

*Complete
works of
Ram Chandra*



Volume I

**Complete Works
of Ram Chandra**
Volume I

Ram Chandra
Founder-President

Shri Ram Chandra Mission
HQ – Shahjahanpur, India

©2014 by Shri Ram Chandra Mission
HQ – Shahjahanpur, India.

Published under license by
Spiritual Hierarchy Publication Trust
Kolkata – 700 027

First Edition 1989:

Reprinted in 1989, 1994, 1998, 2001, 2009, 2013, Aug 2014:

Second Edition Nov 2014: 4500 Copies (Soft Bound), 3000 Copies
(Hard Bound)

Contains the following books:

Reality at Dawn, 3rd Edition 2014

Efficacy of Raja Yoga, 5th Edition 2014

Commentary on the Ten Maxims, 2nd Edition 2012

Towards Infinity, 5th Edition 2014

Sahaj Marg Philosophy, 3rd Edition 2014

ISBN 978-93-83516-98-8 (Soft Bound)

ISBN 978-93-83516-95-7 (Hard Bound)

Printer:

Sudarshan Graphics

Chennai, India.

Contents

Foreword

Reality at Dawn

Homage to the Divine Master

Foreword

1. Religion
2. The Goal of Life
3. Ways and Means
4. The Guru
5. Spiritual Training
6. Faith
7. Constant Remembrance
8. Self-Surrender
9. Realisation
10. My Vision

Appendix A — Emblem

Appendix B — Sadhana Chatushtaya

Efficacy of Raja Yoga in the Light of Sahaj Marg

A Word

My Master

1. [Raja Yoga](#)
2. [Sahaj Marg](#)
3. [Meditation](#)
4. [Heart Region](#)
5. [Mind Region](#)
6. [Central Region](#)
7. [Conclusion](#)

Commentary on Ten Maxims of Sahaj Marg

Foreword

A Word

1. [Maxim 1](#)
2. [Maxim 2](#)
3. [Maxim 3](#)
4. [Maxim 4](#)
5. [Maxim 5](#)
6. [Maxim 6](#)
7. [Maxim 7](#)
8. [Maxim 8](#)
9. [Maxim 9](#)

10. Maxim 10

Towards Infinity

Foreword to the First Hindi Edition

Preface

1. Knowledge—Jnana

2. Knots—Granthis

First Knot

Second Knot

Third Knot

Fourth Knot

Fifth Knot

Sixth Knot

Seventh Knot

Eighth Knot

Ninth Knot

Tenth Knot

Eleventh Knot

Twelfth Knot

Thirteenth Knot

3. The Final State

Appendix I

Appendix II

Sahaj Marg Philosophy

1. Introduction

Concept of Philosophy

History of Sahaj Marg

Special Features of Sahaj Marg

2. Reality — It's Static and Dynamic Aspects

Ultimate Reality

Identity

Cosmology

Space and Time

Jiva and Brahman

Parallelism in Nature

Avatars

3. Knowledge and Its Nature

Means: Tarka, Shruti and Anubhava

4. Man

His Place and Destiny in the Cosmos

Extinction of Parallelity Between the Human
and the Divine

Realisation and Its Means

5. [Way to Realisation \(Role of the Abhyasi\)](#)
[Non-Attachment](#)
[Meditation](#)
[Preliminaries to Meditation](#)
[Prayer](#)
[Constant Remembrance](#)
[Devotion](#)
[Surrender](#)
6. [Way to Realisation \(Role of the Guide\)](#)
[Master and His Function](#)
[Transmission](#)
7. [Stages on the Path of Realisation](#)

[Glossary](#)

[Notes](#)

Foreword

The Shri Ram Chandra Mission is privileged to offer to the general public the first volume of the *Complete Works of Ram Chandra*, this being the first time that my Master's works are being offered in collected form.

Spiritual aspirants all over the world have been familiar with the work of Shri Ram Chandra of Shahjahanpur, founder-President of the Shri Ram Chandra Mission in India, with its headquarters in Shahjahanpur, in the state of Uttar Pradesh. The parent Mission in India has more than 150 centres all over India, and numbers spiritual aspirants who practice the system of Sahaj Marg in thousands. The teaching of the Master is made available to aspirants by trained preceptors, who are able to offer the Master's service to persons virtually at their own location.

Shri Ram Chandra of Shahjahanpur commenced his spiritual voyage under his Master, coincidentally bearing the same name, at the comparatively young age of 22 years. The founder of the system, Shri Ram Chandra of Fatehgarh, also in Uttar Pradesh, lived in a small town called Fatehgarh, not far from my Master's birth place, Shahjahanpur. He rediscovered the ancient and long forgotten spiritual technique of yogic transmission, refined it, and offered it as a sure and simple way to achieve the goal of human life — human perfection up to the highest level, also called divinization. This ancient technique utilises the divine energy for the transformation of human beings, and is called "transmission" in this system. It is unique in the history of spirituality, and its efficacy in making possible the attainment of the highest ideal of human perfection, or divinization, in one life, and that too to all and sundry who care to practice it, is something to be wondered at, for the spiritual practice, in India, was hitherto exclusively the privilege of ascetics who were able to renounce the world. Lalaji, as he was popularly known, and

affectionately addressed, the founder of Sahaj Marg, made the system available even to ordinary householders, and assured them that a devoted aspirant, assiduously practicing the system under the instructions of the Master, could aspire to that goal which had till then been the preserve of ascetics and *sannyasis*.

My Master completed his own spiritual evolution under Lalaji, and subsequently become his spiritual representative and successor. To honour the holy name of his own Master, he founded the Shri Ram Chandra Mission in India, with its headquarters in Shahjahanpur. From a humble beginning in 1945 when the Mission was established, the Mission has spread far and wide, and has now centres in many countries of the world.

His teachings, part of which are to be found in this volume, are well known, as thousands of spiritual aspirants have benefited from his teaching, and benefited from Sahaj Marg yogic practice. This volume contains the core works of my Master.

Future volumes of the *Complete Works* will appear in due course, and complete the course of the Master's teachings. There are a large number of spiritual training centres of the Mission, with hundreds of trained preceptors serving the spiritual interest of aspirants world-wide.

It is hoped that people will welcome this edition of my Master's works with the same love and enthusiasm as they have had for him during his lifetime.

P. Rajagopalachari
Madras, India

Reality at Dawn

Homage to the Divine Master

My Divine Master, Shri Ram Chandrajji Maharaj of Shahjahanpur, made His auspicious descent upon this earth on the thirtieth of April 1899. He came, He saw and He conquered the pining hearts of humans blessed with the ability and good fortune to perceive in Him, in His frail body, the embodiment of the Almighty. His exalted and perfect personality, His humility and simplicity, His sublime Divinity, and His all-embracing Universal love radiated from Him to the farthest reaches giving humanity a promise of return to its original spiritual state.

He heralded the *Reality at Dawn*; He taught The *Efficacy of Raja Yoga in the Light of Sahaj Marg*; He lived The *Ten Maxims of Sahaj Marg* to show humanity the simple and easy way to self transformation; He spoke with the *Voice Real*; and by His Benevolent Grace, and out of His Immense, Divine Love for all, He guided our erring feet back

on to the glorious path *Towards Infinity*.

The Divine agent of *change* came to effect the overhauling of nature, and having achieved His purpose, He departed from this mortal world on the nineteenth of April 1983, leaving behind for the guidance of humanity His Divine thoughts, precepts, lessons, and a carefully created system of spiritual *sadhana*, the Sahaj Marg system of Raja Yoga, as well as a dedicated and devoted band of trained workers to guide His flock back to Him in His Divine abode.

Our eternal gratitude to the Divine for gracing this world with His Divine Presence. May His sublime love guide erring humanity back to the original home. May He live in our hearts forever. May the Divine and auspicious name of my Master, Shri Ram Chandrajji Maharaj of Shahjahanpur, reverberate throughout the Universe down the corridors of time for all eternity! We prostrate before His holy, lotus feet in adoration and in constant remembrance.

P. Rajagopalachari
Madras, 1984

To

My Spiritual Brother

Late Shri Rameshwar Prasadji Misra

Foreword

Before expressing my views over the subject dealt within this brief treatise, I feel special pleasure in writing a few lines about the author. The author *Mahatma* Ram Chandraji is the President of Shri Ram Chandra Mission. He leads an ordinary *grihasta* life surrounded by all kinds of worldly cares and responsibilities. He possesses a frail body with an absolutely unassuming exterior. Owing to my usual habit of examining things closely before coming to a definite conclusion, I studied him minutely for about five years and was convinced that he possesses all the qualities expected in a highly developed soul. In my opinion, it shall also not be an exaggeration to say that his spiritual attainment can properly be classified as rare.

He has introduced a remodeled system of Raja Yoga under the name of Sahaj Marg which is easily accessible to all and sundry alike. His earlier

publication *Efficacy of Raj Yoga in the Light of Sahaj Marg*, deals elaborately with this system. The special feature of the system is said to be transmission of Yogic energy in an *Abhyasi* by which his inner complexities are removed and his *Chakras* are cleaned and illumined, making his path smooth and easy. I have written the above because it can never be over emphasized that it is always the efficacy of the system and the calibre of the guide that count, and a mistake in the selection of these may render all effort vain and useless.

The book is a brief treatise on Raja Yoga and it deserves to be studied with close attention by those interested in spirituality. The main object of Raja Yoga is to realize personally the truth depicted in the teachings of the great ancient sages. Doing lip service to those teachings or even believing them to be the correct rules of conduct do not carry us far. But it makes all the difference if one succeeds in making the same teachings the rule of one's life, after realizing their truth in himself. This helps him in attaining the highest spiritual development. The

powers, that such an individual gains, are unlimited, but, he himself remains unmindful of them and his actions are guided solely by directions from above. Such a one neither cares for wealth nor for the worldly comforts that it brings. Idea of acquiring popularity, name and fame never enters his head. His actions are not guided by any desire of his own. These are the standards by which I have tried to judge the author, and so far as I am personally concerned I am convinced that he does possess the above attributes in ample measure.

The topics dealt with in the book are all of vital importance to one having a craving for Realisation, the most lively and encouraging feature being that we can achieve the highest attainments leading all along the life of a Grihastha. We are greatly discouraged by being told constantly for ages that higher yogic attainments are never possible unless we take up *Sannyasa*. *Vairagya*, the essential feature of spiritual life, is generally preached from almost all platforms, to mean only the breaking away of all worldly ties and taking up the life of

religious mendicancy. This is really not so, and the life of Raja Janak is an instance in point. The state of Vairagya to be possible in all conditions under all circumstances is quite understandable.

The author's conception of God as Absolute Non-entity, devoid of all attributes, power and even activity or stimulus is a daring approach towards Reality, pure and simple, which is beyond the scope of religion. In fact as stated in the book, "Religion is only a preliminary stage for preparing a man for his march on the path of freedom." Freedom can be attained when a man takes up the path of spirituality. The gist of spirituality is nothing but giving up or discarding all the coverings (limitations) that serve to keep the soul in bondage. The author's view of Reality is explained by the diagram in Chapter 2. The outermost circumference represents our present grossest form of existence while the Centre of the Absolute Base (the Non-entity) is the ultimate goal. Our march from the outermost circumference right across towards the Centre covers all the spiritual stages up to the highest limit of human approach.

The last Chapter, 'My Vision', contains author's views regarding the future. It should not be treated as a mere prophecy by an astrologer. A Yogi at the highest stage of perfection is in direct communion with Nature. As such everything past or future may be clear to him as vividly as the present. It is possible for him to read everything in nature in his clairvoyant state.

I have written these few lines in order to introduce the reader to this treatise which I believe would prove of great benefit to those interested in Realisation. I, therefore, unhesitatingly recommend a close study of it to every student of spirituality.

M. L. Chaturvedi
Judge, High Court
Allahabad, U.P.

1

Religion

The quest of mankind, ever since its birth has been to worship God, to unravel the mysteries behind the outward appearances and to grasp the fundamental truth. This is the genesis of religion. The worshipper has before his eyes the eternal bliss of the paradise or some similar view which he aims at as his final approach. There have thus arisen religions in the world with their prescribed forms and rituals, based upon the personal practical experiences of their great founders. But after the lapse of thousands of years, when the entire surroundings have changed and life has undergone a radical transformation, the same old forms and principles are being adhered to. The outer form alone now remains intact while the inner spirit is lost. The result is that the vehicle of religion has become hackneyed and it will not be wrong to say that the present-day religion has become only a relic

of the past or the bones of the dead.

We have really buried true religion in the grave. Only, we clap hands in the name of religion and do nothing else. The real spirit is lost and only formalities remain in its place. Outward forms and rituals are only things that remain open to view, which are followed with extreme orthodoxy and tenacity without even the least touch of reality. Our faith in reality has thus diminished to the point of extinction. It is rather twisted into forms and rituals alone. Gradually it degenerates into bigotry or prejudice which has unfortunately become the permanent feature of the present-day religion. Our blind faith in formalities keeps us in the dark regarding the reality and unconsciously we develop within us a feeling of hatred against those who believe in other forms and rituals. There are consequently jealousies and quarrels among the followers of different religions.

India has achieved political freedom but self-independence or the freedom of soul is still

wanting. The main obstacle is the want of capacity for a broader vision and free thinking. The whole atmosphere is surcharged with prejudice and rivalry. The entire structure of society and culture rests on the same foundation.

Sectional jealousies are the main cause of the downfall of our civilisation. There are, at present, no less than 3000 castes in India, each forming a distinct unit. These castes were originally the different guilds of workers and artisans organized in order to solve the question of division of labour. But today each guild tries to cut itself off from the rest of the community forming a separate independent unit, harboring feelings of hatred and jealousies towards the other. The whole society is thus proceeding towards disintegration. The time is now at hand when this evil shall soon cease to exist. Nature is at work to put an end to this evil. The scythe of the time is unsparing. Let this serve as a warning to the ardent supporters and advocates of the caste prejudice. They cannot escape the consequences unless they mend in time. The will of

God must have its course.

Prejudice is the greatest evil, rather the deadliest poison to spiritual life. It keeps one confined to himself, losing all access to a broader vision. It creates narrow-mindedness and all prospects of development and progress are lost to those who pin their souls to it. Prejudice breeds hatred towards others and it is nothing but a feeling of false self-superiority in a disguised form. If you nurture this evil, you thereby add one more link to the existing chain of egoism. Consequently you remain farther away from reality. The realisation of the Limitless thus becomes an impossibility.

Universal love, the very fundamental basis of religion having disappeared altogether, the religion which was generally considered to be a link between man and God, has now become a barrier instead. If we keep ourselves bound fast to a particular form or practice without a clear idea of its real significance and final approach, we are probably committing the greatest blunder.

God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms or rituals, nor is He to be traced out from within the scriptures. Him we have to seek for in the innermost core of our heart.

There are various conceptions of God. People look upon Him differently according to their capacity and understanding. The most commonly accepted conception of God is Eternal Power. But the philosophic view goes much beyond and includes the idea of *Nirguna Brahma* or Indeterminate Absolute which is above all multiplicity and distinctions. It is the ultimate cause and substratum of existence, the supra-active Centre of the entire manifestation or the Absolute Base. It is beyond quality, activity, or consciousness. It is also known as *Para Brahma*.

Next comes the idea of God as Supreme existence. We see the universe with all its diversities and differentiations and we are led to believe in its creator and controller. We call him

Ishwar or *Saguna Brahma* (Determinate Absolute). We think of Him as a formless Eternal Existence which is Omnipotent and Omniscient and possesses all the finest attributes. He is the efficient cause of the world and He is also its preserver and destroyer. It is only when viewed from this lower standpoint that God (as the God of religion) becomes an object of worship. This is the final approach of almost all the religions.

So far, God is conceived of as *Nirakar* or formless, but possessing of certain attributes. This is in itself a difficult idea for the common folk to grasp. They therefore, try to secure an easier approach by taking up to a more tangible form. Some, therefore, think of Him as seated on the highest Heaven, administering justice and benevolence to all. Others think of Him as an all-pervading power controlling the Universe. Thus by degrees we are in a way gradually drifting away from the *Nirakar* or formless aspect to some tangible form or *Sakar*. Much has been said in the religious books about the two conceptions, the

Nirakar and the Sakar, but really both the conceptions, as generally understood, are greatly misleading. Really God is neither Nirakar nor Sakar but beyond both. Those who treat him as Sakar limit the Limitless within bounds of form and shape. The result is that they cultivate narrow-mindedness and remain forever within bounds. If we take Him as Nirakar the very idea brings to our mind the limitation of attributes as creator, controller and destroyer.

Even the idea of God as Power or Energy is still a limited conception. We go on ahead to the idea of non-entity or zero; still we are in a way somewhat away from Reality. What then? Expression now fails. Sufficient be it to say that if we are really away from both the conceptions, we may think ourselves to be in the right direction. So long as we remain confined within the bounds of religion the God of religion remains in our view and we remain entangled within one or the other view. The highest spiritual attainment is only possible when we go beyond.

In fact spirituality begins where religion ends. Religion is only a preliminary stage for preparing a man for his march on the path of freedom. When he has set his foot on the path, he is then beyond the limits of religion. The end of religion is the beginning of spirituality; the end of spirituality is the beginning of Reality and the end of Reality is the real Bliss. When that too is gone, we have reached the destination. That is the highest mark which is almost inexpressible in words.

Worship of gods and deities in various forms is a crude development of the same Sakar theory. Worship of every power of nature and even of mountains, rivers and trees is a further degradation of the same view. What a pity! Instead of worshipping the Master, we are worshipping the servants ignoring the Master entirely and we are not prepared to hear even a word against our set prejudices. The result is that today we find so many sects and creeds, each worshipping its own god or goddess in its own particular way. Evidently the goal before their eye is not even liberation but in

most cases deliverance from some particular form of misery or some material gain. People are driven to such forms of worship either by the force of circumstances or through the faulty guidance of those who are themselves quite in dark in the matters of Self-realisation. Lord Krishna has made it clear in the Gita that worship of gods may lead you at the most to their sphere only, which is a limited one and far below the point of liberation. They themselves have no capacity to go beyond. The approach of their devotees beyond this point is, therefore, out of question. Thus it is evident that these gods and deities are of no avail to us if we really aim at Reality. I have illustrated the point more clearly in my book *Efficacy of Raja Yoga*.

Mechanical form of worship, commonly adopted by those hankering after gods and goddesses to serve their worldly ends is also another absurdity. It is no worship at all. They only play the part of a labourer, so to say, and at the close they get their day's wages for the physical labour done. The solid material form of God entertained by them in the

mind and worshipped with faith and devotion leads to internal grossness and if the practice continues for a long time they become more and more solid, barring their approach to Reality. The result in such cases is evident to almost every eye.

Ancient sages finding worship of the Immaterial Absolute, a difficult task for the masses to start with, had devised certain convenient means for their uplift. They made a start by taking up something apparent in the solid form which the masses could easily grasp or understand. Now the things which could be easily grasped or understood were different for different people. For the people of the lowest standard they adopted something in the apparently solid form. For others, more elevated, some abstract form, e.g., splendor, light or any godly attribute was introduced to start with. For highly cultured minds a subtle idea of God was enough. Thus it was only for the people of the lowest standard that they had adopted the solid form such as picture or image and that too only as a temporary measure. When they attained some

progress they gave it up and embarked upon the next stage, taking up a finer form. It is just like teaching writing to a baby making her move her pen along the prints of letters. After a little practice the process is given up and the baby is able to write independently without the help of the prints.

Thus the solid form or the image was to be adopted by beginners for a time only, after which, they came to the next stage. Besides, the image set up for the purpose was fully charged with the spiritual force so that those sitting by, in devotion and worship, gained some of it through constant radiation. Now persons of calibre, having the power to infuse into the image the spiritual force, are rare, although the process of *Prana Pratishtha* (प्राण प्रतिष्ठा) still continues as a matter of mere formality. The result is that the places and images thus charged thousands of years ago, have by this time, almost lost all their effect and consequently no practical gain is derived by those going there for devotion and worship. It is, however, beyond doubt that the process was introduced only for the people

of the lowest standard with little brain who could not otherwise devote themselves to the Lord in any way. It is but certain that the practice if tenaciously followed to the last, defeats its very purpose and does not provide any spiritual advantage. Saint Kabir has nicely expressed the idea in the following lines:

पाहन पूजे हरी मिले, तो पूजिये पहाड़ |
ताते यह चक्की भली, पीस खाय संसार ॥

Pahan Pooje Hari Mile, To Poojiye Pahad

|
Tate Yeh Chakki Bhali, Pis Khaye Sansar ||

*"If by worshipping stone one can reach
God I*

*shall be ready to worship a mountain. But
for*

*this purpose the grinding-stone which
grinds*

the corn to feed the world may be better."

To my view those who stick to this sort of worship throughout their life, are wading deep

through the mire of ungodliness. It is extremely difficult to extricate them out of it. In course of time after constant practice they become so firmly rooted to it that they cannot even think of getting away from it at any stage. They remain at a standstill. They do not want to get rid of the ideas they have already imbibed. Further they apply their power or thought and make them stronger and more solid. Everything casts a reflection in a form similar to its own. If the thing is subtle its reflection will also be subtle in character and if it is gross the reflection will likewise be gross. If we concentrate on a solid thing we are sure to become ourselves inwardly solid.

Great havoc has been wrought by teachers, who have presented to the ignorant masses everything they had learnt from the holy books in hard and solid form. It destroys the reflexive power of mind. If one develops such a horrible state he is gone forever. He loses his approach to a broader vision and the capacity for further progress becomes extinct. Such person may be compared to frogs in the well, with a little field of activity which they

consider all and enough. They remain whirling round in a closed sphere, hemmed in on all sides. They are hammering on the same thing all their life. Stories and illustrations of gods are all and enough for them. When the practice continues for long the cells of the brain are affected and they become saturated with the thoughts which grow stronger day by day. Finally the whole nervous system is affected. The external opacity gradually creeps inwards and completes the work. They are now completely impervious, both within and without, to the passage for the Divine Light. Their approach to innerself is completely barred. I shall prefer to call them living stones. The hardened crust which they thus developed keeps them aloof from slightest association with anything higher or finer. They are almost spell-bound by its effects which they consider to be a spiritual stage although in fact they are far away from it.

My personal experience in the spiritual field has revealed to me that it is a pretty hard and tedious task to shatter the hard crust, created by such forms

of practice, from the hearts of those coming to me for spiritual pursuit. If one wants to free himself from these bondages of soul he must necessarily clear off the layer of grossness and solidity settled over his mind as a result of these stultifying practices.

Another form of worship commonly thought to be more advanced is to sing or recite in chorus, lines in praise of the god or goddess they worship. People assemble together in parties and at late hours in the night, sing in chorus at the top of their voice disturbing the calm atmosphere of the night. They think that they are thereby discharging a pious duty of injecting, as they say, into the ears of as many as they can, the sacred name of God. Not only this, they sometimes even make use of microphone to broadcast the sound. They are totally unmindful of the discomfort or inconvenience it might cause to persons who may possibly be in need of quiet repose after their day's tiring labour or illness. It may at the same time be offering serious disturbance to those who practice meditation in the calm hours

of the night. Moreover, the practice, as generally followed today, is of no great utility in our spiritual progress and consequently no substantial gain is derived there from. The chantings of the *Sankirtanists* may be compared more appropriately to the groans of a sick man which only offer him a temporary consolation but do not actually relieve him of the pain. So these chantings are of no avail to them except that they are charmed by the effect of the sweet melody which helps to draw their thoughts for the time being to the ideal in view.

Now whatever we think or contemplate produces vibrations within. When these vibrations multiply, they create power which gushes out with a sound. The vibrations carry with them the effect of thoughts and feelings of individuals. So the pious effect of the pure minds in the company is likely to be spoiled by the evil effect of impious minds. The undesirable element must, therefore, be kept away if full advantage is to be derived from these performances. Such was the practice followed by Chaitanya Mahaprabhu who held *Sankirtans*

(congregational chants) with the party consisting only of those thoroughly known to him for goodness and piety. The performance was, therefore, conducted behind closed doors and no outsider was allowed in.

Sankirtan in fact, does not offer means of preliminary advancement but is rather helpful only to some extent after sufficient advancement. It is most effective only when conducted in a congenial atmosphere overflowing with pious thoughts. It may also serve as a recreative change after serious mental practices. Moreover unfortunately today the ideal too kept in view during these practices is not the highest. In most cases they remain all along in close touch with the idea of gods in the physical form keeping in view their gross body and activities. The effect of this gross conception is nothing but internal grossness and opacity which they inhale all along during the practice.

A gross conception will necessarily keep you within bounds and limitations and final approach or

absolute freedom can never be possible. This is the reason why in spite of years of practice they find themselves at the lowest level of attainment. They are, so to say, searching everything in a stagnant pool where even oxygen, necessary for the upkeep of life, is wanting. They have made such a pool their permanent abode.

Proper light is needed to make pearls. What we must strive for in order to secure absolute freedom from bondage is to become the lightest and the finest, closely corresponding with the godly attributes and securing complete similarity with Him. The nectar of real life is for him and him alone who brings himself up to the standard required for the purpose.

2

The Goal of Life

There are perhaps only a few among the masses who have ever given any serious consideration to the problem of life. Generally they take a very narrow view of it. The only problem before them is to secure a decent living, well provided with the desired comforts. In other words, to them the object of life is only to achieve the greatest possible comfort and prominence in the world. If they are able to achieve it, they think their life to be a success, otherwise not. They may, however, pass on as great men, philosophers, scientists or politicians and acquire world-wide fame and riches, but their problem of life still remains unsolved. It does not really end with death, for it is only a change of form. Our next life, whatever it may be, begins after death. Just as prior to our present life we have had numerous other lives in different forms, similarly even after our death we may have numerous other

lives. The cycle of birth and death continues indefinitely. The problem before us is not to find out a solution of our present life but for all lives that we may henceforth have. In the wider sense, it covers the entire existence of soul in various forms, gross or subtle, at different times till the time of *mahapralaya* (final extinction).

There may be difference of opinion over the question of births and deaths, among the followers of different creeds, but it is certain that mere theoretical knowledge of the scriptures will not solve the question. Practical experience in the spiritual field is necessary for the purpose. The question ends when one acquires '*Anubhava Shakti*' (Intuitive Capacity) of the finest type and can himself realize the true state of life hereafter.

The mystery is, however, explained by the people in various ways, but almost all agree on the point that the object of life is to achieve eternal bliss after death. For this they insist on a life of virtue, sacrifice and devotion which will bring to

them the eternal joy of the paradise or salvation or peace. But that is not the end of the problem. It goes on much beyond. Now in order to trace out the solution of the problem we must look back to the point wherefrom our existence has started.

Our existence in the present grossest form is neither sudden nor accidental but it is the result of a slow process of evolution. The existence of soul can be traced out as far back as to the time of creation when the soul existed in its naked form as a separate entity. From that primary state of existence of the soul in its most subtle form we marched on to grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in our homeland, the Realm of God.

The additions of more and more coverings of ego continued and subsequently *manas* (psyche), *chit* (consciousness), *buddhi* (intellect) and *ahankara* (ego) in cruder forms began to contribute to our

grossness. In due course *samskaras* (impressions) began to be formed which brought about their resultant effects. Virtue and vice made their appearances. Slowly our existence assumed the densest form. The effect of *samskaras* is the commencement of feelings of comforts, miseries, joys and sorrows. Our likings for joys and comforts and our dislikings for sorrows and miseries have created further complications. We generally find ourselves surrounded with pain and misery and we think that deliverance from them is our main goal. This is a very narrow view of the problem.

The aims and objects of life conceived in terms of worldly ends are almost meaningless. We forget that pains and miseries are only the symptoms of a disease but the disease lies elsewhere. To practice devotion to please God in order to secure worldly comforts or gains is but a mockery. The problem before us is not mere deliverance from pain and misery but freedom from bondage which is the ultimate cause of pain and misery. Freedom from bondage is liberation. It is different from salvation

which is not the end of the process of rebirth. Salvation is only a temporary pause in the rotation. It is the suspension of the process of birth and death only for a certain fixed period after which we again assume the material form.

The endless circle of rebirth ends only when we have secured liberation. It is the end of our pains and miseries. Anything short of liberation cannot be taken as the goal of life although there remains still a lot beyond it. We find but a few persons who have even liberation as the final goal of their life which represents the lowest rung in the spiritual flight. The problem of life remains totally unsolved if we are below this level. There are persons who may say that they do not want *mukti* (liberation). They only want to come again and again into this world and practice *bhakti* (devotion). Their goal of life is undetermined and indefinite. Bhakti and nothing beyond as they say is their goal. Really they are attracted by the charming effect of the condition of a *bhakta* (devotee) and like to remain entangled in it for ever. They do it only to please themselves.

Freedom from eternal bondage is not possible so long as we are within entanglements. The natural yearning of soul is to be free from bondage. If there is one who does not like to free himself from the entanglements there is no solution for him. Bhakti is the means of achieving the goal and not the goal itself. The fact as I have stated above is that they are allured by the charming effect of the primary condition and do not want to get away from it at any time. The narrow view that they have taken, bars their approach to a broader vision and anything beyond is out of their sight.

Another fallacious argument advanced in support of the above view is that devotion, if practiced with any particular object in view, is far from being *nishkama* (desire less). The theory of *nishkama upasana* (desire less devotion) as laid down in the Gita emphasizes upon us to practice devotion without keeping in view any specific purpose. It really means that we should practice devotion without our eyes being fixed upon any worldly object or without caring for the satisfaction of our

desires. It does not stop us from fixing our mind upon the goal of life which is absolutely essential for those on the march.

The goal of life means nothing but the point we have finally to arrive at. It is in other words, the reminiscence of our homeland or the primeval state of our present solid existence, which we have finally to return to. It is only the idea of destination which we keep alive in our minds and for that we practice devotion only as duty. Duty for duty's sake is without doubt '*nishkama karma*' (selfless action) and to realize our goal of life is our bounden duty.

Now I come to the point what the real goal of life should be. It is generally admitted that the goal must be the highest; otherwise progress up to the final limit is doubtful. For this, it is necessary to have a clear idea of the highest possible limit of human approach. We have before us examples of Rama and Krishna, the two incarnations of the Divinity. We worship them with faith and devotion and want to secure union with them. Automatically

that becomes our goal of life and we can at the utmost secure approach up to their level. Now Rama and Krishna, as incarnations, were special personalities vested with supernatural powers to work as medium for the accomplishment of the work which nature demanded and for which they had come. They had full command over various powers of nature and could utilise them at any time in a way they thought proper. The scope of their activity was limited in accordance with the nature of the work they had to accomplish. They descended from the sphere of *Mahamaya* (महामाया), which is a state of Godly energy, in the subtle form hence the most powerful. It is due to this fact that we find excellent results coming into effect through their agency in their life-time. The highest possible point of human approach is much beyond the sphere of Mahamaya; hence a good deal above that level. It may be surprising to most of the readers but it is a fact beyond doubt.

The final point of approach is where every kind of force, power, activity or even stimulus

disappears and a man enters a state of complete negation; Nothingness or Zero. That is the highest point of approach or the final goal of life. I have tried to express it by the diagram. The concentric circles drawn round the centre 'C' roughly denote the different spiritual spheres we come across during our progress. Beginning our march from the outermost circle we proceed towards the centre crossing each circle to acquire the next stage. It is a very vast expanse.

If I speak of liberation, people will think it to be a very far-off thing which can be achieved by persistent efforts for a number of lives. In the diagram the state of liberation lies between the 2nd and the 3rd circles. The various conditions we have to pass through in order to secure liberation are all acquired within about a circle and a half. This may help the reader to form a rough idea of what still remains to be achieved after we have reached the point of liberation which really, as commonly believed, is not an ordinary achievement.

After achieving this state we go on further crossing other circles till we cross the fifth one. This is the stage of *avyakta gati* (undifferentiated state). At this stage a man is totally free from the bounds of *maya*. Very few of the sages of the past could reach up to this position. Raja Janak was one of those who could secure his approach to this state. His achievements were considered to be so great that even the prominent *rishis* (sages) of the time used to send their sons and disciples to him for training.

The region of Heart as described in my book *Efficacy of Raja Yoga* is now crossed and now we enter the mind region, after crossing the fifth circle. The eleven circles after this depict the various stages of egoism. The condition there is more subtle and grows finer still as we march on through the region. By the time we reach the 16th circle we are almost free from egoism. The condition at the stage is almost inconceivable and has rarely been attained by even the greatest of the sages. As far as my vision goes I find among the ancient sages none

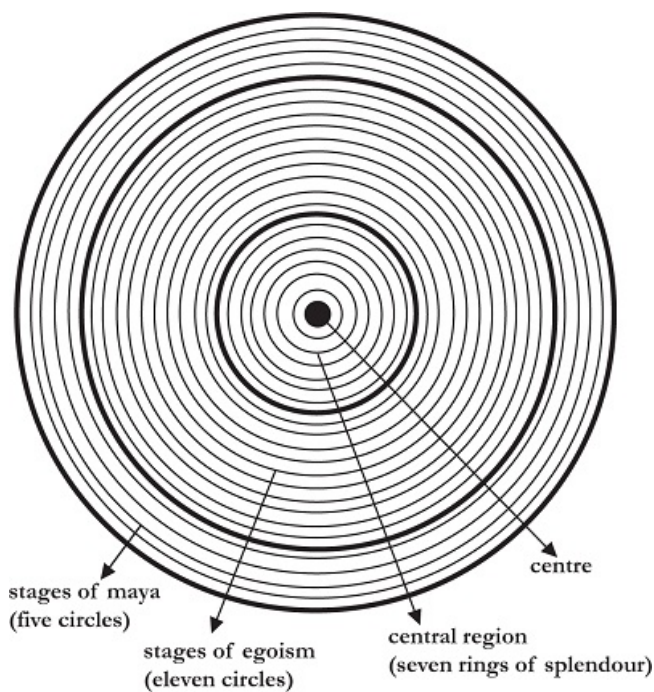
except Kabir who could have secured his approach up to this stage (i.e., the sixteenth circle). What remains when we have crossed this circle is a mere identity which is still in a gross form.

We now enter the Central Region. There, too, you will find seven rings of something. I may call it light for the sake of expression, which we cross during our march onwards. The form of dense identity as I have called it, grows finer and subtler to the last possible limit. We have now secured a position which is near most to the Centre, and it is the highest possible approach of man. There we are in close harmony with the very Real condition. Complete merging with the centre is, however, not possible, so as to maintain a nominal difference between God and soul.

Such is the extent of human achievement which a man should fix his eyes upon from the very beginning, if he wants to make the greatest progress on the path of realisation. Very few among the saints and yogis of the world had ever had any conception

of it. Their farthest approach in most cases had been up to the second or the third circle at the utmost, and it is unfortunate that even at this preliminary stage they sometimes considered their achievements to be very great.

I have given all this only to enable people to judge those so-called great Doctors of Divinity who are said to have attained perfection and are generally accepted as such by the ignorant masses who judge their worth only by their outward form or elegance.



The March to Freedom

3

Ways and Means

Having determined our goal, the next problem before us is to find out means for the realisation of the object. Sages and teachers have elaborately dealt with the subject. They have laid down various forms of practices or sadhanas, helpful for the attainment of what they put forth as the final goal. But for the realisation of God, the Indeterminate Absolute or Para Brahma we have to adopt means which lead us to the complete negation.

Our goal of life, as discussed in the previous chapter is the final stage where we are nearest to the Superactive Centre or Zero, which is the primeval cause of the entire manifestation and to which everything will ultimately return after mahapralaya (complete dissolution). To acquire this state we have ourselves to become zero. No doubt we shall reach that point in natural course at the

time of mahapralaya, but what we strive for, is to acquire it as early as possible in order to save ourselves from the miseries of innumerable lives.

Just as mahapralaya or complete dissolution is essential for the return of everything to the origin, similarly for our return to the point we must bring about our *pralaya* (destruction) or acquire a state of complete dissolution of all things of our own making. It means we have to be free from all our belongings and assume the same naked form in which we were at the time of creation. Our belongings are a pile of samskaras (impressions) with their resultant effects in the form of complexities and the diverse coverings which we have gathered round the soul and which are the results of our thoughts and actions.

We possess mental and intellectual faculties which are all active. Our mind determines the actions of the body. We see, hear, feel and understand things. We begin to like or dislike them. Desires gradually begin to creep in and affect our

actions. The rings go on multiplying and we exert ourselves for the fulfillment of desires. A desire, when satisfied generally creates another to follow in its place. We are seldom free from them even for a moment. We see most of the things with an idea of having them. These desires mould our physical and mental actions and lead to the formation of samskaras (impressions), adding thus more and more coverings to the soul.

Fresh desires every moment and our efforts to satisfy them lead to continuous additions. Their impressions remain on our causal body so long as they are not wiped off through the process of *bhog*. The completion of the *bhog* of all the samskaras, formed every moment cannot ordinarily be possible during the whole life. Thus when our life comes to a close we still have a lot of samskaras in store within us. These very samskaras become the cause of our rebirth, in order to offer us an opportunity to complete their *bhog*, but unfortunately, instead of finishing them we add more than those we have exhausted.

Another serious obstruction in our path is caused by our sufferings and miseries. Almost everyone in the world complains of the miseries he is faced with and which he wants to do away with. But he neglects the right means. He thinks fulfillment of desires to be the only way of removing miseries. But that is not the solution. Miseries are commonly considered to be detestable, but there have been sages who voluntarily courted miseries, thinking them to be a boon and have often prayed to God for them. The mystery of the problem will be clear if we look into the origin of miseries.

Soul possesses consciousness as a result of God's will to effect creation. The soul likewise began to form its own tiny creation and gathered round it things of its own creation. Now a stir, a motion (i.e., unrest or disturbance) was the main factor in bringing about the creation. Similarly for the tiny creation of the soul too, unrest or disturbance is indispensable.

We also possess the force of will which we

apply to impart power to the factors necessary for setting up this creation. They appear before us in the form of joy or sorrow, comfort or misery. The mind, too, being constantly active creates within us liking for the one and dislike for the other, introducing the two extremities of a thing. Thus miseries come into existence. This is all the creation of the human mind which results from our ignorance of the right relationship of things. Our passions, emotions and impulses too contribute a good deal in aggravating the troubles and at times cause fierce tempest strong enough to threaten a complete wreck. We generally attribute its causes to circumstances. But it is a wrong notion. Mind is the centre of this outer expansion of man in the form of human body and everything which is exhibited through the medium of the body proceeds from the centre, the mind.

If our mind comes to a harmonious state, circumstances and environments will have no effect on it and there will be no disturbance within. Peace and tranquility shall reign all through under all circumstances. Passions, excitements and desires

will lose their intensity and sorrow, joy or misery will disappear from the view.

Our desires are the main cause of miseries. So the only solution of miseries is the curtailment of desires. Fewer the desires, lesser shall be our miseries. But to become desire less is another problem. Desires form a network which we are entangled in. The more we try to get rid of it, tighter become the fibers of the net. The only way to free ourselves from the entanglements is to divert our attention from them and fix our eyes on the very Real thing. If we cultivate a habit of remaining unmindful of them, they will soon begin to disappear from our view and consequently our miseries will be minimized. Reality alone will remain constantly before our eyes and everything else will lose its charm or significance.

Total absence of sufferings and miseries in life is, however, impossible and unnatural. In fact they are rather meant for our betterment. They are just like bitter pills of medicine given to a patient to

restore health. The misuse of even the best thing creates trouble. So is the case with miseries. Proper utility of everything at the proper time and in the proper way is sure to bring forth good results in the long run. Miseries are really our best guide which make our path smooth. To a man in ordinary sphere of life, miseries are very helpful for his making.

Referring to domestic troubles and miseries of a worldly life my Master used to say, "Our home is the training ground of patience and endurance. To endure calmly the adversities of a household life is for us the greatest penance which is the noblest of all other forms of penances. What we have, therefore, to do under the circumstances is not to give way to the feeling of anger or grief but to assume an unquestioning attitude thinking that we ourselves are in the wrong for which we have to forbear with a cool mind. Solitary life in a forest and aloofness from all worldly concerns may be, to some, the means of cultivating patience and forbearance but to us, the taunts and rebukes of our friends and relations is the greatest penance and the

surest means of success."

In fact, to put up coolly with miseries and troubles contributes much to our betterment; hence they are valuable assets to our progress. It is only by their wrong use that we spoil their effect and thus get deprived of their best advantages.

Renunciation or non-attachment is no doubt an essential stage in realisation and we can never be free from the entanglements of maya unless we cultivate non-attachment. But it does not mean severing our connection with home, the family and all worldly concerns and taking up the life of a religious mendicant. I do not agree with those who hold the view that the only means of cultivating non-attachment is to get away from home and family and retire to a solitary corner discarding all worldly ties. Renunciation effected by such forced means, is seldom found to be genuine, for it is just possible that in spite of their apparent forced detachment from the world, they may still inwardly be clinging to it.

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

Renunciation truly means non-attachment with worldly objects and not the non-possession of things. Thus a household life in which possession of things and worldly ties are indispensable is no

impediment in the way of renunciation and consequently of realisation, only if one is not unduly attached to the objects he is connected with. There are numerous examples of saints having attained the highest degree of perfection leading a household life all through.

Renunciation is in fact a condition or an inner state of mind which brings to our view the transitory and changing character of things and creates a feeling of non-attachment with such objects. His eyes are fixed every moment on Reality which is unchanging and eternal and he is free from feeling of attraction and repulsion. This is *vairagya* (renunciation) in the true sense of the term. When we have achieved this state of mind we are free from desires. We feel contented with what is available to us.

The end of desires means the stopping of the formation of *samskaras*. What remains now is only to undergo the effect (*bhoga*) of the previously formed *samskaras* (impressions) which are to be

worked out during the course of our life. Nature too helps us in the work by creating field for bhog in order to remove the impressions of our thoughts and actions from the causal body. When these coverings melt away we begin to assume finer forms of existence.

In order to control our thoughts and actions we have to look to the proper working of the mind which is never at rest even for a moment. I have often heard religious teachers railing at it in bitterest terms, ascribing all bad names to it and proclaiming it to be our worst enemy. The reason is quite plain. They think it to be the cause of all evil within us, and consequently they advise people to crush it and not to follow its biddings. But generally people find it a hard task to restrain the diverse activities of the mind, or to disregard its biddings. Their theoretical advice and lectures in this respect are, therefore, not of much avail to them and almost none of those attending their lectures have ever been able to achieve the object in a practical way. Besides the present circumstances and the

environments too contribute much towards the ever increasing activities of the individual mind.

Almost everyone, today, feels his life to be a hard struggle for existence confronting acute problems of poverty, insecurity, distress and rivalry and it is almost impossible to keep himself free from its effects. The result is the constant unrest and disturbance of mind. We breathe in the same thing from the atmosphere and are consequently led away by circumstances and surroundings. Our individual mind has become the weather-cock, turning its face at every blast towards the direction in which the wind blows. The real hero in the struggle is one, who braves them courageously and keeps himself free from their effect.

I, no doubt, agree with those who say that every evil has its origin in the mind and which alone is, therefore, responsible for it, though at the same time I may remind them that it is the very same mind that leads us to virtue and also helps us to realize our highest self. So it is not every evil alone that

proceeds from the mind but also every good. Hence those who condemn it in the bitterest terms have no justification for it at all. It is really only due to the defective moulding of the mind, and what is actually required, is not the crushing or the killing of the mind but merely its proper training.

The mind is like the pendulum of a clock. The clock goes all right so long as the movement of the pendulum is regulated. If it is disturbed the clock is out of order. Similarly for this human clock it is necessary that the movement of the mind be well regulated and adjusted. The methods to mould the mind and regulate its activities are also very simple.

Really we have spoiled the mind ourselves by allowing it to wander about aimlessly during leisure hours. The practice has continued for years and it has now become almost its second nature. If we now try to control the mind by putting it under restraint we meet with little success. The more we try to suppress it by force, the more it rebounds and

counteracts causing greater disturbance. The proper method to control the activities of the mind is to fix it on one sacred thought just as we do in meditation, and dispel from it everything unwanted or superfluous. In course of time after constant practice, the mind gets disciplined and regulated and much of the inner disturbance is eliminated.

The best course to free yourself from unwanted ideas is to treat them as uninvited guests and remain unmindful of them. They will then wither away like unwatered plants and ultimately the same sacred thought will remain predominant. The only way to accomplish it is, therefore, meditation under the guidance of a capable master. By constant practice in meditation the mind will become calm and peaceful and the unwanted ideas will cease to trouble you.

I often hear beginners complaining about the wandering of the mind during meditation. From the very first day they expect that during their practice at meditation the mind should remain at a standstill

but when they find different ideas and thoughts haunting their mind they feel greatly perturbed. I must clear it to them that it is not the suspended condition of the mind we are striving for in our practice, but only the moulding of its multifarious activities. We do not want to stop its normal working but only to bring it to a regulated and disciplined state. If the activities of the mind are stopped from the very beginning, we probably do not stand in need of practicing meditation at all. Meditation is the only process to achieve that end. Concentration is its natural result in due course. The proper method is to meditate all along remaining quite unmindful of the foreign ideas and thoughts coming to our mind during that time.

Mental struggle to keep off the unwanted ideas often proves unsuccessful for it causes a strong reaction which is often impossible for man of ordinary capabilities to overcome and which is sometimes likely to result in serious mental disturbance or even insanity. It may be possible for those who by leading a life of celibacy have gained

sufficient *ojas* (lustre) to cope successfully with the flow of thoughts and to withstand the effect of their reaction, but for ordinary man it is almost an impossibility. If instead of struggling to keep off ideas we only remain unmindful of them, very soon they will lose their effect and cease troubling us. They will then be only like dogs barking after a caravan which goes forward without paying any heed to them. When we are attentive to ideas to check them, concentration is naturally there which breeds power and thus they become stronger.

A most common excuse advanced by certain people today is that they are too busy to devote any time to meditation or similar other practice. But "the busiest man has the greatest leisure" is a well-known saying. I think a man has more time at his disposal than there is work for him to do. Their complaint of the scarcity of time is due only to its wrong adjustment. If we utilise our time to the best advantage we shall never have cause to complain that it is short or scarce.

There are others who are a bit frank to admit that it is not for want of time that they remain away from devotional duties but for their habitual negligence and sluggishness which they cannot overcome. To them I would say that they are probably never negligent or sluggish in their trade or profession which they attend to with full zeal in spite of all personal inconvenience and even illness, only because some monetary gain or profit is in view. Their longing for the material gain turns them unmindful of their inconvenience or illness, similarly if our longing (or *lagan*) for the realisation of the goal is great, our negligent or sluggish habits will not stand in the way of our efforts or progress.

If we go through the history of ancient sages we find that they had sacrificed all the comforts of life for the sake of attaining Reality. They led a life of austerity and penance, undergoing every kind of hardship and trouble for the sake of the object so dear to their heart. Intense longing for the goal made them blind to everything else and they remained

firm on the path not minding the difficulties and reverses that came across their way. Such an intense longing for the object and an iron will to achieve the goal is absolutely necessary to ensure complete success.

