point which I shall show by a diagram later on. I have discussed enough of the Heart region, though only in outline. I shall now deal with the finer stages that we come across during our march onwards.

MIND REGION

After crossing the region of Heart we enter the First or the Super-Mind of God. No word can express the condition which one feels there. There are only such symptoms, as give an idea of this big region. What we gain in the region of Heart is beyond one's conception. Now we take up the higher stage. The essence of the region of Heart lies there. The present form of the universe is due to the actions of that Big Mind. They are all power, no amalgamation and no light. We have said that calmness remains predominant in the region of Heart when it comes in original form. What kind of calmness prevails there is beyond one's conception, but in order to express it somehow or other I may say that if calmness prevailing in the Heart region be refined, it may roughly express the type or character of the calmness in the region of Mind. It is only an idea of calmness that now remains; in other words the forgetful state of calmness is dominating there, which is not the only thing to be acquired. Our *Anubhava-Shakti* develops mostly when we enter this region. It remains now on one's part to feel. From here the things come in shape and light. There is motion. Invisible motions, when multiplying together with the idea of creation, increase the force downwards. The outcome is the innumerable varieties we find in the universe. It is beyond ethereal force. Air does not blow there. This is the most powerful region of God. For your understanding you may call it the Power House for setting the Godly machinery agoing. Motionless things (appearing as invisible motion) exciting vibrations are there, having great power. It is very difficult to explain this idea which can only be felt. People may doubt how calmness can abide when motion is there, imperceptible though it be. I would say that there is calmness in refined form, and it is imperceptible, just as the idea about creation is expressed as imperceptible. Still it is something after all. We have not yet come to the point expressed as Nothingness or Zero. When can we enter this state? Only when, we make ourselves as such. We get power from the First Mind to reach the state of Zero. This is the state, which even angels crave for. Air of this state can be felt by him and him alone, who has abandoned all airs, i.e., who has become a living dead, Divine effulgence too now vanishes, though still there

remains something. But where ? Only a little way off and then that too gives way. It means you are now making preparation for entering the stage you have to attain. The limit of divine effulgence extends only a little way farther, beyond which remains mere conception. Go ahead and that too is gone, Expression now fails. The region of Mind is crossed.

CENTRAL REGION

After crossing the Mind region there comes the Central region. Super-consciousness of the finest type comes in this region. The theory of invertendo comes in again-as explained in “The Commentary on Ten Commandments of SAHAJ MARG”.

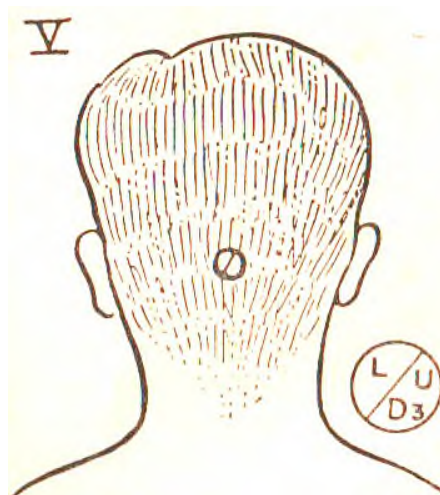


Diagram No. V

What we find on the right side of the Heart, we find on the right side of this region too. D3 is the last stage of super-consciousness where every stage is gone-Zero-Nothingness. It is the super-finest state of super-consciousness.

This kind of super-consciousness is reserved for the Incarnation of Deity. The state is sometimes, though under very rare and exceptional circumstances, bestowed upon some special personality too, who generally comes for the change of the world. His position comes next to Incarnation of Deity. He practically enjoys the same position as regards the working of Nature.

Nature now requires change-a thorough overhauling-and for this purpose, I may assure you, a special personality has already come into existence and has been at work for about two and a half years.* The great sages of today with highest standing in spirituality, little known to the world in general, are working under his directions. Still more individuals are being prepared

**The period of two years and a half is reckoned from the date of the writing of the book, and about six years from the date of its first publication (1950). Thus it comes to about the end of the year 1944, since when he is at work for the change of the world.*

for the task ahead. Those who have eyes and vision may see and realise his working and its effect. The task ahead is of a very important nature, and *Change* will be the ultimate result. Time he may take, but the result is inevitable, after which the world will shine forth in its true colour. The time is soon at hand when the various forces of Nature, under his command will set to work under his guidance, after he has prepared field for it. They are waiting for the task. Such a personality gets power direct to keep the machinery of Nature in proper working order. Saints with clairvoyant vision of the highest type in spiritual phase (Yoga-Ja) who have got the capacity to inter-commune with the liberated souls, well developed, can justify these facts by directly communing with him or reading the Nature. Others will see the results in material form in due course.

To come again to the point, now here is the end of all our activities and we have now entered the Godly region in pure form. Our goal is achieved and we are admitted into it. Self is realised. We are above actual consciousness, which abides in the region of Heart and its potentiality which is rooted in the Mind region. We are now free from the endless circle of rebirth.

People may call this stage as Truth. It is not really Truth we have arrived at. Truth has been left behind and we are no more abiding in it. Truth carries with it the sense of something which is not there. Truth is really the refuse of the condition described as ' Nothingness '. To make it more clear, I would add that generally people admire "Truth" as it appears in the form of consciousness. Consciousness is not our goal. It is only a toy for children to play with. We have to reach a point where consciousness assumes its true form (i.e., what it really ought to be). We have to make a search for the **Mother Tincture** from which medicines are actually prepared. We are searching for the potentiality which creates consciousness, and if

that too is gone then we find ourselves on the verge of true **Reality-pure and simple**. This philosophy is too high to be described adequately in words.

Do you understand when I say we have to find out ‘potentiality’? What is its origin or where does it come from? It comes from ‘*Tam*’, the last resting place of a true Yogi. It is not one of the three Gunas but an expression of the condition at the stage as explained in my book “The Commentary on Ten Commandments of SAHAJ MARG.” The liberated souls partake of it-the real thing, just described-according to their rank and state. The impression held by certain philosophers that liberated souls do not possess the actual consciousness, but only the potentiality for it is wrong and misleading. No doubt the liberated souls develop their power so much that they utilise both consciousness and potentiality any way they like, but really they are above both; and then only follows liberation. If you have got potentiality developed in you, it means you have got something which is far away from the idea of *Nothingness*.

Philosophers generally want to drag others along their own line of thought. But to me it appears that it is not the proper way. It is really the practical experience only that can help one to realise himself. No other way or method, no book or scripture, can be of any avail in this respect. What a diversion from reality would it be to call realisation of Oneness or Nothingness as the realisation of truth. Truth has its own definition. But where we have to arrive at, finally, is beyond everything.

Before the discovery of the Central region “*Truth*” was predominant in almost every mind. Truth is everywhere, at every stage of human development. In spiritual science people generally use this word for denoting things as real. Anything away from matter can be called *Truth*. i.e., what remains where matter ends is called, Truth. But where both these things end, what would you call it? Can you call it as truth? No!, because when matter or solidity ends there comes activity proper or stimulus i.e. *chaitanyata*. If you move further on and cross both of them you reach a stage wherefrom these things have come, So long as you do not cross them, you are within the limits of Truth. When you cross it, it too goes away and it is only Inactiveness or Nothingness that remains.

People are hunting after egoism and they become prey to it. It appears either in the form of solid body or in the form of its final state or onwards. This is an impediment in realising God. It starts from the region of Heart and loses its density in solid form after the region is crossed. In other words subjectiveness abandons him and mineness (i.e., speaking of the body as mine) forsakes him after the Heart

region is crossed and he has entered the Mind region of God. It is a fine state of egoism in this region, rather it is the refined form. But the defect is after all a defect. When it comes to the Mind region, where it resides, its force increases because you go with it and receive power from the motion appearing in the form of vibrations. Now if your goal is just what it really ought to be and the will for attaining it is also strong and perfect, you begin to draw in power from the Central region, which remodels it for further approach, When you proceed onwards i.e., into the Central region, it appears in the form of identity. It remains in force in that region till you leave your body. Thought is not there. You are in a way quite naked, so the egoism also appears in the naked form, which ultimately becomes the identity of the liberated souls. You may call it almost dead.