I may assure you that you can win laurels in the spiritual field if only you turn your attention towards God and proceed with will, faith and confidence, no matter how adversely you may be placed in, surrounded by all the worries and miseries of a household life. Your busy life will then offer no hindrance in your way.

Generally people go hesitatingly towards God, thinking themselves to be too incapable and weak to achieve the real thing. A powerful will made at the very first step and maintained all through, shall never fail to achieve complete success. Half the distance is crossed if a man enters the field with a firm mind. Difficulties and dejections will melt away at a mere glance and the path of success will be made smooth. Indecisive attitude leads to half-

hearted efforts and generally results in mere partial success or more often in failure. Our firm will enables us, automatically to draw in power from unknown sources, for the accomplishment of the task.

A firm will supplemented by an ever-increasing impatience or yearning to achieve the object will enhance the force of our effort and we shall there by remain in constant touch with the same real thing, catching every hint conducive to our spiritual well-being and progress. Impatience or constant restlessness to reach the goal in the shortest possible time is, thus, by far the most important factor which contributes to our speedy success. We must not rest even for a while till we have gained the real object, the eternal peace and calmness. Intense longing for an object naturally creates restlessness for it and we have no peace till we achieve the desired object. It is, therefore, a very essential thing and must be cultivated by whatever means possible. Thus for gaining the eternal peace we cultivate within us restlessness and impatience

at the preliminary stage.

It may look strange at the very face of it when I ask you to cultivate the very thing we want to do away with but it is the only way to achieve sure and speedy success. The restlessness thus created is temporary and different in character from the ordinary restless condition of the mind. It is finer and more pleasant. It creates an inlet in our heart for the divine current to flow in and smoothen our passage to the kingdom of God. If you thrust a man down into the water you find that he makes desperate efforts to free himself from your grip. It is only because his impatience to get out of water at once increases his force of effort and he does not rest till he is out of water. Similarly such desperate efforts caused by extreme impatience to reach the goal at once, will quicken our steps on the path of realisation and ensure easy success in the least possible time. That is the easiest and the most efficient means of speedy success.

My associates have often enquired from me the

method for creating such type of restlessness within them. I may tell them that intense love for the object will automatically lead them to it. When we are in deep love, we shall naturally feel impatient to secure nearness with the loved object. When we are greatly in love with any of the worldly objects its idea comes to our mind again and again, and we think of it over and over again. Now in order to develop Divine love in our heart we have only to reverse the process. If we remember God frequently or for the most part of the day, we will automatically develop love for Him, which if continued with earnestness will create impatience in our heart to secure union at the earliest. Another way of developing love with God is to play the part of a lover as if you are enacting a drama. But it is only for those who are almost incapable of finer means. The method though artificial will shortly bring you to reality and feeling of true love and impatience will begin to agitate your heart.

The most important factor in realisation is self-confidence in our own capacity and power to

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

One of the essentials in the making of a man engaged in spiritual pursuit is moderation. It is a very wide term and covers every phase of human activity. It means balance in all senses and faculties, nothing more or less than what is naturally required at the time for any specific purpose without its slightest impression on the mind. Generally, today, we find moderation disturbed in almost all cases. The reason mainly is that we attach undue importance to whatever thing comes to our view

and we strengthen it by the force of our thought with the result that it grows stronger over all others. We cultivate this habit and apply it to different things with varying intensity. The result that follows is nothing but disturbance and mental conflict and it is the root cause of all our troubles and miseries.

Realisation is not possible unless moderation and balance are restored. It corresponds closely with the very real thing which existed at the time of creation, when everything was in a perfectly balanced state. Now after the lapse of time, degeneration crept in. Our senses and faculties lost the balance and everything went into disorder. What we have to do now is to control our senses and faculties in order to restore moderation in them.

To cultivate moderation we have to pay special attention to external ways of life too, e.g., gentle and polite language, courteous dealing, sympathy and love with fellow beings, reverence to elders, unrevengeful nature and so on. These habits are greatly helpful in our making. Moderation is a

characteristic of nature. If we gain complete moderation we are in a way in conformity with nature and it is the very essence of spirituality.

Lastly the most important and unfailing means of success is the prayer. It connects our link with God to whom we surrender ourselves with love and devotion. In prayer we stand before Him as a humble suppliant presenting to Him our true state and completely resigning ourselves to His will. This is the true form of prayer and as true devotees we must also feel satisfied with the Will of the Master. It is a folly to pray to God for petty worldly ends except in most exceptional cases when peace of mind is greatly disturbed for want of bare necessities. We should always pray to the supreme Master the Omnipotent and the Omniscient alone with a mind totally absorbed in love and submission to Him forgetting even ourselves altogether. This is the proper way of offering prayer which in such a state seldom goes unrewarded. I have dealt with this point more elaborately in my book, *Commentary on Ten Commandments of Sahaj*

Marg.

In the end I may also bring home to your mind that there are different forms and practices for achieving the end. They might lead you on the path of realisation to some distance, but how far, I do not propose to discuss here. I leave it to the judgment and the experience of the readers themselves. But I assure you positively that it is Raja Yoga and the Raja Yoga alone that can lead you on to your ultimate destination or the highest point of human approach where you are in perfect harmony with nature, assuming your absolute and pure form. No other form or practice can bring forth such results. It is, therefore, essential to have recourse to this science if you aim at the highest point. The help and support of a truly worthy guide is of course, the essential factor and at the same time a serious problem of the day too, but a true seeker, I assure you, shall never fail to find him.

4

The Guru

Having in view our determined goal and the proper means to achieve it, our next look-out must be to find out the right type of person as our guide, who might successfully take us along the path of realisation. In all cases (including those pertaining to worldly attainments), we stand in need of the help of a capable guide. It may, however, be possible that after acquiring some knowledge, we may proceed further by our self-effort. But even then we have to depend upon the experience of the teachers of the past contained in their books and writings.

In spirituality the case is otherwise. The need of a Guru or Master grows greater and greater as we go on advancing and securing higher stages. Books are of no avail to us in this respect. They may help us to acquire superficial knowledge of things to

enable us to deliver eloquent discourses on spiritual topics and to win arguments, but practical approach in spirituality through them alone is impossible. Yogic practices and sadhanas based on knowledge acquired through books are mostly misleading and even harmful to our spiritual advancement. It is only the helping support of a capable guide that can take us on up to our destination.

It is said of Maulana Rumi, a celebrated Persian poet and the author of eighteen books on spirituality, that once he approached a great saint to receive spiritual training from him. The saint asked him to throw all his books into the river, if he wanted to have practical training from him. As this meant to him the loss of his life-long labour he did not agree to it. Several times he approached the saint with the same request but received the same reply. Finding no other alternative, he at last submitted to his demand, threw away all his writings into the water and became his disciple. Actual realisation comes only after training in the realm of practice, and for that, knowledge or erudition proves to be of little

assistance.

The help of a Guru or Master is, therefore, essential and indispensable for those engaged in spiritual pursuit. There have been cases, however, where sages have attained perfection by mere self-effort, surrendering themselves direct to God. But such examples are rare. It is really a very difficult course and can be followed only by persons, specially gifted with uncommon genius. Guru is the connecting link between God and man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the Path.

During our spiritual march we have to pass through various points, known as chakras (figuratively called lotuses). They are the centres of concentrated energy of the Real Power of Divine force inherited by man. They are located in different places within the human frame. The intervening space between the two points is characterised as a network interwoven by numerous intricate fibers.

As we proceed along we have to pass through these entanglements of the intervening layers. We have to stay there for a considerable time to complete the bhog. Bhog does not only mean undergoing the effect of our past actions but it really means passing through the process of unfolding the intricacies of the point which we have already arrived at.

Our stay at these points for the purpose of bhog is often very long and in most cases it is almost impossible to get out of it by mere self-effort. It may, however, be possible at a few preliminary stages but subsequently it becomes quite impracticable. It has been observed that most of the sages of the past who had tried it by self-effort only, remained lingering for whole life on the very first or the second stage and could not cross it. The fact is that at somewhat advanced stages we have to face what may be expressed as the slippery condition of the place. There we may sometimes go up a little but soon slip down again. The same thing happens again and again with the result that higher ascent becomes arduous and well-nigh impracticable.

Under the circumstances it is only a forceful push by the worthy Master that can bring us out of the whirlpool. If the Master is not lacking in power and capacity, he will by his own force, push the disciple up out of the entanglement and place him on the next higher stage.

It is, therefore, essential that the guide we select must be one of the highest calibre and worthy of the task of tearing off the intricacies at a glance with the aid of the extraordinary power at his command. It can only be one who has himself attained perfection or complete negation of self. Hence we must connect ourselves with such a great power by feelings of love and attraction. It does not matter much what conception of him we entertain in our mind. We may call him our friend, Master, servant or whatever we might be pleased to choose. But he remains after all our guide or Guru, as he is commonly called.

Unfortunately, today, the selection of the proper guide is much neglected, although every religious-

mindful Hindu believes that it is incumbent upon him to have a Guru in order to satisfy his craving for spiritual benefit. Generally people select any one for the purpose without any regard to his capabilities or worth. They are induced to do so mostly by persuasion or by miracles displayed by those so-called Gurus to attract the ignorant masses. The disciple-hunters are not wanting. They are as numerous as the leaves of a tree, for to most of them Gurudom is a very profitable job, which can secure enormous income which they cannot otherwise earn. Besides they command highest respect and personal service from their disciples. The ignorant masses thus fall a ready prey to these self-seeking professionals.

A petty miracle or an ordinary display of something charming or attractive, is enough to attract hundreds of these silly sheep to their fold of Gurudom. A simple threat to pronounce curse upon one who happens to displease them, may bring thousands into their abject submission. Not only this but in order to ensure monopoly of their profession

they declare that none but one belonging to the privileged class has the right of being a Guru, whether he may be a *sannyasin* or a householder. They claim to be world teachers of religion by birth, irrespective of their capability and worth. Sannyasins, too, you will find these days in multitude posing as mahatmas and professing to be *jagat gurus* (world teachers). Is it not a pity to find such professional imposters, who are a shame to the nation and the religion, roaming about with complete impunity to cheat and defraud the ignorant people, in order to serve their own selfish ends?

It is high time for the masses to open their eyes and see what havoc has been wrought by them. Gurudom as a monopoly of a privileged class is only an absurdity, introduced by the professional Gurus to safeguard their personal interests.

The popularly believed principle that a disciple can never break off the sacred connection with his Guru under any circumstances is also a cunning device adopted by those false Gurus to make their

position safe and secure and is nothing but a fraud. The practice of initiating a disciple (though really based on sound principle) has been much abused by most of the modern professionals who do not understand its real significance. Their only function as a Guru is to breathe a few mystical words into the ear of the disciple at the time of initiation and tell him to follow certain ceremonial practices by way of worship. Their duty to the disciple ends with it and nothing remains for them to do for the betterment of the disciple except to give him their *darshan* every year and get their annual tribute from him.

Really a disciple should formally be initiated only when true faith exists in him and Divine love takes prime root in his heart. Initiation signifies that the disciple's link has been connected with the Supreme Power. In that case the spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends much upon the power and capability of the Master to establish a sound

connection for which high calibre is needed. A sound connection once established shall continue as long as the disciple does not secure liberation which in such cases is not a far off matter to be attained after numerous lives.

In fact if a disciple is initiated in the right sense as mentioned above by a Guru of high calibre the question of breaking off from him can never arise. But, for the professional Gurus who perform mock initiations to serve their purpose, it is a matter of constant anxiety. Therefore, in order to keep a disciple permanently in their grip, they proclaim it as a Divine dictate that he shall be courting all the miseries of the hell if he ever thought of breaking off from them at any time. The ignorant masses accept it as the gospel truth, trembling at the very idea of doing anything which might displease their Guru. So they always try to put up with all their atrocities in passive submission. I am sure, there is not the slightest suggestion to this effect found in our *Shastras*. It is only an ingenuity on the part of these teachers of religion.

I hold it to be the birth right of every man to break off from his Guru at any time if he finds that he had made a wrong selection or had misjudged the Guru's capacity or worth. He is also free to seek another Guru if at any stage he finds that his Guru has not the capacity to take him beyond what he has already acquired.

On the other hand a conscientious guru must himself, under the circumstances, direct his disciple to seek another, more advanced and better qualified, so that the disciple may not in any way suffer progress. This is the sacred duty of a true and selfless guru. If, however, permission to break off, sought for by the disciple, is denied by the guru on account of his selfish motives, the disciple is at liberty to break off from him at once and seek another. No moral or religious law ever forbids him from doing so.

A little advanced among the class of Gurus are considered to be those who teach and preach on the basis of their knowledge of the Shastras and other

holy books. They have established orders and Ashrams where they enjoy a kingly position among their followers. They go out and address large audiences telling them what to do and what not to do and explaining to them problems concerning maya, *jiva* and *Brahman*. People flock to them in thousands to hear their sermons admiring their high ideas and extensive knowledge and regard them as great mahatmas or saints. They ask them numerous intricate questions and if they are able to answer them out of their stock of the knowledge of Shastras their greatness as mahatmas is established in their minds and they are induced to accept them as gurus. But really they have, thus, put to test their learning and not the real worth.

It must well be borne in mind that it is not learning or knowledge that makes a man perfect but it is only realisation in the right sense that makes a true Yogi or saint. It is just possible that the man who has thus impressed you with his outward form, learning or eloquence, may be at the lowest level as regards practical attainments. Knowledge,

therefore, is no criterion of a true mahatma or yogi. Similarly the real test of a mahatma or guru is not his miracles or his extraordinary ways and manners but only his practical attainments on the path of realisation.

The popular meaning of a mahatma as a great individuality does not seem appealing to me. I would define a mahatma as the most insignificant being or rather a neglected figure, beyond all feelings of greatness, pride or egoism, dwelling permanently in a state of complete self- negation.

There are some who hold the view that knowledge being the preliminary stage of realisation is essential and indispensable. I do not agree with them on the ground that knowledge is only an achievement of brain whereas realisation is the awakening of soul and hence far beyond its scope. In books on spiritual science we read much about the conditions of mind at various spiritual stages and get acquainted with them but as regards practical attainments we are far away from them.

We can talk to people about those conditions, advance arguments for and against them and establish our superiority in learning but inwardly we are quite ignorant of them. We attend lectures and hear sermons on Gita, we recite portions from Gita regularly every day, we read commentaries on it written by great men of learning but what practical effect is thereby produced upon us? Has any one of us been ever able to acquire practically any one of the conditions depicted in it? They may, however, repeat the words "World is maya, Man is Brahma" and so on, but inwardly they are quite unconscious of what they speak in words. None has ever been able to develop the conditions, discussed therein, just as Arjuna did when he heard it from Lord Krishna.

Gita as we have it today is really a commentary on what Lord Krishna spoke to Arjuna on the eve of the battle of Mahabharat. Lord Krishna had actually transmitted the very conditions, explained by words of mouth into the heart of Arjuna with the result that Arjuna was literally feeling the same condition

prevailing all over, both within and without. Thus it was that every word which he heard descended right into his heart producing a permanent effect. The cause of failure of modern teachers and preachers of Gita to produce the desired effect upon the mind of the hearers is their lack of power to transmit those conditions. The various conditions of mind discussed in the Gita are really the different stages which a man comes across during his march on the path of spirituality. They develop automatically from within. Formal means adopted to acquire a particular state of mind at a premature stage increases internal grossness which is detrimental to our progress.

A real teacher is not one who can explain to us the soundness of the religious dogmas or who can prescribe to us do's and don'ts. Almost every one of us knows enough of it. What we stand in need of, from a Guru is the true impulse to effect the awakening of the soul and his direct support in the course of our further march on the path of realisation. Such a man we have to seek for, if we

aim at success.

It is, therefore, evident that while judging a man for our spiritual guide we must take into account not his learning or miracles but his practical achievements in the field of realisation. A man who is himself free can free you from eternal bondage. If your Guru is not free from the bondages of samskaras, maya or ahankara it is not possible for him to free you from those bondages. Suppose you are bound to one pole and your guru to another how is it possible for your Guru to free you from the bondage? Only a man who is himself free can release you from the bondage.

People have, in most cases, gone astray for this very reason as they have submitted themselves to the guidance of such unworthy teachers, whose primary motive is perhaps mere self-aggrandizement or some personal gain. With this view in mind they are generally found to be eager to maintain their position and prestige by false impositions. To them it is probably the greatest

shock to their pride of power and position, to acknowledge the superiority of anyone more advanced or better accomplished. This is nothing but ahankara in the crudest form. If you submit yourself to such a Guru, you are sure to inherit the same feeling of pride which is the worst type of grossness and is sure to hamper your spiritual advancement. Liberation is never possible so long as this evil exists.

Spirituality is in fact such a superfine state of mind that every other thing will seem to be heavier or grosser in comparison to it. The delicate feeling caused on the senses by the sweet smell of a rose is far heavier. I may express it as a state of perfect tranquility and moderation, in complete harmony with nature. In this state of mind all senses and faculties are so to say, in a sleeping (or dormant) state. Their working becomes automatic, bearing no impression upon the mind. Perfect peace is one of its high stages, although the real thing is still onwards, when even the consciousness of peace fails. For the consciousness of peace, too, causes

some weight upon the mind, though it is very insignificant.

When we are really quite unconscious of the very presence of peace, we are in true sense free from the impression or the weight of the feeling. The condition at this stage is peculiar. It is really neither *anandam* (bliss) nor otherwise. Words fail to express the real condition of this stage. Such is the condition we have finally to achieve for which he and he alone can be capable guru, who is permanently abiding in the condition described above, and has the power and capacity to transmit by his will force the spiritual state into the heart of the abhyasi and to remove complexities and obstructions there from. None below this level is fit to impart spiritual training to others.

It is a matter of greatest regret and pity that this age-old process of Yogic transmission originated and widely practiced by our ancient sages has now gone into complete oblivion in the very land of its origin, where today, only but a few might feel

inclined to believe it even. Some people try to ridicule it by misinterpreting it as nothing but mesmerism or hypnotism. I have explained this point in my book *Efficacy of Raja Yoga*. Here I may assure you that spiritual training for the attainment of higher stages is only possible by the process of Yogic transmission and by no other means.

Frequent reference to this process, in the present society of educated persons, has led certain religious teachers, today, to defend their inefficiency in this respect by explaining to the people that there is nothing peculiar about transmission. It generally happens, when you are in the company of a mahatma or a saint, that you are to some extent relieved of your disturbing thoughts and feel comparatively calm for a while. This they claim to be due to the effect of transmission by the mahatma. Those who offer this explanation, mean only to deceive the public with a view to white-wash their incapacity. What they interpret as transmission is really the automatic radiation of the pious *paramanus* (fine particles) from the mahatma

it affects all those assembled there with the result that calmness prevails to some extent so long as they are there. It is only a natural process and has nothing to do with transmission.

It is not only from a mahatma or saint that such paramanus (fine particles) radiate but also from everyone whether pious or wicked, saintly or devilish. If you are for some time with an impious or morally degraded person you find similar impious paramanus radiating from him and affecting you, with the result that you find your thoughts flowing in the same channel for the time being. The effect of such radiation remains only for a little while and disappears when you are away from it.

This is the reason why often religious teachers are found to be making complaints of the indifference of the people to follow what they preach to them. They say that people, when they go back after hearing their *upadesha* (sermons), cast off all they have heard then and there, retaining nothing of it in their mind. I think it is not the people

but the teacher or the *upadeshak* (preacher) who is really to be blamed for it, for he has not the capacity or power to transmit what he means to preach from the platform.

Similar views are expressed in connection with sankirtan performances. The peaceful atmosphere created on such occasions is claimed to be due to the effect of transmission. It is really the result of vibrations produced by the sound of singing in a chorus. We experience the same thing at all music parties which we attend. On such occasions our mind is mostly focused on one and the same thing which is in our view, and we are, for the time being, unmindful of other things. In sankirtan, as our thoughts are located on some pious ideal we begin to feel the same thing in our heart automatically. It has nothing to do with transmission.

Power of transmission is a yogic attainment of a very high order by which a yogi can infuse by his own will force, the yogic energy or Godly effulgence within any one and remove anything

unwanted in him or detrimental to his spiritual progress. He can exercise this power not only on those assembled around him but on those, too, who are away from him. The power can be utilised in any way at any time. One who has got command over this power can, at a glance, create temporarily or permanently, a condition of the mind which is far ahead of the existing condition of the mind of an abhyasi and which otherwise will require a life time to be achieved. It is not only a vain assertion but a bare fact and may at any time be practically verified by anyone who pleases to do so. Sages have often, through power of transmission changed the entire nature of a man at a mere glance. The wonderful examples of the great sages like my Master, Samarthra Guru Shri Ram Chandraj Maharaj of Fatehgarh, Swami Vivekananda and others offer ample proof of it.

The solution of the problem as to what sort of man should be selected as a guide or Guru is not difficult to seek. When our eyes are fixed on the final goal we can never be satisfied with anyone

who appears to be short of mark. Every saint or Yogi has got his own level of attainment and of self-elevation. If we attach ourselves with any one of them with faith and devotion and secure merging with his highest condition, we will ourselves attain corresponding elevation. It is, therefore, absolutely necessary to select one, of the highest attainments as our Guru. If unfortunately we are somehow or other induced to select one of inferior attainments we will correspondingly be lagging behind in our final approach.

Ordinarily a spiritual teacher should never consider himself fit for training others, unless he has secured his approach up to *Brahmanda Mandal* at least (also known as *Virat Desha*) where everything appears in the subtle form, before it actually takes place in this material world. When a teacher has connected himself with that plane or sphere, he is constantly in touch with the inexhaustible storehouse of power. On the other hand if a man takes up the job of training others in spirituality before acquiring this stage, he not only begins to lose his own power

but is contaminated with the samskaras and grossness of those under his training, with the result that very soon he himself gets spoiled. In our mission permission to impart training is not generally granted at this stage even.

Really a man is fit for the work of training only when he does not entertain in his heart the slightest impression of being a teacher or Guru. I believe that if the idea of being a Guru crosses his mind even once in life he becomes unworthy of being a Guru for all his life. The very presence of this idea shows that he cherishes in his heart a feeling of self-importance or greatness.

The consciousness of being a Master, if maintained, soon develops into pride, the crudest form of ahankara, and consequently into its resultant defects, which are the worst drawbacks in a guru. It is, therefore, essential for a man to get rid of these evils before he comes out into the field as a guru.

God is the real Guru or Master and we get Light

from Him alone. But as it is extremely difficult for a man of ordinary talents to draw inspiration from God direct, we seek the help of one of our fellow beings who has established his connection with the Almighty. It is thus quite evident that if a man comes out as a Guru or Master he has usurped the position really due to God and as such it is nothing but mere blasphemy. He must, therefore, treat himself as the humblest servant of God, serving humanity in the name of the great Master. There will thus be no room for ahankara and for its resultant evils which are unfortunately too common nowadays. Reality is totally absent where these evils prevail. A Guru or teacher must, therefore, banish from his heart even the slightest feeling of greatness and superiority and consider himself as the humblest associate or a servant of humanity.

My Master of revered memory was an example. All through his life he treated his associates as brethren. The idea that they were his disciples never once crossed his mind. He was ever ready to offer personal services even to his disciples and

very often he did it without letting it come to their knowledge.

I think and feel it as an essential thing for a guru to give up his masterly position and feel himself an ordinary servant of humanity. His claim for personal service from the disciples has no justification except in cases of dire necessity and that too only to an extent to which he himself is prepared to render to his disciples. Most of the so-called gurus nowadays encourage the practice, because it offers them personal comfort and feeds their vanity. They say that by touching the feet of guru or by massaging his limbs the magnetic currents pass on from the guru to the disciple which helps the disciple to form pious samskaras. Thus by this practice the disciple draws in much of purity and piety from his master. It may be true, but let me question them for a while whether the same thing is not possible if the guru renders the same service to his disciple. I think none can dare deny it. Evidently then the motive at the back is nothing but personal comfort and ease. In my humble opinion the process should now be

reversed in accordance with the need of the time and the guru should himself render such services to his disciples.

Really the position of guru is very strange. If he feels himself as a Master and hence far above his associates, it will be an ahankara of the worst type in a guru. It is really the look-out of the disciple to devote himself to the service of his Guru with love and devotion and not the right or privilege of the guru to demand it.

I am reminded of an instance. A simpleton once approached one of such prevalent type of gurus and offered to become his disciple. The guru, delighted at the prospect of one more addition to his fold of gurudom, began to teach him the duties of a disciple. "You should," he said, "be in complete submission to your guru, attending all the time to his personal needs and services. You should prostrate before him every morning and evening and go to bed after the guru is asleep and get up before he wakes. "The poor fellow finding himself incapable

of doing all this, innocently questioned: "What will be the result if I failed to act in strict accordance?" "You will be turned out and doomed" was the firm reply. "Then, Sir," he added politely, "It shall be very kind of you, if you accept me as a guru."

We often come across instances of jealousies and frictions between a guru and his disciple. What is all this due to? It is only on account of selfish interest or personal gain. A guru must, therefore, necessarily be quite devoid of any personal motive or selfish interest. He must be totally free from all feelings of pride or greatness. He must be a selfless man and a true servant of humanity at large, teaching people out of pure love without any ulterior selfish motive of name, fame or money. He must have his access up to the farthest possible limit and must have the power of yogic transmission. Such a man we must seek for, as our guide if we want complete success. It is better to remain without a guru all the life than to submit to the guidance of an unworthy guru.

5

Spiritual Training

Our present moral and religious degradation is due mostly to our environment and to our wrong training. Proper moulding of mind is altogether neglected in all phases of education and training. Every possible effort is made to provide for worldly training of the right type in order to enable a man to secure a decent and comfortable living, but the proper training required for the realisation of Self is totally neglected. Least significance, if at all, is attached to this most vital problem of life. Reciting daily a few verses in praise of a god or goddess or observing certain mechanical formalities by way of worship is all that the masses are taught to do. They do it for their whole life but probably without any gain whatsoever. Internal calmness still remains wanting in them. Activities of mind such as desires, temptations and emotional outbursts remain as they were ever before.

The main purpose of training is that a man should begin to imbibe within him as much of godly attributes as possible. If this is not achieved the system of training is defective and consequently of no avail. Proper making of a man must be the natural result of the right type of training. Proper making comprises of the right moulding of mind with due moderation in the exercise of all our senses and faculties. Thus the right type of training under the guidance of a capable master is by far the most important factor in our proper making without which higher attainments in spirituality are never possible.

Most of the people have, in some way or the other, a natural inclination towards God, yet those who succeed in realizing God are very rare. The cause is defective guidance and wrong training which leads a man away from the real path with the result that he is lost forever. Now for a man of ordinary capacity it is a pretty hard task to judge whether his training is rightly directed or not. A man tamely and unquestioningly follows the instructions

of one whom he has accepted as his Guru and practices as he is required by him to do. It is very difficult for him to ascertain whether he is being guided along the right path or not. This is a great problem before the people who are themselves quite ignorant in matters concerning realisation.

You will find numerous teachers of religion who will tell you not to eat garlic, onion or carrot and insist upon you to adopt sadhanas and practices which have no real significance or a hundred other such triflings which will never lead you even a step nearer to reality. This is no training. Such teachers are really deceiving themselves as well as those whom they teach. You must be sure that unless internal peace, calmness of mind, simplicity and lightness follow as the natural result of your practices, you are proceeding on the wrong lines and that your training is defective.

Methods of spiritual training, commonly adopted by most of the teachers, today, are based on hard and fast rules which often do not correspond with

our worldly life. Hence in most cases they prove to be impracticable for those leading a worldly life. Generally teachers induce people to practice restraint by adopting a particular form of living disconnected with worldly concerns and to practice devotion for hours together. Evidently such a type of training is not meant for people in general who cannot dissociate themselves from worldly ties or devote so much time to their devotional exercises. It is for this reason that their preachings do not produce the desired effect and in spite of their best efforts they fail to mould them accordingly. The fact is that they are more theoretical than practical.

Is it ever possible for the masses to renounce the world for the sake of liberation? Certainly not. What good then do the common people derive from their teachings? Some of them are even bold enough to proclaim their mistaken notion that higher attainments in spirituality are not possible in a *grihastha ashram* or household life. It really means that they have nothing to impart to the common people except telling them certain superficial things

such as frequent bath in the Ganges, feeding the fishes with flour pills or reading the scriptures over and over again.

The real problem before us is not to provide means for the spiritual training of a chosen few who have renounced the world but of people in general whose duties in the world besides devotional are manifold and which they cannot safely ignore. They in fact fail in their duty if they neglect any of them. To them it is essential that their spiritual as well as worldly life must go side by side equally resplendent and for this we have to discover the right means.

Proper spiritual training, fitting closely with the present worldly life is, therefore, the only thing required for the spiritual growth of the common people and which has so far been unfortunately neglected. For such a type of training we stand in need of help from outside in most of the cases. This help comes from the Guru or the Master, who is the only person able to shape our destiny. When this

help comes, the spiritual life is awakened and the higher powers of soul are roused to help our growth.

Such impulse is to be sought only from one of our own fellow beings of the highest calibre, who may be within our approach ready to solve our difficulties at any time. The practice of seeking inspiration or guidance from gods and demi-gods or from some departed soul treating it as guru or master is in most cases very dangerous.

Similar is the case with those also who seek guidance from their inner voice, as they call it. I have come across people who lay great stress upon their inner voice which they think to be the real guide in all controversial matters arising in the mind. We have concrete examples of people relying on their so-called inner voice who are found to have been misled in the spiritual field. Really what they think to be their inner voice or an impulse from the departed soul is only the play of their indisciplined mind. This undesirable practice, if

followed for some time, makes the mind so much unduly powerful and over-active that it begins to question and answer by itself. This the people often misunderstand as a stage of yogic attainment where one acquires the power to intercommune with departed souls. They are really far away from it.

The inner voice or the voice of the real self is no doubt never misleading, but how many there are who are advanced enough to catch it. To most of those who profess to follow the inner voice it is quite inaudible. They are merely befooled by the wonder-working tendencies of the mind which can create anything and everything by itself. It can even present fearful ghosts to their view or make them hear strange voices in trees and stones. This is all due to the activities of the mind in its indisciplined and polluted state. Unless the coverings of *mala*, *vikshepa* and *avarana* are removed and the mind is brought to a state of perfect poise and moderation, inspiration or guidance from the inner voice is meaningless. Most of those who pose to follow the inner voice or seek guidance from a departed soul

are really following the dictates of their own unregulated and indisciplined mind. It is mere hallucination. If we develop this vicious habit we are lost forever. It leads us to constant mental worry and harassment.

I know of a gentleman, prominent among the so-called bhaktas , who professed that he had secured direct connection with the soul of Tulsidas, the author of the Ramayana, whom he had taken as his guru. He went on for some time feeling exultant over his supposed achievement. Later on, a discord arose between him and his celestial guru which soon developed into a bitter quarrel on account of which, as he used to say, he was constantly belaboured and harassed mentally with the result that his mental equilibrium was almost shattered and he felt extremely miserable. It was after two years of hard labour with him that he was cured of this evil. Then he was able to understand that it was all an illusion or self-deception and what he understood to be the inspiration from the soul of Tulsidas, was really the magic play of his own

indisciplined mind. Since he has been relieved of that miserable state he now feels peace and tranquility restored to him.

The inner voice is in fact the voice of the mind in its perfectly pure state. Unless the mind is cleared of all pollutions and defilements and is brought to a state of perfect Peace and moderation, it can never reflect the inner voice. In fact for one whose mind is perfectly pure, it is his inner voice alone that always speaks and the impulse from highly developed liberated souls continues to flow to him continuously. The practice is thus evidently, very dangerous and in most cases leads to disastrous results.

The realisation of God which has so far been considered to be extremely difficult, requiring hard labour and persistent efforts for many lives, is not really so. God is simple and can be achieved by equally simple means. The hard and fast rules of life and tiring practices prescribed by teachers for realisation have really made matters so complicated

that people are led to believe it to be beyond their power and capacity. I may assure you very sincerely that realisation is not at all a difficult thing, only if you earnestly divert your attention to it. Iron will to achieve the goal together with proper means and guidance is the only thing required for the complete success.

Spiritual training starts with inner cleaning or the purification of chakras which is the most essential factor in spiritual advancement. Thus the right type of training in spirituality begins with inner cleaning which, if neglected, will lead to abuse of power acquired through yogic means. Hatha Yoga lays down mostly physical practices to effect cleaning, some of which are too hard and tedious for all and sundry, while under the system of Sahaj Marg it is accomplished by easy mental practices, aided by the power transmitted by the teacher.

Some of the teachers of religion often insist upon the people to devote as many as eight hours a day to practice certain mechanical exercises in order to

keep their mind occupied in Divine thoughts. I strongly condemn the type of training which enforces practices that tax the brain or overburden the mind. The natural result of such training is that mind finds no scope for expansion and consequently the power of realisation grows dull. It is just like thrashing a boy in order to induce him to concentrate.

Strenuous labour with long and tedious physical practices as commonly recommended by teachers in order to effect the moulding of mind or the cleaning of the chakras, is consequently not of much avail. For this purpose we utilise our thought power in a proper way, under the guidance of a powerful Master who is capable of removing complexities and entanglements that hinder our progress and who transmits into us the force necessary for the upkeep of our spiritual life. The simplified course of spiritual training has rendered the highest spiritual flight possible for everyone whether man, woman, young or old, grihastha or *virakta* (recluse).

The preliminary step in the right type of training is that the aspirant's tendencies of mind be directed towards God. For this the learned teachers of religion mostly prescribe physical practices of body and mind, picked up from religious books. People often find it a hard task to follow them and thus they remain lingering on indefinitely in the beginning with no further progress. A capable teacher should do this by own effort exercising the power of transmission in order to create a permanent and deep-rooted effect.

When our mind is directed towards God we naturally begin to feel ourselves in touch with the Supreme Power in all our actions and workings. When this state of mind is permanently established within, every act we do will then seem to be a part of devotion or Divine offering and we shall thereby be in constant remembrance of God all the while.

Inner vibrations in the heart soon begin to be felt by the aspirant. This is the beginning of the spiritual state known as *shabda* or *ajapa* (अजपा). It

develops automatically as we proceed along the right path under proper guidance. Certain people who practice *japa* outwardly for a long time, sometimes find that even during sleep they go on with japa as usual. This they misunderstand as ajapa or shabda. It is not really so. By constant practice, their heart and tongue become habituated to it and the action continues even when they are in sleep or otherwise unconscious. It, however, stops if they give up the practice for some time. This is only by the force of the habit and is not the actual state of ajapa.

The condition of ajapa rightly believed to be a high spiritual achievement acquired after years of hard labour, is only a matter of weeks or rather days, through right training by the process of transmission. The vibrations thus created remain for some time located in the heart after which they gradually develop over to other chakras and finally to every particle of the body. It is then known as *anaahata* (अनहद). The method to be pursued as recommended in our Mission is meditation under

efficient guidance which is by far the most useful and probably the only means of securing complete success.

Generally people complain of numerous ideas creeping into their mind at the time of meditation. They think that they have failed in their practice unless they bring their mind to a standstill. But it is not so. We are not practicing concentration but only meditation. We must go on with meditation unmindful of the foreign ideas that happen to come to our mind at the time. The flow of ideas is due to the activities of our conscious mind which is never at rest. We are still busy in meditation with our subconscious mind, while our conscious mind is roaming about and forming numerous ideas. Thus we are not the loser in any way. In due course, after sufficient practice, the conscious mind too gets moulded and begins to act in harmony with the subconscious mind. The result thus achieved is deep-rooted and lasting, and finally calmness, the characteristic of soul becomes predominant.

In certain cases I have observed the teachers exercising their will power to stop the normal functioning of the mind during sittings, creating a temporary state of senselessness or suspension of brain. The condition, no doubt, is most attractive to a beginner, who is ignorant of reality, and he feels greatly impressed by this extraordinary display of power. In my opinion it is only a feat of jugglery practiced by those who are eager to attract the largest number of disciples in order to establish their greatness as a Guru. I would call it the greatest misuse of power on the part of a spiritual teacher who has perhaps no other underlying motive than self-predominance. It is a wrong practice and greatly harmful to the spiritual advancement of an aspirant. Ideas thus suppressed or suspended, soon begin to react with greater force, spoiling the entire system. Besides, the practice creates internal heaviness and dullness of mind. One who is subject to such a practice for a long time loses sense of discrimination and his power of realisation gets blunt. In course of time he gets completely spoiled and becomes quite unfit for the real spiritual

training. If a man does not grow lighter day by day he must conclude that he is receiving wrong type of spiritual training. Constant growth of lightness of mind and spirit is the surest test of spiritual progress.

Thus the real spiritual training is that which makes our mind disciplined and regulated, restores moderation in senses and faculties and creates lightness of spirit. Then alone internal peace and calmness is ensured and higher approach is possible. For this, the medium of a worthy master of high calibre, having the power of transmission at his command is absolutely essential and to him the aspirant must surrender with full faith and confidence.

Some people think that initiation alone is enough to solve their problem of life. If they are able somehow or other to secure initiation with a Guru, they do not stand in need of any further effort or practice. They think that a push by the Guru will in the end extricate them from the entanglements of

samskaras and maya and lead them on to liberation. The notion though literally true, may not be very encouraging unless you completely surrender to him and the master too is of a specially high calibre. The thought of the betterment and progress of the disciple is, no doubt, the uppermost in the heart of the master for which he exerts himself as far as possible but that does not mean that we may remain idle doing nothing ourselves and leave our share of work too upon him. We must, as our duty, try our utmost to save him from unnecessary exertion on our account in as much as we can do ourselves for our advancement and should in no case neglect our part of the duty.

Most of the teachers of religion have adopted artificial methods for developing certain spiritual conditions in an aspirant but it is a very defective process. For example, in order to practice *gyaana* (gnosticism) and create within the aspirant the state of *Aham Brahmasmi* (I am Brahman) they advise him to meditate outwardly, thinking the same thing all the while and repeating the same words every

moment. This is a mechanical process and leads to internal grossness. The real state of Aham Brahmasmi is never created by such artificial means. The repetition of the words over and over again helps him to form a habit of tongue and the same words slip out every moment. It is absurd to conclude that thereby he has become *gyaani* (gnostic) in the real sense.

They may repeat the words a hundred times and force their thoughts every moment to imagine everything as Brahman but still they may be as far away from it as ever. The practice creates an artificial atmosphere around him which helps him to imagine the same thing outwardly. The condition disappears if he gives up the habit of repeating the words again and again. It is, therefore, quite evident that the state of Aham Brahmasmi thus supposed to be created is not really genuine but only false and imaginary. Besides, even the real state of Aham Brahmasmi, which is commonly supposed to be a very high attainment is not really so. At this stage, a man, though relieved to some extent of the

entanglements of maya, is not actually beyond its final limits. Consciousness of self still exists at this stage which is nothing but grossness, though in a very subtle form. Those who preach it from the platform as the highest form of gyaana beyond which little remains to be achieved are grossly mistaken. It is not our destination, but we only pass by it to embark upon the next stage. Those who stick to it thinking it to be Reality or the final goal are committing a serious blunder. We have finally to arrive at a point where everything ends, including this idea of *Aham* or 'I'.

Such is the state of complete negation which we have finally to attain and where the cry of *Aham* or 'I' will be quite out of tune. The state of *Aham Brahmasmi* is originally caused by consciousness (or *chaitanyata*) which automatically develops within us as we march along the path under proper guidance. It produces vibrations within, with the result that the mind begins to echo the same vibrations. This state of mind appears at every stage of spiritual progress in their forms: 'I am Brahman',

'All is Brahma' and 'All from 'Brahman'. The entire state in all its three aspects is in fact unity in diversity in different forms. It appears in a crude form in *Pinda Desha*; in *Brahmanda Mandal* it becomes finer and more subtle, while in *Para Brahmanda Mandal* it becomes extremely subtle. All these conditions end within the first of the sixteen circles as shown by the diagram in Chapter II.

The right course of training for an aspirant of spirituality, therefore, is to proceed along the path of realisation under the guidance of a true and worthy master in the most natural way, with due regard to inner cleanliness or purification of chakras and complete moderation in the exercise of the senses and other faculties.

6

Faith

Will, faith and confidence are the elementary factors which contribute to an easy success on the path of realisation. Strong will to achieve reality means that we are inwardly awakened to the thought of recognizing Self. We proceed on with the idea and select a path. The very first thing to be looked to, seriously, is that the path we select is the right one, leading directly to our goal. It is, therefore, quite essential to have in our mind a clear and definite conception of the final goal.

Now the final goal of different people may be different in many respects, and consequently, means to achieve it may also be different. We have thus to select the right path leading directly to the final goal for which we aspire. Hasty judgment in the matter often leads to disappointing results, for it is just possible that the path you have been persuaded to

adopt may not be the right one leading to your destination. Often by adopting a wrong course you lose sight of the real thing and are led into false conceptions and illusions. If you persist on the same course your final approach to reality becomes impossible. This often happens when you unfortunately fall under defective guidance and wrong training. It is therefore, absolutely necessary at the very outset to try every possible means to judge that the path you have adopted for realisation is really the right one.

Do not follow a path because it is the oldest, for the oldest one may be most ill-suited to the changed conditions of the world and the society. Do not follow a path because it has been followed by the majority of men, for the majority may not always be right and is more often led by only a chosen few, who, in all possibility might have been misled. We must be thoroughly considerate in judging the merits of a thing, applying all possible means at our disposal. We should never come to a hasty conclusion without due consideration and trial,

through the help of reason and experience.

When we are, finally convinced of the merits of the thing we may stick to it with faith and constancy. Faith thus reposed shall be genuine and lasting while faith promoted by inducement offered by outwardly attractive features and display of pretty materialistic achievements is no faith at all but may rightly be termed as persuasion. It has no stable foundation to rest upon and disappears under ordinary adverse circumstances.

Gross type of worships of idols in the solid material shapes and rigid adherence to forms, symbols and rituals do not actuate real faith. It is pure and simple materialism which promotes prejudice, and not the true faith in the heart of those who pursue it. They believe blindly in what they are induced to, without applying their reason or judgment and are not in the least inclined even to consider any other course. I find people acknowledging the efficacy of certain other means of direct approach to Reality but still they are not

prepared to follow them because, as they say, they cannot get away from the path they have already adopted. They have in fact, no faith in reality but only faith in forms and symbols which may rightly be termed as prejudice. It means that their vision has become limited and they do not want to rise high to seek Reality. Their fate is sealed and they remain in the same confined sphere forever. In fact, what keeps us down; checking us from rising higher cannot be termed as faith.

It is consequently very essential for everyone to fix his eyes on Absolute Reality with faith and confidence and to adopt ways, helpful and conducive to Self-realisation. We then march on up to the final point where we assume the same pure form we had at the time of creation. For that we have to renounce necessarily all our belongings of samskaras, maya and egoism, and grow lighter and lighter at every step. Heaviness of mind or internal denseness caused by gross forms of worship is thus a great impediment to our spiritual advancement and should be avoided. If they maintain it with ever-

increasing intensity they remain entangled in the thorny bushes of grossness and deception far removed from the realm of perpetual bliss.

The other important factor of a spiritual life is faith in the Master, for as I have already said before, the help of a capable master is indispensable for higher spiritual attainments. He is the only medium through whom the divine impulse comes to an aspirant. It is, therefore, but essential that the guide we select should be one of highest capability and practical attainments. To judge the real worth of the guide we must associate with him for some time trying and testing him by all means in our power. When we are thus convinced of his capabilities through reason and experience we may accept him as our Master and submit to his guidance. If we disregard this principle we are likely to be deceived in our judgment.

We must never follow any one blindly having been attracted towards him by his outward imposition and display of knowledge. For proper

judgment of the true merits of a man we must take into account his practical attainments in the spiritual field. We must seek in him the real thing, we crave for. When we are thus convinced, we naturally begin to feel an inward attraction for him and think him to be the very person who can shape our destiny. The feeling gradually develops into faith and we begin to love him. We submit to his views with due regard to his personality and proceed along the path under his guidance. The experience of achievements gained during the course convinces us further of the extraordinary capacities of the master and we begin to look upon him as a superhuman being. Our faith now is greatly helpful to us in our spiritual progress. It dispels clouds of doubt and uncertainty and removes difficulties and obstructions from our path.

Faith is really the foundation of the entire structure of spirituality. Faith in reality, faith in the right course you have adopted for realisation, faith in the worthy Master whom you have submitted to, this is the rock upon which you must build your

edifice of spirituality if you really aim at success. You will thereby be possessed of an internal force, strong enough to shatter all the forces of evil that might be surrounding you. It will help you to draw fresh divine impulse whenever you require it. Some people take a very erroneous view of faith. They believe that faith alone is enough to solve their problem of life no matter what the path they have adopted, or the guide they have submitted to might be. Nothing probably can be more misleading than this absurd belief. Is it ever possible for a man to reach Calcutta by taking up just the opposite direction? Can a man ever become a selfless saint by submitting himself to the guidance of a self-seeking impostor? Can a man ever free himself from the bonds of attachment, prejudice and pride by following a self-conceited hypocrite inspired with the feeling of attachment with the worldly objects and of self-aggrandizement? We must never be led away by a mere outward glittering aspect of a thing but should go deep into it to discover reality at the bottom.

Inducement based on outward show of knowledge, eloquence or power, promotes blind faith which in most cases leads to disastrous results. A conscientious man will never allow himself to be led away blindly into delusion by such false impositions which have no real significance in the spiritual field. Blind faith is no doubt greatly advantageous only when the path you have adopted is by accident the right one and the guide you have selected is really the proper person of the highest calibre who is devoid of all feelings of attachment and pride. Your unshakable faith in such a Master shall then lead you to the farthest limit of spiritual attainment for you shall then associate yourself with Reality.

Faith, in true sense, is a lively link connecting the mortal with the Immortal. It is no doubt effected through the medium of the Master who is himself connected with the Immortal. The link when once connected cannot be broken under any condition and subsists all along during the course of our march up to final point. It is one of the six *sampattis* of the

third sadhana of yoga. At this stage, faith is real and genuine and is so firmly established that a man cannot even for a moment get away from it. The reasons for this are, however, beyond his understanding. Before this stage, faith is really artificial and is formed, lost or regained many a time for a variety of reasons. A worthy master shall never rely upon it and shall put up with all the emotional outbursts of love and devotion of a disciple, looking forward patiently for the time when he comes up to the final stage of *shraddha* (faith) as depicted in the four sadhanas of yoga when the real faith begins to assume the form of self-surrender.

True faith is really an unspeakable virtue which is beyond the scope of religion, it is the dauntless courage which leads us on to success, it is that ubiquitous force which makes our path smooth, it is in fact the only thing that solves our problem of life.