It will not be out of place if I dwell a little more on the subject for the readers to judge the stages of egoism in different spheres. The idea of egoism starts from the body. When you do anything under this influence, you feel the solidity of things with the idea that you (body) are doing it. This is the lowest or the crudest form of egoism. In this stage the eye of a person is located on his body. He sees and feels the body to be the doer and does not go beyond it. He has no idea of anything else except the physical body. This is the condition of ordinary people of the world. When you proceed onwards you feel that something other than your body is the doer of things. This is the second stage of egoism. Here the vision of a person passes on from the physical body to something inward or finer. Different people feel differently according to their own thoughts and beliefs. Some feel the soul doing all actions, and the body acting only like a machine or a tool in the hands of a Workman. It is the Workman who is really working, tools are only for his help. Similarly the real agency which is working is the soul and not the body. Some feel that Mind, God, *Guru*, (master) or whatever object they have adopted for their ideal, is really working and is the actual doer. Here the idea of the physical body as doing the action is forgotten. Go ahead and you will see that whatever is being done by you is not through the agency of either the body or something inward, as epitomised above. Now you take the right course and feel that the work is being done automatically with no idea of the doer. Neither your body nor the mind is the doer, nor do you feel any other agency doing the work. You only feel the work being done automatically, in whatever way it might be. In this state, the questions, how ? by whom? or through what agency?, do not even cross your mind.

You go farther ahead, and no longer even feel the work being done. Rather you have no idea what-so-ever of the work being done either before or after the action has taken place, but it goes on automatically as need demands. It can better

be understood by the following example. A man is sleeping; mosquitoes or ants bite him during sleep or he feels some itching sensation ; his hand automatically goes to that part of the body and he rubs or scratches it according to his need, but he remains in the sleeping state. Now he had no idea of the action, either before during or after it, and when he wakes up he does not even remember anything about it. When this condition is attained, i.e., the sleeping state in the waking condition, and you go on with it, doing everything as circumstances demand, without any idea of the work or its doer, then the actions you do leave no impression what-so-ever on you; and a little beyond, it is turned into identity.

These are the different stages of egoism which almost die out while entering the Central region. The thing I called identity, or the identity of the liberated souls remains even then. It disappears only in *Maha-Pralaya*, when everything comes to an end. Of course the so-called Zero remains even then. That means all the identities of the liberated souls, as well as those of others and everything else in existence merge into one and lose their individual identities; and this itself becomes an identity to bring forth Creation anew when the time comes.

One-who reaches there, controls the universe according to as he is directed. The directions come from the Absolute Base. I would have revealed here how directions proceed from the Absolute Base, but I do not, as it is likely to be misunderstood unless that sort of understanding (*Anubhava*) is acquired. Special powers are allotted to him and he begins to work with them. He feels the wave of Godly work and sets himself to it accordingly. Every order of God passes through him. He catches and reads everything in Nature. Everything remains vivid to his eye. Oneness is predominant. He feels everywhere the same, in and out. He cannot judge a stone, a man or a plant in the solidity of forms, as they are. Limitations end here. This is the final goal, and the problem of life is thoroughly solved. No worship or meditation is required here. The various powers of nature are at his command and he takes work from them. They obey him. There shall be one and only one such personality in the whole of the universe at a time. When the time of *Maha-Pralaya* comes such a one, then in existence, will work in conjunction with the liberated soul specially deputed for the purpose of dissolving the creation. The above mentioned liberated soul shall be nearer the Centre than the other ones. The landing place of liberated souls is shown in the diagram No. VI. They swim and swim near about the Centre the vast limitless Expanse- Infinite. The liberated souls will lose their identity altogether only when *Maha-Pralaya*, the state of dissolution comes in dead form as stated above.

The space shown round the dot marked C, the Centre, is the actual place of landing and swimming for the liberated souls. This is such a vast expanse that the first rishi of the time when the world was born is still swimming and has not yet been able to reach even the middling point of this ocean.