Constant Remembrance

The hard and miserable life of most of the people, engaged in different worldly pursuits keeps them so much occupied with their problems of life that they are often led to believe that they can hardly spare time for devotion and worship except at the cost of some vital interest or pecuniary gain, which they cannot safely afford to ignore. This notion keeps them away from the path of duty although sometimes they become seemingly conscious of it. Their minds are absorbed every moment in thinking about the various problems of their material life and are seldom directed towards God except when they are in deep distress, or misery. The reason is that they attach primary importance to their worldly interest alone which constantly remains in their view. Thus they remain entangled within the maya without ever thinking of getting out of it at any stage.

If we divert our attention towards God and feel realisation as the primary object of life, naturally we shall begin to look upon it as the first and the foremost thing in comparison to everything else in the world. It does not mean that we should become unmindful of our worldly responsibilities and neglect our duty in that respect, causing trouble and misery to those depending upon us for support. We must remain alive to our sense of duty to them as much as to God but without any undue attachment. For this, we must snatch a few minutes from our hours of rest (preferably at bed-time) and pray to God with a sincere heart for His guidance and support on the path of duty. If we do it regularly with a heart full of love and devotion, the prayer shall never go unheard.

When we thus get awakened to the sense of duty and the idea of God becomes prominent in our hearts, we begin to treat realisation as the primary object of life. Naturally our craving for it begins to grow stronger and we are thus led to frequent remembrance of God during our routine of daily

work in spite of all our engagements and worries. Diversion from the path of duty is in fact not due to circumstances or outside engagements, but only to the misdirected activities of the indisciplined mind. Mere consciousness of God cures many of the evils of the mind and removes difficulties from our path. We have thus to become conscious of God for the most part of the day during all our worldly activities.

Frequent remembrance of God, though greatly helpful is not all that we need for our final success in realisation. We generally begin an important thing in the name of God and it is customary almost in every religion to do so. But that is only a matter of formality and has no real significance. We never dedicate the thing to God in the real sense and at heart we are in fact quite away from the idea of God. Remembrance of God thus is of no avail. The real significance of the custom is that we must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the Supreme Power every

moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our action and work to be a part of Divine duty, entrusted to us by the Great Master whom we are to serve as best as we can.

Service and sacrifice are the two main instruments with which we build the temple of spirituality, love of course being the fundamental basis. Any kind of service, if done selflessly, is helpful. Service to fellow beings is service to God in the real sense, if it is not done out of any selfish motive. Whatever we do in our daily routine of work, is in relation with some of our fellow-beings, be they our children, friends or relations. If we think that while doing a work we are really serving one or the other of the God's creatures and not our own purpose, we are all along following the path of service, although we are outwardly busy with our usual routine of work.

Almost all our activities in life are connected with providing means of livelihood for our children

and dear ones. So, if we treat them as children of God, who are entrusted to our care and whom we have to provide for and look after as if duty bound, we are then serving His children, and thereby God Himself. We shall thereby get rid of undue attachment too and shall thus remove one of the greatest obstacles from our path.

The process, though easy and simple, will lead you also to constant thought of the Supreme Master in all your activities. If this thing gets rooted deep in your heart, every action of yours will then seem to be a duty merely for duty's sake, in accordance with the divine dictate without any selfish interest or personal attachment. Universal love then becomes predominant and we begin to love every being of the God's creation without any feeling of attachment with it. It leads us to devotion and sacrifice. Devotion makes our passage smooth and creates a channel for the Godly current to flow into our heart. It removes dirt and refuse from our way and facilitates our march along the path. The refuse is really the effect of the conflicting ideas which

create disturbances and worries in our minds.

By meditation we create a temporary lull in our mind and calmness prevails for the time during which we are in touch with the divine force. But meditation only at a certain fixed hour is not enough, for we are thus in touch with the sacred thought only for a while after which we have no idea of God whatsoever and are for most part of the day away from the path of service and devotion. This is the reason why often after years of practice we still find ourselves at the lowest level of spiritual attainment. What, in fact, we feel during meditation is only simplicity and calmness, if we are rightly guided by a capable master. But an aspirant is generally unable to understand it, for it is beyond his conception at the early stages. The effect thus being imperceptible he often complains that he feels nothing during meditation. This is chiefly due to the fact that he remains in touch with the divine force only for a few minutes of practice. Thus the real thing gained during meditation remains with him only for a while. On the other hand, there is a man

who tries to retain the effect gained by meditation for the most part of the day, and abides in the same state for as long as he can. He is, in a way, in constant remembrance of God and his progress is easy and rapid.

Some people think that constant or even frequent remembrance of God is not practicable when a man in life is surrounded by numerous worries and anxieties caused by worldly attachment and responsibilities. But practice and experience will prove to them that it is a very easy process and can be followed by any and every one in spite of all worries and engagements only if they divert their attention towards God in the real sense.

The idea of Guru as the Supreme Divine force is very helpful in spiritual pursuit. You depend upon his guidance thinking him to be a superhuman being. If you go on with your busy routine of life, dedicating everything to your Master, imagine what good it will bring to you in the long run. While doing a thing, think that you are not doing it for

yourself, but for your Master, or rather think that your Master himself is doing it for himself. While at the breakfast table you must think that your Master is breaking his fast. When you go to the office, think that your Master is doing all this. While returning from the office, suppose you see an attractive dance on the way. Your eyes are caught by the charming appearance of the dancer. Your thoughts seem to be diverted for a while. Then also think that your Master and not you, is seeing the dance. You will at once lose curiosity for it, because your Master's power will begin to flow in to relieve you of the temptation. When you come back from office your children rejoice to see you after so many hours. You too enjoy their merriments and it is but natural. Your attention is, for a while, diverted towards them and you feel a bit away from the sacred thought. What you are to do then is to think that your Master within is himself enjoying and you shall be in touch with the same sacred thought again. If you are chatting with your friend, think that your Master, not you, is talking to him. While walking, think that your Master himself is walking. During meditation, if you

entertain the idea that not you but your Master himself is meditating on his own form, it shall bring about excellent results. Similarly, you can adjust yourself in all your routine of work. If you cultivate this feeling and maintain the outlook that your Master is doing everything in your place, you shall not only be in constant remembrance all the while, but your action will cause no impression whatsoever and very soon you will cease making further samskaras.

The process, if earnestly followed, will constantly keep the Master's form in your vision and you will feel his presence within and all about. Though, in fact, the real Master is not merely his outward physical form, but his inner self, still it is almost impossible to ignore the form altogether. But those who stick to the idea of the physical form alone as the Master create for themselves the grossest entanglements and complications. Kabirdas has rightly termed such persons as *guru pashu*. But if the Master is a great divine soul who has secured his merger in absolute Reality, meditation on his

form is, by far, of greatest advantage to the disciples. His body, though gross in outward appearance is really as fine and subtle in character as his inner self. If you meditate on the form of such a Master, you not only begin to lose your own grossness but also begin to imbibe within you the finest condition of his inner self. The form taken up in view will after some time disappear from the sight and you will gradually embark on the plane of pure Reality. I have discussed in my book *Commentary on Ten Commandments of Sahaj Marg*, how the form disappears from view when you look at a thing constantly for some time. Thus automatically from the outward form, we travel inwards and then to the real point, where everything disappears.

8

Self—Surrender

We practice bhakti or devotion in order to achieve communion with the Supreme Master. We look upon Him with faith and reverence. By degrees we become so closely intimate to Him that every other object loses prominence in our eyes. This is submission to the will of the Master, or in other words, the beginning of self-surrender. It goes on developing as our faith grows stronger. It brings us to a stationary condition stopping the oscillations of the mind. In due course we begin to feel ourselves overpowered by some great force which drives our mind away from everything else. We become free of the unwanted activities sticking all the time to the right functioning of the organs (the *indriyas*). Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of negation.

When we surrender ourselves to the great Master we begin to attract a constant flow of the highest Divine force from Him. In this state a man thinks or does only that which is his Master's will. He feels nothing in the world to be his belonging but everything as a sacred trust from the Master and he does everything, thinking it to be his Master's bidding. His will becomes completely subservient to the will of the Master.

A beautiful example of surrender is presented to us by Bharata, the son of Dasharatha, when he went to the forest along with the people of Ayodhya to induce his brother Rama to return. In reply to the entreaties of the people Rama gravely replied that he would be quite willing to return to the capital provided Bharata asked him to do so. All eyes were turned towards Bharata, who was himself there to induce him to return. But he calmly replied, "It is not for me to command but only to follow."

The Bhagavad Gita, too, deals with the state of surrender. It is not an ordinary thing to be achieved

easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion. We submit to our master, thinking him to be a super-human being. We love him with faith and reverence trying by all means to attract his attention and favor. For this purpose we connect our link with him in the light of the worldly relationship only for the sake of facility. We think of him as father, brother, master or beloved. The process, if taken up in right earnest, is greatly helpful to a disciple. The strong link of attraction thus established leads him to a state of devotion and surrender.

The conception of a Guru as a mother is, in my opinion, by far the most appropriate and advantageous to a disciple. A mother is the very embodiment of love and affection. Only a mother's heart can forbear with patience all the troubles and miseries caused to her son, thinking all the while of trying to provide for her son's comfort and happiness. The same is the position of the real Master or Guru who is the spiritual mother of the

disciple. As such the Guru is always on the lookout for the spiritual welfare of the child, the disciple. It is due to the affectionate attachment of the Guru with his disciple that the attention of the great Father, with whom his spiritual mother is so closely connected, is directed towards him.

A mother's affection is well known but people know very little of the Guru's affection and still less of God's affection. The function of a mother and of a true Guru is closely similar. The mother retains a child within her womb for a certain duration. The Guru, too, retains the spiritual child within his mental sphere for a certain duration. During this period the disciple, like the baby in the womb, sucks his energy and gets nourishment from the spiritual waves of the Guru's thoughts. When the time matures he is born in the brighter world and thence his own spiritual life begins. If the disciple enters the mental sphere of the Guru, surrendering all his belongings to him, it takes only seven months to deliver him into the brighter world. But the process is generally delayed for a considerable

time because while in the Guru's mental sphere the disciple retains the consciousness of his own thoughts and feelings. Thus, we find that the position of the Guru is much the same as that of a mother. The conception of the Guru as a spiritual mother promotes within us the feelings of love, reverence and surrender, which are the main factors of a spiritual life.

Sages have classified the disciples under two main heads, the *manmata* and the *gurumata*. The former are those who approach the Guru with some particular worldly end in view such as relief from worldly misery, desire for wealth, et cetera. They submit to him only so long as they are hopeful in the achievement of their desires. When they meet disappointment in this respect they are off. For such disciples the question of obedience or submission even does not arise, what to say of surrender.

Gurumata disciples are those who obey the commands of the Master in all matters and try to submit to his will in all possible ways. Submission

begins with obedience. When we are deeply impressed by the great powers of a Master of higher attainments in spirituality, we feel inwardly inclined to follow his biddings. But often the effect remains upon us only when we are in his presence, and when we are away we become unmindful of him. Repeated association with him for some time brings us in closer touch with the great soul and his supremacy begins to be established in our heart. We accept him as our guide in all matters pertaining to our spiritual advancement. The result is that we remember him frequently. When we are perfectly convinced of his superior capabilities, only then our submission in true sense begins. We go on with it and practice as we are directed. We think of pleasing him by our actions. The idea of right or wrong, too, begins to assume prominence in our heart and we feel inclined to refrain from evil. We consequently adopt the line of virtue so that we might be able to please our great Master. It is our primary motive for we wish to be saved from the miseries of the next life.

But, so far, we reserve to ourselves the right of discretion and are, therefore, responsible for all our actions whether good or bad. At a higher stage of self-surrender such a discretionary power becomes almost extinct and a man does everything thinking it to be his Master's will. The question of right or wrong does not at all arise in his mind, or it becomes absolutely certain that by following his Master's will, he is doing the only right thing and he does nothing but the right, feeling it to be his Master's will.

9

Realisation

We hear almost everybody talking in some way or the other about God, the soul and the mystery of the universe. But, if we are in quest of one who has realized God, or is acquainted with Him, we will probably find none such among them. This is the reason why there is constant feud among the representatives of different religions. They talk a good deal about God but inwardly they might be no better than a down-right atheist. They acknowledge His existence in words but at heart they seem to be totally unmindful of His existence. To them the only utility of God is when they are in distress or misery. They expect Him on such occasions to attend to their call to remove their troubles. They pray to Him chiefly for the supply of their wants. It is really far from the idea of true love and devotion.

A true devotee is one who loves Him not for any

favor or worldly interest but merely for love's sake. He always remains in a state of complete resignation to His will. He is perfectly contented with all that is bestowed upon him whether good or bad, joyful or unpleasant. Joy or sorrow is meaningless to him. Everything is a boon to him from his Beloved. Such complete resignation and unquestioning attitude in all matters is the highest form of devotion.

Resignation does not, however, mean that he should remain idle, doing nothing himself and depending all the time upon God, thinking that God will send him all that he requires if he so wills. God helps those who help themselves is a common saying which is literally true. We are failing in our sacred duty if we do not exert ourselves for the discharge of our responsibilities pertaining either to this or to the next world.

The only thing which should be borne in mind is that we work in accordance with the will of God and feel contented with the result whatever it might

be. When we come up to this level we may rightly think ourselves to be true devotees of the Supreme Master, and hence on the right path leading to reality. Reality is not a thing to be perceived through physical organs of sense but it can only be realized in the innermost core of the heart. We have, therefore, to go deep into it to solve our problem of life.

We have in our mind an idea of this great universe which is, as we all know, the material manifestation of God. Generally we look upon it as maya or illusion to distinguish it from the unchanging absolute Reality. People have tried to define maya in numerous different ways, not perhaps without some reasonable basis. It is really a Godly power which has brought into existence the entire creation in its different forms and shapes and which regulates its entire working. We are all the while surrounded by this great power and its effect is visible in all phases of our activity. We are whirling round within the glossy sphere of maya, clinging at times to one or the other of the objects in

view thinking it to be Reality. Our senses, feelings and emotions give it a new colouring and mould our actions accordingly. We remain entangled within the snare of maya, without any hope of emancipation until we divert our attention towards the unchanging Reality at the root.

This vast circle of material manifestation, the direct result of maya, is unlimited. In it we go round and round with ceaseless motion like the rim of a wheel, ever farther and farther away from the pivot. Just as every circle must have a centre, so must this vast circle of manifestation have a centre or base. If we are able to discover it we may possibly find a clue for the solution of our problem.

The whole of the science of mathematics rests upon the little base, the zero. Now for this limitless universe we have to trace out a zero or base from which all planes of existence have started. Again the centre of a circle, if observed minutely, is in itself another smaller finer circle. As such it must have another still finer centre for it. The same

process continues up to infinity. In other words each of the finer or smaller circles serves as centre of a bigger external circle. Reason or imagination fails to trace out an origin or end. Thus, behind this solid material universe there is another finer or more subtle universe which is the cause or the centre of this outer universe. Again for that finer circle there must be another centre, represented by a still finer circle and so on. Putting it the other way, there may thus be innumerable circles one after the other, round the unimaginable finest point, the centre within, each circle in turn serving as the centre of the next outer circle, till we come to the present solid form of existence. What we have to do now is to trace our steps back from the present gross form of existence to the previous finer and still finer form up to the farthest possible limit of human approach.

In our present state of existence we are revolving round and round within the sphere of grossness. Our only hope lies in pushing our way right across towards the centre or the root cause, crossing the finer regions one after the other. That is the essence

of the spiritual science. The root cause of the entire universe from the finest to the grossest is the innermost centre, the base or zero. We may call it as God or Brahma.

The composition of a man also is exactly the same as that of the universe. Just as behind this solid external universe there are innumerable others of the finer and still finer type, so behind this gross physical form of a man there are numerous finer and still finer forms of existence. The outermost form is the gross body (or *sthoola sharira*) behind which there exist the astral body (*sookshma sharira*) and the causal body (*kaarana sharira*). Besides these three outer forms there are innumerable other ones which are so fine and subtle that thinkers do not call them as bodies but only as fine coverings round the soul. It is really very difficult to put a name for each one of them which may be countless.

With all these innumerable forms, from the finest to the grossest, the man is in existence in the material world as a true copy of the universe or the

entire manifestation of God represented by a complete circle from the outermost circumference to the innermost centre or zero. Now, the innermost centre or zero of a man's existence and that of God's manifestation is really the same. Realisation of God means the same as the realisation of Self and vice versa. All the universe came into existence from the same point, the zero, through the process of evolution. Similarly, man's existence too developed from the same point.

Before the time of creation the only thing in existence was the root cause and the whole universe as we see it today was merged in it in the most subtle form, everything losing its individual identity. Now, the centre, like the tiny seed of the tree, included within itself the whole of the universe in the most subtle form. It was thus the extremely abridged form of the same expanded manifestation as we see today. Thus the centre, the latent motions and the entire creation in the most subtle form all combined together as one unit, led to be the cause of creation when time came. At the time of creation

everything began to assume a form of existence. Man also assumed his individual existence.

The consciousness of individuality was the first covering in the composition of the man. Further additions continued one after the other. Egoism began to develop and ultimately assumed a grosser form. The working of mind, senses and faculties began to contribute their share towards grossness. Actions of the body and mind led to the formation of samskaras . Finally, now the man exists in the grossest form, consisting of the outer gross body and inner finer bodies and coverings. Now, from this outer solid state of existence we march right towards the centre passing through finer states one after the other. From gross body we come to the mind body and then to the causal body growing finer or more subtle at every step and proceed on further, dealing with other coverings.

The process generally adopted for it is classified under three heads, *karma* (action), *upasana* (devotion) and *gyaana* (knowledge) which offer

common basis for all the different religions and creeds. The four elementary means (Sadhana Chatushtaya)⁰ adopted for the purpose are almost the same everywhere.

The first of these sadhanas is *Viveka* (discrimination). We see many things in the world but when we think of their existence we find that they are changeable, i.e. they are the different forms of maya , as we generally call them. We are thus inwardly induced to go deeper in order to trace out the cause. Our attention is thus diverted from transitory things to that which is unchanging or eternal. Worldly objects thus begin to lose their charm and we feel in a way unattached with them.

This brings us to the state of vairagya (renunciation) which is known as the second of the four sadhanas. The state of vairagya is also brought about by certain other causes too. For example, when we are fed up with worldly objects after indulging in them to our heart's content we sometimes begin to feel an inward repulsion

towards them. In such cases our attention is naturally diverted towards some nobler ideal and we feel a bit awakened to Godly thought. Secondly, when we have been deeply pricked by the treachery and faithlessness of the world we feel disgusted and inwardly averse to worldly things. Feeling of dissatisfaction and detachment also develops when we are in a state of bereavement on account of the death of some of our dear ones. But vairagya created under such circumstances is seldom genuine or lasting. It soon disappears with the change of adverse circumstances.

There is a story which relates that a certain man wanted to see Kabirdas. When he reached his house he was informed that Kabirdas had gone with a funeral party to the cremation ground to burn the dead body of one of his deceased relations. The man proceeded to the cremation ground to see him there. But as he had never seen him before he thought it might be difficult for him to recognize Kabirdas among the party. For this purpose, he was told that he should look to the halo round

everybody's face. The halo round the face of each one of the party would be found glowing as he proceeded towards the cremation ground, but would grow dimmer and dimmer and finally disappear as they returned. Only the halo round Kabir's face would remain glowing all through with equal lustre.

Thus, the feeling of vairagya actuated by such sudden causes is generally short-lived and changes with the change of circumstances. For, though the sudden shock temporarily creates a feeling of vairagya, the seed of desires and enjoyments still lies buried deep within the heart and may sprout forth immediately when it finds a congenial atmosphere. The feeling of vairagya in the real sense and with the lasting results can only be developed after thorough cleaning and due moderation.

Vedantins practice vairagya in a different way. They force their imagination to believe that everything they see is maya , hence transitory or false and conclude that reality at the bottom is

Brahma. They apply their power of will to strengthen the thought so much so that they get habituated to it, causing modification in outward actions and habits only. Hence the effect is mostly merely external. It may, however, after long and continued practice possibly reflect somewhat inward. Similarly viveka actuated by mere forcing of imagination without a touch of practicality has no sound basis. A close study of the subject will show that really viveka and vairagya are not the means (sadhana) but only the result of some means (sadhana). Viveka or vairagya is a state of mind developed at different stages by constant practice of certain yogic sadhanas, e.g. remembrance, devotion or love, et cetera.

Viveka in true sense never develops unless the senses are thoroughly purified. This happens only when mind gets properly regulated and disciplined and egoism (or ahankara) assumes a purified state. Thus it is that viveka is in fact the result of practices followed in order to bring about the desired results. Now vairagya, the second sadhana of the Vedantists

is likewise the result of viveka. They are thus the stages of elementary attainment in yoga and not the sadhanas or means of attainment of the stages.

In Sahaj Marg system of yoga, viveka and vairagya are not treated as sadhanas but are left aside to be developed automatically by an aspirant during his progress. It starts from what is known as the third sadhana of the Vedantists which consists of six forms of spiritual attainments known as *Shat-Sampatti*. The first of these sampattis is *sham* which pertains to the peaceful condition of mind leading to a state of calmness and tranquility. When we practice it viveka and vairagya follow automatically.

Vairagya, in the sense of non-existence of things is in my opinion a very difficult process, for in it you have to take up the negative course and discard or reject everything that comes to your view. But if you take up the positive view and accept one thing only as real, sticking to it wholeheartedly, other things will naturally fall in the background and by

and by, you will become unmindful of them. Consequently your attachment with them will gradually begin to disappear and you will gain vairagya by easiest means. Thus the primary thing in Yoga is the proper regulation of mind which is ever restless. It creates numerous ideas and thoughts, imparts stimulus to the senses and faculties and sets the body into action. Everything good or evil originates from the mind and it is the mind alone that governs all our feelings, emotions and impulses.

Thinkers have classified the tendencies of mind under five heads. The first of these known as *kshipta*, is the disturbed condition of mind including all feelings such as hunger, thirst, anger, sorrow and desires for wealth, fame, etc. The second, *moodha*, includes tendencies which promote sluggishness, indolence or sloth. The third, *vikshipta*, pertains to the tendency which drives the mind away from sacred thoughts and brings about the haunting of numerous irrelevant ideas at the time of meditation. The fourth, *ekagra-vritti*, is the tendency which

makes our attention fixed on one thing only. The last one *niruddha* is the tendency which brings the mind to a perfectly self-contained state free from complexities and disturbances. To achieve this last stage sages have generally advised the well known *Ashtanga Yoga* (i.e. *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana* and *samadhi*). Under the Sahaj Marg system of training we start from *dhyana*, the seventh step of yoga fixing our mind on the point in order to practice meditation. The previous steps are not taken up separately but they automatically come into practice as we proceed on with meditation. Thus, much of our time and labour is saved by this means.

In short, we start our practice from *sham*, the first of the six *sampattis* of the third *sadhana* of the Vedantists and devote all our attention to the proper moulding and regulation of mind which is easily accomplished by the help of the transmitted power of a worthy Master.

Control of senses and *indriyas* (or *dama*)

follows automatically when we fix our mind on one thing and one alone which is the Reality, ignoring all others. Generally most of the sages follow this course.

A few of the sects attempt an approach to sham through the practice of karma (action), others through devotion or bhakti. There are still others who set aside both of these and proceed on through the medium of gyaana (knowledge). In fact the stages of karma, upasana and gyaana are not different from each other but are closely inter-related and exist all together in one and the same state. For example, in upasana, controlling of the mind is karma, the controlled state of the mind is upasana and its consciousness is gyaana; in gyaana the process of thinking is karma, stay on the thought-out object is upasana and the resultant state is gyaana, while in karma, the resolve to act is karma, process of bringing it into practice is upasana and consciousness of the achievement is gyaana.

Thus it is that in our system of training they are

taken up all together most efficiently creating automatically the state of viveka and vairagya in true sense. No practice is really of any avail if it does not naturally result in viveka and vairagya. The real form of viveka is that when a man begins to realize his own defects and shortcomings and the bottom of his heart feels repentant for them.

We have dealt with first two sampattis. We now come to the third known as *uparati* which means self-withdrawal. In this state a man is free of all desires, even those pertaining to the next world. He is not charmed or attracted by anything in the world. His mind is all the time centred in one the Real. It differs from the state of vairagya in the sense that vairagya produces a feeling of aversion for worldly objects while uparati is a state in which both the feelings of attraction and repulsion are absent. Vairagya is really the incomplete form of this nobler and higher state. At this stage our mind, senses and indriyas are completely purified. We begin to feel fed up with all external things and dissociate from them thinking them not to be worthwhile paying any

attention to. We are free from the effect of attachment with the world. Even the comforts of paradise have no charm to such a man, nor does he feel any attraction for salvation, liberation or other higher ideals.

The fourth sampatti is *titiksha* or the state of fortitude. At this stage a man is perfectly satisfied with what is allotted to him by God. He has no feeling for injury, insult, condemnation or appreciation.

The fifth is shraddha or faith which is a very high attainment. It is very different from the preliminary state of artificial faith as discussed in the chapter entitled 'Faith'.

The last one is *samadhan* which is a state of self-settledness to the will of the Master, without even the consciousness of it. At this stage a man is perfectly devoted to the great Master without any thought besides.

We have thus dealt with the various attainments of the third sadhana. We now come to the last of the four sadhanas known as *mumukshutva*. Little remains now to be accomplished when a man comes to this stage except to develop close association with Absolute Reality or actual merging in the state of non-entity. It is the practical phase of realisation and could be achieved after earnest practice of the elementary Sadhanas under the old system of Yoga. The modern system of Sahaj Marg makes a diversion from the set old path in the respect that it does not take up the different steps of Ashtanga Yoga one by one separately. Under this system asana, pranayama, dharana, dhyana and samadhi are all taken up simultaneously during the course of meditation. Meditation in due course leads us to concentration or the state of samadhi. Thus we naturally proceed to samadhi which is the final step of Yoga.

There are three forms of *samadhi* or the stages of concentration. The first of these is wherein a man feels lost or drowned. His senses, feelings and

emotions are temporarily suspended in a way that they seem apparently dead for the time being. He resembles a man in a dead slumber, unconscious of everything.

The second form is, in which a man though deeply concentrated on a point, does not feel actually drowned in it. It may be described as a state of consciousness within an unconscious state. Apparently he is not conscious of anything but still consciousness is present within, though only in a shadowy form. A man walks along a road thinking deeply over some problem. He is so absorbed in it that he is unconscious of anything else nor does he see anything in the way, nor hear the sounds of voices near about. He goes on in an unconscious state of mind. But still he does not collide with a tree by the road side, nor is he knocked down by a car coming that way. In this state of unconsciousness he unknowingly attends to these necessities and acts as occasion demands. He has no consciousness of the actions. It is consciousness in an unconscious state. In this state of mind the consciousness of other

things appears to be in a sleeping state and creates little impression.

The third form is the *sahaj samadhi*. This is the finest type of concentration. In this state a man is busy with his work, his mind being absorbed in it, but in the innermost core of his heart he is still settled on the real thing. With his conscious mind he is busy with the external work while at the same time his subconscious mind is busy with Divine thoughts. He is all the while in a state of samadhi although apparently he is busy with worldly work. This is the highest form of samadhi and little remains to be done after a man has entered this state permanently.

The various spiritual stages acquired during the march are characterised with special power and capacity for nature's work. The lowest region known as pinda desha comprises of various sub-points located within the chest. It is the centre of *Panch Agni Vidya* so commonly spoken of in ancient religious literature of the Hindus. When a

man gains mastery over this region, he automatically develops within him an intuitional knowledge of science pertaining to matter which he can utilise any way he likes after sufficient practice and experience. But as this achievement does not suit his purpose, so far as spirituality is concerned under efficient system of training, an aspirant is kept unmindful of all those material powers and is helped to cross over by the reflected power of the Guru, so that his attention may not be attracted by anything other than purely of spiritual nature. He is then in a position to conduct petty godly work entrusted to him. His sphere of work at this stage is a small locality, e.g. a town, a district or some bigger division. The nature of work he does is the proper adjustment of everything in action within his jurisdiction in perfect accordance with the demand of nature. He introduces the required elements within his sphere and removes the unwanted ones. He is known as a rishi and his designation is *Vasu*.

The next higher in rank and position is a *Dhruva*. He enjoys mastery over Brahmanda Mandal and

falls under the category of *Muni*. His sphere of work is much larger and he exercises authority over the Vasus. His duty is to look to the cleaning of the atmosphere of all unwanted thoughts and ideas prevailing within. Besides his routine work he has also to look to numerous other duties entrusted to him for the time being. The state is acquired after the thorough illumining of the region located in the human frame within the hylem shadow.

Higher above is the position of *Dhruvadhhipati* who directs the work of the Dhruvas. The state is acquired after gaining mastery over the point of the navel (*nabhi*, नाभी). His sphere of work extends to the whole world but his work is similar in nature to that of a Dhruva. Besides his routine work in connection with the cleaning of the atmosphere, he too has to look to casual events and incidents happening at different times. These godly functionaries are highly developed souls of great calibre who work strictly in accordance with the will of Nature in utter disregard of the feeling of individuality or self. Their working is automatic

and mechanical and they have no personal choice or discretion in any matter.

The position of *Parishad*, who is above Dhruvadhispatis, is bestowed under rare circumstances when nature stands in dire need of it. He regulates and directs the activities of the various subordinate functionaries mentioned above and imparts various duties to them, reserving for himself only the most important ones. His will works in all important matters, e.g. great enterprises or wars, in order to bring out the destined result. He works all the destructive and constructive plans of nature. His sphere of work is confined to this world only. The state is acquired when a man gains complete mastery over the central point of *Sahasra Dal Kamal*.

The position of a *Maha Parishad* is the highest in rank. It is the last godly post and is very rarely bestowed except when nature stands in urgent need of drastic change or an overhauling of the world. He enjoys the highest power. It starts from the right

region of the occipital bone as given in diagram number V in the chapter entitled Central Region in *Efficacy of Raja Yoga*.

Such are the marvelous attainments of Raja Yoga which a man can achieve if he is really earnest about it and proceeds along the right path under proper guidance.

10

My Vision

The world these days is passing through a critical stage. The political situation is growing extremely intricate day by day. The economic condition has become very depressing. Moral, religious and social degradation has almost reached its final limit. An atmosphere of rivalry, unrest and insecurity prevails everywhere. Every nation looks with jealous eyes upon her neighbour and utilises all her resources in finding out means of exploiting it. The statesmen of the world are not quite ignorant of these facts. They are trying every means to reach a satisfactory solution of the various problems confronting the world. But the efforts of all the organisations set up for this purpose do not appear to bring forth encouraging results on the whole. The problem of world peace so prominent in the minds of the greatest politicians and statesmen is a mere illusion or a mirage.

The state of affairs in India does not hold out any bright prospect. Dissensions and party feeling are prevalent everywhere in the country. Self-interest is predominant. Moral principles are neglected. Problem of bread and butter is acute. But in spite of all these, some of us think that the country is progressing. The sign of progress they take to be the gradual drifting of the country towards the western type of civilisation which is based on pure materialism. But now the age of materialism must come to an end. The old order must change yielding place to new. The present structure of world civilisation based upon electricity and atomic energy shall not remain in existence for long. It is destined to fall soon. The whole atmosphere is so much charged with the poisonous effect of absolute materialism that it is almost beyond human control to clear it. Time has almost matured for a change which is imminent and inevitable and for which the Godly energy in human form is already at work as referred to in my book *Efficacy of Raja Yoga*. It may not at present seem convincing to some of us but it is a fact beyond doubt. The world shall know

of him and his work in this respect after some time when events have sufficiently come to light.

Godly work is always accomplished through the agency of some human being of high calibre and not direct. The reason is that God does not possess mind (Manas, मनस) which is the only instrument to bring things into action. Man possesses mind which can be utilised for the purpose, but only when he has lost his feeling of individuality *in toto*. What remains in him after he has achieved complete negation of self, is not the human mind but only the Godly mind in pure and absolute state. Now Nature works through this Godly mind although apparently it exists within the frame of a human being.

I present before the readers a glimpse of the world that is to be, as I see it in my vision. Believe it or not, but that is my reading of Nature in the clairvoyant state. Signs are evident that the destruction of the undesirable elements in the world has already commenced. Such examples have occurred many a time before, during the period of

the existence of this world. Rama's war against Ravana, Noah's flood, and the battle of Mahabharat are some of the many instances. Such a destruction is accomplished through various means. It may be through war or internal feud, through heavenly calamity such as volcanic upheaval or through similar other causes. The time is now ripe for its final phase and the world is rushing towards it with headlong speed. The action may come into full swing by the close of the present century but some of the events enumerated below may take a longer time to come into effect.

The heat of the sun has been gradually diminishing for some time past and it may be a baffling problem for the scientists to tackle as after some time life on the surface of the earth may become quite impossible owing to insufficient heat in the sun. No solution of it is within their mental approach in spite of all the material powers at their command. I may assure them that it will not at present diminish to that extent. The present decrease in the sun's heat is meant only to expedite nature's

process of change and the personality deputed for that work is utilizing it for the purpose. It is an unfailing sign of the imminent upheaval in the entire structure of the world and after it the sun will again resume its full glow. The same sign will appear again at the time of mahapralaya (complete dissolution) but as it is a far-off thing, I do not like to dwell upon it here. One thing I may disclose in this connection for the interest of the readers. At the time of mahapralaya the pole star will deviate a few degrees from its position and will grow a bit hotter. A powerful energy in the form of a gas will begin to gush out from it and will ultimately destroy the world and everything else in existence. The action of destruction will start from the North Pole.

In consequence of the present upheaval, drastic changes will come into effect and the new structure of the world will be quite different from the one we see today. The fate of Great Britain will be sad. A part of it, i.e., its southern portion will sink into the sea. A volcanic energy in the latent state is at work in the heart of London and in course of time it will

burst forth in the form of a volcanic eruption. The Gulf Stream will change its course and the country will become extremely cold. The fate of Europe too will be similar. Smaller countries will lose their existence. The future of Russia is in darkness. She cannot survive. The very weapon of Russia will serve as a pistol on her own head. Communism shall have its grave in its own homeland. As for America she is in imminent danger of losing her wealth and in course of time she may almost be reduced to paupery. Her power and greatness too will sink along with it.

India will regain her pristine glory and she will rise to prominence under her own government. Her suzerainty will extend far and wide and the world will look up to her for a beacon-light. But she too will have her share in the world upheaval. The germs of rebellion are developing in the country. A part of the country, i.e. eastern portion of Bengal will sink into the sea. The volcanic energy is also active and may seriously affect some parts of it especially the state of Bihar. The Deccan plateau

may, in the remote future, turn into an island. There will be enormous bloodshed all over the world and the loss of life through various causes will be so great that the world population will be considerably reduced. The new structure of the coming world will stand on bones and ashes. A type of civilisation based on spiritualism will spring forth in India and it will, in due course, become the world civilisation. No country or nation will survive without spirituality as its base, and every nation must sooner or later adopt the same course if it wants to maintain her very existence.

Appendix A

Emblem



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

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

Now what prevailed all over before creation came into being, may be expressed as darkness. Darkness means no light and vice-versa. What exists where there is no light? Darkness, we may call it. What may be found where everything ends? Nothingness may be the only expression for that. But still the expressions 'Darkness' and 'Nothingness'

contain a latent idea of something in existence, hence far away from the real sense. No light and no darkness may possibly fit into denote the thing referred to above, which is unchanging and eternal. Now such is the pure and absolute state from which our present existence has evolved. It may be denoted as the sphere of Eternal Peace — *Om Tat Sat* (ॐ तत्सत्), which is shown in the topmost portion of the Emblem. There is neither Light nor Darkness. Below it is the sphere known as *Satpad* (सत्यपद), where truth is predominant and is consequently a region of light though in a very fine state.

Appendix B

Sadhana Chatushtaya

SADHANA CHATUSHTAYA

The four-fold spiritual practice for marching towards the Centre

VIVEKA

Discrimination

VAIRAGYA

Detachment

SHAT-SAMPATTI

Spiritual attainments

MUMUKSHUTVA

To seek liberation

SHAMA

Moulding/regulation
of mind

DAMA

Control of senses
follows automatically
when we fix our mind
on Reality

UPARATI

Self-withdrawal, desire
free; different from
Vairagya which can
also mean aversion to
worldly things

TITIKSHA

State of fortitude,
also a state of
total satisfaction

SHRADDHA

Faith; devotion
with faith

SAMADHAN

State of self-settledness
to the Master's will

ABHYAS (Pravritti Path)

Stilling of mental tendencies through Ashtanga Yoga

VAIRAGYA (Nivritti Path)

Renunciation

YAMA

Good conduct (as per Sahaj Marg)

AHIMSA

Non-violence

SATYA

Truthfulness

ASTEYA

Honesty

BRAHMACHARYA

Celibacy

APARIGRAHA

Non-possessiveness

NIYAMA

Regularity; observances

SHAUCH

Purity

SATNTOSH

Contentment

TAPAS

Penance

SWADHYAYA

Study of self

ISHWAR PRANIDHAN

Surrender to God

ASANA

Posture

PRANAYAMA

Breath

PRATYAHARA

Inner-withdrawal

DHARANA

Mental focus

DHYANA

Meditation (Sahaj Marg starting point)

SAMADHI

Original condition (balance)

Stone-like condition

Consciousness within
an unconscious state

Sahaj Samadhi

KSHIPTA

Disturbed condition of mind due to
sensations such as hunger, thirst,
anger, sorrow, desire of fame and
wealth

MOODHA

Condition of the mind, including
the tendencies that cause laziness,
indolence and idleness

VIKSHIPTA

The tendency which drives the
mind away from sacred thoughts
and brings about the haunting of
numerous irrelevant ideas at the
time of meditation

EKAAGRA-VRIITI

The tendency to fix our attention
on one thing at a time

NIRUDDHA

Tendency which brings the mind to
a state of perfect self-control, free
of all complexity and perturbation

The Efficacy of Raja Yoga in the Light of Sahaj Marg

**To
My Master
Samarth Guru Mahatma
Ram Chandraji Maharaj of Fatehgarh (U.P.)**

*"To Whom the glory justly due,
To those who pride and hate subdue"*

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 realize 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

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 2nd February 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 unparalleled 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 attainment. 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 lifetime is beyond conception. Posterity will know his merits in due course.

1

Raja Yoga

Raja yoga is the old system or science followed by the great rishis and saints to help them in realizing Self or God. It was prevalent in India long before the time of Ramayan. It was first introduced by a great rishi who lived seventy-two generations prior to Raja Dashratha of the *Suryavamsh* (*Surya* or Sun 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 Raja 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* (उपादान करन) or *kshobh* (क्षोभ). 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.¹ 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 Raja Yoga or the king of yogas.

The kingly thing in us is thought which ultimately develops, steering us to our goal. 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 philosophy² 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.

2

Sahaj Marg

I am opening today the greatest wonder of our system of Raja Yoga in the light of Sahaj Marg. Very few people could realize 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.³ 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. 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 something of the most important nature. Then naturally the unimportant things will have no effect on him. This is the condition of vairagya⁴ or renunciation. The in-attention, 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.

You have gained vairagya or renunciation by elementary practice of raja 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 realisation. As we practice 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 overrule 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* (तम) which is clearly explained in my book *Commentary on the Ten Maxims of Sahaj 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 realized the true Reality. There you swim and swim. Nobody knows its end. When this thing comes to you, you feel everywhere plainness, 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. Oneness 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 great 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.

3

Meditation

In Raja 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 topsy-turvy. 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 silkworm. What happens then? We cannot even peep into the soul, what of realizing 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 Raja 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 the 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 the heart.

People may ask why it is necessary to proceed with meditation at the first stage of Raja 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 network interwoven by the fibers 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 fibers 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 fibers 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 innermost 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 *ajna chakra*. Meditation — a part of raja 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.

4

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 after-thought 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 something 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 experience 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 Raja 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 raja 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 everything. 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 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* (त्रिकुटी) and beyond it. The top-most 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 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 *veena* 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 comes 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 I. The first part of the circle marked 'U' is brighter than the other marked 'L'.

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. 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.

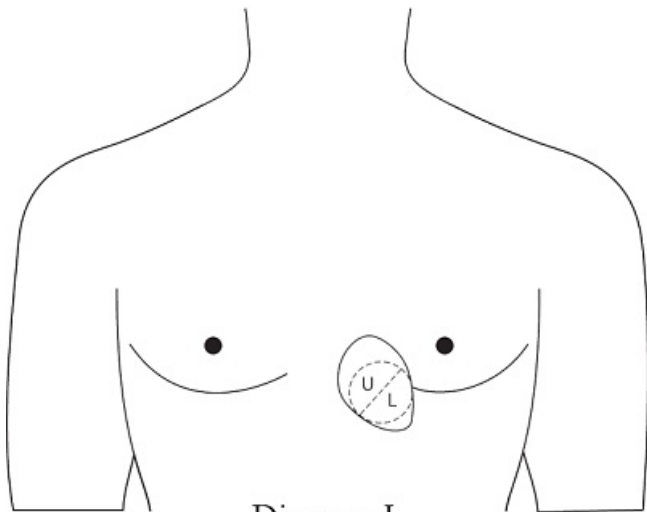


Diagram I

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 II. You will find different seeds and *vruttis* whirling there.

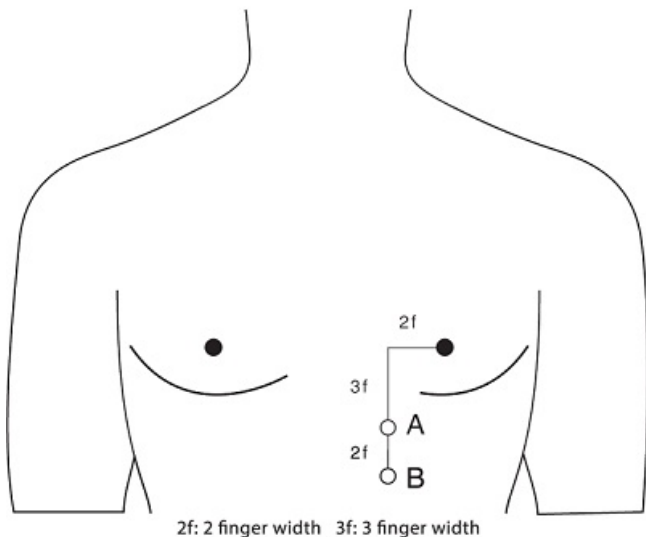


Diagram II

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 Raja 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 abhyasi under our system of Sahaj Marg practice on these points and find remarkable improvement. 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.

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 hereafter.

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 fingers width straight to the right of the left nipple. Then proceed straightway downwards up to three fingers width. This is the position of the point 'A'. Now you proceed two fingers width 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 III.

Heart Region

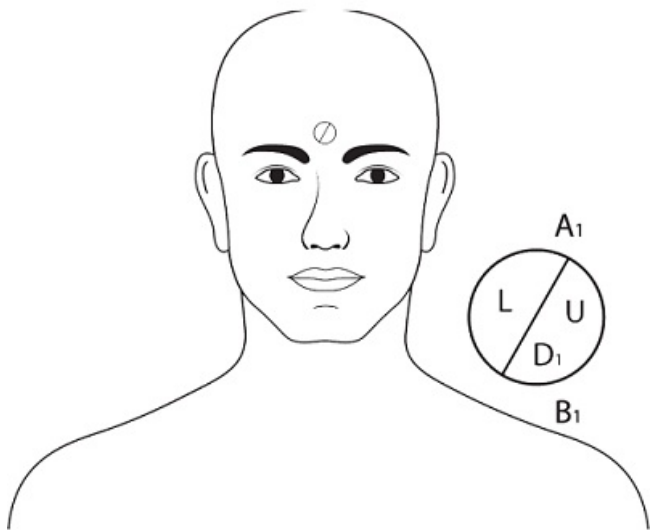


Diagram III

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.

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 the 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. 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.

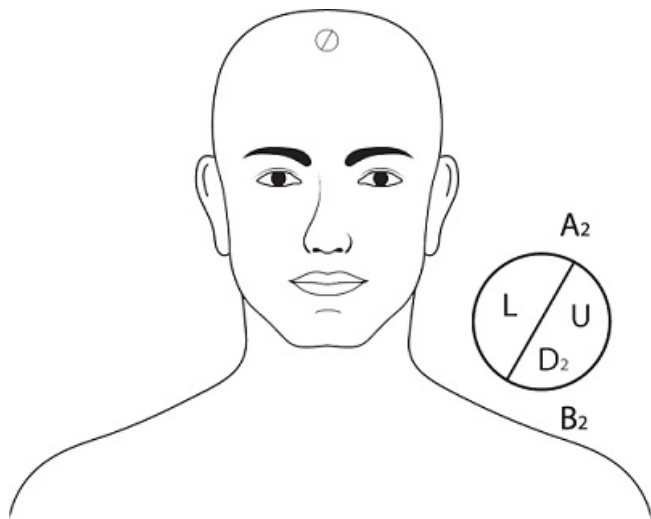


Diagram IV

Similarly we now come to the other part of the region, called 'D₂', the upper one. The right side is the lower region as shown in diagram No. IV. Here we find the super-fine 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 super-fine 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 the heart region, though only in outline. I shall now deal with the finer stages that we come across during our march onwards.

5

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 powerhouse 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

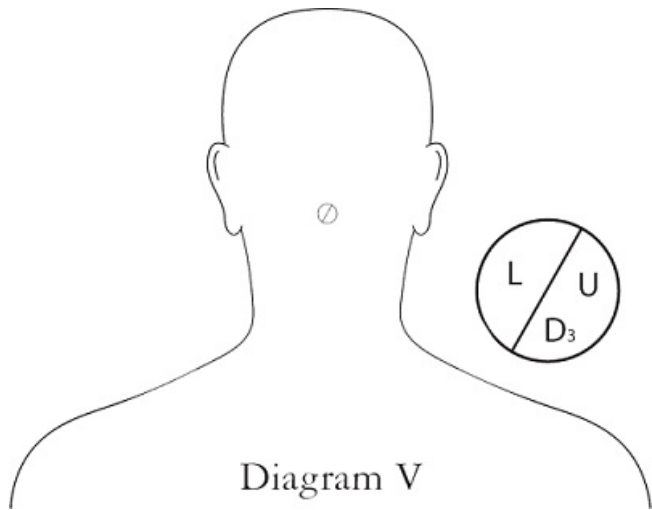
imperceptible, just as the idea about creation is expressed as imperceptible. Still it is something after all.

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. The 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.

6

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 Maxims of Sahaj Marg*. 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.⁵ 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 for the task ahead. Those who have eyes and vision may see and realize 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 the 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 (*yogaja*) who have got the capacity to intercommune 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 realized. 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 Maxims 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 realize 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 realizing 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 mine-ness (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 epitomized 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 further ahead, and no longer even feel the work being done. Rather you have no idea whatsoever 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 whatsoever 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 mahapralaya 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 mahapralaya 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 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 mahapralaya , 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. 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 is concerned 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.