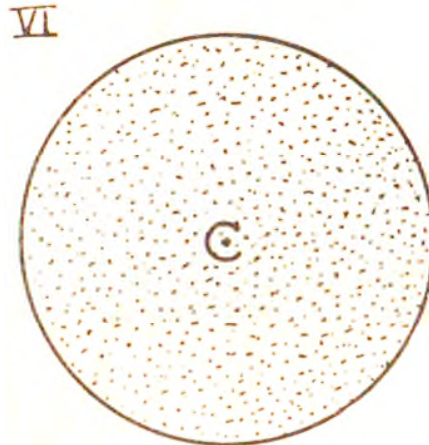


Diagram No. VI

Those who have got vision of the first type, or in other words that which they ought to have when they get into the Central region, can verify the truth of what I have stated above.

In this region the state I have described as Nothingness conveys the idea of something powerless. Centre in itself has no action within it, though near about it are the invisible motions, no doubt. It conveys the idea of something motionless and mute. If I open it further people will get puzzled. It is Infinite within itself and one will plunge into the sea of wonder and amazement if he steps further. It concerns purely with *Anubhava* of the highest type. Expression and imagination fail altogether. I shall be very glad if anyone, after higher attainments, offers me a chance for this humble service. Now God is described generally as having all power. We call Him 'Almighty' because we have some force within us which we think to be a part of the Big Power. The power we see in us is the outcome of that BIG ACTION which develops into power. You can better understand it if you take up the example of an electric dynamo. This is a machine set up with magnets in a particular manner. Now this dynamo has no power in itself. But when it revolves it creates a sort of electric field and power begins to rush out from that field. The terminals that are fixed in the field at particular places pick up the power and the current begins to flow from the terminals although the magnets of the dynamo are not connected with the terminals, nor do they touch them. In the same way invisible motions near about the Centre create a sort of field of power which you may call as

Central region. But there it has no action and is quite silent. It only begins to rush out from the Central region through proper terminals in the form of different powers of nature.

Have you understood the idea of 'Nothingness' or 'Zero' ? This is the greatest philosophy I am revealing. People may grasp it or not in the beginning, but in due course they will surely begin to realise it as such. Mysterious are the ways of God, as they say, because the mystery behind the scene is hidden from them. Naked form of God appears only to those who really go swimming in the waves and reach near about the Centre. I assure you that this is all my reading of Nature or *Anubhava* in true sense. It is all due to the thorough practice of RAJ YOGA and the blessings of my Master that lie pouring upon me in every fiber of my being.

People may wonder when I say it is the focussing light coming from the Centre to the end of the Central region, making something like a ring where the Central region ends ; although LIGHT is not the exact translation of the thing. Light, really, is a far more heavy thing than what that actually is, and is left far behind. But it has been expressed so merely for the sake of understanding. Whatever we find in the Central region is the real thing in pure and naked form. There is no amalgamation what-so-ever in it. Now, to enter this region, we have to cross what is expressed above as ring, and it is only the force of one's master which makes his way smooth into that region (i.e. The Central region) where the powerful thing which I have called *Light*, for mere understanding, ends. It creates a force at the end which we have to cross, and this is only possible when a push from the Mind region is given by his master, who is the only power capable of the task.

The point marked 'C' in diagram No. VI is the Centre. Whether you call it God or anything else for expression, this is the main point, this point is absolutely motionless and there is no energy, no power, nor anything of the sort. Just adjacent to it is the latent motion, which generates power that issues henceforth. The Centre only maintains the latent motion. The colour of this place can be expressed as a faint reflection of colourlessness. It is throwing forth in the Central region something in the shadowy form expressed above as 'Light.' The shadowy form of the region is due to it, and it is the swimming place for the liberated souls. We can reach there even when having our bodies and can begin swimming like the liberated souls even in our life time. This is one of the marvelous inventions of my Lord Samarth Guru Mahatma Shri Ram Chandrajji of Fatehgarh, U.P., who has made it accessible and practicable. As far as the vision of the inward eye goes, no such example is ever found in the history of spiritual attainments. If we develop this stage, we establish ourselves there even before leaving our body and the

swimming continues after we leave the body. We are now swimming in utter 'Nothingness', so to say.