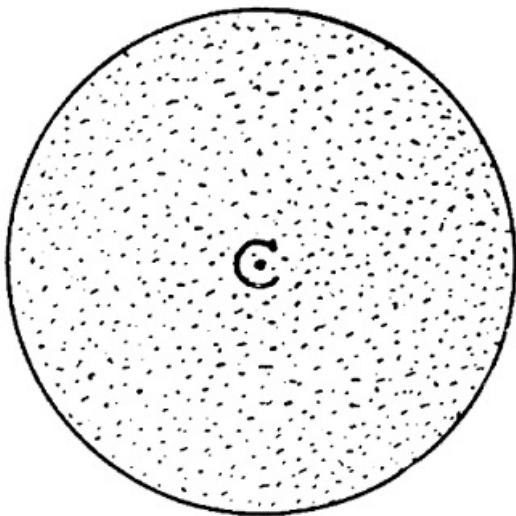


Diagram VI

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 realize 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 raja 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 focusing 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 whatsoever 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 Chandraji 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 utilises 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 Pitamaha to Duryodhana 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 the Ramayana, 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 Ravana. 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 pattern, 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 firework). 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 realized, 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 favored 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 somebody by Nature herself.

I have shown the efficacy of Raja 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 Raja Yoga; but I assure you this method, as given in this book, is the most benefitting. 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 be he a sannyasi or a grihastha, calmness, the nature of self, will remain predominant and you will be care-free 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.

Nowadays 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* (सात्विक) 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 realize 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 sunlight of spirituality, is a peculiar sort of pure and simple materialism. It is neither gyaana, 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."⁶

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 restrain himself 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 the master continue to flow into our hearts 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 smoothen 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 Raja 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 be 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 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 realize the accuracy of what has been said above.

**Commentary on
Ten Maxims
of Sahaj Marg**

OM TAT SAT

How can the "PATH" be described which is so
wonderful!

Reality is beyond senses and beyond feeling;

Reality is hidden in the veil of Darkness

Reality shines forth through the veil of Darkness

Foreword

The world is in the throes of a new birth. A new pattern of culture is emerging. The ways of science have paved the way for the re-orientation of human aims and goals. Though men are presently thinking in terms of better ways of existence for all and have been forced to conceive of life as a whole and not as for oneself and a few, yet the means and methods adopted for arriving at that goal or realisation of a welfare state have not been satisfactory. Man muddles on with the rationality vouched for his growth. Yet it is a fact that man is in search of happiness. This happiness and peace of mind seem to be closely linked up. Man has to realize that he belongs to a great world not only of humanity but also of other kinds and types of life, not only on this Earth of ours but also on other worlds. Science has been opening up the frontiers of our knowledge in very vast directions. We have almost begun to enter into a greater world. But our minds are yet

incapable of thinking to that scale and indeed we are incapable of adjusting to this mortal world and the prospects it is offering.

Man feels himself to be a greater being in reality or at least capable of realizing himself in the world and fulfilling the demands of his body, life and mind. His efforts in this direction have been continuous, and labour of extreme concentration has gone into his struggle to grow, to live and to realize happiness in terms of the wants of his body. It is true that some mighty minds have held that all this search for happiness in the world by adapting the world to one's needs and happiness cannot avail, and the precariousness of the achievement is more to be known. True also indeed they have counseled that in transitoriness of happiness achieved there can be no real happiness. They have also held that the very definition of illusion is precisely transitoriness of all happiness. The search for the eternal and the permanent happiness is the real search and this entails the renunciation of the search for the transitory happiness or success. However,

man is not quite prepared for this renunciation of the transitory happiness which according to him is in the hand, for the sake of the permanent happiness which is far off. Better the bondage of the immediate if it is pleasant than the freedom of the eternal which needs renunciation of the immediate. So too the renunciation of finiteness or individuality is impossible because of the promise of attainment of the Infinite.

Surely men have sought a different solution for wish fulfillment. They would like to realize the eternal in the temporal, the infinite in the finite, the unbounded in the bounded, spirit in the bosom of matter, and so on, because of the double demand of the human nature for both the worlds. There have grown several philosophies which seek to do justice to the claims of man's desires or wishes here and yonder. That philosophies are governed by such desires or wishes is a fact that reveals the psychological roots of their thinking. Such thinking has not released itself from the goal-directing impulse, and rightly too, though it must be confessed

that reality is not capable of being a goal unless all happiness claim is dropped whether it is of the temporal or the eternal order. Reality has a claim to be known for itself without the limitations and strictures of desire for any goals such as happiness or pleasure or power. It is to be known as it is in itself and for itself; that is the law of one's real being and reality. Man feels his reality to be of paramount concern and the realisation of that reality is the basic impulse of his being; and happiness, pleasure, power and so on are just means considered and surrendered on the march towards his own reality-realisation.

The methods by which this reality-consciousness is to be attained are of great antiquity and had varying fortunes just because of man's dual aims. It is only when one seeks oneself that one realizes one's reality and not when one turns to the world to realize oneself or oneself in it. Several indeed have been the philosophies that imagined or built up the systems and they have become incapable of showing the way to the reality-consciousness. Nor

was liberation achieved with their help.

A return to the need for personal experience of the Ultimate has become urgent, and most people tired of philosophies and logistics and so-called rationality are turning towards a method by which they would have the experience or intuition and realisation of the essence of being or existence. There are of course some who do not think that experience can solve any problems and believe that belief alone in the methods or means of philosophies will be sufficient and personal experience is merely a lure and a mirage. With such thinkers we of course do not agree and man has never agreed. True indeed this personal experience should be of the highest and not merely a hallucinatory product of one's wishes and constructions — mental projections so to speak and not reality. Hallucination is the projection of one set of illusions in the place of those it is said to replace, namely the experience of Nature.

The evolution of man into a higher consciousness

or reality is indeed our endeavor, and this evolution can no longer be achieved through the old patterns suitable to lower species and forms of life including man. The growth of a cosmic consciousness, or an intuition that can grasp all in one sweep of consciousness rather than in fragments, or that which will integrate all knowledge and perceive the integral reality is a divine gift and cannot be expected to be attained through natural means of mere aspiration. Science expects this to happen in natural evolution through man's infinite capacity to adapt the environment to his needs, and also to rouse within himself powers and capacities latent in a sense (such as he had already done) such as rationality, intelligence, instinct, will, consciousness itself and creative imagination, co-operative activity and social unity. However the ascent of life is marked by breaks and one wonders whether these breaks or leaps are due to an innate force or elan, or an upward force that has leaned towards it to pull it up. Religious experience in man reveals this leaning of the cosmic consciousness or divine and transcendent grace consciousness

towards it.

Thus in man this conjunction of the divine and the human is made possible for the first time in evolution. But a jump to the Ultimate consciousness or Being is a long way off. And the natural evolution of man will reveal that in his life the incidence of a force much vaster and superior to himself takes its hand. This is the beginning of spirituality. The self confronts its own deepest urge to be this urge towards the ultimate reality without which its own future is impossible and untenable.

This is the call to knowledge of the self, to fulfillment, to perfection, to ultimate happiness and bliss, and above all to the feeling and realisation of reality of oneself which seems to be slipping away in its own original nature.

The seers of India had long ago seen this necessity for the help of the Highest and Ultimate Spirit for lifting man to higher levels of consciousness and awareness, such as super-

consciousness and absolute consciousness or experience. Super-mind belongs to the regions of the level very much above the human mental and over-mental. There are levels of being such as the *pind*, *anda*, or *brahmanda*, *parabrahmanda* and the Highest transcendent which is called by Shri Ram Chandraji of Shahjahanpur as the Central Region, and the Centre. Indeed we can reveal the parallels between these and the worlds described as *bhuh*, *bhuvah*, *sva*, *maha*, *janah*, *tapah* and *satyam*. Consciousness at each level is a higher, suited to the plane of its being, and goes through modifications or twists and limitations when it descends lower, and is thus said to form the several centres or *granthis* or chakras, that distribute the power of consciousness according to the laws of the centres which emerge as and when the centre forms.

The yoga of self-realisation demands then the approach to the highest state beyond all the levels of consciousness and being. The question arises whether this is possible. Whether it is not a gradual process of ascent which enables man to proceed

from the level of man to the level of the superman with a super-mind and so on till the highest level is reached, this is the second question. There is much to be said in favor of the gradual theory of evolution. The immediate possibility of arriving at the Highest level is also open to the human soul that has become aware of the urgency of its attainment and existence. This is what Shri Ram Chandraji assures as possible, and by the yoga directed by one who has attained that Ultimate Central Reality it is positively easy. Evolution of the individual becomes swift even while in the human body, which is purified by that highest consciousness or power and transformed in every one of its cells.

The power of the Highest can descend thus into the human heart and begin to purify and lead it to the highest state. The human frame itself is so made as to receive the transmissions of highest energy or *sakti* divine, at several centres corresponding to the cosmic centres and super-cosmic regions. The human body being thus purified in its nervous, circulatory and other systems can enjoy or

experience the peace, the power and the transcendence even in this body. The need and process are really to be trained by an adept in this Raja Yoga path.

Shri Ram Chandraji in this book entitled *Commentary on Ten Maxims of Sahaj Marg* elucidates the conditions which are necessary for realizing the Ultimate. They are maxims which one must follow implicitly. They are not merely orders arbitrarily given, but clearly explained in order to show their rationality in respect of the goal that has to be reached. They are of course easy to follow when there is the earnestness to reach the goal or the Ultimate.

The simple formula of prayer gives us our objective in this search — it is God who is the All Master, and who is the only person who can lead us to the destination. Our wishes interfere with our reaching the destination and are *prapti-virodhis* — enemies of our attainment. Surrender to God who is the power omnipotent is the essential need, for God

is both the means and the end. The Master who leads us to the Highest is one who is so much absorbed in the Ultimate that He is as it were God in descent towards the soul that seeks and strives, and struggles for help.

The ancient methods of practice are beautifully explained showing the rationality of worship and meditation at the *sandhyas* or conjunctions of the day — morning, noon and evening. The angas of yoga are also neatly expounded and the natural method of spiritual adaptation and adjustment to the goal is given in a simple and straightforward manner. The purification of the system by the subtle process of transmission by the Master is an achievement that can find no parallel in the spiritual history in recent times. To live in God, for God and by God is the burden of the path of Sahaj Marg and this naturally leads to the realisation of one's reality in God, for God. So too one becomes harmonious with all without any distinctions. The higher worlds open up to one who has become one with God by living in Him and for Him alone. Spirituality is not

like religion just a form of worship or technique of observances; it is a living in the awareness of God and in His essence.

Shri Ram Chandrajī points out how the individual soul by following the Maxims of Sahaj Marg can even at the first contact come to experience the peace that passeth understanding, and then grow in this peace towards the highest possible to man. Liberation or *moksha* is something that naturally follows from this practice. Perfection too may be open to one who is Divinely directed.

There is a little amount of metaphysics or physics in the exposition which it is not very important to discuss as it will become clear as one proceeds on with the abhyasa.

There is no doubt that there must be complete transformation of man's nature and he must be taken up for guidance by the cosmic and super-cosmic Nature so that his attainment may be felt to be more and more reality (*sat*). As one approaches the

Centre or the Ultimate, one increases in his reality and all that went before appears to be more and more unreality. However the abhyasi's aim is to gain this increasing reality that arises as one begins to get near the Centre.

Shri Ram Chandraji's discoveries in this realm are remarkable for their dynamic practical nature. God is not far and distant but very near and ready-means (*siddhopaya*) and man has but to turn towards Him to feel His presence and His power of transformation.

We owe it to Shri Ram Chandraji of Fatehgarh for making this experience possible to all, and to Shri Ram Chandraji of Shahjahanpur for spreading this gospel of redemption and transformation by demonstrating it practically to whosoever turned towards him.

This book is in a sense for the advanced practican, but it is a very illuminating book which should be read after the study of Master's *Reality at*

Dawn and Efficacy of Raja Yoga.

K.C. Varadachari, M.A., Ph.D.
Tirupati, Andhra Pradesh

A Word

In this book I have endeavored to put up in words those spiritual secrets which have up till now come down from heart to heart. But since they relate to direct perception which depends upon the study of Nature and can be revealed by means of vibrations, it is not only difficult but almost impossible to express them adequately in words.

"True love cannot be expressed by words.
This is the very reality which is
inexplicable in any way."

In this respect, I may therefore say that it is proper for the readers to try to reach up to the real spirit, ignoring the defects of expression and language, and be profited, and help others to be profited by it.

Ram Chandra

Dec. 8, 1946

1

Maxim 1

Rise before dawn and offer your prayer and meditation at a fixed hour, preferably completing them before sunrise. Have a separate place and seat for meditation. As far as possible, develop the habit of sitting in one and the same pose. Give special attention to purity of body and mind.

The fire of the Divine which has been burning since the beginning of time has not yet cooled down. When the time of creation came the latent thought came into action and the subtlest particles got heated up. Thus the preliminary covering set in from the very first day. By the effect of continuous heating, the particles began to come into motion. Its intensity went on increasing adding veils after veils to it. Grossness began to develop by the effect of the growing intensity of the vibrations. The action of every particle started and went on multiplying till

the Reality was completely wrapped up within, like a silkworm in the cocoon. In other words only the white shell of the egg remained open to view while the reality within was lost to sight. Co-relationship began to spring up. Now one, who was more closely attached to it, received more of it for his share.

The heat which existed on the first day manifested itself in man, and gradually it went on developing assuming the form of organic growth. Every particle got affected thereby, absorbing its due share of it. A material tinge was thus introduced into it and it remained subject to the influence of that which it was part of. The bigger layer previously formed by the heat maintained its connection with it. Now the influence caused on the greater thing will naturally be reflected on the smaller thing which will get affected thereby in proportion to its magnitude.

All things being subject to external influences are affected by the rays of the sun in accordance

with their capacity. The heat produced by external causes begins to exhaust itself after some time and the real comfort comes only when it gets completely exhausted. Take the case of the summer season. When the effect of the external heat which reduces after some time is thoroughly removed, some comfort or ease is definitely felt and experienced.

Now the time when the external heat begins to subside, yielding place for the cooler effect to settle in, or the meeting point of the two is known as *sandhi-gati* and this, in the opinion of the mahatmas, is the time best suited for the practice of sandhya and upasana (worship). This is the time of the advent of that which is opposed to heat and it can be that alone which existed prior to the generation of heat at the time of creation, and which is in close conformity with Nature, or in other words the very image of the ultimate state we have finally to arrive at. Thus the point we start from is the very point which corresponds closely with the Destination.

Importance is also given to sandhya at the time of noon (tam). But in that case the power is utilised in a different way. The sun's rays are quite direct at the time causing greater heat. Nature's eternal heat which proceeds from the origin is also attached with it. Thus indirectly we connect ourselves with the Ultimate Power through the medium of the material heat and secure closeness to it. This continues till the time when the heat begins to subside and we draw the fullest benefit thereof. Now the time that follows will enable us to have a taste of the condition which comes next, helping us to acquire still further closeness. The sages have therefore advised sandhya at noontime too. The reason is that by continuous influence the sun's rays get connected with the plane wherefrom they have originated and which is next to the Ultimate. Since the rays of the sun are closest to the perpendicular at noon the effect brought about by them is more direct owing to the nearness. The heat which seems to be coming from the sun is in fact the heat of the particles. Thus if we meditate at noon our thought gets unconsciously attached with the Centre or the

Ultimate.

Putting it in a different way, I may say that in order to solve a problem we often assume the answer first. Similarly in order to solve the problem of life we assume the very real thing first, however hazy it may be to our view, because on arriving at the last phase the cognizance of the previous ones is often lost. In this way we utilise that excessive heat to our best advantage. But since the material heat at the time is also great we do not treat sandhya at noon to be compulsory in our system.

During the time that follows, the heat of the sun begins gradually to subside. In other words, we begin to advance towards coolness till we reach the point where both the heat and the coolness are at par and this is the evening time which is fixed for the practice of sandhya. It helps us to derive the full benefit of the time getting more closely attached with the coolness of the hour. As the time advances further we go on getting closer and closer to greater

coolness. Finally we reach the point where we are closest to it and that is the time of dawn. The sun's rays have their least influence at that time. It is a scientific principle upon which the division of the timings for *puja* and *sandhya* is based in accordance with the natural effect of the time.

A question now arises as to why *sandhya* has been fixed only at the times of *sattva* and *tamas* and not at the time of *rajas*. The principle of Invertendo is well known to everybody. Both terminals are taken into account, viz., the beginning and the end. The beginning is *sat* and the end is *tam*. Inverting them we get the reverse. The beginning becomes the end and vice versa. The middle in both cases remains the same, or in other words a hypothetical line which connects the two ends.

I now reveal herein the true significance of a little known mystery. Generally they consider *sat* to be the reality and treat it as a yardstick for measuring the knowledge of God. The mystery at the bottom is quite unknown to them. In fact it is all the

sphere of tam and tam alone. This is the only thing worth achieving for a true yogi. It is no doubt very difficult to gain access up to this point. To acquire sat is a very easy job but the state termed as tam cannot be so easily attained. There is nothing beyond it. Though generally people talk a good deal about it, few amongst them even attempt to secure approach up to it. Even purity, simplicity and peace are not there. It is in fact beyond all of them. This is the very thing which is acquired after persistent labour through several lives. I can boldly assert that even the greatest saints of the world have remained short of the mark in this respect. The state of negation which one craves for and which is the real life, abides in it and all activities cease before one reaches the point. This is the Divine mystery which is revealed today. It is the central point of the real state of Being which in most of the cases remained unattained in spite of all the efforts of the pursuer. Perception has no approach up to it.

People tend to consider this state of tam as their deadliest enemy. But if you ever happen to study a

person in whom this state of complete 'ignorance' is reigning in full swing, you will find that at the highest pitch of advancement he, like an infant baby, has no awareness of his own condition. But if a slight touch of sat is applied to it, he will then begin to have cognizance of his state of tam. This is due to the fact that the meeting point of the two leads to the creation of a new state, identical with that which was the basis of Creation. Now the principle of Invertendo applies in this case too.

The third phase of manifestation relates to the material exposition of the objects of Nature. People remain entangled in it, forming numerous ideas and desires. Generally our eye is attracted by anything bright and glaring which we commonly misunderstand as sat. This bright object is nothing except maya and those who talk so highly about it are in fact far away from the sphere of spirituality even, not to say of Reality. But people have developed such a state of torpidity that they are neither prone to hear nor perceive anything in this connection. They have lost sight of the true Reality

which is beyond both light and darkness. This is what has been shown in the emblem of the Mission and which is in a true sense the real state of man's perfection, from which no decline or fall is possible.

This is a very delicate point of philosophy. The saints have generally called this state — of neither light nor darkness — as satpad which is not correct, for this state is much beyond that. That is in fact the reflection of the Reality which in itself is still beyond.

This may be astonishing to most of the readers but I have written this only for those who are well advanced in spirituality and who have thorough knowledge of this science. It can only be experienced in a practical way and is not to be found within the bounds of religion. It is an entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes. Till then he can have no approach up to its fringe even,

not to speak of knowing or understanding it. Religion helps one only to understand that there is something more in Nature for him to perceive. But for picking up the pearls one must oneself dive deep into the ocean. In fact, the very simplicity, purity and innocence of the Reality have become a veil to it. This book has been written not for the novices but for those who are highly advanced in spirituality.

Performing of sandhya before sunrise is stressed upon for the reason that the external heat and other influences, which have been driven out of the body, may not creep in again by the effect of the sun which would prevent our deriving the best advantage of the time.

It has been generally advised — and Western culture too supports the view — that a separate place must be reserved for each type of work so that relevant thoughts conducive to the nature of the work may spring up on arriving at the place. Man possesses power which he has derived from his

thought connection with the Reality. When one resolves to do a thing, the connecting link between the thought and the work becomes intensified, and one begins to draw power from the real source in accordance with the strength of his thought. When the power begins to flow in, and we associate it with a particular point of time, then the remembrance of the work begins to revive in our heart and we begin to feel attached to it in some way or the other.

The room or place we sit in for meditation is also charged by our thought force and a feeling of sanctity begins to prevail all over there. The influence taken in by the place helps us further in the accomplishment of the task. Now it depends upon one's individual capacity to expand it as much as he can. It has been generally observed, and the sacred shrines are a living proof of it, that this influence is not exhausted with the lapse of time, and even today pilgrims and visitors get benefited by it. Not only this, since the air blows through, it carries its fragrance to the adjoining layers also. Now there is

contraction and expansion in each layer, so the effect thus caused continues to develop and expand.

As regards *asan* or posture, it is a well known step of yoga. It is treated as a preliminary step and is much emphasized upon by the mahatmas, though the mystery at the bottom has not been revealed yet. Everything comes to light at the destined time.

Before creation everything was in an almost inactive state and had dissolved into the Origin. But though they were dissolved into the Origin losing their individuality, the previous impressions persisted. This was because of the shade of reality which they remained under till the time of dissolution, which helped them to retain the effect of the impressions during the entire period of their existence. How long they continued to absorb this effect is beyond human imagination to determine. It must at least have been during the entire period of existence since the time of creation. The effect taken in by them was no other than the motion which generated from the shocks of the Root-Power. This

being saturated with the effect remained silently active and this continued indefinitely. It is known as the latent motion around the Centre. The latent motion which is concentrated energy, cuts out crevices for the power to burst forth and flow out afresh leading to the reformation of the universe.

Man came into being. The latent craving to return to his origin also began to spring up in him, because the real Essence which he partook of, being very powerful, began to attract him towards it. The thing which after coming into motion led to be the cause of the creation was also inherited by him. But that was contrary to the static condition because its basis was activity. When the thought of going back to the static state was stirred up in man, it became essential for him to bring the activity which had sprung up in him into a latent state as far as it was possible. He began to seek out means for it. At last it came to his understanding that just as the latent motion was grosser in comparison to the Absolute with which it was connected; in the same way he must also take up something grosser for the purpose,

to enable him to attain the destined ideal of Reality. This led him to the conclusion that he must create in himself a form of contraction or withdrawal similar to that at the time of pralaya.

Now, Self is all pervading in man just as it is in the whole universe, taking the universe in a collective sense. The state of pralaya comes in when contraction begins to take place. Similar contraction in man leads to his individual pralaya. This means that he begins to proceed from his state of grossness to the real state. The contraction always starts from below and proceeds gradually upwards because of its upward tendency. Therefore in order to go upwards he must start contracting from below. The form would only be to bring his legs and the allied parts to one pose and to keep them steady. In whatever way it might be done, the form would finally be that of asan. It is essential because it paves our way to the Ultimate. The posture must always be the same. The reason is that in this way he gets associated with the great Power, the very thing he takes up in the beginning for the

attainment of his particular objective. Thus the form which is associated with Reality helps him a good deal in his primary initiation.

Performing of sandhya in an upright sitting pose has been thought to be most advantageous from very ancient times, because in that position the flow of Divine grace descends straight upon the abhyasi. If an abhyasi sits crookedly or obliquely, or in an unsteady pose, the flow of effulgence will necessarily be impeded or disturbed. The abhyasi will thus be deprived of the full benefit of the descent. Therefore in order to get the greatest spiritual benefit one must sit in a proper steady pose. Some may probably think that the upright steady pose may be reflecting a tinge of pride. It is not so. In principle the devotee or abhyasi should present himself before the Master in the same manner as a soldier does at the time of parade. At the call to 'Attention' it is essential for him to keep up the same steady upright pose, looking with attention towards the officer. This indicates alertness, healthy disposition and the freshness of

the body. The same principle holds good in the case of the abhyasi while sitting in service before the Master.

The ideal of purity held by the Hindus, in particular, is indeed very high. But now, in its degenerated state, it has gone down to such an extent that it exists merely in imagination. All the principles thereof have been quite forgotten, and bathing and washing are the only remnants left now. The principle of purity was based on the thought that the Eternal and pure Existence which we have to enter into is entirely free from all contaminations. It is perfectly pure. This highest standard of absolute purity free from all impurities (mala), distortions (vikshepa) and coverings (avarana) was taken up for the ideal. Our being is contaminated with all these, hence far below the ideal. Thus our attention being directed towards the attainment of purity of that highest level, we began to imitate it in all outward ways, looking particularly to the cleaning of the body.

The external ways adopted for the purpose began to cast their effect upon the mind and thus the internal purity too began to develop. This continued process supplemented by our firm attention upon the Ideal contributed greatly to the attainment of the highest purity. The process thus being accelerated, real purity began to flow in all through, and the mind began to get purified, producing good thoughts which helped us further in our pursuit. Thus we were doubly benefited.

We had already resorted to means for the internal purification and now the external ways too began to help us a good deal in the work, and both combined together helped us immensely in the attainment of the objective. When both these get harmonized with each other, it becomes in itself a power which makes our path all the more smooth and we go on soaring higher and higher. Thus our feeling of purity helped us so efficiently in the attainment of the ideal. Our first and the foremost maxim relates to the proper observance of sandhya and upasana. By following it we begin to draw in power which we

have finally to attain in due course.

Another important point in this connection is that when the Divine currents began to flow, their actions and counter actions created a state of grossness which led to the formation of atoms (*anu*) and sub-atoms (*paramanus*) in their particular forms and shapes. The continuance of the flow created heat which was the very basis of life and which gave further stimulus to existence. But though the heat remained in existence, its force got diverted downwards.

One may be at a loss to understand the real significance of the words 'up' and 'down'. When we conceive of the highest, our thought takes into account the opposite view too, i.e., of the lowest. Besides, when we have sprung up from that which is the greatest and the best, the level next to it will naturally be called lower or lesser in comparison. This brings into our mind the idea of high and low. When the downward tendency begins to get diminished, the very same thing which had been

continuously pouring heat into the particles helps to direct them upwards, wherefrom their existence had started, and the heat created by the effect of motion makes it lighter still. A lighter thing always tends to rise upwards or in other words it moves towards its source. Thus everything that comes into activity by the effect of the Divine flow tends to fly towards the Origin. Man has also inherited the same tendency, so, when his downward tendency is checked, the thought of reaching the Origin automatically revives in his heart. This is why he begins to feel inclined towards sandhya and upasana.

There is a great difference between Nature's heat and that caused by the sun. The former which originates from Reality is totally devoid of materiality, whereas the latter which originates from a comparatively material source is heavier. In my view the former may more aptly be called as force or energy. In energy the heat exists in a latent state while in the sun it is apparent. The sun's heat is mere warmth while the other is the promoter and preserver of life, though the word used in both the

cases is the same.

It is regrettable that no adequate means of expression of such subtlest matters are available and possible. I have, however, tried my best to explain it through words as far as possible, yet the actual realisation of the difference depends upon practical experience (anubhava) alone.

Under Sahaj Marg, our system of spiritual training, the teacher at the very outset weakens the downward tendency of the abhyasi by the effect of his own power, so that it may get automatically diverted towards the Divine. This state of mind relates to the higher plane of consciousness whereas the former one relates to the lower. This basic principle of spiritual training under the system may offer a chance to philosophers to ponder over. I have dealt with it very briefly. In this connection I may quote the following remarks of a great saint. "The Lord has closed upon man the door of every query." A poet has also said: "One can acquire the intelligence of Sahban (a Chinese philosopher) in

eloquence and rhetoric but none can attain to the knowledge of the holy Almighty." What that veil is may be discovered only by deep thinking.

For an explanation of that which obstructs our appropriate knowledge of the Real, I may say that when we ponder over God, our imagination creates a circle round it. This is the knot which bars our approach to the answer of every question. If possibly we can get over this knot and remove the limitation of thought, then the subtlest things can be revealed to us. But there is also another circle within, of which this one is but a reflection. When we force our entry into that one also the mystery of the Centre can be revealed. But the breaking through of these limitations will be possible only when one is able to shatter the particles of his being. But this is rarely possible since the means required for the purpose cannot be brought into practice except in rare cases. If however a person does come into existence who can do so by his will, then the circle will disappear from view because the vision will, in its shattered state, become one with it. But in

order to have knowledge of it, it is also essential for him to be able to rearrange the particles of his being so as to assume a similar form of existence as it had before.

Common imagination may not conceive of such a personality having ever been born, but my perception asserts that definitely a few such ones have come into existence already. The condition that exists after the shattering of the particles is similar to that of the latent motion and his will lies dormant in it, just as it was before the time of creation and will again be after mahapralaya (complete dissolution). The same dormant will which caused creation to come into being will again lead to the re-adjustment of the shattered particles and there will be no limitation then left.

2

Maxim 2

Begin your meditation with a prayer for spiritual elevation. Offer your prayer in such a way that the heart is filled with love.

Prayer is the sign of devotion. It shows that we have established our relationship with the Holy Divine. When the idea of Divine Mastership is established our position turns into that of a serf. Now service is the only concern of the serf. Take for example the case of Bharata. He never allowed his heart to be contaminated with anything but the esteem, regard and devoted worship of the Master. This example must be kept in view for maintaining the relationship which is the true form of devotion. This is the connecting link between the Master and the serf.

Everyone is familiar with the principle of

telegraphy. When one end is connected to electricity, the message is immediately carried over to the other end. Similar is the case with the devotee, who makes himself known to the Master by the current of his own power. Now by effect of devotion, that which is with the Master begins to flow towards the serf through the medium of the connecting link set up between the two. Gradually everything of the Master begins to flow into the serf.

In the beginning the devotee (servant) had only conveyed his own cognizance to the Master but subsequently by the effect of devotion, the Master began to adopt nearness to him, which went on developing till the thought of actual communion began to pervade within him. Divine revelations and Nature's commands then begin to descend upon him and the first phase of initiation thus comes into effect. Now further on....It is a mystery; the tongue is tied up. Generally people think that devotion makes us slaves, but here the invertendo rule comes in again. The human concept never extended so far and the mystery remains sealed until now.

The reason why prayer should be offered with a heart full of love and devotion is that one should create within himself a state of vacuity so that the flow of Divine Grace may be diverted towards him. A poet has said, "O, thou thirsty for the Divine intoxication! Empty thy heart for the purpose, for the head of the bottle of wine bows down only over an empty cup."

Constant practice brings a man to a state in which he begins to feel himself in prayer all through. This state is acquired when an abhyasi practices in the way directed above and the Divine Grace is set into motion. When the final stage is reached he begins to dwell all through in a state of prayer even while discharging his worldly duties, and the same state prevails during all his worldly engagements without the least disturbance or interruption. "I do not ask you to detach yourself from the world but only to attend to everything with a conscious idea of the Divine." (A poet's view) If a person develops that state of mind he is constantly in a state of prayer, which implies he has realized

his own serfdom and the Lord's Mastership and has established a permanent link of devotion.

Everyone can attain this state but only after sufficient practice. He who acquires it abides in the state of supplication permanently. He is at liberty to put up humbly before the Master anything he likes. Everyone has to assume that state at the time of prayer; then alone is the prayer accepted. This is the relationship of love which having been established in the sphere of self extends up to that of the Master. This is the link which once established is never severed. But still the final destination is far off, though the power of thought, which is enormously great, makes it easily accessible.

Remembrance brings a lover close to the beloved. There is no limit to this closeness. The greater the love or affinity, the more does one advance towards Him. This relationship comes to us by inheritance. Now it is up to us to develop it as far as to secure utmost nearness to Him. The state of prayer is that of a devotee and it is strengthened by

love. This constitutes the first step in the ladder which helps us to climb up to the Ultimate. All stages or states of spiritual advancement are within it.

No particular time is fixed for the prayer. One can do it when he feels inclined to it or else he should try to create a disposition for it when required. One should always pray to Him alone who is the Master in the true sense. I do not think it proper to pray to the slaves, i.e., to those powers which are subordinate to man and which are potentialized by him. The ravages of time have now reduced them to a consumptive state. It is also sheer folly to pray to the great Master for worldly gains except in most special cases. Of course it is right to pray to the Master for that which is ordained. This comes under the rule of true etiquette and signifies our acceptance of Him as the Master, entrusting to Him our entire self.

Now for the form of prayer which may ensure the greatest good to everyone. I may say that one should

be brought to the same state of mind which is usually developed at the time of prayer. The feeling that he as a true servant approaches the great Master in the humble capacity of an insignificant beggar must be engrossed upon his mind. He may put up everything before his Master, resigning himself completely to His will. In other words he may assume his real form after surrendering everything to the Master. He should withdraw himself from all sides and turn completely towards Him losing all worldly charms. The remembrance of everything should merge into the remembrance of One — the Ultimate, resounding all through in every particle of his being. This may be known as complete annihilation of self. If one develops in this state, in my view he should be considered as an embodiment of prayer. Every thought of his will be synonymous with that of the Master. He will never turn towards anything that is against the Divine will. His mind will always be directed towards that which is the Master's command.

People should be exhorted to offer such a type of

prayer. If one achieves and settles down in it what else remains for him to do except remembrance and that too such a one as never comes in consciousness even. Even great saints remained thirsting for it without even getting up to its brink. They remained longing for it forever. It is not an ordinary thing. One will be struck with wonder if he grasps its real significance. There is extreme simplicity, and in spite of the vibrations in it there is perfect calmness which can hardly be termed as such, and to say nothing of emotional excitations. If we call it 'light' it may not be correct. Similarly, 'darkness' may not be an appropriate expression for it. It is a state which none may perhaps like to appreciate. It is in fact the end of everything. All stages finish at this point. It is the absolute Reality — the Source of everything — the Ultimate Mark which we have finally to arrive at. What beyond? May the Lord bestow upon you all an opportunity to be blessed with its realisation. Amen.

Before creation perfect calmness prevailed all over. When it descended, it brought with it the real

essence. The condition of both was nearly the same. Veils after veils began to set in, and we ourselves were the doers. The waves of the current raised a huge sea. Numerous drops joined together to form a river. The origin was the same drop — the essence, which came down with it. The basis of the river was nothing but a few drops of water, which trickled down from a mountain crevice and flowed down in the form of a river. In other words the unnecessary additional drops mingled with it, enclosing the real essence all over and giving it an assumed form which was thicker and grosser. Now generally the grosser form of a thing alone is open to view. By constant observation its grosser form melts away after some time and only an imaginary form remains in its place. This too by constant endeavor disappears from sight. Finally all things which had swelled up the original point will be lost sight of.

This state can be achieved by the continued practice of doing everything with our thought resting all the while on the real point which forms the very

basis of existence. This pointed attention upon the Real may be taken as the essence of prayer. This is the starting point, and the removing of superfluities is the first step towards it.

People may wonder why I have called it as the beginning. It is in fact a state of consciousness. Though consciousness is present at every step, yet this one is the higher and superior. I do not take up the subsequent states for it would be very difficult to grasp them, and the final phase cannot even be conceived of in any way. Oneness prevails there in full swing. Prayer comes before this state is entered into.

These three stages or two and a half as one might say — because after that 'awareness' is lost — may for the sake of understanding be taken as the entire space from the beginning to the end. The intermediate state is also implied in it. This, which I have termed as the beginning, is in fact the real abode. Perhaps there may be some difficulty in accepting it as the beginning or the first stage of

prayer. The idea is analogous with that of a child who starts learning the alphabet with a view to secure higher approaches, so that subsequently he may start tackling higher problems and deeper thoughts. That means the ideal was before him, though at the time he was entangled only in the structure of words and letters. This preliminary stage may appear to be a superfluity in comparison with its final phase.

This first state exists in every man who starts prayer, but if the final point is in view it will influence the grosser thing too, and by and by he will attain a state where the main point alone will be before him and he will have his stay on it. When this preliminary state is attained one must then try to get it expanded. Expanding does not mean swelling it up like a balloon but to develop it by introducing into it the real substance or power. When it develops to the extent that grossness begins to be converted into lightness almost up to the point of extinction, then he must understand that he has entered the sphere where only the faint ghost of the

idea of the subtle existence of something remains.

The currents flowing down from the Origin manifested themselves in diverse ways. They had descended not without purpose. They were in fact powers which began to act in numerous ways, producing the required results. All these powers had emerged from the Origin and began to manifest their actions. Take the case of a baby. At the time of birth he could not even move about. Subsequently he began to sit, stand, talk, walk and run. That is to say, the capacities lay dormant in him, which now began to develop into action till he attained blooming youth and acquired the full active vigor of a man.

The elements contained in the composition of the baby developed in various forms, though the origin of all these was the same tiny drop. Veils after veils began to set round which were caused by the effect of the mother's habits, the father's thoughts, the type of training and all external influences which began to display their respective actions. All these

influences had a touch of materiality. The multiplicity of actions made him incognizant of all the various changes which he had undergone during his march towards grossness. Now he is so intensely engrossed in it that it defies all efforts to get out of that state of complete grossness.

Later on it took another turn. He came in touch with the world around and was influenced by the dealings and association of others. The environment caused its own effect. Desires began to creep in and attract his attention. His entire existence being coloured thus, he assumed a changed form and began to attract material for the same. What was he, and what has he now become? The same tiny drop which is now quite out of view?

Not only this but the elements thus introduced went on growing stronger by the effect of his own thoughts. Consequently their action grew still more powerful and intensified, with the result that they began to draw in greater power from the forces of nature. Just as a tiny spring composed of a few

drops of water trickling down from a mountain crevice flows down in the form of a petty rivulet, and goes on swelling by the additional supply of water from the melting snow or from a tributary stream till it develops into a huge sea of water, so does a baby, when the things introduced into him at the primary stage have attained full development, attain maturity.

The origin of the ripples present in the water is nothing but the result of the karmas (actions) which had helped him during the course to acquire its final form. These are the waves which are lastly considered to be the waves of joy often misinterpreted as anandam. In a man's life this phase comes during the period of youth when he is sufficiently coated with contaminations. When a man comes into this form which is the result of all the actions, his state is similar to that of the ocean.

An important point in this connection is that a thing when observed continuously begins to fade away from sight, and only its reflection remains,

which too finally disappears. The reason is that matter possesses the capacity of seeing matter alone. The capacity to see beyond lies only in the finer power which is beyond it. This goes on further in the same way till the very power of seeing becomes extinct. But still something remains even beyond it which comes up in the form of consciousness. Further on, this too becomes extinct and even the feeling of existence fades away. That which follows then is the state of negation — the very Reality itself. In fact it is very difficult to understand it unless one actually reaches the point; nay rather he is submerged in that state. But even this negation is something existent, for if it is not why do we call it so? Proceed on still further....!

The currents which descended from the origin began to grow thicker and grosser. Why? It is a very difficult point to explain. When a man jumps down from a great height he becomes almost half-dead during the course of the fall. The reason is generally attributed to the gravitation of the earth. But I may say that the awareness of the downward fall diverts

the heat of thought downwards and it begins to get out of him by the force of the push. The same is the case with the downward currents. Solidity implies grossness and it has no life. Now the divine currents being without life may not be generally appealing. But I may say that though all minerals, vegetables, and animals have come down from the Divine yet all of them are not said to be possessing life. But if they do at all it must be a form of dormant life. The same is the case with the Divine currents. But man associating them with his own karmas begins to get engrossed in them.

Since we have accepted prayer as essential, it now becomes imperative to understand how it should be conducted. I consider the following short prayer to be essential for an abhyasi; though there may be other forms too I prefer this short one:

O Master!

Thou art the real goal of human life;

We are yet but slaves of wishes

putting bar to our advancement.

*Thou art the only God and Power
to bring us up to that stage.*

When the world emerged into the present form the central point was already rooted deep in all the beings. This being a part of the Supreme, it turns our attention towards the Source. In prayer we try to reach up to that central point. This is however possible only when we create a similar state within. This requires practice. It can be attained by resigning ourselves to the Divine Will which is absolutely simple and tranquil. Apparently it seems to be very difficult, though in fact it is not so. It is not difficult for those who aspire for it. When a man creates in himself a strong craving for the Absolute, he is indeed in a state of prayer and it is for everyone to strive for it. Whenever a man enters into that state even for a moment, his prayer is granted but it requires continued practice to accomplish it.

3

Maxim 3

Fix your Goal, which should be complete oneness with God. Rest not till the ideal is achieved.

It is very essential for everyone to fix his thought, at the very outset, upon the goal which he has to attain so that his thought and will may pave his way up to it. It has been observed that those on the path of spirituality who did not fix that final state for their goal have definitely remained short of the mark, because, before arriving at the final point, they mistook one or the other of the intermediate states to be the final point or the Reality, and stopped there. Thus they suffered merely for not having fixed their goal. Even in worldly matters so long as a person does not keep his object in view his efforts are never so intensified as to ensure success.

It is an admitted fact that a boat cannot ply direct

to the destination unless the helm is applied to it. Treating this human form as a boat and the space it is plying in as the ocean of spirituality, it is but essential to put up the helm in order to be able to ply through the vast ocean successfully. In the spiritual field the helm is our strong determination which helps us to steer on to the destination. There may certainly be countless whirls at places, but the strength of our will and confidence helps us to overcome all of them and proceed on straight to the destination.

Now since our eye is fixed upon spirituality, we take up the ideal which is the highest and which can be nothing but that associated directly with the Absolute. Thus to reach the Infinite Absolute is one of the primary duties of man. But so long as the goal is not fixed in one's thought it is very difficult to complete the journey successfully. Divine help does come, no doubt, but only when the Supreme is convinced of the devotee's earnestness of purpose.

When the reaction creates a stir in the Infinite it

indicates that he has concentrated his thought in the Great Being. (This brings to our view the example of the lover and the Beloved.) It means that the distance between the devotee and the Lord is reduced, and the idea of remoteness begins to fade away.

Our nearness goes on increasing up to the final limit where the very feeling of aloofness, having merged in the Reality, becomes completely extinct and assumes the form of the latent motion that existed at the time of creation. In this way our merging in the state becomes permanent and lasting. Our swimming in the Infinite Ocean now starts, which brings us to the real life which comprises the influences of the ocean we are now swimming in.

It is thus clear that the firmness of will and determination to reach the goal helped us to arrive at the destination, with the result that we got firmly established in the final state. How this most difficult problem was so easily solved by virtue of the correctness of our goal and the firmness of

determination may not now be difficult to understand. Our intention to reach the goal promoted our efforts, and since the Ideal was the noblest, the interest for it went on increasing till it developed into a strong craving. Then we began to feel impatient for it. When we get into this habit, the tendencies of the mind are diverted towards it with full vigor.

Thus we come to the conclusion that for the attainment of the objective we have to create in us intense longing or extreme impatience, which forces our passage on to it, just as the latent motion did at the time of creation.

4

Maxim 4

Simplify your life so as to be identical with Nature.

The topic implied in this maxim is a bit difficult to explain. Simplicity is the very essence of Nature. It is the reflection of that which existed in the Absolute in a latent state. It promotes growth. It can be aptly described as the quintessence of the Ultimate. This is in fact the life-substance of Nature. Activity starts from this point which is verily the very Origin. All that follows falls within the sphere of maya, where the people mostly abide in and pursue their activities accordingly. In other words it is this one that led to the composition of forms.

This continued to develop in man too, and finally led to the formation of strong knots which are now difficult to undo except by the special power of

will. Being entangled in these knots, man assumes a form which reflects grossness at the very surface. The external atmosphere and environment also affect it, putting it to actions and counter-actions which brings it from bad to worse, and the simplicity gets enshrouded within it. All these combined together form a snare which keeps man entrapped in it. The perfect calmness that existed before creation was disturbed by the effect of the Stir (kshobh) which led to the formation of forms. Since all created things had brought with them a reflection of the real power, their actions were also similar to those of the cosmic powers which were set into motion by the effect of the Stir. Thus a spider's web began to be formed. Every particle in its composition possessed the power, and will continue to do so till the time of its return to the Origin comes.

When man was created his condition was dormant. The dormant elements which he had brought with him had no manifestation. Gradually the powers inherited by him began to develop and

the same original thought that had caused the primary Stir, being present in man, began to manifest itself in proportion to its magnitude. It began to display its action similar to those related with the Divine. But the Divine Will being directed downwards, man's thought took up a contrary trend and began to build up his own creation. Since he took up the opposite course all actions that he undertook were in contrast with those of Nature. This led to the formation of his individual network which in respect of purity was in contrast to that of the Divine, though the action in both the cases was almost the same.

The return of God's creation will come into effect when the time limit fixed by the Divine Will expires, and the return of man's creation, i.e., of the network interwoven by him, will be possible only when he nullifies the force of the vibrations which he had set up for their formation. Since the vibrations set up by man were contrary to those of the Divine, their crudely grosser form came down into man's being, whereas the Divine vibrations

being finely subtler retained their original character. The difference between the two kinds of vibrations is that the former possessed a perversive trend and the latter the same as it originally had.

All the powers residing in the Absolute are present in man because his thought force comprised all the particles that were present at the time of the Main Stir, but since they possess an invert tendency their working took a different course, and the faculties possessed by him began to be utilised in a reverse way. All this combined together promoted the growth of the intricacies. Every particle of it became strong and powerful like that of God's manifestation. In this way man has brought into being a tiny creation of his own.

All his faculties being thus animated grew strong and restive and his mind and thought began to co-operate with them. This resulted in the creation of a world of thoughts. The balance was disturbed and conflicting tendencies began to develop.

One faculty now induces him to have a walk in the open. Another stops him from doing so on the ground of catching cold. The third one presents another view; and the fourth still another. The fifth one begins to think of earning money and the sixth suggests the undertaking of some employment. The seventh dissuades him from undertaking excessive hard work for the purpose. The eighth one recommends the establishment of cordial attachment with some rich relation so as to capture his heart and offer him inducement to transfer his entire wealth to him. Another faculty comes forth to declare that all this is quite useless so long as he does not get married and have children to enjoy that wealth. He finally gets married and has children too. Now the problem of their education comes in, as they grow up.

Further, hearing of the nice acting of one *Jamila*, he was tempted to go to the theater. He went there and witnessed the show several times. The coquettish movements of Jamila captured his heart and he was induced to attend the show again and

again. Everything of Jamila began to attract his heart. This led to the commencement of love. Now he began to pine over the same thought, giving further strength to it by turning it into his habit. The network thus began to grow more intensified. The habit excited in him a tendency to look upon every similar thing as Jamila. Now he began to think of having money sufficient enough to satisfy his lusty desires, but the constant thought of Jamila offered him no time for earning money by lawful means. He at last began to think of stealing but at the same time feared prosecution and imprisonment. But the thought of Jamila had caught him so tightly that he at last resorted to stealing — an unfair means.

Now imagine what he originally was, and what he has finally been led to, by the effect of his thoughts which had entrapped him so tightly. Similar incidents added further to the intricacies of the net, giving greater strength to it by the effect of his thought, which fomented them all the more. The grossness went on increasing. Its resultant effects led to the development of further evils like passion,

anger, lust, etc. In short, a complete conglomerate was formed. The retracing from it can now be effected only by the process of casting away all that he had taken in previously, and by removing perversion of thought by fixing it firmly in the right direction.