The latent motions generated power which rushed out and created something that can, for the sake of understanding, be expressed like the eggs of a fish in the spawn. These egg-like things are full of concentrated essence of power and energy created by invisible motions. Now all these three, i.e., the Centre, the latent motion, and the so called egg--like things are so adjacent to one another that it is very difficult to distinguish them each separately, and all seem to be one or adjusted together as one. The colour of the place may be expressed as greyish, like that of dawn, or more appropriately only a faint reflection of that colour, rather spirit or essence of the colour of which dawn is the material manifestation.

To come again to the point, one cell (i.e. the egg-like thing described above) is the master of one world, giving life to that part of the universe .and controlling it. There are as many worlds in the universe as there are cells (egg-like things) about the Centre. If a yogi utilizes the power which these cells contain, by splitting the energy it is composed of, the people may forget the atom bomb. Arjuna had the capacity of splitting this energy into parts and could utilise it at any time to create havoc. But according to the rules of war current at the time, none could use a weapon which was not resistible. So Arjuna did not make use of it. This was revealed by Bhishma Pitamah to Duryodhan, when the latter had consultations with him regarding the impending war at Kurukshetra.

So the splitting of the atom to produce atomic energy in the modern times is not entirely a new thing hitherto quite unknown to the world. There is also another instance, still older, which has been revealed to me. During the time of Ramayan Hanuman, by his will-force, utilised certain power or gaseous energy found in the sea-water round about Ceylon for burning the fort and city of Ravan, whether it is still there or not let modern science try to ascertain. This, which he could do by his will force, westerners require instruments for.

People may object that the power near about the Centre now appearing in the egg-like things goes to show that these things are part and parcel of the Centre, and thus the Centre has itself become a nest. But they must bear in mind that these are so described only for the sake of expression and understanding by an example in the solid form, There are, no doubt, some egg-like things about the Centre; you may call them power or energy working absolutely in a definite order. It could be expressed only as above. You may understand it better if you take the example of the field of a magnetic pole. In order to trace the field and its force, or the

directions and the points of its working, put a sheet of paper or a glass plate and pour down some iron filings on it. Place a magnet beneath the plate, tap it and the filings will arrange themselves in a particular pattern. If you mix them up and tap again they will again set in the same manner, which indicates the lines and the points about which the magnetic force of the pole is working. But the lines and the points as shown by the filings are not the actual field or force. They have been used only to locate or understand the field and force. Similarly the example of the eggs of a fish has been given only for the sake of expressing the forces working around the Centre and which It maintains. Thus, as a result, the solar system and everything in the universe is complete. But as it is altogether a different subject I am not going to discuss it here. I may deal with it elsewhere if I get time. There is one cell or egg-like thing which is bigger and brighter than all the rest. You may call it the master cell. The master cell is directly connected with and controlling the world we live in, and it is due to this fact only that the personalities we have here in this world are not to be found anywhere else in other worlds. We (in other words our world) are connected with the master cell, so we have almost the same force and power as possessed by the master cell.

I may also reveal the reality about the creation. Before the creation came into effect there was only the latent motion around the Centre, and adjacent to it and in it was present the idea of creation (*kshobh*). You may call it motion, vibration, force or anything for your understanding. It was the ultimate cause of creation and of everything else necessary for it. When the time of creation came, the idea, which lay hidden or sleeping in the latent motion, matured and churned up the whole motion and created a force or power which rushed out. The jerks concentrated the power or energy in the form I have expressed above as cells or the egg-like things. The master cell is the outcome of the first jerk and has therefore the concentration of all the powers and energy in full force, hence bigger and brighter than all the rest. Other eggs were formed by the concentration of the energy that kept flowing, and could not be so powerful and bright. It can be better understood if we take up the example of a fire-spout or *Anar* (a fire work). The main current comes out directly with full force, the other sparks have not the same force or power; but all, taken together, make up a tree or fountain of fire sparks.

The master egg or cell is the essence of things appearing in the form described as egg-like things. Just as the thing below the Centre is the essence or substratum of life, all smaller ones are wound up in a large one having connection with it, which is called the master cell. It is like a big drop of ocean the foams of which are swimming about. In other words it is the power-house for worlds connected with this big drop. You will find the same wave in the master cell and its

force applicable to other cells as well. It is like the cream churned by the first motion, You will see the greatest personality always in existence in this world. Sages born here in this world have often controlled other worlds too, under directions from the Absolute Base, which they receive in the form of vibrations in the Central region.