Now since this diversion of thought is beyond the capacity of a common man, he should attach himself to some great personality who is himself firmly established in the highest plane beyond all possibilities of fall. The downward tendency of thought indicates that one has descended to a lower plane, assuming a grosser form. In such a case it is quite essential for him to get himself attached to one of his fellow beings with faith and devotion, so that his downward tendency may be mended by his influence. This will relieve him of all distracting thoughts.

He must also cultivate habits which will be conducive to his efforts for shattering the network. For instance, the ears should attend only to noble

talks; the eyes should see only that which is pious and good; the heart should be inclined only towards that which is virtuous. There may be many such other things which will automatically come to his knowledge if he is after it. Besides this, he must also put in his own sincere efforts to shatter the net. At every stage there are practices and meditations for this purpose, but a strong will and confidence are essential everywhere.

At different chakras or plexuses there are various knots in this network and still more are under formation. For shattering them, the help and support of one who has shattered his own is really invaluable. The theory deserves careful study. These being mysteries so far are now revealed so that people may ponder over them and bring them into practice.

After dealing with the subject, my humble request to you, the reader, is that you should try to re-own the latent power which is the very quintessence of Nature by breaking up the network

interwoven by yourself. Taking up for the ideal the simplicity of Nature, which is before everybody's view, you should set to work for the attainment of the Goal in a way that all senses having merged in, may become synonymous with that which remains after the fading away of the previous impressions. Then alone can you think of yourself as diverted towards Him in the true sense.

The only method can be one that I have described above. One must go on reducing the activities, shaking off all superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has finally to acquire. This is possible only when he associates himself with one who, having shattered his own network, has had enough swimming in the Infinite.

5

Maxim 5

*Always be truthful, accept miseries as coming
from
God for your own good and be thankful.*

Truthfulness really implies the sense of presenting one's own self in its true colours. This is the state at which a man exclaims spontaneously, "It is as it is." No words however can express this condition in any way. This is the state which in true sense is the Reality. Even to call it as a state is to blemish its true character. The word state applied to it is not appropriate. This is in fact the point at which all the powers are drawn in and accumulated at the time of pralaya — dissolution — and nothing but Absolute Reality remains in existence.

The word 'reality', as I have used it, does not also convey the true sense, as all feeling and

perceptions end there. If we call it as 'power', even then a material cloak is set round it. It is almost inexplicable. If we use the word 'negation' for it even then a faint reflection of something remains in view. Now 'existence' is the only word left for conveying the sense. But if we fix our thought on it, even then the faint idea of something persists and thus the same consciousness of materiality is revived to some extent. If we banish both these views from our thought, even then something remains at the root. Nothing can thus express it except the words, 'It is as it is.'

It can be imitated upon only by keeping one's self off from every concept. It depends upon practice so that one may bring himself up to it by means of proper action and right behaviour. The state of settledness is helpful in it but that too must end before one reaches the destination. Then alone can consciousness of reality be had, and when consciousness also ends we may then consider ourselves to have arrived at its primary stage.

We cultivate a habit of truthfulness so that our actions and dealings may be in consonance with the state related above and just as it is in the dealings of Nature. Devotion now starts from this point and it reminds a devotee of his devotional duties, and the Master's remembrance gets implanted upon his mind. Even as the harshness of the Beloved is appealing to a lover since it contains a gentle tenderness which reflects love all through and attracts him all the more, the rebukes of the Beloved are very pleasant to him and offer him greatest joy.

If we take a cruder view of these scoldings, they assume the form of painful experiences which people call by the name of miseries which are so easily endurable to a true lover who takes them with delight even in their grossest form. When this state is acquired, the underlying emotional trend converts it into a state of gratitude. This indicates how nicely he has welcomed them and is now so happy with them because they have come down from his Beloved.

"Do not complain of sorrow, because it is far from etiquette. Happiness cannot be had without undergoing sufferings." (from a poet)

This results in all joy and he begins to abide in it. After sufficient practice it becomes his second nature and its consciousness too drops off. The glamour too passes away. When this is attained, there remains nothing but the swimming in the sphere of Reality, and further on the idea of swimming too becomes extinct. The power generated by the habit of forbearance helps him a good deal in his pursuit, and he enters the sphere described above. What happens next has already been dealt with sufficiently.

In our system this stage is often attained by an abhyasi. It offers him pleasure and he begins to appreciate it. It helps his entry into the above mentioned circle where he begins to have an experience of the calmness of mind. Then he begins to realize that all these things which had the outer form of misery or scolding had come down only for

his good. They are really invaluable to us when they come as gifts. Being overjoyed to have them, one is naturally inclined to express his feelings of gratitude for them.

6

Maxim 6

Know all people as thy brethren and treat them as such.

The perfection of human nobility lies in the devotee being always within the sphere of devotion. All things descending from the Origin should be treated as coming from the same source. Just as children born of the same mother are related to each other in one and the same way, so also are all bound together by the same common tie of brotherliness, and are related to each other in the same way.

The underlying sense had never been fully grasped. All are connected with the same Reality — the Central point — by the effect of motion which set everything into action. No substantial disconnection existed between them. It was all really the effect of our own thoughts and actions that

converted brothers and friends into strangers. It was due to our own feeling of selfishness that made them appear like aliens. This engendered separative feeling must now, therefore, be removed so that brotherly relations may be revived. This is one of the veils which enshrouds a devotee.

Just as a feeling of remoteness sets in by itself among the members of a family when the number increases, in the same way our brothers and relatives begin to appear more and more remote by the lapse of time and distance, and the state which is common to all vanishes from the sphere of thought; only its solid form remains to view which we begin to love as far as we can. But love includes within it a latent feeling of enmity, so the current of thought began to settle down and affect it adversely. Everything began to appear differently and effected separation from one another. All these contributed to the formation of our individual network on account of which we lost consciousness of the currents that flow into every being appearing in man in the form of feelings.

The development of the feeling of universal brotherhood means the breaking up of the individual network that separated one from the other, and the closer adherence to the tie of fraternity. It will naturally lead to mutual association and greater attachment, and our dealing with one another will be moulded accordingly, ensuring greater peace and contentment to everyone. How nice would it be to have it thus!

Having accomplished this we proceed on further, which also becomes easier to realize. This world is in fact a reflection of the other world. When this one is moulded properly, its effect extends on to the other world whose reflection it is, and that too will begin to get purified. This will greatly smoothen our task and help us further in the attainment of the Ideal. Our success here will lead to our success there.

By the world that casts the reflection I mean the brahmand or the astral world where everything happens in an astral form prior to its coming to this

world in material shape. In brahmand it comes down similarly from the next higher region, and there from the still higher, and so on. Thus by proper modification of this last layer the effect is carried to each of the higher layers successively up to the very highest one which begins to get purified in the easiest and most natural way.

Maxim 7

If you are feeling wronged by anyone, do not wish for revenge. Instead, think this comes from God and be grateful

Almost all religions unanimously agree that whatever happens is the result of our actions. Nobody ever suffers in contravention of this principle. When such is the case one will naturally be led to the conclusion that it is really the fate which he himself has built up. Truly speaking, we ourselves are the makers of fate. When we do something by applying our head and heart we form impressions thereof at the base, which remain there in seed-form till they are washed off by the effect of *bhogam* (the process of undergoing the effects). The *bhogam* is thus essential and indispensable.

As a rule, Nature wants to keep everything pure

and crystal clear just as it had originally come down in the beginning. Even the slightest coating veils its lustre. This in itself, being a power, assumes a kind of life which we relate with our own karmas (actions). It is because we pose ourselves as the doers. This very thought forces its impressions. When such thoughts get accumulated they form numerous coils. The heat of thought contained in it promotes the growth of activity which sets up a sort of boiling action in it.

According to the law of Nature everything tends to go back to its source. Since owing to the continuous contact of heat its heaviness grows unendurable, it becomes necessary for it to return to the Origin in order to relieve itself of the weight. Things coming out from even smaller things get expanded when they find sufficient scope for it. The expansion is full with force according to the volume it covers, because the things which have sprung up naturally possess power. When this is the case it now turns another phase and begins to cover all available space, affecting even the layers reserved

for bhogam. This leads to the commencement of sufferings.

I have taken up the subject very briefly though every point in it could be further illustrated separately.

The circumstances for the process of bhogam, which may be from internal causes or external, are thus created. The external help comes in the form of suffering caused by the wrongs done by others, against which the people generally poison their thought on account of their own ignorance. This is very improper because this action, having helped the process of purification, has in fact put you under a sense of obligation. When this is the case, the work done through an external agency, it may be any, has in other words rendered the function of a true friend.

This may seem to be an uncommon approach since this basic philosophy was never taken into account before, for the reason that it came out

simply in the form of an advice to take everything as coming from the Lord, so that the feelings of resentment may not arise and one may not lose nobility of character.

Thus it is now quite evident that anything that comes to us for our ultimate good, may it be from any medium, fills our heart with delight and promotes in us a sense of gratitude.

8

Maxim 8

*Be happy to eat in constant Divine thought
whatever you get, with due regard to honest and
pious earnings.*

The philosophy involved in it starts from materiality and ends in the final state we all have to arrive at. A happy disposition is a state which percolates its effect upon the lower layers and purifies them. This is a state which may aptly be taken as that next to the Divine.

Fixing our thought on it means taking into account that which is our final goal. In other words, we begin from the point beyond which remains but That alone. This is the warp and woof which has been interwoven by Nature herself. We may call it as a material aspect of Nature, though materiality be only for name's sake, which reveals the nature of the

Real Being. The word materiality is used for it only because, after all, it comes into the human conception. Possibly men may misunderstand it as a veil of maya but that would not be correct. This is in fact the state which pervades the entire sphere of maya.

Now we fix it up in our thought at the time of taking our food, so the effect filters down on the substance which is there. When we eat it, the effect taken in by it enters our body and begins to spread all through our veins and arteries. In other words we have utilised to our best purpose the thing which we take in from outside. The particles and atoms of the body begin to get purified. The impulse of thought created thereby combines with the food, and helps to promote our physical and spiritual health.

The power of *prana* being all pervasive, nothing is free from its influence. It is inside the food as well as outside it. We apply the push of our thought to it, which brings it to a state similar to that which causes spark by friction, though it is somewhat

different and purer. That which springs up by our contact with Reality leads us towards the Supreme, the power below it not being capable of the job. Human imagination has no access to it. This paves our way to the Infinite. Thus so much distance is covered so very easily.

Our rules provide for taking food in the remembrance of God. All our actions should likewise be such as may be helpful to us in the attainment of the Ideal. While taking food we fix our thought upon the Ultimate which we have finally to attain, in order to take in its effect too, and increase our purity all the more.

We have originated from Purity. The pure streams which were the cause of our coming into being had also originated from the purest Source, and for that reason the thought of purity persisted in us all through. Never can any impurity enter into them; not even the ravages of time could affect them in any way.

Now because these currents had come from a very powerful source, they were permeated with absolute purity. These currents are really the result of the action of the original stir which had caused the creation and which were perfectly pure. Whatever came into existence through their medium was also perfectly pure in its original state. But the influence of time stained their purity and this was the result of our own actions and doings, as explained under Maxim 4.

The thing got from Nature is very pure because its basis is purity. The thing earned by man can also remain in a pure state when that is got through pure and pious means. The influence thereof will affect the nearest layers and help to purify this human web. This is the reason why sages have laid so much stress upon honest and pious earnings.

9

Maxim 9

Mould your behaviour and way of living to such a high order as to rouse a feeling of love and piety in others.

We get power from our thought. It happens only when we create perfect harmony between things of our making and those of the Divine. The word *vyavahara* — practical dealings — carries a wide meaning. It covers the entire sphere which falls next to the Ultimate. There is uniformity in Divine dealings, but only in a particular sense. For example He gives light equally to all. He has created air for all to breathe in, and so also many other things which foster the growth of life and sustain our very existence. This can be interpreted as the uniformity of Nature's dealings — *vyavahara*.

There are other things too which present

themselves in a modified form and they are dealt with in a different way. It is obvious that when a thing made of clay comes before us we take a different view of it, and our liking for it is increased in comparison to the mass of clay which it is made up of. Similarly when a man approaches God after proper making of himself, He takes a different view of him. This goes to explain that we should effect such a making of ourselves as may help us to become the cynosure of His eyes. This dealing of Nature we have to copy and apply in our daily life.

Nature's dealings described above are manifested in diverse ways. The variety of colours in different objects is an instance of it. A flower blossoms in red colour, another close by in yellow or blue. Thus Nature manifests herself in different colours, each object receiving its due share according to its capacity and worth. In other words, She is dealing with them in Her own particular way.

This example must be kept in view and all our dealings must be moulded accordingly, with due

regard to proper needs and fair right of everyone, and bring them in close conformity with those of Nature. This will add further force to its effectiveness and the people will be attracted towards you. It will create a feeling of love in their hearts and they will begin to behave with you in the manner which you duly deserve.

10

Maxim 10

At bed time, feeling the presence of God, repent for the wrongs committed unintentionally. Beg forgiveness in a supplicant mood and prayerfully resolve not to allow repetition of the same.

Human perfection lies in realizing the Master as Master in true sense, and oneself as His slave devoted entirely to His service. By doing so one creates in himself a state of negation which attracts His direct attention and establishes a link with Him. Now it becomes incumbent upon one to discharge his duties in like manner, keeping the link intact, so that the Master's greatness be engrossed upon his heart and he may be in His direct view.

A devotee is concerned with nothing but the Master's close attention towards him, and his own

nearness to Him. The nobleness of heart now takes another turn. When one has accepted Him as the Master he can lay before Him every wrong committed unknowingly by him, or anything that might be against the principle, in the capacity of one feeling guilty. In this way one impresses his own meekness upon the Master, who also begins to think that the wrong committed by the devotee is really pardonable since the feeling of supplication is present in his heart, for which he has presented it to the Master. There is such a tender softness in it as cannot be translated in words, and which reveals his feelings of true supplicancy. That means that the impediments present in him are removed and the weight thereof has been set aside. He thus assumes a state of absolute purity like that of the Divine currents which are absolutely free from mala (impurities), vikshepa (unreal projections) and avarana (layers of grossness). Thus it goes to mean that we acquire this state of highest purity by establishing the relationship of devotion.

It also brings forth a sense of simplicity which

has been pointed out as the quintessence of Nature, and which, when developed, envelops him all over so that he begins to feel himself completely merged in it. The errors, which a devotee can never be completely free from, are then reduced to a mere lifeless lump. It is probable that blunders might have been committed before establishing this relationship, but then they go on diminishing by and by till finally their very existence begins to fade away.

By the effect of the strong push applied by the force of the will they get transformed into repentance. Repentance is nothing but a jerk to the thought-waves which creates to a certain extent a state of vacuum within him. The flow from above then gets diverted towards it, in order to keep up its uniformity with Nature. Thus the thing coming in helps us to wash off the previous effect. This may be taken as the true form of repentance.

The feeling of humility, which may as well be expressed as a state of supplicancy, covers within it

the condition of innocence. One who attains it has in a way attained all, though apparently it may not seem to be so. In that case the mistake no longer remains a mistake, since it has been washed off completely. The next phase of devotion now comes in, which cautions him against the repetition of the wrong. It appears in the form of repeated prayers to the great Master for granting him a state of contentment to serve as a safeguard against repetition. As we have entered the sphere in the capacity of a suppliant it becomes incumbent upon us to abide by the rules of duty, avoiding everything that is forbidden by the laws of Nature. This can be accomplished when one shortens to the greatest possible limit the distance between oneself and the Master. Hence the best method for that would be to maintain in our thought a constant feeling of His presence.

It is also considered to be better to do this at bed time, because one is then free from all engagements and the only point in one's view is that of rest and repose. In other words, one finds himself in a

comparatively free state. This freedom may also be interpreted as Nature's state of contentment. Thus in a way we acquire conformity with at least one of the aspects of Nature.

This is the reason why prayer at bed time is more effective, and actions done accordingly are all well adjusted. We must therefore derive the greatest benefit from time, and take up the work suited for the hour.

Om Shanti Shanti Shanti

Towards Infinity

(Anant Ki Or)

Foreword to the First Hindi Edition

It is with deep feelings of humility that I have accepted the invitation to write this foreword to the work *Anant Ki Or* by Shri Ram Chandraji Maharaj of Shahjahanpur. When I went through the work in manuscript I felt that I was indeed ill-fitted to introduce the work to the world, but since it was his earnest desire that I should however do so, I have accepted this task.

Shri Ram Chandraji Maharaj is one of the foremost, if not the foremost, of living teachers of mankind who has rather unobtrusively been training and teaching the path of recondite yoga of the most ancient times to worthy seeking souls. His great and worthy Master, Samarth Guru Shri Ram Chandraji of Fatehgarh had taught him the path of direct achievement of the highest or ultimate state, and had indeed granted him that most sublime and ultimate state of perfected yoga. The most important part of

this yoga lies in the supreme function of the guru, one who has attained the highest state described as the Ultimate or *Anant* (Infinite or Endless).

It is a pity that though philosophers do speak of the Infinite, they immediately give up the endeavor to realize It by curious escapisms of intellect quoting the *Vedantic* text, that from which speech returns, mind returns and senses return, "*Na vag gachati no mano*" or "*Na tatra suryo bhati na sasankah*" and so on. Indescribable, it is yet capable of being experienced through the grace of the Ultimate for verily the Divine reveals Its body "*Tanum swam vivernute*" to the chosen one.

In the abhyasa of this yoga (Raja Yoga) Shri Ram Chandraji Maharaj gives an inward account of the progress of the experiences as the soul passes from one state to another. These *bhumikas* or stages of the Ultimate have indeed been formed for each individual ray or soul through a process of creative descent, and has formed the several knots or granthis or planes, each developing a particular law

and form of its own, which has made for the bondage and sorrow. It is inevitable that a soul that has thus formed its descent should attempt to return. The awareness of the steps of the descent having been forgotten, it remains for it to seek one who not only knows the steps but has gone beyond to the Ultimate and can lead one up through yogic transmission from stage to stage, for there is always the serious doubt about anyone who hath ascended but little, and has been caught up in some higher knot of being that is but rotating him in that higher circle or wheel however much beyond our human state.

The acute and clear vision of Shri Ram Chandrajī shows that these knots are at once to be understood in their true nature and dissolved (*laya*) and a higher form (*sarupyata*), recovered and integrated (*sayujyata*) and transcended. The originality of these descriptions and the method of transcendence of these knots or circles of being and the experiences of the different kinds of *ananda* that had made for the descent, and now makes for the

ascent, reveals a new technique unknown to earlier extant yoga literature. We do have descriptions of *bhumikas* (*sapta-bhumikas*) and *granthis* in some of the Upanishads, but we never come across the psychological proof of their nature and being and status of *jnana*.

Shri Ram Chandraji gives us an account of the thirteen *granthis* and throws wonderful light on them. They are not to be cut but loosened and transcended. Going farther than any, he shows higher levels of being which transcend the *jnana-bhumikas* and arise at the supreme transcendent states which are open to the human being. But at that stage the human soul would have passed beyond anything that we call human and arrive at the Ultimate Being.

In and through the proper understanding through meditation (*abhyasa*) one can discern the stages at which some of the mightiest saints and sages of history had arrived during their lives, and verify in oneself the blessedness that is waiting to be

explored and entered into by one. Here we discern the authentic voice of a supreme Master, whose love for man transcends anything that one knows of.

In a world of inner conflicts it is easy to raise the slogans of world welfare without preparing each for the welfare, for it is ever true that the problem of the universe is the problem of the individual. Those who speak of *sarvamukti* (simultaneous universal emancipation) hardly try to achieve their own emancipation for it is verily the truth that the individual emancipation is the first step towards universal emancipation. That all could achieve emancipation at the same time and should, is a fervent hope that has hardly divine possibility, but everyone can achieve it in one life provided he really seeks emancipation, transformation or supra-mentalisation. It is easy however to avoid the effort by an ideological and sentimental intellectual subterfuge for reasons known or unknown to oneself.

There is hardly any doubt that the true seekers of

the Ultimate experience, and the solution of the problem of life, will find these pages of utmost help and relevance. They would be guided by the authentic words of the true guru and seek through him the Ultimate. For it is truly said that a true guru is difficult to get, and in the words of the Upanishads we can also reply that a true disciple is also equally difficult to find or get. We are fortunate that we have among us a true guru in every sense of the term, who is earnest to be tried and tested, and may India be enabled to seek his help and may mankind be profited by his presence among men.

We have so many men earnest for the higher life. There are many voices and many doctrines and multitudinous aspirations. It is clear that a spiritual solution alone can be true and none who has not discovered true spirituality can really be able to help in the regeneration if not reorganisation of mankind. It is therefore clear that even in the fields of spirituality voices of lesser calibre are being heard, voices that strike the notes of pseudo-spirituality, such as humanism, humanitarianism and

so on which are expressions of spirituality, but not spirituality itself.

We have to arrive at the real thing which is unadulterated spirituality, for the present age is a more complicated age than previous ones, requiring a complete transformation of man all over the world in all his attitudes. True unity in the world, all other co-operative enterprises, international and inter-racial can hardly touch the core of the human problem. Therefore it becomes incumbent on men of serious purpose to seek the real and ultimate stuff. It should not be said that we are merely seeking to dissolve men in the primeval and original substance and be lost or merged in it for ever. On the contrary it appears that we can hardly have universal salvation unless we regain that awareness and experience of that Ultimate state for each. This does not mean the extinguishment of the 'ray of creation' in the individual on his attainment of the mukti, leaving the world poorer, and God without a ray of *lila*.

It is therefore with a feeling of urgency of the individual fulfillment and realisation that Shri Ram Chandraji has given this book to the world. May he live long to see the fulfillment of the hope of ages.

Dr. K. C. Varadachari, M.A., Ph.D.
Reader in Philosophy
Sri Venkateshwara University,
Tirupati, India
(September 1957)

Preface

The only purpose for which this book has been written is to reveal to the world what jnana — knowledge really is and to acquaint them with its condition at different levels of approach. It is of course certain that our religious books speak a lot about it, but unfortunately the (quack) commentators of the later period have on account of their wrong understanding misrepresented the facts in such a way as to drown the very sense.

The responsibility for it lies mainly on those who have made it their profession to indulge in false dealings presenting imitations for the real. They, not taking into account its evil consequences, went on recklessly engendering poison into the hearts of the people. Thus poison alone was administered in place of the nectar and spirituality was in fact strangled at the very outset. Undoubtedly they ruined not only themselves but

also others by their misguidance.

Learned lectures, spirited sermons and manifold discourses is all the merit that attracts the minds of the people these days. As the masses were, so did they get the leader to guide them on. They applauded him for his show of knowledge and he in his turn went on imposing more and more of his importance upon them. Thus he came to be generally accepted as the knower of true knowledge, who deserves all honour and respect. Thus his means of livelihood were ensured safely and in a most honourable way. This is all that he got as the reward of his labours.

But if anyone was to question him as to whether the sermon he preached was the one based on his personal experiences or on experiences of others which he had borrowed from books, he would only say "whatever it might be it is after all the very wisdom". Some people went even so far as to presume that mere acceptance of the transitory nature of the material world and the infinite

character of the Divine is all that wisdom implies. This goes to mean that they can relish the taste of a mango by simply talking about its sweetness. Can the description of the taste ever satisfy the appetite of the listener or can the hunger of a man be ever appeased by preaching to him that bread can satisfy the hunger? Certainly not.

But still these pseudo-religious leaders feel greatly exalted to think that they had preached a grand sermon and that they were real gyaanis (knowers of true knowledge). This is exactly as a man who enacts the role of a king on a stage goes about afterwards thinking himself to be a king in a real sense. Can he ever command the same honour and influence as a real king would? Let a person assume himself whatever he wills but that will always be far from reality and it will not be difficult to judge at sight the real worth and the level of approach of such vain preachers. They may however silence others by the logical display of their scholarly knowledge but still the reality at the bottom seldom remains unrevealed. May God have

mercy on those who are in the hands of such imposters who keep themselves confined only to books.

The real wisdom not being the concern of such persons, they pretend to preach and lead people on the path which they themselves have never traversed. Living is not for them to bother about, forbearance is a foreign word to them, toleration is against the code of their so-called saintly conduct. Acceptance of personal service from others is their birth-right while to serve others in the same way is below their exalted dignity. To them divine knowledge is quite exclusive of all these most common rules of etiquette and good conduct. In their view wisdom is only an academic current meant for the fickle-minded masses, theirs being the only job to divert it towards them. This is all the greatness of their saintly personalities.

How to awaken the various states of the real wisdom in the abhyasi's mind is not their concern at all. To understand the mysteries of the granthis

(knots) or to attain *layavastha* (merging) and to unfold and master the different states of enlightenment is all beyond their conception. Neither do they themselves know anything about it nor would they condescend to learn it from anyone and accept his guidance in the matter. Yet from whom, after all, are they to learn when all of them are alike in this respect?

They feel and proclaim themselves to be teachers of men following a family life. To learn anything from the latter is beyond their understanding and their sense of dignity and pride. This vanity and egotism has entirely ruined their spirit and thus the real merit is lost though the outward form still remains intact. When it comes to be so, similar developments began to come into effect as its result. Everything assumed a crude state and the same effect began to be reflected from it. The significance of yoga was lost and parrot-like recitations were taken to be all needed for the purpose. This began to be preached all round as the highest mark of perfection. Thus they not only

remained blind to reality but have also been incapable of even imitating it in its outer ways through their external practices. On the contrary adverse thoughts began to settle down in their minds and they began to teach the same to others. If they turned towards devotion (bhakti) they began to display playful show of human qualities; and if they leaned towards knowledge (jnana) their wantonness was revealed in its true colours. They squeezed out only that which their garment was drenched with. In short the people inherited the very defects which existed in those teachers.

Common men, being pleased with their easygoing rules adopted them for their practice only to drive themselves finally to a state of distortion. They are in fact following the very practices which go against the attainment of the real knowledge, yet still the vanity of being a gyaani (knower) stands. They do not bother about what others say about it. Their only concern is about what they themselves say. They do not even allow others the privilege of pointing out the right thing to them, because that

would be a rude shock to their sense of self-perfection, and in that capacity they inwardly feel justified for it. What the Nature wants men to lead to is quite unknown to them because they have no access up to it. They do not even know that now the time has come for them to mend.

A person can rightly be taken as the knower of the divine knowledge in true sense when he has mastered the various conditions depicted in this booklet. He who transcends them is capable of being a guru or teacher and he who transcends beyond where one might rarely be able to reach deserves to be called a *sadguru*. Further beyond there remains nothing which is not within his comprehensive knowledge.

I have written this book not to cast aspersions on any one, but only to help the so-called gyaanis (agnostics) in throwing off their vanity and egotism to secure their firm stand in the Absolute Reality so that they may also be helpful in transforming the world in accordance with the demand of Nature.

Mend, the times will, but it would be better if such persons too had their share in it.

Ram Chandra
Author

1

Knowledge — Jnana

When the time of creation came, preparations commenced, currents flowed out, vibrations intensified, formation of knots (granthis) started, momentum gathered, churning process set in and actions and reactions began and continued till objects began to assume individual forms. The process of creation thus came into full swing. Animate and inanimate objects began to come into existence. In course of time all the objects came to light and the universe was formed.

The activity which had started went on developing till finally the idea of inactivity which lay at the bottom of motion began to surge up. It formed the basis of all philosophical speculations. Mental aspirations leading to the search for the higher started from this point and became the foundation of religion. The activity which had

already sprung up in us reminded us of its non-existent state. When we thought of it we hit upon the previous state of inactivity. In this way activity reminded us of inactivity and the inactivity explained to us the meaning of activity. Thus the two opposites came to our view. When the first stage of activity came to view, it seemed to be quite akin to the state of motionless-ness.

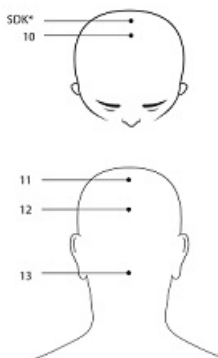
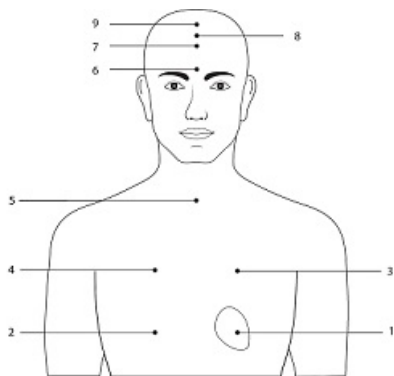
But now having been acquainted with momentum and undergone its pleasing effect to a great extent, the thought of search for peace began to creep up in our mind by itself. When we started the search, our attention was transfixed upon calmness which we understood to be somewhat more pleasant. But so far we knew not what it actually was nor had we any taste of it. Experience promoted our understanding and we began to feel that it is undoubtedly something worth achieving, though we had not experienced it as yet. This is what may be presumed as the preliminary level of jnana⁷ or knowledge. People may however call this understanding as true knowledge but actually it

amounts only to recognition that there is a state known as peace or tranquility. This is generally the level of a common man where he gets enlisted as gyaani (agnostic) merely for the reason of knowing so much. That is the only significance of jnana (knowledge) in the eyes of a common man.

How this came about is not difficult to understand. The connecting link between the animate and the inanimate is its root. A poison and its antidote are mostly found adjacent to each other. When we are in the state of inanimation it is but natural to think of animation because it is at the base of the inanimate and both states are inter-related.

Now the first thought that flashed across the mind was to proceed towards animation which constituted our very first step towards growth. It is a matter of fact that our vision fails to apprehend a thing situated at a very high or a very low level. But since man occupies the middle position, the medium state or *samavastha* came to his lot. What can that middle point in us be? It is only the heart and it is at

this point that the connecting link between the animate and the inanimate is most clearly felt. This is the reason why meditation on the heart is very useful. Now either we ourselves thought of it or the environments pushed us that way, anyhow we leaned towards animate consciousness. But so long as the sense of consciousness lingers, the idea of worldliness exists and this the pseudo-seers have called as jnana or knowledge.



*SDK: Sahasra Dal Kamal

2

Knots — Granthis

First Knot

The real state of enlightenment comes when we get into full consciousness of the condition of enlivenment and after imbibing its effect secure our merging in it. When we develop this state and merge into its consciousness we come to know all about it and thus become gyaani i.e., enlightened — up to that extent. The blissful state brought about by it, tempts our heart to go ahead and our touch with it offers inducement to enter into the next stage.

Our courage intimates to us the happy tidings of our onward march towards the real life, which follows every layavastha⁸ — state of merging. We get into it. It helps us further and we begin to

advance towards the next point. The feeling of restlessness is no doubt there, but if our will is strong and our efforts sincere, the next condition, which is superior to the previous one, shall dawn without doubt. Though in fact we have to go nowhere everything being close at hand, yet we have to arrive at the final state definitely.

If we get a good guide who pulls out the inner poison then the nectar alone remains. By self-effort people sometimes do proceed up to some distant limit as well but definitely they take a very long time and the danger of being caught within the whirls persists throughout. In the same way there are numerous sub-points and at each of them the states of merging and identity repeat themselves.

Now I may throw some light on the state of consciousness which blooms after this first sub-point. When we cross this point to breathe in the next, everything seems to be changed. When we get merged into it a godly state begins to reign within and when identity is developed we begin to feel

that a peculiar state reflecting a tinge of divine touch prevails over all objects, animate and inanimate. There is such an indescribable outburst of emotional feelings at this point as often drives people, who lack the support of a worthy guru of calibre, to a state of mad ecstasy — *avadhuta*⁹ — which keeps him entangled in it for ever, putting a permanent full stop to his onward advancement. Now let us ask those who boastfully profess to be the enlightened ones, or gyaani, whether they have ever come across such a state, which in fact is but the beginning of the first chapter of the book of knowledge. If we try to attain this state by applying our force of thought, it will only be artificial and not true and genuine.

Now we arrive at the next sub-knot. The consciousness of the condition prevailing at it is in the second stage of knowledge. When by dint of our love and devotion we secure our approach up to it we find that the condition now becomes lighter and finer than the previous one. What is it that we find at this second knot? It is a state that presents to our

view the presence of the godly state prevailing all round and pervading everything. It reflects a tinge of plainness and simplicity which shows that we have gone into it further. At every point the process of merging and identity repeats itself, the latter being the final stage of the knowledge or jnana of the point. When we have gone through it sufficiently and have experienced everything fully, the next knot then comes to our view.



Second Knot

Our intensity of devotion now forces our way into it. It must be borne in mind that on entering into every successive knot there is a slight feeling of heaviness in the mind on account of which people often discontinue the practice. But if we take into consideration that every attack of illness is followed by the restoration of good health, we will be encouraged better to attempt crossing of the knots.

Now the tone of spiritual experiences is further changed. We feel considerably relieved of the previous denser effect. A clearer view of Reality now begins to dawn. Lightness develops to the extent of simplicity all through, though perfect purity is yet far off. This condition comes in about the end of the second knot. Here we feel glimpses of soul and our experiences at the point are of similar nature. For this reason it is known as the seat of

atman. Cleanliness and simplicity are the characteristic features of this state. A feeling of moderation is also experienced to a certain extent.

There are innumerable sub-points, the detailed description of which is not of much consequence and their difference is beyond words to explain. In short now the blissful conditions of the sphere of the soul are being unveiled unto us. We get acquainted with characteristic features of the region and by continued meditation we secure our merging into it. The first covering is now removed and we begin to sense the fragrance of the Soul and similar visions appear within and without.

Unless we have attained full realisation of this state we cannot claim to have acquired knowledge at all. If we try to develop it by the force of concentration it will only be sham. The extraordinary mental visions will no doubt come to view but since they have resulted from the exercise of thought-power they will only serve as a bondage to keep us ensnared so tightly that it shall almost be

impossible to extricate ourselves from it. A true aspirant is he who adopts the right course and the right procedure from the beginning to the end.

This second knot covers the entire sphere of the soul. It comprises innumerable sub-points appearing in the form of layers, settled round one after the other and which we have all to get over in order to emerge out of the region. Anyhow we now exert ourselves to get out and arrive at the next stage by the help of the divine grace. Now our entry into the next sphere of divine enlightenment justifies our claim to have become gyaani or knower up to that extent.



Third Knot

Existence comprises of all the various forms and conditions in which the different elements appear to us. Now the next stage comes in when the divine luminosity appears in the form of bursting flames of fire. A true devotee associates the heat thereof with that of true love.

I may also add that at the time of the creation the Origin wherefrom the currents began to flow out was cold because it was unalloyed with matter. As they flowed out they gave out jerks which went on multiplying. The jerks occurred mostly at the point wherefrom the process of creation had started. It will be more comprehensible if for the sake of understanding we divide it into three parts. When the coolness got extended up to the limit where it started generating heat mostly by its own actions, there from it began to assume the differentiated form. It was of course the central part. Now the

same central part came to our lot in the form of a granthi or knot. There we find some circling rings in it. To be more plain I may frankly say that the very Root-Element now by itself turned into a knot and owing to the multiplicity of actions and counter actions, assumed such denseness as to transform it into matter.

Now we are absorbed in it through our thought and are wandering round in it so that we may be able to proceed onwards. When our intense craving brings us in direct contact with the real condition at the knot we find it to be related with the element of fire. By securing merging in it one acquires command over the element of fire.

When we cross this sub-point we come to the consciousness of its original state which serves as a ladder for our further approach towards fuller apprehension. Merging has developed in us the knowledge of the condition of the place. It is now ours and we have acquired mastery over it, and have become gyaani up to that level. This is what

jnana really means and such is the actual condition of a gyaani — the knower of the divine knowledge.

The real knowledge of a state means complete identity with the state we have merged in. It brings us to full consciousness of the condition and for this very reason it is interpreted as the real life which can be experienced only by an animate being. Being thus encouraged we now begin to aspire impatiently for further knowledge.



Fourth Knot

We proceed on and come to the next higher region. The state of fire now disappears. This shows that we have now entered the state which is quite opposite in character to the previous one and it is that of water.

If we settle down at this merging, then in spite of all our wanderings in it we can but master this element alone. The help that knowledge offers us is that it infuses us with a longing for the search of the Ultimate. If this longing is absent or one does not crave for Reality in true sense, he stops at the point and begins displaying miracles. We can truly realize the condition of the region only when our craving for reality helps us to develop in us the state of identity which follows every merging.

Since we aim at the absolute Reality, we, in spite of our mastery over the knot, never feel inclined to

utilise this power. There is such a soothing tranquility at this point as one would feel by the refreshing effect of a vast stretch of water before his view. Identity with that condition will bring the abhyasi to fuller realisation of the state.

Yet there remains one thing to be brought to light. It is that at every knot the state of identity following the merging is not in fact the final phase of the condition at the point. This state of identity too merges again into another finer state known as sayujyata (i.e., close conformity). When that has been attained, then alone can the knowledge gained be deemed as complete. Now this closeness or sayujyata having been attained we proceed on further for higher knowledge.



Fifth Knot

There is a great difference between search and craving, the latter being more appropriate. Our craving brings us to the knot which is decidedly superior to all previous ones. Now we have reached the point and begun traversing it through and experiencing things in a practical way. Now we have our firm stand on it, and our thought assumes a similar trend which continues till at last we develop the state of merging in the state of wandering. This offers us opportunity to experience its condition which is somewhat peculiar in nature.

By now we acquire control over the element of air. But the air here is quite changed. There are no gusts in it. It is something very calm and soothing. At this point an abhyasi often develops two conditions. Sometimes a feeling of sadness is felt and tears well up while he is passing from this state of knowledge to that of the real one. And sometimes

the air here thrills him with experiences exciting laughter and weeping. In our system an abhyasi is not allowed to stay long at this state but is taken onwards after having developed the state of identity through the Master's power. Thus the time now comes for the abhyasi to move ahead. The full knowledge of the pind — or the material sphere — is now attained.

There is a particular sound too at every knot, the higher the knot the sweeter is the sound. It is loudest in the pind — material sphere — but it grows softer and softer as we ascend higher. If one concentrates one's attention over these sounds or on their rhythmic rise and pitch he develops only the *siddhis* or the miracle-working capacity. The sound at all the five knots, though slightly different, is much similar to each other. It is known as the wisdom of Five Fires¹⁰ (Panch Agni Vidya) over which Ravana had acquired full control. But friends, my purpose is not to make one a demon, so I keep them unrevealed. Let anyone who likes to do so, try for himself. The vibrations at the point are such as to

make one feel the echo of the sound there. They grow loud and low with the change in the condition.



Sixth Knot

Now we move on to the supra-material sphere, the Brahmanda Mandal. It is now the sixth knot, wherefrom the supra-mental sphere begins. It may not be here out of place to mention that one who after passing through the pinda desha has stepped into the brahmanda mandal shall not return to this earth for rebirth. This is the only benefit derived from knowledge up to this limit. The form of experiences is now changed and the effect of matter thins away considerably.

From this point we now proceed either by the usual course stated previously or if available by the help and support of a worthy guide, who does not detain him longer than it is absolutely necessary but helps him on to the next knot after creating in him the conditions of the previous points.

Those who proceed independently also get up to

it through the usual process of merging and identity but the result often is that they are attracted by its charming aspect and do not feel like going up towards the next stage. There is sufficient light at this knot along with a slight tinge of haziness. When we attain identity, the haziness melts away and light alone remains. This point is the distributor of power coming down from the above. It also supplies power to the pin or the material sphere.



Seventh Knot

We have now come to the seventh knot which is completely in the supra-mental sphere or *brahmanda desh* and is also known as the region of *virat*. What to say of its grandeur! May God help everyone to get up to it so that the happy prospects of further progress be opened to him. Here the feeling of holiness and piety is predominant, but still the effect of matter breathes.

The power of the atom which was utilised in the war of Mahabharat is immensely great. The powerful electric energy which a yogi must have full control over is in abundance at this point and almost every Indian yogi did possess it to a great extent. Perhaps there might hardly be one among the ancient sages of India who might have been devoid of this great power. It is so charmingly attractive that often an abhyasi comes to a stop at it and his further progress gets arrested. Yet the condition

though seemingly marvelous, is in respect of yoga but a toy for a child to play with.

This power had grown abnormally great in Rishi Durvasa and it had become linked with the *rudra-shakti*, the centre where the faculty of upsetting others to the extent of tears is predominant. Yet India holds saints in such great esteem that even Durvasa was accepted as the incarnation of *rudra*. I do not want to comment upon the actual position of Durvasa in the spiritual field or how far he was successful in achieving his object of life in view of such adverse developments.

The region is the store-house of inexhaustible energy which supplies power to everything in the pinda desha. Here everything is present in the microcosmic state. When we get into the knowledge of this region we become conscious of every power present there. When our merging in it starts we feel in every point within us immense power similar to that of electricity. Our expansion in it now begins and we realize that we are expanded all over the

world. It is so because by the effect of our expansion in it, we develop corresponding expansion in the pinda desha as well.

A yogi can utilise this power even for the temporary suspension of a law of Nature. He can use this power any way he likes even for the greatest work of any kind. If he gets completely merged in it he can set at naught the force of the fiercest explosives.

All events occur here in the astral form before they actually happen on the earth in the physical form, and one can read them there before they come into action in this material world. If we are sensitive enough we can discover at even the most minor points in the brahmanda the presence of all great powers which govern the parts of the universe connected with them. Modern science may perhaps exert itself to discover means for utilizing them for producing destructive weapons, but only the advocates of Western culture can take up this job since their viewpoint is more material than divine.

But a yogi thinks the other way, and his object being realisation, he utilises these powers for the betterment of the world and the well-being of its people, such occasions no doubt being exceptions when Nature itself demands their destructive use which happens off and on.

It is such a vast region that even thousands of years may not be enough to have a complete round through the region. Complete traversing of the region is possible only when we get such a worthy guide as may by his own power take us round through the entire region in the shortest possible time. We do need such a guide because we have to attain the goal after crossing all these various knots. He receives light from this sphere to distribute it everywhere. The moon, the stars and planets all get their light from it.

It is therefore necessary for us to have our merging in this knot and to traverse it all through in a way to know most about it, after going through the usual process of merging and identity. It is the

point where often people embark upon the state of mad-ecstasy like that of an avadhuta, which bars his further progress.

Anyhow when we acquire the states of merging and identity, the phase changes and the knowledge of the sphere is gained. The feeling of purity persists still though with some sharpness which affirms the existence of some force in it.

What answer will the gyaanis, agnostics of today, give if they are asked about the extent of their knowledge, although to confess the truth the condition of the real knowledge has not even dawned in them as yet. It is a matter of regret that people often present themselves in false colours — in a state which they never have arrived at. The fact is that either they misunderstand it or they only mean to show off in order to impose their own greatness. The people having eyes and vision are no doubt rare and even if there happens to be one, none of them will ever be inclined to accept him as such or to believe in what he says, rather they will all join

together to drown his judgment in their clamor.

How nice a place, beyond all appreciations! A fuller description of the region might cover volumes. I may here add that the *Sudarshan Chakra* — finger-wheel of Lord Krishna which is so highly spoken of in the book of yore possessed the power of this very region.

Now I probe into the knot to tell you something more about it. On entering into its mysteries an abhyasi finds in it some sort of whirling rings which contain so much power and momentum that if it is applied to any of the biggest objects it will not only be shaken but even shattered to pieces by the effect. There are many other things which an abhyasi may experience when he gets into this state.

How is this power generated? When several planets constellate they create a force which maintains them at their respective places. Mastery over this point endows a man with similar powers. Acquiring mastery over a certain condition is

nothing but merging in it just like medicine which gets dissolved into the body of a man.

When we have achieved so much then a little higher above we come across another thing which I have termed as *Maha-kal-chakra*¹¹ — the wheel of the Supreme. It is that which creates field for the force which maintains stars at their respective places. It is far more strong and effective than the *Krishna-Chakra* which cannot hold candle to it. It is the mightiest instrument which is utilised for effecting a complete overhauling of the entire universe. This force exists at the point where the seventh knot ends. I may, with due apology, also say that most probably Lord Krishna too might not have had it for the reason that it was not required at the time. But now the time for it has come and it is very likely that Nature might have allotted it to somebody for use.

I may herein deal with another striking point which may no doubt be shocking to some of the people, but let the truth be out. Aham Brahmasmi —

I am *Brahman* — is supposed to be the highest state at present and those who claim to understand it are taken as the wise or the knower of the divine knowledge — gyaani. But can anyone claim '*hand aufs herz*'¹² that the condition has actually developed in him? Just as for the description of the taste of wheat one might express it to be slightly sweetish, but the fuller understanding of it is never possible unless he has practically tasted it, so is the case with these wiseacres — gyaanis of today who by turning over the pages of books arrive at a declared conclusion without having any direct practical experience. Some light is thrown on this pitiable state of affairs in the *Reality at Dawn*.

Briefly here I may add that the feeling of aham brahmasmi¹³ is experienced at every knot on the point of contact of the body and the soul. But this experience becomes more vivid and real when this knot is arrived at and one's mental trend so harmonizes with it as to keep the sense of the experience alive in him. He feels that the heat and

the light of the sun, the brightness and the cool effect of the moon and the glow of stars are all his. So much so if anyone talks about Rama, Krishna or other higher souls, he feels that it is a talk about himself and for this he feels no scruple.

After continued experiences when the condition gets matured another mystery is unraveled. When we have become intensely attached to it or in other words, have merged the experiences too, our vision then turns upwards and promotes a tendency for the feeling of "It is what it is." A slight tinge of this state does exist after every merging but here it is more obvious because we are now present in the vast sphere of divinity — *Ishwari Mandal*. When we go ahead and merge into the state of "It is what it is," we have then no other experience than "All from Him."

It is a mighty vast knot comprising of innumerable different states. One peculiar feature of this region is that after sufficient progress when an aspirant views a thing outside, he does not actually

feel its presence though its physical form is before his eyes. That means his heart remains free from the impression of its existence.

I have herein dealt with only the main features of the region. If the aspirant has sufficient interest and eagerness for it and also a capable guide to lead him on, he then gets the happy intimation of proceeding on to the next knot after the state of identity gets matured.



Eighth Knot

Our craving now brings us to this eighth knot. The entire scene is now changed. The conditions which had been experienced at the seventh knot come to view now in a more subtle form. Here the abhyasi feels that the world is like a dream or the playground of Nature. Sense of dissociation or unattachment — vairagya — becomes very strong. Beyond it, even vairagya , as it is, has no access, for it changes its form and then alone it can be taken as fully matured. Everything here seems to be very light. Thought loses its weight and the abhyasi begins enjoying peace and settledness. This blissful state of peace is in due course transformed into Reality. But dear brethren, a real seeker is he who all along with his state of tranquility feels a restless craving for the realisation of the Ultimate. It is in fact the very thing which removes thorns and thistles from our path and facilitates our march onwards.

We have persistently been hearing that the world is like a dream and that we should take it to be so. But to my mind those bookworms themselves have never been able to visualize it in that light, though the preachers have ever been emphasizing it vigorously. As a matter of fact it is in an inner condition which blooms automatically by the effect of the right practice when one reaches up to it. If we force our mind to accept it as such it will be a mere hoax, far far away from Reality. It is in fact the condition of a particular place which a pilgrim on the path comes across during the course of his journey. If we harden this feeling through artificial means and thereby draw the conclusion that we have acquired knowledge and that we have actually realized the world as a dream, it will be highly deceptive.

The characteristic feature of the place is peace and our merging in it means that we have absorbed it fully. When we emerge out of it to attain identity we gain full experience of the condition. In this state we feel a sort of freshness like that

which a sun-stricken person would feel after a cool bath in the river in the hot summers.

Now when we have attained identity which, in other words, means living in the life of the place, the condition that develops after merging further into that living too, brings to us the happy tidings of our approach to the next knot.



Ninth Knot

We now enter the ninth knot. The form of experiences changes further and we now come to the point wherefrom the real contact with *Bhuma* — the Absolute — starts. We enter a state in which we feel like born anew into another world. Our expansion in it now begins and along with it we also begin to gain consciousness of That to whom the sphere, we are now reborn in, belongs. Our feeling brings us to a conscious understanding of it and the mind recognizes the presence of the Lord. His presence impresses the abhyasi so deeply that unconscious worship starts within.

Individual activities of worldly nature get almost exhausted before coming into this state and the bare relationship between the Master and the servant remains to view. "He is the Master and we are his slaves," is the predominant feeling at this knot, together with a reverential consciousness of His

presence.

Our own state at this stage is that of extreme supplication with an inexpressible softness of heart, marking the total absence of all feelings of ill will or enmity. This in fact opens to us the very first chapter of divine knowledge. From this point the sense of self-existence begins to dissolve and the more we probe into it the more we are successful in the negation of self.

For further clarification of the condition of self at this stage, I may cite the example of Hanuman, whose inner powers were awakened only when he was reminded of their presence in him. Otherwise he remained quite forgetful of them.

But onwards still we have to go, passing through the usual states of merging and identity at every point. When all these conditions get merged into the state of identity which in its turn reaches the merging point, we feel our happy approach to the next knot.



Tenth Knot

When we reach this tenth knot the previous conditions change their phase. By now we become so much accustomed to supplication that we begin feeling His home to be ours. That is to say, we begin to sense a feeling of "Masterhood." But this, not being an imposition, is the actual condition of the place which develops by the effect of our close proximity with the Lord and which must come to an abhyasi at this level.

Just as on witnessing the gentle flow of a watery current one often begins to feel the dancing of the waves in his heart, so does an abhyasi at this stage feel and is inwardly prompted to revere his own self. Putting it another way I may say that for enjoying the fine fragrance of the sandal one has to go to the tree itself, but when he applies its paste on his forehead he gets close to it and enjoys it just in the same way.

We are now at His portals and feel the cool breeze coming from within. The Master too starts sensing that one of His slaves is in wait for Him. Sameness also begins to develop to some extent though much is yet to be covered in respect of closeness. Here the function of Ishwar, in the sense of the Creator, ceases and the Ishwar has no access beyond.

Onwards we begin to contact with the Bhuma — the Absolute and attain freedom from bondage. It is a place of rare approach. The air does not breathe there, rather the air at the place is of the type which is hardly attainable even after persistent labour, and practice, or we might as well say that the air transforms into its real essence which we have now to pass through.

What is that essence? To call it as a vacuum may not be quite appropriate, to express it as the reflection of Bhuma may also not be exact, because all these are comparatively heavier. In all fairness it can only be said that the Bhuma is there and a

conscious feeling of its existence is present in the heart which determines that there is a certain eternal and universal existence towards which we have to move on. Then only we must understand that we have come up to the next knot.



Eleventh Knot

Having accomplished this we now step into the eleventh knot. Off goes the veil and the vision of Reality now comes to light. We now feel helpless, beyond control. A constant craving for Him accompanied by all its aches and pangs prevails every moment. There is no rest or peace without Him. Truly speaking peace has now departed from us. What remains instead may better be expressed as a condition of peace from which peacefulness is sucked out. That is exactly the condition of the knot which we experience and get it finally merged.

What remains there now? Everything seems lost except the pang which persists still and which is the only thing which helps our onward approach. It ends when we have plunged into the Reality and moved on into the state of identity. When that too is merged we come to a state of refined identity which marks our approach to the twelfth

knot.



Twelfth Knot

Now we arrive at the twelfth knot. What is there? It is the merging point of all things, acquired at the different stages of merging and identity. We now enter automatically into the state of refined identity or sayujyata, where the panorama is so much vested with purity that even simplicity may seem to be a hundred times heavier. If any other more appropriate word may have been available to denote the condition further on that too must be many times heavier than even simplicity.

Now we proceed on with refined identity and begin to perceive a new form of existence which comes to our experience at the next knot.



Thirteenth Knot

As we reach this thirteenth knot we begin to feel existence all through — an eternal existence. I have taken up only the major knots because the minor ones are innumerable and their difference is beyond words. So far words have somehow struggled on to express but they are henceforth helpless. Still our pilgrimage continues.

Numberless such knots come in our way and we pass through the conditions of merging and identity at each of them. Maya loses its touch even before we enter into the thirteenth knot. So is the case with egoism. Further on everything loses its charm. Run is still there, till the run itself ends. And further on, it changes its form.

This state is attainable after thousands of years of labour and toil but the onward march is only possible when a capable guide or Master is

available. Whosoever has got such a sadguru traverses every knot and finally reaches the shores of Infinite Ocean which is the ultimate limit of knowledge.

My only urge to the people in general is that they must try to judge themselves in the light of this version. Only then they will have a clear understanding of what true knowledge is and where it ceases to function. Its function ends where its experiences are over, and the condition becomes like that of an innocent child who knows nothing. This is our actual condition when we arrive at the shores of the infinite ocean. This state falls in the sphere of knowledge-less-ness and this alone is the actual condition of the real knowledge and the final stage of it.



3

The Final State

But dear brethren, all that has been talked about so far is not yet the end. We have to move further still, but now without the support of knowledge. This knowledgeless-ness alone, which I have termed as "ignorance"¹⁴ is now ours, which in refined state will lead us on to our ultimate goal. Nothing else can be capable of it. All the states and conditions of identity and closeness are now over.

Knowledgeless-ness has now developed in us, and it is but proper, for a man of knowledge shall never plunge into the ocean because he knows that the moment he does so his life shall be nowhere. That means he possesses that much of understanding. It is only our jnana-hinata or knowledgeless-ness that has at last launched us into the fathomless ocean.

When we had plunged in, our eagerness for the end began to develop. Now we go on with that very

thought; no boat is available because it had already sunk before we reached this place. Now there is nothing but going on and we swim on and on covering leagues after leagues. It is but certain that in the course of our voyage, now, we come across numerous ripples, folds and wrinkles, but all of them are quite silent and inactive except for a faint impression of their being.

We proceed on with it till at last that impression too fades away as it finally must; and the surface becomes quite smooth without folds or wrinkles. The seven rings of the Central region as explained in the *Efficacy of Raja Yoga* refer to this very condition. Just as a man who has been traveling long, sometimes comes to a state in which he forgets his tiredness — an empirical point which can be verified by experience — so does our jnana-hinata which has brought us to the verge of the ocean, also wears out from even thought and gets quite extinct. But we have to go on further still.

Our jnana-hinata too has now come to an end.

The next state that develops — though more appropriately it cannot be said to have developed — can better be expressed as the state of tam — "no light and no darkness". This is what takes us along now and there is no end to it. We may go on and on but this will remain with us forever.

If there be a great soul of calibre who may be able to comprehend what lies beyond, he may be able to discover that there is a point, rather a ring, there. The conception of a ring round the centre is indispensable. Such a one as is capable of having an experience of the central point is very rarely born. Still let me reveal something about it. Suppose there be such a great soul in existence who wishes to discover what exists within, tries to peep into the ring around which all the powers of Nature originate, then he is pushed back from it. Anyhow, if after undergoing all shocks he is finally able to make out something of it then words would fail to express it.

This is the final limit of human approach and

none so far has been able to go beyond, and for the future let others conjecture if they can.

Advancement even up to this point is well nigh impossible.

What are these seven rings? They are the concentrated essence of power which originates from the central ring up to which access is almost impossible. Still let me, however, lay down the means for it. They are quite simple and easy. When the thought of jumping up arises in his heart it gets itself linked with the ring. Now if one picks up courage to merge his thought into the ring, but with a careful precaution that he must keep a close watch upon his heart lest it might burst forth, he may be able to have some glimpse of it, but only for a few seconds after which he shall have to get back. I have thus laid down the method and it is now up to others to dare if they like.

Another important feature of spirituality is the special will. Probably few may be aware of its full significance. When it is applied from a very high

level of spiritual advancement its effect is sure beyond doubt. It must also be borne in mind that it works freely up to the point or knot which it hits on, and if it is fixed beyond the seven rings of the Central Region it is quite unfailing and the effect thereof shall definitely come to light in due course. It can even stop the motion of the stars and planets or counteract their effect. This infallibility of will is in fact the real interpretation of the characteristic feature of *Brahmagati* — the state of Brahman — which has been represented in so many diverse ways in our scriptures.

Here I have given so much — though yet it beggars description — only for the avowed saints to help them form a correct estimate of themselves. It is also but certain that such a personality never comes off and on and that he uses this special will only in matters of the spiritual nature and never elsewhere.

What is the "special will"? It is the "that" which admits of no doubt or misgiving. The negative phase

being quite out of imagination, that alone which is to be remains in sight. Confidence grows so strong that nothing contrary can ever stand in the way. Of course there are some brave souls in whom it develops right from the beginning, but in that case it works only within its own sphere and not in higher ones.

I now reveal this mystery so that people may try for it. In all matters whether worldly or spiritual a man should make use of it and try to avoid harboring thoughts of failure or disappointment. Though in fact it relates exclusively to spirituality yet it does not mean that this science should not be utilised for worldly purposes. For a spiritual man, the use of it is of course indispensable and he can utilise it whenever he likes.

While discussing the various aspects of knowledge I have thrown some light on the science of matter too, but that is only in a way that it can be followed after deep study. The powers of creation and destruction are both present in Nature.

Wherever the power of creation exists there also exists the power of destruction along with it.

There is something like a dot or a grain in the centre of the first knot related above. In our spiritual pursuit we take up this very point or dot, from which as from a nucleus thin fibers shoot out forming a sort of cobweb. We merge ourselves into this point or nucleus to emerge forth into the state of identity. I have also stated that where Bhuma is, in whatever state it be, there is a ring round about it which, to make more comprehensible, may be said as a sphere of light or power and which allows none to stay within it.

The same exactly is true about this nucleus too. It has also a ring or circle round it, but it is not so powerful as to prevent anyone from probing into it. This ring possesses all the destructive properties and can create a state of destruction within its own range, that is, it can be used in making or marring any of the material objects of the world. It was this very power which Hanumanji had made use of, for

attracting the gas of the Indian Ocean to set Ceylon on fire as discussed in the *Efficacy of Raja Yoga*. The ordinary process for applying such destructive elements is to draw them by the will-force and to locate them on the particular spot to effect the desired results. It is possible to cast the force of the ring upon some distant part with the result that it may be reduced to ashes. But if it is used for some good purpose it can create a state of light like that which Moses saw on the mountain. In this way both good and bad results can be brought about by it. But as a yogi always aims at the good, he never uses it for adverse results save in specially ordained circumstances. Similar is the case with all the following knots.

I may also bring to light another mystery. We have been saying out of devotion that there is providence in the fall of a sparrow and not a leaf trembles without the divine will. And that is a fact too. But if I say that God too does not move without the will of his devotee, I do not know what the wiseacres of saints might think of me. But that is a

fact beyond doubt and a fact must be declared in order to reveal reality.

For myself I may say that since I started practice at the feet of my Master, Samarth Guru Shri Ram Chandraji Maharaj of Fatehgarh, U.P., I have taken him to be my all in all and may this feeling of mine continue forever. It was he who brought me deliverance, so I remained unattached with everyone else.

Now I again come to the point. God, taken in the sense of the Centre or Bhuma, does not possess mind or manas. Had he had it the law of karma — action — would have applied to Him as well and He would have been in the world like us. Mind (manas) is an instrument which He has bestowed upon man. A part of it is with us and the other end extends nearly up to Him. Our attention is towards both of them. With the former we attend to our worldly affairs while with the latter to the Divine. When we connect the former with the latter the same one current begins to flow all through. For this we

have to practice, so that a throb in the latter may begin to resound in the former — the human mind.

Now imagine what the condition of a man would be when, after making his heart like that, he hits into the central region and crosses the seven rings to acquire swimming in the Infinite Ocean. He shall definitely be near most to Bhuma and further on if contact is developed which is nothing but the state of merging or layavastha in the Bhuma, then everything is accomplished and all his activities in the spiritual field come to an end. Whatsoever little remains may be beyond the grasp of imagination.

The life which is acquired after this final merging is the real life which is attainable only after complete negation of self. Now if we dissolve that, the life would then be a refined existence and if that too is merged then whatever remains would be the Real. Words fail to picture that which comes after the ultimate merging of that last state. At this level there remains but a nominal difference between him and the Bhuma.

Further on, the next condition is when the conception of Bhuma is thoroughly vivified. Nothing beyond it can be said, though thought goes on further still, and no end can be traced out. When we arrive at the final condition and begin receiving commands, our understanding fails to decide as to wherefrom they have come. When this condition dawns we must realize that we have arrived at the state where it can be rightly presumed that God does not move till moved by the devotee.

When we enter this ultimate state we are in a state of oneness. This is in fact the real sphere of *adwaita* though, if consciousness of it remains, duality has not yet forsaken us in the true sense. In other words, the ultimate changeless state has not so far dawned. As a matter of fact it is the place where the feelings of both duality and non-duality become extinct. In the words of a poet, it can be translated as, — "'I' has turned into 'you', 'I' become the body and 'you' the life in it, so that none may henceforth say that I and You are apart from each other".

When we settle down in it having merged to the last possible limit what do we achieve thereby? I will simply say that all powers originating from below the Centre come to us and an abhyasi at this state of attainment can do all that Nature does. All the forces of Nature are under his command, and he supplies them power to keep the work of Nature a-going unimpeded.

The sacred books often contain references to the effect that at times the different gods received power through different *yajnas* to bring out the desired results. But such methods are adopted only by those who abide in the sphere of duality. But all that is in an abhyasi, who is forgetful of his state of non-duality, is the reality of the real. He has power even to shorten the span of existence or affect whatever change he would like. His will shall work in all matters, though it may take time.

The manifestation too has been a very long process covering a period of about 120,000 years time when judged through deep concentration from

the level of highest super-consciousness. Though there was only one shock in the region of power just below the Bhuma yet the manifestation of the effect thereof and the accumulation of the necessary material for the purpose took the entire period mentioned above.

For the interest of the readers I may also say that the momentum of all the creative activities was clockwise; if it now be turned anti-clockwise the universe will begin to dissolve. The sun and the moon will begin to lose their light and the span of the earth's existence will be reduced.

Now again the border ring round the Centre, as I have said before, does not allow anyone to cross over it. Yet if there be one so highly specialized as to be capable of forcing a few seconds peep into it, he can bring the entire existence to naught if by the force of his will he affixes round the ring a living thought of ending the universe and diverts its flow towards the Central Region. It will then combine with the central energy, creating vibrations which,

when expanded, will force its descent downwards. Now greater the force generated the stronger will be its action. Another method for it would be to reverse the downward flow of powers towards the Centre by the force of the will. By doing so the momentum itself will turn anti-clockwise, and the effect of will shall quicken the process. On the other hand if he only locates his will on the ring round the Centre then it will come into effect slowly.

When things stand so none can perhaps have a true estimate of the man's inner powers though I have hinted everything in a very guarded manner. If one, having progressed up to that extent, wants to effect any remarkable change in Nature, the method would be quite simple and unfailing, for hardly would there be anything too far from him. The method would be to join his own thought to the real state in such a way that there be no words in it but only a suggestion to express his purpose. The same thing will then set to work for the accomplishment of the task and that would be the divine command as well. But this will happen only when, as stated

above, the contact with the Bhuma is so established that the thing existing in the heart may be resounding there just like the other end of the wire which begins to vibrate by the effect of touch at one end.

When a devotee attains this stage he no longer remains a supplicant in the strict sense, though his humble supplications persist still as duly they must. Really it is only on account of his gentleness of character that the relation which has brought him up to it is maintained all through. In accordance with it he receives commands for the work required for the world. His own position in this respect is practically nil. He is in a way only a part of the Bhuma.

This condition does not fall to anyone's lot except on rare occasions when Nature wants overhauling of the world or the universe. There can never be two personalities of this category at the same time in the world. There shall be one and only one such personality in all the universe at a time and that too only when Nature is in need of it.

I have now dealt with the different conditions of knowledge up to the last. If we try to express it more appropriately the word knowledge would be far too inadequate. Let aspirants try to reach up to the point. It is just likely that there may be something beyond that too, but that is only a suggestion for the posterity, and those who are in the present may also ponder over it.

Appendix I

At the time when there was only the Absolute and no creation, the question of time did not arise at all. When the thought of creation got enlivened in the Base, it was perfectly free from everything. It proceeded on and due to the effect of motion, got transformed into power, with its tendency directed towards action. But for the action, it must naturally stand in need of field or base. Now the brief pause, intervening between the original thought and subsequent being, or in other words between cause and effect, was already there. This can appropriately be interpreted as "duration" or "time" and served for the field for its action. Thus time having merged into the power, got transformed itself into power, for further action towards creation.

As a general rule a thought when it becomes deep brings into effect something like a pause, which has a tremendous force. In case of the Centre,

the question of depth does not arise at all because of perfect uniformity there. The idea of velocity of force, the direct action of the mind, was also absent there, since the Centre or the Ultimate Brahm, though absolute, did not possess mind.

Thus whatever existed between the thought and the action was power, which is termed as "time". The same power we too have got as our share but in accordance with our limited capacity. Now in order to utilise this power we have to merge it in the greater power of the Centre, which is all and absolute. There is nothing in the world — not even the megaton bomb of the modern science — to match this great power. The modern science may not yet have realized its full significance, though even if it had, it would have utilised it for the destructive purposes only.

The power can however be brought down to earth and utilised in work by the exercise of strong will-power. A yogi at the highest level of ascent is however with it consciously or unconsciously. To

my view, the science of physics cannot be taken as complete without a full knowledge of this great power which is in fact the root of all powers.

Appendix II

Ignorance and knowledge are the two extremities of the same thing. Up to a certain extent it is termed as ignorance, after that it turns into knowledge. They are like the two poles of a magnet. Thus *avidya* (ignorance) has no existence without *vidya* (knowledge) and *vidya* without *avidya*. If one is there the other must also be there. That means when the veil of ignorance is torn off, *avidya* and *vidya* are both gone. Thus *avidya* covers the entire sphere included in both *avidya* and *vidya*. That is the state of *tam* which is beyond both. It is in true sense the state of realisation — where there is neither *avidya* nor *vidya*. What is it there then? Neither of the two — state of perfect latency, not-knowingness, or complete knowledgeless-ness which may roughly be denoted as the state of ignorance just as it is at the age of infancy. Ignorance is in fact the highest pitch of knowledge. That comes to mean that we start from the level of ignorance and finally end in a

state of higher ignorance (or complete ignorance as I call it). The sphere of knowledge (in the popular sense of the term) is only an intermediary stage. Really so far as it is the sphere of knowledge, it is all ignorance in true sense.

Can that which dawns after the veil of ignorance is torn off, be ever expressed as knowledge? Certainly not, though one does call it so in the outer sense taking into view the two opposites. Does it cover the sense of knowledge? No: knowledge implies awareness of that which is beyond self. Realisation means merging or oneness with the Absolute. In that case no question of knowledge can ever arise. What that may then be — knowledgeless-ness — not knowingness — ignorance or what? In short it must be something like that, though it may well-nigh be impossible to express it in words. Complete ignorance, as I have put it, may however be nearest to appropriateness.

One on the divine path is supposed to be marching from darkness to light. Let darkness be

avidya (as it is commonly represented) and light vidya. Sahaj Marg does not have light for its goal. It is but an intermediary stage which we pass through during our march to the Ultimate, which is neither light nor darkness but beyond both. Thus do we start from avidya (ignorance) and pass through vidya (knowledge) on to that which is neither avidya nor vidya but beyond both. What word can denote the exact sense of that which is neither light nor darkness or which is neither avidya nor vidya? Is there any word for that in the world vocabulary? None, for sure. Let it therefore be, as I say, 'complete ignorance' different from its crudest state of preliminary ignorance.

Sahaj Marg Philosophy

1

Introduction

Concept of Philosophy

Philosophy is a subject not based on reason but intuition. It starts not from 'doubt' as most of the western philosophers hold, but from 'wonder'. Generally 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 if he had studied things by leading a practical life.

Sages in India have generally attempted philosophy by first going into the life of practicality. They have opened the secrets of existing things, as

far as they could do, at their level of advancement. The outcome is the six schools of philosophy in different hues. We should always attempt the expression of things when our practice or abhyas is over. This is the key point for the philosopher to note in order to achieve the accuracy of things.

India is the home of spirituality and as such the pursuit of the Real has been active here in all ages. Spirituality is a science concerning the power which flows from the original repository and has the capacity, in the form of knots, both of creating and destroying. The sages in India have used the power of creation for the reformation of humanity. The destructive power too is found in such abundance that even the atom bomb is nothing in comparison. The yogi uses these things according to the divine command and his willpower.

At present, too, this power is being utilised and a new world is being created. Spiritual renaissance must necessarily take place and India will again lead the world, no matter how long a time it may

take. Other countries have begun to realize that no nation can even survive without spirituality. The age of diplomacy and stratagem is now passing swiftly. By the end of this century a great change is bound to take place. Everyone should gladly welcome what is destined to befall and should come to the path of spirituality whereby his welfare is promoted.

I am revealing herein the greatest philosophy. People may grasp it or not in the beginning but in due course of time they will surely begin to realise as such.

History of Sahaj Marg

Great men are not accidentally born. They are born when world waits for them in eager expectation. Such is the phenomenon of Nature. India, 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 upliftment of mankind.

It was the auspicious day of Basant Panchami, February 2, 1873, on which the power of Nature descended to earth in the human form of Samarth Guru Mahatma Shri Ram Chandraji Maharaj at Fatehgarh in district Farrukhabad (U.P.). The happy day so beautifully coordinated with the most pleasant season of the year, breathed into every heart the blooming freshness of the spring. The blissful time ushered in by his advent introduced a new era of spiritual awakening which promises a practical solution of the human problem of existence. We are struck with a reverend joyful awe when we recall to our mind the grand renaissance brought about by him in the *spiritual field*. He offers an easy solution of the problem of existence which has ever been confounding even the greatest

of sages.

This Divine personality was born 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 only in seven months — really an unparalleled example. Since then he devoted the whole of his life for the cause of spirituality. He is the Adi Guru of our Mission.

He was an embodiment of moderation, toleration and devotion. With him dawned the new era of yogic training through transmission, of which he was the master. He showed a way to bring a man to

perfection in one life only, and even leading a family life in the grihastha ashram. He used to say that troubles and miseries of grihastha life are penances and sacrifices for spiritual attainments. He had simplified the method of spiritual training to a great extent and adjusted it to suit the requirements of our time.

With a high calibre and spiritual dignity, our great Master, the Divine Light, devoted every moment of his life to the upliftment of humanity. He was in fact the Nature's prodigy and his work in the spiritual field is beyond common conception. His wonderful researches in this science have made human approach up to the highest limit, in the least possible time, quite possible and practicable. He introduced an improved system of raja yoga which later came to be known as 'Sahaj Marg'. After serving the masses for about 36 years this spiritual genius left his material form at the age of 58 on the 14th of August 1931. The work he did during his life time is beyond conception. Posterity will know his merits in due course.

Shri Ram Chandra Mission was established at Shahjahanpur (U.P.) on 31st March 1945 after the name of this great personality, by me as his successor, through his grace; and slowly it is attracting the seekers of the Real from everywhere. I am happy that Master's grace is working in this respect and people are attracted to benefit from his grace.

The system of 'Sahaj Marg Sadhana' now followed in the Mission presents an easy and natural path for the attainment of the Ultimate. Sahaj Marg does not advise those cruder methods which are hardly practicable in the routine life of man. Under the Sahaj Marg system of spiritual training the action of the senses is regulated in a natural way so as to bring them to their original state, i.e. just as it was when it assumed the human form for the first time. Not only this, but the lower vrittis (modifications) which are working independently are subjected to the control of super-consciousness. Hence their perverse action is stopped. The higher centres come under the charge of divine centres, and

in this way the whole system begins to get divinized.

Special Features of Sahaj Marg

Whatever I say or write is on the basis of my own experience and anubhava irrespective of what Shankar, Ramanuja or others might have said about their own. Everyone in this world wants peace. That means that realisation is not his object. In that case he will get only peace and not realisation. But if realisation is the object, peace will automatically come on its wake. We should not be only after knowing what realisation is but also try to attain it as well.

Generally people think that it is difficult — nay, quite impossible, to attain liberation in this very life. This, however, is a mistaken idea. Who knows perhaps this very life of ours might be the last one, taking us towards liberation. Our Master's

declaration is that a *sadhak* can reach such a state not only in one and the same birth (lifetime) but even within a shorter period, if he is a diligent worker and has got a real guide. This he proved also, but the proof is impossible to be given in words. Our experience alone can show it.

The popular belief that God can be sought for only in the midst of the forest, as if He is but a forest-dweller, is vain and absurd. I believe He can better be sought for in the midst of one's own heart. But, for that purpose, the spirit of the Spartans is necessary.

There is not the least justification for anyone to flee away from home in utter disregard of his worldly duties and wander about without any definite aim or purpose. As a matter of fact even in that state of *vairagya*, one is seldom free from feelings of worldliness. The most important feature of this system of *sadhana* is that it goes on in conjunction with the normal worldly living of the common man, with due regard to his duties and

responsibilities of life, so that both the facets of life — the worldly and the Divine — may develop equally bright. We do not mean merely to preach or propagate these ideas, but also to bring them into practice and apply them in daily life.

The Mission aims at the promulgation of the ideology set forth by the great Master through this newly introduced system of Sahaj Marg, and to awaken the sleeping masses to Divine consciousness, so as to set them right on the path of progress. For this purpose, it is but essential that the old mechanical methods involving forced austerity and penances, most ill-fitted to the environments of the present day life, must necessarily be set aside and replaced by simple and natural means.

As far as the attainment of liberation or complete freedom is concerned, almost all the great sages of the past and the present agree on the point that raja yoga alone is the path that ensures success up to the final limit of human approach; and everyone destined to complete freedom, i.e. realisation, must

sooner or later come up to it. Sahaj Marg runs closely along the lines of raja yoga; but of course, with certain amendments and modifications to purge out superfluity from that system.

Under Sahaj Marg, the Master's support being a very special feature of sadhana, it becomes incumbent upon the abhyasi to seek a worthy guide to lead him on, helping him by his power transmitted through the yogic process of *pranahuti*. The Master by the application of his inner powers, awakens and accelerates the dormant forces in the abhyasi to action and directs the flow of Divine current towards his heart, through the process of *pranahuti*. As a result, the abhyasi begins to advance spiritually experiencing more and more of bliss. The abhyasi has only to prepare himself to receive it or in other words to make himself capable and deserving of it. In this way all that which previously required persistent labour and hardships, can now be achieved very easily in a much shorter time with least labour. But it is all practical and cannot in any way be put into words. Only practical experience

can reveal its merits.

Many a man must have had a taste of the condition of peace. In fact the actual state of real peace is beyond comprehension. It admits no contradiction. It is literally neither peace nor restlessness, neither union nor separation, neither bliss nor otherwise. It is, after all, that for which we had developed pain. May you all have a taste of that pain. It is not however difficult to cultivate. Only a firm will and an undivided attention towards it is all that is required for the purpose. Then that you seek for, will be found quite close to you, rather with you — nay, you might yourself be that which you seek for. For that there must be a burning in the heart, which might burn down the weeds and bushes on the path.

I do not mean to advocate, in any way, the orthodox idea of gurudom. In our sanstha we take it in the sense of common brotherhood, in a spirit of service and sacrifice, helping each other as needed and required.

The Sahaj Marg system of spiritual practice and training is open to everyone without any distinction of creed, caste, sex or colour. Seekers of Truth may come to experience and practice and derive the greatest benefit from the grace of my Master, who has turned a new leaf in the tradition of Indian philosophy. May the benign supervision of the Master Supreme, guide all to the Realisation of the Ultimate Goal, and fulfillment of human purpose.

2

Reality — It's Static and Dynamic Aspects

Ultimate Reality

There has been a great deal of controversy over the question of the existence of God, the Ultimate Reality. The real problem of my mind, is not that of proving or disproving the existence of an Eternal Absolute but that of defining it in an adequate and satisfactory way. The factor of blind and enthusiastic faith, created and strengthened by individual miseries and cravings in different cultural contexts, has added more and more confusions. Consequently the man of reason and thought rightly feels disgusted at the very mention of the word 'God'.

There are various conceptions of the Ultimate Reality. People look upon Him differently according to their capacity and understanding. The most commonly accepted conception of God is Eternal Power. But philosophic view includes the idea of nirguna brahman (indeterminate absolute) which is above all multiplicity and distinction. It is beyond quality, activity and consciousness. This Nirguna Brahman is regarded to be the ultimate cause and substratum of existence, the superactive centre of the entire manifestation. It is also known as Para Brahman.

Next comes the idea of God as Supreme Existence. We see the universe with all its diversities and differentiations and we are led to believe in its creator and controller. We call him Ishwara, or Saguna Brahman (determinate absolute). We think of him as an Eternal Existence which is omnipotent and omniscient, possessing all the finest attributes. He is the efficient cause of the world and is also its preserver and destroyer. It is only when viewed from the lower standpoint that

God (as the God of religion) becomes an object of worship, which is the final approach of almost all the religions. This, Saguna Brahman (determinate absolute) is also known as *Apara Brahman*.

Much has been said in religious books about the above-mentioned two conceptions. Some think that the concept of indeterminate or attributeless God (Nirguna) is better than that of determinate God (Saguna). Others hold just the opposite view. In fact both of them are erring. They neither attain Nirguna Brahman nor Saguna Ishwara. There are, no doubt, the two ways; but the goal is one — the realisation of the Ultimate or Eternal Absolute. Both the conceptions, as generally understood are greatly misleading. Truly God is neither Nirguna nor Saguna but beyond both. "He is what He is." It is we who conceive Him to be nirguna; and it is we who make him Saguna. What we should do in order to avoid these quarrels is that we must fix our view on the original Element (Adi Tattva) — be it Nirguna or Saguna. Whatever it is we must love it.

So long as we remain confined within the bounds of religion, the God of religion remains in our view; and we remain entangled in one or the other view. The highest spiritual attainment is possible only when we go beyond the limits of religion. In fact spirituality begins where religion ends. Religion is only a preliminary stage for preparing a man for his march on the path of freedom. The end of religion is the beginning of spirituality; the end of spirituality is the beginning of Reality, and the end of Reality is the real Bliss. When that too is gone, we have reached the destination. That is the highest mark which is almost inexpressible in words.

Thus God is not to be found within the folds of a particular religion or sect. He is neither confined within certain forms or rituals nor is He to be traced out within the scriptures. Him we have to seek in the innermost core of our heart. Really God is very simple and plain. He is not in solid forms. There is no solidity whatsoever of any kind in Him. God is simple and extremely subtle. In fact the very simplicity and purity of the Ultimate has become a

veil to it.

In order to understand the conception of God or Ultimate Reality, let us start with the stand taken by an atheist, that there is no God. This is to say in mathematical terminology, that no positive or negative value can be assigned to it. The mathematical sign for that which has no positive or negative value is 'zero' or 'naught'.

Now let the atheist be faced with the question as to what exists. A consistent agnostic can doubt and deny the existence of everything but not of his own self, viz. that which doubts or denies. Speaking again in mathematical terminology it may conveniently be expressed as 'one'.

Look at the magical function of 'zero'. As you go on adding more and more of that which does not exist, i.e. 'zero' to the right side of that which exists, viz. 'one', it goes on swelling and multiplying itself. There is hardly a comprehensible limit to this expansion, and the Upanishads have rightly

characterised this expanded Infinite as bigger than the biggest (*mahato mahiyan*).

Then start adding 'zero' to the left side or negative side of 'one', with the function of negativating will, i.e., the decimal point. The addition of more and more 'naughts' will gradually bring the 'one' closer and closer to the 'zero'. Again there can be hardly any limit to this shrinkage of the 'self' and the Upanishads have rightly characterised it as smaller than the smallest (*anoraniyan*).

I believe that the controversy over the question of God is a fake one. It really arises due to misconceptions with which God has become loaded in course of the history of the various cultural groups of humanity. The need therefore is to give up the impulsive approach to the problem because it blurs the vision and thus impedes progress of man towards his goal.

For the sake of understanding we may call it 'Zero' or the 'Centre', or the 'Base'. No *prakriti* and

no universe can stand without the Base. There must be a backing for the existence and that backing is God or Brahman, Ultimate Reality. It is the Bhuma, a substanceless substance and a forceless force.

Further I may now reveal herein the true significance of a mystery little known to the people. Generally they consider sat to be Reality and treat it as the yardstick for measuring the knowledge of God. In fact it is all the sphere of tam and tam alone. This is the only thing worth achieving for a true yogi. It is, no doubt, very very difficult to gain access to this point. To acquire sat is a very easy job but the state termed as tam cannot so easily be attained. There is nothing beyond it. Though people generally talk a good deal about it, few amongst them even attempt to secure an approach up to it. Purity, simplicity and peace even are not there. It is in fact beyond all of them. This is the very thing which is acquired after years of persistent labour for lives.

I can boldly assert that even the greatest saints of

the world have remained short of the mark in this respect. The stage of negation which one craves for and is the real life, abides in it and all activities cease before one reaches the point. It is the central point and the real state of Being which in most of the cases remained unattained in spite of all the efforts.

People consider this state of tam as their deadliest enemy. But if you ever happen to study a person in whom this state of complete ignorance is reigning in full swing, you will feel that in the highest pitch of advancement, he will, like an infant baby, have no awareness of his own condition. But if a slight touch of sat is applied to it, he will then begin to have cognizance of his state of tam. This is due to the fact that the meeting-point of the two leads to the creation of a new state identical with that which was the basis of creation.

Generally our eyes are attracted to anything bright and glaring which we commonly misunderstand as sat. This bright object is nothing

except maya and those who talk so highly about it are in fact far away from the sphere of spirituality even, not to say of Reality. But the people have developed such a state of torpidity that they are neither prone to hear nor perceive anything in this connection. They have lost sight of the true Reality which is beyond both light and darkness. This is what has been shown in the emblem of the Mission; and that is in a true sense the state of man's perfection, from which no decline or fall is possible. This is a very delicate point of philosophy. The saints have generally called this state of neither light nor darkness as satpad which is not correct because this state is much beyond that. That is in fact the reflection of Reality which in itself is still beyond.

This may be quite astonishing to most of those who go through these pages, but I have written only for those who are well advanced in spirituality and are in thorough knowledge of this science. It can only be experienced in a practical way and is not to be found within the bounds of the religion. It is an

entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes.

Identity

As regards 'Identity' I may say that it can better be presumed to be something like a fine idea which subsequently develops into thought. It is very difficult to convey its exact sense. One may however take it to mean as that which brings into our cognizance the consciousness of the origin, or, as a bit grosser form of the original consciousness, or, in other words, as Reality garbed in a somewhat grosser covering. The grosser form strikes in our heart an idea that there must be something beyond, which serves for a cause to bring it into being. One might thereby be led to the conclusion, that too, in its turn, must have a cause of its own. The sequence of cause and effect may thus continue till one might come up to the point where the sequence too gets

out of our consciousness. Logically one might as well say that even this must have a cause. But then it is all beyond human comprehension. Suffice it to say, that at its finest level it is denoted as Identity. Every embodied soul must have an identity, which at the higher level is finer and subtler. The subtler the identity, the more powerful will a man is in life.

Identity remains in existence till the time of mahapralaya when it loses its individuality or identity and merges into one common Identity, which later serves for the cause of the next creation. Thus it is only the individuality that ends and not the Identity. It is so because of the dormant action at the Root or the Centre where the difference between 'being' and 'non-being' is but nominal.

Cosmology

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. The only thing before creation, was Divinity in its pure and original state devoid of all solidity and grossness and every object in its essence was merged in it. 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. You may call it the first thought or initial knowledge (avidya). It may also be called motion, kshobha, vibration, force or anything for (the sake of) 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 force or power which rushed out. The subtlest particle got heated up. Thus the coverings set in from the very first day. By the effect of continuous heating, the particles began to come into motion. Its intensity went on increasing and adding veils after veils to it. Grossness began to develop by the effect of the

growing intensity and vibrations. The action of every particle started and went on multiplying till Reality was wrapped up within, like a silk worm in the cocoon.

Thus at the beginning of creation there was a stir, a motion. This motion was the basis of creation. It was a 'sacred thing' next only to God. The same thing appeared in the form of the human mind. When the time of creation came, preparations commenced, currents flowed, vibrations intensified, formations of knots (granthis) started, momentum gathered, churning process set in. Actions and reactions began and continued till objects began to assume individual forms. The process of creation came into full swing. Animate and inanimate objects began to come into existence. In course of time all the objects came to light and the universe was formed.

The prakriti came into existence through the effect of revolving motion round the centre. The motion generated power which subsequently led to be the cause of creation. This primary motion or the

stir (kshobha), which arose to be the cause of the cosmic phenomenon, was brought into action by the dormant will of God. The stir set into motion the latent powers; and processes 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.

Pointing out the cause of the stir (kshobha) I would remark that perfect calmness prevailed before creation came into action. Even power or force lay frozen at its origin. The time for the change, however, came. Motion got awakened and set things into action, resulting in the formation of forms and shapes in accordance with the will of Nature. At the root of all this there was something, which we might call an active force. But that too must have a base for itself, without which it cannot

have its action, and it was the Ultimate. Thus we come to the conclusion that creation was the result of motion and motion that of the Base, which is and shall be.

Space and Time

Before creation there was only 'space' all over. Thus being of God (*Isha*) was a later development and it took some time for its appearance. We see the space as endless and eternal, so we conclude God as well to be eternal. Time followed after God had come into being. Thus space served as the mother of creation of God, and time was the negative state of it. Everything must have its end in endlessness. Motion was also there in everything, however fine or invisible it might be. One might also ask who created space then? The only possible answer can be that the need for creation of God and of the universe led to be the cause of the existence of the space. It is and shall ever be and is therefore

eternal. Why not then worship space instead? There is definitely a hint about it in Rigveda but the mystery remains unsolved and unclear for want of precise clarification.

If one develops within him the state of *akasha*, he has then reached the highest point which corresponds to the final state of negation, which everyone must duly aspire for. The solution is no doubt wonderful and at the same time perfectly correct too. The *akasha* or the space is the Absolute. It is not composed of particles nor is there any action in it. It is perfectly pure and unalloyed. It is of course very difficult to bring it home to the mind of every one.

Akasha is the space while *avakasha* is the time, both widely different from each other. Time — the creation of space — may be taken as the grosser state of *akasha*. As a matter of fact the universe is the manifestation of time or *avakasha*; while God is that of *akasha* or space. The inner circle led to the creation of the outer universe. The intervening

portion is the duration. If the outer covering along with intermediary portions gets dissolved, as it happens at the time of mahapralaya , only akasha or space remains. This is to say that the identity transforms into akasha; or in other words the identity is akasha.

At the time when there was only the Absolute and no creation, the question of time did not arise at all. When the thought of creation got enlivened in the Base, it was perfectly free from everything. It proceeded on and due to the effect of motion, got transformed into power, with its tendency directed towards action. But, for the action it must naturally stand in need of a field or base. Now the brief pause, intervening the original thought and subsequent being, or in other words between cause and effect, was already there. This can appropriately be interpreted as 'duration' or 'time' and served for the field of its action. Thus time having merged into the power, got itself transformed into power, for further actions towards creation.

As a general rule a thought when it becomes deep brings into effect something like a pause, which has a tremendous force. In the case of the Centre, the question of depth does not arise at all, because of perfect uniformity there. The idea of velocity of force, the direct action of the mind, was also absent there, since the Centre or the Ultimate Brahman, though Absolute, did not possess mind.

Thus whatever existed between thought and action was power, which is termed as 'time'. The same power we too got into our share but in accordance with our limited capacity. Now in order to utilise this power we have to merge it in the greater power of the Centre, which is all and absolute. There is nothing in the world — not even the megaton bomb of the modern science — to match this great power. The modern science may not have realized its full significance, though even if it had, it would have utilised it for the destructive purpose only.

The power can, however, be brought down to the

earth and utilised in the works by the exercise of strong will power. A yogi at the highest level of ascent is however with it consciously or unconsciously. To my view, the science of physics cannot be taken as complete without a full knowledge of this great power which is in fact the root of all powers.

Jiva and Brahman

Jiva, the individual soul, becomes cognizant of its being when it assumes individuality and that becomes the basis of its existence. Originally jiva and Brahman were quite akin to each other and it is only the individuality of the jiva which effected a difference between the two. Now, jiva as a soul bound up within ego or individuality, came into existence. The sphere it was in also began to cast its effects upon it. Various hues one after the other began to settle around it, giving it a new colluding. In a way diversity began to settle in and step by step

ego began to develop and grow thicker and denser. Feelings, emotions and desires began contributing their own share to its grossness. Thus jiva like a golden bird got itself completely enclosed within the iron cage of the body. All this resulted from the effects of actions and counter-actions of thoughts, emotions, feelings and desires (in the zone of ego) which went on adding to its opacity. This is in a word the whole history of the jiva.

Now happily when it comes into dynamic contact with one who reminds it of its origin, it begins to cast off the coverings one by one. But since jiva possesses motion, it is cognizant of the creator too i.e., of Brahman. Thus the word jiva carries within it the sense of motion and of thinking as well. The two things are parallel in the being of the jiva. Thus the function of both the Brahman and the jiva is almost the same, with the only difference that Brahman covers the entire universe while jiva is confined only to the narrow sphere of ego (self). In this respect Brahman may be said to have its own bondage just as a jiva has, with the difference

perhaps that the bondage of jiva is thicker and grosser in comparison to that of Brahman. Limitations they both have. This is about the exact concept of Brahman.

Parallelism in Nature

The only thing in existence, before creation came into existence, was Divinity in the original state and everything in essence form was merged in it. The process of manifestation started with the kshobha which stirred up a churning movement in the sphere of the latent motion. Activity revived and with it the force got enlivened and started its action towards manifestation. This line of action though in perfect consonance with Divinity appeared in its outer aspects to be somewhat different from it since it had taken another course aiming at manifestation. It may for that reason be denoted as the 'line of humanity', because of its close association with the formation of man.

Both the lines are now in action, the Divinity and the humanity, running side by side, parallel to each other. But since creation was the primary object at the root, the line of humanity began to acquire predominance and everything, including man began to assume a tangible form though the subtlest at the stage. In other words the line of humanity became the base of the entire structure. But its action remained subject to the dormant actions of the line of Divinity, which ran along parallel to it. So the proper working of the force went on bringing out forms and shapes. As a matter of fact humanity could never have worked so well, unless it had proceeded along in conjunction with Divinity. In short, humanity set itself conjointly with Divinity, running parallel to it.

The actions went on multiplying and man along with everything else began to assume grosser and grosser form. Everything in the composition of man falls under the class of humanity, with Divinity at the root of all and everything. It is for this reason that they say that God is within man and the same

view is held by almost all religionists. Thus our ultimate purpose can be served only when we keep pace with Divinity and link it with our line of humanity.

Now since both have come down from the one great God — the Absolute, humanity too, like Divinity, was in purest state. The force of activity in it was but nominal at the time or it was so to say in a sleepy state. The jerks caused by actions and counter actions began to stir up a sort of wakefulness and variations and contradictions began to come to view. Heat and cold made their diverse ways promoting formations. All these things entered into the composition of man and he became a conglomeration of all things in existence. All that we have now to do is to bring them again into their original state or in other words to restore them to a state of poise and tranquility, so as to keep up its link with Divinity. The only way to accomplish it is by introducing into them proper moderation and we do the same in Sahaj Marg.

This is the secret of Nature which I have exposed herein, in order to bring people to a full understanding of the real meaning of complete Divinization of man.

Avatars

Strictly speaking, it is we who have set up a tiny creation by providing the material which formed its basis. In it the function of God was but nominal except for the primary stroke of Will which stirred up the action (kshobha). The actual root of all things in existence was matter, which existed in essence form, just in the same way as the root of all machinery is the iron ore under the earth. The stroke of Will was full of high velocity which is still there and shall continue till the end.

In this respect the beginning and the end of creation are like the two extremities of the same velocity. The middle space comprising the real

force was the main instrument for bringing the entire structure of the universe into existence. It possesses immense power and gives out shocks like those of the electric current. The middle portion serves as the centre. A little below, there is the chief activating force which serves as the cause. There is also another point, seemingly only a few millimeters' distance from the central point where something like an animating force exists in proper moderation. I put it as only a few millimeters' distance because of its being observed from a great distance. But if one takes a closer view of it after getting out of his body limitations, the distance would then appear to him as unlimited.

The higher we go above the central point the dimmer becomes the force, and this serves to indicate our closer proximity with the Real. The dim force is that which falls to man's lot while the stronger force at the central point falls to the lot of avatars, who are fully charged with the conditions of the point.

Lord Krishna as an avatar has come down from the sphere of the central point while Lord Rama has from the other end. For this reason he had more of human synonymity in Him. He presents an ideal of life as one must try to have as a man.

Some are of opinion that avatars do not have an identity. I do not agree with them, since, if they had no identity, they could not have worked bodily for the purpose of accomplishment of the task allotted to them. As for their work, they stand in need of a physical body, which admits of growth and development. The 'identity' is absolutely essential for them as it is for anyone else.

The avatars come down for a definite purpose, endowed with all the necessary powers required for the accomplishment of the work, allotted to them. That may, in other words, serve to be their samskaras which brought them down into the world. The power withdraws them after their work is finished.

The difference between an ordinary man and an avatar is that man is covered with numerous sheaths while an avatar is free from most of them. They have the Divine within their perception, while a man is deprived of it. Now though the origin of man and avatar is the same, the avatar is in closer contact with the Divine. Everything he stands in need of comes to him, from the eternal store. He receives divine commands to guide him in his works which are popularly known as divine inspirations (*deva vani*). Now since avatars possess activity, the possession of mind or manas is necessary for them also. But theirs is purer and more balanced; and their actions are in accordance with the Divine will. Therefore it is wrong to presume that avatars do not possess mind or manas.