To tell you the truth the Personality who has now come down for the Change is the only person throughout the universe. He can appear in the Sun and the Moon, in astral form, at any time he likes. He picks up work for the worlds other than our own. If you just develop your vision you will find such a personality stretching himself throughout the Godly empire, although having his physical body at one place only. People may take it to be mere fancy or an imaginary drama. But we differ widely from them. He is playing the part of Nature in true sense.

It is commonly believed that “ God created man in His own image.” All the religions, philosophies and sciences of the world are unanimous on this point. It does not mean that the physical form of God is the same as that of man, with the human body made of flesh, bones, skin, etc., possessing arms, legs and other limbs. It really means that a man possesses, or is composed of, all the powers, forces and energy which are present in Nature in the same order.

A poet has said :

*“Yeh jo surat hai teri surat-i-janan hai yahi,
Yahi naqsha hai yahi rang hai saman hai yahi”*,

*"Your appearance is the same as that of the Beloved. Its
form, colour and everything else is exactly the same."*

Now I may tell you the position of these things in the human body. The Centre as explained by me has got its position on the back side of a man's skull, called occipital prominence, as shown in diagram No. V. It has connection with the only Real thing. It is the essence of life and has got all the powers essential for the upkeep of the body. It is a pulpy substance, less than even a hair's breadth, and the colour is grey like that of dawn, or only its faint reflection as already explained above. The cells or egg-like things described above, near the Centre, are actually found to be present near this point also in the material form. They have their connection with the master cell near the Centre. I am afraid I have not been able to express this idea fully well as it can only be felt or realised and cannot be expressed in words. I have said enough to express it as far as possible. This is all my research

through *Anubhava* or reading of Nature which is due to my making by my Master, who, by his grace, has favoured me with this vision.

Now as we have practically finished the main subject we take up another point in the human body which is below the Central region. It is the crude form of the Centre-the reactionary thing-I call it the *Destructive eye*. Havoc can be wrought and the world can be brought to decay or utter destruction by its effect if thrown forth. I am not going to disclose its actual position as it has no connection with the main theme, nor am I allowed to disclose it. I have discussed completely, though in brief, every possible thing in this connection. I would now dwell a little more on this point too to complete the chain.

This destructive eye was kept open by Lord Krishna for eighteen days on the battle field during Mahabharat to the extent of destruction required at the time. *It will be opened once again*. Lord Krishna had come for the change. He saw the atmosphere growing poisonous due to the existing elements at the time. He ultimately contemplated the scheme of Mahabharat. He began to destroy those elements by his will-force twenty four years before the actual incident took place. When the time of Mahabharat came and the warriors were on the battle field, he opened his destructive eye at the spot. The signs are now again visible on the horizon, of course not so coarse as they were then; darkness is prevailing, poisonous elements have entered the cosmos, world is demanding *change*, for which duty has been assigned to *some body* by Nature herself.

I have shown the efficacy of Raj Yoga. It is the only thing which can weave one's destiny. It is complete in itself. Practice and *anubhava* only can reveal it. I do not ask you to believe me blindly, but I would most solemnly request you to practice it in right earnest and see that things are coming to your knowledge. There are other methods too to practice Raj-Yoga ; but I assure you this method as given in this book is the most befitting. My sincere advice to the readers is to seek the adept in this science. It is very difficult to find such a person, but they are there, no doubt, in this world.

I tell you an easy method of finding them out. If you sit beside such a person, never mind he be a sannyasi or a grihastha, calmness-the nature of self, will remain predominant and you will be carefree for the time being. You will remain in touch with the Real thing so long as you are with him. The effect is automatic, i.e., even if he does not exert himself. So if you really want to search for such a person what you have to do is only to look to your own heart and note the condition of your

mind. It becomes comparatively calm and quiet, and the different ideas that have been haunting your mind and troubling you all the time are away so long as you are with him. But one thing is to be clearly borne in mind that mind should not in any way be taxed and there should be no heaviness. Because this effect (keeping off the ideas and bringing the working of the mind to a stand-still) can be brought forth also by those who have mastered the baser sciences, e.g., mesmerism and hypnotism, etc. But the difference between the two is that in the latter case heaviness, exhaustion and dullness of the mind and physique will be felt, while in the former case the person will feel lightness and at the same time calmness shall be prevailing all over. It is just possible that you may not be able to judge it at the first glance, but constant company with the person will surely offer you clear hints and indications in this respect.

Now-a-days researches in this science are generally neglected. There are still many things to be known and solved. But you can pick up pearls only when you dive deep into the ocean.

CONCLUSION

I have discussed sufficiently as far as my anubhava or reading of Nature allowed me. I may now add a few lines for the seekers; to reveal to them the secret of success. Meditation is the foundation of spirituality. If you meditate having your real goal before you, you are sure to arrive at the destination. There are ways and ways converging towards the real goal and they are discussed in various scriptures sufficiently. There are external forces too, helping us to the destination if properly guided. The Eastern thinkers have taken special regard of the question of food. It should be cooked neatly and cleanly in a proper manner. That is the hygienic point. But if it is *sattvik* and is cooked in constant remembrance of God, its effect will be surprising. And if it is taken meditating all the while on God it will cure all kinds of spiritual diseases and remove things which hinder our progress. I have not to say much about it as it has already been dealt with sufficiently in our books. But neglecting altogether the really essential hygienic and spiritual basis of food, we must not be whimsical, thinking that it is defiled if merely touched by one other than of a particular sect, even though he be more innocent, pious and spiritually elevated. Hindus have experienced sufficiently and ought now to realise that the present day policy of food is neither social nor spiritual. In support of my views I quote below the words of Swami Vivekanandaji who is an authority on spiritual subjects, "The extravagant meaningless fanaticism which has driven religion

entirely to kitchens as may be noticed in many of our sects, without any hope of noble truth of that religion ever coming out to the sun-light of spirituality, is a peculiar sort of pure and simple materialism. It is neither jnana, nor karma nor bhakti. It is a special .kind of lunacy and those who pin their souls to it are more likely to go to the lunatic asylum than to Brahma-Loka.” Another external thing necessary for the beginner is that he should practice restraint in thought, word and deed so as not to injure the feelings and prick the hearts of others. If he does not do so he spoils his own heart. The reaction affects him unnoticed.

The next thing for him to cultivate is that he should always look to the bright side of the picture and should not, at any rate, submit himself to the feeling that he cannot attain the goal. Iron will is essential for the purpose. He should not be led to the feeling of despondency which is a great obstacle on the path. The cause of despondency in the spiritual field seems to be that people generally think it to be the most difficult and intricate thing. What we have to gain is really a very simple thing within our easy reach. The difficult methods, so far applied for attaining this simple thing, have really made it complicated and intricate. An example will make the proposition clear. Suppose a needle falls on the ground and you want to pick it up. It will be very easy to do so with the help of your fingers. if, however, a crane (a machine used for lifting heavy weights) or some other complicated machinery is used for picking up the needle, it will be difficult to do so, and it is quite possible you may fail in your attempt. Exactly the same thing happens when you think of difficult and complicated methods for attaining the Reality which is very simple. People are really trying to pick up the needle with the help of a crane in the spiritual field. It is merely a misconception which, if wiped off, will remove despondency altogether.

The process we start with and which we lay stress upon, is meditation upon the heart under the guidance of the force of one’s master who has attained perfection, and has within him the capacity of transmission. Such a master keeps away things barring our spiritual growth. Spiritual waves from him (master) continue to flow into our heart, making us calmer and calmer day by day. If we are deep-rooted in meditation, we connect our link with the innermost thing desired. Devotion of course increases the capacity and smoothens the way. If we make our heart the target of masterly force we begin to expand inside, with the result that in the long run we find ourselves stretching throughout the Godly empire. I am speaking this about those who have so fixed themselves in the heart of the Central region. What such a man can do by his will force, others cannot do by force of arms. The materialistic view may not accept it because the world is shorter before

its advocates. People may think it to be a ‘ dog barking ’ subject as they have not developed this sort of vision. Such a personality, as described previously, is neither friend nor foe to anybody. He is all along balanced in his ways and never loses equilibrium. If perchance he does so even for a moment, atmospheric disorder and gloominess will be the result. If it continues for some time the shadowy hearts of the people will collapse. Activities, at this stage, are all gone and actions become automatic. But if activities remain as they are, the solution of life is not arrived at.