Regarding the present personality at work today, so far as my reading goes, I can say that he comes down from the central point, hence in possession of the highly potential powers though to our outer view, they might appear to be dim or subdued. None of the avatars who so far came down to the earth

had ever been bestowed with the power of the Root.
I give this out on the basis of my reading of Nature
through the kind grace of God who alone is the real
knower of things.

3

Knowledge and Its Nature

The word jnana in ordinary sense means knowledge which may be of different kinds — physical, mental, material or spiritual. In the spiritual sense the term is applied so vaguely that often it becomes very difficult to understand its true significance. The range it covers extends from the baser level of common understanding to the higher level of inner enlightenment. This gives rise to a lot of confusions and misunderstanding. A man who has learnt a few scriptures, another who recites every moment set phrases like "Aham Brahmasmi" (I am Brahman) etc. claims to be a gyaani or enlightened, and is accepted as such by the masses, irrespective of his real inner state.

Jnana in the real sense refers to the inner condition of mind, which an abhyasi develops during the course of his pursuit, while passing

through different spiritual states at different knots or granthis. Jnana, in fact, is the realisation of the conditions prevailing at each knot. Now since the knots are innumerable, the knowledge gained is also different according to the level of approach of an abhyasi. Thus it is almost meaningless to call one a gyaani without defining his level of approach or the limit of knowledge realized by him.

The real state of enlightenment comes when we get into full consciousness of the condition of enlightenment, and after imbibing its effect secure our merging in it. When we develop this state and merge into its consciousness we come to know all about it and thus become gyaani, i.e., enlightened — up to that extent. If we try to gain the knowledge by applying our force of thought, it will only be artificial and not true and genuine. The real knowledge of a state means complete identity with the state we have merged in. The help that knowledge at different states offers is that it infuses us with a longing for the search for the Ultimate.

Ignorance and knowledge are the two extremities of the same thing. Up to a certain extent it is termed as ignorance, after that it turns into knowledge. They are like the two poles of a magnet. Thus avidya (ignorance) has no existence without vidya (knowledge), or vidya without avidya. If one is there, the other must also be there. That means when the veil of ignorance is torn off, avidya and vidya are both gone. Avidya comprises the entire sphere included in both avidya and vidya. That is the state of tam, which is beyond both. It is in the true sense the state of Realisation – where there is neither avidya nor vidya. What is it there, then? Neither of the two – a state of perfect latency, not-knowingness or complete knowledgeless-ness, which may roughly be denoted as the state of ignorance, just as it is at the age of infancy. Ignorance is, in fact, the highest pitch of knowledge. That comes to mean that we start from the level of ignorance and finally end in a state of higher ignorance (or complete ignorance, as I call it). The sphere of knowledge (in the popular sense of the term) is only an intermediary stage. Really, so far as it is the sphere

of knowledge, it is all ignorance in the true sense.

Can that which dawns after the veil of ignorance is torn off, be ever expressed as knowledge? Certainly not, though one does call it so in the outer sense taking into view the two opposites. Does it cover the sense of knowledge? No: knowledge implies awareness of that which is beyond self. Realisation means merging or oneness with the Absolute. In that case no question of knowledge can ever arise. What then may that be called — knowledgeless-ness, not-knowingness, Ignorance or whatsoever? In short it must be something like that, though it may well-nigh be impossible to express it in words. Complete Ignorance as I have put it, may however be nearest to appropriateness.

One on the Divine path is supposed to be marching from darkness to light. Let darkness be avidya (as it is commonly represented) and light vidya. Sahaj Marg does not have light for its goal. It is but an intermediary stage which we pass through during our march to the Ultimate, which is neither

light nor darkness but beyond both. Thus do we start from avidya (ignorance) and pass through vidya (knowledge) on to that which is neither avidya nor vidya but beyond both. What word can denote the exact sense of that which is neither light nor darkness or which is neither avidya nor vidya? Is there any word for that in any vocabulary in the world? None, for sure. Let it therefore be as I say 'complete Ignorance', different from its crudest state of preliminary ignorance.

Means: Tarka, Shruti and Anubhava

Generally, philosophers have attempted to reach the innermost core of things through reason (*tarka*) and not through vision. Reason in its popular sense may be faulty and may fail us, but if a thing is seen through intuitional insight without the unnecessary medium of reason, it will be visible in its original form without error or defect. We should try to understand things when the knots begin to open by

themselves.

Guidance sought from books is not of much avail since it is often misleading and sometimes dangerous too. Methods prescribed in books are generally confusing, touching the outer aspect only. One can never become a physician by simply reading the names of the medicines and their properties. It is impossible to come to a thorough understanding of the taste of a mango merely by reading the description about it in books. The proof of the pudding lies in the eating of it, is a well-known saying.

There seems to be contradiction in Vedas apparently. The six schools of philosophy are the result. Everybody according to his reach says something or the other. The real study is that by which we realize the unchangeable; and that is realized neither by reading nor by believing nor by reasoning, but by super-conscious perception.

I may frankly confess that I have studied no

books, for, I never thought them worthwhile. I aimed at Reality which I thought to be the only thing worth having and left the study of books for the scholars and 'pandits'. Whatever I say or write is on the basis of my own experience and anubhava on the path of Realisation irrespective of what Shankara or Ramanuja or others might have said about their own. I no doubt do read sometimes now — but that only by way of recreation — and try to retain as much as I can for the sake of easy expression. I remember one such thing which I had read in Vivekachudamani by Shankaracharya, which means: "Books do not help us in Realisation, and when Realisation is achieved, books are useless."

There is hell for the sinful, paradise for the ignorant, and brahmaloka for the innocent. But, for the wise and the learned, there is the artificial paradise of their own making, and for those who are weak this mortal world. But who may the weak be? They are only those who lack self-reliance and confidence. Shastras go into contradiction of each other but they are of value to us since they offer a

chance to think upon and arrive at a solution. They have another merit besides, viz. that they offer means and methods for spiritual advancement for men of every taste, mentality and standard of mind.

If I had proceeded along the path of Realisation through books, I could never have come up to that level of Ignorance which is the basic property of the Divine. It is only the practical life that is worth having. We should not only be knowing what Realisation is but should try to attain it as well.

4

Man

His Place and Destiny in the Cosmos

I would advise that instead of pondering over how the universe came into existence, we should admire the Being that brought it into existence. We have set up a tiny creation of our own individual material existence having layers after layers of grossness and opacity. What is now to be done is to shatter off those layers of opacity one by one and assume the Absolute as we had at the time of creation.

Our existence in the present grossest form is neither sudden nor accidental but it is a result of the slow process of evolution. The latent motion which led to the formation of the universe may be called the first super-mind of the Almighty. We owe our

origin to that mind which we call the first mind. At the back of the mind there is the Centre or the state of tam.

The existence of the soul can be traced as far back as to the time of creation when it existed in its naked form, as a separate entity. From the primary state of existence of the soul in its most subtle form we marched on to the grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of finest nature and with them we existed in our homeland, the realm of God.

The additions of more and more coverings of ego continued, and subsequently manas (psyche), chit (consciousness), buddhi (intellect) and ahankara (ego) in cruder forms began to contribute to our grossness.

In due course samskaras began to be formed which brought about their resultant effects. Virtue and vice made their appearance. Slowly our

existence assumed the densest form. The effects of samskaras is the commencement of feelings of comfort, miseries, joys and sorrows. Our likings for joys and comfort and dislikings for sorrows, and miseries have created further complications.

Consequently we find ourselves surrounded by pain and miseries and we think that deliverance from them is our main goal.

Man is a bipolar being. It has got its root nearest to the Base and the other end towards the world. If somehow the individual mind gets moulded towards its cosmic mind it begins to appear in its true colour. As a matter of fact, the human mind is a reflection of the kshobha which set into motion the force of nature to bring the creation into existence. The individual mind is thus a part of the Godly mind (kshobha). If we somehow turn its downward trends towards the Base, it will become quiet, calm and peaceful. So far as my personal experience goes, I find that only the help of a dynamic personality can turn it towards the Base. It is only the power and the will of such a personality that makes a mark in this

respect. Reading and writing are of little avail. The man with faith, devotion and self-confidence wins.

Man is Nature's instrument. He possesses immense power and has the implement required for the utilization of that power. That wonderful implement is the mind and it is exclusively the possession of man. Even God who is thought to be the object of worship does not have mind. Animals are however said to possess mind but it is of a different nature. It is, so to say, in an inert state in comparison to man's mind, which is full of life and activity.

The mind owes its origin to the first Stir, which came into effect by the will of God to bring the creation into existence. Such being the nature of the human mind, it is highly incorrect on the part of the pseudo-mahatmas to rail at it in the bitterest terms, proclaiming it as the worst enemy of man. They do not take into account its real value and merit. In fact, it is the only instrument for bringing things into action. It is the original cosmic power in miniature

form which brought into existence the tiny creation of man. It is the same power which is in action at the root of everything. Whose power is it, of God or of man? The answer is simple. It is definitely of man because God possesses no mind. If He had it, He would have been subject to the effect of samskaras. It must, therefore, be the human mind that works at the root.

Every particle of the human body possesses immense force and the entire universe is closely connected with it. Every point of the spinal column is full with the greatest power. But no heed has so far been paid to it. People are all crying for kundalini alone, hankering madly after its awakening. Every particle in the composition of the kernel (nucleus) of the various brain cells has its own powerful force which surpasses that of kundalini. But nobody has yet tried to utilise it for the good of humanity. My view may not be acceptable to most of the gyaanis; and even if I demonstrate it to them, they may not be sensitive enough to realize It. A time has however to come as

it must, when people will understand and realize it.

Extinction of Parallelity Between the Human and the Divine

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

The composition of man is exactly the same as that of the universe. Just as behind this solid external universe there are innumerable others of finer and still finer types, so behind this gross physical form of man there are numerous finer and still finer forms of existence. The outermost form is

the gross-body (sthula sharir) behind which there exists the astral body (sookshma sharir) and causal body (kaarana sharir). Besides these three outer forms there are innumerable others which are so fine and subtle that thinkers do not call them bodies but only as fine coverings round the soul. It is really very difficult to assign a name for each one of them which may be countless.

With all these innumerable forms, from the finest to the grossest, man is in existence in the material world as a true copy of the universe or the entire manifestation of God. Represented by a complete circle from the outermost circumference to the innermost centre or Zero, man's existence and of God's manifestation are really the same. This is why realisation of God means the same as the realisation of the self and vice versa. The entire universe came into existence from the same point, the Zero, through the process of evolution. Similarly, man's existence too developed from the same point.

We belong to the country where religious spirit

has ever been flowing in one or other form. We are bred to have union with the Reality we have emerged from. We have brought with us the very essence of the Infinite. They say that God is within man. Thus our ultimate purpose can be served only when we keep pace with Divinity and link it with our line of humanity.

As stated earlier, humanity was akin to Divinity at the source of creation; and assumed grosser form as the result of the jerks caused by actions and counter-actions in the process of evolution. We have only to bring all the constituents of the human frame of existence again to their original state of poise and tranquility to keep up its link with Divinity. This is achieved by introducing into them proper moderation; and we do the same in Sahaj Marg. The routine practice of meditation really aims at removing immoderation there from by the action of our will so as to keep up the balance. Thus, the humanity in us begins to get transformed into divinity. That is in fact the exact sense conveyed by the term divinization of man. This having been done,

the parallelity disappears and both — Divinity and humanity — become almost one. Humanity however, can never become totally extinct so long as one has his body with him.

Thus by the effect of meditation under the system of Sahaj Marg, we go on reducing the intensity of the force working along the line of humanity. Divinity thus begins to gain ground, and parallelity begins to diminish. In other words humanity begins to get charged with the force of divinity, which in course of time begins to prevail all over. When the conditions get settled fully the parallelity is gone and humanity along with its force of creation is reduced to insignificance.

In this way, God being infinite, man at that highest level of approach too, is likewise within the sphere of humanity. When human limitations are gone, the expanse of self becomes unlimited, so much so that the entire universe seems to be contained within self. Anything then that strikes anywhere in the universe, causes an echo in his

heart. Everything within Nature is then in his knowledge and perception.

Realisation and Its Means

From time immemorial God realisation has been trumpeted to be the goal of human endeavor (*purushartha*) and existence, specially in India. But just like the concept of God (i.e., Ultimate Reality) the idea of God realisation too has become shrouded in such sheaths of mystery that a sincere man of reason and science begins to feel disgusted at the very mention of the term.

Most of the scholarly saints have defined the state of realisation in numerous odd ways, but to me it appears that so far as it can be defined, it is not realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or outside is not realisation at all. During the early period of my abhyas, I often felt and witnessed

luminosity. But that not being the goal, I proceeded on under the watchful support of my master. Really it is a tasteless state — unchanging and constant. There is no charm, no attraction, and no anandam in the popular sense of the word. It can more appropriately be described as '*sang-e-benamak*' (i.e., a lump of salt from which saltishness has been taken away). One having attained the state of realisation develops an unfailing will in the spiritual sphere.

Generally, learned men express their opinion about realisation or its conditions on the basis of learning and not on that of their experimental knowledge, which is the real one. For that reason I regret to say that realisation has now become a present-day art. The Reality, in fact, has sunk down deep leaving out its colours according to their mental taste and skill. The result is that people begin to focus their attention on those very paintings and get into them to the extent that is neither spirituality, nor Reality. I believe that one must not have the right to touch the subject of realisation

unless he has attained it in the true sense, whereby the divine wisdom has awakened in him. Only the life of practicality is required for the solution of the problem.

Realisation can better be defined as a state of changelessness which is a condition seldom bestowed upon man even in the course of thousands of years. But if one happens to get a master who has attained it in full, and the abhyasi too is keenly interested in and earnest about it, it becomes quite easily attainable. But so long as there exists the feeling of 'is' (existence), it is not complete realisation. It follows therefore that even bliss is a drawback.

People often ask me to let them know first what realisation is, and afterwards they would start worshipping. It is just as one may say, "Let me first understand the thoughts of Shakespeare or Milton, and afterwards I shall try to learn the alphabet." It is the same as an abhyasi saying, "Let me first realize God, and then I shall start worshipping Him." When

the very thing you seek comes to you, why should you then worship at all? He alone can climb up a height who has created in himself the recognition of his low-lying state. The spiritual discontent is rightly recognized as the starting point of philosophic endeavor in the tradition of Indian philosophy.

Realisation has now, today, become very easy because of the presence of the Divine Personality. The thought of people generally does not go beyond the point of liberation, which they take to be the final limit of human approach. But that is a wrong idea. As a matter of fact, liberation is one of the lowest attainments on the divine path; hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The infinite ocean lies still ahead, which is but a limitless expanse. Have your eyes fixed upon That and That alone; and go on and on to trace It out.

Nirvikalpa samadhi is also a yogic attainment, but it will not solve the problem. The real state of

samadhi is that in which we remain attached with Reality, pure and simple every moment — no matter how busy one may be all the time with worldly work and duties. It is known as sahaj samadhi — one of the highest achievements, and the very basis of nirvana. Its merits cannot be described in words, but can be realized by one who abides in it. It is not so easy as its name denotes. It was highly spoken of by Saint Kabir, and it is the thing worth gaining.

There are numerous means and practices prescribed for the realisation, out of which we have to choose that which guarantees speedy success. Now what it may be, let everyone judge for himself. For a hint, I accept the judicious opinion of Swami Vivekananda on this point, "That it is raja yoga alone that can successfully lead a man up to the highest level of approach; and that none but one having the capacity to apply his own internal powers through pranahuti is fit for being a guide or Master".

I may also assure you that Hatha Yoga has no

access beyond ajna chakra. Besides, there is also another serious defect in it. When we start with the bodily exercises of Hatha Yoga, the consciousness of our physical efforts, with the idea of self in the background also remains all through. Thus the ego instead of getting reduced goes on increasing thereby. But that is not the case with Raja Yoga, wherein one proceeds with the subtlest means for silencing the ever-active tendencies of the mind. Besides, while practicing this, one is always away from the idea of the body since he has fixed his attention on the subtlest.

In order to realize the subtle Being, we must take up means which are equally fine and subtle. The difficulty arises only when intricate methods are applied for the solution of the simple problem. In other words they apply huge cranes for picking up a small sewing needle. God is simple and can be achieved by simple means. So, in order to realize Him, we should adopt such methods through which we may be able to free ourselves from things created by our own will, actions and surroundings.

All our thoughts should be regulated and our individual mind should be cleared of the burdens lying on it. We should be as light as cotton so that we may start our flight towards Him with the help of a single push from a capable Master.

In our sanstha, Reality is infused at the first stroke of will which serves as the seed in the long run. The process is generally set in by one's Master so that the seed may grow easily, and scorching winds may not burn it up. The disciple waters it by constant remembrance which is the only thing needed on the path of realisation.

Grihastha ashram (family life) is not a bar in gaining the real aim of life. I think this is the best ashram in which higher approach is easily possible. I am a grihastha, and my Master was also one. I assure you that a perfect saint may be found in this ashram alone. We perform our duties, and remember Him as Ultimate Reality.

5

Way to Realisation (Role of the Abhyasi)

Non-Attachment

It is true that we can never be free from maya unless we cultivate non-attachment. But it does not mean severing our connection from home, family and all worldly concerns and taking up the life of a religious mendicant. I do not agree with those who hold the view that the only means of cultivating non-attachment is to get away from home and family and retire to a solitary corner discarding all worldly ties. Renunciation effected by such forced means, is seldom found to be genuine, for it is just possible that in spite of their apparent forced detachment from the world, they may still inwardly be clinging to it.

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

Renunciation truly means non-attachment with worldly objects and not the non-possession of things. Thus a householder's life in which possession of things and worldly ties are indispensable is no impediment in the way of

renunciation and consequently of realisation, only if one is not unduly attached to the objects he is connected with.

There are numerous examples of saints having attained the highest degree of perfection leading a householder's life all through. Renunciation is in fact a condition or an inner state of mind which brings to view the transitory and changing character of things and creates a feeling of non-attachment to such objects. His eyes are fixed every moment on Reality which is unchanging and eternal and he is free from the feeling of attraction and repulsion. This is *vairagya* (renunciation) in the true sense of the term. When we have achieved this state of mind, we are free from desires. We feel contented with what is available to us.

The end of desire means stopping of the formation of *samskaras*. What remains now is only to undergo the effect (*bhog*) of the previously formed *samskaras* (impressions) which are to be worn out during the course of our life. Nature too

helps us in the process by creating a field for bhog in order to remove the impressions of our thoughts and actions from the causal body. When these coverings melt away we begin to assume finer forms of existence. The man who is born in this world is sure to taste miseries. One cannot escape these. When I see the world, I find it very troublesome. Some are groaning with pain, a few are suffering from the loss of their dear ones and a great number are anxious to achieve success at each step. We try to get rid of these by going into penance, and rishis (sages) have devoted themselves thoroughly to it. All that is born of attachment is misery. Pleasure and pain both contribute to misery. There is no remedy for overcoming these miseries except devoting ourselves towards Godly thought of the purest nature.

We need not renounce the world and go for penance in the forest. Let the material world and spiritual world go side by side, glittering equally. One cannot be a loser in any way, if doing his

household duties, he brings himself up to the realisation of God as well. We should soar with both wings if we want to succeed. It is a vague idea of the people in general that God is to be searched for in the forests. My idea is that He should be searched for in the heart. One is performing the household duties and at the same time is equally busy with Godly devotion. You may say that these two things are incompatible and are contradictory to each other, but it is not the case. In the long run, Godly wisdom begins to work and one does his duty from the mind beyond.

Thus, vairagya can be attained only when one is wholly diverted towards the Divine. When it is so, one naturally becomes disinterested in his own self including everything connected with it. Thus he loses not only the body-consciousness but subsequently the soul-consciousness as well. What remains then is nothing but the "being in dead form or a living dead".

Meditation

Under Sahaj Marg system of training we start from *dhyān*, the seventh step of Patanjali yoga, fixing our mind on one point in order to practice meditation. The previous steps are not taken up separately but they automatically come into practice as we proceed on with meditation. Thus much of our time and labour are saved. In certain sansthas the usual routine followed for practice is often kept confidential. It is released and revealed only to those who undertake to join them formally. What their purpose at the bottom may be, is not quite understandable. Nature has no secrets and I think that one professing to follow the divine path must also have none.

The practice followed in our Mission is meditation on the heart. The same method has been recommended by Patanjali. There is a great philosophy underlying it. We find ourselves all the time busy with 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 a characteristic activity, and thus we have made everything topsy-turvy. Our actions and thoughts count much in our wrong doing. When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotive feelings and senses. All the senses are spoiled and adopt a wrong course. The marks we thus make upon the senses and indriyas turn them solid like rock, having no *bodh* or wisdom. Soul is, no doubt, not acted upon, but we create such obstacles and coverings as to keep it enwrapped all round like a cocoon. We cannot even peep into the soul, let alone realizing 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 do not like to come under the training course of Raja Yoga. This is why people turn a deaf ear to what we say. No practice of Hatha Yoga can bring out true realisation as it fails after the ajna chakra and there

still remain very many states still to pass after it. Therefore Raja Yoga is the only thing that can lead to the end. There is no other means of approaching the Centre.

We have got within us the same central force, though marred by our wrong doings. We take work from the same force during meditation. This is how we proceed naturally 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. It cannot be expressed in words, 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 remains no attachment with the world. The mind is disciplined, it is regulated automatically. 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 find Nature's work within your bounds

and limits: rather you begin to work yourself.

In our system the abhyasi is advised to meditate on the heart thinking of the divine light there. But he is directed not to view light in any form or shape like that of an electric bulb or a candle, etc. In that case the light appearing therein will not be real, but one projected by his own creative speculation. An abhyasi is advised to proceed with a mere supposition of light with the thought of Divinity at the bottom. What happens then is that we meditate upon the subtlest which is to be attained.

The method of meditation on the heart is to think of Godly light within it. When you begin meditating in this way please think only that Godly light within is attracting you. Do not mind if extraneous ideas haunt you during meditation. Let them come but go on with your own work. Treat your thoughts and ideas as uninvited guests. If even then they trouble you think they are Master's, not yours. This process of meditation is very effective, and can never fail in bringing about the desired result.

Sit in an easy posture for an hour in the morning in quite a natural way. You should only meditate. You should not struggle with your ideas which generally come during meditation. Concentration is the automatic and natural result of meditation. Those who insist on concentration in place of meditation, and force their mind to it, generally meet with failure.

In the evening again sit in the same posture, at least for half an hour and think that the complexities, the network of your previous thoughts and grossness or solidity in your constitution are all melting away, or evaporating in the form of smoke, from your back. It will help you in purging your mind and will make you receptive of the efficacious influence of our great Master. As soon as I find that you are free from foreign matter I will either change it in some other way or ask you to stop, as the case may be. In this way, we soar up high by awakening and cleaning the chakras and the sub-points thereof, taking up kundalini at the end, with which the abhyasi has nothing to do himself. It is exclusively

the outlook of the Master. But it must be remembered that while practicing these methods one should not force his mind too much but only sit in a normal way.

This process of cleaning is to be repeated for about five minutes before meditational practice in the morning as well. Other ways of cleaning may also be advised according to the needs of individual abhyasis, and need not be mentioned here in detail. Suffice it to say, that the process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the subtlest Essence of Identity.

Every saint has used the word 'light' and I too cannot avoid it because that is the best expression for Reality. But that creates some complications, because, when we talk of light the idea of luminosity becomes prominent and we begin to take it as glittering. The real light carries with it no such idea. Under our system, the abhyasi, no doubt,

sometimes sees light. But the glittering light appears only in the beginning, when matter comes into contact with energy. In other words it is only a clue that energy has begun to work. The real light has the dawn colour or a faint reflection of colourlessness. Although light is not the exact translation of the thing (because light is really far more heavy a thing than what that actually is) it has been expressed so merely for the sake of understanding.

If the abhyasi begins to feel himself lighter and lighter, it means he is progressing, because in that case he is going into the state that God is in. Light means the loss of the weight of one's own thoughts. Thus the real Light refers only to the real substance, or more appropriately, substanceless substance.

All artificiality and misdirected emphasis guided by the abhyasi's own desires and preconceived notions prove injurious — very often irrevocably. As such the visions of light, etc. are not to be artificially created or insisted upon. These may only be noted, when they do arise, without any feeling of

personal attachment to any of them. The only object of personal attachment should be the Ultimate goal, viz., realisation, which is to be firmly held in view throughout; and this is to constitute the most reliable guarantee against any and every irrelevant diversion.

One example of harmful misdirected emphasis, as already pointed out, is the insistence on concentration of consciousness, expected anxiously during every session of meditational practice by most raja yogic abhyasis. This has played havoc in the history of yogic sadhana in India and elsewhere. Methods of ascetic austerities, penances and physical mortification usually applied for keeping the mind under control do not relieve it of its misdirected trends. On the other hand, they only serve to keep the evil subdued within and it might at any time burst forth, when, by chance, the control is somehow relaxed.

The real solution of the problem lies, not in controlling the mind artificially by suppression,

restraint or mortification, but in its gradual moulding which is to relieve it of its misdirected trends. In this, and every other matter therefore, having the attitude of a sincere student, grasping and allowing everything to work and develop in a natural way, is to ensure the most speedy progress.

Generally I advise meditation on the heart at the point where you feel its beats. Meditation on other points can also be undertaken such as fixing the attention on the point of the nose or between the eye-brows, etc., but in my opinion, meditation on the heart is the easiest and most beneficial.

There is a great philosophy underlying meditation on the heart. The heart is the pumping station of blood. It sends out purified blood to all parts of the body and to the smallest cells. Now we have taken the heart as the centre for meditation. The blood that runs through our system is affected. The solidity due to our own thoughts and actions begins to melt away. This is the first thing that we begin to gain from the first day by this method of

meditation on the heart. It is the nucleus and creates the vibrant motion, wherever it is directed. This is the field for the mind to work and this is the instrument by which we develop the discriminating faculty. The subtle force works in this place for the descent of divine energy. If somehow our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved.

People may ask why it is necessary to proceed with meditation. The answer is quite plain and simple, that by meditation we gather 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 habits. When this is done, our thoughts naturally do not go astray. The heart is the only point at which the connecting link between the animate and the inanimate is most clearly felt. This is the reason why meditation on the heart is very useful.

Further, heart is the field for the action of mind. Mind is always as it is. It is the heart which, as the field of action of the mind, is to be set right. Hence the most appropriate point for meditation can be only that wherefrom the current flows on, either upwards or downwards. It can only be the heart and nothing else. Trikuti (centre of the eye-brows) can also be taken for the purpose but that is not an easy job for common people as it requires more labour from the abhyasi. It may also give birth to many complications in due course if the meditation is not properly practiced by the abhyasi. Meditation on the navel point has no spiritual value except that it causes a tickling sensation which finally makes the mind and passions all the more powerful.

At a certain stage of the development of faith in an abhyasi, we generally lay stress upon meditation apparently on human form. Critics may perhaps consider it suicidal to spiritual advancement. The case is not so, provided the man 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.

Preliminaries to Meditation

When the thought of going back to the original was stirred up in man, it became essential for him to bring activity, which had sprung up in him, into a latent state as far as it was possible. He began to seek out means for it. At last it came to his understanding that just as the latent motion was grosser in comparison to the Absolute with which it was connected; even so he must take up something grosser for the purpose, to enable him to attain the desired ideal of Reality. This led him to the conclusion that he must create in him a form of contraction or withdrawal similar to that at the time of pralaya.

Now Self is all pervading in man just as it is in the whole universe — taking the universe in a

collective sense. The state of pralaya comes in when contraction begins to take place. Similar contraction in man leads to his individual pralaya. That means that he begins to proceed from his state of grossness to the real state.

The contraction always starts from below and proceeds gradually upwards because of its upward tendency. Therefore, in order to go upwards he must start contracting from below. The form of contraction could be only to bring his legs and allied parts to one pose and to keep them steady. In whatever way it might be done, the form will finally be that of the asan. It is essential because it paves our way to the Ultimate. This posture must always be the same. The reason is that in this way he gets himself associated with the great power, the very thing he takes up in the beginning for the attainment of his particular objective. Thus the form which is associated with Reality helps him a good deal in his primary initiation.

The upright position of the back-bone, neck and

head in an erect straight line during meditation has been thought to be most advantageous from very ancient times, because the flow of Divine grace is believed to descend straight upon the abhyasi in that posture. In our way of practice, however, this is not insisted upon. I advise the abhyasi generally to sit in a natural easy posture. Moreover, even those who assume a tight straight pose, are found to give way automatically to a suppliant, slightly forward drooping posture, as the state of blissful absorbency sets in. As such, it may be considered to be more natural even for the purpose of an ascent into higher states of consciousness. In fact a controversy over a point of comparatively lesser significance seems irrelevant.

It is better to sit in the grey of the morning for meditation, or when that is not possible, at any fixed hour convenient to the abhyasi. Do not feel disturbed with the outer things but remain engaged with your own work thinking that they are in a way helping you to feel the necessity for greater absorption in your practice.

Prayer

O, Master!

Thou art the real goal of human life.

We are yet but slaves of wishes

putting bar to our advancement.

Thou art the only God and Power

to bring us up to that stage.

One thing more by way of practice is to offer this brief prayer daily, at bedtime, in the most suppliant mood, with a heart overflowing with Divine Love. Repeat the prayer in your mind once or twice and begin to meditate over it for a few moments. The prayer must be offered in a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the Supreme Master, imploring for his mercy and grace with tearful eyes. Then alone can he become a deserving aspirant.

There are many methods of loving God and many

bhavas are resorted to, e.g., paternal sentiment (*pitṛ bhava*), friendly sentiment (*sakhya bhava*), etc. In my opinion there can be no relation better than that of the lover and the beloved. If an abhyasi thinks himself to be lover and takes God to be beloved and proceeds with the same sentiment the result will be that God himself will become the lover and the abhyasi the beloved in the long run. But if one thinks that one has realized the goal at this stage it will be a serious blunder. What remains further cannot be stated, for it is related to practice only.

Prayer remains the most important and unfailing means of success. Through it we have established our link with the Holy Divine. The reason why prayer should be offered with a heart full of love and devotion is that one should create within oneself a state of vacuity so that the flow of Divine grace may be diverted towards him.

When the world emerged into the present form, the central point was already rooted deep in all the beings. This central point rooted in us being a part

of the Supreme, turns our attention towards the source. In prayer we try to reach up to the same central point. This is possible only when we create a similar state within. This requires practice. It can be attained by resigning ourselves to the Divine Will, which is absolutely simple and tranquil. Apparently it seems to be very difficult, but in fact it is not so, though only for those who aspire for it.

When a man creates in him a strong craving for the Absolute, he is indeed in a state of prayer, and it is for everyone to strive for. Whenever a man enters into that state even for a moment, his prayer is granted. But it requires continued practice to accomplish it. People should be exhorted to offer such a type of prayer. If one achieves and settles down in it, what else remains for him to do except remembrance; and that too in a way that it never comes into consciousness even.

Constant Remembrance

Constant remembrance of God is of course, a special feature in spirituality. The method for cultivating constant remembrance is to think with firm conviction during your leisure hours whether in office or at home, in the street or in the market that God is pervading all over and everywhere and you are thinking of Him. Try to remain in the same thought as long as you can.

The minds of people are absorbed every moment in thinking about the various problems of their material life and their attention is seldom diverted towards God except when they are in deep distress and misery. The reason is that they attach primary importance to their worldly interests alone which constantly remain in their view. Thus they remain entangled within maya without ever thinking of getting out of it at any stage.

Frequent remembrance of God, though greatly helpful, is not all that we need for our final success in realisation. We generally begin an important thing in the name of God and it is customary almost in

every religion to do so. But that is only a matter of formality and has no significance. We never dedicate the thing to God in the real sense and at heart we are in fact quite away from the idea of God. Remembrance of God thus is of no avail.

The real significance of the custom is that we must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our actions and work to be a part of divine duty, entrusted to us by the Great Master whom we are to serve as best as we can.

Some people think that constant remembrance or even frequent remembrance of God is not practicable when a man in life is surrounded by numerous worries and anxieties caused by worldly attachments and responsibilities. But practice and experience will prove to them that it is a very easy process and can be followed by any and every one

in spite of all worries and engagements only if they learn to divert their attention towards God in the real sense.

The idea of guru as the Supreme Divine force is very helpful in spiritual pursuit, if the guru himself happens to be merged in the Ultimate State of realisation. You depend upon his guidance thinking him to be a super-human being. If you go on with your busy routine of life dedicating everything to your Master, imagine what good will it bring to you in the long run. While doing a thing think that you are not doing it for yourself but for your Master, rather think that Master himself is doing it for himself. While at the breakfast table, you must think that your master is breaking his fast. When you go to the office, think that your Master is doing it all. While returning from the office, suppose you see an attractive dance on the way. Your eyes are caught by the charming appearance of the dancer. Then also think that your Master, and not you, is seeing the dance. You will at once lose curiosity for it because your Master's power will begin to flow in to relieve

you of the temptation.

When you come back from office, your children rejoice to see you after so many hours. You too enjoy the merriment and it is but natural. Your attention for a while is diverted towards them, and you feel a bit away from the sacred thought. What you are to do then is to think that your Master within is himself enjoying and you shall be in touch with the same sacred thought again. If you are chatting with your friend, think that your Master, not you, is talking to him. While walking, think that your Master himself is walking. Even during your meditation, if you entertain the idea that not you but your Master himself is meditating on his own form, it shall bring about excellent results.

Similarly you can adjust yourself in all your routine of work. If you cultivate this feeling and maintain the outlook that your Master is doing everything in your place, you shall not only be in constant remembrance all the while, but your actions will cause no impression whatsoever, and

so you will cease making further samskaras.

Devotion

Constant remembrance, in fact, is a natural development of meditational practice and it acquires efficiency when the abhyasi has become devoted to the object of meditation or constant remembrance. It then ceases to be dry abhyas and becomes a luscious all-absorbing engagement.

The fire of love and devotion alone burns down trivial trash, and wins the gold from the dross. The burning of love may, however, have three stages. The first is the suppressed smouldering giving out thick smoke. The second has occasional sparks in it; and the last one gives the bright burning flame, capable of reducing everything to ashes in a moment's time. The first two states are subject to their exposure to the combustible matter in the air. When the solidity which hampers combustion is

removed by the effect of inner heating, the final action starts with full force. But then there is the electric fire as well, which bypasses the first two stages, and appears only in the final state, free from smoke and vapor. If you can light up such a fire within you, your progress shall be by leaps and bounds.

Devotion and love, of course, remain so easy and yet so difficult of achievement at once. Real devotion has no tinge of affection in it and goes hand in glove with enlightenment. In the initial stages the devotee may be conscious of his feeling towards the object of his love; but at higher stages the foam and fury is dimmed to the extent of an almost total loss of its awareness at the Ultimate stage. The superfine level of devotion may be spoken of as total self-surrender, from which the awareness of surrender has entirely been withdrawn by the grace of the Supreme Master Himself.

The problem of practicing devotion, surrender, etc., in a natural way is there. For this purpose it is

said that one can love another person of his own species best. So the guru is taken into account as the personification of the Supreme.

In my case my Master was the only object of my love. I was not a lover of freedom or peace or perfection or anything, but only of Him and Him alone. My Master was no doubt worthy of it, being the fittest man to be meditated upon and be devoted to. He was altogether free from egoistic feelings, desires and worldly entanglements, and devoted wholly to his 'own self'. This phrase refers to a spiritual state of a high order not commonly bestowed upon man. That was the reason why I loved him as best as I could. I tried heart and soul to get myself merged in him *in toto*, and this had been the life pursuit for me. It was because I got a Master who was unparalleled and matchless. For the results achieved there from, I have no words to express. In a word He is the infinite ocean of Grace in which we have all to merge. May it be accessible to all earnest seekers!

Surrender

The easiest and surest means to achieve the goal is to surrender yourself to the great Master and become a 'living dead' yourself. This feeling of surrender, if cultivated by forced or mechanical means, seldom proves to be genuine. It must develop automatically within you without least strain or pressure upon the mind. If the knowledge of self is retained, even then it is not true surrender.

What remains to be done when you have surrendered yourself in the true sense? Nothing. I believe that in this state an abhyasi will be in close touch with Reality all the time and the current of divine effulgence will continue its flow to him without any break. In this way you can solve your problem of life in the easiest and most efficacious way in the shortest possible time. Therefore, if one can give away his heart, i.e., make a gift of it to the Divine Master, hardly anything more remains to be

done. This shall naturally bring him to the state of absorption in Absolute Reality. The adoption of this simple and easy technique makes the very beginning to be the end of it. What except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

One thing more. To effect the surrender of heart in the easiest way, only an act of will is required. Besides, the lighter and finer the will, the more effective shall be its working. The adoption of this method is sure to bring in an attitude of renunciation from the very first day. A courageous start is all that is needed for the purpose.

Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of negation. When we surrender ourselves to the great Master we begin to attract a constant flow of highest divine force from Him. In this state a man thinks or does only that which his Master's will ordains. He feels

nothing in the world to be his belonging, but everything as a sacred trust from the Master and he does everything thinking it to be his Master's bidding. His will becomes completely subservient to the will of the Master.

Surrender is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion. We submit to our Master, thinking him to be a super-human being. We love him with devotion and faith and reverence trying by all means to attract his attention and favor.

Sages have classified disciples under two main heads: the manmat and the gurumat. The former are those who approach the guru with some particular worldly end in view such as relief from misery, desire for wealth, etc. They submit to him only so long as they are hopeful of satisfaction of their desires. When they meet disappointment in this respect they are off. For such disciples the question of obedience or submission does not arise, what to

say of surrender.

Gurumat disciples are those who obey the commands of the Master in all matters and try to submit to his will in all possible ways. Submission begins with obedience. When we are deeply impressed by the great powers of a Master of higher attainments in spirituality we feel inwardly inclined to follow his biddings.

A beautiful example of surrender is presented to us by Bharat, the son of Dasharath when he went to the forest along with the people of Ayodhya to induce his brother Ram to return. In reply to the entreaties of the people Ram gravely replied that he would be quite willing to return to the capital provided Bharat asked him to do so. All eyes were turned towards Bharat, who was himself there to induce him to return. But he calmly replied, "It is not for me to command but only to follow". Therefore self-surrender has great importance for an abhyasi in his pursuit.

6

Way to Realisation (Role of the Guide)

Master and His Function

Realisation cannot be achieved by mere abhyas, for the reason that at higher stages the conditions are such that even if one ascends a little by self-effort he quickly slips down because of the strong push from above. Hence, so far as our entry into the higher regions is concerned the help of Master is indispensable. For the practical aspect of sadhana too, it is essential for everyone to take up the practical course of spiritual training for which we have to seek proper guidance.

There have been cases, however, where sages have attained perfection by mere self-effort by

surrendering themselves direct to God. But such examples are rare. It is really a very difficult course and can be followed only by persons especially gifted with uncommon genius. Guru is the connecting link between God and man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the path.

It is also necessary that the guide we select must be one of the highest calibre and worthy of the task of tearing off the intricacies at a glance with the aid of the extraordinary power at his command. It can only be one who has himself attained perfection or complete negation of self. We must connect ourselves with such a great power by feelings of love and attraction. It does not matter much what conception of him we entertain in our mind. We may call him our friend, Master, servant or whatever we may be pleased to choose. But he remains after all the guide or guru as he is commonly called.

The conception of a guru as mother is in my

opinion by far the most appropriate and advantageous to a disciple. A mother is the very embodiment of love and affection. Only a mother's heart can bear with patience all troubles and miseries caused to her by her son, thinking all the while of trying to provide for her son's comfort and happiness. The same is the position of the real Master or Guru who is the spiritual mother of the disciple. As such the guru is always on the lookout for the spiritual welfare of the child, the disciple. It is due to the affectionate attachment of the guru with his disciple that the attention of the great Father with whom his spiritual mother (the guru) is so closely connected, is directed towards him, the disciple.

The function of a mother and of a true guru are closely similar. The mother retains a child within her womb for a certain duration. The guru too retains the spiritual child within his mental sphere for a certain duration. During this period the disciple, like the baby in the womb, sucks energy and gets nourishment from the spiritual waves of the

guru's thoughts. When the time matures he is born in a brighter world and thence his own spiritual life begins. If the disciple enters the mental sphere of the guru surrendering all belongings to him, it takes only seven months to deliver him into the brighter world. But the process is generally delayed for a considerable time because while living in the guru's mental sphere the disciple retains the consciousness of his own thoughts and feeling. Thus we find that the position of a guru is much the same as that of a mother. The conception of guru as a spiritual mother promotes in us feelings of love, reverence and surrender which are the main factors of spiritual life.

The selection of a worthy guru is no doubt a very difficult job. On the basis of my personal experience I may give you an easy method of judging. When you happen to come into contact with one, try to understand whether his association promotes in you a feeling of peace and calmness and silence for the time being at least, the restless tendencies of mind without causing any weight or

effect upon it. If it is so you should conclude that he can be a fit man to lead you on the path.

There is another difficulty as well. It is that even if such a Master is available and accessible, he is not trusted unless he plays some striking miracle. A raja yogi endowed with the power of transmission can no doubt display miracles but he never likes to do so since that will be derogatory to his real conditions.

We have the example of Christ who displayed miracles all his life. But in spite of all that, he got only twelve disciples amongst whom there was even that one who subsequently brought about his crucifixion. That shows that his miracles were of no avail in promoting faith among people. It was, in fact, his noble teachings alone that afterwards secured for him such a large following. It is, therefore, in our best interest, to have our eyes fixed upon Reality rather than upon miracles which are undoubtedly very petty affairs and can be displayed by a person of comparatively inferior attainments

and talents.

Miracles are no criterion for a saint or a yogi. It is on the other hand, a deliberate fraud played by dexterous gurus upon weak and credulous people to entrap them in the fold of their gurudom. Before deciding about the final selection, one must be fully convinced of a man's capabilities and merits with regard to his practical attainments on the path. For this he must have continued association with him to judge things through perception and experience in a practical way. When he is thus convinced, he must then trust him in good faith and rely upon him firmly. This is very essential for a successful pursuit.

I have a heart ever ready to help anyone who might be in need of it. I take the task only as a humble servant of humanity. There are and have been masterly gurus who work and have worked as masters in their time, but I prefer to be a servant instead and to work as a servant for the good of the people in general. Please do what you are told and inform me of your day-to-day progress and also of

the difficulties if any. I may assure you that you can achieve the goal very easily if you go on persistently with constant remembrance.

Learned teachers of religion generally induce people to worship gods and deities. He alone, who has travelled the path up to the final point, can guide successfully. Learned teachers are more like roadside signposts which tell you where the road leads to. This is all the purpose they can serve. It is no doubt very strange that one aiming at freedom from materiality should fall upon material forms and grosser conceptions.

The word 'mahatma' has been defined in several ways, not perhaps without some reasonable basis. But my definition of it as a "Non-being Being", though somewhat peculiar, is meaningful. It may also be interpreted so as to relate to one who has been away from spirituality. But that may not be acceptable to those who aspire for spirituality. But if we go deeper to explain its real significance I fear it will not be understandable so it is better that

I hold over the topic. We know that it is not royal robes alone that make a real king. Similarly it is not the form or dress that makes a real saint or a yogi. Outward physical features are not the sure indications of the heart within.

Gurus of today might conveniently be classified under the following heads:

1. Quacks: Those who go about advising and conducting the worship of trees, animals, insects, diseases, ghosts and spirits.
2. Book-Moths: Those who prescribe practices and methods which they have picked up from books.
3. Practical teachers: Those who prescribe to others that which they do or have done, not taking into account the merits or demerits thereof.
4. Inspired teachers: Those who guide people on the basis of their inner inspirations.
5. Inspired experienced teachers: Those who guide people on the basis of their practical

experience supported by higher inspiration.

In the same way disciples may also be classified as follows:

1. Self-seekers: Those who take up the pursuit for the fulfillment of the yearnings of their senses (needs).
2. Time passers: Those who take it up as a pastime (*kalakshepaka*).
3. Followers: Those who try to follow the guru's directions.
4. Earnest Disciples: Those who try to follow in the steps of the guru and try to copy him.
5. Devout Disciples: Those who become the focus of Master's attention.

Unfortunately, today, the selection of the proper guide is much neglected, although every religious-minded Hindu believes that it is incumbent upon him to have a guru in order to satisfy his craving for spiritual benefit. Generally people select anyone for the purpose without any regard to his capabilities or

worth. They are induced to do so mostly by persuasion or by miracles displayed by those so-called gurus to attract the ignorant masses.

Disciple-hunters are not wanting. They are as numerous as the leaves of a tree. For most of them, gurudom is a very profitable job which can secure enormous income which they cannot otherwise earn. Besides, they command highest respect and personal service from their disciples. The ignorant masses thus fall a ready prey to these self-seeking professionals. A petty miracle or an ordinary display of something charming is enough to attract hundreds of these silly sheep to the fold of their gurudom. A simple threat of a curse upon one, who happens to displease them, may bring thousands to abject submission.

Not only this, but in order to ensure monopoly of their profession they declare that none but one belonging to the privileged class has the right of being a guru, whether he may be a sannyasin or a householder. They claim to be world-teachers of

religion by right of birth irrespective of their capabilities and worth. Sannyasins too, you will find these days in multitudes, posing as mahatmas and professing to be jagat gurus — teachers of world. Is it not a pity to find such professional imposters, who are a shame to the nation and religion, roaming about with complete impunity to cheat and defraud ignorant people, in order to serve their own selfish ends?

It is high time for the masses to open their eyes and see what havoc has been wrought by such persons. Gurudom as the monopoly of a privileged class is an absurdity, propagated by the professional gurus to safeguard their personal interests.

The popularly believed principle that a disciple can never break off the sacred connection with his guru under any circumstances, is also a cunning device adopted by those false gurus to make their position safe and secure, and is nothing but a fraud.

The practice of 'initiating' a disciple has been

much abused by most of the modern professionals, who do not understand its real significance. Their only function as a guru is to breathe a few 'mystical' words into the ears of the disciple at the time of 'initiation' and tell him to follow certain ceremonial practices by way of worship. Their duty to the disciple ends there and nothing more is done by them for the betterment of the disciple except giving him their darshan every year and realizing their annual toll and tribute from him.

Really a disciple should formally be 'initiated' only when true faith exists in him and Divine love takes prime root in his heart. Initiation signifies that the disciple's link has been connected with the Supreme Power. In that case spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends upon the power and capability of the Master to establish a sound connection for which high calibre is needed. A sound connection once established shall continue until the disciple secures liberation which in such cases is not a far off matter

to be attained after numerous lives.

In fact, if a disciple is initiated in the right sense as mentioned above by a guru of high calibre the question of breaking off can never arise. But, for the professional gurus who perform mock initiations to serve their purpose, it is a matter of constant anxiety. Therefore, in order to keep a disciple permanently in their grip, they proclaim it as a divine dictate that he shall be courting all the miseries of hell if he ever thought of breaking off from them at any time. The ignorant masses accept it as gospel truth, trembling at the very idea of doing anything which might displease their guru. So they always try to put up with all their atrocities in passive submission. I am sure that there is not the slightest suggestion to this effect found in our Shastras. It is only ingenuity on the part of these teachers of religion.

I hold it to be the birthright of every man to break off from his guru at any time if he finds that he has made a wrong selection or has misjudged the guru's

capacity or worth. He is free to seek another guru if at any stage he finds that his guru has not the capacity to take him beyond what he has already acquired. On the other hand, a conscientious guru must himself, under the circumstances, direct his disciple to seek another more advanced and better qualified guru, so that the disciple's progress may not in any way suffer. This is the sacred duty of a true, selfless guru. If, however, permission to break off sought for by the disciple, is denied by the guru on account of his selfish motives, the disciple is at liberty to break off from him at once and seek another. No moral or religious law ever forbids him from doing so.

A little advanced among the class of gurus are considered to be those who teach and preach on the basis of their knowledge of the Shastras and other holy books. They have established orders and ashrams, where they enjoy a kingly position among their followers. They go out and address large audiences telling them what to do and what not to do, explaining to them problems concerning maya,

jiva and Brahman. People flock to them in thousands to hear their sermons, admiring their high ideas and extensive knowledge, and regard them as great mahatmas or saints. They ask them numerous intricate questions, and if they are able to answer them out of their stock of the knowledge of the Shastras, their greatness as a mahatma is established in their minds; and they are induced to accept them as gurus. But really they have thus put to test their learning and not the real worth.

It must well be borne in mind that it is not the learning or knowledge that makes a man perfect but it is only realisation in the right sense that makes a true yogi or saint. It is just possible that the man who has thus impressed you, with outward form, learning or eloquence, may be at the lowest level as regards practical attainments. Knowledge, therefore, is no criterion of a true mahatma or yogi. Similarly the real test of a mahatma or guru is not his miracles but experience on the path of realisation.

The popular meaning of a mahatma as a great individual does not appeal to me. I would define a mahatma as the most insignificant being or rather a neglected figure, beyond all feelings of greatness, pride or egoism, dwelling permanently in a state of complete self-negation.

There are some who hold the view that knowledge being the preliminary stage of realisation is essential and indispensable. I do not agree with them on the ground that knowledge is only an achievement of the brain, whereas realisation is the awakening of the soul; and hence, far beyond its scope.

Therefore a real teacher is not one who can explain to us the soundness of the religious dogmas or who can prescribe to us do's and don'ts. What we stand in need from a guru is the true impulse to effect the awakening of the soul, and his direct support in the course of our further march on the path of realisation. Such a man we have to seek for, if we aim at success.

Now it is evident that while judging a man to be our spiritual guide, we must take into account not his learning or miracles but his practical achievements in the field of realisation. A man who is himself free can free you from eternal bondage. If your guru is not free from the bondage of samskaras, maya or ahankara, it is not possible for him to free you from those bondages.

Transmission

By the grace of my Master I shall try to reveal a great secret or mystery which the people in general do not know. It is a great wonder when a great personality like Lord Krishna, Swami Vivekananda or my Master changes the entire course of a man's life. It is absolutely necessary for us to find out such a guide who can lift us higher and higher by his power. This mystery is known as pranahuti — the power of transmission. This is power working through the channels of pure mind. Pranahuti is

effected through the power of will which is always effective. If a trainer in spirituality exerts his will to mould the mind of the trainee, it will be effective and yield excellent results.

Many swamijis, who start the profession of gurudom as soon as they put on the ochre coloured uniform, complain that although their disciples listen to them with interest yet they remain as crooked as the tail of the dog afterwards. The reason is obvious. Either the swamiji does not exert his will or he has got no power. They prescribe many labourious and brain-taxing practices and leave their disciples to their own fates. Neither the teacher knows the result of the practices nor does the disciple care to use his discrimination. The result is grossness and dullness of intellect on the part of the disciple, and corruption, degradation and moral turpitude on the part of the gurus who are only conscious of their right to teach and quite unmindful of their duties and responsibilities.

Some skeptics may say that it is after all due to

the person, who wanted to change himself, and the master or guru was the cause merely for name's sake. If Lord Krishna had such power why did he not change the heart of Duryodhana instead of bringing about the battle of Kurukshetra? They may also quote many stories wherein somebody taking a worthless person or even a lifeless object as a guide has become a great saint. But this does not hinder us in trying to find out Reality because God's ways are mysterious. Some are deluded by their own thinking and some are illumined by the Divine Grace.

The worthy trainer by the power of yogic transmission weakens the lower tendencies in the mind of the trainee and sows the seed of divine light in the innermost core of his heart. In this process the trainer uses his will-force which has Divine Infinite at his back. In a way he is conscious of That; and he just focuses it through the lens of his goodwill upon the heart of the trainee. The trainee may not feel anything in the beginning. The reason is that he is accustomed to feel only through the senses. After

sometime, however, he may feel the results of such transmission, which also are in the form of subtle changes of the working of his vital parts and tendencies of his mind.

It is a matter of great regret and pity that this age-old process of yogic transmission originated and widely practiced by our ancient sages has now gone into complete oblivion in the very land of its origin, where, today, only a few might feel inclined even to believe it. Some people try to ridicule it by misinterpreting it as nothing but mesmerism or hypnotism.

The results of mesmerism or hypnotism are contrary to those of pranahuti. In these baser arts the hypnotizer uses his will-force with the backing of material power. The will of the hypnotized person is weakened, and he finds himself dull and heavy-hearted, after he wakes up from the hypnotic trance. A disease may be cured or a particular tendency of minor nature may be suppressed to some extent depending upon the power of the hypnotizer and the

submission of the hypnotized. But the effect does not last long. The hypnotic power is developed by some intense mental and physical practices using material things or mental images as objects of concentration. These practices often lead one to mental deformity or insanity and sometimes even physical deformities will be the result. A successful practice may, however, result at the most in the gain of some material power, which is limited and useful only for the gratification of some kinds of desires as long as it lasts.

Here I may assure you, that spiritual training for the attainment of higher stages is only possible by the process of yogic transmission and by no other means. Frequent references to this process in the present society of educated persons have led certain religious teachers to defend their inefficiency in this respect by explaining to the people that there is nothing peculiar about transmission. It generally happens that when you are in the company of a mahatma or a saint, you are to some extent relieved of your disturbing thoughts and feel comparatively

calm for a while. This they claim to be due to the effect of transmission by the mahatma. Those who offer this explanation, mean only to deceive the public with a view to white-washing their incapacity.

What they interpret as transmission is really the automatic radiation of the pious paramanus (fine particles) from the mahatma. It affects all those assembled there with the result that calmness prevails to some extent, so long as they are there. It is only a natural process and has nothing to do with transmission. It is not only from a mahatma or saint that such paramanus (fine particles) radiate, but also from everyone whether pious or wicked, saintly or devilish. If you are for some time with an impious or morally degraded person, you find impious paramanus radiating from him and affecting you, with the result that you find your thoughts flowing in the same channel for the time being.

The effect of such radiation remains only for a little while and disappears when you are away from

it. This is the reason why often religious teachers are found to be making complaints of the indifference of the people to follow what they preach to them. They say that people, when they go back after hearing their upadesha (sermon) cast off then and there all they have heard, retaining nothing of it in their mind. I think it is not the people but the teacher or the upadeshak (preacher) who is really to be blamed for it, for he has not the capacity or power to transmit what he means to preach from the platform.

But the power of transmission is a yogic attainment of a very high order by which a yogi can infuse by his will-force the yogic energy or Godly effulgence within any one, and remove anything unwanted in him or detrimental to his spiritual progress. He can exercise this power not only on those assembled around him, but on those too, who are away from him. The power can be utilised in any way or at any time. One who has got command over this power can, at a glance, create temporarily or permanently, a condition of mind which is far

ahead of the existing condition of the mind of the abhyasi, and which, otherwise, will require a lifetime to be achieved. It is not a vain assertion but a bare fact and may at any time be practically verified by anyone who pleases to do so.

Sages have often, through power of transmission, changed the entire nature of a man at a mere glance. The wonderful example of the great sages like my Master Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, Swami Vivekananda and others offer ample proof of it.

I have met the heads of many sansthas, and to my increasing surprise, I have found transmission sadly missing everywhere, so much so that to most of them it was quite foreign. Swami Vivekananda had, no doubt, that capacity but such personalities are always rare. Personalities like my revered Master are not accidentally born.

As a matter of fact, all of us are like beggars at the Master's door, having a begging bowl in hand,

which the Master readily fills. But when the bowl is already full with things other than spirituality, the question of getting anything from Him does not arise at all, for, if anything is poured into it, it will flow out at once. The primary thing for us is therefore to make ourselves empty so that the bowl may be filled up with the Master's Grace.

Stages on the Path of Realisation

The highest point of approach or the final goal of life is a state of complete negation, nothingness or zero. I have tried to indicate this in the diagram.

The concentric circles drawn round the centre roughly denote the different spiritual spheres we come across during our progress. Beginning our march from the outermost circle, we proceed towards the Centre, crossing each circle to acquire the next stage. It is an immensely vast expanse.

We take up the heart — which is the nucleus — for meditation, and go on with it till the goal is attained. There are five points or sub-centres in this heart region which we pass through in the course of our journey. At each point, the following four conditions are felt, in this order:

1. A peculiar state all over, awakening within the mind a consciousness of the Divine Force pervading all over.
2. A Divine State prevailing everywhere, absorbed with its remembrance.
3. Neither the feeling of the divine force nor that of remembrance, but only a feeling of negation.
4. Everything gone. No impression upon the heart, not even that of existence.

These four conditions are experienced in every region and at every point. Under the Sahaj Marg system of spiritual training, everyone passes through them; though perhaps only the more sensitive ones are able to feel all the conditions in their minutest details. These conditions go on getting more and more rarefied as we proceed through the various sub-centres from the lowest to the highest.

When we cross the fifth point, our passage towards ajna chakra (cavernous plexus) becomes straight. The condition at this point is peculiar. From this point, the energy which we consume is

diverted towards the lower regions. During our journey to this point, the major condition which one experiences is a feeling of something like shadowy darkness. This is only a clue to show that we have finally to go beyond light. Its real nature pertains neither to light nor darkness but to a dawn-like colour.

After crossing the fifth circle of the Heart Region one enters the Mind Region. The eleven circles of this region depict the various stages of egoism. The condition gets subtler and finer as one progresses through them. There are innumerable points and knots in each of these circles. In the ordinary course, it would require a whole life-time for going from one point to the next but for the wonderful yogic process of pranahuti.

By the time we reach the sixteenth circle we are almost free from egoism. The condition here has rarely been attained even by the greatest sages. As far as my vision goes, I find none except Kabir who could have secured approach up to this stage

(sixteenth circle) apart from my great Master who had attained stages far beyond the limits of human approach. After this circle, what remains in one is a mere identity, still in gross form.

Before reaching this point we pass through the virat region of the *sahasra-dal-kamal* (the lotus of thousand petals). It is from this region that *virat roop* was brought to Arjuna's vision at the time of the battle of Mahabharat. It is the macrocosm. Here we begin to experience to some extent a changeless condition which we may call Brahmagati or state of the Divine. In the course of this march, we pass through and cross various centres having their own particular conditions.

After crossing the seven rings of light of the Central Region, one enters the vast and limitless expanse, the Infinite, and starts swimming in it. Here the guru's assistance is still needed, since even the subtlest force of the swimmer in the act of his heavy swimming sets up waves of energy that erect a barrier against progress. Only the experienced,

capable and watchful guru helps in settling the waves and teaching the swimmer the art of light swimming which is almost akin to floating but still is not floating which type of swimming does not set up opposing waves. The guru also helps to keep the swimmer from slipping into enjoyment of the state of light-swimming which will impede further progress, and takes him on the further journey.

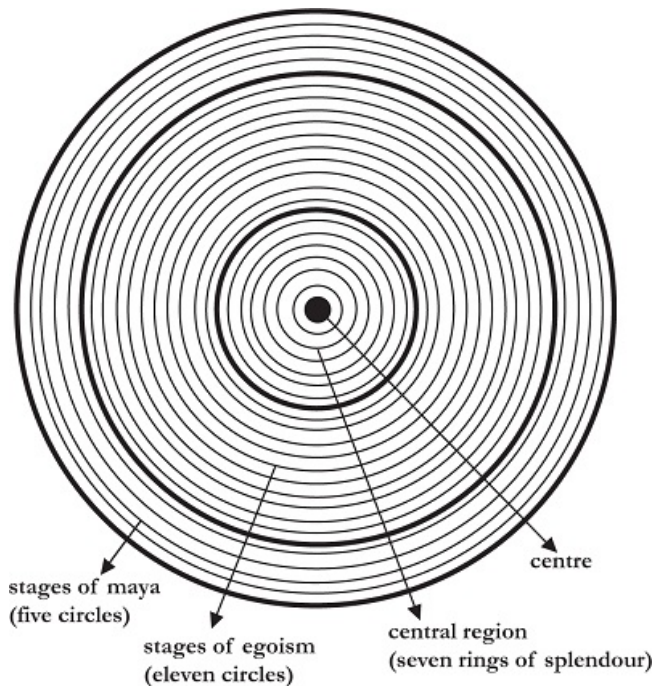
Now we reach the sphere of the dormant Centre which also seems to be enclosed by something like a ring, which is the last. For the sake of expression and experiment, I once made an attempt to enter into it; but a sudden, strong and forceful push threw me back, though I was able to get a moment's peep into it. This has made me conclude that this is perhaps the last possible limit of human approach. I wish everyone to have access up to it and beyond it if at all possible.

The form of gross (dense) identity — as I called it — has all the time been getting finer and subtler up to the last possible limit. We have now secured a

position which is near-most to the Centre and it is the highest possible approach of man. Here we are in close harmony with the very Real condition. When one gets in close touch with Bhuma, the Ultimate, or God in the Absolute State, what or where he is, is beyond his understanding. Complete merging into the Centre or the Almighty is however not possible since it is essential to maintain a nominal difference between God and soul.

Such is the extent of the possibility of human achievement which one should fix his eyes upon from the very beginning if he wishes to make the greatest progress on the path of realisation. Very few among the saints or yogis ever had any conception of it. In most cases, the farthest approach was up to the second or third circle. It is unfortunate that even at this very early stage they sometimes considered their achievement to be very great. I have given all this only to enable people to judge the so called great Doctors of Divinity who are said to have attained perfection and are generally accepted as such by the ignorant masses who judge

their worth only by their outward appearance or elegance.



The March to Freedom

Glossary

Note: Please note that alternative common spellings are given after some words, e.g.: aavarana or avaran, and the phonetic spelling of some of the Sanskrit words is in parentheses after the word, e.g. jiva or jivatma (jivaatmaa). Only the first spelling in each entry appears in the text.

AAVARANA or AVARAN: Layers of grossness; coverings.

ABHYAS (ABHYAAS): Practice.

ABHYASI (ABHYAASI): Aspirant; one who practices yoga in order to achieve union with God.

ADI (AADI): Original.

ADI GURU (AADI GURU): Original or the first Guru; Lalaji, in Sahaj Marg.

ADI TATTVA (AADI TATTVA): Original element.

ADWAITA: State of unity (non-duality).

AHAM: I.

AHAM BRAHMASMI (AHAM BRAHMAASMI): I am Brahman/God.

AHANKARA (AHAMKAARA): Ego.

AJAPA (AJAPAA): Meditation without utterance of a mantra.

AJNA CHAKRA or AGYA CHAKRA (AAJNA CHAKRA): The point located between the eyebrows. Trikuti.

AKASHA (AKAASHA): Space, sky. The space element or principle.

ANAAHATA or ANAHAD: The sound produced in the heart of its own accord; heart chakra.

ANANDA or ANAND or ANANDAM (AANANDA): Bliss.

ANANT: Infinity or endlessness.

ANANT KI OR: Towards Infinity.

ANAR (ANAAR): Firework.

ANDA: Egg; Macrocosm.

ANGAS (AANGAS): Limbs.

ANORANIYAN: Smaller than the smallest.

ANUBHAVA: Intuitive perception or personal experience in the realm of Nature or God.

ANUBHAVA SHAKTI: Intuitive capacity.

APARA BRAHMAN: Determinate Absolute. (*See* Saguna Brahman).

ARJUNA: Lord Krishna's devotee, and one of the Pandavas, to whom Lord Krishna gave the Gita in the epic Mahabharata.

ASAN (AASANA): Posture; third limb of Patanjali's

yoga.

ASHRAM or ASHRAMA: "Ashram" comes from the Sanskrit "*Shreyas*" which applies, in the spiritual sense, to the growth of benefits which are connected to the higher level. An ashram is also a kind of refuge, a place of retreat from today's life. Ashrams in Sahaj Marg are dedicated to meditation only; all other activities are normally not allowed in the Ashram. An Ashram is usually charged by the Master, who creates a special atmosphere of spirituality conducive to meditation.

ASHTANGA-YOGA (ASHTAANGA YOGA): Patanjali described yoga as having eight limbs: yama, niyama, asana (aasana), pranayama (praanaayaama), pratyahara (pratyaaahaara), dharana (dhaaranaa), dhyana (dhyaana) and samadhi (samaadhi).

ATMA or ATMAN (AATMAN): Soul.

ATRI RISHI: Ancient sage of Vedic lore.

AVADHUTA or AVADHOOTA: A state of mad ecstasy; a person in this state, generally revered as an elevated soul, but really a person with spiritual aspirations who has become 'fixed' at a certain level because their development has been arrested.

AVAKASHA (AVAKAASHA): Time.

AVARANA (AAVARAN): Layers of grossness; coverings.

AVATAR (AVATAARA): Incarnation of a divine soul.

AVIDYA (AVIDYAA): Ignorance.

AVYAKTA GATI: Undifferentiated state. State where one is completely liberated from maya (maayaa) limitations.

AYODHYA: Birthplace of Lord Rama.

BASANT PANCHAMI or VASANTA PANCHAMI: Fifth day of spring in the lunar calendar. It is also Lalaji's birthday.

BHAKTA: Devotee.

BHAKTI: Devotion.

BHARAT (BHARATA): The son of Dasharatha in the epic Ramayana.

BHAVAS (BHAAVAS): Expression of an inner condition, attitudes of the mind.

BHISHMA PITAMAHA (BHISHMA PITAAMAAHA): Grand uncle of Pandavas and Kauravas in the Mahabharata epic.

BHOG or BHOGA or BHOGAM (BHOGAA): The process of undergoing effects of impressions; experience; enjoyment.

BHUH: One of the states of consciousness.

BHUMA (BHOOMAA): Absolute; Ultimate; Base.

BHUMIKA (BHOOMIKA): Stage in spiritual evolution.

BHUVAH: One of the states of consciousness.

BODH: Wisdom.

BRAHM or BRAHMAN: Centre; God; Ultimate.

BRAHMA (BRAHMAA): One of the Trinity of gods in Hinduism, Shiva, Vishnu and Brahma.

BRAHMA LOKA: World of the Divine.

BRAHMAGATI: Divine state, State of Brahman.

BRAHM or BRAHMAN: God; Centre; Ultimate.

BRAHMANDA or BRAHMAND: Astral world. Cosmos.

BRAHMANDA MANDAL or BRAHMANDA DESH (BRAHMAANDA MANDAL): Mental sphere, supra-material sphere, cosmic region; sphere where everything manifests under a subtle shape before taking place in the material world.

BUDDHI: Intellect.

CHAITANYATA (CHAITANYATAA): Consciousness, including a subtle activity.

CHAKRA: Centre of super-vital forces located in different parts of the body; figuratively called lotus.

CHIT (CHITTA): Consciousness.

DAMA: 2nd Sampatti; control of the senses and indriyas.

DARSHAN (DARSHANA): Vision of someone's inner Reality; seeing.

DASHARATHA: *See* King Dasharatha.

DEVA VANI (DEVA VAANI): Divine voice.

DEVATA (DEVATAA): A god; Cosmic personality.

- DHARANA (DHAARANAA): Mental focus; concentration; sixth limb of Patanjali's yoga.
- DHRUVA: Highly evolved soul. First or lowest level of cosmic functionary. Below the Dhruvadhpati.
- DHRUVADHIPATI (DHRUVAADHIPATI): Godly functionary of great calibre who directs the work of the Dhruvas. Below the Parishad.
- DHYANA (DHYAAN): Meditation; seventh limb of Patanjali's yoga.
- DURVASA: *See* Rishi Durvasa.
- DURYODHANA: Eldest of the Kaurava brothers in the epic Mahabharata.
- EKAAGRA VRITTI or EKAGRA VRITTI: The tendency to fix our attention on one thing at a time.
- FATEHGARH: Birthplace of Lalaji Maharaj. City in Uttar Pradesh about sixty kilometers from Shahjahanpur
- GITA (GEETA): The Bhagavad Gita, or Song of God. Divine knowledge given to Arjuna by Lord Krishna in the epic Mahabharata.
- GRANTHI: Knot.
- GRIHASTHA or GRAHASTA: One who leads a worldly life; a householder.

GRIHASTHA ASHRAMA (GRIHASTHA

ASHRAMAA): Conditions of a household life.

GUNAS: The three qualities of Nature in Indian schools of philosophy: Sattva, Rajas and Tamas.

GURU: Master, who transmits light, knowledge; a spiritual teacher.

GURU PASHU: People who become devoted to the Master's physical form.

GURUMAT(A): Disciples who obey the commands of the Master in all matters and try to submit to his will in all possible ways.

GYANA (GYAANA): *See* jnana.

GYANI (GYAANI): *See* jnani.

HANDS AUF HERZ: An oath for truth in German, meaning "hand on heart".

HANUMAN (HANUMAAN): Lord Rama's faithful servant in the epic Ramayana.

HATHA YOGA: The first five stages of Patanjali's yoga. The practice of yoga concerning the body.

HINDI: Language of North India.

HYLEM SHADOW: Spiritual shadow located to the right side of the sternum.

INDRIYAS: Ten senses/organs of Indian philosophy, subdivided as jnana and karma indriyas. The former

are five senses pertaining to perception, knowledge or wisdom, while the latter are five senses pertaining mainly to action.

ISHA: God — The Ruler.

ISHWAR (EESHWAR) or ISHWARA (EESHWARA):
Determinate Absolute. God as Existence endowed of all the most subtle attributes. *See* Saguna Brahman.

ISHWARI MANDAL (EESHWARI MANDAL):
Determinate Absolute's region.

JAGAT GURU: World teacher.

JAMILA: Actor in a drama.

JANAH: One of the states of consciousness.

JAPA: Repetition of a mantra.

JIVA or JIVATMA (JIVAATMAA): Individual incarnated soul. Life.

JNANA (JNAANA): Gnosticism; knowledge.

JNANA BHUMIKA (JNAANA BHOOMIKA): Stage or state of knowledge.

JNANA HINATA (JNAANA HEENATA): Absence of knowledge or unknowledge.

JNANI: Gnostic; one who is wise; one who has Divine knowledge.

KABIR or KABIRDAS: *See* Saint Kabir.

KALAKSHEPAKA: A person who wastes time.

KARANA SHARIR (KAARANA SHAREER): Causal body.

KARMA: Action.

KAYASTHA: A Hindu caste that traditionally worked as scribes, keeping public records and accounts.

KRISHNA-CHAKRA: A Divine weapon of Lord Krishna used in the Mahabharata; Krishna's wheel; *see* Sudarshan Chakra.

KRISHNA or LORD KRISHNA: *See* Lord Krishna.

KSHIPTA: Disturbed condition of mind due to sensations such as hunger, thirst, anger, sorrow, desire of fame and wealth.

KSHOBH or KSHOBHA: State of disturbance; loss of equilibrium; stir caused by the will of God to effect creation.

KUNDALINI: The power which is coiled like a serpent at the base of the spine.

KURUKSHETRA: The battlefield in the epic Mahabharata.

LAGAN: Attachment.

LAYA: Mergence, dissolution; hence, release or liberation.

LAYAVASTHA: The state of complete mergence whereby two become One.

LILA: Divine play.

LORD RAMA: Husband of Sita in the Indian epic story Ramayana.

MAHA KALA CHAKRA (MAHA KAL CHAKRA): The Supreme's wheel (see footnote in *Towards Infinity* Seventh Knot).

MAHA PARISHAD (MAHAA PARISHAD): The highest cosmic functionary; ruler of the universe.

MAHABHARAT/A (MAHAABHARAT/A): Great epic of Indian culture and world literature.

MAHAH: One of the states of consciousness.

MAHAMAYA (MAHAAMAAYAA): The divine power of illusion which makes the world to appear as real.

MAHAPRALAYA (MAHAAPRALAYA): State of complete dissolution, when everything in existence merges with the Centre. The complete dissolution of the whole universe.

MAHARAJ: Literally, 'great king.' Term used to express respect for an elevated soul.

MAHATMA (MAHAATMAA): Great soul, saint.

MAHATO MAHIYAN: That which is greater than the greatest.

MAL (MALA): Impurity.

MANAS: Psyche, mind.

MANMAT(A): Disciples who approach a guru for

worldly, material goals.

MANTRA: Recitation of a sacred sound, word or phrase.

MARG (MAARGA): Way or path.

MAULANA RUMI: A famous Sufi saint who lived in the 13th century A.D.

MAYA (MAAYAA): Phenomenal appearance. It is really a power of God. All manifestation or expansion which seems illusory is the play of Maya. Illusion.

MOKSHA: Liberation or Salvation. But in Sahaj Marg, both are not the same. "Freedom from bondage is Liberation. It is different from Salvation which is not the end of the process of rebirth." (*see* chapter entitled "The Goal of of Life" in *Reality at Dawn*).

MOODHA: Condition of the mind, including the tendencies that cause laziness, indolence and idleness.

MUKTI: Liberation.

MUMUKSHU: A seeker of liberation.

MUMUKSHUTVA: The last of the four Sadhanas (Sadhana Chatushtaya).

MUNI: Saint; seer; one whos has realized Self..

NA TATRA SURYO BHAKTI NA SASAANKAH:
Neither does the sun shine there, nor does the moon.

NA VAG GACCHATI NA MANO: Speech does not go there, nor does the mind.

NARADA (NAARADA): A celestial sage, devotee of Lord Vishnu.

NIRAKAR (NIRAAKAAR): Formless.

NIRGUNA: Without attributes or qualities.

NIRGUNA BRAHMAN: Indeterminate Absolute.

NIRUDDHA or NIRODHA: Tendency which brings the mind to a state of perfect self-control, free of all complexity and perturbation.

NIRVANA (NIRVAANA): Illuminated state. Liberation.

NIRVIKALPA SAMA(A)DHI: Samadhi in which we are not conscious; ecstasy with the loss of the world-consciousness; consciousness of abstract.

NISHKAMA (NISHKAAMA): Desireless.

NISHKAMA KARMA (NISHKAAMA KARMA): Work without attachment to results; desireless action.

NISHKAMA UPASANA (NISHKAAMA UPASANA): Desireless devotion.

NOAH: Biblical prophet who built an ark and saved life during the great flood.

NIYAMA (NIYAM): Subjected laws which must be followed. They are purity, contentment, austerity, self study, devotion to God; second limb of Patanjali's yoga.

OJAS: Splendour. Lustre.

OM SHANTI: Invocation of peace.

OM TAT SAT: Literally 'Om, That Reality'; the sphere of Eternal Peace shown in the topmost portion of the emblem of Shri Ram Chandra Mission.

PANCH AGNI VIDYA: Wisdom of the five fires (*see* footnote in *Towards Infinity*, discussion on Fifth Knot).

PANDIT: Learned person, well versed in any subject.

PARA BRAHMAN (PARA BRAHMA): Indeterminate Absolute — God as the Ultimate Cause of Existence (*see Reality at Dawn*).

PARA BRAHMANDA MANDAL (PARA BRAHMAANDA MANDAL): Supra-cosmic region of the mind.

PARAMANUS (PARAMAANUS): First Mind, Supreme Mind; fine particles.

PARISHAD: Cosmic functionary below the Maha Parishad who directs the work of the Dhruvadhispatis.

PATANJALI: Ancient Indian scholar who wrote the *Yoga Sutras*.

PIND or PINDA: Material or gross existence, that which exists in the gross or material state.

PINDA DESH or PINDA DESHA or PINDA

PRADESH: Material sphere; the heart region.

PITRU BHA(A)VA: Paternal feeling.

PRAKRITI: Nature.

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

PRANA (PRAANA): Life, breath.

PRANA PRATISHTHA (PRAANA PRATISHTHAA): Power to infuse a spiritual force into a picture, or idol.

PRANAHUTI (PRAANAAHUTI): Process of Yogic transmission; derived from *prana* meaning life and *ahuti* meaning offering. Offering of the life force by the Guru into the disciple's heart.

PRANAYAMA (PRAANAAYAAMA: Derived from *prana* (life, vital force) and from *ayama* (to restrain). The regulation of *Prana*; fourth limb of Patanjali's yoga.

PRAPTI-VIRODHIS: Enemies of our attainment.

PRATYAHARA (PRATYAHAR): The inner withdrawal of the mind; fifth branch of Patanjali's yoga.

PUJA: Religious traditional practice, in Sahaj Marg the meditation practice.

PURUSHARTHA (PURUSHAARTHA): The goal of the human effort — applied at the same time to the purely human goals or the supra-human goals.

RAJA (RAAJAA): King.

RAJA DASHARATHA (RAAJAA DASHARATHA):
(Surya dynasty) Father of Lord Rama.

RAJA JANAK: Father of Sita; a great king known for his spiritual wisdom.

RAJA YOGA (RAAJA YOGA): Ancient system or science followed by the great rishis and saints, which helped them to realize the Self or God. Usually used for meditative practices, as distinguished from hatha yoga.

RAJAS: One of the three *gunas*. Leads to activity, egoism and selfishness.

RAMA: *See* Lord Rama.

RAMAKRISHNA: Saint who lived in Calcutta at the end of the 19th century and who was Swami Vivekananda's Master.

RAMANUJA: Founder of the Vishishtadvaita system of Vedanta Philosophy.

RAMAYAN/A (RAAMAAYAN/A): One of the epic stories of India.

RAVANA (RAAVANA): A rakshasa (demon) king who ruled Lanka in the era of Ramayana. He is supposed to have had a knowledge of the Vedas and have possessed enormous powers.

RIG VEDA: One of the Vedas. The others are *Yajur Veda*, *Sama Veda* and *Artharvana Veda*. It is

considered by many to be the most ancient text in the world.

RISHI: Seer; saint.

RISHI AGASTYA: Celebrated saint of ancient India.

RISHI DURVASA (RISHI DURVAASA): An ancient saint noted for his sharp temper.

RUDRA: A person possessing the power of rudra shakti.

RUDRA SHAKTI: Destructive power; power possessed by a rudra, of whom Shiva is the personification.

SADGURU: Guru capable of giving the knowledge of Truth.

SADHAK: Disciple who practices a sadhana.

SADHANA CHATUSHTAYA (SAADHANA CHATUSHTAYA): The four-fold spiritual practice: *viveka* or discrimination; *vairagya* or detachment; *sampatti*, meaning spiritual attainments, and *mumukshutva*, to seek liberation. *See* Appendix B.

SADHANA (SAADHANA): Spiritual practice.

SAGUNA: With *gunas* or characteristics, qualities, and attributes.

SAGUNA BRAHMA (SAGUNA BRAHMAN): God as Existence endowed of all the most subtle attributes. Determinate Absolute (*see Reality at Dawn*, Chapter 1).

SAGUNA ISHWARA: Determinate Absolute; having the

quality of Ishwara.

SAHAJ: Natural; simple.

SAHAJ MARG: Literally: natural path, simple path.

SAHAJ SAMADHI (SAHAJA SAMAADHI): Natural samadhi, considered the highest samadhi: simultaneity of total external awareness with total inner emptiness or absorption.

SAHASRA DAL KAMAL (SAHASRA DAL KAMALA): Lotus of a thousand petals located in the frontal lobe of the brain.

SAHASRA DALA KAMALAM or SAHASRA DAL KAMAL: Lotus of a thousand petals located at the crown of the head.

SAINT KABIR: The great poet and sage claimed by both Hindus and Muslims, who lived in Benares, in the 14th century A.D.

SAKARA (SAAKAARA): Tangible form.

SAKHYA BHAVA (SAKHYA BHAAVA): Friendly feeling.

SAKTI DIVINE: Highest energy.

SAMADHANA (SAMAADHAANA): 6th Sampatti. State of self-settledness to the Master's will.

SAMADHI (SAMAADHI): Original balance. State in which we stay attached to Reality. In Sahaj Marg, the return to the original condition, which reigned in the beginning. Eighth limb of Patanjali's yoga.

SAMARTH GURU (SAMARTHA GURU): A perfect guru, who possesses all the qualities. A perfectly balanced guru.

SAMAVASTHA (SAMAVASTHAA): A balanced state.

SAMPATTIS: The third step among the four in the nondualistic school of Vedanta, consisting of six limbs. This word literally means wealth or state of being or condition. Spiritual attainment.

SAMSKARAS (SAMSKARAAS): Impressions; grossness.

SANDHI GATI: Merging of two states.

SANDHYA: Meeting point between day and night; the morning, noon and evening religious prayers of a Brahman.

SANG-E-BENAMAK: A lump of salt from which saltiness has been taken away.

SANKIRTANISTS: Those who do sankirtan.

SANKIRTANS: Congregational chants.

SANNYASA (SANNYAASA): The path of renunciation.

SANNYASI/N or SANNYAASI/N: One who has renounced the world and leads a solitary life of celibacy and asceticism.

SANSKRIT: Culture; also name of the ancient language of India.

SANSTHA (SANSTHAA): Spiritual tradition; organisation; group.

SAPTA BHUMIKAS (SAPTA BHOOMIKAS): Seven stages.

SARUPYATA (SAAROOPYATA): Identity of form. State in which we acquire the same form.

SARVAMUKTI: Simultaneous universal emancipation.

SAT: Being, Reality, Existence.

SATPAD or SATYAPAD: In Sahaj Marg, the sphere where truth is predominant; a region of light though in a very fine state.

SATTVA: One of the three *gunas*. Leads to balance or poise. It manifests in virtuous conduct and brings about happiness.

SATTVIK (SAATTVIK): Pertaining to or that which promotes, sattva in the body.

SATYAM: One of the states of consciousness. Also means truth.

SAYUJYATA: Close conformity; something identical; become one with.

SHABDA: Sound, inner vibration within, as opposed to japa.

SHAHJAHANPUR: City in Uttar Pradesh; birthplace and lifelong home of Babuji.

SHAMA (SHAM): Peaceful condition of the mind leading to a state of calmness and tranquility; the first of the Shat (six) Sampattis.

SHANKAR (SHANKARA): Shiva, one of the Trinity in

Hinduism, the others being Brahma and Vishnu. *See*
SHANKARACHARYA

SHANKARACHARYA: Ancient saint of India, who propounded advaita or non-dual school of philosophy.

SHASTRAS (SHAASTRAS): Holy books (scriptures).

SHAT: Six.

SHAT SAMPATTI: Six forms of spiritual attainments in the third Vedantic Sadhana, consisting of six forms of spiritual attainments: shama, dama, uparati, titiksha (titikshaa), shraddha (shraddhaa), samadhana (samaadhaana).

SHIVA: One of the Trinity in Hinduism, the others being Brahma and Vishnu.

SHRADDHA (SHRADDHAA): Faith; devotion with faith. The 5th Sampatti.

SHRI: A title of respect before a man's name.

SHRI KRISHNA: *See* Lord Krishna.

SHRUTI: Hearing, listening. Also Vedas.

SIDDHIS: Capacity to do miracles; powers.

SIDDHOPAYA: Readily accessible. Also ready means.

SRISHTI: Era of Creation in the Indian calendar.

STHULA SHARIR (STHoola SHAREER): Gross body.

SUDARSHAN CHAKRA: Divine weapon of Lord Krishna used in the Mahabharata, a finger wheel;

see Krishna-Chakra.

SUKSHMA SHARIA (SOOKSMA SHAREER): Astral body, subtle body.

SURYA: The Sun.

SURYAVAMSH (SURYAVAMSHA): Surya/Solar dynasty.

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 is in close communion with God, though he remains in a forgetful state.

SVAR: One of the states of consciousness.

SWAMI VIVEKANANDA: A great saint of India who lived in the late 19th and early 20th centuries, and was a disciple of Ramakrishna Paramahansa.

SWAMI VIVEKANANDAJI (SWAAMI VIVEKAANANDAJI): *See* Swami Vivekananda.

SWAMIJI (SWAAMIJI): Saint.

SWASTIKA MARK: A symbol considered as auspicious; in the Sahaj Marg Emblem, represents the starring point of the spiritual journey.

TAM: The actual state we were in when the world was born; Real state of being.

TAMAS: One of the three *gunas*. Inertness. It leads to inactivity, sloth or procrastination.

TANTRIC: Relating to Hindu and Buddhist scriptures dealing especially with techniques and rituals, including meditative and sexual practices.

TAPAH: One of the states of consciousness.

TARKA: Reasoning.

TITIKSHA (TITIKSHAA): State of fortitude or forbearance. The 4th Sampatti.

TRIKUTI: The point above the nose between the two eyebrows; one of the points of concentration.

TULSIDAS: Sage who wrote the story of the Ramayana in Hindi, or *Ram Charat Manas*.

UPADAN KARAN (UPAADAANA KAARANA): Cause which itself results in effect. Thus it may be explained as root cause. *See* Kshobh.

UPADESHA (UPADESHAA): Sermon. Instruction.

UPADESHAK (UPADESHAKA): Instructor, advisor; preacher.

UPANISHADS: Vedantic part of the Vedas (*Jnana Kanda*).

UPARATI: Self-withdrawal. The 3rd Sampatti.

UPASANA (UPAASANAA): Devotional practice.

VAIRAGYA (VAIRAAGYA): Renunciation, detachment.

VASU: Refers to the cosmic functionary below the Dhruva, an elevated person who performs the

lowest level of godly work entrusted to him.

VEDANTA (VEDAANTA): Literally the last portion of the Veda or inner knowledge; one of the six orthodox schools of Indian philosophy.

VEDANTIC: Of, or pertaining to the Vedanta.

VEDANTISTS (VEDANTINS): Those who follow the school of Vedanta.

VEDAS: Ancient Indian scriptures, in which a superior knowledge is revealed.

VEENA (VEENAA): An Indian stringed musical instrument; lute.

VIDYA (VIDYAA): Knowledge; science.

VIKSHEP (VIKSHEPA): Distraction, confusion.

VIKSHIPTA: The tendency which drives the mind away from sacred thoughts and brings about the haunting of numerous irrelevant ideas at the time of meditation.

VIRAKTA: Recluse.

VIRAT (VIRAAT): Cosmic.

VIRAT DESH (VIRAAT DESHA): *See* BRAHMANDA MANDAL.

VIRAT ROOP (VIRAAT ROOP): Cosmic form.

VISHNU: The preserver; one of the Hindu Trinity, the others being Brahma and Shiva.

VIVEKA: Discernment.

VIVEKACHUDAMANI: A text written by Adi

Shankaracharya.

VIVEKA SHAKTI: Power of discrimination.

VIVEKANANDA (VIVEKAANAND): *See* Swami Vivekananda.

VRITTIS: Outward flow of mind; subtle desires or stimuli coming up in the mind causing action; mental tendencies.

VYAVAHARA: Connection between people — behaviour.

YAJNAS (YAJNAAS): Religious rituals, sacrifices.

YAMA: 1. Self-interdiction. The first limb of Patanjali's yoga, consisting of the five vows, namely, non-violence, truthfulness, non-stealing, celibacy or abstinence and non-avarice. 2. Lord of Death.

YOGA: A system of Hindu philosophy showing means of emancipation of the soul from further migration, mainly subdivided as raja yoga and hatha yoga.

YOGAJA (YOGAJAA): Intuitive perception of all objects. One who is born from the Yoga practice.

YOGI: One who practices yoga; one who achieves union with the Absolute.

ZAMINDAR: Land-holder.

Notes

[←0]

Note: See Appendix B for a chart representing the various components of *Sadhana Chatushtaya* as described in this chapter.

[←1]

Note: The theory relating to the origin of the human mind, as expounded in this book, stands on quite rational grounds. The primary stir brought into action by the dormant will of God led to the cause of existence. The stir set into motion the latent powers, and the process of creation and animation started. 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.

[←2]

Note: 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.

[←3]

Note: 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.

[←4]

Note: *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 the 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.

[←5]

Note: 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.

[←6]

Note: Vedanta Philosophy: Lectures on Raja Yoga, The Baker & Taylor Company (1899). Chapter 'Bhakti Yoga: The Method

and the Means', p. 294.

[←7]

Note: *Jnana* — The word in the ordinary sense means knowledge which may be of different kinds, physical, mental, material or spiritual. In the spiritual sense the term is applied so vaguely that often it becomes very difficult to understand its true significance. The range it covers extends from the baser level of common understanding to higher level of inner enlightenment. This gives rise to a lot of confusion and misunderstanding. A man who has learnt a few scriptures, another who can argue and assert things on the basis of his book knowledge, still another who recites every moment set phrases like '*aham brahmasmi* — I am Brahman' etc., claims to be a *gyaani* or the enlightened and is accepted as such by the masses, irrespective of his real inner state. *Jnana* in the real sense refers to the inner condition of the mind which an abhyasi develops during the course of his pursuit, while passing through different spiritual states at different knots or *granthis*. *Jnana* is in fact the realisation of the conditions prevailing at each knot. Now since the knots are innumerable, the knowledge gained is also different according to the level of approach of the abhyasi. Thus it is almost meaningless to call one a *gyaani* without defining his level of approach or the limit of knowledge realized by him. This is the main point which is meant to be elucidated to the readers through the contents of this little book.

[←8]

Note: *Layavastha* — State of merging. Merging really refers to a state of settledness in the condition at a certain point, or

knot, arrived at by the abhyasi. When after sufficient practice an abhyasi is able to secure his entry into a certain knot or *granthi*, he goes round in it for some time touring the place in order to acquire a thorough experience of it. By this process he begins to absorb in him the state prevailing at the place. When he becomes saturated with it, his merging has then come into effect. This is known as *layavastha* (merging). But the consciousness of the condition we have by now arrived at also exists, and so long as it does, the state of merging cannot be said to have matured to fullness. For this we have to proceed on further to acquire the state of settledness which is termed as identity or *sarupyata*. This again is not to the final phase, till it has developed into a still finer state of *sayujyata*, where the impressions of the state of merging and identity also become extinct.

[←9]

Note: *Avadhuta* — Ecstatic. It refers to a person who is afflicted by a peculiar type of insanity. Under such a condition his talks are mostly irrelevant, his actions meaningless and strange and his general behaviour is self-willed. Apparently he seems to be like spell-bound by his own thoughts which tend mostly towards one particular direction. Such a condition sometimes comes upon an abhyasi when he passes through a particular state prevailing at a knot or *granthi*. It is more frequent in cases of Tantric or occult pursuits. In spiritual pursuits too such a condition sometimes arises when an abhyasi comes across some charmingly attractive condition at a point. But that happens only when the master lacks proper understanding of the situation or is otherwise incapable of apprehending its course by his own power and calibre. In this

state an abhyasi does not feel like going ahead and having been overcome by its charming effects settles down permanently in it with the result that his onward progress gets arrested for ever. It is in fact one of the foremost duties of a worthy Master to remain vigilant of the situation and save the abhyasi from drifting into it. In our system this dangerous situation is avoided and the abhyasi is made to by-pass such points with the help of the Master's extraordinary power, without even having an awareness of it.

[←10]

Note: Wisdom of the five fires — The five elements viz. earth, fire, water, air and *akash* (space) are closely related with the five points of the *pinda desha* (the material sphere) which are located in the human body in the region of the chest. Mastery over these points means command over the fires (powers) of the elements related with them. All the material forces are directly or indirectly connected with the power of the elements. Thus a yogi, having gained mastery over these five points, secures command over the elements and can utilise their power for every genuine purpose.

[←11]

Note: *Maha-kal-chakra* (the wheel of the Supreme) — The *Sudarshan Chakra* of Lord Krishna is well known to everybody. It is represented in the form of a bright disc which could be cast at the target aimed at after revolving it round the finger. For this reason it is often called as the finger-wheel of Lord Krishna. It was the most powerful weapon which Lord Krishna had utilised for bringing about the required Change in the world structure. It had the full power of the *virat* region in

it. The *Sudarshan Chakra* was in fact not the material instrument (in the form of the disc) which Lord Krishna possessed but the subtle power (in the form of a revolving ring) which was under full command of Lord Krishna. The *Mahakal-chakra* is a stronger power than the *Sudarshan*. It is infused with the power of the time. (See Appendix I) It descends under rare circumstances when its use for some immensely great task is inevitable. The present over-hauling of the universe is a far heavier task than the one for which Lord Krishna had come down to the earth. Consequently it is now the time that demands the use of this superior power for bringing about the Change on a much larger scale and for which the great Divine Personality has already come down to earth and is working for it with the help of this superior power under his command.

[←12]

Note: "*Hand aufs herz*" — An oath for truth, meaning "hand on the heart."

[←13]

Note: *Aham Brahmasmi* — I am Brahman — This is perhaps the most popular sign of the so-called *gyaani* of today, who goes about reciting mechanically similar phrases to impose upon others a show of achievement. It is not in fact the mere recitation of phrases that makes a *gyaani* but the actual merging in the state when it is arrived at internally. In strict sense it applies to an inner consciousness of the feeling of inseparableness with the Absolute, according to the level of the abhyasi's approach. According to the view taken up in this book, it is a spiritual state which develops in the course of our

march towards the Ultimate. At every point or knot there is some consciousness of this feeling in some form or the other. It goes on growing finer and finer as one advances towards higher levels. There are generally three phases of it. At the lowest level it appears in the form of feeling, "I am Brahman" (i.e. inseparateness). Next it turns into the feeling of "All is Brahman" which conveys a sense of universal inseparateness. Last of all it assumes the form of the feeling of "All from Brahman" which conveys a sense of extinction of every view.

[←14]

Note: See Appendix II.

ABOUT SAHAJ MARG

Sahaj Marg, meaning the Natural Path, is a refined and simplified form of raja yoga adapted to the needs of modern life. Its goal is union with God or Self. The practice includes three elements – meditation, cleaning and prayer. The combination of these elements purifies the heart and regulates the mind, creating a complete and effective system of inner transformation. Practised daily by people around the world, Sahaj Marg is easily integrated into a busy lifestyle, bringing balance, joy and spiritual growth.

Founded in 1945, Shri Ram Chandra Mission is a non-profit spiritual organisation that provides the infrastructure for the Sahaj Marg system of meditation. The Mission is a global community that promotes spiritual values and ethical living while working towards world brotherhood, tolerance and harmony.

www.sahajmarg.org