During our march to freedom we come across various *chakras* having different forms and colours. They are all in the region of Heart. Above it, the condition is different from what you have already experienced. *Chakras* are all gone. The *structure* falls off as soon as you proceed onwards. By meditation under the guidance of a capable master the thing becomes easily accessible. Iron will and constant impatience and restlessness for gaining the object bring easy success.

Lord Krishna had originally introduced bhakti in RAJ YOGA in a way the yogis know, because he knew the time was at hand when life would be uncertain. There is a vast difference between theory and practice. If I he telling you the same subject all day and night, it will not be beneficial to you at all except that your mental taste may develop, and that too momentarily. Come with faith and confidence in the spiritual field and be prepared for the practice, throwing off the self conceited ideas. I do not want you to dwell in an imagination that if you repeatedly read the scriptures you will become the master of spirituality. By so doing you can become a philosopher or a learned man, but you cannot be a yogi without actual practice with love and devotion. It is very difficult to put a practical thing in words, just as you cannot describe the taste of wheat although you have eaten it many a time.

May the day dawn when people will stand to realise the accuracy of what has been said above.

GLOSSARY

Abhyasi - Aspirant; one who practises yoga in order to achieve communion with God.

Anubhava - Intuitional perception or personal experience in the realm of Nature or God.

Agya Chakra - One of the chakras near Trikuti.

Bhakti - Devotion.

Chaitanyata - Consciousness, including subtle activity.

Chakra - Centre of super-vital force located in different parts of the body, figuratively called lotus.

Grihastha - One who leads a worldly Life, a house-holder, distinct from a *sannyasi* who renounces the world and leads a solitary life in the forest.

Gunas - According to Hindu philosophy nature, as distinguished from God, possesses three qualities, Sattva, Rajas and Tamas, which are called the three gunas. Sattva leads to balance or poise. It manifests in virtuous conduct and brings about happiness. Rajas leads to activity, egoism and selfishness. Tamas is inertness. It leads to inactivity, sloth or procrastination.

Indriyas - Sense organs, subdivided as jnana and karma indriyas. The former pertain to perception while the latter pertain mainly to action.

Juana - Supreme wisdom or knowledge leading to realisation.

Karma - Action.

Kshobh - State of disturbance; loss of equilibrium; stir caused by the will of God to effect creation.

Maha-Pralaya - State of complete dissolution when everything in existence merges with the Centre.

Maya - Phenomenal appearance. It is really a power of God. All manifestation or expansion which seems illusory is the display of maya.

Pralaya - State of dissolution, applied not to the whole universe but only to a part of it.

Rishi - Saint; seer; one who has realised self.

Sannyasi - One who has renounced the world and leads a solitary life of celibacy and ascetism.

Satvik- Pertaining to, or that which promotes, sattva in the body.

Shabda - Sound; inner vibration within.

Sushupti - One of the four states of consciousness. It is described as the consciousness of deep-sleep in which a man does not dream. When this state of mind is attained, a man gets in close communion with God, though he remains in a forgetful state.

Srishti era - The era of creation.

Tam - The actual state we were in when the world was born.

Trikuti - The point above the nose between the two eye brows ; one of the points of concentration.

Upadan Karan - Cause which itself results into effect. Thus it may be explained as root cause.

Vairagya - Renunciation, detachment.

Viveka Shakti - Power of discrimination.

Vrittis - Outward flow of mind; subtle desires or stimuli coming up in the mind causing action.

Yoga - A system of Hindu philosophy showing means of emancipation of the Soul from further migration: mainly subdivided as Raj Yoga and Hatha Yoga.

Yogaja - Intuitive perception of all objects.

Yogi - One who practices yoga.